

CONCORDIA
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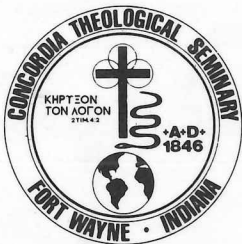
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Announcement:

Fifth Annual Symposium on the Lutheran Confessions

January 27 — 29, 1982

**A Convocation for Pastors and Laypeople
sponsored by
The International Center of
Lutheran Confessional Studies
to be held at
Concordia Theological Seminary
Fort Wayne, Indiana**

Wednesday — January 27, 1982

- 1:00 p.m.** Welcome
- 1:30 p.m.** "The Clarity of Scripture and Hermeneutical Principles in the Lutheran Confessions"
Prof. Erling Teigen
- 3:00 p.m.** Break
- 3:15 p.m.** "Faith in the Old and New Testaments: Harmony or Disagreement"
Dr. Seth Erlandsson
- 6:00 p.m.** Dinner
- 7:30 p.m.** Concert: The Confessional Lutheran Heritage in Music
- 8:45 p.m.** Reception in the Commons

Thursday — January 28, 1982

- 7:00 a.m.** Breakfast
- 8:50 a.m.** Chapel
- 9:30 a.m.** "The View of Prophecy and Fulfilment in the Lutheran Confessions"
Dr. Douglas Judisch
- 10:30 a.m.** Break
- 10:45 a.m.** "Confessional Lutheran Hermeneutics vs. Contemporary Hermeneutics"
Dr. Carl Braaten

- 12:15 p.m. Lunch
 1:30 p.m. "Are Law and Gospel a Valid Hermeneutical Principle?"
 Dr. Horace Hummel
 2:45 p.m. Break
 3:00 p.m. "Evangelical Hermeneutics: Restatement, Advance, or Retreat from the Reformation?"
 Dr. Walter Kaiser
 6:00 p.m. Banquet
 Dr. Ralph Bohlmann, speaker

Friday — January 29, 1982

- 7:00 a.m. Breakfast
 8:50 a.m. Chapel
 9:30 a.m. Panel: "Crisis for Reformation Hermeneutics: Is There a Tension Between Grand Rapids, St. Louis, and Philadelphia?" (Drs. Erlandsson, Judisch, Braaten, Hummel, Kaiser and Prof. Teigen)

The Speakers

- Dr. Ralph Bohlmann, President of the Lutheran Church-Missouri Synod
 Professor Erling T. Teigen, Professor, Bethany Lutheran College and Seminary, Mankato, Minnesota
 Dr. Seth Erlandsson, Director of the *Biblicum*, Uppsala, Sweden
 Dr. Douglas Judisch, Assistant Professor of Old Testament, Concordia Theological Seminary, Fort Wayne, Indiana
 Dr. Carl Braaten, Professor of Systematic Theology, Lutheran School of Theology, Chicago, Illinois
 Dr. Horace Hummel, Professor of Old Testament, Concordia Seminary, St. Louis, Missouri
 Dr. Walter C. Kaiser, Jr., Dean of the Faculty and Professor of Old Testament, Trinity Evangelical Divinity School, Deerfield, Illinois

-
- Registration and material cost \$40.00 per person, and \$60.00 for husband and wife. (Thursday's banquet is included in the registration fee.)
 - Motel reservations are available should that be preferred.
 - We will provide limousine service from the airport — when given your schedule at least two days in advance.
 - Limited dormitory space will be available. The cost for a room is \$6.00 per person. There will be two people in each room.
 - Please include your name, address, congregation, and telephone number with your request for registration. Early pre-registration by mail will guarantee the accommodations of your choice.
 - Breakfast, lunch, and supper may be purchased in the Seminary Dining Hall.
 - Send address requests for registrations (or requests for further information) together with the registration fee to the International Center of Lutheran Confessional Studies, Concordia Theological Seminary, 6600 N. Clinton St., Fort Wayne, Indiana 46825, or call 219-482-9611.

The Electronic Church

Eugene F. Klug

It is entirely appropriate for Lutherans, particularly Lutheran preachers, to be asking the question about the propriety and worth of the wide use of electronic media, radio and television, in the propagating of the Word of God. After all, who has been in the field of broadcasting the Gospel over the air waves longer and with more effective outreach? The fiftieth anniversary of the "International Lutheran Hour" has just been observed. It lays rightful claim to the longest sustained history of any such broadcast; its program is regularly beamed over 1800 stations, in some forty-five languages, with an estimated audience of forty million people around the world. Also supported by the Lutheran Laymen's League is the program "Day By Day With Jesus," a five-minute devotional program carried by about four hundred stations every day throughout the United States and Canada alone. The television series, "This Is The Life," a situational application of Christian faith and principles, has a long, respected history. These are hardly negligible achievements; certainly they are evidence of heavy involvement in media broadcasting of the Gospel. It may rightly be claimed that Lutherans, particularly those of the Missouri Synod, have long ago settled the question for themselves whether Christ or His apostles or the prophets of old would have employed the wizardry of electronic systems for the propagation of God's truth among men. They required no further approbation than the mandate of Matthew 28:19 to carry the Gospel into all the world.

But what about the present-day electronic church which has suddenly occupied the center of the religious broadcasting stage, especially the television tube? Does it serve as a harbinger of God's grace in Christ? Does its style suit the Gospel? Does its theology build genuinely Christian faith and life?

There can be little doubt that the masses need to be reached. That has always been true. The question is whether the so-called electronic church meets that need. The "Great American Congregation" has been described in a recent Gallup poll study conducted for *Christianity Today* as an "illusive ideal," a somewhat mixed bag in which a group known as evangelicals, or neo-evangelicals, seems to have outdone and outshone its perpetual rivals, the liberals of various stripes, in all categories church attendance, support of their churches, and effective outreach.¹ But even in this so-called conservative milieu the question still remained whether they were attaining "Scripture's

picture of a loving, living intimate community in which needs are met" or whether they were "as alien to modern believers as the poll results seem to suggest?"² In the same issue of *Christianity Today* consideration was given to the reasons why people were turning away from the main-stream denominations in growing numbers, with the possible exception of the Lutheran Church - Missouri Synod, and why the evangelicals so-called were growing. Among the conclusions were these: (1.) the major denominations were losing ground because they had to some extent lost a sense of priorities, particularly over against the Bible; (2.) fundamentalist and conservative groups, on the other hand, continued to grow, because they had not tended to reverse this central Christian commitment; (3.) church growth ultimately has to do with local churches, within which believers can find a home for spiritual nurture; and, (4.) finally, there is no substitute for personal witness for the faith.

Much of this is not new to us. Our questions turn around the propriety and viability of what today passes for the electronic church, particularly in the format of high-styled, high-g geared, well-oiled programs like Pat Robertson's "700 Club," Jim Bakker's "PTL Club," Jerry Falwell's "Old Time Gospel Hour," Robert Schuller's "Hour of Power." Is this what preaching the Gospel is all about today? Is it possible, as William Kuhns strongly suggests in *The Electronic Gospel* that there is a large element of "careful manipulation of audience" that is going on.³ Some have noted that we have come out of the stereotyped programming ghetto of radio broadcasting of the Gospel into an era where "the smiling, praying, singing, money-collecting guys . . . make all answers and solutions so simple that the truth disappears," even though one could not actually accuse them of "lying."⁴ This somewhat jaundiced view of sideliners, who obviously admit their failure to do better, is nonetheless partly supported by the salty comments of the famed British pundit, Malcolm Muggeridge, himself an old hand at the use of the media, especially radio, and widely listened to by an appreciative audience over the years. Muggeridge wishes that C. S. Lewis "had lived long enough to deal with this [the present-day barrage of television programs, including the religious ones] in another masterly Screwtape Letter."⁵ "Good news for Satan's Kingdom" is his severe judgment upon many of the television offerings which can only delight the devil himself, Muggeridge contends. He is concerned about the saturation effect, for one thing, the sheer quantity of the thing, not to say anything about the quality, and he seriously doubts that "our Lord would accept the Devil's offer

to prime time on television.”⁶ Muggeridge grants that the point is arguable, but he believes that “St. Paul’s amazing missionary journeys [were] surely the way he [Christ] wanted it [the Gospel] to be propagated, and I don’t feel that television would have fitted in with that way.”⁷ Like many other observers Muggeridge is especially disturbed and “very dubious about estimating influence by counting heads,” since, as he holds, “God speaks to us in a still, small voice, and leaves the thunderous words to Caesar.” “The truth is that what is effective is truth.”⁸

This is enough to prepare us for a closer look at the phenomenon of what has come to be called the “Electronic Church,” which day after day, week after week, gathers millions in its magical wake. Our approach will be a simple one: (1.) a look at the principals, the leading faces and voices that emanate through the television set; (2.) a necessary scrutinizing of the principles on which the whole operation is grounded; (3.) an evaluative pondering of the kind of faith which sounds forth from earth to orbiting satellite station and back again to the television set in the home.

I. The Principals

“Personalities” is the best way of characterizing the performers on the key programs devoted to evangelization through electronics. They all purport to being Gospel-proclaimers, but at the same time they are also star performers in their own right and in their own way. It would be impossible to deal with them all; an effort will be made here to describe only a few of the most successful at the present day.

Pat Robertson

The founder of “The 700 Club” is M. G. “Pat” Robertson, sometimes known as the “Johnny Carson of TV Evangelism,” because of the show’s resemblance to the “Tonight Show.” Robertson, fifty years old, has considerable professional and educational background. He is an ordained Southern Baptist minister, a graduate of Yale Law School, a successful businessman, with combat duty as a Marine Corps officer. His father was the late Senator A. Willis Robertson of Virginia. “Pat” Robertson has been the brains behind the creation of the Christian Broadcasting Network (CBN), a sophisticated satellite-equipped outlet for religious broadcasting. Begun twenty years ago, the network today has the potential of reaching virtually all households in America and is the largest coordinator of religious programming. The title “The 700 Club” originated with a mid-sixties appeal for seven hundred partners at the modest figure of

ten dollars per month to help bail out the struggling enterprise at that time. It was ultimately successful and has since grown into a religious broadcasting empire under the expert management of Robertson and his team. The "Club" now has more than a half million "partners" and grosses more than one million dollars a week. Its headquarters are in Virginia Beach, Virginia, on a 280 acre spread, with spanking new headquarters, the finest television equipment, and a university specializing in communications, fine arts, law, and political science, appropriately called CBN University.

Jim Bakker

Originally connected with CBN, Bakker, an Assemblies of God evangelist by background, left the "700 Club" in 1972 to strike out on his own. He had learned the "trade" from Robertson. There have been rough spots in his efforts, brought on by what apparently were high-handed, sometimes questionable business practices on his part as chief executive officer, but the "PTL Club" ("Praise the Lord," or "People That Love," or, in the mouth of the critics, "Pass the Loot") has survived very well and is now thriving, likewise grossing a weekly intake of one million dollars or more, from more than 700,000 PTL partners. "Heritage Church and Missionary Fellowship" boasts a sophisticated broadcasting headquarters near Charlotte, North Carolina, on sprawling grounds of 1,400 acres, with Heritage University presently under construction, and facilities for retreat and recreation, retirement care, and even burial. It is evident that the Jim Bakker team has modeled things for the most part after the "700 Club," including the various tangent enterprises.

Jerry Falwell

This astute Southern Baptist (now an independent - a fact which is of no great significance in an independence-minded denomination) has likewise succeeded in building a broadcasting empire. Home base is Lynchburg, Virginia, where in 1956 Falwell founded a congregation in an abandoned soft-drink building. His viewing audience today rivals that of Johnny Carson, and grosses somewhere around one million dollars per week. His television start began locally in Lynchburg, in the early days of television programming, just six months after he began his ministry there. His warm, magnetic personality elicits trust and confidence in his disciples. Falwell's political involvement in recent years, something which for years he eschewed, has earned him considerable national prominence, specifically through the founding of the "Moral Majority," a voluntary organization dedicated to combating evils in politics, society, etc. There is apparently

hard evidence that he and his cohorts made a considerable impact in the recent (1980) elections, affecting the presidential, senatorial, congressional, and state races. Falwell's "Old Time Gospel Hour" has adopted the format of the other successful religious television programs, but manages to retain some of the old evangelistic, revival style as well. Empire building, is also part of Falwell's design, as with his chief competitors; he has founded thriving Liberty Hill Baptist University at Lynchburg on some 2,400 acres, with a claimed enrollment of four to five thousand students. Primarily it is a Bible college, with a concentration in communications and ministerial training. Like the other colleges mentioned, it has accreditation woes. Notable perhaps in Falwell's enterprise is his tie to a local parish, which was his starting-point and gives his efforts something of a church structure. He travels widely, however, and because of his warm, engaging, articulate manner is often drawn into national television interviews of various kinds, especially since his successful entry into the field of political influence and moral issues.

Robert Schuller

From the somewhat unlikely background of the Reformed Church in America, Schuller struck out for the west in 1955 and founded the Garden Grove (California) Community Church in an outdoor drive-in theater. His humble efforts have mushroomed into a massive program that has seen the erection of a 15-story "Tower of Hope" headquarters building. Most recently Schuller's booming enterprise blossomed into the construction of the striking Crystal Cathedral, seating well over four thousand people. At the same time Schuller draws people off the highways and byways into his adjoining drive-in facilities, well equipped with television conduits. His "Hour of Power" is probably, according to some of his sharpest critics, still more palatable than that of his competitors, since his showmanship is somewhat less of the religious talk-show style and more semi-liturgical or worship-oriented. Schuller's enterprise is likewise a multi-million dollar effort, reaching out on Sundays to millions of viewers. In addition, Schuller initiated a Telephone Counseling Center for all who dial N-E-W-H-O-P-E at any hour of the day. His Institute for Successful Church Leadership has been one of the country's most successful church-growth training programs, attracting clergy and lay leaders from various denominational backgrounds around the country and world, scheduled for training periods three times a year. Unabashedly and with no apologies, Schuller has built on the positive-thinking ministry of Norman Vincent Peale.

The electronic church is a reality; we have touched at least the surface by describing some of the chief "operators"; by no means have we exhausted the list. Notables still missing who cut a large swath through the mainline churches on a Sunday morning would include Oral Roberts, who in recent years has modified his faith-healing ministry to a more modest program resembling that of the other religious television personalities. He has been called the "Ed Sullivan of the evangelical networks"; and he has devoted much of his time, money, and effort to his pet project, the founding and furthering of Oral Roberts University and Medical School in Tulsa, Oklahoma. Since he gave up the screeching faith-healer image, Roberts has joined the more staid United Methodist Church.

Rex Humbard, of Akron, Ohio, has likewise become a national television personality with programs originating from his Calvary Temple, and soon from his five-thousand seat auditorium, the "Cathedral of Tomorrow" in Akron. This is a ministry which he — a half Bible-belt Baptist, half hillbilly Pentecostalist — has successfully built up during the last thirty years in Akron; and he is now reaching out to an ever larger electronic audience, with his folksy "You are Loved" style of preaching and programming. Like Schuller he accentuates the positive possibility kind of theology and offers his followers a book to answer their troubles and fears, "How to Stay on Top When the Bottom Falls Out."

In a list like this one can hardly omit the Herbert Armstrong-Garner Ted Armstrong Worldwide Church of God effort, though it defies classification in any group of fundamentalists, in view of its Anglo-Israelite type of theology, which combines strange elements of Old Testament ceremonial legalism and dietary rules, anti-Trinitarianism, and denials of Christ's vicarious atonement. Nonetheless, it is undoubtedly one of the most successful electronic enterprises, if financial success is a standard of measurement, since more than sixty-five million has been estimated as its annual income. This, at least, was so until recently, when the two leaders had their falling out through the elder Armstrong's excommunication of Garner Ted, apparently on charges of his marital infidelity. It is a muddled picture at the moment, since it now appears that the elder Armstrong himself, perhaps somewhat senile at this point, has himself engaged in various kinds of "excursions" with the opposite sex. As a result the "empire" has come under assault from various complainants within the "church" who are charging mismanagement of funds and extravagant living on the part of the erstwhile czar of their cultic organization.

Suffice it to say, the field is heavily loaded at the present time with what appear to be very successful entrepreneurs in the religious broadcasting field, controlling powerful television satellite networks and saturating large listening audiences with their brand of fundamentalism.

II. The Principles

Depending upon the source, one gets varying opinions and judgments as to what constitutes the basic grist and substantive material of these religious television "artists." In a general way it would seem to be correct to characterize them as coming from the Arminian (Methodistic) side of Reformed theology. There is virtually no support for the traditional means of grace, Word and Sacrament. Except for Schuller's "Hour of Power," the emphasis clearly is on a variety "show," featuring guest personalities, figures from the sports, entertainment, and political arenas with their "testimonies." These guests describe their religious experiences and decisions for Christ, the "born again" angle, with a heavy dose of "I" running through each encounter with Jesus, who is spoken of very often in buddy-buddy sort of way.

If the program leader leans towards Pentecostalism there will be the usual amount of charismatic action — testimonies concerning healings, prophecies and tongues, revelations, etc. In order not to lose their audience, however, the Pentecostalists generally have toned down the display of charismatic outpourings on the air.

Since all (except perhaps for the Armstrongs) are fundamentalists (and Garner Ted may now fit into this category), the historic fundamentals which came under attack with the advent of liberalism are openly defended: Scripture's inspiration, Christ's resurrection, His miracles, the virgin birth, Christ's deity.

All of the electronic masters of ceremony are undoubtedly millennialistic, though this teaching is for the most part subdued, because of their studied intent not to say anything that will lose their audiences (and their support) for the program. The "positions" which are taken are in almost all cases those which every red-blooded American would support — for example, pro-life and anti-abortion stands, anti-Communism, opposition to the homosexuals, pornography, and immorality in high and low places, etc. — plus a straight-from-the-shoulder countering of all that smacks of liberalism. There is an obvious focus on the troubles and fears and disappointments which people experience in their lives, and each of the practitioners makes a special effort to assure his listeners that "God loves you" (Bakker), "you are loved" (Humbard).

Perhaps the “power of positive thinking” theology is still most pronounced in Schuller’s so-called “possibility thinking,” a throwback to Norman Vincent Peale’s theology of a few years ago, heavy on psychological healing. The “Hour of Power” is intended to give people a lift, not to drive home a sense of guilt and repentance, but rather to mount an appeal to turn from being an “impossibility thinker” to a “possibility thinker.” In that switch lies salvation, each man’s salvation. Schuller plainly spells out the necessary ingredients in “possibility thinking” or mountain-moving faith:

1. Dreaming - fix in your mind the goals you want to achieve and write them down on paper.
2. Desiring - Ask yourself what it would take to make this goal a possibility and list these things.
3. Daring - ask yourself what price you are willing to pay to achieve these goals, in terms of time, money, self-discipline.
4. Beginning - establish for yourself right now a calendar schedule in which to work.
5. Expecting - write down your strategy and plan, and make sure that you list several ways of eliminating obstacles to your goals.
6. Affirming - build into your thinking a pressure producing system of rewards and punishments and then give yourself the reward or the punishment based on the accomplishment of those objectives.
7. Waiting - program yourself mentally to want what is needed for success and to not want what blocks success.
8. Accepting - read your written assignment at least twice a day to instill it into your mind.

Schuller claims that the system works, pointing to the amazing growth of Garden Grove Community Church as a prime example of how it worked in his life and ministry. “God can do wonderful things for you,” too, is his heartening message to his flock in the Crystal Cathedral, in their cars at the drive-in hook-ups, and in front of the television tubes across America. It attracts millions who are for one reason or another down on their luck, who want some of God’s wonderful things in their empty lives too. There is little of sin and grace, Law and Gospel, justification and sanctification in his message.

Too much theology would lose the audience, is Schuller’s conviction. While he uses a Biblical base, and often cites the Bible, he depends heavily upon story and anecdote to make his pitch for

“possibility thinking.” He strongly believes that every three or four sentences of theological thought or message must be followed by some vivid story or illustration, otherwise you no longer have the audience in the palm of your hand. Whatever might be controversial, Schuller studiously avoids. Obviously that would include much of solid Christian teaching, since human reason finds it objectionable. Schuller dismisses any implication of being an evangelist of the old kind. “If we are to use the media, we must respect the individual’s dignity. I can’t insult my audience.”⁹ If sin is toned down in his message, it follows that the vicarious atonement will be also; after all they are opposite sides of the coin in God’s teaching concerning man and his need. Thus the niceties of the programming from beginning to end, to the details of seating and parking, are more important than the niceties of Christian truth as they concern man’s salvation from sin.

Much of Schuller’s high-toned positive thinking would, of course, be suited to the fundamentalist preachers of Falwell’s or Humbard’s stripe. Even there the old Elmer Gantryism, the guilt and hell-fire type of preaching, has been largely supplanted by a well-mannered, soft-spoken kind of “evangelism” delivered by men in vested suits and surrounded by posh settings of flowers and palms. The parade of performing stars who deliver personal testimonies and songs of pure fervor is intended to make the viewing audience feel good, and it usually does — at least, the kind of audience which is likely to be willing to absorb this sort of religious palaver. Undoubtedly there are many who view it all with a disdainful tolerance or simply tune it out. This has led some to the conclusion, including the performers themselves, that it is highly possible that they are talking only to those of like mind, the born-again set, the religious self-helper who makes much of his decision for Christ.

There is a pattern of sameness that parades across the stage of most of the programs. Instead of basic gratitude for the Holy Spirit’s regeneration or conversion through Word and Baptism, or being washed in the blood of the Lamb, or simply avowed belief in God, there come the personal testimonies of how “I have met the Lord,” or “I now have a personal relationship with Jesus,” or “I have let Jesus into my life.” The new relationship is described in terms of a friendship of equals, a first name basis between the individual and the Almighty, suggesting more emotion than substance.

Understandably the evaluation of what is going on is a mixed bag of comments, some gentle, some not so gentle, depending

upon the source. The mainline denominations, with some exceptions, have apparently been hurt in the pew and in the pocket; attendance has been affected, drastically according to some; church membership has likewise plummeted in some sectors; and, not unexpected, offerings have likewise shown the effect, which, with inflation added, can be quite serious. The *Saturday Review* titled its survey of the phenomenon "Milking of the Flock," as it sketched the religious television merchants, with their estimated billion dollar business, skimming off the cream.¹⁰ With a snide barb the *Christian Century*, hardly known for its evangelical fervor, stressed "hucksterism and fraud" as ever-present threats in the electronic church and warned of the "spreading tentacles" of this type of religious use of the media.¹¹ "What a Friend They Have in Jesus" is the caption of another *Century* article, which, while it grants that "these evangelists are not dangerous" in the way of Jim Jones, nonetheless warns "that if religion becomes a hit and God becomes a pal, then the world will cancel the one when it becomes boring and snub the other when he becomes demanding."¹²

There may be more truth to this judgment than one cares to admit; but, on the other hand, the *Century* itself is ill equipped to keep its readers from becoming bored with God and refraining from snubbing Him. Somewhat more incisive and pertinent perhaps is the *Century's* lashing out against Pat Robertson's slightly veiled prophetic surmising that "just maybe Jimmy Carter was 'a piece of cheese in God's mousetrap,' put into the White House to set up this current conflict in Afghanistan, where the 'infidel Muslims' are at war with the atheistic communists." "¹³ In sharp repudiation of smug contentedness on the part of the "in-group," the *Century* glowered and exploded: "Born-again Christians who await the Second Coming are sitting in the cat bird seat, because *their* God is pulling the strings," all of which is "a serious threat to public discourse and a potential for bigotry aimed at anyone who is not a 'born-again Christian.'" ¹⁴

But all of the critique is not negative. *Christianity Today*, for example, tends to remain more objective in its appraisal. It notes that the electronic "emcees" themselves are often concerned about the fact that they have grown so fast and rake in so much money, and that they have overextended themselves in kinds of enterprises tangential to their broadcasting. But none of this concern alters the fact that "there is hardly a midsize town in the United States without a viewer who attributes his conversion or spiritual revitalization" to one or the other of these religious shows.¹⁵

The clout of the television evangelists was never better

demonstrated than when President Carter himself appeared at the thirty-seventh annual National Religious Broadcasters Conference in January 1980. What used to be a rather droll and smallish affair drew all the principals from far and near; admission was by invitation only and restricted to certified members. The electronic church leaders had reached their zenith. Optimism soared very high and there were clear avowals that the FCC would never try to interfere with the religious broadcasters, nor would the IRS ever try to mess with their tax-free status, as long as they kept their charitable projects carefully defined as in the public interest and for the common good. Ben Armstrong, executive secretary of the NRB, could assert without fear of contradiction: "Broadcast religion touches more people than all the churches combined."¹⁶ Perhaps the most significant statement at the convention was made by an invited guest who was not present, Alexander Solzhenitsyn. He sent this prophetic word:

There is in our days a prevailing and entirely wrong belief that the contemporary world's dangers and disasters are the result of this or that political system's imperfections. It is not so, however. The truth is that they all stem from the relentless persecution of the religious spirit in the East and from the fading of this spirit in the systems of the West and the Third World. Yet there is no salvation possible other than the return of this spirit to the inhabitants of the earth.¹⁷

It has been claimed that the cults are the unpaid debts of the church; they arise because the churches have failed in some way to be about their business. It is entirely possible, if one agrees with Solzhenitsyn's judgment, that the electronic evangelists are succeeding, at least at the moment, because of the void, or gap, they are filling as a result of the mainline churches' default to be about their business. Man is incurably religious. The spirit must be filled. If the churches do not do it, then the television "hucksters," or whatever one may choose to call them in a pejorative sort of way, will attempt to do it. Thus, I do not agree with the simplistic view of Martin Marty when he claims that they do not speak to a mass audience, but are talking to themselves about themselves.¹⁸ Nor do I agree with the *Christian Century's* article by James A. Taylor which dismisses the thought that Jesus would have used television as a medium for preaching the Gospel and that, therefore, "the mass media cannot really create religious disciples" or convert anyone.¹⁹ It is possible, as he claims, that "those people already predisposed toward a particular kind of religious experience" are the ones listening and responding, but I believe he overextended himself when he asserts broadly that no

one can be converted through the media, since this must be done only by face-to-face encounter from one person to the next.²⁰ I also disagree with psychologist Richard Liebert's prediction that some day soon the electronic church will become a denomination of its own.²¹

It is to be expected that organizations like the National Council of Churches would be negative. After all, the pews and coffers of the member churches are being emptied by the impact of the "old-time religion." But statistics show that there has already been a swing away from the liberal, sterile theology of the NCC to Bible-oriented churches, whether electronic or not. There are some who claim that the "electronic church" has actually served to increase interest in things spiritual, in church attendance, in support of the local churches.²²

Roman Catholic writers are concerned, too, by the impact being made by these "evangelists with white shoes and styled hair, country and western musical interludes, Bible-thumping oratory and the personal testimony of the newly converted."²³ But rather than simply dismissing them as passing fads, the Romanist theologian is asking some serious questions, like "In what sense can they be called churches at all?"²⁴ The critique comes down heavily on the theology which emphasizes "faith over works and Scripture over tradition," as one might expect; and the conclusion simply is that "the doctrine and methods they use to win popularity and perpetuate their churches are not what Catholics can or should accept."²⁵ Given an individual like Fulton Sheen, the story would, of course, be different, because here would be "a man of the church and not as a church unto himself."²⁶ An earlier article in *America* spelled out very carefully the growing need of the Catholic Church to fight fire with fire in this way, by itself using the media to the fullest, in order to get into those out-of-the-way corners of human existence, where the church does not otherwise stand a chance of entering.²⁷

What we need to realize at this point, among other things, is the evident reality of the electronic church or churches. They are here to stay. Or at least the individual practitioners are probably bound to stay, just as the revivalistic crusaders have survived. Wesley did not just come and go and lie forgotten. Nor was his rise without explanation. The Anglicans then, as now, opposed him as an unwelcome intruder. They still contend, as Paul Moore put it, that "it is the traditional churches who merit the description of truly conservative" and that "the answer to false conservatism is true conservatism."²⁸ What the good bishop forgets, as the Anglicans of the eighteenth century forgot, was that Wesley was

addressing the man down under who had been forgotten by a church that had lost its very soul up yonder in the wispy clouds of religious sterility. Pat Robertson frankly admits that the present electronic church is nothing more than the "early Wesleyan movement" revived. And if today it is "regarded as controversial and unconventional," it is because in his opinion it fulfills "needs not met in the established church."²⁹ It is as simple as that, even though Colin Williams of Yale Divinity School disagrees. The comparison with Wesley's revivalism is "inappropriate," Williams avers, on the grounds that "Wesley emphasized bringing new converts into Christian communities for nurture," and "I do not find that same insistence in the electronic church."³⁰

Colin Williams aside, and the looseness of the electronic community aspect as well, the fact stares one in the face — the theology and the methods are Arminian, or revivalistic Methodism, perfectionism, and pentecostalism all over again. They stare the Lutheran Christian, especially the Lutheran pastor who is concerned to feed his flock faithfully, straight in the face. Moreover, every nook and cranny is now open to their influx and input. The implications of the theology are what concerns us the most. This, after all, is more serious than the political dabbling that is going on also on the part of the Religious New Right through the NCPAC, the National Conservative Political Action Committee. I believe that we can count on our people to fend for themselves well enough with political issues and politicians; but we cannot necessarily assume that they will be able to sift genuinely Christian teaching from that which comes in Christian garb but denies fundamental articles of faith, endangering salvation itself.

