

CONCORDIA
THEOLOGICAL
QUARTERLY

CTQ

Volume 42 Number 2

APRIL 1978

The Works of Martin Chemnitz Georg Williams 103

A Plea for Commonsense in Exegesis H. P. Hamann 115

Walther's Ecclesiology John M. Drickamer
and C. George Fry 130

General Justification George Stoeckhardt 139

Formula of Concord Article VI.
The Third Use of the Law David P. Scaer 145

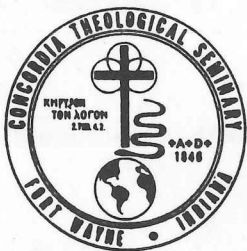
Teaching the Christian Faith By Developing
A Repertoire of Skills Anne Jenkins Driessnack 156

Theological Observer 163

Homiletical Studies 172

Book Reviews 195

Books Received 216



CONCORDIA THEOLOGICAL QUARTERLY

ISSN 0038-8610

CTQ

Issued Quarterly by the Faculty of Concordia Theological Seminary

The Concordia Theological Quarterly, a continuation of *The Springfielder*, is a theological journal of the Lutheran Church—Missouri Synod, published for its ministerium by the faculty of Concordia Theological Seminary, Fort Wayne, Indiana.

DAVID P. SCAER, *Editor*, DOUGLAS JUDISCH, *Assistant Editor*, GERHARD AHO, *Homiletical Editor*, RAYMOND F. SURBURG, *Book Review Editor*, EUGENE F. KLUG, HEINO KADAI, ROBERT D. PREUS, *Associate Editors*.

The Faculty: GERHARD AHO, HAROLD BULS, ROBERT H. COLLINS, G. WALDEMAR DEGNER, HENRY J. EGGOLD, JR., C. GEORGE FRY, WILLIAM G. HOUSER, HARRY A HUTH, DOUGLAS JUDISCH, HEINO KADAI, EUGENE F. KLUG, MARTIN F. LUEBKE, WALTER A. MAIER, KURT MARQUART, NORBERT MUELLER, ROBERT D. PREUS, DANIEL G. REUNING, DAVID P. SCAER, ALVIN J. SCHMIDT, HERBERT SIMS, OTTO F. STAHLKE, BARBARA STEEGE, MARK J. STEEGE, RAYMOND F. SURBURG, HOWARD W. TEPKER, JAMES VOELZ, MICHAEL WARNER, WILLIAM WEINRICH, WARREN WILBERT, MELVIN ZILZ, and ROGER HUMANN (St. Catharines, Ontario campus).

The CONCORDIA THEOLOGICAL QUARTERLY is published quarterly in January, April, July, and October. Changes of address for Missouri Synod clergymen reported to Concordia Publishing House, St. Louis, Missouri will also cover the mailing change of the CONCORDIA THEOLOGICAL QUARTERLY. Other changes of address, paid subscriptions, and other business matters should be sent to CONCORDIA THEOLOGICAL QUARTERLY, Concordia Theological Seminary, 6600 North Clinton Street, Fort Wayne, Indiana 46825.

Annual subscription rate: \$4.00.

The Works of Martin Chemnitz

A BIBLIOGRAPHY OF TITLES, EDITIONS, AND PRINTINGS

Georg Williams

- Acta formulae concordiae in Bergensi coenobio prope
Magdeburgum.
(Joint author with Nicolas Selnecker)
1707, fol.
1721, fol.
- Anatome Propositionum Alberti Hardenbergii de Coena
Domini.
1561, Ishibii, 8t.
1561, Eisleben, verteutsch und durch Joh. Zanger unter
dem Tit. Leuterung der Proposition Alb. Har-
denbergs von dem Abendmahl des Herrn.
- Andächtige Gebete wider die Teuffel in den armen besessen
Leuten.
1596, Helmstadt, 8t.
- Apologia libri Christianae concordiae.
1583, Joint author with Timotheus Kirchner
1584, 4va, under title: Wider den Anhang der genanten Er-
phurdischen Apologien. oder Verantwortung des
Christlichen Concordensbuch. der drei Männer: T.
Kirchners, N. Selnecker, vnd M. Chemnitij.
- An Autobiography of Martin Chemnitz.
1899, Theological Quarterly, Volume 3, translated by
August L. Graebner.
- Bedencken der Theologen zu Braunschweigk/von dem newen
Wittenbergischen Catechismo gestellet/der gantzen
Christenheit zur Warnung ausgehen.
1571, Braunschweigk, 24p., 18cm.
- Bedencken: An justum sit, fures punire suspendie.
1623, Hamburg.
- Bedencken: Ob die Worte der Einsetzung notwendig müssen
recitiret weden?
1623, Hamburg.

- Bedencken von Beruff und Enterlaubung der Predigter.
1608, Giessen, 4t.
- Bekäntnitz von der ubiquität.
1623, Hamburg.
- Bericht von Gelegenheit und Unterschiedt der Herzogstummer
Schleswig und Holtzstein.
1629.
- Bericht vom neuen Baptischen Gregoriano Calendario, an den
Landgraffen zu Hessen.
1584, 41p., 19cm., 4va.
- Christiches Bedenken auf. Doct. Majors Repetition und en-
dliche Erklärung belangend den Streit.
1568, Eisleben, 4t.
- Consilium de vitandis Calvinianis.
1623, Hamburg.
- Confessio ministeri Saxoni [deutsch] Konfession und
Erklärung.
1571, Heinrichstadt.
- Consilium . . . de lectione patrum.
1616, Spirae, 8va.
- Corpus doctrinae Prutenicum.
1568, Eisleben.
- Corpus doctrinae Julium.
1576, Henricopal.
1603, Helmstadt, fol.
1690, Braunschweig, 4t.
- De coelibatu judicium.
1623, Hamburg.
- De communicatione idiomatum.
See under: De duabus naturis in Christo.
- De controversiis quibusdam, quae superiori tempore, circa
quesdam Augustanae Confessionis articulos.
1594, Witebergae, excusum typis Simonis Gronenbergii, 24,
164p.
- De duabus naturis in Christo: De hypostatica earum unione: De
communicatione idiomatum.
1561, Lipsiae, M. Ernesti Voeleglini Constantiensis,
21,400,162p., 17cm., Only the tract: De com-
municatione idiomatum.
1570, Ienae, ex officina Donati Ritzenhaini, 8,253p.,
17.5cm., 8t.
1578, Lipsiae, I. Rhamba excudebat, 32,559p., 21.5cm., 8t.

- 1580, (MDLXXX), Lipsiae, Iohannes Rhamba excudebat, 16,559p., 21cm.
- 1580, Lipsiae, 559, 267, 70p.
- 1581, Lips.
- 1590, Jenae, 8t.
- 1591, Jenae, Typis T. Steinmanni, 273p., 4va.
- 1600, Lipsiae, Excudebat Michael Lantzenberger, 16,1,273,47p., 20cm.
- 1610, Witebergae, impensis C. Bergeri et Z. Schurere, 5pts. in fol.
- 1615, Witebergae, Wolffgangi Meisneri, 5v. in 1.
- 1623, Witebergae, Typis J. Gormanni, 5 volumes in 1, 34cm.
- 1653, Francofvrti & Wittebergae, Sumptibus Haeredum D. Tobiae Mevii & Elerdi Schumacheri, 6pts in 1, 36cm.
- 1690, Francofurti & Wittebergae, Sumptibus C. H. Schumacheri, 6pts in 1, 33cm.
- 1971, Saint Louis, Missouri: Concordia Publishing House, 542p., translated by Jacob A. O. Preus under title: The Two Natures of Christ.
- De incarnatione filii Dei item de officio et maiestate Christi tractus.
- 1865, Berolini, sumptibus Gust. Schlawitz, x,80p., 16.5cm.
- De origine Jesuitarum, et quo concilio secta illa recens instituta sit.
- 1611, Oppenheimii, Typis Hieronimus Galleri, 8va.
- Disputatio Theologica de Beneficiis Filii Dei, Domini, & Redemptoris nostri JESU CHRISTI, pro summis in Theologia honoribus consequendis habita.
- 1568, Rostochii, 4va.
- Drey Predigten: Die Erste: Von der Heiligen Tauffe. Die Ander: von Der Heiligen Absolution. Die Dritte Von dem Heiligen Abendmal des Herrn.
- 1572, Heinrichstade. 44p.
- Enchiridion.
- See under: Die Fürnemsten hauptstuck.
- Epistola de coena Domini in tertiam Apologiam Bezae.
- Epistolae Martini Chemnitii ad Matthiam Ritterum.
- 1712, Francofurt ad Moenum, Sumtu Samuelis Tobiae Hockeri, 75p., 19cm.
- Examen Councilii Tridentini . . . opus integrum quatuor partes in quibus . . . totius doctrinae Papisticae . . . refutatio . . . ex Sacrae Scripturae.
- 1566, 4volumes, 17cm.

- 1573-1577, *Francofurti ad Moenum*, 4volumes.
 1574, *Francofurti ad Moenum*, Per Petrum Fabricium, fol.
 1576, Frankfurt am Mayn, 4v. in 1, 37cm., translated by Georgivn Nigrinum under the title: *Examen: das ist, Erörterung desz Trientischen Councilii*.
 1578, *Francofvrti ad Moenum*, 4volumes, 34.5cm.
 1582, London, Imprinted by Thomas Purfoot & William Pounsonbie, 85p., 4va. under the title: *A Discouerie and batterie of the great fort of vnwritten traditions: otherwise, An examination of the Counsell of Trent, touching the decree of tradition*.
 1585, *Francoforti ad Moenum*, 4volumes in 1, 34.5cm.
 1590, *Francofurdi ad Moenum*, parts 1 and 2 in 1volume, 18cm.
 1596, *Francofurti, impensis haeredum Sigis. Feyrabendij*, 4pts. in 1 volume.
 1599, *Francofurdi ad Moenum*. 4v. in 1.
 1599, *Francofuti ad Moenum*, 2volumes in 1, 20cm.
 1599, Geneve, Pour Isques Chouet, 7,1,239p., 17cm. under the title: *Traitté des indvlgences contre le decret du Concile de Trente*, from part 4 of the *Examen*.
 1599, *Genevae*, Par P. de la Rouierre, 208p., 8va., translated into French by John Calvin under the title: *Traitté des reliques: ou, Advertissement tres utile du grand profit*.
 1606, *Francofvrti, Ex officina typographica I. Saurii*, 4pts in 2 volumes, 8va.
 1609, *Francofvrti, ex officina typographica Ioannis Saurii, impensis Francisci Nicolai Rothii*, 4pts. in 1 volume, 8,1,815,33p., 36cm.
 1614, Geneva, S. Gamonetus, 4volumes in 1.
 1615, *Francofvrti, Ex officina typographica I. Bringeri*, 4pts in 1volume with separate paging.
 1634, *Genevae*, P. Choüet, 1,1,10,820,75p., 34.5cm.
 1641, *Geneum*, I. Stoer, 820p., fol.
 1668, *Genevae*, Chouet, 820p.
 1676, *Franckfurt*, durch Georg Nigrinum, fol.
 1707, *Francofvrti ad Moenum*, apud Ioannem Maximilianvm a Sande, 4pts in 1, 36cm.
 1861, *Berolini, sumtibus Gust. Schlawitz*, xviii,1050p., 27cm.
 1863, Geneve, 8va., translated into French by John Calvin under the title: *Traitté des reliques de déscret Concile Trente*.
 1875, Saint Louis, Missouri, L. Volkening, xx,256p., 23cm., only part 1 under the title: *Examen Councilii Triden-*

- tini worin die Hauptlehren des ganzen Papstthums sowohl aus der Quellen heiliger Schrift, als auch aus dem Consens der richtiggläubigen Väter grundlich.
- 1884, Leipzig, Döffling und Franke, xvi, 487, 1p., 22.5cm., Deutsch von R. Bendixen under the title: *Examen Councilii Tridentini, das ist, Beleuchtung und widerlegung der beschlusse des Trindentini, das ist, Beleuchtung und widerlegung der beschlusse des Tridentinischen Konzils.*
- 1915, Leipzig, J. C. Hinrichs'sche buchhandlung, xviii, 1, 1, 1050p.
- 1964, Springfield, Illinois, Manuscript translation into English by Pastor Frederick Hassold of Adelaide, South Australia, 4v.
- 1971, Saint Louis, Missouri, Concordia Publishing House, 24cm., translated by Fred Kramer under the title: *An Examination of the Council of Trent, containing only part one.*
- 1972, Darmstadt, Wissenschaftliche Buchgesellschaft, xviii, 1050p., 25cm.
- Die furnemsten hauptstück der Christi Lehre, wie darin die Pastores examiniret und unterwiessen werden.
- 1569, Wolfenbüttel, 85.
- 1571, Ursellis, translated into Latin by John Zangerum under the title: *Brevis & simplex forma examinis de praecipuis doctrinae coelestis capitibus.*
- 1574, Heinrichstadt, 8, 1, 396, 1p., 16cm., under the title: *Handbuchlein der furnemsten heuptstück der christlichen Lehre.*
- 1577, Henricopoli, 8t., under the title: *Enchiridion de praecipuis capitibus coelestis doctrinae.*
- 1578, Magdeburg, 8t., under the title: *Enchiridion de praecipuis capitibus coelestis doctrinae.*
- 1588, Lips., 8t., under the title: *Enchiridion de praecipuis capitibus coelestis doctrinae.*
- 1600, Francofurti ad Moenum, Johannes Spies, 32, 447p., 8va., under the title: *Enchiridion de praecipuis doctrinae.*
- 1600, Holum, 8va., 316p., translated by G. Porlakssoon and incorporated with Catechisis by David Chytreaus under the title: *Enchiridion edvr Hand Bok.*
- 1600, Lipsiae, impensis F. Grossii, 12va., 466p.
- 1608, Leipzig, 466p., 12va., under the title: *Enchiridion de praecipuis capitibus doctrinae coelestis.*
- 1886, Milwaukee, Georg Brumder, New hersg. von A. L. Graebner, under the title: *Enchiridion. Handbuchlein*

der vornehmsten Hauptstuecke der christlichen Lehre.
221p.

- 1974, Saint Louis, Missouri, 207p., Unpublished translation by Luther Poellot available by photocopy under the title: Ministry, Word, and Sacrament: An Enchiridion.

Fundamenta sanae doctrinae de vera et substantiali praesentia, exhibitione et sumptione corporis et sanguinis domini in Coena.

1570, Jenae.

1590, Montisbelgardensis, Jacobi Foilleti, 8,164p., 19cm.

1590, Jenae, Typis Donanti Richtzenhaini.

1610, Witebergae, impensis C. Bergeri et Z. Schüreri, 5pts. in fol.

1615, Witebergae, Wolffgangi Meisneri, 5v. in 1.

1620, Francof.

1623, Witebergae, Typis J. Gormanni, 5volumes in 1, 34cm.

1653, Francofvrti & Wittenbergae, Sumptibus Haeredum D. Tobiae Mevii & Elerdi Schumacheri, 6pts. in 1, 36cm.

1690, Francofurti & Wittenbergae, sumptibus C. H. Schumacheri, 6 volumes in 1.33cm.

Harmoniae Evangelicae.

1593, Francof.

1594, Under the title: Epitome Harmoniae evangeliae.

1600, Francof.

1608, Frankfurt ad Moenum, Ex officina typographica I. Spiessij, impensis I. I. Porsij, 5volumes in 1, 4va.

1608-1611, Francofurti ad Moenum, Ioannis Spiessii, 6v. in 2.

1615, Frankfurt.

1616, Frankfurt.

1622, Francofurti, Apud I. I. Pensium, 3pts. in fol.

1626, Jenae, 4t.

1628, Genevae, Sumptibus Haeradam Iacobi Berjon, 30,372p., fol.

1633, Witebergae, sumptibus haered. Z. Schüreri, 149p., 8va., under the title: Epitome Harmoniae evangelicae.

1641.

1641-1645, Genevae, ex typ. J. Stoer, 2volumes in fol.

1645-1655, Genevae, Ex Typ. P. Chouet, sen., 1421p., 2volumes in fol.

1646, Roterdamm, Ex Bibliopolia A. Leers, 1223p., fol., under the title: Harmoniae Evangelistarum.

1652, Francofurt, fol.

- 1655, Genevaem, Ex typographica P. Choet Sen., fol.
 1687, 8va.
 1704, Hamburgi, apud Z. Hertelium, 3volumes in fol.
 1749, 8va.
 1752, Francofurti et Hamburgi, sumtibus Z. Hertelii, 2tomes in 3volumes in fol.
 1838, 8va.
 1872-1914, Saint Louis, Druckerei der Synode von Missouri, Ohio, und anderen Staaten, 7v. A collection from the Harmonie under the title: Echt evangelische Auslegung der Sonn-und Festtags-Evangelien des Kirchenjahrs.
 1892-1914, St. Louis, A. Wiebusch, 7v. A Collection from the Harmonie under the title: Sammlung einiger Zeugnisse von der Gnadenwahl.
 1909, Benson, H. W. Harms, 1v. A Collection from the Harmonie under the title: Sammlung einiger Zeugnisse von der Gnadenwahl.
- Historia der Passion Christi.
 1590, Franckfurt, 8t.
 1599, Leipez. Schnelboltz. 566p.
- Judicium von der Nohtwehre.
 1623, Hamburg.
- Judicium de Calendario Gregoriano. 4t.
- Judicium de Controversiis quibusdam circa quosdam A. C. articulos.
 1594, Witeberg, 4t.
- Kirchen-Ordnung, wie es mit Lehr und Ceremonien des Fürstenthums-Braunschweig.
 1569, Wolfenbüttel, 4t.
- Leich-Pred., Herrn Victor Beseken, gewessen Burgemeisters in Bremen.
 1612, Hamburg, 8t.
- Leich-Predigt, in funere Christoph vom Blanckenburg, anno 1573 gethan.
 1578, Ulsen, 8t.
- Loci theologici. Quibus et Loci communes D. Philippi Melancthonis explicantur.
 1591, Francofurt, 4t.
 1591-1592, Francof. c. d. M., P. Leisuri, 3volumes, 17"x21".
 1594, Francoforti ad Moenvm, excudebat Ioannes Spies.
 1599, Francofvrti, I. Spies, 3v. under the title: Locorum Theologicorum.

- 1604, Francofurti, typis & sumptibus Ioannis Spiessii, 3volumes, 648p., 17cm., under the title: *Locorum theologicorum*.
- 1608, Francofurti, Ex officina Chalcographica Nicolae Hofmanni, sumptibus Ioannis Iacobi Porschi, 3volumes, 18cm., under the title: *Locorum theologicorum*.
- 1608, N.p., Geissae Hessoru Excudebat Nicolaus Hampelius, Typogra. Acad. 127p., 16cm., under the title: *Repositio Chemnatino Hoc est Propositiones de Praecipuis Christianae religiones . . . exerptae ex Locis Theologicis*.
- 1608-1609, 3volumes.
- 1610, Witebergae, impensis C. Bergeri et Z. Schüreri, 5pts in fol., under the title: *Locorum theologicorum*.
- 1615, Witebergae, Wolffgangi Meisneri, 5v. in 1.
- 1620, Witteb., fol.
- 1623, Witenbergae, Typis J. Gormanni, 5volumes in 1, 34cm.
- 1633, Wittenbergae, sumptibus haered. Z. Schureri, 128p., under the title: *Repositio Chemnitiana*.
- 1653, Francofvrti & Wittenbergae, Sumptibus Haeredum D. Tobiae Mevii & Elerdi Schumacheri, 6pts. in 1, 36cm.
- 1690, Francofurti & Wittenbergae, sumptibus C. H. Schumacheri, 6volumes in 1, 33cm.
- 1699, Francoforti, 3volumes, under the title: *Locorum Theologicorum*.
- 1891, Dresden, Verlag von Heinrich J. Naumann ubertzet von W. Hübener, 85p., portions only under the title: *Von der Ursache der Sünde und von der Zufalligkeit*.
- 1962, Minneapolis, Augsburg Publishing House, xxiv, 245p., excerpts of loci 6 and 7 under the title: *The Doctrine of Man in Classical Lutheran Theology*.
- Martin Chemnitii einhandige Lebens-Beschreibung. Nebst denen ihm zu Braunschweig gesetzten Epitaphiis.
1719, Königsburg, 12va., 24p.
- Martini Kemnitinii Von der Jesuwiten ankunfft unnd ursprung.
1586, Basel, 4va., in J. C. Ulmer's New Jesuwitspiegel darinnen durch trey schonerbucher.
- Monita Chemnitiana oder heilsame Erinnerungen ehemals von D. Martino Chemnitio bey solenner Einführung der Julius-Universität.
1716, Helmstadt, 4va.

- Ob eine Prediger am Ältare sich selbst communiciren möge.
1623, Hamburg.
- Oratio de Lectione Patrum, habita.
1554, Vitebergae, d. Catharinae.
- Oratio habita in Introductione Universitatis Juliae, 1576.
1579, Helmstadt, 4t.
- Oratio panegyrica, das ist, Trost- und Ehren-Predigt bey des
weyland . . . M. Chemnitii . . . Leichbestätigung.
1627, Rostock, 4va.
- Postille, oder Erklärung der ordentlichen Sonn- und Fest-Tags
Evangelien.
1594, Magdeburg, fol.
- Postilla: oder, Auslegung der Euangelien welche auff die Son-
tage, auch die fürnembste Fest und Apostel Tage in der
Gemeine Gottes abgelesen und erkläret werden.
1593, Franckfort am Mayn, J. Spiess, 3volumes in 1,
35cm.
1594, Magdeburg und Francofurti.
- Predigt am Sonntag Septuagesima.
1866, Stuttgart, 8va., in E. E. Koch's Evangelische
Hauskanzel.
- Eine Predigt bey der Einführung der Julius-Universitat zu
Helmstadt, 1576.
1579, Helmstadt, 4t.
- Eine Predigt über das Evangelion Matthew 22.
1573, Heinrichstadt, Conrad Horn, 52p., 20cm.
1573, Wolfenbüttel.
- Eine andere Predigt von auffrichtung Christlicher Schulen.
1573, Heinrichstadt, Conrad Horn, 52p., 20cm.
1573, Wolfenbüttel.
- Eine Predigt . . . über John 3:1-15 (über Luke 18:9-14).
1856-1886, Leipzig, 3volumes, 8va., in A. F. W. Beste's
Die bedeutendsten Kanzelredner der altern
lutherische Kirche.
- Prefatio Doctoris M. Chemnitij [to] Heinrich Buting's
Itineraniums et Chronicon ecclesiasticum totius Sacrae
Scripturae.
1581, Helmstadt, Gedruckt durch Jacobum Lucius Sieben-
bürger 2volumes in 1, 32.5cm.
1582, Helmstadt, fol.
1583, Heinrichstadt, Gedruckt durch Conrad Horn,
3volumes in 1, 34.5cm.
1585, Magdeburg, P. Donati in verlegung A. Kirchner, fol.

- 1587, Wittenberg, Durch Z. Krofft, 2volumes in 1, 31.5cm.
 1588, Wittenberg, Zacharias Krofft, 4pts. in 1, 31cm.
 1589, Magdeburg, gedruckt durch P. Donati in Verlag A. Kirchners, 1v., 33cm.
 1597, fol.
 1597-1598, Magdeburg, A. Duncker, sumptibus A. Kirchneri, fol.
 1606, Magdeburg, In Verlegung A. Kirchner, fol.
 1608-1611, Magdeburg, 246,108,38,28p.
 1623, Magdeburg, Joachimum Bölen, 16,240,25,102,8,38,7, 27pl, 31cm.
 1638, Braunschweig, Berthasar Gruber, 32cm.
 1650, Braunschweig, in verlegung A. Kirchner, fol.
 1754, Erfurt, 4va., 5pts.

Repititio sanae doctrinae de vera praesentia corporis et sanguinis Domini in Coena.

- 1561, Leipzig, M. Ernesti Voelgelini Constantiensis, 21,400,162p., 17cm.
 1561, Leipzig, E. Volgelin, 16,245,1p., 21.5cm., deutsch von Johannem Zanger under the title: Die reine gesunde lehre von der wahren gegenwertigkeit des leibs vnd bluts Christi in seinem abendmahl.
 1561, Magdeburg, under the title: Die reine gesunde lehre von der wahren gegenwertigkeit des leibs vnd bluts Christi in seinem abendmahl.
 1561, Ursellis.
 1563, Wessel, 8va., 352p., gedruckt von H. de Bräcker under the title: Die reyne gesonde leere, vande waerachtige tegenwoordicheyt des Lichaemus ende Bloets Christi in sijnen Auontmael.
 1590, Frankfurt am Mayn, Spies, 8va., under the title: Die reine Lehre von Gegenwartigkeit des Leibs und Bluts Christi in seine abendmahl.
 1590, Frankfurt am Mayn, 338,32p., under the title: Wolgegründete lehr D. Martini Chemnitii von der wahren gegenwaertigkeit dess Leibs und Bluts Christi in seinem Hayligen Abendmahl.

Richtige und inn H. Schrifft wolgegründte Erklärung/entlicher hochwichtiger und nötiger Artickel unser Christlichen Religion/in sonderliche Tractat und Predigten gefasset.

1592, Franckfurt am Mayn, durch Johann Spiess.

Ein Schöne vnnd richtige Form zu beichten.

1603, Braunschweig, A. Duncker, 8va.

Solida ac vera Confessionis Augustanae historia . . . A quibusdam . . . theologis.

- 1585, Leipzig, joint author with T. Kirchner and N. Selnecker, translated into Latin by J. Godfriedum, 4va.

A Svstantial and godly exposition of the praier commonly called the Lords prayer.

- 1598, Cambridge, Printed by John Legate, 8va., 140p.

Theologiae Jesuitarum praecipva capita.

- 1560, Coloniae.

- 1562, Lipsiae, 1volume, 15cm.

- 1562, Leipzig, E. Vögelein, 435p., 8t., 15cm., Deutsche durch Johannes Zanger under the title: Vom newen Orden der Jesuwider was jr Glaube sey, vnd wie sie wider Jesum und sein heil. Evangelium streiten.

- 1563, Lipsiae.

- 1580, Rupellae, apud T. Regium, 495p., 8va.

- 1584, Rupellae, 8t.

- 1585, Rupellae, 8va.

- 1586, Rupellae, 4va.

- 1589, Rupellae, 8va.

- 1602, Helvici Garthii . . . Argentorati, typis A. Bertrami, 9,1,122p., 12.5cm.

- 1611, Oppenh., 8va., under the title: Der Origine Jesuwitarum.

- 1653, Francofvrti & Wittebergae, Sumptibus Haeredum D. Tobiae Mevii & Elerdi Schumacheri, 6pts. in 1, 36cm.

- 1690, Francofurti & Wittebergae, sumptibus C. H. Schumacheri, 6volumes in 1, 33cm.

- 1719, Koln, 8va., 294p., under the title: Kurtze und Nachdrueckliche Abbildung der Jesuiter-Theologie.

Theses quaedam de unione duarum naturarum in Christo hhypostatica: item de officiis et maiestate Christi Mediatoris.

- 1558, Leipsiae.

- 1581, Lipsiae, 142p., 16cm.

Tract de Imagine DEI in homine.

- 1570, Witteb.

Von der ewigen gnadenwahl.

- 1892, Milwaukee, Wisconsin, 82,1,1p.

Wiederholte Christi gemeine Confession der Sächischen Kirchen.

Antiquitates Ecclesiasticae inclyte urbis Brunsuigae: oder der Beruhmten stadt Braunschweig Kirchen-Historie. (Contains many letters to and from Chemnitz, and other

valuable material on him)
1707-1720, Braunschweig, Christoph Friedrich Zilligers,
5volumes in 2.

The Reverend Georg Williams is a recent seminary graduate and a pastor in The Lutheran Church—Missouri Synod. The bibliography of Martin Chemnitz is published in commemoration of the anniversary celebrations of the Formula of Concord and the Book of Concord in whose publications he made significant contributions.

A Plea For Commonsense in Exegesis

Henry P. Hamann

The proper interpretation of Scripture surely requires as much as any other study, the use of sound logic and common sense. Yet in current scholarly literature one comes upon repeated use of the argument from silence, even though from silence absolutely nothing can be concluded. One cannot conclude even that Peter was not in Rome when Paul wrote Romans from the mere fact that Paul does not greet Peter in Romans 16. Perhaps Peter forgot to call Paul long-distance before leaving Jerusalem. Even more common is the use of the unreal opposition such as the claim that the evangelists or the earliest Christians were interested in theology not history, when they could very well have been interested in both. Some scholars, moreover, are completely occupied with finding antecedents for this or that idea, this or that phrase, with the endeavour to find sources or influences for any interesting feature of the Gospels or Paul's letters. Yet originality has to exist somewhere along the line. Why should not Jesus or Paul have, on occasion, been the original persons? Perhaps we do not have to look for any other source for the special use of the term "son of man" than the personality of Jesus himself. Sometimes, too, one runs across blatant assertions of omniscience. For instance, Lohmeyer tells us in his commentary on Mark, in connection with the sayings of the Patch and the Wineskins, that the idea of a superseding of Judaism or the Law by the message of Jesus or the Gospel was "quite unthinkable for Jesus". Paul apparently could think of this idea, as in Galatians 3, but not Jesus. The observations that follow are haphazard in nature. There is no intention to present every lapse of logic that might support a plea for common sense in exegesis. I propose to make some observations of a more general nature first, to take up next one or two matters for more detailed treatment, and to conclude with parallel developments in extra-Biblical literature.

1.

Where we do not know, speculation is a useless occupation. We can look at this dictum in connection with the whole of synoptic criticism. Now, although you can read, especially in German theologians like Marxsen, that the synoptic problem

has been solved by the two-source hypothesis, actually there are other scholars, and not only Butler and Farmer, who are quite doubtful about that solution. The comments of Albert C. Outler in "The Interpretation of the Gospels Today: Some Questions about Aims and Warrants," *Jesus and Man's Hope*, II (Pittsburgh Theological Seminary, 1971), are really quite startling at this point (p. 53):

Professor Fitzmeyer's calm allowance that the "problem is practically insoluble" seems modest enough—in view of the paucity of controllable data and the conjectural character of *all* the hypotheses involved. His conclusion—to stand by the *status quo ante* until something better comes along—is also at least allowable. But what will not follow from this. . . is that you can then hang much hermeneutical weight on any of the various hypotheses—neither the Two-Source theory nor any of the others, until the problem can be re-examined in new terms. It also suggests that such pontifications as the "nearly unanimous agreement of recent exegetes", etc., are only as decisive as the shakiest link in the chain of conjectures in their respective arguments.

The implications of this criticism are shattering, especially in the area of redaction criticism. The possibility arises that every book on this subject might as well be pulped. If, for instance, Mark should by further study be shown to have depended on Matthew, then the theology of Mark has to be in part demonstrated by what he did with Matthew's Gospel, and not the other way around. We should have to try to separate the original tradition from the present Matthew (not from the present Mark). And more than that—since the date of Mark's Gospel is pretty generally fixed about the mid-sixties of the first century, then Mathew's Gospel goes back a few years, say, to 50 A.D. The whole of form-criticism would be fundamentally affected by that fact. A mere twenty years remains for all the supposed development, and the criticism of form-criticism based on the time factor involved becomes annihilating. It seems very much as though we might forget about form-criticism and redaction-criticism till the "practically insoluble" problem has been solved.

Even if we allow, for the sake of argument, the commonly-accepted solution of the synoptic problem, much of the activity of form-critics comes under the strictures of the dictum: where we do not know, speculation is a useless occupation. The methods of gospel criticism have been subjected to a searching analysis by Humphrey Palmer in his book, *The Logic of Gospel Criticism*. His conclusions concerning form-criticism are these:

Attempts to classify Gospel paragraphs into distinct literary "forms" are the topic of the present chapter. To affect our grading of these paragraphs as historical evidence, such a classification would need to be dovetailed with *independent* knowledge of groups producing, preserving, or altering stories cast in one or another "form." We have no such knowledge.

These conclusions are primarily concerned with the methods and arguments available to biblical historians. Application of these conclusions has here been made only to the extent of remarking that certain inferences require certain sorts of evidence which, in some cases (as in form-criticism), do not appear to be available.¹

This theoretical analysis is supported by the actual results. Form-critics are not at all agreed in their assessment of Gospel paragraphs. Vincent Taylor comments on the little scene of Mark 1:16-20, the calling of the first disciples Peter, Andrew, James, and John: "It is astonishing how widely appraisals of the story can differ." Miss Hooker speaks of this fact quite neatly:

Of course, NT scholars recognize the inadequacy of their tools; when different people look at the same passage and all get different answers, the inadequacy is obvious, even to NT scholars!

The tools are inadequate, the method illogical. On evidence like that supplied for all sorts of form-critical conclusions, no person would ever be arrested, let alone brought to trial. All the conclusions are, in short, not much better than pure guesswork, and, to quote Miss Hooker again, "Sometimes one feels that the hypotheses demonstrate an excessive endowment of imaginative ability on the part of those who put them forward."²

Let us turn to critical judgments concerning texts and authorship as determined by the *style* of the writers in question. I am understanding "style" here in a rather wide sense to include also psychology and logical consistency. First, a few random samples of the judgments that are made in great profusion. Hans Walter Wolff tells us in respect of Hosea 2:18-23:

Since the literary composition is far less logically connected than vv 4-17, we should probably not ascribe it to Hosea, but to the redactor responsible for 1:2-6, 8f. This is suggested by the expression "on that day" which does not appear again in the book.³

And in respect of 4:1-3:

If we are correct in identifying v. 1a as secondary to the following verses, the beginning of 4:1 probably was

written by the same redactor responsible for the superscription in 1:1. "Word of Yahweh" is found in Hosea only in 1:1 and 4:1. "Sons of Israel" does not occur again in chaps. 4-14, but in the preceding chapter in 3:1, 4, 5 (and 2:1, 2). This observation supports our assumption that a redactor formulated this verse in dependency upon the preceding context. Finally, to assume that v. 1a was added by a redactor better accounts for the grammatical complexity created by the two subordinate *ki*-clauses than to suppose that the passage is a rhetorical unit.⁴

To turn to the New Testament, Nineham avers, referring to Mark 2:10, that Jesus does not elsewhere in Mark claim the right to act with authority on the basis of the claim to be the Son of Man. On the same page he uses a similar argument: "he is not elsewhere represented as claiming the power of forgiving sins by his own *fiat*."⁵ At this point it is fitting to refer to a text, Romans 9:5, which has quite a bearing on the position taken by Father James Murphy O'Connor.⁶ Barrett takes the common position. He grants that "it would be grammatically easier to unite the doxology with the preceding words as a relative clause referring to Christ, thus: From them. . . springs the Christ himself, who is God over all, blessed for ever." Grammar and style support this translation. Pauline doxologies are usually connected with the context and do not stand, as this one in Barrett's translation and that of the Revised Standard Version, in complete asyndeton. Romans 1:25 and 2 Corinthians 11:31 are examples of doxologies arising out of the preceding words. Besides, if Paul wished to say "Blessed is God," he should have placed the *eulogetos* first in the sentence, which he does not do. So why the unnatural translation? "Nowhere else in any epistle does Paul call Christ God. Even Phil. 2:6 is not a real parallel."⁷

None of these examples of exegesis are arguments; they are prejudiced assertions. It is just not possible to argue from the non-appearance elsewhere in an author's works of a certain phrase to the claim that it cannot appear at all. This is particularly the case with such harmless and neutral phrases as "on that day" or "word of Jahweh" or "sons of Israel." And, suppose we do find somewhere a poor logical connection. Is it seriously suggested that a logical writer never produces a paragraph where the logic is not as apparent as it usually is? In connection with this last observation we may refer to Conzelmann's cavalier treatment of 1 Corinthians 14:33b-36.⁸ Since this little section seems out of place in the chapter he treats it as an interpolation, in spite of the unanimous textual testimony, even that of D and G, which place the section after

verse 40. An unexpected position does not prove that Paul did not write the material; it only proves that Paul put it in an unexpected place. This sort of thing is common enough in secular literature, especially in letters.

