

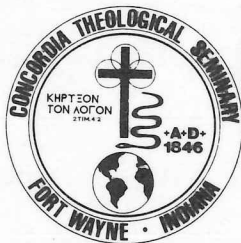
CONCORDIA THEOLOGICAL QUARTERLY

CTQ

Volume 44, Number 1

JANUARY 1980

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CONCORDIA THEOLOGICAL QUARTERLY

CTQ

ISSN 0038-8610

Issued Quarterly by the Faculty of
Concordia Theological Seminary

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

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

Annual subscription rate: \$5.00.

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1980



Harry A. Huth, D.D. 1917-1979

After a prolonged illness, Professor Harry A. Huth, D.D., departed this life on August 7, 1979. In the course of his thirty-nine year ministry in The Lutheran Church — Missouri Synod, he served Concordia Theological Seminary as Professor of Systematic Theology for ten years during two periods, 1963-1969 and 1975-1979. His special responsibility and delight was the teaching of those courses dealing with the Lutheran Confessions. During the intervening period of absence from the Seminary, 1969-1975, Dr. Huth served as executive assistant to the Commission on Theology and Church Relations. In this capacity and as the Seminary's representative to the Commission, he was responsible for the preparation in both content and style of many of the Commission's documents written in direct response to questions arising from the Synod's theological crisis during the late 1960's and early 1970's.

Though Dr. Huth engaged in formal graduate study at secular and theological graduate schools, his expertise in the Lutheran Confessions and philosophy was developed through personal study during his years as a parish pastor. The depth and breadth of his understanding of philosophy was unmatched. Without benefit of manuscript he would scan the history of the development of Western philosophy, stopping to probe at the critical junctures. His informal conversations would attract eager audiences of students and colleagues. Nevertheless, it will be for his understanding of the Lutheran Confessions that Harry Huth will be remembered by the church.

He escalated to prominence when the influence of the Lutheran Confessions was reaching a nadir point in Missouri Synod history. As a parish pastor serving rural congregations he began that confessional study which later in life would bring him to a position of generally recognized authority in both the Synod and the Seminary. Without exception the seminarians recognized in Harry Huth a man who was completely at home in the Lutheran Confessions. Already before his death he became legendary for

his method of addressing contemporary theological questions on the basis of the Lutheran Confessions. While most contemporary Lutheran scholarship has come to regard the Confessions as merely historical documents, Dr. Huth saw them as living witnesses to the truth of Holy Scripture whose testimony is as valid today as when they were first written. This is his great legacy to the Seminary and to the church.

During the last score of years Dr. Huth suffered a succession of heart attacks, and he lived those years with an eschatological awareness that he could pass through death into life at any moment. He was quite open and forthright about his imminent death and frequently expressed a longing to be released from this world to enjoy the bliss of the continual presence of the Lord whom he served. His students and his colleagues listened to him as to a man whom they knew God planned to take from their midst within a very short time.

Though Dr. Huth suffered deteriorating health, he never relinquished any of his responsibilities for the Seminary or Synod. His devotion to his work greatly exceeded what would be expected of a person with such physical problems. In the summer of 1979, Dr. Huth taught in both the first and second summer sessions, and both classes were filled to capacity. The students knew that his time was coming to an end and wanted a privilege which they knew could never be duplicated. Two weeks after the close of the summer sessions, Dr. Huth suffered a heart attack which was the prelude to the final one. Thus, though plagued with disease, he remained at his post working to the end and did not have to endure prolonged hospitalization. In teaching the Lutheran Confessions right up to the time of his death, he was doing the thing in life which he enjoyed doing most — and the things for which he was recognized by all as peerless. His students and colleagues all feel a sense of profound loss, but they are grateful that God provided them for at least a time with such a profound exponent of the Lutheran Confessions.

It was, in fact, during the years in which he began to suffer from heart disease that Professor Huth was most productive in his service to the Synod in general and the Seminary in particular. He was not a man who was interested in the organizational aspects of either Seminary or Synod, but he was very concerned for their theological health. God used this concern in a signal way to apply the healing balm of His Word to an ailing church. And so the Lord of the church has now decided that it is time to say to Dr. Harry Huth, "Well done, thou good and faithful servant."

The Editor

Perceived Influences on Occupational Choice of Seminarians

A comparative study of incoming students at Concordia Theological Seminary, Fort Wayne; Concordia Seminary, St. Louis; and Seminex, St. Louis

William M. Cross

This effort is the result of an interest aroused a number of years ago when I was working on my doctoral thesis. An important source and inspiration of my study, which dealt with the influences felt by seminarians on their occupational choice, was Ross Scherer's thesis, *Ministers of the Lutheran Church — Missouri Synod*. Scherer emphasized a longterm contrast between students of Concordia Seminary, St. Louis, and those at Concordia Theological Seminary, Springfield, Illinois. My interest in this contrast was aroused partly by the synodical controversy arising several years ago which had as one of its results the exit from the St. Louis seminary of most of the faculty members and students and their incorporation into Seminex. I was intrigued by the question, "What now would be, if any, the contrast between the students at Springfield and those of the reconstituted seminaries at St. Louis"?

Personnel at all three schools were interested in my question. A shortened form of the questionnaire I used for my thesis in 1970 was administered in the fall of 1976 and 1977 to entering students. Some 65 instruments were completed and returned from Concordia Seminary, St. Louis, and 70 from Concordia Theological Seminary, Springfield (now relocated at Ft. Wayne), in 1976, while 35 completed questionnaires were sent back from Seminex in the fall of 1977. The data portrayed in this presentation are identified by the numbers of items from the questionnaire which are especially relevant to the contrasts Scherer noted, and the influences which he found to be significant. Following the presentation and the analysis of the data, a summary is made and conclusions are presented. An attempt is also made to suggest limitations of the study and implications for future research. The author welcomes inquiries, questions, and opportunities for discussion with any persons so desiring. The numbering of the tables follows the numbering of items in the questionnaire.

Table 2 Class in Seminary, by Seminary

Class in Seminary	Seminex (N=69)	St. Louis (N=65)	Ft. Wayne (N=35)
1	40%	31%	97%
2	33%	47%	3%
3	1%	0%	0%
4	26%	20%	0%
5	0%	2%	0%
Total	100%	100%	100%

Over 70% of the students from all the schools were in the first and second years of their studies. Seminex had 97%, St. Louis nearly 80%, and Ft. Wayne, about 72% in these categories.

Table 3 Age, by Seminary

Age	Seminex (N=35)	St. Louis (N=65)	Ft. Wayne (N=70)
21-24	68%	67%	42%
25-29	17%	31%	37%
30/over	15%	2%	21%
Total	100%	100%	100%

Over two-thirds of both Seminex and St. Louis students were represented in the 21-24 age bracket, as compared with about 40% at Ft. Wayne. Only 17% at Seminex, but about one-third — nearly twice as many — of St. Louis and Ft. Wayne students were in the 25-29 age bracket. Over 20% of Ft. Wayne students and 15% of those at Seminex, as compared with only 2% of those at St. Louis, were in the 30-years-and -older group.

Table 4 Racial Group

All students at each school were Caucasian.

Table 5 Sex

While all students at St. Louis and Ft. Wayne were male, 25% of incoming Seminex students were female.

Table 7 Number of Older Siblings, by Seminary

Number of Older Siblings	Seminex (N=35)	St. Louis (N=65)	Ft. Wayne (N=70)
0	40%	45%	42%
1	26%	15%	24%
2	31%	11%	17%
3	0%	15%	9%
4	0%	8%	4%
5/more	3%	6%	4%
Total	100%	100%	100%

The contrast between the seminaries can be seen more adequately when the numbers are consolidated.

Number of Older Siblings	Seminex (N=35)	St. Louis (N=65)	Ft. Wayne (N=70)
0	40%	45%	42%
1	26%	15%	24%
2	31%	11%	17%
3/over	3%	29%	17%
Total	100%	100%	100%

There is only a 5% difference between the schools as to the number of first-born students. Both show a very high proportion (over 40%) of first-borns. Seminex and Ft. Wayne had about 10% more students having one sibling born ahead of them. Seminex had nearly twice as many students having two older siblings (31% to 17%) and nearly three times as many (31% to 11%) as St. Louis.

Number of Older Siblings	Seminary		
	Seminex (N=35)	St. Louis (N=65)	Ft. Wayne (N=70)
0-2	97%	71%	83%
3/over	3%	29%	17%
Total	100%	100%	100%

Seminex had almost 30% more seminarians in the 0-2 category than St. Louis (97% to 71%), and about 14% more than Ft. Wayne. St. Louis had nearly twice as many in the 3-and-over group as Ft. Wayne, and nearly ten times as many as Seminex.

Table 9 Marital State, by Seminary

Marital State	Seminex (N=35)	St. Louis (N=65)	Ft. Wayne (N=69)
Never Married	62%	42%	30%
Engaged	6%	6%	0%
Married	26%	50%	66%
Other	6%	2%	4%
Total	100%	100%	100%

Almost two-thirds of Seminex students were never married — some 20% more than at St. Louis, and over twice as many as at Ft. Wayne. About two-thirds of the seminarians at Ft. Wayne and over 50% at St. Louis were married, but only about a quarter of the Seminex students. Engaged students numbered no more than 6% at any school.

Table 8 Size of Place of Origin, by Seminary

Size of Place	Seminex (N=32)	St. Louis (N=64)	Ft. Wayne (N=70)
Farm, village, town	16%	25%	21%
2,500-24,999	31%	22%	20%
25,000-99,999	13%	25%	21%
100,000/over	40%	28%	38%
Total	100%	100%	100%

About one-fourth of the students of the St. Louis seminary, as compared to about one-fifth of the Ft. Wayne men and only 16% of those at Seminex, came from rural or small town communities. Fewer Ft. Wayne and St. Louis seminarians—about one-fifth of them — as compared to Seminex students—not quite one-third — came from communities of 2,500 to 24,999 people in size. About 10% more (40% and 38%, as compared to 28%) Seminex and Ft. Wayne students came from cities 100,000 and over.

Table 12 Political Preference, by Seminary

Political Preference	Seminex (N=34)	St. Louis (N=70)	Ft. Wayne (N=69)
Democrat			
Liberal	24%	4%	9%
Conservative	18%	16%	22%
Republican			
Liberal	29%	9%	14%
Conservative	3%	48%	32%
Other	26%	23%	23%
Total	100%	100%	100%
Political Preference	Seminex	St. Louis	Ft. Wayne
Liberals			
(Both parties)	53%	13%	23%
Conservatives			
(Both parties)	21%	64%	54%
Other	26%	23%	23%
Total	100%	100%	100%

Over half of the Seminex students are political liberals — over twice as many as those at Ft. Wayne, and over four times as many as those at St. Louis. Almost two thirds of the St. Louisans and over half of those at Ft. Wayne identified themselves as political-conservative; only about 20% of Seminex students did so.

Table 13 Doctrinal Position, by Seminary

Doctrinal Position	Seminex (33)	St. Louis (63)	Ft. Wayne (69)
Liberal	30%	0%	0%
Conservative	12%	78%	94%
Middle of road	58%	22%	6%
Total	100%	100%	100%

Liberals were present only at Seminex (30%). Moderates were strong at Seminex — nearly 60%, and thus nearly three times as many as those at St. Louis, and nearly 10 times as many as those present at Ft. Wayne. Nearly all Ft. Wayne students and almost 80% of St. Louisans were conservative doctrinally, as compared with slightly over 10% at Seminex.

Table 20 Highest Grade Completed by Father, by Seminary

Highest Grade Completed	Seminex (N=34)	St. Louis (N=65)	Ft. Wayne (N=70)
8th grade or less	9%	9%	24%
Some or all of high school	41%	43%	32%
Some college or completed college	35%	25%	30%
Post-graduate work	15%	23%	14%
Total	100%	100%	100%

Over 40% of the students at all three schools had fathers who had done at least some college work. Those at Seminex led (50%), followed closely by St. Louisans. Over 40% of both Seminex and St. Louis students had fathers with at least some high school education — nearly 10% more than were in this category at Ft. Wayne. Nearly three times as many students at Ft. Wayne had fathers with 8 grades or less of education.

Table 21 Highest Grade Completed by Mother, by Seminary

Highest Grade Completed	Seminex (N=65)	St. Louis (N=65)	Ft. Wayne (N=70)
8th grade or less	6%	8%	4%
Some or all high school	53%	45%	73%
Some or all of college	38%	43%	20%

Post-graduate work	3%	4%	3%
Total	100%	100%	100%

Nearly twice as many St. Louis and Seminex students had mothers who had done some college work (47% and 41% respectively, as compared to 23%). Almost three-quarters of the Ft. Wayne men had mothers with at least some high school. This percentage compared with 53% in the case of Seminex and 45% in the case of St. Louis. Fewer than 10% of the students at any of the schools had mothers with 8 grades or less of education.

Table 25 **Age of First Thought of Becoming a Minister, by Seminary**

Age of First Thought	Seminex (N=35)	St. Louis (N=64)	Ft. Wayne (N=67)
Before ten	32%	34%	24%
Between ten and thirteen	11%	25%	18%
During high school	17%	36%	15%
During college	17%	3%	31%
After college	23%	2%	12%
Total	100%	100%	100%

About 10% more students at both St. Louis and Seminex first thought of studying for the ministry before the age of ten. St. Louis led Ft. Wayne by 7% and Seminex by 14% in number of seminarians first considering the ministry between the ages of ten and thirteen. St. Louis had more than one-third, and over twice as many, with first thoughts on this matter occurring during high school. In contrast, nearly one-third of the Ft. Wayne students first considered the ministry during college — almost twice as many as those in this category at Seminex, and nearly ten times as many as those at St. Louis. Seminex led in those deciding after college, with nearly one-quarter — twice the number of students in this category at Ft. Wayne, and over ten times that at St. Louis.

Table 25 **Age of First Thought of Becoming a Minister, by Seminary.**

If we collapse the categories so that we have a two-by-two table, the contrast is even more evident. (See below.)

Age of First Thought	Seminex (N=35)	St. Louis (N=64)	Ft. Wayne (N=67)
Before/during high school	60%	95%	57%

During/after college	40%	5%	43%
Total	100%	100%	100%

Nearly all (95%) of the St. Louis students, as compared to less than two-thirds of those at Seminex (60%) and Ft. Wayne (57%), had first thought of becoming ministers before or during high school. About 40% of those from Ft. Wayne and Seminex (43% and 40% respectively) had such thoughts during or after college — about 8 times the number at St. Louis.

Table 26 Age When It Was Definitely Decided to Study for the Ministry, by Seminary

Age of Decision	Seminex (N=33)	St. Louis (N=64)	Ft. Wayne (N=66)
Before ten	6%	7.5%	4%
Between ten and thirteen	6%	11.0%	6%
During high school	12%	55.0%	8%
During college	46%	7.5%	44%
After college	30%	19.0%	38%
Total	100%	100%	100%

The number of seminarians deciding before the age of ten to study for the ministry varied little by seminary. No school exceeded ten per cent in this category. Only 11% of St. Louisans definitely decided between the ages of 10 and 13. This number was, however, almost twice as many as at Seminex and Ft. Wayne. Over half (55%) of the St. Louis students had definitely decided to study for the ministry during high school. This number was over 4 times that which obtained at Seminex, and 7 times that at Ft. Wayne. Nearly 50% of both the Seminex and Ft. Wayne students had definitely decided during college — nearly 7 times as many people as at St. Louis. Over two-thirds of the Ft. Wayne students (38%) and about 30% of those at Seminex made a definite decision after college — half-again to twice as many as those in this group of St. Louis.

Table 26 Age When It Was Definitely Decided to Study for the Ministry, by Seminary

Note the contrast when we go to the two-by-two table. (See below.)

Age of decision	Seminex (N=33)	St. Louis (N=64)	Ft. Wayne (N=66)
Before/during high school	24%	73%	18%

During/after college	76%	27%	82%
Total	100%	100%	100%

Almost 75% of the St. Louisans definitely decided to study for the ministry before or during high school. More than 75% of the students at both Ft. Wayne and Seminex had done so during or after college.

Table 27 Feeling Sure the Ministry Will Be One's Life Work, by Seminary

Sureness of Ministry	Seminex (N=34)	St. Louis (N=63)	Ft. Wayne N=68)
Very sure	61%	81%	87%
Somewhat sure	24%	11%	6%
Undecided	9%	5%	4%
Somewhat unsure	3%	1.5%	0%
Very unsure	3%	1.5%	3%
Total	100%	100%	100%

Over 60% of the students in each school were very sure. Ft. Wayne led, with nearly 90%, followed by over 80% at St. Louis, and less than two-thirds at Seminex. Almost one-quarter of the Seminex people were somewhat sure, which was over twice the number of St. Louisans, and about 4 times the number of those at Ft. Wayne. Almost 10% of the Seminex students were undecided — about twice as many people as at Ft. Wayne and St. Louis.

Table 29a. Extent of Participation in Church Activities While in College, by Seminary

Extent of Participation	Seminex (N=35)	St. Louis (N=63)	Ft. Wayne (N=69)
Very much	26%	11%	23%
Moderately	36%	38%	26%
Slightly	29%	46%	37%
Not at all	9%	5%	14%
Total	100%	100%	100%

About one-quarter of both the Seminex and Ft. Wayne students participated very much (26% and 23% respectively) — over twice as many as at St. Louis. Moderate participation was the case for over one-third of seminarians at Seminex and St. Louis, some 10% higher than the number at Ft. Wayne. Slight participation was the pattern for St. Louis—almost 50%, as compared to over one-third for Ft. Wayne and under one-third for Seminex.

Greater contrast can be seen when we collapse our categories. (See below.)

Extent of Participation	Seminex	St. Louis	Ft. Wayne
Very much/moderate	62%	49%	49%
Slightly/not at all	38%	51%	51%
Total	100%	100%	100%

Almost two-thirds of the Seminex students participated very much or moderately. St. Louis and Ft. Wayne students were divided nearly evenly between the categories.

Table 38 Extent to Which a Minister Influenced Decision to Enter Seminary, by Seminary

Ministerial Influence	Seminex (N=35)	St. Louis (N=62)	Ft. Wayne (N=69)
Most influence	54%	50%	42%
Moderate influence	29%	42%	44%
Least influence	17%	8%	14%
Total	100%	100%	100%

Over 50% of the St. Louis and Seminex students, and over 40% of those at Ft. Wayne felt strong influence. Moderate influence was experienced by more than 40% of the seminarians at Ft. Wayne (44%) and St. Louis (42%) — as compared to under 30% at Seminex.

Ministerial Influence	Seminex	St. Louis	Ft. Wayne
Most/moderate influence	83%	92%	86%
Least influence	17%	8%	14%
Total	100%	100%	100%

Table 41 Extent to Which Father Influenced Decision to Enter Seminary, by Seminary

Father's Influence	Seminex (N=35)	St. Louis (N=65)	Ft. Wayne (N=69)
Most influence	11%	18%	14%
Moderate influence	46%	46%	38%
Least influence	43%	36%	48%
Total	100%	100%	100%

Over a third (about 35%) of the St. Louis students, as compared with nearly 48% of those at Ft. Wayne and 43% at Seminex, felt little influence. Some 8% more at St. Louis and Seminex felt moderate influence from this source — over one-third of all students in each school. Nearly one-fifth of those at St. Louis, as

compared with about 15% at Ft. Wayne, but only 11% at Seminex, felt strong influence from this source. All groups had over half the students feeling combinations of strong and moderate influence, with about two-thirds of the St. Louis students in this category.

Table 42 Extent to Which Mother Influenced the Decision to Enter Seminary, by Seminary

Mother's Influence	Seminex (N=35)	St. Louis (N=65)	Ft. Wayne (N=70)
Most influence	14%	18%	11%
Moderate influence	46%	51%	41%
Least influence	40%	31%	48%
Total	100%	100%	100%

Slightly over half of the St. Louis seminarians, as compared to slightly under half of those at Seminex and about 40% of the Ft. Wayne men, felt moderate influence from this source. Over a third at St. Louis, two-fifths at Seminex, but 50% at Ft. Wayne felt little influence.

Table 48 Extent to Which a Desire to Help People Influenced Decision to Enter Seminary, by Seminary

Desire to Help People	Seminex (N=34)	St. Louis (N=64)	Ft. Wayne (N=69)
Most influence	79%	67%	57%
Moderate influence	15%	25%	29%
Least influence	6%	8%	14%
Total	100%	100%	100%

A majority of students at each seminary felt strong influence from this source. Almost 4 out of 5 at Seminex, over two-thirds at St. Louis, and nearly 60% at Ft. Wayne felt "most influence." About one-fourth of those at Ft. Wayne and St. Louis, but only about 15% of Seminex people perceived "moderate influence." "Least influence" did not exceed 15% at any school. Such influence was experienced about twice as much at Ft. Wayne as at St. Louis and Seminex.

Table 49 Extent to Which Concern for Social and Community Problems Influenced Decision to Enter Seminary, by Seminary

Concern for Problems	Seminex (N=35)	St. Louis (N=65)	Ft. Wayne (N=67)
Most influence	63%	23%	16%
Moderate influence	31%	55%	40%
Least influence	6%	22%	44%
Total	100%	100%	100%

Students at all of the seminaries felt substantial moderate influence from this source, with those from St. Louis ahead of Ft. Wayne by about 15%, and in front of Seminex by nearly two-to-one. About one-quarter at St. Louis, 16% at Ft. Wayne, but nearly two-thirds at Seminex felt strong influence. Minimal influence operated for over 40% of the Ft. Wayne students. This number was twice the figure at St. Louis, and over 7 times that at Seminex.

Table 50 **Extent to Which a Feeling of Duty Influenced Decision to Enter Seminary, by Seminary**

Influence of Duty	Seminex (N=35)	St. Louis (N=65)	Ft. Wayne (N=68)
Most influence	20%	18%	21%
Moderate influence	57%	54%	38%
Least influence	23%	28%	41%
Total	100%	100%	100%

Over half of the St. Louis and Seminex students but under 40% of those at Ft. Wayne felt moderate influence from this source. About the same number (around 20%) from all the schools felt strong influence. Nearly 50% more at Ft. Wayne felt only minimal influence.

Students from all seminaries felt a substantial amount of moderate influence from father, mother, and feeling of duty. St. Louis students tended to feel these influences to a stronger extent. The table below sums up this contrast.

Source of Influence	Seminex	St. Louis	Ft. Wayne
Feeling of duty	57%	54%	38%
Mother	46%	51%	41%
Father	46%	46%	38%

Table 51 **Extent to Which a Feeling of Divine Call Influenced Decision to Enter Seminary, by Seminary**

Feeling of Divine Call	Seminex (N=35)	St. Louis (N=65)	Ft. Wayne (N=68)
Most influence	65%	74%	67%
Moderate influence	26%	25%	24%
Least influence	9%	1%	9%
Total	100%	100%	100%

Students of all seminaries felt very strongly an influence of divine call, with those at St. Louis being influenced more strongly by 17% to 19%. Students of this school felt moderate influence to about the same extent as did those of Ft. Wayne and Seminex.

Summary Table of Most Felt Influence, by Seminary

Source of Influence	Seminex	St. Louis	Ft. Wayne
Desire to Help People	79%	67%	57%
Divine Call	65%	74%	67%
Concern for Social and Community Problems	63%	23%	16%
Minister	54%	50%	42%

A considerable number of influences were perceived as having little or no effect. The extent of such influences varied considerably by school, up to about 10 percentage points. The summational table below shows the contrast.

Perceived Influence (Minimal)	Seminary		
	Seminex	St. Louis	Ft. Wayne
Scout Leader	100%	95%	92%
Brother	85%	82%	83%
Councilman	80%	77%	72%
Youth Leader	74%	63%	78%
Woman Companion	64%	70%	48%
Friend	44%	64%	64%
No Felt Alternate	60%	62%	56%
Teacher	66%	55%	63%

The present study, then, is based on the results of 135 questionnaires completed by incoming students in the fall of 1976 at Concordia Seminary, St. Louis, and at Concordia Theological Seminary, now in Ft. Wayne, and the results of 35 questionnaires completed in the fall of 1977 at Seminex, St. Louis. Over 70% of the students at each school were in the first two years of their studies. Seminex and St. Louis students were younger and of a narrower age range. All respondents were Caucasians. While all students at the Concordias were male, 25% of those at Seminex were females. Slightly over 40% at each school were first-borns. There was little difference as to size of place of origin. Two-thirds of Seminex students had never married — just the opposite of those at Ft. Wayne. St. Louis men were divided equally between these categories. Politically, over 50% of the Seminex students were liberals. Over half of those at Ft. Wayne and nearly two-thirds at St. Louis were conservatives. Doctrinally, nearly 60% of the Seminex students were moderate and 30% were liberal. Both Concordias were strongly conservative — over 75% at St. Louis,

and over 90% at Ft. Wayne. Fathers and mothers of Seminex and St. Louis students were better educated. Ft. Wayne students tended to think about the ministry for the first time during or after college, in contrast to the St. Louisans, who tended to do so much earlier. Seminex students were spread out in between these two poles. The definite decision to study for the ministry was made by nearly three-fourths of the St. Louisans before or during high school. In contrast, over three-quarters of the Seminex students and over four-fifths of those at Ft. Wayne decided to do so during or after college. Over 80% of the students at the Concordias, but only about 60% of those at Seminex were very sure that the ministry would be their life work. Students of none of the three schools were heavily involved in church activities while in college.

Conclusions

The fact that Ft. Wayne students completing the questionnaire tended to be of a wider age range may account for the fact that more of them are married. Wives and girlfriends showed up as a moderate influence for Ft. Wayne men but not for those at St. Louis or Seminex. Such a situation may indicate that woman companions may be more of an influence, career-wise, for Ft. Wayne students. That one-fourth of Seminex students are themselves women gives evidence of a more liberal institutional attitude. It may be surprising to the reader to note that St. Louis students responding to the questionnaire were politically more conservative. This circumstance may be part of the "Seminex Effect." Perhaps the more politically liberal persons have left, and with them the tendency of St. Louis men to have been in the past possibly more liberal than their Springfield counterparts. At any rate, a small majority of incoming Seminex students are political liberals. This "Seminex Effect" cannot be seen, at least not as much, in the area of doctrinal position. Though over three-quarters of St. Louis men identified themselves as conservatives, some 22% or so still saw themselves as moderates. If the "Seminex Effect" occurred, perhaps some of the earlier contrast to Springfield remained. Note again that nearly 90% of incoming Seminex students identified themselves as liberals and moderates (30% and 58% respectively). The older contrast of St. Louis men as being those who thought much earlier of the ministry, and who also definitely decided early, seems to be evident. At any rate, these contrasts of early and late thought and decision concerning the ministry are quite clear. Incoming Seminex students, however, show a profile much like that of Ft. Wayne in this respect. Students in all three schools seem very sure that the ministry will be

their permanent career. It would seem to me that this circumstance is further evidence of the "Seminex Effect." I am presuming that the pre-Seminex pattern at St. Louis was that the St. Louis men were considerably less sure that the ministry, at least the parish ministry, would be their life-work, as compared to their colleagues at Springfield. Incoming Seminex students seem to reflect this St. Louis pattern.

Persons and influences affecting career choice were similar for all three groups. The strong and moderate influences, however, were felt to a greater extent by Seminex and St. Louis seminarians. This situation may be due to the fact that these students tended to be younger as a group and felt family influences to choose the ministry more intensely. Students at all three schools show the influence of pastor, mother, and father — in that order, as Scherer observed some fifteen years ago. People and considerations which Scherer found to be sources of little or minimal influence make a similar showing in my data. Teachers and brothers, among others, are felt by him to be far down in the list of influences. Concern for people was, according to both Scherer and my findings, a strong motivation. Concern for community and social problems was felt strongly only by incoming students at Seminex.

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The Purpose and Fruits of the Holy Supper

C. J. Evanson

The object of this study is to explore briefly several closely related aspects of Lutheran theology and practice: the goal toward which we move in using the Sacrament of the Altar; its place in the life of the church; and the frequency with which it is to be celebrated. In the present situation, even when there is certainty concerning the doctrine of the Real Presence, there is sometimes a lack of certainty concerning the goal and fruits of participation and such practical considerations as how often the Sacrament should be scheduled. Theologians have sometimes appeared loath to speak about the Sacrament of the Altar in any but the most general way — that is, as a particular example of a sacrament by which the fruits of Christ's redemptive work are in some manner appropriated by Christians.¹

In view of the conspicuous place which the doctrine of the Real Presence of the body and blood of our Lord Jesus Christ has assumed in Lutheranism (and with it the contentions caused by the correlative teaching of the *manducatio indignorum*), it may at first seem surprising that Lutheran theologians should come to treat the matter of the specific goals, fruits, and use of the Supper with such apparent reserve. In the centuries immediately following the Lutheran Reformation, when frequent celebration was a common feature of Lutheran parish life, it was perhaps unnecessary to dwell at great length about the significance of obedience to the word of Christ, "Do this!" With few dissenting voices, scholars appear generally agreed that the Holy Eucharist was celebrated rather frequently in those days.² The rise, however, of rationalism and pietism brought a dramatic change, so that the Eucharist was almost universally displaced as the chief service of Christian worship. Surprising as it may seem, those who later rebelled against this new theological and spiritual milieu and attempted to undo the devastations of the Enlightenment were unable to restore fully the sacramental attitudes and practices of earlier generations.