III. The Ponderings

The theological ills of the electronic church are as numerous as flies around the barn in summer. It would not be wrong to state in a general way that the religion is sectarian, of the *Schwaermer*, or enthusiast, kind, strongly tainted with a high level of subjectivism and internalized sort of religious experience, rather than firmly grounded on actual Biblical moorings. As a result, the usual faults are there — evident mixing of Law and Gospel, with all the attending evils, trying to make the Gospel do what only the Law can do and, vice versa, making the Law do what only the Gospel can accomplish. The end is utter and sheer legalism.

Medieval monasticism and the holiness kind of life proclaimed by the electronic preachers differ only in form, not in kind. For all the avowals of total loyalty to Holy Scripture the whole crowd is susceptible to a gross type of Biblical literalism which tends to

create distortion of the meaning and sense of God's Word of truth. It would be impossible in a paper of this length to treat all the theological weak spots. We shall, therefore, limit our critique to what appear to be four areas of especially serious distortion: (1.) sin and grace; (2.) *theologia gloriae* versus *theologia crucis*; (3.) the means of grace; and (4.) the doctrine of the church. We shall look at each in turn.

1. Historically, Arminian theology, which is the underlying theology of all of the electronic ministries, has denied the total depravity of man. Scripture's teaching on the nature and terrible effect of original sin is simply not upheld. Even Schuller prefers to speak of a sort of manic depression affecting all of mankind rather than deadly sin. It is at this point that almost all of Protestantism (to some extent even Calvinism) and Catholicism (Roman and Eastern Orthodox) converge. While man by his fall into sin lost his moral likeness and conformity with God, he was not so totally damaged that he could not, with the help of God's grace, whether inherent still or newly infused, give a positive response to God's overtures to him for spiritual change-about. Some measure of grace each man has. Ultimately, if he is lost, it is not because he did not have God's grace in some measure, but because he did not use the grace which he had; and God would never require more of a man than that he live according to the measure of light and strength that were given to him.

This is Wesleyan theology. This is Romanist semi-Pelagianism. This is general Protestant thinking. This accords with the treasured doctrine of man's free will. This is why Billy Graham, Southern Baptist by connection, is a synergist theologically and answers to the question "What is conversion?" that there are three parts, one passive and two active. The passive is regeneration by the Spirit; the active are *your* willingness to repent and *your* free decision of faith. These are the things which *you* must do, and only *you* can do.

This is the theology which is pounded out upon people's minds and hearts and ears by all of the electronic preachers. It is sheer and unadulterated synergism. It inevitably affects the teaching concerning how a man is saved. It is outright denial of Scripture's central article of justification *sola gratia* and *sola fide*. It runs headlong against Scripture's clear teaching that "a man is justified by faith without the deeds of the Law" (Rom. 3:28), that "by grace are ye saved through faith, and that not of yourselves; it is a gift of God, not of works, lest any man should boast" (Eph. 2:8,9), and that "knowing that a man is not justified by the works of the law, but by the faith of [in] Jesus Christ, even we have believed in

Christ, that we might be justified by the faith of [in] Christ, and not by the works of the law, for by the works of the law shall no flesh be justified" (Gal. 2:16). Scripture's doctrine on sin is the opposite side of the coin with respect to justification. It is no useless truism to remind a theologian: "Tell me what your doctrine of sin is and I will tell you what your doctrine of justification is, or vice versa."

2. C. F. W. Walther never doubted that many of those who claimed that they were converted in the tent meetings, the revivals of the nineteenth century, were sincere and in many instances were actually led to their Savior in abiding faith. But because of the high degree of emotionalism which accompanied the preaching and the pointing inward to spiritual wrestlings and stirrings, Walther rightly feared that what was being preached and urged was faith in faith, rather than faith in the crucified and risen Savior, faith in the spiritual awakening and born-again happening rather than faith in the forgiveness of sins gained for sinners on Calvary, faith not in the objective means of grace through which the Holy Spirit works regeneration and faith, but in some immediate grace which the Spirit pours out directly into the heart.

It was not a new phenomenon peculiar to Walther's day. It has been going on since the beginning of time, ever since Satan first diverted man from God's Word to another word, to the thoughts and strivings of man's own heart. Man has always preferred something internal, something within himself, to the promise which God has attached to His Word, the Gospel, to the water of Baptism, to the body and blood of Christ in the Lord's Supper. Luther admonishes us: Take God at the point of His approach in the means of grace. He will never be any nearer. Do not try to climb upon high or descend into the depths; the Word is nigh thee, as the apostle Paul admonishes (Rom. 10: 6 ff.). If God were to tell you to pick up a straw or to strip a feather and to know that thereby your sins are forgiven, it would behoove you to take Him at His Word, for He is faithful and never deceives you.

But that is not the way the preaching goes on the religious television shows. The viewer is pointed inward, as with Graham, to himself, at least for the two active responses which must be coupled to the Spirit's direct, immediate regenerating work. The means of grace are sorely lacking. They have become little more than a moral code, teaching men how to live.

But "Gospel" means good news or glad tidings, Luther protests, and the correlative to God's promise of grace and forgiveness is

not *performance* but solely *faith*, which the Gospel has power to elicit and draw forth from men's hearts wherever it is proclaimed. It is a power of God unto salvation (Rom. 1:16). Baptism also has saving power, as the Scriptures teach (I Pet. 3:21). The Lord's Supper offers and works the forgiveness of sins (Matt. 26:28).

We do not deny that a believer has an experience of Christ in his heart through faith; but we also assert on the basis of God's Holy Word that this experience is grounded upon the objective means of grace which convey God's promise and Christ's righteousness. We short-circuit the work of the Holy Spirit, if we do not base our faith on this Word and on our baptism. Moreover, it is impossible to maintain the article of objective justification, unadulterated by man's works, if we do not simultaneously assert and depend upon the objective nature of the means of grace as God's intended instrument for enlightening men's hearts and working faith.

3. The continental divide in theology is the distinction between *theologia gloriae* and *theologia crucis*, theology of glory versus theology of the cross. This distinction was a Reformation discovery; or at least it was Luther who once more enlightened mankind on this crucial point and brought great joy to sinners' hearts. It was he who with terrible wrenchings of soul and mind was able finally to break free from the dreadful syndrome of works-righteousness into the glorious freedom of righteousness in Christ. The system in which he had grown up was geared to the notion of human striving, with the help of infused grace, to ascend gradually by means of spiritual exertions, asceticism, self-discipline, self-mortification, pious devotions, mystical exercises, to a God-pleasing level of acceptance. Luther tried this route with might and main, but found that this hopeless spiral of effort on his part brought no real peace.

Even St. Augustine, a member of whose monastic order Luther was, had failed the church on this point, teaching that it was love that formed and adorned faith — thus sparking the whole frantic pursuit after righteousness — rather than teaching what the Scriptures so clearly say, that it is faith which forms and adorns love, or good works. What Luther showed to the world was that the theology of the church in his day was actually a self-love, a self-seeking, acquisitive love, a seeking after what man could get from God, rather than seeing and embracing what God has done for him, the sinner. This theology proceeded from the context of the Law; it was the most subtle form of idolatry, since those who practiced it would be most indignant if one should call them idolaters. Redemption amounted to our bearing our crosses, our offering our domestic and internal righteousness, rather than

Christ bearing His cross for our salvation and our receiving *His* alien and external righteousness, worked outside of us, as a free gift.

It was theology of glory, a theology that glorified man, instead of theology of the cross, Christ's cross, proclaiming the salvation of lost sinners through Christ's meritorious sacrifice. This is the radical difference between Christianity and all natural theology. For Christian theology to obliterate this distinction is to lose its very soul and reason for existing. Such a theology is ego-centric rather than theo-centric; it elevates man and makes him feel good about his religious strivings; but it pulls Christ from the cross and says, "I am Christ." Even an outsider, like the French existentialist novelist and thinker, Albert Camus, could see the flaw in what passed for Christianity in his homeland, France. It led him to write in criticism: "Today so many people are scrambling up on the cross, to get a better view, meanwhile displacing the One who has hung there so long." Is not this one of the chief faults of the theology that is emanating from the television tube today — *theologia gloriae* instead of *theologia crucis*?

4. The doctrine of the church naturally follows the doctrine of the means of grace and theology of the cross, for by Scripture's definition the church is the total number of believers, of those who by the means of grace have come to faith in Christ, their Savior. God's Word cannot be without God's people, Luther rightly emphasized in a day when the church of Rome wrongly identified the church with itself, with its own hierarachical structure and the rule over the faithful under its sacramental system. God will gather His flock, often in spite of such audacious claims and usurpation of powers.

Luther, of course, was also quite ready to grant that God's church cannot be without God's Word. But the fact is that it is the pure Word of the Gospel — no matter how impure the institutions around it might be — which gathers the Holy Christian Church. This even a seven-year-old child knows well from the Creed, said Luther. Thus no external, secular, family, racial, national connection accounts for the church, but personal faith in the Savior. Such is Christ's body and bride (cf. Eph. 1:22f.; 5:25ff.; 1 Pet. 2:9).

While personal holiness is the inevitable result of faith, by virtue of the imputed righteousness in Christ, and while holiness of life also characterizes the followers of Christ and inevitably begins to flow from faith, it is faith alone by which a man is justified and becomes a member of Christ's kingdom. C. F. W.

Walther, in the first thesis in his book on the church and ministry has put it well:

The church, in the proper sense of the word, is the communion of saints, i.e., the community of all who are called through the Gospel out of the lost and condemned human race by the Holy Spirit, truly believe in Christ, and by such faith have been sanctified and made members of the spiritual body of Christ.³¹

Luther never held that the Lutheran church is the only saving church, or that all in it are or will be saved, or that their way of life is perfect, or that they hold the correct view on all doctrines. But he did contend that the Lutheran church correctly holds to the pure Word of God, as its Confessions testify, and that every true believer of the pure Gospel would be saved. God alone knows who these are.

The Romanizing view, on the other hand, held that those under the rule and ministry of the Roman hierarchy and its teaching (including works-righteousness) would be saved. This view is, in effect, shared with the born-again evangelists of our day, who likewise put the stress on man's transformed life and submission to rules, discipline, and devotion to Christ as depicted and prescribed by them.

Luther never doubted that many within the Roman church would be saved through personal faith in the blessed Redeemer from sin, in spite of the faulty teaching by their church. We can say the same today for many who are nurtured by little more than the television fare served up by the electronic ministries. But for some to think of themselves, whether Romanist or perfectionist bodies of believers, as the total company of the saved, is a gross distortion of Scripture's wonderful teaching concerning the church, which is Christ's beautiful bride, the glorious body over which he alone is Head. The church against which the gates of hell shall not prevail is Christ's company of believers, the communion of saints.

Concluding Thoughts

It is undoubtedly correct to state that theologically nothing is happening in religious television broadcasting which has not happened before. We have tried to show this by pinpointing four crucial areas. That fact does not alter the situation, however, any more than wringing of the hands or loud bemoaning of the situation will change things for the better. J. Thomas Bisset, writing recently in *Christianity Today* on "Assessing the State of the Art" of religious broadcasting,³² is probably correct when he

states: "When people are allowed to become spiritually, emotionally, or intellectually impoverished, they become vulnerable to powerful media personalities and presentations." Moreover, he notes that it is "this very susceptibility that invites the gospel merchandising that is a matter of concern to Christian leaders," and "ideally," he adds, "religious broadcasting should supplement the local church."³³

The uniqueness of the Lutheran church and Lutheran theology has to do with its consistency in the teaching of the articles of Christian faith. This is something inherent to its strong confessional stand. Thus the first line of defense at the present moment is holding fast to that resolve to teach faithfully the whole counsel of God with unquestioning dependence upon the God-given means of grace. Only in this way will the central article of the Christian faith, the justification of the sinner by God's grace for Christ's sake through faith, remain front and center. And in faithful support of this main Christian article the Lutheran Church-Missouri Synod can, by God's grace, remain the conscience of the Christian church on earth in our day. Then, simultaneously with this godly enterprise, it may also continue to support existing electronic ministries in its own midst and explore new avenues, locally and more broadly, for reaching out to the unchurched with the pure Gospel. God will bless such a stance and such efforts.

FOOTNOTES

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4. L C USA, *Interchange* (Feb., 1981).
5. Malcolm Muggeridge, *Christ and Media* (Grand Rapids: Eerdmans, 1977), p. 15.
6. Muggeridge, p. 84.
7. Muggeridge, p. 84.
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9. Robert Schuller quoted in John Mariani, "Television Evangelism," *Saturday Review* 6 (Feb. 3, 1979): 25.
10. Schuller quoted in Mariani, p. 25.
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13. *Christian Century* (Feb. 27, 1980).
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16. "News," p. 49.

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18. "Talking to Themselves about Themselves," *Christianity Today* 24 (June 27, 1980): 59.
19. James A. Taylor, "No Miracles from the Media," *Christian Century* (May 30, 1979): 614.
20. Taylor, p. 614.
21. "Critics, Electronic Church Try Two-Way Communication," *Christianity Today* 24 (Mar. 7, 1980): 66.
22. Cf. Richard A. Blake, "Catholic, Protestant, Electric," *America* 142 (Mar. 15, 1980): 212, and "Critics," *Christianity Today*, p. 66.
23. Blake, p. 213.
24. Blake, p. 213.
25. Blake, p. 213.
26. Blake, p. 213.
27. Elwood Kieser, "Evangelism through Electronics," *America* 138 (May 6, 1978): 358-61.
28. Bishop Paul Moore Jr. quoted in *Ft. Wayne Journal Gazette*, 21 November 1980.
29. Pat Robertson quoted in "Critics," *Christianity Today* 24 (Mar. 7, 1980): 66.
30. Colin Williams quoted in "Critics," *Christianity Today* 24 (Mar. 7, 1980): 66.
31. C.F.W. Walther, *Walther and the Church*, Th. Engelder, ed. (St. Louis: Concordia Publishing House, 1938), p. 56.
32. J. Thomas Bisset, "Religious Broadcasting: Assessing the State of the Art," *Christianity Today* 24 (Dec. 12, 1980): 28.
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Contemporary Lutheran Views of Justification

Richard Klann

By "contemporary Lutheran views" I mean formulations of the past half century. If we can agree on this limitation, I shall try to move to the topic by touching on the interest of the ancient church, on Luther and some of his interpreters, on the influence of Karl Barth's theology on Lutherans, and use this opportunity to look at the efforts of the Assembly of the Lutheran World Federation at Helsinki in 1964 to deal with proposals regarding "justification." Reports of emerging agreements, however fragmentary, of participants in unofficial dialogues between Roman Catholic and Lutheran theologians, particularly since Helsinki, call for some attention. While we seek to examine these developments, I believe there will be occasion to affirm the historical force of Luther's biblical interpretation upon the orientation of contemporary Lutheran theologians, even though their confessional commitment appears to some of their contemporaries to have the character of a cultural memory rather than that of a present consensus.

It is probably easy to agree to the generalization that examinations of the views of theologians, expressed in their particular formulations, has always been the occupation of polemicists from the earliest days of the Christian Church. This is a normal development. Even from the circumscribed interests of a humanistic and academic perspective - akin to an interest in the history of ideas - one may sympathize with efforts to sort out the formulations of ideas in terms of their historical occasions and implications. But as students of theology, attentive to the continuity of the great Christian themes, formulated during the past centuries (often under great stress), we cannot help but rejoice in the availability of great works of description and analysis of the history of doctrine. Some of them are pearls of great price. Their absence would greatly impoverish us, because their research benefits us even though we may not agree with their conclusions.

I.

Since the place of formulations of the doctrine of justification lies within the structure of the doctrine of Christ or, in the larger sense, they are aspects of our understanding and teaching regarding the Holy Trinity, we do not mean to assert the importance of "justification" apart from, or even above, the

Christian doctrine of God and of Christology. We just note that the examination our Lord gave His disciples consisted of one question: "Who do you say that I am?" Peter answered correctly: "You are the Christ, the Son of the living God" (Matt. 16:15, 16). The formulations used to answer His ultimate question became issues during the christological controversies of the first five centuries. Those issues had to be settled first. The *Quicunque* (usually known as the Athanasian Creed), therefore, functions as the third ecumenical symbol of our confessional corpus. "Theories of the atonement," as J.F. Bethune-Baker calls them,¹ were not especially developed, because they were subsumed under the topic of Christ's person and work. But the doctrine of justification certainly became an important controversial issue when Pelagius and his convert Coelestius left Rome for Sicily and North Africa because of the threat of war by Alaric and his Gothic army. When Coelestius presented himself for ordination, the Synod of Carthage charged him with six heretical propositions, and the Pelagian Controversy was on, and became important in the West, mainly due to the effective writings of Aurelius Augustinus.

But St. Augustine did not settle the controversy, even though "Augustinian" theology became the mainstay of the Christian West. The correlation of God's grace, reconciliation, satisfaction, sanctification, and preservation in the faith according to biblical discourse was never achieved. Nor did medieval theologians achieve a resolution of rationally contradictory elements in those concepts. The magnitude of Luther's theological work is so simple an achievement that men who could not accept it called it simplistic; it was so obvious biblically that it could be denied only by being called heretical and placed under the papal *anathema*. Why was the Reformation controversy on justification beyond the historical possibility of reconciliation?

Our answers must be sought in the assertions of Augustana IV: "It is also taught among us that we cannot obtain forgiveness of sin and righteousness before God by our own merits, works, or satisfactions, but that we receive forgiveness of sin and become righteous before God by grace, for Christ's sake, through faith, when we believe that Christ suffered for us and that for his sake our sin is forgiven and righteousness and eternal life are given to us. For God will regard and reckon this faith as righteousness, as Paul says in Romans 3:21-26 and 4:5."

It may be useful to compare the German text, translated above, with the Latin official text: "Our churches also teach that men cannot be justified before God by their own strength, merits, or

works but are freely justified for Christ's sake through faith when they believe that they are received into favor and that their sins are forgiven on account of Christ, who by his death made satisfaction for our sins. This faith God imputes for righteousness in his sight (Rom. 3,4)."

The articles of justification in the other confessions contained in the Book of Concord are usually treated as elaborations of Augustana IV. That is quite true in the historical sense, and also useful in the interest of effective teaching, but it is not a complete representation of the content. Apology IV is a masterful refutation of the Roman Confutation, and it is nowhere in conflict with Augustana IV. But the presentation of justification in Apology IV is much more than an elaboration of the Augsburg Confession.

We are told in Apology IV,⁵ that the correct teaching of justification presupposes a proper understanding of the Scriptures in terms of its "two chief doctrines, the law and the promises." This is followed by a limited description of Law and Gospel, which entails a presentation of the doctrinal context of justification. Controversial aspects of the doctrine of sin having been discussed under Article II, man's fallenness is subsumed in the discussion of Law in Article IV, so that the chief function of the Law is seen to be the conviction of the sinner. This is understandable. After all, Melancthon was writing basically a polemical reply to the Roman Confutation in the behalf of the Lutheran confessors, not an inclusive theological statement on justification and doctrinal correlations. Luther's treatments in his Smalcald Articles, Part II, Article 1 and Part III, Article 3, in his Large Catechism on the Creed, Articles 2 and 3, and in other places do not anticipate elements of controversy which arose later on, although it is quite possible to understand how Luther might have reacted to later issues in controversy.

Luther's discussion of his initial understanding of the righteousness of God as God's essential reality or quality which reveals itself in God's life-giving creativity is well-known. The good news of God's righteousness in and on account of the person and work of Jesus Christ is the renewing and creative Word of Life by which the sentence of guilt is removed, the powers of sin and the rule of Satan is overcome, the sinner is forgiven and restored to the household of God through the gift of faith and in this reconciliation in Jesus Christ becomes a new creation and is given new life with God (2 Cor. 5:17). This Gospel is the revelation of God's righteousness in Christ, "revealed through faith for faith" (Rom. 1:17). Let us hear Luther directly on this:

I had indeed been captivated with an extraordinary ardor for understanding Paul in the Epistle to the Romans. But up till then it was not the cold blood about the heart, but a single word in Chapter 1:17, "In it the righteousness of God is revealed," that had stood in my way. For I hated that word "righteousness of God," which according to the use and custom of all the teachers, I had been taught to understand philosophically regarding the formal or active righteousness, as they called it, with which God is righteous and punishes the unrighteous sinner.

Though I lived as a monk without reproach, I felt that I was a sinner before God with an extremely disturbed conscience. I did not love, yes, I hated the righteous God who punishes sinners, and secretly, if not blasphemously, certainly murmuring greatly, I was angry with God, and said, "As if, indeed, it is not enough, that miserable sinners, eternally lost through original sin, are crushed by every kind of calamity by the law of the decalogue, without having God add pain to pain by the gospel and also by the gospel threatening us with his righteousness and wrath!" Thus I raged with a fierce and troubled conscience. Nevertheless, I beat importunately upon Paul at that place, most ardently desiring to know what St. Paul wanted.

At last by the mercy of God, meditating day and night, I gave heed to the context of the words, namely, "In it the righteousness of God is revealed, as it is written, 'He who through faith is righteous shall live.'" There I began to understand that the righteousness of God is that by which the righteous lives by a gift of God, namely by faith. And this is the meaning: the righteousness of God is revealed by the gospel, namely, the passive righteousness with which merciful God justifies us by faith, as it is written, "He who through faith is righteous shall live." Here I felt that I was altogether born again and had entered paradise itself through open gates. There a totally other face of the entire scripture showed itself to me. Thereupon I ran through the Scriptures from memory. I also found in other terms an analogy, as, the work of God, that is, what God does in us, the power of God, with which he makes us strong, the wisdom of God with which he makes us wise, the strength of God, the glory of God.²

It is to be expected that the doctrine of justification will continue to attract the labors of many students seeking to

determine the controversial historical facets which appear to them to have relevance for contemporary discourse.³ For example, Joerg Baur in his *Salus Christiana*⁴ offers an extensive analysis, beginning with the teaching of the ancient church and concluding with the theology of the German Enlightenment, mentioning that Wegschneider and others proposed drastic changes in Lutheran teaching regarding justification in order to overcome its traditional *Borniertheit* ("ignorant narrow-mindedness"). His recommendation directed the enlightened theological humanist to displace Augustana IV with a formulation similar to those of the medieval scholastics, who offered a mixture of justification and sanctification.⁵

Even a brief survey of recent Lutheran statements on justification can reveal sharp differences with some aspects of Luther's understanding. For example, while recent interpreters of St. Paul's Epistle to the Romans undoubtedly intend to follow Luther's understanding of sin in their formulations, the emphatic thrust of Luther's affirmations of man's sin do not always emerge. Here we find the open-ended declaration that sin is "so deep a corruption of nature that reason cannot understand it."⁶

Understood both as hereditary and actual sin, the Reformer differs radically from the medieval as well as modern formulations of a quasi-humanistic understanding of man. In the latter cases, some capabilities of the will are assumed to be retained, however weak the residual powers.⁷

II.

Perhaps this kind of thinking is in part due to the influence of Karl Barth, whose repeated confusion of the functions of Law and Gospel in the justification and sanctification of the sinner have been noted and well examined by our own theologians. It should not be difficult to agree that all forms of modified pelagianism and synergism argue for such a view of man's cooperative capabilities in his conversion which must lead either to an internal contradiction or the modification of Luther's teaching on justification. Luther, and those who followed him, maintained the fundamental biblical assertion regarding man as a fallen and guilty creature because his initial creation in the divine image of holiness and righteousness had been utterly perverted by his disobedience. This interpretation allows no room for Leenhardt's "existential anxiety" leading to the search for God. On the contrary, man the sinner wants to hide from God, instead of finding him. But if we believe, contrary to Paul Tillich's argument, that both the being and existence of man, perverted by sin and hostile to God, are now committed exclusively to the

subversive powers of evil, represented by Satan, we stand within the frame of Luther's understanding. The entailment of this understanding is Luther's insight that the Law must be believed before the sinner can know himself as a sinner in his recognition of God's wrath over all unrighteousness. This conviction is always the work of the Holy Spirit through the Word, so that the sinner is led to confession: "By His Law, God judges me."

The justification of the sinner before God, as Luther affirmed on the basis of St. Paul's teaching (Rom. 4:5; cp. Gen. 15:6), can occur only by an act of imputation (reckoning).⁸ The person and saving work of Jesus Christ, the God-man, is the realization in history of God's grace for sinners. By His redeeming obedience under the Law and the perfect satisfaction for sin rendered to God alone, Christ is the only Mediator between God and man. "Therefore, if any one is in Christ, he is a new creation" (2 Cor. 5:19).

But he is not a new creation in the ontic sense of Osiander, who taught that the mystical indwelling of the risen Christ produced the righteousness of God in the sinner. Our charitable comment on such a view must be that Osiander did not understand the difference between Christ's work for us and His work in us which in our theological discourse is also known as the distinction between objective and subjective justification. The latter is as fully the work of the Holy Spirit as the sinner's recognition of the wrath of God when he hears the Law of God. The natural man does not have a contrite heart, nor can he tremble at the word of God (Isa. 66:2), because he lacks spiritual discernment (1 Cor. 2:14). The objective justification of the world obtained by Christ is indeed offered to all the world (Rom. 10:18), but it must be received continuously by individuals in repentance.⁹

It is possible to argue that Karl Barth's teachings on justification reflect in his emphases a debt to Albrecht Ritschl's three-volume work which offered evangelical theologians the advantages of a biblical-historical methodology. Karl Barth represents his exposition of justification in terms of *Freispruch*.¹⁰ *Freispruch* means *Gottes Urteil und Inhalt seines Wortes an uns* (p. 635 f.). It is God's declaration of man's liberation; it is a decision, a verdict of God, spoken in the death and resurrection of Christ. Justification is the forgiveness of sins from God. To receive it means to receive God's promise (*Verheissung*) of forgiveness, and to have it means to hold on to this promise and to go forward in the direction of this promise (p. 665). Justification confers rights upon the recipient: the justified sinner is restored to God as His creation and according to the New Testament promise becomes a

child of God (p. 668 f.), and he is promoted to the state of hope - which is the highest juridical condition of the children of God (p. 671). Moreover, justification is obtained through faith which is "the entirely humble, yet also the entirely positive answer to the inquiry about the reality and existence of that man who has been justified by God" (p. 685). "*Faith is obedient humility, it is renunciation; it will and must exclude all human contributions to justification . . .*" (p. 700).