The argument against the Pauline authorship of the Pastorals and Ephesians is based largely on considerations of style. It is held that Paul could not have written any of these letters because of the big difference between the Greek we find in them and the Greek of the four main letters. On this matter I have held for some time that we do not have enough material from Paul to be able to say that he *could not* have written such and such. We have enough, of course, to make the other claim: This is just like Paul. But to make the negative judgment we need a much larger body of evidence. With all of Dickens in our head we might be able to say: Now Dickens could never have written this sentence or paragraph. But with the few words of Paul available —that is a different thing altogether. My convictions here received support from *The Tyndale Paper* of June 1976. "Style and Authorship" is the title of a contribution by Francis I. Andersen. He refers to three modern studies of style: Was the mysterious author of the Quintus Curtius Snodgrass letters in the *New Orleans Daily Crescent* of 1861 Mark Twain? Was the writer of *The Federalist Papers* Hamilton or Madison? Who was Junius, the pseudonym of the writer of a series of letters appearing in the *Public Advertiser* from 1769 to 1772?

In comparison to the straight-forward problems, any investigation of problems of authorship in biblical writings faces enormous handicaps. First, the evidence is meagre. The texts are too small. For current work on vocabulary statistics, a running text of 100,000 words is standard. . .Hosea has 2393 words, measured in Massoretic orthographic words. . .Needles to say, it is fatuous to take small portions of a text and, by inspection of their stylistic features in isolation, to declare that they belong to some or other tradition, source, or author. . .The smaller the text, the more tenuous are the inferences from statistics, unless one can find a styleprint with enormous discriminating power or compensate for the small sample by the use of multiple discriminators. (pp. 21-23)

In the case of the Pauline letters that are disputed, it would be equally difficult to show that their style is in keeping with the style of Paul. But one does not have to do that. There is external evidence for Pauline authorship. As far as all the external evidence goes, the testimony of the early church is unanimous that Paul wrote Ephesians and the Pastorals. The possibility that he used various secretaries cannot be dismissed. But that

aspect of the question put aside, the power of external evidence cannot be overthrown by an argument based on style when so little is there of Pauline material to work with.

While still dealing with more general examples of exegetical principles or activities which run counter to common sense, I shall conclude with the way in which supposed forerunners of a text are used to explain the text. Conzelmann, for instance, makes the claim concerning 1 Corinthians 11:23b-25 that "as a piece of tradition the section has in the first instance to be interpreted on its own."⁹ I am very doubtful whether this is the proper method even in this case where Paul quite deliberately quotes a tradition; the material should be seen first in the context in which it is quoted. Did Paul supply the Corinthians with the original traditional form so that they could understand his words properly? If they could understand him without such a form, why not we? However, I am really concerned with those instances where a quotation is presumed, and where the original is not at all known. (In the case of the passage just referred to we have, of course, the parallel material in Matthew 26; Mark 14; Luke 22.) I am concerned with passages like Philippians 2:5-11; Romans 3:24-25; Romans 1:3, 4. It is this last one with which I shall especially deal.

It is very generally held that at this point Paul is making use of an already existing creedal statement. The arguments for such a belief are based on imaginary deviations of language from Paul's style. The pertinent linguistic facts may be listed: *ginesthai ek* is found only here and in Galatians 4:4; *ek spermatis David* is otherwise found only in 2 Timothy 2:8; the combination with this of *kata sarka* appears elsewhere only in Romans 9:5; *horizein* and *huios theou* (without an article) are unique; *en dunamei* occurs in eleven other passages in Paul; the combination *pneuma hagiōsunēs* appears only here; and *ex anastaseos nekrōn* is only here used of Jesus' resurrection; in 1 Corinthians 15 it is used four times of the general resurrection. The conclusion that is reached by one writer on the basis of this evidence is as follows:

This statistical result shows that, with the exception of *en dunamei*, all other words and phrases are unusual in Paul or not to be found in his letters. This fact can be adequately explained *only* (emphasis added) by the supposition that the apostle is making use of an existing piece of tradition.¹⁰

This assertion hardly deserves the dignity of being called an argument. Reconstructions of the supposed tradition by Bornkamm, Bultmann, Schweizer all differ to a degree. However, I shall not dispute the claim. I only doubt its exegetical relevance. In short, even if the claim be completely true, it does

not help us to understand the actual text any better. So, Paul has used a creedal statement. In using it he has adopted it. In using it without criticism, he uses it in keeping with his own Christology. The whole is now his statement. If we had the original and not merely subjective reconstructions of it, it might be interesting to see what variations Paul introduced if any; but even then we should probably only be guessing at the reason for the changes. In the *Journal for Theological Studies* of April 1973, in an article on this passage, a very pertinent comment occurs:

We can never be so certain about the earlier form of a saying or pericope as we can about the form in which it has come down to us. We can never be so certain about its earlier context as we can about its present context. And since exegesis and interpretation depend to a crucial degree on form and context, this means that we can never be so sure of a saying's original or earlier meaning and significance as we can be about its present meaning and significance. . . . It necessarily follows that the first task of the exegete and student of Christian origins is the uncovering of the meaning of the saying in the form and context in which it has come down to us.^{10a}

2.

In the part of this paper dealing with more detailed treatment of certain aspects of exegesis, we shall take up first what one may call the "tyranny of the vocable." We have a good example of this phenomenon in the big fuss made over the term "son of man". I do not depreciate at all the scholarship and indefatigable pains undertaken in some of the big studies on this term. I do think, however, that they are mostly a waste of time. The two big questions to be answered in the exegesis of the son-of-man passages are "Who is the subject?" and "What is said about the subject?" I hold with those who declare that, if there is anything certain about Jesus, it is that he claimed to be the son of man. It is not important for the argument at the moment to defend this position. The important thing is rather that, even if Jesus did not so speak of Himself, the texts as they stand now see in the phrase a self-designation of Jesus. Let us grant, then, that the subject of the son-of-man passages is known; it is Jesus. The second important question is "What do the passages concerned say about the subject." If we find that—and we pretty well all know what they say—we have everything that is really important about the son-of-man passages. Subject and predicate are determined. We have sentences; we have thought; we have meaning. But almost

every scholar is concerned about something else: Why did Jesus use the term, if he did indeed use it? What are the antecedents of the term? How did he come to use it? And so on. The determination of these matters, even if that were completely possible, would add very little to the understanding of the passages where the term is used. For that which gives meaning is already known: who the subject is and what is said about him. Common sense suggests that we give the search into the origin of the term and into the reason for its use a rest—the question looks like one of those which will never be determined—and concentrate on the *sentence*, where the real meaning resides after all.

A second example of the tyranny of the vocable occurs in scholarly discussion of the use by John of the verb *hupsoun* with respect to the crucifixion of Jesus. It is a common opinion that in the three passages where *hupsoun* is used in John's Gospel (3:14; 8:28; and 12:32-34) John uses the word deliberately in the double sense of "raising up" and "exalting," in order to convey the deep theological insight that Jesus' crucifixion is to be viewed as his exaltation. Thus Barrett writes: "In Mark the suffering and glorification are chronologically distinguished; in John one word is used to express both. *Hypsoun* has this double meaning at each place in the gospel in which it is used".¹¹ I was impressed by this insight for some time, but I am now convinced that it is not an insight which John himself had in mind. The first reason is the casual and unobtrusive way in which the term is suddenly inserted into the narratives. One would expect at least some sort of attempt to draw attention to a deep and penetrating thought, not that it be left completely to the astuteness of the reader to pick up. But not so—no whisper of a hint, no pause, no special word order to point out the word, such as the writer of Hebrews employs in his positioning of *IHSOUS*.

The second reason is that in two of the three instances, if there is any emphasis, it is all the other way, an underlining of the "raising up" meaning. "As Moses lifted up the serpent in the wilderness, so must the son of man be lifted up, so that . . ." We have a strict paralleling of the raising of the serpent and that of the son of man. Was the serpent exalted, too, when it was raised or lifted up? In John 12:32-34, also, the emphasis is clearly on the raising up as a picture for dying, being crucified. "And if I am raised up from the earth, I shall draw all men to myself. This he said to signify what sort of death he was to die." There is no hint of exaltation in the express explanation of the evangelist. The reply of the crowd simply underlines the literal meaning by drawing attention to the hiatus between the death by crucifixion and the eternal existence of the Christ: "We have heard from the law that the Christ remains for ever;

how can you say that the son of man must be raised up?" The third instance is quite neutral, that of chapter 8:28.

It is not that John is incapable of making a point if he wants to. The whole Gospel is obviously a very powerful but simple exposition of the purpose he himself spells out at the end of the Gospel proper: "These have been written that you may believe that Jesus is the Christ and that by believing you may have life in his name." Now in John there is almost as much use of the verb "believe" and its synonym "know," of their opposites, and of "life" and its synonyms as in the rest of the New Testament put together. Add to this the pictures of these realities: light and darkness, seeing and being blind, hunger and eating, thirst and drinking. (For none of these pictures need one look for antecedents. Anyone who could not from his own resources think of these common, everyday experiences as suitable pictures for his theme would be completely devoid of all imaginative ability. Once he had hit on one of them, all the others would suggest themselves by an automatic association of ideas.) Every section of the Gospel brings the thought of faith or unbelief, life or death, into prominence. The point is very clear. What John says his purpose is, he carries out very clearly and completely. It is difficult to imagine that a writer who has developed his stated theme so consistently should suddenly, in a very striking instance, fail to develop it at all. There is no evidence that John had any equation of crucifixion and exaltation in his mind; the thought is wholly in the mind of the scholars. They fail to read John with the simplicity and the directness, the common sense, with which they should read this sort of material. The whole situation is an excellent example of the tyranny of the vocable. *Hypsoun* must carry with it its common meaning in the New Testament of "exaltation" wherever it is used, even if every argument of context, near and far, and every argument of common sense cries out, "No."

A reference to a redactional-critical study will serve to round off this part of the paper. The study is that of Norman Perrin on Mark 8:27-9:1 in the little book, *What is Redaction Criticism?* To the simple, unsuspecting and unsuspicious reader, this section of Scripture seems simple enough. Jesus asks Peter who he is, and Peter acknowledges him to be the Christ. Thereupon Jesus enjoins silence about this fact on his disciples. His instruction to them that he must die and rise again is met by remonstrance on the part of Peter. Jesus then rebukes him, and goes on to describe the life of his disciples as a taking up of the cross, as a losing of one's life in order to save it. The conclusion is a warning against being ashamed of Jesus (the cross with its shame is in the background) and a promise that some of those listening to him would see the Kingdom of God come with power.

But this is not what Perrin sees in the paragraph. He gives hardly any consideration to this incident as something that happened at a certain time and place in the life of Jesus of Nazareth and his disciples. According to Perrin, what we must see here is Mark's own involvement in a doctrinal dispute in the church with which he was associated. Perrin holds that some in the church were understanding Jesus to have been a God-like hero. Mark saw a wrong development in this view. What he wanted was that the church should see Jesus rather as the suffering servant of God.

The conclusion is inevitable: Mark presents a false understanding of Christology on the lips of Peter, a true understanding on the lips of Jesus. But in recognizing this, we are recognizing that the narrative is not concerned with the historical Peter's misunderstanding of the nature of Jesus' messiahship but with a false understanding of Christology prevalent in the church for which Mark is writing, i.e. with the heresy that necessitated Mark's Gospel.¹²

It must be emphasized that Perrin is not at all concerned whether anything like what the paragraph seems to say actually happened in the lifetime of Jesus.

It is perhaps not out of place to add that the validity of the Marcan presentation is not dependent upon whether Caesarea Philippi "actually happened" but upon the meaningfulness of the cross as presented to Christian devotion in this way.¹³

In short, what we have in Mark 8:27-9:1 is an allegory; the biographical framework, the surface appearance is not to be taken seriously, even if some words spoken by Jesus are made use of.

The characters in the pericope bear names and designations derived from the circumstances of the ministry (Jesus, Peter, the multitude), they also equally represent the circumstances of the early church: Jesus is the Lord addressing his church, Peter represents fallible believers who confess correctly yet go on to interpret their confession incorrectly, and the multitude is the whole church-membership for whom the general teaching which follows is designed.¹⁴

Are we really to take this interpretation seriously as an exegetical effort? One must grant that, if Mark acted in the way suggested, he certainly adopted a most curious procedure. The normal person engaging in a debate like that posited by Perrin does so in a fairly direct manner, the way Paul does in his various letters. Mark is immediately separated from the ranks of normal mortals and becomes a distinct oddity. How

many people did he expect to win over to his point of view by this strange procedure? He writes a complicated allegory, which is curiously like historical fact. He gives no clue that he is writing an allegory. He has succeeded in concealing his real intention from Christians for the better part of two thousand years. If the whole of his gospel is of a piece with this section, then it is probably all allegory, or rather a series of allegories, sufficient obviously to give plenty of scope for doctoral theses for quite a few years.

The actual writing of the man shows us quite a different person from the one we would have to suppose if Perrin's exposition were true. He can write (2:15): "And it happened that he was at table in his house and many tax-collectors and sinners were at table with Jesus and his disciples; for they were many and they were following him." Also (2:23): "And it happened that he was passing through the grainfields on the Sabbath, and his disciples began to make their way by plucking ears of grain." Also (8:24): "I see men, but I see them walking like trees." He can suddenly at the end of his description of the raising of Jairus's daughter say: "And at once the girl got up and began to walk about; for she was twelve years old." Mark is a lot closer to a housewife passing on some news over the back fence to her neighbor than he is to the complicated master of indirectness that Perrin makes him out to be. The most characteristic feature about him is his concern to pass on a story, a history, a gospel of which he is completely convinced. I think that T.A. Burkill has hit the nail on the head when he writes in his *New Light on the Earliest Gospel*:

St. Mark was perhaps the first writer who sought to supply the church's increasing need for a comprehensive account of the career of Jesus in terms of the apostolic faith, and, in view of the difficulty of the undertaking, it is not surprising to find that the various parts of his gospel hang together rather loosely. . . .¹⁵

Perrin's study is not a window into the thought of Mark; it is a mirror reflecting his own mind.

3.

Perrin's treatment of Mark reminds me very much of Verrall's treatment of Euripides, and this circumstance may take us into the final section of the paper. I refer especially to Verrall's understanding of Euripides' *Alcestis*. The plot of the *Alcestis* as the normal man reads the play and as the original Athenians must have seen and heard the play is as follows: Apollo once served in the house of king Admetus, and, in return for the kindness he experienced there, obtained for that prince a release from death, on condition that a substitute was

found. Admetus did finally find one, his wife Alcestis. At the beginning of the play she is near her end. She dies soon after and is buried. On the very day of the death and funeral, Heracles visits his friend Admetus, finds the house in mourning but is not told the reason for it. An old servant later blurts out the truth concerning the situation in the house to Heracles, who is well and truly drunk. Brought to sobriety at once, Heracles goes forth to do battle with death for the wife of Alcestis, succeeds, and restores her to her husband. In his study of the play in the book *Euripides the Rationalist*, a study that is brilliant in many respects, Verrall comes out with a view which gained some support—for instance, that of Gilbert Norwood. According to Verrall, Euripides, in dramatizing the old story for the stage, made an outward show of conformity with the usual tradition; but, in the setting of the legend, he contrived by means of delicate innuendos and hints (conspicuously lacking in Mark by the way) to throw doubt on the whole business and to bring the miraculous into contempt. Hence we have a double plot—the superficial plot (to satisfy orthodox believers) and the rationalized modification concealed beneath it (for the intelligent sceptic to detect). According to this theory, Alcestis never dies at all, but is reduced to a state of trance by fear of the Delphic oracle; and her husband, who thinks her dead, buries her hurriedly to avoid public scandal. Then Heracles hurries off to the tomb—only to find Alcestis awakened from her trance. He then and there restores her to Admetus.

This view is a good parallel to much redaction criticism, I think, and the criticism it has received is most enlightening and instructive. Blakeney in his school edition of the *Alcestis* avers that "it is difficult to believe that the real purpose of Euripides has been misread by all critics of the *Alcestis* for twenty centuries or more."¹⁶ The Canadian scholar, G.M.A. Grube, speaks of "critics who have made little effort to find what dramatic relevance there may be" of "supposed blunders" on the part of Euripides. He says that Verrall takes his stand "on a preconceived notion that Euripides' attitude to his gods must have been much like that of a nineteenth-century Englishman towards God," that Verrall's "interpretations, for all their ingenuity and the deep scholarship of their author, have not, in detail proved convincing to many."¹⁷ He refers to "special pleading."

There is nothing new under the sun. What is happening now has happened before. The big trouble, however, seems to be that the biblical theologians are about two generations behind developments in parallel literary disciplines. I am using here an essay by Ronald Mushat Frye, Professor of English Literature

at the University of Pennsylvania. His essay is entitled "A Literary Perspective for the Criticism of the Gospels," and it was presented at the so-called Festival of the Gospels, held to mark the one hundred and seventy-fifth anniversary of Pittsburgh Theological Seminary. Men like Albert Outler, C.F.D. Moule, F.W. Dillistone, Paul Minear, David Daube, Robert W. Funk, James Barr, Eduard Schweizer, Leander Keck, William R. Farmer, took part. So it was no second-rate affair, and Frye is no slouch. But what he says is the important thing, not his reputation or the company he keeps. I hope I shall be pardoned if much of what comes is quotation.

There is a proverb in my field that not everyone could write *Hamlet*, but almost anyone can rewrite it. Contemporary NT scholarship unfortunately includes many efforts to rewrite the Gospels. My criticism of such practices in this paper is not based upon their religious effects, but rather on the fact that they violate the most basic literary principles. Of all critical principles the most basic is this: the critic is not free to alter, or deny, or ignore the text in order to suit his own presuppositions or needs or desires. The text may be altered only on the basis of hard, objective textual and historical evidence, but not to fit critical systems and predispositions.¹⁸

He finds "some of the most extraordinary violations" of this principle to show up in the New Testament field. "For example, when a prominent twentieth-century critic excludes the thirteenth chapter of Mark without objective textual evidence, he is scarcely operating on principles which leading critics in other literary fields could accept as valid."¹⁹

The effect of such assertions (i.e., of dogmatic existentialism) upon the study of the Gospels is what concerns us here, and that effect would be devastating on any literary work. If we play fast and loose with literary texts in order to eliminate or ignore whatever does not accord with stereotyped twentieth-century views, then we have abandoned anything which might legitimately be regarded as literary criticism.²⁰

I am criticizing practices which have had close parallels in the humanities, in the hope that our experiences may be of interest and value to you. Corresponding to biblical analyses which ascribe sources or priorities to passages down to the verse or even half verse, there have been secular literary analyses which ascribe sources or chronological priorities down to the line or half line of poetry. Though it is generally true that more evidence is available to support such analyses in the

modern literatures than in the Bible, it has been found that such analyses are at best only marginally productive, and far more often that they are counter-productive.²¹

In Frye's own field these efforts are described as "disintegrating criticism" and their practitioners "disintegrators." In a footnote he declares that "the parallel between NT and Shakesperian disintegration is quite remarkable." He adds in a subsequent note this most important comment:

The fact that literary critics in the humanities have discredited impressionistic tamperings with the text represents a significant advance over the practices of many nineteenth-century critics. . . .²²

I think we should pay attention to criticisms like this coming from an obvious master in a literary field—even if the criticism becomes as sharp as in the following passage:

The question arises whether able and learned men should devote their lives to speculation and debate over questions which are essentially as insoluble as the old medieval puzzle of how many angels can stand on the head of a pin.

The reference to that puzzle is not merely rhetorical. A large part of the NT study of forms, sources, and stages reminds me of nothing so much as the aridity of medieval scholastic speculation. I get the impression that a highly complex game is being played—a game with rules as artificial as that of chess. . . . In source-critical, form-critical, and redaction-critical analyses, we are repeatedly presented with highly rationalized suppositions, built layer upon layer into intriguing structures of marvellous intricacy. But when we look for evidence, there is very rarely anything which would be convincing, at least to leading literary historians in the humanities. It is a pity to see eminent scholarly minds spending so much time on such elaborate intellectual jigsaw puzzles.²³

I have felt this way for a long time and have used Frye with a certain amount of personal satisfaction. I have even occasionally used the comparison with certain fruitless medieval scholastic debates. But I never thought of Frye's answer to the old conundrum about the angels standing on the head of a pin. "The definitive answer, to my taste at least, is that any number could, but no respectable angel ever would."²⁴ A new twist to this solution of the old conundrum can provide a conclusion to the present paper: Any exegete can take part in the game of exegetical acrobatics and contortions, but no respectable exegete ever would.

FOOTNOTES

1. Humphrey Palmer, *The Logic of Gospel Criticism* (Macmillan, 1968), pp. 193-194.
2. The quotations from Miss Hooker are from her essay, "On Using the Wrong Tool," *Theology* 75 (1972), pp. 570-581.
3. Hans Walter Wolff (tr., Gary Stansell), *Hosea: A Commentary on the Book of the Prophet Hosea* (Philadelphia: Fortress Press, 1974), p. 48.
4. *Ibid.*, p. 66.
5. D.E. Nineham, *The Gospel of St. Mark* (Baltimore: Penguin Books, 1967), p. 91.
6. Father O'Connor, who served as guest lecturer at the 1976 meeting in Adelaide of the Australian and New Zealand Society of Theological Studies (at which this essay was originally presented), argued strongly that St. Paul did not regard Jesus Christ as God.
7. C.K. Barrett, *A Commentary on the Epistle to the Romans* (London: Adam and Charles Black, 1962), p. 179.
8. Hans Conzelmann (tr., James Leitch), *1 Corinthians: A Commentary on the First Epistle to the Corinthians* (Philadelphia: Fortress Press, 1975), p. 246.
9. *Ibid.*, p. 196.
10. Heinrich Zimmermann, *Neutestamentliche Methodenlehre*² (Stuttgart: Verlag Kath. Bibelwerk, 1966), p. 194.
- 10a. James D.G. Dunn, "Jesus-Flesh and Spirit: An Exposition of Rom. 1:3-4," p. 42.
11. C.K. Barrett, *The Gospel According to St. John* (London: S.P.C.K., 1956), pp. 178-179.
12. Norman Perrin, *What is Redaction Criticism?* (Philadelphia: Fortress Press, 1969), p. 56.
13. *Ibid.*, p. 53.
14. *Ibid.*, p. 42.
15. T.A. Burkill, *New Light on the Earliest Gospel* (Ithaca and London: Cornell University Press, 1972), p. 2.
16. E.H. Blakeney, ed., *The Alcestis of Euripides* (London: George Bell and Sons, 1902), p. 17.
17. G.M.A. Grube, *The Drama of Euripides* (London: Methuen, 1941), p. 11.
18. *Jesus and Man's Hope*, II, p. 195.
19. *Ibid.*, p. 196.
20. *Ibid.*, p. 197.
21. *Ibid.*, p. 213.
22. *Ibid.*, pp. 220-221, notes 47 and 48.
23. *Ibid.*, p. 213.
24. *Ibid.*, p. 220, note 45.

This theoretical analysis is supported by the actual results. Dr. Henry P. Hamann is vice-principal of Luther Seminary in Australia. This essay was presented at a convocation in which he was awarded the doctor of divinity degree from Concordia Theological Seminary.

Walther's Ecclesiology

John M. Drickamer
and
C. George Fry

In a recent issue of the *Lexington Theological Quarterly* Professor Loren Broadus asked, "what in the world does theology have to do with leadership?"¹ If we were to answer that question from Lutheran history, we would have to say, "almost everything!" A survey of the Lutheran story in the United States suggests that theological insight and synodical leadership are closely related. Four of America's great Lutheran theologians—Henry Melchior Muhlenberg, Mattias Loy, Charles Porterfield Krauth, and C. F. W. Walther—were also Lutheran synodical leaders. Muhlenberg, for example, convened the first Lutheran synod ever held in North America in 1748 for the purpose of establishing proper procedures for the ordination of men to the ministry, to select a standard liturgy for the congregations, and to create an agency whereby there could be ongoing consultation and cooperation between the churches. Loy, the leading Ohio Lutheran theologian, author, and editor, was President of the Evangelical Lutheran Joint Synod of Ohio for a significant portion of its history (1812-1930). Krauth, the eminent historian and theologian who was intimately associated with the resurgence of confessionalism among English-speaking Lutherans in the mid-nineteenth century, and who was instrumental in the founding of an orthodox seminary at Mt. Airy, Pennsylvania, was also the leading light of the General Council of the Evangelical Lutheran Church (1867-1918). It was in the Lutheran Church-Missouri Synod, as the most confessional and theologically-minded of all the Lutheran bodies in North America, that one finds the closest connection between the two roles of theologian and church president. This is the situation at present, with the Synod led by a churchman who is also a classicist and specialist in the study of the Age of Orthodoxy. But it was also the case at the very inception of the Synod more than one hundred and thirty years ago. C. F. W. Walther was a leader and a theologian.

C. F. W. Walther (1811-1887) was a long-time pastor and professor in St. Louis. For most of his career he was the leading theologian of the Lutheran Church-Missouri Synod. Concurrently he was an ecclesiastical statesman, bringing his theological insight to bear on the immediate problems facing the rapidly developing Synod. For that reason Walther was almost constantly involved in practical applications of the

The Reverend John Drickamer, a graduate of the seminary, is an instructor at Concordia College, Ann Arbor.

doctrine of the church. Walther's ecclesiology was based on the Bible, faithful to the Confessions, and was tested repeatedly in the arena of everyday church-life - as during the turmoil among the Saxon Lutherans in Perry County, Missouri, 1839-1841; the founding of the Missioui Synod, 1847; the controversies with J. A. A. Grabau and J. K. Wilhelm Loehe in the 1840's and 1850's; fellowship with parts of the Buffalo Synod, 1866; the organization and maturation of the Synodical Conference, 1872; the failure of fellowship with the Ohio Synod and others as a result of the Predestination Controversy of the 1880's; and the necessity of overseeing the expansion of the Lutheran congregations in the United States and Canada, as they ministered to the needs of thousands of immigrant Europeans and migrant Americans. During these busy years Walther produced several scholarly works on the church. It is the purpose of this article to introduce some of the cardinal points in Walther's ecclesiology.²

The Church in General

C.F.W. Walther defined the church as follows:

The church in the proper sense of the word is the congregation of the saints (*die Gemeinde der Heiligen*), that is, the totality (*Gesamtheit*) of all those who have been called by the Holy Ghost through the Gospel out of the lost, damned human race, who truly believe in Christ and through this faith have been sanctified and incorporated into Christ.³

As the "communion of saints," the universal church is the body outside of which there is no salvation.

Walther taught that this church is invisible. Surely this is indicated by the fact that the doctrine of the church appears in the Third Article of the Apostle's Creed, where we confess our faith in things hoped for—"the resurrection of the body, and the life everlasting." Faith, as "the assurance of things hoped for, the conviction of things not seen" (Hebrews 11:1), trusts that there is a "holy Christian Church, the communion of saints." To this invisible church Christ committed all the spiritual benefits, rights, offices, and powers, including the keys of the Kingdom. For salvation it is necessary to be in fellowship with this invisible church. By this Walther was saying that it is fellowship (*Gemeinschaft*) with Christ through faith that is, in fact, necessary for eternal salvation and, therefore, for membership in the universal, invisible church.

Walther further taught that the presence of this invisible church can be unmistakably perceived in the pure teaching and preaching of God's Work (the Bible) and the administration of the Sacraments (Baptism and the Lord's Supper) according to

Christ's institution. Because of these signs, one can also use the name "church" of the visible totality (*sichtbare Gesamtheit*) of those who confess the true faith, who hold to the Word of God, and who properly administer the Sacraments. Local groups of this character are also called churches.

Walther recognized that good and evil people are mixed in the visible church. This was made clear by the Lord Jesus Christ in the Parable of the Wheat and the Tares, where the Master said that the wheat and the weeds would abide in the same field until the Great Harvest (see Matthew 13:24-31). Unlike the Calvinists and the Sectarians, who felt it was possible somehow to separate the elect from the lost (perhaps by such "fruits of faith" as church attendance, participation in the Sacraments, performance of good works, public profession of faith) in this life, Walther, along with Luther, admitted that Satan and his disciples can skillfully copy the outward appearance of true Christianity without the inward gift of saving faith. To us, such folk may seem to be good Christians, when, in fact, like the Pharisees of old, they are merely "whitened sepulchres". Conversely, there may be those whose outward life leaves much to be desired (as the woman at the well, or the penitent thief on the cross, or little Zacchaeus) who have, in truth, been summoned by Christ, have been washed by His blood, and have received the gift of faith. For this reason, Walther, like Luther, rejected the notion of an earthly congregation made up only of the elect or regenerate (the sectarian notion), and taught the Biblical reality of the mixed church.

While there can be many non-Christians in a true visible church, there cannot fail to be some true Christians in that church. That was the promise of the Lord through Isaiah the prophet (55:10, 11):

For as the rain and the snow come down from heaven,
and return not thither but water the earth,
making it bring forth and sprout,
giving seed to the sower and bread to the eater,
so shall my word be that goes forth from my mouth;
it shall not return to me empty,
but it shall accomplish that which I purpose,
and prosper in the thing for which I sent it.

Where the Word is purely preached and the Sacraments are rightly administered, there will be some members of the invisible church.

Walther then discussed categories for visible fellowships (*Gemeinschaften*) where the conditions for a true visible church are not fully met. Groups that have fallen from the truth only in part and still hold essentially to the Word can also be called

churches. Fellowships which have interrupted the unity of the true visible church for non-doctrinal reasons are schisms (*Spaltungen*). In this class fall all the non-theological sources of denominationalism, such as language, rites, customs, ethnic conflicts, traditions, and personal disagreement. But groups involved in fundamental doctrinal error are sects (*Rotten*) or heretical fellowships (*ketzerische Gemeinschaften*). This category includes all those given to theological perversions and aberrations—the realm of heresy. Those who do not recognize the authority and teachings of the Word of God deny the Holy Trinity and have transformed their churches into “schools of Satan and temples of idols.” If something of the Word and the Sacraments remain in an erring group, there can still be members of the invisible church in that company. But this possibility does not constitute permission to remain. Christians were commanded by Jesus and the Apostles to flee all false preaching and erroneous teachers.

Walther then drew the pastoral implication of this distinction between the visible and invisible church. While Walter taught, as do the Scriptures, that the invisible church will never perish, he did observe that there can be times when there is no true visible church in a locality (as has occurred in Anatolia, the land of Paul and the Patristic Fathers, where today in Turkey there are fewer than two hundred native Christians; or in North Africa, the home of Tertullian, Cyprian, and Augustine, where there are now no Christians, “the Church that Disappeared”; or, worse still, in Medieval Europe, where there was a visible institutional church, thriving under the leadership of one who, according to Luther and Walther, is the Anti-Christ). In these and similar circumstances a Christian who might stand alone or be unjustly excommunicated, can still have the comfort of being in communion with the one true church (as was the case with John Wycliffe, John Hus, and Martin Luther).

Walther also taught that the Evangelical Lutheran Church was the true visible church, and he wrote a book to prove it.⁴ This church meets the requirements of total subjection to the Word of God, correct administration of the Sacraments, unconditional subscription to the Book of Concord as the correct interpretation and presentation of revealed truth, and the public confession with purity, vitality, and sincerity of the Law and Gospel.

The Membership of the Individual

For C. F. W. Walther, fellowship with the true visible church was not optional. As a Christian is to shun fellowship with those in error, he is to seek, establish, and sustain fellowship with those in the truth. One in a heterodox church

can be a member of the invisible church—but consciously to remain in such an association is not a sin of weakness (*Schwachheitssuende*) but real disobedience to the commands of Christ.

The basic means of admission to fellowship is by baptism. Two kinds of people are to be baptized and thus admitted to the church. First, there are unbaptized adults who desire baptism, who have the knowledge and necessary understanding of the faith, and who confess it publicly in word and deed. Second, there are unbaptized infants who are brought to baptism by those who have parental authority over them.

Walther asserted that a Christian congregation can accept as members those baptized persons who, if adults, confess faith that the Bible is God's Word and is correctly interpreted in the Augsburg Confession and Luther's Small Catechism, and who do not have an offensive way of life. The decision to admit a person to church membership does not belong to the pastor but to the entire congregation. Walther also recognized that congregational membership is not specifically church fellowship. Full church fellowship involves communicant membership.

For that reason Walther addressed himself to the issue of who is to be admitted to the Lord's Supper. Only those are to receive the Sacrament, who are already baptized and who are able to examine themselves with respect to their faith (this provision excludes those who are too young to do so, or not well enough instructed in the Christian faith); who cannot be proven to be non-Christians or to be involved in doctrinal error (since it cannot be positively proven that an individual is a true believer), and who cannot be shown to have the necessity of first being reconciled to another person or of first making restitution for something wrongly acquired. It is easily understandable that Walther spoke strongly in favor of individual announcement before Communion and private confession at least occasionally.

Walther taught that the full power of the keys - to remit or to retain sins - and, therefore, the authority to excommunicate, has been given to the local congregation. The authority must be exercised according to the procedure described in Matthew 18:17-20. It is to be hoped that the individual in error can be won back, absolved, and reconciled to the congregation. In order to be excommunicated a person has to be rational, to have had or to have sought the name of Christian, to have been a communicant member of the congregation, to have committed a manifest and offensive sin against God or to have embraced a fundamental doctrinal error, to have been clearly proven guilty or either or both those offenses, to have shown himself an incorrigible sinner by persisting in his immorality or heresy in

spite of all admonition, to be unanimously declared deserving of excommunication by those involved in the proceedings, and to be publicly declared severed from the fellowship of the Lord's Table. The congregation is not to recognize an excommunicated person as a Christian brother. He is to be denied all the rights and privileges of full church membership, and there is to be no communication or conversation with him as if he were a true brother in the faith. Throughout the process, however, the longing is that the erring brother will repent and return to the congregation. Upon such action, he is to be publicly absolved and to receive the Sacrament with his fellow believers.

Status and Action of the Congregation

Walther defined a Lutheran congregation in these words:

An evangelical-Lutheran local congregation (*Orts-gemeinde*) is an assembly of believing Christians in a definite place, among whom God's Word is purely preached according to the confession of the evangelical Lutheran church and the holy sacraments are administered according to Christ's institution in accordance with the Gospel, mixed among whom, however, there will always also be false Christians and hypocrites, sometimes also manifest sinners.⁵

The preaching of pure doctrine is integral to Walther's understanding of an Evangelical Lutheran congregation, which is a true, visible local church. Such a congregation holds not only to all the doctrines explicitly mentioned in the Confessions, but to everything contained in the written Word of God, the Bible, plus everything which necessarily follows from the words of Scripture. A Lutheran candidate can in good conscience accept a call to a congregation only if that congregation declares itself willing to be served as an Evangelical Lutheran congregation, to hold the Bible to be God's Word, and to accept the Book of Concord as its public confession. The preacher is not only to promote pure doctrine in his teaching and preaching; he is also to refute errors in his lectures and sermons. The congregation is to be sure that the books used in the parish services and in the parochial school were "pure and recognized by the orthodox church."

The congregation's doctrinal stance has implications for the Sacraments. Baptism, even using the proper words, is not efficacious if the congregation publicly denies the Holy Trinity. A congregation that denies the Real Presence distributes only bread and wine, not the Body and Blood of Christ, no matter what words are used.

