

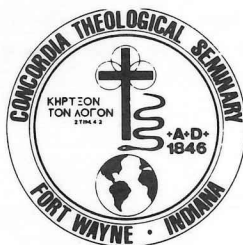
CONCORDIA
THEOLOGICAL
QUARTERLY

CTQ

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An Ascension Hymn

Stephen P. Starke

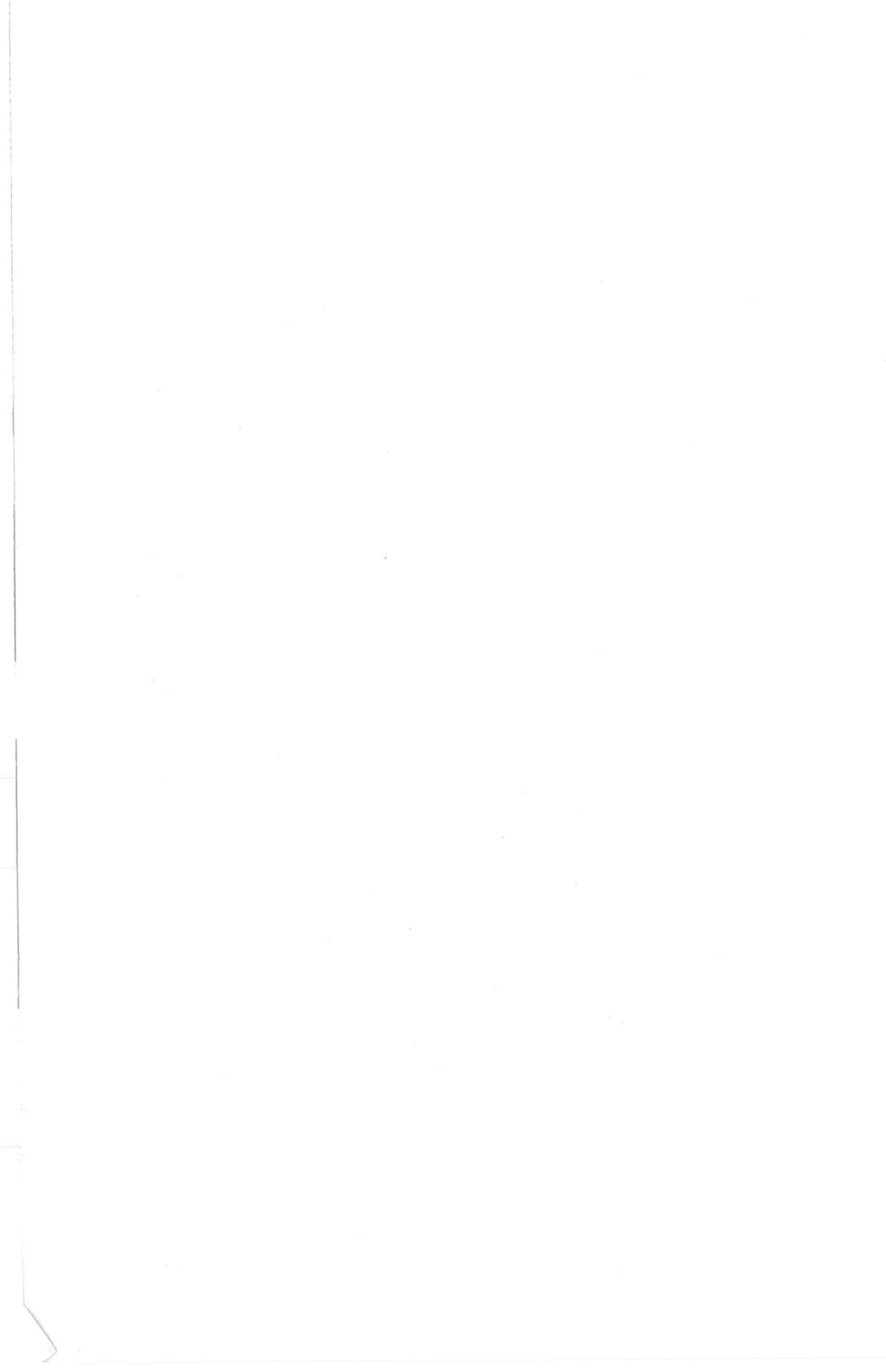
Disciples of our Lord
With awe beheld Christ rise as clouds obscured Him.
Their eyes where He had soared
Transfixed, until the angels' words assured them:
Gaze not into the sky with heart and soul suspended.
This Jesus, whom you love
Has now to heav'n ascended, ascended, ascended;
He'll come again when time has ended!

Until that final hour
His Gospel into all the world be taking;
The promised Spirit's pow'r
Shall go with you, new life in hearts awaking.
Gaze not into the sky with heart and soul suspended.
This Jesus, whom you love
Has now to heav'n ascended, ascended, ascended;
He'll come again when time has ended!

Then let us work today,
The night when none can toil advances nearer.
With bright and splendid ray
May God's great love shine through us always clearer.
Gaze not into the sky with heart and soul suspended.
This Jesus, whom you love
Has now to heav'n ascended, ascended, ascended;
He'll come again when time has ended!

6, 11, 6, 11, and refrain
VRUECHTEN (LW 140)

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The Validity of the Churchly Acts of Ordained Women

David P. Scaer

Since 1970 *The Springfielder* and its successor publication, the *Concordia Theological Quarterly*, have contained any number of articles on the scriptural prohibitions against the ordination of women, so that there is no need to rehearse those objections here.¹ As women clergy have become common in most major American Protestant denominations, including the largest Lutheran body, the Evangelical Lutheran Church in America (ELCA), the issue among those opposed has shifted from a discussion of whether women should be ordained to one of the validity the ministerial acts by such women ministers. The issue is not whether lay persons, men or women, may on occasion perform certain sacramental and liturgical rites, but whether women may be officially authorized to hold the pastoral or ministerial office as a permanent vocation. Can the ministerial rites performed by women who claim the ministerial vocation for themselves be recognized by churches who are opposed to them holding the pastoral office? We must be very careful that we do not let the question of who may occupy the pastoral office be determined by emergency situations. Actions taken in emergency situations do not become the norm or establish principles. I am afraid that such a method has been used with good intentions by those who are convinced that women may not be pastors. If cases of emergency determine the form and essence of the pastoral office, then we should now concede that women may be pastors and end all discussion of the matter.

In a certain sense we are ploughing new ground with this question of the validity of the ministerial acts of women pastors. While this issue had to be confronted sooner or later, I am aware that at this writing a consensus in this matter cannot be expected. Such is the nature of exploratory essays. This is not, however, an exploratory essay in the sense that I am creating an issue *ex nihilo*, since the matter of ordained women is one thrust upon us within the last generation. Underlying the issue of validity is the more basic issue of the

doctrine of the ministry. The validity of certain ministerial acts in conjunction with inclusive language in the liturgy has already been questioned by Leonard Klein in an article entitled "That God Is to Be Spoken of as 'He' " in the *Lutheran Forum*.² These questions of women preachers and the use of inclusive language are inextricably bound together. Women preachers will sooner or later become uncomfortable speaking about God in purely masculine terms. Bisexual references to God as Father-Mother are not uncommon today and were used already in ancient Gnosticism, an ancient pseudo-Christian philosophical movement. Klein offers this critical assessment of feminine language in describing God: "Abandoning the male pronoun at the barest minimum is unbiblical, and that ought to be caution enough. It is always an assumption of those who deny the trinitarian name of God."³ Paul R. Hinlicky in an editorial in a later issue of the same journal goes a step further in insisting that God be understood as Father-Son-Spirit in spite of the feminist objections. "The three pillars of the New Testament's talk about God amount to nothing if not the self-revelation of God in his own triune agency accomplishing human salvation—*sola gratia*. To attack the triune name is therefore to attack the *sola gratia*, and vice versa. To say exclusively by grace alone is to take exclusively the Father, the Son, and the Holy Spirit as God."⁴

We must take the next step beyond the use of inclusive language and address the issue of the validity and legitimacy of the ministerial acts performed by women claiming to occupy the pastoral office. While for some validity and legitimacy are separate questions, this distinction originated with Augustine and is not of biblical origin.⁵ Here are some of the questions which I believe must be addressed: Is it possible to posit the hypothesis that a church with a woman pastor ceases to be *church* in the New Testament sense of the word, at least in some sense? Is a woman's possession of the pastoral office an adiaphoron or perhaps only a minor infraction of the divine word which the church can tolerate and still be the church? Is the woman in assuming the pastoral office only affirming her rights as a member of the universal priesthood of all believers, but which the Scriptures forbid her to exercise? Should a woman's assumption of the pastoral office be

avoided, not because this office cannot be hers, but for the sake of other theological principles, such as the order of creation or apostolic prohibitions? To put the best construction on things, this question might be posed in this way; Could ordaining women into the ministerial office be compared to distributing the sacrament according to one kind, not an ideal but a tolerable situation, if the only other alternative would be that the people would not receive the sacrament at all? Thus a church with a woman pastor is at least in a better position than a church with no pastor at all. She would only be exercising a right which belongs to her and all other Christians. Though this right is forbidden her for the sake of good order and for other arguments, she does nevertheless possess it.

As the number of women pastors increases in all major Protestant denominations, with the LCMS as the only exception, such questions as those raised in the previous paragraph hardly belong to the luxury of theological debate. The American Protestant establishment, including the ELCA, is moving closer to the feminization of its theology and liturgy, as recent issues of *Lutheran Forum* lament.⁶ Another revision of *The Revised Standard Version of the Bible* (RSV) will only confirm this situation with an edition with non-sexist language in reference to God. The ordination of women pastors is an effective cause of this feminizing trend, as confessional Lutheran scholar Peter Brunner of Heidelberg predicted more than thirty years ago.⁷

In using Dr. Francis Pieper's classification of fundamental and non-fundamental doctrines, one would hardly say that the question of the ministry belongs to the fundamental doctrines, at least not to the primary fundamental doctrines. It is nevertheless an important doctrine which reveals how one views even more or equally important doctrines. Consider the example of infant baptism. Those who deny baptism to infants are not offending against a fundamental doctrine, at least not superficially, but they do show that they are operating with entirely erroneous doctrines or concepts of original sin, man, faith, grace, and even God Himself.⁸

At this juncture one may want to apply Dr. Pieper's famous "felicitous inconsistency" to the defenders of women pastors as one might do to the deniers of infant baptism, but it does not rectify the situation that such people may have so adjusted and redefined other doctrines that they may now even have a different view of God Himself. At the surface level, it may appear that, in the denial of infant baptism, the denial of the presence of the Lord in the Supper, and the denial that only men may be ordained pastors, we are dealing with simple infractions against the divine word which may be forgiven, if they are considered of less significance than the fundamental doctrines of God, Christ, and the atonement. The stubble will be burned with fire, but the pure gold will remain during the heat of judgment. But we are not permitted such an easy way out of such problems, for even though we may not be dealing with fundamental doctrines, we are dealing with matters of fundamental doctrinal consequence. The nature of these infractions compel us to say that such organizations, in not baptizing infants, denying Christ's presence in the Supper, and ordaining women, are in these actions *not church*. They may be religious organizations, but they are not church in so far as they engage in these aberrations.

But the matter with the churches with women pastors is more serious in liturgical terms than with the churches with aberrations in baptism and the Supper. The regular liturgies of the church contain more than the commemoration of baptism and the Supper. I mean only to say that one can sit in church and observe other matters besides baptism and the Supper. One may participate in the worship of the church and never see a baptism or the Supper celebrated, as in the case of one of the daily offices such as matins and vespers. Only in isolated situations, however, will one not find a regularly ordained minister presiding. The pastor is a more visible and regular element of our church services than the celebration of the sacraments. In the regular services of the church, the officiating pastor is the dominant figure throughout the liturgy, as he is entrusted with the preaching of sermons and the administration of the sacraments. Now consider this point: When a woman is a minister, she is standing or sitting before the congregation as the president of the worshipping commun-

ity from the first hymn to the last and presuming to stand in the place of our Lord Jesus Christ. Even when she is not performing a specific liturgical function as preaching or baptizing, she is in the chancel as the liturgical leader. In New Testament terms, she presumes to be the *didaskalos*, *presbyteros*, and *episkopos*.⁹

One doctrine at stake in the ordination of women is the office of the ministry, bestowed and confirmed during the churchly rite of ordination. Thus, how one views this office will determine whether it is right to confer it on women or whether their acts are valid or legitimate in any sense. I do not think that we can improve on Chemnitz's view that the office which the congregation gives to the pastor is bestowed and confirmed in the ordination.¹⁰ The presence of the office in the congregation is not an adiaphoron but a necessity. In denying ordination to women pastors, we affirm that other kinds of hand-laying ceremonies for other church offices, such as deaconesses and school-teachers, are proper, but such rites must be distinguished from the New Testament rite of ordination, which ushers the recipient into the office of the word and sacrament.

With certain views of the ministry, to be sure, it would be perfectly proper to ordain women. If the ministry is viewed merely as function (i.e., activities which the church is required to carry out irrespective of the agent),¹¹ then there can be no ultimately effective argument against giving this function to any man, woman, or child. If the ministry is seen as an extension of Christian faith and sanctification and not as a unique office, then the same tolerance of any lay person is not only proper but even encouraged.¹² One may add to this view the idea that Christians are endowed with spiritual gifts which they are encouraged to discover. Each has his or her own ministry. Thus, if one's mother, wife, sister, or daughter discovers that she has the gift of leadership, she and the whole congregation with her may with good logic conclude that she may serve as minister or at least exercise some of the functions commonly assigned to this office. The problem is not helped by the lack of clarity about the word "ministry." *The Lutheran Annual 1988* uses the term "ministry" in so many ways that, if the hermeneutical principle were in place that "the annual

interprets the annual," it would be nearly impossible to determine what was precisely meant by the word "ministry." Lest there be any confusion, the Lutheran Confessions use the term only of the pastoral office. Another factor in whether one finds women acceptable as public ministers is one's view of the church. If the church just happens to be any *ad hoc* gathering of Christians gathered for devotions, Bible study, or prayer, then women leaders or pastors might be acceptable.

Thus, it is no wonder that such Evangelical groups as the Southern Baptists can really raise no effective objection to the practice of women pastors. Four hundred of their churches have women pastors, even though they recognize explicit apostolic injunctions against the practice. The Evangelicals, in spite of their devotion to an inspired and inerrant Bible, have shown themselves to be feeble allies with Confessional Lutherans in addressing the question. *Christianity Today*, with which President Robert Preus and I are associated in a more or less official capacity, has from time to time addressed the question of ordained women and has not been able to come up with a firm no, simply because they are operating with undeveloped concepts of the church and the ministry.¹³ Our allies in this matter are not Evangelicals or those who share with us the name of Lutheran but the churches of the Eastern Orthodox communion and, strangely, the bishop of Rome himself. The pope's protestations against women priests, in spite of his claim to infallibility and to being the universal teacher of the church, are not so good as to convince the proponents of ordination of women in his own flock from trying to introduce women priests and from doing their level best to feminize God so that male and female divine attributes balance each other out and neuter God.

The argument that the Son of God became incarnate as a male and that this incarnate Son chose twelve men as His apostles is not only as good as any other argument, but is perhaps the best. This issue is even more frightful than the liberal-conservative controversies of the 1960's and 1970's, simply because the Evangelicals whom we looked upon as our allies in the theological battles of those decades have doctrines of the church and the ministry which strangely enough put them on the same side of the issue as the group still generally identified as liberal.

Should a functional view of the ministry be seen as correct in the sense that the pastor is a representative not of Christ in His church, but of the church members themselves, then there is little which can be said against the validity or legitimacy of the churchly rites administered by women. The only wall left standing in the functional view preventing the introduction of women pastors are some Bible passages which hang suspended as prohibitions behind or under or over which nothing substantive exists. The biblical and confessional principle that behind the divine word of revelation there exists an even greater divine reality which supports the divine word must prevail. This greater reality is the incarnation. This view must prevail over a fundamentalist type of Barthianism which refuses to go behind the word of revelation to the reality of the incarnation.

This view that we have little more with which to operate in the ordination controversy than Bible passages is not unpopular in our circles.¹⁴ Such a view which limits the arguments against ordained women pastors to biblical prohibitions is, I submit, Barthian, as it sees the Word of God as a self-contained reality without the historical substance of incarnation or the sublime doctrine of God Himself behind it. The argument against women pastors cannot be that God simply forbids women to preach the word and administer the sacraments because He takes some kind of sadistic joy in seeing us weak humans saddled with still another negative commandment. The prohibitions against women pastors rest in a prior, deeper understanding of the incarnation and the divine reality of God Himself. Even the quite valid argument that women may not be pastors because Christ chose only men as apostles rests on the prior more fundamental reality of the incarnation. God did not choose to become incarnate in a male, as if He had a choice between male and female, but rather because He was the Son of the Father. My argument here does not minimize or make trivial the biblical prohibitions, but reenforces them by looking behind them, as they themselves suggest. The editor of the *Lutheran Forum* correctly sees that following the prohibitions against women preachers involves a commitment to the inerrancy of the Bible.¹⁵

The pastor stands before the congregation in Christ's stead and not the congregation's stead, as the words of absolution in the communion liturgy make abundantly clear. Where women serve as pastors, the doctrines of God and Christ are distorted, because *women cannot represent God and Christ in His incarnation*. God is of such a nature that He could not have become incarnate in a woman and He could not have chosen women to represent Him as apostles and pastors. We were all condemned in Adam's sin and not Eve's, though she sinned first. All are justified in Christ, who is the new Adam and not the new Eve. Women do not have the constituted nature to be icons of God in His creative relationship to the world or of Christ in His pastoral and redemptive relationship to the church. Paul's order of man being God's glory and the woman being man's glory cannot be contravened without losing the claim to be apostolic (1 Cor. 11:7).

Leonard Klein said that Lutheran pastors would have to begin to question the validity of baptisms performed in other churches, including Lutheran ones, because they may have been administered in the name of the Creator, Redeemer, and Sanctifier. He notes, "If 'Sanctifier' is replaced with 'Sustainer,' as is apparently the case in some places, the God in question, as far as I can tell, could be Shiva."¹⁶ Klein finds such a usage idolatrous.¹⁷ We have always had to face the problem of recognizing as valid the baptisms of those from other groups because the wording of the baptismal rite may have been different. This is not the place to wage a battle over words, as we know of cases in the medieval and modern churches where for whatever reasons the words may have been garbled either through loss of memory or confusion. The baptisms of the Books of Acts in the name of Jesus always assumed that Jesus was God's Son who operated through the Spirit. The author of Luke-Acts was obviously trinitarian in a way which is not merely compatible with Matthew 28:19, but dependent on it. The matter of sacramental validity is not so certain in the case of churches with women pastors.

The use of a formula other than the biblical one of Matthew 28 in churches where ordained women are accepted is a deliberate attempt to present God in other than the exclusively

masculine images of the Father, Son, and Holy Spirit. The change in the baptismal formula is not an isolated liturgical adjustment or adiaphoron, but one which is a direct result of the feminization of theology in the churches which have ordained women pastors.¹⁸ Elizabeth Achtemeier of Union Theological Seminary in Virginia repudiates the feminizing movement as "a new religion."

The issue is no longer simply whether the sacraments are valid, but whether Christ and His church are there. A church without Christ has neither word nor sacrament. When does the use of idolatrous language suggest that we are dealing with a non-Christian cult? This is the question which is already facing the church of the catholic, anti-gnostic tradition. If the argument here seems to the reader to be overstated, then reference can be made to Hinlicky's critique of Daphne Hampson. Ms. Hampson herself says that feminist theology "is not Christianity."¹⁹

The argument that churches with women pastors may still confer a valid baptism offered in the name of the Father and the Son and the Holy Spirit overlooks the fact that the feminization of theology in those churches has already taken place or is currently underway. The recitation of the traditional "Father-Son-Spirit" does not annul this fact, though "feminists argue female metaphors are no less appropriate than male."²⁰ The real problem for the churches of the biblical and catholic tradition is determining how far the tide of gnosticism has flooded into particular congregations. The debate has come to this point and here the arguments should be made. Can a church have women pastors and not have a feminized theology? The answer is only evolving for Lutherans, but no gift of prophecy is needed to predict the outcome.²¹ Since the first presentation of this essay in early November of 1988, *Newsweek* published the article cited above, "Feminism and the Churches." Its by-line, "The issue is no longer equality but the thorough transformation of our religious institutions," makes it clear where the ordination of women leads. The verdict has already been rendered.

A baptism administered by a woman pastor can hardly be subsumed under the category of emergency baptism. It is one

administered without benefit of regular clergy, but it is not performed in an emergency situation. Without benefit of clergy cannot be equated *ipso facto* with an emergency baptism. A baptism administered by a doctor or a nurse who is a Jew or an atheist at the request of Christian parents or authorities in an emergency situation is valid because of an explicit or implied authorization in specific circumstances. Such an authorized person acts for the church in carrying out its responsibilities in regard to that one specific act. The believer or unbeliever (whatever the case) is not allowed then to go around administering the sacrament. The authorization applies only to the designated case.²² The non-clerical person does not by that action become a minister. A layman asked to lead the service during the pastor's absence does not become a pastor by that act, although I suspect many lay persons somehow think themselves in the office by having assisted the pastor. The use of the functions of the pastorate does not bestow the pastoral office. Emergency baptisms are not only divine acts but churchly ones and as such they are to be ratified or confirmed in the church by the pastor to demonstrate that this baptism was within the catholic tradition of the universal church and was not some sort of sectarian act performed in a corner.²³ Without churchly endorsement or acknowledgment, such baptism remains schismatic. Even if the baptisms of a woman pastor were to be recognized as valid under the provisions of emergencies—a point we do not grant—such baptisms would still remain unratified and hence schismatic.²⁴ Luther even suggested that a mother who gave her child emergency baptism should, if the child lived, tell no one, so that the child could receive baptism according to its ordinary procedures. The administration of the sacraments and, for that matter, the public preaching of the word are not within the purview of any Christian, but belong to the church or congregation to be administered by the officially recognized pastors. The public preaching of the word and the administration of the sacraments are not the acts of individual Christians, but of the church. Ordination may be viewed as the official and public authorization of the pastor to preach and administer the sacraments.²⁵

The question is whether a woman may be so officially authorized by ordination in the congregation. It may help to provide an example which deals with those receiving baptism and not those administering it. At first glance it may appear humorous but, because of the gravity of the subject, the consequences are serious. I remember reading many years ago a tale told by one of the cynics of the eighteenth-century French Enlightenment—perhaps it was Voltaire or Rousseau. Some intoxicated monks land in the Antarctic and mistakenly identify a flock of penguins as human beings and proceed to baptize them. There ensues in heaven a discussion between God and the angels, I believe, about the fate of the baptized penguins, since according to an inadequate understanding of the longer ending of Mark, the baptized are saved.

The situation of ordained women is not so far removed from baptized penguins. The former act is deliberate and the latter not. Here they are dissimilar. In both cases, however, nothing of divine or permanent significance happens. Ordination, unlike baptism, does not offer the grace of salvation, but it is at least a sacred rite, one performed by the church following the example of St. Paul, in which the care of God's church is entrusted to the ones who are being ordained. Ordination can hardly be an empty ceremony, comparable to one conducted in a Masonic temple. But when the office of the pastor is conferred on a woman or by a woman on a man or woman in the rite of ordination, nothing happens. The office is not bestowed. The divine language is improperly used. It is a ritual for the sake of ritual and thus borders on the Masonic.

Now we cannot beg ourselves out of this question by pointing to Article VIII of the Augsburg Confession, which says that the sacraments are valid when they are administered by impious or evil men, unbelievers (*falscher Christen und Heuchler; per malos*) impersonating true confessors of the faith. The women receiving ordination are not passing themselves off as men. They may be clerically garbed, but they are not clerics. Their clerical garb contradicts their real role. This situation is not similar to the case of a woman passing herself off as a man and having herself consecrated as pope, something which is said to have happened when the keepers of Peter's chair were less than fully alert. She was ordained

as a man and not as a woman. With the women now being ordained as pastors, no subterfuge or deception is involved, because they are going before God's sacred altar not as men, but as what they truly are—women—to receive an office which was not intended for them. The words and laying on of hands for the ordination may be in order according to apostolic liturgy and church customs, but *nothing takes place*.

Children often attempt to baptize their siblings in the bathtub or attempt to "play church" with Holy Communion, but *nothing takes place*. We Lutherans do not believe in sacramental word magic. A woman may undergo the ceremony of ordination, but by that act she is not authorized to carry out the office. The phrase "ordained woman pastor" is self-contradictory, an oxymoron, an *Unding*, a non-reality. A congregation with a woman pastor has no pastor at all. If the case of emergency baptism is invoked to support the validity and legitimacy of her acts, her baptisms like other emergency baptisms would require church confirmation by the church's properly recognized pastors. But unlike those administering emergency baptisms, she has received no authorization at all in a formal or informal sense. No properly qualified pastor confirms her sacramental activities. Her ordination was no ordination, and thus she possesses no authority.

The Lutheran Church knows of the tradition of questioning the validity of sacraments, as the Formula of Concord denies that the Reformed have the Lord's Supper, at least in the sense that Christ instituted it. Thus the question of the validity of the ministry exercised by women pastors is not alien to Lutheran theology. We have here no recapitulation of the Donatistic heresy, were the sacraments administered by priests who had succumbed to denying of their faith in the face of persecution where considered invalid by the Donatists. The historical precedent for the current situation is Gnosticism, whose churchly rites were never recognized by the church catholic. This reaction was not simply a matter of determining whether the right words were spoken and of identifying the ministrants of the sacraments, but one of total theology, as Klein and Hinlicky have maintained in the *Lutheran Forum*.

Resolving the difficulty by saying that the women pastors have the word and sacraments is at best a superficial and finally an inadequate judgment, because such a resolution of the problem looks at rites by their outward appearances and not as integral parts of the whole of the church and its theology. The Formula of Concord in denying the Supper to the Reformed at least alerts us to the possibility that what looks like a sacrament may indeed not be a sacrament. Preaching, just because something is being proclaimed, is not necessarily the word of God. Speaking and performing ritual acts inside of a church building do not necessarily qualify as word and sacrament. Here is a case in which what looks like a duck, waddles like a duck, flies like a duck, eats like a duck, and swims like a duck may indeed not be a duck after all. Gnostics simply were not Christians, though they called themselves Christians and engaged in what appeared to be certain New Testament rites and were Bible scholars. Ordained women pastors are not a phenomenon isolated from the remainder of a church's theology.

Categorically stating things can be dangerous, but there is no church with women pastors that does not have at least the roots of feministic theology, and in some cases the harvest is already being reaped. A few stray voices are being raised in the ELCA, but here the protest is against the result in the feminine references to God and not its cause in the ordination of women. It is certainly not the church's first or even secondary task to go around proclaiming who has valid preaching, sacraments, and ministry. We might hesitate in making this judgment now about women pastors, but Leonard Klein has the courage to say, "Much of feminist talk about God is blatantly idolatrous."²⁶ If what Klein calls the blatantly idolatrous feminist talk about God is blasphemous, can we be less courageous in our critique of women pastors?

Many who have been baptized in other churches where they were served by women clergy will soon be coming into our churches. We cannot be confident, because there was something there resembling sacramental actions, that the sacraments were actually there. We can be confident, however, that

the feministic theology which inevitably follows ordination of women is not that of the New Testament, as Klein and Hinlicky clearly and forthrightly show. Leonard Klein in *Lutheran Forum* has raised the question of the validity of certain baptisms, when perhaps we of a more pronounced confessional heritage should have done so first. Preaching and the administration of the sacraments do not float around in the church like detached hydrogen balloons bouncing against the ceiling of the nave. These are not non-malignant growths in the body which is the church of Christ. The ministry, according to Augustana V, exists for the sake of the word and sacraments, and this is not a casual connection but one of divine necessity and command: "institutum est ministerium docendi evangelii et porrigendi sacramenta." This point has been made by the president of this seminary.²⁷ Unless the office of the ministry is understood in the full dimensions of its divine institution as necessary for the church, women pastors may become a reality in the LCMS sooner than some would suspect and sooner than many would like.