This faith, according to Barth, is also man's decision for Christ (p. 704). At this point, it seems, Barth's understanding of *sola fide* diminishes the uniqueness of *sola gratia*. He appears to assume the existence of a theological dilemma: how to speak of God's redemptive and justifying monergism without depriving man, the object of God's redemption, of his humanity. It appears to me, Barth sees an acceptable solution in his concept of man's existential decision to believe. But this notion ignores the implication that faith is thereby given the value of a contributory work.

It is undoubtedly obvious to most that large sections of Protestant evangelical theologians share the Barthian view of justification and generally believe themselves to adhere faithfully to the Reformation teaching of this doctrine. A reminder of the great difference of conceptualization between the Barthian teaching and Luther's teaching needs to be made for every student in our time. I conclude that it is therefore not enough to say with Henry P. Hamann,¹¹

Much of what Barth says in his *Kirchliche Dogmatik* concerning God's righteousness and the role of Jesus Christ . . . seems to be unobjectionable, in spite of the strange and devious ways he uses to express what could be said more clearly and simply. However, at times a statement intrudes which points to a gaping gulf between Barth and Lutheranism. Into the middle of some pure and lucid exposition of God's grace over against man's sin an occasional disturbing thought is introduced, which immediately throws all, from a Lutheran point of view, into confusion, as if some one were suddenly to pour the muddy waters of a turbulent stream into a clear and placid lake. This disturbing element is Barth's identification of Law and Gospel, judgment and grace with his view of God as the Totally Other; and this view in turn points to the vitiating influence exerted by philosophy on Barth's theology.

The well-known *Concordia Theological Monthly* articles cited by Hamann on page 114 of his study do not center upon this

fundamental fault, as I see it, in Karl Barth's theological understanding — namely, his erroneous understanding of the nature and function of faith. I am persuaded that Barth's errors, so well described by other students of Barth, derive their primary origin from Barth's unspoken assumption that his Christian faith is for him the ultimate source of knowledge in theology, and that it is the element in Karl Barth's thinking which, as Hamann so kindly says it, introduces "an occasional disturbing thought."

Karl Barth did not originate this theological orientation. It is really the very old syndrome of an "inspired" Christian reason controlling the formulations of Christian thought. At this point, the Christian theologian actually stops hearing the speaking God (1 Sam. 3:9) and becomes a prophet who will use his own tongue (Jer. 23:31). It is a threat and danger not far away from any one of us. Modern Lutheran theologians are generally willing to agree with Karl Holl's dictum, "Nur das Selbsterlebte steht unerschuetterlich fest."¹³ Hamann chose the approach to the problem he perceived by dividing it into two sub-topics. He analyses the work of representative theologians who hold the view that justification is regeneration. It may be argued that such a teaching is not a novelty but a variation of the teachings of St. Paul's Judaizing opponents in Galatia, the Christian moralizing of the *Didache* of the second century, or *Pelagianus redivivus*. The truth of such a judgment would have to be granted if it is also agreed that it is necessary to maintain sharply the distinction between *Christus pro nobis* and *Christus in nobis*, between justification and sanctification in the narrow sense, between objective justification and subjective justification, between justification of the sinner before God and his mystical union with Christ or the Trinity. It requires a sensitive understanding of the meaning of Luther's "breakthrough" regarding the "righteousness of Christ" and the teaching of the first of his Ninety-five Theses, that the Christian lives on earth *simul justus et peccator*, to rejoice with St. Paul that "now there is no condemnation for those who are in Christ" (Rom. 8:1) and to hear with sobriety the admonition of St. John, "If we say we have no sin, we deceive ourselves, and the truth is not in us" (1 John 1:8).

Familiar names appear in Hamann's analysis: C. H. Dodd, Vincent Taylor, James Stewart, C. S. Lewis, G. C. Bosanquet, Paul Holmer, Emil Brunner, H. Lietzmann, Ronald A. Knox and Jacques Maritain. If we eliminate the names of those who were Roman Catholic and Reformed in their theological orientation, we must note the American Paul Holmer and H. Lietzmann, the editor-in-chief of the *Bekennnisschriften*.

Hamann seeks to establish his case regarding these men, that they confuse justification and regeneration. His evidence is persuasive. By way of contrast, he argues correctly, St. Paul taught that justification is complete before there is such a thing as faith. Reconciliation and justification are the same. Justification, like reconciliation, exists before the sinner hears of it. Faith, although it is also more than this, is first and foremost the trusting acceptance of this accomplished fact (p. 60).

Hamann does not like the customary terms "objective" and "subjective" because he argues that "subjective justification" is every bit as objective as "objective" justification, and therefore the term does not say what Missourians mean to say (p. 60). But even though he is willing to do without the terms, Hamann does agree that the objective justification of the sinner, guaranteed in Christ's resurrection, must be personally appropriated by the sinner through the gift of faith, by which he also receives this justification (p. 61).

The indirect rejection of justification occurs when it is taught that salvation is union with Christ. That St. Paul does stress the phrase *en Christo* is undeniably true. The modern error here again confuses justification with its consequences. I am not comfortable with Hamann's distinctions of "direct" and "indirect" rejection of justification, because the qualifiers "direct" and "indirect" do not change the actuality of the error, and I find it strange that he has made this choice after arguing that both "objective" and "subjective" justification are actually objective in their effects.

It is Hamann's conclusion that modern views of justification can be described as follows (p. 103):

- (1) God justifies men on the basis of faith;
- (2) Justification is wrongly regarded as the central thing in St. Paul, instead of union with Christ.

It is my own conclusion that Hamann has described the essential problem as well as its solution in contemporary Lutheran theology. The problem appears to be the confusion of justification and sanctification — the spiritual malaise of the Christian Church since the time of St. Paul. It is certainly evident in the theological activities of many Lutherans today, if my reading of the releases of the News Bureau of the National Lutheran Council is correct. Perhaps we attribute these "new directions" in Lutheran theology to the congenital desire of the human nature (or Old Adam) of Lutheran theologians to seize every opportunity to keep up with the current theological fashion. If it were a case of mere trendiness, the Lutheran Church could undoubtedly cope with this failure as it does generally with the

idiosyncracies of its pastors and professors. Unfortunately, the Church is being told that to be the Church of Jesus Christ, it must also support a program of secular redemption because justification is said to be not merely the renewal or regeneration of the believer, but entails the liberation of all from their particular oppressions, the execution of social and economic justice for all who are deprived of it — in short, it calls for the fulfillment of the last petition of the Lord's Prayer: "And deliver us from evil." This is, perhaps, one of the reasons why so many pastors in Europe and elsewhere have accepted and now support aspects of the socialist program for the world.

III.

As recently as 1963 the "Study Document on Justification," prepared by the Commission on Theology for the Lutheran World Federation Assembly in Helsinki, July 30 - August 11, 1963, and written by Warren A. Quanbeck, announced the intention to study the relationship of justification and the life of the Christian. Written for lay people, the document renounces all "technical jargon" and thereby the author liberates himself from the bondage of precise statements. In order to give his presentation of "The Righteousness of God or the Righteousness of Man?" the existential reality of living examples, he liberally exposes the defects of all within his horizon.¹⁴

Toward the end of his presentation, Warren Quanbeck cannot help but confuse the Lutheran understanding of justification with the topic of regeneration when he fails to state that God's justification of the sinner by grace, through faith, and on account of the person and work of Jesus Christ, must be clearly distinguished from the life of the justified sinner to be lived in faith. His titles, "Faith without Church" and "Faith without Deeds," will tend to confuse the thinking of his readers.

The Fourth Assembly of the Lutheran World Federation in Helsinki (1963) rejected the report of the Commission on Theology, Document 75. It was decided that the discussion on justification must continue in the churches. Why? Questions were raised about the function of the doctrine of justification. Previously, at the Amsterdam assembly, Regin Preter had argued, "Modern exegesis causes traditional Lutheran dogmatics to face the question whether it is biblical to ascribe an all-dominant role to the doctrine of justification by faith alone. Is not the fulness of the biblical witness thereby rendered one-sided and cramped in an improper manner?" (This question coincides to some extent with the critical questions put by Anglican and Roman Catholic theologians.)¹⁵ The objective announced by

Prenter became the pivot of much of the discussion at Helsinki and has continued to be such since then: "The doctrine of justification must be so interpreted that it can be understood in a catholic way (in the true sense of the word), and not as a special Lutheran doctrine."¹⁶ By way of accommodation to the "neo-Lutheranism" (especially in America) which wanted to retain old formulations, it was proposed that, "The doctrine of justification is a pure interpretation of the New Testament, but not the only pure interpretation. This would mean that other groups of churches, in which justification does not occupy the center of theological thinking, stand just as much on a biblical basis as the Lutheran church - a conception which the Lutheran World Federation has adopted in a practical way by accepting the Batak Church."¹⁷

In the plenary discussion of the Assembly, the relation of the doctrine of justification to other doctrines was emphasized. According to the report, the discussion stressed particularly the question of who is justified.¹⁸ The interest of the Assembly centered upon the question of the place of justification. Ought the doctrine to be so formulated that we distinguish between the psychology of justification (imputation) and a sociology of justification (the unity of believers as the body of Christ). This would raise new questions regarding church and ministry and the Lutheran formulation of the doctrine of sin - particularly as it touches upon questions of authority in the community. In the discussions on the relation of the doctrine of justification to the doctrine of sin it was argued that the Lutheran formulation of *simul justus et peccator* should be abandoned in favor of statements to the effect that "for the Christian sin has been extinguished, destroyed, forgiven."¹⁹

It was further argued that while the Reformation recapitulated ancient christology in a legitimate way, it is necessary to consider that the consequent soteriological formulations differ: "Without doubt the soteriology underlying the christology of the ancient church emphasized *redemption from 'fallen being'* to a 'new being,' whereas the soteriology of the Reformation emphasizes *atonement* for guilt and condemnation, resulting in a new relationship with God."²⁰ But the discussants quickly noted some of the implications of seeing eastern and western theology in terms of these differences. After all, they said, in the New Testament justification is both salvation and reconciliation, and in Luther and Lutheran doctrine both are presented. "Therefore we are not allowed today to give up the ontological foundation of the Reformation doctrine of justification and to give absolute

importance to its personal and existential reference.”²¹

Document 75 of the Helsinki Assembly was understood to be a “basis for discussion.”²² That raises the question of who was addressed by Document 75. A distant observer should perhaps conclude that it was submitted primarily to the Assembly for discussion. The response of the Assembly also seems to have made that point.

The report on the discussion shows that the sub-themes of the document of justification received considerable scrutiny and criticism. “Justification and Anthropology” was seen by many as offering non-biblical interpretations and accommodations with aspects of existentialist and humanistic interpretations of the human condition. The anti-nominalistic tendencies of the document were sharply criticized: “The proclamation that the world stands under judgment was not taken seriously enough.”²³

“Justification as the Key to the Holy Scriptures” was characterized as movement in the realm of ‘as if,’ and therefore evasive of the Reformation principle of *sola scriptura*. “Justification as God’s Act in Word and Sacrament” was expressed so one-sidedly in emphasis “that even the Catholic asks whether the role of faith in the New Testament doctrine on justification is sufficiently expressed.”²⁴ Similar questions were raised regarding the understanding of *sola fide*. “Justification and the New View of the Church” was intended to deal with the office and task of the church in terms of justification, but the criticism emphasized the lack of clarity in the document. The topics “Justification: Resurrection and New Life” and “Justification as Courage to Be” were assigned to further study by the Commission on Theology. Perhaps it is of interest to note the comment of a Roman Catholic observer regarding the treatment of the relation of justification and sanctification: “It is worthy of note that the document connects justification and sanctification and therefore departs from the particular Lutheran tradition of emphasizing simply justification.”²⁵

My treatment of the documents and discussions at the Helsinki Assembly may create the impression that I believe them to be some kind of doctrinal watershed for Lutheran theology. I have focused on those theological formulations primarily for the sake of convenience, because those proceedings present us with summaries of Lutheran thought regarding the current debate on the doctrine of justification. A large number of articles and learned dissertations have been written during the years since Helsinki, exploring aspects of exegesis, ethics, Lutheran ecclesiology, and ecumenical policy.

One Roman Catholic observer at Helsinki, Peter Blaeser of the Johann Adam Moehler Institute in Paderborn, Westphalia, reports that he had gone to Helsinki with "high hopes": "I went also hoping that on this issue a real *rapprochement* between the Roman Catholic and the Lutheran positions would occur for all men to see . . . Concretely expressed: justification was itself still a matter of dispute at Helsinki and so it was, and simply had to be, an impossible undertaking to express justification for contemporary man in a modern idiom while its inner contradictions were unresolved. While the what to say remained ambiguous, the how to say it could not succeed either."²⁶ But Blaeser retained an optimistic frame of mind. He had seen the preliminary studies for Helsinki, in particular the essay by Prof. Joest²⁷ on the doctrine of justification at the Council of Trent, which he called "surely among the best that has been written on this subject. In this he shed light on the real problem of the differences between the Roman Catholic and the Lutheran doctrines of justification. Not only so, but he here brought up both of these for reconsideration and, as I see it, he formulated the decisive questions which have to be asked."

Attempts to reach the best possible level of understanding between Lutheran and Roman Catholic theologians have continued on the advanced or university level.²⁸ We may be permitted to observe that the efforts of European theologians, particularly in view of developments in the Roman Catholic church, beginning with the events of Vatican II, were reflected to some extent in their research. It is my judgment of the moment that theologians have sought to be understanding, and write and talk politely regarding outstanding differences. For example, essays on justification published in the *Festschrift* for Ernst Kaesemann in 1976, edited by Johannes Friedrich, Wolfgang Poehlmann, and Peter Stuhlmacher of Tübingen University,²⁹ contain no substantive changes from previous positions. We may notice that recent authors offer no substantive changes from previous positions. We may notice occasional emphases of a new ecumenical consciousness, but I do not see a convergence of Lutheran and Roman Catholic formulations regarding justification. Perhaps there will be general agreement if I add that there is no convergence in the understanding of Lutheran and Roman Catholic participants in Lutheran and Roman Catholic dialogues in America.

Differences regarding the interpretations of the biblical *loci* on justification remain as deep and wide as ever. The legacy of Karl Barth's joining of justification and faith remains in the thinking of

many theologians, even when contemporary theological activists think of going "beyond" Barth. The desire for "confessional convergence" is certainly very much alive among some Lutherans, but has met with no official reciprocity. On his recent visit to Germany, Pope John Paul II rejected the entreaties of German Evangelical bishops that he establish altar fellowship with them. Unofficial forms of fellowship remain unofficial, as far as the Roman curia is concerned, and all publicly expressed yearnings for theological convergence will probably remain unrequited in our life-time.

FOOTNOTES

1. *Introduction to the Early History of Christian Doctrine* (London: Methuen, 1951), pp. 19-21 and 327f.
2. *Luther's Works*, 34, 336-337 (transl. by Lewis W. Spitz, Sr.).
3. The comprehensive discussion (though not always in sufficient depth) of modern theologians' views of Luther's doctrine of justification is to be found in the *Habilitationsschrift* of Albrecht Peters, *Glaube und Werk. Luthers Rechtfertigungslehre im Lichte der heiligen Schrift* (Berlin und Hamburg: Lutherisches Verlagshaus, 1967).
4. Joerg Baur, *Salus Christiana. Die Rechtfertigungslehre in der Geschichte des christlichen Heilsverstaendnis* (Guetersloher Verlagshaus Gerd Mohn, 1968).
5. P. 172. Note here also Baur's quotation of the judgment of R. A. Lipsius (my translation): "The attempts repeatedly undertaken in accordance with the precedent of the Socinians, to base justification upon the subjective quality of faith evidenced in initial obedience, produce a complete dissolution of the dogma of the Church on the part of rationalistic theologians. They do it by reducing justification through faith to a general moral commonplace, not by referring this to an external action, but by asserting that it is the inner disposition (*Gesinnung*) alone which makes a person well-pleasing to God and by limiting regeneration simply to the exclusively humanly-subjective work of the individual to improve his moral condition."
6. SA III, 1; repeated in F.C. Epit. I and SD I.
7. Franz J. Leenhardt, *The Epistle to the Romans* (London: Lutterworth Press, 1961), pp. 61 ff. He cites formulations of recent studies on the topics of God's righteousness and God's wrath, particularly Guenter Bornkamm's *Das Ende des Gesetzes* (1952), Schrenk's *Unser Glaube an den Zorn Gottes nach dem Roemerbrief* (1944), and G. Bornkamm's earlier essay, "Die Offenbarung des Zornes Gottes," in *Zeitschrift fuer die neutestamentliche Wissenschaft* (1935). Leenhardt argues from "What can be known about God is plain to them" (Rom. 1:19) to his assumption that recognition of the wrath of God produces "existential anguish," which "incites man to seek God" (*ibid.* p. 60 f.). The proper understanding of the relation of God's wrath to God's righteousness is here beclouded (or, to say it more sharply) confused by Leenhardt's confusion of the functions of Law and Gospel when he argues (p. 61) that the Gospel reveals the wrath of God.
8. After Theodor Zahn published his *Introduction to the New Testament*, his cousin Adolf Zahn published his criticism in the form of a protest and judgment against the work. Adolf complained that Theodor had failed to understand 2 Thess. 2 and this failure also caused Theodor Zahn's

- misunderstanding of the meaning of "imputation" (*Anrechnung*), a failure which led to Theodor Zahn's defective formulation of justification. Adolf Zahn, *Ueber den biblischen und kirchlichen Begriff der Anrechnung*. Ein Beitrag zur Rechtfertigungslehre (Amsterdam: Scheffer, 1899). The direction of Adolf Zahn's argument may be seen from his Luther quotation on the title page: "Haec doctrina post mortem nostram rursus obscurabitur. Man wird das Pabsttum wieder auf den Stuhl heben; es wird eine grosze Finsternis kommen, und dann wird der juengste Tag hereinschlagen."
9. The considerable discussion of Osiander's notion of justification by the indwelling Christ during the last century and the present one is evidence of the interest which the topic has aroused. Among the important works available in theological libraries we could mention the following: R. Frank, *Theologie der Concordienformel*, (1861) II, pp. 1-147; W. Mueller, *Andreas Osiander: Leben und ausgewahlte Schriften* (1870); Albrecht Ritschl, "Die Rechtfertigungslehre des Andreas Osiander," in *Die christliche Lehre von der Rechtfertigung und Versoehnng* (3rd ed., 1889), p. 235 ff.; Reinhold Seeberg, *Lehrbuch der Dogmengeschichte* (4th ed., 1954), IV, 2, pp. 496-508 and 540 ff.; E. Hirsch, *Die Theologie des Andreas Osiander und ihre geschichtlichen Voraussetzungen* (1919); E. Roth, "Herzog Albrecht von Preussen als Osiandrist," *Theologische Literaturzeitung*, 78 (1953), p. 55-64.
 10. Karl Barth, *Kirchliche Dogmatik*, IV, 1 (Zollikon-Zurich: Evangelischen Verlag AG., 1953).
 11. Henry P. Hamann, *Justification by Faith in Modern Theology* (Graduate Study No. 2., St. Louis: School for Graduate Studies, Concordia Seminary, 1957), p. 109.
 12. Karl Holl, *Gesammelte Aufsaezte* (Tubingen: J.C.B. Mohr, 1928), III, p. 559.
 13. Henry P. Hamann, *op. cit.*
 14. *Justification Today*. Studies and Reports issued by *Lutheran World* (publication of the Lutheran World Federation; suppliment to no. 1, 1965), p. 21. The enemies of the righteousness of God are all who are self-righteous. Here is paragraph 42: "There is the self-righteousness of some orthodox Lutherans. They stand firmly in the theological heritage of the Reformation, vigorously opposing all Romanist, Reformed, or Anabaptist tendencies. They are zealous for pure doctrine and strenuous defenders of the authority of the Scriptures. But they suspect that the Lord has a special affection for them because of their devotion to His cause, their clear reasoning, effectiveness in argument and consistent suspicion of all contemporary learning. For all their good intentions, they are in danger of confusing theology and faith and of making theological dialects a way of salvation."
 15. *Ibid.*, p. 29, 30.
 16. *Ibid.*, p. 30.
 17. *Ibid.*, p. 30.
 18. *Ibid.*, p. 31.
 19. *Ibid.*, p. 32.
 20. *Ibid.*, p. 35.
 21. *Ibid.*, p. 35.
 22. *Ibid.*, p. 65.
 23. *Ibid.*, p. 67.
 24. *Ibid.*, p. 68.
 25. *Ibid.*, p. 69.
 26. *Lutheran World*, XI. 1, p. 63 ff.

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27. *Lutheran World*, IX: 3 (July 1962).
 28. Examples of this may be seen in the following: Ulrich Kuehn - Otto H. Pesch, *Rechtfertigung im Gespraech zwischen Thomas und Luther* (Berlin: Evangelische Verlagsanstalt, 1967; published by the Konfessionskundliche Forschungsstelle des Evangelischen Bundes in der DDR). Horst Georg Poehlmann, *Rechtfertigung. Die gegenwaertige kontrovertheologische Problematik der Rechtfertigungslehre zwischen der evangelisch lutherischen und der roemisch-katholischen Kirche* (Guetersloh: Gerd Mohn, 1971). This dissertation was accepted by the Theological Faculty of Heidelberg University as the author's *Habilitationsschrift*. Poehlmann had been a student of Peter Brunner, one of the major contributors to the preparatory studies on justification for the Assembly at Helsinki.) Alfons Pluta, *Gottes Bundestreue, Ein Schluesselbegriff in Rom. 3:25a* (Stuttgarter Bibelstudien 34; herausgegeben von Herbert Haag, Rudolf Kilian und Wilhelm Pesch; Stuttgart: Verlag Katholisches Bibelwerk, 1969). Franz Muszner, *Theologie der Freiheit nach Paulus* (Quaestiones Disputatae; herausgegeben von Karl Rahner und Heinrich Schlier; Freiburg-Basel-Wien: Herder, 1976).
 29. *Rechtfertigung*. Festschrift fuer Ernst Kaesemann (Tubingen: F.C.B. Mohr, 1976).

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Theological Observer

IN MEMORIAM
PETER BRUNNER
1900-1981

On May 24, 1981, Professor Peter Brunner, D. Theol., passed away at the age of 81 at his home in Neckargemuend, Germany, not far from Heidelberg, where he was associated with the famous university as a professor of systematic theology. The Missouri Synod's Concordia Publishing House published his *Worship in the Name of Jesus*, now available again in a reprint edition and still used widely for studies in liturgics. Within the Lutheran World Federation, he made a valiant attempt to protest the ordination of women as pastors. Concordia Publishing House published his *The Ministry and the Ministry of Women*, a contribution he made originally to the *Lutheran World*, the official publication of the Lutheran World Federation. The *Concordia Theological Quarterly*, when it went under the title of the *Springfielder*, offered to Missouri Synod pastors his articles, "Commitment to the Lutheran Confessions - What Does it Mean" and "Regin Prenter on the Ordination of Women." His research covered such subjects as Nikolaus von Amsdorf, Baptism, the Lord's Supper, Luther, the possibility of a Lutheran witness within the Union Church, and Calvin.

Throughout his life Professor Brunner remained a member of the Evangelical Church of the Rhineland, a union church for both the Lutherans and Reformed. Within this context he attempted to maintain a Lutheran confessional consciousness. Regardless of his personal situation, he will be considered as one of the great confessional Lutheran scholars of the twentieth century. For example, his opposition to the ordination of women first appeared in 1959, not long after the Church of Sweden became the first Lutheran body, under government pressure, to inaugurate the aberration. Now only one generation later, the Swedish aberration has become the common rule in world Lutheranism. At that time Dr. Peter Brunner pointed out that ordination of women, regardless of how successful such women pastors would be, would fundamentally alter the church's understanding of God. Professor Brunner lived long enough to see his prophetic assessment come true. Even Lutheran liturgies and hymns are moderating masculine allusions to God in order not to offend feminine sensitivities. Sweden first allowed Lutheran pastors with conscientious scruples not be ordained or work with women pastors. This option is about to be removed. No bishop will be consecrated in the future who does not endorse the concept of women pastors. Since Dr. Brunner's essay appeared, two thirds of American Lutheranism have begun ordaining women. This fact may have been the major cause of the Missouri Synod's breaking fellowship with the American Lutheran Church. The Lutheran World Federation churches to which the clarion was first sounded did not hear Professor Brunner's warning. It is a warning that must be heard and heeded in the world of confessional Lutheranism.

Confessional Lutheranism has lost a fine scholar and a penetrating voice. He will be missed, but his contributions will remain. He has earned his reward.

David P. Scaer

THE TRISAGION

The CTQ editor in his recent article, "Baptism and the Lord's Supper in the Life of the Church" (XLV, pp. 37-60), used the term *Trisagion* as the Greek equivalent for the Latin *Tersanctus*, a not uncommon practice among Lutheran scholars. For liturgical scholars the *Trisagion* is not interchangeable with the *Tersanctus* but is to be used solely of the hymn sung by the choir at the Little Entrance in the Liturgy of St. John Chrysostom. The English translation of the Greek *Trisagion* would be "Holy God, Holy Almighty, Holy Immortal, have mercy upon us." The vestigial remains of this ancient Greek hymn remained in the Latin rite for the Good Friday Liturgy. After the *Trisagion* was sung in the original Greek, it was followed by Latin translation, "Sanctus Deus, Sanctus Fortis, Sanctus Immortalis, miserere nobis." On the other hand, the *Tersanctus* occurs as the climax of the prefatory dialogue in all traditional eucharistic rites including the Lutheran one: "Holy, Holy, Holy, Lord God of Sabaoth. Heaven and earth are full of Thy glory."

M. Alfred Bichsel
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Homiletical Studies

SECOND SUNDAY AFTER EPIPHANY

I Corinthians 6:12-20

January 17, 1982

The discussion of immorality begun in the preceding chapter continues with a focusing on the sin of fornication. The maxim "All things are lawful for me" had evidently been used by the Corinthians to excuse sexual license. But the argument that eating meat which was merely ceremonially unclean was an indifferent matter could not be used to defend fornication. Food is a necessity for the body while fornication is not a natural necessity but a dreadful evil. The body was created for higher ends. It is the temple of God which will one day be raised up immortal to be with God (v14). The body is not only adapted for Christ but is in vital union with Christ (v15, *mele Christou*). The horror of deliberately taking (*poieso*) members of Christ and making them members of a harlot in sexual union staggers Paul. The words in v16, quoted from Gn 2:24 and explained by Jesus in Mt 19:5f, are in sharp contrast to the Greek view of the body as the perishing envelope of a man. According to the Scriptural view the body is the abiding vehicle of the Spirit (v17). To devote the body to a harlot one must first withdraw it from Christ's possession. Fornication violates Christ's rights in the body and also ruins the body itself. In battling sensual sins there is no victory except in absolute flight (v18, *pheugete* — present imperative). Have the habit of fleeing without delay or parley, says Paul. Gluttony, drunkenness, and wrong use of drugs are sins wrought on the body but not within the body in the same sense as fornication; none are so directly against the sanctity of the body as fornication. The venereal diseases that can result are bad enough, but here Paul is thinking mainly, if not exclusively, of the moral injury and defilement. Since the Holy Spirit dwells in us (v19), we cannot use our bodies as though they were absolutely under our own control; they belong to God. We are bought with a price (v20), the price of the blood of Christ (Ac 20:28, 1 Pe 1:18-19). Also in view of the destiny of the body it should be used to glorify God.