To preserve doctrinal unity, the congregation is to permit no

conventicles, which Walther defined as assemblies for prayer, praise, and teaching led by persons who have not been properly called to the pastoral office. The congregation, furthermore, is to prevent ecclesiastical union with unbelievers or errorists. The congregation is also to work against any division in non-doctrinal matters. In *adiaphora* (*Mitteldinge*, neutral matters, things neither commanded nor forbidden in Scripture) decisions are to be made on the basis of love, after discussion, and by majority vote. Should the majority try to decide something contrary to God's Word, such a decision is totally null and void. In the deliberations of the congregation, all should be done with honor and in order, with due reverence for God and proper respect for members of the congregation. During congregational assemblies the president is to make sure that every man present has an opportunity to express his opinion. Quarrels are to be avoided. A majority decision is to stand unless its execution causes serious division in the congregation because of the weakness of some of the members. At such times the majority (the strong) should yield to the minority (the weak) in the interests of love and harmony. It is to be noted that Dr. Walther was referring to the conscience, not the stubbornness, of the minority.

Relationships Between Congregations

Dr. Walther taught that just as it is the duty of each individual Christian to seek out the fellowship of an orthodox assembly of believers, so it is the obligation of each Lutheran congregation to seek consultation and cooperation with sister churches. Christ's command to the local church was to search for every possible way, in purity of confession, to walk in harmony with neighboring congregations. The members of the parish church - people and pastor - are to pray fervently on a regular basis for all fellow Christians. Each congregation is to hold the same public confession of faith as the whole orthodox Evangelical Lutheran Church on earth. For this reason the congregation is to spare no effort to be one with the rest of the Lutheran family in life and speech, including the same sense and opinion. Such doctrinal unity will express itself institutionally - as synodical patterns appear regionally, nationally, and globally. Believers in each locality ought to realize that the Lord Jesus Christ has given them a command (not just a suggestion) to evangelize and teach all men on Planet Earth. This work is accomplished through combined work in a Synod.

Sister Lutheran congregations in a locality are to agree on their parochial boundaries, not to transgress one another's territory, and not to accept in an irregular fashion members from a sister parish. Assemblies of believers should be able and

willing to share joyfully the services of their pastor with those churches without ministerial leadership. In every possible way a congregation is to minister to the needs of its sister churches. When problems arise between neighboring churches, the congregations are to seek advice, and, if necessary, arbitration, from one or more other Lutheran parishes. This direction surely finds its basis in Acts 15:54.

Cooperation between congregations should certainly be evident in all matters relating to the pastoral office. Each congregation should diligently direct talented and gifted men to the office of public ministry of Word and Sacrament. Prayer should be made for them. Encouragement - both moral and financial - ought to be offered as well. Congregations are to cooperate to provide opportunities for ministerial education in colleges, universities, and theological seminaries. Concerning those already in the pastoral office, congregations should not engender strife in the manner by which they call a minister from one parish to another. The calling congregation is to seek agreement with the parish currently served by the pastor concerning the Lord's will in this matter. A congregation ought to be willing to let its pastor leave when the call proves to be divine (*als goettlich sich erweist*). A pastor is to maintain fraternal fellowship (*bruederliche Gemeinschaft*) with all his colleagues and neighboring pastors (*Amtsnachbarn*). Needless to say, the minister is to join a Synod as soon as possible. As a participant in such a Synod, the pastor is to be involved intelligently and loyally on the local, district, and national levels. On the matter of the pastor's standing in Synod, Dr. Walther spoke as follows:

Indeed, neither the examination, to which one who is called to the pastoral office submits himself before a commission appointed for this purpose outside of the calling congregation and which he passes, nor the ordination received from persons likewise appointed for that purpose outside of the congregation, makes the call valid (*gueltig*). But both procedures are among the most salutary (*heilsamst*) ordinances of the church and have, especially the latter, among other things, the important purpose of publicly confirming that the call has been recognized as legitimate (*rechtmaessig*) and divine. Therefore, he who omits one or the other, except in a case of necessity, is acting schismatically and announces that he belongs to those whom the congregations heap up for themselves, having itching ears.⁶

Living in an age of great mobility (the population of the United States more than doubled in his lifetime), Walther also

discussed the matter of travelling and of transferring membership. When someone comes to a congregation from another orthodox parish, a written testimonial from his former assembly is to be brought and to be honored upon presentation. When a member in good standing leaves a congregation, he is to be given such a document. Those who have been properly excommunicated are never to be honored with such credentials, and they are not to be received as members in good standing elsewhere. Such discipline, however, does not apply in the case of those who have been unjustly excommunicated. These are to be received and treated as brothers.

Conclusion

From the life and literary labors of the sainted Dr. C. F. W. Walther it is evident that theology cannot be separated from church leadership - be it on the local, district, or national level. Certainly the classic Lutheran principle has been that *Agenda* (those things to be done) flow from *Credenda* (those things to be believed). Nowhere is this truth more evident than in the matter of ecclesiology. A careful re-reading of Walther's doctrine of the church can be extremely beneficial to the Lutheran Church-Missouri Synod at the current point in its history.

FOOTNOTES

1. Loren Broadus, "What in the World Does Theology Have to do with Leadership?" *Lexington Theological Quarterly*, XI (July 1976), pp. 73-84.
2. For material on C. F. W. Walther's life and thought see the following: Carl S. Meyer and James J. Michael, "Walther Bibliography," *Concordia Theological Monthly*, XXXII (October 1961) pp. 658-663; W. Gustave Polack, *The Story of C. F. W. Walther* (St. Louis: Concordia Publishing House, 1935, 1947); Lewis W. Spitz, Sr., *The Life of Dr. C. F. W. Walther* (St. Louis: Concordia Publishing House, 1961); D. H. Stefens, *Doctor Carl Ferdinand Wilhelm Walther* (Philadelphia: The Lutheran Publication Society, 1917); William Dallmann, et. al., editors, *Walther and the Church* (St. Louis: Concordia Publishing House, 1938); and Ludwig E. Fuerbringer, editor, *Briefe von C. F. W. Walther an seine Freunde, Synodalgenossen und Familienglieder* (St. Louis: Concordia Publishing House, 1915-1916).
3. C. F. W. Walther, *Die Stimme unserer Kirche in der Frage von Kirche und Amt: Eine Sammlung von Zeugnissen ueber diese Frage aus den Bekenntnisschriften der evangelisch-lutherischen Kirche und aus den Privatschriften rechtglaebiger Lehrer derselben*, fourth edition (Zwickau i. S.: Verlas des Schriftvereins der Sep. evang.-luth. Gemeinden in Sachsen, 1894), p. 1.
4. C. F. W. Walther, *Die Evangelisch-Lutherische Kirche die wahre sichtbare Kirche Gottes auf Erden* (St. Louis: Druck von Aug. Wiebusch u. Sohn, 1867).
5. C. F. W. Walther, *Die rechte Gestalt einer vom Staate unabhaengigen Evangelisch-Lutherischen Ortsgemeinde: Eine Sammlung von Zeugnissen aus den Bekenntnisschriften der evang. luth. Kirch und aus den Privatschriften rechtglaebiger Lehrer derselben*, (St. Louis: Lutherischer Concordia-Verlag, 1890), p. 1.
6. C. F. W. Walther, *Amerikanisch-Lutherische Pastoral-Theologie*, fifth edition, (St. Louis: Concordia Publishing House, 1906), p. 62.

General Justification

George Stoeckhardt

Translated by Otto F. Stahlke

Genuine Lutheran theology counts the doctrine of general justification among the statements and treasures of its faith. Lutherans teach and confess that through Christ's death the entire world of sinners was justified and that through Christ's resurrection the justification of the sinful world was festively proclaimed. This doctrine of general justification is the guarantee and warranty that the central article of justification by faith is being kept pure. Whoever holds firmly that God was reconciled to the world in Christ, and that to sinners in general their sin was forgiven, to him the justification which comes from faith remains a pure act of the grace of God. Whoever denies general justification is justly under suspicion that he is mixing his own work and merit into the grace of God.

The more recent theologians, and especially those who call themselves and are counted as Lutheran, want to know nothing about the general justification of the sinful world through Christ. There is no room for it in their system of doctrine, which they spin out from their own believing consciousness. If they accept this doctrine, then it seems that things do not fall into the right place. When they treat of justification they lay down approximately the following sequence of thought: God through Christ has reconciled the sinful world with himself through the sacrificial death of Christ. That salvation and reconciliation which is effected through Christ Jesus, Christ's obedience, suffering, and death, must be definitely distinguished from the actual forgiveness of sins. Through this reconciliation God has only made it possible for Himself to impart to sinful man further demonstrations of His grace. He has so far suppressed His wrath that He further concerns Himself with the sinners of the world. Reconciliation has opened the way for the possibility of the forgiveness of sins, of justification. As a consequence of reconciliation God pursues sinners further, calls them through the Gospel, and seeks to effect their conversion. And when a sinner is converted and believes on Jesus Christ, then that possibility becomes a reality; only then, as far as God is concerned, does it develop into justification, forgiveness of sins. One may look into the textbooks of Thomasius, Kahnis, Martensen, Luthardt, Frank, Philippi, and everywhere one will become aware of the structure of doctrine which has been briefly sketched here.

It is not difficult to recognize how the most questionable consequences arise from this theory. It is, then, the faith of the sinner which brings about justification as a reality, which also determines and moves God to speak a gracious judgment concerning him. Faith is, according to this concept, the adequate and moving cause of justification. The theologians named describe faith, to be sure, as a means which takes hold of the grace of God in Christ, and they speak of the receptive character and nature of faith. But Christ for Himself alone, Christ's redemption in contrast to the forgiveness of sins, is to them the object of faith. They deny unanimously that justifying faith takes hold of the justification which is valid before God, namely, the forgiveness of sins. The latter is, then, only the result and product of the believing attitude. Thus faith is not only a means, not only a hand which accepts the gift of God, but this very accepting and grasping of the merit of Christ is an action of man which effects something, which brings into being something that was not there before, namely, the forgiveness of sins. It is, then, basically a successful performance. In accordance with the Biblical concept of merit, it is a meritorious work. And precisely thereby the comfort of this justification is built upon sand. When a sinful man wants to become certain of this - that God counts him as righteous, that He forgives him his sins-then it does not help him if he looks to Christ and to the Gospel. For in Christ, in the Gospel of Christ he finds only the possibility of forgiveness of sins or of justification. Man must then look into his heart to see whether there he finds that behavior which translates possibility into reality. And if he is then anguished and tortured by his sins under a feeling of the wrath of God and he does not find that critical point within his inner consciousness, when that faith escapes from his feeling and his awareness, then woe, then the lifeline escapes and is torn from his hands, then he despairs and goes to ruin in spite of all possibilities of salvation.

It is evident how diligent the devil is to cheat Lutheran Christians out of the palladium of their confession, the true doctrine of justification, with Lutheran-sounding formulas and flowery phrases. We must be well on our guard that we do not lose what we possess. The article of justification remains pure, firm, and unshaken if we keep in mind the statement of doctrine and faith concerning general justification, if we hold firmly that the entire world of sinners has already been justified through Christ, through that which Christ did and suffered. This is a clear, certain doctrine of Holy Scripture. The *locus classicus* for this doctrine is the second half of the fifth chapter of the Epistle to the Romans. What St. Paul has taught from Romans 1:16 on concerning justification he sums up in chapter 5, verses 12-21, as in a recapitulation. And the sum of this

section is again given in the two verses, 18 and 19. There we read: "Therefore, as by the offense of one, judgment came upon all men to condemnation; even so, by the righteousness of one, the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Two men, Adam and Christ, are here held in juxtaposition. Of the one man, Adam, it is said - we translate literally: "Through the transgression of one man damnation has come about for all men." "Through the disobedience of one man the many have been set forth as sinners." Adam has sinned, has transgressed the divine commandment, has been disobedient. And thereby, by this act, the many who descend from Adam have all been set forth as sinners, transgressors before God. The transgression, the disobedience of the one has already been accounted to the many, to all people. All men are now accounted before God as transgressors, as disobedient. They have all sinned in and with Adam, verse 12. And in consequence of the disobedience of the one, which is now the disobedience of all, the many - that is all men - are subject to damnation, to death. Christ is the counterpart of Adam. Of Him St. Paul says: "Through the righteousness of one man it has come to the righteousness of life for all men." "Through the obedience of the one man the many are set forth as righteous." The future *katastathe'sontai* is the so-called logical future and announces that in the same manner - as certainly as the first thing is the case, that the many through the deed of one man (Adam) have been set forth as sinners - it is equally certain that the other thing takes place, that through the deed of the one (Christ) the many are set forth as righteous. And the latter, just as the former, belongs to the past. The apostle is explaining what in the case of the one, in the act of the one, has happened to the many. Thus Christ, the one, has fulfilled all righteousness, has rendered obedience. His entire life, suffering, and death was the fulfillment of righteousness (*dikaiooma*), was a great act of obedience. And precisely through this act the many, those who through Adam's sin had become condemned sinners, have all been presented as righteous before God. The righteousness, the obedience of the one has been accounted to the many, to all people. All men are now accounted before God as righteous, obedient. They all have a share in justification. And this righteousness is, indeed, "the righteousness of life," through which eternal life is accounted to them instead of death. The Scripture text before us is a clear passage, as clear as sunlight. Paul testifies clearly and plainly here that all men who were condemned through Adam's sin have been justified through Christ and that precisely because Christ fulfilled all righteousness and rendered obedience all men are actually

justified, not only potentially. It is a wretched gloss when the more recent interpreters comment that the many, "all men," are only believers, because St. Paul otherwise ascribes justification to believers only. But this idea goes counter to the Scripture in both text and context.

Other statements of Scripture are in harmony with the passage just interpreted. Through the obedience of Christ which he demonstrated even in death reconciliation, the reconciliation of the world, has been effected. The reconciliation is general. Christ is the reconciliation for the sin of the entire world (1 John 2:2). But now St. Paul the Apostle uses the concepts "reconciliation" and "justification" interchangeably. He writes in Romans 5:8-9: "But God commendeth his love toward us in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through Him." This sentence Paul explains through the parallel sentence verse 10: "For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life." Upon the certain fact of the past, the death of Christ, the apostle here founds the certainty of future bliss, the final salvation from wrath. The benefit which we have from the death of Christ he expresses both as being "reconciled through the death" of God's Son and as being "justified through His blood." Reconciliation and justification here mean one and the same thing to Paul. Thus, if the entire world of sinners has been reconciled to God through Christ's death and blood, then we may also say that the sinful world has been justified through Christ's death and blood. Justification is nothing other than the forgiveness of sins. In 2 Corinthians 5:19 St. Paul testifies, "God was in Christ reconciling the world unto himself," and explains the statement further through the addition, "Not imputing their sins unto them." When God through Christ, Christ's death, reconciled the world to Himself, He forgave the sins of the world, of all who belong to the world. Thus, it is true of all men that their sins are not imputed to them. All sins were actually forgiven to the world, the whole world, when Christ died for sinners. It is a wretched gloss of the interpreters, when they transform the forgiveness of sins, then transacted, into the potential of a later forgiveness of sins.

Nor does Paul in Romans 5 leave unexplained how that which he teaches concerning general justification harmonizes with what he says elsewhere—for example, in the Epistle to the Romans from chapter 1, verse 16, on—concerning justification by faith. It is precisely in this way that faith retains its special concept and character, according to which all work and merit of man himself is excluded. Romans 5:17 says: "For if by one

man's offense death reigned by one; much more they which receive the abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ." Through the obedience of one all men are justified, have received the justification unto life. But it is not said that now all, although they all are justified, will actually inherit, enjoy, reign in eternal life. Only those who accept, receive (*lambanontes*) the fullness of grace, the gift of righteousness, will reign in eternal life through the one, Jesus Christ. This accepting, this receiving, of which the apostle has spoken before ("By whom we have now received the atonement", verse 11) is nothing other than faith. Faith receives, accepts. Faith appears throughout as a means, only a means, by which we accept and make our own everything that belongs to justification—the fullness of grace, the obedience of Christ, and the justification itself. Faith does not come under consideration from any angle as a work of man, by which something is brought into existence that was not there before. It is not our faith and accepting which determines the judgment of God, which turns the judgment unto damnation into the opposite, which first creates the relation, in which God now stands through Christ to sinners. No, it is God's abundant grace alone and the obedience of Christ, of this one man, which directs and moves God to declare us free of sin and damnation—indeed, has long ago directed God to justify sinners and the entire sinful world. This judgment of God has been established long ago. This new relation of God to sinners has been brought about through the obedience of Christ. God's grace, Christ's obedience, the gift of righteousness is ready and prepared before our faith and acceptance and is offered and presented for acceptance, as St. Paul teaches, in the Word, in the Gospel, to all men who perceive the Gospel. And through faith, when we believe the Gospel, we now appropriate the reconciliation, the justification, the righteousness, which have been promised to all sinners, for our person. Through our faith, then, we for our person step within this justifying judgment of God which God has already declared over all sinners in general, into this new relation of grace founded through Christ, and are thus accounted righteous before God and can declare with joy: Now we have become righteous through faith. Thus through faith the general justification becomes a special justification. We draw and guide the justifying judgment of God directly upon our head, upon our person. Those who do not believe reject Christ and the Gospel, though they also have been justified through Christ's obedience.

They place themselves outside of that relation of God to sinners which has been established and has validity only in Christ and which is declared to sinful men only in the Gospel. He who believes does not first make reality of something that

God had only made possible, but recognizes and confirms what, on the side of God, was long truth and reality. He who does not believe renders impotent and invalid what was already reality. In a picture to which St. Paul once directed we can see the matter more vividly. In Christ salutary grace, God's friendship and love for all men, has appeared. Since then the brilliant sun shines over the entire sinful world. This light has dispelled all darkness. God has forgotten the former sins. To be sure, the eyes of all men are not yet opened. Before the Gospel comes, in which the sun of righteousness shines, man is blind and dark. But when he recognizes Christ and the Gospel, when he comes to faith, then he sees the sun standing in the heavens and becomes enlightened and joyful in its light. Through his seeing and recognition he does not create the sunlight but receives and accepts the light and its beneficent warmth into himself. He now lives and walks in the light.

Of course, this picture is only a weak comparison. With our small reason we cannot bring light and clarity into everything. Man, wherever he is born, finds himself in the guilt and condemnation of Adam. Nevertheless, in Christ the righteousness of life has already come for all men. Through the obedience of the one man we are already justified and in grace. And yet we rejoice when we are converted and come to faith: Once I was not in grace, but now I am in grace. This matter we cannot solve according to reason. We refrain therefore from systematizing justification. What Scripture says concerning justification, that we accept, that we hold fast and allow not one word of it to be apocoped or distorted. And we know that all, also what is said concerning general justification, was written for our comfort and serves our salvation. And when the last encounter comes, in that critical moment, when the soul hovers between death and life, between heaven and hell, when we feel the complete wretchedness of lost, condemned mankind, then we take refuge in this universal grace, then we take comfort in the justification of all men, of all sinners, and draw the conclusion that what was done for all men, must certainly be valid also for us and is intended for me personally. Thus we still our heart before God.

This article originally appeared as "Die allgemeine Rechtfertigung" in Lehre und Wehre XXXIV, 6 (June 1888).

Formula of Concord Article VI: The Third Use of the Law

David P. Scaer

The sixth article of the Formula of Concord discusses the question of the validity of the Law and its use in the life of the Christian. The historic cause for this issue was the assertion by some Lutherans that, as Christians, they had been rescued from the Law's accusation and they thus were free of all its claims and directives in the conduct of their lives. Freed from the Law, Christians could lead their lives according to the Holy Spirit and the Gospel. Martin Luther had faced successfully the problem with his student George Agricola, but the problem re-emerged after his death among other theologians and pastors. Theologically the issue of the Law in the life of the Christian, which is commonly called the Third Use of the Law, has two parts. First, the question of what validity the Law has for the Christian must be answered. Secondly, if the Law does have validity in the Christian's life, the question remains: In which portion of the Christian's life is the Law valid?

Other questions besides the nature and use of the Law in the life of the Christian are intimately connected with this issue. The Lutheran doctrines of the Holy Spirit, the nature and function of the Holy Scriptures, and the nature of man are all encompassed in the question of The Third Use of the Law. The best introduction to the problem would be a brief sketch of how Lutheranism sees the Law functioning among men.

I.

Traditional Lutheran theology discusses the uses or functions of the Law in the present milieu of sin under three distinct categories: curb, mirror, and rule, (FC SD, 1). The subject of the sixth article of the Formula is the Law's third function or use, whereby it serves as a rule, norm, or guide in the Christian's life. Another term for this function of the Law is the *didactic* use since the Law's instructional or teaching value is emphasized. The word *informative* would be an adequate substitute for didactic since the Law does not so much motivate behavior as it instructs and informs what Christian behavior should be. The first two functions of the Law as a curb and mirror are respectively covered in the Formula's Article IV, "Good Works," and Article V, "Law and Gospel."

According to the Law's first function as a curb, it is directed toward unregenerate man as he is an unbeliever and as he

rejects God's will in his life. Without any outside restrictions, man in the state of sin and estrangement from God would devour his neighbor and wreak havoc and destruction in the world. Men would organize themselves into marauding hoards of destructive creatures and would eventually destroy themselves. The Law is instituted according to its first use to hinder men from gross acts of evil and to induce them to perform externally good works. The concept of the unregenerate performing these kind of externally acceptable good works is discussed in Article IV, "Good Works." Philip Melancthon had already set down the Lutheran position on this issue in Augsburg Confession XVI, "Civil Government." The first use of the Law may also be called the civil use of the Law, since the government promulgates the Law and executes it. The government publishes the Law and then through threats of punishments and promises of rewards makes sure that the Law is carried out. Against the backdrop of Luther's concept of the kingdoms of God's left and right hand, the Law here is a manifestation of God's left hand. Lutherans have prized very highly this understanding of Law, because without civil tranquility the church would function only under the most severe hardships.

The Law can function through the state upon man only because man in his creation is oriented toward God and thus is a religious being. Thus, His understanding of the Law flows naturally from his creation. He is born with a sense of moral right and wrong, even though in sin these categories never fit the divine standards perfectly. As the state judges man's external acts, his conscience serves as an internal judge against each infraction of the Law in his heart, though the Law is imperfectly stated. The Law in this first function has meaning only in this world's existence and does not benefit man in his relationship to God in the matter of salvation. Even if a man were able to live perfectly according to this world's standards, he would nevertheless be entirely without hope of salvation in the next world.

The second purpose of the Law is to serve as a mirror in reflecting man's sin to himself. According to God's original creative purpose, the Law served to describe man's natural relationship to God. The Law was the positive relationship between the creature and the Creator. With the entrance of sin into the world, the Law has taken on an accusatory function, not part of God's original purpose for the Law. As long as man remains a sinner or sins adhere to the believer, God through the Law accuses man of sin. Though the accusatory function of the Law was not its primary purpose, the Law's accusations confront each human being since Adam. It is in this sense that

Melanchthon in the Apology says that the Law always accuses (Apol. IV, 38). The Law in its accusatory function is recognized as effective when it creates terrors within man's conscience and leads him to despair. Among Lutherans in general there was no quarrel about the civil and accusatory functions of the Law.

A real problem about the use of the Law arose over the question of its validity and use in the life of a Christian, a person who had been regenerated by the Holy Spirit and brought to faith. The Lutherans were agreed that Christ had freed man from the accusatory nature of the Law. But some held that Christian freedom from the Law's accusation also meant freedom from the Law's directives in the Christian's life (SD VI, 2). This whole question is not only one of historical interest, but has contemporary significance as the same questions have arisen among Lutherans first in Europe and now in North America (SD VI, 3). Related intimately to the concept of The Third Use of the Law is the person and work of the Holy Spirit.

II.

The historic Lutheran Confessions, including the Formula, contain no specific article dealing with the Holy Spirit. The references in the third articles of the Apostles and Nicene Creeds are clear but too brief to be considered extended theological treatises on the Holy Spirit. The concerns of the ancient creeds center more on His person than work and are simply too limited in length to handle adequately problems later confronting the church.

Perhaps the lack of a specific treatise on the Holy Spirit speaks more eloquently to the Lutheran understanding of the third person of the Trinity. It indicates a Lutheran hesitancy to speak of the Spirit in any isolated or independent sense. The Spirit as He comes from God never operates autonomously but always carries out the Father's will as it has been given to Him from the Son. He brings to completion in the world what the Father has worked through the Son. The Spirit brings to completion the work of creation. Through creation the Law was first given to man. The Spirit is therefore also responsible for man's creation and is the connecting link between God and man. The Spirit is responsible for the perfect harmony in creation, known as the natural Law, and He is responsible for man's created understanding of this Law. Man, created in God's image, was able to reflect upon creation and have constant knowledge of God through this reflection. With this concept of creation, natural law, and the Holy Spirit, the Lutherans had to object to any claim about the presence of the Holy Spirit replacing the need for the Law. This type of

argumentation asserted that the Law was unnecessary in any part of a Christian's life. In fact, just the opposite was true. It was the regenerate and not the unregenerate who understood the Law, and could in their inner nature appreciate it (SD VI, 5). The unregenerate needed the Law to prevent gross sins against society and to pry them into performing external good works, but those who had believed in Jesus and thus were regenerated by the Holy Spirit were able to recognize the Law as the Holy Spirit's will for their lives.

The Holy Spirit in His creative action in relation to the world was responsible for the Law. Law as the reflection of God in the world permeated the entire creation and thus all the Spirit's creative actions were within the Law. God does not have one relationship to the creation through the natural Law and another through the Holy Spirit. Failure to recognize the validity of the Law anywhere in creation, including the life of the Christian, indicated a failure to understand the Holy Spirit's person and work. The Spirit *cannot* work against the natural Law as He would be condemning His own work. This would involve Him in an internal contradiction. Both the creation and the Law, as the natural principles of creation, can be perverted by man to serve his own selfish desires. Nevertheless, the Law as created by God was good simply by virtue of its divine creation.

The Lutheran principle is that the Holy Spirit never works for salvation directly, but through instruments or means taken from creation. In the creation of the world and its preservation the Holy Spirit works through the natural law. The Law, which first expressed itself in creation, was as the creative word of God the first word of God. The Holy Spirit's fit vehicle of revelation to man was the Law. The Holy Spirit now brings to man the word of salvation through the Gospel, but the directions inherent in nature for man's existence are never replaced or rejected by the Holy Spirit. The natural Law is only replaced when the nature of this creation is replaced by a more glorious one. Those who do not see the Law as valid in the life of the Christian must also assert that this world has passed away and that the new world has already been inaugurated. This proposition must be firmly rejected because only at Christ's coming will this world end and the new one be established.

God's created Law in nature may be less than fully comprehended by man in the state of sin, but that Law is still present curbing man's evil, condemning man's sin, and providing positive direction in the life of the Christian who through Jesus Christ has been given the Holy Spirit, the Author of nature's Law. The restoration of man through the Gospel does not annul the directives of the Law but confirms

them and gives to man a true understanding of the Law. The Lutheran understanding of the nature and function of the Holy Scriptures is also intimately connected with the Third Use of the Law.

III.

The Formula, in presenting the Lutheran position on the Third Use of the Law, uses Biblical references which refer to the Scriptures in their totality and not only those passages speaking specifically about the Law. Both Psalm 1 (SD VI, 4) and 2 Timothy 3:15-17 (SD VI, 14) are used to demonstrate the Law's validity in the life of the Christian, though both passages refer to the Scriptures in their totality, not simply to the written Law. Psalm 1 speaks about the man who delights in the Books of Moses and the 2 Timothy 3:15-17 passages speaks about the total inspiration of the Scripture and not just the Gospel. Just as Lutherans see the entire Scripture as inspired, so they see the entire Scriptural message, both Law and Gospel, as applicable to the life of the Christian. The Formula sees in 2 Timothy 3:15-17 a direct Biblical command to apply the Law in the life of the Christian (SD VI, 14). Underlying the concept that the Law is made applicable in the life of the Christian through the Scriptures is the Lutheran understanding that the Scriptures in all its parts, both Law and Gospel, are inspired and that these Scriptures are directed to man in the state of sin. The Scriptures are God's written word, necessitated by the fall into sin and directed to man in this fallen condition. Natural Law, sin, and Scriptural inspiration are related to each other.

Man by the fall into sin was no longer capable of properly comprehending the Law as it originally was part of creation. He followed after that Law, but he fulfilled its requirements only inadequately at best and in every case the Law became his accuser. As a religiously created being, man is compelled by his inherent religious nature to search after God, but these searches are doomed to failure (Apol. IV, 22-25, 40). God through His mercy sent the prophets and later the apostles to proclaim salvation in Jesus Christ. But before the proclamation of salvation could be made, the Law as first found in nature had to be restated in such a way that man in his perverted state could fully comprehend what God had always been setting forth in the natural Law. Both the prophets and the apostles redirected the Law specifically against man's unregenerate nature. They came first to proclaim the Law as a mirror of man's sins, i.e., its second use. Though God condemns through the Law, His proclamation of the Law through His prophets and apostles belongs to God's overall plan of mercy since man by the Law is properly prepared for the Gospel. The Spirit's

inspiration of the prophets and apostles embraces not only the words of the Gospel but also of the Law. The Formula makes no qualitative difference between the Spirit's origination of the Gospel and that of the Law. Both the Law and the Gospel proceed from the Spirit's inner being. Both are His products.

The person who claims the direct guidance of the Holy Spirit and rejects the Law as revealed in the prophets and the apostles is, in fact, rejecting the Holy Spirit by rejecting His work. Whoever claims a working of the Spirit for his life apart from the prophets and apostles is a fanatic (SD XII, 30). The Holy Spirit has given both the Law and the Gospel and He is responsible for their inscripturation. The Law is valid in the life of the Christian if for no other reason than that it originates with the Spirit and He has caused it to be written in the Holy Scriptures. There are, of course, other reasons for the Law's validity in the life of the Christian. Nevertheless, the Lutherans saw the Law as part and parcel of the special divine revelation. Those who rejected the Law did not only have a faulty concept of the Law itself but of divine revelation and of the Scriptures themselves. Also connected with the concept of the Third Use of the Law was the Lutheran anthropology, the doctrine of man.

IV.

The Formula reflected the Lutheran view of man as living under the Law in four different conditions: the original created state of moral innocence, the fallen state of sin, the state of regeneration, and the final state of resurrection. The Law in its third function is directed to man in the state of regeneration. Seeing man in these four different phases is essential for a fuller understanding of the Lutheran view of the Law and particularly its Third Use. The Lutheran view dismisses the idea that the Law undergoes any change as it is the expression of God's immutable will (FC SD VI, 15). The four different situations are accounted for by man's differing relationships to God and thus also to the Law. Man, as he is a sinner, can only envisage the Law with prohibitions and penalties as a negative intrusion into his life. It is difficult for man to imagine the original state of moral innocence in which he found positive direction for his life in the Law. In this original condition he needed neither prophet nor Scripture since man's communion with God's creation was itself participation in God's revelation. In the sinless condition man viewed nature and God's revelation as one entity. No special revelation beyond nature was needed. Man in moral innocence needed no Law as a curb for the gross manifestations of evil or for a reflection of his own sin. He needed no special direction of the Law as nature provided a

constant, regular communication of the Law. Only in the fallen state is the original positive function of the Law replaced by negative prohibition. Law, understood originally as a description of man's positive relationships to God, to his fellow men, and to his environment becomes with the entrance of sin a negative description of man's broken relationships to God, his fellow men, and his environment. In the first condition, the indicative was merged with the imperative. The Law served as a description of what man was and what he was to do and what he, indeed, could do. There was no tension between what man *did* and what man *could*, *must*, and *should* do. Now in the state of sin what man *must* do and *should* do is not what he *can* do and *does* do. The Law becomes a compelling and restraining force against man's rebellious nature. What man once did naturally he is now forced to do against his will. The unregenerate man hates the performance of the Law with an intensity comparable to the first man's love for its performance. The sinner cannot remain morally neutral to the Law. He performs the Law which he hates and he knows that failure to perform its requirements brings penalties. Where he fulfills the Law, he is goaded by the promise of rewards and threats of its punishments. The Law makes the sinner's life miserable (SD VI, 19).

When the sinner becomes a Christian, the Law begins to take on a new, different character for him. His new condition as a Christian means a new relationship with God and His Law. The Law in this Third Use is addressed to the sinner who has become a Christian but still remains in part under the control of sin (SD VI, 9). Understanding the Law in this Third Use is predicated on understanding the Lutheran view of the regenerate Christian.

Essential to Lutheran anthropology is the internal strife within the Christian. He is torn between that part of him which wants to obey God's will and the part that feels more comfortable with the older ways of sin. Though this internal struggle is never over in this life, the promise of victory is assured in the resurrection. Several terms express these two opposing forces within the Christian. The part belonging to God is designated as the inner man, the Spirit's temple, and the regenerated man, the man who has been born again (FC SD VI, 5). The part which resists God is designated as the old Adam, the flesh, and in other Lutheran writings the old man. The Law of God remains one and immutable, but as it approaches the Christian, its positive directions apply to the converted part and its negative prohibitions with the threats of punishments are directed to the unregenerated condition.

The Christian only so far as he is regenerate is free from the threats and curses of the Law (SD VI, 23) and he recognizes

this Law as God's will for his life (SD VI, 12). The Formula uses picturesque language in describing the Christian's response to the Law. In this renewed condition he "does everything from a free and merry spirit" (SD VI, 17). Such good works are motivated by the Holy Spirit and flow from faith, but they are all in accordance with the Law, which is also the Spirit's product (SD VI, 12). Works flow from faith as water comes from a spring, but these works flow down channels established by the Law. This positive direction of the Law without prohibition or fear of punishment is what is essentially meant by the Third Use of the Law.

Law as a positive direction in the life of the Christian is both a restatement of the original paradisaical condition and a preview of the future state of glorification. In Paradise man knew the Law of God perfectly and rejoiced in it. Also in the final state of glorification man will not need or hear the negative aspects of the Law. So even now the regenerate man hears the Law of God, rejoices in it with his inner being, and performs it without thought of reward. His only motivation is that he wants to please God.

Law understood in this Third Sense as positive direction and guidance in the life of the Christian presupposes the Gospel. In each of its uses the Law is both didactic and imperative. It is not constructed to change man from a sinner to a saint and cannot effect regeneration. The Spirit's working through the Gospel is the cause of regeneration. But the Gospel presupposes the Law, just as the Law in the life of the Christian presupposes the Gospel. The Gospel is the proclamation that Jesus has fulfilled the Law's demands and suffered its penalties in man's stead. This message alone effects regeneration. The Law is the skeleton on which the life and death of Jesus is sketched out. The skeleton of the Law as it is framed in the Gospel message comes to the sinner having its structures completely filled out by Jesus. The Law's negative demands have been satisfied in Jesus so that its force becomes positive in the life of a person who has faith in Jesus. The Law's unfilled requirements have been fulfilled in Jesus. Christ has divested the Law of its negative requirements and He presents it to Christians as positive direction.