It is noteworthy that from the beginning of the Reformation, Lutheran theologians tended to avoid doing battle with contrary minds by appealing to the goal and "profit" of the Sacrament of the Altar.³ For them the primary consideration was the specific commandment of Christ that we should "Do this," rather than any detached statement about the positive values which would

accrue to the act of reverent obedience. They recognized that the church's action in the Supper must derive from the Word of the Lord, and not from the notion that we ought to do what Christ has enjoined because in this particular case obedience will occasion certain spiritual benefits. To the question "Why do we do this?" the best answer must be this one: "Christ our Saviour has solemnly told us to do this and added great promises to His command!" It is in precisely this vein that Luther speaks so often,⁴ and in this way many of the particular medieval problems concerning the Mass are circumvented. But the question must inevitably be raised as to the specific content of these promises added to the command in the Holy Supper. How, for example, is one to address the charge that Lutheran sacramental theology remains vestigial — an essentially foreign blemish on the face of Evangelical faith, one which is hard to reconcile with the doctrine of justification by grace through faith? How does one do battle with the notion that the Augustinian definition of a sacrament as a visible word (*verbum visibile*) is absolute and exhaustive with the consequence that the uniqueness of the Sacrament of the Altar is vitiated? For it becomes little more than a visual (or, better, a tactile) aid to preaching and Bible reading — or perhaps even a human action by which one identifies himself with the benefit of the person and work of Christ.

R. Seeberg, indeed, a nineteenth-century repristinating historian, maintained that Luther's own position was deficient in this regard. He considered Luther's treatment in the Small Catechism of the benefit of the Holy Supper one-sided and inadequate. To say that we receive "forgiveness of sins" is to define the benefits of the Sacrament in terms which are largely negative (i.e., the Sacrament *un-does* something; it takes something bad away) and makes the Supper theologically identical to Confession and Absolution.⁵ The Swedish Archbishop Yngve Brilioth, however, recognized a fundamental error in Seeberg's analysis; Luther's understanding of "forgiveness of sins" has, in fact, a particularly positive content:

It is for the student of Luther's dogmatic theology to show how he came to use the term "forgiveness of sins" as the one comprehensive phrase for God's justifying and sanctifying work, wherein he imparts himself to men: this was only possible because the term was used by him to convey a positive meaning, such as it does not normally bear. It was inevitable, however, that when the term recovered its normal, restricted meaning, the treasures which Luther entrusted to its keeping should be lost; the fatal results are only too evident today.

In Lutheran preaching the idea of the forgiveness of sins has too often been treated as separate from the gift of "life and blessedness" which Luther always connected closely with it; as, for instance, in the *Lesser Catechism*.⁶

One ought to add that Luther is true to the biblical record in identifying the particular benefit of the Holy Supper; Christ offers the blood "poured out for many for the forgiveness of sins," *to peri pollōn ekchunnomenon eis aphesin hamartiōn* (Matt. 26:28). Here forgiveness of sins covers the whole area of the bestowal of alien righteousness, spiritual health, oneness with Christ, and sanctification. As a result, a strong link is established between the on-going Christian life and the crucified and risen Lord whose body and blood have established and won such blessings for us.

Evidence of this positive content can be found, for example, in the Wittenberg Concord of 1536, which was drawn largely from the Augsburg Confession, the Apology, and the *Loci Communes* of Melanchthon. Here the Real Presence is affirmed, and the Sacrament is described as "the application [to the communicants] of the benefits of Christ, to make them the members of Christ, and to wash in the Blood of Christ those who are repentant and erect their faith upon Christ."⁷ Lutheran signers of the Wittenberg Concord included Luther, Melanchthon, Jonas, Bugenhagen, Cruciger, Spalatin, and others. The other party at the conference was led by Martin Bucer.

There is, to be sure, no attempt here to posit the particular manner in which the body and blood of Christ accomplish their work in the Supper, as over against the operation of the other means of grace. Nevertheless, the uniqueness of the Supper must be maintained, since Christ Himself has established it. Everything must be built upon what Christ has said. Faith must have something to believe. Faith must believe what Christ has promised.⁸ The unique place of the Holy Supper in the life of the church is not to be diminished in any way, as Luther makes clear in the preface to the Small Catechism:

Christ did not say. "Omit this," or "Despise this," but he said, "Do this, as often as you drink it," etc. Surely he wishes that this be done and not it be omitted and despised. "*Do this*," he said . . .

He who does not highly esteem the sacrament suggests thereby that he has no sin, no flesh, no devil, no world, no death, no hell. That is to say, he believes in none of these, although he is deeply immersed in them and is held captive by the devil. On the other hand, he suggests that he needs no grace,

no life, no paradise, no heaven, no Christ, no God, nothing good at all. For if he believed that he was involved in so much that is evil and was in need of so much that is good, he would not neglect the sacrament in which aid is afforded against such evil and in which such good is bestowed. It is not necessary to compel him by any law to receive the sacrament, for he will hasten to it of his own accord, he will feel constrained to receive it, he will insist that you administer it to him.⁹

In the same manner, the "forgiveness of sins" is described as a great treasure — "a source of blessing as a sure pledge and sign," and a "gift provided for me against my sins, death, and all evils" (LC, V, 22), "food for the soul [which] nourishes and strengthens the new man." Luther, indeed, describes the Sacrament as the "daily food" of faith:

While it is true that through Baptism we are first born anew, our human flesh and blood have not lost their old skin. There are so many hindrances and temptations of the devil and the world that we often grow weary and faint, at times even stumble. The Lord's Supper is given as a daily food and sustenance so that our faith may refresh and strengthen itself and not weaken in the struggle but grow continually stronger. For the new life should be one that continually develops and progresses.¹⁰

The concept of oneness with Christ expressed in the Wittenberg Concord is again taken up in the Solid Declaration of the Formula of Concord:

After the Last Supper, as he was about to begin his bitter passion and death for our sin, in this sad, last hour of his life, this truthful and almighty Lord, our Creator and Redeemer Jesus Christ, selected his words with great deliberation and care in ordaining and instituting this most venerable sacrament, which was to be observed with great reverence and obedience until the end of the world and which was to be *an abiding memorial* of his bitter passion and death and of all his blessings, *a seal* of the new covenant, *a comfort* for all sorrowing hearts, and *a true bond and union of Christians with Christ their head and with one another*.¹¹

This idea of oneness with Christ as a fruit of the Supper is already enunciated by Luther in 1519, when in the treatise *Concerning the Most Holy Sacrament of the True Body of Christ and Concerning the Brotherhoods* he calls the Supper "a sure sign of this fellowship and incorporation with Christ and all saints" (WA 2,743,21; LW XXXV, 51). Nor is the concept later dropped along with the doctrine of transubstantiation.¹²

In addition, the Sacrament serves as both a seal and comfort, a personal application of the Word of God to the communicant. The Augsburg Confession speaks in the same vein when it calls the sacraments "signs and testimonies of God's will toward us for the purpose of awakening and strengthening our faith."¹³ Again, the antecedents are in Luther:

Thus the sacrament is for us a ford, a bridge, a door, a ship, and a stretcher, by which and in which we pass from this world into eternal life. Therefore everything depends on faith. He who does not believe is like the man who is supposed to cross the sea, but who is so timid that he does not trust the ship; and so he must remain and never be saved, because he will not embark and cross over . . . the blessing of this sacrament is fellowship and love, by which we are strengthened against death and all evil.¹⁴

It must be remembered, of course, that it is the Word of God that is here being applied, for the Eucharist offers as its fruits the fruits of the redeeming work of Christ, which is the very content of the Holy Gospel. We have already seen how the Formula of Concord maintains this essential connection by referring to the words and actions of Christ on the night of His betrayal, lest the celebration of the Holy Supper be reduced to a sort of Christian Mystery-Supper which derives its essential significance from ritual action.¹⁵ Thus, Luther insists that the *Verba*, the Words of Institution, must be clearly and distinctly spoken or chanted in the hearing of those present every time that the Supper is celebrated, a feature of the Sacrament which had been lost in the silent Roman Mass as well as in the so-called Mass of the Pre-sanctified of the Eastern and Western Lenten rites.¹⁶

There is a fourth aspect of the value of the Sacrament which one may identify particularly in Luther's allusion to the Supper as "a ford, a bridge, a door, a ship, and a stretcher." Here, the Sacrament appears as *viaticum* — "the medicine of immortality" (*pharmakon athanasias*), a theme present in Ignatius and Cyril and taken up by the Reformers. Students of Lutheran sacramental theology have handled this aspect with some reticence, because of the obvious danger of overstatement about the particular operation of the Supper in this regard.¹⁷ Albrecht Peters and Hermann Sasse give evidence of overstatements by repristinating theologians of the nineteenth century. Some attempted, indeed, to posit the sacramental elements as the particular cause which makes possible the final resurrection of the faithful. This notion, however, has no direct or causal relation to the nature of a *viaticum*. As Elert has pointed out, the Reformers

themselves did not wrongly understand this concept, which is summarized by Selnecker from the words of Cyril of Jerusalem:

... Christ is, dwells, and wants to remain in us not only spiritually, as through the Word and Holy Spirit, but also physically or by a natural participation, and . . . now we can and should receive a living hope of the resurrection of our bodies and of salvation and life and eternal glory.¹⁸

The later dogmaticians took up this matter under the general heading of the Mystical Union, which in itself is neither substantial nor personal.¹⁹ In the *Examen* Chemnitz quotes both Hilary of Poitiers and Cyril in a discussion of the Sacrament as *viaticum*, which he links together with other aspects of the benefit of Christ:

Because in the Eucharist we receive that body of Christ which has been given for us, and blood of the New Testament which has been shed for the remission of sins, who will deny that believers there receive the whole treasury of the benefits of Christ? For they receive that through which sins are remitted, by which death is abolished, by which life is communicated to us, by which Christ unites us to Himself as members, so that He is in us and we are in Him. Hilary says beautifully: "When these things have been taken and drunk, they bring about both that Christ is in us and that we are in Him." Cyril says: "When in the mystical benediction we eat the flesh of Christ in faith, we have from it life in ourselves, being joined to that flesh which has been made life, so that not only does the soul ascend through the Holy Spirit into a blessed life, but also this earthly body is restored by this food to immortality, to be resurrected on the last day."

Therefore we receive in the Eucharist the most certain and most excellent pledge of our reconciliation with God, of the forgiveness of sins, of immortality and future glorification

...

Beautiful is that statement of Ignatius, which is found in his Epistle to the Ephesians, where he calls the Eucharist *pharmakon athanasias, antidoton tou mē apothanein, alla zēn en theō dia Iēsou Christou, kathartērion alexikakon*, that is, "a medicine of immortality, as antidote, that we may not die but live in God through Jesus Christ, a cleansing remedy through warding off and driving out evils."²⁰

Under the title "De Fine et Fructu Sacrae Coenae," John Gerhard presents both a summary and expanded presentation in which he identifies two principal purposes of the Holy Supper: (1) the sealing (*obsignatio*) of the promises of the Gospel concerning the remission of sins and our own confirmation in the faith,

and (2) incorporation (*insitio*) into Christ and spiritual nourishment for eternal life. In the Supper the price of our redemption, which Christ gave over into death on the tree of the Cross, is offered, exhibited, and distributed by means of consecrated bread and wine, for the confirmation of our faith, according to the promise of Christ's own words.²¹ He who took upon Himself our flesh and blood has instituted a Supper in which we receive His own flesh and blood, that we may be conformed to His divine nature, as Cyril has said:

For thus we come to bear Christ in us, because His body and blood are diffused through our members; thus it is, according to the blessed Peter, we become partakers of the divine nature.²²

Minor principles include (1) the exciting of our gratitude toward Christ, (2) our incitement to obedience to Christ's institution and order, (3) our encouragement to patiently bear the cross for the sake of Christ, (4) the preservation of the public gathering of Christians (*nervus et vinculum est sacrae coenae celebratio*), (5) the public confirmation (*comprobemus*) of our repentance and the seeking of forgiveness from Christ, (6) the testimony that we approve of the teachings of the church, (7) the recognition of our neighbour as a brother and fellow-member in the Body of Christ.²³

We have seen that in the period of the Reformation, the phrase "for the forgiveness of sins" represented no unduly limited definition of the goal and profit of the Holy Supper. Rather the phrase stands as a kind of shorthand mark for the whole content of the work of Christ our Savior. Thus the solemn celebration of the Eucharist is not to be regarded as a kind of liturgical appendage to the oral proclamation of the Word or as a pious exercise of the caliber of a spiritual retreat to which one turns for periodic renovation. The Sacrament is part and parcel of the Gospel itself, as Luther confesses:

Although the work was accomplished and forgiveness of sins was acquired on the cross, yet it cannot come to us in any other way than through the Word. How should we know that this has been accomplished and offered to us if it were not proclaimed by preaching, by the oral Word? When do they know of forgiveness, and how can they grasp and appropriate it, except by steadfastly believing the Scriptures and the Gospel? Now, *the whole Gospel* and the article of the Creed, "I believe in the holy Christian church, the forgiveness of sins," are embodied in this sacrament and offered to us through the Word.²⁴

The Church of the Whole Gospel ought by her own practices and piety to bear witness to the integral part which the Lord's Supper holds in the plan of God. She must discourage, then, the perpetuation of a pattern of sacramental practice which almost of necessity gives rise to the suspicion that the Eucharist is not, in fact, integral to our life in Christ. Ought not at least one celebration of the Supper be a part of the Sunday schedule in every parish? After all, Melanchthon writes in the Apology, "In our churches Mass is celebrated every Sunday and on other festivals . . ." (XXIV, 1). It is toward this end that the preaching of the Word must naturally move. What is here recommended is not the cultivation of some sort of psychological "mood of celebration," but rather the preaching of the Gospel and the sealing of its benefits through the frequent celebration and beneficial reception of the Holy Supper.

Footnotes

1. Cf. Hermann Sasse, *This is My Body* (Minneapolis: Augsburg Publishing House, 1959), pp. 386 ff.
2. Sunday Mass (although without general communion) was the general practice in the medieval period. The confessional literature does not indicate that the Holy Supper ought to be celebrated less often, and Melanchthon in Apology XXIV makes reference to every-Sunday celebration, noting that the difference between the confessors and their antagonists is that among the confessors the sacrament is offered to the people who are prepared to receive it. "Initio hoc iterum praefandum est nos non abolere missam, sed religiose retinere ac defendere. Fiunt enim apud nos missae singulis dominicis et aliis festis, in quibus porrigitur sacramentum his, qui uti volunt, postquam sunt explorati atque absoluti." *Die Bekenntnisschriften der evangelisch-lutherischen Kirche* (Goettingen: Vandenhoeck und Ruprecht, 1956), p. 349.
3. This "reticence" to speak concerning the blessings of Communion is more apparent than real, at least in the earlier Lutheran writers; but what is most significant is that the benefits are always tied most immediately to the first celebration in the Upper Room, so that the historical foundation of the Supper and its fruits are welded together. Cf. Werner Elert, *The Structure of Lutheranism* (St. Louis: Concordia Publishing House, 1962), pp. 315-321.
4. In Luther, the blessings is always tied to the word of Christ, e.g., Large Catechism, V, 12-14.
5. Brilioth quotes from Seeberg, *Lehrbuch der Dogmengeschichte*, IV, I:85, 88.
6. Yngve Brilioth, *Eucharistic Faith and Practice: Evangelical and Catholic* (London: S.P.C.K., 1930), pp. 102 f.
7. *Bekenntnisschriften*, p. 65: "Ideo enim propositum est, ut testetur illis applicari beneficia Christi et fieri eos membra Christi, et ablu sanguine Christi, qui agunt poenitentiam et erigunt se fide in Christum."
8. LC, V, 31-32, 34.
9. SC, Preface, 22 f.

10. LC, V, 23-25.
11. FC:SD, VII, 44.
12. Elert makes special note that, at the time of the writing of this treatise, Luther still officially held to the doctrine of transsubstantiation. Cf. Elert, p. 316.
13. AC, XIII, 1: "Vom Brauch der Sakrament wird gelehrt, dass die Sakrament eingesetzt sind nicht allein darum, das sie Zeichen seien, dabei man aeußerlich die Christen kennen muge, sondern dass es Zeichen und Zeugnis seien gottlichen Willens gegen uns, unseren Glauben dadurch zu erwecken und zu stärken . . ." "De usu sacramentorum docent, quod sacramenta instituta sint, non modo ut sint notae professionis inter homines, sed magis ut sint signa et testimonia voluntatis Dei erga nos, ad excitandam et confirmandam fidem in his, qui utuntur, proposita."
14. LW, XXV, 66, 67.
15. FS:SD, VII, 44.
16. C.F.W. Walther, in his *Amerikanisch-lutherische Pastoraltheologie* (St. Louis: Concordia Publishing House, 1897; 4th edition), quotes from Luther's *von der Winkelmesse und Pfaffenweihe*: "Da tritt vor den Altar unser Pfarrherr . . . , der singet öffentlich und deutlich die Ordnung Christi, im Abendmahl eingesetzt, . . . und wir, sonderlich so das Sakrament nehmen wollen, knien neben, hinter und um ihn her . . . , allesammt rechte heilige Mitpriester, durch Christi Blut geheiligt und durch den Heiligen Geist gesalbet und geweiht in der Taufe . . . Wir lassen unsern Pfarrherrn nicht fuer sich als fuer seine Person die Ordnung Christ sprechen, sondern er ist unser aller Mund und wir alle sprechen sie mit ihm von Herzen . . . Strauchelt er in den Worten, oder wird irre und vergisst, ob er die Worte gesprochen habe, so sind wir da, hoeren zu, halten fest, und sind gewiss, dass sie gesprochen sind; darum koennen wir nicht betrogen werden."
17. Cf. Sasse, pp. 382-389. Albrecht Peters, *Realpraesenz. Luthers Zeugnis von Christi Gegenwart im Abendmahl* (Berlin und Hamburg: Lutherisches Verlagshaus, 1966), points to the dangers of making too direct a connection between the Sacrament and the resurrected body. "Das Proprium des Sakramentes ist, wie wir bereits sahen, die direkte heilshafte Beruehrung unseres Leibes, unseres Mundes, Halses durch den Leib Christi in und unter den Elementen. 'Das Proprium des Sakramentes ist die geist-leibliche Einung mit Christus' (E. Sommerlath: *Vom Sakrament des Altars*, S. 113 . . .). Wir finden aber keine Stelle bei Luther, wo er von dieser Aussage aus das Abendmahl ueber das Wort erhebt und diese direkte communio unseres Leibes mit Christi Leib zum Ausgangspunkt nimmt, dem Altarsakrament eine besondere Dignitaet zuzuschreiben."
18. Elert, p. 319 f.
19. For a general treatment of the *Unio Mystica*, see Heinrich Schmid, *Doctrinal Theology of the Evangelical Lutheran Church* (Minneapolis: Augsburg Publishing House), pp. 481-486.
20. Martin Chemnitz, *Examination of the Council of Trent*, II (St. Louis: Concordia Publishing House, 1978), pp. 233 f. Chemnitz begins his section "Concerning the Reason for the Institution of This Most Holy Sacrament" with these words: "A simple and true explanation from the Word of God of the teaching concerning the purpose, use and benefit, or concerning the power and efficacy of the Eucharist is most useful. For by this teaching the minds are stirred up to a more frequent use of this sacrament; by this use minds are incited to faith, prayer, and giving of thanks; finally, the

conscience of the believer is strengthened by the sweetest comfort from this teaching, that the whole treasury of all the benefits which Christ the Mediator procured by the offering up of His body and shedding of His blood belongs also to him in the so great infirmity of the flesh, that it is certainly communicated to him, and firmly given and pledged to him. Because we are subjected to the diverse calamities of this life, this teaching also shows what a pledge we have of our future liberation at some time, of immortality and glory" (p. 232).

21. John Gerhard, *Locorum Theologicorum, Tomus Decimus* (Tuebingen: Cottae, 1779), pp. 368-372.
22. Gerhard, p. 368.
23. Gerhard, pp. 371 f.
24. LC, V, 31-32.

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Luther's Understanding of "Church" in His Treatise *On the Councils and the Church* of 1539

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It is a common belief that Luther's doctrine on the church came into clear focus with the Leipzig Debate of 1519. And this idea is certainly not an erroneous one, because from that time onward Luther very clearly repudiated the notion that the church was simply to be identified with the Roman Catholic Church. History, the Holy Scriptures, and the councils all plainly upheld the teaching that church was to be defined as it is in the Apostolic Creed, namely, as the communion of saints, or believers.

However, as with other aspects of Luther's theology, it was merely a case of sharpening a definition which was already present in his arsenal of Scriptural teaching. For example, Luther's famous theology of the cross (*theologia crucis*), which runs like a brilliantly red thread through all of his teaching and life, was actually present soon after the "reformation" had come to pass in him (1512-1513). His early lectures, letters and sermons all make this fact evident. The debate still rages as to whether it was on the Psalms or on Genesis that his first lectures were given. The evidence seems to point, however, to the former. In any case, the *theologia crucis* is evident throughout the Psalm lectures. In his exegesis of Psalm 96, for example, Luther notes that "we are not righteous by our works," but through and by Christ, and that "righteous works are done by us who have first become righteous" by faith. Those who have and believe the Gospel are in Christ's body, the church (Ps. 101:2). Unbelievers, even though they put on "a right and believing face," are not and cannot be members of His body, but are rejected because of their rejection of His Gospel. The church is a spiritual unity, or spiritual assembly. It is a holy, not a secular, kingdom — holy because of Christ's merits, which are imputed to it (Ps. 111:1; 114:2).

Certainly, therefore, Luther's famous definition of church in the Smalcald Articles (1537) as "the holy believers and lambs who hear the voice of their Shepherd" (III:XII) comes as no surprise. By that time he has expressed the same thought many times over in many of his writings. In his profound and rightly famous treatise on the Lord's Supper (1528), known also as his "Great Confession," Luther defined accurately the church's nature, stating:

I believe that there is one holy Christian church on earth, that is, the community or number or assembly of all Christians in all the world, the one bride of Christ, and his spiritual body of which He is the only head.¹

There are no boundaries which can circumscribe Christ's planting of His church. Thus, Luther notes that it is physically dispersed even in the Roman Church, though the Roman priests and bishops are not its head. Christ alone is its head. Luther sees this doctrine of the worldwide extension of the church as intimately tied to the central article on justification, and so he states in the same context:

In this Christian church, wherever it exists, is to be found the forgiveness of sins, that is, a kingdom of grace and of true pardon. For in it are found the Gospel, baptism, and the sacrament of the altar, in which the forgiveness of sins is offered, obtained, and received. Moreover, Christ and His Spirit are there. Outside this Christian church there is no salvation, or forgiveness of sins, but everlasting death and damnation.²

Not so well known, but equally influential, in the final shaping of the Large and Small Catechisms of 1529 were Luther's Sermons on the Catechism, produced in 1528 like the "Great Confession." These were by no means Luther's first efforts at expounding the chief parts of Christian doctrine. He had done so even before the posting of the Ninety-five Theses on October 31, 1517. But by 1528 his thought and definitions are as clear as the finest crystal. Expounding the words of the Lord's Prayer, "Thy Kingdom Come," Luther stated:

The Christian church is your mother, who gives birth to you and bears you through the Word. And this is done by the Holy Spirit, who bears witness concerning Christ. Under the papacy nobody preached that Christ is my Lord in the sense that I would be saved without my works.³

Luther thereupon proceeds to tie the basic sense of church as the "communion of saints" to the actual situation that obtains in real life, or in local congregations of Christians. The phrase, "the communion of saints," in the Creed is explanatory, he holds, and "is of one piece with the preceding," that is, the *una sancta*, or holy Christian church. "Formerly," he states, "it was not in the Creed"; it was added for clarity's sake. He then adds the helpful comment:

When you hear the word "church," understand that it means group (*Haufe*), as we say in German, the Wittenberg group or congregation (*Gemeine*), that is, a holy, Christian group,

assembly, or, in German, the holy, common church (*Christenheit*); and it is a word which should not be called "communion" (*Gemeinschaft*), but rather "a congregation" (*eine Gemeinde*).

Nevertheless, the meaning of "church" in the Creed is the same as its first sense in Scripture, namely, the sum total of believers in Christ:

Someone wanted to explain the first term, "catholic church" [and added the words] *communio sanctorum*, which in German means a congregation of saints, that is, a congregation made up only of saints. "Christian church" and "congregation of saints" are one and the same thing. In other words: I believe that there is a holy group and a congregation made up only of saints. And you too are in this church; the Holy Spirit leads you into it through the preaching of the Gospel.⁴

Thus, it is not the individual congregations, among which there may be unbelievers or hypocrites present, nor is it the larger church group (such as the Roman, Greek, or even Lutheran churches) which should be identified with the "church" of Scripture and the Creed. It all narrows down rather to the one bride of Christ, His spiritual body, of which He is the head, "the holy believers and lambs who hear the voice of their Shepherd."

This emphasis by Luther on the true meaning of "church," reaches its zenith of clarity in his great treatise *On the Councils and the Church* of 1539. In large measure this is so because of the peculiar focus of this work. Luther's discussion of the doctrine of the church is here set into the full context of contemporary issues and burning questions. Luther confronts the existential facts head-on and demonstrates that the church under the regime of the Roman pontiff cannot be reformed if the councils and the church fathers are to serve as criteria. To bolster his case he describes in detail the programs of the four early, ecumenical councils (Nicaea, Constantinople, Ephesus, Chalcedon). Their main goal, it is true, was fulfilled in the defense of the faith. In this area they were, for the most part, successful; but in peripheral matters their efforts at church reform were, on the contrary, often desultory and coupled with much wheel-spinning. Luther's survey incorporates a truly masterful presentation of the whole Christological content of Scriptural teaching as he deals with the questions at issue as to the person and work of Christ. This presentation leads him finally to define the true nature of the church and to delineate in exemplary fashion the marks of the church, the external tokens by which it can be recognized or located.

It is well known, of course, that Luther, very early in his career as Reformer, had urged the convening of a free council. His emphasis was on "free" — in other words, an open general council in which all parties in the dispute might come together and face the questions at issue, discussing and judging them on the basis of the Word of God alone, Holy Scripture. Such was Luther's appeal already in his *Open Letter to the Christian Nobility* (1520), in which he urged the responsible leading laymen of the church, the princes, to call for a general council, much as the early Christian emperors had done in an effort to deal with heretical teachings and dissent within the church. In the ensuing years, however, such appeals were rejected by the papacy a number of times. The German Diet of 1524 at Nürnberg urged the convocation of an open council to meet on German soil, as quickly as possible. But the papal office regularly opposed all such overtures. Its stance was simply a reiteration of the decision of Worms: Luther was a heretic, and all who stood with him were to be dealt with as heretical, subversive, radical revolutionaries. An open, free council was not an alternative.

During the years of his reign upon the papal throne (1523-1534), Clement VII used all stalling devices possible to avoid calling a free council. Under pressure from Emperor Charles V and the powerful German princes, Pope Paul III finally showed signs of yielding, albeit in a hesitant, tenuous, grudging sort of way. Tentative plans called for a council to meet at Mantua in 1537, and, when this failed, for a meeting in Vicenza in 1538. Neither of these prospective conclaves came about. The reasons were several, but chief among them was political expediency.

Needless to say, the Protestant princes opposed any council which was to meet on "foreign" soil, and, most of all, one in which the cards were stacked against them even before their concerns were heard. Such an atmosphere was inevitable if and when the pope should serve as convener of the council, judge and jury all wrapped up in one. Accordingly, the Smalcald League, formed in part to deal with this eventuality, set down the four conditions under which the Protestant princes would attend a general conclave: (1) it had to be a free council; (2) they were to be full participants, not merely accused heretics; (3) Scripture had to be the sole authority; and (4) the council had to be held on German soil, away from the heavy-handed sway which the pope exercised elsewhere.