Introduction: In a society in which prostitution was a means of worship the Corinthian Christians were strongly tempted to practice sexual immorality. In a society in which sex itself has become an object of worship we too may be tempted to sexual immorality. Paul reminds the Corinthians and us that

The Body Is Not Meant for Immorality but for Glorifying God

- I. Our bodies are members of Christ.
 - A. Our baptism joined us to Christ.
 1. How inconceivable that one joined to Christ should join himself to a prostitute, becoming one with her and thereby breaking the sacred bond with Christ!
 2. Sexual immorality is a more direct defilement of one's body than any other sin against the body (drunkenness, gluttony, illicit use of drugs).
 3. The Holy Spirit who brought us to faith in Christ dwells in us. Who would wish to desecrate such a temple by sexually impure behavior? Let our bodies reflect whose temple they are.
 - B. We are not only joined to Christ but we belong to Christ.
 1. He bought us with the price of His own blood, redeeming our bodies as well as our souls. His redemption cleanses us from all sin, also sins of sexual impurity in thought, word, or deed.

2. We glorify the God to whom we belong when we use our bodies for holy purposes rather than to satisfy carnal desires. God who gave us our body and the sexual desires that pertain to it will help us by the power of His Holy Spirit to control those desires and to fulfill them in the marriage relationship.
- II. Our bodies will be raised up with Christ.
- A. It will not do to argue, as some of the Corinthians did, that since sexual behavior pertains to the body which will die, one can behave as one chooses.
 1. Such a view led to the absurd notion that sexual impurity was no worse than eating levitically unclean meat, for meat too pertained to the perishing body.
 2. When it comes to eating foods not clearly commanded or forbidden by God we are free to behave in ways that do not offend fellow Christians. But fornication God has clearly forbidden. Unclean behavior is not only morally offensive, but it relegates the body to a 'temporary plaything.
 - B. The body will not be destroyed but will on the last day be changed into a spiritual and eternal body.
 1. That is why it does not make sense to treat our body as though it were only a perishing shell, to sin freely because "you only go around once."
 2. Let us glorify God in our bodies by striving for a holiness that reflects the heavenly holiness our bodies will one day have. Since we have already been raised up in our baptism to a new life in Christ, we have through Christ the power we need to shun immorality.

Conclusion: Our body, with all of its imperfections, is nevertheless intimately joined to Christ and will at last be raised up to be with Christ. No wonder God intended our body not for immorality but for glorifying God.

GA

THIRD SUNDAY AFTER EPIPHANY

I Corinthians 7:29-31

January 24, 1982

The reference to the time being very short (v29) echoes Jesus' words in Mt 24:22 to the effect that if God had not shortened the time between Christ's first coming and the parousia many Christians would not be able to stand up. The point is that Christ's second coming could occur at any time and therefore Christians are to sit loose with mundane interests. Married persons, for instance, should carry on as under notice that the marriage relationship could end for them at any time. While Christians cannot cut themselves off from the world, the world should not cumber the soul. After all, the world is transitory; the form of this world is passing away (v31) and is constantly changing like a play being presented on a stage. Christians are not to make of these early forms more than they really are.

Introduction: How is the world treating you? Do you have family and friends? A satisfying job? A comfortable home? Perhaps a more important question is

How Are You Treating the World?

- I. As a world whose form is passing away?
 - A. Marrying and marketing, feasts and funerals all belong to the form of this present world.

1. These forms are constantly changing and will disappear on the last day when the earth is destroyed (2 Pe 3:10, 12).
2. The garb of the world suits its fleeting existence.
- B. Let us not make more of these forms than they really are.
 1. It is easy to become attached to the world, absorbed in the secular which cannot permanently satisfy (2 Pe 4:10). In Christ who presents Himself to us in the Gospel we have an eternal source of satisfaction.
 2. The world's passing forms can be utilized in making the Gospel known.
- II. As a world you might have to leave at any time?
 - A. We can sit loose with worldly things when we remember that we may have to leave them at any time.
 1. Yet the world can be so much with us that our soul is cumbered and the eternal dimension of our earthly existence is lost sight of. That was the problem in Nineveh (Jon 3:1-5), and it is often a problem with us.
 2. A heart attack, stroke, or automobile accident can remind us of the fleeting nature of this life and that we can take nothing with us when we die.
 3. Faith in Christ enables us to distinguish more sharply between the temporal and the eternal and to use worldly things in such a way that they do not use us.
 - B. We strive to live each day as if it were our last.
 1. Whether our last day will be the day of our physical death or the final day of the world when Christ comes to judge, it will not be so long in coming that we cannot bear living out our life now. The time "has grown very short" (v31; Mt 24: 22 1 Pe 4:7).
 2. The final day of the world on which all history will come to its climax and we must all appear before the judgment seat of Christ gives each of our days now a tremendous significance.
 3. Knowing that the time has been shortened when we must quit this world enables us to hang loose with earthly sorrow, joy, and wealth.

Conclusion: How are you treating the world? Being in but not of the world is the challenge the text sets before us.

GA

FOURTH SUNDAY AFTER EPIPHANY

1 Corinthians 8:1-13

January 31, 1982

Introduction: Nothing in God's good creation is left untouched and uncorrupted by sin including the use of our minds and the acquisition of knowledge. In the Corinthian congregation the pursuit of knowledge led to a spirit of arrogance that flaunted Christian liberty at the expense of the weaker members. "Christ was the giver of knowledge . . . and this knowledge, they claimed, made them free; the knowledge and wisdom they possessed carried them beyond any previous revelation of God, beyond the Old Testament Scriptures, beyond anything contained in the Apostolic word. Before this ultimate knowledge of God, which they claimed to possess, all previous standards became meaningless, all former ties were dissolved, all taboos were gone: 'All things are lawful for me' — that was their boast" (Franzmann).

Paul reminded them as he does us that true knowledge resides in the realization that God has known us and that this is reflected in loving God and in edifying our fellow saints. The question then is whether it is more important

To Know or to Be Known

- I. As important as it is to know about God —
 - A. Knowledge and knowing are highly prized
 1. Pursuit of knowledge about God is important (Php 1:9; Col:10; 2 Pe 3:18; 1 Pe 2:2).
 2. We are to grow in our knowledge of God (Eph 4:15).
 3. We, too, have discovered that knowing God as gracious brings freedom (Ga 5:1).
 - B. Overemphasis on knowledge may be dangerous to faith.
 1. It led the Corinthians to trust in knowledge above God rather than to trust and confidence in God.
 2. It manifested a sophistication that involved them in compromise.
 3. It led to an arrogance that disregarded the weak.
 4. It puffed them up at the expense of a love for God that builds others up.
- II. It is more important to be known by God.
 - A. We are known by God in Christ Jesus.
 1. Coming to this realization assures us of our salvation (Ro 8:29ff; Jo 17:3).
 2. If we do not know this, we really know nothing at all.
 - B. As evidence of this we love God.
 1. We practice responsible Christian liberty (1 Pe 2:16; 1 Cor 9:19ff).
 2. We become instruments of edification (1 Th 5:11; 2 Cor 12:19; Eph 4:21).

NHM

FIFTH SUNDAY AFTER EPIPHANY

I Corinthians 9:16-23

February 7, 1982

Introduction: People like St. Paul make us feel uneasy. His singleminded devotion and absolute commitment to the proclamation of the Gospel jars us out of our easy going complacency concerning the necessity for such a proclamation and our part in it. Paul would do all, suffer all, be all, in order to proclaim the Gospel to the Jews and Gentiles alike. He reminds us that, since we have the Gospel we are under a similar obligation. Like Paul, God has placed us under orders.

When It Comes to Preaching the Gospel We Are Under Orders

- I. Preaching the Gospel is not a matter of choice.
 - A. We are the sent ones (by "constraint," "of necessity").
 - B. We are entrusted with the stewardship of the Gospel.
 - C. We have nothing of which to boast, since our receiving the Gospel is entirely the work of God.
 1. We did not earn the blessings we have in Christ through the Gospel.
 2. We are obligated to do all we can to bring this same message of God's free grace in Christ to others.
- II. Preaching the Gospel is a matter of duty.
 - A. As slaves to Christ
 1. This is a voluntary servitude.
 2. To the Christ who bought us.
 - B. As servants to all.
 1. We become all things to all men.
 2. That we may be able to share the Gospel with others.
 3. In order to win more for Christ.

NHM

SIXTH SUNDAY AFTER EPIPHANY

I Corinthians 10:31-11:1

February 14, 1982

The text concludes a section in which Paul has discussed the matter of giving offense to weak Christians by eating food sacrificed to idols. "Whatever" (v31) Christians do should be done to the glory or the honor of God rather than of themselves (1 Pe 4:11). God is honored when Christians do not give offense (v32) or give occasion for others to stumble in their faith and life. Paul's actions were qualified by his purpose that others would be saved (v33). In this respect Paul was an imitator of Christ (v1), who in His entire redemptive work sought to glorify God and to save all people.

Introduction: A person who seeks his own advantage and requires the adulation of others is sometimes referred to as a "glory hound." Because we are selfish by nature we tend to do what we do to the glory of ourselves. Paul points to a higher purpose, urging us to "do all to the glory of God." How can we be

Living to the Glory of God

- I. We live to God's glory when we avoid giving offense.
 - A. Some of the Corinthian Christians were evidently giving offense by eating meat sacrificed to idols (1 Cor 10:28).
 1. They had the right to eat such meat (1 Cor 10:23, 25-27).
 2. Yet it was well for them to refrain from doing so out of consideration for the consciences of those who regarded eating such meats sinful (1 Cor 10:29).
 3. Thereby they would be seeking not their own good but the good of their neighbor (1 Cor 10:24) and thus glorifying God.
 - B. We may offend others by insisting on doing what we have the right to do regardless of their conscience in the matter, for example, working on Sunday, drinking alcoholic beverages, wearing jewelry.
 1. While another's erring conscience cannot become the standard of our behavior, we must treat that person tenderly and control our indulgence, not to encourage his or her false scrupulousness but to avoid causing them to stumble, to do what they regard as sinful.
 2. The reference to Jews and Greeks is an admonition not to offend those outside the church. By wantonly engaging in what Scripture clearly designates as sinful we offend not only those in but also outside the church (Mt 18:6-7).

We live to the glory of God when we avoid foolish, inconsiderate, or sinful behavior that needlessly offends others.

In avoiding such behavior, our motivation is important.

- II. We live to God's glory when we are concerned about our fellow human beings' salvation.
 - A. Paul was concerned that all he did would encourage Gentiles to come to Christ and strengthen Christians in their attachment to Christ (1 Cor 9:9-23; Ro 9:3).
 - B. Here Paul was imitating Christ who in His redemptive work did not please Himself but humbled Himself to redeem all people (Php 2:4-8; Ro 15:3).
 1. His love for us moved Him to redeem us from our offensive behavior.
 2. When we know we have been saved we become imitators of Paul and of Christ in our desire for the salvation of others.

When this desire motivates our actions we are indeed living to the glory of God.

Conclusion: We all behave at times in ways that offend others. It is encouraging to know that Christ forgives us. He also moves us to be concerned that all people would experience His forgiveness. When that concern motivates our behavior towards others, we shall be less likely to give offense. What is more, we will be living to the glory of God.

GA

LAST SUNDAY AFTER EPIPHANY: TRANSFIGURATION

II Corinthians 3:12-4:2

February 21, 1982

"Such a hope" (12) is one based on the abiding glory of the Gospel. "Very bold" refers to a plainness of speech which had not been possible for Moses. Neither do New Testament preachers need to act as Moses did (v13) who put a veil over his face to make the light endurable (Ex 34:33). The veil was symbolically identical with what prevented the Israelites from also seeing the transitory character of the law (v14). The truth that the old covenant was being done away in Christ still remained under a veil to the Jews (v15). A "man" (v16) refers to Israel. When Jewish people turn to the Lord, that is evidence of the work of the Holy Spirit who gives freedom from the bondage of the Law. The Apostles can now serve the Lord with an openness and boldness not possible for Moses. They, along with all Christians, can see the glory of God directly, unlike the Israelites who saw it only reflected in the face of Moses. Furthermore, Christians are being transformed continuously into a likeness of God's glory that is not transitory like the reflection in Moses' face. Our spiritual assimilation into Christ comes from His glory and issues in a glory like His. The ministry that proclaims this glory is also glorious and can be carried out with courage, perseverance and honesty (vv1-2). Paul had been charged with deception, but it was impossible for him so to act. In his ministry he will not put a veil between himself and others. Rather he will plainly state God's truths, appealing to the verdict of their conscience, and repudiating all crafty artifices.

Introduction: Although non-Christians often see the Christian ministry as a way of manipulating people emotionally and financially, and ministers sometimes do just that, a ministry which centers in the Gospel of Jesus Christ is uniquely glorious. Paul describes

The Glory of the Gospel Ministry

- I. It is a ministry that lets us see Christ's glory.
 - A. Christ's glory consists of His person and work.
 1. That glory was seen by Peter, James, and John as a transfiguring radiance (Mk 9:3).
 2. That glory shines forth today when Christ's ministers proclaim His Gospel.
 - B. Many today fail to see Christ's glory. The saving significance of Christ's person and work is veiled from many, just as the Jews of old were unable to see the fading light in Moses' face.
 - C. We see Christ's glory when by the power of the Holy Spirit we grasp the meaning of who He is and what He did for us in His death and resurrection. While the Israelites could not bear to look at the glory of the Law reflected in Moses' face, we all can look without fear at the glory of the Gospel reflected in Christ.

We have in our midst a ministry which points us to the redemptive glory of Christ.

- II. It is a ministry that makes us glorious.
- A. We who have faith become glorious like Christ.
 - 1. His grace transforms us into His image.
 - 2. We become partakers of the divine nature (1 Pe 1:4) and Christ lives in us (Ga 2:20).
 - 3. We become like Christ also as we conform ourselves less and less to the sinful world (Ro 12:2).
 - B. We are transformed from "one degree of glory to another."
 - 1. Christ accomplishes this in us through the work of the Gospel ministry — the Gospel in Baptism, Holy Communion, Absolution, and the Word.
 - 2. We will be perfectly changed into Christ's likeness in heaven. Unlike Elijah, we will have to go through physical death, but we can be sure of the high degree of glory awaiting us.

What a glorious ministry it is which by the Gospel can make us glorious!

- III. It is a ministry that glorifies Christ.
- A. That any man is a minister of the Gospel is a testimony not to his merit but to God's mercy.
 - 1. Success in the ministry does not depend, therefore, on the minister's good qualities or cunning.
 - 2. A Gospel minister does not have to lose heart; success does not depend on him.
 - B. Because he has his ministry only by the mercy of God, he can dare to speak the truth of God.
 - 1. Like Paul, the Gospel minister seeks to speak God's Word to each person's conscience so that a sense of need is aroused.
 - 2. He points each person as plainly and openly as possible to Jesus Christ alone for forgiveness and power.

The glory of the Gospel ministry is that it glorifies Christ and not the preacher.

Conclusion: What a precious gift to have the Gospel ministry in our midst! It is a glorious ministry because it lets us see Christ's glory, it makes us glorious, and it glorifies Christ.

GA

FIRST SUNDAY IN LENT: INVOCAVIT

Romans 8:31-39

February 28, 1982

"This" (v31, *pros tauta*) meaning "with respect to" refers back to the preceding verses where Paul has spoken of the suffering to be endured by those who will share Christ's glory (v17) and has disparaged the suffering in comparison with the glory (v18). Now he asserts the presence through all of the Christians' life of a victorious purpose of love. The argument of love is that God who has done so much is certain to do more. *Panta* (v32) means the whole of what furthers the Christian's life and contributes to his final salvation. Since all things work for the Christian's good (1 Cor 3:22ff), no possible adversary (*trix*) can make charges against Christians that would separate them from God. If neither God charges, nor Christ, nor Christ as judge condemns, no one else can either. Then no one can remove us from our state of acceptance with God (v34). Christians are the elect ones, owing their standing only to God's grace. Christ who rose and is now exalted pleads His people's cause. This is the Christian's security, the ground of his triumphant assurance. Despite all the troubles which have always come upon

Christians too, as the quotation from Ps 44:23 indicates, the love of God in Christ can reach and sustain through them all (vv35-36). Suffering for Christ's sake means entering into the fellowship of Christ's suffering, a situation in which the love of Christ is real and near and sure. These trials not only do not cut us off from Christ's love but give more intimate and thrilling experiences of it (v37). If Christ's love can hold us through death, what is left for us to fear? The horror of dying is annihilated by the love of Christ. Sometimes people fear life more than death, and that too the Apostle includes as a force that cannot separate from Christ's love. Beginning with angels, he goes on to list principalities and powers, moves on to dimensions of space, and then to any created thing. Nothing, whatever its nature, shall be able to separate us from Christ's love.

Introduction: The bumper sticker "God loves you" may seem trite but it does express a profound Scriptural truth. A deep need of human beings is to know that not only people but God loves them. St. Paul assures us that God indeed loves us so fervently and faithfully that

Nothing Can Separate Us from the Love of God

I. No condemnation by anyone.

A. We frequently experience condemnation.

1. People sometimes remind us of how we have not met their expectations and so we cannot expect their love either. We get so used to thinking of love as being conditioned on our good behavior that we think God's love works the same way.
2. Even if we do not experience outright or subtle condemnation by others, an honest look at our imperfections and failings can lead us to condemn ourselves. We then draw the conclusion that God must be condemning us because He could not possibly love such sinful people as we.

No matter what condemnation we experience from others or from ourselves and no matter how justified this condemnation seems to be, we do not have to think that God does not love us.

B. It is God who justifies us.

1. God condemned our sins in Christ and punished Him instead of us. For Jesus' sake God has accepted us; He willingly gave His own Son into death for us.
2. God responds continually to the resurrected Christ's intercessions for us.
3. God has elected us by His grace to be His own. Since He has called us to faith, He will keep us in faith.

Since neither God nor Christ condemn us, we can be sure that no condemnation by anyone can ever separate us from the love of God in Christ. Yet not only these judicial assaults but also direct assaults seek to separate us from the love of God. But these cannot do it either.

II. No affliction of any kind.

A. Afflictions can cause us to think that God no longer loves us.

1. We may be influenced to think this way by people who are quick to judge us, intimating that we must have done something to merit this affliction.
2. Being conscious of our sins, we can begin to think that God is punishing us.

B. But afflictions are not proof of God's wrath but of His love.

1. Afflictions are a way of entering into the fellowship of Christ's suffering, which is a privilege (Php 3:10).

2. Tribulation of all kinds has always been the lot of believers since Old Testament times.
3. Afflictions, no matter where they originate or what their intensity, can never make God stop loving us. We do not have to be afraid of the affliction of death or of life or of anything in all creation.

Conclusion: No matter how unlovely and unloved we sometimes feel ourselves to be because of condemnation and affliction, nothing, absolutely nothing, can separate us from the love of God in Jesus Christ. In spite of everything we keep achieving the most brilliant victory.

GA

SECOND SUNDAY IN LENT: REMINISCERE

Romans 5:1-11

March 7, 1982

"Peace" in v1 refers not to our feelings but to a change in God's relation to us. Access to the holy God has been opened to us through Christ (v2) now and forever, for we have the hope of future glory. Peace, joy, and hope can last through tribulation (vv3-5). Tribulations test us, endurance in tribulation shows the genuineness of faith, and faithfulness strengthens hope, which, confirmed under trial, rests on the assurance of the love of God. The inner consciousness of God's love in every circumstance comes to us through God's Holy Spirit. We can be assured of God's love because Christ died for the ungodly (v6). Love that reached out to ungodly people is surely love that cannot be doubted. God's love is much greater than human love (v8) because God's love is unconditional and spontaneous. In v9 the argument is from the greater to the less. Since we are now indeed justified, how can we not be saved from divine wrath? In vv10-11 the Apostle points out that reconciliation has been effected for all mankind and that faith appropriates this accomplished reconciliation. Thus our hope is sure. We not only have the hope of future glory but we rejoice and glory right now in our peace with God (v11). We Christians may and ought to feel certain of our final salvation on the basis of our justification.

Introduction: Sometimes we say to another person or to ourselves, "You'll make it," thereby expressing no more than a vague hope of wishful thinking. Not so Paul. He speaks with complete certainty. The import of the text is that

We'll Make It

- I. Through suffering.
 - A. Suffering can make us feel as though we are not going to make it — discouraged, depressed.
 - B. Yet suffering can be beneficial.
 1. Suffering produces endurance.
 2. Endurance produces character.
 3. Character produces hope — hope that we will make it.
 - C. We need never lose hope in the midst of suffering because the love of God stands sure.
 1. God showed His love by sending Christ to die for us while we were yet sinners, God's enemies. How much greater is God's love than human love, which might be willing to sacrifice for a good person but not for an evil person.
 2. Because God continues to love us unconditionally and spontaneously we can be sure that we will make it through suffering.

II. To final salvation.

- A. Sometimes we may doubt our final salvation because we think we must do at least a little to make ourselves right with God.
- B. Our being saved from the wrath of God when we die is entirely God's doing.
 1. Through Christ we have access to God's grace.
 2. Standing in the grace of God we have peace with God. God is no longer wrathful toward us but has reconciled us to Himself.
- C. If God could bring about the reconciliation of sinful people like us to Himself, then surely He will see our salvation through to its final glorious end.
 1. We who believe in Jesus Christ can be certain of going to heaven.
 2. We can rejoice in what God did for us in justifying us and in what He will still do to bring about our final salvation.

Conclusion: We'll make it — through suffering to a final salvation. This is not just a pious sentiment; it is a sure confidence.

GA

THIRD SUNDAY IN LENT: OCULI

Romans 10:5-13

March 14, 1982

The righteousness that comes from the law must be an achievement (v5); the person who has done it shall live. But the whole Jewish sacrificial system proclaimed that no person could do the Law and thus claim righteousness in life. To keep the law is an impossibility because of sin. In v6 Paul makes use of Dt 30:11-14 to convey a message of righteousness by faith. Both the Law and the Gospel come to us through the written Word of God, and that Word we can take into our heart. The righteousness of Christ which is appropriated by faith is declared in the Word just as God's commandments are. For that reason it is not necessary for anyone to ascend to heaven to bring Christ down, as though righteousness had not yet been purchased and won by Christ. Nor is it necessary to secure that righteousness by descending into the abyss of death into which Christ descended. God has already raised His Son from the dead (v7). Christ's descent from heaven and His rising from the dead, His incarnation and His resurrection, we could not bring about by any effort of our own. And we do not need to. Christ, incarnate and risen, is here already in the Word and is God's gift to faith. No efforts of ours are needed; righteousness need not be achieved but only appropriated. The person who believes in his heart that God raised Christ from the dead can also confess with his mouth that Jesus is Lord (v9). On the basis of such a faith and confession he is saved. Here is the difference between Law and Gospel. He who does the Law shall live, but he who confesses and believes shall be saved. The Word of the Gospel intends always to create and preserve faith in the heart, and faith always speaks out in confession (v10). Our heart believing unto righteousness and our mouth making confession unto salvation are two sides of the same thing. The quotation from Is 28:16 (v11) shows that already in the Old Testament no exception existed; the way of righteousness by faith is meant for all.

Introduction: People generally associate righteousness with abiding by the law. When a person does what the law demands he is practicing "the righteousness which is based on the law" (v5 — the law understood as the Ten Commandments given by God through Moses, Ex 20:1-17). Paul contrasts this human achievement of righteousness with

God's Gift of Righteousness

- I. A righteousness that came through Christ.
 - A. It could not come through us.
 1. Our righteousness based on the Law is imperfect, and God's Law demands perfection.
 2. Our falling short of God's standard is cause for God to punish us.
 - B. Christ achieved righteousness for us by keeping the Law perfectly and by bearing our punishment on the cross.
 - C. We do not need to work at becoming righteous enough for God to accept us.
 1. That would be as impossible as ascending to heaven to bring Christ down or descending into the grave to bring Christ up (vv6-7).
 2. Christ's life and death and resurrection guarantee God's righteousness to us as a gift.
 3. Our striving for righteousness on the basis of the Law is a response to this gift rather than a means of coming into a saving relationship with God.
- II. A righteousness offered in God's Word.
 - A. We cannot find this righteousness anywhere else.
 1. Not in mystical communion, as practiced, for example, by monks in the Trappist Monastery in Spencer, Massachusetts (featured in a recent documentary on television).
 2. Not in the world of nature, in fulfilling work, or in close human relationships.
 - B. God offers His righteousness to us only in the Gospel Word.
 1. Christ and His righteousness are actually conveyed to us in Baptism, Holy Communion, Absolution, as well as in the Gospel Word that we hear, read, and think upon.
 2. We do not have to search for this Word, for it is near us (v8).
 3. It is always God's purpose by His Gospel Word to create in our hearts a faith that issues in a verbal confession of Jesus as our Savior and Lord.
 - C. No one will ever have cause to regret receiving the righteousness offered in the Word (v11).

Conclusion: Not our righteousness based on the Law but God's gift of righteousness puts us into a saving relationship with God.

GA

FOURTH SUNDAY IN LENT: LAETARE

Ephesians 2:4-10

March 21, 1982

The *de* (v4) is emphatic, introducing what God does in our sinful extremity (vv2-3). God's disposition toward those dead by reason of sin is one of unstinted, inexhaustible mercy. Even though sin is an abomination to God, He did not turn from us when we were immersed in it. Nor did He wait for us to begin to move toward Him. When we were dead, He made us alive, regenerated us. As God placed Jesus at His right hand in heaven, so He has placed His people with Him in heavenly places, that is, in places where the privileges of heaven are dispensed and the joys of heaven are already beginning to be experienced. The ground and reason for such kindness is Christ, specifically His atoning work. Faith which appropriates Christ's work has its origin in God's grace rather than in our

efforts. For that reason no believer can boast of his accomplishments (v9). Since we are a new creation in Christ, good works are the object of this new creation and not the cause of it. These good works are in God's eternal plan. God intended that they should actually and habitually be done by us. That the good works too originate with God is implied in the fact that we had to be made a new creation in Christ in order to have good works as an object. We had such little inward capacity for good works that we had to be created for them in Christ so we might do them. Good works flow from God's grace and are an ongoing manifestation of that grace.

Introduction: As one enters the state of Nebraska by car a sign announces, "Nebraska — The Good Life," referring to virtues like honest toil, family togetherness, and concern for one's neighbor. We Christians, however, have the good life wherever we live, for we have

The Good Life in Christ

- I. A life free from the tyranny of sin.
 - A. Sin caused spiritual death (v5a).
 1. Because of our natural birth in sin we had no power to do anything but sin, and we still experience sin's power in the tugging of our sinful nature.
 2. Because of the sin in our very being we, along with the rest of the human race, were under the wrath of God (v3b).
 - B. God made us spiritually alive (v5b).
 1. A new birth was possible because Christ died for us and rose again (v5c).
 2. The new birth took place at our baptism (Ro 6:4). That is when God gave us His grace and the faith to receive it (v8).
 3. This new birth frees us from sin's tyranny; sin no longer condemns and controls us.

But there is more to the good life than deliverance from death — we are lifted to a higher level.