Postscript: Since preparing this essay as a requested presentation to the faculty of Concordia Theological Seminary, Barbara Harris' consecration as suffragan bishop of the Episcopal Diocese of Boston has put both the question of the ordination of women and the feminization of theology into the domain of public discussion. Whereas I first thought that my thesis that the sacramental rites of ordained women are invalid might be considered radical by some, after reading the responses to the ordination in the public press, I now find that I am not alone in my assessment of the seriousness of the situation. *National Review* (March 10, 1989), in referring to the Barbara Harris case, says that the question of whether she is a bishop is really the question of whether she was ever a priest. "About that Christians are in disagreement, and many have yet to make up their minds." The editorial ends with the prediction, "The long march [of the feminization of American religion] through the institutions proceeds apace."²⁸ A much franker assessment comes in the *Newsweek* article, "Feminism and the Churches." Not only are the names of the three divine persons compromised, but God becomes "'God-ess' to underscore [Ruether's] belief that divine reality is best understood as an empowering 'Primal Matrix,' the great womb

in whom we live and move and have our being." "Achtemeier criticizes mother metaphors for God because they resurrect the Near Eastern fertility goddesses whom the authors of the Hebrew Bible reject in proclaiming a Creator who is qualitatively different from his creation."²⁹ Jesus is not untouched and goes from being the Son of the Father to "Wisdom's Child," since the words for "wisdom" in the Hebrew and Greek are feminine. For Christ some even make the blasphemous substitute of "Christa."³⁰ These observations support the view that the ordination of women goes beyond infractions of scriptural prohibitions against the practice; it is an affront to our Lord's selection of men as His twelve apostles, the incarnation, the divine triune essence, and God as creator.

Endnotes

1. The first of these was *The Springfielder* XXXIII: 4 (March 1970), which contained essays by Martin J. Naumann, Bo Giertz, Peter Brunner, Raymond F. Surbug, Walter A. Maier, Jr., and James Weiss.
2. *Lutheran Forum*, XXII (Pentecost 1988), pp. 23-27.
3. *Ibid.*, p. 27.
4. "Grace Alone," *Lutheran Forum*, XXIII (Lent 1989), p. 5.
5. The Reverend Charles Evanson of Fort Wayne, Indiana, alerted me to Luther's surrender of the medieval distinction between legitimate and valid acts, a distinction first made by St. Augustine. Pastor Evanson said that he obtained information from Dr. Norman Nagel of Saint Louis, who in turn came upon a reference to Martin Brecht's *Martin Luther* (II, Stuttgart: Calwer Verlag, 1986). I have searched the Brecht volume for the specific reference but as of this writing have not found it.
6. Editor Paul Hinlicky provides this morsel from *Word and World*, a journal of Luther-Northwestern Seminary in St. Paul. A certain Daphne Hampson "argues acutely that 'while there can be no incompatibility between feminism and being religious, feminism comports ill with Christianity. This is particularly the case when we consider Christianity in its Lutheran form.' " XXIII (Lent 1989), p. 5.
7. This point is lost on Paul Hinlicky of *Lutheran Forum*, who for all his good intentions in opposing the introduction of an alien feminine language in describing God, insists as an "evangelical

catholic" in defending the ordination of women. Ibid. His usually clear line of reasoning escapes me at this point.

8. I am astounded at the conservative Lutheran fascination with Evangelicalism, notwithstanding its allegiance to an inspired and inerrant Scripture. Evangelicalism with its twin denial of baptismal regeneration, especially as it applies to infants, and of the Lord's presence in the Supper is simply not New Testament Christianity. Its influence on Lutheranism would have a negative influence on all doctrines, including incarnation, atonement, and justification. I am not singling out Evangelicalism for a special censure, but I am saying that disregard for the sacraments and the ministry ought to be considered with equal seriousness as disregard for the Scriptures as the Word of God.
9. Lutherans see these New Testament terms as applicable to all pastors. The Anglicans limit the *episcopos* title to bishops. For this reason the ordination of Barbara Harris as bishop coadjutor of Boston on February 11, 1988, was just as significant a break with tradition as was the ordination of women priests or ministers in other denominations including Lutherans.
10. Martin Chemnitz, *Examination of the Council of Trent*, tr. Fred Kramer (Saint Louis, Missouri: Concordia Publishing House, 1978), pp. 693-694, says of ordination that it is "signified by this visible rite that God approves the calling which is done by the voice of the church, for just as God chooses ministers by the voice of the church, so He also approves the calling by the attestation of the church. Thus the calling of the deacons [in Acts] was approved (Acts 6:6). And thus it comes about that God bestows grace through the laying on of hands." Cf. p. 695: "Many also, like Judas, indeed receive and have the grace of ordination but do not have the grace of reconciliation or the forgiveness of sins."
11. The position is put forth by Ken Schurb, "Melanchthon's View of the Ministry," S.T.M. Thesis, Concordia Theological Seminary, Fort Wayne, Indiana (March 1988), p. 86.
12. David P. Scaer, "A Lutheran Response to Evangelicalism: The Ordination of Women," *Concordia Theological Quarterly*, LI: 2-3 (April-July 1987), pp. 104-105.
13. Kenneth S. Kantzer, "Proceed with Care," *Christianity Today*, XXX: 14 (October 3, 1986), pp. 14-I to 15-I.
14. Schurb takes exception to my view expressed in *The Springfielder*, XXXVI (September 1972), p. 105, n. 45, and states that the apostolic prohibitions are sufficient arguments for keeping

- women out of the office (op. cit., p. 88). His argument based on the LCMS refusal to ordain women is diminished by a strong movement in the Synod to allow it. Such an argument from experience and history is never conclusive.
15. "The Missouri Synod's unconscionable sexism notwithstanding, even the reactionaries among them can hardly be blamed for holding the line when they survey the spectacle that obtains in the ELCA. That a Church which once prayed in the Collect for the Word to 'abide faithful in the confession of Thy Name to the end' now routinely entertains a *sustained, deliberate and cogent* assault on biblical language about God is enough to convince even moderates in Missouri of a domino theory of Christian apostasy that begins with the fall of the 'inerrancy' of Scripture." *Lutheran Forum*, XXIII (Lent 1989), p. 4.
 16. Op. cit., p. 27.
 17. The February 13, 1989, issue of *Newsweek*, in "Feminism and the Churches," offers the triad "Creator, Redeemer, and Comforter." A more radical substitution offered by Sallie McFague of Vanderbilt University would be "Mother, Lover, and Friend" (p. 60).
 18. Peter Brunner predicted that the ordination of women inevitably would require the feminization of theology, and here the term "theology" refers to the specific doctrine of God. This prediction was not spun out of thin air, but enjoyed for historical support Gnosticism, an early church plague, which produced both male and female clergy and a male and female god. The god with two genders is not the Father of our Lord Jesus, God's only Son, attested in the New Testament.
 19. "What is at issue in Hampson's feminist repudiation of the actuality of God, this rejection of faith in his coming reign and this disclaimer of God's justifying judgment? Feminist theology wants a religion of the Self, a vision of immanent cosmic harmony to be attained through 'human spirituality' where 'the starting point for the knowledge of God becomes the knowledge of ourselves.' But this Hampson rightly states 'is not Christianity,' " *Lutheran Forum*, XXIII (Lent 1989), p. 5.
 20. *Newsweek*, op. cit., p. 60.
 21. One way used in our circles to recognize the validity of churchly rites administered by women clergy is to invoke the example of emergency or non-clerically administered baptisms. Calvin allowed only clerical baptism, not because he had a high view of the clergy, but because he did not see baptism as necessary to salvation and in regard to the sacraments he was predictably

- "a law and order" man. His concern was that everything be done decently and in order and not that the dying child needed the salvation of baptism. The words of Jesus apply to Calvin: "The sabbath was made for man and not man for the sabbath." If Lutherans adopt Calvin's model that women should not be pastors for the sake of order, then there can be really no objection to the practice. All that needs be done is to change the order.
22. Avery Dulles and George Lindbeck find this to be the position of the Augsburg Confession. "The unexpressed premise, however, is that the ministerial office is necessary to preaching and the sacraments." "Bishops and the Ministry of the Gospel," in *Confessing One Faith*, ed. George W. Forell and James F. McCue (Minneapolis: Augsburg Publishing House, 1982), p. 156.
 23. A biblical parallel may be found in John and Peter's ratification of Philip's baptisms of the Samaritans by the imposition of hands. They were sent by the apostles in Jerusalem to perform this ratification and thus they confirmed these baptisms (Acts 8:14-16).
 24. The position put forth in this essay goes beyond that of H. Sasse (*We Confess the Church* [Saint Louis, Missouri: Concordia Publishing House, 1986], p. 601); for him "baptisms done by....[women pastors] stand as those done by a midwife." Sasse may not have made the necessary connection between women's ordination and the feminization of theology. Bishop Bo Giertz remained in the Church of Sweden when ordination of women was adopted. Sasse is critical of Giertz for adopting casuistic rules for occasions when priestesses would appear in church. Sasse himself may be open to criticism in judging the acts of women pastors as being valid in any sense.
 25. It is official because it is performed by the consent of all the congregations which are in communion with each other and share a common faith. By ordination a pastor serves one congregation, but the other congregations in communion with each other recognize the validity of his ministry. It is also public, so that the entire church and the community may be able to distinguish the pastor from those who do not hold this office.
 26. *Lutheran Forum*, XXII (Fall 1988), p. 27.
 27. Robert D. Preus, *Getting into the Theology of Concord* (Saint Louis, Missouri: Concordia Publishing House, 1978), pp. 59-60.
 28. "The New Time Religion," *National Review* XLI: 4, pp. 16-17.
 29. Op. cit., p. 61.
 30. Op. cit., pp. 60-61.

Charismatic Renewal in the Lutheran Church: “Renewal in Missouri”

Walter A. Maier

I. Historical Notes

During the past two-and-a-half decades an increasing number of Lutheran pastors and people have become involved in the neo-Pentecostal or charismatic movement, which began within mainline Protestant churches and the Roman Catholic Church in the early 1960s. By mid-1960 neo-Pentecostal practices, such as speaking in tongues and miraculous healing, were reported also by some pastors and congregations of The Lutheran Church-Missouri Synod. Thereafter, the movement continued to spread within our church body. Tensions and even divisions over Pentecostal practices appeared in various areas of the Synod. At the direction of the 1969 synodical convention in Denver, the Commission on Theology and Church Relations undertook a comprehensive study of the charismatic movement “with special emphasis on its exegetical aspects and theological implications.”¹ The results of this study were set forth in a January 1972 Report of the Commission, titled “The Charismatic Movement and Lutheran Theology,”² which included a presentation of characteristic theological views of Lutheran charismatics; an analysis of relevant biblical data with particular reference to the nature and purpose of spiritual gifts; and an evaluation of charismatic tenets and practices from the perspective of Lutheran theology. Another CTCR document, titled “The Lutheran Church and the Charismatic Movement,”³ was issued in 1977; it restated the Synod’s doctrinal stance with respect to the charismatic movement and offered guidelines “for ministering to the spiritual needs of those who are affected by the current tensions,” as the preface put it. Both these reports continue to serve as excellent Bible-based commentaries on the teachings of the Lutheran charismatic movement, or the Lutheran Renewal movement, as present-day Lutheran charismatics have chosen to have it denominated.

At its 1977 convention in Dallas the Synod clarified its position regarding charismatic teaching in Resolution 3-10A⁴ and identified, and warned the church's congregations against, "certain doctrines held and taught by some individuals and groups in the charismatic movement" which "are mere human opinion not clearly taught in Holy Scripture and therefore contrary to the Holy Scriptures, and therefore dangerous to the salvation of men to teach." The doctrines listed in the resolution were these:

1. That God desires every Christian, following Baptism, to have a 'second experience' such as the 'baptism with the Spirit.'
2. That the so-called 'gifts of the Spirit' are external signs by which we can assure ourselves that we have faith, are living in God's grace, or have the Spirit of God.
3. That God promises every Christian such gifts as speaking in tongues, healing, discerning of spirits, and prophecy and that God has given such a promise as a part of the 'full' or 'complete Gospel.'
4. That a 'conversion experience,' 'baptism with the Spirit,' or other inner religious experience is necessary for, or should be urged upon, Christians in order that they may be certain either of having faith and salvation or of the indwelling of God's Spirit.
5. That a Christian who has not had such an experience either has an incomplete faith, is unconverted and is still living under the rule of sin, or has only accepted Christ as his Savior but not as his Lord.
6. That the sanctification of a Christian is incomplete unless he possesses the gift of speaking in tongues.
7. That God promises healing and health to every Christian in this life and that, if such healing does not occur, it is due to a lack of faith.
8. That God gives guidance and leadership to the church today through visions and dreams of direct prophecy.

The same resolution urged pastors to discuss with their congregations in a positive way what the Scriptures teach

concerning the Holy Spirit, as well as to study the CTCR reports on the charismatic movement. Since that convention, pastors, educators, and officials of the Synod have spent much time counseling congregations, pastors, and lay persons.

LC-MS pastors associated with the charismatic movement have expressed their desire to remain faithful to Lutheran doctrine, and during the years 1984-1986 several from their group met three times with synodical representatives to discuss the Synod's concerns and their own, and to review the church's position on the charismatic movement.⁵ The outcome of these meetings was the recognition on the part of all participants that substantial differences in understanding as to what the Scriptures teach concerning charismatic gifts, their presence and use in the church, obtained between the two groups involved in the discussions.

In the spring of this year (1988) 24 persons⁶ of charismatic inclination, most of them LC-MS pastors, decided to go on a spiritual offensive, founded an organization they named "Renewal in Missouri" (abbreviated RIM) to begin a "ministry in the Missouri Synod," and published the first (spring) issue of a newsletter by the name *Renewal in Missouri*, which was widely distributed in LC-MS circles. The newsletter featured articles stating the beliefs and purposes of RIM and announcing that members were "committed to biblical, confessional, and evangelical renewal in The Lutheran Church-Missouri Synod"—a renewal which "will bring about dynamic worship, vibrant faith, and bold witness" in the church. The proposed renewal was to come about through encouragement of LC-MS members, along with having continual recourse to Word and sacrament, to experience and use all the Holy Spirit's gifts He once made available to the early Christian church, which, according to charismatic claim, He also makes available to Christians today.

Referring to these developments in his message "From the President" on a back page of the June 1988 *Lutheran Witness*, Dr. Ralph Bohlmann wrote as follows, under the subtitle "The Charismatic Movement":

In recent months... a number of charismatic pastors have organized an aggressive effort to reach larger

sections of the Synod with their message of "Renewal in Missouri." This effort has included a newsletter to all pastors and a national mid-May conference in suburban Chicago (which was attended by an official observer from my office). In my contacts to date with its leadership, I have emphasized that the LC-MS does not desire an escalation of the charismatic movement in our midst, nor do we need an independently organized effort that may tend to become a "little church" within the church. I have expressed my concern that current efforts, however well-intended, to revitalize congregational life and worship may easily become divisive and counterproductive.

At the same time, I am convinced that all of our leaders, pastors and congregations need to find better ways, working within our existing structures, to provide an ever stronger emphasis on the central and indispensable place of the Word of God and the Holy Sacraments in our life and work together. For us to enjoy the renewal of the Holy Spirit, we must give preeminence to Word and Sacraments in all we do, for these are the very instruments or means by which God gives His life-giving Spirit and power.

In his July 1988 "Letter to Pastors" Dr. Bohlmann also stated:

It's easy to understand the strong desire of many within the Synod to revitalize congregational life and worship. We all yearn for that. But I question whether we need an independent movement for that purpose, particularly one that has been associated with a number of positions and practices condemned by our Synod as contrary to the Word of God. . . . What we do need, in my opinion, is a lot more personal ministry to charismatics and a great deal of emphasis from all of us on the use of the Word of God and the Holy Sacraments in our life and work together. That's the way God gives His Spirit and revitalizes the church!

The Summer and Fall 1988 issue of *Renewal in Missouri* carried this response, in part, of editor and RIM director, the Reverend Delbert Rossin, to the synodical president's *Witness* article:

We commend Dr. Bohlmann for his pastoral report, "The Charismatic Movement," in the June 1988 *Lutheran Witness*. Although I cannot speak for him, surely he must be referring to the false teachings and practices referred to in Dallas Resolution 3-10A when he states: "...the LC-MS does not desire an escalation of the charismatic movement in our midst." RIM doesn't want to see that either, and in that respect one could say that RIM is not part of the "charismatic movement." As Lutherans who *do* give preeminence to Word and Sacraments, RIM desires an increase in dynamic worship, vibrant faith and bold witness in our midst. It is our unique contribution to help us all see where and how the gifts and power of the Holy Spirit relate to that goal. So in a way we are stuck with the label "charismatic."⁷

II. *Comments on Certain of RIM's Distinctive Theological Affirmations*

The same, second issue of *Renewal in Missouri* contains an article by Theodore Jungkuntz, one of RIM's founding pastors titled, "RIM Agrees with LC-MS Position on Charismatic Teaching. (Dallas Resolution 3-10A Revisited)."⁸ After expressing in the positive the appreciation of Lutheran charismatics for this resolution, Jungkuntz further observes in his opening remarks:

Negatively, the resolution has said more regarding what Lutheran/charismatic renewal *cannot* be, than it has offered specific help in saying what it *can* be according to Holy Scripture and the Lutheran Confessions. The frustration thereby experienced by LC-MS charismatics has been one of the catalysts leading to the formation of RIM. What follows is hopefully a contribution to the end of provoking a brotherly discussion of these matters with our fellow members of Synod.

The author then indicates that he will review the resolution's eight points cited as being "mere human opinion, not clearly taught in Holy Scripture." He says:

The very first thing we have to say to this assertion is that we heartily agree. The eight points as condemned in the resolution are not phrased in a manner which clearly

and fully expresses the teaching of Holy Scripture and the doctrinal concerns of the Lutheran Confessions. Therefore we are offering a counterproposal to each of the eight points and solicit your prayerful and studied response.

Jungkuntz thereafter proceeds in numerical sequence to quote the eight points of the resolution: in each case he precedes the quotation of a resolution-point with the words in capital letters, "WE DO *NOT* WISH TO TEACH"; intersperses commentary of his own; then writes in capital letters, "THEREFORE WE TEACH INSTEAD"; and provides a suggested revised reading of the point in question, with his own additional explanatory words following.

What are the distinctive components of RIM charismatic theology, as presented in brother Jungkuntz' paper,⁹ the theology which its advocates seek to have widely accepted in Missouri? The present writer will endeavor to offer a brief summary and then an evaluation, in what follows.

A question that arises at once upon first cursory reading of Dr. Jungkuntz' article is this: if the eight points of Dallas Resolution 3-10A do list "certain doctrines held and taught by some individuals and groups in the charismatic movement" which "are mere human opinion not clearly taught in Holy Scripture and therefore contrary to the Holy Scriptures, and therefore dangerous to the salvation of men to teach," as Brother Jungkuntz and his associates agree, why does he write before each of these points "We do not wish to teach" and not simply "We (also) reject"? And why also, it may be asked, does the author, in treating these points, again and again take back what he has granted? This procedure is clearly seen, for example, in his dealing with point 8 in the Dallas resolution. He writes:

WE DO *NOT* WISH TO TEACH:

that God gives guidance and leadership to the church today through visions and dreams or direct prophecy....

THEREFORE WE TEACH INSTEAD:

that God has chosen to grant His Spirit through the operation of the external means of grace....God's Word is a covenant word tied to us at Holy Baptism, a sacrament which granted us the Holy Spirit. That Spirit now is free

to direct believers comprising the church in such a way as to give it guidance and leadership, even through visions and dreams, when that is His desire. We question the lordship of Christ when we deny this. Instead of denying this possibility or neglecting it we ought to 'rekindle the gift of God that is within (us) through the laying on of hands' (1 Tim. 4:14; 2 Tim. 1:6).¹⁰

The impression gained is that Jungkuntz is not ready to turn his back upon some of the human opinions the Dallas resolution condemns. That impression is confirmed by a closer consideration of what he says. The following information may be gleaned from his article.

Essentially, Dr. Jungkuntz and his associates hold, on the basis of their interpretation of certain Bible passages, to the following beliefs:

1. All the charismatic gifts of the Holy Spirit—those referred to in the New Testament in the technical Pauline sense as *charismata* (Rom. 12:6; 1 Cor. 12:4, 31) or *pneumatika* (1 Cor. 12:1; 14:1)—are still promised and available to believers and are operative in parts of the Christian Church today. This specifically includes the Spirit's extraordinary gifts such as speaking in tongues, interpretation of tongues, prophecy, gifts of healing, and the working of miracles, which were granted certain Christians in the days of the apostles. (In the present paper, the latter gifts will hereafter be referred to by the distinguishing designation "extraordinary gifts.")
2. The extraordinary gifts in particular should be sought by all of God's people through prayer.
3. These gifts are to be especially valued, because the believer's possession and use of them represent the fulfillment of the promises of God's Word (regarding the bestowal of these gifts) on which the believer's faith has relied, bring him a personal experience of God's gracious presence, and all of this, in turn, confirms his faith.
4. With faith confirmed in this way, he is enabled to triumph increasingly over sin and empowered to serve

God and his brethren in renewed dedication. Through the believer's own spiritual growth and that fostered in his brethren, the needed renewal in the church occurs. The use of the extraordinary gifts is both an expression of the believer's sanctification and that which is particularly promotive of his sanctification.

In response to these views, a number of the usual comments "non-charismatic" LC-MS theologians have offered with reference to ideas like these may be rehearsed (and here in a summary manner). If passages like Mark 16:16-20; Acts 2:14-18 (Joel 2:28-32); 1 Corinthians 12:4-11, 27-31; 14:1; and Hebrews 2:3-4 are adduced to prove that all of the *charismata* including the extraordinary gifts which were granted certain Christians in the early church are assuredly promised and available to believers today—and Jungkuntz cites these verses for this purpose—it must be pointed out that the promises in these passages were fulfilled in the apostolic age. They describe blessings the Spirit granted early Christians, gifts concerning which He gave them instruction through the apostle Paul, for one, and which He led the apostles to recognize and authenticate. But the verses do *not* clearly promise or indicate that God will bestow all these *charismata* upon Christians in every New Testament generation, including our own. Mark 16:17-18 reads (in the RSV):

These signs will accompany those who believe: in my name they will cast out demons; they will speak in new tongues; they will pick up serpents, and if they drink any deadly thing, it will not hurt them; they will lay their hands on the sick, and they will recover.

Assuming that verses 9-16 belong to the authentic text of Mark 16, if these words are taken to mean that a display of the miracles mentioned will accompany believers in all ages of Christendom, then it would have to be concluded that Jesus' prophetic promise was unfulfilled, since such miracles have not always accompanied believers. (Parenthetically, it may be noted that the text says, "They will pick up serpents." Is this promised sign, one of those that "will accompany those who believe," being fulfilled in the congregations of RIM proponents? And where is an advocacy or discussion of this procedure in Lutheran charismatic literature?)

This is not to say that God the Holy Spirit could not bestow all or some of His *charismata* upon Christians in our own or any generation. The Spirit can do whatever He wills and whenever he wishes to do it. The fact of the matter is simply that we do not see all, especially the extraordinary, *charismata* operative in the Christian church today; and we do not have available to us the means of authenticating the presence and use of extraordinary gifts of the Spirit. The apostles served as such authenticators in the early church.

Judgments of “non-charismatic” theologians in the history of the LC-MS as to the existence of any or all the *charismata* in the nineteenth and twentieth century Christian church, have ranged from a denial of the existence of all the gifts mentioned in 1 Corinthians 12—the position of Dr. Douglas Judisch in *An Evaluation of Claims to the Charismatic Gifts*¹¹—to the position of Dr. C.F.W. Walther, who held that certain *charismata* mentioned there were non-extraordinary and so were found to some extent in the church of his day. In a sermon on 1 Corinthians 12:1-11, Synod’s first president stated in regard to the gifts of the Spirit:

However, we must make a twofold distinction concerning the gifts of apostolic times which the apostle names in our text. He mentions nine gifts. Four of them have now disappeared completely from the Christian Church; the other five are still found among believers, though to a lesser degree. Completely gone are the gifts of healing without the use of medicine, the gift of performing miracles, the gift of speaking foreign languages without previous study and practice, and finally the gift of interpreting those languages which one never learned.

That is not the case with the other five gifts mentioned by the apostle, with the gift of speaking by the Spirit of wisdom and knowledge, with the gift of prophesying, that is, explaining Scripture, with the gift of a particularly great, strong, and heroic faith, and finally with the gift of discerning spirits. As we stated, these last gifts the Christians of apostolic times had in a greater degree than the Christians of today; however, these and similar gifts are found even now to a certain degree in the Church.¹²

As to the matter of being able to know of the existence of and identifying extraordinary *charismata* in the church today, how could this be accomplished? If a Christian comes to me and says, for example, that he has the gift of speaking in tongues, how really does he, or how do I, know that the experience he calls tongue-speaking is a genuine *charisma*? Neither of us has a way of demonstrating that to be a fact, since neither one can understand what is said. We have no objective criterion of evaluation, as we do in the case of one who claims to have a prophetic utterance and to speak the Word of God: his speaking can be cognitively understood and compared with the teaching of the Scriptures; whether what he speaks is the Word of God or not can be determined on the basis of its agreement or disagreement with the Bible. What might be classified as tongue-speaking is not an exclusively Christian phenomenon. Writing in the *Christian Herald* magazine in an article titled "Tongues Have Been Here Before,"¹³ historian Paul Maier mentions that glossolalia, or speaking in tongues, was a prominent feature in pagan religions—Greco-Roman mystery cults, for example—and discusses the practice of tongue-speaking on the part of the mid-century A.D. charismatic leader Montanus and his followers, whose widespread movement was later judged heretical by the church. Maier himself expresses agreement with those who understand modern tongue-speaking from a psychological viewpoint. Among others, he quotes W.D. Stacey and his commentary on the tongues phenomenon in *Hastings Bible Dictionary*. The quotation reads in part:

It is well known that extreme excitement tends to inhibit the higher faculties and stimulate the lower ones. . . . A state of great animation may, therefore, subjugate thought and logical expression altogether and provoke meaningless, animal chatter, normally held in check. Foreign tongues will be used only if they are already hidden in the memory.¹⁴

A feature of the glossolalia in our day preventive of identifying it with that in apostolic times is that it does not consist in utterances in intelligible human languages as did the tongue-speaking on Pentecost (and the Acts 2 account of this phenomenon is the only definitive New Testament

indication of the nature of the tongue-speaking that occurred in the early church). A conclusion (#6) of the psychological and linguistic examination of glossolalia conducted some years ago by the Lutheran Medical Center in Brooklyn under the direction of John P. Kildahl, Ph.D., and Paul Q. Qualben, M.D., as listed in the CTCR report of 1972, is the following:

Speaking in tongues "is not gibberish. The sounds appear to a non-linguist to have the rhythm and qualities of language." However, glossolalia as it is practiced today lacks the ordinary features that are characteristic of human speech and is not therefore to be classified among natural languages, either living or dead.¹⁵

Nor can a person in our day who claims to have the extraordinary gift of interpretation of tongues be looked to as an authenticator of the presence and use of the genuine gift of tongue-speaking simply because he offers (what he calls) an interpretation of something a tongue-speaker has uttered. And surely it cannot be verified that what the interpreter renders in English is actually an interpretation of what the other speaker has voiced. Dr. Howard Tepker, professor emeritus of our Concordia Theological Seminary and one of the principal authors of the two CTCR reports on the Lutheran charismatic movement and its theology, used part of a sabbatical year meeting with Lutheran charismatic pastors and people of the Synod. He describes how on the occasion of one visit to a Lutheran charismatic gathering at which self-styled interpreters of tongues were present he asked for the privilege of following an experimental procedure: he requested that three of the interpreters present listen to a person who was engaged in tongue-speaking and then that these three go into separate rooms. Dr. Tepker made the rounds and asked the individuals sequentially, each not in the hearing of the other two, to interpret what the tongue-speaker had said. Tepker relates that he received three pious but entirely different "interpretations." Thus, it is not possible today to identify a possessor of the genuine *charisma* of interpretation either.

