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A Tribute to Walter E. Buszin

Kirby L. Koriath

Early in his career Walter Buszin asked himself what it meant to be a Lutheran. Was it Lutheran people listening to Lutheran sermons preached by Lutheran pastors in Lutheran houses of worship? Was there nothing more? Did not the Lutherans of the sixteenth century leave a legacy larger and more expansive than religious beliefs, attitudes, and scriptural expositions? Did not the heritage include things artistic, aesthetic, and cultural as well? Buszin and others in the early decades of the twentieth century came to the conclusion that they were members of a church which, it seemed to them, through either negligence or indifference had forsaken part of its valuable heritage. To these men it seemed incongruous that the church could rally around the words of Martin Luther concerning "faith" and "grace," yet not sing many of Luther's hymns; that the liturgy of the Lutheran church seemed to embrace more characteristics of American Protestantism that it did the truly catholic features of the liturgies drafted by Luther and his successors; that virtually the entire treasury of beautiful sixteenth century song had been displaced by English and American hymns and anthems.

Walter Buszin was one of these who questioned the incomplete heritage of his beloved church. And he dedicated his entire life to that segment of the heritage most notably lacking—the hymnological, liturgical, and musical practice of sixteenth to eighteenth century German Lutheranism. Wherever possible and in whatever measure seemed proper, he sought to reintroduce that heritage to the modern Lutheran church. Or, to put all of the foregoing in the words of a slogan served up to Walter Buszin several times during his career—"the sermon is the meat and potatoes; the music, jello"—he directed his energy toward that which at least the nutritionists of his day, if not all of the theologians, could agree on—the balanced diet.

It is good to know that Walter Buszin was largely successful in his efforts. It is also gratifying to know that recognition—both formal and informal—came to him within his lifetime. In 1966, soon after Dr. Buszin retired as Professor of Hymnology and Liturgics at Concordia Seminary, St. Louis, messages of appreciation came in personal letters. One noted the effectiveness of his teaching:

> . . . so much of the work that you have done for the

> state of church music within Lutheran circles has gone unnoticed and unsung. However, you do have the conviction that the seeds which you have sown are definitely sprouting up and some of them are already bearing fruit. I suppose that is the greatest reward that can come to a good teacher.[1]

One recognized the breadth of his work:

> Your leadership and influence have reached out in many directions, and your professorship has been one of your most fruitful fields. In relinquishing this you can take deep satisfaction in the great work the Lord enabled you to do, much of which will be a continuing force in the life of the Seminary and the Church.[2]

And one spoke pointedly to the nature of Buszin's work:

> I have felt you to be one of the very few people in the English-speaking world who has taken seriously the theological concerns of music and has attempted to begin conversation at this point.[3]

Formal recognition of his achievements also was given. Three doctor's degrees, *honoris causa,* were conferred upon him; one of them, in May, 1967, by this institution, Concordia Theological Seminary, then in Springfield, Illinois. Also in that year Wittenberg University, Springfield, Ohio, conferred upon him its first Canticum Novum Award, citing his distinguished contributions to Lutheran church music.

In June, 1967, at its national convention in New York City, the entire Lutheran Church—Missouri Synod took the occasion formally to thank Walter Buszin for his twenty-seven years of service on the church's Commission on Worship, Liturgics, and Hymnology, with these words:

> Whereas, Dr. Walter E. Buszin has served the church with unstinting zeal in the fields of church music, liturgics, and hymnology; and, Whereas, Dr. Buszin has served the Synod for many years as Chairman of its Commission on Worship, Liturgics, and Hymnology; therefore be it resolved, That the Commission on Worship, Liturgics, and Hymnology be commended for having named him its honorary chairman; and be it further Resolved, That the Synod in convention assembled commend Dr. Buszin for his many years of faithful service and bespeak God's continued blessing on his chosen fields of endeavor.[4]

Also in 1967, Buszin was honored with a *Festschrift,* the supreme accolade for the seasoned, scholarly man of letters, entitled *Cantors at the Cross-roads: Essays in Honor of Walter E. Buszin.* Fittingly, the work was published by Concordia

Publishing House, St. Louis, a publishing concern the music editorial policy of which Buszin had greatly influenced.

The year of 1967 seems to have been a good one for Walter Buszin. Reflecting on the tributes he had received, Buszin wrote to his friend and confidant Walter Hinrichsen, President of C. F. Peters, New York, in July, 1967:

> . . . since March I have received a Festschrift, a Canticum Novum Award . . . an honorary doctorate . . . and a rising ovation from my church body. What more could I want?.

What did Walter Buszin do? He was trained as a theologian and as a church musician. But that does not say it all. He wore so many hats. He was a hymnologist, a liturgiologist, a writer, an editor, a teacher, a preacher, a husband and father, a church organist and choir director. How did this multi-talented gentleman seek to effect change in the worship and music practices of the Lutheran church?

First, he lectured. Buszin was a man of many words. He had to be—he was a classroom teacher. But, he was a teacher of uncommon insight and perception, to the degree that his words were valued outside of the classroom as well as within. Over fifty lectures did he deliver in America and Europe. To European audiences Buszin usually spoke about developments in the American Lutheran church; the continuing acceptance of the chorale, the production of new hymnals, advances in liturgics and worship, and new educational curricula. When addressing church music conferences in this country, he often based his essay on one or another of the composers from the Lutheran heritage.

Many of Buszin's addresses focused on the practical matters of conducting a worship service—good organ and choral music, proper liturgical practice. Members of Buszin's own church were the recipients of these messages—the ministers, teachers, and lay musicians. Typically, he began these lectures with words to the effect, "We have some in our midst who. . ." He then proceeded to catalogue the errors, errors of commission and omission, of extremism and apathy, and to supply a corrective.

Buszin sought to effect change also through his articles and review. Over fifty articles and 350 reviews of books and music were published. This, by anyone's standards, is a remarkable achievement.

Buszin's writing and his desire to be of assistance to laymen coalesced in another area, his personal letters. "Hardly a week passes by," he once said, "in which I do not receive at least one letter from our pastors asking for my opinion on liturgical, hymnological or church-musical problems."[6] Buszin's

correspondence file suggests that he answered these requests in consistent fashion; requests not only from pastors, but also teachers, graduate students, organ committees; people wanting possible dissertation topics; couples wanting ideas on wedding music. Buszin's letters always were detailed and lengthy; in fact, so lengthy (five-page single-spaced typwritten letters are not uncommon) that the letters themselves drew considerable comment. Buszin's return mail often started with sentiments like this: "Your letters are so detailed and explicit that it is with reluctance that I send you these hasty scribblings."[7]

If it is true that talented, hard-working, busy people are often viewed as the ones most likely to complete satisfactorily additional assignments, then it must be said that the church considered Walter Buszin to be an unusually gifted, industrious person. Besides his full-time teaching and writing, Buszin continously was called upon by his church to render additional service by way of committee responsibilities and service on various commissions and boards. He was a member of the Synod's Commission on Worship, Liturgics, and Hymnology for twenty-seven years, from 1940 to 1967. His tenure of office saw the production and introduction of *The Lutheran Hymnal,* and he helped launch the endeavor which has resulted in the new *Lutheran Book of Worship.* He was a member of the Inter-Lutheran Spanish Hymnal Committee, the efforts of which, in 1964, resulted in the hymnal *Culto Cristiano,* for Latin American Lutherans. And he was a member of the Commission of Music of the National Council of the Churches of Christ in the USA. For this commission he helped produce the book, *Christian Hymns,* a paperback hymnal published in 1963.

And what about the Lutheran Society for Worship, Music, and the Arts? In 1955, in an address he delivered at a conference of the Music Teachers National Association, Buszin expressed one of his deep concerns:

> In the entire United States we do not have a single first-class inter- or supradenominational periodical on church music, hymnody, liturgics, and church art which, in its own field, might, for example, be put aside *The Musical Quarterly.* We in America need a good quarterly. We have several publications, but they are largely newsy in character and restrict themselves chiefly to the organ and to choral music. Christian hymnody should be included in said periodical; likewise, church art and architecture.[8]

Buszin's wish for an American periodical on Christian worship and the arts was to become a reality in the late 1950's. In November, 1957, thirty men met in Chicago and founded

a pan-Lutheran organization, the Lutheran Society for Worship, Music, and the Arts. The society held its first meeting in Minneapolis during June 1958. Regional meetings also were held as local chapters developed. Within two years the society had about 1,000 members. In 1959, at Pentecost, the society published the first issue of its journal, *Response in Worship—Music—The Arts.* That the lead editorial of this volume is remarkably similar to an address delivered four years previously at a Music Teachers National Conference is understandable—the same person, Editor Walter Buszin wrote both.

Buszin wore another editorial hat, which he put on when he moved from typewriter to music manuscript paper. His work as a music editor started in 1934, when at the age of thirty-five Walter Buszin persuaded the Hall and McCreary Publishing Company, Chicago, to make available a small collection of—of all things—Bach chorale harmonizations for choirs. That edition plus two subsequent collections of Bach chorales sold in excess of 200,000 copies. It is difficult to estimate the impact which these collections had. Through their use surely hundreds of choirs were able to sample the choral music of Bach for the first time. Undoubtedly it provided for many a first experience with any kind of music from the Baroque period. Buszin realized what he had done; he had helped to inaugurate a renaissance in church music. With these collections Buszin hoped to remove a veil which for many people hung over the music of Bach. In one of the forewords, he said:

> To understand and appreciate Bach, one must familiarize oneself with his treatment of the Chorale in his choral harmonizations, in his church cantatas, and in his chorale preludes. When lay people do not understand and appreciate Bach it is invariably due to the fact that they have never sung Bach.[9]

Through his many editions, published mainly by Schmitt, Hall and McCreary, Minneapolis; Concordia, St. Louis; and C. F. Peters, New York City, it seems reasonable to suggest that Walter Buszin lovingly preserved and expertly perpetuated a great deal of music from the church's rich heritage.

So much was accomplished by one man in one lifetime. We ask the question, Why? What motivated Buszin to strike out on a new path, to help begin a renaissance in Lutheran church music?

In the first place, as a young man Buszin became convinced that as a member of the Lutheran church he resided in the best of all possible musical worlds. Already at age thirty-one he could proclaim:

> No other church body has been blessed so amply in this field as has our Lutheran church. . . The only church body that has music for the congregation, the choir, and the organ which it can call its own is the Lutheran Church. We have the hymns of men like Luther, Paul Gerhardt, Nicolai, Hermann, Cruger, and Lindeman for the congregation; the motets, anthems, and cantatas of the Bachs, of Eccard, Praetorius, Kuhnau, Schein, and others for the choir; and the masterpieces of J. S. Bach, Böhm, Tunder, Pachelbel, Scheidt, Scheidemann and many others for the organ.[10]

A heritage richer than the Roman Catholics, the Eastern Orthodox, and the Anglicans? Yes, said Walter Buszin. Actually, he never pursued the tactic—which would have been counterproductive—of "proving" the quantitative or qualitative "superiority" of the Lutheran heritage in church music. But he had to say something to nudge complacent Lutheran church musicians!

In the second place, Buszin believed that his church had not demonstrated a good sense of judgment and values comparable to those of Martin Luther. Often Buszin quoted Luther's motto, "Quod bonum est, tenebimus" ("This which is good, let us hold on to"), suggesting that the reformer did not discard the entire medieval heritage because of unsavory associations, but retained whatever was good and allowed of sound, scriptural theology. In his article, "The Genius of Lutheran Corporate Worship," Buszin argued that Lutherans in America did not appropriate to themselves all the good to come from the German Reformation. They did not appropriate many of the good hymns, the organ and choral music, and much of the liturgy—only the theology. Therefore, as he viewed it, his church was Lutheran in theology, but not in worship practice. The problems could be traced to the very origins of the Lutheran Church—Missouri Synod.

> When the Saxons emigrated to America and established themselves in Perry County, Missouri, they brought with them the compositions of Rinck, Rolle, Mozart, and others whose sacred choral music was in vogue at that time . . . . Germany had not yet learned to know Bach to any extent, . . . Our theologians were in constant contact with the theologians of Germany and other lands and kept themselves posted on theological developments throughout the world. Our musicians, however, did not advance with the church musicians outside their own circle to any marked extent and while the so-called Lutheran Church in Germany outgrew the music of Rinck, Forchhammer, Graun and others, the

> Lutheran musicians of America got into a rut and tried to maintain the early 19th century standards in the 20th century.[11]

In the third place, another significant factor underlying much of Walter Buszin's activity was his thorough knowledge and appreciation of the great strides which had been and were being made in Germany and the Scandinavian countries by Lutheran musicians and musicologists in the areas of organ and choral music, hymnody, and liturgy.

Thus, Walter Buszin became embarassed, knowing that in many denominations in America there existed a continuously growing appreciation for the music of Bach, and the chorales, organ music and choral literature from the 17th and 18th centuries. But, as he viewed it, such an appreciation was scarcely to be found in his own church. One often heard this rhetorical question from Buszin and others, "Why should the other churches be telling us about our Bach!" This sentiment is contained in one of Buszin's letters to a member of the board at Valparaiso University:

> Recent books published in America call the attention of American music lovers to the great Lutheran heritage. I refer to such books as Hugo Leichtentritt's *Music, History, and Ideas;* to Paul Henry Lang's *Music in Western Civilization;* also to the Bach biographies of Spitta, Schweitzer, Terry, and others, which are read throughout our land. And what is our Lutheran church doing? We should be ashamed. Think of the influence Riemenschneider exerts from Berea, Ohio, with his Bach studies. A Methodist leading the way, not a Lutheran . . . . they have their annual Bach festival. Where is a Lutheran school which does likewise?[12]

Buszin once recalled a conversation from his student days:

> Fully twenty-five years ago, Peter Christian Lutkin, Dean of the School of Music of Northwestern University said to me: "I am amazed. Due to the rise of worship standards, we of the Anglican church are adopting your Lutheran Chorales because of their rich worship value and are rejecting many of our own hymns; you Lutherans, however, are rejecting your chorales and you adopt what we reject."[13]

Therefore, in terms of church music of quality, Buszin's own church had double faulted; it had dismissed its own worthy heritage and had adopted, in its place, the unworthy. It was a blemish to be eradicated before too many knowledgeable people found out. Buszin said, "I cannot help but hold my breath when I think of this, fearing that they will catch on to what the

situation is among us Lutherans before we make an honest and prompt effort to remedy matters."

Those are the things that troubled Walter Buszin. What could be done? For starters, Buszin said, why not give some attention to the Luthern church's rich heritage—the liturgical products, the organ and choral music, and the congregational hymns of what he called "The Golden Age in Lutheran Church Music" (1524-1750, from the publication of the first Lutheran hymnal to the death of J. S. Bach)? And while you are at it, Buszin went on, do not neglect the first important musician from that period, Martin Luther. Your allegiance to him, Buszin asserted, has been somewhat selective. Luther wrote voluminously on theological matters. But he also expressed himself often and at length on music and worship practices in the church. These are the utterances which Buszin wanted the church to reconsider. In particular, two of Luther's ideas served as a foundation for Buszin's entire idealogy.

> It is of utmost importance that Martin Luther practically from the very beginning to the very end of his career as Reformer of the Christian Church stressed the importance of two precious treasures of Christendom. The treasures I refer to are the doctrine of the universal priesthood of all believers and the art of music. Both have become a part of our great heritage, both exalt and inspire us as children of God and beneficiaries of an inheritance incorruptible and undefiled.[14]

Buszin had further prescriptions for the cure. He advocated the greater use of the Lutheran chorale, that congregational hymn produced in Germany during the sixteenth, seventeenth and eighteenth centuries. In particular, Buszin argued for the retention of the rhythmic chorale as it had been originally composed with its syncopations, sprightly pick-up notes, and admixture of notes of different value. "Leave them rugged and edgy," he said. "Don't chisel them off. That is like chiseling off the impressive and mighty Rocky Mountains in order to improve God's nature."[15]

Walter Buszin held in high regard the liturgies of the Christian Church and the study and practice thereof, for these things too were part of the Lutheran heritage. Those who knew him were aware of his esteem. Gilbert Thiele, who delivered the sermon at Buszin's funeral, knew of it. He remarked:

> I never heard any man but this man call the church's —our church's—hymnal, liturgy, or missal, Agenda and lectionaries *our holy books*. But that is what they are, now and as they change under the continued influence of his studies he inspired.[16]

Buszin believed that the scholarly study of the liturgies was the

sine qua non of sound worship practice; in his words, "Liturgiology is to Christian worship what theology is to a religion and what musicology is to music." Liturgical studies could not help but have a beneficial effect on church music in general. Buszin noted, "Of necessity do we become more deeply interested in better church music the moment we become more fully aware of the great liturgical heritage of the Christian Church."[17] Walter Buszin was a witness to and a factor in the movement which allowed liturgical studies to come out of the closet. This was, after all, rather an ecumenical activity. "Ought we not cease coming to the defense of liturgics," he said, "and just take it for granted?"[18] And gradually the church did, when it became convinced that a serious scholar of the ancient liturgies of the church could also be a denominational loyalist.

For all of his life, moreover, Walter Buszin was an educator. Certainly he spent as much time stressing the need for education in church music as he did detailing the history and practice thereof. In his lifetime, many Lutheran schools throughout America, of course, introduced complete curriculums in church music. For Buszin, this could not have happened any too soon.

One final point—contemporary music in the church. Over the years Buszin laid such heavy emphasis on the music from the German baroque period that the question inevitably and properly arises, how did he feel about modern music? Quite simply, he welcomed it, and vigorously supported it. Important as the music from the sixteenth, seventeenth and eighteenth centuries could be for present day worship, equally important was the spirit which this music radiated, which spirit, if assimilated and understood by contemporary composers, could easily be translated into modern music suitable for the worship service. Buszin said it this way:

> In services of worship . . . the new is often put alongside the old and neither of the two will suffer thereby. This is due in part to the fact that our good composers of today have learned from the music written by masters of earlier eras, thereby becoming imbued with their spirit. True, the modern idiom is different, but idoms are external and transient, whereas the spirit remains, affords stability, satisfies and integrates.[19]

Furthermore, the Lutheran church had always welcomed that which was new.

> To my knowledge, the Lutheran church at large has never adopted or issued official decrees to the effect that her music must be of a certain style, that it must be

> unmixed and unalloyed. . . . From Walter to the present, her principle has rather been to make use of the best means available and to fit herself also musically into the contemporary situation of the day.[20]

He said something once which must have overjoyed not a few of his would-be adherents.

> There is an element of timelessness in all great art and its age has nothing to do with its quality. It was just as possible for. . . a German to write bad church music in the 16th century as it is possible for an American to write good church music in the 20th century.[21]

Through his teaching, his lecturing, his editing, his writing, and his good counsel, Walter Buszin explored the treasures of the Lutheran heritage, he shared them, and he communicated his enthusiasm for them. Musicians within and without the church have profited by his efforts. In essence, Buszin enabled the church to make wise and informed decisions about its worship life and its musical practice—decisions which could take into consideration the totality of the church's heritage, and not only the most recent part thereof. The Lutheran church today does not incorporate into its worship life all of Buszin's ideas or all of the musical products which he has made available. Many of them, the very best of them, however, it does use—and so do many other churches in America. If the music from the "Golden Age" continues to inspire musicians and dignify services of worship, if the liturgical and hymnological sensibilities of that age are preserved, if contemporary poets and composers continue to reflect a style and spirit similar to those of that period, then Walter Buszin's goals will have been fully realized.

1. Letter from John S. Damm, Academic Dean. Concordia Seminary, St. Louis, Missouri, October 12, 1972.
2. Letter from Luther D. Reed, Lutheran Theological Seminary, Philadelphia, June 10, 1966.
3. Letter from Robert H. Mitchell, California Baptist Theological Seminary, Covina, California, March 22, 1968.
4. *Proceedings of the Forty-Seventh Regular Convention of the Lutheran Church—Missouri Synod, New York, New York, July 7-14, 1967* (St. Louis: LC-MS, 1967), pp. 90-91.
5. Letter to Walter Hinrichsen, president, C. F. Peters Corporation, New York, July 25, 1967.
6. Letter to John W. Behnken, president, Lutheran Church—Missouri Synod, St. Louis, Missouri, November 20, 1949.
7. Letter from Paul Henry Lang, Columbia University, New York, May 26, 1946.
8. "The Publication of Good Church Music in Our Day," essay read at the annual convention of the Music Teachers National Association, St. Louis, Missouri, Feburary 14, 1955, p. 13.

9. Foreword, *Anniversary Collection of Bach Chorales* (Schmitt, Hall and McCreary, Minneapolis, Minnesota, 1935).
10. "Lutheran Church Music," *Lutheran Sentinel,* XIV (December 23, 1931), p. 406.
11. "The First Step Toward Improving the Standards of Choir Singing in the Lutheran Church," *The American Lutheran,* XX (January, 1937), p. 9.
12. Letter to Dr. Paul F. Miller, Ft. Wayne, Ind., Jan. 30, 1943.
13. "The Liturgy in Worship" (MS), 1945, p. 8.
14. "The Doctrine of the Universal Priesthood and Its Influence Upon the Liturgies and Music of the Lutheran Church," *The Musical Heritage of the Church,* The Valparaiso Church Music Series, II (St. Louis: Concordia Publishing House, 1946), p. 96. This article was reprinted by Concordia Publishing House as a pamphlet, n.d.
15. "The Rhythmic Chorale in America," *The Hymn,* published by the Hymn Society of America, New York, XIII (July, 1962), p. 78.
16. From the sermon "Brought Into the Land of Promise," Concordia Seminary, St. Louis, Missouri, July 5, 1973.
17. "Church Music in Our Day" (MS), p. 3.
18. Letter to Hans Boehringer, Valparaiso University, Valparaiso, Indiana, November 16, 1964.
19. "The Old and New in Church Music," *United Church Herald,* VI (November 21, 1963), p. 14.
20. "Johann Walter—Urkomponist of the Lutheran Church," essay read at the annual national meeting of the American Musicological Society, Michigan University, Ann Arbor, Michigan, December 27-29, 1954, p. 11.
21. "The Publication of Good Church Music in Our Day," essay read at the annual national convention of the Music Teachers National Association, St. Louis, Missouri, February 14, 1955, p. 10.

Dr. Koriath, a graduate of the Eastman School of Music, Rochester, New York, and of Concordia Seminary, St. Louis, is Associate Professor of Applied Studies in Music at Ball State University, Muncie, Indiana.

Faith and Music

M. Alfred Bichsel

In Job 38:7 we read these words: "When the morning stars sang together and all the sons of God shouted for joy." My task during this quiet evening hour of our Memorial Service is to point out briefly that the art of music is the eternal and inevitable companion of the marching of God through history. From eternity to eternity, from Genesis to Revelation, from Creation to the Judgment, music is the background for all the mighty acts of God. It all began at the creation, as God tells Job: "Where were you when I laid the foundations of the earth? Declare if you have any understanding. Who laid the measures of it, if you know? Or who stretched the line upon it? Where are its foundations fastened? Or who laid its cornerstone; when the morning stars sang together, and all the sons of God shouted for joy?"

It flowed through Israel's history, and first of all we think of Moses, the great lawgiver and hero of the faith. Normally we do not think of him as a musician, but he was, as is attested in Exodus and Deuteronomy. The first of these two books contains Moses' song of deliverance after the successful flight of the children of Israel from the Egyptians. Hear a fragment of it - perhaps its climax: "Who is like Thee, glorious in holiness, fearful in praises, doing wonders?" The book of Judges tells us that Deborah and Barak sang a song of joy at the victory of Israel over the Canaanites. When Samuel was born, Hannah's song of thanksgiving is not unlike the song of another mother who, centuries later on the occasion of the Visitation, sang the words: "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour."