- II. A life with a foretaste of heaven.
 - A. God himself raises us up to heavenly places (v6).
 1. This happens when we gather for worship.
 2. This happens when we experience fellowship with other Christians.
 3. This happens when we rely on God's promises of His presence and aid.

We are in "heavenly places" like those experienced by the disciples on Mt. Tabor and the disciples on the Emmaus Road.

- B. These touches of heaven on earth point us to the coming ages when God will lavish His kindness on us fully and forever (v7).
 1. Then all traces of sin will be removed.
 2. Then the heavenly hosts will admire the riches of God's kindness to us.

Even though sin often mars our life now it is still a good life because it is

- III. A life beautified by good works.
 - A. God's purpose in giving us life is that we do good works (v10).
 1. These good works God prepared in advance. The works are ready and only await live doers (Lenski).
 2. Christ in whom we live makes us partakers of His virtues of purity, humility, gentleness, and kindness.
 - B. The good works we do originate with God.

1. For that reason we cannot boast of them as our actions which earn merit for us.
2. Our good works remind us that our salvation is not of works but of grace and that we ourselves are a work, the workmanship of God.

Conclusion: We have no need to live in any particular state or country to live the good life. In Christ we can all have the good life.

GA

FIFTH SUNDAY IN LENT: JUDICA

Hebrews 5:7-9

March 28, 1982

The writer seeks to hold forth Jesus as the obedient High Priest, God's Son, that the readers might see that all He did was for them. As he reminds them of Jesus' Gethsemane experience (v7) he seeks to touch their hearts with the great love which moved the Savior to suffer and to die. In this short section he elicits obedience and the response of faith, even as Jesus faithfully said "yes" to the will of His father.

Introduction: Obedience is not a popular concept. It ordinarily awakens in the hearer an automatic resistance. However, there is much calamity and sadness, some of it eternal in nature, because we dislike the word "obedience." The text today shows us how Jesus, God's Son, was obedient to His Father. This fact has rich meaning for us.

God's Son Is Obedient

- I. Obedience can only flow from knowing the will of God.
 - A. Finding and knowing God's plan for my life is essential. Jesus knew His purpose. Do I know mine?
 - B. Checking with God for daily direction makes confident obedience possible. Have I been checking with God's Word? (v7)
 - II. Obedience is equally important when signals of sonship are dim.
 - A. Indeed, could God will that I suffer as a son?
 - B. Indeed, could God will that I carry the punishment of another's guilt? Is that compatible with being a child of God?
 - C. Could the purpose of sonship be fulfilled when I am called into an action where God seems far away? Why are those loud cries and tears necessary?
 - III. Obedience is essential in God's plan to accomplish His purposes.
 - A. "Learned obedience through suffering" (v8). Am I selfishly avoiding suffering? Is that disobedience? Could there be a connection?
 - B. Being made perfect He became the source of eternal salvation to all who obey Him (v9) — a striking progression, from the obedience of God's only Son to the obedience of God's sons and daughters. If we break the progression, all (for us) is lost.
- Ah, obedience is a good word!

R. A. Haak
Anoka, Minn.

SIXTH SUNDAY IN LENT: PALM SUNDAY

Philippians 2:5&11

April 4, 1982

"In you" (v5), in yourselves, in your heart, mind the things that Christ minded. He was "in the form of God" (v6), possessing all the attributes of God. Yet he did not regard equality with God as a thing to be grasped, a prize to be tenaciously retained. Rather He "emptied Himself" (v7), not of the Godhead but of its manifestation, its glory. That is to say, during the period of His humiliation Jesus generally denied Himself the manifestation of the divine glory communicated to His human nature at the time of His incarnation. His humiliation was His own voluntary act. He took on the attributes of a slave. He appeared on earth as a man and then humiliated himself to the point of death on a cross, the most torturous and shameful form of death, reserved for slaves. Consequently God exalted Him (v9) in His resurrection and ascension. "Name" refers to the majesty, glory, and dignity which Jesus was given also according to His human nature. Thus the majesty and glory of Jesus are the object of Christian worship (v10). All creation is to honor Him. All creatures with the gift of speech are to confess with thankful adoration that He is Lord of all (v11).

Introduction: "Have this mind among yourselves." Paul is talking about an attitude of humility. We are sometimes concerned about the lack of this attitude in ourselves and in others. Paul was concerned about the lack of it in the Philippians (vv3-4). God through Paul indicates that He wanted the Philippians and He wants us to have

An Attitude of Humility

I. Humility shows itself in service to others.

- A. Jesus "emptied Himself" in order to be one with us and to serve us. No trappings of kingly power for Him (Mk 11:1-10) but rather a slave's death on a cross.
- B. Such humility is not wide-spread in our world.
 1. Books like *Atlas Shrugged* by Ayn Rand and *Me, The Narcissistic American* by Aaron Stern spell out prevailing attitudes.
 2. We often flaunt our service, or offer it without regard for another's needs, or we limit our service to "our kind of people."
- C. What an inspiration Jesus is to us — serving people in their totality, sensitive to their needs, never forcing Himself on them or stamping out their individuality.

But as we try to give ourselves in the pattern of Christ we can become discouraged because we never come up to His standard. Pride keeps popping up. Not even the virtue of humility is immune to the temptation of the devil. We all suffer at times from "acute inflammation of the ego."

II. Humility is possible when we depend on Christ.

A. For forgiveness.

1. Christ's resurrection in which God "highly exalted Him" is God's stamp of approval on Christ's atoning work, proof that all our sins (pride too) are forgiven.
2. We do not have to excuse or make up for our failures to be humble. We can simply confess them and depend on Christ for forgiveness.
3. With forgiveness comes humility, which is Christ's gift to us, not simply an attitude we decide we are going to have. Christ puts His mind in us.

B. For power.

1. Christ has power to mold us into more humble people, for God bestowing on Jesus "the name above every name" means that Jesus has divine power to meet our every need.
2. We can tap this power continually in the means of grace.

Conclusion: Humility like many other good attitudes is hard to teach. Jesus is not only an excellent teacher, having modeled for us humility in service, but He puts His own humility in us. We can depend on Christ to cultivate in us an attitude of humility that shows itself in service to others.

GA

GOOD FRIDAY

Hebrews 4:14-5:10

April 9, 1982

4:14: As our priest Christ ascended to plead for us. 4:15: Christ was tempted as we are (Mt. 4:1-11; Lk 4:1-13; Mt 16:21-23; Ps 22:2-21). We have a high priest who can empathize with us. 5:1: High priests of the Old Testament were selected from the tribe of Levi and the family of Aaron. They were mediators between God and man, offering sacrifices for the purpose of expiating their own sins and those of the people. 5:2: The first qualification of a priest was that he have compassion on others in view of his own sins. 5:4: The second qualification was that he be called. 5:5: Christ did not seek His own glory (Jn 8:54; 5:31, 43; 17:5). Christ is designated a priest by the Father (Ps 2:7; Ps 110:4). 5:7: As our priest Christ prayed for others and for Himself (cf. Gethsemane). 5:8: He was obedient to His Father, who sent Him. 5:9: "Being made perfect" means having completed His work. "To all who obey" refers to the obedience of faith (2 Cor 10:5-6; Ro 1:5).

Christ, Our Great High Priest

- I. Christ is a priest called by God.
 - A. In the Old Testament priests were called by God (v4).
 1. No one could usurp the office.
 2. Priests were called of God, as was Aaron (Ex 28).
 - B. Christ was designated by God as the great high priest.
 1. Christ did not glorify Himself (v5).
 2. The Father declared Him to be His eternal Son (v5).
 3. The Father declared Him to be a priest (v6).
- II. As priest, Christ offered Himself and obtained eternal redemption (v9).
 - A. Priests offered up sacrifices for sins (v1).
 1. They offered for their own sins (v3).
 2. This made them compassionate toward the sins of others (v2).
 3. They offered for the sins of others.
 - B. Christ offered the sacrifice of Himself.
 1. He was tempted, yet without sin (v15). He kept God's Law for us.
 2. He learned obedience by the things that He suffered (v8; Php 2:8).
 3. All who in faith obey receive the benefit (v8).
- III. Christ is still functioning as our high priest (v14).
 - A. Priests, like Aaron, died and had to be replaced.
 - B. Christ still lives (Eph 1:20-23; Php 2:9-11).
 1. He passed into heavens (v14).
 2. As our intercessor, He can be touched with the feeling of our infirmities (v15).

C. Let us hold fast our profession (v14).

D. Let us come boldly to the throne of grace (v15).

Conclusion: Good Friday is a day for thanksgiving to God for designating Christ to be our high priest and to Christ for having obtained eternal salvation for us. Let us come boldly to the throne of grace and hold fast to our profession.

HJE

EASTER SUNDAY
I Corinthians 15:19-28
April 11, 1982

In v19 Paul expresses the bitterness of the deception Christians would experience if Christ were not raised and there were no resurrection from the dead. Having demolished the negative proposition by asserting the fact that Christ has been raised and therefore there is a resurrection of the dead (vv12-18), the ground is cleared for the declaration that the Christian dead will rise in Him. As the first harvest sheaf, the firstfruit of the harvest, was a pledge of the harvest to come, so Christ is the firstfruit and pledge of the resurrection of His own. The resurrection has begun (v20). Christ is the antitype of Adam, the medium of life to the race as Adam was of death (vv21-22). As death in all cases is grounded in Adam, so life in all cases is grounded in Christ. There will be an interval, how long or how short we do not know, between Christ's resurrection and the resurrection of the believers when Christ comes on the last day. At the parousia Christ will return the kingdom over which He has ruled by means of Word and Sacrament to His Father's hands, but this will happen only after all hostile powers have been put down (Eph 1:21; v24). The final enemy to be subdued (v26) is death in the sense that on the last day physical death will cease to hold Christians in its power. By delivering the kingdom to the Father Christ subjects Himself to the Father. Not that Christ will then be deprived of His kingdom and rule but rather that the Triune God will rule in the unity of the three Persons with all glory fully revealed. The Triune God shall be all in all. In that unity the God-man has His place.

Introduction: It is understandable how people who are enjoying life, or worrying about their relationship to God, would view death as "the last enemy." People who are suffering physical pain or mental anguish may, however, regard death as a friend rather than an enemy. Yet from the perspective of what God intended for us, that we should not die but live, death is indeed the "last enemy." The message of the text is that God has conquered this enemy for us; in fact,

Our Victory over Death Is Guaranteed

I. By Christ's resurrection.

A. Christ is the firstfruit.

1. Just as the first sheaf of grain offered as a sacrifice to God in the Old Testament represented the full harvest which was to follow, so Christ's resurrection is the first of many resurrections which will surely follow (v20).
2. Because our resurrection from the dead is assured, our physical death can be regarded as a sleep ("who have fallen asleep," v20).
3. The hope we have based on Christ's resurrection does not relate only to this life but also to life beyond physical death (v19).

B. Christ is the source of life.

1. Death is an event in the history brought on by the first man Adam.

2. The second Adam, Christ the God-man, by His death and resurrection abolished death (v22; 2 Tm 1:10).

But when will this banishment of death occur for us in view of the fact that we must all experience physical death? "Each in his own order: Christ the firstfruit, then at His coming those who belong to Christ" (v23). Our victory over death is guaranteed —

II. At Christ's second coming.

- A. The triumphs of evil that we see around us, especially the devastation caused by death, will not continue forever.
 1. Christ is even now in control and will one day openly display His victory over all evil.
 2. In the meantime He will not permit any evil, including death, to destroy us (Lk 10:19; vv25, 27a).
- B. The day is coming when all the forces opposing God will be utterly destroyed (v24).
 1. The machinations of Satan, the schemes of evil people, the perversities of our sinful nature, the grip of death.
 2. From that day on there will be no more death — no more dying for us Christians (Re 21:4).
- C. The second coming of Christ will mark the beginning of a new existence in which the Triune God will be everything to us in a kingdom of glory without end (v28).

Conclusion: The resurrection of Jesus Christ guarantees our victory over death, pointing us to that day when we shall rise to endless life and death shall be no more.

GA

Book Reviews

I. Biblical Studies

SONGS FROM A STRANGE LAND. By John Goldingay. InterVarsity Press, Downers Grove, Illinois, 1978. 171 pages. Paper. \$3.95.

This volume is one in the series "The Bible Speaks Today" for which J.A. Motyer and John R.W. Stott are editors. This series has as its objectives to expound the Biblical text with accuracy, to relate it to contemporary life, and to be readable.

The author of this volume is lecturer in Old Testament at St. John's College, Nottingham, England. The "songs" which are the subject of this study are Psalms 42-51, the first ten psalms of Book II (42-72) of the Psalter. Goldingay presents a fresh translation of each psalm, explains its meaning and background and shows how its wisdom can be applied to contemporary situations. The author agrees with Athanasius' assertion: "Most of Scriptures speak to us, while the Psalms speak for us." The ten psalms are shown to deal with man's response to God as our helper, comforter, King and Redeemer. The author is convinced that nothing is "more necessary for the life, growth and health of churches or of Christians than that they should hear and heed what the Spirit is saying to them through this ancient — yet ever modern — Word."

Readers will find this a challenging introduction to these ten psalms, of which six are ascribed to Korah and one to Asaph. Throughout the book there are references to many scholarly works, including commentaries of recent vintage. The discerning reader will find interpretations which were suggested by such critical scholars as Weiser, Mowinckel, Dahood, Kraus, Snaith, von Rad, de Vaux, Eichrodt, Knight, Pedersen, and B.W. Andersen. In a manner contrary to Luther, Psalm 45 is understood as a psalm used for a marriage ceremony or for "a Queen's Birth" and in no way as a Messianic Psalm.

In his brief introduction Goldingay gives us an important statement about his hermeneutics: "The hymns gain their meaning from their ability to express what the congregation itself wants to say to God. The background of the hymns is not the historical circumstances of their origin but their use in the life of the church." If this is so, what happens to the historical-grammatical method? Goldingay fails to distinguish between interpretation and application.

Raymond F. Surburg

THE MESSAGE OF JONAH. By Terence E. Fretheim. Augsburg Publishing House, Minneapolis, 1977. 142 pages. Paper. \$4.95.

This book is advertised as being "a Theological Commentary." Professor Fretheim, professor of Old Testament at Luther Theological Seminary, St. Paul, has written a book in the interest of defending and explaining the historical-critical understanding of this Minor Prophet. He completely rejects the view of the New Testament that Jonah was a prophet who lived during the reign of Jeroboam II (2 Kings 14:25). The historical events that must have occurred in the eighth century when Nineveh was still standing are reinterpreted as not happening at all. The book of Jonah is really a piece of propaganda of which the objective is to teach only theological truths about the people in Israel when the book was composed much later than Jonah's time. The swallowing of Jonah by a great fish which Jahweh especially created and Jonah's being spued out on the third day are fictional.

If this is the case, what happens to the use by Jesus of the fact that "just as Jonah was in the stomach of the great fish, so the Son of Man shall be in the

grave three days and rise again." The New Testament in its typology never employs imaginary events to depict the relationship between a type and its fulfillment, the antitype. What meaning can be attributed to the statement of Christ that it will go better on Judgment Day for the men of Ninevah who repented than for the cities of Chorazin and Bethsaida, who heard Jesus' teachings and witnessed his miracles, if the repentance of the Ninevites never occurred?

There is no doubt that very pertinent theological lessons can be deduced from these historical episodes in the life of Jonah, but the Book of Jonah is first and, above all, history, which at the same time is rich in theological teachings, showing that God will have all men to be saved, and that the Old Testament contains a missionary message. Some years ago Dr. Aalders of the Free University of Amsterdam convincingly showed that the Book of Jonah cannot be classified as parable or allegory. Fretheim has totally departed from the old Lutheran view that this book is historical and records a number of unique miracles.

Raymond F. Surburg

BY THE WATERS OF BABYLON. By James D. Newsome, Jr. John Knox Press, Atlanta, 1979. 176 pages. Paper. \$7.95.

Dr. Newsome, Director of Advanced Studies at Columbia Theological Seminary, has written a book which purports to give an introduction to the history and theology of the Exile. Here the author has focused on a very important but somewhat overlooked period of Old Testament history. Newsome has presented an imaginative reconstruction of the period from 600 to 500 B.C. During this period Near Eastern peoples witnessed the fall of Jerusalem (587 B.C.), the rise of the Neo-Babylonian Empire, the deportation of thousands of Jews to Babylon, the utterance of Jeremiah's and Ezekiel's prophecies, the writing of the conquest of the Babylonian Empire by Cyrus the Great, the issuing of the decree of liberation for all conquered peoples (including the Jews), the return of nearly 50,000 people to Jerusalem, and the rebuilding of the Jerusalem Temple. The prophets Haggai and Zechariah were active between 520 and 518 B.C.

Since Newsome follows what he considers the best Old Testament scholarship, the historical-critical interpretation of the Old Testament, the conservative reader will find works assigned to this period, such as the so-called J and P documents, which are actually a part of the Pentateuch and therefore products of a much earlier time. The same holds true of the so-called Deuteronomistic Code and Book, which are of Mosaic origin and not the products of the seventh and sixth centuries. Into the Exilic period are also placed the work of the so-called Deutero-Isaiah (chapters 40-66), which for the Bible-believing scholar was penned by Isaiah of eighth-century Jerusalem. The prophet Daniel and his book are ignored, because the historical-critical position assigns Daniel to the second pre-Christian century.

Appendix I gives a chronology of Biblical and Near Eastern history (pp. 156-163) from 640 to 500 B.C. The volume is intended for both Jews and Christians and is designed to be "captivating reading for professors, students, laypersons and biblical scholars."

Raymond F. Surburg

THE SCOPE AND AUTHORITY OF THE BIBLE. By James Barr. Westminster Press, Philadelphia, 1981. Paper. 150 pages. \$7.95.

Barr has been Oriel Professor of Interpretation of Holy Scripture and is now Regius Professor of Hebrew, both at Oxford. In this present volume, Barr leaves aside purely exegetical concerns, as befits his titles, and brings together essays given on six different occasions as defense of his own place in the theological world. A somewhat comprehensive bibliography of his writings from 1949 on is appended. If exegetes usually get caught up in textual minutiae, Barr has overcome this tendency by putting forth his ideas in broad sweeps. The more conservative reader may find himself continually annoyed, but never bored.

For reasons unknown even to me, I never involved myself in the conservative reaction to Barr's *Fundamentalism* (1977). The most scathing chapter in the present work is his answer to his conservative — or is it fundamentalist — critics in a chapter with the unsubtle title of "The Problem of Fundamentalism Today." Anyone who belongs in this camp, regardless of what it is called and how it is defined, will find themselves impaled by well-placed barbs. Can conservatives really deny the charge that they quote scholars only at those points that substantiate their own positions?

The real problem for Barr lies in his youthful flirtation with something akin to a fundamentalist university group. Matters were compounded for him when the fundamentalists thought they saw an ally in him. Every possible bridge is set afire in his hasty and for him necessarily embarrassing retreat. Being a "Johnny come lately" to the fracas, I found myself pleasantly amused. For example, to show that evangelicals are less than completely intellectual, Barr includes this alleged quote from one of his correspondants: "you professors do not know nothing." A play to the peanut gallery! A scholar espousing the historical critical method he might show kindness to posterity by including some data pointing to the quotation's authenticity. Barr should be thankful for evangelicals because only they will profit from his critique of them. Others may not even be sufficiently concerned to read it.

The other essays are more positive in tone, but hardly more captivating. Rather than working with revelation as a separate theological locus, Barr favors a scheme that would go from God to church to tradition to scripture. This idea finds its way into two essays for those who miss it the first time (pp. 48, 60). How then does he escape the possibility of universalism, since revelation cannot be tied down to specific events?

Barr sees a place for Biblical studies within both the church and the university, and he is undoubtedly correct in his assessment that important Biblical studies have moved from the confessionally controlled schools to the secular universities. But if Biblical studies can still fit within a churchly context, then why does Barr object when a church demands a certain posture for its seminary (pp. 66, 83).

Barr raves with the same enthusiasm that he finds so uncouth in his adversaries. If he has petitioned for a divorce from the fundamentalists, he will have to content himself with a permanent separation. It is hard to believe that he is not waiting with some happy anticipation for the arrival of the first of the inevitable volleys in response.

David P. Scaer

NEW TESTAMENT THEOLOGY. By Donald Guthrie. Inter-Varsity Press, Downers Grove, Illinois, 1981. 1064 pages. Cloth. \$24.95.

Donald Guthrie is well known to conservative and evangelical pastors through his *New Testament Introduction*, a standard work in isagogics at many seminaries. His *New Testament Theology* comes after a lifetime of scholarly contributions and is an appropriate crown to his noteworthy and influential career. It could very well become the standard New Testament theology for at least another generation.

A New Testament theology differs from a systematics theology by concentrating solely on the Biblical data as theology without any debate with historical or contemporary church problems. The arrangement is systematical, i.e., arranged according to topics, and does not follow a verse by verse exposition as is done in a purely exegetical work. Guthrie has arranged his work in ten main sections: (1.) God; (2.) man and his world; (3.) Christology; (4.) the mission of Christ; (5.) the Holy Spirit; (6.) The Christian life; (7.) the church; (8.) the future; (9.) the New Testament approach to ethics; and (10.) Scripture. Each of these topics is presented, more or less, according to this arrangement: the synoptic gospels, John's gospel, Acts, Paul, Hebrews, James, and Petrine epistles and Jude, the Johannine epistles, and Revelation. The advantage of such an approach is that it permits each of the Biblical writings be appreciated in its own right as a serious theological treatise without superimposing the thought patterns of another writer upon it. The doctrinal unity of the Biblical writings flow *a posteriori* from the writings themselves, instead of being imposed on these writings as ready-made conclusions.

Approximately half of the work is devoted to the person and work of Christ and thus Guthrie has correctly seen that New Testament theology is really only Christology. Throughout the book Guthrie either in the text or footnotes carries on a dialogue with scholars from the past and present. For example, he distances himself from Origen in seeing Christ's death as a ransom paid to Satan, but agrees with Jeremias in seeing Matthew 20:28 as Jesus' own explanation of His death as sacrificial (pp. 440-2). A chief value of Guthrie's approach is that he directly addresses problems raised by scholars who have departed from and attacked the more traditional understandings. For example, in regard to the resurrection, the views of Bultmann, Kaesemann, Bornkamm, H. Diem, and W. Marsen are all evaluated.

Without detracting from Guthrie's great work, one looks in vain for explicit references to the sacraments of baptism and the Lord's Supper in what is otherwise an adequately detailed table of contents. A highly detailed subject index provides some help in locating what Guthrie calls the ordinances, which are placed under the heading of "The Church." Here Guthrie follows typical Reformed thinking in seeing 1 Corinthians 11:29 as a reference to offending the purity of the church fellowship and regarding the Lord's Supper as a memorial proclamation. Though the idea of "the real presence of Jesus Christ in the bread and wine" is considered a later development (p. 760), he does recognize the sacrificial intent of the synoptic account of the supper. In the discussion there Guthrie is not as firm in finding the real presence unacceptable, as he can only say that "it is highly improbable that identification of the bread with the body is in his mind" (p. 443).

The end of the volume includes eighty pages of bibliography, index of references to canonical and non-canonical works, index of authors, and index of subjects. The work can be recommended not only for seminary students, but for preachers who want to make their preaching and teaching thoroughly Biblical

and theological. Here is a book for the libraries of pastor and church. On the Lutheran horizon, no one appears in all of New Testament theology with the same stature as Guthrie. If one can work around his Reformed bias against a full sacramental understanding, this might very well be the most useful and thorough Biblical theology for this generation.

David P. Scaer

IN RETROSPECT: REMEMBRANCE OF THINGS PAST. By F. F. Bruce. Wm. B. Eerdmans, Grand Rapids, Michigan, 1981. Cloth. 319 pages. \$13.95.

PAULINE STUDIES: ESSAYS PRESENTED TO PROFESSOR F. F. BRUCE ON HIS SEVENTIETH BIRTHDAY. Edited by Donald A. Hagner and Murray J. Harris, 1981. Cloth. 293 pages. \$19.95.

Christianity Today says that evangelical, i.e., conservative, exegetical scholarship has progressed tremendously in the last twenty-five years due in a large part to F. F. Bruce, now professor emeritus of Manchester University. An extremely modest and humorous man to those who know him, he deserves the honors of having his memoirs published and also this second *Festschrift* in his honor. *In Retrospect*, his own personal memoirs is as much a look into his own life as it is into life among the Brethren among whom he was brought up. Bruce very kindly includes an appendix on the "Brethren" for those unacquainted with the peculiarities of the British free church tradition. The style throughout is chatty and reflects little of the scholarly ability typical of Bruce's formal exegetical theological writings. For those who aspire to be conservative, scholarly, and critical, this open window into the mind of a theologian who was all three will be priceless. One last note of interest, Bruce was never ordained but preached weekly for the congregation of which he was a member. The tremendous and positive influence of C. S. Lewis and Bruce, one of the established church tradition and the other of the free is amazing in that both were laymen and gravitated into theology more out of persuasion than profession.

The *Festschrift*, compiled and authored by former Bruce students, concentrates on the person, writings, and influence of St. Paul. Also included is an essay of appreciation from C.F.D. Moule, names of approximately 800 scholars sending along their congratulations, and fourteen pages of updated bibliography for the years 1971 through 1979.

Among the institutions listed in the *Tabula Gratulatoria* are Bethany Lutheran Seminary, Mankato, Minnesota and the Pontifical Biblical Institute in Rome. Bruce has demonstrated that conservatives do not have to resort to obscurantism to rescue themselves from the wave of Bultmann's demythologizing which threatens to inundate traditional Christianity.

The sixteen essays by fourteen former students handle Pauline thought from different angles. Murry Harris in "Titus 2:13 and the Deity of Christ" (pp. 262-277) presents a convincing case that the phrase "our great God and Savior Jesus Christ" refers in its entirety to Jesus, even though *theos* is used most commonly in the New Testament as a reference to the Father. Here the liturgical tradition of the church is supported, as this pericope is the appointed Epistle for Christmas Day. Paul Beasley-Murray's "Colossians 1:15-20: An Early Christian Hymn Celebrating the Lordship of Christ" (pp. 169-183) might present some problems with its interpretation of *pleroma* in the sentence, "In Him dwelleth all the fullness (*pleroma*) of the Godhead bodily." Beasley-Murray favors a functional view that Christ came into the possession of God's power through the session at

the right hand and not an ontological view that would be connected with the incarnation, i.e., the standard Lutheran interpretation used to support not only the incarnation but also the *genus maiestaticum*. All of the essays are of high calibre and should provide food for solid exegetical thought. These essays are a fitting tribute to an exegete who has already given so much.

David P. Scaer

II. Systematic Studies

AMERICAN LUTHERANS AND ROMAN CATHOLICS IN DIALOGUE ON THE EUCHARIST: A METHODOLOGICAL CRITIQUE PROPOSAL. By Kevin W. Irwin. Studia Anselmiana, Rome, 1979. 191 pages. Paper. No price given.

After surveying the eucharistic dialogue between American Lutheran and Roman Catholics theologians, Irwin in his doctoral dissertation presented to Collegio Sant' Anselmo proposes that a more productive route for conciliation be found in the liturgical developments of both communions. His critique of both communions at first appears devastating to a traditionalist, but convincing after examining the evidence. After the Reformation, theologies were so overly concerned with the presence of Christ in the Supper, that its other important aspects were neglected (p. 58). In attempting to rectify this deficiency without denying the presence, Irwin sees possibilities of agreement.