Luther, as always, readily acceded to the request of his prince to prepare a theological brief, or treatise, for the Lutheran party in the eventuality that a council would take place. As demonstrated

above, he had by this time done all the spade-work necessary on the main issues that would lie before such an assembly. As recently as 1538 he had also written on the three ecumenical creeds. The Smalcald Articles of 1537 stated in a very positive way the theological stance of the Lutherans. But now, in addition, he very carefully researched the whole matter of the early councils, the disputed points, the role of the leading church fathers, and like matters. He mentions his sources, too: Eusebius of Caesarea, Cassiodorus, Peter Crabbe, and Platinas. Eusebius (c. 280-339), often called the "father of church history," was schooled in the careful preservation of ancient materials by Pamphilus. He was a friend of the Emperor Constantine and active at Nicaea (325). Later he identified, or sympathized, with the Semi-Arians, opposing Athanasius on the crucial matter of Christ's full deity and equality with the Father. Cassiodorus (c. 490-580) was the author of the important *Historia Tripartita*, which was based on excerpts from Theodoret, Socrates, Sozomen, and Canon Law, and thus continued the story of the church's history beyond Eusebius. Peter Crabbe's *Concilia Omnia* was newly published as Luther was doing his research and thus became his main source of information on the councils. Platinas wrote his *Lives of the Popes* between the years 1471 and 1481.

Luther begins *On the Councils and the Church* on a pessimistic key, expressing doubts whether any pope could seriously want and actually convene a free council for Christendom. To the Wittenberg professor the papal maneuvering was the equivalent of teasing a dog by dangling a morsel in front of him and then smartly rapping the unsuspecting mutt on the snout. In a similar manner, the princes were being victimized by the pope, who all the while had no serious interest in reform in the church. But Luther takes comfort in the fact that Christ is the real and supreme ruler in His church, which is His own body, and that He knows well how to preserve and keep it, though meanwhile many innocent parties must suffer the shame of being branded heretics. Be this as it may, and though papal idolatry continue to run its headstrong course, there is comfort in knowing that the Holy Scriptures are on the side of those protesting the papal arrogance. Perhaps individual parishes have been brought to the brink of perishing and the church at large harassed by such ecclesiastical chicanery; but that God, as always, will have the last word and will preserve His church Luther is confident.

Luther understood history too well to place much stock in the church's ability to reform itself by merely harking back to the councils and the fathers. Granting that some of the early councils

did successfully counteract heretical teachings, he also deplored the amount of time that was spent at later councils (and, for that matter, also at those first significant ecumenical councils) on trifles, or "peripheral piffle." Issues were often skirted. While the first four councils were better on this score than the rest, Luther noted how unequal was the performance of those which followed. He was frank to acknowledge the good and often heroic work of some of the fathers — how Bernard, for example, reminded the church of his day to have constant recourse to the Scriptures and thus "rather drink from the spring itself than from the brook"; and how Augustine expressed a very cautious estimate of the value of councils in steering a straight course on the central doctrinal issues of the Christian church. Augustine similarly advised that the Scriptures alone be regarded as the ultimate judge and authority in all matters pertaining to the faith; he had "learned to hold only the Scriptures inerrant," and as a result he "lets the brooks flow and drinks from the spring." As Luther read the historical accounts, however, he noted with sorrow how the councils had come more and more to outweigh the Scriptures in authority, even though they could scarcely compare with the Scriptures in spiritual significance. Luther felt, indeed, that if the church had depended for its existence on the councils and the fathers, it would long since have perished.

Luther surveys the first four ecumenical councils at considerable length. For the sake of unity in the church and purity of teaching, the first major council at Nicaea met in order "to preserve this ancient article of faith that Christ is true God." But even that central article of the Christian faith would not have remained safe within the church, if it had been the council alone, and not the authoritative Scriptures, which ruled. As it was, Nicaea was followed by a period during which Arius' followers actually flourished. They enjoyed the blessing of Constantine and his successors, political leaders who may not have fully understood the theological issues. The church was given the "Judas kiss" by Arius' followers. In spite of the machinations of his theologians, Constantine, Luther felt, remained true to the Christian faith. But such historical examples should aid us in detecting and forestalling enemies of God's pure Word when they, like "the papal poltergeists," inveigh against God's truth.

The Council at Constantinople in 381 defended the true deity and equal majesty of the Holy Spirit who proceeds from the Father and the Son. In the history of the church this council also showed the second-rate place which the Roman bishop occupied in comparison with the bishops from the eastern part of the

Roman empire, Luther observes. From that time onward, however, the rivalry between the eastern and western segments of the Christian church became sharper. Rome did not relish the graphic reminder that it, after all, was but a daughter church of the mother church at Jerusalem, having even less ecclesiastical power than Constantinople or Antioch.

The knotty Nestorian question was before the church at the Council of Ephesus in 431. It is Luther's opinion that Nestorius was probably not an intentional heretic, but a man who had too much prestige and position (he was patriarch of Constantinople, and before that of Antioch) for his intelligence and theological competence. Luther saw Nestorius as a rather simple ecclesiastical official who really wanted to uphold both Christ's true deity and His true humanity. But Nestorius' error derived from his inability to understand and describe accurately the *communicatio idiomatum*, the communication of attributes, of the two natures in the one person of Christ. Because of the personal union of natures in Christ, Luther explains, Nestorius should have seen that whatever is said of Christ as man must also be said of Him as God — that, for example, because Christ suffered death according to His human nature, it was correct, indeed necessary, to say that the Son of God died; and, *mutatis mutandis*, that because the man Jesus Christ is also true God, therefore the man Christ is rightly identified as the Creator of the world. In his wonderfully down-to-earth style Luther gives his readers an excellent lesson on Christology. If the Son of God did not die for us on Calvary, then we are lost. The Christian world has probably never had a teacher who possessed a more sensitive appreciation of the whole content of Sacred Scripture than Luther possessed.

When Luther comes to evaluate the Council of Chalcedon in 451, he proceeds with the same kind of probing scrutiny. He is aware that the agenda of this council was rather foggy. Yet the main issue revolved around Eutyches who, like Nestorius, erred concerning the relationship of the natures of Christ, but in a reverse way. Undoubtedly Eutyches, too, wanted to defend the true deity and true humanity of Christ. His error, like many a heretic before him, was more of the head than the heart. But this was no excuse for his simplistic idea that there was ultimately only a divine nature in Christ since the divine absorbed into itself the human nature. God is the Creator, not the man Jesus, said Eutyches. But if one carried his Christology to its logical result, Christ would be the kind of Savior whose death would not be real, because mortality is not a property of the divine nature. Thus Eutyches wanted to accept the conclusion that the death of Christ

was real but denied the premises; such was Luther's diagnosis of the man's problem.

The faulty, unscriptural thinking of men like Nestorius and Eutyches, says Luther, is repeated only too often within the church, notably on the doctrines of justification and sanctification. In spite of the *nexus indivulsus* that exists between faith and good works (the latter flowing spontaneously from the former) theologians have again and again slipped into the synergistic trap of the *mixtum compositum*, combining works with faith in the salvation of man. Thus, either they make the Law do what only the Gospel can achieve, or *vice versa*, they make the Gospel do what only the Law is able to perform. Again, Luther's handling of the Chalcedonian affair provides him with a ready platform for the instruction of the church.

Councils have a significant place in the church's life, as history shows; but, Luther contends, in no way can they be considered as reliable as the Holy Scriptures. Nothing more, nothing less, than what the Scriptures themselves teach may councils impose upon the church. The doctrines of faith and good works, and their proper relationship, were cases in point. Synods demonstrate that the Holy Spirit has no hand in what they decide or rule, if they go beyond Scripture's teaching. The chief value of councils, therefore, in the history of the church has been their service as consistories confronting heresies and heretics, keeping the church safely on Scripture's sure path. Councils have no power to establish new articles of faith, nor to bind consciences to "new good works" or ceremonies beyond what the Scriptures teach, nor to label as sin or evil works what is not so judged by God's Word. Nor is it their task or right to interfere in secular affairs. In sum, synods have their place — and a useful one — when, on behalf of the church, they "confess and defend the ancient faith."

It was such a council for which Luther yearned during the days of the Reformation. He saw, however, that there was no hope of its coming from the Roman see. For this reason Luther saw the need (1) "to summon from all lands people who are thoroughly versed in Holy Scripture and concerned with God's honor, the Christian faith, the Church, the salvation of souls, and the peace of the world," and (2) to "promote the small and young councils, that is, the parishes and schools," as stop-gap measures to provide the leadership lacking in the worldly-minded papistic, hierarchical "church."

In the final section of *On the Councils and the Church*, Luther zeroes in on the nature of the church itself. He has, unavoidably, been circling around the question all the while. Now he carefully

pinpoints "What, who, where the church is." Rome, of course, would very much like to usurp the honor of being, in its highly structured papal form, the church. But that identification would be simply preposterous, according to Luther. The children's Creed, Luther avers, explains very simply "what the church is, namely, a communion of saints, that is, a crowd or assembly of people who are Christians and holy." This is no ordinary assembly. For "Christians are a people with a special call and are therefore not just *ecclesia*, but *sancta catholica Christiana ecclesia*. They are holy because the Holy Spirit daily cleanses them. They are "God's people," as the Old Testament calls them, because they comprise the sum total of all followers of the true and only God throughout the world and history. They are *Christiani per redemptionem, per vivificationem et sanctificationem*, that is, because of and through Christ and His merits alone. The Holy Spirit sanctifies His people by faith and by the godly living which flows from faith. This is quite a different thing, Luther reminds us, from throwing a surplice over your head, or doing another such thing, and thinking yourself holy because the church says so. We are dealing here with a basic article of faith, one that has to do with the church's very nature and location. Luther sets down a sevenfold guideline whereby the true church is to be recognized.

The *una sancta*, first of all, is to be spotted by its possession of the Word of God. God's Word is itself holy and it sanctifies everything it touches. Straw or stubble, that is, impurity, cannot be in it; for the Word of God is like gold or silver, pure. It is inevitable that a holy people will be present where this holy Word is present, for God's Word cannot be without God's people. It is God's Word, more specifically the saving Gospel, that builds the church; it is not the church which stands over the Word.

Baptism is the second mark by which the church's presence can be recognized. Where it is present and honored, taught, believed, administered according to Christ's institution, there Christ's people, the church, will also be. Christians live daily by and in their baptism. And though for a time they forget it or live carelessly in defiance or neglect of it, baptism does not lose its validity or power; it is there like a seaworthy ship to which the sinner may return with a repentant, believing heart. Its validity, after all, depends upon Him who gave it, God, and not upon him who administers it, nor upon him who receives it. Of course, its blessing, the forgiveness of sins, is a benefit which only the believing heart receives.

Similarly, and in the third place, the Lord's Supper betokens

the church's existence, for "Wherever it is rightly administered, believed, and received, according to Christ's institution," we may know that the true church is present, says Luther. Male or female, young or old, it does not matter; the important thing is "to be anointed with the sublime and holy chrism of God, with the Word of God, with baptism, and also this sacrament." These are the *notae purae* of which the Lutheran Confessions speak.

In the fourth place Luther mentions the Office of the Keys. This mark might well be subsumed, Luther notes, under the previous marks, especially the Word of God as it is proclaimed to sinners. But it deserves to be singled out for special emphasis. Where the keys are administered rightly, where Law and Gospel are faithfully and correctly applied and distinguished, whether privately or publicly, there "you may know that God's people are." The keys are a very important possession, or treasure, of the church, that is, the people of God, young and old, male and female. These believers constitute the royal priesthood. To them belong the keys, and not to the pope as though they were his special prerogative, nor to the clergy exclusively as to some special class.

"The church," moreover, "is recognized externally by the fact that it consecrates or calls ministers . . . who publicly and privately give, administer and use the aforementioned four things, or holy possessions, in behalf of and in the name of the church, or rather by reason of their institution by Christ." Thus, Luther, listing it as the fifth mark of the church, speaks of the pastoral office as existing *jure divino*. "The people as a whole cannot do these things [the four marks previously mentioned] but must entrust or have them entrusted to one person." Except for certain emergencies, states Luther in addition, "the Holy Spirit has excepted women, children, and incompetent people from this function, [and] chooses only competent males to fill this office." Luther cites the usual Scriptural references in defense of his position (1 Cor. 14: 34; 1 Pet. 3:7; Gen. 3:16) and thereby settles a question which has become quite unsettled in our day, namely, the ordaining of women to the pastoral office. Now, the person of the pastor cannot "make God's Word and Sacraments worse or better for you," says the Reformer, but he must adhere strictly "to correct doctrine and practice." Nothing less than such adherence can be expected of a servant who will be held accountable before God.

As the sixth and seventh marks of the church's presence, Luther designates two very intimate and lively elements in a Christian's life: prayer and cross-bearing. These marks are aspects of the Christian's sanctification as fruits that blossom forth in his life

from faith. Elsewhere Luther has described prayer as the pulse-beat of a Christian and sets this challenge before the believer in a forceful double negative: "There is no Christian who does not have time to pray without ceasing." The Christian's life is to be marked by prayer. It will be marked, moreover, by suffering or cross-bearing, by "misfortune and persecution, all kinds of trials and evil." Luther highlights the fact that the Christian is schooled by God's chastisement to be a better, stronger, more faithful follower of Christ, the foremost Cross-bearer. The child of God looks upon his trials as heaven-sent, by God's grace and mercy, for his good, and not just as the common lot of sinful mankind. "For the only reason they must suffer," says Luther of his fellow-believers, "is that they steadfastly adhere to Christ and God's Word."

There are other externals by which the church can also be recognized, though these perforce are not so reliable. Among these Luther lists sanctification, which is always imperfect in the believer's life here on earth, but is nonetheless to be encouraged. There are also ceremonies, certain festival days, the church building, the pulpit, the font, candles, vestments, etc. These, too, have a proper place in Christian usage, Luther allows, but "nevertheless there should be freedom here" and the church and its members can well exist without them. But without the God-ordained instruments of salvation, Word and Sacrament, God's church cannot exist, for these are "commanded, instituted, and ordained by God." These are the *larvae Dei*, the gracious veils of God, whereby He has deigned to make himself known and to channel His mercy to men. The church must remember and retain these supports of its very life; they are heaven-sent and blessed gifts, and "in this guise God performs His majestic, divine works." The true church is known by its attitude towards these means of grace, which seem so lowly when compared with the so-called mighty works of men. But, says Luther, God's church, and the people who constitute it, are known by this faith: even if God were to bid them to pick up a straw and to know that thereby their sins were forgiven, they would do so and so believe. It is not a matter of the greatness of our works, our faith, or the church's outward majesty or piety. The facts are these, states Luther:

Even if you were able to bear heaven and earth in order to be saved, it would all be lost; and he who would pick up the straw (if this were commanded) would do more than you, even if you could carry ten worlds. Why is that? It is God's will that we obey His Word, use His sacraments, and honor his church.

God's church, like God's Word, will endure into eternity. This is God's promise and it will not fail. *Verbum Dei manet in aeternum.*

Footnotes

1. Jaroslav Pelikan and Helmut T. Lehmann, eds., *Luther's Works* (St. Louis and Philadelphia: Concordia Publishing House and Fortress Press, 1955-1972), 37, 367.
2. *LW* 37, 368.
3. *LW* 51, 166.
4. *LW* 51, 167.

To Raymond Surburg on His Seventieth Birthday

For the first time in fifteen years the name of Raymond Surburg does not appear in the listing of the editorial staff as the book editor of this journal. Having reached his seventieth birthday on July 3, 1979, Dr. Surburg has begun modified service on the teaching faculty of Concordia Theological Seminary. In the case of Dr. Surburg this is mostly a formality as he continues to carry a nearly regular teaching load during the 1979-1980 school year. Born in Chicago, Illinois, he attended Concordia College, Milwaukee, and Concordia Seminary, St. Louis, graduating from the latter institution in 1933. He was awarded the M.A. degree by Columbia University (New York City) in 1934; the Th.D. by American Theological Seminary (Wilmington) in 1942; the M.R.E. by Biblical Seminary (New York City) in 1946; and the Ph.D. by Fordham University (New York City) in 1950. After serving a five-year pastorate at Trinity Lutheran Church, Clifton, New Jersey, he was pastor of Bethlehem Lutheran Church, Brooklyn, New York, from 1941-1954. He then served on the faculty of Concordia Teachers College, Seward, Nebraska, before assuming responsibilities for Old Testament instruction at the seminary in 1960. Dr. Surburg has had a rich career of service to the church — in the parish ministry for eighteen years and in synodical schools for twenty-six years. He is now marking his twentieth year of service to Concordia Theological Seminary. He served as chairman of the Department of Biblical Studies until the close of this past academic year.

In 1964 the Seminary under the presidency of Dr. George Beto made the decision to upgrade *THE SPRINGFIELDER* into a theological journal for the pastors of The Lutheran Church-Missouri Synod. Since that time Dr. Surburg has served as Book Review Editor of the journal. In this position he became an influence for conservative, evangelical, and confessional theology during a period of crisis in the church. His articles and reviews have appeared in nearly all the major journals of the Synod. He has earned a reputation as an articulate spokesman for the Synod's traditional views on Biblical inspiration and inerrancy. Being widely read, Dr. Surburg has brought a wealth of knowledge to his Old Testament lectures at the Seminary. His lectures are unmatched for the frequency with which they cite ancient and modern authorities. Yet he has conducted his studies within the doctrinal boundaries set by the Lutheran Confessions.

In 1978 the graduates had a portrait of Dr. Surburg commissioned and presented it as the class gift to the Seminary. This fact is but one testimony to the high esteem in which he is held by his colleagues and the students. On the occasion of his seventieth birthday the faculty of Concordia Theological Seminary and especially the editorial staff of the CONCORDIA THEOLOGICAL QUARTERLY congratulates Dr. Raymond Surburg and recalls with gratitude and fondness his contribution to the Seminary's theological journal. As a tribute to him a selected bibliography of his writings is being printed in this issue.

The Editors

Raymond F. Surburg: A Selected Bibliography

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- "An Evaluation of 'A Lutheran Stance Toward Contemporary Biblical Studies.'" Springfield: Faculty study paper, 1966.

- "Rudolph Bultmann and the Old Testament: His Approach and Interpretation." *Springfielder*, 30 (Winter, 1966), 3-26 and 31 (Spring, 1967), 35-64.

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Opinion of the Department of Systematic Theology

Apostolicity, Inspiration, and Canonicity

Apostolicity, inspiration, and canonicity are qualities of the New Testament Scriptures with each existing coterminously with and interdependent upon the other.

The authorship of the New Testament books belongs under apostolicity. Their divine origin and content belongs to inspiration. Canonicity is the church's recognition of this apostolic authorship and hence also of inspiration.

Apostolicity is first of all an historical question, but never an historical question in isolation. To this historical question are attached certain theological implications, as outside this apostolic office there is no certain and sure inspiration and authority.

The office of apostle was established by Jesus during His earthly ministry to witness the saving events of His life and death (Jn 15:27) and to preserve His words (Mt 10:1-2; Mt 28:20). The occupants of the apostolic office were chosen directly by Jesus (Mt 4:18-22) and recognizing them as apostles is the foundation of the early church's faith (Gal 1:8; Eph 2:20). The apostolic authority shares in God's infallibility (Jn 14:26; Jn 15:26) and operates under the direct supervision of the Holy Spirit (Mt 10:20). This infallibility and Spirit supervision of the Apostles are preserved in the Holy Scriptures (2 Thes 2:15). The apostolic words are God's Words (1 Thes 2:13). The choosing of the apostles are events in time and space (Mt 10), even though the office of apostle is divinely given and is entrusted with a divine message (Mt 10:20). Twelve were chosen as apostles before the crucifixion. All four Gospels and St. Paul (1 Cor 15:5) recognize the special character of their possession of the office and their unique function as historic witnesses (Acts 1:8). Others besides the Twelve are entrusted with the apostolic office after the Lord's resurrection (1 Cor 15:1-9), e.g., Matthias, James, Paul, and perhaps Jude. The office of the apostle is intended to be exclusive; therefore others whose names may appear in the New Testament should not be accorded the honor or rank of apostle unless there is strong Biblical evidence. When the Lutheran Confessions speak about "the apostolic Scriptures", they mean that the New Testament writings proceed directly from the authority of the apostles. In this authority the Holy Spirit is always directly and authoritatively working. Apostolic inspiration must be clearly distin-

guished from ecstatic inspiration. The content of the apostolic message is always Jesus Christ and the message and words which He conveyed to them (Acts 1:8). The apostolic literature demands the church's obedience (2 Thes 3:14).

Some New Testament books do not carry with them specific apostolic claims, e.g., Mark, Luke, and Hebrews. Mark and Luke, the authors of the second and third Gospels respectively, make no specific claims to apostleship and neither should they be accorded the rank of apostle. But their books were written under direct apostolic supervision and preserve the apostolic message (Mk 1:1; 16:7; Lk 1:1-4; Acts 28). Because these writings proceed out from direct apostolic authority, they share fully in inspiration since there is no apostolic authority without inspiration. The apostolic trademarks can be found within these Gospels themselves. Like other Biblical writings, they are not dependent for their authority upon other writings of the New Testament, but, of course, share a unity in message and in an origin from the one apostolic office. Their authority proceeds from the apostle who authorized their writing and under whose aegis they did their writing. Hebrews also claims to come out of the apostolic circle of authority attached to St. Paul (13:23). While the Epistle to the Hebrews may be anonymous to us as well as the early centuries of the church, it was *not* anonymous to its first recipients.

In the strictest sense of the words there were no anonymous or pseudonymous writings in the New Testament. The recipients of the New Testament writings knew the author. They did not randomly pick up 'Gospel' literature and preserve it either for the beauty of the language or the magnificence of theology. The words of Jesus have validity first of all because of the one who speaks them. The words of the New Testament have validity because of the ones who authorized them, i.e. the apostles. The office of the apostle is an undivided one; therefore its message must be one and without contradiction. A writing explicitly claiming to be apostolic, but differing from the already accepted apostolic corpus, was suspect.

There is strong evidence to suggest that pseudonymous apostolic writings, i.e., writings claiming falsely to come from the hands of the apostles, were at times accepted by various churches (2 Thess 2:2). When such writings were discovered to be pseudonymous they were immediately disregarded as authoritative in the church. If one is honestly of the opinion that certain writings were not, in fact, written or authorized directly by the apostles but were written by others, even though the intentions of the forgers were benign, that individual should be consistent in

stating that those writings are not inspired and hence have no authority in the church. This is not to question the literary value of such writings on their own merits. Outside of the apostolic sanction there is no authority supervised by the Spirit. The suggestion that the Pastoral Epistles, the Apocalypse, or other writing now in the New Testament are pseudonymous is intolerable. Consistency would require such writings to lose their authority in the church.

Canonicity may be defined as the church's recognition of the apostolic character of certain writings. In a more technical sense canonicity refers to the official recognition of the New Testament along with the process leading up to this official recognition. The declaration of the canonicity of a certain book in the New Testament is not in reality a *creatio ex nihilo* or *novum*, but canonicity actually involves official recognition of an already existing state of affairs. Thus from the time the New Testament writings were received by the churches established by the apostles, they were the source and norm of the church in her doctrine, preaching, teaching, baptism, piety, and instruction of the catechumens. These writings were also shared and were the center of the church's worship life. The impulse towards a New Testament corpus began during the time of the apostles with their knowledge and encouragement (2 Pt 3:15; 1 Thes 5:27; Col 4:16). Canonicity is a corporate act of the church's self-consciousness whereby the church examines an already existing authority. It would be better to avoid stating that the process of canonicity was either "inspired" or "apostolic." This would suggest that the canonical decisions regarding certain books happened through a direct working of the Holy Spirit or that the apostles gathered in council to make the decision.

The discussion of which books are homologoumena and antilegomena belongs under the category of canonicity. The church in its self-examination to determine which writings were authoritatively received from the apostles found that some books were universally recognized and others exercised authority in limited geographical areas of the church. Such books as 2 and 3 John, 2 Peter, James, Jude, and Revelation were received in certain parts of the church and have been placed in the category of the antilegomena, i.e., those writings whose authority was not recognized universally in the church. The antilegomena were "spoken against" because they were not widely known and hence were recognized by only certain sections of the church.

The question of the antilegomena cannot be settled by the church today without being guilty of the conciliar theology of

the Romans and Anglicans. Many who have examined the antilegomena have not been impressed by their apostolic credentials. For those who have made this decision, these books cannot be regarded as inspired or authoritative and thus cannot be used for preaching or demonstrating Christian doctrine. At best they can serve as a witness of the early church to Christian doctrine. For those who are convinced of their apostolic origins, these books must be considered inspired and authoritative and may be used with the same type of regularity and conviction as the homologoumena are.

The concerns of contemporary New Testament scholarship with its doubts of apostolic authorship of certain writings and its suggestion of pseudonymous authorship does not properly belong to the homologoumenon and antilegomenon distinctions of the early church. Pseudonymous writings in the early church were rejected and were placed in neither category. The concept that the New Testament writings were products of communities, schools, or anonymous "prophets" is an intolerable position as it denies the unique apostolic office upon which Christ has chosen to establish His church.

After the times of the apostles, Christians became acquainted with a completed canon rather than with individual, separate writings. The authority of each New Testament writing does *not* derive from its being in the canon, but it derives from its apostolic authority which is corroborated by the apostolic content of its message. Christians will recognize that all New Testament books share in the same apostolic message. The canon reflects a unified apostolic origin and content. The distinction between the homologoumena and antilegomena should not ordinarily be discussed among the laity, as it is chiefly an historical issue. The distinction however is not destructive of the Christian faith or message, and it can be approached candidly. The distinction however does not mean that the Christian has an unrestricted license to discard New Testament books. The person rejecting certain New Testament books because the apostolic authorship is doubted should be able to demonstrate his arguments in this matter. The selection of New Testament writings does not belong to Christian liberty.

This opinion was prepared by David P. Scaer in response to a question raised by a Lutheran pastor in Germany.

Theological Observer

Rewriting the Bible in Non-Sexist Language

Elimination of certain portions of the Bible and exclusive concentration on other portions have identified false teachers in the church since the very beginning. Early Christian Gnostics seem to have been strangely attracted to the Pauline concept of liberty and were perverting it into libertinism (2 Peter 3:16, 17). The Ebionites, a legalistic Jewish-Christian sect, saw the Epistle of James as the key opening all truth and felt uncomfortable with St. Paul's Epistles. Marcion eliminated the Old Testament, all the Gospels except Luke, minus the first two chapters, and all the non-Pauline Epistles.

Bolder has been the actual rewriting of the Bible. Thomas Jefferson, a child of Rationalism and the Age of Enlightenment, left the legacy of a Bible from which the supernatural had been extracted. The Jehovah Witnesses have rewritten the Bible with their *New World Translation*. The Coalition on Women and Religion has now produced a non-sexist Scripture entitled *The Word For Us*. Included in what is described as a restatement "in inclusive language" are the Gospels of John and Mark and the Epistles to the Romans and the Galatians. For additional study the coalition has published a commentary on those Biblical passages dealing with women entitled *The Woman's Bible*. Perhaps the ultimate advertising pitch is for the *Study Guide to the Women's Bible*: "You can be a *Thea-logian!*" (emphasis supplied by the coalition). "Thea-logian" literally means an authority on the "Goddess." The boundary between Christianity and paganism has been crossed. Christianity has marched backwards.

Peter Brunner in the 1950's predicted correctly that the ordination of women pastors would eventually mean that God would be thought of in feminine terms. Such phrases as "Our Mother who are in heaven" and "God, She" were at first thought to be jokes in extremely poor taste. This type of language is now considered as acceptable and necessary for a more comprehensive understanding of God by radical feminist groups. More frightening, it is becoming more commonplace among all denominations, including Lutherans. Lutherans have not yet reached the point of publishing a non-sexist Bible or non-sexist confessions — that would really be another type of confessionalism — but they have attempted to eliminate sexist language in the hymns and liturgy. This was a concern of the preparers of the *Lutheran Book of Worship*.

The number of women students at seminaries and women pastors in churches of the Lutheran Church in America, the American Lutheran Church, and the Association of Evangelical Lutheran Churches continue to grow. At its July 1979 convention The Lutheran Church-Missouri Synod informed the American Lutheran Church that the ordination of the women pastors continues to weaken fellowship between the two churches. The Missouri Synod knows that it cannot continue to restate its opposition to the women pastors and at the same time maintain fellowship with the American Lutheran Church where the practice is condoned and fostered. No serious observer of church affairs really believes that the American Lutheran Church could rescind its approval. In that church and the Lutheran Church in America women pastors are a significant part of the body politic. The American Lutheran Church, moreover, would not wish to threaten its fellowship with the Lutheran Church in America and its growing ecumenical ties with those Protestant denominations where the practice is beyond theological dispute.