Relative to the matter of charismatic expectation, indeed insistence on the existence, of the miraculous signs or spectacular manifestations of the Spirit, the extraordinary *charismata*, in our day, it will be well to keep in mind these observations of Synod's commission on theology:

God can choose to perform such mighty works in and through His church today. Lutherans affirm the supernatural and the possibility that God can and does intervene in the course of natural things. However, Scripture warns repeatedly against the type of miracle-mindedness which places undue emphasis on the performance of supernatural deeds rather than on the proclamation of the Gospel: "Jesus therefore said to him, 'Unless you see signs and wonders you will not believe'" (John 4:48). Jesus warns the church against being deceived by signs and wonders which will appear in the last days to lead Christians astray: "For false Christs and false prophets will arise and show great signs and wonders, so as to lead astray, if possible, even the elect" (Matt. 24:24). Scripture warns the world against demanding miracles from the church to prove its faith: "'An evil and adulterous generation seeks for a sign, but no sign shall be given to it except the sign of Jonah.' So he left them and departed" (Matt. 16:4). The Bible states that even such signs as casting out devils, prophesying, and other mighty works, though they be done in Jesus' name, do not in themselves guarantee that they are God-pleasing: "Not everyone who says to me 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of My Father Who is in heaven. On that day many will say to me, 'Lord, Lord did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name?' And then will I declare to them, 'I never knew you; depart from me, you evildoers'" (Matt. 7:21-23). Luke reports: "The seventy returned with joy saying, 'Lord, even the demons are subject to us in your name!' And he said to them, 'I saw Satan fall like lightning from heaven. Behold, I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy; and nothing shall hurt you. Nevertheless do not rejoice in this, that the spirits are subject to you; but rejoice that your names are written in heaven'" (Luke 10:17-20).¹⁶

Especially disconcerting is the idea communicated in the Jungkuntz article that church members today ought to seek and pray for all the *charismata* God granted Christians in the

earliest age of the church—particularly the extraordinary gifts—because the reception and use of these gifts bring the believer a personal experience of God’s presence, and the confirmation and strengthening of his faith for the battle with sin and growth in sanctified living. This view elevates the *charismata* to the level of the means of grace, Word and sacraments, through which alone the believer’s faith is strengthened, he is empowered to live the sanctified life, he is given the Holy Spirit and His gifts, and he also obtains the joyful sense of the presence of God. The 1977 CTCR document states:

Through the means of grace the Holy Spirit bestows on the church *all* the blessings that are ours in Christ as well as every spiritual gift that is needed to carry out the mission of the church in a sinful world. (Cf. Matt. 28:19 [20]; Luke 16:29; Rom. 10:17; 1 Cor. 11:26; AC V, 4; Ap XIII, 13; XXIV, 70; LC II, 52-59, 61-62.)¹⁷

Again the CTCR states:

Lutherans are deeply concerned, therefore, when “baptism with the Holy Spirit” is considered to be a second experience beyond the sacrament of Baptism and when it is said to grant powers and blessings that are not given through the Word and sacraments. Such a view denies the full benefits of Baptism. Only Baptism, the Lord’s Supper, and the use of God’s Word are external means. By these alone the Holy Spirit has chosen to work among us in grace. Prayer, for example, is not a means of grace but a proper response to God’s grace as offered in the sacrament of Baptism. Our Lutheran Confessions state that Baptism grants to the believer “the grace, Spirit, and power to suppress the old man so that the new may come forth and grow strong.” (LC IV, 76)

Lutherans are also concerned when speaking in tongues is described as a spiritual gift which imparts to the one using it a keener realization of his sins, a deeper and more constant awareness of the Spirit’s indwelling presence, a stronger faith, the ability to pray at a deeper level, an awakened interest and a deeper hunger to study the Bible, and a new freedom to witness to others what Jesus means

to him. Such a view raises the experience of speaking in tongues to the level of a means of grace and attributes to it functions which can be performed only by the Gospel and the sacraments.

We are deeply concerned also when the experience of "baptism with the Holy Spirit" is treated as a means by which God equips the church for its mission in the world, particularly when the "baptism with the Spirit" is regarded (in practice, if not in theory) as a supplement to the means of grace. Beyond the Word and the sacraments nothing is needed to equip the church for its task, for through them the Spirit gives life, power, and growth to the church. Christians will therefore continue to seek power and renewal for the church in the Word and sacraments, not in special signs and miracles.¹⁸

LC-MS Lutherans holding to the clear doctrine of the Scriptures and its presentation in the Confessions will reject any RIM teaching which attributes to the *charismata* the functions of the means of grace.

In the course of Dr. Jungkuntz' (unsuccessful) argument in behalf of the proposition that the Holy Spirit still gives guidance to the church through visions and dreams (this matter was referred to earlier, in another connection)—despite his awareness of a reference to "Luther's warning about 'enthusiasm' in the Smalcald Articles (III, VIII, 3-13—Tappert, pp. 312-313)"—he includes a significant statement and a citation from Luther's *Large Catechism*. The author of the RIM article writes: "We have almost forgotten what we Lutherans also believe about Baptism, for example:

In Baptism, therefore, every Christian has enough to study and to practice all his life. He always has enough to do to believe firmly what Baptism promises and brings—victory over death and the devil, forgiveness of sin, God's grace, the entire Christ, and the Holy Spirit with His gifts. (LC IV, 41—Tappert, pp. 441-442.)"¹⁹

This doubtless is a correct assessment of the situation in much of Lutheranism today. A clear understanding on the part of many more of God's people and their application of what Luther says and implies in this quotation is really the key to

true spiritual renewal in the Lutheran and the Christian Church. How so? In the sixth chapter of Romans the apostle Paul speaks of the believer's spiritual union, death, and resurrection with Christ which the Holy Spirit effects in baptism, and of the result of this, which is that in his innermost being or self the baptized believer is released from the dominion and rule of sin. This regeneration, the creation of the new man within, the apostle shows, provides the believer with new life and the power to overcome sin and do the will of the Lord. Faith in the fact of his regeneration also affords the child of God the ultimate motivation for the performance of the good works of heart and hand and voice which glorify God, Paul makes clear. He says in verses 11-14 (the writer's translation) that, just as Christ died and rose again, so these things follow:

In this way also you must keep on accounting yourselves to be dead with reference to sin but continually living to God in union with Christ Jesus. Let not sin *therefore* reign in your mortal body, so that you obey its lusts, and do not furnish your members as instruments of unrighteousness to sin; on the contrary, present yourselves once-and-for-all to God, as persons alive from the dead, and your members as instruments of righteousness, to God; for sin shall not have dominion over you; for you are not under law but under grace.

Because the believers are now "in," that is, "in union with" Christ, that Savior shares with them his own invincible sin-defeating might. Paul challenges every Christian to believe about himself that he has died and risen with Christ in baptism; to trust assuredly that as he draws upon the Savior's power, he can now do all things in the moral and spiritual sphere through Christ with whom he remains united and who strengthens him; to proceed then dauntlessly with "the putting to death of the deeds of the body," roughshodding over the sinful flesh and its desires, loving the Lord with ever increasing and ever more sustained ardor, and joyfully living the victorious, dedicated, fruitful life pleasing to God and promotive of His Kingdom's cause. Belief in and action upon the fundamental Gospel facts presented in Romans 6 which reveal the blessings that baptism bestows, is the most powerful spur to personal sanctification or spiritual renewal, and thus

to true renewal in the church. Let the magnificent verities of the Christ who gave Himself for us and who has come to live in us be heralded and inculcated in the church; let our people commune regularly and eagerly study the whole counsel of God in His Word—and abundant, Spirit-prompted, faith-filled, ever growing spiritual productivity will result in the Lutheran Church, in Christ's entire church on earth!

Endnotes

1. Resolution 2-23, 1969 *Convention Proceedings*, p. 90.
2. Available at the Synod's International Center, St. Louis.
3. Available at the International Center.
4. *1977 Convention Proceedings*, pp. 131-132.
5. A summary of the conversations of those meetings is available from the synodical president's office.
6. The names of the men are listed on p. 2 of *Renewal in Missouri*, Newsletter, I, 1-2, Summer and Fall 1988.
7. *Ibid.*, p. 2.
8. *Ibid.*, pp. 5-8.
9. Many matters treated by Jungkuntz are expanded upon in the 1987 Augsburg publication *Welcome, Holy Spirit: A Study of Charismatic Renewal in the Church*, edited by Larry Christenson and recommended in *Renewal in Missouri* as " 'must' reading for all Christians." Bearing such an endorsement, the book must be presumed to set forth charismatic teaching accepted by RIM. The text of the *Welcome* volume, which is a compilation of papers authored and worked over by 40 pastoral leaders from nine countries in "The International Lutheran Charismatic Theological Consultation," also quotes with approval from two other Christenson books, *Speaking in Tongues* (Minneapolis: Dimension Books, c. 1968) and *The Charismatic Renewal Among Lutherans* (St. Paul: International Lutheran Renewal Center, revised 1985). These volumes may be consulted to gain an understanding of the background convictions of the contemporary RIM leadership. The Reverend Larry Christenson of ELCA is director of The International Lutheran Renewal Center in St. Paul, Minnesota, which is described in a brochure as "a ministry" having as its purpose the fostering of charismatic renewal in the Lutheran church (Lutheranism in general).

10. *Renewal in Missouri*, Summer and Fall 1988, p. 8.
11. Grand Rapids: Baker Book House, 1978.
12. From a sermon on this text for the tenth Sunday after Trinity according to the Standard Epistles series; translated from the German by the Reverend Donald E. Heck while living in Livernore, Iowa, and available in the library of Concordia Theological Seminary, Fort Wayne.
13. October 1975, p. 16ff.
14. Maier, p. 22.
15. "The Charismatic Movement and Lutheran Theology," p. 8.
16. "The Lutheran Church and the Charismatic Movement," pp. 7-8.
17. Ibid., p. 5.
18. Ibid., p. 6.
19. Summer and Fall edition, p. 8. — It should be noted in regard to the designation "the Holy Spirit *with his gifts*" that the context indicates that Luther has in mind the Spirit's gifts of faith, forgiveness, life, salvation, and sanctification, and not the extraordinary spiritual gifts. In fact, the Lutheran Confessions throughout, wherever they speak of the church as possessing a variety of gifts from the Holy Spirit, refer chiefly to the Spirit's saving and sanctifying gifts and not to his extraordinary gifts. Referring to the latter, Edmund Schlink states: "the *charismata*. . . receive no consideration in the Confessions. The Confessions do not enlarge upon the variety of the spiritual gifts" (*Theology of the Lutheran Confessions*, translated by Paul Koehnke and Herbert Bouman [Philadelphia: Fortress Press, 1961], p. 307). Robert Preus observes: "But they [the Confessions] say rather little about the 'extraordinary' gifts which are stressed by the sects today, e.g., healing, casting out demons, speaking in tongues, etc. Why? Clearly because the two great works of the Spirit, to bring Christ to us and to work the Christian life in us, are of such palmary and overarching importance! *The ministry of the Spirit is the ministry of the Gospel* (AC, V). That is the important thing. After all, the Roman church claimed miracles, healings, exorcism; but with all the emphasis on salvation by good works it buried Christ and obscured the Gospel (AP, IV, 81, 110, 121)." (*Getting into the Theology of Concord* [St. Louis: Concordia Publishing House, 1977], pp. 53-54.)

Admission to the Lutheran Altar: Reflections on Open versus Close Communion

John Stephenson

As Luther said, "The Holy Spirit is no skeptic, and it is not doubts or mere opinions that He has written on our hearts, but assertions more sure and certain than life itself and all experience."¹ Recent generations have seen a marked intensification of the spiritual maladies besetting Holy Christendom as church bodies of all confessions hasten to plunge into the maelstrom of end-time apostasy. What goes by the name of unionism might thus at times have to be branded by the severer label of syncretism. Unionism is the common public administration of the means of grace by those not unanimously agreed in "doctrine and in all its articles"(FC-SD X, 31). Should common worship take place, however, with a goddess-fearing (and so anti-trinitarian) ELCA "pastress," the Rubicon dividing unionism from syncretism has clearly been crossed. At any rate "open communion" is where unionism takes tangible effect for the man in the pew, being a shorthand expression of the principle that the Sacrament of the Altar is properly administered to all baptized Christians who profess faith in the Holy Trinity and who are communicant members of their own church body.² But as the agenda of the ecumenical movement had spilled over from mere unionism to the more serious program of syncretism, it may be that "open communion" is being widened to embrace a wider clientele than just Christians. In other word, the "mid-course correction" of Bishop David Preus, embodied in the altar fellowship consummated between sundry Reformed church bodies and the former ALC and AELC, may be only the tip of the iceberg.³

The Root of Present Laxity

The genealogy of "open communion" must be traced back at least as far as its eighteenth-century progenitor known as indifferentism. Weariness with a century and a half of confessional polemics and religiously motivated warfare caused questions of religious truth to be put on the back burner with a sense of relief. Lessing's "Nathan" provides the manifesto of indifferentism as it tells of the father bound by family tradition to hand on the heirloom of a miraculous ring to his favorite son. Unable to decide between his three equally

beloved sons, the father has two perfect copies of the miraculous ring made and passes on the three identical rings to his heirs without even himself knowing which is the genuine article and which are the imitations. Under present conditions it is impossible to determine which is the genuine ring, so each of the sons must, albeit with seemly diffidence, regard his own ring as the authentic family heirloom. In the infinitely distant future it is conceivable that the sole genuine ring may be located, but until that time no one of the sons may make immodest claims for his own ring to the disparagement of his brothers'.⁴ The point, being interpreted, is that no man can with certainty arbitrate between the competing truth claims of Christianity, Judaism, and Islam, the so-called "positive" religions.

John 14:6 inoculates even the weakest believer against full-blown Enlightenment Age indifferentism, but rationalism's elder sister pietism, with her elevation of "life" above "doctrine" and blurring of the differences between Lutheran and Reformed theologies into a pan-protestant *mélange*, injected into church life a virus of indifferentism sufficiently strong to incubate the practice of "open communion." What is North American Protestantism *en masse* but a blend of rationalism and pietism? Zwingli's posthumous influence has transcended by far his achievements during his lifetime. What was denied him at Marburg in 1529 was offered him by S.S. Schmucker in the "Definite Platform" of 1855 and by contemporary Lutherans. Our religious *Sitz im Leben* is a non-sacramental synergism kept barely alive by the embers of yesterday's biblicism—such is the visage of the North American Protestantism which invites us to embrace its ethos, practices, and programs.

There is something defiantly counter-cultural about refusing "open communion" in the spirit of Luther at Marburg. The "Galesburg Rule" set the teeth of American Protestantism on edge, which has by now taken its revenge. "Lutheran pulpits for Lutheran pastors only and Lutheran altars for Lutheran communicants only" seems a dead letter in the ELCA. Nor can habitual reaffirmation by synodical conventions of the LCMS of "close communion" blind our eyes to the fact that at parish level our stance on altar fellowship is honored in the breach

as well as in the observance. Let no one underestimate the pressures to which many parish pastors are subject. Applied to the church, American democratic theory is apt to reduce the office of the holy ministry to a servant of the voters' assembly. The pastor is expected to administer the holy sacrament in accordance with his congregation's wishes. And pressure comes not only in the shape of lay usurpation of the office of the keys. As the end of the church year looms in sight, statistics must be collated. Officialdom smiles on growth, but frowns on stagnation. A pastor is tempted to cut corners and stimulate growth by admitting Reformed prospects instantly to the Sacrament of the Altar. The polite request that potential converts first receive instruction in the Six Parts and then come to the altar is apt to be taken amiss: there is an unmistakable tension between sticking to principle and achieving the maximum growth.

The more adamant the LCMS is in her opposition to indifferentism, the more urgently she will seek to root out "open communion." We must take care here to observe the due order of first the horse and then the cart. Unless the demon of indifferentism is first exorcised, disciplinary measures to close our altars will produce only surly, uncomprehending parishioners. Given the massive cultural pressures that render our walking together in a common confession akin to walking into a hurricane-force wind, the exorcising of indifferentism is going to be no easy task. Indeed, it is a task that can only be accomplished over a period of years, in the midst of much frustration and at the cost of many tears. Pastors in every state of the union know the bitter experience of being informed by the parents of a teenage confirmand that he cannot possibly be expected to be present at the Divine Service every week, since the local high school has scheduled hockey practice on Sunday mornings. Nor does attendance at weekday evening confirmation instruction fare any better. Sports again or tomorrow's test are much more important than instruction in the Word of God! Our end-time apostasy has an unerring instinct to cut the nerve of congregational discipline.

We venture to take a threefold approach in our demonstration that "open communion" involves denial of the Word of God and therefore unfaithfulness to Christ Himself, to whom

as head we His body are rightfully subject. The Sacrament of the Altar must be considered in itself. Next, its immediate ramifications with respect to the other articles of faith must be considered. Thirdly, we must consider admission to the blessed sacrament in terms of the office established by our Lord for, among other things, the administration of Holy Communion. Our reflections aim to show that "close communion" is not a severe discipline imposed on Christendom by harshly legalistic clergy from without, but rather a corollary of all the articles of faith working as Gospel from within.

Barriers to Open Communion

1. The Essence of the Blessed Sacrament

As Pieper said, belief in the words of institution, that is, in the real presence, "excludes the Christians in Reformed denominations" from the Sacrament of the Altar.⁵ Article VII:32 of the Solid Declaration of the Formula of Concord is a most unpopular aspect of the Lutheran confession of the Holy Supper. Just as the Gospel is stifled in the Church of Rome, even so the sacrament instituted by Jesus Christ has been surrendered by the Reformed church bodies. Hermann Sasse was not joking when he wrote that, as the Roman mass was celebrated for the last time in the minster of Zurich, the souls under Zwingli's jurisdiction bade farewell not only to the accretions of the pope, but also to the very Sacrament of the Altar itself. The baby was thrown out with the bath-water. Zwingli and all Reformed Christendom which followed in his train have never intended to celebrate the one Lord's Supper founded by Jesus Himself, the one in which real bread and real wine become, by His Word, His real body and His real blood, to be eaten and drunk by His Christians. For Lutherans and Reformed to partake of the same Holy Communion would therefore involve blatant dishonesty and the forfeiture of religious integrity. Elert⁶ and Sasse⁷ have convincingly shown that unanimous confession of the real presence was intended in the formulation of *sanctorum communio* in the third article of the Apostles' Creed. Church (and hence altar) fellowship is obviously denied those who reject any article of the creed. Luther's stance at Marburg represented no passing fit of temper but rather flowed from his loyalty to the Holy Scriptures which he maintained to the end of his days. Rejection of the Christ-specified essence of the holy sacrament

entailed refusal of church and, hence, especially altar fellowship. Choosing his words with care as one who would shortly render account to the Chief Shepherd, the aged Reformer made clear to those who "do not want to believe that the Lord's bread in the Supper is His true, natural body, which the godless person or Judas receives orally just as well as St. Peter and all the saints" that they should "not expect to have fellowship with me. This is final."⁸

The Lutheran Holy Communion and the Reformed Communion are not one and the same, and so the Lutheran-Reformed inter-communion is *eo ipso* a charade. Union is impossible without unity, and there can be no unity where communicants commune in different realities. My devout remembrance of Jesus Christ while eating and drinking symbols of His absent body and blood cannot—unless Hegel be followed—be the same thing as Christ's refreshing me through His body and blood present in and under the elements. At this point we must insist that what is really present in the Lord's Supper is not simply Christ as a person, but quite specifically His actual body and His actual blood. Much mischief has been wrought by Lutherans keen to water down the real presence into a shadow of itself. This latter process has kept pace with a parallel development in the area of Christology. The allegedly patristic and un-biblical ontological concepts of our Lord's two natures are labeled as too complex for modern man to grasp. Ontological Christology is exchanged for a functional Christology in which talking about Christ seems to degenerate into nothing more than talk about the world. Now if Christ is not a real God-Man, then He has no real body and blood, with the result that Lutherans would have to admit that Zwingli was right after all.

What is given in the Holy Supper? The really present exalted Christ, acting through His earthly minister, consecrates, and distributes His actual body and blood to communicants believing and unbelieving alike. Thomas Aquinas platonizes; not the actual body, but the substance, that is, the idea of the body, is present. Luther believes; the body born of Mary, which hung on the cross, which now reigns in glory at the Father's right hand, is present. This truth is impossible to understand but easy to believe. And thus we believe on the basis of 1 Corinthians 10:16 and, above all, the scriptural narratives of the institution of the sacrament.⁹

Confession of the real presence is the third precondition listed by Francis Pieper for participation in the holy sacrament (the first two being baptism and the ability to examine oneself in accordance with 1 Corinthians 11:28). Not only integrity but also pastoral concern demand this restriction. It would seem that Lutherans are increasingly open to the Reformed understanding of 1 Corinthians 11:29, taking the body to be discerned as the mystical body (the church) rather than the actual historic body of Christ present in the elements. A re-reading of Paul, who connects the danger with the elements and not the congregation, and of Luther would be in order. Not a few bulletin announcements follow Luther and Paul, that is, our Lord Himself, in urging that only those commune who acknowledge the real presence. Such a printed restriction is undoubtedly intended to preclude "open communion" and hence to preserve the confessional principle. There are problems with this procedure, however. First, even regular communicants do not always read the bulletin, much less visitors. Secondly, even if non-Lutheran visitors do read the bulletin's communion invitation, is it likely that they understand what is written there? To begin with, a generic visitor is unlikely to concede that a Lutheran pastor may supervise the content of his faith. Moreover, teaching the real presence involves hours of catechesis, discussion back and forth, and the assimilation of the true faith in the setting of the worshipping congregation. Should a casual visitor sign a communion registration card phrased in an orthodox way, it is unlikely that he has any idea what is meant and even if the registration of a non-Lutheran communicant is to take the form of a personal announcement to the pastor, can we really take seriously as confession of faith a smile and a nod when the pastor, a few minutes before the Divine Service begins, says something about the bread and wine being the Lord's body and blood? Pieper's statement about confession of the real presence as a precondition for admission to the sacrament contains the law's accusing bite: "This provision excludes the Christians in Reformed denominations."

None of us are foot-loose and fancy-free individuals bidden to church-shop our way as tourists through earthly Christendom; rather we are pilgrims attached by baptism and confirmation to particular altars and particular pulpits. The admission of Reformed Christians to Lutheran altars betrays

contempt for the various Reformed confessions, not respect. Considering the real presence in itself has a one-sided effect in excluding only the Christians of Reformed denominations from our altars. Bulletin announcements making access to the altar conditional upon confession of the real presence could, of course, have the heartening upshot of vastly increasing the number of Lutheran Christians on earth. Since not only Lutherans but also Roman Catholic and Eastern Orthodox Christians confess the real presence, defining Lutherans exclusively in terms of profession of the real presence would instantly boost the membership of the Church of the Augsburg Confession from the forty-five million figure given by the Lutheran World Federation to somewhere in the region of the one billion mark. This sensational result indicates that the premise upon which it is built is at fault: the real presence must be considered not only in itself, but also in the setting of the other articles of faith.

2. The Blessed Sacrament in Its Relation to the Other Articles of Faith

As Walther said, "Hence in whatever church one partakes of the Holy Supper, one professes that church and its doctrine. There cannot be a more intense and fraternal fellowship than that into which one enters with those in whose company one enjoys the Holy Supper (1 Cor. 11:26 and 10:17). There is therefore a great difference between sometimes listening to a sermon in an alien ecclesial communion and partaking there in the celebration of the Holy Supper...Holy Communion, by way of contrast, is an act of confession; if one communes in an alien church, one actually joins it, appears as a witness for its doctrine, and pronounces its members one's brothers and sisters in the faith."¹⁰

Carefully considered, the blessed sacrament itself proves the wisdom of the confessional formulation "doctrine in all its articles." Belief in the real presence connects with every other article of faith. What one believes concerning the real presence corresponds to what one believes concerning the person of Christ and the nature of the Scripture. And what one believes concerning the purpose of the real presence cannot be divorced from what one believes about justification. Just as the

celebration of Holy Communion itself is not an occasional extra of congregational worship life, but rather the living heart thereof, so likewise one's belief concerning the Lord's Supper is invariably, on close inspection, a microcosm of one's grasp of the Christian faith as a whole. Thus, bare agreement on the real presence does not necessarily indicate deep consensus regarding the faith in its fullness. The fact that Roman priest and Lutheran pastor each holds the body of Christ in his hand in the distribution does not mean that these clerics are at one concerning the essence of Christianity. Joint acknowledgement of the real presence in the sacrament coexists with the deepest divisions concerning the very nature of the Gospel. Dissent as to the material principle of Christianity also includes divergence on its formal principle. Why does one believe in the real presence? The assertion of the pope, the weight of church tradition, and the voice of Christ in Sacred Scripture are not equal authorities. A real-presence reductionism tears at the tissue of the faith, in which the various articles combine to form one integral whole.

Reductionism may be defined as the casting aside of accessories in order the more firmly to retain hold of the fundamentals. To some the Lutheran definition of the article of justification as the *articulus stantis aut cadentis ecclesiae* may seem redolent of reductionism, but for this suspicion to prove well-founded justification must cease to be a fruit of Christology and turn into a facet of anthropology. Justification, in Luther and the Confessions, presupposes the Trinity, our Lord's one person in two natures and His theanthropic work of reconciliation, and the work of the Holy Ghost in the means of grace. In other words, justification does not displace the other articles of faith but rather sets them in proper focus. The confessional understanding of the Holy Supper likewise does not stand in isolation from the other articles of faith; instead it concretely pinpoints their evangelical significance.

Those who would consider confession of the real presence as the sole prerequisite to admitting baptized Christians of whatever persuasion to Lutheran altars can claim no support from the Reformer himself. Luther understood sin whole, grace whole, and doctrine whole. Doctrine, for him, was like a ring,

which, when broken in just one place, ceases to be a ring.¹¹ The Reformer refused to allow for the possibility that one may be partly orthodox, wrong on the real presence but right on justification. There are no degrees of orthodoxy or heterodoxy; doctrinal purity is an all or nothing matter: "For it is certain that whoever does not rightly believe in one article of faith, or does not want to believe (after he has been admonished and instructed), he surely believes no article with an earnest and true faith...for this reason we say that everything is to be believed completely and without exception, or nothing is to be believed. The Holy Spirit does not let himself be divided or cut up so that he should let one point be taught and believed as trustworthy and another as false...for it is characteristic of all heretics that they start by denying one article of the faith; after that, all the articles must suffer the same fate and they must all be denied, just as the ring, when it gets a crack or a chink, is totally worthless. And if a bell cracks at one place, it does not chime any more and is completely useless."¹²

Fellowship in the Sacrament of the Altar therefore presupposes fellowship in the faith and in all the articles of the faith. Denial of this principle logically involves denial of the unity of Scripture. Moreover, a sharing of the holy things between those not in doctrinal agreement indicates small appreciation for the wisdom of the church in her age-old habit of expressing her one faith in binding creeds and confessions. Should dogma come apart into bits and pieces and no longer be guarded and transmitted as a whole, the Lutheran procedure of admitting communicants to the altar after prior instruction in the Six Parts will soon be dropped as a tradition of men. Our discipline, however, is suffused with the mind of Christ: taking the Six Parts as a whole confesses the unity of the Bible and is thus a corollary of the *claritas Scripturae*.