This strain of music flowed through the psalmist's songs in the night, the echo of song and psaltery and cymbal in the hymnbook of a waiting church. Muted for months by his unbelief, a high priest named Zacharias suddenly opened his mouth, and this sound of music burst forth: "Blessed be the Lord God of Israel, for He hath visited and redeemed His people." A feeble old man held a baby in his trembling arms. His eyes, dimmed by age, grew as bright as the stars in the night, and again this strain of music burst forth: "Lord, now lettest Thou Thy servant depart in peace according to Thy word." The echo of the Song of the Heavenly Host at

Bethlehem still rings in our ears almost two thousand years later. In the Book of Revelation, the announcement of the harps of the redeemed around the throne have become a part of the Christian hope. Always and always, except possibly at Calvary, as we follow God through history, we are never far from the sound of music.

But music that is not related to God and our faith is something less than perfect, no matter how beautiful it may sound to the human ear. Permit me an analogy. Some years ago it was my good fortune to hear a lecture by Father Roland de Vaux, a Dominican priest, who was director of the *Ecole Biblique* in Jerusalem and president of the Palestine Archaeological Museum in the same city. He was one of the world's leading biblical archaeologists and an authority on the Dead Sea Scrolls. In comparing the history of Scripture to secular history, he likened it to the two sides of a tapestry. If you examine the reverse side of the tapestry, to be sure, you see the crude outline of the design - the endings and knotting together of the varicolored threads - this is factual or secular history. But if you turn the tapestry and examine it from its proper side, you see the perfect design or figures intended by the artist - this is history seen in reference to God's perfect plan for man's salvation.

The same can be said of music. Music is man's counterpoint to the sound of an acting God. It is sometimes broken and alone, sometimes low and sometimes high, sometimes far and sometimes near - but always a deep, profound, and essential part of our Christian life. There is, therefore, every reason for us to give attention to this companion of our faith. There is, in the sublimest sense of the term, a spiritual music, an interior music, both human and divine. Music has both sacramental and sacrificial overtones. *It is a gift of God which becomes an offering to God,* the God who has so honored us by the incarnation of His Son and the redemption of the world. It carries the most personal and the most indescribable reflection of the divine presence in our souls.

The church of each age has made its contribution to this noble art, and the sum total of these contributions is what we have in mind when we think of our musical heritage. The Apostolic and post-Apostolic Church received as its heritage the musical concept of the Temple and Synagogue worship. To this Gentile converts brought the strophic hymns of their Hellenistic and Roman heritage. The church of the Middle Ages developed its musical thought around the liturgical routine of the Eucharist and daily office, and the Church of the Renaissance found a new vehicle for the same liturgical concepts in a rich polyphony. The Reformation brought with it the vernacular

hymn, and when Luther speaks of music and calls it the "Handmaid of Theology," he does so not as a dilletante, and not only as a theologian, but he speaks as a sensitive and well-informed practitioner of the art. Much of the music that we have in the church is the result of an attitude such as his.

A moment ago we said that music carries a most personal and most indescribable reflection of the divine presence in our souls. There are some strange and mysterious things about this process. The Gospel – the revelation and vision of God in Jesus Christ – was given to us in words, in language, in the ordinary symbols by which we touch and hear the world around us, by which we communicate with our fellowmen. God comes to us in words. He speaks in human accents. He talks so that a child can understand.

In an essay on the Bible as literature, Henry van Dyke has written: "The Bible speaks in hundreds of languages to the heart of man. Above the cradle and beside the grave its great words come to us uncalled. They fill our prayers with power larger than we know, and the beauty of them lingers on our ear long after the sermons which they adorned have been forgotten. They return to us swiftly and quietly like doves flying from far away. They surprise us with new meanings, like springs of water breaking forth from the mountains beside a long-trodden path. They grow richer as pearls do when they are worn near the heart." Now we may say: "All this is true and all this is wonderful. God has really been kind to us in using our language; our limitations of human speech, to tell us of His pity, His Love, and His heart." What else can be added to so great a revelation?

Magnificently and mysteriously, there *is* something else! As the Word of Jesus Christ the Bible stands completely alone. In, above, beyond, and beneath the Bible's Word is Jesus Christ. It can, consequently, be understood only on our knees! As we feed upon it, we become aware of great hands, powerful and real, drawing us toward the bleeding and glorious face of Jesus Christ.

And here is the place where sacred music enters the picture. Often the words of Scripture are trying to say the unutterable, the humanly incredible. By clothing them or their ideas in the garment of music the unutterable can become an audible undertone. Music tries to reflect the divine atmosphere with which the words are invested. It adorns the heavenly meaning of the words. It weaves a sequence of sounds surrounding those words or ideas which are the direct result of the Holy Spirit's working and once more brings God's words into human life.

Let us take just one example in which the meaning of God's words is in our perception made clearer, more powerful, more

glorious by the lifting hands of music. Look for a moment at the *Mass in B Minor* by Johann Sebastian Bach! There is the "Kyrie," the outcry of a soul that clutches at the divine mercy from the black edge of despair. Where is there greater exaltation of worship than in the "Gloria" with its crackling and brilliant trumpets? Never was the tenderness of divine pity more eloquently set forth than in the "Qui tollis," or the mystery of divine condescension than in the "Et incarnatus," or the grief of divine passion than in the "Crucifixus" with its excruciating dissonances, or the victory of divine love in the "et resurrexit." In all of these, the music focuses the words on eternity. There are a few passages like that in Handel's *Messiah.* There is always something like that in Gregorian Chant, and in the greatest hymns of the church. We can let God utter Himself by the hands and genius of His children, singing and playing and chanting, joining *the morning stars and the sons of God* in their songs for creation. With this there is something of eternity in the plainest church, the humblest chapel, and the lowliest heart. On Sunday morning we join with the angels in what they are doing all the time.

This is the great task of all sacred music at its highest and best. It helps form a holy bridge of sound between earth and heaven. Someone has said that all history is point and counterpoint - two melodies running side by side - God's and Man's. The Christian knows that God is working in history even though He cannot be observed. Even the melody of God - He preferred to die rather than to be without us! Taken together there is meaning and beauty in the rise and fall of these melodies. Their temporal dissonance is resolved into final harmony. The task of the music of the church anticipates that final harmony even here on earth - so that the singing of God and man, heaven and earth, time and eternity is the prelude to the day when God and man are finally united by sight, and heaven and earth have passed away, and time has been lost in eternity, and our music has become perfect.

Though sacred music is a part of the created universe - all the morning stars sang together - as God Himself told Job, it is also a great and high reflection of the essential unity of the Body of Christ. Sacred music always unites, because at the moment of worship the church is always one. The singing church is a single living organism in a world of disunity and death. In the worship of the church, its unity is heard and confessed. In its music we hear in song the Communion of Saints, the *una sancta,* the body of Christ, the *civitas Dei* - the blessed city of God on earth and in heaven, the beloved community whose choir we are, both here and hereafter. And we never sing to Him alone. There are always the saints who

have gone before, the saints who sing by our side, and the saints who will sing over our graves. They are always one, always in unison, always saying and singing that nothing can ever empty the world of the Communion of Saints.

One of these saints who has gone before us, and who sings with us from there is Walter Buszin who, in this life, dedicated his entire being and devotion to the praise of his Creator, Redeemer, and Sanctifier, by using the gift which this blessed Trinity had bestowed on him. His great and numerous accomplishments have already been documented by others during this symposium, by a *Festschrift* dedicated to him by some of the world's greatest musical scholars, and by a doctoral dissertation written by one of his students. Thus all that we need do now, during this quiet evening hour of meditation and worship, is to thank the Lord of the Church for giving us Cantors like Walter, and an array of others whom he trained and inspired to carry on the solemn task of the Levites of old, the precentors and *scholae cantorum* of the Medieval and Renaissance Church and the *Kantorei* that flourished as a result of the Lutheran Reformation. During these dark and anxious days, all of us know that their task is going to take all the dedication and energy that God can give them, and that it will not be easy. If it is any comfort and consolation to them at this time - neither was it for Walter!

Let us Pray: Lord God, our heavenly Father, Giver of every good and perfect gift, bestower of all worthy talents, we give you humble and sincere thanks for creating the art of music and for endowing some of us with the talent to perform this art, and others to hear it in love and appreciation. Especially do we thank you for having bestowed this talent on your servant, our brother Walter, whose memory we honor today. Through him the love of this art was kindled in the hearts and souls of his students, and strengthened and deepened in the lives of his colleagues, family and friends. Give us a rich measure of your Holy Spirit so that we may be inspired to dedicate our entire lives to praising you through this gift, and may we be worthy servants in your church, through Jesus Christ, our Lord, to Whom with You and the Holy Spirit be all honor and glory through the ages of ages. Amen.

This sermon was preached at Concordia Theological Seminary, Fort Wayne, Indiana, on March 16, 1978. Dr. Bichsel, former chairman of the Department of Church Music at the Eastman School of Music at the University of Rochester, is now Professor Emeritus of Church Music.

Abortion: Historical and Biblical Perspectives

John A. Rasmussen

In his *Republic* Plato stated that ill-conceived embryos should not be brought to light and that, if the children were born, the parents should dispose of them.[1] Aristotle likewise wrote that if any woman conceived a child as a result of an improper act of intercourse, abortion should be practiced before the fetus developed sensation and life.[2] In addition, Aristotle stated that no deformed child should be reared, but rather it should be exposed.[3] Puny Spartan infants were taken to the wilderness of Mt. Taygetos and exposed because "it was neither good for the child itself nor in the public interest that it should be brought up if it did not from the outset promise to become healthy and vigorous."[4]

Abortion was, then, a familiar practice in the ancient Mediterranean world. One of the most learned of Greco-Roman gynecologists, Soranos of Ephesus (c. A.D. 98-138), discussed two main categories of abortion. Abortion was practiced through an abortifacient (*phythorion*), which would destroy what had been conceived, or through *ekbolion*, which would expel what had been conceived.[5] Abortion, to be sure, was not accepted by all physicians of the day. Hippocrates, striving for a high standard of medical ethics, included this statement in his Oath: "I will not give to a woman a pessary to cause abortion."[6] Nevertheless, if a woman of Imperial Rome did not want her child and yet could not or would not arrange an abortion, she had another option. William Barclay says in his introductory thoughts on the New Testament that at the time of Christ an average of forty children a day were deserted in the forum at Rome. These children became gladiators in the games or prostitutes in the brothels of Rome.[7]

The Judaeo-Christian way of life, however, was diametrically opposed to this secular endorsement of abortion and infanticide. Philo of Alexandria, for instance, associated abortion, intentional as well as accidential, with infanticide and the abandonment of children; the Jewish philosopher considered such practices instances of inhumanity which were regarded "with complacence" by many nations.[8] The Old Testament, after all, is very insistent on the sanctity of life. It is God Himself who said, "Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the birds of the air." "So God created man in His own

image, in the image of God He created him; male and female He created them" (Genesis 1:26-27). According to this text, what distinguishes man from the animals and makes him a unique creature is that he is created in the image of God. It is in the image of a spiritual, moral God that man is created. In contrast to the animals, which behave instinctually or mechanistically, man is created as a moral being able to distinguish between right and wrong.[9]

The God of the Old Testament is a God of life who created man for life, not for death. Genesis 3:3 reads: "But God said, you shall not eat of the fruit of the tree which is in the midst of the garden, neither shall you touch it, lest you die." God wanted man to live. He also wanted the species continued and He gave man children. Thus, in the Old Testament children are consistently regarded, neither as a nuisance nor as a plague, but rather as a blessing to a man and his wife. Genesis 1:28 reads: "And God blessed them, and God said to them, be fruitful and multiply, and fill the earth and subdue it . . ." Life and children were of paramount importance to the people of God of the Old Testament era. Conversely, sterility was a cause of shame among the women of the Old Testament, as is seen in the accounts of Sarah; Rebekah, the wife of Isaac; and Rachel, the wife of Jacob. He who fears the Lord and follows his paths is promised a wife like a fruitful vine in the courtyard of his house and sons like shoots round an olive tree (Psalm 128:1-3).

In the Old Testament one cannot help but see the hand of God at work in the formation of the fetus. In Exodus 4:11 the Lord spoke to Moses and said: "Who has made a man's mouth? Who makes him dumb, or deaf, or seeing, or blind? Is it not I, the Lord?" Job pondered his creation at the hand of God. Job 10:8-10 reads:

> Remember that Thou hast made me of clay and wilt Thou turn me to dust again? Didst Thou not pour me out like milk and curdle me like cheese? Thou didst clothe me with skin and flesh, and knit me together with bones and sinews. Thou hast granted me life and steadfast love; and Thy care has preserved my spirit.

Again Job said of God's part in the creation of life: "Did not he who made me in the womb make him? And did not one fashion us in the womb?" (Job 31:15). Isaiah repeats a similar theme: "Thus says the Lord, your Redeemer, who formed you from the womb: I am the Lord, who made all things, who stretched out the heavens" (Isaiah 44:24). Jeremiah too saw God as the creator of life: "Before I formed you in the womb I knew you, and before you were born I consecrated you, I appointed you a prophet to the nations" (Jeremiah 1:5). Thus, the Old Testament speaks of God's creative power at work within the

womb, forming the person to be born. Some have suggested that the Old Testament contains no law against premeditated abortion because the problem did not exist in the Jewish community. A. E. Crawley said: "Foeticide is not referred to in the Mosaic Law. The omission is one indication, among many, of the intense regard felt by the Jewish people for parenthood and the future of their race."[10]

Other peoples, as we have mentioned, differed from the Jews in their attitude toward children. Tacitus the historian, in a generally uncomplimentary account of the Jews, found it remarkable that they did not kill children who were born after the father had made his will, that is, children born when the parents no longer wanted offspring as heirs.[11] Indifference to what a parent did with his offspring was the general rule. The conventional Roman attitude toward the fetus and infant was strikingly callous. Seneca referred to the drowning of abnormal or weakly children at birth as a commonplace and as a reasonable kind of action (*De Ira*, 1.15).[12] Philo noted that it was not unusual for parents to strangle their infants, drown them with attached weights, or expose them in deserted areas to wild beasts and carnivorous birds.[13]

Some of the opening narratives of the New Testament record the wanton and senseless destruction of infant life. The callousness of the age is reflected in the actions of King Herod. It was an insensitive society which permitted the slaughter of young children In Matthew 2:16-18 we read:

> Then Herod, when he saw that he had been tricked by the wise men, was in a furious rage, and he sent and killed all the male children in Bethlehem and in all the region who were two years old or under. . . A voice was heard in Ramah, wailing and loud lamentation, Rachel weeping for her children; she refused to be consoled, because they were no more.

It is against this backdrop that we hear the words of Jesus: "Let the children come to me, and do not hinder them; for to such belongs the kingdom of heaven" (Matthew 19:13-14). Christ cared even for these little ones, these newborn babies (*brephē*). The New Testament teaches the importance of the unborn infant too when Mary is described as having in her womb what was from the Holy Spirit (Matthew 1:18). Mary is greeted by her cousin Elizabeth during her pregnancy with the words, "blessed is the fruit of thy womb" (Luke 1:42). The infant of Elizabeth leaps within her when Mary is greeted (Luke 1:40). Furthermore, it is noteworthy that Joseph's first reaction to Mary's "miraculous" pregnancy is to put her away, not to have her procure an abortion.

Although St. Paul does not directly address the abortion

issue, he does remind the Galatian Christians that the law is fulfilled in one word, love: "Love your neighbor as yourself." St. Paul describes the Christian way of life as something opposed to the way of the flesh. The works of the flesh include lechery, idolatry, and *pharmakeia* (Galatians 5:20). The word *pharmakeia* refers to the use of drugs with occult associations for a variety of purposes, among them effecting an abortion.[14] Thus, the term surely includes the use of abortifacient drugs. In Revelation 9:21 and 21:8 those who practice *pharmakeia* are classified with murderers and fornicators. Revelation 21:8 says that murderers, fornicators, and *pharmakoi* shall be thrown into "the lake that burns with fire and sulphur, which is the second death." These *pharmakoi* like "fornicators, murderers, idolaters, and every one who loves and practices falsehood," cannot hope to enter the heavenly city (Revelation 22:15).

Like the New Testament writers, the early church also denounced abortion and its companion practice, infanticide. The *Didache* laid down these demands: "thou shalt do no murder, commit no adultery . . .thou shalt not procure an abortion, nor commit infanticide."[15] Those who are "killers of the child, who abort the mold (*plasma*) of God" are following the "Way of Death." The *Epistle of Barnabas* stated, "thou shalt not procure an abortion, thou shalt not commit infanticide."[16] Further, *Barnabas* 19:5 forbade anyone to slay a child by abortion or kill what is generated. Tertullian wrote of abortion: "to us it is *parricidium*," the worst murder, the murder of a blood-relative. Athenagoras held that the embryo was already a human being and an object of divine love and providence. This principle contradicted the view expressed in Roman law that the embryo was still a part of the body of the mother.[17] Thus, while contemporary Roman law saw life as dispensable, the early Christians saw it, including the life of the embryo, as a divine creation and hence inviolable.

The early fathers, therefore, severely censured those who professed to be Christians and yet obtained abortions. Jerome wrote in his Epistle 22, "To Eustochium," of his abhorrence of abortion in the Christian community:

> Some (Christian women) go so far as to take potions, that they may insure barrenness, and thus murder human beings almost before their conception. Some when they find themselves with child through their sin, use drugs to procure abortion, and when (as often happens) they die with their offspring, they enter the lower world laden with guilt not only of adultery against Christ but also of suicide and child murder.[18]

St. Augustine, in his *Marriage and Concupiscence,* spoke of the

married Christians who avoided children as follows:

> Sometimes this lustful cruelty or cruel list comes to this that they even procure poisons of sterility, and if these do not work, they extinguish and destroy the fetus in some way in the womb, preferring that their offspring die before it was born. Assuredly if both husband and wife are like this, they are not married, and if they were like this from the beginning, they come together not joined in matrimony but seduction. If both are not like this, I dare to say that either the wife is in a fashion the harlot of her husband, or he is an adulterer with his own wife.[19]

In the second century Athenagoras and Clement of Alexandria attacked abortion with zeal. Two aprocryphal works, the *Apocalypse of Peter* and the *Apocalypse of Paul* testify to popular abhorrence of the abortionist in the early Christian church. In the third century abortion was vigorously condemned by Tertullian and Cyprian. The fourth century compilation, the "Apostolic Constitutions," denounced the killing of a fetus.[20] John Noonan summarized the early Christian view of abortion when he wrote:

> Although therapeutic and social reasons for abortion were known from the best of doctors and philosophers, these reasons were never mentioned as justification. All the writers agreed that abortion was a violation of the love owed to one's neighbor. Some saw it as a special failure of maternal love. Many saw it also as failure to have reverence for the work of God the creator. The culture had accepted abortion. The Christians condemned it. Ancient authorities and contemporary moralists had approved, hesitated, made exceptions, but the Christian rule was certain.[21]

This Christian rule remained certain for nineteen centuries. Recently, however, this unanimity in Christendom has vanished. There is disagreement on the allowability of abortion even among the Lutherans of the United States. The Lutheran Church-Missouri Synod, like the early church, condemns abortion. The Synod has stated her position clearly:

> 1. Life is a gift from God. 2. Human beings are created for eternal life. 3. Human life is created for fulfillment. 4. Life and death belong to the province of God. 5. Permissive legislative (Roe vs. Wade) never cancels a Christian's responsibility to obey the will of God revealed in the Scriptures.[22]

The decision of the Supreme Court of the United States has not cancelled the spiritual responsibility of the Missouri-Synod Lutheran to defend the life and health of the embryo.

While Missouri-Synod Lutherans strongly oppose abortion, however, the American Lutheran Church and the Lutheran Church in America are decidedly more tolerant of abortion on demand. The American Lutheran Church, for its part, has stated in a document entitled "Christian Counseling on Abortion" that it rejects induced abortion as a ready solution for problem pregnancies, and that induced abortion deliberately ends a developing human life.[23] Yet the ALC also asserts that the developing life may need to be terminated in order to defend the health and wholeness of the person already present and already participating in the relationships and responsibilities of life.[24] The same publication states that other factors to be considered when contemplating an abortion are the physical and emotional health of the prospective parents and of other children in the family; the economic factors at stake; the religious beliefs; and alternatives to abortion.

Still another approach is that of the Lutheran Church in America which has stated that people have a right not to have children without being accused of selfishness or a betrayal of the divine plan; and that every child has a right to be a wanted child.[25] The LCA claims to deal with abortion on the basis of an "evangelical ethic":

> In the consideration of induced abortion the key issue is the status of the unborn fetus. Since the fetus is the organic beginning of human life, the termination of its development is always a serious matter. Nevertheless, a qualitative distinction must be made between its claims and the rights of a responsible person made in God's image who is in living relationships with God and other human beings.[26]

The LCA feels that a woman or couple may decide responsibly to seek an abortion, but those involved should give earnest consideration to the life and total health of the mother, her responsibilities to others in her family, the stage of development of the fetus, the economic and psychological stability of the home, the law of the land, and the consequences for society as a whole. When the views of the American Lutheran Church and the Lutheran Church in America on abortion are examined, one can see that they are closer to other Protestant denominations than they are to their fellow-Lutherans in the Missouri Synod.

FOOTNOTES

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13. Colson, *op. cit.*, p. 547.
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15. Kirsopp Lake, ed., *The Apostolic Fathers,* 1 (Cambridge, Mass.: Harvard University Press, 1965), p. 313.
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17. Herman Sasse, "Abortion," *The Christian News,* August 30, 1976, p. 5.
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19. Noonan, *The Morality of Abortion,* p. 16.
20. Noonan, *Contraception,* p. 88.
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24. *Ibid.*, p. 1.
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The Doctrine of the Word in Orthodox Lutheranism

C. George Fry

Helen Keller, blind and deaf from birth, was once asked which of these two handicaps she felt to be worse. She immediately answered:

> Deafness is a much worse misfortune, for it means the loss of the most vital stimulus—the sound of the voice which brings language, sets thoughts astir, and keeps us in the intellectual company of man.[1]

Such isolation, continued Miss Keller, is a kind of spiritual death.

Institutions as well as individuals can suffer from deafness. Even the Church is not immune from this illness. But in the case of the Church the disease is fatal - for it means the inability to hear the Word of God. Throughout the Sacred Scriptures this sort of deafness is described as the terminal sickness of the Church. To his servant, the psalmist, the Lord promised, "Open your mouth wide, and I will fill it," and then from the poets lips came this divine lamentation:

> But my people did not listen to my voice:
> Israel would have none of me.
> So I gave them over to their stubborn hearts,
> to follow their own counsels.
> O that my people would listen to me . . .
>
> (Psalm 81:10-13).

Or again, in another century, God warned through his messenger, the prophet Isaiah, of those

> sons who will not hear the instruction of the Lord:
> who say to the seers, "See not";
> and to the prophets, "Prophesy not to us what is right;
> speak to us smooth things, prophesy illusions . . ."
>
> (Isaiah 30:9,10).

Still later, Jesus, in a remarkable conversation with the religious leaders of his generation, cited listening as a sure sign of a faithful Church: "He who is of God hears the words of God; the reason why you do not hear them is that you are not of God" (John 8:47).

If listening is a mark of a living Church and deafness is a sign of death, then we have every reason to think we are living

in an age of apostasy. More and more observers are commenting on the indifference of the contemporary Church to the Scriptures, the Voice of God. One author has spoken of the Bible as "the unknown book within the Church."[2] In another volume the same scholar, a Neo-Orthodox Presbyterian, lamented "the disappearance of biblical preaching" within Protestantism.[3] On still a third occasion Dr. James Smart has puzzled over "the strange silence of the Scriptures within the Church." His concerns are shared by many others who fear that the famine foretold by Amos has now come to pass:

"Behold, the days are coming," says the Lord God,
"when I will send a famine on the land;
not a famine of bread, nor a thirst for water,
but of hearing the words of the Lord"
(Amos 8:11).