The seriousness of women's ordination lies not only in that it contradicts a clear Biblical prohibition, but also in that it directly affects the concept that

people have of God. The views of the Coalition on Women and Religion would have been novel and amusing twenty or thirty years ago, but they are now accepted by many Christians, including a growing and vocal group of priests and nuns in the tradition-bound Roman Catholic Church.

The Lutheran Church-Missouri Synod in its convention resolutions has been consistently opposed to the practice of women pastors. No other church, Protestant or Catholic, has been as courageous and consistent. A greater problem may exist at the congregational level as people experience women pastors in neighborhood churches, including Lutheran churches. In charismatic prayer and Bible groups, popular among some Lutherans, women are likewise assuming a leadership role in conducting the meetings and leading in prayer. Matters are little helped by the public attention given to Jean Carter Stapleton, President Carter's sister, who is billed as an evangelist and attracts large audiences to hear her preaching. In an atmosphere in which women preachers are accepted as a fact, it is more difficult for a denomination and a congregation to regard the practice as anti-Scriptural. The public resolve of the Missouri Synod takes on greater confessional proportions in such a situation.

The Missouri Synod position is weakened when its members practice fellowship with those Lutherans who endorse and encourage women pastors, without calling their attention to the offensive practice. It would be ironic if, as the synodical conventions became more firm in Biblical opposition to the ordination of women pastors, the laity would become so uninformed that in the not so distant future a woman pastor would indeed be introduced. It is now possible that a Missouri Synod pastor could find himself, unwittingly perhaps, participating with a women pastor of another Lutheran synod in a church service. In some cases it may have already happened. A Missouri Synod congregation several years ago did have a woman vicar. The matter was handled and it has not happened again. A vicar is not simply another member of the congregation helping the pastor, but one who has been preliminarily judged, through a synodical procedure, acceptable for the pastoral ministry, with the understanding that other conditions in his education be completed satisfactorily before ordination.

Materials, some serious and others light-hearted, on feminist views of religion can be obtained by writing to the Coalition on Women and Religion, 4759 Fifteenth Avenue, N.E., Seattle, Washington, 98105. Pastors should examine the material for themselves. The Lutheran Council in the U.S.A. printed a booklet supporting the ordination of women. It was received as definitive by the American Lutheran Church and the Lutheran Church in America. Continued alertness is required if the Missouri Synod is to maintain its publicly stated position. It may be time for the Board of Parish Education to provide the necessary materials.

David P. Scaer

The Lutheran Confessions: Stepping Stones Between the Bible and Current Church Problems

Anniversaries are always an opportunity to evaluate the past and make plans for the future. The various documents that comprise our Lutheran Confessions are very rarely read or studied by our people. Their association with the Confessions is limited to the three ancient creeds — the Apostles, the Nicene, and the Athanasian — and Luther's Small Catechism. Most people, indeed, think of

these documents less as creeds than as liturgical devices in the church worship service or as educational tools. Many a man in the pew, if asked about the creeds or the catechism, would probably respond that the Apostles Creed indicates an ordinary church service; the Nicene Creed signifies that Holy Communion will be celebrated and that the service will be about ten or fifteen minutes longer; and the Athanasian Creed means that the congregation will be stumbling through the difficult words and again the church service will be longer. The Small Catechism is regarded as a book that must be studied and learned for confirmation. The four-hundredth anniversary of the Book of Concord in 1980 is providing Lutherans an opportunity to reevaluate what it means to be really Lutheran.

This anniversary is especially meaningful to Missouri Synod Lutherans, because many of its institutions perpetuate the word *concordia*, the Latin designation for the Book of Concord. All of our synodical education institutions with the exception of two are designated Concordia as are our publishing house and many of our high schools and congregations. One side benefit of noting the anniversary of the Book of Concord is that we have an opportunity to determine what the word *concordia* means. A favorite topic at opening church services at our educational institutions is an exegesis of the Latin word *concordia*, which means "harmony" in English. The preacher then goes on to urge that harmony should be the mark and the theme of the coming academic year. It is doubtful whether sermons exhorting to harmony ever achieve their goals. And it is undoubtedly wrong to imagine that the name of any of our church institutions was bestowed to foster the exercise of humanistic harmony. The church calls its book of confessions the *concordia* because of its insistence on agreement and harmony in doctrine. With the title of *concordia* we expect our church institutions to adhere the doctrine set forth in the Book of Concord.

This centennial year will give us a special opportunity to review for our people the content of this Book of Concord. Our church, the Missouri Synod, along with other Lutheran synods, are flooding the market with materials to celebrate the book's four-hundredth anniversary. The Evangelical Lutheran Synod has produced a manual for congregational study. Fortress Press of the Lutheran Church in America has published an anthology of scholarly essays. At least five books on the Book of Concord derive from staff members here at Concordia Theological Seminary. The celebration of the *concordia* may reach liturgical proportions. One could make a case for the divine necessity of liturgy. Liturgy is basically a succession of memorial celebrations in the church year. This concept was the grain and fibre of the Old Testament rite, and early Christians did not wait long before they began annual and weekly celebrations of the Lord's Resurrection. Likewise, it is especially in those years ending with "30" that we Lutherans commemorate the production of the Augsburg Confession and in those ending with "80," the Formula of Concord. As long as a church uses the name of "Lutheran" and "Concordia," there is almost a liturgical necessity to note these anniversaries.

Past centennials of the Augsburg Confession and the Book of Concord have not always been totally felicitous occasions. The year 1580, the fiftieth anniversary of the Augsburg Confession, was, indeed, a happy one for Lutherans. Controversies between the Lutherans following Luther's death had been resolved. Later celebrations however, of the Augsburg Confession in particular have often been considered clarion calls to step boldly into the future. Thus 1830, the year in which the Augsburg Confession reached its three-hundredth birthday and the Book of Concord reached the quarter of a millenium mark, saw the destruction of Lutheranism in Germany through the merger of Lutheran and Reformed

churches into the Prussian Union. Confessional anniversary celebrations in the United States in our century have frequently been the occasion for mergers and unions between several corporate Lutheran bodies.

On that account we must be careful to state that our position is that the Lutheran Confessions are a stepping stone between the Bible and current church problems and not a stepping stone to what we might consider newer and better horizons. The Lutheran Church as a confessional church is not moving through history from one step to another; but with each step forward we take a step backward to the original historical confessional principle. Our confessional life is less like a ladder than like a dance. On a ladder we are moving higher and higher with each rung. In a dance we are moving all over the dance floor and are never confined to one place on the floor, but there are as many forward steps as there are backward steps. As in a dance we cover the same places on the dance floor several times, so in confessional theology we will also cover the same areas of discussion. Thus, the problems that faced Athanasius in the controversy about Arius's theology were resurrected in the Age of Rationalism and are certainly with us today. Nestorianism, a fifth-century heresy, showed itself in the Reformed theology of the sixteenth century and has reappeared in the methodology that modern exegetes have used to divide the person of our Lord into the historical Jesus and the Christ of faith.

The church has in her confessions an arsenal of defensive weapons to handle new situations. It is one thing, however, to have the necessary equipment, and it is an entirely different matter to have the ability to use it effectively and efficiently. Our claim to being confessional will depend on using confessional weapons to handle new difficulties. There are at least two ways in which we lose our right to be recognized as confessional. When we use confessional weapons to fight battles that have already been fought, we are not being confessional. There is the story of a man who is a military buff. His home is given over to the reconstruction of military battles from former centuries. His craftsmanship is without flaw. The troops are moved around the battlefield in victory and defeat. But his reconstruction of former wars and battles is only a visualization of the past. Our confessional commitment cannot mean that we mount our steeds and charge headlong into the past. This type of confessionalism is as confining and useless as the basic two-step is in dancing. A second approach which is equally anathema to confessionalism is, even when there is the willingness to face the new situation, to put aside the old weapons to adopt new weapons created from the situation itself. This attitude has some respect for the past, but is so self-confident that it believes that every situation in the life of the church can be resolved by implements provided by the situation itself. A clear example of this view is situational ethics, which taught that every situation provided the answers to its own ethical dilemmas. The current theologies of history and hope also suffer from this attitude. The present situation is capable of setting forth its own theological answers.

Confessional theology reaches its ultimate goal when it draws upon the revealed truths of the past to answer dilemmas of the present. Answering past questions with past answers is historicism. Answering present questions with truths allegedly derived from the present situation is nothing but contemporary spontaneity. To keep one hand on the past and the other hand on the present situation, which is the true confessional stance, it is first necessary to understand the theological basis of the confession itself. Then we will be able to apply the confession to the contemporary situation.

David P. Scaer

Roman Catholic Communion Practices

The Lutheran Church-Missouri Synod in its congregations is perhaps the only major Protestant denomination with a regulated communion policy. According to this practice only members of Missouri Synod congregations or congregations of sister-churches in fellowship with the Synod may receive the Lord's Supper in the denomination's churches. These sister-churches are agreed in this practice. Actual practice among Missouri Synod congregations may not be uniform and may not conform to the stated policy, but this does not contradict the fact that the Synod has a policy which is as old as the Synod itself. The Synod's policy may have to be reaffirmed, but it does not have to be formulated. Among most Protestant churches the responsibility for determining who may attend the Lord's Supper has shifted from the clergy to the individual. Though this practice is widespread, it comes not from the ancient or the Reformation church, but directly from the theology of Friedrich Schleiermacher who made the individual's pious self-consciousness the guide and norm for the truth.

Until recent times the Roman Catholic Church operated with a communion policy which, like that of the Missouri Synod, has its roots in the New Testament and the ancient church. There are now clear indications that Roman Catholic communion policies are being adjusted in the direction of open communion, a typical modern Protestant custom. On a practical level this means that Lutherans attending Roman Catholic ceremonies and rites may possibly be asked by the officiating priest to participate in Holy Communion. Roman Catholics may expect a similar privilege from Lutheran pastors. In certain areas a type of intercommunion between Roman Catholics and Lutherans may already be understood as proper. Lutheran pastors will certainly recognize here a problem in pastoral theology and a responsibility to alert their parishioners to the change in Roman Catholic policy.

Norman R. Bauer, a canon lawyer, in an article "Intercommunion: Possibilities and Practicalities," presents the reasons offered for the change in practice in some dioceses and supports them. The older canon law was clear in forbidding the sacraments to heretics and errorists, even if they were acting in good faith. In danger of death a non-member might be given the sacraments of penance and extreme unction, but not the Eucharist. With Vatican II (1967) there was a change. Danger of death and urgent need, defined as imprisonment and persecution, were set forth as conditions for sacramental sharing with non-Roman Catholics. The one requesting the sacrament should have no access to a minister of his or her community, should request it spontaneously, and should declare a faith in the sacraments in harmony with that of the Roman Catholic Church. The instruction of June 1, 1972, broadened the 1967 principles somewhat, but each case was to be decided individually. Wholesale open communion was not intended, but in certain cases may have been the result. The conditions governing the cases were: (1) faith in the sacrament in conformity with the Roman Catholic Church; (2) a spiritual need for the eucharistic sustenance; (3) inability to obtain the sacrament from one's own minister over a longer period of time; (4) a request for the sacrament on one's own accord. The 1972 guidelines have spawned such questions as these: What is a serious spiritual need? Can the period of time be given a moral interpretation instead of a chronological one? Can the bishop delegate the decision in particular cases to a priest? Can Roman Catholics receive the sacrament in a non-Roman Catholic worship service?

Here are some concrete cases of how the new principles are now being put into practice in some dioceses. Bishop Hammes of Superior, Wisconsin, has permitted distribution of the Eucharist to non-Roman Christians in hospitals and

rest-homes, those attending the funeral of a relative in a Roman Church, those marrying a Roman Catholic during a nuptial mass, and the parents of a child being baptized, confirmed, or receiving his first communion as a Roman Catholic. Archbishop Peter L. Gerety of Newark states that the non-Catholic is in the best position to determine whether he or she has a deep spiritual need for the Eucharist. He also permits his diocesan priests to determine whether the guidelines have been met in individual cases. Such a policy amounts to what we would understand as a combination of open communion and selective fellowship, since the individual priest can enforce the older policy if he wishes. Bishop Elchinger of the Diocese of Strasburg, France, permits non-Roman Catholic spouses to receive the Eucharist and for the deepening of faith permits the Roman Catholic partner to participate in the communion services of the church of the Protestant partner. (Strasburg Protestants are chiefly Lutherans.) The Roman Catholic Church diocesan structure permits diversified practices. While some areas do not deviate from the older practices, other areas are practicing the newer principles which conform to the general Protestant custom of open communion.

In the face of wider acceptance of open communion not only among Protestants, but now also among Roman Catholics, Lutheran pastors will have no choice but to reinforce the Biblical, catholic, and Lutheran principle. Herman Sasse's *This Is My Body*, now republished by the Lutheran Church of Australia and available at a horrendously inflated price (especially for a reprint), clearly sets forth Luther's attitude in his refusal at Marburg to celebrate communion with Zwingli and the Swiss. Werner Elert's much overlooked *Eucharist and Church Fellowship* puts to death the lively myth that closed communion is some peculiarly devised Missouri Synod doctrine. The matter of closed communion will be regarded as a legalistic club only where the pastor's instruction in this area needs further elaboration. The growing laxness in Roman Catholic communion practices only indicates that no church doctrine or practice is, without constant reinforcement, absolutely secure and certain for all time. Lutherans can appreciate that Roman Catholic theology is working with an expanded concept of the church which recognizes Christians in non-Roman communities. Innovative communion practices indicate that the Roman Catholic Church has succumbed, by an improper digestion of this concept, to strictly modern Protestant ideas and practices. Maintenance of strictly Lutheran practices will be made more difficult but no less necessary.

David P. Scaer

C. S. Lewis on Women Priests

World Christendom seems set on its fateful and doomed march to ordain women as pastors, preachers, ministers, and priests. The 1978 summer worldwide conference of Anglican and Episcopal bishops at the Lambeth Palace of the Archbishop of Canterbury (England) may not have urged the ordination of women priests, but they issued a writ of toleration. The movement to ordain women priests in the Roman Catholic Church has continued to gain strength. One of the first official acts of the newly organized Association of Evangelical Lutheran Churches, a splinter group from the Missouri Synod, was to permit the ordination of women pastors. Recently the Reformed Church in America has taken this step. In spite of strong papal disapproval, the movement to ordain women priests in the Roman Catholic Church is gaining ground. According to

opinion polls, a growing number of Catholics are finding women priests acceptable. Though the Missouri Synod has stood resolutely against the practice as being contrary to both the Holy Scriptures and the Lutheran Confessions, no Synod member dare be lulled into a complacency which believes that the problem has gone away. The actions of one denominational family affects the theological environments of the others.

The late Anglican lay theologian, C. S. Lewis, may be reckoned as one of the most influential English-speaking religious writers of the twentieth century; but his views especially on the relationship of the male and female and how this relationship pertains to the ordination of women clergy does not seem to have made many converts, even among his fellow Anglicans. The name of C. S. Lewis is revered, but his views have not always penetrated the theological thinking of his admirers.

One wishes that an evaluation of Lewis's views appearing in the February 1978 issue of the *Cresset* (XLI, 4), a publication of Valparaiso University, could have had wider circulation. In that issue W. Andrew Hoffercker and John Timmerman of Grove City College (Pennsylvania) analyze in depth Lewis's opposition to women clergy. The writers discount any male chauvinism in Lewis's personal life. For years he performed the most menial chores for Mrs. Moore, who was the mother of a deceased friend to whom he had given a promise for her care. Lewis recognized that women are no less capable of piety, zeal, learning or other qualities recognizable as necessary for the pastoral office. There has been no lack of reverence for women in the church. In the Middle Ages the Virgin Mary came as close to deification as any human being, but there was no suggestion that women could become priests.

According to Hoffercker and Timmerman, Lewis's opposition to women pastors found its starting point in his understanding of the Episcopal liturgy and the place of the priest (minister) in the liturgy. At times the officiating clergyman represents God to the people and at other times he represents the people to God, a concept easily understood by Lutherans. Lewis held that, since the woman possesses the same God-like qualities as does the man, she may represent the people to God, but that a woman cannot represent God to the people. Lewis would find it impossible to substitute "Our Mother who are in heaven" for "Our Father." He asks such questions as these: Why was not Mary the Christ instead of her son? Could Christ be the bride and the church the bridegroom? The answer is emphatically "NO!" A woman representing God would for Lewis change the nature of Christianity. Another basic argument is taken over from studies in comparative religions. Religions with female deities are fundamentally different than those with male. Those with goddesses and accompanying priestesses replace religion with "magic, manipulation of the impersonal, mysterious powers, and sacred prostitution" (p. 18).

Though Lewis would not contend that God is male, he does hold that God has taught us to refer to Him in the male gender and that male and female are not merely interchangeable neuters. Those who accept the ordination of women also fail to see "the full implications of the distinctiveness of the two sexes" (p. 18). The male-female relationship symbolizes the hidden things of God according to his understanding of the Genesis passage, "God created man in His own image . . . male and female He created them" (Gen. 1:27). The sexual roles are divinely determined, and even where males do not sufficiently carry out their roles in representing God, no right to make a substitution exists. Lewis's analysis of the role of the sexes with its stress on the natural structure in the question of the ordination of women is not entirely new in Lutheran circles, even though most of

the argumentation against the practice has come from Pauline prohibitions.

The two Grove City professors, in their analysis of Lewis's position on human sexuality, go beyond his purely theological writings and delve into two of his novels *Perelandra* and *That Hideous Strength*. According to Hoffecker and Timmerman, Lewis "immediately apprehended with mythical insight why in almost all languages certain inanimate objects are masculine while others are feminine" (p. 19). The sexual designation of inanimate objects is not a result of an anthropological projection of the male and female relationship, but derives from characteristics of the things themselves. Seas are seen as feminine and mountains as masculine. "The seas and females are simply two things in the natural world that have feminine gender and mountains and males are two things of the creation that participate in and present an ontological polarity that separates all things" (p. 19). In other words, there is a masculine-feminine polarity in which all things participate.

Lewis does not argue that God is a male and that all people in the church are female, but he does assert that God in His relationship to the church is masculine and that the church is feminine. "Therefore one who 'represents' God to man as a priest ought to be one who most adequately represents or participates in that masculine nature which God alone *is* ontologically" (p. 19). Female pastors representing God "ignore the real distinctiveness that makes male and female unique despite their obvious similarities" (p. 19).

Professors Hoffecker and Timmerman criticize Lewis in that, in recognizing a cosmic distinction between the masculine and feminine, he fails to identify the distinctive characteristics of each. He is also scored for proceeding from a liturgical model without providing an equally strong Biblical basis. In the defense of Lewis, it can be said that he may have rightfully seen a continuity between the Biblical revelation and the ancient liturgies of the church. If he did, he would be in the fine company of the late Herman Sasse, who occupies a position in the stream of Lutheranism similar to the one held by Lewis in Anglicanism.

The *Cresset* in publishing the essay of Hoffecker and Timmerman on C. S. Lewis's concept of male and female may have opened a new frontier in theology in which very little substantive work has been done. Lutherans will have little difficulty in fitting into Lewis's liturgical posture. In certain parts of the liturgy, e.g., the absolution, the pastor is clearly Christ's representative and not the church's. Lutherans will have little difficulty in feeling right at home in the masculine-feminine imagery of the bridegroom and bride which describes Christ's relationship to the church. This can be traced from God's relationship to Israel in the Old Testament down to Christ's relationship to the church in the Synoptic Gospels, the writings of St. Paul, and the Book of Revelation. While the church has clear prohibitions against women clergymen, a largely satisfactory rationale for these negations has been provided by Lewis. A mere prohibition without an explanation relating it to the totality of revelation soon becomes legalism.

Lewis has trod in the area of a mystery which has not as yet been much explored. A number of fruitful avenues of research await investigation. The theory, for example, that inanimate objects are universally regarded as masculine and feminine needs further exploration. Both Biblical Hebrew and Greek make use of the masculine and feminine genders in describing inanimate objects. Do the Biblical languages coincide with the majority of languages in identifying the gender of inanimate objects? Lewis did not identify those characteristics which create the masculine and feminine distinctions.

Lewis's central principle that there is a polarity in which some things are mas-

culine and others are feminine is both frightening and appealing. It frightens because it might be considered a form of sexual Manicheism or theological Platonism. It appeals because the sexual polarity is fundamental to the Genesis creation account. The command for the animal and vegetable kingdoms to reproduce reflects this polarity. The relationship between the male and the female not only exists by a divine verbal fiat but is a mystery ingrained into the fibre of the cosmos. Lewis's concept of assigning predetermined sexual roles to objects would not be incompatible with what Lutheran theology has called the natural orders. Lewis, however, includes God in this scheme, not in His solitary existence, but in His relationship to the human race.

Lewis's assigning God to the masculine sphere tests out in Trinitarian theology. The first two persons are identified as Father and Son and not mother and daughter. The common names for the Spirit are in the Old Testament *ruach*, a feminine noun, and in the New Testament *pneuma*, a neuter noun; but the pronouns used for the Spirit are *he* and *it*, but not *she*. Thus grammatically the Spirit shares in the realm of the masculine and not the feminine.

The thesis of Lewis that the woman can represent mankind to God, even though he recognizes the reverse as strictly prohibited, must be scrutinized. If Lewis were right in holding that a woman can represent mankind to God, then she could have a more prominent part in the liturgy. According to Lewis, the woman's ability to represent both male and female to God finds its basis in her being God-like. According to both Genesis and Paul, however, she possesses her God-like qualities through the instrumentality of the male. Paul points out that, though the male is dependent on the female for his birth, the male-female order is nevertheless not changed (1 Cor. 11:3, 12).

The drive in certain parts of society to a unisexual mentality in which masculine and feminine characteristics lose their uniqueness lies perhaps more than anything else at basis of the desire to ordain women priests. The entire sexual revolution in the late twentieth century and its resulting problems may have their roots in the failure first to recognize and appreciate masculine and feminine distinctiveness as part of God's cosmic plan. The problem of women pastors cannot be handled in isolation, but must be viewed in conjunction with the other sexual misunderstandings of which it is both a part and a result. Only citing the simple prohibition against the women pastors, without viewing the wider horizon of which the prohibition is a part, leaves unsolved the real and basic problem of understanding the divinely established relationship of male and female.

In concluding their *Cresset* article Hoffecker and Timmerman are overly restrained in commenting that "Lewis has presented a lucid and provocative view of male and female" (p. 21). Lewis may, in fact, have opened up a Biblical perspective that has remained as yet for the most part untouched. In Ephesians 5:21-33 Paul dives deep into the depth of the mysterious relationships between husband and wife and Christ and His church. With the imagery of the male and female, he explains the even greater mysteries of the atonement and Baptism. In concluding his presentation on marriage he quotes Genesis 1:26, "For this reason a man shall leave his father and mother and be joined to his wife and the two shall become one." He adds then immediately the words, "This is a great mystery." In both marriage and Christ's union with the church, the mystery of the masculine-feminine imagery is maintained. God or Christ may be compared to the bridegroom because both belong to the masculine sphere. The church and the bride belong to the feminine sphere. A woman serving as God's representa-

tive to His church destroys this inherent creative polarity. Peter Brunner, a German Lutheran theologian, stated that ordaining women would be an offense to the nature of God Himself. The late C. S. Lewis, an Anglican, has dug even deeper in the same vein.

David P. Scaer

Augsburg Confession VII: An Unnecessary Controversy

"For it is sufficient for the true unity of the Christian church that the Gospel be preached in conformity with a pure understanding of it and the sacraments be administered in accordance with the divine word" (32:2).¹ The interpretation of this passage of the Augsburg Confession, Article VII, has been a source of contention among Lutherans in the present as well as in the past. The controversy has centered around the question as to what extent Augustana VII applies to church fellowship. Some maintain that the term "Gospel" in Article VII must be taken in the wide sense to include "doctrine and . . . all its articles," as the Formula of Concord, Solid Declaration, Article X puts it. The Gospel in this sense is more than forgiveness of sins. Others insist that "Gospel" must be taken in the narrow sense of forgiveness through faith in Christ.² Taken to the extreme this view completely repudiates the Confessions' concern for truth and purity of doctrine. In 1971 the Lutheran and Reformed Churches in Germany agreed on a statement which has become a basis for full church fellowship. This statement is popularly known as the Leuenberg Concord. Article VII of the Augsburg Confession was a principle source of inspiration for this agreement concerning church fellowship.³ Who is right? Which view is the correct interpretation of Article VII? Does Article VII establish a high standard for fellowship or one that is minimal? I think neither, for the wrong question is being asked. Article VII sets no standard, high or low, for church fellowship because it was never intended to serve as a basis for such an enterprise but instead to describe what the church is and how the church is created and preserved.

A careful examination of Article VII demonstrates that church fellowship is not under consideration but the church as the *Una Sancta*. The opening sentence determines the subject matter for the entire article: "It is also taught among us the one holy Christian church will be and remain forever" (32:1). The next sentence makes it clear that the *Una Sancta* is being discussed by explaining what the church is: "the assembly of all believers among whom the Gospel is preached in its purity and the holy sacraments are administered according to the Gospel" (32:2). If "the Gospel . . . in its purity" is taken in the broad sense of doctrine and all its articles as in Formula X, then only a handful of Lutherans are the one holy Christian church. This is the very conclusion which Article VII was designed to refute because of Rome's view of the church as an outward association with the Pope being its head. Article VII quotes Ephesians 4:4, 5 in order to prove that there is only one holy Christian church, i.e., *all* believers (32:1). The Gospel "in its purity" and the holy sacraments "administered according to the Gospel" are mentioned as the means which create and preserve the *Una Sancta*. In other words, human rites do not justify and they are not means of grace. Article XV, "Church Usages," and Article XXVI, "Distinction of Foods," reiterate Article VII's claim that human rites cannot create or preserve the *Una Sancta*. It is in this context that it is said, "It is not necessary for the true unity of

the Christian church [the *Una Sancta*] that ceremonies, instituted by men, should be observed uniformly in all places" (32:3).

If one is not fully convinced by the above discussion of Article VII that church fellowship is not its concern, the Apology demonstrates this beyond any doubt. The Apology was written to defend the views of the Augsburg Confession, and it explains the intended meaning of Article VII. As with the Augsburg Confession, Article VII of the Apology is clearly concerned with the *Una Sancta* and not church fellowship. In the first sentence the Apology describes the church as "the assembly of saints" (168:1). The Apology also states that the Gospel and the sacraments not only are the means which create and preserve the church but that they also are marks of the church, i.e., where they are present one can be certain that the church is present (169:5). The church properly speaking excludes the wicked, and it is not merely an external association (169:5, 8; 170:13). Instead, the church properly speaking includes only those "men scattered throughout the world who agree on the Gospel and have the same Christ, the same Holy Spirit, and the same sacraments, whether they have the same human traditions or not" (170:10). Again, the church consists of all who are "reborn of the Holy Spirit" (170:14) and have the righteousness which comes through faith in the Gospel (170:15, 16). Clearly, the *Una Sancta* is being spoken about, i.e., all believers "the Church in the proper sense is the assembly of saints who truly believe the Gospel of Christ and who have the Holy Spirit" (173:28). Only a few of the references concerning the church have been quoted. It is in this context that the reference to true unity must be understood.

Fortunately, the Apology specifically explains what is meant by "true unity" in Augustana VII: "We are talking about true spiritual unity, *without which there can be no faith in the heart nor righteousness in the heart before God*. For *this* unity, we say, a similarity of human rites, whether universal or particular, is not necessary" (174:31) (emphasis added). At this point it is extremely important to note in what connection rites and ceremonies are being discussed. In the Apology they are not mentioned in connection with church fellowship but in connection with the *Una Sancta*. Rites and ceremonies are not discussed as adiaphora but as things which do not merit justification or serve as means of grace: "Some have thought human traditions are devotions necessary for meriting justification" (174:32). Such a view is condemned because "the uninitiated have concluded that there can be no righteousness of the heart before God without these observances" (174:33). If the discussion of church rites and ceremonies in Augustana VII and the Apology was concerned only about adiaphora there would have been no problem for the reformers: "we believe that the true unity of the church is not harmed by differences in rites instituted by men, although we like it when universal rites are observed for the sake of tranquility" (174:33). However, this is not the issue. The issue is whether such rites effect or affect the *Una Sancta*: "Now, we are not discussing whether it is profitable to observe them for the sake of tranquility or bodily profit. Another issue is involved. The question is whether the observance of human traditions is an act of worship *necessary for righteousness before God*" (175:34) (emphasis added). The Apology answers: "It is evident that human traditions do not quicken the heart, are not works of the Holy Spirit (like love of neighbor, chastity, etc.) and *are not means by which God moves the heart to believe (like the divinely instituted word and sacraments)*" (175:36) (emphasis added). The Apology, then, declares that the intention of Augustana VII is to describe what the church is, i.e., the *Una Sancta*, how it comes into existence, and how it is preserved, i.e., by the Gospel and the sacraments. This is the true spiritual unity that exists among all believers in Christ. Human rites and ceremonies do not contribute towards this spiritual unity and, therefore, it is not *necessary* that they should be ob-

served uniformly in all places.