3. The Office of the Ministry

As Luther said, "We do not intend to admit to the sacrament and administer it to those who do not know what they seek or why they come" (LC V, 2). Likewise, the Apology to the Augsburg Confession states: "In our churches mass is celebrated every Sunday and on other festivals, when the sacrament is offered to those who wish for it after they have been examined and absolved" (Apology XXIV, 1). Francis Pieper expresses a far-reaching truth which the flesh of

Christians, even Lutheran Christians, is all too apt to forget: "...the pastor is personally and directly responsible, not only to the congregation, but also to God, with regard to the persons he admits to the Lord's Supper."¹³ And Walther brings the charge that a clergyman who practices open communion thereby shows himself "an unfaithful and careless shepherd devoid of conscience" ("ein untreuer, sorg- und gewissensloser Seelsorger").¹⁴ Parishioners in our congregations are known to ask their pastor by what right he asks non-Lutherans not to commune at his altar. Walther's reply to this question, which has lately been set forth with scholarly eloquence in the July 1988 issue of the *Concordia Journal*, does not beat around the bush: the impossibility of open communion is directly bound up with the fact that "a clergyman [*Prediger*] is not meant to be just a teacher, but also a shepherd, bishop, and watchman (Eph. 4:11; 1 Tim. 3:1; Heb. 13:17; Ezek. 3:17-21), not merely an administrator of the holy sacraments, but also a steward of them (1 Cor. 4:1)."¹⁵ Only those bereft of pity would seek to force open communion on a Lutheran clergyman, since they thereby bring down on his head the curses of Ezekiel 3 and 33. Our Lord not only instituted the means of grace, but also established the office which is publicly to administer these means of grace until the Last Day. The pastor is responsible to his Lord for the preparation of those youngsters and new adult members whom he admits to the altar through the rite of confirmation, as well as for the ongoing preparation of his flock as a whole. When he receives members of sister congregations at his altar, he does so on the understanding that they have been and are being nourished with the same doctrine by a brother pastor.

Dissociation of the Sacrament of the Altar from the office established for its celebration and administration is invariably a most dangerous procedure, and it is well to note that the protest voiced by the St. Louis faculty against a lay ministry pilot program faithfully reproduces a solemn warning issued by Walther himself in his *Pastorale*: "The great majority of our theologians, with Luther at their head, are of the opinion that the Holy Supper should never be administered by someone who does not stand in the public preaching office or by a so-called layman. [This principle stems] partly from the fact that with respect to the Holy Supper—unlike baptism and absolution—

no emergency situation can arise which would justify departure from God's order (1 Cor. 4:11; Rom. 10:15; Heb.5:4), partly from the fact that the Holy Supper is a public confession which ought therefore to have public ministers, and partly from the fact that such clandestine communion can easily beget schisms."¹⁶ A called and ordained pastor is married to the body of Christ, but a "lay minister" or seminarian does not enjoy this relationship with the church of God. The practice, brought about in cases of clergy shortage, of having non-ordained men distribute "pre-consecrated elements" is to be regretted on two counts: first, a Roman Catholic understanding of the consecration is being adopted on grounds of expediency; and, secondly, the administration of the sacrament by those not so charged by God through the church suggests disregard for the holy ministry.

Conclusion

Restoring orthodox practice in congregations where liberal practice had prevailed for a score or more of years cannot be achieved overnight. Pastors who intend, under God and with His aid, to reintroduce proper discipline must start not with dictates but with doctrine. It is a disturbing fact that some clergy are no longer using the Small Catechism in their confirmation instruction, preferring rather to teach a course of their own arrangement. One cannot but voice an anguished protest against this procedure; the faith once delivered to the saints in the Scripture is not ours to play with as we will. Just as the Sunday Divine Service is not a program to be made up according to each individual pastor's whim and fancy, but must mediate the one Gospel and the one Sacrament of the Altar through tried and tested fitting vessels given in officially approved liturgies, so likewise humility calls for us to pass on the faith to coming generations without eccentricity, one-sidedness, or showmanship of any kind. A Lutheran is one who learns (and keeps learning) Christ through the summary of Sacred Scripture given in the Small Catechism:

Lord, teach us ever to retain
The catechism's doctrine plain,
As Luther taught the word of truth
In simple style to tender youth.

Diligent, unremitting catechesis is the means whereby the Holy Ghost can bring all Christians to acknowledge the irrefutable force of Elert's words: "By his partaking of the sacrament in a church a Christian declares that the confession of that church is his confession. Since a man cannot at the same time hold two differing confessions, he cannot communicate in two churches of differing confessions. If anyone does this nevertheless, he denies his own confession or has none at all."¹⁷

Endnotes

1. *On the Bondage of the Will* (Library of Christian Classics, XVII), p. 109.
2. Such a definition of "open communion" would appear to capture the essence of the official communion policy of the Anglican Church at the present time. Until a generation ago, the Anglican Church regularly communed only episcopally confirmed Anglicans. The measure adopting "open communion" in the Church of England was introduced by G.W.H. Lampe, a Cambridge professor who was a lifelong Freemason and, in the last years of his life, an avowed unitarian.
3. The Advent 1988 issue of *Lutheran Forum* sets forth distressing evidence that WCC-sponsored ecumenism has lately degenerated into outright syncretism. See Mark E. Chapman, "A State of the Church Report: Ecumenical Paganism?" (p. 7). Some years ago I was informed by a college contemporary, a priest in the Church of England, that he had endeavoured to persuade some Moslems visiting his Sunday service to partake of Holy Communion! The breakdown of age-old discipline is clearly in the air when the (relatively conservative) Oxford Anglican theologian Rowan Williams can openly dismiss 1 Corinthians 11:27 in offering the following anaemic rationale for communing only Christians: "To share eucharistic communion with someone unbaptized, or committed to another story or system [viz., a heathen], is odd—not because the sacrament is 'profaned,' or because grace cannot be given to those outside the household, but because the symbolic integrity of the Eucharist depends upon its being celebrated by those who both commit themselves to the paradigm of Jesus' death and resurrection and acknowledge that their violence is violence offered to Jesus." *Resurrection. Interpreting the Easter Gospel* (London: Darton, Longman, and Todd, 1982), p. 68.

4. See Karl Barth's chapter on Lessing in his *Protestant Theology in the Nineteenth Century* (London: SCM Press, 1972), pp. 256 and following.
5. *Christian Dogmatics*, III, p. 383.
6. *Eucharist and Church Fellowship in the First Four Centuries* (St. Louis: Concordia Publishing House, 1966), pp. 5-11.
7. See Sasse's essay "Sanctorum Communio," printed as Appendix II in the revised edition of *This Is My Body* (Adelaide: Lutheran Publishing House, 1977), pp. 351-370.
8. LW 38, p. 304 (*Brief Confession Concerning the Holy Sacrament*, 1544).
9. A young theologian of the ELCA, David Yeago, has an article in the Reformation 1988 issue of *Lutheran Forum* entitled "On Declining the Invitation: Lutheran-Reformed Dialogue III and the Doctrine of the Eucharist." Yeago's Lutheran instincts are betrayed by his unfathomable timidity precisely at the point of defining the real presence. While wishing to specify the sacramental gift as the Lord's body, Yeago subjects the concept of "body" to tortuous philosophical circumlocution: "The early Lutherans held that the concept of 'body,' in scriptural usage, does not imply the presence of a lump of stuff; rather, 'body' is the coincidence of identity and availability. If the sacramental elements are associated with Jesus Christ as he is identified by the biblical narrative (as they are by the words of institution), and if he is available to us by way of actions (eating and drinking) performed with the elements, then the elements are his body....Those for whom the notion of body inescapably implies material substance will not be comfortable with Lutheranism's outright identification of the sacrament with Christ's body; we may chide them for metaphysical timidity, but we should not break communion with them simply on that account" (pp. 25-26). Since for Yeago the sacramental body is not identical with the natural, historical body assumed in the virgin's womb, his courageous opposition to Lutheran-Reformed intercommunion would seem unfounded. For a defense of the real presence as the presence of the Savior's actual body and none other, see Tom B. A. Hardt, *Venerabilis et Adorabilis Eucharistia* (Goettingen: Vandenhoeck and Ruprecht, 1988), especially chapter 1, "Verum Corpus."
10. *Amerikanisch-Lutherische Pastoraltheologie* (fifth edition, St. Louis: Concordia Publishing House, 1906), p. 145.

11. LW 38, p. 307.
12. Op. cit., p. 308.
13. *Christian Dogmatics*, III, p. 389.
14. *Amerikanisch-Lutherische Pastoraltheologie*, p. 146.
15. Op. cit., p. 142. Be it noted that in decent churchly parlance sacraments are "administered," a process which involves, in the case of the Lord's Supper, the "distribution" [*Austeilung*] of the sacred body and blood. There is something deplorably slovenly about the formulation "serving communion"; our Lord's body and blood are of infinitely greater dignity than the tidbits and drinks "served" at social gatherings!
16. *Amerikanisch-Lutherische Pastoraltheologie*, p. 175.
17. *Eucharist and Church Fellowship*, p. 182.

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Spiritual Wellsprings for the Professional Church Worker

Donald L. Deffner

Blues, Twentieth Century Blues, are getting me down.
Who's escaped those weary Twentieth Century blues?
Why, if there's a God in the sky, shouldn't He grin?
High above this dreary Twentieth Century din,
In this strange illusion, chaos and confusion,
People seem to lose their way.
What is there to strive for
Love, or keep alive for—say
Hey, Hey, call it a day. Blues, nothing to win or lose.¹

These words of Noel Coward aptly describe the Twentieth Century person of whom St. Paul also wrote twenty centuries ago: "Ye were without Christ. . .having no hope, and without God in the world" (Eph. 2:12). And yet, since we who number ourselves among the body of Christ are also "*in the world*," some of the world's hopelessness rubs off on us at times. We fail to heed Paul's advice to the Roman Christians—"Don't let the world around you squeeze you into its own mold" (Rom. 12:2, Phillips)—and walk around with our chins on the ground when they should be thrust up into the air "from whence we look for the Saviour, the Lord Jesus Christ."

We examine this problem: the discouragement, the weakness of faith, the lack of spiritual vitality which often plagues the "professional church worker"—the teacher, the director of music, the missionary, the deaconess, the pastor. No gimmicks will be suggested, no tricks, no easy solutions, because there are none. But we will attempt to see "old wine in new bottles"—to re-examine the wellsprings of our spiritual life and to see what our Lord's Word has to say to those of us whose spirits are low when they should be rejoicing.

A portion of 1 John 4 is poignantly apropos at this point. It speaks of the disarming love of our God which bears up the professional church worker who is overwhelmed by feelings of

inadequacy and fear, of spiritual and emotional dyspepsia (1 John 4:13-19, Phillips):

The guarantee of our living in Him and His living in us is the share of His own Spirit which He gives us.

We ourselves are eyewitnesses able and willing to testify to the fact that the Father did send the Son to save the world. Everyone who acknowledges that Jesus is the Son of God finds that God lives in him, and he lives in God. So have we come to know and trust the love God has for us. God *is* love, and the man whose life is lived in love does, in fact, live in God, and God does, in fact, live in him. So our love for Him grows more and more, filling us with complete confidence for the day when He shall judge all men—for we realize that our life in this world is actually His life lived in us. Love contains no fear—indeed fully developed love expels every particle of fear, for fear always contains some of the torture of feeling guilty. This means that the man who lives in fear has not yet had his love perfected.

Yes, we love Him because He first loved us.

“God has given us of His Spirit” (v. 13). This is the only power which can pull the professional church worker out of the doldrums when one’s work is wearying, one’s mind is meandering, and one’s faith is faltering. “Not by might, not by power, but by My Spirit, saith the Lord of hosts.” And the Spirit of God speaks to us and strengthens us, first of all, in the Scriptures.

I.

How much times does each of us spend with his Bible apart from professional use of it? Here, above all, the professional church worker should be perfectly at home. Strength comes when one picks up the Bible and prepares to take a long, sweet drink of that “milk of the Word.” Some have suggested that the Bibles we have in our homes never be closed, that they always be left open—on the table, by the bed, in the kitchen—better to remember the invitation of our Lord to “take up and

read.” But even if our Bibles are left open, how can we develop the right attitude to read the Scriptures for our own *personal* spiritual growth (and not just the next Bible class or sermon), and actually have a quiet time each and every day, when we retire to the “power room” in our house, which is that most quiet room of all, where our Blessed Lord will speak to us through His sacred Word?

For one thing, I believe we need to develop the attitude of viewing the Scriptures not only as divinely inspired, but also as a *living power*. If the Scriptures are only “God-in- a-box,” a codebook which proof-texts our neatly syllogized system of dogmatics, then no wonder they are of no help to us as the living, pulsating breath of the Almighty God Himself, to bolster up our sagging spirits and to fill us with “the abundant life” which God would give especially to those who “turn many to righteousness” (Dan. 12:3).

We need a more healthy respect for our Lord’s Word as an *active dynamic* in Scripture. “For the Word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart” (Heb. 4:12). It is the “power of God unto salvation” (Rom. 1:18). Psalm 147:15 says: “He sendeth forth His commandment upon earth; His Word runneth very swiftly.”

We have a vibrant, impelling Word of God in Scripture, and it must especially be so in the life of the pastor or teacher of the church. Even professional church worker J.B. Phillips, who does not accept verbal inspiration, said in the original preface to his *Letters to Young Churches*:

The present translator who has closely studied these letters for several years is struck by two things. First, their surprising vitality. Without holding fundamentalist views on “inspiration,” he is continually struck by the living quality of the material on which he is working. Some will, no doubt, consider it merely superstitious reverence for “Holy Writ,” yet again and again the writer felt rather like an electrician rewiring an ancient house without being able to “turn the mains off.”²

(Phillips' second point was the extraordinary unanimity of the letters.) We need a deeper regard for both the efficacy and the potency of the Word of God in Scripture, to go to it believing that the Holy Spirit will come to us when our spirits are low. For Scripture says: ". . . he that wavereth is like a wave of the sea driven with the wind and tossed. . . Let not that man think that he shall receive any thing of the Lord" (James 1:6-7).

This also involves an intimate *devotional* use of the Scriptures. It means natural reference to that Word in daily conversation, as one speaks lovingly of an intimate and long-trusted friend. And it means there will be evidence of the Holy Spirit in the life of the one who "daily walks in the old paths" but whose life is ever inspired anew.

God grant that especially we, the so-called "full-time" church workers, may be examples to those we teach as students of the Scriptures. In addition to our concern for sound doctrine may our personal lives be succoured by a daily devotional draught from Holy Writ apart from our professional use of it. Then may our church again be known not only for its sauerkraut suppers in an open basement, not just for its splendid new churches on an open budget, but for its growth in grace and knowledge of our Lord—through an open Bible, open in living epistles the world can see, "known and read of all men" (2 Cor. 3:2).

II.

A second wellspring of spiritual life which needs to be tapped by the spiritually weary professional church worker is the Blessed Sacrament of Holy Baptism. We read—or at least *hear*—the Word of God. We go to Holy Communion—occasionally. But what do we do about our baptism? Do we take to heart the words of the Great Reformer when he came across a depressed parishioner and boomed out to him: "What's the matter, man, don't you realize you've been baptized?" Or do we learn the lesson which Katie taught the Blessed Martin Luther himself when she appeared in black one day and, in answer to his query as to who had died, replied that God had died, or at least Martin was acting that way?

Even the professional church worker can often lead a life of practical atheism: *professing* belief in God, *acting* as if one did not, arranging one's schedule, planning one's work, conduct-

ing the affairs of the day, without once taking the whole matter to the Lord in prayer—without once remembering that by the Blessed Sacrament of Holy Baptism one was adopted into the very family of the Almighty God of the universes, and that one is no longer an orphan lost like a speck in the cosmic dust, but has received the “adoption of sons” through this “washing of regeneration” and is destined to live and reign—in Christ—to all eternity.

But do we have this overpowering concept of our baptism? Often we do not. If we are asked the pertinent question—“what does your baptism mean to you today?”—beyond the usual doctrinal clichés our thoughts might turn to a rather wrinkled certificate stuck in some drawer, or to a framed certificate on the wall (including those cherubs with their aerodynamically unsound wings), or to that kindly sponsor who always sent birthday gifts until we were eighteen or nineteen, or to the gifts we forgot to send the child for whom we are sponsor.

But we have often lost the “breadth and length and height and depth” of our baptismal grace and its blessings. For our own Holy Baptism—like the Word of God—is living and active, too. It is a dynamic, a power. Our daily affirmation of it should lead us up to Calvary, nail us to the cross, make us die with Christ, put us under cover of the earth, and bring us forth again into newness of life³—as we recall that “we who have been baptized into Christ Jesus were baptized into His death. . . that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life” (Rom. 6:3-4).

Here is strength for the weary worker, the tired toiler, the tense teacher, the impoverished preacher, in the daily affirmation of the sacred baptismal vow.⁴ I believe we should even have an occasional immersion in our baptismal ceremonies to dramatically remind us of the “drowning to sin” which is ours through faith in Christ, God’s blessed Son. We need to lay far greater stress on our own baptism, and that of our people, if we would receive the *full* benefits of this means of grace.

This is especially true since, living in the times we do, our contemplation of our baptism (at least for many people) may be a far more meaningful reminder of our salvation than some other theological concepts.⁵ As Robert C. Schultz suggests,

The pictures which Scripture uses to describe baptism are readily understandable and within the common framework of experience. It is the ship which saves us from being drowned in the flood. It is a washing. It is a being born again to new life. . . The latter should be particularly meaningful to a society in which adoption is as popular as it is today. Even the younger children can understand what it means to be an orphan; and they can appreciate the new life which the orphan receives when it is adopted.⁶

We need to learn the blessings of a baptism daily affirmed and repeat the hymn (*Lutheran Worship*, 225, stanza 2):

With one accord, O God, we pray;
Grant us Your Holy Spirit;
Help us in our infirmity
Through Jesus' blood and merit;
Grant us to grow in grace each day
By holy Baptism that we may
Eternal life inherit.

III.

A third wellspring of power for the church worker is the Sacrament of the Blessed Eucharist. It may not be as difficult to benefit from this sacrament in stirring up the fires of our smoldering faith. For its enactment is in the here and the now, and not in those dim, distant days preceding our first childhood memories.

Here again we have not a dead doctrine but a dynamic drama. It is a drama! It is stirring, moving. It has a cast of characters: God and humanity. The script for the drama is in the Holy Scriptures. The plot is almost melodramatic: it is the rescue of a fallen child through an amazing plan devised by the divine Father. And this drama is told every time we worship in the Holy Communion service.⁷

There, vicariously, we are swept with all mankind into the gripping plot as it develops between God and humanity. There each week as we take our place on the stage of history and see the drama of the Lord's institution of His Holy Supper, we see the broad sweep of the dramatic events of salvation pass before our eyes again, as "we remember the Lord's death until He

comes again. . .” At least this is what this Eucharist (meaning “thanksgiving”), this service of joy and praise, is supposed to be. But how often is it that way for the tired minister conducting the service, the organist at the console, or the teacher shepherding a noisy bunch of Sunday School children in the third pew?

Once I attended a Holy Communion service, sitting in the pew. I say “attended” because I hardly worshipped. That service was not a Eucharist—a thanksgiving—it was a test of faith! The *Gloria in Excelsis* was sung like a funeral dirge. There was no joy of sins forgiven here, no lifting up of hearts. This was not *Te Deum*, but tedium! How can we expect to be spiritually refreshed when we have so lost the concept of joyful Eucharist which the Lord meant to be ours in the Blessed Sacrament of His Body and Blood?

Many of us—long-term professional church workers—have not fully appreciated the meaning and the blessing of this sacrament. As von Schenk says:

Doubtless this is the cause of much spiritual weakness in our church life. It was not so in the beginning. The central worship of the early church was the Holy Communion. The prime motive which led Christians to form themselves into a fellowship was the desire to worship in their special Christian way. That way was the celebration of the Holy Communion. Back of their coming together was, first and foremost, the desire to celebrate the Real Presence of Christ in the Communion. We have gone a far way from the pristine Church!⁸

It would be good Lutheran practice for every congregation, through its pastor, at least to offer the Holy Communion to the faithful on every Lord’s Day and also on other Scriptural feast days when desired. So say our Lutheran Confessions—the doctrinal statements which all our congregations have promised to uphold.

It is true, as Luther said, we should receive when we are “impelled by hunger and thirst therefor”; but this hunger and thirst will come as we receive, and the more we receive, the more we will hunger and thirst. If we urge our people to read the Bible daily, if we insist that they attend church every Sunday, why then should we not insist that they come to Holy Communion?⁹

To those who say that, if they receive the Sacrament more frequently, then it will become less sacred and less of a blessing to them, I say: "These are the persons who have never tried it!"

Nor should Luther be misquoted as saying that going to Holy Communion four times a year is adequate. What Luther rather said was that, if a person went to the Lord's Supper too infrequently, he doubted whether that person was a Christian. Luther says: "Negligence of the Sacrament I call treating the Lord's Supper with contempt. If you wish such liberty, then take even a little more and cease to be a Christian, then you need not believe or pray—for one is as much Christ's commandment as the other!"¹⁰

But so often in our services, there is not this spirit of worship, of communion, of the real presence of Christ. As J.S. Whale put it in his *Christian Doctrine*: "Instead of putting off our shoes because the place whereon we stand is holy ground, we are taking nice photographs of the burning bush, from suitable angles. We are chatting about theories of the atonement with our feet on the mantelpiece, instead of kneeling down before the wounds of Christ."¹¹

Consider these words from a pastor—counsel which is fitting to us teachers, ministers, professional workers one and all:

After a number of years in the ministry, I realized that a preaching and teaching ministry was not adequate for the presentation of the life of Christ and in bringing down the great acts of the Redemption to realities in Christian living. The solution to the problem lies in the Sacrament, the fostering of the Sacramental Life, which to me means receiving the Holy Communion regularly and faithfully. This is the method and directive of Jesus to show forth His death, and this method cannot fail. . . I know what the Holy Communion can do, and I have experienced the Presence of my Lord, because I faithfully celebrated and received the Communion for many years. . ."¹²

To all of these words I can only add a hearty, personal "Amen." Increasingly this Sacrament has come to have such rich meaning in my own life. A highlight of my week comes at that moment when, having been fed by the tasty bread of God's Holy Word in the service, I receive His precious body and blood in the Holy Sacrament, and the semi-circle of communicants

in the chancel is swept into mystical union with all the saints in heaven who complete that circle on the other side of the empty tomb.

This realization of the death of our Lord is a means (again under the operation of the Holy Spirit) of an active fellowship with Christ (for the professional church worker). The believer absolutely yields his person to that transcendent vision of his crucified Redeemer, and thus enters into a communion with Christ Himself. Christ takes him, penetrates him, and assimilates him to Himself.¹³

God grant that we—like Brother Martin—be not afraid to reform the church, and restore this Blessed Sacrament to its rightful place of honor among us.

IV.

The third Lutheran sacrament is that of Private Confession and Holy Absolution. Of course, here we are using the term “sacrament” in its broad sense, as Frederic Mayer says in *Religious Bodies in America*: “It is sometimes said that the Sacrament serves as a sign and seal of God’s grace to the individual and may be viewed as the individualized Word. From this view it is in order to call private or individual absolution a sacrament, and to urge its retention for the individual’s necessary assurance.”¹⁴ Consider these statements from our Lutheran Confessions:

Apology, XI: “Certainly most men in our churches use the sacraments, absolution and the Lord’s Supper, frequently in the year.”

Apology, XII: “Of Confession and Satisfaction”: “For we also retain confession, especially on account of the absolution, as being the Word of God which, by divine authority, the power of the keys pronounces upon individuals. Therefore it would be wicked to remove private absolution from the church. Neither do they understand what the remission of sins or the power of the keys is, if there are any who despise private absolution.”

Smalcald Articles, III: VIII: “Of Confession”: “Since absolution or the power of the keys is also an aid and consolation against sin and a bad conscience, ordained by Christ in the Gospel, confession or absolution ought by no

means to be abolished in the church. . . For since private absolution originated in the office of the keys, it should not be despised, but greatly and highly esteemed, as all other offices of the Christian Church."

Large Catechism, V: "The Sacrament of the Altar": "We go to confession. . . because we are poor miserable men, and just because we are unworthy, unless it be some one who desires no grace and absolution nor intends to reform."

The Small Catechism, V: "How the Unlearned Should Be Taught to Confess."

Augsburg Confession, XI: "Private absolution ought to be retained. . ."

Augsburg Confession, XXV: "Confession in the churches is not abolished among us. . ."

Here are some comments of Luther: "I will let no one take away private confession and would not exchange it for all the wealth of the world, for I know what strength and comfort it has given me" ("Of Confession"). "I know the devil well. If you had known him as well as I, you would not have thrown private confession so quickly to the wind" (Sermon against Carlstadt, 1522). "Of private confession, which is now observed, I am heartily in favor, even though it cannot be proved from the Scriptures; it is useful and necessary, nor would I have it abolished; nay, I rejoice that it exists in the Church of Christ, for it is a cure without equal for distressed consciences" ("Babylonian Captivity of the Church").

I am convinced that in the Lutheran Church we have deprived ourselves of one of the greatest blessings in our heritage. We pay lip service to the benefits of private confession. We extoll its virtues to those whom we teach and train in the faith. But so often we, the professional church workers, are the greatest strangers of all to this means of grace.

For often, with Satan throwing all his might and main against the church workers' Achilles' heels of pride and fear, the burdened pastor or teacher cannot find assurance of forgiveness without private confession. And yet one still does not use this sacrament for the comfort of one's soul and to receive the peace of Christ.

Is it because we erroneously think the General Confession at the beginning of the service suffices as a substitute for private confession? This is too easy an “out” to let many a conscience sleep; the whole thing is over in a few seconds! Furthermore, we must note that, when Luther spoke of “General Confession,” he meant our hymnal’s opening confession not at all. He was referring to the private confession of sins in general, naming none in particular. Our present “Confession of Sins” in the hymnal is historically a direct result of Reformed and Pietistic influences.¹⁵

Or do professional church workers avoid private confession because we doubt the trustworthiness of the pastor to whom we might unburden the soul? Then by all means let us go to a man to whom we might willingly confess. I must “confess”; it took me many years before I came to the point of putting into practice what I had mouthed as a laudable practice for so long. But now I will say with Luther: “I would not exchange it for all the wealth in the world.”

This is not to say private confession is mandatory or that any specific sins must be named. Furthermore, as Luther affirmed, it cannot be “proved from the Scriptures,” but it nevertheless exists as a practice of the church—like confirmations, dedications, installations, and so on—which “ought to be retained” and used among us—especially by those who call themselves leaders in God’s Kingdom.

V.

A fifth wellspring for the revitalization of the spiritual life of the professional church worker is prayer. As 1 John 4:16 says:

And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.

“Prayer” is not an assortment of words aimed toward God, but involves our total relationship with our Heavenly Father.

The trouble is we often take too seriously the little wall motto: "Prayer changes things." It does not change things so much as it changes *people*.¹⁶ Prayer changes the *individual* who prays. *God* does it. And even the professional church worker must learn this lesson over and over again. This point is basic in the New Testament. We are directed into a new *relationship* with God. Somehow we always seem to be groping for God when just the opposite is true. God is always there, wanting a relationship whereby He can line our will up with His.

How did our Saviour put it? He spoke of the Shepherd looking for lost sheep. We have switched the story to read: We are sheep looking for a lost shepherd. But because we so hesitate to have ourselves changed, we block the recognition that God is there, desiring to conform our will to His. We teachers, pastors, workers, must relearn the truth that prayer is not primarily a device for getting at *things*.

And no matter how long and noble a term of service we have had in the church, we also need to learn to expect our life to be altered by God. Prayer is blasphemy if, though we talk to God, we do not want Him to move in on us and really change our lives. It is blasphemy if we say in effect: "Here I go through my routine prayer, but, God, don't touch a thing in my existence! Don't tidy up my life; leave it just as it is!"¹⁷

And why not use our bodies—our arms and our legs—when we pray? Various attitudes of prayer can be of inestimable help to the individual to put one into the right frame of mind. Of course, one does not have to fold his hands or bow his knee to talk to God. But just take a look at the Old and New Testaments and see the various devotional postures of prayer which our predecessors in the communion of saints have used. And then let us *use* them. Let us learn how to kneel again. Let us learn how to make the sign of the cross again, which was lost to our church through the influences of Pietism and Rationalism, not because it was "Roman Catholic." And may we—ministers and teachers and laity—learn how to say our prayers in God's temple during the week. I venture to say that most of us would be just a little bit shocked—*mirabile dictu*—if we would wander through the nave of a late afternoon and see our pastor or teacher counterpart in our parish just sitting

or kneeling in a pew, contemplating the grace and mercy and love of God.

We are a clergy, we are a teaching ministry, we are a church which has still often not learned how to pray. By the power of the Holy Spirit, a quickened prayer life can draw us into a deeper and deeper relationship with our Heavenly Father as we contemplate the sacrifice of His Son on the cross for our sins and once more speak to God the Father as our own true Father. For, says John, "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God."