The current deafness is worse than that of preceeding generations, including those of ancient Israel and medieval Europe. At least the Hebrews and the Romans could plead poverty—and point to the scarcity of the Scriptures. Their perversity was the child of ignornance, not indifference. Furthermore, these forefathers responded in faith to the Word of God when it was finally heard—either in the times of Josiah or the days of Martin Luther.[4] Modernists are denied this excuse, for contemporary Liberalism is the child of prosperity. No longer are th eScriptures copied by hand on scrolls, or written in an alien language, or hidden in a Temple compound, or chained to pillars in monastic libraries. Today Bibles abound!

Year after year the Bible continues to be the number one best-seller on the book stands. One example of the continuing demand for Bibles was provided by F. C. Aldridge, President of Gideons International. He noted that in 1970 the Gideons "distributed a record of 7.8 million Bibles throughout the world, an increase of 8.2 percent over the previous year. . . ."[5] That same year the American Bible Society sent 132 million Scriptures in 450 languages to 151 countries. It was reported that the Bible had been translated into more than one thousand tongues. A virtual modern Pentecost has transpired as in the last few centuries the Word of God has appeared in Tamil, Urdu, Manchu, Swahili, Arabic, and Bantu as well as the original Hebrew, Aramaic, and Greek. Furthermore, the Bible is published in an almost bewildering variety of formats. A recent "Grin and Bear It" cartoon showed a clergyman in a bookstore looking for a new Bible. The clerk asked, "Would you

like the Bible in hard cover, paperback, illustrated, stereo, or tape?"[6] The difficulty is certainly not one of the availability of Scripture!

The problem is not economical, it is theological. It is one that systematicians, not publishers, must solve, for the issue is one of the interpretation not the distribution of the Bible. Professor James Smart summed it up succinctly when he wrote that we are "at a loss to understand how the words of this Book could become the very Word of God to these people of the twentieth century."[7] That is a question for a dogmatics text, for it involves the formulation and articulation of a doctrine of the Word of God. Until the theologians have done their homework, we will continue to live with the tragic paradox of the contemporary Church—famine amidst a feast! Until there is a recognition that these Scriptures are, as Jesus said, "the word that proceeds from the mouth of God," which alone is proper food for the soul, the Church will continue to starve to death (Matthew 4:4).

ORTHODOXY

A solution to this problem is suggested if we contrast the indecision of the modern Church with the radiant certainty of the Christian community in the seventeenth century. The Age of Orthodoxy was a time of spiritual prosperity, not poverty, because then there was

> . . . no equivocation, reservation, hesitation, but zealous commitment to the truth. The theologians . . . believed in something, in the *solus Christus* and the *sola Scriptura,* and there they took their stand. In such a theological posture there is power and life.[8]

This insight, once understood, is extremely helpful and immediately points the serious student of the Scriptures in the proper direction. There is, indeed, much in the Age of Orthodoxy to commend it to the attention of all twentieth century Lutherans. The giants of that era were the very first systematicians of the evangelical faith. Philip Melanchthon's *Loci* forever has the honor of being the initial volume of all subsequent Protestant dogmatics. Furthermore, these men were the theologians who were closest to Martin Luther in time and in spirit. No one can ever surpass them in that respect. For this reason they produced the normative statements of Lutheranism, now enshrined in the *Book of Concord.* It can be said of the writings of such men as Melanchthon, Martin Chemnitz, David Chytraeus, and Jacob Andreae what can be said of no other

generation of Lutheran theologians—their writings are now officially recognized and received by all the churches. Subscription to their teaching is now required by all who aspire to be pastors or teachers (or even members) of a Lutheran Church. Thus in a unique and irrevocable sense, Orthodoxy is the source of all later Lutheran theology. Everything that has followed has been either an appreciation and an elaboration of the doctrines of the Fathers, or else it has been a repudiation or distortion of their proclamation. In either case, all later generations of Lutherans stand on the shoulders of the Fathers (though it seems as if some prefer to walk in their faces). Furthermore, the Fathers established the method by which Lutheran theology is performed, for it must be biblically responsible, intellectually coherent, emotionally satisfying, and socially significant.

Preeminently, however, the writings of the Orthodox theologians exhibit all "the characteristics of true religion" identified by perceptive Christian observers through the centuries.[9] Three of these traits merit special attention—continuity, resiliency, and apostolicity.

Continuity means catholicity in time, Orthodoxy refers not merely to one generation, but to an ongoing tradition within Lutheran Christendom. For almost five centuries, from Martin Luther to C. F. W. Walther, Orthodoxy has been the main stream of Lutheran theology. All other varieties of Lutheranism have been derivatory from this one source. To the extent that they are contradictory to Orthodoxy, they are either anti-Lutheran, sub-Lutheran, pre-Lutheran, or post-Lutheran.

Resiliency means the durability of truth. Orthodoxy has survival and revival value! In the words that C. F. W. Walther boldly put on the masthead of *Der Lutheraner,*

Gottes Wort und Luther's Lehr
Vergehet nun und nimmer mehr,

we can say that fidelity to Scripture and Confession is the way to genuine relevancy at all times. That combination, the Canon and the Confessions, has been invincible. Catholicism could not absorb Orthodoxy in the sixteenth century; Calvinism could not refute it in the seventeenth; Rationalism and Pietism could not distort it in the eighteenth; Romasticism and Unionsim could not eliminate it in the nineteenth; and Secularism can not destroy it in the twentieth century. Orthodoxy has more durability than any other system of Lutheran theology. Though persecuted by Spanish emperors, Prussian kings, and myriads of others, it thrives today as never before, in all probability the majority faith of the Lutheran laity in the United States. Of all the varieties of Lutheran theology, it is the one with a future—because it has a past and a present!

Apostolicity is the explanation of this phenomenon. Orthodoxy survives and thrives because it is the "faith which was once delivered unto the saints" (Jude 3). On January 5, 1761, John Wesley wrote in his *Journal:* "We aver that Methodism is the one old religion; as old as the Reformation, as old as Christianity, as old as Moses, as old as Adam." To the extent Methodism was borrowed from Lutheranism, his boast is true. When asked, "Where was the Lutheran Church before Luther?" an Orthodox believer answers, "in the apostles, prophets, saints, and evangelists." Matthias Flacius even found

> . . . 700 witnesses through every century of the Christian era, even during the height of papal power, who had not ('bowed the knee to Baal') and could be called forerunners of Protestantism.[10]

Orthodoxy dates its *rebirth* from the Reformation, its *birth* from Pentecost.

Because of the pre-eminence of Orthodoxy as a system of Christian thought, from the primitive to the contemporary Church, it is mandatory that we understand its declarations and affirmations concerning the Word of God.

IDENTITY

The initial problem is that of the identity of the Word of God in recent theology. In the Sacred Scriptures there are two primary meanings for the expression, Word of God.

1. It refers on occasion to the Christ. There are two clear occurrences of the word in this sense in the writings of St. John the Apostle. The initial instance is in the prologue of his Gospel, where he speaks of Jesus, saying, "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1). The other occasion is in the first sentence of his first letter, where he talks of the same Incarnate Christ, "the word of life," or "that which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and touched with our hands" (1 John 1:1). The purpose of St. John in this passage is to show that in Christianity, the two types of religion—the verbal (the Word, the prophet) and the visual (the Image, the priesthood) have become one in the Person of the Incarnate Word.[11]

This purpose has been misunderstood as recent writers have departed from ancient usage and attempted to restrict the term "Word of God" only to Jesus. This has caused considerable confusion in the modern Church concerning the identity of the Word. Representative was Dr. Taito Almar Kantonen, long-time Professor at Hamma Divinity School, Springfield, Ohio, who attempted to restrict the phrase "Word of God" to the Incarnate Christ.[12]

2. It refers to the Canon. The most frequent use of the term, "Word of God," is in reference to the Canon. In fact, the most common name the Bible gives itself is "the Word of God." One authority has maintained that the Old Testament writers use this phrase, or its equivalent, over two thousand times.[13]

St. Paul, the greatest theologian of the first generation of New Testament Christians, believed the Bible to be the Word of God. Writing to Titus, he described a pastor as one who "must hold firm to the sure word as taught, so that he may be able to give instruction in sound doctrine and also to confute those who contradict it" (Titus 1:9). Furthermore, what he admonished others to do he exemplified in his own conduct, for Paul confessed, "we refuse to practice cunning or to tamper with God's word" (2 Cor. 4:2). By clearly accepting the Scriptures as the Word of God Paul stood in the grand tradition stretching back to Moses, the prophets, and the Psalmists.

In the Old Testament revelation was given to Moses when "the Lord said to Moses, 'Write these words. . . .' " (Ex. 34:27). Or again, "Moses wrote this law, and gave it to the priests, the sons of Levi" (Deut. 31:9). Later, Isaiah heard the command,

> And now go, write it before them on a tablet, and inscribe it in a book that it may be for the time to come as a witness for ever (Isaiah 3:8).

Or again,

> And as for me, this is my covenant with them, says the Lord; my spirit which is upon you, and my words which I have put in your mouth, shall not depart out of your mouth, or out of the mouth of your children, or out of the mouth of your children's children, says the Lord, from this time forth and forevermore (Isaiah 59:21).

David, the poet said, "The Spirit of the Lord spake by me, and his Word was in my tongue" (2 Sam. 23:2).

For these reasons, John R. Lavik, the noted Orthodox Lutheran theologian, could say:

> The Church is simply following the example of the prophets and of Jesus and His apostles, therefore, when it designates the Bible as the Word of God.[14]

Furthermore, it is impossible to separate Christ and the Canon as has been attempted in contemporary theology. The simple fact of the matter is this - if the Scriptures are not the Word of God, then neither is Jesus Christ. As John Theodore Mueller observed, *Sciptura Sacra est Deus incarnatus,* or "Sacred Scripture is God Incarnate."[15] It is furthermore the case that just as Christ is the Living Word and the Bible is the Written Word, so *Christus Rex et Dominus Scripturae est,*

Christ is the King and Lord of Scripture. The Scriptures serve him, point to him, and find their fulfillment in him.

St. John, to whom many modern critics turn for comfort in their effort to divorce Christ and the Canon, confessed the connection of the two when he confessed: "These are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (John 20:31). The author of the Hebrews saw the connection of Christ and the preceding revelation in this manner: "In many and various ways God spoke of old to our fathers by the prophets; but in these last days he has spoken to us by a Son. . . ." (Hebrews 1:1,2). Or again, Jesus said: "Search the Scriptures, for in them ye think ye have eternal life and they are they which testify of me" (John 5:39). Or still again: "And Jesus said unto them, these are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses and in the prophets, and in the psalms concerning me. Then opened he their understanding, that they might understand the Scriptures. . . ." (Luke 24:44,45). For Jesus, the Bible was the Word of God, and he was its fulfillment!

SUFFICIENCY

The School of Orthodox Lutheran Theology has discussed the attributes of Sacred Scripture. Usually four are mentioned—sufficiency, efficacy, perspicuity, and authority. These are the traits of the Bible as the Word of God.[16]

Orthodox Lutherans, past and present, have always held fast to the doctrine of the divine perfection or sufficiency of Sacred Scripture (*perfectio Scripturae Sacrae*). The word "perfection" is from the Latin *perficere* ("to complete") and means "without defect," or "flawless," or "accurate," or "excellent in all respects." The word "sufficient" is from the Latin *sufficere* meaning "as much as is needed," or "enough," or "able to meet all requirements" or "competent."

When used theologically the expression *perfectio Scripturae Sacrae* means that the Bible "teaches everything that is necessary for salvation."[17] This means, in the words of Edward C. Fendt, for many years the Dean of the Evangelical Lutheran Theological Seminary, Columbus, that "God in the Scriptures reveals everything he considers necessary for man to know and do in order that man can be saved."[18] Or, in a fuller description, Heinrich Schmid has written:

> From the fact that the Holy Scriptures are the Word of God, it necessarily follows that all that is contained in them is perfectly true; from the fact that they are the only Word of God given to us, it further

> follows that if we are at all to learn the way of life, it must be perfectly taught in the Holy Scriptures, and this is what is meant by their perfection or sufficiency.[19]

Under this rubric two kindred doctrines are manifestly taught:

1. *Qualitatively,* the Scared Scriptures are perfect, without error or defect in any fashion. This is asserted of the original manuscripts, not of subsequent translations.

2. *Quantitatively,* the Sacred Scriptures are adequate, providing all that is required for man's salvation. No supplementary or additional information is needed.

John Gerhard nicely linked the two aspects of this teaching together when he wrote that "the Scriptures fully and perfectly instruct us concerning all things necessary for our salvation."[20] John Andrew Quenstedt indicated his agreement with this doctrine when he said that "The Holy Scriptures contain with perfect fulness and sufficiency all things necessary to be known in order to Christian faith and life, and therefore to the attainment of eternal salvation."[21] These worthies were but paraphrasing the psalmist, who centuries earlier had written:

> The law of the Lord is sure,
> reviving the soul;
> the testimony of the Lord is sure,
> making wise the simple (Ps. 19:7).

EFFICACY

The Lutheran Fathers and their faithful heirs also affirm a second attribute of the Word of God - the divine efficacy (*divina efficacia*) of the Sacred Scriptures. The word "efficacy" is from the Latin root, *efficacia,* and means "the power to produce effects; the production of the effects intended" or simply "effectiveness." When used theologically the term implies, as John Theodore Mueller wrote, that the Scriptures possess

> . . . the creative power to work in man, who by nature is spiritually dead, both saving faith and true sanctification The Word of God does not merely teach man the way of salvation and show him the means by which he may attain it; but by its truly divine power (*vis vere divina*) it actually converts, regenerates, and renews him. This unique efficacy is possessed by no other book in the world . . . for the divine efficacy of Scripture is nothing else than God's power in the Word.[22]

Edward C. Fendt echoed this definition of the term in his sentence definition of efficacy as refering to "the Word of God as accomplishing the purpose for which God intended it, i.e., the salvation of men."[23]

Certainly these two Lutheran dogmaticians of the twentieth

century rightly understood the classic teaching of Orthodoxy on this subject. David Hollaz spoke of efficacy as being a sure sign of the divine origin of Scripture, for its divinity

> . . . is proved . . . especially by the internal testimony of the Holy Spirit illuminating the minds of men, through the Scriptures attentively read or heard from the mouth of a teacher.[24]

Abraham Calovius wrote that

> . . . the Holy Scriptures are living and efficacious, and a means of illumination, conversion, and salvation, prepared and vivified by Divine power.[25]

This is obvious, felt the Fathers, unless some artificial barrier is erected. Andrew Quenstedt taught that

> The innate power and tendency of God's Word is always to convince men of its truth, unless its operation is hindered and prevented by voluntary self-assertion and contumacy super-added to a natural repugnance.[26]

Quenstedt later explains this power as follows:

> The Word works not only by moral suasion, by proposing a lovely object to us, but also by a true, real, divine, and ineffable influence of its gracious power, so that it effectually and truly converts, illuminates, etc., the Holy Spirit operating in, with, and through it; for in this consists the difference between the divine and human word.[27]

Here, as elsewhere, the Orthodox Lutheran Fathers were following in the footsteps of the biblical writers themselves. Isaiah the prophet was the instrument through which God said:

> So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it (Isaiah 55:11).

Paul, so often called the Isaiah of the New Testament, often referred to the efficacy of the Word. To the Corinthians he wrote, "My speech and my preaching was . . . in demonstration of the Spirit and of power" (1 Cor. 2:4). Or again, to the Romans Paul said of the the Gospel, "It is the power of God unto salvation" (Romans 1:16) and "so then faith cometh by hearing, and hearing by the Word of God" (Rom. 10:17). And to the Thessalonians the apostle wrote, "For our gospel came not unto you in word only, but also in power and in the Holy Ghost" (1 Thess. 1:5).

It is evident, therefore, that the Fathers were but following the canonical writers and the Blessed Martin Luther when they affirmed the efficacy of Scripture. Dr. Luther had said:

> Such is the efficacy of the Word, whenever it is seriously contemplated, heard, and used, that it is

> bound never to be without fruit, but always awakens new understanding, pleasure, and devoutness and produces a pure heart and pure thoughts. For these words are not inoperative or dead, but creative, living words.[28]

PERSPICUITY

A central teaching of the Lutheran theologians concerning the Word was the doctrine of the perspicuity of Sacred Scripture (*perspicuitas, claritas Scripturae Sacrae*). The word "perspicuity" is from the Latin, *perspicere,* meaning "to see through" or "clearly expressed or presented," or "lucid." Theologically, perspicuity means that on all matters necessary to salvation the Scriptures express themselves with perfect clarity. John Theodore Mueller, wrote that by the perspicuity of Scripture "we mean that it sets forth all doctrines of salvation in words so simple and plain that they can be understood by all persons of average intelligence."[29]

In the centuries since the Reformation there has been a remarkable consensus among Orthodox Lutheran theologians on this doctrine. Martin Luther himself was the pathfinder when he firmly and enthusiastically testified to his faith in the perspicuity of Scripture. He said:

> The things of God are obscure; the things of Scripture are perspicuous. The doctrines in themselves are obscure; but in so far as they are presented in Scripture they are manifest, if we are willing to be content with that knowledge which God communicates in the Scriptures to the Church.[30]

In another place Luther wrote, "there is nothing left obscure and ambiguous, but all things brought to light by the Word are perfectly clear."[31] Still again, commenting on the thirty-seventh Psalm, Luther wrote:

> But if any one of them (the papists) should trouble you and say: "You must have the interpretation of the Fathers, since Scripture is obscure," then you must reply: "It is not true. There is no clearer book upon earth than is Holy Writ, which in comparison with all other books is like the sun in its relation to all other lights." They say such things only because they want to lead us away from Scripture and elevate themselves to the position of masters over us in order that we might believe their dream sermons. . . .[32]

What Luther re-established in the Church, the next generation faithfully confessed. Abraham Calovius, "the most voluminous of our theologians," whose life spanned most of the seventeenth century, attested the perspicuity of Scripture when he wrote:

> Because in those things which are necessary to be known in order to obtain salvation, the Scriptures are abundantly and admirably explicit, both by the intention of God their Author, and by the natural signification of the words, so that they need no external and adventitious light.[33]

John William Baier, whose ministry was spent as a professor at Halle, and of whom C. F. W. Walter said he had "in addition to Lutheran fidelity in doctrine, the expression of a living heart faith, and of a mild, pious sensibility," wrote:

> Perspicuity, or that those things which are necessary to be believed and done by man in seeking to be saved, are taught in Scripture in words and phrases so clear and conformed to the usage of speech, that any man acquainted with the language, possessed of a common judgment, and paying due attention to the words, may learn the true sense of the words, so far as those things are concerned which must be known, and may embrace these fundamental doctrines by the simple grasp of his mind; according as the mind of man is led, by the Scriptures themselves and their supernatural light, or the divine energy conjoined with them, to yield the assent of faith to the word understood and the things signified.[34]

In this teaching the Fathers were merely repeating the message of the Scriptures. From the Pentateuch to the Apocalypse, the biblical authors speak of the clarity of God's Word. They frequently, though not always, compare it to a light. Moses, the historian, lawgiver, liberator, and statesman received these very words of God:

> For this commandment which I command you this day is not too hard for you, neither is it far off. It is not in heaven, that you should say, "who will go up for us to heaven, and bring it to us, that we may hear it and do it?" (Deut. 30:11,12).

God makes it plain from the beginning, then, that His books possess perfect clarity in all matters necessary for salvation.

That teaching was continued through the entire canon. David, the poet, while using a different manner of writing than the prose style of Moses, and while composing hymnody not history, nevertheless confessed his belief in the comprehensibility of the divine message, saying,

> The precepts of the Lord are right,
> rejoicing the heart;
> the commandment of the Lord
> is pure, enlightening the eyes (Psalm 19:8).

This idea of the Book being comparable to light is expressed

later in the Psalter where it states, "Thy word is a lamp unto my feet, and a light to my path" (Psalm 119:105). Obviously this statement is teaching the doctrine of perspicuity, or clarity, for the very word "clarity" in English is ultimately derived from the Latin word meaning "shining."

Still later, the biblical philosopher, using a style different from both history and poetry, that of proverbial literature, affirmed the same trust in the ability of God's Word to be understood. Again the image of light is employed when the author wrote, "For the command is a lamp and the teaching a light" (Prov. 6:23).

Lest critics contend that this conception is something limited to the Hebrew heritage, the same doctrine is carefully discussed by St. Peter. In his second letter to the early Christians the "prince of apostles" reminded them that "we have the prophetic word made more sure. You will do well to pay attention to this as to a lamp shining in a dark place" (2 Peter 1:19).

The Lutheran Confessions and the Orthodox theologians were being faithful to the teachings of Scripture itself when they affirmed wholeheartedly the doctrine of the perspicuity of Scripture.

AUTHORITY

The Confessions and the Fathers teach a final attribute of Sacred Scripture—its authority. This teaching is central to the doctrine of the Word in Lutheran Orthodoxy. What is meant by "authority"? Perhaps an ordinary dictionary definition would be helpful. A recent standard reference work offers two possible definitions: (1) "the right and power to command, enforce laws, exact obedience, determine, influence, or judge," and (2) "an expert in a given field."[35] This secular usage corresponds to the way in which the term is used theologically. John William Baier, professor at Halle and general superintendent of Weimar, said "the authority of the Holy Scriptures is the manifest dignity that inclines the human understanding to assent to their instructions and the will to yield obedience to their commands."[36] John Theodore Mueller characterized the divine authority of the Scriptures as

> . . . the peculiar quality of the whole Bible according to which as the true Word of God it demands faith and obedience of all men and is and remains the only source and norm of faith and life.[37]

This means that the authority of the Word is two-fold, causative and normative (or canonical). In the words of Professor Fendt, causative authority means that the Bible "communicates to man the Word of God and convinces him of its truth." The stress here is on the Word's *source* within God.

Normative or canonical authority means that Scripture "is a rule whereby all information and experiences pertaining to Christian faith and life must be judged."[38] Here the concern is the role of the Word as the *standard* within the Church.

The two aspects together constitute the Orthodox doctrine of biblical authority; as August Dorner said, "Lutheran Orthodoxy recognized the Canon as something given, and appealed to scripture as the sole *norma et judex* in all matter of faith. . . ."[39] Dean Fendt explained the *causative* authority of the Word in this manner:

> . . . the causative authority of Holy Scripture teaches man to know who it is that is speaking to them there: God. It requires of men to listen and obey, since it is no less an authority than God himself who is addressing them there.[40]

The teaching is clear: the worth of a word often depends on who has spoken it. The truth of a testimony is its origin. This implication is seen in the very derivation of the English term, "authority," coming ultimately from the Latin word *auctor,* meaning "author." The Ultimate Author of Sacred Scripture is God Himself.

This was the teaching of Jesus. The Master said, "For I speak not of myself; but the Father that sent me, he hath given me a command, what I should say, and what I should speak not of myself; but the Father that sent me, he hath him [the Father], these speak I unto the world" (John 8:26). Or still again, "I do nothing of myself, but as the Father taught me, I speak these things" (John 8:28). Referring to the later composition of the New Testament, Jesus promised his disciples, "Howbeit, when he, the Spirit of truth, is come, he shall guide you into all the truth" (John 15:13).