Since the Apology so clearly explains the meaning and intent of Augustana VII it is wrong to use Formula X to prove that Augustana VII is concerned with external fellowship between churches. The passage that is frequently used as a parallel of Augustana VII is the following: "In line with the above, churches will not condemn each other because of a difference in ceremonies . . . as long as they are otherwise agreed in doctrine and in all its articles and are also agreed concerning the right use of the holy sacraments, according to the well-known axiom, 'Disagreement in fasting should not destroy agreement in faith'" (616:31). The concern of Formula X is not the *Una Sancta* but church fellowship, whether to use rites and ceremonies of another denomination when there has been no previous agreement in doctrine and all its articles. The issue of Article X is what to do when adiaphora become a matter of confessing the truth (493:6; 613:14): "Hence yielding or conforming in external things, where Christian agreement in doctrine has not previously been achieved, will support the idolaters in their idolatry, and on the other hand, it will sadden and scandalize true believers and weaken them in their faith" (613:16; cf. 611:2, 3, 5; 612:10; 613:16) (emphasis added). Although rites and ceremonies are discussed in Augustana VII and Formula X, they are discussed in different historical settings and different contexts. In the Augsburg Confession and the Apology the burning question is "Are certain church rites necessary to justification and are they means of grace?" In Formula X the question is this: "In times of persecution, when a confession is called for, and when the enemies of the Gospel have not come to an agreement with us in doctrine, may we with an inviolate conscience yield to their pressures and demands, reintroduce some ceremonies that have fallen into disuse and that in themselves are indifferent things and are neither commanded nor forbidden by God, and thus come to an understanding with them in such ceremonies and indifferent things? One party said Yes to this, the other party said No" (492:2).

Article VII of the Augsburg Confession should not be used at all in matters pertaining to external church fellowship or visible unity. The spiritual unity of the *Una Sancta* is the concern of Augustana VII. Formula X should not usurp the function of the Apology to explain Augustana VII. Formula X is dealing with a different issue than Augustana VII. Fifty years separate the two documents, and the historical and doctrinal elements are not the same. The Augsburg Confession was directed toward the Romanists while the Formula, although still concerned with the abuses of the papists, is, in the main, a document which settled doctrinal differences among Lutherans. Thus, Lutherans who use Augustana VII to support a minimal standard for church fellowship are wrong to do so. Article VII cannot be used to justify watering down confessional positions on doctrine or to condone loose fellowship practices. The Lutheran Confessions, especially the Augsburg Confession, require doctrinal unanimity for the exercise of fellowship, but Article VII does not belong in this discussion.⁴

Footnotes

1. All quotations from the Book of Concord are cited according to page and section number in Theodore G. Tappert, ed., *The Book of Concord* (Philadelphia: Fortress Press, 1959).
2. Roger W. Nostboken, "The Augsburg Confession and Lutheran Unity", *Consensus*, vol. V, No. III (July, 1979), 3-14.
3. *Ibid.*, p. 8.
4. Editor's Note: This was also the position of our late colleague, Dr. Harry Huth.

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Homiletical Studies

TRINITY SUNDAY

Romans 11:33-36

June 1, 1980

This text is not a "proof" of the Trinity. Yet it is strategically placed both in this epistle and in the liturgical calendar. The text provides a review of Christian doctrine as set forth in Romans 1-11 and the first half of the church year, and also serves as a logical basis for the Christian life, explained in Romans 12 and following. The goal of the sermon is to help the hearer realize that though he cannot understand God fully, he can trust God implicitly. The problem is that we want to shrink God down to test-tube size and analyze Him, or else we pretend that our faith is based on mere "mystery" rather than on a real, historical, Triune God.

Introduction: A husband becomes exasperated with his wife who has changed her dress for the third time: "I'll never understand that woman!" Parents make similar remarks about their children who turn up the disco music so loud the whole block can hear it. If we talk this way about people whom we see daily, is it any wonder that we say about God whom we cannot see: "I'll never understand God!" Such a statement may be made by parents mourning the loss of a young child, by a wife whose husband has lost his job, by a college student searching for life's meaning, by an aged woman who cannot understand why God does not take her to heaven now. Today, as we contemplate the mystery of the Holy Trinity, Father, Son, and Holy Ghost, we too have reason to say:

"I'll Never Understand God"

- I. I'll never understand God fully, but everything is from Him.
 - A. It is tragic that the majority of people consider themselves "self-made."
 1. The American ideal is the self-made, rags-to-riches man.
 2. Our society teaches us to claim our rights and to carve out our own future.
 3. Even Christians are tempted to think that God owes them favors because they are so pious.
 - B. God alone graciously gives.
 1. He gives as our Creator-Father.
 - a. Did God consult a Committee on Creation before He made our world? Or what scientist did He hire to map out the solar system?
 - b. The treasures of the earth are God's, and He gives them freely: water, sunshine, minerals, coal, air.
 2. He gives as our Savior.
 - a. Man is incapable of understanding, loving, or serving God (Ro 8:7).
 - b. Without the advice of a single person, God planned and carried out our salvation through Christ. Here we see His wise love (Ro 8:1a).
 3. He gives as our Sanctifier. The Holy Spirit gives faith that we may trust our Savior for pardon and life.

Transition: I'll never understand God fully. Yet this I know: He is the Source of all. I trust Him.

- II. I'll never understand God fully, but everything is by Him.
 - A. Our Father wisely provides.
 1. Look at our natural resources: water, annual harvests, solar power.
 2. Look at the "orders" God has provided: home, government, church.

- B. Our Savior graciously loves.
 - 1. Repentant sinners need never worry about running out of God's forgiveness (Is 55:7), as we do about running out of oil.
 - 2. To assure us, Jesus gave us His Word, Baptism, and Holy Communion.
- C. Our Comfortor, the Holy Spirit, powerfully guides.
 - 1. He knows how viciously the devil and the world attack our faith (1 Pe 5:8).
 - 2. He enables us to live victoriously (Ro 8:26-27).

Transition: I'll never understand God fully. Yet this I know: He is the Sustainer of all. I will use and enjoy His gifts!

III. I'll never understand God fully, but everything is for Him.

- A. Earthly life is temporary.
 - 1. We see it in plant and animal life.
 - 2. We have here no abiding city (He 13:14).
- B. Life is for God.
 - 1. In eternity He planned that we should live to His glory.
 - 2. Through Christ's Resurrection He made our new life possible.
 - 3. The Holy Spirit will lead us to eternal life with God (1 Pe 1:5).

Transition: I'll never understand God fully. Yet this I know: Everything, my life too, is for Him. I will praise and honor Him.

Conclusion: No matter how long we live we shall never fully understand God. We can never program God's inexhaustible riches onto a set of computer chips. Yet we can trust God's mercy, enjoy His gifts, and praise Him..

LS

FIRST SUNDAY AFTER TRINITY

1 John 4:16b-21

June 8, 1980

Preparation for this sermon study should begin with at least one good reading of the entire first epistle of John. The context is essential to developing a sermon on this pericope. It will also serve as a reminder of how relevant the topic of the text is for today's believers. It would also be good to think through carefully and do some parallel-passage study on the significance of the different Greek words translated "love." It is obvious from the text that John is talking about a different kind of love than most think of when they use the word today (*agapē* compared to *erōs* and *philos*).

Introduction: The question "Whatever possessed you?" is often fired at someone who has done something contrary to their usual nature or to common practice. Their actions appear to be strange, even weird. In a world that talks so much about love, the same kind of thing will happen when people are

Possessed By God's Love

- I. This "possession" comes by the indwelling of God in our lives (v16b).
 - A. God is the "original copy" of what love is.
 - 1. This love is a deep concern that reaches out to benefit the one loved, in contrast with love that meets one's own need (*philos* and *eros*). God has no "needs"; yet how actively concerned He is for us sinners.
 - 2. This love is personified and exemplified in the person and work of Jesus Christ (cf. 4:9f.).
 - B. God actually lives in those who are His.
 - 1. It happens when by faith we receive Christ as our own Savior and Lord (Jn 14:23).

2. It happens by the working of the Holy Spirit (4:13, 1 Cor 3:16).

Transition: Having God's love is more than merely knowing that He cares; it is being filled with and possessed by His very presence in our lives.

II. It totally changes our relationship with God (vv17-18).

A. We no longer need to fear Him.

1. As we face up to ourselves in the light of God's Word we have reason to fear His wrath.
2. In the cleansing forgiveness of Jesus we have pardon, acceptance, and peace with God.
3. As we individually grow in this love we can have victory over the many fears that attack us as Christians, especially when burdened by problems, illness, etc.

B. We now live in confidence as "His" people.

1. We know where we stand with God, while living in a world that is generally so alien to Him.
2. Without fear we are ready to face Him after this life.

Transition: Since psychologists remind us that fear is one of the most destructive forces in human life, to be possessed by love is to have a truly happy and abundant life.

III. It totally changes our relationship with other people (vv19-21).

A. Love that is of God is dynamic and explosive.

1. It cannot be and remain "just between God and me."
2. Its presence in our lives is demonstrated by the way it reaches out to others.

B. Finally, love is the grand end-product to which our Savior directs His redeemed people.

Conclusion: Most would agree that more unselfish love patterned after the love that flowed from God's grace would really change our individual lives and our world. Praise God, that is the love that possesses us in Jesus Christ our Lord!

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SECOND SUNDAY AFTER TRINITY

I John 3:13-18

June 15, 1980

This text leads us in a continuation and development of the topic of the preceding Sunday: *agapē* love. Christ's people need to be more aware of the sharp contrast between the love at work in them and the hate (*miseō*, "have malicious feelings toward others") that is at work in the people of the world. Note the significance of *menō* as used in last Sunday's Epistle and in this one.

Introduction: In the church year the festival half centers on how our salvation came about; the none-festival half (Trinity Season) concentrates on the blossoming life of those saved. It is significant that the latter begins with such emphasis on love (cf. the Epistle for the previous Sunday, vv19.21). Today's text would impress on us the realization that

Christian Love Is No Luxury

I. Love is a distinguishing mark of a believer (vv13-15).

A. It shows in their love for "the brethren."

1. Believers are united as God's children (see 3:1 in Phillips).
2. They know that they are loved by God.
3. They fulfill the Lord's command to love each other (Jn 13:34).

B. The world in its unbelief hates believers.

1. Unbelievers are still in the death and hopelessness of sin.
2. The lives of believers expose their evil and provoke their hatred.

Transition: In a world where self-interest reigns and people are infatuated by raw sex and violence, Christian (*agapē*) love will stand out in vivid contrast. This is not a matter of preference for a believer but a mark of genuineness (Jn 13:35).

- II. The obligation to Christian love is produced by Christ's love for us (v16).

- A. Love for others, even fellow believers, is not easy.

1. The many imperfections we see in others make them unloveable.
2. It is not "normal" to love such people.

- B. Only Christ's love can make us really loving.

1. Jesus is love in its highest perfection (Jn 15:13, Ro 5:8, 1 Pe 2:24).
2. Under the Holy Spirit the Savior's love compels us to love

(*opheilomen*, "are bound to," NEB).

Transition: The beauty and power of the love we experience in Jesus demands that love for others, especially our fellow believers, flow out of our lives. It is not really left to the whims of our choice.

- III. Love is proven genuine by action (vv17-18).

- A. Imitation love seldom gets beyond nice words.

- B. Genuine love gets sacrificially involved with "brothers in need."
(Elaborate with specific examples to which the hearers can easily and personally relate.)

Conclusion: How desperately the world around us, which is so naturally caught in the struggles and agony of hate, needs to see the kind of love that only God's people in Christ can really demonstrate.

EHD

THIRD SUNDAY AFTER TRINITY

I Peter 5:6-11

June 22, 1980

Despite the power and role of love in a Christian's life he should not be surprised to receive the world's hatred (Epistle, Second Sunday after Trinity). Peter's first letter was written to advise believers on how to bear up under suffering and trouble, to suffer "as a Christian" and so to "glorify God" (4:16). God uses sufferings for His purposes. Ponder Hebrews 12:1-11 carefully. Thus Peter advises: "be humbled" under God's hand. He Himself will "render fit," "set firmly," "fill with strength," and "ground on a solid foundation" (v10).

Introduction: Following Jesus involves taking up our "cross" and bearing "much tribulation." While these are a part of the school of faith they still mean burdens, grief, pain in our lives. Crosses often severely shake and test faith. Thus Peter advises us how to bear up under our testing and still confidently look for

The Crown Despite the Cross

- I. We must humbly submit to the Lord's powerful, guiding hand (v6).
 - A. This is extremely difficult for us to do.
 1. Our sinful ego resists all submission, especially if it means discomfort and inconvenience.
 2. In our "quick cure" society we are taught to seek and expect speedy relief from pain and trouble.
 - B. Only God and His word can work surrender in us.
 1. He gives us His promise that He only seeks our good (Jr 29:11, Ro 8:28).
 2. He reveals His power and faithfulness to us.

Transition: Burdens, pain, depression, turmoil, disappointment, grief are all realities in the lives of Christians. Only under the Holy spirit can humble submission open the way for God's will to be done in our lives.

II. For strength we must depend on the Father's care and grace (vv7, 10).

- A. How tremendous is the fact that He cares about us!
 - 1. His grace to sinners is revealed in all that Christ is and does.
 - 2. It comes to each of us personally as He calls us to faith and to share in His eternal glory (Eph 1:3-12).
- B. We can confidently look to God for strength and help.
 - 1. Life is filled enough with pressing, straining anxieties.
 - 2. He urges us to throw our anxieties on to the broad shoulders of His loving care (Ps 37:5, He 13:5b-6).
 - 3. He promises to supply what it takes to hold our lives together and keep us on a solid footing as we follow His leading through whatever "sufferings" come to us.

Transition: The "if's" of daily life that threaten us with sleepless nights or worse come when we bear our crosses alone. We take heart in His promises and are comforted by His presence now and the certainty of His glory hereafter.

III. We must be on constant guard against the devil (vv8-9).

- A. Satan's goal is to rob us of the gifts of God's grace.
 - 1. We must remember that this enemy is very real, contrary to modern thought (cf. cults, etc.).
 - 2. We are most vulnerable to his soul-blinding lies when our hearts are heavy and our eyes filled with tears.
- B. Peter describes well what our defense must be.
 - 1. We must be on guard so that the devil never gets a toehold in our lives.
 - 2. Resist the enemy with the weapons of our faith (Eph 6:10-18a).
 - 3. Remember the commonality of Christian experience in suffering the burdens and problems of life.

Conclusion: Finally it is so obvious that victory over the crosses that the Lord allows to come to us can be had only in His power and grace. We can never praise Him enough in return!

EHD

FOURTH SUNDAY AFTER TRINITY

Romans 8:18-23

June 29, 1980

Introduction: Picture a man sloshing along through a swamp. He is up to his knees in water and mud. Each step is heavy and hard. Every now and then, he pauses, stretches himself as far as he can, stands on his boot-tips, and tries to catch a glimpse of the high ground which he knows has to be ahead. That is where his cabin is, with dry clothes, good food, drink, and a soft bed. That is the thought which keeps him going. We all do some heavy trudging through life. Today, by way of our text, we catch a glimpse of what lies ahead for us. We see that there will be more of the same, but there is also our real homeland, heaven. We pray that the Spirit will strengthen us and cheer us with the glory about to be revealed to us while we are

Looking Ahead on Tiptoes

- I. Our vantage point for looking ahead is a world full of suffering.
 - A. Paul describes it well by the use of the word, "groan." We groan much (vv18, 23b).

1. We groan from the troubles we foolishly bring upon ourselves (1 Pe 2:20).
 - a. By our sins, we bring suffering.
 - b. We make bad decisions and suffer the consequences.
2. We groan when troubles come because we are believers (1 Pe 3:14). Because of our faith, we have stood for what was right and spoken out against some things, and so we have lost out financially or lost some friends.
2. We groan when God chastises us as children to purify our faith (2 Cor 4:17). The burdens of sickness, trials, and tribulation that He lets come our way to try our spiritual muscles cause us to groan. You know what your burdens are.
- B. We do not suffer alone. All of nature is in waiting, suffering also (vv20-21).
 1. Nature did not incur the suffering it endures as a result of its own sin.
 2. When man sinned, God subjected nature to ruin. God cursed the ground. Imperfect man would not get to live in a perfect world. It was made subject to vanity, destined to ruin, no matter what (Gn 3:17-19).
 3. Paul personifies nature and points out that it does not enjoy its ruin. It groans from the pollution, the ravages of beast and bug, waste, erosion, disease, and depletions. It looks ahead, stands on tiptoes, eagerly waiting the day when it will be delivered.
- II. We are looking ahead to the glory to be revealed to us.
 - A. We have had a taste of this glory through the Spirit given to us (v23).
 1. The Spirit has attached us to Jesus Christ. Christ has come and walked through the valley of the shadow of death for us (Ps 23). He groaned for us under the burden of the sins of the whole world. He won our glorious future for us. By faith in Jesus Christ we have the forgiveness of our foolish sins (Ro 8:1, 2).
 2. When we enjoy the forgiveness of our sins and then find peace with God, we have a taste of heaven. We can feel this in our spirits. And it is good!
 3. The Spirit gives us a taste of this through Word and Sacrament. We have tasted it in Baptism and often through Holy Communion and the proclamation of the Gospel.
 4. But this taste is just a down-payment. It is just enough to put us on our toes in eager anticipation of the complete glory yet to come.
 - B. Complete glory will be brought by Jesus Christ (v23).
 1. He will reveal Himself again on the Last Day, in all His glory (v18).
 2. Complete glory will be ours when we get the gift of His love, heaven. All things will be made new again. Even the created world will have a new start, doing again what it could when God first made it.
 3. We will be set free from all the things that make us groan. Make a list sometime. In God's Word there is a promise to counter every groan-causing trouble. We receive partial deliverance now, full deliverance in heaven.
 - C. This glory makes present suffering unimportant (v18).
 1. We will still suffer in the future. Count on it.
 2. But our attention will be focused on what is ahead. Have you never had a pain somewhere which you forgot momentarily because your mind was on something else?
 3. When the time to groan comes again, the glorious deliverance is the thing to put your mind on.

- a. Pray for complete deliverance to come soon.
- b. In the meantime, stand on your tiptoes by faith in waiting eagerly with all of nature for the glory of the Lord to rip away the vale of tears and replace it with the joys of salvation.

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FIFTH SUNDAY AFTER TRINITY

I Peter 3:8-15a

July 6, 1980

This pericope is obviously loaded with thoughts about the sanctified life of the believer. The drift into preparing a moralistic sermon will be easy. The word "righteous" (vv12, 14), must be understood properly as something imputed to believers. The righteousness of justification begets the righteousness displayed in sanctification. Anyone having both concepts rooted in his heart by faith has a good life and happy days in spite of sin and persecution by others.

Introduction: Everyone longs for the "good life." But what this amounts to has baffled most people in every generation. Most try to buy it, be it, or do it. But anyone who has tried that way has discovered the futility of that plan. There is a successful way. It happens when the Spirit leads us to believe that

Christ Is Lord of the Good Life

- I. The Lord has called us to have the good life.
 - A. He has called us away from a morally deficient life.
 1. The "tit for tat" philosophy rules and ruins many relationships (v9).
 2. He calls us to abandon the attitude of resentment against those who do good (vv10, 13).
 3. We know the above models well, for we have made them our own too often.
 4. We have learned the hard way that they are short on happiness. "The Lord is against those who do wrong" (v12).
 - B. The life Christ wants us to live is described in positive terms (v8).
 1. Live in harmony with your fellowman.
 2. Display a sympathetic heart.
 3. Love your fellow Christians.
 4. Have a tender-hearted nature.
 5. Humbly depend on God for everything.
 - C. There is a positive correlation between being morally good and enjoying life.
 1. We know that by reading the history of God's people in the Bible.
 2. Even the world espouses a general popular piety about being a "good guy" and having a "good day."
 3. But who can do this consistently and satisfy the standard set by God? Check last week's close encounters of the human kind. How elusive personal piety can be!
- II. Christ the Lord provides the good life.
 - A. He grants to believers an inner righteousness.
 1. Christ won the victory over the law.
 - a. He is the Holy One (v 15, I Pe 1:15).
 - b. He kept the law behind the virtues listed before.
 2. Christ paid for our impiety (I Pe 3:18).
 3. We have Christ and all He did in our hearts by faith (v15).
 - a. Christ's righteousness is ours.

- b. We have the forgiveness of our sins.
- B. He calls us to live a righteous life (v9b).
 - 1. We are not called to strain ourselves to become acceptable to God; we are accepted by faith.
 - 2. He gives us the ability to live a morally good life described by God.
 - a. He graciously comes into our lives through Word and Sacrament and empowers us to do good.
 - b. He graciously hears our prayers for help.
 - 3. He gives us a zeal or eagerness for doing good (vv11, 13).
 - a. Loyal, vocal active supporters of a ball team are called fans. But loyal, active supporters of God and good are tagged "fanatics."
 - b. Zeal in doing good irritates some who see it, and they try to instill fear in us for having Christ as our Lord. They still persecute us (v13, I Pe 4:12ff).
 - c. But Christ is the lord of our zeal. He is not our critic's choice for the good life.
 - 4. We fulfill our calling and enjoy the good life (v10).
 - a. The highest joy, the best days, are found in the holy life, provided and sustained by Christ.
 - b. Our lives are good in the eyes of God for Christ's sake.
 - c. Our lives are good for us in that we can love and enjoy life through Christ.

LFT

SIXTH SUNDAY AFTER TRINITY

Romans 6:3-11

July 13, 1980

"Baptized into His death" (v3) denotes our identification by baptism with Christ so that the whole experience of Christ, His being buried and then being raised from the dead (v4), has its spiritual counterpart in the baptized Christian. By baptism we have been made dead to sin in the sense that sin no longer controls us. Baptism is also a means of regeneration, the beginning of a new life which manifests itself in holy living. In v5 the emphasis is on the resurrection, on the rising with Christ to a new life after our baptismal burial. The repeated use of the future tense, "shall," indicates that God will work in us by the same power He showed in Christ's resurrection to deliver us from sin's dominion and to sanctify us. The "old self" (v6) denotes our unregenerate self, the old man or sinful nature. Our sin-possessed and sin-dominated personality being now crucified with Christ, we are no longer in slavery to sin and we should and can renounce it. Since our baptism united us with the risen Christ (v11), our baptism signifies that we are daily to put down the old man and to let the new man rise.

Introduction: Baptism is such a simple ceremony. Incredible what it accomplishes! In our baptism we are joined to Christ, identifying with Him in His death and His resurrection. Baptism continues to have meaning for us.

Our Baptism Promises Us an Ever Better Life

- I. It assures us of freedom from the dominion of sin.
 - A. Sin still seeks to gain control over us.
 - B. But we can consider ourselves to have power over it.
- II. It assures us of freedom to please our heavenly Father.
 - A. That will require careful listening to the new nature within us.
 - B. In the measure that we listen we find ourselves growing stronger, healthier, and more Christ-like day by day.

Conclusion: Baptism happened once to us, but that does not mean we forget about it. Our baptism helps us every day to lead a better Christian life.

MJS

SEVENTH SUNDAY AFTER TRINITY

Romans 6:19-23

July 20, 1980

Paul uses the relation of slave to master (v19) to convey spiritual truths because he is writing to people whose past life made them peculiarly liable to temptations to licentiousness and whose moral weakness had to be reckoned with. Just as they had once yielded their bodies to uncleanness when sin was their master, so now, having come under a new master, they are to give their bodies in the service of righteousness to that new master, Christ. When they were servants to sin, they had no obligation to righteousness (v20), but the end of that service to sin is death (v21). The end of their new service is sanctification and eternal life (v22). In v23 the "wages" of sin (used usually to denote a soldier's pay) is opposed to "the free gift" of eternal life, which is not earned by us but is granted by the grace of God. Despite Paul's apology for using the slave-master figure (v19), the fact is that we are slaves to righteousness, for we belong to God as His *douloi* and to Christ who bought us with a price (I Cor 7:23). But it does not follow that our service should be that of slaves. We obey not because we are under bondage to do so, but because love moves us (Ga 4:6).

Introduction: Many people abuse their body by overindulging in food and drink, work and play. Today there is a renewed emphasis on caring for the body. Health clubs offer varieties of programs for exercising and maintaining normal weight. Proper care of the body includes moral and upright behavior. The text confronts us with this question:

How Are We Using Our Body?

- I. Our flesh would like to make use of all of our members.
 - A. It comes with enticing suggestions.
 - B. It suggests a care-free life with no restraints.
 - C. It would, if it could, gain full control.
 1. Which would result in a life of shame.
 2. Which would eventually lead us to hell.
- II. Our spirit has better plans for us.
 - A. It comes with a call to godliness.
 - B. It offers a life free from slavery to sin.
 - C. It helps us to realize that a struggle will be going on (the flesh does not easily give up).
 - D. It knows of God's gracious rewards on earth and in heaven.

Conclusion: Your body is a wonderful gift from God. How are you using it?

MJS

EIGHTH SUNDAY AFTER TRINITY

Romans 8:12-17

July 27, 1980

In the eighth chapter of Romans Paul repeatedly uses the word which is literally translated "flesh." Other translations are "my unspiritual nature," "my sinful nature," and "the lower nature." Even though in baptism the evil nature was drowned in us, it is still a force within us with lusts and desires that are opposed to God. According to v13 it is possible for a Christian to give in to the

flesh and eventually to lose his faith and fall into condemnation. It is our relationship to God as Father that moves us to "put to death the deeds of the body" (v13) and to be "led by the Spirit of God." Strengthened by the Holy Spirit, the Christian finds himself desiring and actually doing the things that are pleasing to God. These desires and actions are evidence of the Spirit of God within us. They witness to the fact that we are children of God and heirs with Christ (vv16-17).

Introduction: We sometimes envy people with outstanding musical or athletic ability, or gifts of leadership, administration, or teaching. We think: "How glorious to be like that person." But regardless of our position, occupationally, financially, or otherwise, all of us who are Christians are in a glorious position. Paul reminds us in our text that we are children of God.

Glory in This — That You Are a Child of God

- I. As God's child you can glory in the victory of your spirit over your flesh.
 - A. Note that Paul sees the struggle still going on.
 - B. But as God's children, we can gain the victory day after day.
- II. As God's child you can glory in the blessings which are yours.
 - A. The Holy Spirit speaks to us through the Word.
 - B. The Heavenly Father listens when we cry to Him.
 - C. Our loving God assures us that we will forever enjoy all that Christ earned for us.
 1. Many of these blessings are ours to enjoy day by day, right now.
 2. The best are kept in trust for us as heirs of God.

Conclusion: You and I can glory in what God has done, is doing, and will do for us, His children.

MJS

NINTH SUNDAY AFTER TRINITY

I Corinthians 10:6-13

August 3, 1980

In v 6 "examples" comes closer to the Greek *tupoi* than "warnings" (RSV). "Craved" expresses the original more accurately than "desired." The reference is to Nu 11:4, 33 and Ps 95:7-11. The Israelites are intended (*eis*) as examples of what we must not do. The quotation in v 7 is from Ex 32:6, the people singing and dancing around the golden calf. Fornication (v 8) often accompanied idolatry, was even a consecrated part of it, as in Corinth where prostitution was part of the worship of Aphrodite. "In a single day" adds to the horror of the plague in Nu 25:9. *Ekpeirazōmen* (v 9) means "tempt sorely and utterly." The Israelites so tempted the Lord (Ex 27:2-7; Nu 14:22; 21:5-6) and as a result were destroyed — were perishing day by day (imperfect) — by the fiery serpents (Nu 21:6). The murmuring, or grumbling, which the Corinthians were doing against Paul is likened to the grumbling of the Israelites after the punishment of Korah (Nu 16:41). In the retribution carried out by the destroying angel 14,700 perished (Nu 16:49). "These things happened" (imperfect tense to indicate that they happened from time to time) by way of example, the thought being the same as in Ro 15:4. The plural, "ends of the ages," refers to the New Testament era culminating in the end of all things. The Corinthians, proud of their insight and knowledge, were in danger of falling from the faith. Yet there were some who were weak and worried about their capacity to overcome temptation. Lest they despair because their fathers in the wilderness had so failed to meet God's requirements, Paul encourages them (v 13). God is faithful and knows how to deliver (2 Pe 2:9). God can keep them from evil by providing a way to escape for each temptation.