VI.

Besides tapping the spiritual wellsprings, the professional church worker should be concerned for increased intellectual and cultural sensitivity as well. Take the "test" which follows. Try to characterize the individual's position or mark in society with a word or a phrase which goes well beyond "I've heard the name." For good or ill these people often contribute powerfully to the value systems of our people. Do you know them?

Deidre Hall	Sidney Sheldon	Jimmy Hendrix
Danielle Steel	Albert Camus	Joan Baez
Orrin Hatch	Mary B. Whitehead	Glenn Close
Bill Moyers	Ellen Goodman	Leonard Nimoy
Steven Spielberg	Amy Grant	Marjorie Holmes
Allan Bloom	James Reston	Bruce Springsteen
William Safire	Michael J. Fox	Phil Donahue
Paul Simon	Shelley Long	Crystal Gayle

Taking this mental test may alert us to see how little we may be aware of the world around us in which our people live and from which they derive so many of their values. We need to know this world and keenly understand the composition of its design that we might better confront it. There is a phrase in 1 John 4, just a line, which should not be overlooked: "Herein is our love made perfect, that we may have boldness in the day of judgment; because as He is, so are we in this world." The Christian is *in* the world, but not to be *of* the world, or to become so identified with it that like Mrs. Lot when the world passes away one is destroyed with it. But the Christian is *in* the world.

And much of the professional church worker's anxiety can come from *just* this problem—not growing intellectually in keeping with one's spiritual growth. Much of our frustration as teachers and ministers can come from our feelings of inadequacy because we have not kept pace culturally. We have often failed to develop a critical awareness of the fast-moving and complex society around us which the Lord has called us to serve.

This was the command of our Lord to the first man *in* the world and remains our challenge today: "Replenish the earth, and subdue it." But some of us still have the impression that, if we just know the Scriptures, then we need know nothing else. This bespeaks an anti-intellectualism which can plague the church. We need to combat such a canker which can destroy our fruitfulness as kingdom workers in the world. We need to learn how to be knowledgeable critics of our culture, advocates of lifelong learning and continuing education, no matter what our age may be.

Christians can sit in nice, warm churches, with all the familiar sights and sounds, and feel "God's in His heaven, all's right with the world." But often we are not reaching other people. For many of them have joined the "nation of videots," subjecting themselves sixteen hours a day to the boob tube, and are engulfed by the mass media which train them in the values of a culture of this city, and not of the "city to come." The world around them has "squeezed them into its own mold" (Rom. 12:2, Phillips). And the preacher who is out of touch with that culture may fail to challenge its heretical world view. Or he may preach in a way which is remote or irrelevant to modern ears. As John A. Rice commented on a preacher who was not "getting through":

To hear him was like quietly getting drunk. He led his hearers by easy stages into an unreal world of effortless peace, dragging them gradually into unconsciousness by the melody that was himself. They went home to eat their Sunday dinners in dazed silence and remained befuddled until Monday morning, when they woke up and went about their business.¹⁸

We often need improved communication skills to reach our people and the "real world" in which they live. But we also need a reexamination of the church's relation to the world in which they are to be salt, light, and heaven. For the gap between pulpit and pew is often compounded by false lay attitudes about the pastoral office and what the church's role in society should be. The liability lies in the evil of "clericalism"—the fatuous assumption that church work is largely that which preachers can be hired to do. As Richard R. Caemmerer has noted:

In the Lutheran Church this view has been reinforced by the philosophy of the ministry peculiar to it historically, that of *das Predigtamt*, the assumption that the pastor is in the world chiefly to preach sermons, that his other tasks are minor or emergency, and that the impact of the church upon the world is a process of dignity, form, ceremonial. Christians who love their pastor and are schooled as listeners, in a world moving slowly and finding time for words, are touched by this ministry. But animalist man will be cocooned and insulated against it.¹⁹

And the church's task of mission and evangelization needs concomitant reassessment.

The strategy suggested by Scripture itself for making contact with the aloof worldling is this: the Christian alive in the world, totally different in character and attitudes toward his fellowman from others, impelled by the grace of Christian love within him must arouse his fellowman to a response of interest to the source of his power. The Christian must then give the answer, the reason of the hope that is in him, with meekness and fear. To make this strategy effective, the individual Christian must be trained with every existing resource of public and private ministry, as well as such new devices which may appear available.²⁰

That "device," that golden opportunity of increased training for pastors has happily arrived in full force in recent years. Concordia Theological Seminary of Fort Wayne, Indiana, alone offered fourteen extension courses in the United States

and Canada in 1988. The Doctor of Ministry program at Christ College, Irvine, in California is in its fourth year. Satellite programs have begun at Concordia College, River Forest, Illinois, and Concordia College, Mequon, Wisconsin. And the on-campus offerings at Fort Wayne list some eleven courses.

I have heard first-hand the excitement of pastors who have pursued their continuing education in a broad range of courses (exegetical, practical, etc.). I can still see one brother eagerly striding toward an early morning summer class held here at Concordia Theological Seminary, Fort Wayne. He was "on fire" because at the age of fifty-nine he still wanted to be a better pastor to his people back in a small parish in southern Minnesota. Another said: "It's been twenty-five years since I've taken a good, hard look at my preaching, and I thought it was about time." Responses to such continuing education courses abound with exhilaration:

I go away affirmed, filled with ideas, renewed for my task and vocation.

I really felt good about the sharing of the brothers in the profession.

I am "filled to the brim!"

I feel a renewed sense of inspiration in my sermonizing.

The course broadened my outlook into the utilization of non-theological books (fiction, novels) to enrich me in my way of articulating the Word of God, expressing it in ways that can be understandable without losing the Gospel message.

A totally new idea was introduced by suggesting commenting on literature and items used by the media, with the intent of offering a Christian appraisal. Our people hear, some read many things, and pastors ought to assist in pointing out what is good and what is dangerous in these materials.

I've learned to be more sensitive to people—where they are—what they are feeling—what they need—many resources have been made available for future study and growth.

Wow! I would love to do this again!

What an open door for pastors to “retool” with an indepth group study of Scripture and the Confessions—but then also to be resensitized to the issues and cultural forces of our day, so we might more skillfully bring the Gospel to our own people—and also to the children of the New Age who know not the Lord.

Even more could be said about the need for the professional church worker to study literature, ancient and modern, to study art, music and the sciences. In all of these areas we can see the greatness of our God, as He continues to reveal Himself to us. One staggers at the list of discoveries in just our own generation which impress us even more with the goodness, the majesty, the wisdom, and the love of our God. We also need to read the Book of the World to know more about our mighty and gracious God.

The professional church worker must particularly know the books and periodicals of our day. Indeed, much of it is filth—degrading, depressing, discouraging stuff. Many current publications are shot through with hopelessness and nihilism and the meaninglessness of life. Niebuhr calls their authors “the merchants of despair.” And they typify so often the individual of whom John C. Cooper wrote:

A soldier with no zest for fighting
A poet with no zeal for writing,
An architect without a plan;
The prototype of modern man.²¹

But the cynical and chaotic characters in these books have their counterpart in real life—in the people you and I are trying to reach with the Gospel. They are there in the young people who are endorsing suicide on the grounds that there is nothing after death. An example occurred in Abigail Van Buren’s column in the *San Francisco Chronicle*:

Dear Abby: I read in the paper where a woman died and her husband couldn’t live without her so he shot himself...Don’t you think his killing himself was beautiful?
Jan

Poor Jan—confusion, futility, and despondency are widespread. So a sociology professor at the University of California begins many of his lectures with the shocker: “Man is no damn good!”

We in the church may often not understand people with attitudes like these. Or we may try to laugh them away with our jokes. But we still are not reaching many of these disillusioned people. And this can add to our sense of frustration and inadequacy as professional church workers.

The world is “too much with us.” But we still have the responsibility of our ministry of reconciliation to these people in the world, and we must know, expertly, what this culture of ours is like and what makes it tick if we are going to be able to reach it. The professional church worker may too often be cocooned away from the very world one is trying to serve. And much of one’s sense of frustration comes from one’s isolation from life “as it is.” Accordingly we may mouth a “gospel” without reference to life. No wonder people stay away from our churches in droves.

I believe that plumbing the writing of the *perceptive* literary artists of our day can be a boon for the professional church worker in better understanding and reaching our culture.²² We first of all are to be students of the Holy Scriptures. But then, particularly in an age where we are overwhelmed by vast amounts of data we cannot digest, we can turn to “the prophetic voices in modern fiction” (William Mueller’s phrase). There we can see the handwriting on the wall of where our society is headed. As Charles C. Osgood says:

Secular literature cannot equal Holy Writ in power or authority of efficacy as a means of grace. Yet it may illustrate, reinforce, verify, and illuminate Holy Writ. . . It may serve us as the sycamore tree served Zacchaeus, to gain a clearer insight of the Incarnate Truth.²³

And then we are “driven back to the Gospels, there to discover who we are, and whose we are—whence we came and where we are going. And there we meet Him who *is* the Person we are to become, *and* the Power to be that new creation—our Blessed Lord Himself.”²⁴

In sum, the professional church worker needs an ever-increasing intellectual and cultural sensitivity that we might (1.) better communicate with people, (2.) reassess the relation

of the clergy to the laity, and of the church to the world, and (3.) better interpret and reintensify the church's task of mission and evangelization. A biblically-minded study of the perceptive literary artists of our day can be a beneficial aid in this direction. Lifelong continuing education for the professional church worker should be a top priority.

Conclusion

All of this concern in the professional church worker's life with Scripture, the sacraments, prayer, and study is empowered by Christ's love implanted in our hearts. "Christ in me," Paul says some thirty-two times in the New Testament. "We love Him, because He first loved us." For many, the motives in our Christian life and in our work in the church can so easily become the motives of the Law: "duty," "obligation," "God commands," "God demands," "God expects," and so on. But our Christian faith is not a set of "thou shalt not's."

We serve God in the church and in the world, because we love Him. It is our "sowing to the Spirit," not the fulfilling of the law, which is the only true motive of Christian work. The disarming love of God—pegged on a cross in the person of His beloved Son—is the *only* motive for our teaching or preaching ministry, whatever the task may be. Even then, love is not just a "motive." Love is always action, or it is not love.

Shortly after the First World War, the main feature of a concert in London was the violin performance of the great Fritz Kreisler. A newspaper published this item the morning of the performance: "The crowd tonight will not be there to honor a man who fought under the Austrian flag. It will attend only to hear the remarkable Guarnerius violin that will be played." The thunderous applause had hardly died down after Mr. Kreisler's first number, when he shocked the audience into silence by breaking the violin over his knee! "I bought this thing at a department store this morning for two pounds, six pence," he explained. "Now I shall play the rest of the program on my Guarnerius." Then he went on to thrill his audience with the fact that the wonderful music was not in the instrument, but in the master who held the instrument.

It is not the professional church worker—it is not the instrument—but our Lord Jesus Christ, the Creator of us all, who deserves the praise and the glory. And it is not the church

worker who is going to be able to meet the exigencies, tests, and frustrations of daily life in the Kingdom of God. But it is going to be the Master, the Creator of the instrument, who alone can help us at all. We depend not on ourselves, but on the Lord. We say with John: "We have *known* and *believed* the love that God hath to us." We must learn to repeat: "Lord, what wilt Thou have me to do?" As 1 John 4:17 puts it (according to Phillips):

So [your] love for Him [will] grow more and more, filling you with complete confidence for the day when He shall judge all men—for you [will] realize that your life in this world is actually His life. . .lived in you!

Endnotes

1. Noel Coward, "Twentieth Century Blues" (Chappell, 1931).
2. J.B. Phillips, *Letters to Young Churches* (New York: Macmillan, 1947), p.xii.
3. Robert K. Menzel, "Messengers of Peace" (Los Angeles: Preaching—Teaching—Reaching Mission to Ministers, 1958), section 3, p. 3.
4. Happily the word "renew" has been excoriated from the new baptismal rite in usage today. The word gives a false impression if used in connection with confirmation. We cannot "renew" that which is totally God's act. We cannot "cooperate" with God and somehow "complete" that which is solely His gracious work in us.
5. For example, "justification" in the New Testament means that although we are wholly guilty, by Christ's death and resurrection we are pardoned. But in common speech today "justified" means *guiltless*. I am "justified" in going through a red light to take my critically ill wife to the hospital. I was not really "guilty" of breaking a law. This does not mean to imply that we eliminate the doctrine of justification in our teaching! But it must be carefully explicated.
6. Robert C. Schultz, "'Justification' in the Sixteenth and Twentieth Centuries," *The Cresset* (October, 1957), pp. 12-13.
7. Robert K. Menzel, Sermon of March 26, 1958.
8. Berthold von Schenk, *The Presence* (New York: Ernst Kaufman, 1945), p. 24.

9. B. von Schenk, pp. 21-22.
10. Martin Luther, *The Large Catechism* (Minneapolis: Augsburg, 1935), p. 181.
11. J.S. Whale, *Christian Doctrine* (Cambridge: University Press, 1963), p. 152.
12. B. von Schenk, pp. 31-33.
13. Olin Alfred Curtis, *The Christian Faith* (Eaton and Mains, 1905), p. 431. I am unconcerned about those who eyebrow a "dated" reference. I still quote the Scriptures.
14. Frederic Mayer, *Religious Bodies in America* (St. Louis: Concordia, 1958), p. 160.
15. For many of these insights I credit one of my mentors, the sainted Paul H.D. Lang, "The Exodus of the Practice of Private Confession from the Lutheran Church and Its Implications: A Doctrinal, Historical, and Critical Study," conference paper, California-Nevada District, Lutheran Church-Missouri Synod, October 27, 1952.
16. Edward Wessling, Sermon of October 21, 1956.
17. Ibid.
18. John A. Rice in Simeon Stylites, "Journalistic Preaching," *The Christian Century* (November 5, 1958), p. 1287.
19. Richard Caemmerer, "The Lutheran Church Faces the World," conference paper, Atlantic District, Lutheran Church-Missouri Synod, 1942, p. 20.
20. Caemmerer, p. 30.
21. John C. Cooper, "Soul Searching" (source unknown).
22. "Without knowledge of literature pure theology cannot at all endure. . ." Martin Luther to Eoban Hess, March 29, 1523, *Luther's Correspondence*, trans. and ed. by Preserved Smith and Charles M. Jacobs (United Lutheran Publication House, 1918), 11:176-177.
23. Charles G. Osgood, *Poetry as a Means of Grace* (Princeton University Press, 1946), p. 8.
24. Donald L. Deffner, *The Real Word for the Real World* (St. Louis: Concordia, 1977), p. 28.

Donald L. Deffner is guest professor and supervisor of the Doctor of Ministry program at Concordia Theological Seminary, Fort Wayne, Indiana. Portions of this study have been presented to certain pastor-teacher conferences.

Faculty Overtures

The faculty of Concordia Theological Seminary has adopted a number of overtures to the Fifty-Seventh Regular Convention of the Lutheran Church-Missouri Synod, which is to take place in Wichita (Kansas) in July of this year. All these proposals will, of course, appear in the forthcoming *Convention Workbook*. The editors of the *Concordia Theological Quarterly* have chosen for publication in this forum several overtures of a particularly theological and academic nature.

TO ENCOURAGE USE OF THE HISTORIC LITURGIES OF THE CHURCH

Whereas the Lutheran liturgy of the Gospel and the Sacraments is the primary means by which the church hands down its biblical and confessional faith from generation to generation and nurtures her members; and

Whereas the Lutheran liturgy of the Gospel and the Sacraments is the primary means by which the church shows confessional unity with the past and among congregations in the Synod; and

Whereas the Lutheran liturgy of the Gospel and the Sacraments is transforming of the culture and not *vice versa*; and

Whereas Article X of the Solid Declaration of the Formula of Concord, entitled "The Ecclesiastical Rites that are Called Adiaphora or Things Indifferent," states: "We should not consider as matters of indifference, and we should avoid as forbidden by God, ceremonies which are basically contrary to the Word of God, even though they go under the name and guise of external adiaphora and are given a different color from their true one"; and

Whereas the preamble of the *Handbook* of the Lutheran Church-Missouri Synod, Article VI, entitled "Conditions of Membership," states that "conditions for acquiring and holding membership in the Synod" include "exclusive use of doctrinally pure agenda, hymnbooks, and catechisms in church and school"; and

Whereas the bylaws of the Lutheran Church-Missouri Synod (in the *Handbook* of the LCMS) on the Commission on Worship, "3.598 Functions and Duties," states "the commission shall...b. clear all literature related to corporate Christian

worship in liturgics and hymnology made available through the Synod's boards or through Concordia Publishing House; c. recommend worship materials to the church and advise and warn against the use of worship materials which are unworthy of use in the Christian worship of the Lutheran Church"; and

Whereas there is a proliferation of homemade liturgies cropping up in the church that reflect an unbiblical, unorthodox, and non-Lutheran perspective; and

Whereas there are liturgies from synodical commissions and boards that also reflect an unbiblical, unorthodox, and non-Lutheran perspective, and are sometimes even inane;

[Two examples are these:

1. A homemade liturgy from a recent service in an LCMS congregation on October 18, 1987, contained the following in the bulletin:

The Words of Institution (sung in unison)
(Tune: "Blowin' in the Wind")

Jesus, our Lord, was betrayed on that night,
The night when He broke bread with friends
He broke from a loaf and He gave each a piece,
Telling them all what it meant:
This is My body which I give to you,
Before I am broken in death.
Eat it, my friends, remembering my death,
Eat it, remembering my death.

Jesus, our Lord, at the close of the meal,
Took hold of a cup filled with wine,
He gave thanks to God, and He gave each a drink,
Telling them all what it meant:
This cup is a covenant sealed by My blood,
To guarantee forgiveness for life.
Drink it, my friends, remembering my death.
Drink it, remembering my death.

2. A recent prayer from an evangelism service entitled "New Life, New Love," published by the Board for Evangelism Services, reads as follows:

Minister: There is so much for which to be thankful,
Lord, that our hearts sometimes burst with
the joy of all that You have given us.

People: We thank You for the briskness of a crisp morning, the brightness of a starry night, the shade of a tree under the hot sun.

Speech Chorus: We thank You for the bargain bought on sale, the thrill of a good golf swing, the satisfaction of a job well done, the love of someone special.]

therefore be it

Resolved that the Synod affirm its Lutheran liturgical heritage; and be it further

Resolved that for theological reasons as well as an exhibition of good churchmanship, the church discourage congregations from using homemade liturgies that do not reflect our Lutheran theological and liturgical traditions; and be it further

Resolved that all commissions of Synod which write liturgies on behalf of the church obtain prior approval from the Commission on Worship; and be it finally

Resolved that the church seek uniformity in its liturgical services to show confessional unity with the past and among congregations in the Synod.

TO MAINTAIN THE PRACTICE OF CLOSE COMMUNION

Whereas the matter of open communion in pastoral practice in some quarters of the Synod continues to cause disquiet, confusion, and offense; and

Whereas our Synod in convention has pleaded "that pastors and congregations of the Lutheran Church-Missouri Synod, except in situations of emergency and in special cases of pastoral care, commune individuals of only those Lutheran Synods which are now in fellowship with us" (1967 Resolution 2-19; cf. also 1969 Resolution 3-18, 1977 Resolution 3-12, 1981 Resolution 3-01 and 3-04, 1986 Resolution 3-08), a resolution never rescinded but often reaffirmed; and

Whereas the Commission on Theology and Church Relations has responded definitively in response to Synod's request to state reasons why close communion should be viewed as being in conformity with scriptural and confessional teaching

(cf. "Theology and Practice of the Lord's Supper," A Report of the CTCR, May 1983) and why such practice should be continued among us in the churches; and

Whereas fellowship at the altar continues to be the highest manifestation or expression of our being "one bread, one body," a confession of the intimate "communion" existing between the partakers of the Supper, united in faith and understanding of the real presence of Christ's body and blood in the Sacrament; and

Whereas the practice of close communion must not be perceived as unloving and insensitive separation of ourselves from other Christians, but as pastoral faithfulness (1 Cor.4: 1-2) motivated also by heartfelt loving care and concern for those who commune, that they may receive the Lord's body and blood for their salvation's sake and not for their hurt in failing to discern the Lord's body and blood; and

Whereas "by their exclusion from the celebration of the Holy Supper in communion with the Lutheran Church, members of erring communions are not being excommunicated, much less declared to be heretics and condemned, but they are merely being suspended until they shall have reconciled themselves with the orthodox church by renouncing the false communion (or fellowship) in which they stand" (C.F.W. Walther, "1870 Theses on Altar Fellowship with the Heterodox," *A Lutheran Witness Reprint*, 1988, p. 12); and

Whereas careful nurture and instruction on the nature, meaning, and salutary practice of the Lord's Supper need to be provided regularly in sermons, Bible classes, and other group meetings, not only for the sake of the youth but also for all members of the congregation; and

Whereas unionistic and careless practice in connection with individuals at our altars contributes to and opens doors to unionistic practice in a general way and to a spirit of indifferentism in matters of doctrine and practice in our congregations, districts, and Synod; therefore be it

Resolved that the congregations and pastors of our Synod continue to support the evangelical practice of close communion, mindful of the concerns previously expressed in behalf of pastoral care in exceptional cases; and be it further

Resolved that pastors and congregations alike always honor and uphold their solemn mutual commitment to Synod's biblical and confessional "conditions of membership" (Constitution, Article VI) also as regards "renunciation of unionism and syncretism of every description."

TO AFFIRM THE DIVINITY OF THE CALL

Whereas the church must continually define itself vis-a-vis its surrounding culture; and

Whereas the sacred truths of Holy Scripture must be appropriated afresh by each generation of faith; and

Whereas there is an increased tendency, whether conscious or unconscious, to view the office of the holy ministry in other than biblical and confessional categories; and

Whereas current practice of appointments to serve (contracts) terminable upon notice in as little as thirty days, yet construed as a "divine call," reflect more a corporate model than a churchly one; and

Whereas the divine call, so central to our theological confession, is distant from careerist, managerial, and contractual models of ministry—the very emphases of our culture; therefore be it

Resolved that the church affirm its historic confession concerning the doctrine of the holy ministry; and be it further

Resolved that secular models (e.g., employing and dismissing people at will) be consciously avoided; and be it finally

Resolved that the synodical practice in calling staff to synodical and district offices be brought into conformity with the Synod's historically-held biblical and confessional theology of the call by ceasing the current practice of issuing calls with such limited tenure.

TO SEEK AND DETERMINE ALTERNATE ROUTES INTO THE MINISTRY

Whereas there is increasing need for pastors to carry out the ministry of nurture and outreach both at home and abroad; and

Whereas the church has always insisted upon a thoroughly prepared clergy, both doctrinally sound and evangelical in practice; and

Whereas current training programs appear not to be providing sufficient numbers of men to enter the ordained ministry of the church; and

Whereas there is a substantial pool of consecrated laymen who, in spite of academic and professional experience, can only enter into the ordained ministry through the full Master of Divinity curriculum; and

Whereas the church over the years has in times of need employed various alternative routes into the pastoral office; and

Whereas another area of exploration may well be in the concepts, stages, or levels of preparation and readiness leading ultimately to full ordination; and

Whereas there may well be other routes into the pastoral ministry theologically sound and ecclesiastically acceptable; therefore be it

Resolved that the Standing Committee for Pastoral Ministry add to its agenda the whole matter of alternate routes into the pastoral office, always keeping Article XIV of the Augsburg Confession uppermost in mind; and be it further

Resolved that any such program involve the seminary faculties of the Synod to whom the Synod has entrusted the responsibility of preparing able ministers of the Gospel.

TO CLARIFY STATUS WITH THE ELCA AND WELCOME CONFSSIONAL PASTORS OF THE ELCA

A.

Whereas the Evangelical Lutheran Church in America practices "interim eucharistic sharing" with the Episcopal Church; and

Whereas *An Invitation to Action: The Lutheran-Reformed Dialogue, Series III, 1981-1983* (Fortress Press, 1984) is predicated on the claim that "the Reformed Confessions have always taught and still teach the real presence of Christ in the

Eucharist” and that the difference is simply about the “mode” of this presence and should not divide the churches; and

Whereas such claims directly contradict the Formula of Concord (see especially SD VII, 2-8); and

Whereas altar and pulpit fellowship with Reformed churches was already implemented by antecedent bodies of the ELCA on the basis of *Invitation to Action* [“Acceptance of this dialogue report, *An Invitation to Action*, was uneven. Nevertheless all three uniting churches made commitments to fuller relationships with the Reformed churches in 1986, and left this as a challenge to the Evangelical Lutheran Church in America.” (*Ecumenism: The Vision of the Evangelical Lutheran Church in America. Proposed Statement for the First Assembly with Study Guide*, p. 5)]; and

Whereas by its non-protesting membership in the Lutheran World Federation the ELCA is, according to the LWF’s 1984 constitution, in full pulpit and altar fellowship with all other members of that federation; and

Whereas many member churches of the Lutheran World Federation are in pulpit and altar fellowship with Reformed churches on the basis of the Leuenberg Concord, thus denying the sacramental teaching of Holy Scripture as faithfully confessed in the Book of Concord; and

Whereas the ELCA, in opposition to the apostolic-prophetic Scriptures of God, purports to ordain women into the sacred ministry of Word and Sacrament; and

Whereas the ELCA’s leading dogmatics textbook, used in the education of its clergy, is so dominated by historical-critical thinking, that our Lord’s eternally pre-existent divine nature is mocked as “Jesus’ metaphysical double” and the Holy Trinity “re-interpreted” as “simply the Father and the man Jesus and their Spirit as the Spirit of the believing community” (Braaten and Jenson, *Christian Dogmatics*, I, p. 155); and

Whereas these facts lend renewed urgency in our region of the world to the question, “Will Lutheranism everywhere become merely a viewpoint within church bodies that are not in fact Lutheran?” (H. Sasse, *We Confess the Church*, p. 42); therefore be it

Resolved that, apart from local protests amounting to a genuine "state of confession," the LCMS cannot regard or treat the pulpits and altars of the ELCA as confessionally Lutheran, in the sense of the Book of Concord, but must recognize them as heterodox, union pulpits and altars; and be it finally

Resolved that the LCMS earnestly urge its entire membership, and especially the public ministers of the Gospel, never to take for granted the evangelical treasures of the Book of Concord, but diligently to study, cherish, confess, and apply them, in the face of all pressures for unchurchly novelties.

B.

Whereas the LCMS recognizes and respects the deep personal crisis in which the spiritual heirs of confessionally faithful Lutheran teachers like Charles Porterfield Krauth find themselves in the ELCA; therefore be it

Resolved that the Colloquy Board together with the Council of Presidents and the seminaries, in the case of experienced ELCA pastors seeking entry into the LCMS on conscientious grounds and whose orthodoxy and general suitability are fully established, at their discretion adjust the colloquy requirements to ease entry of such men into the ministerium of the Lutheran Church-Missouri Synod; and be it further

Resolved that the managers of the Concordia Plans be instructed to seek an agreement with their counterparts in the ELCA which would allow pastors and teachers who change churches from *bona fide* conviction in either direction to do so without loss of pension.

TO REJECT "RENEWAL IN MISSOURI"

Whereas "Renewal in Missouri," issued chiefly by pastors of the LCMS, seeks to make the Charismatic Movement acceptable to the LCMS; and

Whereas the CTCR has in its Convention Report found "Renewal in Missouri" to be at odds with the doctrinal position of the LCMS; and

Whereas *Welcome, Holy Spirit*, edited by Larry Christenson (Augsburg Publishing House, 1987), was co-authored also by founding members of "Renewal in Missouri" and is promoted by "Renewal in Missouri"; and

Whereas *Welcome, Holy Spirit* seriously misleads the church about the nature and sources of true renewal and unity, by identifying such renewal and unity with the progress of the Pentecostal-Charismatic Movement and its distinctive features, while relativizing the orthodox church and confession; and

Whereas true renewal in the church must be sought not in man-made schemes but in faithful evangelical preaching and in the Holy Sacraments (Augsburg Confession V, VI, XIII, XX); and

Whereas the proper criteria by which all claims of unity and reunification must be tested and judged are the marks of the church, the purely preached Gospel and the rightly administered Sacraments of Christ (Augsburg Confession VII; compare Formula of Concord, SD X, 31); therefore be it

Resolved that Synod hold that neither the Pentecostal-Charismatic Movement in general nor the attempted "Lutheranization" of it by "Renewal in Missouri" in particular is compatible with the biblical-evangelical teaching and sobriety of the Book of Concord; and be it further

Resolved that district and synodical officials responsible for doctrinal discipline draw the appropriate conclusions, proceeding always with the utmost consideration for the individuals concerned, but also with true evangelical and confessional decisiveness; and be it finally

Resolved that congregations and synodical entities, as a matter of confession in time of crisis (Formula of Concord X), be requested to avoid Pentecostal-Charismatic "styles" of worship, because these do not express the substance of the Lutheran confession but suggest, promote, and encourage an alien and unchurchly confession.