St. Paul likewise taught the divine origin of the Scripture. To Timothy he wrote: "Every Scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction in righteousness" (2 Timothy 3:16). And in an earlier letter, to the Thessalonians he wrote: "And for this cause we also thank God without ceasing, that, when ye received from us the word of the message, even the Word of God, ye accepted it not as the word of man, but, as it is in truth, the word of God" (1 Thess. 2:13). Of his word, as well as that of his fellow apostles, Paul wrote, "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth" (1 Cor. 2:13). Writing to the Romans, Paul specifically refers to the Old Testament as "the words of God" (Romans 3:2). Peter shared Paul's position. He wrote: "No prophecy of Scripture is of private interpretation. For no

prophecy ever came by the will of man; but men spake from God, being moved by the Holy Ghost" (1 Peter 1:20,21).

This is the reason why the Lutheran Fathers did not err, when, in the words of John Andrew Quenstedt, they affirmed that "God therefore alone, if we wish to speak accurately, is to be called the Author of the Sacred Scriptures."[41] Furthermore, in the words of John Gerhard, they could not understand how any one could question such a clear-cut teaching of Scripture:

> Those who are within the Church do not inquire about the authority of Scripture, for this is their starting-point. How can they be true disciples of Christ if they pretend to call in question the doctrine of Christ? How can they be true members of the Church if they are in doubt concerning the foundation of the Church? How can they wish to prove that to themselves which they always employ to prove other things? How can they doubt concerning that whose efficacy they have experienced in their own hearts? The Holy Spirit testifies in their hearts that the Spirit is true, i.e., that the doctrine derived from the Holy Spirit is absolute truth.[42]

For this reason, the Lutheran Fathers taught the total *veracity* or truthfulness of the Sacred Scriptures. This is an obvious logical corlollary of the causative authority of the Bible and is furthermore plainly revealed in Scripture. The Psalmist affirmed, "The word of Jehovah is right; and all his work is done in faithfulness" (Psalm 33:4). And again the inspired poet wrote, "The sum of thy Word is truth, and every one of thy righteous ordinances endures forever" (Psalm 119:160). Earlier in the Old Testament we read: "God is not a man that he should lie" (Numbers 23:19). Jesus said, "Thy word is truth" (John 17:17). St. John wrote, "We know that his testimony is true" (John 21:24). St. Peter testified: "For we did not follow cleverly devised myths when we made known to you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty" (2 Peter 1:16). The Fathers, therefore, merely followed in the footsteps of the apostles and evangelists when they said they accepted "the Word of God as the eternal truth" because "God's Word is not false nor does it lie."[43] Dr. Luther, in his usual manner, put it bluntly but plainly: ". . . we know that God does not lie. My neighbor and I—in short, all men—may err and deceive, but God's Word cannot err."[44] Because they were persuaded of the truth of God's Word, the Fathers also held to its consistency (it is without contradiction), its unanimity and unity, and its inerrancy.[45]

Together with the apostolic church, the Church of the Lutheran Reformation held to the *normative or canonical* authority of the Holy Scriptures. This means, in the words of

Dr. Fendt, "Christians have thus a standard of authority whereby all controversy in the Church must be settled and whereby all error from without must be averted and rejected."[46] Or, as Henry Eyster Jacobs, celebrated historian and theologian of the old General Council wrote, "the Scriptures are regarded as the absolute norm of revealed truth rather than as a magazine or receptacle in which the truth is stored."[47]

Certainly this was the authoritative principle in biblical religion. In Isaiah we read: "To the law and to the testimony! If they speak not according to this Word, surely there is no morning for them" (Isaiah 8:30). St. Peter wrote, "If any man speak, let him speak as the oracles of God" (1 Peter 4:11). Or, once more, St. James said, "Be not many of you teachers, my brethren, knowing that we shall receive heavier judgment" (James 3:1), because of the sober responsibility to be a correct interpreter of the Word. Jesus summed it up, "If a man love me, he will keep my words" (John 14:23). And, conversely, to his enemies he said (and still says), "Ye do err, not knowing the Scriptures, nor the power of God" (Matthew 22:29).

Our Fathers, therefore, did not err when they said in the *Formula of Concord,* as they had affirmed repeatedly before, the precious truth

> . . . that the Word of God is and should remain the sole rule and norm of all doctrine, and that no human being's writings dare be put on a par with it, but that everything must be subjected to it.[48]

What was confessed in 1580, on the occasion of the publication of the *Book of Concord,* should be confessed just as loudly in the "Church of the Open Bible" as we approach the four hundredth anniversary of that event in 1980. If we continue in our forefather's doctrine of the Word (which is that of Scripture itself), we can anticipate God's blessings on our fellowship in the future. If we forsake it, then the only alternative will be infidelity, adversity, and the judgment of God. What better birthday celebration could we plan for 1980 than true unity in the Orthodox doctrine of God's Word which is asserted by the Confessions?

FOOTNOTES

1. News item, The Columbus (Ohio) *Dispatch,* August 21, 1971, p. 12.
2. James D. Smart, *The Teaching Ministry of the Church* (Philadelphia: The Westminster Press, 1954), p. 132. For some documentation of how frightening this ignorance of Scripture within the Church has become, see J. M. Hopkins, "College Students Flunk Bible Quiz," *The Christian Century* LXXXV (April 24, 1968), p. 564.
3. James D. Smart, *The Rebirth of Ministry* (Philadelphia: The Westminster Press, 1960), p. 69. For more recent documentation, see D. Callahan, "Post-biblical Christianity," *Commonweal* LXXXV (January 6, 1967), pp. 359 ff. and (February 24, 1967), pp. 606-607. And again, P. R.

Gastonguay, "Let's Update the Bible and Sermon," *Catholic World* CCXIII (August, 1971), pp. 232-235.

4. The inspired author reports the results rather eloquently. The account tells how "Hilkiah the priest found the book of the law of the Lord given through Moses" (2 Chron. 34:14) and continues with the story of the repentance of King Josiah, primarily for his sins of ignorance, and the promise of the Lord that "because your heart was penitent and you humbled yourself before me, and have rent your clothes and wept before me, I also have heard you, says the Lord" (2 Chron. 34:27). This is obviously an entirely different situation from one in which the Word abounds and is either ignored or, worse still, falsely intepreted. This is what St. Peter had in mind when he warned that "there will be false teachers among you, who will secretly bring in destructive heresies, even denying the Master who bought them. . . ." (2 Peter 2:1).
5. News item, *The Lutheran Standard* XI (August 17, 1971), p. 20. The upsurge in Bible sales caught even the attention of business journals; see J. Thackeray, "Boom in Bibles, *Dun's Review* LXXXVIII (July 1966), pp. 39-40.
6. "Grin and Bear It," The Columbus (Ohio) *Dispatch,* August 22, 1971, p. 72.
7. Smart, *The Rebirth of Ministry,* p. 73. This has been the crucial question in the theology since the birth of the so-called "historical-critical method" in the early nineteenth century. A sampling of current thought on this subject is as follows: Among Anglicans, see Alec R. Vidler, *Soundings: Essays Concerning Christian Understanding* (Cambridge; Cambridge University Press, 1962). As to Roman Catholics, see J. T. Burtchaell, *Catholic Theories of Biblical Inspiration Since 1810: A Review and Critique* Cambridge: Cambridge University Press, 1969); and "The Bible: Dogma, Myth, or Mystery?" *America* CXIX (December 7, 1968), p. 600; For evangelical thinking, see Klaus Runia, "Modern Debate Around the Bible," *Christianity Today* XII (July 5, 1968), pp. 12-15; (July 19, 1968), pp. 11-13; (August 16, 1968), pp. 8-12; the same author, "What Do Evangelicals Believe About the Bible?" *Christianity Today* XV (December 4, 1970), pp. 3-6; (December 18, 1970), pp. 8-10; W. C. Robinson, "The Inspiration of Holy Scripture," *Christianity Today* XIII (October 11, 1968), pp. 6-9; J. L. Kelso, "The Inspiration of Scripture," *Christianity Today* XIV (June 5, 1970), pp. 6-9; L. Nelson Bell, "The Unique Book," *Christianity Today* XIII (October 25, 1968), pp. 31-32; W. S. Reid, "Christian Faith and Biblical Criticism, "*Christianity Today* XVI (May 26, 1972), pp. 11-13; Carl F. H. Henry, "Evangelicals and the Bible," *Christianity Today* XVI (March 3, 1972), pp. 35-56. And for a Neo-Orthodox opinion on the subject, see C. L. Manschreck, "My Conscience is Bound by the Word of God: Thoughts on Luther," *Vital Speeches* XXXVII (June 15, 1971), pp. 540-544.
8. Robert D. Preus, *The Theology of Post-Reformation Lutheranism: A Study of Theological Prolegomena* (St. Louis: Concordia Publishing House, 1970), p. 405. Perhaps the best way to appreciate Lutheran Orthodoxy is to contrast its view on Scripture with that of other schools of thought. A classic discussion of Orthodox Lutheranism in opposition to other denominations and traditions is Karl Graul, *Distinctive Doctrines,* edited by Reinhold Seeberg and translated from the German by D. M. Martens (Columbus: Lutheran Book Concern, 1897); for the role of Scripture in the Confessions, see J. L. Neve, *Lutheran Symbolics* (Burlington, Iowa: German Literary Board, 1917); a nineteenth century gem is C. H. Schott, editor, *The Unaltered Augsburg Confession* (New York: Ludwig Company, 1850); an Orthodox Lutheran systematics from the Old South is George Andrew Voigt, *Biblical Dogmatics* (Columbia, South Carolina: Lutheran

Board of Publication, 1917); and Conrad Bergendoff, "Lutheranism," *A Handbook of Christian Theology,* edited by Marvin Halverson (New York: Meridian, 1958), pp. 220-223.

For a history of Christian attitudes toward the Scriptures, see E. von Dobschütz, "The Bible in the Church," *Encyclopedia of Religion and Ethics,* edited by James Hastings (New York: Charles Scribner's Sons, 1915), II, pp. 579-615. A study of the alleged "abuse of the Bible in the Church" is by the German theologian, A. Dorner, "Bibliolatry," *Ibid.,* II, pp. 615-618.

Representative liberal views are Harry Emerson Fosdick, *The Modern Use of the Bible* (New York: The Macmillan Company, 1924); Alfred E. Garvie, "Revelation," *A Dictionary of the Bible,* edited by James Hastings, Extra Volume (New York: Charles Scribner's Sons, 1905), pp. 321-337; another liberal Anglican View, H. L. Goudge, "Revelation," *Encyclopedia of Religion and Ethics,* X, pp. 745-749; a Methodist modernist approach is that of Georgia Harkness, *Toward Understanding the Bible* (New York: Charles Scribner's Sons, 1954); Erich Dinkler, "Myth," *A Handbook of Christian Theology,* pp. 238-243.

Neo-Orthodox views are found in Hans W. Frei, "Religion—Natural and Revealed," *A Handbook of Christian Theology,* pp. 310-321; Langdon B. Gilkey, "Neo-Orthodoxy," *Ibid.,* pp. 256-261; Bernard W. Anderson, "Bible," *Ibid.,* pp. 35-40; George A. Buttrick, "The Study of the Bible," *The Interpreter's Bible* (New York: Abingdon-Cokesbury, 1952), I, pp. 165-174; C. H. Dodd, *The Bible Today* (New York: The Macmillan Company, 1947); Marcus Dods, "Inspiration," *A Dictionary of Christ and the Gospels,* edited by James Hastings (New York: Charles Scribner's Sons, 1966), I, pp. 831-835; Herbert H. Farmer, "The Bible: Its Significance and Authority," *The Interpreter's Bible,* I, pp. 3-31; Walter H. Horton. "Revelation," *A Handbook of Christian Theology,* pp. 327-328; J. K. S. Reid, *The Authority of Scripture* (London: Methuen, 1957); Alan Richardson, *A Preface to Bible Study* (Philadelphia: Westminster Press, 1954); and Richardson and W. Schweitzer, editors, *Biblical Authority for Today* (Philadelphia: The Westminster Press, 1951).

9. John Andrew Quenstedt identified the characteristics of true religion as follows: 1) divine sublimity (divine in its origin); 2) unity; 3) truth; 4) perfection (contains perfectly and sufficiently all things necessary to faith and Christian life); 5) holiness (it teaches a knowledge of a holy God, the cultivation of a holy life; it communicates holy precepts, reveals holy mysteries); 6) necessity; 7) utility; 8) antiquity; 9) invincibility; 10) perpetuity; 11) spontaneity (is not compulsory, but seeks to be taught, and calls for unconstrained assent); 12) varied treatment (exposed to various persecutions, obscured but not extinguished, oppressed but not suppressed); 13) efficacy (illustrating the glory of God, in soothing the conscience, in converting men, in cherishing growth in piety). See Revere Franklin Weidner, *An Introduction of Dogmatic Theology* (New York: Fleming H. Revell Company, 1898), p. 47.
10. Preus, *The Theology of Post-Reformation Lutheranism,* p. 36.
11. See Gardiner Spring, *The Bible, Not of Man* (New York: American Tract Society, 1847) and Joseph Sittler, *The Doctrine of the Word* (Philadelphia: The Board of Publications of the United Lutheran Church in America, 1948).
12. Taito Almar Kantonen, *Resurgence of the Gospel* (Philadelphia: Muhlenberg Press, 1948), p. 101.
13. Jacob Sheatsley, *A Guide to the Study of the Bible* (Columbus: Lutheran Book Concern, 1918), p. 13.
14. John R. Lavik, *The Bible is the Word of God* (Minneapolis: Augsburg Publishing House, 1959), p. 14.

15. John Theodore Mueller, quoting Martin Luther, in *Christian Dogmatics* (St. Louis: Concordia Publishing House, 1955), p. 92.
16. The relationship has been explained thus: "(1) Since Holy Scripture is the Word of God to us, then it follows that we owe it acceptance and obedience (divine authority). (2) Since Holy Scripture is the only source and norm of faith and life given by God to man, then it follows that we have all thing necessary for our salvation (divine sufficiency). (3) Since Holy Scripture is God's revelation of Himself and His will for men, then it follows that men must there have a clear and understandable communication (divine perspicuity). (4) Since Holy Scripture is God's only Word of life given to man, it follows that men must here have a power to implant and sustain saving faith in them (divine efficacy)." Edward C. Fendt, *Christian Dogmatics: A Study Guide and Outline for Discussion,* 4th edition (Columbus: Evangelical Lutheran Theological Seminary, 1954), p. 39.
17. Mueller, *Christian Dogmatics,* p. 137.
18. Fendt, *Christian Dogmatics,* p. 42.
19. Heinrich Schmid, *Doctrinal Theology of the Evangelical Lutheran Church,* 3rd ed., translated from the German and Latin by Charles A. Hay and Henry E. Jacobs (Minneapolis: Augsburg Publishing House, 1961), p. 64.
20. *Ibid.*
21. *Ibid.*, p. 65
22. Mueller, *Christian Dogmatics,* p. 133.
23. Fendt, *Christian Dogmatics,* p. 47.
24. Weidner, *An Introduction to Dogmatic Theology,* p. 89.
25. Schmid, *Doctrinal Theology of the Evangelical Lutheran Church,* p. 80.
26. *Ibid.*, p. 503.
27. *Ibid.*, p. 504.
28. Mueller, *Christian Dogmatics,* p. 133.
29. *Ibid.*, p. 138. Dr. Philip J. Spener, the Pietist, wrote of the perspicuity of Scripture:

    "Question: Are the Scriptures, therefore, not too difficult for simple persons who are without education?

    Answer: No. For even in the Old Testament the divine Word was given, in order to make wise the simple (Ps. 19:7; 119:130), and that fathers might teach it diligently to their children (Deut. 6:6,7). But the New Testament is still clearer (Rom. 13:13; 1 John 2:8). Accordingly Christ did not direct His teaching to the wise and prudent of this world, but to the simple (Matt. 11:25,26). Every one who wants to understand Jesus, must put aside all worldly wisdom and became a child (Matt. 18:3; Luke 18:17). Paul, therefore, and all other Apostles did not discourse in high words but in the power of God which was hidden from the wise, but revealed to infants, in accordance with the unsearchable wisdom of God. which 'by foolish preaching' has brought to naught the wise of this world (1 Cor. 1:18-24; 2:1-5; 2 Cor. 1:12- 10:4,5). Hence the Apostles have written their epistles mostly to unlearned and simple men, who could not have understood them, from heathen arts or sciences, but who, without them, by the grace of God, could understand them to their salvation (1 Cor. 1:2; 2:6-10)." Quoted in Henry Eyster Jacobs, *A Summary of the Christian Faith* (Philadelphia: The United Lutheran Publication House, 1905), p. 585.
30. Weidner, *An Introduction to Dogmatic Theology,* p. 91.
31. *Ibid.*
32. Quoted in Mueller, *Christian Dogmatics,* pp. 139, 140.
33. Schmid, *Doctrinal Theology of the Evangelical Lutheran Church,* p. 69.
34. *Ibid.*, p. 70.
35. Peter Davies, editor, *The American Heritage Dictionary of the English Language* (New York: Dell Publishing Company, Inc., 1974), p. 48.
36. Schmid, *Doctrinal Theology of the Evangelical Lutheran Church,* p. 51.

37. Mueller, *Christian Dogmatics,* p. 120.
38. Fendt, *Christian Dogmatics,* p. 39.
39. Dorner, "Bibliolatry," p. 616.
40. Fendt, *Christian Dogmatics,* p. 39.
41. Mueller, *Christian Dogmatics,* p. 103.
42. Schmid, *Doctrinal Theology of the Evangelical Lutheran Church,* p. 55.
43. Formula of Concord, Solid Declaration, Theodore G. Tappert, translator and editor, *The Book of Concord* (Philadelphia: The Muhlenberg Press, 1959), p. 506; Epitome, *Ibid.,* p. 483.
44. Martin Luther, *The Large Catechism, Ibid.,* p. 444.
45. See *The Nature and Function of Holy Scripture* (St. Louis: Concordia Publishing House, 1975) and *A Statement of Scriptural and Confessional Principles* (St. Louis: Concordia Publishing House, 1972).
46. Fendt, *Christian Dogmatics,* p. 40.
47. Henry E. Jacobs, "Lutheranism," *Encyclopedia of Religion and Ethics,* edited by James Hastings (New York: Charles Scribner's Sons, 1915), VIII, p. 203.
48. Formula of Concord, Solid Declaration, in Tappert, *The Book of Concord,* p. 505.

Theological Observer

I.C.B.I. SUMMIT REPORT

In its first major activity designed to assert inerrancy as "a central and urgent theological issue of our day," the International Council on Biblical Inerrancy (I.C.B.I.) held a three-day summit meeting in Chicago, October 26-28, 1978, culminating in the development of "The Chicago Statement on Biblical Inerrancy." Fourteen LC-MS members joined 270 other participants in the activities of this conference.

The I.C.B.I. was founded in 1977 by individual scholars from many organizations and denominations. Its declared purpose is "to take a united stand in elucidating, vindicating and applying the truth of Biblical inerrancy as an integral element in the authority of Scripture." The Chicago Summit was viewed by the 16 members of the Council (which includes Dr. Robert Preus of the LC-MS) as a vehicle for the "creation and publication of a clear, convincing statement on inerrancy endorsed by a united coalition of prominent scholars." In developing a ten-year plan of action, the I.C.B.I. hopes that the "Chicago Statement" will be the foundation for a vigorous program of supporting inerrancy on both scholarly and lay levels.

The program of the summit meeting, held at the Hyatt Regency O'Hare, called for the presentation and discussion of fourteen major papers, addressing such topics as "Christ's View of the Scriptures," "Supposed 'Errors' in the Original Manuscripts of the Bible," "The View of the Bible Held by the Church," and "The Inerrancy of the Autographa." Most observers seemed to feel that all of the papers were well-written and valuable with the greatest contributions to the case for inerrancy coming from the papers of James I. Packer (Trinity College, Bristol, England) and Norman L. Geisler (Trinity Evangelical Divinity School, Deerfield, Illinois). Packer's contribution, "The Adequacy of Human Language," called attention to the present-day skepticism about the capacity of human language to convey truth about God. Packer agreed with John H. Gerstner (Pittsburgh Theological Seminary) that one must reject as untrue the oft-held position that "to err is human"; Gerstner rightly corrected this notion: to err is *sinful,* not human! Packer called for Christians to examine and reject presuppositions which "are contrary to the knowledge of God."

Geisler's paper, "Philosophical Presuppositions of Biblical Errancy," urged the responsible examination of the presuppositions with which we think, those beliefs that are behind one's position on Biblical inerrancy. Quoting the Scriptural admonition, "Beware lest any man spoil you through philosophy" (Col. 2:8), Geisler observed that one cannot *beware* of philosophy unless one is *aware* of its influences. Behind the positions of those who reject inerrancy (including LC-MS "moderates") one finds presuppositions which are alien to the Scriptures. After surveying the way in which various schools of philosophical thought have influenced Christians to move away from the inerrancy of Holy Scripture, Geisler concluded: "The history of the philosophical influences leading to the denial of the full authority of Scripture show unmistakably that essentially it is not new facts but old philosophies that are leading evangelicals astray. They are—often unwittingly—buying into philosophical presuppositions that are inimical to the historic evangelical view of Scripture. The real problem is not factual but philosophical. It is the acceptance, often uncritically, of philosophical premises, such as inductivism, naturalism, rationalism or existentialism, that are basically unreconcilable with the doctrine of the full inspiration of Scripture."

Throughout the Summit various drafts of a proposed statement on inerrancy

were distributed for discussion and suggestions. It was most heartening to note that every suggestion made by Missouri Synod participants was included in the final draft of the statement. Indeed, participants from the LC-MS reported a warm and sensitive reception to their presence and their ideas. In the words of one I.C.B.I. member, "we regard the presence of Missouri Synod members as crucial for our endeavor; you are the one church body in America that has fought this battle and won!"

The final product of the summit meeting, "The Chicago Statement on Biblical Inerrancy," is comprised of a short statement and nineteen articles of affirmations and antitheses, plus an accompanying exposition of major themes in the statement itself. The short statement asserts:

1. God, who is Himself Truth and speaks truth only, has inspired Holy Scripture in order thereby to reveal Himself to lost mankind through Jesus Christ as Creator and Lord, Redeemer and Judge. Holy Scripture is God's witness to Himself.
2. Holy Scripture, being God's own Word, written by men prepared and superintended by His Spirit, is of infallible divine authority in all matters upon which it touches: it is to be believed, as God's instruction, in all that it affirms; obeyed, as God's command, in all that it requires; embraced, as God's pledge, in all that it promises.
3. The Holy Spirit, its divine Author, both authenticates it to us by His inward witness and opens our minds to understand its meaning.
4. Being wholly and verbally God-given, Scripture is without error or fault in all its teaching, no less in what it states about God's acts in creation and the events of world history, and about its own literary origins under God, than in its witness to God's saving grace in individual lives.
5. The authority of Scripture is inescapably impaired if this total divine inerrancy is in any way limited or disregarded, or made relative to a view of truth contrary to the Bible's own; and such lapses bring serious loss to both the individual and the Church.

With the Summit completed, the I.C.B.I. now intends to focus on the production of materials for both scholars and laymen, development of seminars for regional and local situations, and dialogue with those who reject inerrancy, to promote clarity on the issues. As of this time, the first publication of the Council has been released, *The Foundation of Biblical Authority,* ed. by James M. Boice (Zondervan, 1978). The Council promises to have the essays presented at the Summit in published form by next summer. Meanwhile, tapes of all sessions have also been released.

As Lutherans we have a significant investment in the future of this young movement. It represents many who are facing, or soon will face, the same theological confrontation which has racked the LC-MS for the past decade; in this regard we ought to make an investment in leadership. Furthermore, one only needs to examine the textbooks of our pastors to realize the debt which the Missouri Synod owes to these evangelical scholars. Yet the greatest reason for our investment is the matter of truth. Here, in Chicago, truth has been confessed, truth which we in the Missouri Synod hold and have confessed publicly in numerous official statements.