But the Law which comes as positive direction to the regenerate part of the Christian also comes with its negative prohibition to the Old Adam (FC SD VI, 17, 18, 19). Part of the Christian is never converted. He resists believing that God has fulfilled the Law in Jesus Christ. The old man left unchecked would eventually bring man to final ruin and destruction. According to Lutheran theology the unregenerate self must be forced and coerced with threats of the Law. The

unregenerate part of a Christian is on the same level as the unconverted who "are driven and coerced into obedience by the threats of the law" (FC SD VI, 19). Not only does he fight against fulfilling God's Law, but when he does finally comply with the divine prohibitions in an external sense he becomes a hypocrite as he thinks he has fulfilled God's requirements and earned for himself salvation (FC SD VI, 21). To keep the unregenerate part of man under control, the Christian pastor must preach the negative aspects of the Law. Such works coerced by the preaching of the Law to unregenerated man, even if he is a Christian, have no validity before God for salvation. But the Christian, so far as he is regenerate, performs works from faith which are acceptable to God. These conform to the Law and God finds these acceptable. Though such works are always imperfect, they are acceptable to God because they are performed from faith which is centered in Christ Jesus and not from threats of the Law (FC SD VI, 23).

It is the preaching of the Law and not the Gospel which alerts the Christian to the tension within himself. The same Law which is an expression of God's will in the life of the Christian remains a severe condemnation on his unregenerate nature. This tension, a dualism within the Christian, finds its real cause not in the Law but within the Christian himself. The work of the new man committed to Christ is countered by the old man who only gives up the struggle at death. Underlying the Lutheran concept of the old man is the Lutheran doctrine of original sin. The man who is totally unregenerate is brought struggling and kicking to faith. When a new life has been created, he continues to struggle, kick, and fight against God. The old man is not to be handled in a gentle and kindly way and then treated to the good news of salvation, but he is to be forced and threatened by the Law. The Formula puts it strongly (SD VI, 24):

For the Old Adam, like an unmanageable and recalcitrant donkey, is still a part of them and must be coerced into the obedience of Christ, not only with the instruction, admonition, urging and threatening of the law, but frequently also with the club of punishment and miseries, until the flesh of sin is put off entirely and man is completely renewed in the resurrection.

In this life there is no hope for an end to the conflict. The Christian can revert to hypocrisy by believing that he is by himself fulfilling the Law perfectly or he can abandon the Law and become a libertine. But then he is no Christian. The hope for fulfillment in the Christian is not in this life but in the resurrection. Then he will need the preaching of neither the Law nor the Gospel, for he will be in God's presence. In heaven, the

Third Use of the Law will be perfectly realized. There Christians "will do His will spontaneously without coercion, unhindered, perfectly, completely, and with sheer joy, and will rejoice therein forever" (FC SD VI, 25). Even in the final condition, it is not the nature of the Law that has changed but rather that man has become totally regenerated.

V.

The Third Use of the Law also reflects the Lutheran concept of the Law as it focuses attention on the Law's true nature. A recognizable mark of Lutheran theology is the tension between the Law and the Gospel. This tension already has been explored. But this tension is limited only to man in this sinful existence, and not in the original and final conditions of sinlessness. The "thou shalt not" of the Ten Commandments did not originally belong to the essence of the Law. The Third Use of the Law in the life of the Christian reveals the Law's true nature as positive directive. The Law's positive aspects are being reinstated, though the process is painfully slow. This understanding of the Law is not a contribution first made by the Formula but was set down by Luther in the Small Catechism which antedates the Augsburg Confession. His explanations of the Ten Commandments fall under the category of the Law's third function. Though brief they reflect the Reformer's true genius in understanding the Law as positive directive. For Luther, the Gospel does not replace the Law as God's first vehicle of revelation, but permits the Christian to see the Law in its proper perspective. Here are some examples from the first part of his catechism. The prohibition against the vain use of God's name now includes the request to pray. The prohibition against murder also forbids inflicting physical harm and more important requires helping anyone hurt. In two commandments, the first and the sixth, Luther removed the negative element entirely, but in the other eight he first listed the prohibition required by the commandment and then its positive directive.

Luther was aware that the Christian continues to offend against God and has to hear the prohibitions and verdicts of the Law. He also knew that the Law could have no positive effect unless a person first knew Christ as the Law's fulfiller. This faith which knows Christ and His benefits is called trust. Thus when Luther provided an explanation to the first commandment, "Thou shalt have no other gods before Me," he saw in it an invitation to faith: "We should fear, love, and trust in God above all things." These words which are Luther's first instruction in the Small Catechism merge the Law and the

Gospel into that perfect harmony that man will experience in the final restoration.

In the Third Use of the Law the tension between the Law and the Gospel is finally resolved. Only in the condition of sin does the tension remain. As soon as a man accepts Jesus's fulfillment of the Law through faith, the tension begins to dissolve. The Christian grows constantly in the knowledge of God's positive requirements for his life, but the Old Man never surrenders. The plagues of conscience are never removed, but grow stronger. But as his knowledge of his own sin grows, he also grows in his reliance on Christ.

The Formula states in concluding this article that in glory man will need neither Law nor Gospel. In total glorification he will need neither the threats of the Law nor its directives. He will be thoroughly renewed within himself so that he will from his heart obey God (FC SD VI, 25, 26).

Teaching The Christian Faith By Developing a Repertoire of Skills

Anne Jenkins Driessnack

The continuation of religion not only involves maintaining the content of faith, but developing teaching skills to insure that this content is preserved in its integrity. Through a survey of several religious teacher training institutions, I determined that the major emphasis was placed on mastering the content with little or even no attempt to master those skills involved in developing actual teaching skills necessary for effectively communicating that doctrinal content. This discovery led me to apply recently developed methods of secular education to religious instruction. The end result of this research was a doctoral dissertation, *An Instructional Package For Training Teachers of Religion in the Skillful Use of Questions*, submitted to Columbia University Teachers College in 1977. Being totally committed to the doctrinal heritage of The Lutheran Church-Missouri Synod, I set as my goal the application of tested methods in education to this faith.

My own background played a significant part in choosing this topic for research. Sunday School, as I remember it, centered in a teacher *lecturing* us with little response expected of the pupils. Some times we were interested in the topic, but more often we were confused or bored and were simply turned off by the entire teaching procedure. Without universalizing my own experience, it is safe to conclude that others suffered in a similar way. Since then, pedagogy has made great strides and these advances have already been applied in the areas of social sciences, reading, literature, applied sciences, and other subjects.

The effective use of questions proved to be the key to good teaching. If the application of questions appropriate for the learners in secular subjects had been so successful, then the same method should be applied in the teaching of religion. This method I attempted and demonstrated. The purpose of questions is eliciting verbal responses from the learner to determine their level of knowledge. Many teachers fail because they are "talking over" the heads of their hearers or "talking down" to them. When the learners do not understand the teacher, they turn him off. When the teacher is too simplistic, the pupils feel their intelligence insulted and the response can

be contempt. Both extremes must be avoided by the successful teacher.

My research in teaching religion involved both children and adults. I was first given a clue to certain teaching difficulties in the preparation of my dissertation¹ for the master's degree, in which I discovered that the second grade school children I tested retained little of what had been read to them by the teacher. Unless questions are asked and asked continually of the pupils, there can be no certainty that they are comprehending anything. This was the result of my first research. The youngsters during the learning period were thinking about their favorite baseball team, lunch, or recess, but they were neither listening nor understanding the materials which they were suppose to learn.

Verbalized responses from the students can aid in correcting this kind of poor teaching situation. A teacher skilled in putting questions to the pupils can adjust to a level of questioning which will benefit them. What is true in the teaching of adolescents is equally true in teaching adults. Both areas are of prime concern for Lutheran pastors who regularly conduct adult Bible classes, adult confirmation and baptism classes, and other groups within the parish. More and more of the pastor's work load is spent in teaching adults without any lessening of his obligations to the youth and confirmation classes.

The lecture method of teaching without the use of questions relies solely on a written or oral examination to determine its effectiveness. After the test has been given, a grade is given and the teacher has no way of determining with certainty whether any complex abstract concepts have been developed in the learners' minds. It is the nature of a written examination to measure the factual level of the pupil and not the abstract level of higher thinking. It must be repeated that what is true of the children in education is just as true of the adults. The solution from moving from the level of just communicating facts to the learner to the level where the learner becomes capable of his own thinking is in the proper application of questions throughout the entire period of instruction. I am in no way suggesting that the factual level is unimportant. Not only is it important but it is *absolutely essential* for Christian learning. Still the next level of putting these facts together in a meaningful relationship must be reached, unless the hearer can do this, doctrine and life remain separated.

Though the pedagogical science of formulating questions for various intellectual levels is quite recent, the method itself has been used by great teachers in all times. This was demonstrated by George Sullivan whose research in the 1960s profiled the techniques of great teachers from Confucius through Thorndike.²

The effective use of questions in teaching religion is endorsed for Christians by the large number of questions which Jesus used in teaching His divine doctrine. One does not have to search too long in the Gospels to find Jesus questioning His hearers to bring them to a new level of awareness. For the larger audiences, Jesus used what we know as the lecture method, a procedure common to ancient and modern cultures without any regard to the ideological content. In more intimate settings Jesus used questions, all of which are well known to us. Here are just a few instances: "Did you not know that I must be in my Father's house? (Lk. 2:49)"; "Who do men say that the Son of man is? (Mt. 16:13)." When asked about the great commandment, Jesus answers and then offers His own question about the relationship of Christ to David (Mt. 22:42-4). When confronted by a question from an opponent, Jesus responds skillfully with a question for the opponent which requires him to move to another plateau in his thinking. Jesus' use of questions effectively in silencing His opponents has been the subject of recent New Testament research. Jesus uses the lecture method to convey necessary information about the kingdom, but He uses the question method to bring the believer and the unbeliever to an awareness of his own situation. This is the ultimate goal in preaching and teaching. Certainly Jesus provides for Christian teachers a pedagogical model which can be safely and effectively emulated. It would be difficult to locate any place in the Gospels where Jesus questions a person to determine his level of factual knowledge. All His listeners have the same facts at their disposal but not the same understanding of those facts.

We are not suggesting that just any question will attain our teaching goals. Just an abundance of questions is not going to make for better learners or more effective teachers. Here modern educational theorists can help us determine what sort of questions are appropriate for different age groups and for various levels of intellectual development. One knows that one addresses undergraduate college and graduate seminary students differently than children in the Sunday School nursery. Our goal is to measure these differences scientifically so that our teaching methods can be most effective in different situations in conveying the *one* message of salvation.

Benjamin Bloom, a professor at the University of Chicago, pioneered in arranging for a proper ordering of questions. This ordering of questioning is called a *taxonomy* in educational jargon.³ Many public and parochial school teachers active today completed their studies before his ideas were assimilated into the curriculums of teachers colleges. As mentioned above, I took for my goal the application of Bloom's principles in using questions to the sphere of teaching religion. Showing his

taxonomy to be effective in the teaching of religion was the goal in the research for my dissertation.

No research could be tied down simply to the findings of one man. The theories of Piaget⁴, Ausubel⁵, Bloom⁶, Goldman⁷, Taba⁸, as well as those developed at the Far West Laboratory at Berkley⁹, and Syracuse University¹⁰ also were employed.

The Instructional Package is composed of three modules. Module I deals extensively with skills in applying the Bloom Taxonomy in teaching religion, including the acquisition of questioning techniques which may be employed within any of the six taxonomic levels. The culminating behavior to the second module is the development of a strategy of questioning representing an effective shifting of thought onto higher levels. Module III discusses readiness for religion. The trainee, having acquired skills in using a taxonomy for teaching religion, must now demonstrate he is familiar with readiness concepts regarding how far up a taxonomy various age groups may be expected to move with understanding.

Though there might be some exceptions, children under twelve simply are not ready for abstract theological thinking. Those who are pushing for earlier confirmation and communion might want to readjust their views in the light of this research. Twelve, thirteen, and fourteen year olds, the confirmation instruction ages in our Lutheran congregations, are just those youth who are first really capable of the abstract thinking necessary to benefit from abstract theological thought. The concepts of real presence, absolution, forgiveness, grace, are examples of abstract theological thought. Children under the age of twelve find such abstract thought meaningless. Bible stories and facts are examples of concrete data. Primary teaching should concentrate here.

If there is a tendency to introduce abstract religious thinking to our children too soon, it is matched by an equally regrettable attitude of using simple fact communication on older youth and adults. Too often the Ten Commandments are taught pedagogically in the same way to seven-year-olds as to fourteen-year-olds. Teenagers are capable of applying Biblical principles to their own lives and should be allowed to do so, and a skilled teacher should lead the student to do this for himself. This is the goal of any Christian pastor or teacher. My research was to help teachers gear their teaching to a variety of audiences through the proper selection of questions.

In the spring of 1976, I field tested my theories at Concordia Theological Seminary, then at Springfield, Illinois. Second year students engaged in field work at neighboring congregations provided the testing ground for my research. The students taped their own Bible class and junior confirmation classes and together we reviewed their techniques. Thus my research in-

volved both children and adults. I discovered that the class ended up questioning the seminary student teacher about material unrelated to the topic. Often it was trivia and obviously nothing to do with the planned lesson. In one case a Bible class on the book of Genesis ended up with questions about Revelation. All this in fifty minutes! Such results are both amusing and pathetic for the teacher. So much wonderful material carefully prepared is lost simply because proper teaching methods were not employed. The seminary student teachers had to learn that they were the ones who were to address questions to their classes and not the reverse. The teacher is to determine the level of the class - and not the reverse! By learning to ask the right kind of questions, the seminary student teachers could correct this educationally deplorable situation. My research shows happily that each of the seminary student teachers involved in the research did learn the proper technique of questioning. They were able to convey the really important Biblical and doctrinal material and still involve their learners. An ancillary finding, which was not an original object of my research, showed that the seminary student teachers had better discipline in the class through this questioning method and had better control of its general direction.

In our church special attention is given to Martin Luther as a great pedagogue. His questioning strategy is outlined in *Luther on Education*.¹¹ The great reformer not only wanted the students to repeat the truth, but to understand and apply it to their lives. The *Small Catechism* is after all a series of answers to questions, the most important of which is the familiar "What does this mean?"

The seminarians who were involved with me in this research remarked that they would not only use the questioning technique in teaching their youth and adult classes, but even more importantly in their sermons. The rhetorical question is hardly a modern invention, but could spruce up many sermons in which the listener feels he is being lectured. Examination of the data from the tapes showed that the seminarian teachers not only used more questions, but used abstract questions, the type so essential in the teaching of religion. The research with the seminarian providing the teaching situations to test the principles proved successful even though they were originally unfamiliar with such educational shop talk as modules, one to one feedback aspects, behaviorally, stated objectives, and the self-pacing concepting. The seminarian response was positive and without their cooperation my research would not have been possible. Because of this cooperation, the final product, *An Instructional Package for Training Teachers of Religion in the Skillful Use of Questions* was dedicated to Concordia

Theological Seminary and especially those second year students of 1975-1976 academic year.

This research in the effective use of appropriate questions shows that there is a need for religion curriculum revision. I am speaking specifically to the situation in the Missouri Synod, though I am sure that similar needs could be shown in other church bodies. Not only do teachers lack the proper questioning skills so necessary for effective teaching, but I have found that the materials now in use constantly use theological vocabulary beyond the student's level of intellectual development. Abstract theological vocabulary simply should not be used with children under eleven. Reading specialists are revising vocabulary for children in secular fields and the same revision is required in religious materials for children. Even St. Paul distinguishes between the knowledge of a child and that of an adult (1 Cor. 13:11). Where abstract concepts are used, they must be repeated with frequent explanation. Any new curricula adopted by the church should be thoroughly field tested and then revised according to the findings before a final distribution to our congregations and schools. This is no Trojan horse to bring in new doctrine, but an effective method in involving teachers in the faith once delivered to the saints.

Since submitting my research to Columbia Teachers' College, I have been able to test these methods with other groups. The faculty of Concordia Theological Seminary, now at Fort Wayne, went through the same basic procedures as were used with their second year students the year before. The testing consisted of taping actual classroom lectures. The results were reviewed with each professor. A chart showing the level of questioning was made for each instructor. The method was also used in a summer course at Concordia Teachers College, River Forest. A faculty group there also went through the same procedures and the theology department asked for an introductory lecture on the method.

The second year student at the seminary are still being trained in this method with the hope that they will give it further use during their vicarage year.

Many of the supervisory pastors of these students engaged in this program are voluntarily going through the program to improve their teaching skills. Concordia Theological Seminary in the 1978 summer session will conduct an institute in which these methods will be presented. The institute is open to all pastors and will be conducted on the Fort Wayne campus.¹² My research began with some seminary students I personally believe that the results can benefit all our pastors. My fervent hope is that these principles may be shared with as many as possible.

FOOTNOTES

1. Anne J. Driessnack, "Teaching Listening in Grade Two," Ed. M. Thesis, William Paterson College, Wayne, New Jersey, May 1970.
2. George Sullivan, "Evolution of Teaching Methods." *The Image of the Effective Teacher*. New York: The Central School Study, an Affiliate of the Institute of Administrative Research, Teachers College, Columbia University, 1962. (Previously an Ed.D. dissertation at Teachers College.) p. 7.
3. Benjamin S. Bloom, "Taxonomy of Cognitive Objectives," *Taxonomy of Educational Objectives, Handbook I: Cognitive Domain*. New York: David McKay, 1956.
4. Jean Piaget, "The Attainment of Invariants and Reversible Operations in the Development of Thinking." *Readings in Human Development*. Edited by Harold W. Bernard and Wesley C. Huckius, translated and revised by Marianne L. Simmel. Boston: Allyn and Bacon, Inc., 1968. pp. 136-49.
5. David Paul Ausubel, *Educational Psychology: A Cognitive View*. New York: Holt, Rinehard and Winston, Inc., 1968. pp. 129-30, 133, 148, 153, 161, 208.
6. Benjamin S. Bloom, J. Thomas Hastings and George F. Madaus, Condensed Version of the Taxonomy of Educational Objectives," *Handbook on Formative and Summative Evaluation of Student Learning*. New York: McGraw Hill Book Co., 1971. pp. 271-273.
7. Ronald Goldman, *Readiness For Religion*, New York: The Seabury Press, 1965. p. 115.
8. Hilda Taba and Freeman Elzey, "Teaching Strategies and Thought Processes," *Teachers College Record*, LXV (New York: Columbia University, 1964) p. 528.
9. Meredith D. Gall, Barbara Dunning and Rita Weathersby, *Minicourse-9 Higher Cognitive Questioning* (Beverly Hills: Far West Laboratory for Ed. Research and Development, 1971) pp. 9, 10.
10. The Syracuse University School of Education, *A Catalog of Concepts in the Pedagogical Domain of Teacher Education*, Multi-State Consortium on PBE and Leadership Training Institute for Protocol Materials (St. Louis: Graduate Institute of Education, Washington University, 1974).
11. Martin Luther, *Luther on Education*, St. Louis: Concordia Publishing House, translated by F.V.N. Painter, 1889. pp. 152, 153, 154, 167.
12. Editor's Note: Dr. Driessack is referring to the special Bible Class Conference scheduled on the seminary campus for June 4-9 during the 1978 summer session. She is scheduled to present the method in more detail.

Anne Driessnack, Ed. D., is currently Assistant Professor of Education at Concordia Teachers College, River Forest, Illinois. She has held positions at Concordia College, Bronxville, New York, and Lehman College, C.C.N.Y. She has taught in Lutheran elementary schools in Michigan, Wisconsin, and New Jersey.

Theological Observer

INTEGRITY BAROMETER: FALLING

It is always interesting and often instructive to hear veteran churchmen reminisce about important events in which they themselves have participated. Such recollections are so much more colourful than the dull official minutes and other bureaucratic leavings among which historians are forced to fossick. A case in point is the forthright and spirited critique, "Observations on Parts of Dr. Nelson's *Lutheranism in North America, 1914-1970*" (*Lutheran Quarterly*, May, 1977), by Dr. Fredrik Schiotz, former President of the Evangelical Lutheran Church, of The American Lutheran Church, and of the Lutheran World Federation.

By far the most important issue raised by Dr. Schiotz in his article is that of the very nature of Lutheran churchmanship today. The upshot of Schiotz's argumentation is startling, if not to say shattering. For it means, to put it bluntly, that theological, doctrinal honesty is not particularly relevant in our ecumenical era, dominated by the will-to-union. What is at stake here, be it clearly understood, is not the personal ethics of Dr. Schiotz. He is obviously quite sincere in his belief that the supreme good of pan-Lutheran union demands and justifies the sort of policies he defends and advocates. The point rather is to address, and assess, the objective merit of his argumentation, which must carry considerable weight, given the author's eminently representative status in world Lutheranism.

Schiotz is miffed at Clifford Nelson's claim that he, Schiotz, made, within the short span of one decade, a complete "about face . . . with regard to inerrancy." What is astounding however is Schiotz's line of argument. He does not deny that in 1955 he publicly took the "old Lutheran" position on Scripture and inerrancy, or that in 1966 he was defending the opposite, "neo-Lutheran" view. But he explains that he had held the neo-Lutheran view all along, even while for the sake of peace he had been publicly proclaiming the "old Lutheran" view, which he did not believe! He suggests also that doctrinal candour is a luxury in which theological professors may indulge, but which administrators must sometimes forego. Here are his own words:

In Dr. Nelson's discussion of Lutheran unity efforts, he is preeminently the theological professor. He follows the straight line of what he terms the "neo-Lutheran" view with regard to scripture. My position had to be that of an administrator. . . . I had to pay very careful attention to the thinking of our people. . . . In my own mind I did not conclude that Dr. Nelson's position was wrong theologically, but it became a question of timing. Since the constitution charged the president with the responsibility to watch over the peace of the church, timing was of the essence. I had not forgotten the debacle in 1948 when the convention was frightened and thoroughly rejected consideration of World Council of Churches membership. . . .

In my speaking of the ULCA's attitude regarding the Word as "liberal" I was announcing the prevailing attitude of the Church Council, most of the pastors, and the cross-section of lay people in the congregations. My own attitude was represented by the United Testimony.

Such a defence is really more damaging than the original accusation. There is no disgrace in an honest change of mind. But for the first officer of a church-body to pretend to hold one doctrine while subverting it behind the scenes in favour of another, quite contradictory doctrine (Schiotz: "Thus, there was emerging in the church among the younger pastors a consensus that

refused to settle for a fundamentalist interpretation of the meaning of inerrancy.") amounts surely to a complete abandonment of the ordinary and accepted canons of integrity.

To justify his dissimulation Dr. Schiotz appeals from the ALC's constitution, which teaches biblical inerrancy, to the United Testimony on Faith and Life, which deftly manages to create the impression of teaching inerrancy without actually doing so. Because the United Testimony was the earlier and basic document (1952), Schiotz argues, he was entitled to set aside (he calls it "interpret") the strict inerrancy language of the Constitution in favour of the loose language of the United Testimony. The argument is as tricky as it is false. In the first place, the strict inerrancy language of the ALC's Constitution goes back beyond the United Testimony to the even more basic Minneapolis Theses of 1925 and 1930. On Dr. Schiotz's own admission public opinion in the uniting churches was such in 1952 that the United Testimony would have been roundly rejected had it been openly presented and understood as a repudiation of the Minneapolis Theses' strict stand on inerrancy! And secondly, Dr. Schiotz himself concedes that Clifford Nelson's account of the rise of the "neo-Lutheran" view of Scripture is "substantially . . . accurate." If so, then Dr. Schiotz must know very well that the ALC's constitutional formulation on inerrancy, taken from the Minneapolis Theses, was deliberately designed to counter and rule out the ULCA view embraced by Schiotz, secretly at first and later in public. Why does he assume that the Constitution required the President "to watch over the peace of the church" but not to uphold its solemn confession of inerrancy?

What is alarming is that such pragmatic disdain of doctrine is accepted as perfectly normal in ever wider circles today. Nor is it merely tolerated as a regrettable administrative necessity. It is perceived rather as a positive virtue, *viz.*, "dealing pastorally"!

Now, of course, there is such a thing as pastoral tact and wisdom. No pastor worth his salt would normally accost a prospective convert with a discourse on predestination or a blistering attack on Freemasonry. Nathan used discretion to lead King David to repentance. Richard Wurmbrand once disarmed a morose atheist in a Rumanian Communist prison by saying, "Atheism is a sacred word to us Christians, for the first Christians were called atheists in ancient Rome!" There is obviously a vast gulf between the missionary largeness of heart of a good pastor and the petty, brittle rule-book mentality of the bureaucratic pedant. But taking into account the hierarchy of Christian truths or the state of mind of the person to whom they are to be applied, is one thing. It is quite another to resort to outright misrepresentation, or even to mislead whole church-bodies by playing fast and loose with the language and intent of solemn, public doctrinal definitions and pronouncements. Even among politicians it was until recently considered honourable to tender one's resignation if one's principles had changed or even if they had only fallen into disfavour.

The great crash in the Missouri Synod must stand as an awesome warning of what happens to the greasy sort of "pastoral dealing" if and when the lavish promissory notes of its inflated theological currency can no longer evade the demand for payment. Dr. Schiotz has chosen to describe the LC-MS New Orleans (1969) Convention as giving "evidence of a big city-like, ward political machine at work. What a jolt that was! For me such highly unevangelical action revealed that whoever was responsible for it was blind to the meaning of the Gospel. This was the natural Adam gone wild." On the contrary, New Orleans was basically the repudiation of a church-political establishment which had frittered away its credibility. After a generation of pussy-footing, people were sick and tired of all the touching speeches and all the "pastoral dealing." They were fed up with gutlessness dressed up as Gospel-sweetness. They had been deceived, manipulated, and exploited long enough. The day of reckoning

had arrived, and all the heady, windy, and evasive neo-Lutheran rhetoric was weighed and found wanting. A chastened, sobered church demanded a return to basic honesty in theology and church practice.

Dr. Schiotz's apologia raises for American Lutherans in acute form the watershed issue posed by the old-Lutheran/neo-Lutheran conflict: that of theological integrity and credibility. No doubt Dr. Schiotz intended, for instance, to give a genuinely pastoral and evangelical speech to the assembled delegates at New Orleans. But when in the course of his emotional address he suggested that the ALC's United Testimony—which by then he was in the habit of taking in a neo-Lutheran sense—really took the same stand on inerrancy as the well-known Missourian conservative, Dr. Robert Preus (LC-MS *Proceedings*, 1969, p. 74), Dr. Schiotz was clearly transgressing the bounds of truth. No amount of personal goodwill and sincerity can remove from such tactics the stigma of disingenuousness. When the zeal for outward church-union becomes so all-consuming as to override dogma and confession, then the rule of Christ is replaced by the whims of men. Since objective standards and controls are thereby abolished, truth becomes indistinguishable from falsehood, pastoral leadership from political manipulation, and Christian unity from bureaucratic empire-building.

There is only one way out of this morass of nihilism, and that is unyielding insistence on the objective givens: the pure teaching of Christ's Gospel and the right administration of His holy Sacraments. Especially we pastors need daily to abjure the corrupting allurements of success-orientation and to shoulder faithfully the sacred yoke of our office as servants of Christ and stewards of the mysteries of God. Let us leave grinning ambiguities to the White Houses of this world.

K. Marquart

THE LUTHERAN CHURCH—MISSOURI SYNOD, INC.

The opening words of the first constitution of the Lutheran Church—Missouri Synod remind us that our fathers in the faith intended that their synodical organization should be established and patterned after the model of the apostolic council described in Acts 15. A quick review of that council and its proceedings indicates that the apostles themselves recognized no discontinuity between their gathering in council in one place as the "whole Church" (v. 22) for the purpose of seeking God-pleasing decisions, and the fact that a congregation meeting in one place around the Word of God and the Sacraments is also the "whole Church." Granted, the history of ecclesiology has borne witness to the breakdown of this understanding of ecclesiastical continuity. The typically hierarchical viewpoint has spoken of the Church gathered as a local congregation as simply a "part" of the whole Church—with the Church-at-large as the "whole"; and the congregationalist point of view has preferred to recognize only the local congregation as a really valid representation of the "whole Church," with the larger gathering becoming a mere political phenomenon. Distinct from the excesses of both of these opinions, our synodical founders sought to recognize the ecclesiastical nature of both the local congregation and the organization and fellowship of the synod. Nothing less than this viewpoint does justice to the first apostolic council and its own ecclesiastical self-understanding. The Orthodox Lutheran dogmaticians share this same understanding of a synod as the Church Representative (*ecclesia representativa*), gathered for the purpose of discussing and deciding matters upon the basis of the Word of God. Such gatherings were in their days primarily ministerial in composition. The clergy were understood to have *ex officio*, as leaders of God's people (F.C.S.D., X10), the authority of their ex-

pertise in Scriptural and theological matters. Provision was also made for the inclusion of knowledgeable laymen. Thus Hollazius states: "In councils, the teachers and delegates of the Church are assembled, to whom the power has been committed, by the entire communion of believers, of examining and deciding concerning the public interpretation of doctrine in doubtful and controverted points." Baier adds that laymen might be included, provided they are experienced and skilful in sacred matters, godly and peace-loving. Such gatherings were understood to possess an authority which is both *decretory* with reference to questions of proper procedure and the correction of abuses and *decisive* (though not in a juridical sense) with respect to the doctrines which are set down in Scripture.

When viewed from this perspective, the first - and tentative - proposals of the Task Force on Constitution, Bylaws, and Structure established by Synod's convention show themselves to be both thought-provoking and troublesome. What is being envisioned is nothing less than a complete body-transplant. Nothing of the Acts 15 model remains. One might go further and state almost categorically that one may no longer speak of synod in an ecclesiastical sense at all. In its place stands a new business corporation which happens to be in the "church business." It is a "servant structure" created by the congregations, after no particularly churchly model, to be the means by which the congregations implement their own longing for some measure of on-going cooperation in the specific areas of doxology, mutual encouragement and support in evangelistic efforts, and a suitable medium for the cross-fertilization of their creative pluralism. Ministers as a distinct group are *excluded* from primary involvement. Thus the inequity which has been suffered by school-teachers is corrected by disfranchising the clergy! An unspecified "professional worker" will now, together with a "layperson," represent each "precinct" of the new body.

The only apparent model for such a "holding company" is the modern, secular corporation. With these proposals the age of the ecclesiastical corporation is finally upon us. Such a corporation is not a Church in any sense of the term, and does not act like a Church. It is simply a business which formulates policies, examines market conditions, develops techniques and "strategies," trains a sales force, and markets a product. It is in every way a "sell-out" to a secular mentality—"There's no business like God's business!" Such a corporation, even one desiring nothing more than to do God service, will not speak in terms of Word and Sacrament, or the Holy Ministry of the Word and Sacraments, or the vocation of the Christian School-teacher. Instead, it will speak in nebulous terms about a variety of "professional workers" whose particular functions will be determined, no doubt, by the corporation and its member organizations from time to time.

What is involved here is no mere change in terminology, but an entirely new animal—the ecclesiological functionary. When one compares the statement of the objectives of the Synod in the new proposals with those found in the present constitution or its earlier versions, the radical shift in tone to the new corporate mentality becomes obvious. Once again we are shown that even a self-consciously "conservative" Christian body can be infatuated and misled by the secular world in which she is meant to stand as God's lonely outpost. While the Task Force is to be commended for its grave practicality, we would be better served searching the pages of the Book of Acts and the history of the Christian Church for more serviceable and appropriate ecclesiastical models of organization.

ANOTHER TRANSLATION: ANOTHER DISASTER

In 1966 the American Bible Society published a new translation of the New Testament and called it *Today's English Version* (TEV), more commonly known as *Good News For Modern Man*. The basic text for the translation is *The Greek New Testament* published by the United Bible Society. To be sure, this contribution to the plethora of translations already on the market had its flaws. Yet it enjoyed a meteoric rise in sales compared to other versions. It is easy to read while maintaining a greater degree of accuracy than such popular paraphrases as *The Living Bible*. It is also cheap; a case of fifty paperback copies can be purchased for about twenty dollars. At that price, thousands of cartons have been purchased by congregations and distributed as one would hand out tracts or Bible study guides. *Good News* or portions thereof can, as a result, be found in most homes as well as in hotels, motels, airports, train stations, hospitals, nursing homes, church pews, and libraries.

Thus an eager market awaited the publication of the Old Testament translation. The American Bible Society tested the market well with early publication of *Psalms for Modern Man* (1970) and *Job for Modern Man* (1971). These booklets maintained TEV's readable format, its simple but effective illustrations, and its low price. And again they were widely distributed. There were some half-hearted protests over certain infidelities to the text and flippancy of language, but on the whole the mainstream of evangelicalism adopted TEV as its Bible for the people. Thus, some awaited the completion of the Old Testament translation with bated breath, even as one would await the parousia.

In 1976 it finally came. After the public had accepted TEV's New Testament and identified its presence with generally evangelical churches, the Old Testament was published. Yet TEV's Old Testament translation has proven to be a faithless version; it is faithless to the original languages, to its readers, and to basic hermeneutical principles. In the preface, the reader is informed:

The basic text for the Old Testament is the Masoretic Text printed in *Biblia Hebraica* (3rd edition, 1937), edited by Rudolf Kittel . . . Where no Hebrew source yields a satisfactory meaning in the context, the translation has either followed one or more of the ancient versions (e.g. Greek, Syriac, Latin) or has adopted a reconstructed text (technically referred to as a conjectural emendation) based on scholarly consensus; such departures from the Hebrew are indicated in footnotes.¹

To be sure, the monumental undertaking of translating the Old Testament is a task that must be approached with fear, awe, reverence, prayer, and much study. Luther notes,

Translating is certainly not everybody's business, as the mad saints imagine. It requires a genuinely pious, faithful, diligent, God-fearing, experienced and practiced heart. Therefore I hold that a false Christian and a sectarian spirit is unable to give a faithful translation.²

The translator must use every source and manuscript available to him. He must work and rework his translation until he is satisfied that it represents the original as accurately as possible. This is no easy assignment, as Bernard Ramm notes:

Nor is it easy to find words in English that closely match the word in the Hebrew or Greek text. Each word is a little pool of meanings. Here again it taxes the learning and judgment of the wisest scholars to decide out of the pool of meanings which is the meaning intended in a given sentence, and then to try to match it with some word in the English language which is itself a pool of meanings.³

It appears, however, that there are times when the translators of the TEV depart from their stated principles of textual criticism and their responsibilities as translators in favour of promoting a liberal theology and mentality.

One of the more glaring examples of this is witnessed in their translation of Gen. 6:1,2: "When mankind had spread all over the world, and girls were being born, some of the supernatural beings saw that these girls were beautiful, so they took the ones they liked." This rendering of the text brings to mind the mythologies of the ancient Near East, Greece, and Rome in which the gods come to earth to accommodate their hedonistic desires and copulate freely with human women. This is exactly the idea which the translators wish to convey!

According to liberal theology, this portion of Scripture and the following flood account is borrowed from the Babylonian "Gilgamesh Epic." In this Epic, moral confusion is the order of the day. Not even the gods can agree as to the necessity or justice of the flood according to their moral system. While sin is suggested as the cause, the flood descends on all people regardless of their righteousness or lack of it.⁴ Historical Criticism holds that the first five verses of chapter six in Genesis is an attempt to improve on the rationale for having a flood:

The writer (J) uses this ancient story not only to explain the increasing lawlessness and violence of mankind which leads to divine judgment upon the world by the flood, but he is also probably indicating by the illicit marriage of supernatural creatures with human beings that evil is cosmic in nature, and therefore far more sinister than any mere defect in human nature.⁵

This interpretation contradicts the clear testimony of Scripture which teaches the doctrines of original sin and monotheism.