TO RESIST THE INTRUSION OF FEMINIST THEOLOGY AND LANGUAGE

Whereas the Lutheran Church-Missouri Synod has stated on several occasions its position that the ordination of women as pastors is contrary to the written Word of God; and

Whereas the Evangelical Lutheran Church in America has continued to persist in such ordinations; and

Whereas the ordination of women as pastors has reached

crisis proportions with eighty-four American Christian denominations having women pastors (including the American Baptists, the Episcopalians, the Presbyterians, the United Methodists, and the United Church of Christ); and

Whereas the percentage of women pastors is increasing to the point that within ten years nearly half of all pastors in these churches, including the Evangelical Lutheran Church in America, will be women; and

Whereas the feminization of theology which accompanies the ordination of women speaks of God in non-biblical terms such as Mother and finds the biblical revelation of God as Father-Son-Holy Spirit unacceptable without a feminist corrective, such as "Creator-Redeemer-Comforter"; therefore be it

Resolved that the LCMS affirm that any church which ordains women as pastors has offended against the specific prohibitions of Saint Paul and is not apostolic in the terms set forth in these New Testament references; and be it further

Resolved that all purported ordinations of women into the pastoral office are contrary to the Word of God and therefore invalid, so that all their official acts are done by laymen; and be it further

Resolved that the president of the LCMS make this resolution and the confession which it makes available immediately to all churches with which it has been in dialogue or fellowship negotiations, including the Evangelical Lutheran Church in America; and be it further

Resolved that the LCMS continue to refer to God only in the terms set forth in the Holy Scriptures, according to the controlling models contained in those Scriptures, and that no adjustment of these terms be made to satisfy any movement, including feminist theology (V. Eller, *The Language of Canaan and the Grammar of Feminism*, 1982); and be it finally

Resolved that LCMS editors be instructed to resist the imposition on synodical publications of "femspeak" (objection to generic "man," "mankind," "chairman," etc.), which is open to serious objections on both theological and linguistic grounds (V. Eller, *The Language of Canaan and the Grammar of Feminism*, 1982; and M. Vetterling-Braggin, *Sexist Language*, 1981, *passim*).

TO FUND THE ASSOCIATION OF CONFESSIONAL LUTHERAN SEMINARIES

Whereas the Association of Confessional Lutheran Seminaries (ACLS) was founded in 1980 for and by the seminaries and theological institutions of the International Lutheran Conference (ILC), of which the Lutheran Church-Missouri Synod (LCMS) is a member; and

Whereas the ACLS has as its charter purpose the mutual edification of its member seminaries through the exchange of professors and students and theological journals and general information about staffing and other activities; and

Whereas the ACLS meets from time to time (Oberursel, Cambridge, Saint Catharines) to further its goal of theological exchange in the presentation and defense of our Lutheran Confessions; and

Whereas the ACLS has been supported by the LCMS and other churches in the ILC for conducting these meetings; and

Whereas the ACLS had to cancel its proposed 1988 meeting (in River Forest) for lack of funding; and

Whereas the autonomy of the ACLS as confessional witness is dependent upon funding from the parent bodies of its members; therefore be it

Resolved that the LCMS recognize and provide financial support for ACLS for its meetings, correspondence, and publication services through the necessary budget allowances made for the Commission on Theology and Church Relations; and be it further

Resolved that seminaries send representatives to meetings of the ACLS according to the procedures of each of the member seminaries; and be it further

Resolved that the ACLS address theological and seminary issues as its members and parent bodies offer them for consideration by the ACLS.

The Faculty
Concordia Theological Seminary
Fort Wayne, Indiana
Norbert H. Mueller, Secretary

Theological Observer

TRUE AND FALSE ECUMENISM

From the beginning of the ecumenical movement there have been two aspects of this movement in the World Council of Churches—"Faith and Order" and "Life and Work." It is very important for us to recall this point if we try to understand the double strategy of the modern ecumenical movement. We all know, on the one hand, the papers approved in Lima, Peru, in 1982: *Baptism, Eucharist, and Ministry*. The goal of these papers was to establish full church fellowship between all Christian churches and denominations in the world. On the other hand, we see the ecumenical dialogue of 1988 and 1989 in Europe concerning justice, peace, and the integrity of creation. In 1990 this dialogue will be held on worldwide level. The goal is a worldwide council of all Christian denominations; the Roman Catholic Church is also invited to speak with authority to these important questions of the human race. The Lutheran doctrine of the two kingdoms is gone; universalistic and worldly ideas of salvation of all men prevail.

We must also take a look at the Lutheran World Federation. There can be no doubt that the LWF, since the Dar-es-Salaam convocation of 1977 with the proclamation of "unity in reconciled diversity," is wide open to the World Council of Churches. We remember the Nairobi session of 1975 with its conciliaristic communion. The declaration made in 1984 at the LWF convention in Budapest that all member churches of the LWF are in pulpit and altar fellowship makes complete sense against the background of the ecumenical orientation of the LWF. One cannot push to have communion with churches of another confession if one does not have church fellowship with the church bodies of one's own confession. Dar-es-Salaam in 1977 also proclaimed the program "In Christ—A New Community," and the LWF has shown in many activities since that time that it is willing to walk in the steps of the Life and Work Commission of the World Council of Churches.

Also confessional Lutheran churches confess the one holy Christian church in the Nicene and Apostolic Creeds. If this confession is to be more than simply liturgical tradition, then we have to have a clear theological understanding of what is the meaning of the statement, "I believe one holy Christian and apostolic church." Although the one holy Christian church is an article of faith, it has clear marks, as Melancthon states in the Apology (VII, 20): "We are not dreaming about some Platonic republic, as has been slanderously alleged, but we teach that this church actually exists made up of true believers and righteous men scattered throughout the world. And we add its marks, the pure teaching of the gospel and the sacraments."

Also Martin Luther throughout his lifetime confessed and taught the one holy apostolic and catholic Christian church in the midst of this sinful world. On this point there is no difference between him and Melancthon. We find in Luther's writings the biblical ecumenical teaching, and we can learn much from him.

It is our responsibility to instill this biblical ecumenical thinking in the heads and the hearts of students and pastors. It does not help only to react against false ecumenical teachings, only to say "no" to false ecumenical ideas and activities. If we proclaim the Gospel, we also proclaim the only holy Christian church throughout the world and we are part of this church, as we confess in the Third Article of the Creed as explained in the Large Catechism (51-52): "Of this community I also am a part and member, a participant and co-partner in all the blessings it possesses. I was brought to it by the Holy Spirit and incorporated into it through the fact that I have heard and still hear God's Word, which is the first step in entering it."

The Association of Confessional Lutheran Seminaries exists to share information about the training systems of the different member seminaries, to coordinate where possible seminary programs, and to help each other in every way possible. In fact, all the seminaries of the ACLS have to deal in their training programs with the modern ecumenical movement. We are surrounded by denominations which are part of this movement. What should we do? I have four points to suggest:

1. We have to present the ecumenical thinking of the World Council of Churches and the LWF to our students, but we cannot do so without critical interpretation. We must also inform our students about the history of the ecumenical movement and show them that it did not start from a Lutheran foundation.
2. We have to give our students a solid ecumenical self-confidence on the basis of our confessions and we have to assure them that our confessions are important and extremely relevant to our time.
3. We have to avoid all false fears of having contact with representatives of ecumenical organizations. It is not false church fellowship to have discussion with them. We cannot go along with the unit concept of the Wisconsin Synod. Every expression of Christianity is not an expression of common faith or church fellowship; church fellowship is based upon the marks of the church. From my own experience I would say that guest-status in ecumenical committees and study-groups may be acceptable if a confessional professor is invited and his ecclesiastical administration agrees.

4. The Association of Confessional Lutheran Seminaries could be the basis of an ecumenical dialogue between the member churches of the International Lutheran Conference, if this conference in the future is willing to do more for theological unity than in the past. We should be ready for this task, if we are asked to undertake it by the officials of the I.L.C.

Manfred Roensch
Oberursel, B.R.D.

MYTH, MORALITY, AND THE WORLD WRESTLING FEDERATION

As did so many others, I too thought that professional wrestling was the height of silliness. It was, in my opinion, nothing more than a "sport" of interest to old ladies who did not know the level of (ir)reality it portrayed. But one Saturday evening, when I had nothing better to do and upon the urging of a friend of mine, I tuned in to the World Wrestling Federation (WWF)—which, we are now assured, is "What the World Is Watching"—and I have been an avid fan ever since.

What is the attraction of it all? It is not that I believe that it is real—though it is amazing how well choreographed this stuff must be, so that no one gets hurt. It is not simply that the athleticism is unbelievable (especially evident when you see it live)—on my first night of viewing Billy Jack Haynes lifted his 250-pound opponent to arm's length over his head (which is an amazing sight, even if the opponent is assisting). Rather, it is that professional wrestling in general, and the doings of the WWF in particular, have a meaning which is profound. This was brought home to me a few months after my first viewing (in late 1986)—indeed, the incident I am about to describe is what hooked me for good—when "The Macho Man" Randy Savage was beat up by "The Honky Tonk Man" with the latter using a guitar. The script was as follows (non-fans will have to put up with some incredible names for the next few paragraphs, but please bear with me): "The Macho Man," managed by "The Lovely" Elizabeth, and "The Honky Tonk Man," managed by "The Mouth of the South," Jimmy Hart, were fighting it out for the Intercontinental Belt of the WWF.¹ During the course of the match, two of "Honky's" friends—a.k.a. "The Hart Foundation" and also managed by Jimmy Hart, viz., Bret "The Hit Man" Hart and Jim "The Anvil" Neidhart—came to ringside and proceeded to lurk menacingly. Suddenly, as Jimmy Hart distracted the referee, the Hart Foundation leaped into the ring and

came to the assistance of "The Honky Tonk Man." Both contestants ("Honky" and "Macho") were pretty groggy by this time in the fight, so it did not take long for Bret Hart and Neidhart together to subdue Savage, at which time "The Honky Tonk Man" seized his guitar from ringside and proceeded to threaten Savage. ("The Lovely") Elizabeth looked on tearfully and helplessly from ringside.² What could she possibly do? She did the only thing she could do; she entered the ring and pleaded on her knees, kneeling in front of Randy Savage, to prevent "The Honky Tonk Man" from crushing the guitar over her poor fighter's head.³ Would "Honky" relent? Ha!—he would have none of it! Thrusting her ruthlessly aside, he hurled her to the canvas and taunted her. Distraught, she fled from the ring in tears. And then "The Honky Tonk Man" proceeded to pound his guitar with full force over the head of Randy Savage, so that the great "Macho Man" lay unconscious on the mat.⁴ But wait—all was not lost! A great roar began to go up from the crowd. What did the sweeping cameras show? Nothing other than Hulk Hogan—the World Wrestling Federation Champion himself—led by Elizabeth charging from the dressing room area to help her fallen man. And help him he certainly did! He slid under the ropes into the ring and fought off all three "evil" men to rise strongly to his feet. Then, after leveling one of the Hart Foundation, he helped Randy Savage to his feet, and the two of them beat up "The Honky Tonk Man" and the other Hart Foundation member. Finally, together "The Hulkster" and "The Macho Man" hurled all three of the villains from the ring. Oh, the delirium! And then the moment came. In the center of the ring, Savage and Hogan faced one another alone, and the two men, never real friends before, clasped one another's hand, to the deafening roar of the crowd.

Now, I know what you are thinking. This is really too much. It is like a comic book come to life. To which I reply: of course, it is. Indeed, that is exactly the point. What is professional wrestling, especially WWF professional wrestling? It is, essentially, an enactment of basic myth. Consider the match which I have just described. Is this not the confrontation between Good and Evil? Does not Hulk Hogan fulfill the role of a Messiah figure? Does not Good triumph over Evil in the end? The answer to each question is, "Yes," which makes professional wrestling more than fantasy or fantasizing. It makes it more than, as I like to style it in "cocktail party conversation," "soap opera for men." It makes it, one might say, a morality play. Or, put another way, it makes it a religious experience—and that on the deepest, most basic level—as Good fights Evil, until a satisfactory resolution is obtained.⁵

Now, if my analysis is correct, what I see is most disturbing to me, disturbing in the extreme. Is it disturbing because Evil triumphs in penultimate terms? No—that is truly so in life. Is it disturbing because the outcome is assured? No—for us who believe in Jesus Christ, the outcome of all life is assured, but that makes the struggle no less intense. No, what I see is disturbing, because of the morality I see, because of the morality which is portrayed in the morality play. That is to say, what I see is Good, but it is not a Good which is really pure. What I see is Good, but it is a Good which has been corrupted. What I see is Good, but it is a Good which looks much like Evil, except to a lesser degree.⁶ Let me put it thus. Is Randy Savage “good” in World Wrestling Federation terms? Yes, he definitely is (though he used to be quite “bad”). Does Randy Savage fight “fair and square”? Quite often he does not. He pokes his opponent in the eye. He chokes him on the ropes (he was almost disqualified for this in the match I have just described). He does what he needs to win, even if he must bend the rules. And what about “The Hulk”? Surely he fights “clean,” for he is the idol of the kids. Alas, even he does not. In a recent match between Randy Savage and “The Million Dollar Man,” Ted Debiase, Hogan came to the aid of Savage once again (as Andre the Giant aided Debiase’s cause). And he did so by hitting Debiase with a chair! Were the little Hulksters surprised at this? I would think they were.⁷ And that is precisely the point. For myth reflects what we believe. And what does this myth show? It shows what we, in America, believe: that Good is better than Evil, that it is to be preferred, but that Good must use any means, that Good can surely bend the rules, that Good can even break the rules, if needed for the Good. In addition, myth teaches those who hear, the generation which comes behind. Just what does this myth say? It tells our children this: “Obey the rules—as long as it seems you can. Play fair and square—as long as you can win. Morality is only relative. The ends justify the means. Follow Hogan and ‘The Macho Man.’ ”

Yes, this is a disturbing thing to me. For it is essentially concealed. It is concealed from the public eye. Parents watch the morality of cartoons. Censors check the morality of prime-time shows. But who checks our current “myth”? Who hears the messages it gives? I fear the answer is, “No one.” For no one gives professional wrestling the attention it deserves, dismissing it as fraud. I hope that I am wrong in my assessment. I hope that the reader will check for himself.

1. How this belt differs from the world title belt is known only to our Lord and commentator Vince McMahon, who is actually the organizational brains behind the WWF.

2. The WWF is not short on sexual stereotyping. Note also "Ravishing" Rick Rude, who, after a victory, kisses into unconsciousness a "lucky" female he picks from the crowd.
3. Elizabeth, it must be noted, is a real "knockout" (pun intended) and wears knockout gowns; so this was supposed to be a very poignant scene.
4. For months afterward we were subjected to replays of the "disgraceful and disgusting" act.
5. This is similar to the function of myth from a structuralist perspective, where myth provides a resolution of seemingly irreconcilable opposites. See, e.g., Claude Levi-Strauss, *The Raw and the Cooked*, New York: Harper and Row, 1969.
6. This is not to be simplistic about life; gray areas abound. Here I to speak of theory not practice, of fundamental values, not their application.
7. In recent weeks this tendency has been continued. The "Fabulous" Rougeau Brothers, for instance, just defeated "The Killer Bees" in tag team action by using all sorts of illegal moves. Indeed, the transformation of "bad guys" into "good guys," so popular lately in the WWF, exacerbates this phenomenon. Recently, the same Bret Hart mentioned in the incident narrated above became "good." He has, however, retained his brutal and quite merciless ways, though now these are directed more properly against opponents who are "bad." The same can be said of Brutus "The Barber" Beefcake and Don "The Rock" Muraco, as well as of Randy Savage, now heavyweight champion of the WWF. Indeed, such switching, coupled with the corruption of "good" wrestlers into "bad" (cf. Andre the Giant and Ted Debiase), itself fosters moral relativism by blurring all sharp lines.

James W. Voelz

THE DANVERS STATEMENT

The Lutheran Church-Missouri Synod, no less than other church bodies, is not immune to the cultural, social, and religious advances of contemporary feminism. Many denominations and church bodies have already accommodated themselves to the principles of modern feminism, which frequently involves both the relativizing of biblical

statement and the radical rejection of traditional church practice. By no means is this cultural accommodation characteristic only of "liberal" churches. Also evangelicals, who in principle uphold strong positions on biblical authority, have advocated the abolition of all differentiations of church functions between men and women. The clergy and laity of the Missouri Synod have also evinced signs of uncertainty and confusion on the issues raised by feminism. It is, therefore, important that responsible thinkers also in our church clarify and explain the biblical and confessional basis for our opposition to the admittance of women to the church's ministerium.

With that service in mind the undersigned have joined with other evangelical theologians to form the "Council on Biblical Manhood and Womanhood." In January of 1987 nine evangelical leaders met in Dallas, Texas, to discuss their growing concern over the confusion about manhood and womanhood from a biblical perspective. The council, which has a board of five directors and twenty-six council members, is the direct result of this meeting. In December of 1987 the same group plus a few others met in Danvers, Massachusetts, and adopted a statement putting forth the rationale and purpose of the council. "The Danvers Statement" has now been made public, and we believe that it is important and helpful for our clergy and laity to be familiar with the statement and aware of the council. The address of the Council on Biblical Manhood and Womanhood is P.O. Box 1173, Wheaton, Illinois 60187. "The Danvers Statement" follows.

Waldemar Degner
William C. Weinrich

The Council on Biblical Manhood and Womanhood:
The Danvers Statement

Rationale

We have been moved in our purpose by the following contemporary developments which we observe with deep concern:

1. the widespread uncertainty and confusion in our culture regarding the complementary differences between masculinity and femininity;
2. the tragic effects of this confusion in unraveling the fabric of marriage woven by God out of the beautiful and diverse strands of manhood and womanhood;

3. the increasing promotion given to feminist egalitarianism with accompanying distortions or neglect of the glad harmony portrayed in Scripture between the loving, humble leadership of redeemed husbands and the intelligent, willing support of that leadership by redeemed wives;
4. the widespread ambivalence regarding the values of motherhood, vocational homemaking, and the many ministries historically performed by women;
5. the growing claims of legitimacy for sexual relationships which have biblically and historically been considered illicit or perverse, and the increase in pornographic portrayal of human sexuality;
6. the upsurge of physical and emotional abuse in the family;
7. the emergence of roles for men and women in church leadership that do not conform to biblical teaching but backfire in the crippling of biblically faithful witness;
8. the increasing prevalence and acceptance of hermeneutical oddities devised to reinterpret apparently plain meanings of biblical texts;
9. the consequent threat to biblical authority as the clarity of Scripture is jeopardized and the accessibility of its meaning to ordinary people is withdrawn into the restricted realm of technical ingenuity;
10. and behind all this the apparent accommodation of some within the church to the spirit of the age at the expense of winsome, radical biblical authenticity which in the power of the Holy Spirit may reform rather than reflect our ailing culture.

Purposes

Recognizing our own abiding sinfulness and fallibility, and acknowledging the genuine evangelical standing of many who do not agree with all of our convictions, nevertheless, moved by the preceding observations and by the hope that the noble biblical vision of sexual complementarity may yet win the mind and heart of Christ's church, we engage to pursue the following purposes:

1. To study and set forth the biblical view of the relationship between men and women, especially in the home and in the church.

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2. To promote the publication of scholarly and popular materials representing this view.
 3. To encourage the confidence of lay people to study and understand for themselves the teaching of Scripture, especially on the issue of relationships between men and women.
 4. To encourage the considered and sensitive application of this biblical view in the appropriate spheres of life.
 5. And thereby
 - to bring healing to persons and relationships injured by an inadequate grasp of God's will concerning manhood and womanhood,
 - to help both men and women realize their full ministry potential through a true understanding and practice of their God-given roles,
 - and to promote the spread of the gospel among all peoples by fostering a biblical wholeness in relationships that will attract a fractured world.

Affirmations

Based on our understanding of Biblical teachings, we affirm the following:

1. Both Adam and Eve were created in God's image, equal before God as persons and distinct in their manhood and womanhood.
2. Distinctions in masculine and feminine roles are ordained by God as part of the created order and should find an echo in every human heart.
3. Adam's headship in marriage was established by God before the Fall and was not a result of sin.
4. The fall introduced distortions into the relationships between men and women.
 - In the home, the husband's loving humble headship tends to be replaced by domination or passivity; the wife's intelligent, willing submission tends to be replaced by usurpation or servility.
 - In the church, sin inclines men toward a worldly love of power or an abdication of spiritual responsibility and inclines women to resist limitations on their roles or to neglect the use of their gifts in appropriate ministries.

5. The Old Testament, as well as the New Testament, manifests the equally high value and dignity which God attached to the roles of both men and women. Both Old and New Testaments also affirm the principle of male headship in the family and in the covenant community.
6. Redemption in Christ aims at removing the distortions introduced by the curse.
 - In the family, husbands should forsake harsh or selfish leadership and grow in love and care for their wives; wives should forsake resistance to the husbands' authority and grow in willing, joyful submission to their husbands' leadership.
 - In the church, redemption in Christ gives men and women an equal share in the blessings of salvation; nevertheless, some governing and teaching roles within the church are restricted to men.
7. In all of life Christ is the supreme authority and guide for men and women, so that no earthly submission—domestic, religious or civil—ever implies a mandate to follow a human authority into sin.
8. In both men and women a heartfelt sense of call to ministry should never be used to set aside biblical criteria for particular ministries. Rather, biblical teaching should remain the authority for testing our subjective discernment of God's will.
9. With half the world's population outside the reach of indigenous evangelism; with countless other lost people in those societies that have heard the gospel; with the stresses and miseries of sickness, malnutrition, homelessness, illiteracy, ignorance, aging, addiction, crime, incarceration, neuroses, and loneliness, no man or woman who feels a passion from God to make His grace known in word and deed need ever live without a fulfilling ministry for the glory of Christ and the good of this fallen world.
10. We are convinced that a denial or neglect of these principles will lead to increasingly destructive consequences in our families, our churches, and the culture at large.

THE SAINTS OF THE MOST HIGH

The phrase *qaddīshe-ʿelyōnīn* is a construct chain which occurs four times in the course of Daniel 7 (vv. 18, 22, 25, 27). This chapter brings the Aramaic half of Daniel (2:4-7:28) to a close and contains, of course, the awe-inspiring vision of the Son of Man. The translation in the Authorized Version is "the saints of the Most High." A more neutral

rendition, to be sure, would speak of “holy ones” (using the Germanic side of the English language) rather than “saints” (derived from the Latin *sanctus*) since English usage restricts the word “saints” to human beings. Nevertheless, the Authorized Version is, in fact, accurate in this instance; the *qaddīshīn* of Daniel 7 (the absolute form occurring in verses 21 and 22) is specifically holy people—in other words, we Christians. Critical scholars, to be sure, routinely deny Daniel the possibility of prophecy concerning Christ and His church. What is more, however, some critics reject the identification of the *qaddīshīn* with humans of any sort, whether Maccabean Jews or any others. Thus, Martin Noth,¹ John Collins,² and others visualize these “holy ones” as celestial beings rather than earthly.

In a recent article on Daniel 7:18 John Goldingay (of St. John’s College in Nottingham) reaches conclusions which tend in this direction, suggesting “beings who are celestial in some way,” whether angels or, at least, “glorified Israelites.”³ Actually, Goldingay is not so concerned with the scope of the *qaddīshīn* in Daniel 7 as he is with the significance of *‘elyōnīn* in the construct chain *qaddīshē-‘elyōnīn*. Goldingay takes the usage of the genitive here as “epexegetical or adjectival” and so arrives at this translation of the phrase: “holy ones on high.”⁴ Unfortunately, the grammatical terminology here is somewhat imprecise. In Gesenius-Kautzsch-Cowley the term *genitivus epexegeticus* subsumes a troupe of different uses,⁵ while Williams uses the term “epexegetical” as an alternate to his genitive of “specification” (which is nothing like the instance in question).⁶ There is no genitive specifically called “adjectival” in either Gesenius-Kautzsch-Cowley or Williams. The latter’s “attributive” genitive applies “where English would employ an adjective,”⁷ and similar language appears in Gesenius-Kautzsch-Cowley.⁸ The attributive genitive is a murky idea, distended with baseless exuberance in the modern grammars and breeding much exegetical mischief. This category of attribution seems the basis of Goldingay’s translation, but none of the examples in the grammars bears any resemblance to the *qaddīshē-‘elyōnīn* of Daniel 7:18. Goldingay’s reference to section 128q in Gesenius-Kautzsch-Cowley is a mystery (presumably a misprint), since this paragraph speaks of genitives used to express purpose and “the material, with which something is laden or filled.”⁹

Goldingay cites both Calvin and Lacocque as allies in his grammatical enterprise (although not in the ensuing interpretation of Daniel 7).¹⁰ Calvin, indeed, says of *‘elyōnīn*: “Some refer it to the one God, but I think this is a profane way of speaking.”¹¹ Lacocque at least recognizes the divinity which hedges the word, but as a result consistency drives him to a deification of creatures which assaults the monotheism so central to Old Testament theology.¹² At any rate,

Goldingay reaches this conclusion with respect to Daniel 7: "the 'holy ones' of whom it speaks are not beings on earth but ones 'on high.'" ¹³ The case, however, lacks cogency.

In the first place, as Goldingay mentions, *'elyōn* is a Hebraism; ¹⁴ it is a loan-word found in Biblical Aramaic only here in Daniel 7. ¹⁵ And the Hebrew noun *'elyōn* is used exclusively as a title of the One True God, "Highest" or "Most High." ¹⁶ Appearing with special frequency in the Psalms, *'elyōn* sometimes occurs in the company of other divine names. One interesting conjunction is the *'elōhīm 'elyōn* of Psalm 57:3 (MT; 57:2 EV) and Psalm 78:56, "God Most High." The most basic semantic principle of biblical interpretation requires us to abide by the common meaning of a word unless the context or analogy of faith prevent. Since no such problem arises here, we are bound to the ordinary sense.

Secondly, the close cognate *'illay*, which occurs ten times in the Aramaic section of Daniel, likewise serves exclusively as a divine title. ¹⁷ In chapters 3 and 5 it is conjoined with *'elāhā* (3:26, 32; 5:18, 21), while in chapter 4 it stands alone (vv. 14, 21, 22, 29, 31). Here in chapter 7 *'illay* occurs in verse 25 in such close proximity to *'elyōnīn* as to make a distinction between the terms quite unnatural. Without any contrary indication the original readers would have no reason to understand the sequence of thought any differently than the translators of King James: "he shall speak...words against the Most High and shall wear out the saints of the Most High."

Thirdly, the context allows neither a reference to angels nor a restriction of the *qaddīshīn* to saints in glory. An angelic reference is excluded by the conjunction of *qaddīshīn* with *'am* in verse 27, "the people of the saints." Attempts to apply the word *'am* to angels in either the Aramaic ¹⁸ or the Hebrew ¹⁹ of the Old Testament are quite specious. Nor is a restriction of *qaddīshīn* to saints in glory any more feasible than talk of angels. For the four beasts of Daniel's vision are clearly earthly empires (vv. 2-7, 17, 23) and so too the final horn of the fourth beast is a human (although ecclesiastical) institution (vv. 8, 20, 24). Yet these earthly powers are able to attack and, indeed, oppress the "holy ones." Already in verse 7 does this terrible truth surface; the fourth beast "devoured and crushed and trampled down the residue with its feet," as verse 19 reiterates. (Although its use in verse 12, as also in 2:18, prevents us from describing *she'ar* as a technical term here, verses 7 and 19 do contain its only biblical instances in the emphatic state as *she'ārā*; and certainly "the residue" includes the faithful remnant of such consequence in Old Testament theology.) More obvious are the horrors of the horn, who "made war with the saints" and, indeed, "prevailed over them" (v. 21) in the vision. The entity thereby symbolized was to "wear out the

saints of the Most High” as they were to “be given into his hand” for a predetermined period. With frightening clarity, then, do we see in the prophetic vision the tribulations of the *ecclesia militans*, the church still struggling with the world.