Rev. Robert W. Schaibley
Concordia Teachers College
River Forest, Illinois

THE SHROUD OF TURIN: PROTESTANT OPPORTUNITY OR EMBARRASSMENT?

A shroud now in the Italian city of Turin is allegedly the burial cloth in

which the body of the Jesus was placed after His crucifixion (Matthew 27:19; Mark 15:46; Luke 23:53; John 19:40). Should the Shroud of Turin continue to pass the scientific tests, it would have to be the most significant historical artifact yet to be unearthed. Christianity is not without historical proofs at the present time, but the shroud, if authentic, would have to go to the head of the line.

Attention was focused on the shroud when two photographers in the last century discovered the form of a crucified man when they were developing a photograph they had taken of the Shroud of Turin. Here was one relic among the myriads of relics in the storehouse of the Roman Catholic Church that had to be taken seriously. Societies both in America and Europe have since been founded to foster further scientific and historical research on the shroud. To date not one shred of negative evidence has surfaced. Discussion about the shroud has been carried on in scientific journals as well as in newspapers, magazines, and television programs. While Roman Catholic authorities have exercised an admirable hesitancy to solve an historical problem by means of an infallible dogmatic assertion (it is officially called the Shroud of Turin and *not* the Shroud of Jesus), *The Christian Century* has pontificated upon the shroud in the following manner: "There's one chance in a billion times a billion times a billion times a billion that the image on the cloth could be Christ" (May 10, 1978).

This weighty pronouncement is certainly an overstatement. The image on the shroud fits perfectly the accounts of the suffering and death of Jesus portrayed in the Gospels. The nails in the feet and hands, the wounded side, the excessive number of stripes on the back, the blow to the head, the wound on the knee from falling, and the crown of thorns are all easily detected on the shroud. The hair style of the victim indicates a member of the Jewish race. Recent pollen tests show some connection with Palestine. The science of pathology, developed in connection with modern homicide investigation, has provided further arguments for the authenticity of the shroud. There is absolutely no evidence that the image was painted or artificially imposed on the shroud. The chances that another Jewish victim of the Roman soldiers would so perfectly fit the Gospel description of Jesus are statistically insignificant. The idea that a man was deliberately crucified in such a way as to match the account in the Gospels cannot be considered seriously. Such a theory makes a good horror story, but not good history. In spite of the increasing attention being given to the shroud, the Protestant world has been remarkably reticent about its possible authenticity.

One basic reason for the lack of any widespread Protestant enthusiasm for the shroud may be a general negativism towards relics that is part of the heritage of the Reformation. Luther's doctrine of free grace flew right in the face of the medieval idea that one could obtain forgiveness of sins through the veneration of relics. It cannot be doubted that there will be mass veneration of the Shroud of Turin if the Pope puts his stamp of approval on the garment. Pilgrimages from all parts of the world will be organized. The Roman Catholic Church authorities will doubtless claim the working of many miracles by the shroud.

One's judgment, however, as to the authenticity of the Shroud of Turin should not be influenced by the use or abuse of relics in the Roman Catholic Church or any decision which the Pope may make. We object, to be sure, to the idea that the grace of God is conveyed through relics. Yet evidence of the shroud's authenticity cannot simply be dismissed on the grounds that most relics are frauds or that they have been abused. By this kind of reasoning, the existence of Palestine itself would come into question. The question of the shroud's authenticity must be judged on its own merits.

Two questions must be addressed to the shroud that must be asked of any other artifact which is supposed to have a particular history. (1) Can the

claims concerning the relic be shown to be in direct contradiction to evidence derived from the relic itself? For example, if the shroud were woven in a style developed centuries after the death of Christ, it could not possibly be authentic. To date, however, the shroud has not produced any evidence against the claims attached to it. In fact, it would be difficult to find an historical artifact that has been tested and investigated for a longer time and with more intensity. The number of possible forms of investigation now available has been nearly exhausted. (2) Even if no effective negative evidence can be brought to bear against the reputed authenticity of an historical artifact, are other explanations of its origin just as plausible? If the victim whose image is outlined in the shroud is not that of Jesus, to whom then does it belong? Here we are dealing with the laws of probability; each possible explanation must be weighed against the others. No one has offered a satisfactory alternate explanation of the image on the shroud. The similarity between the testimony of the shroud and the Gospel accounts is simply uncanny. Can anyone offer any sound reason why the Shroud of Turin should not, in fact, be the very cloth in which Jesus was buried? Simply stating that it cannot be is only a refusal to face the evidence.

Contemporary interest with past is hardly on the decline. People have stood in line for hours to see the treasures of a pharoah's tomb. No one seriously doubts the authenticity of these artifacts, even though they do not have the broad spectrum of collaborating evidence provided in the Gospel accounts for the Shroud of Turin. The search for Noah's Ark has also sparked public interest. The arguments for the authenticity of the ark depend on photographic evidence taken from planes and the hearsay testimony of those who have seen the evidence. The Shroud of Turin is an object which has been seen by many scientists and which is still undergoing scientific tests. Evidence here is of the most valuable variety. Those who have done research on the shroud have included those who cannot, by any definition, be called believers. Yet, despite the growing weight of evidence of the shroud's authenticity, *The Christian Century* has offered the verdict of "No, it cannot be" without any serious discussion of the evidence.

One suspects that the noticeable lack of Protestant enthusiasm for the shroud stems not only from the natural aversion to relics previously noted, but also from an ideological bias engendered by the thought of Barth and Bultmann. Karl Barth based his theology upon a concept of "God's Word" which had no need of real history. The reluctance of much of conservative Protestantism to tackle such thorny historical questions as the authenticity of the shroud may, in fact, derive from an unrecognized and undiagnosed Barthianism that relies on the "Heavenly Word" and ignores historical questions. Answering historical questions is often, in fact, considered the height of unbelief by the followers of Barth.

Revelation in both Biblical and Reformation theology, however, is not a message given directly from heaven, but one given by God in and through history. The incarnation when "the Word became flesh" is the quintessential instance of divine revelation. The Word which became flesh was also "crucified, dead, and buried." Part of this burial was the placing of the corpse of Jesus within a shroud in a tomb. A shroud was part of the history of the salvation of the world. There is, therefore, no valid theological objection to identification of the Shroud of Turin as the shroud in which Jesus was buried.

Modern biblical scholarship, to be sure, has narrowed itself down to a bare-bones historical minimalism. Scarcely the shadow of Jesus is left. Although most Biblical scholars pride themselves on practicing the "historical-critical method, it would be better described as the "philosophical-critical" method. In fact, the "historical-critical" method is a collection of methods controlled by an anti-historical bias! The probability that the Shroud of Turin is the actual burial cloth in which the corpse of Jesus was laid as described in the Godpels

threatens these contemporary exegetical methods at the very heart of the matter. If the shroud be authentic, we have no longer a mere shadow of Jesus, but the *corpus dilecti* itself.

Many Christians of the first decades saw almost daily the palace of Pilate, the temple, Golgotha, and the tomb where Jesus was laid. These things were constant historical reminders that the Jesus who was now reigning in glory at the Father's right hand had indeed lived and died among these people. For them these sacred places were authentic ties to the life of Jesus. The Shroud of Turin may very well be an authentic link with a past which was not only sacred but real. Acceptance of the authenticity of the shroud obviously cannot be made a criterion of orthodoxy, but a prior refusal to consider the question borders on disregard of the historical claims of Christianity. Perhaps we shall be given the same opportunity as Peter and John to see the burial garments of the Lord (John 20:6, 7).

David P. Scaer

Book Reviews

I. Biblical Studies

BIBLICAL PROPHECY FOR TODAY. By J. Barton Payne. Baker Book House, Grand Rapids, 1978. 93 pages. Paper. $2.95.

The author of this volume, Professor of Old Testament at Covenant Theological Seminary, St Louis, has also written a major work, *The Imminent Appearing of Christ, Revelation in Sequence*, all books specifically concerned with Biblical prophecy and Biblical apocalyptics. In this study Dr. Payne has selected one particular area, for to quote him: "My present goal is to cover those prophecies whose fulfillments are happening now or are at least possible within the next few days or weeks. These may be grouped into seventy-two prophetic topics, and they are listed in the order of their fulfillment in an appendix at the end of this book. Here again the aim has been conservative" (p. 6).

While Payne has repudiated dispensationalism, he however, is a premillenialist in his understanding of Old and New Testament passages. Consequently, all those in Christendom who consider millennialism an unscriptural doctrine will be forced to question many of his prophetic interpretations. Difficult passages in Joel, Isaiah, Ezekiel, Daniel, Zechariah and the Book of Revelation are interpreted according to the premillennial system of hermeneutics, and interpretations are advanced which other Biblical scholars will find unacceptable. By interpreting the Biblical books within the perimeters of millennialsim, in turn, also affects Payne's understanding of passages in the Gospels, Acts and the epistolary literature of the New Testament. At times passages are interpreted literally and at other times they are understood figuratively. Many of the interpretations given on pages 79-83 other conservative scholars would consider fanciful because meanings and understandings and interpretations are being read into passages which are unjustified.

The reviewer would share with the author his concern that all who read this volume that they ask themselves the timely question: "Am I acceptable to Christ when He comes, whenever it may be?" Christ offers men freedom from guilt, certainty through His written Word, purpose for living, and assurance beyond the grave. The price, our heartfelt commitment to His lordship, is recognizably high, but we are going to have to face up to this reality sooner or later anyway, whether at our death or at His coming (p. 78).

Raymond F. Surburg

FIRST AND SECOND KINGS. By Richard I. McNeely. Moody Press, Chicago, 1978. 158 pages. Paper. $2.50.

This volume by Professor McNeely, Chairman of Biblical Studies and Related Studies at Biola College, La Miranda, California, is one in a series known as *Everyman's Bible Commentary*. Students normally find the reading of First and Second Kings is not easy reading and they are even frustrated because they find difficulty in keeping the chronological order of the thirty-eight different kings who ruled over the Northern and Southern Kingdoms. In some instances contemporay kings have identical names, which often is very confusing to readers. In comparison with other Biblical books, the two books of Kings do not have the same appeal for the normal Bible student, a fact which probably accounts for the dearth of bibliographical literature existing treating the two King books. Added to this may also be the factor that many readers of Kings do not believe that there are any spiritual principles and values that pervades its history and so make them worthy of serious study.

Charles Feinberg in his foreword has pointed out that McNeely has properly shown the importance of First and Second Kings. In this popular commentary the author has demonstrated the fact that the history of the monarchy in Israel and Judah is the backbone of Old Testament Israelite history. Further McNeely has explicated the fact that the messages of the prophets, especially those of Elijah and Elisha, are found in the matrix of the history of the kings of Israel and Judah. The contents of these two historical books also underlines the preparation of God for the presentation of the truth that the Messiah would present himself as King. The author of Kings, who may have been Jeremiah, emphasizes and illustrates the spiritual principles embedded in the Mosaic Law and in other Scriptures. The historical events described by the author of Kings stresses God's sovereignity, which controls and directs history.

McNeely indicates possible discrepancies together with possible explanations for these discrepancies. Interwoven in their commentary the reader will also find useful historical data regarding the nations with whom both kingdoms were thrust into relationship, either voluntarily or involuntarily, such Near Eastern powers as Syria, Assyria, Babylonia. Geographical information is furnished designed to aid the reader more to easily visualize Adonijah's Rebellion, for example, or Jehu's furious ride. Relevant archaeological data are also included.

The bibliography of over thirty books will furnish additional opportunity for those desiring to pursue areas discussed in the commentary at greater depth and length. This volume should be a valuable tool for either the individual Bible student or for group study.

Raymond F. Surburg

INTERPRETING THE WORD OF GOD. Edited by Samuel J. Schultz and Morris A. Inch. Moody Press, Chicago, 1976. 281 pages $8.95.

This is a Festschrift in Honor of Steven Barabas, professor at Wheaton College. Barabas was associate editor for the *Zondervan Pictorial Bible Dictionary* (1963) and of the *Zondervan Pictorial Bible Encyclopedia* (1975) 5 volumes. For a three-year span he also acted as associate editor for the Evangelical Theological Society. Of Barabas, Tenney says that " he is well read in theology, and that he enjoys a wide bibliographical knowledge."

This Festschrift is a contribution by his colleagues in the Bible, Archaeology, and Religion Department of Wheaton College. These friends contributed articles offering insights gained from teaching and sharing the Word of God in the classroom. In commenting on these scholarly studies, Schultz states:

> To some extent, these contributions reflect questions and problems that emerge as students become involved in studying the Bible at Wheaton, where the Bible is regarded as integrating core for a Christian liberal arts education. Consequently, we recognize that the study of God's Word demands scholarship at its best in the content of a liberal arts curiculum (p. 9).

Schultz recognizes that the Bible is so simple that the least learned can understand its saving message, yet it is also so profound that also the most learned scholar will have a problem understanding all statements and books of the Biblical canon. The books of Holy Scripture, covering a period of about sixteen centuries have reached our time having gone through numerous cultural and liguistic changes. The result has been that in the generations that have lived since the last New Testament book was composed, that different understandings have given to the same passages and books of the Bible by theologians and Christian followers. Hermeneutics has become a big problem for twentieth-century Christianity, for both Roman Catholic, Eastern Orthodox, Protestantism, and the various new evengelical and fundamentalist

denominations. Thus the removal of Christians by centuries and millennia from the time of writing has created certain limitations for a complete comprehension of the Word of God as once given and as intended to be understood by the Bible's readers. This symposium is, therefore, intended to offer insights from a study of culture, history, languages, and interpretations which relate to the writing and transmission of Scriptures in the hope that they will stimulate a constructive approach toward sound Biblical interpretation.

Interpreting the Word of God has essays dealing with the following areas involved in Biblical hermeneutics: 1. Archaeology, 2. Old Testament, 3. New Testament and 4. Historical/theological. The following Wheaton scholars have contributed: J. E. Jennings, Alfred J. Hoerth, S. J. Schultz, C. Hassell Bullock, Donald A. Hanger, Gordon Fee, Alan Johnson, Morris Inch, Donald Lake, Robert Webber and Herbert Jacobsen. Steven Barabas furnishes in the last chapter of the symposium a chapter entitled, "Bibliographic Tools of Biblical Interpretation."

The type of hermeneutics supported and defended in this volume is not the new hermeneutic of Old and New Testament critical scholarship, but a type that does not undermine the reliability of the Bible as God's inspired and infalliable Word. Readers will find the volume both stimulating and provocative. A worthwhile contribution to the current interest discussions in Biblical interpretation.

Raymond F. Surburg

THE BIBLE AND ITS WORLD. THE BIBLE & ARCHAEOLOGY TODAY. By K. A. Kitchen. InterVarsity Press, Downers Grove, Illinois 60515, 1978. 168 pages. Paper. $3.95.

Kenneth A. Kitchen, Lecturer in Egyptian and Coptic in the School of Archaeology and Oriental Studies at the University of Liverpool has written a nine-chapter book, which Biblical students will find helpful in understanding the Bible against its Near Eastern background. Kitchen correctly reminds his readers that "the study of the physical remains of the enumerable inscriptions from the ancient Near Eastern world is itself a complex and many-sided task." Yet Professor Kitchen declares: "Yet as that world is like the Bible's world, it is a necessary venture in order to see the books of the Bible in their ancient context."

Just as in his previous volume, *Ancient Orient and Old Testament* (InterVarsity, 1966) so in this current volume, Kitchen takes issue with long-outdated philosophical and literary theories (especially of 19th-century stamp). *The Bible and Its World* Kitchen makes use of first-hand sources and evidence from the ancient Biblical world, and concentrates principally upon the periods of Old Testament history prior to the rule of Solomon. The student will find excellent documentation in the footnotes for each of the nine Chapters. This is the first book on Bible and archaeology which makes full use of the sensational discoveries of Matthias and Pettinato at Ebla, modern Mardikh.

In the nine chapters of his book Kitchen has travelled far in space and in time. He visits at least a half-a-dozen civilizations. Materials and data from Sumeria, Babylonia and Assyria in Mesopotamia (Iraq) are used. From Anatolia he utilized Hittite and Hurrian evidence; from Egypt and Nubia relevant data relating to the Bible are given, Eblaitic, Ugaritic, Canaanite, Moabite, Philistine and Syria - Palestinian materials are also incorporated. All these different peoples at one time or another were neighbors of the Hebrew and their progenitors.

While Kitchen endeavors to show the negative character of many views formerly held and which critical scholarship still endeavors to maintain, he does not always accept the information and assertions as given in The Bible. Where there are statements that he cannot accept, as for example, the age of the prediluvian and postdiluvian patriarchs, he claims that here we have

problems. He also needs to reject the Biblical chronological data in order to support a 13th-century date for the Exodus.

Kitchen treats the major periods of Biblical history, concluding with a final chapter on the New Testament era. The reader will find that the author makes use of direct first-hand evidence from the ancient Biblical world, but concentrates principally on the periods before Solomon's reign. The documentation for each chapter will aid the student who wishes to pursue matters discussed more in detail. The bibliography limits itself mostly to English-language books. Kitchen has made a worthwhile contribution to Old Testament Biblical studies.

Raymond F. Surburg

THE GREAT DELIVERANCE. By Edward R. Daglish. Broadman Press, Nashville, 1977. 140 pages. Paper.

This book is announced as "a concise exposition of the book of Exodus." The author is professor of Old Testament and religion at Baylor University. This study guide begins with a discussion of the importance of Exodus, its historical setting, its meaning, and its religious antecedents. In four chapters trace the history of Israel from Egypt, through the great deliverance, and on to Sinai. This is not a verse by verse commentary.

In the preface Daglish informs the reader that he in his exploration of Exodus will have pointed out to him problems that critical scholars have dealt with as they have worked with Exodus, a book important for the understanding of the faith of Israel. The publishers state that in this guide "recent scholarship here speaks to the earnest student." And what does that mean? It involves operating with different contradictory sources, thus for example we have two different accounts of the call of Moses. The majority of books in the selected bibliography are written from the critical viewpoint.

That Daglish, who has written 400 articles for *Interpreter's Dictionary of the Bible*, should in most places where critical scholarship has challenged the reliability of the historical accounts in Exodus, take the same is not surprising. The Exodus took place during the reign of Rameses II according to the author. This dating goes against the data of the Massoretic text as found in I Kings 6:4; Exodus 12:40 and historical references in Genesis. Joseph and Jacob did not come down to Egypt during the Hyksos reign but arrived during the period of the 12th Egyptian dynasty. Moses is depicted by the author as not knowing the name *Jahweh*, even though in Exodus 3 Yahweh is depicted as speaking with Moses and states: "I am the God of your fathers, Abraham, Isaac and Jacob."

Relative to the ten plagues, Daglish states that they were a series of natural disasters. "As individual natural events they cannot be viewed as uniquely preternatural, The miraculous element. The miraculous element lies rather in their concentration in time and their forecast by Moses. (p. 43). He claims that the plagues are theological interpretations. However, does such an assertion really set for what truly happened?

Each part of Daglish's presentation has a part called "Theological Reflection," which represent a Christian approach to the particular material under review.

Raymond F. Surburg

SOLOMON ON SEX. By Joseph C. Dillow. Thomas Nelson, Inc., New York/Nashville, 1977. 197 pages. Cloth. $6.95.

This book is a commentary on The Song of Songs, and purports to be : "A Biblical Guide to Married Love." The book has two appendixes, Appendix I presents "New Approaches to Sexual Disfunction (pp. 158-182). Concerning Solomon's Song Dillow asserts: "Amid the current deluge of marriage manuals and sensational guides to liberated lovemaking, one small book deserves all the

attention the others are clamoring for, but it lies misunderstood and largely neglected. Few people realize the one who created us male and female also provided us with specific instructions as to how we best respond as men and women" (p. 7).

Dillow holds Solomon as the author of the eight-chapter The Song of Songs. In this writing the author claims we have a form of lyric idyll, a kind of love song, in which speeches and events do not necessarily follow in chronological order. Dillow compares the book to " a movie with several flashbacks; the story is suspended while the audience remains temporarily suspended while the audience views a scene from the past. This explains the lack of chronological sequence in the song (p. 8).

The Song of Songs is held by him to be a series of fifteen reflections of a married woman,Solomon's queen, as she looks back at the events leading to her marriage with Solomon, to the wedding night as well as their early years together.

The following is the way that Dillow envisions the background for the story behind the Song of Songs. Near the foothills of the Lebanon mountains close to Baalhamon on one excursion while Solomon was visiting a vineyard, there the tenth-century king met a Shulamith, who captured his heart. After pursing the Shulamith for some time and making periodic visits to this area, Solomon finally proposes marriage. After some consideration, she accepted the king's proposal. Solomon sends a wedding procession to escort his new bride to Jersualem. Chapter 1 opens with the situation, in which the Shulamith is getting ready for the wedding banquet and the wedding night. In the first half of the book the details of the wedding night are tastefullly and chastely described.

The second half of the book sets forth the joys and problems of married life. One night she refuses his sexual advances and the king leaves. Realizing that she had acted foolishly, she follows him and after long searching finds him, and they joyfully embrace again. While residing at the palace in Jerusalem, the Shulamith yearns for the country of Lebanon where she had grown up. She asks Solomon to take her back there on a vacation. The king agrees and they return and on the note of their enjoyment of sexual love the book ends. Page 197 give Dillow's outline of the Song of Songs

In Appendix II the King James text is used and an interpretative outline is provided with the speakers indicated and suggestions endeavored to show and support Dillow's sexual interpretation of the Song of Songs.

The author and his wife are co-directors of a marriage seminar ministry, Inherit-a Blessing, Inc. At present he is a doctoral condidate at Dallas Theological Seminary and seems to be influenced by the views of S. Craig Glickman, *A Song for Lovers* (InterVarsity Press, 1976). The allegorical and typological schools of interpretation are rejected by the author who insists the normal interpretation is the natural and correct one. In order for Dillow to interpret the Song of Solomon as he does, he has to make certain assumptions to begin with, otherwise his entire interpretation is incorrect. This reviewer still believes that the allegorical and typical schools are not to be thrust aside as had become the trend among a number of evangelical scholars.

Raymond F. Surburg

JOB. By Roy Zuck. Moody Press, Chicago, 1978. 192 pages. Paper. $2.50.

This is one of the commentaries in the series, *Everyman's Bible Commentary*, published by the Moody Press. The author is the Assistant Academic Dean and Assistant Professor of Bible Exposition at Dallas Theological Seminary, Dallas, Texas. His previous publications were in collaboration with other writers in the field of Christian Education.

Zuck admits that the Book of Job is not easy to understand. However he has written a popular commentary which will greatly help the average

Christian reader to understand the purpose and the argumentation of this Biblical book, which has been recognized as fascinating for two reasons: its unusual structure and its poetic richness.

Zuck is acquainted with the divergent schools of interpretation which have appeared in the last century. A look at his "selected bibliography" (p. 192) shows that he has surveyed and consulted commentaries representing divergent points of view. The practical aim of this commentary is to deal with the oft-asked question: "Why did this happen to me?" Over the centuries Jews and Christians have cried out in pain and weeping from grief, have asked "Why must I and my family suffer like this?"

Zuck is persuaded that it is to this global question of suffering that Job addresses himself, dealing especially with the problem of unmerited suffering, which has been a global experience of men and women. The Book of Job also treats the question, "Will a man serve God for no personal gain?"

In dealing with the isagogical questions inherent in the exposition of Job, Zuck had adopted the position of conservative Biblical scholarship. He holds to the historicity of Job, that Job had the experience recorded in the prologue, that Eliphaz, Bildad and Zophar visited him, that Elihu rebuked Job and his friends. The author's interpretation of the most famous passages in Job 19:25-27 this reviewer believes is not altogether adequate. Zuck claims that Job said he would see God in the afterlife," but not in a resurrected body" (p. 91).