The critique of Luther will interest many of our readers. While the traditional medieval theologians did not understand the mass as a human work earning salvation, it is conceded that Luther rightfully protested the common opinion (pp. 111-2). Certain phases in the canon of the mass could indeed have no other interpretation! Luther's uncouth over-reaction was the removal of the canon from the mass, while remaining conservative in retention of the other parts. His concentration on the Words of Institution "merely achieved an artificial isolation [of them] into which medieval theology had placed them in theory, and popular piety had placed them in practice" (p. 93).

The major components of contemporary eucharistic theology seen as positive by Irwin are understanding the eucharist as memorial and as a work of the Holy Spirit, eucharist and eschatology, and eucharistic presence and sacrifice. In all of these areas he understands the Tridentine Roman theology as deficient and sees Lutherans as revitalizing valid Biblical and early church concepts. Irwin is not happy with the traditional understanding of transubstantiation and interprets it as "an affirmation of the real presence of Christ in the eucharist" (p. 154). Lutherans will have the most difficulty in becoming aware of the sacrificial elements in connection with the sacrament as a result of their historic polemic against the traditional Roman view. Irwin urges that the matter be reopened. To support his case he refers to the New Testament's sacrificial language, i.e., body, blood, shed. His proposal is worthy of consideration: "The only realistic and tolerable doctrine of the eucharistic sacrifice is one 'that understands the Eucharist as neither a repetition nor a commemoration of the sacrifice of Christ but as identically the same sacrifice, differing only in its mode of presentation'" (p. 161). It would be hard to quarrel with "The sacrament contains *Christus passus et se offerens*" (p. 162).

Throughout the author regards "receptionism," the belief that the bread becomes Christ's body at the moment it is received with the mouth, as the common Lutheran opinion and fails to mention that such was not Luther's

position. It is branded as unduly subjective. On the contrary, Luther's high regard for the *Verba* places him right at the center of medieval theology. Somewhat annoying is reference to Carlstadt and Schwenkfeldt as Luther's "co-reformers." Also less than fully convincing is understanding Christ's entire life as sacrifice, since the New Testament is careful to use the word *lutro* ("atone") and its cognates exclusively of Christ's death.

Irwin's major thesis that the liturgies of the two communions show more promise for theological agreement than the theologies is convincing. This is not really a new observation since Melancthon in the *Apology* as well as most Lutherans have recognized that the church's catholicity manifests itself in a common liturgical tradition. If Irwin's understandings of "transubstantiation" and "sacrifice" are representative of Roman Catholic thought, then two major obstacles with Lutherans on the sacrament have been overcome. Whether Rome will ever recognize the Lutheran celebrations as valid in the fullest sense is another question. Such a step would be a public acknowledgement that the pope does not have the exclusive right to determine occupants of the pastoral office. Papal suicide remains improbable if not downright impossible. Until then, Irwin has performed a noble service in raking together the vital issues. If Lutherans and Roman Catholics can have a fuller eucharistic theology, then the study will have accomplished more than what anyone could have hoped.

David P. Scaer

JUSTIFICATION: The Doctrine of Karl Barth and a Catholic Reflection. By Hans Kung. With a new introductory chapter by the author and the original response by Karl Barth. Westminster Press, Philadelphia, 1981. 332 pages. Paper. No price given.

Kung now more famous since he has been adjudged by the pope as no longer being a recognized teacher of Catholic theology, presented *Justification* in 1957 as his doctoral dissertation to the theological faculty of the University of Paris. The 1964 English translation which appeared first under the title *Justification Today* has been updated to include a 1957 letter from the Karl Barth complimenting Kung for properly assessing the Swiss theologian's doctrine of justification and a confession expressing astonishment that he had so miserably failed in faulting the Catholic doctrine of justification. Barth's sin was choosing one aspect in Catholic theology as permanently dogmatic without seeing the great flow of theology. Kung's study lead him to the conclusion that Barth on the doctrine of justification differed little from Catholic theology at la Trent. Kung makes a good case for what appears as a Protestant principle of Biblical authority in seeing the Bible as free from error and the source of all theology (pp. 112-114). He wants as much as possible to place himself on a "Protestant" foundation.

The upshot of Kung's study is that Protestant and Catholic theologies have come to "fundamental agreement" on those points of justification which divided them at the Reformation. This fundamental agreement is that justification is not only a forensic but also an intrinsic act, a position supported by such Luther scholars as Holl and Schlinck. Justification is seen as God's act in Christ and thus objective. It is subjectively realized in faith; however, faith is defined as a condition in which man *actively* submits himself to God (p. 259).

Justification remains a lively topic of discussion, and republication of Kung's treatise can be welcomed as a lively interpretation of Christianity's crucial question. Certain questions must be raised, however. Are Barth and Kung really adequate representatives of the positions they claim to represent? How can any view which sees justification as intrinsic at the same time be universal? With the

recent four hundredth anniversary of the Augsburg Confession, Catholic theologians have continued Kung's thrust in stressing the similarities in the doctrine of justification. The last question is whether the treatise written a quarter of a century ago still represents Kung's own views today. Probably not. It is hard not to recognize in the *Introduction* added to the 1981 edition a secular view of justification. The reader can judge for himself from this statement: "And not only in his achievements and roles, but in his whole existence, in his being human, he is *justified*, apart from his achievements." Would Paul, Luther, Trent, or Barth hold this view?

David P. Scaer

JUDGED BY THE GOSPEL. A Review of Adventism. By Robert D. Brinsmead. Verdict Publications, Fallbrook, California, 1980. Paper. 383 pages.

Brinsmead brings a serious charge against Seventh Day Adventism. Not only does he demonstrate that Mrs. Ellen White's so-called "revelations directly from above" were little more than uncritical borrowings from many different sources, but, worst of all, that SDA theology, with its stern legalism and works-righteousness, has run head-on into the Gospel, particularly Scripture's teaching on justification *sola gratia* and *sola fide*. He shows that at that point it becomes virtually indistinguishable from Romanist Semi-Pelagianism. Scripture is his witness, because of its clear pronouncements that counter Adventist teaching; but Luther obviously has also been of great influence on Brinsmead's change of direction from Law-oriented to Gospel-oriented theology. He lays to rest the virtually idolatrous myth concerning Mrs. White as a prophetess of God (pp. 119-214).

Yet his motivation is not a vindictive or barn-burning sort of disenchantment with Adventism. He insists that "I too am an Adventist born and bred," and "I have not written this review of Adventism to hurt anyone"; (p. 333) he also notes his continuing "great debt to the Adventist lifestyle" (p. 205). But at the same time he shows that that lifestyle, which be fear and guilt drives people to conform to the rules (Sabbath, diet, tithing, etc.) set down by the hierarchy from the time of Mrs. White on, mixes Law and Gospel, sanctification and justification, and threatens, if not actually wipes out, the Gospel itself. The Gospel and justification by faith teach "a motivation of grace" not "a motivation of guilt" (p. 214).

The doctrine of the church, as taught by Adventism, is virtually identical with Rome's, too, as is the article of salvation, Brinsmead contends. This is a serious charge, as every reader of Scripture knows, for Rome distorts the teaching on *una sancta* as well as the priesthood of all believers. It is evident from his citations that much of Brinsmead's new insight was gained from reading Luther, Franz Pieper, and C. F. W. Walther.

According to Brinsmead, "the unique features of Seventh Day Adventist theology all stem from the fanatical shut-door doctrine," (p. 307) according to which Christ left the first apartment of the sanctuary and entered into the second in order to launch his investigative judgment, beginning in 1844, withdrawing "within the second veil to plead only for those who had passed within that veil with him." Brinsmead explains how he agonized over this central teaching in SDA theology, carefully searching the Scriptures and his own heart, only to conclude that Adventist theology is totally "without biblical warrant" on these matters which are so central to its apocalyptic mysticism (p. 310).

In an earlier book by Geoffrey Paxton, *The Shaking of Adventism* (Baker Publishing House, 1978), there was a forewarning of the troubled seas ahead for Adventism. Paxton is an Anglican and closely associated with Brinsmead in the

publication of the periodical *Verdict*, successor to *Present Truth*. It is of historical interest to note with Brinsmead that Adventism's first publication, 1848-1849, bore the same name, *The Present Truth*. Brinsmead is now calling for radical reformation within his church; these was no Gospel in it in those early days, he contends, and these is a serious threat now that it will oppose itself to the Gospel which is the real present truth. This is "the *kairos* time for Adventism," and Brinsmead believes that "the powerful confrontation of the Gospel with Adventism is really 'the end of Adventism' " (p. 20) as it has been constituted up to this time.

E. F. Klug

III. Historical Studies

GOD AND MAN IN TIME: A CHRISTIAN APPROACH TO HISTORIOGRAPHY. By Earle E. Cairns. Baker, Grand Rapids, Michigan, 1979. Paper. 191 pages. \$7.95.

For over thirty years Cairns was professor of history at Wheaton College and in this work has put into book form the material he used in his course on historiography. All the necessary ingredients for any introduction to the writing of history are given summary discussion: the relationship of history to other social sciences; the historian's materials and methods (types of evidence; the choosing and collection of materials; the criticism of material for authenticity, integrity and credibility); the various competing philosophies of history ("pessimistic": Oswald Spengler; "optimistic": Karl Marx; "pessimistic-optimistic": Herbert Butterfield, John Baillie, Reinhold Niebuhr, George Buttrick; "idealistic and theistic": Giovanni Vico, Georg Hegel, Arnold Toynbee; "historic evangelical": Augustine, Otto of Freising, Jacques Bossuet); a survey of important historical writers from the ancient world to the present; and a chapter on the "art" of the *writing* of history itself.

All these elements of historiography are presented in a simple, straightforward manner appropriate for students confronting the task of writing history for the first time. However, relative to their importance the topics are awarded uneven attention. For an introduction to historiography too much space is given to the survey of historical writers from the ancient to the modern day (pp. 59-93). Most of the writers are only cursorily introduced and nothing in these pages adds to our understanding of history as a discipline. The same may generally be said of the section outlining the various philosophies of history (pp. 109-41). Cairns contents himself with offering brief summaries of the views of significant thinkers about history. This is, of course, proper from an introduction to the study of historiography. But the major point is that one's philosophy of history will affect *how* one understands the meaning of historical events. It would have been illuminating (especially for an introduction) had the author illustrated by case examples how various philosophies of history have differently affected the interpretation of even the same events.

A similar critique may be leveled against Cairns' attempt to delineate what he calls "a philosophy of history: contemporary and Christian" (pp. 143-57). Cairns notes what indeed would be elements in any Christian philosophy of history (God as source and ground of reality; man as fallen, free, finite, fallible; the Kingdom of God as the goal of history), but to discuss these elements and to rehearse the Biblical witness to various divine interventions in history is not yet to present a Christian philosophy of history. And, again, an illustration of *how* a Christian view of history would affect actual interpretation would have been helpful.

This is not a bad book, but one must not be misled by the assertion on the back cover that "Christian students of history need no longer resort to the works of secular historians to learn how to write history." This book is by no means sufficient for that to be true, and I have the hunch that Cairns himself could be embarrassed by the claim — his annotated bibliographies (at the end of each chapter) provide excellent references for further study, most of them by "secular" historians.

William C. Weinrich

SPIRIT AND MARTYRDOM: A Study of the Work of the Holy Spirit in Contexts of Persecution and Martyrdom in the New Testament and Early Christian Literature. By William C. Weinrich. University Press of America. 320 pages. Paper. \$11.75.

From time to time pastors in their sermons are compelled to mention that Christians should expect to suffer and die for their faith. Repeated in some great church hymns, this theme is not unknown to the people. Within the American context, martyrdom seems unreal. It happened millenia ago and in some distant land. In his doctoral dissertation presented to the University of Basel in Switzerland, Professor Weinrich of Concordia Theological Seminary here in Fort Wayne explores the meaning of persecution and martyrdom in the early church. After surveying the New Testament data, he concentrates on Ignatius of Antioch, Polycarp, the Martyrs of Lyons and Vienne, Perpetua and Felicitas, and finally Tertullian. An Old Testament introduction surveying the suffering of the prophets is also included. The persons of Elijah and John the Baptist are the embodiment of the suffering which comes to foremost expression in Christ.

Most amazing is the discovery that martyrdom in the early church is given virtual sacramental significance as the infallible mark of Christ's good pleasure with the believer. On that account, persecution to the point of death is desired. Such a view of Christianity diametrically opposes a contemporary success-oriented Protestantism with its roots in Puritan Calvinism, which sees material benefits as signs of divine pleasure. Before launching into the concept of martyrdom in the post-apostolic church, Dr. Weinrich carefully lays out his theme from the New Testament documents. Persecution for making a public witness for Christ is the persecution of Christ Himself. At the point of suffering Christ identifies Himself with the suffering believer. Satan and his cohorts will be held responsible for the deaths of the martyrs. Their blood with Christ's will serve as the condemning evidence against them on the last day. While it was not Dr. Weinrich's purpose in handling the New Testament material to offer a systematic treatise, he is throughout making theological evaluations of a topic which has regrettably received scant attention in traditional dogmatics. No one can fail to benefit from the author's evaluations.

Not uncommon is the belief that with the death of apostles the church lost the guiding presence of the Holy Spirit and until Luther's Reformation fell into an incorrigible darkness. In comparing an almost neurotic fear of pain in contemporary Christianity with the total commitment of the post-apostolic church, it might be time to dismiss such a judgment not only as unkind but blatantly untrue. The Spirit was more clearly manifest in Christian suffering than He ever was in great miracles. It would be difficult to dispute that Christ carries out His principle work in His atoning death. The Christian martyrs saw their own death not as atonement in any sense but as the continuing eschatological and salvific presence of Christ in the world and in the church. Unbelief was conquered by observing Christ's sufferings in the sufferings of His saints. Persecutions were convincing sermons to unbelievers. The early

Christian consciousness of their own imminent martyrdom was intricately connected with baptism and the Lord's Supper, which was also an appearance of Christ's sufferings in the church.

Roman Catholic preoccupation with hagiography is hardly an excuse for Lutherans to ignore everything happening between the first and sixteenth centuries. Dr. Weinrich's dissertation is an eye-opener to those centuries when it was abundantly proven that the blood of the martyrs became the seed of the church.

The author wrote his dissertation for Professors Bo Riecke and Oscar Cullmann, renowned scholars, and the scholarship here is beyond dispute. What is equally important is the book's comfortable readability so that the uninitiated is fascinated as the lives of the martyrs come alive on its pages. The footnotes are worth the price of the book. The next time that the reviewer sings the *Te Deum*, the phrase, "the noble army of martyrs praise Thee," will mean much more to him.

David P. Scaer

THE TRINITARIAN CONTROVERSY. Translated and edited by William G. Rusch. Sources of Early Christian Thought, edited by William G. Rusch. Fortress Press, Philadelphia, 1980. 182 + viii pages. Paper. \$6.95.

THE CHRISTOLOGICAL CONTROVERSY. Translated and edited by Richard A. Norris, Jr. Sources of Early Christian Thought. Fortress Press, Philadelphia, 1980. 162 + viii pages. Paper. \$6.95.

We live in an age which is interested in its "roots." Such an interest is a wholly healthy concern. Within the context of the church and Christian theology such an interest is indeed mandatory if the church is to be *ecclesia semper reformanda*, a church continually reforming itself along those lines truly essential to it. In an age also characterized by increasing theological diversity and doubt it is not surprising that there is a renewed interest in the formative controversies and the leading thinkers of the early church.

Fortress Press has introduced a new series, "Sources of Early Christian Thought," which intends to make available "in a modern, readable English the fundamental sources which chronicle how Christianity and its theology attained their normative character." There are, of course, other books containing selections from the early Fathers (one very excellent one, edited by Maurice Wiles and Mark Santor, recently published by Cambridge University Press). But this series by Fortress Press holds out real promise as a vehicle for disseminating more widely significant, and not always easily accessible, patristic contributions to the classic formulations of Christian doctrine. In the first place, the books of this series center around controversies. They allow the reader to experience (in however attenuated form) the actual debate out of which the principal conceptualizations of Christian doctrine emerged. Secondly, this debate character leads the editors to include selections from those thinkers whose conceptualizations were found to be deficient and erroneous. Therefore, Arius, Apollinaris, and Nestorius are allowed to plead their cause. Their inclusion gives flesh and blood to these volumes and presents the necessary counterpoint to the writings of the orthodox thinkers which is so often missing in other anthologies. Finally, whenever possible, these books present entire writings or sections, not mere excerpts. This has the great advantage of allowing the reader to hear the original author's argument as it was actually presented without the editorial deletions which often rob the central statements of that context which makes them comprehensible. A real strength of both *The*

Trinitarian Controversy and *The Christological Controversy* is the long selections they offer from Athanasius' *Orations Against the Arians*.

On the other hand, providing complete selections and maintaining a modest, inexpensive scope for the books do allow problems concerning the adequacy of selection to arise. It is arbitrary of William Rusch to restrict *The Trinitarian Controversy* to those readings which concern the Arian question alone. This narrow scope is all the more infelicitous in view of the fundamental premise of the series: that the formulations of Christianity have been shaped "on the anvil of history"; that development has occurred within Christianity (Foreword, p. vii). Arianism was not without its antecedents, and it proved such a potent force because of the modalist threat of the third and fourth centuries. Selections from Origen (to whom both the Arians and the Niceneans could appeal), from the correspondence between Dionysius of Rome and Dionysius of Alexandria, and from Marcellus of Ancyra (who had modalist inclinations) would have been most appropriate and helpful.

Richard Norris does a better overall job in his selections, Christian writers from the second and third centuries being represented. However, Apollinaris was not only opposed by the theologians of the Antiochene school, but also by the Cappadocian Fathers. A selection of Christology from Gregory of Nazianzus (say his famous letter to Cledonius, Ep. 101) or from Gregory of Nyssa would have been desirable.

What selections Rusch and Norris do provide, however, are excellent selections. Their translations read easily (important since not all of this material is easy reading). The series "Sources of Early Christian Thought" is off to a good start. Fortress Press is to be commended for providing the general reading public this material, and the series editor, William Rusch, to be praised for the series' concept and its execution. Church libraries would do well to make these volumes available to their readers. No doubt seminaries and schools will make good use of them as well.

William C. Weinrich

THE RESURRECTION LETTERS OF ST. ATHANASIUS, BISHOP OF ALEXANDRIA, 328-373. Paraphrased and introduced by Jack N. Sparks. Thomas Nelson Publishers, Nashville, 1979. Pages 224. Paper. \$5.95.

Athanasius is primarily known as a polemicist. He was the great defender of the full divinity of the Son against the assertion of Arius that the Son was a creature, mutable and corruptible. But Athanasius was also a bishop who was ever cognizant of his role as shepherd of the Christian people at Alexandria. Whether in exile (Athanasius was exiled five times during his career) or at Alexandria, it was the wont of Athanasius to address Easter letters to his people. Twelve of these are extant, and they are gems of early Christian preaching.

In this book Jack Sparks, a bishop of the Evangelical Orthodox Church, presents in paraphrase the Easter letters of Athanasius. The desire to popularize and thus to make classic expressions of early Christian piety and belief attractive to the common layperson is commendable. All too often our people are ignorant of the catholic tradition prior to the Reformation, and the Church is impoverished because of it. In this book, and in an earlier one, *The Apostolic Fathers*, Sparks has begun to fill the need of making the Fathers of the early Church readily and readably accessible to the common layperson. I would offer one caution, however, for future endeavors of this kind. While paraphrase does lend itself to idiomatic, everyday expression, it can easily tend as well to the trite and colloquial and thus vulgarize all sense of the sublime. Sparks himself maintains a good literary level in his paraphrase, but good literary translations,

not paraphrases, are still the best vehicle for transmitting not only the message of a text but its mood and tone as well.

Sparks includes introductory chapters on "Easter in the Early Church" (which informs the reader of the customs of Easter to which Athanasius often alludes) and on "The Life of St. Athanasius." The Easter letters of Athanasius were originally intended to edify the Christians at Alexandria. For Sparks they have obviously not lost their power; he incorporates them along with appropriate Scripture passages in "Suggested Reading for the Forty Fast Days of Lent" (pp. 203f.). This book would be a worthy addition to the church library.

William C. Weinrich

AUGUSTINE: HIS LIFE AND THOUGHT. By Warren Thomas Smith. John Knox Press, Atlanta, 1980. Paper. 190 + xiv pages. \$8.50.

The production of literature on Saint Augustine and his thought remains truly prodigious. Some years ago Rudolf Lorenz devoted some 283 pages to a discussion of major studies on Augustine published in the twelve years between 1959 and 1970 (*Theologische Rundschau* 38 [1974] 292-333; 39 [1975] 95-138, 253-86, 331-64; 40 [1975] 1-41, 97-149, 227-61). Since 1970 the interest in Augustine has not waned. This constant outpouring of scholarly investigation reflects the importance of Augustine, who in terms of sheer mental force and pervasive influence is still to be reckoned as the greatest Christian thinker in the history of Western Christendom.

Augustine seems unfathomable. Yet as much as any other early Christian figure he deserves to be made accessible to the common layperson. That is the express purpose of this winsome book which does not wish to contribute to the growing body of scholarly work on Augustine but to "tell Augustine's story in very simple terms" (p. ix). The result is a well-written, readable, even engaging introduction to Augustine. Although intended for the non-professional reader, the author does not merely gloss Augustine. The complexity of Augustine's personality, the restless questing of Augustine's intellect for an ever deeper knowledge of divine things, the indefatigable energy of Augustine the theologian and bishop — all these Smith presents with admirable vividness. No doubt the principal cause of this success is the frequent use Smith makes of direct quotations from Augustine. This allows Augustine to speak for himself and allows this book, an intentionally popular treatment, to escape superficial interpretations. For Augustine certainly understood himself better than most interpretations of him.

While some description of the theological issues involved in the Donatist controversy could have been included, given the scope of the book the treatment of the issues which Augustine faced is quite good. As an introduction to Augustine intended for the lay reader, this book is highly recommended.

William C. Weinrich

MARTIN LUTHER. Eine Einfuehrung in sein Leben und sein Werk. By Bernhard Lohse. Verlag C. H. Beck, Munich, 1981. Paperback. 256 pages.

The author is known to many English readers through his popular book on the history of doctrine (*A Short History on Christian Doctrine*, Fortress, 1966). The present volume on Luther's life and work demonstrates many of the same positive, admirable qualities. It succeeds in assembling all of the important facts in a compact, readable sort of way. Lohse does not, however, content himself with a mere rehearsal of the story, of the times into which Luther came, of Luther's life and work, of the theological, ecclesiastical, socio-economic impact of the man, of the primary and most influential of the Reformer's voluminous

writings. The most valuable part of Lohse's work appears in his treatment of the various points of contention in Luther studies as these have surfaced in recent years. He dismisses, for example, the arguments of Iserloh that the ninety-five Theses were never posted as unconvincing and gives the reasons why. More importantly Lohse traverses in turn the questions concerning Luther's theological base, the young Luther versus the older Luther hassle, the time of Luther's so-called "tower experience," the authority of Scripture, faith and reason, the doctrine of the church, the two kingdoms, the place of history. In each case at the end of each chapter Lohse supplies the reader with a bibliographical listing of the scholarly sources. On the question of Luther's attitude toward the Scriptures he notes how Luther has no difficulty in identifying the Bible with the Word of God or in saying that the Holy Scriptures contain the Word of God or that the Scriptures and God are correlatives as the creation is to the Creator (p. 163).

The last section of Lohse's work concentrates on the story of Luther's significance and meaning through various periods in the church's life during the past 450 years. This is a valuable survey since it provides a bird's eye view (at least, from Lohse's perch) of how Luther has been viewed by the likes of the orthodox teachers of the late sixteenth and early seventeenth centuries (Lohse's view is perhaps hyper-critical and prejudicial here), the pietists, the various schools of philosophy, the Romanist evaluators (here the extremes from Denifle and Grisar to Lortz and Pesch are described), and finally the most recent scholarly studies. The book closes with a useful descriptive evaluation of the present state of the primary sources of Luther's works. This feature further accents the fact that Lohse's efforts provide the student of Luther's works with a very valuable road map. The work certainly merits translation into English to broaden its availability to a wide audience.

E. F. Klug

REFLECTIONS ON LUTHER'S SMALL CATECHISM. Book I: Ten Commandments. Book II: Creed. Book III: Lord's Prayer. Book IV: Sacraments. By Daniel C. Overduin. Luther Poellot, editor. Concordia, St. Louis, 1980. Total cost, \$6.95.

The foreword states: "The material in the four books of this set was first published in *The Lutheran*, official organ of the Lutheran Church of Australia, in a series of articles in issues from April 22, 1968 to Sept. 6, 1971." The arrangement in booklet form immediately suggests the use of the material for study groups, private devotions, instruction guides, or supplements. Pastors will find supportive items for their catechism classes, children's and adult. The lay reader will benefit from traversing old territory with a new look as much as the initial readers must have done as the articles first appeared in periodical form.

The author has introduced the series with "anniversary reflections" to mark the four hundred and fiftieth anniversary of the Small and Large Catechisms (1799), detailing some of the preliminary writings of Luther which formed the basis for his astounding accomplishment in the production of these two gems of the Reformation. They continue to occupy central stage as the media for instruction in the chief elements of Christian doctrine within Lutheran churches. It is also from some of these sources preliminary to the catechisms that the author's "reflections" then come. Strangely missing, at least to this critic's way of thinking, are things like Luther's *Good Works Treatise* of 1520 and his three sermon series of 1528, both items exceedingly influential in the final formulation of the catechisms. One may also wonder why certain extraneous sources, sometimes with no direct or especially helpful bearing on the catechisms'

message (e.g., Bonhoeffer, Wingren), are given a certain amount of prominence. The same holds for rather frequent citations from the Heidelberg Catechism. They seem to add little to the value of Luther's own remarkable insights into the content of God's Word and its application to man's life and salvation. For much the same reason it seems right to criticize the author for the omission of a separate treatment of Confession, which was so important in Luther's thinking and was one of the "chief parts," as also things like the Table of Duties. Nonetheless there is so much a real value in this little series that one must simply urge its use widely. The booklet on the Lord's Prayer especially suggests private or family altar use. We commend Concordia for placing little, economical workbooks like these on basic Christian articles of faith within reach of pastors and people.

E. F. Klug

PAUSE TO PONDER. By Robert J. Koenig. Texas District of the Lutheran Church-Missouri Synod, Austin, Texas, 1980. 276 pages. Paper. No price given.

The name Robert J. Koenig is already well known in the Lutheran Church-Missouri Synod. His novel, *Except the Corn Die*, which narrates the Saxon emigration to Missouri, has charmed and informed numbers of readers. It was with considerable interest that I turned to his most recent literary labor, *Pause to Ponder, A History of the Lutheran Church-Missouri Synod in Texas*. Published by the Texas District to commemorate 125 years of Missouri Synod Lutheranism in the "Lone Star State," this book was written at the request of the Texas District Board of Directors and was funded in part by a grant from the Waltman Foundation. I can think of few decisions that would have been wiser as a way in which to honor the heritage of Lutheranism in the Southwest, and I can think of few authors who could have done the subject more justice than Pastor Robert J. Koenig.

Certainly it is a challenge to attempt to tell any part of the Texas tale, let alone the history of Lutheranism in that state. Texas is a complex and amazing synthesis of many traditions. In part it is a Southern state, in part a Western one, but in its entirety it is an entity all of its own. The introduction of Lutheranism into Texas was due to sources as diverse as the St. Chrischona mission in Switzerland, the Wendish emigration from Prussia, the arrival of Bohemians from Czechoslovakia, and the influx of all manner of Germans into the state. There also was a migration from the Old Southwest (Tennessee, Alabama, Mississippi, Louisiana). Furthermore, Lutherans in Texas have been multilingual, speaking German, Wendish, Spanish, English, Czech, and other tongues of the Old World and the New. These many threads have meant that the Texas saga, like a rich Persian carpet, has been woven with much pain over a long period of time with much imagination from a diverse amount of materials to create as its end result a complex and stunning composition. To recount that endeavor is almost a superhuman task.