Neither is there any textual or contextual evidence to support the rendering "supernatural beings." The phrase *bene elohim* does have two possible meanings: (a.) sons of God in reference to human beings who worship and serve the living God; see Deut. 32:5; Ps. 73:15; and Hos. 1:10 (Leupold identifies these "sons of God" more specifically as the tribe of the Sethites⁶); (b.) sons of God in reference to the angels; see Job 1:6; 2:1; 38:7 and Dan. 3:25; also *bene 'elim*, "sons of the Mighty," Ps. 29:1 and 89:7. The latter possibility is ruled out by the context just as the former is attested to by the context. In any case, the textual evidence for producing the phrase "supernatural beings" is nil; and if the Hebrew appears to be vague, the Septuagint leaves no doubt (*huiou tou theou*). Luther is certain who these "sons of God" were:

The true meaning of the passage is that Moses designates as sons of God those people who had the promise of the blessed seed. It is a term of the New Testament and designates the believers who call God Father and whom God, in turn, calls sons. The Flood came, not because the Cainite race had become corrupt, but because the race of the righteous who had believed God, obeyed His Word, and observed true worship had fallen into idolatry, disobedience of parents, sensual pleasures, and the practice of oppression.⁷

Gen. 6:1,2 is only one of many distortions of the text which betrays liberal dogma in the TEV. Witness, for example, Job 19:25: "I know that there is someone in heaven who will come at last to my defense." Perhaps, in the interest of consistency, TEV would have done well to eliminate every instance of the word "Redeemer" and replace it with the word "someone." Or again, Is. 7:14: "Well then, the Lord Himself will give you a sign: a young woman who is pregnant will have a son and will name him 'Immanuel.'" A footnote to this verse instructs the reader that the Septuagint, which translates the Hebrew word *almah* as *parthenos* ("virgin"), was produced five hundred years after the prophecy and is therefore inaccurate. One cannot help but marvel, then, at the accuracy of TEV, which was produced some 2,700 years after the prophecy.

The translators also seem to think that it is part of their task to instruct the reader in liberal theology. At the beginning of every Old Testament book,

there is a brief introductory section. The introduction to the Book of Isaiah holds forth the theory of the multiple authorship of the book without acknowledging the possibility of one author for all sixty-six chapters. At the end of the preface, the translators state;

It is with the prayer that the Lord of the Scriptures will be pleased to use this translation for his sovereign purpose that the United Bible Societies has now published *The Bible in Today's English*. And to Christ be the glory forever and ever!¹

A good prayer indeed. But what Scriptures is the Lord pleased to use? When the "Scriptures" become so distorted that the Word of God becomes the word of men, is the Lord pleased to use them? It is obvious that this translation emerges from the neo-orthodox tradition where any word has the potential of being the Word. For the sake of honesty and "good churchmanship," this should have been stated in the preface. But it has not been stated. Thus it is necessary to add the warning: "Let the buyer beware!"

¹ *Good News Bible*, (Toronto: Canadian Bible Society, 1976), Preface.

² Plass (ed.), *What Luther Says*, (St. Louis: Concordia Publishing House, 1959), I, p. 105.

³ Bernard Ramm, *Protestant Biblical Interpretation*, (Boston: W. A. Wilde Company, 1956), p. 5.

⁴ Tablet XI, line 179: "On the sinner lay his sin; on the transgressor lay his transgression!" W. H. McNeill and J. W. Sedlar (eds.), *The Origins of Civilization* (Toronto: Oxford University Press, 1968), p. 148.

⁵ Charles T. Fritsch, *The Layman's Bible Commentary: Genesis* (Richmond: John Knox Press, 1963), p. 40.

⁶ H. C. Leupold, *Exposition of Genesis*, (Grand Rapids: Baker Book House, 1972), I, p. 250.

⁷ Jaroslav Pelikan (ed.), *Luther's Works*, (St. Louis: Concordia Publishing House, 1960) II, p. 12.

⁸ *Good News Bible*, *op. cit.* Preface.

Donald Schiemann,
Corunna, Ontario

SHOULD CHILDREN GO TO THE COMMUNION RAIL FOR A BLESSING?

Worship customs in connection with the celebration of Holy Communion are not identical in every Lutheran congregation, and there should be no attempt to achieve absolute liturgical uniformity. Churches with the same confession, however, will tend towards a certain sameness. Certain customs have grown up in connection with certain beliefs. Lutherans, for example, kneel at the altar rail instead of standing as a confession of their faith that Christ's body and blood are really present in the Sacrament of the Altar. Certainly there is no prohibition against standing, and in certain situations standing is preferable. Those who are ill or infirm receive the Sacrament standing, sitting, or lying down flat on their backs. Yet kneeling became a confessional sign against the Reformed who prohibited kneeling and insisted on standing or sitting in order to indicate their denial of the presence of Christ's body and blood. Thus, for Lutherans, kneeling at the reception of the Sacrament is not a mere custom without meaning, but a sincere confession of belief in the real presence.

In recent years the practice of children coming along with their parents to the altar rail at the distribution of the Sacrament has grown in popularity. A generation ago children were not seen at the altar rail. Previously the children were left in the pew with another adult, or the parents took turns in going up to the altar. Today it is quite common for parents to go to the altar with their

children in their arms to receive the Sacrament. Quite common, too, is the practice of older children walking along with their parents to the altar rail, but not receiving the Sacrament. In some cases, indeed, unconfirmed children, unaccompanied by adults, go with the communicants to the altar rail. In some churches all these children receive a blessing from the pastor by the imposition of hands. There seems to have been a gradual development from the bringing of infants to the altar by the parent as a matter of convenience to the final practice of blessing unconfirmed children of all ages at the altar. The encouraging of children to go up to the altar rail at the celebration of the Sacrament may have resulted from the same general school of thought that encouraged reception of the Sacrament by children at seven or eight years of age, before the time of confirmation.

Liturgical uniformity for its own sake is an unacceptable goal in the Christian Church. Doctrinal diversity has frequently been covered up by liturgical uniformity. Yet altering the liturgy has always been an effective method of introducing new doctrines into the church. Since liturgy is a very sensitive issue in the church from both practical and doctrinal points of view, the church must take time to reconfirm the doctrinal roots behind time-honored customs, like kneeling for the reception of the Sacrament, and to scrutinize new, though popular, practices in our churches, like bringing children to the altar during the distribution of the Sacrament.

Consideration of the place of children at the altar rail should not get muddled up with a discussion of who will sit with the infants while the parents attend Communion. The obvious answer is that each parent may go separately, or a nearby adult may serve as a five-minute babysitter. The Holy Communion is the celebration of union with Christ and not of marital and familial solidarity. The real question is this: "Do children receive any extra benefit by going with their parents to the altar rail at the time of the distribution of the Sacrament?"

We are now getting into an area where practical and doctrinal questions demand equal space and at times can hardly be separated. Some will contend that a child who accompanies the parent to the altar will more likely be faithful in his reception of the Sacrament later in life. This is an opinion for which there is no solid evidence; at best it is only a pious and perhaps wishful opinion. It could be argued that remaining in the pew and observing from several feet or yards away is an equally, or even more effective, learning device than going to the altar. If the purpose is to inculcate in the children a rote, unthinking practice, then the custom really already stands condemned. If the approach of the children to the altar rail is chiefly an educational device, then another arrangement could readily be made. A place for the children in the front of the nave or in the sanctuary itself could be found so that they could watch more closely, without having them kneel at the altar with the communicants.

Lurking behind the custom of inviting unconfirmed children to the altar rail there seems to be some fuzzy thinking about the Sacrament. Those who observe this practice could easily come to the conclusion that proximity to the Sacrament assures a certain advantage. Thus, a child at the altar rail has a spiritual advantage that the child in the pew does not have. This view would have more in common with a Roman Catholic understanding of the Sacrament than a Lutheran one. A worship service in the Roman Church fast falling out of popularity is the Evening Benediction, in which the congregation is blessed by the lifting up of the Sacrament but does not participate in it. Similar is the *Corpus Christi* holiday on which the consecrated Sacrament is paraded through the streets for adoration and the receipt of a blessing. Lutherans, whose respect for the Sacrament is unmatched, have objected to attaching any blessing to the Sacrament which is not derived from the bodily eating and drinking. The words spoken in connection with the Sacrament convey the forgiveness of sins, to be sure, even where no reception takes place. But the

benefit of these words is not derived from the proximity to the Sacrament. The words spoken during the celebration of the Sacrament benefit everyone present, child or adult, at the altar rail or in the pew. These words are appropriated by all who are penitent. The believing communicant himself benefits from these words before, during, and after he receives the body and blood of Christ. It must be made clear that a child at the altar rail receives no special blessing because of his proximity to the Sacrament. Such a view is completely un-Lutheran. Behind such thinking lies the infused grace concept of Roman Catholicism, by which grace is a substance to be organically or substantively communicated instead of being, as Lutherans hold, God's forgiving attitude on account of Christ.

In some churches the child receives a special laying on of the pastor's hands during the distribution of the Sacrament. The laying on of hands can be a very effective image in certain cases and occurs in Scripture. The laying on of hands symbolizes the direct applicability of God's word to the individual. In many German Lutheran churches the custom is properly retained in absolution, and in our churches it is used in focusing certain Biblical admonitions on those who are being inducted into certain offices of responsibility, e.g., pastor, teacher, president, etc. The exact purpose of laying hands on the non-communicant children during the distribution of the Sacrament is somewhat elusive. No one has suggested that they are being inducted into an office. Nor is it possible to associate the action with the general absolution pronounced earlier in the service. Could it be that for some the child is, through the laying on of the pastor's hands, receiving the benefit of the Sacrament - the forgiveness of sins - without receiving the Sacrament? Thus, one who is too young to receive the Sacrament of the Altar receives instead a kind of *Ersatzsakrament* (substitute sacrament). Some might see a precedent in Jesus' own blessing of the children (Matthew 19:13-15), where he assures them of a place in God's kingdom with all of its benefits. The orthodox church, however, has never deduced from this pericope a separate sacrament of blessing children by laying hands on them. This pericope has been, rather, one source of the church's commitment to infant baptism. The Lord's promise of the inclusion of children in the benefits of His death and resurrection is fulfilled in their being baptized as He commanded. In the Sacrament of Baptism, the laying on of hands symbolizes a direct word of God to the child and his specific inclusion in God's kingdom because of the Lord's promises.

A certain amount of latitude, then, is allowed in church customs, but explanations for all practices should be available. As the number of children going up to the altar rail without receiving the Sacrament seems to be increasing, the time is ripe for someone to provide a thorough rationale for the innovation on the basis of the Scriptures, the Confessions, and the Lutheran tradition, especially with respect to the Sacrament of the Altar. The issue is a delicate one because children are involved, but it is one which requires a theological rationale. The necessity to provide a theological explanation for any liturgical custom cannot be pushed away by mere sentimentalism. Sentimentalism can never pose as a legitimate theological answer to any question.

Homiletical Studies

FIFTEENTH SUNDAY AFTER TRINITY: MATTHEW 18:15-20 (SEPT. 3, 1978)

This pericope is located in a larger section dealing with salvation, e.g., the salvation of children, 18:1-14, and the necessity of frequent forgiveness, 18:23-35. The steps in approaching the erring brother are to gain him by making him aware of the gravity of his sin and not to bring about final exclusion from the Christian community. These steps reflect God's patience with the estranged world. The stress on restoration and not excommunication is reinforced by Jesus' response to Peter that forgiveness is always available for the penitent sinner regardless of the frequency of the offence (18:21f.). This is a demonstration of the Lord's Prayer, "And forgive us our trespasses as we forgive those who trespass against us." The presupposition of all forgiveness is the atonement of Jesus who searches for mankind (18:12-14). The textual evidence is divided on whether this is a private sin ("against you", v. 15) or any sin. The context seems to point to a sin committed within the religious community, e.g., excluding others from the kingdom (18:10). The church with whom the final excommunication rests includes local Christian communities, but certainly also involves the wider confessional fellowship as might be represented at the Council of Jerusalem (cf. Acts 15:22). Our pericope could reflect the highly developed organization of the larger territorial church which convened in Jerusalem in the fifth decade. The authenticity of these words as Jesus's own cannot be questioned, since a church trying to gain non-Jews would hardly call an excommunicated person "a Gentile" (v. 17).

Handling Sin and Gaining the Brother

I. Common Annoyances

- A. Personal aggravations should not be interpreted as sins, and personal judgments of condemnation should be avoided.
 1. Mere personal aggravations should be overlooked. It is un-Christian behavior to pass judgment quickly.
 2. Christians must put the best construction on the acts of others (the Eighth Commandment).
- B. Christians should bear offences as Christ did.
 1. Christians should not seek retribution for each real or imaginary offense, 1 Pt. 1:20, Mt. 6:12.
 2. Christ in His passion quietly bore offences and did not seek retribution, 1 Pt 1:21f., Mt 27:11.

II. Offensive Impenitence

- A. Persistent and public sins
 1. The persistent sinner is destroying himself and others, Mt 18:5, 7, 15.
 2. The uncensored persistent sinner is giving the message to others that such behavior is acceptable, 1 Cr 5:6.
- B. Doctrinal deviations
 1. The proclamation of false doctrine is a sin against God, Jas 3:1, Mt 18:5f.
 2. Persistent false teaching destroys the church's unity, Mt 8:15-27.
- C. Excommunication
 1. Excommunication is not a punishment but an act of love to bring the sinner to an awareness of his offence and the need for repentance, v. 17.
 2. His exclusion from the Christian community stresses the seriousness of impenitence, v. 17.

III. The Attitude Toward the Erring Brother

A. Patience and concern.

1. The three steps in giving the erring brother an opportunity to repent reflects God's patience with all sinners, vv. 15-17, 1 Pt 3:20.
2. Private confrontation makes it easier for the offender to repent without public attention, v. 15.
3. Bringing others determines that a real sin has indeed been committed, v. 16.

B. Jesus's attitude

1. Jesus saw His ministry as seeking the lost, Mt 18:14.
2. Our ultimate goal is also to seek the lost regardless of the sin or its frequency, Mt 18:21f.

dps

THE SIXTEENTH SUNDAY AFTER TRINITY: MATTHEW 18:21-35 (SEPTEMBER 10, 1978)

Peter's question (v. 21) reflects a view of forgiveness which bases itself on the ability of the forgiver to endure. Jesus' answer and parable are consistent with other expressions on human forgiveness, always connecting it to divine forgiveness (Matt 6:14, Mark 11:25). The debt suggested by Jesus (v. 24) would be about \$10,000,000, an impossible amount for a servant to owe or repay. Note that the reversal of the Master's decision (v. 27) not only responded to the servant's request for time (it was an unbelievable suggestion that he could ever repay the master), but also met the actual situation of the servant, in that he forgave the debt. The fellow servant owed approximately \$20. The jailer, to whom the ungrateful servant was delivered, is more properly a "torturer," and the length of sentence, though terminal in theory ("until he should pay all his debt") was, in practical terms, endless.

The central thought of the text is that Christians, being forgiven by God, ought to be forgiving to those who offend them. The problem is that one often fails to see a relationship between the forgiveness we receive from God and the God-given obligation to forgive others. The goal of the sermon is that the hearer be led to see the importance of, and power for, forgiving others.

Introduction: One of the constant charges raised against Christian preaching is that it is not practical. Whether that charge is true or not may be debated, but of this there can be no debate: today's text is practical, and it speaks to every hearer, for the topic concerns the way in which we forgive those people who offend us. Now this world is so arranged that each one of us has at least some one person to forgive. Perhaps it is your parent or your child, your brother or sister, neighbor or colleague, stranger or friend. In our text, God calls you to think about the person who has offended you, as you learn

A Lesson On Being A Forgiver!

I. How Are We to Approach the Task of Forgiving?

A. Some approach it with a calculator.

1. "How often?" - the question of the disciples (v. 21).
2. "How often?" - a popular question today.
 - a. We ask it when we judge the "sincerity" of the offender.
 - b. We ask it when we place conditions on the offender.

B. Some approach it with a balance.

1. This is the picture in the text, where forgiveness was withheld by the demands of equality (v. 28).
2. Often our sense of necessity to forgive is only touched off by our debts to the offender.

C. Jesus teaches us to approach this task with grace.

1. Grace that is needed for an endless task (v. 22).
2. Grace that is found in an infinite God. Thus we are directed to:

II. See How God Forgives!

A. God forgives by grace that is undeserved.

1. Consider the plight of the servant—nothing to offer for his cause (v. 25, 26).

2. Consider our plight before God.

3. Yet God doesn't barter; He forgives (v. 26-27).

B. God forgives by grace that flows from His "heart."

1. The servant is forgiven out of "pity" (v. 27).
2. We are forgiven out of "the tender mercy of our God" (Luke 1:78).
3. ALL true forgiveness needs such a source, so:

C. God forgives by grace that empowers the forgiven sinner.

1. Jesus' warning (v. 35) points to the source of our forgiving - the heart.
2. Jesus' cross points to the power for our forgiving hearts - the grace in which we stand.
3. The forgiveness we possess, being as vast as our sinfulness, is the only resource with which to be forgiving to others.

Today we have been given something practical, something to practice each day of our lives. It is the blessed power to forgive which alone can dispel our bitterness and restore our joy. It is a power that is not ours, but is given to us through our Lord Jesus Christ, by whose sacrifice God richly and daily forgives all our sins. By His grace, let us begin today the practice of being a forgiver.

Robert W. Schaibley, Concordia Teachers College, River Forest

THE SEVENTEENTH SUNDAY AFTER TRINITY: MATTHEW 20:1-16 (SEPTEMBER 17, 1978)

The denarius (20¢) was an average day's wage in Jesus' day. The second group hired (v. 4) do not enter into the apparent bargaining of the first group (v. 2). Already a different spirit is evident. Those hired at the eleventh hour (v. 7) carry in their explanation an implicit acknowledgement of the desire for work. While those hired first were wrong in their assumption about increased wages (v. 10), they were correct in their assessment of the situation at hand (v. 12), i.e., that the householder had made all his workers equal. By this, his generosity becomes evident (v. 15). This parable is fraught with perils for the interpreter. The temptation is nearly irresistible to connect the denarius with "eternal life." But to do so is to make the gift of God (Romans 4:4) a matter of wages earned (at least for some). It seems clear that the direction of the parable offers application to Christians in their service in the Lord's kingdom; so the central thought to be the need for a proper motivation for Christians in their kingdom-work. The goal of the sermon is to focus on the inherent value of service to the Lord.

Introduction: In the past few years, those who have studied the way in which congregations grow have discovered that those churches which exhibit the greatest vitality are the churches which emphasize the fact that every Christian has a calling. These churches accept as a high-priority the function of training and equipping Christians for their calling as parents, children, students, employees, teachers, leaders, servers, and the like. Where the challenge is most clearly given to the individual member to find, prepare for, and exercise their callings, there the individual is most in need of clear

guidance as to the nature of such service in God's kingdom. To these Christians our Lord speaks in his text, answering the oft-neglected question:

Is It Worth It?

- I. Working in the Kingdom Is Worth It Because of the Surroundings
 - A. The householder invites workers to his fields.
 1. His riches and His resources are open to those called to work.
 2. His invitation changes idle hours into fulfilling ones.
 - B. Christ shows here that God calls to the surroundings of His grace.
 1. The calling of Baptism - God's invitation opens His riches to us.
 2. The calling of Evangelism - where the Gospel speaks to idle hearts: "come into the Kingdom."
 3. All of us have been placed in the Kingdom, where the grace of God which makes working worthwhile.
- II. Working in the Kingdom Is Worth It Because of the Service!
 - A. The householder makes the daily life worthwhile.
 1. Surely, daily wages are the interest of some (v. 20).
 2. But beyond this, there is the need to work as a part of our nature. Notice the lament of the eleventh hour recruits (v. 7). (Surely, idleness was a reproach beyond the fact of lost income).
 - B. Christ shows us that work in the kingdom makes life worthwhile.
 1. Context—see Matt. 19:28-30.
 2. The opportunity to serve Him (note the invitations in vs. 4, 7).
 3. The assurance of His care and concern for those who serve (vs. 4, 15).
- III. Working in the Kingdom Is Worth It Because of the Surprise!
 - A. The householder shows that reward is not the purpose of toil.
 1. Reward is not denied—vs. 2, 13.
 2. But it is not the purpose of the toil.
 - a. This purpose was the advancement of the Kingdom - even a little.
 - b. The reward is from the storehouse of the owner.
 - B. Christ shows us that our purpose in His Kingdom is not for wages.
 1. Wages earned are ours (see Romans 4:4, 5; v. 14a).
 2. The rich rewards are His, for us a surprise.

Christ teaches us three good reasons to understand that the call to service in His Kingdom is truly "worth it"—because of His calling, because of the work to be done, and because of the immeasurable and "surprising" grace which stands behind our service. There is no better time than now to begin to find, prepare for, and exercise our spiritual opportunities as priests of God (I Peter 2:9, 10).

RWS

THE EIGHTEENTH SUNDAY AFTER TRINITY: MATTHEW 21:28-32 (SEPTEMBER 24, 1978)

In this parable, Jesus offers his antagonists (the Sanhedrists) the opportunity to condemn themselves, which they unwittingly exercise. Note that there are "children," not simply (and more formally) "sons." Thus, a love-relationship is suggested. The first son responds with a disrespectful rejection of his father's plea (v. 29). However, note that there is no effort to cover this

decision of his will with hypocritical words. The "repenting" of the first son is not set in the stronger possible word of *metanoein*. The second son respectfully and emphatically responds to the father's request (v. 30). Jesus lets the religious leaders speak the correct judgment with regard to which child *did* the will of their father (v. 31). Thus, Jesus points to the hypocrisy of verbal assent without and apart from obedience. The "tax collectors and prostitutes" certainly were not known for verbal praise of God's will. Nevertheless, repentance and faith (v. 32) sent them into the fields of God's kingdom where the Law-quoting religious leaders failed to enter.

The central thought of this passage is that faith and works belong together (John 6:40; 15:8; James 2:17). The problem with the Christian is a temptation to be dishonest in his commitment to faith-wrought obedience to God. Thus, the goal of the sermon is to encourage and empower Christians to a life of repentance, faith, and heart-felt commitment for a positive response to the will of God.

Introduction: Now that the school-year is well underway, families with students have set themselves into patterns that will prevail until next summer. The influence of the "school-year" is so predominant that many people who no longer have an active association with a school still are affected by the September-to-June pace of living. The church calendar, too, is largely affected by the school-year, and so, like other "new year" times, we find people approaching life with new resolutions and new commitments.

Students are resolving to produce new study habits, while parents are resolving to avoid the entanglements of transporting their children to endless activities. Preachers are resolving to prepare more interesting sermons, while congregations are resolving to conduct ever more ambitious programs. Meanwhile, all of us find ourselves resolving to reach new levels of spiritual maturity, whether it be in the area of personal Bible study, family stewardship, or congregational evangelism. Our text gives us important insight as we begin this new school-year, for in our spiritual resolutions, Jesus encourages us:

Let's Be Honest To God!

I. Honest to Agree.

A. Clearly we ought to agree with God.

1. This is implicit in the parable, in the reaction of both sons.
2. We see this from the context (where Jesus' authority is questioned).
3. It is the nature of God's authority to command agreement.
4. The disagreement of the first son brought repentance.

B. Clearly, also, we ought to be honest with God.

1. Even the Pharisees recognized the evil of dishonesty (v. 31).
2. We ought to repent of surface agreement with God where the will is dissenting. (Examples might include congregational vocal support for evangelism, stewardship, Sunday School).
3. Let's have honest confrontation of our will with the will of God. If we *don't* agree, it is because we *won't* obey.

II. Honest to Obey.

A. With Jesus' hearers, lack of obedience was symptomatic of lack of faith.

1. There was no *repentance* among the Pharisees.
2. There was no *faith* among them.
3. Therefore, there was no response among them (just as with the second son).

- B. God gives faith through His Means of Grace.
 - 1. The father's loving approach to His sons.
 - 2. Depicts God's gracious approach to us.
 - a. In Christ's finished work.
 - b. In the Spirit's ongoing work.
- C. With us, too, faith is the key to honest obedience.
 - 1. Faith that repents of shallow, dishonest commitments.
 - 2. Faith that clings to the forgiveness Christ offers.
 - 3. Faith that is willing to respond to God's will.

This is a perfect time to reevaluate our spiritual maturity, to hear God's will point out the path in which we should walk (Ps. 119:105), and to resolve to agree and to go. Above all, it is a time for us to be honest with God, as a people who have been called into His kingdom by grace and equipped for service through faith.

RWS

THE NINETEENTH SUNDAY AFTER TRINITY: MATTHEW 21:33-43
(OCTOBER 1, 1978)

In this parable, Jesus draws the thoughts of his antagonists to the parable of Isaiah 5:1, although the culprits change from Israel as a nation to the religious leaders themselves. Implicit in Jesus' picture is the love and gracious care which is given to the vineyard by the owner (v. 33). The point at issue between the owner and the vinegrower is that obligation which the growers have by virtue of their leases (v. 34). The imagery here is of the leaders of the Jews and also their nation as the vinegrowers, of God as the owner, and the prophets as the slaves sent for the fruit, which depicts the obedience of faithful people. However, the issue is not on the fruit, but the actions of owner and growers, of God and His rebellious people. After rejecting the slaves, the owner sends his son (v. 37), whereupon Jesus speaks prophetically of His ensuing death outside Jerusalem (v. 39). The judgment which His hearers speak against the growers in the parable (v. 40) becomes the verdict which Jesus speaks against the Jewish leaders and nation (v. 43). Even the Old Testament foretells the same verdict, as Jesus quotes Ps. 118:22, 23.

The central thought of the text is that Jesus calls for a life of obedience in God's kingdom. The goal of the sermon is to lead Christians to identify their daily living with the life of obedience in the kingdom of grace.

Introduction: Living as we do in a so-called capitalistic society, we are intimately familiar with the concept of investing for a return. Perhaps many of us currently have investments in stocks and bonds. Most of us hold insurance policies, which likewise are investments where a return is expected. In our text Jesus reveals that, in a similar way, God has made investments from which He expects returns, and so we are led to consider the question:

Does God Profit From His Investment In Us?

- I. Jesus raises the question through His parable.
 - A. The vinegrowers are expected to profit the owner.
 - 1. For that reason the owner invests in their project (v. 33).
 - 2. For that reason the owner sends for his return from the investment (v. 34).
 - B. However, the vinegrowers refuse to produce a return for the owner.
 - 1. They reject his request (v. 35, 36).
 - 2. They rebel against the owner to seize the investment as their own (vs. 37-39).

II. Jesus applies this question to the Jewish leaders and nation.

- A. God has "invested" in His chosen people.
 - 1. He has blessed them, so that they would be a blessing to all nations (Gen. 12:1-3).
 - 2. He has entrusted to the religious leaders the role of nurturing and guiding the obedience of this people (Numbers 27:16, 17).
- B. The Jewish nation repeatedly failed to bring God a return.
 - 1. They brought forth fruit not fitting for God (Isaiah 5:1ff).
 - 2. Their leaders failed to shepherd them in bringing forth a return (Ezekiel 34:1-16).
- C. God is about to invest His Son as the Righteous One.
 - 1. With this investment a fruitful return should come forth (v. 37).
 - 2. Yet this investment, too, is rejected by the Jewish leaders (v. 39).

III. Jesus applies this question now to us.

- A. God has blessed us with His investment.
 - 1. He has given us His Son as our Righteousness (v. 42).
 - 2. He has given us the blessings of His kingdom (v. 43).
 - a. By the protection and extension of His Church.
 - b. By the gathering and sustaining of this congregation.
 - c. Thereby nurturing us through the Means of Grace.
- B. He has equipped us to be profitable in His kingdom.
 - 1. With a foundation (v. 42) on which to build.
 - 2. With a purpose to fulfill (Matthew 28:18-20).
 - 3. With an inheritance to receive - as a gift from Him, not as an object to be seized by rebellion (v. 38).

In our daily living we may see neither stocks nor bonds, and we may never walk through a vineyard. Nevertheless, Jesus has shown us that God has dearly invested in us, and has called, gathered, enlightened, and sanctified us that we might bring forth a return for Him. The truth is that we have been blessed, so that we might be a blessing to our world.

RWS

THE TWENTIETH SUNDAY AFTER TRINITY: MATTHEW 22:1-14 (OCTOBER 8, 1978)

Compare the text with Luke 14:16-24. Though higher-critics argue that Matthew and Luke embellish and alter one single event in the life of Christ to fit their separate purposes, there is no compelling reason to reject the obvious conclusion from these two texts in their respective contexts that Jesus used the same illustrative material more than once, addressing Himself on each occasion to the particular needs of his hearers. Thus, the final section (vs. 11-14) need not be viewed as Matthew's awkward addition, but more appropriately as an integral element of the parable. The parable points backward to Jewish history (vs. 4-6), forward to the fall of Jerusalem (v. 7), and immediately to the beginning of the "Gentile" era (vs. 9). Note that those who filled the banquet hall were, by reputation, both "bad and good" (v. 10). The final section (vs. 11-14) makes clear that one's presence at the feast is by the graciousness of the king, who provides the garment by which one may enter the hall. Thus, the man with no garment points to those who, by unbelief, reject God's provision of a robe of righteousness. Therefore, this man depicts those many who are called by the Gospel, but who are not among the "chosen" (v. 14) due to their rejection of God's gift of grace.

The central thought in this text is that salvation is God's gift to undeserving mankind. The problem addressed by the parable is the persistent

neglect which characterizes many people's response to the Gospel. The goal of the sermon, therefore, is to move the hearer to reexamine and cherish his salvation and his life with God.

Introduction: Negligence is one of those common failings which plagues us through much of our lives. Our own negligence causes many a pain, and the negligence of others creates frustration and inconvenience for everyone. However, negligence in physical, social, and material matters, no matter how painful, is not as threatening to us as spiritual negligence, which our Lord addresses with the parable of our text. Here Jesus calls out to us through the word of the text:

Don't Neglect Your Life with God!

I. Don't Neglect the Outreach of God's Invitation.

- A. The banquet invitation was the king's special call to fellowship.
 - 1. He extended himself in expense, effort, and invitation.
 - 2. His gracious invitation is even repeated despite its rejection.
 - 3. Yet, his intentions for fellowship are rebuffed.
- B. God has extended His invitation of grace to Israel, His chosen nation.
 - 1. Jesus depicts the rejection of God's grace.
 - 2. He shows the mistreatment of the prophets.
 - 3. He prophesies the fall of Jerusalem as God's response to rejection.
- C. Let us not neglect the implication for us: God's call is a serious matter.

II. Don't Neglect the Vastness of God's Grace

- The banquet invitation is extended to any and all.
 - 1. All kinds and sorts of men were invited.
 - 2. The invitation was answered - the hall was filled.
- B. The Gospel invitation, likewise, is extended to any and all.
 - 1. Jesus shows that no one is beyond its call.
 - 2. He prophesies that this Gospel ministry will succeed in bringing in a full number (Romans 11:26).
- C. Purely by His tender mercy, God has invited us into the fellowship of His kingdom.

III. Don't Neglect the Nature of Our Presence in God's Kingdom.

- A. There was one who rejected the king's wedding garment.
 - 1. Wedding garments were supplied by the king for his guests.
 - 2. This man chose to refuse such a provision.
 - 3. He was cast out due to his willful rejection of the king's garment.
- B. God has provided a garment by which we enter His kingdom.
 - 1. It is the righteousness of Christ, His Son.
 - 2. This righteousness is intended to cover our sinful state.
 - 3. It is our righteousness by His grace through faith.
- C. Thus you need to perceive the nature of your standing in God's church.
 - 1. It is not secured by membership vow, financial contribution, or acts of service.
 - 2. Rather, it is given you by God's grace in your Baptism, to be worn through faith in His Son.

Let us not fall to the temptations which brought down the nation of Israel and the outcast of the parable. We have been given a great salvation which we ought not neglect.

THE TWENTY-FIRST SUNDAY AFTER TRINITY: MATTHEW 22:15-21
(OCTOBER 15, 1978)

The Pharisees sought to "entangle" Jesus (v. 15). Compare this design with the contemporary legal notion "entrapment." Notice that among those waiting to hear Jesus' response are the "Herodians", a group of loyalists of King Herod's house who had cast their lot with the Romans. Thus, Jesus is faced with those who identify Roman taxation with blasphemy (Pharisees) and those who regard such taxation as necessary and proper (Herodians). In a "wicked" manner (v. 18), which Luke speaks of as "crafty" (Luke 20:23) and Mark as "hypocritical" (Mark 12:15), they put their question to the Lord. The tax was a "head-tax," levied on every individual by Rome; thus, it was viewed as submission to atheistic Caesar by the Jewish leaders. Jesus points out that the problem with the vexing tax is that it is not perceived in its proper sphere, as an element within one of two realms or kingdoms, both of which are extensions of the power of God.

The central thought in the text is that God is the authority behind both the civil kingdom and the kingdom of grace. The goal of the sermon is to encourage the hearer to perceive his daily life as a response to God in both kingdoms.

Introduction: In our text for today, we find Jesus being threatened by the crafty entanglements of the religious leaders of that day. They sought to catch the Lord on the horns of a dilemma concerning the obligation to God over against obligation to the government. Behind this effort at entrapment stands the devil, whose crafty and subtle ways still beguile the Christian with this same dilemma. So it is well that we learn from our Lord the answer to the question,

What Shall I Render?

I. To Whom Are We to Render Our Due?

- A. Jesus sets forward the "Two Kingdom" concept.
 1. In response to the question, He sets forward the dichotomy (v. 21).
 2. Thus, we have two kinds of obligations.
- B. Our Lord teaches that God is over the two kingdoms.
 1. In the text His authority enforces both obligations.
 2. Elsewhere He expresses God's authority over the civil realm (John 19:11).
- C. Thus, *all* obligations are to God, expressed in two ways.
 1. In the realm of civil order - by obedience to civil law, e.g., taxes.
 2. In the realm of grace - by our response to the Gospel, e.g., speaking the words of v. 16 from hearts of faith.

II. How Shall We Render Our Due?

- A. What to render to Caesar:
 1. First, *not* what is God's.
 - a. Worship is God's, not Caesar's (though many seem to worship "national" interests).
 - b. Unconditional loyalty is God's, not Caesar's ("my country, right or wrong").
 2. Rather, the government's due.
 - a. Obedience to civil law.
 - b. Support of and contribution to social order.
 - c. Participation in the affairs of state (elections in three weeks).
- B. What to render to God:
 1. Repentance for misguided loyalties, wherein we tempt God (v. 18).
 2. The "sacrifice of thanksgiving" (Ps. 119:12-19).
 3. The support of the work of the kingdom of grace.

The powers ordained by Thee With heavenly wisdom bless;
May they Thy servants be And rule in righteousness!

The Church of Thy dear Son In flame with love's pure fire;
Bind her once more in one And life and truth inspire.

Though vile and worthless, still Thy people, Lord, are we;
And for our God we will None other have but Thee. Amen.

RWS

THE TWENTY-SECOND SUNDAY AFTER TRINITY:
MATTHEW 22:34-40
(OCTOBER 22, 1978)

This pericope immediately follows that in which Jesus silenced the Sadducees. It is unlikely, though, that Lenski's suggestion is correct, that the Pharisees are now engaged in a more "friendly" encounter with Jesus. Such a view neglects the force of the question concerning the great commandment as a "test" (v. 35), as well as the pattern of conflict with Christ which Matthew is highlighting in the immediate context. Therefore, the "test" is put to Jesus, not simply to see if He has converted to the Pharisees' cause as a result of His encounter with the Sadducees, but rather to provide, as in all other efforts of the Pharisees, some basis upon which to defeat Jesus' teaching and to divide His support among the people. The answer which Jesus gives is a paraphrase of Deuteronomy 6:5, drawing the hearer's attention to the all-encompassing, and therefore "great," nature of this commandment. The second great commandment is taken from Lev. 19:18, a summary statement to "second table" commandments. Thus, our Lord demonstrates that the proper view of the Law, far from being legalistic, comprehends the overarching unity in the commandments of God.