Over against modern critical scholarship Zuck finds Satan, not as a helper of God, but as a spiritual personality seeking man's harm. Martin Luther called Job "magnificent and sublime as no other book of Scripture." Victor Hugo called the book of Job the greatest masterpiece of the human mind. Pastor and laity will want to grapple with this Old Testament book. This commentary can help in the study of this profound canonical book.

Raymond F. Surburg

JESUS IN THE FIRST THREE GOSPELS. By Millar Burrows. Abingdon, Nashville, 1977. 304 pages. Cloth. $11.95.

It might have been easier if the Holy Spirit had provided us with only one Gospel and not four. This would have prevented the never ending quest for the historical Jesus. Millar Burrows' claim to fame comes from his *Dead Sea Scrolls* and *More Light on the Dead Sea Scrolls*. Now in his twilight years he can reflect on the person of Jesus. In the preface Burrows offers a few explanations. The original manuscript had to be severely condensed and the scholarly apparatus excised. Dibelius and Bultmann, the founders of forms criticism, are given a word from gratitude, yet form criticism is not prominently used. Burrows also mentions that his book may be disturbing to some readers, but his real goals are to "help others to reach a truer understanding of Jesus and devotion to him."

One has to search the text at great length to find anything really disturbing or shocking. If one did not know the copyright year was 1977, one could easily conclude that the book was taken right out of the middle of the last century with its frenzied search for the historical Jesus. without sacrificing a devotional romanticism. Burrows of course rules out the miraculous, but manages to recover a Jesus whose characteristics and words we know. In comparison with Bultmann, Burrows is radically conservative! Along with the majority of scholars, Burrows sees little historical value in John and follows the Marcan priority. (Bultmann would see no historical value in any of the Gospels!) In spite of his own expressed lack of appreciation of the historical quality of the Fourth Gospel, references to it are made throughout the text.

Burrows writes in the portrait style of the nineteenth century exegetes. It is the style of embellishment. The disciples at Emmaus are spoken of as urging Jesus to have supper with them. The readers are even told that there may be assumed that there is "some historical basis for this incident" (p. 273), but

without any commitment to the resurrection. This reviewer gets the impression that Burrows would very much like to believe that much of the story about Jesus is really true, but the doubts of intellect do not permit him to go that far. The sad dilemna facing Burrows cannot be told better than in his own words.

> "The question whether Jesus came back to life cannot be answered by historical evidence. It is outside the area accessible to the historical research. In all probability the Christian church would have never existed or survived without the conviction that Jesus had risen from the dead. *It is hard to believe that the whole history of Christianity is grounded in a delusion, but we cannot prove that it was not so.* Each person's position on that question necessarily depends on his presuppositions, his understanding of the kind of universe we live in and God's relation to it.
>
> "On that basis, speaking only for myself, I cannot believe that Jesus came back to life with the body that had been crucified and buried. (p. 278). (Italics added.)

Two questions should be addressed to Burrows. If he is willing to accept the Gospels in regard to certain historical details, why does he feel obligated to amputate the miraculous? What prevents him from following Bultmann and dismissing everything? Perhaps Burrows provides the answer himself. He is so influenced by his own presuppositions that he cannot extricate himself from them. But isn't this the mark of a true scholar, one willing to sacrifice his own presuppositions in the face of the evidence?

David P. Scaer

THE NEW TESTAMENT TEACHING ON THE ROLE RELATIONSHIP OF MEN AND WOMEN. By George W. Knight, III. Baker Book House, Grand Rapids, Michigan, 1978. 76 pages. Paper. $3.95.

Knight, a professor at Covenant Seminary, St. Louis, offers a forceful Biblical argument against the ordination of women pastors. His treatise is targeted to the conservative or evangelical churches in which this issue is still up for discussion. Most large mainline churches have officially endorsed the practice. Proponents of the ordination of women must either work with a restricted doctrine of Scriptural infallibility or relegate Paul's directives in this matter to culturally conditioned commands, according to Knight. After outlining the current debate in the first chapter, the author gives an exegesis of the pertinent passages, 1 Timothy 2:11-15, 1 Corinthians 11:1-16, and 14:33b-38. Central to Knight's thesis is that while male and female are equal heirs of salvation, the submission of the female to the male, as outlined in Genesis, remains valid in the home and church organization. This position is of course the same one adopted by the Missouri Synod. The application of this principle to various church organizations, including boards, voters assemblies, and conventions would make a lively topic of discussion. Knight's writing style is well suited for the lay audience. The more intricate exegetical arguments are placed in the footnotes. Complete Biblical and subjects indices makes the treatise quite usable in adult study groups. Lutherans will not want to get involved in Knight's distinction between preaching and ruling elders (pp. 63f.), a system which Presbyterians find binding.

This fine treatise might be rounded out in a second edition with a discussion of the imagery of Christ as the bridegroom and the church as the bride. Such imagery would, however, suggest a certain ecclesiology. With the major Protestant and Lutheran church bodies ordaining women pastors, this issue will plague the Missouri Synod for at least another generation. Knight's book brings the data compactly together.

David P. Scaer

THE SERMON ON THE MOUNT. By D.A. Carson. Baker Book House, Grand Rapids, Michigan, 1978. 157 pages. Cloth. $6.95.

The author, now dean at the Baptist seminary in Vancouver, returned to Cambridge where he received his Ph.D., to present a series of lectures which he then developed after further editing into the present book. The Sermon on the Mount is strategically placed in Matthew's Gospel as perhaps the most important words of Jesus, but there has hardly been any unanimity in their meaning and intent. Carson's treatment of the Beatitudes is traditional in that he assumes that they are descriptions and goals of the Christian life. Righteousness of the fourth beatitude is explained as conformity to God's will. Thus the person who hungers after righteousness desires to do God's will. But there is an exegetical problem here. Each of the Beatitudes explains that the person is already blessed and therefore he is already in a state acceptable to God. In the Beatitudes the reward is in the future, not the condition of the person described. The impression is given that the writer read the Beatitudes and took them at face value without delving into the background of each. Another route must be discovered for the study of the Sermon on the Mount and especially the Beatitudes. The traditional method has given us the picture of Jesus as the moralistic teacher.

David P. Scaer

QUESTS FOR THE HISTORICAL JESUS. By Fred H. Klooster. Baker Book House, Grand Rapids, Michigan, 1978. 88 pages. Paper. $3.95.

The reader will recognize immediately that the title is a reworking of Albert Schweitzer's famous *Quest for the Historical Jesus* which brought 19th century scholarship in this area to a dead end. The author surveys the search for the Jesus of history by dividing the last two centuries into four periods: The Old Quest; The No Quest; The New Quest; and The Now Quest. The Old Quest covers the period covered in Schweitzer's work. The Jesus of this period was more often than not fashioned in the appearance of the researcher. The No Quest aptly describes Karl Barth who left history behind and went looking for Jesus in the kerygma and revelation. Bultmann and his followers are seen in part as revivals of the Old Quest. The author provides the interesting data that Bultmann found the birth of Jesus during the reign of Augtustus, his life within the time of Herod, his ministry in Galilee, and his death under Pontius Pilate to be historically reliable (p. 53). This information was gathered from a lecture to his former students in Marburg in 1954. Frequently debated is the issue of what Bultmann considered reliable from the Gospels. This reviewer is somewhat amazed to find a Bultmann who is that conservative! Bultmann and his students could not see themselves through the problem of the resurrection. The Now Quest discusses Pannenberg's discovery that the resurrection does belong to researchable History, but this historical fact is not satisfactorily related to the kerygma.

Klooster's book and chapter titles are accurate and catching. The novice is easily introduced to a complex period of New Testament research and the scholar is given a satisfactory overview. The author as does this reviewer also sees a change for the better in the approach of Pannenberg. It is refreshing after the ahistorical approach of the Barthians. The question of whether or not Pannenberg really holds to the resurrection remains. By making the resurrection of Jesus the Basis of history and theology, is Pannenberg again placing it outside of history as did Barth? Since the truth of the matter will only be solved in the future, it can hardly be a certainty now. Perhaps Klooster could follow up with a chapter that would set forth at length his own views.

David P. Scaer

II. Theological—Historical Studies

THE CHRISTIAN FAITH: An Introduction to Christian Thought. By Dallas M. Roark. Baker Book House, Grand Rapids, Michigan, 1977. 352 pages. Paper. $4.95.

Baker Book House is making available through reprints original first editions which had limited circulation. Roark's popular dogmatics first appeared in 1969. A dogmatical textbook that covers most of Christian doctrine in less than 400 pages in a very readable style is an accomplishment. The author's perspective is fundamentalist and Baptist, but tries to reach out for the audience. Roark could not avoid remarking that the Lutheran doctrine of the real presence in the Lord's Supper is contingent on the *communicatio idiomatum*. Roark is sufficiently acquainted with Luther to know that central to his doctrine were simply the words, "This is my body." The Lutheran doctrine is also branded a modern view (p. 131).

The book is divided into fourteen chapters with an appendix on the charismatic movement. Roughly the first one hundred pages covers the concepts of belief in God, and religions in general. Lutheran dogmatics would have a difficult time discussing God and religion in the abstract without moving quickly to the concept of God's revelation in Christ. Roark's approach might definitely be more effective in an age when God and religion are no longer necessarily self-understood principles. In the discussion of each doctrine, brief historical references are to past opinions and heresies. Roark marshals strong arguments against millennialiam (pp. 311-22) and of the charisamatic movement he says that it possesses "an unusual doctrine of the Holy Spirit" (p. 329).

Biblical and subject indices are also included. The style, the length, the breadth are all right. Roark's dogmatics is well geared for college religion and seminary theology courses. Lutherans are still lacking a comparable volume.

David P. Scaer

RESURRECTION. Biblical Testimony to the Resurrection: An Historical Examination and Explanation. By Ulrich Wilckens. Translated by A.M. Stewart. Knox, Atlanta, 1978. 134 pages. $6.95.

There are a number of good things to commend this book. Wilcken upholds the facticity of Jesus' resurrection and repudiates views like those of Willi Marxsen which speak of "Jesus' resurrection simply as one means of expression of the experience of faith." (121) It is more than a proclamation or kerygma of slogan (so Bultmann). With Kuenneth, Wilcken can be counted among those who hold that "the sense of the resurrection was in the reality of its having happened." (122) Only in this way is it possible, or intellectually honest, to say that the proclamation of the Easter event is important, because here then God's great might has been revealed and Christ's Lordship decisively attested. Wilcken is weak, however, in affirming the evident proof for Christ's deity through His resurrection, as well as the forgiveness of sins and justification of sinners sealed thereby. In a kind of final summary he merely states that "what they (the apostles) saw in their risen Master was essentially the eternal vindication of love as the final deciding might." (129) That can mean all sorts of things and not necessarily what the Scriptures plainly teach.

In his introduction Wilcken notes that his book will mean little to those "Who are of the firm opinion that acceptance of the Biblical testimony of the resurrection of Jesus just simply can no longer be expected of a modern person" and to those, on the other hand, "who consider it a sacrilege to expose to scientific examination the testimony of faith in Biblical revelation." His purpose is to serve those "who are anxious to find out as precisely and thoroughly as possible what the earliest Christians really meant when they spoke of the resurrection of Jesus." To accomplish this he dissects piece by piece

the resurrection narratives, adopting many of the so-called scientific and higher critical techniques and judgments. Thus the Gospels get poured through a structured sieve, a sort of psycho-analytic study. Mark's thoughts and purposes, then Paul's, and so on down the line, are in turn juggled, tossed one against the other, and then finally shaped to conform to the sense or meaning which Wilcken believes they must have had then and must have for us now. He realizes the difficulty involved in this pursuit, but somehow arbitrarily dismisses the possibility that the text has an inherent, evident, and clear meaning of its own, not requiring, nor indeed welcoming, sophisticated surgery some twenty centuries later. This is not to downgrade Wilcken's scholarship but to underline the fact that every exegete of Scripture approaches his task with certain presupporitions: either the text is the inspired, authoritative Word of God given through His own chosen penmen and has something that God wants to say plainly, or it is a collage of writings spun together from individual pieces by writers who had their own ideas about certain events (which may, or may not, be historical and true), unclear, ambiguous, requiring clever exegesis. The latter stance is the one more or less taken for granted as the scientific, scholarly approach and the one that enjoys the widest acceptance today in scholarly circles. But the fundamental question which remains unanswered is whether it maintains integrity towards the thing being examined, the Scriptures themselves. Wilcken, as others, fails to satisfy his readers on this score.

E. F. Klug

GETTING INTO THE STORY OF CONCORD. A History of the Book of Concord. By David P. Scaer. Concordia, St. Louis, 1977. 100 pages. $1.95.

"Some will object to this kind of celebration because they consider it devotion to a book, bibliolatry;" but as Dr. Scaer notes in answer: "Our celebration of the 400th anniversary of the *Book of Concord* is not merely noting a historical marker, but it is our involvement in the faith confessed there." (11) While it is true today that not all Lutherans feel themselves bound by these Confessions, the fact remains that within all Lutheran churches the Confessions still work as a kind of gyro steadying the ship, a feature which no other section of Christianity can claim in quite the same way. Conservative Lutherans express an unqualified subscription, because they believe that these Confessions correctly expond Scripture's teaching on the articles presented, most of which had been in dispute in times past somewhere in the church at large. Dr. Scaer presents a lengthy background to the rise of confessions in the church, particularly their Biblical precedent.

All eleven documents in the *Book of Concord* are described, as to historical background and content, starting with the three ecumenical creeds. The Augsburg Confession gets due prominence as the respected centerpiece of the Reformation. Perhaps the Apology to the Augsburg Confession comes in for disproportionately short treatment. It was the longest confession and played a vital role in Lutheran theology. Of its twenty-eight articles Dr. Scaer rightly focuses on its greatest, the fourth, on justification. The unique role of the catechisms, especially the Small Catechism, is seen in the influence they had in having "shaped Lutheran theology, thought, and expression for 450 years." After descriptively covering the Formula of Concord as to its history and content, Dr. Scaer concludes by posing the possibility "that the church is now ready for another confessional awakening" specifically addressed to the modern (19th and 20th century) attack on the Bible as the inspired, authoritative Word of God, for the church, he observes, "is under obligation from her Lord to respond."

A couple of small proofreading booboos appear in the text. On p. 14 the upcoming 200th anniversary year of the American Constitution is given as 1983; undoubtedly this was to be 1987, to correspond with the Constitution's completion in 1787. The reference on p. 80 to "a story which will be told on

pages 146-148 should undoubtedly be pages 86-87. The book includes a set of questions as an appendix, geared to serve as discussion starters. Thus it has value also for group study besides being a fine, short historical survey of the Confessions in the *Book of Concord.*

E. F. Klug

GETTING INTO THE THEOLOGY OF CONCORD. A Study of the Book of Concord. By Robert Preus. Concordia, St. Louis, 1977. 94 pages. $1.95.

The serious student of Lutheran theology, lay or clergy, will have to agree after reading this book that it is excellent. To be able to treat profound truths of the Christian faith in such a way that the average person understands and delights in them is not everyone's ball of wax. Dr. Preus has this singular gift, not only when it comes to writing but also in the essays or chapel addresses which he delivers. Nobody can miss his meaning. The so-called "moderate" and liberal in theology may not agree with him, but he can never say that he did not understand. In true Luther-like way Preus' doctoral degrees (Edinburgh and Strasbourg) have not made him opaque to the listening or reading audience. Besides, he stands high in scholarly circles for his competence in the area covered by the book, the period of the Lutheran Confessions, and then also the 17th century theologians. His performance here, as he himself suggests, is partly owed to the 20 or so years he has devoted to teaching seminary students on the Confessions and their theology. Thus the reader is the beneficiary of the expertise. Along with his heavy administrative responsibilities as president of Concordia Theological Seminary, Ft. Wayne, Dr. Preus has kept his scholarship alive, both in classroom teaching and in writing.

By no means should the impression be left that these 18 chapters, which cover the main topics of the Christian faith, are child's play. The chapters are short, to the point, and clear. But Dr. Preus has beefed them up with many references for the reader to look up in the Confessions, thus allowing the more serious reader, including college and seminary students, to dig into the sources. These alone, drawn from years of work on the Confessions, make the book worth much more than the reasonable price asked. It is a true guide to the theology of the Confessions, which themselves are a most wonderful road map to the truths of God's Word. Which Lutheran worth his salt dare throw the map away? In an ecumenically shallow and superficial age, known more for sickly sentimentalism than sound, loyal Biblical theology, this book is like a fresh, green oasis. It can guard the pilgrim from the dangers of fruitless, aimless theological meanderings.

"To answer for Lutheran lay people," what it means to be a Lutheran Christian, this is the author's single purpose. Christian doctrine has always been interesting to serious-minded Christians, because they know that it is given of God, honors His name, serves true concord, and pertains directly to their salvation. That is the book's platform: "The Gospel we preach, teach and confess is set forth in the Scriptures and normed by them," Preus states, and "at the same time, the Scriptures, inspired by God, were written for the sake of the Gospel." (27) Aware of natural man's abhorrence for admitting original sin Preus states:

> I suppose if an unbeliever were to reach this chapter he would find it all terribly hard to accept. With all the cruelty and stupidity and corruption in the world, man must possess some redeeming quality. Perhaps the best answer I could offer such a person is what Luther states in the Smalcald Articles (III,i,3): "This hereditary sin is so deep a corruption of nature that reason cannot understand it. It must be believed because of the revelation in the scriptures (Ps. 51, 5; Rom. 5. 12ff; Exod. 33, 20; Gen. 3, 6ff.)"

Then in a very pastoral way the author adds: "And there the matter stands.

But I would want to tell every unbeliever about God's remedy for his spiritual depravity and his slavery to sin. And that's what the rest of this book about our Confessions is all about." (38f.)

Theological terms come in for special clarification, also in an index at the back of the book. In addition Preus takes special pains to make certain things which are often misunderstood crystal clear, e.g., on reconciliation, that God's reconciliation with sinners as a result of Christ's atoning sacrifice preceded the Word of reconciliation which now goes out to the world to be reconciled with God by believing His Gospel. (45) The great article on Justification rightly stands in the center of the book. Discussion questions related to each chapter are appended at the end of the book. The book can be put to multiple use in our homes, schools, churches, study groups. It is another fitting product of CPH during these 400th anniversary years of the Formula of Concord, 1577, and the Book of Concord, 1580.

E. F. Klug

I BELIEVE: A STUDY OF THE SMALKALD ARTICLES. By Bjarne W. Teigen. Lutheran Synod Book Company, Bethany Lutheran College, Mankato, Minnesota. 25 pages. Paper. $1.00.

If Lutherans fail to mark the 400th anniversary of the confessions in proper fashion, they will probably never have another opportunity in this or the next generations to get their congregations acquainted with these foundation documents of their faith. Here is a contribution that will make this celebration a reality. Teigen's study document on the Smalkald Articles is speciffically designed for congregational use as are his first two study guides on the Ecumenical Creeds and the Formula of Concord. Effectively used are photographs, illustrations, and paintings of the period so that the reader can picture in his mind the historical surroundings connected with the document.

Eight chapters discuss the Smalkald Articles and a final and ninth chapter discusses Melanchthon's Treatise on the Power and Primacy of the Pope, which even the Formula of Concord erroneously attributed to Luther as part of the Smalkaid Articles. The first two chapters present introductory historical material. Professor Teigen singles out justification as the central theme of the Smalkald Articles and relates it to Luther's judgement that the papacy is the Anti-Christ. The author is hardly negative in handling the Roman Catholic Church and strongly commends it for its understanding of the Natural Law. Placed alongside the chapters on the means of grace and confession is the Lucas Cranach altar painting from the Wittenberg City Church. The theology of the Smalkald Articles is related to the four painted panels: Luther preaching and pointing to the crucified Christ; Melanchthon baptizing an infant; Christ celebrating the Last Supper with His apostles along with Luther and his colleagues; and Bugenhagen absolving and retaining sins.

Ordinarily one would expect that Professor Teigen would have followed his study on the creeds and the Formula with the Augsburg Confession, the Apology, Luther's catechisms and then finally the Smalkald Articles with Melanchthon's Treatise. Teigen explains that in the documents of the Book of Concord, the Smalkald Articles are the only ones written by Luther expressly and only for confessional purposes. It should be rescued from obscurity. Study questions accompany each of the chapters. Pastors looking for innovative material for their adult classes will find it here.

At every point the author involves the lay audience. Occasionally he does appear to be straining in this effort. Frequently and rightfully commended is the Saxon Elector John Frederick, who provided the political backbone for the League of Smalkald. Commending the elector as a layman is however a debatable point. The Lutheran princes assumed certain episcopal responsibilities in absence of the regular church administrative structures. Medieval princes were not only secular lords, but also spiritual guardians. In turn

bishops were also secular rulers. The Smalkald Articles were adopted and signed at Smalkald not by the laymen but by the pastors and theologians. It was another "layman" Philipp of Hesse who helped scuttle a fuller discussion of Luther's Articles at Smalkald. Teigen's assertion that because the bishops refused to ordain Lutheran pastors, "Luther recommends lay—ordination", cannot be defended from the Smalkald Articles or Luther's other writings and own practice.

Perhaps before the end of 1980 the series will be completed so that all the confessions can be studied. For the present, Professor Teigen has provided some readily usable material for the people. Only by studying the confessions can we celebrate their anniversary properly. Discount prices are available.

David P. Scaer

NIKOLAUS VON AMSDORF. By Robert Kolb. B. De Graaf, Nieuwkoop, Netherlands, 1978. (Volume XXIV in Bibliotheca Humanistica & Reformatorica) 296 pages.

It's been said before but probably bears repeating: Most doctoral dissertations, like old gererals, do not die, they just fade away, on dusty out-of-the-way library shelves. There are exceptions. This deserves to be one of them. Amsdorf was born the same year as Luther (1483), stood by him as one his most loyal supporters on the Wittenberg faculty, and lived through most of the troubled era after Luther's death, dying (1565) a few years before the settlement brought by the Formula of Concord, 1577. Some thought that Amsdorf, rather than Melanchthon, should have been the one on whom Luther's mantle of leadership fell. Kolb's general assessment of Nikolaus von Amsdorf (he was the one nobleman in the inner circle of Reformation figures around Luther) is that "modern scholarship has paid Amsdorf less attention than he appears to deserve," but "on the other hand, he seems to promise the modern student more than he delivers." (16) It is Kolb's thesis to try to prove both points.

This grandpa figure, who on his mother's side was the nephew of Staupitz, states Kolb, was no great, original thinker but an extremely loyal supporter of Luther. He was present for many of the key events in Luther's life-Leipzig debate, Diet of Worms, Luther's "kidnapping," and so on. He played a leading role in making Magdeburg one of the Reformation's strongholds and showplaces in reform of the churches and the schools. When Melanchthon began to lean more and more in the direction of synergism with regard to the power of the human will in conversion, Amsdorf firmly upheld Luther's position, both before the Reformer's death and after. Amsdorf was also in the forefront opposing the notorious Interims (Augsburg and Leipzig) which were stuffed down the throats of the defeated Lutheran party in 1548. He stood with Flacius against the Philippists, and supported Flacius against the wily Strigel and his synergism. Amsdorf in the process also got himself embroiled with Flacius in defining original sin as part of man's essential being, and in the Majoristic Controversy he ended up on the other end of the pendulum against George Major, arguing that good works were detrimental to salvation, even as Major had argued that they were necessary to salvation. The last error did not make the first right, of course.