Koenig has done his homework. Autobiographies, congregational and synodical histories, letters, minutes, periodicals, newspapers, books, pamphlets, and personal contacts have been utilized. The author's mastery of the many materials is evidenced by his ability to conjure up little known facts and an almost infinite amount of detail about almost every topic touched upon in his history. Almost encyclopedic in its coverage, *Pause to Ponder* seeks to combine thorough investigation with complete reporting. At times narration and interpretation suffer, but this is the inevitable cost one has to pay for comprehensive coverage.

The book is full of pictures, indicating that Koenig probably heard the one

complaint launched against the Ohio Constitution when it was published in 1803: "But it ain't illustrated!" A thorough index, a useful bibliography, and generous documentation make this a valuable monograph.

DER NORWEGISCHE KIRCHENKAMPF. By Bernt Torvild Oftestad. Heft 3. Luther-Akademie, Ratzaburg, 1980. 19 pages.

The Luther-Akademie represents an international organization of generally conservative Lutheran scholars, dedicated to the proposition that staying close to Luther means a sounder theology. The center is at Ratzaburg in the northeast corner of West Germany, a beautiful setting where the annual meetings regularly convene. It is a free conference, and thus participants come from every quarter of Lutheran connection, territorial churches as well as the Lutheran free churches. Scandinavian, American, Australian Luther scholars have participated in the sessions. A number of the essays have appeared in print, as in this case, for wider distribution and publicity in behalf of the organization's avowed purpose of furthering study of Luther's writings and Lutheran theology.

Oftestad seeks to tell the story of the church struggle in Norway during the Nazi occupation, with critical analysis of the real issues involved. Admittedly some Norwegians, notably the pietistic Lutherans, according to Oftestad, were at first impressed by Hitler's reform movements in the mid-thirties which seemed to call for moral improvement. But the real issue was far deeper, involving not merely an ideological clash between the political (Quisling) faction and the church, but also and above all a struggle for control of consciences between the two realms, state and church. It surfaced in the tension of who would control education of the youth, appoint the bishops, run the congregations, certify the pastors, etc. There were leading figures who led the opposition, like Bishop Eivind Berggrav and Professor O. Hallesby. But fundamental to the whole Lutheran opposition to Nazi take-over or control of the churches was the Augsburg Confession. Article XXVIII especially served to give direction. It spelled out precisely the limits of authority for state and church, of how the church dare not become the state and, contrariwise, the state dare not become the church. Christ alone is Lord of His church and it must have complete freedom for its proclamation of Law and Gospel, thus in all spiritual matters. The natural orders impress God's law upon all men in general, but it is God's Word, Holy Scripture, that is the plumbline in all matters of theology.

E.F. Klug

IV. Practical Studies

GRUNDSATZE EVANGELISTISCHER VERKUNDIGUNG. By Hans-Lutz Poetsch. Verlag der Lutherischen Buchhandlung Heinrich Harms, Gorsz Oesingen, 1981. Paper. 104 pages. No price given.

A handbook on evangelization from Lutheran quarters in Germany is somewhat of a novelty, to say the least. Outreach with the Gospel towards the unchurched has been looked upon as an *Unding* among those who consider themselves members of the church whether they practise their Christian faith or not. Pastor Poetsch is a true exception. For more than twenty years he has been the spearhead of the German counterpart to The Lutheran Hour, which recently celebrated its fiftieth anniversary here in America. As such Poetsch has been a keen student of the whole process of evangelizing the masses, actively seeking to stimulate especially the Lutheran Free Church in reaching out to the unchurched. This is especially significant in view of the fact that in recent years

the sects and cults have made their inroads in the Reformation heartland, as here in America. With careful definition and distinction Poetsch gives a discreet explanation of how evangelization along strict Biblical and Lutheran lines differs from the sectarian, emotional, tent-meeting type of crusade. There is, after all, a solid theological base, laid first of all in a correct understanding and application of Law and Gospel. Poetsch begins and ends on that note, with due emphasis. He also lays to rest certain misunderstandings which identify evangelization with some kind of cultural, psychological, or even synergistic phenomenon. Included is a fine exposition of the meaning of "church" in Holy Scripture, as well as a strong brief in behalf of the latter's divine inspiration, inerrancy, and authority. Lutheran confessional theology is made to order for confessing or evangelizing, Poetsch shows. Who the proclaimer is and who the recipient are matters which receive separate and careful treatment, as do also the practical problems connected with broadcasting the word by means of printed page, radio waves, television, telephone, and the like. Nothing finally takes the place of personal encounter in some way, and Poetsch is quick to point out the various obstacles connected with the modern media.

Since the book is the product of an expert in the field, who not only has applied the principles, theologically and practically, which pertain to the art of evangelization, but has also taught them to theological students and to conferences of pastors in the field, it has special merit. Its counterpart in English would be a valuable handbook.

E.F. Klug

TOWARD A BLACK HOMILETIC. By Lawrence L. Beale. Vantage Press, New York. 164 pages. Cloth. \$6.95.

The author in his title gives a clue as to what his book will concern. Instead of discussing a black homiletic, he discusses the need for such, making it plain that it does not necessarily exist at the moment. He states his case early by saying, "Since the teachings of traditional homiletics do not prepare the black preacher to relate to the black congregation, and since the practice of black preaching, in its traditional sense, does not prepare the black preacher to communicate with the average congregation, the necessity, I feel, for a black homiletic has arisen." For the most part, the book is very well written and the author does show a high degree of competence and familiarity with the topic. There are also some ambiguities.

In the first chapter Beale states, "Black preaching is an art within itself The chief distinguishing mark in black preaching is the black experience" (p. 5). When discussing the term "black experience," he defines it as "the experience of suffering" (p. 6) and makes it the sum-total of "inhuman treatments that black America has experienced and is experiencing." But he goes on to say, speaking of black preaching, "This means that a man does not do black preaching merely because he is black. This means, also, that a white preacher can do black preaching . . ." Now, that becomes a bit confusing if, in fact, black preaching is unique as a result of the black experience. It seems impossible to resolve the dilemma.

Once Beale really gets into his book, he distinguishes black preaching from white preaching only in terms of this, that the black preacher "goes a little beyond" the standard modes of preaching styles, etc. At times, the white reader could accuse him of arrogance as he points to his distinctions between the two types of preachers. I believe that what he really means to convey is that the average black preacher deals more heavily in the area of application. This would be equally true for any preacher whose people are in need of real direction and

material help as a result of their economic situation. Furthermore Beale confines himself to seminary-trained black preachers, which does not give the total picture of what can rightfully be called black preaching. One example on page 27 that he claims comes from the black experience actually comes from good common sense! The only difference between white and black preachers that could be discerned by this reviewer from Beale is that black preachers have "a bit more freedom."

The book is good reading, and the author makes it plain that his book does not *establish* a black homiletic, but simply outlines what one should include. The book is worth reading.

Robert H. Collins

NEW HORIZONS IN WORLD MISSION: EVANGELICALS AND THE CHRISTIAN MISSION IN THE 1980'S. Edited by David J. Hesselgrave. Baker Book House, Grand Rapids, Michigan, 1979. 298 pages. Paper. \$8.95.

This book is the result of a meeting held at Trinity Evangelical Divinity School, Deerfield, Illinois, March 19-22, 1979. Held under the auspices of the School of World Mission and Evangelism it brought together more than one hundred evangelical mission representatives. Called Trinity Consultation No. 2, it raised issues different from an earlier conference held at Trinity (the proceedings were published by Baker Book House in 1978 as *Theology and Mission: Papers Given at Trinity Consultation No. 1*). The initial assembly heard only addresses delivered by professors at Trinity Seminary. This second consultation was broader and more representative, with papers and responses being given by evangelical theologians from many different traditions, organizations, and areas of specialization. Among them were Gleason Archer, Wayne G. Bragg, Donald Carson, Wade Coggins, Ralph R. Covell, Wesley Duewel, Edwin Frizen, W. Harold Fuller, David S. Gotaas, Robert W. Hess, Paul G. Hiebert, Eldon J. Howard, Arthur P. Johnston, J. Herbert Kane, Harold Lindsell, Melvin J. Loewen, H. Wilbert Norton, P. Jim Pietsch, John F. Robinson, Waldron Scott, Clyde W. Taylor, Ted Ward, Warren Webster, Lester Westlund, Howard A. Whaley, and David J. Hesselgrave, Professor of Mission and Director of the School of World Mission and Evangelism at Trinity Seminary, who edited the papers for publication.

The chapter of *New Horizons in World Mission* are organized into six parts, Part One concerns the nature of "Christian Mission in the 1980's," and poses the question of whether we are facing a sunrise or a sunset in Christian mission? Part Two then moves to confront one of the major issues in missions today, that of "Evangelicals and Totalitarian Governments." Since much of the Third World is under some form of dictatorial rule, how are missionaries recruited from America - with its dual heritage of liberty - a free church in a free country - to come to terms with ministry in Fascist or Marxist societies? Part Three faces yet another problem of the 1980's - money; "Evangelicals and World Economics" explores a vital area. Will it really cost over \$75,000 a year to maintain missionary families in some places by 1990? With the changing contours of the planetary economy, what new patterns of missionary support will Protestants develop? Part Four examines the challenge of "Evangelicals and Community Development." How are Christians to cope with the disparity in prosperity between the Third and First Worlds? Part Five - what role ought the churches play in "natural development"? - investigates the relationship of "Evangelicals and Contextualized Theology" from both a biblical and a theological perspective. What does it mean "to do theology" in a non-Western setting? Part Six concludes the volume with "Evangelicals and Unity in Mission," seeking the

nature and the function of harmony in faith, life, and work within the very disparate Evangelical community. While the character of the essays varies greatly, as is inevitable considering the diversity of topics, Baker Book House is to be commended for bringing this compendium of evangelical reflection on mission to the attention of the Christian public.

C. George Fry

LIFE AND WORK ON THE MISSION FIELD. By J. Herbert Kane. Baker Book House, Grand Rapids, Michigan, 1980. 366 pages. Cloth. \$12.95.

J. Herbert Kane has become the "Dean of Evangelical Missiologists." Long associated with the School of World Mission and Evangelism of Trinity Evangelical Divinity School, Deerfield, Illinois, Kane has come to the attention of the public for his many helpful volumes on world missions, including *A Global View of Christian Missions: From Pentecost to the Present*, *Understanding Christian Missions*, *The Making of a Missionary*, and *A Concise History of the Christian World Mission*. For that reason I always await with considerable expectation the latest product of his prolific pen. Having been much in his debt in the past, I have come to expect to be his debtor in the future for insight. His most recent book, *Life and Work on the Mission Field*, has proven to be no disappointment.

The text exhibits the organizational excellence that we have come to expect of Dr. Kane. Not only is each chapter outlined with clarity, but the chapters together are placed logically into three great sections. Part One pertains to "Missionary Preparation" and concern itself with "Getting a Call," "Overcoming Obstacles," "Meeting the Qualifications," "Choosing a Mission," "Doing Deputation Work," "Raising Support," and "Gaining Experience." It is obvious that the value of this volume will perhaps be greater to those in the free church tradition and those going as "faith missionaries" than it will be to those denominations, as ours, coming out of the state church context in Europe. Part Two deals with "Missionary Life." Matters discussed here will be of help to any Christian missionary, irrespective of denomination. Kane treats "Coping with Culture Shock," "Adjusting to Missionary Life," "Maintaining One's Health," "Cultivating the Mind" and "Nourishing the Soul" as well as "Learning the Language" and "Enjoying Single Blessedness" (important since a great number of missionaries are unmarried women). For the married, Kane has chapters on "Being a Wife," "Making a Home," and "Educating the Children." All benefit from his discussion of "Getting Along with Others," "Keeping in Touch," and "Furlough." Part III is concerned with "Missionary Work" and examines how one goes about "Getting into the Work" and then discusses eight specific tasks - evangelistic, educational, medical, radio, Biblical, and literary work as well as theological education and community development. A concluding bibliography provides sufficient leads for further reading.

As a succinct, reliable, and readable guide to the practical needs of *Life and Work on the Mission Field* I can strongly recommend this book. It is valuable for mission candidates, for those already on the field, for mission executives, sending agencies, and supporting congregations.

C. George Fry

WITNESS TO THE WORLD: THE CHRISTIAN MISSION IN THEOLOGICAL PERSPECTIVE. By David J. Bosch. John Knox Press, Atlanta, 1980. 277 pages. Cloth. \$18.50.

John Knox Press has launched the ambitious project of publishing the "New Foundations Theological Library." Aimed at bridging the gap between

academic theologians and the general public, the series intends to bring the results of current religious scholarship to the attention of Christian readers. As of December 1980 five volumes had appeared: *Old Testament Theology* by Ronald E. Clements, *New Testament Prophecy* by David Hill, *Liberation Theology* by J. Andrew Kirk, *Holiness and the Will of God: Perspectives on the Theology of Tertullian* by Gerald Lewis Bray, and *Evangelical Theology: 1833-1856: A Response to Tractarianism* by Peter Toon. Then the volume under review was published, *Witness to the World: The Christian Mission in Theological Perspective* by David J. Bosch.

I first met Dr. Bosch on the campus of the Fort Wayne seminary. It was during a meeting of Midwest mission professors, and this visiting scholar from the University of South Africa, Pretoria, gave the main address. It, like his book, reflected a juxtaposition of meticulous, factual scholarship with an amazing capacity for synthesis. Certainly his method and his material are now matched by his inclusive spirit, which is suggested in the dedication of this book, "To the Church in South Africa — 'ecumenical' and 'evangelical', Protestant and Roman Catholic, Black and White." It is that ethos that informs his writing.

The book basically resembles a miniature seminary, only with each of the four historic faculties focusing its attention on the problem of "Mission." Dr. Bosch starts in Part I with "Practical or Pastoral Problems," for there is a current crisis within the entire Christian community concerning the definition, interpretation, and implimentation of mission. Part II moves from crisis to the canon as "The Biblical Foundation of Mission" is explored. Having arrived at what he regards as satisfying and helpful exegetical conclusions, Bosch moves to a historical unit, for Part III concerns "The Theology of Mission Through the Ages." As a church historian, I must confess that this unit was an amazing and ambitious bit of summation, covering the entire story from Pentecost to the present. A chapter on European Protestant Missions, "From Martin Luther to Martin Kahler," set my head swimming until I tackled the one on America, "From John Eliot to John Mott." Finally in Unit IV the author turns systematician, as he seeks to lead us "Towards a Theology of Mission."

Certainly this work is not written from the standpoint of confessional Lutheranism. Those seeking a Lutheran understanding of mission will not benefit from this text directly. Some traditional misconceptions are also passed along, including the one that the era of Lutheran orthodoxy (1580-1648) had little sense of mission. For those seeking a concise and comprehensive introduction to missiological thinking in the planetary Christian community today, this volume will be eminently helpful.

C. George Fry

BLESSING IN MOSQUE AND MISSION. By Larry G. Lenning. William Carey Library, Pasadena, California, 1980. 156 pages. Paper. No price given.

I first met Larry G. Lenning in the autumn of 1978 during a major North American meeting of evangelical workers concerned with Muslim missions held at Colorado Springs, Colorado. Having served for seven years as a Lutheran missionary in the Cameroon, Lenning was concerned with developing effective means of reaching Muslims. This concern stayed with him after his return to the United States and prompted him to give up a parish in Iowa to enroll in the Doctor of Missiology program at Fuller Theological Seminary. I listened with considerable interest in 1978 as Larry discussed his project with me. I now rejoice to see his dissertation in print under the title **BLESSING IN MOSQUE AND MISSION.**

Dr. Lenning poses the perennial question: How can Christians build bridges

to Muslims? After an exciting introduction which explores that issue, Lenning provides one man's answer. It is this: Let us examine the meaning of the concept of "blessing" in both the Quran and the Bible. An important early section of the book examines the notion of "blessing" in the Quran, and life of Muhammad, and Sufism (Muslim mysticism). Specific application is made to the Muslim situation in the Maghrib and in Black West Africa. Particular attention is given to the role of "blessing" in the Islamic cult of saints and holy men, the brotherhoods, the rites of passage, and the function of Muslim clergy. This is immediately followed by an impressive section on the concept of "blessing" in the Bible and the Church. Exegetical work has been done well as Lenning treats the teaching of "blessing" in the ministry of Christ, the work of the apostles, and the life of God's people in the two testaments. In a challenging chapter Lenning discusses "How Blessing is Communicated" in the words and work of the Church. This leads logically into his analysis of "Blessing in Liturgical Perspective."

Having analyzed the role of "blessing" in the Muslim and Christian communities in Africa, Dr. Lenning concludes with a treatment of the function of "blessing" as a possible bridge between Muslims and Christians. This bridge has three components — theological, missiological, and liturgical.

I highly recommend this stimulating treatise to anyone seriously interested in the Church's mission among Muslim peoples. As my friend, Arthur F. Glasser, Professor of Missions at Fuller Theological Seminary, has noted: "Over the years Christian missionaries to the Muslim world have sought to uncover those bridges of common insight and practice which link Christianity to Islam. This volume is a true breakthrough in this search The thesis of this book is that in approaching Muslims with biblical patterns of bestowing the blessing of God, the Christian is meeting them at a point that resonates with their deepest need." I concur. May this book be the first of many more like it.

C. George Fry

Book Comments

THE CHRISTOLOGY OF EARLY JEWISH CHRISTIANITY. By Richard N. Longnecker. Baker Book House, Grand Rapids, Michigan. Reprint Edition. 1981. 178 pages. Paper. \$5.95.

Probably because of a strong Pauline influence in Western theology, not that much attention has been given to the earliest form of Christianity as it was known in Jerusalem and its environs in the very first decades of the church's history. Not only does Kistemaker identify particular strands of Jewish Christianity in the New Testament, but finds it Christological in its content with its own vibrancy and vitality. Among the familiar themes traceable to Jewish Christianity are the eschatological Mosaic prophet, the Name, the Righteous One, the Shepherd and the Lamb, the Rejected Stone, and descent and ascent theme. Many of the famous Pauline hymns to Christ come from Jerusalem. Baker is to be commended for making Kistemaker's study available again.

THE JEWISH PEOPLE AND JESUS CHRIST AFTER AUSCHWITZ. By Jakob Jocz. Baker Book House, Grand Rapids, Michigan. 1981. 273 pages. Paper. \$9.95.

The sub-title, "A Study in the Controversy between Church and Synagogue," is more informative of the book's real purpose of describing how Christians and Jews regard each other after the holocaust of World War II. In no way does Jocz suggest that the conversion of the Jews to Christianity is improper. Quite to the contrary, this is a necessity, albeit that the church should be more cognizant of and sympathetic to the Jewish plight. Of interest to our readers is the section on how Jews today regard Jesus (pp. 102-115). On the one hand, there is *The Disputation* by an anonymous English rabbi who saw Jesus as "mentally unbalanced and suffering from 'delusions of grandeur'" and on the other, Rabbi Hershel J. Matt who cannot categorically rule out Jesus' resurrection. He suggests that both Jews and Christians work together as both synagogue and church are waiting for the ultimate redemption. Some Jewish scholars recognize that Pharisaic Judaism was not the only form and view early Christianity as simply another sect within it. The matter of Christians and Jews is approached from all angles, including more precisely identifying Judaism and answering the question of who is a Jew. Fascinating reading throughout, it should really be appreciated by pastors who make their witness to Christ within predominantly Jewish populations.

TONGUES AND SPIRIT-BAPTISM. By Anthony A. Hoekema. Baker Book House, Grand Rapids, Michigan. 1981. 159 pages and 101 pages. Paper. \$6.95.

Baker has combined into one reprint edition Professor Hoekema's *What About Tongue Speaking?* (1966) and *Holy Spirit Baptism* (1972). In the first a history of the movement is combined with Biblical and theological evaluations. The Calvin Seminary professor emeritus avoids a dogmatic tone and seems to be pleading with charismatics to reevaluate some of their positions. Exegetically the question of whether Acts and I Corinthians speak to the same phenomenon is left open. Charismatics are faced squarely with the problem of whether or not they have really created two levels of Christians. The second book, though addressed to the charismatic problem, is more deliberately exegetical. The Acts events, e.g., Pentecost and the preaching to Cornelius, are salvation events and should not be considered conversion examples. A point well made is that, even granting that the Spirit may be present with certain gifts, the possessor can still

be offending Him. A pastor wrestling with this problem in his congregation should find Hoekema's approach useful.

THE BIBLE MAKES SENSE. By Walter Brueggemann. John Knox Press, Atlanta, 1977. 155 pages. \$3.95. Paper.

Professor Brueggemann, Professor of Old Testament and Dean of Academic Affairs at Eden Theological Seminary in Webster Groves, Missouri, author of *Tradition for Crisis*, *In Man We Trust*, and *The Vitality of Old Testament Traditions*, presents in this book more higher-critical interpretations of the Bible. Eden's academic dean believes that in this volume the Christian reader is provided with opportunity to understand and study the Scriptures as dialogue with God by offering a readable, livable exposition of the Scriptures. In ten chapters Brueggemann offers suggestions for reflection and discussion of particular passages for which he has provided outlines for study and thoughtful reading. This book reflects the theological views of a scholar who is totally committed to the historical-critical movement, which follows a system of Biblical interpretation completely different from that to be found in any traditional book on Biblical interpretation. Basic rules of interpretation that formerly were considered axiomatic are completely jettisoned. The data of Scriptures are looked at through the glasses of a method of interpretation that can read anything it wishes into a text or make a text say anything it wishes. Passages completely unrelated are brought together, the literal meaning of verses abandoned, miracles and prophecy rejected, and pet prejudices read into a text. The volume is a good example of what happens to Biblical interpretation when one follows the books suggested to the reader so that he can "nurture the historical imagination" (the subject of chapter 2). *The Bible Makes Sense* may make sense to those who do not abide by the literal interpretation of the Bible, but in many instances makes no sense when one follows time-honored hermeneutical principles.

THEMES IN OLD TESTAMENT THEOLOGY. By William Dyrness. InterVarsity Press, Downers Grove, Illinois, 1979. 251 pages. Paper. \$5.95.

William Dyrness, Associate Professor of Theology at the Asian Theological Seminary in Manila, believes that to study the New Testament without a background in the Old is like listening to the last movement of a symphony. He avers the Bible student must begin at the beginning; otherwise he will miss the sense of the developing themes and their subtle variations. The music of the Bible will only be adequately and completely appreciated when the reader also pays attention to its earlier movements. Many scholarly books have been written on Old Testament theology, in a few cases approaching to 800 and 900 pages (Eichrodt, von Rad). Written to meet a need for his Asian students, Dyrness has dealt with a set of important Old Testament themes. The following are the themes to which he has devoted about an average of 15 pages a piece: the self-revelation of God, the nature of God, creation and providence, man and woman, sin, covenant, law, worship, piety, ethics, wisdom, the Spirit of God, prophecy, and the hope of Israel. Dyrness claims to be conservatively oriented, but states early in his book that he had used materials and adopted views of such Old Testament scholars as Eichrodt, von Rad, Jacob Koehler, Childs, Mohwinkel, Robinson, Rowley, Zimmerli, Wright. The reader will also find references to E. Young, Kaiser, Morris, Davidson, Oehler, Vos, and others. In some respects Dyrness has been influenced by the views of critical scholars. He seems to believe that there are two different creation accounts, that the patriarchs were not pure monotheists, that the Old Testament did not have a doctrine of the resurrection

and was not clear on the deity of the Holy Spirit or the Triune nature of God. Despite these deficiencies and others which might have been cited, it is a useful and helpful book when used by discriminating readers.

JOHN FREDERICK BUENGER. By C.F.W. Walther. Translated from the German and edited by Karl W. Keller. Privately published. Paper. 28 pages. 1980. Donation requested.

John Frederick Buenger was one of the pioneer pastors of the Lutheran Church-Missouri Synod. His impressive ministry caused Dr. C.F.W. Walther to write a brief biography of him in German which was published in 1882 by F. DeWette of St. Louis. We are now in debt to the late Karl W. Keller for an English translation, made in 1973, and to the Rev. Martin Keller (1340 Gray Avenue, Apartment 53, Yuba City, California 95991) for the production and distribution of the text in an attractive format. Those desiring copies of this work of classic Missouri Lutheranism may secure them by corresponding with Pastor Keller. This venerable father in the faith writes, "We have set no price for this booklet. We shall, however, accept donations gladly as our congregation is few in number."

VAN TIL AND THE USE OF REASON. By Thom Notaro. Presbyterian and Reformed Publishing Company, Phillipsburg, New Jersey. 136 pages. Paper. \$3.75.

Cornelius Van Til's apologetic is itself defended against Pinnock's charge of fideism. Van Til is said to hold to presuppositional evidence, thus denying the value of bare facts for the apologetic task. For Van Til's opponents the facts speak for themselves, against which he contends that facts never exist in a meaningless vacuum. Like all Reformed theologians, Van Til sees the regenerate mind, i.e., a Christian with the right presuppositions, as interpreting all events properly. The *Deus absconditus* is blurred with *Deus revelatus*. Van Til, however, could be right in debunking his detractors' claim that facts speak for themselves.

THE FORMATION OF THE RESURRECTION NARRATIVES. By Reginald H. Fuller. SPCK, London, 1971; reprint edition, Fortress Press, Philadelphia, 1980. Paper. 225 pages. \$5.95.

A middle ground between a direct denial of the resurrection and an affirmation of it as another event in history is attempted, but without success. According to Fuller, the church preaches the Easter *message* and not the Easter *facts*. Is this really different from what Bultmann and Barth have said? The resurrection is seen as an eschatological perspective and a foundation event of history, but is not really historical as subject to investigation. 1 Corinthians 15 is seen as the earliest record with Mark adding such legendary material as the empty tomb and the appearances of angels. A preface to the 1980 edition mentions with some favor that J.A.T. Robinson finds evidence for the resurrection in the Shroud in Turin. But if this is so, then it must be open to historical investigation. The examination of texts is careful and an appendix of apocryphal accounts is a bonus.

THE PASTORAL EPISTLES. By J.H. Bernard. Cambridge University Press, Cambridge. 1899; reprint edition, Baker Book House, 1980. Paper. 280 pages. \$6.95.

Most of the book, 192 pages, is devoted to a careful analysis of the text, included in its entirety. The introduction of 78 pages gives evidence for the

Pauline authorship and favors on grammatical grounds a distinction between *episcopos* and *presbyteros* (*contra* Lightfoot). On 2 Timothy 3:16 "every Scripture inspired by God" is preferred to "All Scripture is inspired by God." Luther is correctly mentioned as support for what is considered today the less conservative view.

MAKING GOOD MARRIAGES BETTER. By Robert D. Dale and Carrie Kondy Dale. Broadman Press, Nashville 1978. 135 pages. Cloth.

The authors give the reader an overview of how to start his own marriage enrichment group. Their assumption is that those who are married want to make their marriages better, and they outline their method as a form of prevention of marriage tragedies. One good point is made that is worth repeating: "We believe that only the two persons in a marriage relationship can take responsibility for the growth of that relationship." This is important since so many seem to blame "others" for their marital woes and take few steps to resolve them. The authors offer no "cures" other than those that the partners themselves wish to administer. They cover such areas as family portraits, communication, and transactional analysis.