The central thought in this text is that God's law is unified, all-encompassing, and totally demanding. The problem for the Pharisees was an inadequate understanding of the Law, whereby they neglected its full force for their lives; the modern listener, too, faces this problem. Thus, the goal of the sermon is to perceive a greater understanding of God's Law; its demands, its description of righteousness, and its function for daily Christian living.

Introduction: The religious leaders of Jesus' day sought to discredit Him through the question raised in our text: Which is the great commandment? This question was supposed to split Jesus' supporters and give His opponents grounds upon which to disagree with whatever choice He made. Instead, Jesus focuses on the unity of God's Law. Thus, our text brings us to

See the Blessings in the Law of God!

- I. Jesus Brings Us to Stand Before the Law.
 - A. As a picture of the whole law, the summary applies:
 1. To the religious leaders, though they failed to see it.
 2. To us, as the measure of our obedience.
 - B. The summary of the two tables condemns us.
 1. The demand of the first is too all-inclusive.
 - a. All of heart, soul, and mind (considered separately).
 - b. Thus, the total personality (considered together).
 2. The demand of the second table is beyond us. We turn the golden rule from a measure of God's will to a bargain of self-will.
 - C. Thus, we see our condition through these "great commandments."

II. We See How We Stand Before God in Christ.

- A. Christ came to fulfil this great commandment.
 1. He came to accomplish and fulfil the Law (Matt. 5:17, 18).
 2. His preaching sharpened the Law (Matt 5:48).
- B. He vicariously fulfils it for us.
 1. Jeremiah prophesies it: The Lord is our Righteousness (Jer. 33:16).
 2. Christ assumes this role (Matt 3:15).
 3. Paul declares it (Romans 3:21-24).
- C. Therefore, in these great commandments we see our standing before God in Christ.

III. By the Spirit's power, we see in these commandments our daily opportunities.

- A. For He gives the Christian the power to love God.
 1. The guilt which binds the heart is removed by grace.
 2. The motivation of gratitude is directed by the first table.
- B. For He gives the Christian the power to love others.
 1. The fear which poisons our good works is forgiven.
 2. Thus, the heart is free to regard others above self.
- C. Therefore, in these great Commandments we see our opportunities to respond to God's grace in Jesus Christ.

Though the Pharisees misunderstood and misused God's Law, and though they only sought to entrap our Lord by their question, Jesus has given to us a clear view of our blessings from God's Law: we have seen our need of Christ, our standing in His righteousness, and our opportunities to express our gratitude in spirit-motivated service and obedience.

RWS

THE TWENTY-THIRD SUNDAY AFTER TRINITY: MATTHEW 25:1-13 (OCTOBER 29, 1978)

Note that this parable begins as though its point will have to do with the kingdom of glory, when in fact its point is directed to the kingdom of grace (v. 1). The parable pictures Jewish marriage customs, where the bridegroom, upon betrothal, went to prepare the home for his wife, then to return to take her from her father's home to their new home, where the consummation of the wedding is celebrated. The function of the maidens is to give light to the wedding procession with their lamps. The preacher will want to mark and avoid the temptation to spiritualize the "oil" (v. 3, 4) which the foolish neglected and the wise possessed. Often this "oil" is mistakenly treated as faith; others seem to suggest that it is Christian living (Lenski: "We prefer to think of faith and its works as being the flame of the lamp, the grace and the power of Christ in His Word as the oil, and the outward forms of Christianity as the lamps"). The text reveals that the necessary commodity (in the parable, oil) is what distinguished those who were welcomed to the feast from those who were rejected. For the Christian that necessary commodity is the righteousness of Christ (cf. the wedding garment, Matthew 22:11-13). The delay of the bridegroom (v. 5) is not to be a matter encouraging neglect, but rather a fact which underlies the point of the parable: you should be supplied now for the future.

Thus, the central thought of the text is that each person needs to possess Christ's righteousness by faith now in order to be ready for our Lord's return. The goal of the sermon is to lead the hearer to understand and accept by faith the righteousness of Christ which he must have when our Lord returns.

Introduction: In the text we find another of Jesus' "kingdom parables." In

some of these parables, He points our thoughts toward the Church and its task. In others, He directs our attention to the individual Christian in his relationship to the Heavenly Father. In still others of the Kingdom parables, Jesus directs our thoughts towards what heaven will be like. Today's parable may appear to the casual observer to be one of the latter kinds of kingdom parables, but such is not the case. Jesus does not speak primarily about heaven in this text, but rather He focuses our attention, in view of His return, on our present, daily existence, as He urges us to

Be Ready Now!

- I. Be Ready for the Demands of His Return.
 - A. When the Bridegroom returns, He demands lighted lamps from the maidens.
 1. The lamps were part of the wedding feast.
 2. Those without lights did not get in.
 - B. When Christ returns, He demands a saving relationship with God from those who wait for Him.
 1. This relationship is necessary for the heavenly celebration.
 2. Without it, no one will enter into eternal life.
- II. Be Ready with the Necessary Commodity.
 - A. For the maidens, the necessary commodity was oil.
 1. The foolish maidens neglected the role they were to play in the wedding celebration.
 2. The wise maidens perceived the necessary commodity for their role.
 - B. For we who wait the Lord's return, the necessary commodity is righteousness.
 1. It is foolish to neglect the role which we have in God's kingdom (Eph. 1:3-6).
 2. It is wise to grasp the necessary commodity prepared for us (Romans 3:23-26).
 - C. Now is the time for wise persons to be ready (2 Cor. 5:21-6:2).

The parable in our text for today is not merely an informative picture of what the future will bring. Rather, it is a gracious call to us from our Lord Himself to *be ready now*, possessing that pure commodity of His righteousness by which we shall shine with the brightness of His light in the halls of eternity.

Jesus, Thy blood and righteousness My beauty are, my glorious dress;
Midst flaming worlds, in these arrayed, with joy shall I lift up my head.
Amen.

RWS

THE TWENTY-FOURTH SUNDAY AFTER TRINITY: MATTHEW 25:14-30 (NOVEMBER 5, 1978)

The pericope discusses watchfulness in terms of faithfulness in using the gifts God has given us. The Lord's return is unknown to us, and since He will demand a reckoning, the lesson is of the greatest importance. Verse 15: Each talent is worth about \$1,200. The number of talents given to each corresponds with the business ability of each. Verse 18: The servant with the one talent lacked both energy and enterprise. Verses 19-23: The two who doubled their investment are praised and given larger areas of responsibility. The devotion

and fidelity of the two men are the same. Verse 24: The man with one talent tries to put the blame on the master. He describes him as hard, avaricious, grasping, ungenerous. The problem of the man with the one talent is laziness together with a lack of appreciation of the opportunities offered him. He did not even put the money in the bank. Verse 28: The man's one talent is given to the man with ten (cf. Mt. 13:12). Verse 29: The reward of success is further success, while the penalty of failure goes to enrich the successful; this principle is true in the temporal as well as the spiritual field. Verse 30 contains the judgment of condemnation upon the one.

The interpretation of the parable: The rich man is God. The servants are those who profess faith in Him. God gives spiritual gifts—the means of grace, the Holy Spirit, all Christian virtues and abilities. Spiritual gifts are to be used in His service, 1 Pet. 4:10. God wants us to work in His service and so prepare for His coming. He promises a reward of grace. But woe to the slothful servant. He shows that he cares nothing for grace. This pericope is a rebuke both of the religious leaders of Christ's day and of the slothful church member today. Kretzmann: "There are few excuses so poor and so miserable in sound as those by which professing Christians attempt to evade work in the church." What a warning is the sentence of doom upon the slothful. Where there is no work, there is no faith. Where there is no faith, there is no salvation.

Introduction: When someone asked Luther what he would do if he knew the Lord would come the following day, Luther replied, "I would plant a tree." This pericope teaches us that we are to

Work While We Wait for Christ's Return

- I. Because our talents are gifts of grace to be used for God's glory.
 - A. The householder gives talents.
 1. He divides them as he wills.
 2. He expects the servants to make capital of them.
 - B. God gives gifts, too.
 1. Spiritual gifts: The forgiveness of sins, the hope of heaven. (Cf. 1 Cor. 12:4-11).
 2. Natural and acquired gifts, e.g., the ability to teach, to sing, to do mission work, to administer, etc.
 - C. God expects us to use our gifts to His glory, Ro 12:1; 1 Cor. 6:20; and the good of our neighbor, Mt 5:116-42; 1 Pet. 4:10.

How richly God has endowed us. How diligently we ought to serve Him in works of Christian love.

- II. Because there will be an accounting.
 - A. The householder returns.
 1. The man who gained five talents and the man who gained two are commended.
 2. The man with one talent is censured.
 - a. He tries to blame the Master.
 - b. The fact is that the man was lazy.
 - B. Our Lord will return for a public accounting, Mt. 25:31-44.
 1. Those who demonstrate their faith in works of love will receive heaven as a gift of God's grace, Mt. 25:34-40.
 2. Those who produce no works as the fruit of faith will be cast out, Mt. 25:41-46.

What a fearful doom! What a solemn warning! God has given us so much in Christ. Let us work while we wait for His return.

HJE

THE TWENTY-FIFTH SUNDAY AFTER TRINITY: MATTHEW 23:1-12
(NOVEMBER 12, 1978)

Chapter 23 of Matthew is one of the most scathing denunciations from the mouth of Jesus. Verse 1: Scribes and Pharisees were doubtless present also. Verse 2: The Scribes and Pharisees were teachers of the law, an extension of Moses' prophetic office. Verse 3: The people were to obey them when they commanded God's Word. But they were not to follow their example because they did not practice what they preached. Verse 4: The heavy burdens were their three hundred and sixty-five man-made ordinances, one for each day in the year. The Pharisees burdened others with these, but failed to keep them themselves. That made them hypocrites. Verse 5: The Pharisees had a passion for honor among men. In public the Pharisees were models of piety. They were actors, hypocrites. They made broad their phylacteries (Dt. 6:8): God commanded the Jews to bind His words for a sign upon the hand and as frontlets between the eyes. Phylacteries, or remembrances, were strips of vellum or parchment, one inch wide and 12 to 18 inches long, on which were written Dt 11:13-21; 6:4-9; Ex 13:1-10; 11-16; these strips were placed in tiny boxes, one fastened to the forehead for the mind, one to the left arm for the heart. The Pharisees made these phylacteries large, increasing either the size of the letters or size of the boxes. Nu 15:37-40 commands the Jews to fasten strips as fringes on their garments. Verses from the Law were woven into those strips. The Pharisees made these fringes wide and conspicuous to prove their zeal for the Law. Verses 6-7: The Pharisees loved the first sofa at a meal, and the seat reserved for the elders in the synagogue. They enjoyed being called rabbi, a sickening ambition. Verses 8-10: Humility is required. Christ singles out His disciples for this section. Only Christ holds the rank of Master. His disciples are all equally brethren, Ga 3:28; Col 3:11. Titles in the church are titles of courtesy, never of divine right. Verse 11: Greatness before Christ is humility of service toward Him and one's neighbor. Verse 12: Whoever exalts himself will be excluded from the Kingdom: whoever humbles himself, serving from love of God in faith, will be exalted.

The Law of the Kingdom

- I. Whosoever exalts himself will be abased.
 - A. The proud man exalts himself before God.
 1. The Pharisees had all the trappings of pride.
 - a. They demanded that others keep their laws but did not keep them themselves.
 - b. They did their work only to be seen.
 - c. They loved the prominent places at banquets.
 - d. They gloried in being called Rabbi.
 2. The modern Pharisee.
 - a. Is blind to his sinfulness, seeing only his imagined virtue, Lk 18:9-14.
 - b. He does good, but only to win the praise of men.
 - B. The proud now will be abased.
 1. As the Pharisees spurned Christ, so proud men today feel no need of a Savior, Mt. 5:20.
 2. Hence, the proud are abased, excluded from the kingdom, Mt 25:41.

This is a solemn warning to us all. It is so easy to be a Pharisee; it is so tragic to be a Pharisee.

II. He that humbles himself will be exalted.

A. The characteristics of the humble man.

1. He rejoices that God is his Father.
 - a. Who has not dealt with us after our sins.
 - b. Who in mercy sent His Son to be the Savior of the world, Jn 3:16.
2. He trusts in Christ as His Master.
 - a. Christ came to conquer men's enemies: sin, death and the devil, 1 Cor 15:55-58.
 - b. By faith in Christ the Christian knows that he has the forgiveness of sins, Ro 4:5.
3. The Christian manifests his faith in Christian service, 1 Jn 4:11; 1 Jn 3:14-18.

B. The humble man will be exalted.

1. In this life: we are branches in Christ, Jn 15; sheep of the one Shepherd, Jn 10; children of God, Ro 8:16.
2. In the life to come, Mt 25:34.

What a strong incentive our exalted position by God's grace ought to be to us to remain humble in our relationships with God and our neighbor.

HJE

TWENTY-SIXTH SUNDAY AFTER TRINITY: MATTHEW 24:1-14 (NOVEMBER 19, 1978)

Verses 1-2: The Jerusalem temple was a magnificent sight. It is small wonder that this group of Galileans looked with awe on these vast stones. Jesus used the occasion to direct their attention to some weighty matters. In this twenty-fourth chapter of Matthew our Lord speaks both of the more immediately impending destruction of Jerusalem with its temple and also of the close of the age when He returns in glory. The former serves in a sense as a type or prefigurement of the latter.

Verse 3: *Parousia*, as a term denoting the Second Coming of Christ, is quite common in the rest of the New Testament but in the Gospels it occurs only in this chapter (vv. 3, 27, 37, 29). It is the word used elsewhere to describe the arrival of a governor into his province or the coming of a king to his subjects. *Parousia* describes Jesus' coming in royal authority and power; He returns as King! Jesus gives His disciples the sign which they request, although it may not be the type of sign they had in mind. It is a sign which relates all of history to His coming.

Verses 4-5: The history of Israel is a sign. The Qumran discoveries, for example, give evidence of the fevered messianism in the air at the time of Jesus. We can note in particular the false messianic expectations, and the tragic end of such expectations, of the people who rejected the true Messiah. A graphic example is the rebellion (A.D. 132-5) of Bar Kokhba, 'Son of a Star,' in whom Rabbi Akiba saw the messianic fulfillment of Num. 24:17.

Verses 6-8: The history of the world is a sign. "These disasters are the iron footfalls of the God who marches toward ultimate judgment" (Franzmann). Yet they are only a prelude to the glorious new age. Jesus calls them, literally, "a beginning of birth-pangs." Jesus adopts the term used by the rabbis to designate the woes they thought would precede the Messiah's coming and shows that these 'birth-pangs' point to His Second Coming which will inaugurate the splendid new age.

Verses 9-14: The history of the church is a sign. Jesus points to persecution from without which will lead to apostasy, and to false teachers from within

who will draw believers away from the truth. The danger to disciples in all of this is that their "love will grow cold." But the encouraging promise holds true: "He who endures to the end will be saved." In many respects the key to the entire pericope is the last verse. "This Gospel of the kingdom" is the Good News of everything that God has done in Jesus Christ to establish His gracious rule in the hearts and lives of people everywhere. It is the proclamation of this message that marks the on-going activity of the church throughout the entire period of history until the end. As long as there are "signs" to observe it is incumbent upon the church to keep on proclaiming this message.

The "sign" of Jesus' coming is encouragement to

Keep On Proclaiming

- I. The history of Israel is encouragement to keep on proclaiming the true Christ.
 - A. The 'sign' of Israel's history:
 1. Israel as a whole rejected the true Messiah.
 2. Israel experienced the tragedy of following false messianic hopes.
 - B. Proclaim the true Messiah!
 1. Jesus is the fulfillment of genuine messianic hopes.
 2. He died and rose again to be our anointed King.
- II. The history which of the world is encouragement to keep on proclaiming the new age which the returning Christ will inaugurate.
 - A. The 'sign' of the world's history:
 1. Warfare among nations is an indication of God's ultimate judgment.
 2. Catastrophes in nature bear witness that the whole creation is involved in sin's curse.
 - B. Proclaim the new age!
 1. Recognize God's just judgment and repent.
 2. Look forward to God's great new age which comes with Jesus Christ.
- III. The history of the church is encouragement to keep on proclaiming the strengthening and saving message.
 - A. The 'sign' of the church's history:
 1. Persecution leads to apostasy.
 2. False teachers lead believers away from the truth.
 - B. Proclaim the strengthening and saving message!
 1. The King who defeated sin and Satan will keep us faithful in times of stress.
 2. Our Saviour will keep us true to Him and grant us a blessed end.

RJH

THE LAST SUNDAY AFTER TRINITY: MATTHEW 25:31-46 (NOVEMBER 26, 1978)

In view of the fact that this pericope is somewhat parabolic in nature and that certain interpretations have been suggested that are quite unacceptable (e.g., this text presents the way of salvation for non-Christians, namely, love), we preface our study with two clear statements of Scripture: (1) "For we hold that a man is justified by faith apart from works of law" (Rom. 3:28); (2) "And without faith it is impossible to please Him" (Heb. 11:6).

In verse 31 "the Son of Man," a title used almost exclusively by Jesus to identify Himself, has its source in Dan. 7. There it refers to the One who comes "with the clouds of heaven" and is given everlasting dominion by the Ancient of Days (vv. 13-14). This same dominion also becomes the possession of the "saints of the Most High" (vv. 18, 22, 27). As Jesus applies the term to Himself He incorporates characteristics of the Suffering Servant in Isaiah (Mt. 20:18-19, 28), as well as the aspects of judgement and heavenly dominion from Daniel (Mt. 13:41-2; 19:28; 26:64). It is this latter aspect that comes to the fore in our text. The solidarity between "the Son of Man" and the "saints of the Most High" which we note in Dan. 7 is perhaps reflected (but from the perspective of the Servant) in the identity of Jesus with "the least" of his brethren.

In verses 32-33 the whole human race is assembled, but the picture of the text is not a trial scene. It is too late for that. It is in life as we live it today that the crisis of faith or unbelief occurs. The judgment and sentence are now being carried out. In verse 34 the "King" is the Son of Man who has received the everlasting kingdom. The blessed state of those on the right is due, not to themselves, but to the Father of the King. In them God's long counsels of salvation reach their goal. In verses 35-36 the word "for" indicates that these works are decisive in the final judgment "not because of an inherent meritorious quality, but because of their evidential quality" (Lenski). Since it is a *public* judgment, such external evidence as works (which faith alone is able to produce) is offered. Jesus is both Judge and the basis for judgment; relationship to Him is primary. Love shown to the brother is a reflex of our response to the King's grace.

In verses 37-39 the "righteous" are those who have God's verdict in their favour. "When?" - the question shows how far they were from any thought of merit. They kept no record of their works but trusted in grace. We learn what a great thing divine forgiveness is: the King remembers only the good we have done and sees in our little deeds of mercy, done in faith, an affirmation of our relationship to Him. Verse 40: Jesus identifies Himself with the humblest of His followers, those who have nothing to distinguish them except that they were believers in Him.

Verses 41-45 are the direct opposite of vv. 34-40. We note that the eternal fire was not made for men; God sent His Son that all men might be saved. But "when men refuse the Messianic mercy, they thwart God's wide and sweeping purposes, commit themselves to the Enemy of God, and make an alien doom their own" (Franzmann). In not a single case was there a motive the King could recognize as an intention to trust or accept Him. They too ask "When?" but the attitude is: If we had known it was *you*, we would gladly have helped (meaning, in order to benefit ourselves). Here Jesus omits "My brethren." The righteous helped each other as brethren of Christ; the damned acknowledged neither Christ nor His brothers. They never saw Christ the King when they came into contact with believers.

In verse 46 "eternal" refers to both punishment and life: "hell is as eternal as is heaven; heaven no more so than hell" (Lenski).

Introductory thought: Judgment Day will be a day of surprises, surprises both for the saved and for the lost. But then, we have a most surprising King!

Trust Your King for a Glorious Surprise

I. The Judge of all men is a surprising King; he identifies with us in our lowliness that we might share with Him in His glory.

A. He is the Son of Man who, as the Servant of the Lord, came to suffer for our sins and is not ashamed to call us "brethren" (Mt. 20:18-19; Heb. 2:11).

- B. This Son of Man is the King who comes in glory to grant us a share in His kingdom but will also execute God's judgment on the world.
- C. In the meantime the King confronts us with His grace in Word and Sacrament and gives us the opportunity to respond to Him in His needy brethren.
- II. The King, therefore, surprises the righteous with words of praise.
 - A. His "come" invites those who have been blest and declared righteous by His Father.
 - B. In earthly life they trusted the King who encountered them in grace.
 - C. Now He surprises them with praise for their deeds of love - all else is forgiven and forgotten.
 - D. God's long counsels of salvation reach their goal in them.
- III. And He surprises the rejected with words of judgment.
 - A. His "depart" rejects those who now bear the Father's curse.
 - B. In earthly life their concerns were primarily for themselves and their own benefit.
 - C. He now surprises them with condemnation because they had rejected His grace.
 - D. By rejecting the King's grace they have made an alien doom their own.

For a glorious surprise, therefore, trust the King in His grace now!

R.H.

THE FIRST SUNDAY IN ADVENT: MATTHEW 21:1-9 (DECEMBER 3, 1978)

The Advent season proclaims the coming King. We are reminded that the church lives between the two advents of the Christ. We glance back at the One who came. We look forward and long to receive the King who is coming again. The one coming affects the other. To the degree that we in faith embrace the Christ who came, we are to the same degree prepared for His coming again. One of the stumbling blocks to receiving Christ properly is His meekness. We bear in mind that with the help of the fulfilled prophecy, Zechariah 9:9, the entry of Jesus depicted the King of salvation as the King of peace. Here he stands violently opposed to all the champions of a political messianism. He comes in "meekness," i.e., with no means of power, no trappings of royalty, on a bowed beast, with nothing and no one but God to depend on. He who trusted in the Lord will be vindicated by the Lord. He comes to the people of Jerusalem and also to the people of today, met by those who are hostile, those who are misguided and ignorant, and by those who are of the faithful remnant. Those who in meekness receive the meek King are those who trust in the Lord, who commit their ways to the Lord, who trust Him, confident that He will bring forth their vindication. They are those who are ever before the Lord and wait patiently for Him, Psalm 37:3-11.

Your King is Come, How will You Receive Him?

- I. Your King Is Come.
 - A. Christ's dramatic claim to a Messianic Kingship.
 - 1. The nature of the kingdom.
 - 2. The role of the Messiah.
 - B. He is come in meekness.
 - 1. A meekness that cannot mask or hide His true identity and nature.
 - 2. A meekness essential to the accomplishment of His God-appointed mission—the redemptive act.

II. How Will You Receive Him?

A. As those who are hostile?

1. Caiaphas' decision: "It is expedient that one man die for the people."
2. Christ's awareness of what was about to happen to Him, Lk 18:32,33.
3. Do we feel threatened by Jesus?
 - a. By Jesus' intervention in our lives.
 - b. By the requirements of discipleship.
 - c. Do we tend to resent God's "interference"?

B. As those who were misguided or misled?

1. As sheep without a shepherd.
2. As those who wanted to make Him "king."
3. As those captivated by the fervor and exuberance of the moment.

C. As those who were part of the faithful remnant?

1. Not ashamed of Jesus' meekness.
2. Realizing our own need.
3. Longing for a Savior and the forgiveness and life He brings.
4. Living out our life in meekness and thus prepared for His coming again.

NHM

THE SECOND SUNDAY IN ADVENT: LUKE 21:25-36 (DECEMBER 10, 1978)

The thrust of Advent is two-fold. It not only points us back to the first coming of our Lord but it also points the people of God forward to Christ's second coming. There has always been much speculation and useless argumentation concerning the second coming, but the one great truth is that history is going somewhere. History has a goal and at that goal Jesus Christ will be Lord of all. That is all we know and all we need to know. There is the danger that we may become so tied to the world that the only thing that makes life tolerable is "drunkenness and glut" and the only thing that makes life meaningful is "materialism." Both pleasures and cares can cause us to take our eyes off the coming Lord and shift our priorities, and so can imperil our eternal salvation.

That We May Stand in That Day

I. Pray to Remain Alert.

A. In the faith and certainty of the Lord's coming again.

1. The witness of the Scriptures.
2. The Word and promise of our Lord Himself.

B. Perceptive of the signs.

1. Cosmological signs.
2. Political signs.
3. Personal and interpersonal signs.

C. Perceiving also the nearness.

1. We interpret signs in nature.
2. Be equally perceptive of the signs of Christ's near return.

II. Pray to Remain Clear-headed.

A. The twin dangers of pleasure-seeking and materialism.

1. The danger of dissipation and drunkenness: the only thing that makes life tolerable is the pursuit of pleasure.
2. The danger of thinking that life has meaning only in materialism.

- B. Both divert attention, dissipate energies, and imperil our eternal salvation.
 - 1. Our attention is diverted.
 - 2. Our trust and confidence become misplaced.
 - 3. We seek the highest good apart from Jesus Christ.
- III. Pray to Be Found Worthy.
 - A. Found worthy because we know that His second coming is tied intimately to God's redemptive purpose.
 - B. Worthy to stand confident and assured.
 - 1. Not in our own worthiness.
 - 2. But in the imputed worthiness (righteousness) of Christ.

NHM

THE THIRD SUNDAY IN ADVENT: MATTHEW 11:2-10
(DECEMBER 17, 1978)

John the Baptizer was the way-preparer of the coming Christ. In a very real sense the ministry of today's pastors is that of preparing the way for Christ's second coming. The text gives us a remarkable insight into John the Baptizer. John is imprisoned in the dungeon of the fortress Machaerus near the Dead Sea. From there and for whatever reason, the interpretations are several, John sends disciples to Jesus with the question, "Are you the one who was to come or should we look for another?" John is directed to the things that Jesus is teaching and doing, and by these things he is summoned to a renewed commitment with the statement, "Blessed is the man who does not take offense at me." Jesus' commendation of John is unparalleled in the New Testament. Thus Christ Himself holds up John as a model for pastors of His Church to imitate.

John the Model for Pastors

- I. The Pastor's Need to Grow.
 - A. He may well be assailed by questions and temptations.
 - B. He is refreshed by what he has heard and seen of Jesus.
 - C. There is a mutual ministry of growth around Christ by pastor and people.
- II. The Pastor's Need for Perseverance.
 - A. There is a temptation to stumble at what is required of him by the Lord.
 - B. In Christ.
 - 1. He finds strength for every situation.
 - 2. He finds new blessedness.
- III. The Pastor's Need for Integrity.
 - A. Integrity of principle—"reed shaken in the wind."
 - 1. He will apply God's will consistently to his own life.
 - 2. He will be firm and evangelical in his application of God's will to the lives of his people.
 - 3. He will resist the temptation to look the other way or to compromise.
 - B. Integrity of ministry—not "one who lives in kings' palaces."
 - 1. He will minister to the whole flock, be a champion of the poor and the lonely, and resist currying the favor of those who are rich and influential.
 - 2. He will resist the temptation to feather his own nest.
 - C. Integrity of message—"a prophet, yea more than a prophet."
 - 1. He will teach and preach the whole counsel of God.

2. He will resist the temptation to preach in such a way as to "satisfy itching ears."
3. He will speak the message in a clear, certain tone.

NHM

THE FOURTH SUNDAY IN ADVENT: JOHN 1:19-28
(DECEMBER 24, 1978)

The Fourth Sunday in Advent comes on the day of Christmas Eve this year. The temptation will be to combine this day with Christmas. Such an anticipation would preempt an important aspect of our Advent preparation for the celebration of the Nativity of our Lord. The Gospel for the Third Sunday in Advent (Matt. 11:2-10) represented the disciples of the imprisoned Baptizer as sent by him to Jesus to ask for an authentication of His Messianic office and work. This Sunday's Gospel shows us this same John, bearing witness himself to the Incarnate Lord and directing the priests and Levites to anticipate His coming.

The Prologue to the Fourth Gospel is followed by a description of the witness (*martyria*) which John bears concerning the Christ. The Evangelist has already drawn attention to this *martyria* in vv 6ff. By it men are brought to faith in Christ. The term *martyria* plays an important role in the Johannine writings: witness to Christ is given by the Baptizer (1:7, 19, 29), by Christ Himself (8:13), by the Heavenly Father (1 John 5:9), the Apostles (3 John 12), and the heavenly Church (Rev. 12:11). John comes preaching repentance and water-baptism in token of that repentance and divine forgiveness. In the eyes of the multitudes, he is Elijah *Redeivus* and the fulfilment of the Mosaic promises that the Lord would raise up a prophet like him in the latter days (Deut. 18:15). John himself claims no such role for himself, although our Lord clearly asserts that he is indeed "more than a prophet" "the messenger of the Lord" (cf. Mal. 3:1), and "the returned Elijah" (Matt. 9:9, 10, 14; Lk. 7:26f.). A basic theme in the appearance and witness of the Baptizer, then, is the recognition of a divinely ordained continuity between the aim of the Old Testament and the message of the New Testament. The child born of the Virgin this night is the fulfilment of the plan and purpose of God to which the prophets from Moses and Elijah to John the Baptist have borne their unique *martyria*.

The Forerunner Announces the Approaching Lord

- I. The place of John. He is the last and greatest of the prophets of the Lord: "The greatest man born of woman" (Matt. 11). Like all true prophets, he bears witness to the purposes of God. His witness stands supreme, for he is the ordained "forerunner of the Lord."
- II. The Witness of John. Chapter one of the Fourth Gospel shows us three aspects of the witness of the Baptizer. First, He confesses his own unworthiness and disclaims any high office in the purposes of God. He describes himself as a simple witness: a lone voice calling in the waste places, summoning all to repentance. Secondly, he points forward to the Coming Christ who is already near at hand. It is this Christ who is the Worthy One of God. Thirdly, in the verses which immediately follow this pericope, he identifies Jesus to his own disciples as the "Lamb of God, who takes away the sin of the world."
- III. The Lord of John. The One to whom John points and for whom he waits

is the Lord whose holy birth in Bethlehem of Judea we are preparing to celebrate. The Lord is indeed near at hand. We are among those to whom John points Him out. He summons us to make ready the way before Him by repentance, and sincere confession, and living faith.

C. J. Evanson

CHRISTMAS: LUKE 2:1-14
(DECEMBER 25, 1978)

The Church of the Lutheran Reformation knew three services of the Feast of Christmas: the Service of the Angels (*Engelamt*) at Midnight, the Service of the Shepherds (*Hirtenamt*) at dawn, and the Service of Mankind (*Menschenamt*) at the culmination of the Christmas celebration. The Common Service of 1888 placed the propers for these three services in an unusual arrangement: the Angel-Office is called the "Early Service," the Shepherd-Office is called "Second Christmas Day," and the Office of Mankind is called the "Late Service." *The Lutheran Liturgy* of the Synodical Conference eliminates the propers for the "Late Service." This is unfortunate because the Gospel appointed for that office was the beautiful Johannine Prologue (John 1:1-14). The Gospel which remains to us in *The Lutheran Liturgy* is that of "Early Service," the Lukan birth narrative.

Heresies ancient and modern have sought to separate the historical aspects of the person and work of Christ from their supposed significance. Early heretics did so on the basis of a dualism which regarded the earthly and temporal as degrading and insignificant, whereas many more modern scholars have taken the same approach on the basis of their supposition that the authentic record of the earthly, historical circumstances of the life and ministry of Christ are neither available nor necessary.

One is immediately struck by the starkly historical nature of the Lukan narrative. The Evangelist is supremely concerned with the specific, historical circumstances which surround the birth of our Lord. On the basis of Luke's evidence, we are able to determine with some precision when the holy birth took place. It was around the year 7 B.C. that Quirinius came to power in the East. Our Lord was likely born in that very year. Contemporary documents from Egypt provide an independent witness to the fact that each person was required to return to his hometown for the great census-taking about which Luke speaks. It is evident that Luke is concerned that we understand that he is speaking of an historical occurrence. As the Incarnate Lord is both God and Man in one person, so the message of the Gospel is an inexorable union of the temporal and eternal. We cannot disregard the manger-crib and the stable. Nor should we sentimentalize the circumstances and reduce the narrative to a kind of "Night the Animals Talked" fairy-tale.

Incarnation—Our Lord in the Flesh and Blood of Man

- I. The angels praise God for what He has done for us. To us a Saviour is born, a Son is given. He comes in stillness, because only in quietness can we hear the voice and Word of God. He comes in darkness, for without God we are blinded by ambitions and cares. He comes as a child to make us the children of God.
- II. The angels point the way to the shepherds. We too find Him in the manger. For us, the stable is the Church; the manger is the altar of His Sacrament. It is our joy to be comforted by His Real Presence among us. It is a sacramental presence, and the fruit of it is not emotional life, but

a new life in communion with God - a new life of forgiveness and eternal hope.

- III. The angels sing for us, Gabriel announced a message of joy to the Virgin Mary. The Angels announce it now to you and me. It is to us that God gives His Son. Through Him we may live forever in the love of heaven, for Christ opens the gate of heaven for us on this holy night.

CJE

THE SUNDAY AFTER CHRISTMAS: LUKE 2:33-40
(DECEMBER 31, 1978)

There are drops of blood on all our "White Christmases." The incarnation of our Lord moves from the earliest moments towards the cross which always dominates the horizons in the Holy Gospel. Here this Gospel is proclaimed by two "Senior citizens" who have made the temple of God their constant habitation. The pericope takes up the narrative of the infancy of our Lord with the closing words of the report of the events which took place on the fortieth day after the birth of Christ, the Presentation of our Lord in the Temple and the Purification of the Virgin Mary (February 2, Candlemas). On this day Jesus was taken by Mary and Joseph to the temple, where, according to the Law (Lev. 12; Num. 6; Ex. 13), an offering was to be brought to "redeem" the first-born, and the ritual purification of the mother was accomplished. Aged Simeon has here seen the Christ of God, in fulfilment of the promise which he had earlier received, and he has sung his *Nunc Dimittis* (our familiar post-Communion anthem). Now he takes the Christ Child up in his arms and prophesies His coming passion and death. After him comes the prophetess Anna, who proclaims Him the fulfilment of the promise of redemption. Again the Evangelist is concerned to show the essential *continuity* between the Old and New Testaments. The birth and appearance of the Christ specifically fulfils the ancient promises of God, as these aged children of God attest.

The Gospel According to the Senior Citizens

- I. Like Simeon, we must recognize and confess this Child to be the Christ of God. Only faith makes it possible to do this. He is set for the rise of those who believe and the fall of those who do not believe. He is forever the great stumbling block. We look upon the Christ, like Simeon, and confess that He is the Rock of our Faith: the sign of God's mercy and grace; the sign by which we are led to God; the sign in whom we receive all God's blessings.
- II. Like Anna, we must continually serve God. To refuse to do so would be unbelief. The temple of God must be our home; here we receive sight to see the glory hidden in a baby's garments.
- III. In Christ, we must increase in wisdom and understanding. The world pretends to know everything. People are driven by pride. Faithful Christians must be otherwise; we of all people are most deeply aware of our sins and transgressions. We are driven to the Saviour and the fellowship of His mercy. The appearance of the Christ-Child reminds us that the promises of God have not failed. This is our great joy. We come to His altar, and return refreshed, singing with St. Simeon: 'Lord, now lettest Thou Thy servant depart in peace. . .'

CJE

Book Reviews

I. Biblical Studies

ALL ABOUT BIBLE STUDY. METHODS AND TECHNIQUES FOR UNDERSTANDING THE WORD OF GOD. By Herbert Lockyer. Zondervan Publishing House, 1977. 160 pages. Cloth. \$6.95.