Through all, however, Amsdorf's one obsession was to keep Lutheran theology free from the pitfalls of synergism in any way. But he lacked the overall breadth and balance of his mentor, Luther, and was unable to cope with each assault with Luther's kind of competence. Kolb's chapter on the Majoristic controversy is especially helpful. He has done careful research and documenting. It is unclear to me, however, just where Kolb stands on the question of objective justification in view of a statement like this: "Luther believed that God gives this salvation to those who receive the gift of faith in Christ. . . . . Luther presented a relationship established by the freely-given

mercy of a gracious God through the gift of faith. He summarized that relationship in the concept of justification by grace alone through faith alone in Christ alone."(18) Lacking is the crystal-clear precision with which Luther addressed the *faith accompli* of Christ's atoning sacrifice as the Gospel content, in his famous lectures on Galatians, for example.

In this anniversay period of the Formula of Concord and Book of Concord, 1977 and 1980, it is good to have this study added to the list of studies that help the English reading public fill in missing links in the story of the Reformation and post-Reformation years.

E. F. Klug

THE SOVEREIGN GOD AND GOD THE REDEEMER: Foundations of the Christian Faith. By James Montgomery Boice. Volume I & II. Inter-Varsity Press, Downers Grove, Illinois. 252 pages and 272 pages. Paper. $5.25 each.

Here are the first two volumes in a four volume series depicting the Calvinistic perspective of the Christian faith by one time *Christianity Today* staff member and now Philadelphia Presbyterian minister James Montgomery Boice. In recent years InterVarsity Press has arisen from obscurity to provide conservative and fundamentalist Christianity with a wide variety of publications ranging from evaluation of comtemporary exegetical methods to a representation of traditional dogmatics. If sixteenth century Reformation theology is going to survive beyond the twentieth century, the type of books being produced by Boice comes close to being absolutely necessary. The author is committed to Calvin's *Institutes* for his theology but not for his style and format. Wherever possible contemporary English headings replace the classical dogmatical titles which might have frightened off the lay reader at first glance. The prolegomena section, entitiled "O Knowing God," is the shortest, but in the present religious crisis in which God's existence is questioned, this section should have been the longest. The next major section, "The Word of God," treats the traditional topics of inspiration and inerrancy along with topics on Biblical criticism and hermeneutics. A short section on canonicity might be added in a second edition, as the collection of the Biblical documents is not an infrequent topic. The attribute of God's sovereignty receives as many pages as does the Trinity, but this is expected in any author whose loyalties lie with the Reformed. Some space should have been used to explain the distinctive attributes of the divine persons and less space for analogies of the Trinity which present more problems than they resolve. "God's Creation" forms the fourth major section of the first volume. In the second volume Boice has four sections covering sin, law and grace, and Christ's person and work. Lutherans will be surprisingly, comfortable with sections on Christ's deity and the vicarious though not universal atonement. The entire matter of the interchange of divine and human attributes within Christ's person is missing.

Boice is both a theologian in the classical sense and a writer in the popular editorial style. He is not afraid to take the reader into the Old Testament background works for the New Testament concept of redemption. He does not suffer from the scholarly condesending attitude that some issues should simply not be presented to the laity. The reader can never escape Boice's commitment to Calvinism. Don't expect to find the universal atonement or love (p. 217). In the matter of the salvation of the Old Testament saints, the matter of the election creeps in before Boice comes down firmly in favor of faith and against salvation through the law or ceremonies. The subject index of the first volume contains no references to either election or predestination topics so essential to the Reformed, beginning with Calvin. This reviewer found 'predestination' nowhere mentioned. Election creeps into the section of love. The two concepts are understood in connection with each other (p. 216-8). Boice may feel a little uncomfortable with this aspect of Calvin, but it would have been helpful if he

had been open in stating that God in fact does not desire to save all men. The differences between the Lutheran and Reformed simply do not have to do with the sacraments alone. The remaining two volumes in the series should demonstrate the cleavage even more clearly. What Lutherans need are popular dogmatic volumes in the style and theological erudition of Boice. Boice's volumes are destined to go through several printings and to be around for some time.

David P. Scaer

LIBERATION AND CHANGE. By Gustavo Gutierrez and Richard Shaull. Edited and introduced by Ronald H. Stone. Knox, Atlanta, 1977. 200 pages. $4.95.

In 1976 Pittsburgh Theological Seminary devoted its Schaff lectures to a dialogue between Gustavo Gutierrez and Richard Shaull. The first is a Brazilian, widely known as one of the leaders in the theology of liberation movement; the second, an American, spent five years as a missionary in Brazil and has sympathetic leanings towards the same theology.

There is evident convergence in the thinking of the two, even though Shaull says that he began his work as a critique of liberation theology. "The question of politics has now become a religious question," he avers in virtually full agreement with Gutierrez. (149) The important thing now, says Shaull, is that we tackle the cultural, social, economic, political contradictions that afflict our society, that we be on guard lest past liberalism ends with a total backlash in convervatism, and that, as a result, we find ourselves in more Vietnams and in still more bitter social, political upheavals.

Much of this is the apocalyptic message which Gutierrez has been proclaiming in his native Brazil as the "saving gospel." For him political and social freedom is necessary for religious truth, "the underlying condition of access to truth." (6) He sympathizes with the old notion, propounded by Tertullian, Lactantius, and later by the Scholastics, that there is salvation for persons outside the Christian faith "who have lived according to the Word." (7) He likes to quote Augustine's principle, *credere non potest nisi volens* (to believe is a matter of the will), in order to stress the free character of the act of faith. Like with most synergists, whether Romanist or Protestant, the so-called free decision of faith is of the very essence in his thinking. Gutierrez' chief target is the bourgeois class that grew out of the 18th century's revolutionary spirit and meanwhile transformed history, society, economics and politics with its ideology, an ideology which, according to the Brazilian advocate of revolutionary reform, was the exploitation of the poor and the toleration of evil towards the non-Christian. Salvation thus lies in liberation in tune with the people's needs of today, the freeing of the masses, the poor, from further exploitation."That discovery, however, is only made in a revolutionary struggle which radically questions the existing social order and postulates the need for power for the common people in order to construct a truly equalitarian and free society." (76) That is the definition of liberation theology, "a theology of salvation incarnated in the concrete historical and political condition of today" (86), a "gospel read from the perspective of the poor and exploited classes and with an understanding of the militancy which has been evident in their struggles for liberation, . . . a Church which is born from the people, from a people who rip the Gospel from the hands of the powerful of this world." (93)

Obviously none can discount the suffering, the hunger, the oppression presently endured by countless millions today. There is need for help and reform. But how? If we are to accept the message here offered it is to be by radical revolutionary action and uprisings in the name of Christianity. But the sword of the Spirit, the Word of God, by which Christ's disciples "conquered" the nations and transformed society, has never belonged with the cold steel of

the sword of power, even though the authors seem to suggest that it may. The "gospel" they preach thus appears to come closer to Lenin's than to any other. It is a travesty, no matter how gross the neglect of the church of the masses and their needs in the past, to try to hitch liberation theology to the Christian flag. The saving Gospel for the poor of this earth is for every sinner, rich or poor, bond or free, whatever condition. God has never promised a heaven on earth, though Christians ought not be so heavenly minded that they are of no earthly good in helping the man in need. Neither Gutierrez, nor Shaull, has the answer for what the world needs most and now, or what the church needs to be doing first and foremost. It is the Lord's pleasure to say, according to Luther: "I shall not allow My Christians to defend themselves with arms and violence and the tumult of war, for they will beat their swords into plowshares and their spears into scythes." (*LW* 20, 139) The Word is key here and not revolution. The Word may work revolutionary changes, but it does so by transforming man's heart, not by radical social and political measures. God "wages war" and changes society by proclaiming the Gospel of forgiveness of sins and peace in Christ.

E. F. Klug

THE SHAKING OF ADVENTISM. By Geoffrey J. Paxton. Baker, Grand Rapids, 1978. Paperback. 172 pages. $3.95.

One may rightly wonder about the ultimate purpose of Geoffrey Paxton (occasional collaborator with Robert Brinsmead, editor of *Present Truth*) in writing a book like this on the Seventh-day Adventist movement. Is it to prove that Seventh-day Adventists are after all evangelical—and therefore to be classified within the Christian pale of churches rather than as a legalistic, Old Testament-ceremonial, cult? His introductory words, that "Seventh-day Adventists believe in salvation by grace through faith alone as fervently as do most evangelicals" (17), do not seem to correspond to his conclusion that most Adventists "insist that righteousness by faith means justification *and* sanctification" (148), a fact which he explains as "the attempt within Adventism to place sanctification in the article of righteousness by faith (in) an effort to avoid antinomianism." (155)

Apparently at this present moment, if Paxton is right, there is no doctrinal unanimity within Adventism. That is par for the course in every cultic group, built as they are on the soundings or revelations of a central prophetic and charismatic figure, in this case Mrs. Ellen G. White (1827-1915). With her husband, James, and others, she was chiefly responsible for salvaging what was left of the abortive date-setting movement of William Miller after the debacle that tried to predict the visible return of Christ for the cleansing of the sanctuary, first in 1843, and then 1844. Mrs. White was an enigmatic sort of "prophetess," possessing considerable magnetic talent and personality, as well as remarkable familiarity with the Bible, as had Miller also. However, to try to claim her for the Reformation's stance on *sola gratia, sola fide, sola Scriptura,* is a venture destined to failure even before it begins. Nonetheless this is the avowed purpose, it seems, of Robert Brinsmead, the Australian Adventist scholar; and Paxton, in turn, seems dedicated to the task of rehabilitating Brinsmead as a kind of Lutheran-Seventh-day Adventist, if there be such a thing. I have had opportunity to read Brinsmead's unpublished manual which struggles to make Mrs. White look like a supporter of Luther's doctrine on justification by faith. It is unconvincing. But one can also understand, at least in part, the reason for the numerous articles, based on Luther's writings, in Brinsmead's *Present Truth.* In fairness it must be stated that he, with a few others within the SDA group, stand for a view which seeks to place justification and sanctification into a right relationship. Brinsmead personally has studied Luther and the Lutheran Confessions rather carefully, it seems, as has Paxton: and they have benefited from such study, as their

writings show. But when all is said and done, sanctification, or good works according to legalistic demands, or perfectionism, still are to be seen "as the higher stage in the salvation process" for most SDAs, Paxton admits. (72)

Theological rumblings and disagreements have been a part of SDA history right from the start, on Christology, soteriology, eschatology, the authority question, etc. Mrs. White herself left America for Australia, 1891, "ticked off' apparently by disagreements within her fold. Among the leaders during this troubled period was Dr. J. H. Kellogg, of corn flakes' fame in Battle Creek, Michigan. Paxton's argument is that at this time she was resisting the move toward legalism and perfectionism, striving rather to uphold the forensic sense of righteousness which is imputed unto faith. Brinsmead shares that opinion. To this day he apparently remains within Adventism's fold, though on the edge. Paxton meanwhile is an Anglican, also an Australian, of a strongly evangelical and conservative bent. I personally remain unconvinced that either Mrs. White, or Brinsmead, or for that matter Paxton have completed their religious odyssey all the way back to Luther's Biblical stance.

The publishers' back-cover summary describes Paxton's work as a "thoroughly documented account of the terrific tussle over justification by faith now going on in the Adventist community." That it is. It apparently also is true that Adventist theology is being shaken somewhat, both on the teaching-voice authority of the church's administration and also on the central article of works-righteousness and perfectionism. On both counts, as Paxton rightly notes, it resembles Rome so very much.

It is a good book all right for the purpose delineated above, but hardly "as exciting as an Agatha Christie mystery," as the publishers claim, except perhaps to Adventists, students of the sects, and the author himself. Brinsmead's change of direction from arch SDA doctrine towards Luther's stance is, of course, a noteworthy phenomenon to be happening with a group like the Adventists. On the other hand, the confessors at Augsburg, 1530, contended that their doctrine was the confession of faith of every devout child of God whose faith was grounded, not on men, but on the Word of God, Holy Scriptures. Such believers were everywhere to be found, in spite of official church bodies' doctrinal aberrations. It will be worth watching, to see whether Brinsmead's influence will be strong and consistent enough to turn the Adventists toward sound, Luther-like theology, or whether he in conscience will find himself complled to leave a church whose theology compromises what sppears now to be his own strong, Luther-like pronouncements, at least on the central article of justification. History points to the second.

E. F. Klug

THE PIETY OF JOHN CALVIN: An Anthology Illustrative of the Spirituality of the Reformer. Translated by Ford Lewis Battles. Music edited by Stanley Tagg. Baker Book House, Grand Rapids, Michigan, 1978. 180 pages. Cloth. $9.95.

In terms of the human dimension, Calvin has suffered in comparison with Luther. The former was more careful and precise and the latter was a personality impossible to retain with bounds. Professor Battles of the Calvin Theological Seminary has isolated selected sections from Calvin's Institutes, liturgies, and homilies to give us an inner spiritual picture of the soul of the reformer of Geneva. The picture of Calvin standing in awe before God is reinforced by this picture. After a historical introduction by the editor seven chapters follow: (1) The Spiritual Pilgrimage of Calvin; (2) The Kernel of Calvin's Life; (3) Calvin on Christian Life; (4) Calvin in Prayer; (5) Prayers of Calvin; (6) Metrical Psalms; (7) Prose-Psalms adapted from Calvin. It is impossible for this reviewer to avoid making a comparison between the two reformers. Each's rendering of Psalm 46 might demonstrate the point. Luther in his hymn *A Mighty Fortress* recognizes Christ as God's valiant champion.

In Calvin's rendition the Christological motif is simply missing. The kingdom is to be found here on earth. God is One who is strong in battles. Calvin can view God apart from Christ, something which Luther could never do. Hymns of the Reformed tradition including Calvin's center very little on Christ if at all and they stress the majestic, transcendental God, the God who has not yet revealed Himself mercifully in the person of Jesus Christ. Baker Book House is to be congratulated for its fine edition of *The Piety of John Calvin.* Those who want to broaden their understanding of Protestant worship life can make a sound investment. The musical renderings of chapter six are available for $1.95. Lutherans will however not feel comfortable with a stern Calvin as a spiritual guide.

David P. Scaer

TRANSCENDENTAL MEDITATION: A Mystic Cult of Self-intoxication. By Lit-sen Chang. Presbyterian and Reformed Publishing Co., Nutley, N. J., 1978. 92 pages. Paper. $2.95.

The author, a former practitioner of T. M., Transcendental Meditation, sets forth its religious philosophy and method of this now popular form of eastern mysticism. Written in layman's terms, the pastor could easily put this book to use in teenage and adult religious discussion groups. In some places T. M. has taken on epidemic proportions and several pastors might want to direct specific sermons to the problem. The dangers of T. M., as the suthor sees them, are its amoral attitude, its negation of the rational functions of the mind, and its inherent pantheism. How long T. M. will remain popular among Americans cannot be determined. It is however a religion in spite of the protestations of its advocates to the contrary. Autobiographical notations about the author's own spiritual pilgrimage with his strong emphasis on personal experience detract from this otherwise eminently useful booklet.

David P. Scaer

BIO-BABEL: Can We Survive the New Biology?.By Allen R. Utke. John Knox Press, Atlanta, 1978. 247 pages. Cloth. $11.25.

An accompanying letter from the publishers describes *Bio-Babel* as "must reading for all conscientious persons who are concerned about their own future, as well as the future of those who follow." The author, a professor of chemistry and a Lutheran layman, gives an up to date report of scientific advances in the hope of awakening ethical discussion among Christians as they face a future that cannot even be imagined. The first part discusses biological advances in reproduction, physical modification, mental modification, prolongment of life, and creation of life. Man has been put in a position where he can control areas of life which before were off limits either through his own lack of knowledge or through assignment to providence. The possibility that man may live to 800 years, that senility can be averted, that memory and intelligence can be increased, and that genetic controls can be imposed, all boggle the mind. Imagination's realm is becoming incarnate into reality. Utke's purpose is to awaken the church's conscience, either individually or collectively, to provide some sort of ethical response. He may have awakened the church to the brave new world, but he has provided very few answers. This may not have been his goal. Even in the matter of abortion which has been the center of controversy for some time, the author gives no firm direction. If Utke has alerted us to the problems the church will be facing, he has performed an important service. The job left undone of providing the answers will be the more difficult.

David P. Scaer

ARCHIVES AND HISTORY: Minutes and Reports of the 13th Archivists' and Historians' Conference. Edited by August R. Suelflow. Department of

Archives and History, The Lutheran Church-Missouri Synod. 1975. 194 pages. Mimeographed. $3.50.

This volume contains the proceedings of the thirteenth regular meeting of Missouri Synod archivists and historians. Contained here is a wide assortment of materials all the way from the devotions presented to the technical mechanics of searching through old church records. Two items should attract wide interest among Missouri Synod pastors. Jerrald K. Pfabe provides much of the background for current Missouri Synod attitudes to evolution in his carefully documented "Theodore Graebner is sympathetic, appreciative, and still critical of a man whose knowledge of science was not that of a professional. Whatever Graebner's short comings may have been, his views and attitudes are still standard today. A more personal essay is written by Ruth Fritz Meyer of her father in "Big John : Glimpses Into the Life and Work of Dr. John H. C. Fritz." "Dean Fritz" as he is generally known in the Missouri Synod set the tone for many preachers with his work on pastoral theology and his studies in homiletics. Mrs. Meyer does not cover the theological method of her father, but describes her father's home life and ministry. Dean Fritz's father was not a member of the Missouri Synod, but served many synods including what is now the LCA, ALC, and Wisconsin Synod. Many who have been influenced by Dean Fritz whether through his classroom teachings or his *Pastoral Theology* will take the opportunity to learn more about him. The LCMS is old enough to have a history which can now be divided up into periods. Only through understanding the roads on which we have traveled will we be able to make plans for the journey ahead of us. *Archives and History* helps us in this task. It can be ordered from the Concordia Historical Institute.

David P. Scaer

THE PROMISE OF THE COMING DARK AGE. By L. S. Stavrianos. W. H. Freeman and Company. San Francisco. 1976. 211 pages. Cloth. $8.95.

Summer vacation is supposed to be a time of leisure-reading. Usually it is. The summer 1978 turned up an exception. THE PROMISE OF THE COMING DARK AGE proved to be such a provocative volume that I read it quickly and immediately reviewed it for the CTQ.

Historian L. S. Stavrianos is familiar to the academic community for his excellent work on "globalization," the process in which a planet of separate civilizations—as the West, India, China, Islam—underwent a process of amalgamation in the past five centuries to form today's world civilization. In this controversial book, however, Stavrianos turns his attention from the recent past to the near future. Instead of an interpretation of what has happened, he offers a projection of what will happen. Taking his cue from such writers as Jacques Barzun and Robert Heilbroner, who predict a Second Dark Age, Stavrianos immediately agrees. Four marks of such a Dark Age are evident, he contends: (1) economical imperialism, (2) ecological degradation, (3) bureacratic ossification, and (4) a flight from reason. But Stavrianos goes beyond a lamentation for the death of Western Civilization to a celebration of what he regards the emerging new order. For Stavrianos there is much promise in the Coming Dark Age.

Why? Because Dark Ages are times of reconstruction as well as disintegration. The initial Dark Age (411-100 AD) is interpreted by Stavrianos as a time of significant technological development and massive leaps in the cause of human liberty. He concludes: "By the tenth century the Western European serf was enjoying a level of living significantly better than that of the proletarian during the height of Augustan Rome" (p. 5). Elites may suffer, the people will prosper through the collapse of ancient institutions—that seems to be his thesis.

In the current Dark Age, Stavrianos has identified four hopeful signs for

"the people" or "the masses" (industrial workers and Third World farmers): (1) a movement from aristo-technology to demo-technology, or a radical reversal in the goals of science, so that research will serve the interests of the masses rather than making for the few; (2) a movement from boss-control to worker control of the means of production; (that means that workers run the factories); (3) a movement from representative democracy (the election of officials) to participatory democracy (direct action by the people); and (4) a movement from self-subordination to self-actualization (the refusal of the ordinary person to "pray, pay, and obey" and the insistence on "doing it my way"). Because of "the Law of the Retarding Lead," Stavrianos contends that the least developed nations—Marxist China and the Third World—will dominate the New Dark Age, and that consumer societies and the US and Soviet Union are destined to collapse.

This is a significant and provocative book (1) in terms of its philosophy of history (based, I think, on Jean Jacques Rousseau, who thought man was basically good, only he is corrupted by bad institutions), (2) its economic priorities (and values), (3) its relegation of religion to the periphery of human experience (except for Liberation Theology), and (4) its Radical revisionist view of the future. But it poses many questions as well: (1) Who can really say what is a Dark Age (after all, the generations of the Renaissance thought they were entering one!),? (2) Could one not say that from a Christian perspective, any Age without the Word of God is dark, and if the Word is preached, then surely there will be children of light? And that proclamation, in a world approaching 8 billion people, is our most urgent task, if we are to avoid a Spiritual Dark Age.

C. George Fry

GOD AND THE UNIVERSE OF FAITHS. By John Hick. Fount Paperbacks (World Publishing Company), Cleveland, Ohio, 1977. 201 pages. Paper. $2.95.

John Hick was educated at Edinburgh and Oxford and then taught at such places as Cornell University and Princeton Theological Seminary before becoming H.G. Wood Professor of Theology in the University of Birmingham. Perhaps he is most familiar to readers of the *Concordia Theological Quarterly* for his earlier writings, which included *Faith and Knowledge, Evil and the God of Love, Arguments for the Existence of God,* and *Christianity at the Centre.* In an interesting aside toward the end of this volume he confesses what has been self-evident for a least a hundred pages: "I have more sympathy with the new theologians than with the old theologians" (p. 183). This sympathy is derived from his conviction that new day is dawning in theology:

> I regard the contemporary breaking of long-established religious thought forms as good, and as having inaugurated a period in which there are exciting possibilities of reconstruction and challenging scope for originality (p. 183).

This position is not merely one born of conscience or of intellectual argumentation, but also of open confrontation with more traditional theologians. Hick recounts that:

> I have even, when I was in the United States, been involved in a heresy case, when a very conservative minority sought to exclude me from the ministry of the United Presbyterian Church for declining to affirm one of the more manifestly mythological aspects of the christian tradition. (p. 183)

(The lower-case "c" in Christian is that of Dr. Hick. In this matter he is consistent in this volume). The many novelties in this volume will indicate why the Rev. Mr. Hick was accused of heresy.

This book, gleaned for Hick's earlier writings in such places as *Religious Studies, Theology Today,* and *The Scottish Journal of Theology*, is concerned

with what the author regards as "Theology's Central Problem" in our times. The issues, in his thinking, are four-fold: (1) "the non-coerciveness of theistic belief in view of the fact that one need not refer to God in order to explain the workings of nature" (the universe can be explained in purely naturalistic terms, he contends; Hick also deals with the problem of "God-language" in this section); (2) "the ancient and grisly problem of evil" (evil is necessary in order that persons might have the opportunity to develop character); (3) "is the judaic-christian concept of God coherent?" and (4) "the conflicting truth claims of the different world religions" (which dawned on him while living in a multi-national, multi-cultural, multi-racial, and multi-religious community; how can one religion be true when valid "experiences" of the Ultimate seem to be present in all Higher Faiths, unless all religions are true?).

Students of philosophical theology will find a *pot-pourri* of opinions, ancient and modern, few of them Evangelical or Catholic (in spite of Hick's claim to follow in the footsteps of St. Irenaeus, in opposition to Augustine of Hippo, I fail to be persuaded); pastors will find one who dissents from the recent view that death is the end (Hick assures us we can believe in something after the grave; and that hell will ultimately be empty; but a kind of purgatory is still there, temporarily); missiologists will find that evangelism is only effective among less-developed folk and is not needed among Muslims, Hindus, Buddhists, etc.; those who miss deism will find it revived in a bit of original verse:

> They call it Jahweh, Allah, Krishna, Param Atma,
> And also holy, blessed Trinity:
> The real is one, though sages name it variously (p. 140).