Fourthly, in connection with this ecclesial vision, Daniel describes the destiny of the church in general and not some unspecified collection of saints. The broad strokes of verse 23 are indicative: the fourth beast was to “devour the whole earth and tread it down and crush it.” The most explicit statement, however, occurs in verse 14, where the “saints” are described as the people of the Son of Man in every place and time: “And there was given to Him dominion and glory and kingship that all the peoples, the nations, and the languages should serve Him.” The word *qaddīshīn*, to be sure, occurs twice without modification in Daniel 7—to make a more personal application of principles to the individual saints, but without setting any bounds to the sweep of the panorama (vv. 21, 22b).²⁰ Yet, in any case, the emphasis of the vision is clearly the ultimate triumph of the church as such. In verse 22b the inheritance of the individual saints is purely a corollary of the final justification of the *una sancta catholica*: “the Ancient of Days came and the judgment was given in favour of the saints of the Most High, and so the time arrived that saints took possession of the kingdom.” The conceptual framework, then, of Daniel 7 requires the grammatical “determination” of the first word in *qaddīshē-‘elyōnīn* (so as to translate “the saints” as in the previous sentence). In Aramaic, however, the first noun of a construct chain cannot be determinate unless the last noun be determinate.²¹ With his “epexegetical” interpretation, therefore, Goldingay must take *qaddīshē* as indeterminate (“holy ones on high,” not “the holy ones on high”).²² Such an idea becomes especially artificial in verse 27 when a third noun is added to the construct chain, *‘am-qaddīshē-‘elyōnīn*. The natural understanding is determinate: “the people which consists in the saints...” Since, however, *‘elyōnīn* occurs neither in the emphatic state nor with a pronominal suffix, any words preceding it in a construct chain can be determinate only if *‘elyōnīn* be a proper noun, that is, the divine title, “the Most High.”²³

Fifthly, the second clause of verse 27, immediately succeeding *‘am-qaddīshē-‘elyōnīn*, clarifies the significance of the final word in the construct chain. A literal translation is the following: “His kingship is a kingship of eternity, and all the dominions will serve and obey Him.” Critical scholars, to be sure, such as James Montgomery, refer the pronominal suffixes of 27b to *‘am* (“the people”) rather than to *‘elyōnīn*.²⁴ This idea, however, runs contrary

to the theme not just of Daniel 7, but also of the Book of Daniel as a whole and, indeed, of the apocalyptic literature in general. Yes, as 27a asserts, the church participates indirectly in the royal authority of her Lord, concurring with His judgments (cf. Rev. 2:26-27). The recurring theme of Daniel, however, is the exclusive sovereignty of the True God exercised on behalf of His church (e.g., 2:21, 44; 4:3, 17, 25, 26, 32, 34-35; 5:21; 6:26; 8:25; 9:27; 11:45; 12:1). And this quintessential message of apocalyptic prophecy lies at the heart of Daniel 7 (vv. 9-14, 22, 26). Verse 27a clearly returns to the eternal kingship of verse 14, where people from all nations serve the Son of Man. Likewise, in 27b the saints are those drawn from all the dominions of this world to serve and obey the Most High. In Biblical Aramaic, in fact, the root *p l ḥ* ("serve") deals uniquely with reverence paid a deity.²⁵ Ezra applies the noun *pālḥān* (Ezra 7:19) and the participial form of the verb (Ezra 7:24) to the temple of God in Jerusalem. All the remaining specimens appear in Daniel 3, 6, and 7 (in the two verses already cited, 14 and 27). The occurrences in chapters 3 (vv. 12, 14, 17, 18, 28) and 6 (vv. 17, 21) underscore heavily the exclusive right of the One True God to divine adoration. In 3:28, for example, even Nebuchadnezzar has to make this confession: "Blessed be the God of Shadrach, Meshach, and Abednego, who hath...delivered His servants that trusted in Him and...yielded their bodies, that they might not serve nor worship any god except their own God."

Sixthly, a subsidiary point is the understanding of *qaddīshē-ʿelyōnīn* in subsequent Judaism. The most pertinent datum is the rendition of the phrase in the Cairo Genizah text of the Damascus Document (20:8). There the Hebrew analogue is *qēdhōshē-ʿelyōn*, using the usual singular form of the divine title discussed above. Such evidence is not, of course, determinative; it can do no more than confirm the testimony of the original text. Goldingay's appeal, on the other hand, to post-biblical usage away from a lucid archetype is sadly insubstantial, as well as contravening the *sola scriptura* rule of all valid theology.²⁶

There remains, then, no shadow of doubt; the *ʿelyōnīn* of Daniel 7 is a divine title, "the Most High." Yet on the credit side of the ledger Goldingay does expose the nullity of the usual modern explanations of the plural form of *ʿelyōnīn*. Bauer and Leander call it attraction of the genitive (though actually singular) to the plural of a preceding construct.²⁷ (G. Behrmann, A.A. Bevan, F. Hitzig, and K. Marti followed this route in commentaries of note on the Book of Daniel.) Goldingay discounts this idea from the lack of any instance in Biblical Aramaic. Nor is there any real parallel in Hebrew which

would lend weight to such an explanation. (Goldingay himself does not perceive the true significance of the second plural in the *ben-’elīm* of Psalms 29:1 and 89:7 MT [6 EV].)²⁸

Another construction put upon *’elyōnīn* by critical scholars is the “plural of majesty.” Montgomery is representative of this school, assuming the same usage in the Aramaic *’elōhīn* (e.g., Daniel 3:12; Montgomery wants “God” where the Authorized Version has “gods”) and presupposing in Hebrew parallel uses of *’elōhīm* and *q’edhōshīm*.²⁹ With the support of Bauer and Leander, however, Goldingay rightly questions “whether Biblical Aramaic uses the plural of majesty of *’lh*.”³⁰ Indeed, an impartial study of Biblical Aramaic actually requires a more forceful conclusion: the “plural of majesty” is purely imaginary. Again, Goldingay recognizes *q’edhōshīm* as “a genuine plural” in Proverbs 9:10 and 30:3 and in Hosea 12:11 (MT, 11:12 EV), but unfortunately he fails to see the same “genuine” plurality in the *q’edhōshīm* of Joshua 24:19. Even more disappointing is his accession to the general modern attenuation of *’elōhīm*, which Goldingay calls a “well-known convention.”³¹ This last point, however, is of such comprehensive significance as to require separate discussion. Suffice it to say that, in terms of Biblical Aramaic, there is certainly no grammatical justification to treat *’elyōnīn* as a “plural of majesty.”

No, there is no reason to think that *’elyōnīn* is anything but the “common garden variety” of plural in whatever language—an independent numerical plural. Thus far can we travel in Goldingay’s company. Yet beyond this point we find the road which he proposes blocked with all the obstacles described above; *’elyōnīn* remains a title of the One True God. We can only conclude, therefore, that within the single divine essence is a distinction of persons—“the Most High Ones,” to translate literally. Two of these persons receive individual attention in the vision of Daniel 7. The First Person is called the Ancient of Days (vv. 9, 13, 22) because the others have from eternity received being from Him (whether “begotten” or “proceeding”). The Second Person presents Himself to the First as the *bar-’enāsh*, the Son of Man (v. 13), a title connecting the *ben-’ādham* of Psalm 8 with the *huios tou anthrōpou* of the gospels. For the Messiah was God become man to assume the sin of men and impute to us His holiness. Only in this way could we sinners become “the saints of the Most High.”³²

1. Martin Noth, “Die Heiligen des Höchsten,” in *Gesammelte Studien zum Alten Testament* (Munich: Kaiser, 1957), pp. 274-290, which appeared in English as follows: “The Holy Ones of

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- the Most High," in *The Laws of the Pentateuch and Other Studies* (trans. D.R. Ap-Thomas; Edinburgh: Oliver and Boyd; Philadelphia: Fortress Press, 1966), pp. 215-228.
2. John J. Collins, "The Son of Man and the Saints of the Most High in the Book of Daniel," *Journal of Biblical Literature*, 93 (1974), pp. 50-66.
 3. John Goldingay, "'Holy Ones on High' in Daniel 7:18," *Journal of Biblical Literature*, 107 (1988), p. 495.
 4. Goldingay, p. 496.
 5. E. Kautzsch and A.E. Cowley, eds., *Gesenius' Hebrew Grammar*, second edition (Oxford: Clarendon Press, 1910), pp. 416-419.
 6. Ronald J. Williams, *Hebrew Syntax: An Outline*, second edition (Toronto: University of Toronto Press, 1976), p. 11.
 7. Williams, p. 11.
 8. Gesenius-Kautzsch-Cowley, p. 417.
 9. Ibid.
 10. Goldingay, p. 496, note 9.
 11. John Calvin, *Commentaries on the Book of the Prophet Daniel*, ed. and tr. Thomas Myers, reprint (Grand Rapids: Baker Book House, 1979), II, p. 50.
 12. A. Lacocque, *Le Livre de Daniel* (Neuchâtel: Delachaux, 1976), p. 114.
 13. Goldingay, p. 497.
 14. Goldingay, p. 495.
 15. Francis Brown, Samuel Rolles Driver, and Charles Augustus Briggs, *A Hebrew and English Lexicon of the Old Testament* (Oxford: Clarendon Press, 1907), p. 1106.
 16. Brown-Driver-Briggs, p. 751.
 17. Brown-Driver-Briggs, p. 1106; cf. Montgomery (see note 24 below), pp. 215-216 (re Daniel 3:26).
 18. Brown-Driver-Briggs, p. 1107.
 19. Brown-Driver-Briggs, pp. 766-767.
 20. Although the Authorized Version, like the English versions generally, has "the saints," in both cases the state is absolute rather than emphatic in the original text (simply "saints").

Leupold elucidates best the rationale of this usage: "21...in the Aramaic the word appears without the article, and so the thought expressed really emphasizes merely the quality of these persons; and the idea is that whatever comes under the category of 'saints' as such is repugnant to this great horn...22...the word 'saints' in the last clause is again without the article...a similar usage is found in 8:24 and in Ps. 16:3. The idea then takes this form: Whatever goes under the name of saints is destined to receive the kingdom." Herbert C. Leupold, *Exposition of Daniel* (Grand Rapids: Baker Book House, 1969), pp. 320-321.

21. Franz Rosenthal, *A Grammar of Biblical Aramaic* (Wiesbaden: Otto Harrassowitz, 1968), p. 25.
22. Goldingay, pp. 496-497.
23. Alger F. Johns, *A Short Grammar of Biblical Aramaic*, revised edition (Berrien Springs, Michigan: Andrews University Press, 1972), p. 10.
24. James A. Montgomery, *A Critical and Exegetical Commentary on the Book of Daniel* ("International Critical Commentary"; Edinburgh: T. and T. Clark, 1927), pp. 315-316.
25. Brown-Driver-Briggs, p. 1108.
26. Goldingay, p. 495.
27. H. Bauer and P. Leander, *Grammatik des Biblisch-Aramäischen* (Halle: Niemeyer, 1927), 530.
28. Goldingay, p. 495.
29. Montgomery, pp. 307-308; cf. pp. 153 (re 2:11), 205 (re 3:12), 214-216 (re 3:25), 258-259 (re 5:11). No protests arise from the modern conservatives, e.g., Joyce G. Baldwin, *Daniel: An Introduction and Commentary* ("Tyndale Old Testament Commentaries"; Downers Grove: Inter-Varsity Press, 1978), p. 145. Similarly Leupold (p. 318) invents a "plural of potency," referring readers to Joshua 24:19 and Proverbs 9:10.
30. Goldingay, p. 496.
31. Ibid.
32. The *'elyōnīn*, then, in *qaddīshē-'elyōnīn* is no mere possessive genitive, but rather a subjective genitive. The saints are those whom the Triune God has sanctified, setting them apart to be His own.

Book Reviews

WORLDLY SAINTS: THE FUTURE PURITANS AS THEY REALLY WERE. By Leland Ryken. Grand Rapids: Zondervan Publishing House, 1986. 281 pages.

For at least fifty years historians have been trying to rehabilitate the Puritans. Yet, the 1987 unabridged *Random House Dictionary* indicates that current usage still defines Puritanism pejoratively as "extreme strictness in moral or religious matters, often to excess; rigid austerity." Despite the best efforts then of historians from Perry Miller to Charles Hambrick-Stowe to tell the Puritan story sympathetically, many still regard our American forebears as stuffy, repressed, and oppressive ideologues. In *Worldly Saints*, however, Leland Ryken not only defends the Puritans but also argues that contemporary society could use a good dose of the piety—and his case is quite convincing.

Although Ryken's book is basically a description of seventeenth century Puritan social attitudes, the underlying motif is that modern-day America falls far short of what the first Americans believed and taught about personal and social ethics. In his introduction to this book, evangelical leader J.I. Packer contends (p.4):

We need the Puritans. . . We are spiritual dwarfs. The Puritans, by contrast, as a body were giants. They were great souls serving a great God. In them, clear-headed passion and warm-hearted compassion combined. Visionary and practical, idealistic and realistic too, goal-oriented and methodical, they were great believers, great hoppers, great doers and great sufferers.

To make this case, Ryken describes Puritan conviction regarding nine facets of life—three explicitly religious (preaching, worship, and the Bible), six social (work, marriage and sex, money, family, education, and social action), and all obviously relevant to the current scene. To each of these Ryken devotes a chapter that summarizes Puritan attitudes as revealed especially in theological literature—tracts and treatises, sermons, handbooks, and manuals—written by eminent Puritan divines like William Perkins and Richard Baxter. As seventeenth century proponents of a Reformed tradition that like Lutheranism had repudiated medieval monasticism, clericalism, and the exaltation of celibacy, these theologians expressed social views that Confessional Lutherans still find congenial, e.g., work and money are good but greed and lack of charity are wrong, marriage is God-pleasing, fathers are the heads of their families, and the like. Furthermore, far from articulating a libertarian social Darwinism that condemns the poor and disadvantaged as deserving their fate, the Puritans insisted on—and practiced—Christian charity toward the needy and unemployed and even preached against price-gouging.

Lutherans, of course, would not feel comfortable with Puritan iconoclasm and repudiation of liturgical traditions, nor with their rigorous sabbatarianism. However, even with respect to worship, it is difficult to argue with such Puritan principles as clarity of communication, primacy of the Word, and congregational participation, especially in chanting the Psalter. The importance of the Scriptures—in the vernacular and in the homes of the laity—is another point with which Lutherans would be sympathetic. How to interpret those Scriptures, however, is another matter, which Ryken does not discuss in detail though he does indicate a few hermeneutical principles.

Because Ryken covers such a wide variety of topics in only 281 pages, his treatment is necessarily superficial. He does not explore differences of Puritan opinion, for example, on the form of the visible church; he does not describe Puritan *practice* on social questions nearly so much as Puritan theory; he gives short shrift to the theological or philosophical opinions undergirding Puritan thought; only slightly does he seek to relate Puritanism to different or broader Christian traditions (e.g., Lutheran, medieval Roman Catholic, or continental Reformed); and he ignores the social and economic context in which Puritanism arose. But Ryken knows this and so he supplements each chapter with a list of ten or so suggestions for further reading. His purpose is to draw the large picture of Puritan attitudes toward church, home, and society and let others fill in the details. Rykens writing is clear and his argument persuasive; therefore, he accomplishes his purpose admirably: Puritans were not the prune-faced prudes of popular opinion but pious Protestants trying to live by the Book. Though Lutherans might not find their theology adequate, Americans could learn a great deal about social ethics by reading their Puritan fathers—or Ryken's *Worldly Saints* for short.

Cameron A. MacKenzie

PAUL THE APOSTLE AND HIS CITIES. By Sherman E. Johnson.
Wilmington: Michael Glazier, 1987. 186 pages. Paperback, \$9.95.

The purpose of this book as it relates to the Apostle Paul is noble; it is "an attempt to introduce him as a traveler, a pioneer missionary, and a creative religious thinker, in the setting of his age and the places here he lived and worked" (p. 9). To accomplish this goal in a slim volume the author writes in a popular, non-technical style. Sherman Johnson, dean emeritus of the Church Divinity School of the Pacific, focuses primarily on the historical and geographical details of those cities and provinces where Paul traveled.

The most attractive feature of this volume is Johnson's broad knowledge of the archeology, history, mythology, philosophy, and literature of these cities and this era. However, the author fails in his attempt to have a "running commentary" of Paul's letters and acts while discussing these cities. His exposition is superficial (he attempts a discussion of isogogics in a study of this scope, p. 82) and sprinkled with critical presuppositions (denying the Pauline authorship of the Pastoral Epistles, pp. 14, 65; ascribing a "legendary" flavor to Acts, pp. 91, 108; etc.). The lack of any footnotes—not even one—of the author's sources is frustrating. For these reasons this volume 21 of Glazier's "Good News Studies" is best left on the sales rack; the useful parts of its contents can be gleaned from the often unused Bible dictionaries already on our shelves.

Charles A. Gieschen
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SEXUALITY AND MARRIAGE. By James F. Moore.
Philadelphia: Augsburg Publishing House. 176 pages. Paperback,
\$8.95.

The author evinces a serious concern over the breakdown of marriage in society as well as in the church. He endeavors to bring scriptural insights, imperatives, and goals to this situation. He also gives the problem of homosexuality a thorough treatment. For an excellent overview of the subject matter Moore has done a creditable job.

In chapter two he discusses four modern developments that have changed the morals and mores of sexuality and marriage in Western thought. The four are premarital sex, extramarital sex, permissive divorce, and the breakdown of the parental role in the social structure. The author maintains this four-fold pattern has brought about a search for some kind of standard value system, though none has been found. This moral vacuum has led to an individualism and privatism that stresses sex as an act, not a relationship. Moore is on target!

His chapter on homosexuality is less than satisfactory. He wants to understand the problem and calls for sympathy, compassion and fair treatment. He even discusses the Scriptural prohibition against this sexual deviation. So far so good! However, while he wishes to demonstrate God's disapproval of the sexual life style, he does not name it a sin that God condemns. It is clear from his writing that he does not hold the Scriptures as the *Deus Loquens* (God Himself Speaking). Unless one holds to the absolute understanding of the Bible, relativism rules the day, in sex or any other human moral behavior.

The weakest aspect of the book is lack of specific application of the Gospel. He speaks often of forgiveness and compassion, but these are finally banner words without substance. For the Christian, the blood atonement of Christ is the forgiveness for sin and guilt that all must have and share. Forgiveness is not a warm, compassionate feeling towards someone; it is the reality that in Christ God has shouldered the sin of all mankind, also the sins of sex. It is from this that all new life comes. The book is worth reading and re-reading. It helps one clarify his own thoughts about the problems our society and church face in this area of life.

George Kraus

PASTORAL CARE AS DIALOGUE. By Joachim Scharfenberg. Philadelphia: Fortress Press, 1987. Paperback, 156 pages.

Scharfenberg's book is a translation of a work first published in 1972 in Germany. The reader is faced with an outdated book, which relies heavily on German source materials, and which, for the most part, ignores the major contributions to the pastoral counseling literature made by Americans since the 1950's.

Joachim Scharfenberg is Professor of Practical Theology at Christian-Albrechts University, Kiel, West Germany. He correctly asserts that pastoral counseling is carried out through linguistic dialogue between pastor and counselee. The stated goal of such dialogue is to free the parishioner from a variety of minor conflicts. The type of dialogue advocated seems to be a variant of Freudian analytical technique. There is little place for any confrontation in this kind of dialogue. The Bible offers little to this system of pastoral counseling, since Scharfenberg views Scripture as generally unreliable.

Scharfenberg admits that 1970's style American pastoral counseling was advanced when compared with German pastoral counseling of the same era. Scharfenberg's book, if it represents pastoral counseling in Germany in 1972, indicates the truth of the author's view. It also makes his neglect of American source materials strange indeed.

Few would argue with the book's assertion that psychotic persons should not receive primary care from a pastoral counselor. Scharfenberg's position that neurotic individuals are not in the domain of the pastoral counselor, would likely provoke much disagreement from American readers. Persons experiencing minor conflicts in living seem to be the only proper counselees for the pastor, at least as far as Professor Scharfenberg views the subject.

Pastoral Care as Dialogue appears to provide little that is new or helpful to present day pastoral counselors in this country. The book offers few theological insights with which those in our Synod would agree. In terms of American pastoral counseling, it is outdated. The book's value may be the historical insight it offers concerning the state of some pastoral counseling in Germany in the early 1970's.

Gary C. Genzen
Loraine, Ohio

COUNSELING FOR UNPLANNED PREGNANCY AND INFERTILITY. By Everett L. Worthington, Jr. Waco, Texas: Word Books, 1987. 284 pages. Hardcover, \$12.95.

Everett L. Worthington, Jr. has written a reference book that ought to be on the bookshelf of every parish pastor. Dr. Worthington is Associate Professor of Psychology at Virginia Commonwealth University, and has authored volume ten in the series *Resources for Christian Counseling*.

In more than seventeen years as pastor, I have been called upon to do little counseling work in the areas covered by Worthington's book. Nevertheless, his book would have aided me in past counseling, and will certainly be of help in the future.

My suspicion is that, in suburban-urban areas, pastors probably do relatively infrequent counseling in such areas as unwed pregnancy, unplanned pregnancy, or infertility. In areas where medical and social service agencies are plentiful, I think Christians often sidestep the pastor when confronted with the above-mentioned situations. At the same time, pastors do some work with unwed pregnancy, with persons considering abortion, with infertile couples, and with couples who have experienced miscarriage or a stillbirth. The volume is filled with counseling suggestions for the pastor working with persons in such situations.

The book contains excellent suggestions for further reading, is well-researched, and is written in an easy-to-read style. Worthington makes it clear that he is pro-life, anti-abortion in stance. While I do not know the author's denominational background, I found no obvious areas where a Lutheran would disagree with major theological views expressed in the book.

Worthington's book ought to be purchased and read by Lutheran clergy. My advice to theological students is this: "Do not leave seminary without it." Readers will not get far into the book before

discovering Dr. Worthington's delightful sense of humor. They will also encounter insightful case studies, plus excellent counseling advice.

Gary C. Genzen
Lorain, Ohio

HOPE WITHIN HISTORY. By Walter Brueggemann. Atlanta: John Knox Press, 1987. 128 pages. Paperback, \$8.95.

With five collected lectures, Walter Brueggemann presents some parade examples of how liberation theology builds on faulty exegesis. He regularly tears passages out of their contexts, misinterprets for the sake of his presuppositions, and replaces God's initiative for spiritual and physical well-being with human action for political justice.

Joseph selling grain is not saving life but imperial enslavement (p. 15); the Exodus is a paradigm of human personhood (p. 10); it was initiated not by God but by public protest (pp. 16-17); God is made holy and effects salvation not through His righteousness but human justice (Isaiah 5:16, p. 33; Isaiah 56, 60, 65, pp. 44-46); Isaiah 1 and 5 reveal not symptoms of rebellion against God but of social injustice (pp. 35-36); God's power for life is not His gift through faith but is equated with political liberation (pp. 40-43); unjust kingship means not rebellion against God (Jer. 22) but illegitimacy (p. 67; this implies the right to political rebellion); God's kingdom is not spiritual within us (John 18:36, Luke 17:2) but takes "public and visible form" (p. 78); the three Jewish faithful of Daniel 3 defy Nebuchadnezzar not out of faithfulness to God but as a political tyrant (p. 83); the wisdom of Proverbs and Ecclesiastes is not trust in God for help in the sinful earthly environment but intellectual apologetic of the *status quo* (pp. 85-86).

Brueggemann's failure to distinguish between Jewish and Christian faith (p. 78) is indicative of his placing hope ultimately not in Christ's redemption but in humanistic, this-worldly liberations (p. 1). What good does it do to free oppressed people from political or economic tyranny if we know from history that the new dispensation will inevitably result in new tyranny because of human sinfulness?

Should we theologians and pastors not concentrate primarily on people's eternal spiritual salvation, while not neglecting to preach God's Law against physical oppression? The God-given hope through Christ of spiritual life both here and now and eternally *beyond* history enables believers to endure all pain with hope *within* present history.

John R. Wilch
St. Catherines, Ontario

WHEN CHILDREN SUFFER. Edited by Andrew Lester.
Philadelphia: Westminster Press, 1987. 210 pages.

Readers of these reviews will recall the review of a book by the same author, *Ministering to Children in Crisis*. With that text Lester made an invaluable contribution to pastoral care by drawing the pastor's attention to a long-neglected area of pastoral concern, ministry to children, and ways for the pastor to minister to children who are hurting because of a crisis of sickness, death, or other circumstances.

With this volume under current review, Lester edits a very good resource for the pastor. Subtitled "A Source Book for Ministering with Children," Lester provides precisely that, a source book. It goes significantly farther by giving more specific help about the particular crises that children experience and ways the pastor might successfully minister to the child in such circumstances. Lester succeeds admirably.

Divided into three major sections, the text gives an insightful view into factors that lead to a better understanding of the school-age child. This is followed by monographs dealing with various crises which a child of our day and time confronts (e.g., divorcing parents, the bereaved child, the abused child, the terminally ill child to name but four of nine particular crises). The final section deals with resources available to the pastor. If there is one caveat to an otherwise excellent resource, it would be that it is written, to my mind, from a socio-psychological framework rather than from a pastoral-theological one. This is not to say it does not talk to faith issues, but these appear to be addenda rather than of the whole cloth of which the book

developed. In spite of this, it is to be recommended as a valuable addition to the pastor's working library.

Norbert H. Mueller

THE SACRIFICE WE OFFER. The Tridentine Dogma and Its Reinterpretation. By David N. Power. New York: Crossroad, 1987. 206 pages. Index.

In his concluding statement David Power, professor of systematic theology and director of liturgical studies at the Catholic University of America, Washington, D.C., offers what may be taken as the bottom line in his penetrating examination of the Council of Trent's meaning on the sacrifice of the mass: "As for the Catholic suggestion in the dialogue between Lutheran and Catholics that the church offers Christ as the only acceptable offering, and that in doing this it unites its own self-offering with his, it is clear enough that this was not what the Council of Trent had to say on the mass as sacrifice" (p. 188). In other words and in a contrasting sort of way, the so-called consensus statement issuing forth from the Lutheran-Catholic Dialogues that "Lutherans can join them up to this point," namely, in "emphatically affirming that the presence of the unique propitiatory sacrifice of the cross in the eucharistic celebration of the church is efficacious for the forgiveness of sins," is not in line with the meaning and intent of the Tridentine fathers. (Cf. *Lutherans and Catholics in Dialogue* I-III, ed. by Paul C. Empie and T. Austin Murphy, Minneapolis: Augsburg, 1965, p. 190.)

Power acknowledges the development that took place during the Council from Bologna in 1547 and Trent in 1562 on the sacrificial and propitiatory nature of the mass by the Tridentine theologians, and he acknowledges as well the sincerity of the "sundry attempts to incorporate the teaching of Trent on the sacrifice of the mass into a new ecclesial context," in order, if possible, "to overcome the divisions of the sixteenth century" (p. 136). But whatever reinterpretation is attempted, whatever apparent convergence attained in doctrinal formulations and liturgical practice, these must all finally bear the scrutiny of the church's magisterium (i.e., the Pope, John Paul II, and the Sacred Congregation for the Doctrine of the Faith). Power devotes his book, which is really an incisive, technically intricate study of Trent's meaning on the mass as sacrifice, to demonstrating how present-day official interpretive documents stemming from the Roman magisterium "follow John Paul II in accentuating the Tridentine doctrine of propitiation" and in teaching that "the

sacramental relation of the priest to Christ in this act is that he is almost the same person as Christ, the eternal high priest" (p. 22f.). There is no change! The "Roman magisterial teaching highlights the nature of the mass as a sacrifice of propitiation, and inasmuch as it associates this belief with the sacramental action and words of the ordained priest, it offers another interpretation of Trent than that of the ecumenical documents" (p. 24)—like those produced in dialogue with Lutherans, or Episcopalians, for example. Power's study proceeds with nary a reference to Martin Chemnitz's penetrating *Examination of the Council of Trent*. But why fault him, since the Lutherans do not bother either, perhaps because they might find it embarrassing in ecumenical dialogue!