The central thought of the text is that the various temptations we meet can be

resisted with God's help. The goal of the sermon is that the hearers would rely on God to help them escape temptation. The problem is that we think we can resist temptation by ourselves. The means to the goal is the faithfulness of God who continues to strengthen us through Christ.

Introduction: "We are set before and behind by temptations and cannot throw them off" (Luther). Temptation is not only the urge to tell a lie or to stay in bed on Sunday morning. Anything in our lives — small and great events, desires, and ambitions — can become a temptation when it threatens to tear us away from God. The text focuses on the vitally important matter of

How to Deal with Temptation

- I. Be aware of it.
 - A. Be aware that things not evil in themselves can become temptations.
 1. Entertainment can so occupy us, work can so burden us that there is no time to think about our relationship to God.
 2. We can be dancing around the golden calf (v 7) of success, with ambition so consuming us that we refuse even to consider whether it is good or bad.
 3. A desire even for such "good" things as food and the preservation of loved ones becomes a craving for evil (v 6) if it displaces loyalty to God.
 - B. Be aware of subtle temptations to immorality (v 8).
 1. In the sexual innuendos of much advertising in television and magazines.
 2. In the attitudes and actions of people who ignore the divineness of human sexuality.
 - C. Be aware of the temptation to complain about God (v 9).
 1. We have the right to complain to God, to bring our troubles and resentments before him.
 2. It is something else again to judge God's actions by accusing him of manipulating us.
 - D. Be aware of the temptation to grumble against other people (v 10).
 1. Blaming others for not coming up to our standards.
 2. Venting on them our frustrations and bitterness.

Transition: To deal adequately with temptation we will need to recognize it in many places and forms.

- II. Look to God to help us escape it.
 - A. We cannot cope adequately with temptation by ourselves (v 12).
 1. Our own fighting powers are so undependable that we succumb again and again — the temptation is beyond our strength.
 2. We get too involved with the fight itself which, after all, is not against flesh and blood (Eph 6:12).
 - B. We must stop squabbling with the demonic powers and look at Him who is standing for us and beside us.
 1. Christ stood in the wilderness; the tempter had to flee (Mt 4:11).
 2. Christ stands at God's right hand; the tempter too must serve him.
 - C. Look at the faithfulness of God (v 13).
 1. He permits no temptation to come to us that is not common to man.
 2. Through Christ, our supernatural food and drink (I Cor 10:3-4), he sustains us in the fiercest temptations.
 3. He always provides a way of escape that differs with different temptations.

Conclusion: The way to deal with temptation is to keep our eyes on our faithful God who will not let us down and who through Christ is able to help us.

Gerhard Aho

TENTH SUNDAY AFTER TRINITY

I Corinthians 12:1-11

August 10, 1980

Paul is not speaking about spiritual gifts like saving faith and knowledge of God which all Christians have but about *charismata* (v 4), in the exercise of which trouble had arisen in Corinth. The Corinthians' previous state of ignorance, in which they were led aimlessly by oracles of dumb idols, made it necessary for Paul to instruct them (vs 2-3). The background of v 3 is the cult of Caesar with its application of *Kurios* to the emperor. This cursing of Jesus is contrasted to the confessing of Him made possible by the power of the Holy Spirit. Confession of Jesus is to be seen as the context of the charismatic gifts. These gifts are not uniform but diverse (v 4). Different persons also render different services (v 5), and God energizes (*energō*) or operates in all these manifestations of gifts. (Not the Trinity in these verses.) The purpose of the gifts is the general profiting of all (v 7). Nine manifestations of the Spirit's work are singled out (vs 8-10). *Sōphia* (v 8) connotes wisdom of a practical nature, while *gnōsis* is knowledge that suggests deeper integrative insight. *Pistis* (v 9) is not saving faith but wonder-working faith. Acts of healing are distinguished from the broader workings of miracles or powers, since some of the miracles were not healings. Prophecy was not always prediction, but was always a speaking forth of God's message. Discerning of the spirits was much needed to tell whether the gifts were really of the Holy Spirit or were merely strange, though natural, phenomena or even diabolical workings. Discernment of spirits is the counterpart and safeguard of prophesying, for like the gift of prophesying it required a super-rational penetration. The tongues (*glōssai*) of v 10 were a phenomenon which was far from uniform, as *genē* implies. Interpretation was necessary for the church to benefit, and sometimes the speaker himself became the interpreter (14:13). The tongues which the Corinthians ranked first because of their sensational character Paul lists last with respect to profiting. Since all these gifts flowed from the one Spirit (v 11), boastful comparison and depreciation of less dazzling gifts were inappropriate.

The central thought is that the diversity of gifts among Christians need not destroy the unity of the body. The goal is that the hearers would be aware of this underlying unity in diversity. The problem is that we sometimes permit our various gifts to divide rather than unite us. The means to the goal is that a gracious God distributes gifts as he sees fit for the common good.

Introduction: The church is composed of people who are all different. This diversity can be an irritant. The church at Corinth was having problems because of a diversity of spiritual gifts. The point of the text is not that these same gifts are around today. God saw that they were needed then; other gifts are needed today. The point is that no matter what the gifts are or how great their diversity, there is still a unity.

The Unity in Diversity of Spiritual Gifts

- I. There is one source of the gifts.
 - A. One and the same Holy Spirit gives them (v 11).
 1. If our gifts are not as spectacular as those in Corinth, that does not mean they are not Spirit-given.
 2. The Spirit distributes as he pleases (v 11b). We have no reason either to boast or to feel inferior. We can neither demand nor earn the gifts.
 - B. The Triune God functions in them — the Spirit (v 4), the Lord Jesus (v 5), and God the Father (v 6).
 1. God provides power for the employment of the gifts, as fuel furnishes power for an engine.

2. Proper use of the gifts shows God at work through us.
- II. There is one purpose of the gifts.
 - A. Service (v 5).
 1. To God — example: a church service of praise and adoration to God.
 2. To people — examples: strengthening the faith of others and providing for their bodily needs. Each gift makes for well-rounded service.
 - B. For the common good (v 7).
 1. The gifts are not to be used for mere display or self-honor.
 2. The use of each gift helps the congregation to function as a unit, for each one is making his contribution. We must not isolate ourselves from other Christians or work in opposition to them.
- III. There is one test of the gifts (v 3).
 - A. Do they honor Christ?
 1. By conforming to his Word.
 2. By glorifying him (Jn 16:14).
 - B. Do they point people to Christ?
 1. Is the possessor of the gift reminded of his relationship to Christ as Lord?
 2. Are other people reminded of the centrality of Christ?

Conclusion: Diversity there is in a Christian congregation. But there is also unity. That is why God's people can live and work together.

GA

ELEVENTH SUNDAY AFTER TRINITY
I Corinthians 15:1-10
August 17, 1980

"Gospel" is used in this entire chapter with reference to the resurrection. This is the Gospel Paul "gospelized" to the Corinthians (v 1). Literally, "you are being saved" (v 2), "if you hold it fast." The peril of falling away is real. Christ having died, having been buried, having been raised, and having appeared are four items of "first importance" (v 3). *Huper*, "in behalf or instead of," has much the same sense as *peri* (Ga 1:14). "In accordance with the scriptures" refers to such passages as Is 53:5, 8; Ps 22; Zch 12:10. "Was buried" (v 4) is aorist to indicate the burial as a single act. *Egēgertai* is a perfect passive ("has been raised") to emphasize the permanence of Christ's resurrection. He is still risen. *Ōphthē* (v 5), "appeared," refers not to a mere vision but to an actual appearance. Paul's adverbs of time (vs 5-8) indicate the chronological order of the appearances. Christ's appearing (v 8) probably refers to the appearing on the Damascus Road (Ac 9:5). Paul's reference to himself as one "untimely born" means that Christ appeared to Paul only after He had ascended to heaven. Paul knew his gifts and accomplishments and yet always felt that in himself he was nothing (v 9; I Tm 1:15), especially when he recalled his past bloody persecution of the Christians. He knew that he was forgiven, but he could not forget what he had done. He would not disparage his work but would acknowledge that God was at work in him (v 10; Php 2:13).

The central thought of the text is that the Gospel is an absolutely unique message featuring a crucified, resurrected, grace-bestowing Lord. The goal of the sermon is that the hearers would see more clearly the Gospel's relevance. The problem is that the Gospel too often is viewed merely as an abstract truth. The means to the goal is that Jesus Christ in the Gospel supplies us with the grace we need.

Introduction: We hear so much about the Gospel. What is it? Paul says he preached it (v 1); so it is a message. But what kind of a message? A myth? A philosophy? A theory? The text sharpens for us the meaning of "Gospel." It spells out for us

The Gospel That We Believe

- I. The Gospel is a Christ-centered message.
 - A. It focuses on a Christ who died (v 3).
 1. Nailed to a cross to atone for our sins.
 2. On Golgatha when Pontius Pilate was procurator of Judea — Christ's death is a fact.
 - B. It focuses on the Christ who rose from the dead (v 4).
 1. God raised Christ to attest to the completeness of Christ's saving work.
 2. Christ appeared to many witnesses (vs 5-8) — Christ's resurrection is a fact.
 - C. Both the fact and the reason for Christ's death and resurrection are recorded in Scripture (vs 3b-4b). Thus the Gospel is both a Christ-centered and a Scriptural message.
- II. The Gospel is a people-oriented message.
 - A. It offers us renewing grace.
 1. We need renewal because of past and present sins (v 9).
 2. By the grace of God in Christ we are new people, accepted by God and able to accept ourselves (v 10a).
 - B. It offers us empowering grace.
 1. God's grace in Christ enables us to witness for Christ in all that we do or say (v 10b).
 2. Whatever we accomplish is due to the grace of God (v 10c). Grace comes through the Gospel, and grace is for people like us.

Conclusion: The Gospel we believe is not an abstraction but is rooted in human history. It is not a pollyanna philosophy but a message that speaks to a basic human need. Believing such a Gospel will never be in vain. By it we are saved (v 2).

GA

TWELFTH SUNDAY AFTER TRINITY

2 Corinthians 3:4-11

August 24, 1980

"Such is the confidence" (v 4): Paul needed no recommendation to or from the Corinthians other than the letter which they themselves were, a letter Christ Himself wrote when He fashioned them into His people by the Spirit. The confidence is not originated by Paul ("of ourselves," v 5), for the ability to form any right or true judgment about his work is from God in whose hands Paul is but an instrument. This verse answers the question posed in ch. 2:16. God had made Paul a sufficient minister of the new covenant rather than of the old (v 6). Paul's opponents at Corinth might have been Judaisers since he contrasts the two covenants. The old covenant was pre-eminently the covenant of Sinai (Ex 19:5), while the new covenant foretold by Jeremiah (31:31-33) and enunciated by Christ (Mt 26:28) is essentially the atoning blood of Christ which achieves what the old covenant was unable to do. The contrast between the written code killing and the spirit giving life is not between a literal and a non-literal interpretation of Scripture but between Law and Gospel. The Law kills in that it passes the sentence of death on those who disobey it. The Law as "letter" with its "thou

shalt" and "thou shalt not" had no life of its own and could not give life. The Gospel, which most fully reveals the work of the Holy Spirit, produces spiritual life. Yet the Law, despite its ministration of death, came into existence in a glory which shone in the face of Moses (Ex 34:29-30). But the brightness began fading almost immediately (v 7), which illustrates Paul's contention that the Law has been superseded. In v 8 Paul argues from the lesser to the greater. In v 9 he states the antithesis between the Law and the Gospel: the Law condemns; the gospel bestows righteousness (Ro 5:18-19; Ga 3:21). The truth of justification by faith without the deeds of the Law makes the Gospel more glorious than the Law. The surpassing glory of the Gospel makes the glory of the Law seem like no glory at all (v 10). "Christ as the Sun of Righteousness has thrown Moses into the shade." The glory which came through the law of Moses (v 11) is outdazzled by the splendor of the Gospel in the way moon and stars cease to shine after the sun rises. The ministration of the old covenant was only a transient flash of glory (*dia doxēs*), while that of the new abides in glory (*en doxē*); the ministry of the Gospel is permanent.

The central thought of the text is that the Gospel alone energizes a Christian life of service. The goal of the sermon is that the hearers would serve God, their family, and other people by the power of the Gospel. The problem is that we too often act as if the Law gave power to serve. The means to the goal is the Gospel's power to make and keep us alive for service.

Introduction: In confirmation instruction most of us memorized from the Catechism the main differences between the Law and the Gospel. It is easy to read and to say what these differences are. It is something else to let the Gospel energize all that we do and say as Christians. Paul's statement that his sufficiency is from God is a way of saying that his service as a minister, an apostle, had been made possible by the grace of God revealed in the Gospel. It does not matter whether a Christian is serving as a pastor or in some other way.

The Gospel Alone Energizes a Christian Life of Service

- I. It is deceptively easy to make the Law our energizer to service.
 - A. The Law has a certain splendor (v 7).
 1. The Law revealed through Moses showed the splendor of God's holiness.
 2. There is a kind of security in knowing what God wants us to do, in doing it, and then in thinking we have fulfilled our quota.
 - B. The Law fits our innate sense of due recompense for service.
 1. We feel that those who fail miserably to come through with what God demands deserve to be punished.
 2. We feel that we have not failed quite so miserably and that by being kind ("all heart") to our family and going to church and saying our prayers we can escape punishment. Whenever we think God has to recognize our service, we are using the Law as our energizer. We are saying that the Law has more splendor than the Gospel.
 - C. Yet the Law is inadequate.
 1. It condemns us, all people, because we are not perfect (v 9).
 2. It kills: it gives us no power to do the right (v 6).
- II. The Gospel's energizing splendor far outshines the Law.
 - A. The Gospel bestows righteousness (v 9).
 1. The only way to escape the Law's condemnation is to have a righteousness outside of ourselves.
 2. The Gospel offers us the righteousness Jesus earned for us by His holy life and bitter death. By clinging to Christ's righteousness, no matter how unrighteous we feel ourselves to be, we let the Gospel energize our service.

- B. Nothing can or will supplant the Gospel in energizing splendor (v 11).
 1. The Gospel assures us as long as we live that our imperfect service is acceptable to God because of Jesus' righteousness. In Christ we are sufficient.
 2. The Gospel, in whatever form — Baptism, the Lord's Supper, the Word in Absolution, preached or read — empowers us to be still better servants to God and to people.

Conclusion: There will never be anything as splendid as the Gospel. The Law's splendor was a passing thing. The Gospel is God's permanent way of making and keeping us His sufficient servants.

GA

THIRTEENTH SUNDAY AFTER TRINITY

Galatians 3:15-22

August 31, 1980

If a ratified human will or testament is inviolable (v 15), how much more should we beware of distorting or setting aside God's testament given to Abraham (v 16). Paul sees the singular "seed" in Gn 22:18 as referring to Christ. Thus the promise starting with Abraham centered in Christ. The Law, given after the 430 years which the Israelites lived in Egypt (Ex 12:40), cannot weaken or annul the testamentary promise given to Abraham. Yet this promise, previously ratified by God through circumcision (Gn 17:10), is being nullified by those who say that the inheritance (heaven) is obtained by keeping the Law (v 18). This inheritance, prefigured by Canaan, is a gift and not something we must work for. If the inheritance cannot be gained by the Law, what is the purpose of the Law (v 19)? It was added after the promise had already been given "because of transgressions," to reveal transgressions, to show people what they are really like. In some way God used angels in giving the Law to Moses (Dt 33:2), but Moses had to serve as the intermediary (v 20). God approached Abraham directly without an intermediary, which shows the lesser importance of the Law in comparison with the Gospel. Is the Law, then, which held sway from Sinai "till the seed should come," in conflict with the Gospel (v 21)? It would be if its purpose had been to complete the Gospel. To use the Law in that way, as a means to salvation, would make the Gospel superfluous. Paul's point is that Law and Gospel are radically different in purpose and function. The Law serves the Gospel by declaring that all are sinners and therefore damned (v 22). The Law must be allowed to retain its purpose and function. The Law condemns so that people may give up the idea of earning their own righteousness and receive by faith the righteousness promised in the Gospel.

The central thought of the text is that the promise of the Gospel cannot be nullified by the Law. The goal of the sermon is that the hearers would let God's promise stand. The problem is that we tend to use the Law, consciously or unconsciously, to nullify the promise. The means to the goal is that God on His part will never abrogate the Gospel's promise.

Introduction: It is a pleasure to deal with people whose word can be trusted, whose promises are kept. Their number seems to be decreasing. We have been disappointed so often in people who regard promises lightly and break them easily. We may begin to doubt the validity of any human promise. God is one whose promises we never have to doubt. The text makes clear that with God

A Promise Is a Promise

- I. God will never break His promises.
 - A. God gave a great promise to Abraham long ago.

1. The promise of a woman's offspring or seed — Christ (v 16) — who would redeem us from the curse of the Law and secure righteousness for us (vs 13, 11).
2. The promise that the salvation which Christ secured would be given as a gift to all who believe (v 22b).
- B. The Law which God gave later does not nullify the promise (v 17).
 1. God did not give the Law so that we could win heaven by keeping it.
 2. God does not contradict Himself. Either heaven is a gift that is promised or a reward that is earned. Both cannot be true (v 18).
- II. Nothing we do or fail to do can make God break His promise.
 - A. We attempt to make God break His promise when we use the Law to complete the Gospel.
 1. We believe in Christ, but think, as the Galatians did, that we must in addition fulfill certain demands of God's Law to get to heaven (v 18a).
 2. We arbitrarily single out certain requirements which we and others must meet in order to be true Christians.
 - B. We attempt to make God break His promise when we fail to use the Law properly.
 1. To show us our sin, for example, pride (a certain Sunday School teacher concluded a lesson on the Pharisee and the publican by saying, "And now, children, let us thank God that we are not like this Pharisee").
 2. To show us we cannot make up for our sins.
- III. So let His promise stand.
 - A. We have no more right to misconstrue or set aside God's promise than a person has to set aside a human will or testament (v 15).
 1. The Gospel's promise expresses God's disposition toward us.
 2. God intends the Law to serve the Gospel, not the other way around.
 - B. Remember that God comes to us first and foremost with a promise, not a demand.
 1. He does not come with requirements to be met or with a program of moral rearmament, but with a gift.
 2. A man went to the home of a poor woman with a gift of money to pay her rent. He knocked but there was no response, although the woman was there all the time. Afterward she said that she had refused to open the door, because she thought that it was the man come to get the rent. God stands at our heart's door and knocks. He comes with a gift, but many think that He has come for a payment. It is the Savior's knock, with news not of rent demanded but of rent paid. That is a promise.

Conclusion: People may break their promises, but with God a promise is a promise.

GA

Book Reviews

I. Biblical Studies

THE INTERNATIONAL STANDARD BIBLE ENCYCLOPEDIA. Vol. I. Edited by Geoffrey W. Bromiley. William B. Eerdmans, Grand Rapids, Michigan. Fully Revised, 1979. 1006 pages. Maps pages. Cloth. No price set.

First published in 1915, the revised edition of 1979 perpetuates the name of the original work, but in most aspects recognized as essentially a new work. The first volume (A-D) covers 1000 pages plus an index and colored maps. This is the kind of material out of which church, high school, and college libraries are built and this encyclopedia is destined to a long and fruitful life in the hands of pupils of the Bible. Along with the associate editors, Everett Harrison, Roland Harrison, and William LaSor, beneath the articles are the names of such prominent persons as Archer, Freedman, Kaiser, Ladd, Payne, Ramm, Ridderbos, Samuel Schultz, Unger, Van Elderen, Waltke, and Yamauchi. No contemporary confessional Lutheran scholars are listed as contributors, though articles by W.H.T. Dau, Henry Jacobs, and Wilhelm Moeller are reprinted from the first edition. Along with the usual geographical and historical listings typical of Bible encyclopedias, there are articles on broader topics approaching minor treatises in length.

A casual paging through the encyclopedia shows the name of F. F. Bruce, the prominent Manchester conservative New Testament scholar, frequently beneath the longer exegetical articles. For example he is the author of "Acts of the Apostles," twelve pages or twenty-three columns of print. Here traditional conservative positions are followed, as Luke is recognized as the author. He is also the author of "Criticism" (pp. 817-825). A detached posture lets each reader see the procedures of the various methods used without being unduly influenced by the writer. Indeed this is most useful. Bruce is hardly negative about the use of Biblical criticism and sees its value if it brings us to know the Jesus of history who can be known as the Christ of the Bible. How Bruce bridges the gap between the Jesus of history and Christ is not made entirely clear.

The editor, Geoffrey Bromiley, responsible for the English *Kittel*, has himself authored many of the major theological articles. In the article on "Authority" (pp. 365-71) there is a hesitancy to state unequivocally that the Scriptures are the final authority available to men. The phrase, "God exercises His own authority," is plainly typical Reformed theology. In the same article the best form of civil authority is said to be exercised according to the Word of God. The touchy matter of Baptism (pp. 411-426) is handled by having separate articles expressing Baptist, Reformed, and Lutheran views — in that order! But in the article on "Baptismal Regeneration," the Reformed view is pushed and the Lutheran view is presented, tolerated, and then given a Reformed tinge by saying that in the final analysis it is the Spirit's work (pp. 428-9).

Bromiley's article on the "Descent Into Hell (Hades)" presents the various historical views, but leans toward Calvin's by stating that it "constituted the final point of (Christ's) identification with sinners" (pp. 926-7). A limited atonement of sorts is also supported (pp. 352-60). The quick availability of knowledge certainly recommends this encyclopedia. On the other hand the editor has made certain that the theological articles are almost without exception Reformed. It is regrettable that a Bible encyclopedia turns itself into a Calvinistic dogmatics in the major theological articles.

David P. Scaer

COMMENTARY ON GALATIANS. By Martin Luther. English translation by Erasmus Middleton. Edited and abridged by John Prince Fallowes, Kregel Publications, Grand Rapids, 1979. Hard cover. 384 pages. \$10.95.

Next to the Scriptures, Luther's 1535 Commentary on Galatians is not only Luther's greatest exegetical legacy but, in the thinking of many, the greatest theological treatise of all times. In the area of salvation the subtlest heresy is salvation by faith *and* works. This heresy plagues every generation since the days of St. Paul. Though this book is an abridgement of the original and though it is written in the King's English (and uses the A. V. as a text), it is very readable, reflects Luther's style and contains the thoughts of the original of Luther. The book is recommended and well worth the price.

Harold H. Buls

A LAYMAN'S GUIDE TO INTERPRETING THE BIBLE. By Walter A. Hinrichsen. Zondervan Publishing House, Grand Rapids, and Navapress, Colorado Springs, 1978. 231 pages. Paper. \$4.95.

"Biblical interpretation is more than just an intellectual game that theologians play; it's what opens up lives in Christ and makes them full." With this in mind, author Walter Hinrichsen brings the subject of Biblical interpretation down to a practical level in *A Layman's Guide to Interpreting the Bible*. This volume is designed to help lay people to interpret the Bible correctly by furnishing them with basic rules of hermeneutics. Incorporated into this help is the author's earlier 107-page book, *Understand, A Straight-Forward Approach to Interpreting the Bible*. In the latter volume Hinrichsen had outlined with illustrations twenty-four basic hermeneutical principles. This now constitutes section I — "How to Interpret the Bible."

To this basic section two others have been added, namely, section II — "How to Study the Bible" and section III — "Improving Your Bible Study Skills." In Part II, such methods as the analytical, synthetic, topical and biographical are discussed. Part III concludes with ways for the Bible student to improve his skills in the areas of observation, interpretation, correlation and application.

The author does not list a bibliography of books dealing with hermeneutics, the book method and methods for Bible study. Any person knowledgeable in these areas will know that the author has drawn heavily upon the labors and insights of authors and specialists in these fields of Biblical study.

Hinrichsen, a graduate of Western Theological Seminary, Holland, Michigan, and at present a worker with the Leadership Foundation, endeavors to help business and professional people maximize their potential for Jesus Christ in the context of their own business or profession. Laymen will best be able to learn from this book if they have the guidance of competent Biblical scholars who are versed in the knowledge of the original languages of Holy Writ. Pastors and divinity students will profit from the reading of this useful Biblical help.

Raymond F. Surburg

ECCLESIASTES. TOTAL LIFE. By Walter C. Kaiser, Jr. Moody Press, Chicago, 1979. 128 pages. Soft cover. \$2.50.

This is one of Moody's *Everyman's Bible Commentaries*. The publication of this commentary has as its antecedents in studies conducted at Wheaton College, Trinity Evangelical Divinity School and Campus Crusader's Institute of Biblical Studies.

In the preface Professor Kaiser of Trinity Evangelical Seminary shows how timely the message of Ecclesiastes is for modern man, for whom life is a puzzle. For many life has lost its zip. "Man is made to feel cheap, commercial, dead, and machine-like. The basic worth and dignity of modern man are repeatedly denied when his humanity is deliberately overlooked and he is equated with the brutes and, worse still, with the machine. All the while, everything within that same man cries out for a larger view of the entirety of life" (p. 7).

Kaiser is convinced that a study of Ecclesiastes is the best antidote for restoring to men and women the loss of truth and personal dignity which so many have suffered. Ecclesiastes is the book to be taken seriously by those desiring to live meaningful lives *now*. "Ecclesiastes has as its central concern that basic hunger of men to see if the totality of life fits into a meaningful pattern" (pp. 8-9).

In his introduction the reader will find an excellent discussion of the questions of unity, integrity, authorship, time of writing, the relationship of Ecclesiastes to ancient Near Eastern wisdom literary genre. In opposition to many scholars, critical and conservative, Kaiser defends the Solomonic authorship of Koheleth and differs rightly from many scholars who have not grasped the true purpose of this inspired Scriptural book. The theological ideas are adequately presented as they relate to other parts of the Old Testament revelation.

The author has grouped his comments and expositions around four parts. 1. "Enjoying Life as a Gift from God," 1:1-2:26; 2. "Understanding the All-encompassing Plan of God," 3:1-5:20; 3. "Explaining and Applying the Plan of God," 6:1-8:15; 4. "Removing Discouragements and Applying God's Plan to the Lives of Believers," 8:6-12:14.

Although the commentary was written specifically for laymen in non-technical language, the professional theologian will find this commentary thought-provoking and helpful. A selected bibliography lists the major commentaries and journal articles that will prove further helpful in a detailed study of this wisdom book.

Raymond F. Surburg

ARCHAEOLOGY AND THE BIBLE. AN INTRODUCTORY STUDY. By Donald J. Wiseman and Edwin Yamauchi. Zondervan Publishing House, 1979. 122 pages. Soft cover. \$3.95.

This volume is one in Zondervan's *Contemporary Evangelical Perspective Series*. The two chapters which comprise this volume have been selected from the introductory articles that make up volume 1 of *The Expositor's Bible Commentary*, published by Zondervan, 1979. The authors wrote these chapters in 1974-75.

Both chapters, the one dealing with the Old Testament and the other with the New Testament, were designed to provide an outline and overall view of the subject. Books listed in the bibliographies may be consulted by those wishing to pursue further the fascinating subject of biblical archaeology in depth and increase their knowledge of the interesting background materials which can aid in a better understanding of the text of Holy Writ. The study of archaeology adds a tangible dimension to people, places and events of long-past generations of Bible times.

Dr. Wiseman, Professor of Assyriology at the University of London, and Chairman of the British School of Archaeology in Iraq, states in his preface:

"While such extrabiblical knowledge is not essential to learning, or responding to, the messages of the Bible, it does help us to bridge the gap between the historical events recorded there and today and to see how relevant and reliable the Bible is for us in the modern world" (p. 2). Wiseman traces Biblical history from the beginning of time to and including the Hellenistic period (331-63 B.C.).

Dr. Edwin Yamauchi, Professor and Director of Graduate Studies, History Department, Miami University, Oxford, Ohio, and author of *The Stones and Scripture*, treats of the archaeological discoveries in the eastern Mediterranean area, especially the texts in Hebrew, Aramaic, Greek, and Latin, which have helped people to understand the background of Jesus' parables, to have a better picture of St. Paul's cities, and to appreciate better the allusions in the Book of Revelation.

For those who visit the Near East and the Levant a knowledge of recent New Testament archaeological discoveries will enable them to distinguish the true facts from what is fictional relative places mentioned in the Gospels, Acts and the epistolary literature of the New Testament. In some instances discoveries have shown the erroneous character of New Testament literary criticism, as the work and discoveries of William Ramsey have shown.

The book is an excellent introduction to the field of Biblical archaeology and is highly informative.

Raymond F. Surburg

IS ADAM A "TEACHING MODEL" IN THE NEW TESTAMENT? By J. P. Versteeg. Translated by Richard B. Gaffin, Jr. Presbyterian and Reformed Publishing Company, 1978. 67 pages. Paper. \$1.75.