Hick deals with cutting issues—and his answer ought to be an invitation to Evangelical authors to deal with them better.

C. George Fry

LIVING RELIGIONS OF THE WORLD: OUR SEARCH FOR MEANING. By Carl Hermann Voss. William Collins and World Publishing Company, Cleveland, Ohio, 1977. 192 pages. Paper. $2.95.

Many of us in both the parish and the academy have long recognized the need for a good one-volume study of the world's major religions. It was, therefore, with a sense of expectancy that I requested, received, and read LIVING RELIGIONS OF THE WORLD: OUR SEARCH FOR MEANING by Carl Hermann Voss, a graduate of Union Theological Seminary (New York) and the University of Pittsburgh, a minister, professor, and administrator. It is, however, with very mixed feelings that I review this volume, for, I am persuaded, as never before, that it must be extremely difficult to write a satisfactory introductory text about the earth's leading faiths.

Voss attempts in 172 pages of narrative-analysis to survey humanity's religious experience from animism to existentialism, giving major attention in Part I to the faiths of the East (Hinduism, Jainism, Buddhism, Conducianism, Taoism, and Shinto) and, in Part II, to the faiths of the West (Judaism, Christianity, and Islam). Perhaps that, in itself, is an impossible assignment. Omissions occur (Martin Luther and John Calvin are only mentioned in passing in one sentence; little attention is given to the theological reasons for the Reformation), questionable interpretations appear (as the assertion that if the Turks had been victorious at Vienna in 1683 "all of Europe would doubtless have become Moslem" – I know of few historians who would accept that evaluation of the event; or this one, that Islam's growth is "at least ten times as swiftly as Christianity's" in Black Africa, a statement I find hard to reconcile with the reality of the rapid expansion of Christianity in sub-Saharran Africa, for most missiologists now see Black Africa as Christian, not Muslim, by 2000), errors of fact intrude (as the statement that Islam has a "sabbath," when, in reality, the notion of prayer five times daily for Sunni Muslim is intended to take the place of a specifically "holy day" or "day of

rest" like the Jewish Saturday or the Christian Sunday; Friday, to a Muslim, is another work day), misprints emerge (as p. 148, "A Moslem calls God 'Father, and thinks of him as 'love". . . .Surely this is a misprint; seldom would any Muslim, let alone an Orthodox one, describe Allah as Father, for such would be blasphemy), historical inaccuracies creep in (p. 136, the teaching that the Fall of Constantinople triggered an exodus of Greek scholars to the West that served as a major influence in the Italian Renaissance; historians today date the Byzantine influence on the European Renascence much earlier than the Turkish occupation of Istanbul). Perhaps most disheartening is the emphasis on religion as essentially man's searching (rather than discovering or experiencing), a human enterprise rather than God's revealing (or disclosing; yet the notion of "revelation" is central to many World Faiths), the understanding of faith as evolving (with a rather simplistic picture of the "emergence" of "religion" in ancient times), and a stress on the convergence of the World Religions in their sense of morality (as if religion consisted essentially of ethics – but here we are provided with the "Golden Rule" given in ten versions from as many philosophies and faiths). What of religion as mystery?

This book is strongest, in my opinion, in its succinct and helpful surveys of the East Asian religions, and weakest in its narration and interpretation of the Abrahamic Faiths.

I wish I could find a book on the history of religions that I could recommend wholeheartedly to my readers. In spite of the many fine titles coming from Collins-World, this is not a text of that stripe. Sorry.

C. George Fry

AUSZUG DER ACHTHUNDERT. By Ingerose Paust. Evangelische Verlagsanstalt, Berlin. 1972. 2. Auflage 1977. 356 pages. Cloth. 6,80 Mark (East Germany).

"Emigration of the Eight Hundred" is a novel of the Saxon immigration, which forms the basis of the Missouri Synod. Amazingly, the novel comes out of East Germany and tells the story in a sympathetic manner. Perhaps it should not be so amazing, when the persecution of religion under communism is considered. There could be many behind the iron curtain who would be ready to sacrifice much to follow their faith into the land of the free.

Ingerose Paust has had the rare privilege of studying the sources and knowing the original places in Germany, from which the Saxons departed. For one who has read most of what has been written about this story, Ingerose Paust writes a satisfactory novel as to historical accuracy. It remains a novel, however, in which many situations are recreated in a representative and symbolic manner. Not everything could be told. The pastors are introduced by their names. The rationalist Landeskirche is accurately described. The story of Martin Stephan is fully told. Perhaps the author was too intent upon artistic justice in the description of the end of Stephan. This reviewer appreciates an arm of the cross as a souvenir, which adorned the steeple of the church at Horse Prairie for a century, near which its pastor, Stephan, lies buried.

The story of the eight hundred sailing on the Olbers, the Amalia, the Republik, the Johann Georg, and the Copernikus is graphically told. The steamer tugs at New Orleans were the Tiger and the Hudson. The Dolly and the Selma were the river steamers, which brought the Saxons to St. Louis.

The novel is welcome upon the church scene in the seventies of this century in the Missouri Synod in the light of more recent developments. The apron of the book tells this in a striking manner:

> "Rationalistic theology holds sway in their home churches. The Bible is no longer uppermost, but reason is in control, and the church administration is determined to cause the new intellectual viewpoint to dominate in the congregations, using whatever means are available. Anyone who holds faithfully to Holy Scripture is accounted a fanatic and must expect

repressive measures. Bible classes are forbidden. Under false pretences the pastors, who uphold the Bible, are taken to court. . . People believe that they cannot continue in their faith in the home country, they believe that the day of judgment is close. In America they hope to make a new beginning."

Carl Ferdinand Walther is given a fine characterization as one early offering resistance to Martin Stephan. He declares that he is not emigrating as a follower of Stephan. Walther also becomes the leader in synodical matters.

This novel was graciously left as a hospitality gift by Frau Gottfried Hoffmann when the doctor lectured here.

Otto F. Stahlke

III. Practical Studies

PREACHING LAW AND GOSPEL. By Herman G. Stuemfle, Jr. Fortress Press. Philadelphia, 1978, Paper. 95 pages, $3.50.

The author maintains that we have claimed more for preaching theologically than it was able to deliver experientially. This volume intends to help that situation.

Following Heinrich Ott, the author suggests that the substructure of the sermon must include man's sin and wretchedness, the redemption wrought on our behalf by God through Christ, and the obligations of gratitude which God's redeeming act lays upon us (p. 14).

The Law is to be preached both as hammer of judgment and mirror of existence. As hammer, the Law accuses. Its target is the conscience. It produces guilt and makes men cry out for help. As mirror of existence, in Paul Tillich's terms, the preaching of Law speaks of Law is not so much to accuse as to expose. The target of Law is not so much the conscience as the consciousness of the true situation in which man stands. "If we cast the Law dimension of our sermons only in terms of sin and guilt, we miss those who do not see themselves first of all as sinners and neglect areas of experience which are vividly real even for those who do" (p. 29).

"It should be stated that the purpose of this analysis has not been to set one mode of viewing Law over against the other. Law as 'hammer' and Law as 'mirror are not mutually contradictory" (p. 26).

The mode in which we preach the Law must find its's correlate in the mode in which we preach the Gospel. Forgiveness answers to guilt. We should try to talk about forgiveness in the modern idiom, since words like atonement, redemption, propitiation, and justification are taken from foreign cultures. I believe, however, that theological language properly explained, may be used.

The preaching of Law as "mirror of existence" requires the preaching of Gospel as "antiphon to existence." Alienation calls for Gospel as reconciliation; anxiety calls for Gospel as certitude, despair calls for hope; and transciency for homecoming.

In preaching the call to obedience the following is helpful: 1) we will sound the call to obedience as a consequence of grace and not its cause; 2) we will articulate the call to obedience with concreteness; 3) we will point to spheres of obedience in the public as well as the private sector.

Henry J. Eggold

THE PREACHER'S WORKSHOP SERIES. Richard Kapfer, Series Editor. Concordia Publishing House, St. Louis, 1977. 9 books. Paper. $16.50.

This set of nine paperbacks of 40-50 pages each covers the field of homiletics and gives the student and pastor a good course in the art of semonizing.

In Book 1, "The Mighty Word," Alton Wedel declares: "The death and resurrection of our Lord—this is the Mighty Word: Power and Purpose of Preaching. This is the key that snaps the padlock of the Holy Scripture, opens minds to understand, and kindles flames of faith in opened hearts" (p. 16).

In "Letting the Word Come Alive," W. A. Poovey pleads with the preacher to grasp the uniqueness of each text through a study of the text itself, the mood of the writer, the time when written, and the context.

Don Deffner, "The Real Word for the Real World," analyzes modern man as he is reflected in modern literature to help the preacher become sensitive to human need. He advises: "Don't *speculate* about what your people's needs are, *ask* them" (p. 10). The author is on firm ground when he says: "We are accordingly driven *back* to the *Gospels,* there to discover who we are, and whose we are—whence we come and where we are going. And there we meet Him who *is* the Person *we* are to become, and the Power to be that new creation—our Blessed Lord Himself" (p. 28).

In "The Lively Skeleton", Gerhard Aho surveys the various ways in which the preacher may cast his outline for greater variety in sermonic form.

H. Gerard Knoche pleads for creativity in the writing of the sermon. "For preachers, creativity is seeing relationships between two Biblical texts, the Biblical text and life situations, theological ideas and secular ideas, that have not been seen before" (p. 12).

Writing on "The Sermon as Part of the Liturgy," Paul Bosch declares: "We insist on acting out our deepest instincts ritually—and we call that 'liturgy'" (p. 7). He pleads that in the service of worship we give some attention to all the arts as "languages" for communication.

In his book on the delivery of the sermon, Paul Harms quotes Albert Mehrabian's formula to assess the emotional impact of any message: total impact equals 7 percent verbal, plus 38 percent vocal, plus 55 percent facial (p. 37). The author shows how the use of body language, control of the voice, eye contact, and the preacher's emotional response can help to foster a sense of communication between speaker and hearer.

Eldon Weisheit discusses the use of visual aids—movies, filmstrips, overhead projector, slides, sound recordings, object lessons, and drama—not as a substitute for good preaching, but as an aid.

"Self-examination is a blessing, self-preoccupation is a curse," says Lowell Erdahl (p. 6). He proceeds to discuss ways in which the pastor can use his laity in helping both to prepare and and to evaluate his sermons. Feed-in groups reflect upon the text with the pastor. Feedback groups meet to discuss the sermon after it has been preached. Erdahl offers four forms which may be distributed to the congregation for the purpose of evaluating the sermon.

For getting fresh ideas for preaching, I recommend that you purchase the nine books.

Henry J. Eggold

"FOR EXAMPLE" ILLUSTRATIONS FOR CONTEMPORARY PREACHING. By Richard Anderson and Donald L. Deffner. Concordia Publishing House, St. Louis, 1978. 221 pages. Paper. $5.95.

The over 400 documented sermon illustrations of this volume are taken from classic and contemporary literature, history, and human experience in the drama of life.

Besides containing a subject index, the volume offers an index of suggested texts in the three-year lectionary cycle to which each illustration might be appropriate.

Every reader will find some illustrations to which he responds and which he can use to put windows into his sermons.

Henry J. Eggold

OUR PRICELESS TREASURE. By Henry George Hartner, D.D. Vantage Press 1978. 157 pages. Cloth. $6.50.

The thirty-three sermons in this book were written and delivered by a Lutheran Church-Missouri Synod pastor who died in 1976 at the age of 77. Pastor Hartner delivered these sermons in churches, on radio, and in special services.

Although many of the sermons are organized quite loosely, they are refreshing in their naturalness and unpretentiousness. The text is allowed to speak for itself without labored argumentation by the preacher. The introductions gernerally meet the hearers where they are and move directly and pointedly to the theme. The hearers of these sermons must have appreciated the explicit, coherent development of the theme as the main idea of each sermon.

The author has a knack for making profound concepts understandable. He clearly distinguishes between faith and hope, for example (p. 77). Other concepts come alive through apt illustration.

The language is remarkably free from jargon. Hartner says: "She lights a candle and looks all over the place. She grabs a broom and sweeps out every nook and corner until she finds it. That's a picture of God seeking all these sin-crusted coins of men's souls, once stamped with His own image and superscription, but lost through centuries of corruption . . ." (p. 54) Or again, "We are not only to have one foot in heaven, but we are to have one eye on the sky, looking and longing for the day when Jesus shall come again" (p. 70).

The author is conscious of his obligation as a Christian preacher to glorify Christ. Whether he is convicting the hearers of their sins, guiding them in Christian living, or encouraging them in trials the Gospel orientation is obvious. These are clear, down-to-earth, Christ-exalting sermons.

Gerhard Aho

Books Received

BLIND—AND I SEE! By Robert Weller. Concordia Publishing House, St. Louis, 1978. 145 pages. Paper.

UNDERSTANDING SPIRITUAL GIFTS. By Robert L. Thomas. Moody Press, Chicago, 1978. 238 pages. Paper. $3.95.

COMPETENT TO LEAD. By Kenneth O. Gangel. Moody Press, Chicago, 1974. 144 pages. Paper. $3.95.

THE LOST ART OF DISCIPLE MAKING. By Leray Eims. Zondervan Publishing House, Grand Rapids, 1978. 188 pages. Paper. $3.95.

THE BOY CHILD IS DYING: A South African Experience. By Judy Boppell Peace. InterVarsity Press, Downers Grove, 1978. 91 pages. Paper. $2.25.

BEING HUMAN: The Nature of Spiritual Experience. By Ranald Macaulay and Jerram Barrs. InterVarsity Press, Downers Grove, 1978. 212 pages. Paper. $4.95.

AND GOD GAVE WOMEN TALENTS! By Marlys Taege. Concordia Publishing House, St. Louis, 1978. 191 pages. Paper. $3.95.

CANDLES IN THE NIGHT. By Frederick A. Radtke. Concordia Publishing House, St. Louis, 1978. 83 pages. Paper.

THE NEW TESTAMENT STUDENT AND BIBLE TRANSLATION. John H. Skilton and Curtiss A. Ladley, Editors. Presbyterian and Reformed Publishing Co., Phillipsburg, New Jersey, 1978. 241 pages. Paper. $5.00.

NURTURING CHILDREN IN THE LORD. By Jack Fennema. Presbyterian and Reformed Publishing Co., 1977. 162 pages. Paper. $4.95.

SPIRITUAL CARE: The Nurse's Role. By Sharon Fish and Judith Allen Shelly. InterVarsity Press, Downers Grove, 1978. 178 pages. Paper. $4.95.

TOOLS FOR TIME MANAGEMENT: Christian Perspectives on Managing Priorities. By Edward R. Dayton. Zondervan Publishing Co., Grand Rapids, 1978. 192 pages. Paper. $3.95.

SCRIPTURAL WORSHIP AIDS. By Leroy Koopman. Baker Book House, Grand Rapids, 1978. 83 pages. Paper. $2.95.

REACHING PEOPLE FROM THE PULPIT: A Guide to Effective Sermon Delivery. By Dwight E. Stevenson and Charles F. Diehl. Baker Book House, Grand Rapids, 1978. 172 pages. Paper. $3.95.

A COMPLETE SOURCE BOOK FOR THE LORD'S SUPPER. By Charles L. Wallis, Editor. Baker Book House, Grand Rapids, 1978. 228 pages. Paper. $4.95.

FRIENDSHIP EVANGELISM: The Caring Way to Share Your Faith. By Arthur G. McPhee. Zondervan Publishing Co., Grand Rapids, 1978. 139 pages. Paper. $2.95.

HOW TO WITNESS SUCCESSFULLY. By George Sweeting. Moody Press, Chicago, 1978. 127 pages. Paper. $2.95.

GOD HAS NOT REJECTED HIS PEOPLE. By Richard R. DeRidder. Baker Book House, Grand Rapids, 1977. 88 pages. Paper. $2.95.

A PROFILE FOR A CHRISTIAN LIFE STYLE: A Study of Titus with 20th-Century Lessons for Your Church. By Gene A. Getz. Zondervan Publishing House, Grand Rapids, 1978. 200 pages. Paper. $1.95.

THE ACT OF MARRIAGE: The Beauty of Sexual Love. By Tim and Beverly LaHaye. Zondervan Publishing House, Grand Rapids, 1976. 315 pages. Paper. $2.25.

CHURCH MUSIC AND THE CHRISTIAN FAITH. By Erik Routley. Agape, Carol Stream, Illinois, 1978. 153 pages. Paper. $3.95.

THE POWER OF ERROR. By Jay E. Adams. Presbyterian and Reformed Publishing Co., Phillipsburg, New Jersey, 1978. 49 pages. Paper. $1.95.

THE LUTHERAN HISTORICAL CONFERENCE: Essays and Reports,

1974, Vol VI. Concordia Historical Institute, St. Louis, 1977. 206 pages. Paper.

CERTAINTY, ASSENT AND BELIEF. By Heikki Kirjavainen. Publications of Luther-Agricola-Society B 11, Helsinki, 1978. 204 pages. Paper.

THE MINISTER'S FILING SYSTEM. By Paul Gericke. Baker Book House, Grand Rapids, 1978. 47 pages. Paper. $1.95.

MATTERS OF CONCERN TO CHRISTIAN COUNSELORS: A potpourri of Principles and Practices. By Jay Adams. Presbyterian and Reformed Publishing Co., Phillipsburg, New Jersey, 1977. 104 pages. Paper. $2.95.

FOUR WEEKS WITH GOD AND YOUR NEIGHBOR. By Jay E. Adams. Presbyterian & Reformed Publishing Co., Phillipsburg, New Jersey, 1978. 69 pages. Paper. $2.50.

NOT READY TO WALK ALONE. By Judith Fabisch. Zondervan Publishing House, Grand Rapids, 1978. 122 pages. Cloth. $5.95.

YOUTH EDUCATION IN THE CHURCH. Edited by Roy B. Zuck and Warren S. Benson. Moody Press, Chicago, 1978. 478 pages. Cloth. $9.95.

THE GOSPEL OF JOHN: An Expositional Commentary, Vol. 4, John 13:1-17:26. By James Montgomery Boice. Zondervan Publishing House, Grand Rapids, 1978. 487 pages. Cloth. $9.95.

THE COUNTRY OF THE RISEN KING: An Anthology of Christian Poetry. By Merle Meeter, Compiler. Baker Book House, Grand Rapids, 1978. 446 pages. Cloth. $12.95.

JESUS/NOW. By Leslie F. Brandt. Concordia Publishing House, St. Louis, 1978. 191 pages. Cloth.

EXPOSITORY COMMENTARY ON JOHN. By J. C. Macaulay. Moody Press, Chicago, 1978. 276 pages. Cloth. $6.95.

THE EXPOSITOR'S BIBLE COMMENTARY, VOL. II. By Frank E. Gaebelein, General Editor. Zondervan Publishing House, Grand Rapids, 1978. 464 pages. Cloth. $14.95.

WHAT DEMONS CAN DO TO SAINTS. By Merrill F. Unger. Moody Press, Chicago, 1977. 204 pages. Cloth. $6.95.

THE MOON IS NOT ENOUGH: An astronaut's wife finds peace with God and herself. By Mary Irwin with Madalene Harris. Zondervan Publishing House, Grand Rapids, 1978. 175 pages. Cloth. $6.95.

FROM TEXT TO SERMON: Responsible Use of the New Testament in Preaching. By Ernest Best. John Knox Press, Atlanta, 1978. 117 pages. Cloth. $5.95.

DEMONS, EXORCISM AND THE EVANGELICAL. By John J. Davis. BMH Books, Winona Lake, Indiana, 1977. 15 pages. Paper. 50¢

TRANSCENDENTAL MEDITATION: A Mystic Cult of Self Intoxication. By Lit-sen Chang. Presbyterian and Reformed Publishing Co., Nutley, New Jersey, 1978. 92 pages. Paper. $2.95.

A KEY TO DOOYEWEERD. By Samuel T. Wolfe. Presbyterian and Reformed Publishing Co., Nutley, New Jersey, 1978. 121 pages. Paper. $2.95.

EVANGELICALS FACE THE FUTURE. Edited by Donald E. Hoke. William Carey Library, South Pasedena, Calif., 1978. 166 pages. Paper. $6.95.

FUTURES—HUMAN AND DIVINE. By Ted Peters. John Knox Press, Atlanta, 1978. 192 pages. Cloth. $10.95.

THE CHARISMATICS: A Doctrinal Perspective. By John F. MacArthur, Jr. Zondervan Publishing House, Grand Rapids, 1978. 215 pages. Cloth. $7.95.

THE HOLY SPIRIT AND YOU. By Bernard N. Schneider. BMH Books, Winona Lake, Indiana, 1978. 168 pages. Paper. $3.95.

PROTESTANT AND ROMAN CATHOLIC ETHICS: Prospects for Rapprochement. By James M. Gustafson. The University of Chicago Press, Chicago, 1978. 192 pages. Cloth. $12.50.

GOD INCARNATE. By George Carey. InterVarsity Press, Downers Grove, Illinois, 1978. 67 pages. Paper. $1.95.

THE SOVEREIGN GOD. Foundations of the Christian Faith, Vol. I. By James Montgomery Boice. InterVarsity Press, Downers Grove, Illinois, 1978. 252 pages. Paper. $5.25.

GOD THE REDEEMER. Foundations of the Christian Faith, Vol. II. By James Montgomery Boice. InterVarsity Press, Downers Grove, Illinois, 1978. 252 pages. Paper. $5.25.

THE TRINITY IN THE UNIVERSE. By Nathan R. Wood. Kregel Publications, Grand Rapids, 1978. 220 pages. Cloth. $5.95.

PERSON AND WORK OF THE HOLY SPIRIT. By H.C.G. Moule. Kregel Publications, Grand Rapids, Michigan, 1978. 252 pages. Cloth. $5.95.

BIO-BABEL: Can We Survive the New Biology? By Allen R. Utke. John Knox Press, Atlanta, 1978. 247 pages. Cloth. $11.95.

THE SERMON ON THE MOUNT: An Evangelical Exposition of Matthew 5-7. By D. A. Carson. Baker Book House, Grand Rapids, 1978. 157 pages. Cloth. $6.95.

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QUESTS FOR THE HISTORICAL JESUS. By Fred H. Klooster. Baker Biblical Monograph. Baker Book House, Grand Rapids, 1978. 88 pages. Paper. $3.95.

THE TRINITY. By Robert Crossley. InterVarsity Press, Downers Grove, Illinois, 1978. 43 pages. Paper. $1.25.

STAND FAST IN FAITH. By Wallace E. Fisher. Abingdon, Nashville, 1978. 142 pages. Paper. $4.95.

THE WATER THAT DIVIDES: The Baptism Debate. By Donald Bridge and David Phypers. InterVarsity Press, Downers Grove, 1978. 208 pages. Paper. $3.95.

CHRISTIANITY FOR PIOUS SKEPTICS. By James B. Ashbrook and Paul W. Walaskay. Abingdon Press, Nashville, 1977. 160 pages. Paper. $4.95.

THE MIRACLES OF JESUS FOR TODAY. By James H. Bailey. Abingdon Press, Nashville, 1977. 127 pages. Paper. $3.95.

ARMAGEDDON NOW! By Dwight Wilson. Baker Book House, Grand Rapids, 1977. 258 pages. Paper. $4.95.

HOMOSEXUALITY: A Biblical View. By Greg L. Bahnsen. Baker Book House, Grand Rapids, 1978. 152 pages. Paper. $6.95.