This is the seventeenth volume in the "ALL" Series by Dr. Lockyer, of which the publishers claim 450,000 copies are now in print. This book is published in the 91st year of the author's life. Dr. Lockyer has been in the public eye for more than a half of century. Through his "ALL" Series he has exercised a great influence on both sides of the Atlantic. He has studied the Bible thoroughly and gives evidence of wide reading.

In this volume Lockyer offers a variety of techniques for "the vast host of Christian workers who are denied a seminary training." His materials he has drawn from many sources. The contents of the book contains the following chapters: 1. Essentials for Profitable Bible Study; 2. The Study of the Bible; 3. The Study of the Bible as a Whole; 4. Study by Books; 5. Study by Chapters; 6. Study by Paragraphs, Verses, Phrases and Words; 7. Study by Doctrines, Topics, Dispensations and Emblems; and 8. Study by Biography, Names, and Numbers.

Lockyer is an uncompromising evangelical and boldly teaches the inerrancy and reliability of the Scriptures, because he believes that ultimately the Bible has one final author: the Holy Spirit. The Christian reader will find many excellent suggestions in this volume relative to Bible study and following them cannot but make the Bible more appreciated as God's Word. Since Lockyer recommends the Scofield Reference Bible with its dispensationalism and premillennialism, the material in a number of the chapters will be unacceptable to those in Protestantism and Lutheranism who reject these systems of interpretation as misunderstandings of the true meaning of the Holy Scriptures. This reviewer wishes that Lockyer would document his quotations and citations. No bibliography is given which would have been appropriate because he utilized a large number of books in setting forth his presentation.

Raymond F. Surburg

THE MACMILLAN BIBLE ATLAS. By Yohanon Aharoni and Michael Avi-Yonah. Revised Edition. Macmillan Publishing Co., Inc., New York, 1977. Pages are not numbered. Cloth. \$19.95.

This Bible Atlas contains 262 two-color maps and text depicting religious, military and economic events of the Old Testament, Second Temple, Inter-testamental, New Testament and Early Church periods in Bible history. The authors were two Jewish scholars, Yohanon Aharoni (1919-1976) and Michael Avi-Yonah (1904-1975), both professors of archaeology at the Hebrew University in Jerusalem.

The Macmillan Bible Atlas is an historical atlas and the materials presented by the two Jewish professors cover the span from 3000 B.C. to A.D. 200. The arrangement of materials is different from those found in other Bible Atlases, of which in the last twenty years a goodly number have appeared. The authors present every possible aspect of Biblical history by the use of hundreds of charts in their tracing of Biblical events through the specific places where they have occurred. As Professor Vardaman has put it: "What one sees with his eyes he can grasp more quickly." In their geographical depictions of Biblical events the authors have drawn not only from Biblical studies, but from source

materials in the fields of Egyptian, Greek, and Roman studies as well.

Users of this much-praised Atlas will find that on its pages mass migrations of populations and their settlements are indicated, that there are noted conquests, deployment of armies and skirmishes described in the Bible. They will also have their attention called to the economy of the ancient Near East with trade and natural resources noted. Helpful for the Biblical student will be the discussion pertaining to development of international trade, as well as the movements of a Biblical character within a district or section of a city. A feature of the *Macmillan Atlas* is that small portions of Palestine with political boundaries are accurately established.

Since the authors are specialists in the fields of Palestinian archaeology, they have incorporated the findings of archaeological excavations in the Holy Land during the Stone Age, the Chalcolithic Period, the Canaanite Period and the Israelite Period. Also included in this historical Atlas is the growth of the Church in the first and second centuries A.D.

In their depiction of the data of the Old Testament, involving both chronology and geography, called "the two eyes of history," interpretation of the Old Testament is naturally involved. It is from a historical-critical point of view that the text of the Old Testament is understood by them. The events of Genesis 1-11 are not considered as historical. Relative to the chronology of Israel the authors state: "The chronology of Israel to the end of Solomonic period is conjecture; from the time of Rehoboam to Mannaseh, accuracy is to within plus or minus ten years. From Josiah to the end of the period, dates are accurate within two years." The chronology of the kingdoms of Assyria, Neo-Babylonia, and Persia is accurate within two years. For Egyptian chronology Aharoni and Avi-Yonah adopted the stance of Albright who, in opposition to Breasted, advocates a "low chronology."

The first edition of the Atlas went through seven printings, but because eight years of excavations and research have enriched the world's store of knowledge, a second edition was deemed imperative. The changes between the first and second editions are described below:

Freshly discovered sites have been ascertained as fitting Biblical descriptions. This, in turn, called for revision of theories, which brought in its wake change of boundaries, routes and other features. Certain significant revisions appertain to ancient Jerusalem. Extensive digs have been made for the past nine years on and around the site of ancient Jerusalem. The wealth of finds has allowed us to present a more accurate picture of Jerusalem at its various stages of development in this second edition.

This Bible Atlas will be found to be an excellent work of reference.

Raymond F. Surburg

THE LAW AND THE PROPHETS. OLD TESTAMENT STUDIES PREPARED IN HONOR OF OSWALD THOMPSON ALLIS. John H. Skilton, General Editor. Milton C. Fischer and Leslie W. Sloat, Associate Editors. Presbyterian and Reformed Publishing Co., Philadelphia, 1974. 499 pages. Cloth.

The title of this book is ultimately taken from the Bible, but more immediately from a pamphlet published in Princeton in 1925, "The Law and The Prophets, not The Prophets vs. The Law." In this publication Dr. Allis contended that in this statement "the law and the prophets" there is a reference to the Testament as a whole. This phrase is significant for two reasons, because it emphasizes the unity of those Scriptures, and because of the fact that they have a common theme and purpose, and because the phrase indicates that the two great elements of which this unity is composed are the law and the prophets" (p. 3).

Law and Prophets was intended to be what the Germans called a *Festschrift* to honor one of the great evangelical scholars of the twentieth century. In this volume forty-five individuals, either colleagues of Allis at Princeton Seminary, or Westminster Seminary, or students who sat at Allis' feet or professorial or ministerial friends who shared his conservative historic Presbyterian theology and his opposition to the historical-critical method, are the contributors.

Skilton describes the make-up of this interesting volume in the preface as follows:

This volume would, following Dr. Allis, emphasize the unity of the Old Testament Scriptures and the unity of the Old and New Testaments. It would not set the law against the prophets or the Old Testament against the New; but would in its own way attest the harmony and complete perfection of the Word of God written. The contributors come from various parts of the world and from diverse academic and ecclesiastical backgrounds, but they would unite with Dr. Allis in his loyalty to the entire Bible and its divine Author (p. iii).

While the volume was still in galley-proof stage, on January 12, 1973, the Lord of life and death called Dr. Allis to his eternal rest, in the 93rd year of his life.

Dr. Allis appeared at a time when Princeton Theological Seminary, once a bastion of conservative Presbyterian and Calvinistic theology, came under the influence of theological liberalism and neo-orthodoxy. When Princeton was reorganized in the late 1920's Allis together with Dr. Machen, Dr. Robert D. Wilson, Macartney, Young, and Van Til formed a new orthodox Presbyterian Seminary, known as Westminster Theological Seminary at Philadelphia, where Allis taught till his retirement. Allis was a member of the Princeton faculty from 1909-29. At Westminster he taught from 1929-1936.

Dr. Allis wrote a multitude of articles for a number of different theological journals. He authored nine books, among them: *The Five Books of Moses* (1943), *Prophecy and the Church* (1945), *The Unity of Isaiah* (1951), *Revision or New Translation?* (1948), *Revised Version or Revised Bible* (1953), *The New English Bible* (1963), and *The Old Testament: Its Claims and Its Critics* (1972).

Those individuals who want to keep the historic faith of orthodox Christianity and honor the Bible as the inspired and infallible Word of God will appreciate all that Allis has written in behalf of its defense and exposition. A number of contributors to this *Festschrift* testify to this fact.

Students interested in the Old Testament and in the defense of the historic Christian faith will find many interesting articles written by a number of well known Christian scholars.

Raymond F. Surburg

GENESIS ONE AND THE ORIGIN OF MAN. By Robert C. Newman and Herman J. Eckelmann, Jr. InterVarsity Press, Downers Grove, Illinois, 1977. Paper. 156 pages. \$3.95.

Major subjects discussed in this book are: How did the world begin? How long did creation take? Are the days of Genesis normal days or eons? The authors of this volume state that they consider the "Bible to be the authoritative, inerrant revelation of God." However, they also claim that this conviction does not mean that (1) the scientific models regarding the age of the earth and the universe need be overthrown in order to maintain the scientific authority of Scripture, or that (2) the scientific authority of Scripture must be reduced to a few propositions like "God is behind it all" (p. 11). The authors claim that they are espousing a position which is different from that of theistic evolutionism or that of "recent creationism," positions Newman and Eckelmann consider as being at the ends of the spectrum. They advocate an intermediate view usually known as "progressive creationism."

A portion of the book is directed against the traditional interpretations of the word "day" with ordinal in Genesis 1 as a normal solar day, and against the concept of a young earth. Newman who has a Ph. D. in astrophysics from Cornell University marshalls arguments from astronomy and geology for the impossibility of a young earth. Then he adduces the physical data which he thinks are useable in constructing a model for the origin of the earth. After the construction of his model, Newman then endeavors to fit in the data of Genesis 1 and 2 and other Bible passages with his adopted model. His exegesis of Genesis is unique as he practices his harmonization of the Biblical data. The fact that gaps are found in Biblical genealogies will not, however, permit the insertions of millions of years as Whitcomb has pointed out in Appendix 2 of *The Genesis Flood*.

The Biblical data cannot be harmonized with the presuppositions and conclusions of the scientists who are committed to an evolutionary origin of the universe and of the planet earth. The average lay person who has no background in astronomy and geology will not be able to follow the arguments and reasoning in this volume.

Raymond F. Surburg

FOUR MINOR PROPHETS. THEIR MESSAGE FOR TODAY. By Frank E. Gaebelein. Moody Press, Chicago, 1970. Fourth Printing 1977. 253 pages. \$3.95.

The headmaster emeritus of The Stony Brook School, Stony Brook, New York and the former coeditor of *Christianity Today* intends this to be especially a devotional commentary on four interesting shorter books of the Old Testament canon. Gaebelein believes that these four books belong to the more or less neglected books of the Old Testament Scriptures. They belong to the shorter books of the Old Testament revelation, Obadiah having one chapter, Haggai two, Habbakuk three and Jonah four chapters. This devotional commentary is concerned to ask first of all, what was their message for their own time? The author presents full outlines and detailed expositions of these prophetic books, together with discussions on such introductory questions as: authorship, date of composition, and the historical setting.

In addition, Gaebelein endeavors to show that these ancient Oriental books have value for the latter part of the twentieth century. On most books of the Old Testament there are usually different positions held: the conservative and the historical-critical. The author of the *Four Minor Prophets* is definitely conservatively-oriented. He states both positions but then defends the view which is in harmony with a reliable, verbally inspired, and inerrant Bible.

Unfortunately like many evangelicals Gaebelein is a millennialist, as may be seen from his comments on Obadiah 19-20, where he states that in these verses we have a "brief outline of God's ultimate solution of the Palestinian problem" as to who is entitled to the land of Palestine, Israel or the Arabs (p. 44). He defends the historicity of the events of the Book of Jonah and defends the swallowing of Jonah by a big fish as the Hebrew text of Jonah 1:17 asserts.

In opposition to modern critical scholarship the passage in Haggai 2:6-9 is interpreted as a Messianic passage, however, with this difference that the temple referred to in these verses is the temple that dispensationalists believe is going to be built in Palestine during the millennium (pp. 228-229). At various places throughout the commentary there are references to the millennium; these interpretations are for the amillennialists erroneous.

The Lutheran pastor can find much helpful material in it, if the volume is used with hermeneutical and exegetical discrimination.

Raymond F. Surburg

OLD TESTAMENT BOOKS FOR PASTOR AND TEACHER. By Brevard S. Childs. The Westminster Press, Philadelphia, 1977. 120 pages. Paper. \$3.95.

This book provides a guide to the literature about the Old Testament as a resource for the ministry of the Christian Church. It purports to supply the pastor, teacher, and serious student of the Old Testament with an indispensable aid for building a working library in the Old Testament field. The publishers of this book claim that "the selection of books presented in this volume is both comprehensive and practical."

After a short chapter about theological bibliographies, of which a goodly number exist, he then devotes one chapter to each of the following: English translations, basic exegetical tools, Biblical dictionaries and encyclopedias, Old Testament introductions, Biblical history and background, Old Testament theology, history and exegesis, major commentaries series, one-volume commentaries, individual commentaries, with a discussion of commentaries on each of the 24 books of the Hebrew Old Testament canon. The book concludes with a 24-page bibliography. An appendix lists the names and addresses of secondhand bookstores in theology and an index of scholars mentioned and discussed in the volume.

Brevard Childs is Professor of Old Testament, Yale University. He is the author of *The Book of Exodus, A Critical Theological Commentary* and *Biblical Theology in Crisis*.

In his preface Dr. Childs refers to the sad state of the use of the Bible and knowledge of its content in today's Christian world. Thus he writes:

A wide spread confusion has fallen upon large segments of the church regarding the nature of the Bible. This malaise has spread from clergy to laity, from old to young. How should the Bible be preached and taught? What should its role be in changing the life of modern Christians? How does Scripture exert its authority on a congregation? (p. 7)

Again he asserts:

In spite of impressive advances in some areas of Biblical interpretation which modern scholarship has achieved, it remains a puzzlement why the general knowledge of Scripture continues to decline among both clergy and laity. Moreover, the basic theological task of using the Bible for instruction in the ways of God continues to be as obscure as ever for many.

Concerning the standard critical introductions to the Old Testament, such as those of Otto Eissfeldt, George Fohrer, and Otto Kaiser, Childs states that he is "far from satisfied with the picture that emerges of the Old Testament from these volumes, but I do not have a good alternative to suggest at the present time" (p. 22). However, of the conservative introductions of Merrill F. Unger, Roland K. Harrison, Gleason L. Archer, and Edward Young he asserts that they are "mainly reactions to the critical approach, often highly polemical and tendentious, and they offer no fresh or creative alternative." (p. 220).

Conservative scholars will find the evaluations of Childs interesting and in some instances helpful.

Raymond F. Surburg

DREAMS, VISIONS AND ORACLES. Edited by Carl E. Armerding and W. Ward Gasque. Baker Book House, Grand Rapids, 1977. 262 pages. Cloth. \$9.95.

This volume carries the subtitle: "The Layman's Guide to Biblical Prophecy." This book was written by various scholars who were asked by two professors of Regent College, Vancouver, Canada to provide a "good book on Bible prophecy." Writers of this symposium avoid the sensationalism which has characterized Hal Lindsey in his various books which have proved best sellers, as was the case especially with his *The Late Great Planet Earth*. The

group of Bible teachers and scholars, sixteen of them, represent a wide range of Christian denominations and theological institutions with differing theological viewpoints.

F. F. Bruce supplies the forward and the contributors include: William A. Dryness, Robert G. Clouse, Ian S. Rennie, Carl Edwin Armerding, Walter C. Kaiser, Jr., Donald A. Hagner, C. M. Kempton Hewitt, James R. Ross, George Eldon Ladd, Richard N. Longnecker, J. Stafford Wright, John Warwick Montgomery, James P. Martin, Edmund P. Clowney, Paul E. Leander and W. Ward Gasque. The subjects discussed by the sixteen essayists range from astrology to the second coming of Christ.

Relative to some of the sensational books which have appeared in recent years the editors state:

It sometimes comes as a shock to certain young Christians to whom we minister to learn that the views represented by many of the popular writers on Bible prophecy are of very recent origin and do not in fact, represent the convictions of any of the historic confessions or of the most evangelical theologians. But this is a point which must be forcefully made (p. 11).

This volume on Biblical prophecy is intended for the ordinary layman. However, after reading carefully the contributions about Biblical prophecy the layman will really ask himself, what can be accepted as true Biblical teaching, when the so-called experts do not agree among themselves. Contradictory systems of hermeneutics are explained as being merely different ways of understanding the truth. This is the problem which results from the philosophy that there is a unity which holds different Protestant denominations together and toleration must be shown toward erroneous interpretations of God's Word because not doing so might cause a split. If it is possible to advance divergent views on the themes which constitute Biblical eschatology, why can a person also not hold different views about the nature of the Bible, about the person and work of Christ in the area of soteriology?

The publishers' claim for this book that it will help the layman sort through the mass of conflicting claims by giving basic rules for interpreting Bible prophecy does not come through in this volume. The editors themselves in their forward envision that many readers will take exception to positions and interpretations expressed by various contributors to this symposium.

Raymond F. Surburg

A GUIDE TO THE PROPHETS. By Stephan Winward. John Knox Press, Atlanta, 1976. 255 pages. Paper. \$3.95.

This book was originally published in Great Britain by Hodder and Stoughton and issued in paperback form by John Knox Press. The reason for the writing and publication of the book was that Winward was convinced that the general Christian public knew very little about the prophetic books that are found in the last third of the Old Testament. In the preface he asserts: "With the exception of the interesting stories, and the great passages about the Messiah, the Servant, and the Spirit, read at Christmas, Passion-tide, and Pentecost, much of the material in the books of the prophets is unintelligible." For each of the books discussed Winward gives a clear, concise introduction with special attention to relevance of their teachings for today as well as presenting his understanding of how the prophets spoke to the people of their own time. Each book is also outlined, giving a brief discussion of the questions of authorship, composition, and dates.

The order of books, supposedly in chronological order, is as follows: Amos, Hosea, Micah, Isaiah, Zephaniah, Nahum, Habakkuk, Jeremiah, Ezekiel, Second Isaiah, Haggai, Zechariah, Third Isaiah, Obediah, Malachi, Joel, Jonah, and Second Zechariah.

The interpretation of the Biblical books discussed in this volume is con-

ditioned by the historical-critical method used by the scholars whose views Winward has accepted and promulgates. Those who accept the reliability and inerrancy of the Bible and believe the historical-critical method with its radical kind of literary criticism, and its use of form and redaction criticism is wrong, will not find this book acceptable and as one to be recommended to Christian people as a reliable guide to the prophetic books. Daniel, whom our Lord called a prophet, is not at all treated.

Raymond F. Surburg

THE END OF THE HISTORICAL-CRITICAL METHOD. By Gerhard Maier. Translated by Edwin W. Leverenz and Rudolph F. Norden. Concordia Publishing House, 1977. 108 pages. Paper. \$4.95.

This book appeared originally as *Das Ende der Historisch-Kritischen Methode*, published by Theologischer Verlag Rolf Brockhaus, Wuppertal. Dr. Eugene F. Klug wrote a review article on Maier's significant book in *The Springfielder*, Vol. XXXVIII, March, 1975, pp. 289-302. Dr. Klug has also written the foreword for the English translation, pp. 8-10.

That the historical-critical methodology cannot be described as a neutral discipline is shown convincingly by Maier. Those who have been opposing this method of Scriptural interpretation for decades certainly wish that the title were reporting a most recent development in Christian theology. However, as Klug states in his foreword: "It holds sway in 'scientific' theology much as evolutionism rules the scientific disciplines. Theories multiply often with total disdain for the facts, at times even though the facts contradict the conclusions. People finally believe what they want to believe. In the name of scholarship man sets himself up as lord over the Word and the work of God" (p. 8).

Maier's apologetic book has three chapters: I. The Inner Impossibility of the Concept; II. The Actual End of the Historical-Critical Method; and III. The Necessity of a Historical-Biblical Method. Maier shows that the so-called scientific method, in its pursuit as to what in the Bible is God's Word and what is the word of man has brought about what, in New Testament studies, has become the "canon within the canon" controversy. Utilizing the works and conclusions of such New Testament scholars as Kaesemann, H. Strathmann, W. Kuemmel, W. Marxsen, Maier has shown that none of these exegetes has demonstrated how the N. T. canon is to be delimited nor been able to show what is the real "canon within the canon." The systematicians need a canon if they are to have any dogmatics. They also have failed to establish a canon that all will accept. Such systematicians as Herman Diehm, Ratschow, W. Joest, Ebeling and Hans Kueng were examined and they all differ and failed to establish a "canon within a canon."

In the third chapter Maier describes what he considers a valid hermeneutical method and this he calls "the Historical-Biblical Method." In setting forth this method he discusses the problem of Scriptural authority, Scripture and revelation as they are involved as a part of the "Historical-Biblical Method." He concludes his presentation with a listing and defining of the procedural steps necessary to employ "Historical-Biblical Method."

While Maier believes that the inconsistencies, contradictions and weaknesses which have characterized the historical-critical method should put an end to its use, the rank and file of scholars will ignore the criticisms of this book and proceed to use it with new variations characterizing this method which is beyond the comprehension of the layperson and which the average pastor cannot use if he does not wish to empty his church on a Sunday morning.

Raymond F. Surburg

THE EARLY VERSIONS OF THE NEW TESTAMENT. THEIR ORIGIN, TRANSMISSION AND LIMITATIONS. By Bruce M. Metzger. Clarendon Press, Oxford, England. 498 pages, Cloth. \$17.50

In this volume aspects of early Biblical versions are presented which seldom receive sustained attention from scholars. This is the sixth volume of Metzger's published by the Oxford University Press. This book deals with the origin and transmission of all translations of the New Testament made before about A.D. 1000. These versions are placed in their historical context of the expansion of Christianity.

The volume is divided into two parts. Part One treats the early Eastern versions of the New Testament, namely, the various Syriac versions (which include the Diaterraron of Tatian, the Old Syriac, the Peshitta, the Philoxonian and/or Harclean Syriac, and the Palestinian Syriac, the Coptic, the Armenian, the Georgian, the Ethiopic and the minor Eastern versions (the Arabic, the Nubian, Persian, Sogdian and Caucasian Albanian version). Part Two deals with the early Western versions (the Old Latin and the Vulgate), the Gothic, Old Church Slavonic and minor Western versions (the Anglo-Saxon, the Old High German and the Old Saxon Version).

For each of these versions a list is given of the earliest surviving manuscripts and of noteworthy printed editions, followed in turn by an account of the scholarly investigation and textual analysis of the version. A contribution which many scholars will appreciate in the series of discussions of the characteristics of the different languages represented in these Eastern and Western versions as well as their bearing on efforts to recover from these translations the readings of their underlying Greek manuscripts.

In assembling this valuable material Metzger had the assistance and the contributions of the late Canon M. Briere (Georgian), Sebastian P. Brock (Syriac), Bonifatius Fischer (Latin), G.W.S. Friedrichsen (Gothic), Josef Hofmann (Ethiopic) Horst G. Lunt (Old Church Slavonic), J. Martin Plumley (Coptic) and Errol F. Rhodes (Armenian).

The value of studying the early versions is stated by Metzger as follows:

The importance of the early versions of the New Testament is hard to overestimate. The Church historian, for example, can learn not a little from them concerning the spread of Christianity in the ancient world, and by identifying the parent text-type from which a given version was made it is possible to ascertain the headquarters and direction of missionary activity. Furthermore, since every translation is in some measure a commentary, one can trace the history of the exegesis of disputed passages as disclosed in successive modifications of a given version. (p. vii).

Here is a scholar's volume. In it the textual critic, the church historian of ancient Eastern church history, the student of ancient languages will find new material relative to his field of specialization. Metzger's volume will undoubtedly be an important reference volume for years to come.

Raymond F. Surburg

THE RYRIE STUDY BIBLE. NEW TESTAMENT. NEW AMERICAN STANDARD VERSION. WIDE MARGIN EDITION. By Charles Caldwell Ryrie. Moody Press, Chicago, 1976. 498 pages plus 8 pages of maps. \$9.95.

THE RYRIE STUDY BIBLE. NEW TESTAMENT. KING JAMES VERSION, WIDE MARGIN EDITION. By Charles Caldwell Ryrie. Moody Press, Chicago, 1976. 496 pages plus 8 pages of maps. \$9.95.

Dr. Ryrie, Chairman of the Department of Systematic Theology, at Dallas Theological Seminary, supplies the helps for both the King James and the New American Standard Versions. Their purpose is to help the average reader to understand the Word of God better. To that end Ryrie has given helpful notes of theological, historical, geographical, cultural, and linguistic explanations on

the same page with the Biblical text. Each New Testament book has an introduction discussing authorship, date, approach and summary of contents. There is an extensive outline preceding each book, an outline which is woven throughout the text of the book. Along the margins there is a listing of cross references. At the end of the book the reader will find a subject index, a useful harmony of the Gospels and a number of pages of full-color maps and time-line charts. The extra-wide margin featured in these two Study Bibles is designed for the taking of notes relative to insights gained in the course of study. Both Bibles have three-punch holes which will fit the standard loose leaf notebook holder.

The interpretation which appears in the introductions and the notes designed to elucidate the text are written from the perspective of Reformed and dispensationalistic theologies (also including millennialism). The hermeneutics of the *Scofield Reference Bible* is in evidence in this Study Bible. On key passages dealing with the sacraments an anti-Lutheran position is found. A Lutheran pastor will want to use this book with discrimination although he will find material he can incorporate and use in his personal study of the New Testament. The isagogical approach is that essentially of historic conservative Protestantism.

Raymond F. Surburg

AMILLENNIALISM TODAY. By William E. Cox. Presbyterian and Reformed Publishing Company, 1975. 143 pages. Paper. \$2.50.

Amillennialism is the term which has been coined by certain individuals to distinguish a Biblical interpretation that differs from premillennialism and postmillennialism. Cox believes that the following definition by John F. Walwood is a good definition of amillennialism:

Its most general character is that of denial of a *literal* reign of Christ upon the earth. Satan is conceived as bound at the first coming of Christ. The present age between the first and second comings is the fulfillment of the millennium. Its adherents are divided on whether the millennium is being fulfilled now on earth (Augustine) or whether it is being fulfilled by the saints in heaven (Kliefoth). It may be summed up, in the idea that there will be no more millennium than there is now, and that the eternal state immediately follows the second coming of Christ. As they freely recognize that their concept of the millennium is quite foreign to the premillennial view they have been given the title amillennial by most writers (John F. Walwood, *The Millennial Kingdom*, p. 6).

Cox's volume has as its purpose to define amillennialism, then give a history of his understanding of this system of hermeneutics, then to outline the hermeneutical principles which distinguish amillennialism from pre- and postmillennialism. Seven major doctrines and subjects are presented concerning which major differences specifically appear between the amillennialists and pre- and postmillennialists. These are: salvation, the church, eschatology, the second advent, resurrection, the judgment and the final state. A chapter has been devoted to each theological subject. A useful three page bibliography concludes the volume.

While the reviewer does not agree with all of Cox's assertions and interpretations, in general it may be said that he has correctly set forth the major hermeneutical and doctrinal differences between the three Protestant systems of interpretation.

Lutheran pastors will be wise to be informed on the hermeneutics and theology of premillennialism which are so vigorously being promoted in our day by many Bible Colleges and a number of theological seminaries and especially by the Old and New Scofield Reference Bibles.

Raymond F. Surburg

AN EXAMINATION OF DISPENSATIONALISM. By William E. Cox. Presbyterian and Reformed Publishing Co., Nutley, New Jersey, 1977. 61 pages. Paper. \$1.50.

This booklet was originally published in 1963 and is reprinted in 1977. The data of this monograph are just as valid today as they were fourteen years ago, for dispensationalism is probably more vigorous today than ever, inasmuch as it is the hermeneutics of most nondenominational Bible colleges and a number of conservative seminaries. The author claims that at one time he was a dispensationalist. However, as a result of intense Bible study he came to conclude that the system which he traces back to John Nelson Darby was wrong and erroneous. After stating that dispensationalism is admitted by its advocates not to be in the historic lineage with forms of Protestantism, traceable back to Luther and Calvin, he devotes two chapters to Darby and C.I. Scofield and shows how these two men must be credited with spreading the hermeneutical system of dispensationalism in Great Britain, the United States and Canada.

Five brief chapters are devoted to dispensationalist beliefs—salvation, the Scriptures, Israel and the Kingdom, and the Church. After reading this monograph both clergy and laypersons will see that there are significant differences between the utilizers of the *Scofield Reference Bible* and the views of the Christian Reformed, Presbyterians, Baptists, Episcopalians, Lutherans and other Christian groups as expressed in the official confessions where these exist.

No informed Lutheran pastor can afford to be ignorant of the beliefs propounded in the *Scofield Reference Bible*, of which something like two to three million copies have been sold since 1909, including the 1967 *New Scofield Bible*, with erroneous doctrinal interpretations interlarded in a revised King James text.

Raymond F. Surburg

II. Theological-Historical Studies

I BELIEVE: A STUDY OF THE FORMULA OF CONCORD. By Bjarne W. Teigen. Lutheran Synod Book Company, Bethany Lutheran College, Mankato, Minn., 1977. 24 pages. Paper. \$1.00.

The year 1980 will be the 400th anniversary of the Book of Concord. By that time most of the Lutheran synods in the United States will have marked the quadricentennial with several publications of both a scholarly and popular nature. Professor Teigen of the Evangelical Lutheran Synod, has prepared materials for use in adult discussion groups. His first study was a popular introduction into the three ancient creeds of the church. Teigen's second study is a guide into the Formula of Concord, the last of the Lutheran Confessions, published in 1577. The materials are divided into nine lessons. After a historical and theological introduction into the Formula, the remaining eight chapters give a brief overview of each of the twelve articles. Study questions for further discussion along with a brief bibliography round out the study guide. Pictures included with each section help make alive 16th century Germany in which the confession was written. A photograph of the castle in Torgau and a print of the Bergen abbey where the theologians of the Formula worked are included. Pictures of such prominent theologians as Chemnitz, Selnecker, Koerner, Musculus, Chytraeus, and Andreae also find their places in the study book. Pastors finding the reading of the actual confessions unworkable for their people and looking for workable material to help their congregations celebrate this important anniversary for Lutheranism will find it here. The publisher is offering a 10% discount for 25 or more copies and 20%

for orders topping 100. While various Lutheran publishers have done their part in commemorating these years, still lacking are large commemorative services of thanksgiving and praise among our congregations. The Missouri Synod at its 1977 convention missed the opportunity to give due recognition to the 400th anniversary of the Formula. The Evangelical Lutheran Synod had for its major convention essay "A 20th Century Tribute to the Formula of Concord" by Dr. N.S. Tjernagel. The Missouri Synod could make up for the missed opportunity by an appropriate celebration at the 1979 convention.

dps

ON BEING A CHRISTIAN. By Hans Kueng. Translated by Edward Quinn. Doubleday, Garden City, N.Y., 1976. 720 pages. \$12.95.

It has been said that the man who has nothing to boast of but his illustrious ancestors is like a potato—the only good belonging to him is underground.

Maybe that's where Rome wishes Kueng would be—underground! This Tuebingen University (which this year, 1977, observes its 500th anniversary) theological gadfly or gnat has been a constant, prodding source of irritation to the Vatican hierarchy. Kueng's boast is not in this forebears, genealogical or ecclesial; but he is undoubtedly a "hot potato" to the Roman hierarchy. He has done it before, with his book, *INFALLIBLE? AN INQUIRY*, which set the Vatican whirling by his challenging papal authority, and now he has done it again.

Kueng's critique of Rome is blunt, to say the least. While he has an evident nostalgia and love affair for "good Pope John XXIII" (36, 497), he charges the present administration with failing to keep abreast with the times (520), with despoiling hopes generated by Vatican II (519), and causing the vacuum and crisis of leadership in the Roman Catholic church today. (34, 519ff) From the breath of fresh air which Vatican II let into the stuffy halls of the Vatican, there now is a return to a kind of "Neo-Scholastic Denzinger" kind of theology which has again placed the Roman church "in the rearguard of mankind" instead of in the van, says Kueng. (29, 33) Brazenly he refuses to think that theologians should kotow before unthinking ecclesiastical authority under these circumstances and he simply announces: "We cannot be required to refrain from criticism of the Church, not even from 'within', not even by the Pope and still less by the many petty popes." (517; cf. 88) He zeroes in on the long-disputed use of the beatitudes in the Sermon on the Mount as "evangelical counsels" belonging only to the super-religious (145); on the Mass as an expiatory sacrifice and validity of private masses (426f); on the doctrines of Mary's immaculate conception and miraculous assumption on the grounds that they lack all Scriptural evidence and even Tradition's support (454-461 *passim*); on Rome's defining the doctrine of the church in terms of the hierarchy rather than the priesthood of all believers (478, 483, 487); and, in this connection, he also places into question the whole "succession" claim, asserting that "it *cannot* be maintained historically that the bishops in a direct and exclusive sense are the successors of the apostles" and that it only is "a succession in apostolic faith and confession." (488ff) He goes as far as to suggest that the call of the congregation ought to be the basis for a priest's (whom he prefers to call pastor!) office, and bishops; even popes, should be opened up to an election process which respects the priesthood of all believers. (492, 526) Understandably Kueng also has a softer line on the Petrine primacy question, claiming that Rome's view is based on "defensive and reactionary theology" (495); and he wonders out loud: "Would the real Peter have recognized himself in the picture built up of him in Rome?" (498) Yet he petitions for sympathy from the Protestants and Eastern Orthodox on this primary problem, arguing "that something would be lacking. . . in Christendom as a whole if this Petrine ministry were suddenly to disappear." (500)

Moreover, he raises that old canard about Protestants substituting their "paper pope," the Bible, as the authority figure in the church. (501) So, as far as Kueng personally is concerned he wants to stay with his church, full of trouble and error though it be, because it was from this "community of faith" that he got his Christianity, and "it is because I am a Christian that I am staying in the Church." (524f)

After reading the book, some may wonder why he bothers. Historic articles of the faith come under severe testing by Kueng. On the doctrine of the Trinity he sounds for all the world like a dynamic Monarchian, with Jesus being elevated to God-like standing through his resurrection. (352f) "The key question with regard to the doctrine of the Trinity," according to Kueng, is "how the relationship of Jesus to God is to be defined in a way that is both *rational* and in accordance with the Scripture." (476) By his rational slide-rule the personhood of the Holy Spirit seems to slip away, being defined only as "God's personal closeness to men." (469ff) Even Christ's deity, as the God-man, is rendered doubtful by Kueng's asserting that that is so "to faith only," (444) that the doctrine of two natures in Christ is unacceptable and naive in our day, as is also the threefold office of Christ (127-132), that His pre-existence is to be considered doubtful (446), and that Chalcedon's formulations were little more than "speculative theology." (448) The meaning of Christ's death is to Kueng a "most problematic point" (343) and yet he sounds quite orthodox when he dismisses good works as availing for salvation and states: "All that counts is to cling to God absolutely firmly through Jesus the Christ in a believing trust." (408) But if one were to suggest, as in fact Kueng acknowledges that the apostles teach, that our righteousness or justification is a juridical concept, forgiveness imputed to us by Christ's vicarious atonement, he would dismiss this as "questionable." (422ff) In fact he rejects it, making sport of the Lutherans at Helsinki in 1963 when they no longer could agree either on the meaning of justification à la the Reformation. (582) Christ's resurrection comes in for extended treatment, for it obviously is the key, as Kueng admits, since "without Easter there is no faith." (381) But after a lengthy discussion of its meaning (346-381) the reader will learn only that Kueng himself has a problem, a problem which turns on his denial, on the one hand, that it is "a historical event" (349), and his insistence, on the other hand, that this *legendary* report is nonetheless a real event, that is, *for faith*. (351)

Self-evidently Kueng is totally committed to the historical-critical methodology and is somewhat less than sympathetic for the evangelical clods who are not, stating with cavalier, derisive air: "Only a person who attaches his faith to historical details will be upset by historical criticism." (361) It makes no difference to him apparently that each one of God's prophets and apostles attached their faith in that manner, and that they posit the same kind of ground for faith to us! So, true to that stance of the higher critic Kueng questions anything and everything in Scripture which in his judgment (and the critic's) can no longer be authoritative for faith today, a process which he claims the various techniques of textual criticism have made so easy. (155) Thus everything from the infancy narratives to Christ's resurrection and descent into hell have clusters of mythological additions, naive expansions, embellishments, intended to call forth faith and to augment Christ's greatness, according to Kueng. (149-344 *passim*) With what by now is characteristic, pious reassurance on the part of all demythologizers, Kueng admits that there must, of course, be limits to this business; and so he wants to assure his readers that what is not true or historical in fact is nonetheless true to faith, for that is the nature of myth. One cannot escape the feeling that once again the artificer has been trying to conjure up the "real Jesus" for his readers, though all the while he has in fact taken away the Lord and dreamed up his own creation.