This monograph is a slightly abridged translation of "Is Adam in het Nieuwe Testament een 'leermodel'?" *Woord en Kerk. Theologische bijdragen van de hoogleeren an de Theologische Hogeschool der Christelijke Gereformeerde Kerken in Nederland bij de herdenking van het vijfenzeventigjarig bestan van de Hogesschool* (Amsterdam: T. Holland, 1969), pp. 29-70.

Versteeg has undertaken to examine one of the central points in the views of H. M. Kuitert and other theologians. Kuitert has adopted the view of many modern higher critical scholars who deny the historicity of Adam, the father of the human race. Evolutionary science has a diametrically opposite view about the origin of the human race. The specific question with which Versteeg deals is this: Do the sacred Scriptures characterize Adam as an historical person in whom the history of mankind began or is Adam merely a model, used in a framework of teaching, a model which is without historical significance? The answer to this question has far-reaching consequences! A person's view of sin, redemption and the Redeemer is closely connected with that person's view of Adam.

Kuitert expressed his position regarding Adam in his book, *Do You Understand What You Read?* For Kuitert it is important that the biblical writers be seen within the framework of their own time. "The time-bound dimension of Scripture," says the Professor of the Free University of Amsterdam, "is . . . essential to its very character." The Dutch professor claims that just as the "firmament" in Genesis 1 is not to be taken literally, so one should not find a first set of parents in Genesis 2. Kuitert claims that the question of the historicity of Adam does not enter in a discussion of Romans 5:11-21 or in I Timothy 2:14. Kuitert contends that the parallel in Romans 5 between Adam and Christ is used for the purpose of "illuminating the meaning and scope of Jesus Christ and his work. Adam serves Paul by helping the apostle preach Jesus."

Versteeg in six chapters deals with: I. The Concept "Teaching Model;" II. The Data of Romans 5:12-21; III. Other New Testament Data; IV. Rabbinic References to Adam; V. A Distance Between Intention and Significance? and VI. Consequences.

Not only Kuitert but a number of other Dutch and other Continental theologians are discussed in this apologetical monograph. Those who reject the historicity of Adam have embraced a hermeneutic which does violence to the intended meaning of both the Old and New Testaments.

Raymond F. Surburg

II. Doctrinal Studies

THE PRINCIPLES OF THEOLOGY: AN INTRODUCTOIN TO THE THIRTY-NINE ARTICLES. By W. H. Griffith Thomas. Introduction by J. I. Packer. Baker Book House, Grand Rapids, Michigan, 1979. Paper. 548 pages. \$8.95.

Dr. Thomas, an Anglican theologian, has a career that covered Oxford, England; Toronto, Canada; and Dallas, Texas where he was associated with the founding of the famous seminary there. *The Principles* leaves no doubt that Thomas was a great theologian and it is regrettable that the author could not live to see the publication of his major work. While acknowledging a debt to Luther and the Lutheran Confessions, the Thirty-Nine Articles are seen within the mainstream of the Reformed and not the Lutheran faith. Archbishops Cranmer and Parker who spearheaded the Reformation during the reign of the Tudors learned more from Geneva rather than from Wittenberg. The characteristic Calvinistic emphasis on divine sovereignty is not a mark of Anglicanism. It does permeate its understanding of the sacraments, especially the Lord's Supper. Article 29 with its denial that the wicked participate in eating the body of Christ is said to be specifically anti-Lutheran and the Formula of Concord is said to condemn explicitly the published confessional Anglican view (p. 407). Lutherans have been tempted to see in Anglicanism the Anglo-Saxon form of their own faith. This is always a mistake with grave consequences. Issues of polity more than theology divided Anglicans from Reformed groups in Great Britain.

The Principles is part of the Canterbury Book Series dedicated to the publication of "contributions of authentic Anglican thought and theology." The reviewer certainly joins in wishing well any soundly Biblical revival in the Anglican communions. Dr. Packer, who provides the preface, might have been unnecessarily irritating in identifying the planting of "a sceptical and subjectivist new hermeneutic on English soil" as Bultmann's "Lutheran music." Different words might be chosen for the next printing which will not offend Packer's many Lutheran admirers who see in Bultmann nothing of authentic Lutheranism.

David P. Scaer

THE GOD WHO CARES: A CHRISTIAN LOOKS AT JUDAISM. By Frederick Holmgren. John Knox Press, Atlanta, 1979. 144 pages. Paper. \$4.95.

This book by Frederick Holmgren, Professor of Biblical Literature at North Park Theological Seminary, is described in the news release about this book, to be a long-awaited answer to the need for a sound introduction to the Jewish tradition. In the preface the author states: "This volume is addressed to Christians who are unfamiliar with the teachings of Judaism. It reflects the work of both Jewish and Christian scholars but it is a nontechnical presentation of some

central themes in ancient and modern Judaism. The book has in mind the layperson and student, but it also addresses the pastor who has been given only a cursory introduction to Judaism in seminary" (p. 7).

Chapter 1 contains a brief history of anti-Semitism, beginning with the New Testament and ending with the twentieth century. Chapters 3, 4 and 5 deal with the understanding of Law, Mercy and Sacrifice in the Hebrew Bible. In chapters 6 and 7 Holmgren looks at the teaching of the Law in the light of passages from rabbinic literature. Chapter 8 considers the nature of modern Judaic Law in the light of Abraham Joshua Heschel's writings. Chapter 10 deals with the two-fold problem of the Jewish-Christian relationship: 1) the temptation of Christianity to caricature Judaism and 2) the possible contribution the Christian faith can make to human living.

The author tries to show what elements Judaism and Christianity have in common; he emphasizes the strong Jewish character of the New Testament. Holmgren endeavors to show the beauty of the Torah and other Christian writings.

No Christian can be proud of the fact that Christians down the centuries have persecuted and killed Jewish people. It was not in harmony with New Testament teaching to force Jews to become Christians. Jewish people have suffered unjustly at the hands of Christians. However, Holmgren and other New Testament scholars take the position that the New Testament has misrepresented the Judaism of the first century. The Gospel of John is accused of containing many anti-Semitic statements. The grossest and worst lie of the New Testament, supposedly is, that the Jewish Sanhedrin condemned Jesus to death and demanded of Pontius Pilate that Christ be crucified. Many of these anti-Semitic assertions are supposedly later interpolations. Holmgren cites the Gospel of John as containing anti-Semitic statements (p. 18). Matthew 23 is explained in such a way as to interpret it to mean, that Jesus did not pronounce those harsh statements against the Scribes and Pharisees. Romans 9-11 he misinterprets in his endeavor to paint a picture that the Jews will not be lost, claiming that no objective exegesis will find such views in these three chapters.

The understanding of the Old Testament which various New Testament writers give (cf. the Epistle to the Hebrews) as to the true nature of Judaism is ignored. Jesus' assertion that no person, and that would include physical descendants of Abraham, can be saved apart from faith in him (John 14:6) is placed side by side with the statement of Abraham Heschel: "Do Christians readily believe that it is God's will that every synagogue throughout the world be closed?" and the Christian reader is left to make a choice. But John 3:16 clearly states that whosoever believes in Christ will be saved and he who does not believe is condemned.

In dealing with historic Judaism Holmgren completely ignores the Jewish belief in a coming Messiah, who was foretold in the Old Testament. This reviewer believes that Holmgren does not believe in the deity of Christ, for in writing about Jesus he asserts "we do not want to deny — indeed, that in Jesus Christ we have discerned the presence of God." (p. 140). Christ was the God-Man not merely a human individual in whom God's presence was found. What Holmgren has been advocating for both the Old and New Testament is a religion of work righteousness. The doctrine of justification by faith is never hinted at or spoken about. The contention that Judaism is just as viable a religion as Christianity is a conclusion that the Christian reader is left to draw from this book.

Raymond F. Surburg

THE UNIVERSE NEXT DOOR. By James W. Sire. Inter-Varsity Press, Downers Grove, Illinois. 1976.

The intent of James Sire's book is indicated by its subtitle: "A Basic World View Catalog." His purpose is to describe the various world views operative today, and to help us communicate with others who may not share our world view. The book contains seven chapters on the current options as Sire sees them: Christian Theism, Deism, Naturalism, Nihilism, Existentialism, Eastern Pantheistic Monism, and the New Consciousness.

The last two of these chapters are perhaps the most valuable. Sire has performed the valuable service of summarizing the eastern approach to religion and life. The importance of understanding eastern thought for the Christian apologist/evangelist can hardly be overestimated in America today. Ignoring something doesn't make it go away. Sire believes the movement toward eastern thought was brought on by the rejection of middle class values in the sixties and a general dissatisfaction with technology, coupled with gross injustice in society which was perceived by many to be intensified by western religion. Followers of eastern religions are looking for a meaningful approach to life which seems to be without meaning. Their route is to see "good" and "evil" as part of the essential "oneness" behind the universe.

Arising out of the same concerns is the interest in the New Consciousness, which Sire sees as a western version of eastern religion. Included under this category are: parapsychology, drug-induced states of consciousness, and the rise of the occult. Here Sire provides an excellent summary of Carlos Castaneda's "systematics" of the occult in his writings, which trace his study, apprenticeship, and final acceptance of the sorcery of Don Juan, his Indian teacher.

If there is any disappointment with this book, it could be that Sire has not undertaken a more vigorous Christian apologetic. For example, though he touches on the doctrine of angels in his chapter on Castaneda, much more could have been done in showing that orthodox Christianity has always taught a "universe next door" in that there is more to reality than meets the eye, *i.e.*, the coterminal (and according to modern physics, interrelated) worlds of the spiritual and the physical.

It is evident that the Christian in his witness today must assume an apologetic role. No longer can we be content to "share the message" and then leave contemporary man to "just believe." This approach was perhaps possible before the popular acceptance of rationalism and naturalism, but not today. How would we respond to a naturalist, for example, who would reply on hearing the Gospel: "That's very interesting, but I don't believe there is a God" — or an existentialist who says: "That may be true for you, but not for me"?

Sire betrays a bit of Reformed bias in his optimistic view of man's ability to "decide" to believe in God, though he claims impartiality on the issue (pp. 36-37). His positive contribution to the apologetic task, however, is that he enables us to see the inner inconsistencies of the prevalent world views and to show how the claims of the Word of God meet the reality of the world as it is. Once we have removed the rationalistic roadblocks many have erected, we can the more clearly present the claims of the Gospel, which alone is the power of God for salvation.

"Faith comes by hearing, and hearing by the Word of God." (Romans 10:17) Only after we have dealt with the issues raised by other world views will we be able to effectively present that Word so it can be truly heard by modern man.

Sire has highlighted the challenge to the Christian apologist: "How shall they hear without a preacher?"

Harold L. Senkbeil
Morris, Minnesota

BUDDHISM AND CHRISTIANITY. Edited by Claude Geffre and Mariasusai Dhavamony. The Seabury Press, New York, 1979. Paper. 126 pages. \$4.95.

Vatican II opened the doors of dialog for Roman Catholicism not only to the Christian denominations but also to other religions. The essays coming from Catholic discussions with Buddhists are described by the editors in the introduction as a "theological evaluation of another religion" in the light of Christian revelation (p. x.). Buddhism is defined more as a philosophy of life rather than a religion. Essays developing out of dialog situations tend to be more positive and thus less critical in their evaluation and these are no exception. The essays are grouped under three headings: suffering and liberation, theology, and reports of the actual dialogs. The latter group suffers from the usual housekeeping reporting which is the disease of churchly discussions.

The essayists have accepted the general understanding of Vatican II that God is at work in other religions and thus there are lessons to be learned (p. 95). This assumption may open the door too wide! The Reverend Mervyn Ferdinando, who is deeply involved in both the theological and administrative aspects of the dialogs, clearly distinguishes Christianity as a religion of revelation from Buddhism as a method of self-liberation (p. 90). He identifies the Buddhist antitheses to Christianity as "no God, no Faith, and no God-salvation." He then startlingly concludes with this positive judgment. "This antithetical experience about God and the world, about the All, is most disturbing and most rewarding for the human soul (p. 95)." Working from the premise that God works in other religions, he can perhaps come to no other conclusion. But how can Christianity which is based on a personal revelation of God in history benefit from a religion which recognizes neither God nor revelation? One essayist, Andre Bareau provides an historical sketch of the Buddha and dispels common myths. Several essayists (Boyd, Dumoulin, Vos) get into the actual practice of Buddhism, which seems a vastly complicated form of self-hypnosis.

As the Christian churches are faced with an invasion of eastern thought, even if they are not specifically Buddhistic, these essays are a general and digestible introduction. The writers' expertise are above question. One clear fact comes through. In Christianity Christ serves as the object of worship and teacher and not only as a model. The Buddha serves only the latter function. Buddhism is pietism without God. Some forms of Christianity would feel very comfortable with this.

The western culture is already suffering from the scourge of nihilism. Whether this is internal deterioration or an eastern import is debatable. Paul Tillich was greatly influenced by nihilistic eastern thought and brought it into Christian theology. The 'God is dead' theology of the 1960s had more in common with Buddhism than Christianity with the only adjustment that Christ was made to serve in the Buddha role. A more sobering note could have been added to these informative and enlightening essays if one had been included handling from an historical aspect the transfusions of eastern (Buddhist) thought which have already taken place into Christianity.

David P. Scaer

I BELIEVE: A STUDY OF LUTHER'S SMALL AND LARGE CATECHISMS. By Bjarne W. Teigen. Lutheran Synod Book Company, Mankato, MN, 1979. 29 pages. Paper. \$1.25.

This is the fourth in the five booklet series by Dr. Teigen to help lay persons in particular commemorate the Lutheran Confessions. Teigen is lucid in his writing style and he is comfortable with the historical details surrounding Luther's composition of his catechisms, so that the reader is drawn into the reformer's mind. This should be the most successful of the five, as Teigen is at home in the thought of Luther. The 16th century reformer comes alive in the 20th century writer. Teigen knows and breathes Luther. The latter quality brings the subject matter to life. Of the eleven chapters, five are devoted to the commandments reflecting the proportionate space given by Luther to them in the Large Catechism. The last chapter handles private confession, prayers, table of duties and the ministerial acts of marriage and baptism. All topics in the last chapter with the exception of private confession, are marked with subtitles (pp. 26-7). Why the omission? In speaking about not admitting some to communion, Teigen uses the familiar phrase, "close communion." As uncomfortable as the term "closed communion" is, it is theologically more proper and more properly conveys what the church intends to say. "Close communion" has a regrettable chumsiness about it and breathes the church supper mentality of Schleiermacher. Each of the eleven chapters has a set of questions to make the booklet eminently and immediately useful for group study.

David P. Scaer

OUR LIFE IN GOD'S LIGHT. ESSAYS BY HUGH T. KERR. John M. Mulder, Editor. The Westminster Press, Philadelphia, 1979. 349 pages. Soft cover \$7.95. Hardbound \$12.50.

Hugh T. Kerr is Benjamin B. Warfield Professor Emeritus of Theology Princeton Theological Seminary. The volume contains mostly thirty-five articles by Hugh Kerr, originally written for *Theology Today* the theological journal which replaced *The Princeton Theological Review*, in 1930. These Kerr articles can give the reader a vivid picture of religious reflection of the past thirty-five years, a period of time which saw such theological giants as Reinhold Niebuhr, Paul Tillich, Karl Barth, and John A. T. Robinsons. This epoch of 20th century theological history also witnesses such different issues as situation ethics "death of God" theology as well as the theologies of hope and liberation.

Students of theology appreciated Kerr's volumes, *A Compend of the Christian Religion* by John Calvin and *A Compend of Luther's Theology*. Mulder, Assistant Professor of American Church History at Princeton Theological Seminary, had grouped the essays and editorials around four major topics: I. A. Critical Theology; II. An Articulate Faith; III. A Futuristic Ministry and IV. To Lift the Human Spirit. After a *respondeo* by Dr. Kerr, there is a bibliography of books cited in this volume and a list of the writings of Professor Kerr.

A reading of these writings of Kerr will show that the Princeton Seminary after 1930 was considerably different from the old Princeton Theology and those who believed that theology was not adjustable to the spirit of the age but that there were fixed theological truths can appreciate why scholars like Machen, Allis, Van Til and others found the atmosphere of the new Princeton stifling and believed that the Neo-orthodoxy that was being promoted was not the theology of Benjamin Warfield, Green, Hodge and other former stalwarts of Princeton.

The whole enterprise of theology is reinterpreted in the articles which have appeared in *Theology Today*. The gospel is not a definite message but is portrayed as a message which must be made palatable to modern man. In the interest of the evangelistic approach Scriptural teachings must be made appealing by rejecting basic biblical teachings. In reading this volume, the reviewer was reminded of Paul's statement that Christians "should no longer be children, tossed up and down, and blown by every wind of teaching, tricked by the craft of men in the snares of misleading error; but holding the truth in love, we shall grow up in every part into him who is our Head, even Christ."

Our Life in God's Light will be a good aid in showing how theological opinions and views have been constantly shifting in the last four decades.

Raymond F. Surburg

III. Historical Studies

THE ARABS: A SHORT HISTORY. By Philip K. Hitti. Revised Edition. Gateway Editions, Ltd., South Bend, Indiana, 1970. 274 Pages. Paper. \$4.95.

Dr. Philip D. Hitti, the Dean of Middle East Historians in America, initially wrote a *History of the Arabs* in the 1940's. That became a classic — in terms of investigation, narration, and interpretation and attained a warm reception among Orientalists. Macmillan and Princeton University both made it available to the reading public. Now Gateway Editions of South Bend, Indiana, has rendered a valuable service to a new generation of American students of the Middle East by publishing this revised edition of *The Arabs*. Certainly this volume — with its judicious statements, succinct text, and readable style — will render yeoman service — as a college, university, and seminary textbook, as a primer on Arab history and culture for informed citizens, as a resource for pastors and teachers.

In 274 pages Dr. Hitti does the almost impossible — he provides a survey of Arab history — in its three great dimensions — politics, religion, and culture — from the days of Abraham to those of Nasser. The nineteen chapters explain the origins of Arabs, Muslims, and Semites, introduce "The Original Arab, the Bedouin," probe conditions in Arabia on the eve of Muhammad, report the life and labors of the Prophet, explore the theology, piety, and mysteries of the Quran and Islam, then narrate and interpret the rise and spread of Islam in the Middle Ages, with especial attention to Spain (which along with Sicily and Syria was one of the three avenues for the introduction of Arab thought and letters into Europe), review everyday life in the days of the Abbasids, evaluate Arab science and literature, as well as other dimensions of Saracen Civilization, give an exploration of the many contributions of High Islamic Culture to the Feudal West, and then sum up the Crusades, the impact of the Turks, Mongols, and Franks, the influence of European Imperialism, and the prospects for the future on the eve of the Arab Renaissance and, perhaps, a Resurgence of Islam.

I recommend this book very highly — to the beginner — it is a fine text with which to being the fascinating story of the Arabs — and also to the expert, for it is a model of how to write, as well as a stimulating review of the subject.

C. George Fry

TALES OF PERSIA: A BOOK FOR CHILDREN. By William McElwee Miller. Illustrated by Lily Melton. Dorrance and Company, Philadelphia, 1979. 145 Pages. Cloth. \$5.00.

In 1979 Dr. William McElwee Miller celebrated the sixtieth anniversary of his going to Iran as a missionary. During his ministry of more than half a century Bill Miller has done many, many things, and there is no indication that he is allowing retirement to slow him down. Having recently authored books on both the Muslim and Bahai faiths, Dr. Miller now turns his attention to writing stories for children. This small book of 145 pages contains some twenty-three real life stories from Iran drawn from the experience of Dr. Miller and his coworkers. Each story is illustrated handsomely with the drawings of Lily Melton. Suitable for children of all ages (is anyone ever too old for a good story book?) these *TALES OF PERSIA* tell us why Bill Miller left his native Kentucky to go as a missionary to Iran, how Islam began, how Gasem was converted as a result of reading the paper in which his lunch was wrapped, why Sang became an evangelist and tract missionary, how the Bible can now speak in Persian, why Rostam was happy, and much more. Written in simple yet stirring language, *TALES OF PERSIA* can be read by parents to their young children, or used as a gift for children (about fourth or fifth grade) who prefer to read alone. Each story concludes with a suggested Bible lesson, indicating how the book can be used as a devotional guide. I, personally, am glad that Bill Miller recalled with what delight he listened to his mother read to him as a boy in Kentucky the *TALES OF A GRANDFATHER* by Sir Walter Scott, and that he decided then to draw on his wealth of memories of a lifetime in Iran and write these *TALES OF PERSIA* for boys and girls and grown-ups in America who have a concern for bringing Christ to the East. The result is an edifying, informing, and inspiring book.

C. George Fry

THE ARABS: PEOPLE AND POWER. By the editors of *ENCYCLOPEDIA BRITANNICA*. Bantam/Britannica Books, New York, 1978. 268 Pages. Paper. \$2.50.

The Arabs are on the march. Not since the Middle Ages have the Arabs occupied such a prominent place in the political, economic, and religious life of the planet as they do today. Daily headlines about OPEC meetings, PLO activities, the adventures of Sadat, Qaddafi, Yamani, and Assad, and the resurgence of Islam all remind us of the amazing Arab renaissance that has occurred since World War II.

Many in the West were taken by surprise by this rebirth of the ArabEast. It is difficult to realize that Jidda (in Saudi Arabia) will have the world's largest airport (bigger than Manhattan island), that Abu Dhabi (on the Arab or Persian Gulf) probably has the highest per capita income of any country on earth, and that the Quran may very well be the most widely read book on our planet in 1980. The shocks are only beginning. More seem in store.

As a result, Westerners are seeking information about the Arabs fast. This slick paperback is one of many new books on the market designed to meet that need.

Prepared by the editors of *Encyclopedia Britannica* for Bantam Books this 268 page paperback attempts in ten chapters to introduce the Arabs, explain their origins and characteristics, interpret their religion, expound on their rapid century of expansion (632-732, from the death of Muhammad to the Battle of Tours) from a peninsula (the largest on earth) to a tri-continental empire (Europe, with Spain and Sicily; Africa from Morocco to Somalia; Asia from Sinai to Sinkiang), recount the many Arab contributions to global civilization (ranging from sugar and syrup, both Arab words, incidentally, to surgery,

chemistry, astronomy, philosophy, and agriculture), account for the Arab "Dark Ages" (centuries of slumber in the wake of Crusaders, Mongols, and Turks), and to narrate the "Arab Awakening" (to use George Antonius' term).

That is quite a task. There are over 100,000,000 Arabs living in 21 (or 22 countries, if one includes Palestine), ranging in wealth from Kuwait (with a per capita income of \$10,000 per year, one of the highest in the world) to North Yemen, a pocket of abysmal poverty (with perhaps the lowest per capita income on earth). Furthermore, Arabs are much divided — in politics (from conservative monarchies to radical republics), in religion (being both Sunni and Shiite), and in custom (both sophisticated urbanites and preliterate bedouins).

Perhaps no one volume could meet the challenge. The result in this instance is a "mixed bag." Coverage is "spotty" (I would have preferred more on the Ottoman and European Imperial periods). Interpretations in several instances could be challenged (as p. 117, Iraq is said to be the most successful of the European mandates in the Middle East; why?). The style is uneven (it seems heavy and pedantic; just like "homework"). A sense of momentum often is missing (but, after all, any book by committee can end up "choppy"). But the editors have included a lot, in brief compass, with maps, pictures, and up-to-date facts.

For the busy pastor, teacher, or lay leader seeking a quick source for facts and figures, this will be a helpful tool. It can also be employed as a survey of Arab history. For the persistent and determined reader, *The Arabs: People and Power* will provide rewards.

C. George Fry

ISLAM: A WAY OF LIFE. By Philip K. Hitti. Regnery/Gateway, Inc., South Bend, Indiana, 1970, 198 Pages. Paper. \$4.45.

This book originated as a series of public lectures delivered in 1967 at the University of Minnesota where Dr. Philip K. Hitti, "the Dean of American Orientalists," was a visiting professor. Correctly identifying Islam as a religion, a state, and a culture, Hitti proceeds to devote a third of the book of each of these three dimensions of the Muslim "Way of Life."

The inclusiveness of each section of the volume is commendable. In the section on religion Hitti treats Muhammad as a man and as a prophet, introduces the Quran, surveys Muslim Beliefs and Practices (though he has come up with a somewhat original listing of Muslim Dogmas, adding "Sin" as a sixth belief alongside God, Prophecy, the Quran, Angels, and the Judgment), studies Muslim theology and law, and gives a sympathetic introduction to Sufism (Muslim mysticism). The unit on the state is a quick moving survey of Arab Muslim history from Abu Bakr (632, the first Caliph) to the fall of Baghdad (in 1258 to Hulagu the Mongol). Particularly charming was the part on Islam as a culture, containing discussions of Arab science, literature, philosophy, and art, with generous indications as to the impact of Saracen Civilization on the West. A conclusion evaluates the reciprocal impact in modern times (since Napoleon I) of the West on Islam.

This is a valuable book. It is succinct, crisp in style, gem-like in brilliance, covering much material in a brief compass. As an introduction to Islam, it will remain a classic for years to come. Regnery/Gateway is to be commended for making this text available again in a popular addition.

Even classics, however, have flaws. This is a study of *Arab* Islam, for Turks and Persians are pretty much omitted (unless they wrote in Arabic in the days of

the Arab Empire) and only passing reference is made to Islam in India, Indonesia, and Black Africa. The number of Muslims given on page 2 as 450,000,000 needs updating; it is now 750,000,000. Since Muhammad was apparently illiterate, it would be better to speak of his "oracles" rather than his "writings" (p. 15). Some Old Testament scholars would question the statement that Wisdom was a Hebrew goddess (p. 26). Evangelical readers will regard the differences between Islam and Christianity as more fundamental than one is led to believe at certain points (cf. pp. 39, 40). A typo on page 82, stating that the Arabs crossed the Pyrenees for the first time in 918 ought to be corrected to 718. The passing aside that "creativity based on nothing takes place only in theology" (p. 131) while "cute," is out of keeping with the author's otherwise objective style. Finally, in the concluding section, there is no anticipation of the current revival of Islam and the rejection of Western values in some Muslim states.

This book is like a fine Persian carpet. Of course it contains imperfections (for only God is without flaw). The eye, however, falls not on the defects, but the compelling design and the arresting color. As an introduction and interpretation of Islam, Hitti's text remains a treasure.

C. George Fry

VOLKSKIRCHE — KIRCHE DER ZUKUNFT? Various authors. Heft 12/13 of a series *ZUR SACHE: Kirchliche Aspekte Heute*. Lutherisches Verlagshaus: Hamburg. 1977. Paper. DM 12.80.

This series of essays was presented before the VELKD (Vereinigte Evangelisch-Lutherische Kirche Deutschlands), not the same as EKID, which represents the Landeskirchen proper. More conservative opinion can be expected from some members of VELKD. The editors of this double issue are the chairman and business manager of this society, von Wenzel Lohff and Lutz Mohaupt. The contributors are highly stationed people, representing high church offices and various institutions, including also Dr. Manfred Roensch of Oberursel, the seminary of the Lutheran free churches.

The principal topic under discussion is given in a subtitle, "Guidelines from the Augsburg Confession for Today's Understanding of the Church." Is the *Volkskirche* (national church) the church of the future? The question has become more pressing since this reviewer discussed it with several Oberkirchenraete in Germany twelve years ago. A German author describes the *Volkskirche* with the words "... und ihr Netz zerriss," (and her net broke). In consideration of the fact that some political parties carry a plank which advocates ending state support of the churches, the leaders of the *Volkskirche* saw themselves facing a frantic situation without support from the national income tax. The churches have recently enjoyed great prosperity.

The studies do not propose that they can resolve the question, but they hold that it must be taken up. Some thematic sentences will show the trend: The church of the Gospel is an open church. Reformation doctrine is its orientation. The church of faith is present in the church of experience. The church of the Gospel is the church of justification. The church as an institution is the church of Christian liberty. The sending of the church places it into God's world. The *Volkskirche* renews itself in the life of the congregation. In doctrine and life it must be recognized that the *magno consensu* of CA 4 has been abandoned, and righteousness is sought in works. The above statements represent the published report of a theological committee of the VELKD.

Prof. Dr. Dietrich Roessler writes from a sociological viewpoint: A theory of the formation of a religious society is at the same time a theory of society in

general . . . The church of the AC is the *Volkskirche*. It is this in the sense that there is no difference between society and church membership. The church is the religious institution for society as a whole . . . The church is in no sense a *societas perfecta*. Society becomes the church, and the difference between the "two kingdoms" vanishes. Dr. Joest speaks differently: The "two-kingdom" doctrine should not be cast aside as a theory that failed to prove true. He also says that the Confessions find the office of the ministry in the universal priesthood . . . Graf Reventlow writes 14 fair theses, but adds the note: The literal understanding of the Messianic prophecies as pointing to Christ is no longer tenable in today's scholarship. Juergen Becker hauls out the full complement of historico-critical reflections as co-referent against Dr. Joest. According to Becker the N.T. does not suggest a oneness of the church; the variations are too great in soteriology, in ecclesiology, and eschatology. He finds differences in the doctrine of justification between Paul and Matthew, James, and the Book of Revelation. He holds that the Reformation could make its case against medieval Christianity only by emphasizing the "Syrian-Antiochene" use of "evangel" and the special Pauline tradition.