The exercises are concise enough for a person to get involved and have a reasonably decent experience. The style is simple enough, but this reviewer gets the feeling that this book is quite insufficient to equip just *anyone* to start a marriage enrichment program. It does give one an idea, however, of what it is all about. One gets the impression that the authors were trying to use a style similar to Satir's in *Peoplemaking*, but forgot that she did not attempt to go into the area of dynamics. She tried to explain what she meant without trying to make each person a "junior counselor."

KEEPING A GOOD THING GOING: MARRIAGE ENRICHMENT EXERCISES FOR CHRISTIAN COUPLES. By Stephen J. Carter and Charles W. McKinney. Concordia Publishing House, St. Louis, Missouri, 1979. 48 pages. Paper.

This is a short booklet with thirteen exercises designed to make a good marriage better, according to the authors. They go on to state that the leader of these groups need not be trained or especially skilled to conduct the groups, but need only avoid the urge to teach (talk too much). They also state that following a rigid schedule is unnecessary. From this reviewer's viewpoint the exercises are a bit too shallow to be of much value. They are more like outlines with the assumption that "something" will happen in the process. The idea of playing the same game over and over is not very appealing. More detailed exercises could have been given for real enrichment. There seems to be little space to discuss what went on since the last session unless it is assumed that this is part of the agenda. On the plus side the authors have good scriptural references and emphasize prayer. This in itself could enrich many marriages by reminding the partners who really started marriage and who wants to bless the same union. The topical arrangement is good but not developed enough. The style is clear and easy to understand. It seems to this reviewer that the leader should have *some* skills besides a previous workshop experience, since dealing with marriages requires something of a skill in itself, if it is to be done properly. Properly handled, this booklet could be useful.

THE WEDDED UNMOTHER. By Kaye Halverson. Augsburg Publishing House, Minneapolis, 1980. 128 pages. Paper. \$3.95.

The book is one of many dealing with the problem of infertility. The author

does a splendid job of letting the reader identify with a person who badly wants a child only to find out that it is not possible biologically. She deals with the denial of this fact, the resentment, the bitterness, the "slurs" of others, the loneliness, the isolation, and the on-going anger. The book is excellent for the pastor, who will undoubtedly come in contact with many couples who are childless contrary to their own choice. One of the good points of the book is the way in which the author expresses herself as a Christian without the anticipated "holy talk." She acts like any other Christian in the face of adversity and thinks those unpleasant thoughts that most experience, but manages to come back to her faith. No, this is not one of those books where all comes out well if you only "hang in there" in an unrealistic sense, but it is a book of faith, of how one woman faced her God and herself and learned to reshape some goals that threatened her very being. For the person who has never thought of those who are infertile, this is a good start to understand better their world — and ours — and to consider how we can be of more help to each other.

EXTENDED FAMILY: COMBINING AGES IN CHURCH EXPERIENCE. By Lela Hendrix. Broadman Press, Nashville, Tennessee, 1979. 140 pages. Paper.

This book seems to proceed from successful experience in trying to help the church to minister better to the needs of all ages. As Hendrix puts it, "Extended Family meant all ages together not all ages segregated" (p. 15). She tries to speak to the obvious problem in our society of how we have separated people by ages and are now suffering from a type of isolation. Her use of the term "extended family" is defined a bit differently than in normal usage and really refers to the extended spiritual family, not just the biological family. "In the spiritual family system of a Christian, the extended family is a small family group within the church family." Again, "The church family is a smaller version of the family of God." Her goal seems to be to make everyone count in this extended family, contrary to some of the traditions of many churches. Another goal seems to be to get rid of the "gap" (age-wise) in social relationships and allow all in the church family to be supportive of one another. Such points are well taken and do remind the reader of the purpose of the church's goal: Make people part of the family of God. The author feels that current church practices merely make people members of an organization, not of a family. She offers a program to develop a real closeness in the spiritual family.

Her main points should not be minimized even if one dislikes the way she goes about accomplishing her goals.

ISLAM: A SURVEY OF MUSLIM FAITH. By C. George Fry and James R. King. Baker Book House, Grand Rapids, Michigan. Paper. 157 pages. \$5.95.

The turn of events in the last decade has brought the civilized world back at least a half of a millenium to a time when the Western Christian and the Eastern Muslim worlds stood at direct odds with each other. King, a professor at Wittenberg University in Ohio, and Fry, a member of our faculty here at Fort Wayne, have teamed up to give us an immediately usable introduction to what most of us would call "Mohammedanism." Islam is not merely a religion, but a religion set within a specific culture. This connection is explored by the writers. The reader is introduced to Islam as a political phenomenon, the prophet Muhammed, his message, Muslim practices, and the divisions or "denominations" within Islam. The authors point out that such central Christian doctrines as the incarnation and the atonement are simply incomprehensible within the Muslim system. The hands of teachers are everywhere in this survey.

Photographs are provided so that the learners do not have to rely only on their imagination for a picture of the Muslim world. Doctrines are elucidated by diagrams. This book should go a long way in introducing us to a world which is not really known to us, but which continues to affect all of us.

THE TEXT OF THE OLD TESTAMENT. By Ernst Wurthwein. Translated by Errol F. Rhodes. Wm. B. Eerdmans Publishing Company, Grand Rapids, 1979. 244 pages plus 49 plates. Cloth. \$8.95.

This translation by Rhodes is based on the expanded and thoroughly revised fourth edition of *Der Text des Alten Testaments* (Stuttgart, 1973). At many points the English edition has been further supplemented with more recent bibliographical references. The text of the Old Testament is based on the new *Biblia Hebraica Stuttgartensia*. Wurthwein, Professor of Old Testament at the University of Marburg, West Germany, presents not merely the basic facts concerning the text, but also some insights into the most important textual problems that the student of the Hebrew text faces. In Part I the author surveys all the available witnesses to the text with a study of the transmission of the text in the original languages. Included in this part are chapters dealing with the script and written materials, the Massoretic text, and the Samaritan Pentateuch. Part II gives a survey of translations of the original language, with chapters on the Septuagint, the Aramaic Targums, and the Syriac version. After a discussion of the primary translations Wurthwein presents pertinent materials on the Old Latin, Coptic, Ethiopic, Armenian, Arabic, and the Latin Vulgate. Part III takes up the causes of textual corruption, the aims and procedures of textual criticism, and psychological aspects of textual criticism.

The volume includes forty-nine plates of inscriptions and manuscripts, with preference given to those less accessible, and a chart of the Hebrew alphabet. *The Text of the Old Testament* is an indispensable tool for informed teaching and critical research. It is a suitable guide to the person who needs to handle the delicate problems that arise in connection with the determination of the most authentic text of the Scriptures of the Old Testament.

ISRAEL AND THE ARAMEANS OF DAMASCUS. By Merrill F. Unger. Introduction by Kenneth L. Barker. Baker Book House, Grand Rapids, 1980. 189 pages. Paper. \$5.95.

This is a reprint of an adaptation of Merrill Unger's doctoral dissertation at the John Hopkins University, written under W.F. Albright. This reprint was originally published by James Clark in Great Britain in 1957. In this work Dr. Unger clarifies one of the most misunderstood epochs of Old Testament history — the period from 900 B.C., when the Arameans rose to power in Damascus, to 732 B.C., when the city-state of Damascus was conquered by the Assyrians. Archaeology has shed a world of light on the ancient Near Eastern world in which Israel lived. In the introduction Kenneth L. Barker of Dallas Theological Seminary lists the pertinent books and journal articles that have appeared in the last twenty some years since the publication of Unger's dissertation. In a few cases, as Barker points out, more recent scholarship has modified some of the conclusions drawn in Unger's helpful book, which Cyril J. Barber in *The Minister's Library* has classed as "an authoritative work." Dr. Unger recently died, calling to a halt a career rich in contributions to teaching, lecturing and writing.

DANIEL IN THE CRITICS' DEN. By Josh McDowell. Campus Crusade for Christ International, San Bernardino, 1979. 148 pages. Cloth. \$8.95.

Since the third century A.D. critics have maligned the Book of Daniel, despite its acceptance by Jews and Christians as part of the Old Testament Scriptures. With the coming of the Age of Rationalism and the adoption of the various types of criticism that also characterizes the new hermeneutic, the Book of Daniel has been assigned to the Maccabean period, to about 165 B.C. The book is considered historical fiction. Many different arguments have been advanced against the historicity of the events of Daniel: (1.) It is impossible for any person to predict the future happenings of world and church history. (2.) The book's historical narratives contain serious historical blunders. (3.) The linguistic style and foreign words indicate lateness of composition. Old Testament professors who teach these assertions as facts, therefore, question the reliability of the Bible, the foundation of the Christian faith.

The writings of scholars like Robert Dick Wilson, Boutflower, Yamauchi, Young, Archer, Harrison, Allis, D.J. Wiseman, Whitcomb have been consulted by McDowell in the composition of this volume. On this basis McDowell examines the critical arguments and refutes them. McDowell defends Daniel's authorship, authenticity, and inspiration as ably as he supports the Christian faith and Scriptures. The author, a travelling representative of Campus Crusade International, who has lectured to an estimated five million students on more than 500 campuses in 53 countries is the writer of the best-selling books *Evidence That Demands a Verdict* and *More Evidence That Demands a Verdict*, two excellent apologetic books defending the Bible against its critics. The bibliography is extensive and supporters of the trustworthiness of God's Word will find it helpful in learning about the problems and the answers as found in the scholarly conservative Old Testament literature.

ARCHIVES AND HISTORY: MINUTES AND REPORTS OF THE FOURTEENTH ARCHIVISTS' AND HISTORIANS' CONFERENCE. Edited by August R. Suellflow. Concordia Historical Institute and the Department of Archives and History, The Lutheran Church-Missouri Synod, St. Louis, 1977. 158 pages. Paper. \$4.00.

This unique publication is the written record of the fourteenth regular Conference on Archives and History sponsored by the Concordia Historical Institute, November 2-4, 1977. It contains twelve "Technical Papers" of primary interest to archivists (pertaining to record retention, selection, evaluation), six "Historical Papers" essentially of an ethnic or regional nature (covering topics as diverse as "Boll Weevils, Baptists, and Black Religion," "The Lutheran Wends," and "What Happened in New England"), the "Devotions," the "Minutes," and the "Committee Reports" of the Conference. Those concerned with preserving and reporting the heritage of the church will find this volume helpful.

A CENTURY OF PROTESTANT THOUGHT. By Alasdair I.C. Heron. Westminster Press, Philadelphia, 1980. 229 pages. Paper. \$8.95.

In the preface the author confesses that the title is a little less than accurate in that he handles theology from the eighteenth century Enlightenment to Moltmann's theology of hope. A section on the theology of revolution is missing. Heron, lecturer in systematic theology at the University of Edinburgh and editor of the *Scottish Journal of Theology*, presents an utterly readable survey of the development of theology to the present. The major attention is given, however, to the modern period, especially Barth and Bultmann. This must be deemed one of the more useful surveys, since Heron has no ax to grind and takes no sides.

CHRISTIAN CHURCHES IN RECENT TIMES: CHRISTIANITY IN THE NINETEENTH AND TWENTIETH CENTURIES. By Roy A. Suelflow. Concordia Publishing House, St. Louis, Missouri, 1980. 248 pages. Paper. \$5.95.

Until his untimely death early in 1981 Roy Suelflow was one of the most distinguished historians of the Lutheran Church-Missouri Synod. To any task Roy brought an enormous amount of academic expertise (with two earned doctorates, both a Ph.D. and a Th.D.), wide experience (with long residence in China giving him a compelling knowledge of both Asian studies and missiology), and an amazing gift for synthesis. These talents are reflected in the book at hand. A masterpiece of compression, *Christian Churches in Recent Times* is a narrative survey of the major men and movements in world Christianity since the Congress of Vienna (1815) from a traditional Lutheran point of view. Attention is given to both Protestant and Catholic forms of Christianity, the churches in the West, the East, and the Third World, faith and life, the sacred and the secular. This volume will probably long be in print, serving as a living literary memorial to an historian and missiologist, who, though no longer physically in our midst, "yet speaketh."

ASIAN CHRISTIAN THEOLOGY: EMERGING THEMES. Edited by Douglas J. Elwood. Westminster Press, Philadelphia, 1980. 342 pages. Paper. \$14.95.

It has been said that the Christian movement has constantly moved Westward — Israel to Italy, then to England and Germany, Spain and Scandinavia, and finally to the Americas. The advance toward the sun has continued so that now the "Far West" of the Christian Churches is the "Far East." This useful anthology of literature from the East Asian Churches is edited by Douglas J. Elwood, Professor of Christian Theology at Silliman University Divinity School in the Philippines. A revised edition of *What Asian Christians Are Thinking*, this book is organized into seven units — one on theology, another on "Man in Nature and History," and subsequent sections on "Christ and the Christian Life," "Theology of Christian Mission," "Theology of Religious Pluralism," "Theology of Development and Liberation," and "Theological Statements of Asian Churches and Other Christian Groups." A bibliography provides further suggestions for study and research. For those interested in the church of Asia this compilation of materials will be of enormous value. Some of the essays are disturbing, some provocative, some imaginative, some constructive — none of them dull.

THE LUTHERAN HISTORICAL CONFERENCE: ESSAYS AND REPORTS, 1978. Edited by August R. Suelflow. Lutheran Historical Conference, St. Louis, 1979. 136 pages. Paper. \$7.50.

Volume VIII of the *Essays and Reports* of the Lutheran Historical Conference has proven to be no disappointment. A satisfying smorgasbord of historical fare is offered readers hungry for information on the Lutheran past. Continuing a pattern established in previous volumes, this edition of *Essays and Reports* honors institutions and individuals on the occasion of significant anniversaries. Bob Wiederaenders traces the story of "Wartburg Seminary Through 125 Years," Don Huber explores "The Galesburg Rule: Occasion for Theological Conflict and Clarification in Nineteenth Century Lutheranism," and August Suelflow examines "The Confluences of Our Conference." Four famous Lutherans are given biographical sketches, as William Fritz reviews the life of "G.D. Bernheim, Historiographer of Southern Lutheranism," James S. Hamre

studies "Goerg Sverdrup: A Theologian 'In League with the Future,'" Roy Suelflow looks at "Franz August Otto Pieper: Orthodoxist or Confessionalist?" and Richard Baur evaluates "Paul Henkel, Pioneer Lutheran Missionary." Workshop presentations are included, with James Albers focusing on research, Don Huber on a commission on resources, Edward Frederick on publication, Alice Kendrick on oral history, and Walter Dalb on technical matters.

TIME FOR EVERYTHING UNDER THE SUN: ON THE LIFE AND TIMES OF V. L. STUMP. Compiled and edited by Ruth Stump Whittenburg. Philosophical Library, New York, 1980. 363 pages. Cloth. \$17.50.

V. L. Stump was editor of the *Evangelical Visitor* (1918-1942), official periodical of the Brethren in Christ Church. This anthology and biography compiled and edited by his daughter, Ruth Stump Whittenburg, provides an introduction to his life and thought. Organized into six "books," it explores Stump's calling, family life, later years, thoughts on theological topics, convictions concerning Christian living, and concludes with a miscellany of parables, news, and views. The "herculean task" of collecting this material indicates why Ruth Whittenburg was also qualified to serve on the editorial stall of *Encyclopedia Britannica*. This volume provides helpful primary source material for those working in American Free Church history.

THEOLOGY AND REVOLUTION IN THE SCOTTISH REFORMATION: STUDIES IN THE THOUGHT OF JOHN KNOX. By Richard Greaves. Wm. B. Eerdmans, Grand Rapids, Michigan, 1980. 280 pages. Paper. \$10.95.

Knox's theology is divided into four parts: prolegomena, church, government, and community. As Reformed theology is more concerned with the restructuring of society than Lutheran, perhaps Knox was more successful than his counterparts on the continent. Though the author disclaims any pretensions of providing a systematic study of the Scottish reformer's thought, he actually does this and sets the thought of Knox within the particular historical circumstances. As with most Reformed theology, predestination is the pre-eminent issue. In the section on authority mention is made of the Reformed understanding of the Old and New Testaments as almost separate authorities, while Luther is said to read the Old in the light of the New. Thus the Reformed find a political manifesto from the Old Testament which Lutherans, of course, repudiate. Actually it is not quite accurate to say that Lutherans read the Old in the light of the New; rather they believe that the Old Testament was Christocentric even before the New came along. Several items can be extracted from Knox's thought for special mention. Though reformer of Scotland, he seemed more concerned about the events in England and had no real scruples, just political fear, about accepting an offer to become the Anglican bishop of Rochester. With his views about the male-female relationship in the divine economy, Knox had real scruples about Elizabeth serving as queen. Greaves is thorough and easy to read.

ISSUES OF THEOLOGICAL CONFLICT. EVANGELICALS AND LIBERALS. By Richard J. Coleman. Eerdmans, Grand Rapids, Michigan, 1980. 282 pages.

It is the author's stated hope "to define the issues as both evangelicals and liberals understand them, and to stimulate and encourage dialogue that faces the issues squarely." The book is a considerably revised version of an earlier (1972) title by the same name. Because internecine strife has gone on both within the liberal camp and also within fundamentalism during the last decade or two, the

author hopes that the two sides might now sit down and face up to the differences which have kept them apart, for the sake of the Christian message which they both say that they love. Criticism is leveled at both extremes, liberalism and fundamentalism; the proposal is to rediscover the so-called middle ground which might bring the two sides together for dialogue, for repentance, and for renewed ecumenical outreach or evangelism. There is value for the reader in the survey which Coleman provides of the past twenty-five years of theologizing. Evident is his attachment to neoorthodoxy's and neoevangelicalism's influence during this period. Thus Karl Barth comes in for a good word once again, as do some of his interpreters, like G. C. Berkouwer, who turned a more receptive ear to the Basel professor once he had come to know him personally and to respect his theological effort to do scientific theology, this is, mesh what he called the Bible's witness with historical criticism's "findings." In line with this slant on things, fundamentalism of the usual stripe comes in for sharp criticism, with the preference going rather to the enlightened sort, as represented today by Carl F. Henry. This may all be to the good for the Lutheran theologian, who stands opposed to the liberal, on the one hand, and to the fundamentalist, on the other, though the Lutheran adheres to the five "fundamentals" (Scripture's inspiration and inerrancy, Christ's resurrection, miracles, vicarious atonement, virgin birth) on which the fundamentalists insisted when historical-critical methodology began to do its "dirty work" at the turn of the century. Plain as day, however, is Coleman's total ignorance or, at least, ignoring of Confessional Lutheran theology's consistent stance against the radical ills of both liberalism and fundamentalism over the course of the past century. Coleman is addressing a theologically trained audience, including seminary students, and we may readily grant that his efforts present a challenge to that level of reader.

PETER, STEPHEN, JAMES AND JOHN. By F. F. Bruce. Wm. B. Eerdmans, Grand Rapids, Michigan. 159 pages. Cloth. \$7.95.

F. F. Bruce, recognized as the dean of conservative New Testament scholars and recently retired from his prestigious position at the University of Manchester, said a number of years ago that the period between the close of the Lord's ministry and the beginning of the canonical writings should receive closer attention. "Studies in Non-Pauline Christianity," subtitle, indicates that Bruce has attempted to reconstruct apostolic Christianity apart from the Pauline perspective, an intriguing and fascinating venture. Peter's ministry is traced from Jerusalem to Antioch, to Corinth, and then finally to Rome. Bruce suggests Peter's fraternizing with the Gentile Christians caused him to lose some stature with the Jerusalem church. James, with unblemished credentials with the Jewish Christians of Jerusalem, was in a better position to utter the final word at the council. The chapter "Stephen and the Hellenists" paints a vivid picture of those early Christians who though Jewish by birth were Greek in culture and language. From this group came the epistles of Barnabas and Hebrews. This group presented the church's first and best opportunity to bridge the gap between Jews and Gentiles. Against most popular opinion, Bruce sees the death of Stephen as no mob action, as the Jewish courts could impose the death sentence in religious but not political matters. (Jesus was sentenced for insurrection.) Bruce toys with the idea that Paul's arrest in the temple might have been partially engineered by unsympathetic elements in the church.

THE CATHOLIC ENCYCLOPEDIA. Edited by Robert Broderick. Thomas Nelson, Nashville, Tennessee, 1976. Paper. 612 pages. \$10.95.

Published in a form resembling a Sears catalog, this double-columned floppy

volume will find a welcome place in the home of the traditional Catholic who feels uncomfortable with the recently sanctioned loosening of restrictions. The next edition should correct the false notion that Luther held to "a non-consecrated eucharist wherein Christ is only present by faith of the believer" (pp. 361-362). Lutherans should have such a home encyclopedia with ready answers to everyday questions. Errors of generalization and over-simplification can be forgiven, since such books make more operative a meaningful understanding of the universal priesthood of believers.

THE VIRGIN BIRTH: THE DOCTRINE OF DEITY. By Robert G. Gromacki. Baker Book House, Grand Rapids, Michigan. 1981. Paper. 202 pages. \$5.95.

Gromacki urges evangelicals who already accept the virgin birth to become confirmed in this belief. The back cover claims that John C. Whitcomb says that Gromacki's book may replace Machen's on the same subject, but if it does, it will do so only in a partial way. Helpful is the explanation of Matthew's genealogy as Joseph's and Luke's as Mary's. Thus Joseph provided the legal descent and Mary, the biological. Some, however, might find the idea somewhat fanciful that any descendent of Jehochin — for example, Joseph — could not inherit the throne since a curse rested on all his descendents. The discussion of the Isaiah 7:14 passage is somewhat disappointing since little attempt is made to fit it into the context of chapters seven through eleven or with the totality of the Old Testament. Lutherans will find themselves chastised for holding that the divine attributes were given to human nature. But does not Gromacki contradict himself in saying that the human nature participates in the sinlessness of the deity? It is no surprise that Mary dare not be called the mother of God, even though the author admits that it was proper for Elizabeth to call her "the mother of my Lord." As a New Testament scholar Gromacki should be aware that "Lord" as a title for Jesus suggests deity no less than "God". Gromacki is right in placing Jesus' virgin birth and deity side by side, but it might be wiser not to go step by step with him in establishing it. After the nose is put into the tent, we might find ourselves sleeping with the entire Reformed camel.

THEOLOGY PRIMER. By John Jefferson Davis. Baker Book House, Grand Rapids, Michigan. 111 pages. Paper. \$5.95.

Nothing more about the purpose has to be said than what Davis puts into the preface. "The *Theology Primer* is intended to help the student to find his or her way around the theological landscape, and to facilitate the task of locating theological resources needed for the work of ministry." Introduction to theological method, a glossary of theological terms, a guide to modern theologians, current issues, and a bibliography comprise the five chapters. No beginning seminary student should be without it. It should have been written long before this.

THE GOSPELS IN CURRENT STUDY. By Simon J. Kistemaker. Baker Book House, Grand Rapids, Michigan. Second Edition. 1980. 181 pages. Paper. \$6.95.

First printed in 1972, Kistemaker's introduction to the four gospels in light of the most recent research fully deserved to be republished. More than a reprint, it has been corrected and updated to handle the more recent scholarly studies. The first third discusses the preliminary problems of manuscripts, including the Gospel of Thomas, Dead Sea Scrolls, and papyri; the various available readings, including translations; contemporary criticism; the hermeneutics. The church's

use of tradition in preparing the gospels is also handled as a separate theological unit.

THE LOST ART OF DISCIPLE MAKING. By Leroy Eims. Zondervan Publishing House, Grand Rapids, Michigan. 1979. 188 pages. Paper. \$3.95.

Written in a very simple and appealing style, the book's basic assumption is that a convert is not automatically a disciple, contrary to the Lutheran view. Becoming a disciple to the author is a process of selection and training by those who are already disciples. The work of the Holy Spirit is played down in comparison with the work of those who do the discipling. In all fairness, however, the author does challenge his reader to do far more than simply to "have faith," to share the Word in such a way as to help others grow in grace. Briefly put, his disciple-making formula consists in Christians showing a warm concern for one another and especially for recent converts. From our own theological viewpoint, many warnings could be issued, but what Eims presents can be utilized by just about anyone regardless of his position.

THEOLOGY FOR THE 1980's. By John Carmody. Westminster Press, Philadelphia, 1980. 192 pages. Paper. \$9.50.

According to the author, "the theology of the 1980's ought to take pains to cover all five of the reality zones," which in his view are nature and the ecological crisis, society and the church, self, God, and Christology. To each Carmody devotes a chapter. The value of his work lies in his references to various religious thinkers of our day and their theological import, fleeting though these often are in his treatment. It is obvious that Carmody is somewhat a prophet of doom as regards the world's population explosion, the availability of earth's resources, the "evils" of the profit motive, and the injustices that afflict the poor. As regards the latter particularly, one can only nod assent to Carmody's concerns. However, the transformation of these concerns into the sort of "gospel" which the world needs most and the denial of the future parousia of Christ, leave one wondering what kind of Messiah the author expects the church to be proclaiming for men's salvation. As a description of what is going on in the theological world, the book has considerable merit; as an outline of the kind of theology needed for the 1980's it leaves much to be desired.

THE ARCHEOLOGY OF NEW TESTAMENT CITIES IN WESTERN ASIA MINOR. By Edwin M. Yamauchi. Baker Book House, Grand Rapids, Michigan, 1980. Paper. 180 pages. \$7.95.

Archeology remains an indispensable tool for our understanding of the New Testament and early Christian history. However, archeology deals with such detail that its reporting can be forbidding to all but the interested scholar. This book offers ministers, teachers, and the general reader of the Bible an excellent, readable summary of archeological discovery and research at twelve cities in Asia Minor (the western region of modern Turkey), all but one of them mentioned in the New Testament: Assos, Pergamum, Thyateira, Smyrna, Sardis, Philadelphia, Ephesus, Miletus, Didyma, Laodicea, Hierapolis, Colossae. Professor Yamauchi, professor of history at Miami University, Oxford, Ohio, does a splendid job of distilling the essence of modern historical and archeological research. In a compact way he summarizes a wealth of information about these ancient cities whose grandeur was the context of Paul's missionary journeys. In separate chapters Yamauchi describes each city in regard to its geographic location, its importance for the New Testament, its historical background, its primary archeological remains and ruins, and the

most important features of its daily life. This book is a valuable aid in the study of the New Testament, especially of Acts and the Revelation. Its appeal will be mostly to the non-professional, but the notes Yamauchi supplies not only witness to his own comprehensive acquaintance with his subject but also provide the serious student with ample resources for further study.

AUGUSTINE: LATER WRITINGS. Selected and translated with introductions by John Burnaby. The Library of Christian Classics, Ichthus Edition. Westminster Press, Philadelphia, 1980. Paper. 359 pages. \$9.95.

Probably no English language series has served so well in making available a selection of indispensable Christian treatises (from the first to the sixteenth centuries) as the Library of Christian Classics. Westminster Press is doing a real service in making the whole series (of 26 volumes) again available in a relatively inexpensive soft cover edition, the Ichthus Edition.

This volume presents three works published by Saint Augustine between the years 410 and 420, when Augustine was already a mature thinker but not yet wholly taken up with the Pelagian controversy. Two of the works are truly Augustinian classics: "On the Trinity" which laid the conceptual foundation for trinitarian thought for the whole western Church, and "On the Spirit and the Letter" which has had immense impact upon the Western Church's understanding of Paul and the doctrine of grace. The third selection, "Ten Homilies on the First Epistle of St. John," shows Augustine as a great preacher of Christian charity.

These selections contain Augustine at his best. John Burnaby ably introduces each of the selections, giving valuable historical background and summary of the argument. This volume, indeed the whole series, is highly recommended for church library, pastor's study, and student's desk.