Kueng, of course, is no theological slouch. His vast learning and brilliantly clear writing put him head and shoulders above the mystical theology-spinners of our day whose gobbledygook often defies all comprehension. There's none of this in Kueng. But the question remains, has he really answered his own questions? What *does* it mean to be a Christian? *Why* be a Christian at all? He has challenged the church in our day to confront meaningfully and persuasively the twin threat of radical humanism and other world-religions. (25) Rightly he has criticized the churches for their ineane and plainly stupid activism in place of the Gospel (32), for their obsessions with proofs for God and for the faith (64ff), for their politicizing. Also Lutherans cannot escape his sharp barb on the last point: "The diplomatic strategists and ecclesiastical politicians, the ecclesiastical bureaucrats and managers, the administrators, inquisitors and court theologians who conform to the system, are not to be found only in the Vatican, nor even only in the Catholic Church." (513) But Kueng's answer for what the church should be doing in our day is simplistic: now that doctrinal differences no longer exist and agreement has been attained, let every Christian and every church become an ecumenical entity. (502ff) Kueng's "gospel" is literally taken from Bonhoeffer whom he approvingly quotes on the meaning of being a follower of Christ: "It is nothing else than bondage to Jesus Christ alone, completely breaking through every program, every set of laws. No other significance is possible, since Jesus is the only significance. He alone matters." (551) An evangelically committed Christian could put a lot of meaning into those words; but granting the presuppositions under which both Kueng and Bonhoeffer have reached their conclusions, one would have to enter a strong demurrer.

None can say, however, that Kueng has failed to keep his audience awake as he has attempted his "Summa." It is a vast production, argued with Kueng's characteristic, pungent thought and style. Midst the weaknesses, as shown, there exist penetrating insights into contemporary theology's condition and argue. Supporting the more than 600 pages of text are at least another 100 pages of scholarly notes, a monument to Kueng's prolific productivity, if not to the soundness of his theology. The reader will be challenged.

E.F. Klug

EVERYMAN A BIBLE STUDENT. A HANDBOOK OF BASIC CHRISTIAN DOCTRINES. By J. E. Church. Zondervan Publishing House, Grand Rapids, 1976. 127 pages. Paper. \$2.95.

This volume is a recast and enlargement of a book published 26 years ago and since that time has been printed in 70,000 copies. The publishers claim that this newly-revised edition is already a classic in Africa and Great Britain. The author and publishers hope that the book will be an aid to mature groups interested in personal Bible study. The author is a doctor and a missionary.

Forty-seven different subjects are given with the topics presented in the most useful "theological" order, beginning with God, then man, sin, the church, mission and concluding with the Second Coming of Christ. Dr. Church sets forth each doctrine or topic in a short description and in clear language, which is then followed by Old Testament references in Biblical order and the New Testament references that lead to Christology. Wherever possible the subject is supported with passages taken from the whole Bible, from Genesis to Revelation. The opening words of each Biblical reference are printed out.

While the comments and interpretations are kept at a minimum to enable the Biblical passages to speak for themselves, the influence of *The Scofield Reference Bible* is apparent. The theology that informs Church's theological position is that of Reformed theology, modified by millennialism and dispensationalism. Baptism and the Lord's Supper follow the non-Lutheran understanding and are not the Means of Grace as they are for Lutherans and other Christians. The author also believes that faith healing and evidences of

charismatic gifts are in evidence in the world today. Lutheran clergy might use this book profitably, but it is not recommended for the Lutheran laity, unless they are well indoctrinated and use sound principles of Biblical interpretation.

Raymond F. Surburg

SOLI DEO GLORIA. Essays in Reformed Theology. Festschrift for John H. Gerstner. Edited by R.C. Sproul. Presbyterian & Reformed Publishing Co., Nutley, N.J., 1976. 210 pages. Cloth. \$6.95.

A *Festschrift* is a worthy manner of honoring a notable teacher, in this case John Gerstner, for many years professor of church history at Pittsburgh (Xenia) Theological Seminary. The team of writers presents a conservative Presbyterian-Reformed stance across the board, except for Lutheran J.W. Montgomery. All would undoubtedly profess a commitment to the position articulated in the opening chapter by Cornelius Van Til, that "the Holy Spirit always points to Scripture; He gives no man revelations independent of Scripture." J.I. Packer contributes a good chapter on justification, with considerable deference towards Luther. Montgomery manages to sandwich a chapter on "Chemnitz on the Council of Trent" among offerings that are of typical Reformed orientation, e.g., "Irresistible Grace," "Double Predestination," "The Perpetuity and Change of the Sabbath," "The Pastor - His Identity and Authority," to mention a few. Of course, there is good reason to cite Chemnitz' response to Trent, for John Calvin, too, even earlier, had composed a retort sharply against Tridentine theology. Also included is an interesting vignette of the Charles Hodge era at Princeton. An imposing list of articles, reviews, books by John Gerstner occupies the final pages. The book has value as a source for study of conservative Reformed theology today.

E.F. Klug

DISCORD, DIALOGUE, AND CONCORD. Edited by Lewis W. Spitz. Fortress, Philadelphia, 1977. 207 pages. Cloth. \$9.95.

Many symposia of collected essays suffer from joint disease - failing to hang together. Here, however, is a congeries of essays that comes off well, credit to the editor no doubt. There are thirteen contributors, including editor Lewis Spitz, distinguished Stanford professor in the Wm. R. Kennan chair of history. Though the central theme pivots on the Formula of Concord, it is hardly a concordant melody which this symphony of writers plays. Apparently it was not intended to. The editor's own lead-off essay, "The Formula of Concord Then and Now," is perhaps the most supportive of the Formula's intent, content, and present significance. Accordingly, the book's title, "Discord, Dialogue, Concord," was a stroke of wisdom, for that is exactly what this provocative galaxy of essays displays. This is not necessarily all to the negative. Sometimes the treasure in hand is not really appreciated until someone snips away at it in some way. The critique of this historic formula, still a Confessional base for Lutherans who take the Augsburg Confession itself seriously, is by no means slapdash; but the fact is that the Lutherans on the prestigious panel by and large do not necessarily, or at all, find themselves held by an oath of fealty to the Formula of Concord. Hence the discord! Ekkehard Muehlenberg charges the Formula with "self-contradiction" on Article II (Free Will); Robert C. Schultz, on Article I (Original Sin), argues that the Formula "failed to explore the basic issue of the controversy"; Ralph W. Quere, on Articles VII and VIII (Lord's Supper and Person of Christ), seeks to redeem Melancthon's somewhat sullied reputation; Oliver K. Olson urges political resistance on the basis of Article X (Adiaphora). Robert D. Preus, avowedly bound by the Formula like the editor, demonstrates that the "Formula as such did not exert a formative influence upon the theological work of classical Lutheran orthodoxy." Robert P. Scharlemann uses the Formula as a platform in an attempt to show that "confession of the gospel

and authority of the Scripture" constitute the real nub of the theological pursuit then as now. Six writers look in at the Formula of Concord from the outside, as it were attempting to place this epic document into proper historical perspective: Manfred P. Fleischer from the Silesian point of view; Trygve R. Skarsten from the Scandinavian; W. Brown Patterson from the Anglican side; W. Robert Godfrey from the Dutch Reformed; Jill Raitt from the French Reformed; and James J. Megivern from the Roman Catholic.

Each essay stands on its own merits, and, while hardly supportive in each case of the Confessional Lutheran stance, provokes the reader to serious reflection. It is, after all, noteworthy when Roman Catholic Megivern closes his essay and the book with the observation:

The only warranted conclusion of our survey is to say that the Formula of Concord never did get a very serious Catholic review. If today enough has changed that the question can reasonably be entertained whether the Catholic Church might not recognize the Augsburg Confession, would it be out of place to suggest that it might also be an appropriate time for a more serious, if belated, Catholic evaluation of the Formula of Concord on its four hundredth anniversary? Surely if Alexandrai and Antioch can both be listened to by Rome for complementary Christologies, might not Wittenberg as well as Trent have insight to offer in ecclesiology?

This is an intriguing thought. One gets the feeling, however, that any group of writers on the Lutheran Confessions today, even though of Lutheran connection, is more likely to agree with Alfred Lord Tennyson's dictum that "there lives more faith in honest doubt, believe me, than in half the creeds," than with the Formula of Concord's simple avowal that "the true Christian doctrine, in a pure, sound sense (is capable of being) collected from God's Word into brief articles or chapters against the corruption of heretics." (Preface 4)

E.F. Klug

YOUTH BRAINWASHING, AND THE EXTREMIST CULTS. By Ronald Enroth, Zondervan, Grand Rapids, 1977. 221 pages. Cloth. \$6.95.

Many of the contemporary cults puzzle us, not only with their tenacity and success, but especially also as to their ingredients, origin, leadership. In his first part the author presents a valuable delineation of seven of these troubling and troublesome cultic groups: Hare Krishna Movement; Children of God; Alamo Christian Foundation; the Love Family; Unification Church (Moonies); The Way; the Divine Light Mission. They all in one way or another have theosophical roots, their meanderings dictated by their respective leaders.

A second section Enroth devotes to analysis, seeking to explain the reasons why the cultic syndrom and seduction should succeed to such an alarming degree in an age like ours, affected as it is by the counter-culture mood. The fact that many of the "converts" are young people, swept along by disillusionment with established institutions, causes considerable grief to parents who thought that they had warned their offspring to respect things like the church and Biblical faith. The concluding chapter traces the rise of the phenomenon to Satan's base delusions, so active in these sophisticated times.

E. F. Klug

THE CREEDS OF CHRISTENDOM. 3 vols. By Philip Schaff. Baker Book House, Grand Rapids, 1977. Reprint of 6th revised edition. First published in 1877. Paperback. \$34.95.

Classics do not die, nor do they fade away. When these three volumes first appeared in 1877 they were a landmark achievement, not only on the American

theological scene. but also in Europe. At that time, in less than a year, demand required the printing of a second, slightly revised edition. In turn Philip Schaff saw the work of five editions. The present sixth edition was more extensively revised and edited by David S. Schaff in 1931. The latter could rightly claim at that time that "since the appearance of *The Creeds of Christendom*, 1877, no work has been issued competing with it in scope and comprehensiveness." To a large extent that is still true; if it were not, there would hardly be sufficient reason for its appearance again in 1977. Baker House deserves kudos for getting it back into print. Serious students of the confessions deserve to have this tool.

The first volume is virtually a history of doctrine, tracing the story behind the early creeds of Christendom on down through all the mainline Christian churches. Attention is especially given to those distinctive creeds which helped to shape the major Christian bodies. Thus, for example, there is descriptive background for each of the Lutheran creeds, brief but succinct, and in classic English literary style. Schaff also added numerous significant footnotes, thus enabling the scholar to follow additional leads.

Volume two is primarily devoted to the creeds of the Greek and Latin churches. It begins, however, with small section on what the author calls the "Scripture Confessions." This is followed by the Ante-Nicene creeds or rules of faith, produced by the early church fathers. The bulk of the volume then is given over to the ecumenical creeds, and thereafter the distinctively Roman and Greek Orthodox credal forms. The author's selections in this category are generally good, singling out those which gave Rome and the Orthodox branches their distinctive structure theologically. Naturally, this volume had to be somewhat abridged; yet it contains 634 pages.

Volume three is much larger, approaching 1000 pages, as does the first. It contains the Protestant creeds, beginning with the Lutheran and the Calvinist formulas of the 16th century. It move on into the 17th century when some of the significant Calvinist creeds were produced. The Lutheran church, of course, has added none since the 16th century; but the various Reformed churches, divided as they are into countless theological streams, continued to write new creeds through all of the succeeding centuries. Yet few of them have ever really remained confessional in the way that the Lutheran church, at least by and large, has managed to do. This volume lays this fact patently before the reader.

Schaff, of course, has his presuppositional theological stance. He belonged to the German Reformed tradition teaching for years at the seminary in Mercersburg, Pa., spawning what became known as Mercersburg theology. It was a unionistic type, avowedly combining Reformed and Lutheran accents, the nod always going to the first. Thus Schaff very plainly tilts toward Melancthon and the Philippists, opting, as they, for the *Variata*, the altered version of the *Augsburg Confession*, and terming it an "improved" rather than an "altered" edition. (I,280) Though his sympathies lie with Melancthon. Schaff nonetheless is quite accurate in his characterization of the man who had the onerous and unwelcome task of taking up the mantle of leadership after Luther's death. For this scholarly colleague of Luther, who, once his giant friend had succumbed, yearned to "be delivered from the fury of the theologians," Schaff has due empathy in a trying situation (the Interims had wrought havoc in the Lutheran church and triggered sharp opposition to Melancthon, especially from the fiery Flacius); and yet Schaff is frank to say that Melancthon suffered from the weakness of a compromising and temporizing disposition." (I,261) Be this as it may, Schaff's sympathies obviously lie with the Crypto-Calvinist side in the controversy that tore at the innards of the Lutheran territories, cities, churches, clerics, people, and was not settled until the Formula of Concord finally showed those Lutherans who still wanted to remain loyal to the intent and meaning of the Confessors at Augsburg the

way to unity, concord and peace. Chemnitz, the chief architect of the Formula of Concord gets understandably short treatment by Schaff. Andreae fares a little better. But, then, even Luther is pictured at the end of his life as a kind of hateful, crotchety old man by Schaff.

From Mercersburg Schaff moved on to become a prestigious voice as professor at Union Seminary, New York, for many years. His theological leanings quite obviously were in the direction of liberal theology which was in its heyday in the late 19th century. Little wonder, then, that a confessionally strong movement like that of C. F.W. Walther, an exact contemporary, would be totally ignored. In 1877 Walther and the churches of the Missouri Synod, joined by the fledgling Synodical Conference, mounted a gigantic celebration of the 300th anniversary of the Formula of Concord in their churches from coast to coast. Schaff paid no heed. Schaff's personal leanings were obviously not in the direction of confessional theology, though indeed he ranked as one of the world's leading scholars of the confessions.

This latter fact alone is what gives the reissuing of these monumental volumes their just and sufficient cause.

E. F. Klug

OBERURSELER HEFTE. STUDIEN UND BEITRAEGE FUER THEOLOGIE UND GEMEINDE.

Heft 1-Gottfried Hoffmann, *Marburg 1529-Eine Verpasste Gelegenheit?*, 1974. 30 Seiten.

Heft 2-Detlef Lehmann, *Reform des Gottesdienstes?*, 1974. 29 Seiten.

Heft 3-Ernst Dammann, *Das Problem einer Afrikanischen Theologie*, 1975. 40 Seiten.

Heft 4-Hartmut Guenther, *Die Einheit der Bibel*, 1975. 38 Seiten.

Heft 5-Detlef Lehmann, *Die Zukunft der Kirche in der Modernen Welt*, 1975. 23 Seiten.

Heft 6-Hartmut Guenther, *Gottes Knecht und Gottes Recht*, 1975. 40 Seiten.

Heft 7-Manfred Roensch, *Grundueuenge der Theologie der Lutherischen Bekenntnisschriften*, 1976. 40 Seiten.

These booklets may be obtained from: Oberurseler Hefte, 637 Oberursel (Ts), Altkoenigstrasse 150, Germany.

These seven monographs are studies and contributions dealing with theology and the pastoral ministry written for and published by the faculty of the Lutheran Theological Seminary at Oberursel (Taunus) Germany, in conjunction with the friends and supporters of The Lutheran Seminary, called in German "Die Lutherische Hochschule Oberursel."

Studies numbers 1 and 2 have previously been reviewed in *The Springfielder* by Professor Otto Stahlke.

Study No. 3, *Das Problem einer Afrikanischen Theologie* by Ernst Dammann contains the substance of a guest lecture, delivered at the invitation of the Theological Faculty of the Christian Albrechts-Universitaet at Kiel. Because of the limitations placed on its publication, Dammann was unable to present an exhaustive study dealing with the problem of an "African theology." Dammann points out the complexity of adequately treating the subject of an African theology. However, his discussion and analysis are not given in the framework of the school of comparative religions but within the context of a Biblical and confessional Lutheran theology.

Dammann emphasizes the fact that a distinction must be made between an African theology and a Black theology, although they both have some features in common. In good summary fashion the author delineates features of the African religious psychology which, in contradistinction from Hinduism and Buddhism, makes it easier to relate Christian concepts to African religious

thinking. Black Lutheran Africans became interested in a *Confessio Africana* since the all-Lutheran Conference at Marangu, Tanzania, where a position paper was delivered advocating the working out and adoption of a *Confessio Africana*, which was not designed to supplant the old Lutheran Confessions of 1580, but to give expression to Lutheran teachings in language to which the native African peoples could relate in terms of their culture. Since 1955 there has been a great interest among African theologians to do just that. Dammann describes a number of attempts, which have produced Kimbuguism, the "church" of the prophet Wovenau and the views of the Anglican John S. Mbiti, now director of the Ecumenical Institute of Bossey. On pages 24-33 Dammann enumerates the specifics of an African theology, which are especially revealed in African views about pneumatology, prophecy, dreams, charismatic healings, customs and practices which played an important role in pre-Christian Africa.

Dammann concludes his monograph with the observations that Lutheran African Christians can incorporate concerns raised by a *Theologia Africana* into their theological presentations without in any way contradicting the theological teachings of the Lutheran Confessions.

Study Number 4-*Die Einheit der Bibel* by Hartmut Guenther deals with an important topic, one challenged by historical-criticism. Beginning with Semler and Baur and concluding with Kaesemann, Guenther shows how in the last two hundred years the traditional concept of the unity of the Bible has been challenged and rejected. In dealing with the unity of the Bible, which is a problem for many today, the author first discusses the origin of the Bible; then he treats the diversity of the New Testament as it relates to the unity of the concept of Biblical unity. Finally, he gives his own answer in defense of the unity of the Bible and simultaneously explores what the implications are for the church and for those holding to the Bible's unity.

Guenther's discussion and defense of the unity of the Bible is presented mainly from the perspective of the New Testament. Theological investigation since F. C. Baur has concerned itself with describing divergent New Testament theologies, often contradictory of each other. This, of course, automatically rules out the defense of the unity of the New Testament. The clarity of the Christ-proclamation in the Gospels gives unity to the various New Testament kerygmatic proclamations and to the doctrinal variety found in the New Testament. This same feature and fact also holds true about Paul's writings according to Guenther. It is the clarity of the Christ-proclamation, he contends, which makes the Bible a theological unity. This latter unity is also the basis for the unity of the church.

Study Number 5-*Die Zukunft der Kirche in der Modernen Welt* by Delftef Lehmann. This monograph was originally delivered as a lecture, May, 1974 in Oberursel before a group of evangelical scholars. Lehmann is concerned with evangelical Christianity and evangelical churches and he does not wish to make fine distinctions between Lutheran and Reformed churches, between free churches and state churches.

Lehmann's presentation has two parts. In the first he gives a brief overview of what has characterized the evangelical churches in the last two hundred years. The concept of the church has been influenced by an uncritical acceptance and hasty accommodation to new philosophies, ideologies that became current at a given time. Evangelical Christianity has been influenced by nationalism, racism and Marxism. Any movement which becomes popular is accepted and the idea of the nature of the church adjusted to it. Sometimes this accommodation takes on grotesque forms as when for instance the "God-is-dead" idea was adopted. Unfortunately also church practice is determined by these false theologies and anti-Scriptural accommodations.

The adoption of theologies and ideologies foreign to the Christian faith has further led to the existence of many factions in Protestantism due to a lack of

doctrinal conviction and a pluralism, which the author claims must be denounced and fought. This situation has further resulted in the fact that the church no longer is considered as making divine pronouncements but merely as setting forth political and sociological views.

In part two (pages 12-23) Lehmann then outlines what the church must do to be the church again. For one thing, the church must rediscover the heritage of the Reformation. The Protestant churches must become more evangelical. The great themes of theology as they have found expression in the ecumenical creeds of Christendom (the Apostles', Nicene and Athanasian) and as set forth in the Augsburg Confession have not been outdated.

Lehmann in his discussion of the future of the church also contends that it must be more charismatic, live more in dependence on the Holy Spirit rather than relying on the spirit of the times for its inspiration. The church of the future must also be more missionary-minded. Lehmann has correctly set forth the weaknesses of the church and suggested a sound program for making it a powerful force in the world.

Study 6—Hartmut Guenther, *Gottes Knecht und Gottes Recht*. This monograph is designed to contribute to an interpretation of the Servant passages of Isaiah. The passages discussed by the author are: 42:1-4; 49:1-6; 50:4-9; and 52:13-53:12. After briefly reviewing some of the main views of critical scholarship relative to the understanding of the Servant passages, Guenther announced what the purpose of his study is: First the context of the passages within the scope of chapters 40-55 is discussed. Then a careful exegesis of all important words in these four passages must be made. Finally, he attempts to trace within the context of a Biblical theology how the Servant Songs have influenced the New Testament and how the latter found something higher in them than the Old Testament seemed to teach. Guenther does not appear to treat the four servant passages as truly predictive Messianic prophecies the way Luther, Kretzmann, and other Missouri Synod exegetes and other non-Lutheran conservative exegetes have done. The reviewer believes that Guenther was influenced in his views by modern critical German scholars in his interpretation of the Servant Songs. Pages 31-32 contain a good summary of the main points made by the author in his interpretation of the Servant Songs and their relationship to the New Testament.

Study 7—Manfred Roensch, *Grundzuege der Theologie der Lutherischen Bekenntnisschriften*. This monograph incorporates an essay delivered in October, 1975 before a pastoral conference in Berlin. Twelve different topics are here presented on the basis of the Lutheran Confessions. The following are the topics that were chosen for discussion: 1. The relationship of the Bible and confession; 2. The interpretation and usage of the Scriptures, the proper distinction between law and gospel; 3. Belief in Christ and the lostness of man — the christological and anthropological controversies as the basis of the Lutheran Confessions; 4. The article of justification by faith; 5. Faith — the office of the ministry, means of grace and the church; 6. Faith and the new life; 7. Baptism and the Lord's Supper; 8. Repentance; 9. The pastoral concern of the Lutheran Confessions; 10. The Spirit and the Word; 11. The "apostolic tradition" in the confessions; and 12. The dimension of the final judgement.

In the space permitted him Roensch could not present a complete theology of the Lutheran Confessions, but he has given a usable outline of some of the important thrusts of those writings found in the *Book of Concord* of 1580. Roensch's essay can contribute to help Lutherans see what the essentials of Lutheran theology are, which must not only be intellectually accepted but which must also determine the practice of true Lutheranism.

Raymond F. Surburg

THE NEW FACE OF THE EVANGELICALISM. AN INTERNATIONAL SYMPOSIUM ON THE LAUSANNE COVENANT. Edited by C. Rene Padilla. InterVarsity Press, Downers Grove, Illinois, 1976. 282 pages. Paper. \$4.95.

This is a symposium on the text of the Lausanne Covenant, adopted at the International Congress on World Evangelization, held at Lausanne, Switzerland, July 16-25, 1974. At this congress there were brought together 2,473 participants from 150 countries and 135 denominations. One of the outcomes of this international gathering was issuing of a statement on evangelism which was signed by a significant percentage of the participants at the end of the Congress. It was hoped that the Covenant would be a rallying point for Christians all over the world.

The Lausanne Covenant is divided into fifteen sections which are placed in the following order: 1. The Purpose of God; 2. The Authority and Power of the Bible; 3. The Uniqueness and Universality of Christ; 4. The Nature of Evangelism; 5. Christian Social Responsibility; 6. The Church and Evangelism; 7. Co-operation in Evangelism; 8. Churches in Evangelistic Partnership; 9. The Urgency of the Evangelistic Tasks; 10. Evangelism and Culture; 11. Education and Leadership; 12. Spiritual Conflict; 13. Freedom and Persecution; 14. The Power of the Holy Spirit; and 15. The Return of Christ. This 2700-word document was prepared by Dr. James D. Douglas on the basis of the main papers to be delivered at Lausanne. It was in turn revised in the light of comments received from consultants by a drafting committee made up of Rev. John Stott, Dr. James D. Douglas, Mr. Samuel Escobar, Mr. Leighton Ford and Dr. Hudson Armerding. At the Congress itself further revisions of the Covenant were made, incorporating also changes suggested by members of the Congress.

In the introduction, the editor of this symposium, C. Rene Padilla, who has worked as a staff member of the International Fellowship of Evangelical Students in Latin America for many years and who is currently the Director of their Spanish literature program in Buenos Aires, Argentina, gives an analysis of the distinctive characteristics of the Lausanne Covenant. Padilla claims that "the Lausanne Covenant is little more than a detailed outline for an evangelical theology of missions" (p. 15). The great contribution of the Lausanne Covenant is that "evangelicalism has taken a stand against the mutilated Gospel and the narrow view of the Church's mission that were defacing it, and has definitely claimed for itself a number of Biblical features that it tended to minimize or even destroy. Thus it has not only enhanced its appearance but has also given evidence of its intention to be a faithful reflection of its Saviour and the Lord, Jesus Christ" (p. 15).

The following contributors have written, each on one of the paragraphs of the Lausanne Covenant: Carl F. H. Henry, John R. W. Stott, Saphir Philip Athyal, Michael Cassidy, Athol Gill, Peter Savage, Howard A. Synder, Orlando E. Costas, John Gatu, Jacob A. Loewen, Jonathan Chao, C. Rene Padilla, A.N. Observer, Michael Griffiths, Samuel Escobar. The majority of writers are from Asia, Africa, Australia, South and Central America. Out of the 15 writers, one is from America and possibly two from Europe.

The Lausanne Covenant reflects the theological position: "In essentials unity and in non-essential charity." This was the precise approach of original American fundamentalism as represented in *The Fundamentals*. The theological background of the writers is that of Calvinism and Arminianism. In the area of church order, the sacraments and eschatology, this document is willing to allow latitude of interpretation, because if it did not there could not be a loosely-affiliated group of divergent Protestant and Pentecostal churches and denominations. There are many that will challenge the theological understanding of the Covenant as to the exact meaning of the purpose of missions. The Lausanne Covenant mixes the two kingdoms which Luther

insisted must be kept separate. Padilla himself admits that "the Lausanne Covenant is little more than a detailed outline for an evangelical theology of missions. But it raises a number of issues that define the agenda for theological reflection in the coming years" (p. 15).

Raymond F. Surburg

Books Received

- THE MIRACLES OF JESUS FOR TODAY. By James H. Bailey. Abingdon, Nashville, 1977. 127 pages. Paper. \$3.95.
- WHO'S WHO IN CHURCH HISTORY. By William P. Barker. Baker Book House, Grand Rapids, 1969. 319 pages. Paper. \$2.95.
- OPENING THE DOOR OF FAITH. By John R. Hendrick. John Knox Press, Atlanta, 1977. 112 pages. Paper. \$4.50.
- APOSTOLIC AND POST-APOSTOLIC TIMES. Trans. by Robert A. Guelich. Baker Book House, Grand Rapids, Michigan, 1977. 238 pages. Paper. \$3.95.
- JEROME'S COMMENTARY ON DANIEL. Trans. by Gleason L. Archer, Jr. Baker Book House, Grand Rapids, 1958. 189 pages. Paper. \$3.95.
- OUR COSMIC JOURNEY. By Hans Schwarz. Augsburg Publishing House, Minneapolis, 1977. 279 pages. Paper. \$7.95.
- SIXTEENTH CENTURY BIBLIOGRAPHY #8. A Finding List of CRR Holdings. Center for Reformation Research, St. Louis, 1977. 78 pages. Paper. Price not given.
- SIXTEENTH CENTURY BIBLIOGRAPHY #9. Annotated Bibliography of Luther Studies, 1967-1976. By Jack Bigane and Kenneth Hagen. Center for Reformation Research, St. Louis, 1977. 81 pages. Paper. Price not given.
- CHANGE OF KEY. Models for Festival Worship. By Frederick W. Kemper. Concordia Publishing House, St. Louis, 1977. 78 pages. Paper. \$5.95.
- THE WATER THAT DIVIDES. By Donald Bridge and David Pypers. InterVarsity Press, Downers Grove, Illinois, 1977. 208 pages. Paper. \$3.95.
- JESUS IN THE FIRST THREE GOSPELS. By Millar Burrows. Abingdon, Nashville, 1977. 304 pages. Cloth. \$11.95.
- THE HISTORY OF DOCTRINES. By Reinhold Seeberg. Baker Book House, Grand Rapids, 1977. 492 pages. Paper. \$9.95.
- THE JOURNAL OF PASTORAL PRACTICE. By Jay E. Adams (ed.) Baker Book House, Grand Rapids, 1977. 143 pages. Paper. \$3.50.
- THE WORD OF GOD SENT. By Paul Scherer. Baker Book House, Grand Rapids, 1965. 272 pages. Paper. \$3.95.
- THE PREACHER'S WORKSHOP SERIES (9 Books). Concordia Publishing House, St. Louis, 1977. Paper. \$1.95 each.
- THE LIBRARY AND RESOURCE CENTER IN CHRISTIAN EDUCATION. By Betty McMichael. Moody Press, Chicago, 1977. 256 pages. Cloth. \$8.95.
- WHAT DEMONS CAN DO TO SAINTS. By Merrill F. Unger. Moody Press, Chicago, 1977. 204 pages. Cloth. \$6.95.
- THE NEW TESTAMENT TEACHING ON THE ROLE RELATIONSHIP OF MEN AND WOMEN. By George W. Knight, III. Baker Book House, Grand Rapids, 1977. 76 pages. Paper. \$3.95.
- THE WANDERERS. By Ingrid Rimland. Concordia Publishing House, St. Louis, 1977. 323 pages. Cloth. \$8.95.
- THE MIND OF THE MASTER. By Robert E. Coleman. Fleming H. Revell Company, Old Tappan, New Jersey, 1977. 128 pages. Cloth. \$5.95.
- STUDIES IN REVELATION. By Herman A. Hoyt. BMH Books, Winona Lake, Indiana, 1977. 148 pages. Paper. \$2.95.
- DEMONS, EXORCISM AND THE EVANGELICAL. By John J. Davis. BMH Books, Winona Lake, Indiana, 1977. 15 pages. Paper. 50¢.
- THE MAKING OF A MAN OF GOD. Studies in 1 & 2 Timothy. By Dean Fetterhoff. BMH Books, Winona Lake, Indiana, 1976. 147 pages. Paper. \$2.95.
- SNAKE TEMPLE, AN INDIA DIARY. By H. Earl Miller. Carlton Press, Inc., New York, 1977. 196 pages. Cloth. \$6.95.

- HOW DO YOU SAY, "I LOVE YOU"? By Judson J. Swihart. InterVarsity Press, Downers Grove, Illinois, 1977. 96 pages. Paper. \$1.95.
- LIBERATION AND CHANGE. By Gustavo Gutierrez and Richard Shaull. John Knox Press, Atlanta, 1977. 200 pages. Paper. \$4.95.
- SINGLE & HUMAN. By Ada Lum. InterVarsity Press, Downers Grove, Illinois, 1976. 82 pages. Paper. \$1.95.
- IN THE FINAL DAYS. By Walter K. Price. Moody Press, Chicago, 1977. 192 pages. Cloth. \$5.95.
- THE HASMONEAN HOAX. By Rudy Ydur. Lumeli Press, San Carlos, California, 1977. 195 pages. Paper. \$4.95.
- CALLED TO BE SAINTS. An Exposition of I Corinthians. By Robert G. Gromacki. Baker Book House, Grand Rapids, 1977. 209 pages. Paper. \$3.95.
- THE CHRISTIAN FAITH. By Dallas M. Roark. Baker Book House, Grand Rapids, 1977. 352 pages. Paper. \$4.95.
- BEGINNINGS IN CHURCH HISTORY. By Howard F. Vos. Moody Press, Chicago, 1960. 191 pages. Paper. \$2.95.
- PSALLITE. Devotions and Prayers for Church Choir Singers. By Richard W. Patt. Concordia Publishing House, St. Louis, 1977. 80 pages. Paper.
- COGNITIVE AWARENESS AND THE LPM. By Warren A. Hagar. Philosophical Library, New York, 1977. 244 pages. Cloth. \$12.00.
- PRESERVING THE PERSON. By C. Stephen Evans. InterVarsity Press, Downers Grove, Illinois, 1977. 175 pages. Paper. \$4.95.
- DEVELOPING A CHRISTIAN MIND. By Nancy B. Barcus. InterVarsity Press, Downers Grove, Illinois, 1977. 100 pages. Paper. \$2.95.
- WORD MEANINGS IN THE NEW TESTAMENT, Vol. 5 Philippians-Philemon. By Ralph Earle. Baker Book House, Grand Rapids, 1977. 272 pages. Cloth. Price not given.
- GREEK-ENGLISH LEXICON TO THE NEW TESTAMENT. By W.J. Hickie. Baker Book House, Grand Rapids, 1977. 214 pages. Paper. \$2.95.
- GOD AND HUMAN ANGUISH. By S. Paul Schilling. Abingdon, Nashville, 1977. 304 pages. Cloth. \$11.95.
- THE BEST DAD IS A GOOD LOVER. By Dr. Charlie Shedd. Shedd Andrews and McMell, Inc., Subsidiary of Universal Press Syndicate, Kansas City, 1977. 135 pages. Cloth. \$5.95.
- DARING PRAYER. By David Willis. John Knox Press, Atlanta, 1977. 157 pages. Cloth. \$6.95.
- MENTAL HEALTH: A CHRISTIAN APPROACH. By Mark P. Cosgrove and James D. Mallory, Jr. Zondervan Publishing House, Grand Rapids, 1977. 88 pages. Paper. \$2.95.
- THE MORMON PAPERS. By Harry L. Ropp. InterVarsity Press, Downers Grove, Illinois, 1977. 118 pages. Paper. \$2.95.
- GOD, HISTORY, AND HISTORIANS. By C.T. McIntire. Oxford University Press, New York, 1977. 477 pages. Cloth. \$19.95.
- DARING TO DRAW NEAR. By John White. InterVarsity Press, Downers Grove, Illinois, 1977. 162 pages. Paper. \$3.95.
- DANIEL AND THE LATTER DAYS. By Robert Duncan Culver. Moody Press, Chicago, 1954. 238 pages. Paper. \$3.95.
- THE COMMUNITY OF THE KING. By Howard A. Snyder. InterVarsity Press, Downers Grove, Illinois, 1977. 216 pages. Paper. \$4.25.
- THE RELEVANCE OF PREACHING. By Pierre Ch. Marcel. Baker Book House, Grand Rapids, 1963. 110 pages. Paper. \$2.95.
- WHY ME, LORD? By Carl W. Berner. Augsburg Publishing House, Minneapolis, 1973. 112 pages. Paper. \$2.75.
- WHEN I SURVEY. By Herman Hoeksema. Kregel Publications, Grand Rapids, 1977. 538 pages. Cloth. \$9.95.
- A NEW LAND TO LIVE IN. By Francislee Osseo-Asare. InterVarsity Press, Downers Grove, Illinois, 1977. 159 pages. Paper. \$3.95.