Albrecht Peters, Manfred Roensch, and Hans-Martin Mueller write on spirituality, pietism and piety. In Peters the difference between Luther and the *Schawermer* is diminished. Roensch writes a wholesome and informative article on piety before pietism, but he hardly contributes to the discussion of the future of the *Volkskirche*. In Mueller the tension is between certainty and openness. The *Kerngemeinde* (the faithful few) wants certainty, while the *Randgemeinde* (escaped through the broken net) pursues openness in total de-institutionalization and de-theologization.

O. Stahlke

FAITH AND FREEDOM. Toward a Theology of Liberation. By Shubert M. Ogden. Abingdon, Nashville 1979. 128 pages. Paper, \$3.95.

Dr. Ogden is at Perkins School of Theology and director of Graduate Studies in religion at Southern Methodist U., Dallas.

According to Ogden the multitude of theologies of liberation proclaimed today, various ethnic theologies, women's theology, black theology, third world theology, etc. are a subphase of social gospel theology. They fail to develop a full picture, such as the term 'theology' implies. They might better be termed a 'rationale' for action in a certain area, since they are concerned with an action, with justice, with humanistic objectives. Ogden considers the "polemic against so-called academic theology" by these theologies of liberation as quite inadequate and out of order. Their view of redemption and emancipation is too restricted or provincial. So far this reviewer is able to agree with the author.

The source of Ogden's judgment is quite different, however. He explains, "why I myself am no longer able to give the reply that Protestant theologians have traditionally given." To Ogden "all religious assertions are existential assertions." "Faith in God is existence in freedom." "Faith as primarily belief about God has no warrant whatever either in Scripture, or, more importantly, in the apostolic witness." He makes the sharpest distinction between faith in God and faith about God. His authorities are David Hume, Alfred North Whitehead, and Charles Hartshorne. In a proper, "genuinely postliberal theology" a process theology must be embraced, with a "process philosophy" lying behind it. On this ground Ogden criticizes especially Juan Luis Segundo ("Our Idea of God"), a theology showing "signs of still being very much under the influence of a metaphysical understanding of God that has played a fateful role in Christian

theology." Ogden proceeds to "bretcherize" not only the Scriptures, but also the nature of God and the doctrine of redemption.

This is a small paperback, but it is a "humdinger" with a wallop of postliberal theology, explicit and easily recognized.

O. Stahlke

JEWES AND JUDAISM SINCE JESUS. AN INTRODUCTION. By Harriet L. Kaufman. Kaufman House Publishers, 386 Terrace Avenue, Cincinnati, Ohio, 1978. 88 pages. Paper. \$3.95.

The book is designed to give church groups, both Christian and Jewish, a better understanding of Judaism. The book is not intended to be a history of Judaism nor a complete introduction to Judaism. The volume ignores most Jewish holidays, festivals and customs. It is not written to be a text in comparative religion. Ms. Kaufman states that she avoided "measuring Judaism and Christianity against each other. My purpose in designing these teachings aids was only to introduce my students to Judaism. My classes affirm both religions." (from the foreword)

The author claims: "Judaism was a living, loving and diverse religion during Jesus' life and it remains so today. The reality is missing from most published histories and American Christian education materials" (p. 1). The volume is organized to have the following: a Glossary, a Chronology, Historical Outline, Bibliography and Maps. The Glossary sets forth basic concepts in the context of life. Each section begins with a definition. Sayings and folktales are presented to give additional insights in to the *Am Yisrael*, the Jewish people. The definition and application are not to be separated says Ms. Kaufman, "because Jews sanctify this life as their acknowledgment of God's dominion."

In the parallel Chronology events in Western and Jewish histories are placed side by side. Major events in Jewish life are cited which indicate the vigor and faith of Jews throughout the centuries.

The Outline gives the story of key personalities, events, and beliefs they generated, and how they shaped Jews and Judaism. The Outline emphasizes the different ways Jewish people were taught by their religious leaders to adopt the ancient oral and written laws to insure physical survival and religious fidelity.

An annotated bibliography list books which deal with the whole field of Judaism as well as the subject of Christian-Jewish relationships. The Maps indicate how widely the Jews have been dispersed among the world's nations and how through Jewish merchants ideas and letters could be exchanged.

A great deal of interesting information has been crowded into eighty-eight pages. Christian users can learn much from a study of this study-book.

The book contains a rather lengthy section, entitled "Antisemitism." Kaufman defined the term as follows: "Antisemitism is the modern expression for the historic hatred of Jews and Judaism and those acts provoked by that enmity." The history of Antisemitism is begun with Antiochus IV, 175-164 B.C. and followed up into the twentieth century. In speaking about Jesus the author claims that he essentially followed Pharasaic teaching. Jesus proclaimed himself the Messiah, a claim which some Jews accepted. After his death, his followers claimed that he was raised from the dead. Kaufman says nothing about who was responsible for the death of Jesus. The books she refers to in the bibliography and recommends are those that claim the New Testament has misrepresented the facts and that the New Testament has been responsible for Antisemitism on the

part of those Christian churches who have accepted the clear statements recording the historical fact that Christ was condemned to death by the Sanhedrin and that this body and other Jews insisted that Christ be crucified. Facts are facts and wishing them not to be true does not make them untrue! If the Gospels, the Epistles of Paul and the Book of Acts record them as historical facts and they are not true, then the N.T. would be a book of lies and fraudulent. How can Christians place their faith in a Bible that contains historical fiction, yea, even lies?

That Jews and Judaism have suffered at the hands of Christians in post-Biblical times no one denies or defends. One can oppose the theological beliefs of another religion without, however, persecuting people for their religious beliefs. But true Biblical Christianity insists that there is no salvation for any person apart from Christ, no matter what his color, sex, race or educational status might be.

Raymond F. Surburg

IV. Practical Studies

THE SECRET OF SOUL WINNING. By Stephen F. Olford. Moody Press, Chicago, 1978. 121 pages. Paper. \$2.50.

Olford writes in a good simple style and is easy reading. He approaches evangelism (soul-winning, to him) in a broad sense that includes what you do and say to people in church, at the rear of the church, etc. He tends to leave no stone unturned. He does make a few interesting statements that are missed in other books. Instead of stating that we do have some inherent power to "win souls for Christ," he states that Christ is the only real soul-winner and we are not. He does, however, develop that since we are in Christ and Christ in us, we have the tools to be real soul winners. His approach is a bit refreshing in that it does not play down the actual role of the indwelling of God in His people. It also serves to encourage those in the faith to realize what they have and to make good use of it.

All that being said, he comes back and sees Baptism as something less than a sacrament. This is unfortunate since the Great Commission tells us we are to disciple other nations via baptism and implies a great miracle that occurs through it. He gives us beauty in being in Christ, but takes it away by playing down one of the means of becoming "in Christ."

There are some sections in his book that could have been omitted, in my opinion, but I also feel that he could have expanded on chapter nine (something seldom alluded to) since it views us as Christians who are constantly plagued with sinful desires (many books point out that once we're in the faith, we somehow lose any semblance of sin . . .). Of recent books, although there are theological differences, I find this one a bit refreshing!

Robert H. Collins

EVANGELIZATION IN THE WORLD TODAY. Concilium. Edited by Norbert Greinacher and Alois Müller. The Seabury Press, New York, 1979. 123 pages. Paper. \$4.95.

The book features various scholarly authors speaking to the topic of evangelism. The book seems to base itself on the "Cordeiro Report" of the Bishop's Synod held in Rome in 1974, where evangelism was defined as "proclaiming the joyous message of salvation to all men through words, deeds and life itself." The question of whether the "traditional" method of evangelism is

apropos or not is taken up as well. Can one say that the nations that have been evangelized have an identity of their own other than what was brought to them by missionaries? The vital question of evangelizing and retaining an identity is brought out nicely.

Different authors present various views that assume that the way the Church did its evangelizing (or enculturating) in the past was not correct. There is a subtle assumption that perhaps the Church should focus more on people as we find them and not disrupt their culture. Some authors go far enough to say that the true God *can* be found among non-Christian faiths and in some instances it would be best to acknowledge this and get on with the order of being brothers to these people. What is now considered conversion is not given prominence.

The fallacy it brings forth is that to preach Christ is not to change a culture *per se* (that is, from what it was to become Western), but in preaching Christ many changes will occur in one's culture no matter how it is viewed. Since religion and culture are so closely interwoven, it can hardly be assumed that in doing evangelism you can retain the old culture (along with the old religion) in "peaceful coexistence." This book lives up to its purpose in examining and critiquing modern day methods of evangelizing, but also fails miserably in seeing how a "now" Jesus would have His word taken to all people. Far too much of the book is philosophical and not theological. There are, however, moments of pleasure in reading it providing one does not forget the purpose of why it was written. Far too much guilt for past evangelism efforts penetrates the book and far too little of what Christ, and not modern "experts" says, dominates its thought.

Robert H. Collins

HOW TO WITNESS SUCCESSFULLY: A Guidebook for Christians to Share the Good News. By George Sweeting. Moody Press, Chicago, 1978. 127 pages. Paper. \$2.95.

Sweeting writes with a very simple and readable style and allows the reader to get multi-usage out of it (private, groups or Sunday School). His basic assumption for the successful witness is that this person must be a Christian and convicted in his heart. As he develops this, he tends to make the power of the Word contingent on the speaker and not in itself. It is very true that believers make good witnesses, but it is equally true that whenever the word is proclaimed (regardless of the motive of the speaker), God is at work (Is. 55:10, 11) effectively.

It should be made clear that the author does have a book that is simple and clear to the average person. Since he addresses the man-on-the-street and not theologians, his language is quite appropriate . . . even if this writer finds it objectionable theologically. He does make the same mistake as many other writers have done (re: evangelism) in seeing John 4 (woman at the well) as *the method* of evangelism that Christ hands us, rather than *a method*. He's a bit weak, if not totally silent, on how to witness to people who have no knowledge of Jesus as Savior. One chapter on "Presenting the Gospel" contains some "signs" that do everything but allow you to see how God comes to you. It's more like how you must find Him! This is already a frustration among believers and would even be worse among those outside the faith.

The idea of getting decisions isn't new, but it does raise the question on whether evangelism is man's effort to save, or God's. If it is God's, man is a proclaimer and sharer, not a coercer. His views see man as assisting in the process of conversion. Much of the same is reflected in his chapter on getting a verdict, something about which he remains nebulous in defining, but insistent on doing.

Readers will get something from the book, perhaps a lot, but the title is a bit misleading as if witnessing has its failure moments. This writer missed the real definition of what a witness really is which could have helped matters a lot.

Robert H. Collins

THE FAITH LETTERS. By Helmut Thielicke. Trans. by Douglas Crow. Word Books, Waco, Texas. 194 pages. \$7.95.

One never knows when an awakening of Christian thought and life will occur in Lutheran sectors of Germany. Remember the mission societies of the nineteenth century?

Out of a group of pastors who met with Thielicke in Hamburg to study their texts for forthcoming sermons, a wider concern developed. Thielicke had been involved in his own efforts in adult Christian Education since 1934 when he switched from more abstract philosophy and theology to communication of basic Christian beliefs and practices to the masses. His "Didactic Sermons" over the decades have made him world famous.

Now, in October 1971, he involved an organized study and communication group in Hamburg to lead discussion groups at St. Michael's Church. About one third of the 2,000 plus who listened, remained for study and discussion.

The "Project Group" which organized the discussions spun off into prison work, counselling, dissemination of Thielicke's lectures to other churches in distant cities, etc. Thielicke notes. "The flood of subscriptions climbed so high that after scarcely eighteen months their circulation was already a quarter of a million" (p. 9).

Thielicke's format is that of a "letter." Simple language. Sincere. Filled with feeling. Spiced with Thielicke's sense of humor. (When they went to visit prisoners, posters in prison referred to them as "heavenly jokers").

Subjects of the "letters" include "The Secret Quest for God," "God as 'Father' — The Limit of Our Concepts," "Man Suffers — Has God Failed," etc. Thielicke's Project Group puts a strong case for Christian faith over against the resistant secularism of our culture.

The Faith Letters has already appeared in five languages. It should *provoke* thought for various study groups in parishes, on campuses, etc.

The last chapter describes the *methods* the Group uses to stimulate Christian-oriented discussion and expand its spheres of influence and outreach. The formulation of stimulating, vital *questions* and the *structure* and *comprehensiveness* of religious thought in the body of the book, together with this last chapter on *methods*, make this a valuable addition to one's library of useful theological books.

Harold H. Zietlow

GLORY IN THE CROSS: A STUDY IN ATONEMENT. By Leon Morris. Baker Book House, Grand Rapids, Michigan. Reprinted in 1979 from the 1966 edition. 94 pages. Paper. \$2.50.

Leon Morris has written comprehensively on the biblical passages relevant to the cross in two other books, *The Cross in the New Testament* and *The Apostolic Preaching of the Cross*.

In this little paperback, *Glory in the Cross*, he makes firm appeals for the *inclusive* biblical statement of atonement. He shows that all of the emphases on

the atonement in the New Testament are relevant in the current human situation.

This book is an apologetic for the *complete* doctrine of the atonement in the New Testament. Morris upholds the views that the "Savior" dies on the cross to save us, that sin demands retribution, and, the wrath of God. Therefore, the atonement is important to God as well as man.

The spiritual sickness of man has to be *forgiven* before the physical symptoms are treated, as seen when Jesus forgives the sins of the paralytic and then heals him (Mk. 2:5).

Like P. T. Forsythe, Morris stresses the *judgment* of God and the efficacy of the cross. We can no more negotiate our way into heaven without the cost of sin *being paid* than we can negotiate with the ticket gatekeeper at the football game to let us in free. Christ paid for our sins.

Sin "must be expiated . . . The Son of Man must suffer . . . for our sins" (p. 45). "The New Testament sees the cross as God's *complete* answer" (p. 81, italics mine). Morris covers all the doctrines of the atonement in a helpful and practical manner, and in the last chapter appeals for our affirmative "response" to its saving message for us.

His book encourages preaching the cross. "Preaching that exalts Christ crucified can still be dynamic, the very power of God unto salvation for everyone who believes." "There is glory in the cross" (P. 94). Good book to buy and read for preparation for Lent.

Harold H. Zietlow

THE TROUBLE WITH THE CHURCH: A CALL FOR RENEWAL. By Helmut Thielicke. Trans. by J. W. Doberstein. Baker Book House, Grand Rapids, Michigan. 1978. Paper reprint of 1965 Harper and Row edition. 130 pages, with index and bibliographical notes. \$2.95.

This book deals mostly with preaching. Thielicke contends that the laity is not sick of preaching, but impatient with *poor quality* preaching.

Thielicke also fumes over liturgiologists who do not consider the congregational audience when introducing and using antiquarian liturgies.

While Thielicke aims his attack at the state church practices of West Germany, his critique fits the American scene as well.

Some good advice for preachers which you will find developed in this book: (1) Don't try to cover too much in one sermon. (2) Scrutinize your use of words. (3) Scale your sermon content to the needs of your congregation. (4) Sermons should edify and educate the audience *via* the popularization of doctrine. (5) Integrate sermon and liturgy so that liturgy communicates the continuity of the eternal truths while the sermon applies these truths to current needs. (6) Count on substance in your sermons. Don't rely on gimmicks. Work hard on your sermons. If you're willing to renew your preaching, this book will help. Thielicke tries to help the modern church preachers with hope that renewal will result. Conditions may be discouraging now, but he feels they can be improved. Basis for his hope: "Blessed are those who mourn, for they shall be comforted."

Harold H. Zietlow

HARVEST OF FAITH. By Paul D. Lang. Concordia Publishing House, St. Louis, 1979. 96 pages.

THROUGH CLOUDS AND SUNSHINE. By William A. Lauterbach. Con-

cordia Publishing House, St. Louis, 1979. 96 pages.

These two volumes, published in large print, are especially designed for older Christians. Here are two excellent devotional books that adult Christians will enjoy, especially those who have been raised on substantial Christian fare in their earlier lives, on sound catechism instruction and good textual Biblical preaching. Pastor Paul Lang in his Preface to the 33 devotions wrote:

Life is happy and thrilling when we have something for which to live, not only for today and tomorrow, but for eternity. The future is the ultimate purpose, the important goal. Happiness now and in the future comes from God. To Him we must go for true peace and happiness. We are most happy when we trust in God's grace and love through Christ Jesus. Then we have forgiveness, peace, and hope. Life is worth living and hopeful when we pray and live every day in union with our gracious and loving God.

Pastor Lang's devotionals will help the older Christian, the retired Christian with the Spirit's aid to a harvest of faith. Each devotion, based on a Word of God, is concluded with an appropriate hymn verse.

Pastor William Lauterbach, a prolific and successful devotional writer, has provided 41 helpful devotions. In the first devotion the author explained the title of his book, *Through Cloud and Sunshine*. In it Lauterbach stated:

Cloud and sunshine, that is the Lord's pattern for our lives even as it is for the weather. Both are necessary and important, and in proper balance they supplement each other and enhance the value of life. Just as all sunshine and cloudless skies produce sparse vegetation or barren deserts, so continual clear and cloudless days in life tend to wither mutual deeds of love and sometimes shrivel and destroy faith. On the other hand, prolonged periods of storm and clouds without break in the skies, be it in weather or in the course of our lives, can cause gloom and discouragement. But when sunshine, clouds, and rain are sent in proper proportion, grass will grow upon the hills, orchards and vineyards will bear abundant fruit, and fields yield bountiful crops to provide food for man and beast, and all creation will rejoice in the wonderful blessings of God.

In line with this observation Lauterbach has written the devotions he offers in this book; by means of them the elder reader can face the peaks and valleys of life with God's help. Readers will find the devotions in both of Concordia's books helpful and inspiring.

Both authors have a number of excellent writings to their credit and thus write from a background of successful experience.

Raymond F. Surburg

Books Received

- PASSPORT TO MISSIONS. By W. Guy Henderson. Broadman Press, Nashville, 1979. 180 pages. Paper. No price given.
- THE ADVANCE OF BAPTIST ASSOCIATIONS ACROSS AMERICA. By Elliott Smith. Broadman Press, Nashville, 1979. 184 pages. Paper. No price given.
- PLANNING YOUR PREACHING. By J. Winston Pearce. Broadman Press, Nashville, 1979. 197 pages. Paper. \$3.95.
- HERE AT THY TABLE, LORD. By Alton H. McEachern. Broadman Press, Nashville, 1979. 139 pages. Paper. \$2.75.
- SENIOR ADULT FAMILY LIFE. By John C. Howell. Broadman Press, Nashville, 1979. 137 pages. Paper. No price given.
- CHRISTIANITY VS. DEMOCRACY. By Norman De Jong. The Craig Press, 1978. 170 pages. Paper. \$4.95.
- DESIGN FOR CHURCH GROWTH. By Charles L. Chaney and Ron S. Lewis. Broadman Press, Nashville, 1977. 216 pages. Paper. No price given.
- THE TOUCH OF FRIENDSHIP. By Harold E. Dye. Broadman Press, Nashville, 1979. 144 pages. Paper. No price given.
- THE TROUBLE WITH THE CHURCH: A Call for Renewal. By Helmut Thielicke. Baker Book House, Grand Rapids, 1965. 136 pages. Paper. \$2.95.
- HANDBOOK OF BIBLICAL PROPHECY. Edited by Carl E. Armerding & W. Ward Gasque. Baker Book House, Grand Rapids, 1977. 262 pages. Paper. \$2.95.
- PERSPECTIVES ON PENTECOST: New Testament Teaching on the Gifts of the Holy Spirit. By Richard B. Gaffin, Jr. Baker Book House, Grand Rapids, 1979. 127 pages. Paper. \$3.95.
- THE BEARING OF RECENT DISCOVERY ON THE TRUSTWORTHINESS OF THE NEW TESTAMENT. By William M. Ramsay. Baker Book House, Grand Rapids, 1979. 427 pages. Paper. \$6.95.
- WAS CHRIST BORN AT BETHLEHEM? By William M. Ramsay. Baker Book House, Grand Rapids, 1979. 280 pages. Paper. \$4.95.
- THE CHURCH IN THE ROMAN EMPIRE. By William M. Ramsay. Baker Book House, Grand Rapids, 1979. 510 pages. Paper. \$6.95.
- A HISTORICAL COMMENTARY ON ST. PAUL'S EPISTLE TO THE GALATIANS. By William M. Ramsay. Baker Book House, Grand Rapids, 1979. 478 pages. Paper. \$6.95.
- THE LETTERS TO THE SEVEN CHURCHES. By William M. Ramsay. Baker Book House, Grand Rapids, 1979. 446 pages. Paper. \$6.95.
- LUKE THE PHYSICIAN AND OTHER STUDIES IN THE HISTORY OF RELIGION. By William M. Ramsay. Baker Book House, Grand Rapids, 1979. 418 pages. Paper. \$6.95.
- PAULINE AND OTHER STUDIES IN EARLY CHURCH HISTORY. By William M. Ramsay. Baker Book House, Grand Rapids, 1979. 414 pages. Paper. \$6.95.
- ST. PAUL THE TRAVELLER AND ROMAN CITIZEN. By William M. Ramsay. Baker Book House, Grand Rapids, 1979. 402 pages. Paper. \$6.95.

THE TEACHING OF ST. PAUL IN TERMS OF THE PRESENT DAY. By William M. Ramsay. Baker Book House, Grand Rapids, 1979. 457 pages. Paper. \$6.95.

(Complete ten-volume (nine listed) William M. Ramsay Library — \$59.95)

WHY DID THIS HAPPEN TO ME? By Leslie Brandt. Concordia Publishing House, St. Louis, 1979. 64 pages. Paper. \$1.95.

BEING HUMAN: The Nature of Spiritual Experience. By Randal Macaulay & Jerram Barrs. Inter-Varsity Press, Downers Grove, 1978. 212 pages. Paper. \$4.95.

THE GROWTH OF THE CHURCH IN AFRICA. By Peter Falk. Zondervan Publishing House, Grand Rapids, 1979. 554 pages. Paper. \$9.95.

REVELATION. By J.P.M. Sweet. The Westminster Press, Philadelphia, 1979. 361 pages. Paper. \$8.95.

ESSAYS ON OLD TESTAMENT HERMENEUTICS. Edited by Claus Westerman. John Knox Press, Atlanta, 1979. 373 pages. Paper. \$7.95.

TRUST AND OBEY: A Practical Commentary on First Peter. By Jay E. Adams. Presbyterian and Reformed Publishing Company, Phillipsburg, New Jersey, 1978. 154 pages. Paper. \$3.95.

LESSER VOICES OF THE PASSION. By Theodore P. Bornhoeft. T.P.B. Publication, 1978. 51 pages. Paper. \$3.95.

SHEPHERDING GOD'S FLOCK: A Preacher's Handbook on Pastoral Ministry, Counseling, and Leadership. By Jay E. Adams. Baker Book House, Grand Rapids, 1979. 531 pages. Paper. \$8.95.

THE LORD FROM HEAVEN. By Sir Robert Anderson. Kregel Publications, Grand Rapids, 1978. 118 pages. Paper. \$2.95.

GOD HAS NOT REJECTED HIS PEOPLE. By Richard R. De Ridder. Baker Book House, Grand Rapids, 1979. 88 pages. Paper. \$2.95.

WHAT THE CHURCH IS ALL ABOUT: A Biblical and Historical Study. By Earl D. Radmacher. Moody Press, Chicago, 1972. 441 pages. Paper. \$5.95.

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 BIRTH OF CHRIST RECALCULATED. By Ernest L. Martin. Foundation for Biblical Research Publications, Pasadena, 1978. 126 pages. Paper. No price given.

THE HOLY SPIRIT. By C.F.D. Moule. William B. Eerdmans Publishing Company, Grand Rapids, 1978. 120 pages. Paper. \$3.95.

TRAINING FOR EVANGELISM. By Richard Sisson. Moody Press, Chicago, 1979. 204 pages. Paper. \$9.95.

THE EARLY CHRISTIANS: A Sourcebook on the Witness of the Early Church. By Eberhard Arnold. Baker Book House, Grand Rapids, 1979. 469 pages. Paper. \$8.95.

CHRIST THE MEANING OF HISTORY. By Hendrikus Berkhof, trans. by Lambertus Buurman. Baker Book House, Grand Rapids, 1979. 224 pages. Paper. \$4.95.

STUDIES IN THE GOSPELS. By R. C. Trench. Baker Book House Grand Rapids, 1979. 335 pages. Paper. \$5.95.

- A COMPANION TO THE STUDY OF ST. AUGUSTINE.** Edited by Roy W. Battenhouse. Baker Book House, Grand Rapids, 1979. 425 pages. Paper. \$7.95.
- STUDIES IN THE BOOK OF DANIEL,** Vols. I and II. By Robert D. Wilson. Baker Book House, Grand Rapids, 1979. Vol. I 402 pages, Vol. II 286 pages. Paper. \$10.95.
- THE ACTS OF THE APOSTLES.** Edited by F. J. Foakes Jackson and Kirsopp Lake. Baker Book House, Grand Rapids, 1979. Complete 5 volume set \$49.50.
- Vol. I. Prolegomena I: The Jewish, Gentile and Christian Backgrounds, 480 pages.
- Vol. II. Prolegomena II: Criticism. 539 pages.
- Vol. III. The Text of Acts. 464 pages.
- Vol. IV. English Translation and Commentary. 420 pages.
- Vol. V. Additional Notes to the Commentary. 547 pages.
- THE REVERENT SKEPTIC: A Critical Inquiry into the Religion of Secular Humanism.** By J. Wesley Robb. Philosophical Library, New York, 1979. 222 pages. Cloth. \$12.50.
- THE GREAT UNVEILING: An Analytical Study of Revelation.** By W. Graham Scroggie. Zondervan Publishing House, Grand Rapids, 1979. 140 pages. Cloth. \$7.95.
- A NEW LOOK AT BIBLICAL CRIME.** By Ralph W. Scott. Nelson-Hall, Chicago, 1979. 211 pages. Cloth. No price given.
- BUT AS FOR ME.** By Andre Lacocque. John Knox Press, Atlanta, 1979. 191 pages. Cloth. \$13.00.
- BETWEEN GOD AND MAN.** By Charles J. Fitti. Philosophical Library, New York, 1978. 49 pages. Cloth. \$6.75.
- WITH A BIBLE IN MY HAND.** By W. A. Criswell. Broadman Press, Nashville, 1978. 192 pages. Cloth. No price given.
- LAYMAN'S BIBLE BOOK COMMENTARY: Mark.** By Johnnie C. Godwin. Broadman Press, Nashville, 1979. 134 pages. Cloth. No price given.
- REVELATION: AN INTRODUCTION AND COMMENTARY.** By Homer Hailey. Baker Book House, Grand Rapids, 1979. 438 pages. Cloth. \$11.95.
- NAVE'S STUDY BIBLE.** Broadman Press, Nashville, 1978. 1985 pages. Cloth. \$24.95.
- GOD'S ULTIMATE PURPOSE: An Exposition of Ephesians One.** By D. Martyn Lloyd-Jones. Baker Book House, Grand Rapids, 1978. 447 pages. Cloth. \$9.95.
- HOPE FOR THE CHURCH.** By Jürgen Moltmann. Edited and translated by Theodore Runyon. Abingdon, Nashville, 1979. 144 pages. Cloth. \$6.95.
- STUDIES IN PROVERBS.** By William Arnot. Kregel Publications, Grand Rapids, 1978. 583 pages. Cloth. \$19.95.
- LAYMAN'S BIBLE BOOK COMMENTARY: Acts. Vol. 19.** By Robert L. Maddox, Jr. Broadman Press, Nashville, 1979. 140 pages. Cloth. No price given.
- EQUALITY AND SUBMISSION IN MARRIAGE.** By John C. Howell. Broadman Press, Nashville, 1979. 140 pages. Cloth. No price given.

COMMENTARY ON GALATIANS. By Martin Luther. Edited by John Prince Fallows Kregel Publications, Grand Rapids, 1979. 388 pages. Cloth. \$10.95.

THE INTEGRITY OF THE CHURCH. By E. Glenn Hinson. Boardman Press, Nashville, 1978. 195 pages. Cloth. \$5.95.

10/9/79