Eugene F. Klug

THE ARCHAEOLOGY OF THE JERUSALEM AREA. By W. Harold Mare. Grand Rapids: Baker Book House, 1987.

The importance of Jerusalem in biblical times and in subsequent eras is well known. However, while many have heard about Jerusalem and have some idea of the city's significance, few are familiar with the varying shapes, dimensions, and occupants the city had through the centuries, and with the structural and geographical features of Jerusalem and its immediate environs. Thus, Mare's *The Archaeology of the Jerusalem Area* is a welcome publication, being a reliable and current textbook on the archaeology and history of Jerusalem. Mare writes in popular fashion, that is, in a way which can be understood by those who have not had training or experience in archaeology. His book is an admirable summary of the complex archaeological history of this famous city.

As Mare explains, the approach of his study "is basically chronological" (p. 9), moving from the earliest times of Jerusalem to our modern day. After a helpful overview of Jerusalem through the centuries (in essence, a summary of what is to follow) in Chapter One, Mare in subsequent chapters goes into an expanded discussion of Jerusalem at the different stages of its history. These chapters deal with the Jerusalem area in pre-Davidic times, the city of David, the city of Solomon, Jerusalem during the Divided Monarchy, Jerusalem after the Babylonian exile, Jerusalem of the Herodian era, the Roman period (A.D. 70-324), the Byzantine period (313-638), the early Islamic periods (638-1099), and Crusader, Mamluk, and Turkish Jerusalem (1099-1918).

While the archaeological evidence is stressed, Mare takes care to fill in the picture with historical details gathered from the Bible and from other literary sources. Numerous maps, photographs, and sketches are included to illustrate the archaeological data discussed in the text. Toward the end of the book is a glossary of technical terms used by Mare, also footnotes and a select bibliography to guide the reader to additional information on various aspects of the subject. When discussing a topic on which there is debate among scholars, Mare presents the different sides, the reasons for positions held, then indicates and explains his view on the matter.

I have a few quibbles with the book. The photographs and sketches are not always as absolutely clear as one might wish, due to the printing process; further, the photographs are all black and white (color photos, of course, would add to the book's cost). The section on Bethesda (John 5:2) in Chapter Seven is accompanied by a drawing-map (not by Mare) of first-century A.D. Jerusalem on page 169 which labels a pool as the "Sheep Pool"; from the text it is not apparent that the Sheep Pool is Bethesda (this is made clear in a later chapter). This same drawing-map, accompanying the discussion of Jerusalem's three walls during the Herodian era (chapter 7), does not match in certain details conclusions reached in the text; moreover, a line representing the possible northern section of the third wall is unlabeled. An equally important drawing-map for this discussion is found in the first chapter of the book and should have been cited in the footnotes. In wanting to review what the book has to say about Mount Zion (Jerusalem's highest southwestern hill), I found that the index entry "Mount Zion" lacks two crucial pages for this topic (pp. 109, 234).

These are, however, relatively minor criticisms, and I am happy to have *The Archaeology of the Jerusalem Area* in my library. Having just visited Jerusalem a short time before, I found reading Mare's work to be especially enjoyable, as well as beneficial. The book helped "bring together" what I had seen and heard on my visit, clarify that information, and then it increased my knowledge, enabling me to have a better grasp of the archaeological history of this area through the centuries.

Walter A. Maier III
River Forest, Illinois

1 CHRONICLES. By Roddy Braun. Word Biblical Commentary, Volume 14. Waco, Texas: Word Books, 1986.

Roddy Braun, former professor of Semitic Languages at Concordia Senior College and now pastor at Our Savior Lutheran Church in Arlington, Virginia, has tackled one of the most complex books of the Old Testament. The vast number of names and lists, not only in the first nine chapters but throughout the book, make it a huge task. He has done admirable work in setting forth the comparisons between materials found in Chronicles and in other books, such as Genesis, Joshua, and 1 Samuel, which are generally considered to be the sources of much of the material. Following the approach of this series, he presents the bibliographical material for each section, then his own translation, a very complete set of notes on the text which shows also the variant spellings and names and places found in similar lists, a section on Form-Structure-Setting, detailed comments, and finally a section entitled "Explanation" which gives some suggestions also for the application of the material.

He maintains the main *Tendenz* of the Chronicler is to show that "all Israel" is included in the promises made to David and Solomon to make of the chosen people a great nation and bring them material blessings and great joy. This review of the history of Israel and Judah is set in the context of a divine plan which the Chronicler maintains is still true for all Israel in his own day. Thus, the first nine chapters show how all the tribes are part of the promise (though two are not mentioned). War lists to be used by generals may be the reason for many of the lists having been originally assembled but with the understanding that Yahweh was behind the battle plans, bringing His chosen people a land marked by peace and hope and joy. Yet Judah and Levi are prominent among the tribes. David is the warrior who defeats all the enemies and the Levites are also connected with warfare at first. Later they carry out their "warfare" of being dedicated to helping all the people to worship in the temple especially through singing. Through the use of many lists, with sometimes only minimal comment, the Chronicler also shows how the troubles experienced by Israel and Judah are caused by unfaithfulness, and blessings are the result of faithfulness. Much of that comes in 2 Chronicles but already is seen in the demise of Saul.

The commentary makes use of standard reference books such as the *Interpreter's Dictionary of the Bible* to deal with the huge number of names and places but also draws on many studies of specific people and locations. It sets forth the challenges which must be faced when one deals with the gaps and additions to the lists and the possible

reasons for inclusions or omissions, admitting that so much of this is in the realm of speculation. It is maintained that David is not portrayed in a wonderful light but is acknowledged as a warrior unfit to build the temple, the place where Yahweh's kingdom can be maintained and celebrated.

I wish there would have been a more detailed section on the concept of retribution. There is an awareness that not all turned out for the best in Israel's past, but the exact nature of retribution was more presumed than examined. I also would have appreciated more about the reasons for Satan being mentioned here as the cause of David's tragic census. Finally, I have never understood why David is Yahweh's warrior, accompanied and blessed by Him, and yet it is that reason which keeps him from being qualified for building the temple, a task left to the son of peace, Solomon.

I was wearied with just reading the results of the research. I am sure the author breathed a sigh of relief after completing a task well done.

Thomas H. Trapp
St. Paul, Minnesota

AIDS: A CHRISTIAN RESPONSE. A Study Guide for Adults. By Howard E. Mueller. St. Louis: Concordia Publishing House. 39 pages.

AIDS AND THE CHURCH. By Ronald H. Sunderland and Earl E. Shelp. Philadelphia: Westminster Press, 1987. Paperback, \$8.95. 186 pages.

A MANUAL FOR PASTORAL CARE. By Ronald H. Sunderland and Earl E. Shelp. Philadelphia: Westminster Press, 1987. Paperback, \$6.95. 76 pages.

All study guides are inadequate, not because of the author's limitations, but because of the space limitations imposed on the material. One cannot cover "every base" in detail in a brief study guide. This is also true of *AIDS: A Christian Response* by Howard Mueller. Nonetheless, its six chapters are all adequate for the purpose of discussion. The first deals with the incidence and description of the disease. The others deal with the church's response. The guide should prove helpful to pastors and to congregations and is highly recommended to them.

The other two books discuss the same material. *AIDS and the Church* deals in some depth with the disease and the church's response. The authors deal thoroughly with the virus of AIDS and its results. They attempt to establish goals and guidelines for those ministering to those who have contracted the disease. The results are less than satisfactory. The specific Gospel of forgiveness is ignored (a few general references to the word "Gospel" are hardly helpful). No attempt is made to denounce homosexuality or even promiscuity as sinful and under the wrath of God. All references to the deity are in terms of antinomianism. God loves everybody; He does not want anyone to suffer, feel guilty, and so on. While the authors do not condone sexual promiscuity, they fail to come out clearly in condemnation of it. The guidelines stress support, comfort, presence, understanding. These are all admirable. Yet without a clear word of God's law and the specific Gospel of the atonement, *quo vadis* (whither goeth thou)?

A Manual for Pastoral Care has the pastor more specifically in mind. It stresses the individual pastor's role in relation to the AIDS sufferer. It too lacks clear law and Gospel. Yet both volumes are worth reading. They give a broad picture of the task before every Christian pastor in this area. Many insights are offered that cause the Lutheran pastor to think biblically and deeply.

George Kraus

ERRAND TO THE WORLD: AMERICAN PROTESTANT
THOUGHT AND FOREIGN MISSIONS. By William R.
Hutchison. Chicago: The University of Chicago Press, 1987.
Hardcover, \$24.95.

Incarnational missions—the challenge of missionaries to acculturate themselves and their message to the real world of recipient foreign cultures, has been a great theme of missiological writing for several decades. Professor Hutchison, through citation, bibliography, and pictures offers an excellent summary of the foremost American thinking on this task over the past 200 years. Precious little, however, had been addressed to the flip side of the incarnational mission—the incarnated mission, that is, how much the cultural and political moorings of American missionaries shaped their understanding and response to the Great Commission. It is this gap which *Errand to the World* attempts to fill.

Carefully articulating the varied response of significant missionary theorists to the persistent “evangelize or civilize” quandary, Hutchison weaves a succinct analysis of the correlation between America’s ever-changing perception of its purpose and theological presuppositions and the governing policies of its foreign mission enterprises. Hutchison, careful to avoid a reductionist’s accounting of this relationship, shows that “missionaries and mission theorists claimed a number of identities” as the shuttle of missionary thinking moved from one extreme to the other on the evangelize-civilize continuum.

The introduction organizes a number of variant themes—Puritan America’s belief in its redemptive responsibility in the world and its need to tend its own garden, as well as the attendant cycle of international openness and retreat into national parochialism (isolation)—underlying the Christ-culture dilemma, thus providing a dialectical character for the succeeding chapters. Then, beginning with early Roman Catholic missions in Asia and North America and Protestant Indian missions in the colonies, he traces the human realization of the divine mandate through the millennial aspirations of early America, the nineteenth century’s ambivalence to civilizing the heathen, the theological (conservative vs. liberal, sacramental vs. secular) debates rising in the early twentieth century, and finally the present day contentions of foreign missionary postures (do we maintain the traditional crusader’s mentality reflecting the exclusiveness of the Christian faith or adopt the affirming, ecumenical attitude prevalent in today’s pluralistic world?).

Throughout the book, Hutchison treats the missiological issues and actors with sympathetic fairness, offering a “retrospective critique” rather than judgment. He is attentive to the perplexities of culture interaction that plagued the pioneers of American missiology (noting that many of these are still with us today) and affirms the sensitivity with which some of them sought solutions. It was “more than just enlightened for its time,” he writes, “it was enlightened for any time, our own included.”

Robert D. Newton

COUNSELING AND THE SEARCH FOR MEANING. By Paul R. Welter. Waco, Texas: Word Books, 1987. 269 pages. Hardcover.

This book is volume nine in the *Resources for Christian Counseling* series. The author is a counseling psychologist and a professor at Kearney State College, Kearney, Nebraska. Professor Welter's book is an attempt to add logotherapy to the counseling methods which may be used by the Christian counselor. The author draws heavily from the works of Dr. Viktor Frankl.

Logotherapy argues that meaninglessness is a root cause of emotional problems, such as anxiety, some depression, and most of the neuroses. The logotherapist helps the counselee find meaning in life by listening carefully, and by asking the counselee Socratic questions, which help the counselee focus on life's meaning. According to the book, the Christian logotherapist finds life's ultimate meaning in Jesus Christ, although one may find lesser aspects of meaning along the way of life's pilgrimage. The volume contains thirty-nine chapters and is designed to be used as a reference book by the Christian counselor. A counselor can look up a specific problem and find suggestions for dealing with that situation.

Logotherapy is an educative (more directive) type of therapy, which could be used by the Christian counselor as an additional counseling method. It might also be used as a confrontational method by those Christian counselors who generally use a more non-directive form of technique. There is much food for thought in Welter's book. I think it would be a valuable addition to the counseling library of a pastor or other Christian counselor.

This reviewer, as a confessional Lutheran, has some theological problems with this book. The last few chapters would appear to indicate that the author is either charismatic or leaning in that direction. I was disturbed by the author's implication that the use of a counseling technique can somehow free the counselee to "surrender" to the Holy Spirit. Despite what many Lutherans would view as its theological problems, much of the book contains worthwhile counseling material. The volume contains extensive notes, a thorough index, and an appendix containing good suggestions for further reading.

Gary C. Genzen
Lorain, Ohio

penitent thief about paradise is a recapitulation of Genesis 1-3, of paradise before the Fall. As he states: "Paradise is lost; but Jesus has the key and the gates will be opened 'today' " (p. 182).

Neyrey concludes that, although "Luke does not favor sacrificial metaphors" (p. 158) for the death of Jesus, there are other metaphors that Luke utilizes which are as effective. He proposes that Luke's model for soteriology is Jesus as the New Adam, offering clues to this model in some of Luke's other themes such as "the Lukan View of History," "Jesus as the Foundational Figure," and "Jesus' Radical Holiness." Neyrey's study allows him to conclude that the death of Jesus is at the core of Luke's Christology. Since Neyrey's scholarly analysis is documented by Scripture, drawing careful parallels throughout Luke-Acts and the rest of Scripture, his study is thought provoking. He is aware of his reader and is constantly offering summaries of his conclusions that keep us abreast of his arguments. Although we may disagree with some of his methodologies, nonetheless Neyrey's *The Passion According to Luke* will open a new perspective on Luke's Gospel for the reader and demonstrate the close parallels between Luke and Acts.

Joseph Tyson's *The Death of Jesus in Luke-Acts* is remarkably similar to Neyrey's book. Although they were published in different years, it appears as if Tyson (1986) was unaware of Neyrey's book (1985) and may not have had access to it. Tyson is on the faculty of Southern Methodist University and, along with his colleague William Farmer, has doubts about the two-document hypothesis. Tyson avoids all controversy by choosing a rather new, yet intriguing hermeneutical approach to the Luke's Gospel. In his introduction he gives a brief but valuable summary of redaction criticism and source criticism, two current critical methodologies practiced in studies of the New Testament. Then he outlines in detail the literary character and the genre of the Gospels (and Acts) and gives a clear description of the new criticism under the section entitled "Some Principles of Literary Criticism." Tyson lists some of the principles of literary criticism that he will utilize in his investigation of the death of Jesus in Luke-Acts. He summarizes his methodology by saying (p. 21):

The inquiry that follows should be understood as one that will ask about the literary function and meaning of the theme of Jesus' death in Luke-Acts. It is a holistic study, i.e., one that respects the integrity of the text under consideration. It intends to accept the world that is presumed in the text. Cautioned by the reminder that our knowledge about the author and his

context is extremely limited, we shall nevertheless use Hirsch's model of the author-based norm and attempt to determine the meaning that the author intended to convey to his reader.

By choosing Hirsch's author-based model, Tyson opts for a more traditional form of literary criticism that believes that the intentionality of the author can be discerned and "the recovery of the original meaning [of the text] is not inherently impossible" (p. 19). Hirsch also suggests another model, a reader-based one in which the response of the reader becomes the norm for interpretation. In this model the intentionality of the author is not discernible for, as Hirsch argues, "after a text has been around a long time it is impossible for a modern reader to have all the cultural and linguistic knowledge that the original author assumed his original readers would have" (p. 19). Although Tyson will discuss the response of the reader to Luke's narrative, his overwhelming concern, as he develops Luke's literary theme of the death of Jesus, is the intentionality of Luke.

One hears a lot today about literary criticism, but one seldom has an opportunity to see it at work. Joseph Tyson gives the reader an opportunity to see a literary critic at work. Like Neyrey, Tyson is interested in Luke-Acts and sees them as one literary work. After his introductory chapter on methodology, Tyson divides his study into five sections: I. Acceptance and Rejection: Jesus and the Jewish Public; II. Conflict: Jesus and the Jewish Leaders; III. Jerusalem and the Temple; IV. The Trial of Jesus; V. The Distinctiveness of Luke. Tyson is able to offer the reader a full portrait of a number of important themes that directly affect the death of Jesus in Luke-Acts. His approach is more unified and thematic than Neyrey's, although he does not cover as much material, and his exegetical analysis is not as detailed and thorough.

Like Neyrey, Tyson offers new observations about Luke's structure and literary technique that assist the reader to see the character of Luke's narrative. For example, in chapter two, Tyson observes and documents that Luke's literary pattern in the Gospel is "public acceptance. . . followed by rejection," a pattern he repeats in Acts, where the overall structure is also acceptance of the apostles, then rejection of them. In chapter three, the theme of conflict is traced throughout the Gospels, beginning in the infancy narratives, continuing in the ministry of Jesus in His teachings, the predictions of His passion, His trial, and His death. Tyson describes at length Luke's "motif of transposition," where positions change causing conflict: the rich become poor, the first become last, the powerful become powerless. The cosmic dimension of these conflicts is noted

as Satan's function in Luke's Gospel is given in detail. The summary of the activity and opposition of the opponents of Jesus is most helpful. Tyson sees two groups of opposition to Jesus: the Pharisees, who oppose Him outside of Jerusalem (Luke 4:14-19:44) and are not responsible for His death; and the chief priests, who oppose Him in Jerusalem (Luke 19:45-24:53) and are responsible for His death. In chapter four Tyson traces the significance of the temple and Jerusalem in Luke-Acts, concluding that there is a direct connection between the death of Jesus and the temple-Jerusalem: "For Luke, Jesus' participation in the Jewish cult and His teachings in the temple were connected with His death" (p. 108). In chapter five, a full analysis of the trial of Jesus leads Tyson to the following conclusions: (1) "Jesus' opposition[is] unprincipled and His execution[is] unjust" (p. 137); (2) the theme is Jesus' innocence and the innocence of the apostles in their trials; (3) the blame for the death of Jesus should not fall on the Romans or the Pharisaic opponents, but the priestly block "who officially rejected Him in His hearing before the Sanhedrin, who delivered Him to Roman authority, prosecuted His case before Pilate, and with the support of the Jewish public pressured the Roman governor to violate all semblances of justice and assent to His crucifixion" (pp. 138-139). In the sixth and final chapter, Tyson departs from his literary technique of looking only at Luke and compares Luke to the other synoptics for the purpose of establishing "the distinctiveness of Luke's literary approach vis-a-vis Matthew and Mark" (p. 143). Although all three Gospels have the same themes, Tyson attempts to demonstrate that Luke steers his own distinct course, developing literary themes that shape the unique character of his narrative.

Tyson's *The Death of Jesus in Luke-Acts* is worth reading because it offers an opportunity to see a different hermeneutical approach applied to the text. His exegetical method is not as radical as Neyrey's redactional approach, and most of the time we do not even notice that Tyson is engaged in literary criticism. Like Neyrey, Tyson's book is well documented in Scripture and his scholarship is without question. Both authors are conversant with the literature on Luke and offer extensive bibliographies and footnotes. If a pastor is interested in a scholarly and challenging book on a Lukan theme, and yet a book that is highly accessible, either Neyrey's *The Passion According to Luke* or Tyson's *The Death of Jesus in Luke-Acts* come highly recommended.

Arthur Just

LIFE AND DEATH IN THE NEW TESTAMENT: THE TEACHING OF JESUS AND PAUL. By Xavier Léon-Dufour. San Francisco: Harper and Row Publishers, 1986. 316 pages. Hardcover, \$20.95.

One error that Terrence Prendergast makes in translating Xavier Léon-Dufours' *Face à la Mort, Jésus et Paul* is the title; a more accurate and reflective title would be, *Facing Death: A Study of Jesus and Paul*. This suggestion is offered because "life" is not a specific focus of Léon-Dufour's treatment, neither does he confine his examination to the "teaching" of Jesus and Paul (but includes their reactions and experiences connected with death), nor does he draw from the entire New Testament since he carefully attempts to distinguish Jesus' teaching from that of the evangelists and apostles. With that clarification, the scope of this volume remains quite challenging: an evaluation of how Jesus and Paul faced death in response to the author's dissatisfaction with traditional and contemporary conceptions of the reality (or, as Léon-Dufour expresses it, this "mystery").

Father Léon-Dufour, a renowned French biblical scholar, approaches his topic in two logical sections: "Jesus Faces Death" and "Paul Faces Death." In the former he addresses Jesus facing death in others, Jesus before threatening death, Jesus facing imminent death, and Jesus facing a death that has come on the cross. In examining Jesus tradition, the author is careful to distinguish between what he states as a historian and what he asserts as a man of faith. Thus, he approaches the Gospels critically by using the criteria of difference and coherence to discover "authentic"—or at least "probably authentic" (p. 53)—Jesus tradition. While his faith leads him to unashamedly confess Jesus' and his own future resurrection, his critical methodology leads to conclusions such as these: Jesus never declared who He was (p. 68), Jesus used "service" terminology—but not "sacrificial" terms—to describe His life and death (pp. 88-89), and Jesus probably did not speak of dying "in order to save the world" (p. 147). Although he properly seeks to prevent us from reading the Gospels through the lenses of Paul's sacrificial theology, Léon-Dufour's method causes him to pose serious questions regarding Jesus' self-understanding of His mission.

In the latter section Léon-Dufour focuses on Paul facing Jesus on the cross, sin's sting and death's defeat, suffering and hope, and Paul facing his own death. Here his method is free of historical questions and centers on careful definition of common terms Paul uses in

association with death: sacrifice, justification, expiation, power, resurrection, and so on. Several insights are worthy of note. First, Léon-Dufour asserts that Paul understands Christ's work in terms of "corporate personality": "this man became *the* human person in whom and through whom every believer has been reintegrated with the divine covenant" (p. 165) and "in him and with him we have died to sin" (p. 166). The sacraments are lifted up in this discussion as means of union with Christ. Secondly, the author highlights Paul's conception of Christ's continuing battle against death (cf. 1 Cor. 15:25-26) and its relation to our suffering, and he shows how Paul gives our suffering value because through Christians "Christ's death is still at work mysteriously to bring about life" (p. 262; cf. Col. 1:24). Thirdly, in analyzing Paul's after-death terminology Léon-Dufour notes that the "with Christ" of death will be "the clear revelation of the meaning of the 'in Christ' experience lived in faith here on earth" (p. 249).

A distracting feature of this volume is its typesetting errors, for which Harper and Row should be chided (pp. 11, 13, 49, 69, 132, 211). Really to understand the work as a whole, the author recommends reading it twice. I concur. If one is willing to wade through the critical methodology in the section on Jesus and tolerate the cautious tendency of historians like Léon-Dufour (i.e., his faith affirms the "possibility" of hell, p. 21), he will be rewarded with some valuable perspectives on death and biblical eschatology. Against the current tendency in society to make death a "friend" or fearfully to ignore death, this scholar correctly argues for a balanced tension in how a Christian faces death: it is to be both refused and welcomed, fought against and accepted.

Charles A. Gieschen
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SLAVES, CITIZENS, SONS. By Francis Lyall. Grand Rapids: Zondervan Publishing House, 1984. 288 pages. Paperback, \$9.95.

Slaves, Citizens, Sons is a good example of the value of continued Greek-Roman studies in an age in which Judaica has seemingly seized the spotlight in New Testament inquiries. A law professor at the University of Aberdeen (Scotland), Francis Lyall has done admirable work in examining the potential backgrounds of the legal metaphors in the letters of the New Testament. His expertise in Roman law leads him to suggest that medium as the most logical

backdrop and most helpful explanation to most legal metaphors in the New Testament, as opposed to either Greek or Jewish law.

Discussed are the metaphors of the slave, the freedman, the alien, citizenship, adoption, inheritance, the household, the trust, partnership, the earnest, the seal, and redemption. With the exception of redemption, Lyall posits the content of Roman law as the critical factor in the proper interpretation of these legal metaphors. The basis for his argument (and a well-grounded one) is that most of the legal metaphors are used in Paul's letters to churches where Roman law was either the prevailing law or immediately available. Thereby assuming that both the writers—in Paul's case, a Roman citizen—and the recipients of the letters know the technical meaning of law, Lyall concludes that the writers most likely made deliberate use of the legal metaphors.

In the case of redemption, Lyall acknowledges Jewish law as providing "the broadest and richest content for the concept." Reviewed in connection with redemption are the supporting concepts of redemption from civil bondage, redemption of land, Levirate marriage, the avenger of blood, the redeemer, and assurance. Lyall suggests that Jewish law highlights three elements in redemption through the death of Christ: (1) the guarantee that the redeemed will not be returned to his previous state; (2) the fact that the redeemed has been released from control by hostile forces; and (3) the fact that redemption from slavery or bondage due to debt involves the payment of the redemption price or of the debt.

Lyall also briefly discusses the possibility of Greek law providing illumination for each of the legal metaphors examined. He readily concedes that his own assumptions might be challenged by future work in this area. A group of appendices comprises twenty-five percent of the volume, the weakest of which is a discussion of the nature and function of metaphors and analogies that fails to make clear distinctions between the two. Especially helpful are Appendices 2 and 3, which review "The Systems of Law" (Roman, Jewish, and Greek) and "Law in the Provinces." Other appendices examine, from a legal perspective, the individual churches, cities, and territories to which the epistles are addressed and the background of Paul the Apostle.

Lyall describes his own theological perspective as "that of C.S. Lewis' *Mere Christianity* with a Calvinistic tinge. Put another way, it is traditional orthodoxy with some emphasis on the sovereignty of God." The Calvinistic emphasis is evident where Lyall fails to draw

the ultimate implications of the legal metaphors of slave, freedman, and redemption. Of course, it must be acknowledged that a metaphor can mistakenly become an analogy in interpretation. It is precisely this interpretative aspect which requires further study and which Lyall leaves to the theologians.

Slaves, Citizens, Sons is to be recommended to professional and lay theologians alike for the rich resources provided. The serious scholar will be disappointed to find that, in most cases, primary sources are not cited (as in a Sherwin-White publication) and that one is referred instead to the major secondary sources. In spite of this fault, the work can readily serve as an excellent resource volume for Bible students who desire more than a cursory knowledge of the legal background of the metaphors of the New Testament.

Larry W. Myers
St. Louis, Missouri

WHAT ARE THEY SAYING ABOUT PAUL? By Joseph Plevnik. New York and Mahwah: Paulist Press, 1986. 114 pages. Paperback, \$4.94.

This latest release in the Paulist Press "What Are They Saying" Series surveys selected themes in Pauline theology. The "they" are contemporary critical scholars and their discussions. However, less than twenty of the forty-two bibliographical entries carry dates later than 1970, and only seven entries date from the 1980's. The "they" must also be said to include the author, for Joseph Plevnik, S.J., affixes his own analyses and conclusions from a decidedly Roman Catholic perspective.

Plevnik has chosen five central themes for this survey of modern scholarship on Paul's thought: (1) the Damascus experience, (2) the resurrection of Christ, (3) justification by faith, (4) the cross, and (5) hope. Reviewed are the discussions on these themes by such scholars as G. Bornkamm, R. Bultmann, N. Dahl, G. Geschake, J. Jervell, E. Kaesemann, E. Kertelge, G. Lohfink, W. Marxsen, J. Moltmann, J. Reumann, R. Schnackenburg, K. Stendahl, P. Stuhlmacher, R. Tannehill, U. Wilckens, and J.A. Ziesler.

Plevnik follows many other theologians (Beker, Bornkamm, Cerfaux, Fitzmyer, Jeremias, and Rigaux) and argues for the Damascus experience as the primary formative influence upon Paul's

life and theology. He accepts as genuinely Pauline texts only the major Pauline Epistles, Philippians, 1 Thessalonians, and Philemon. The section on "justification by faith" will be of special interest to Lutheran readers. After reviewing primarily continental theologians, Plevnik dismisses the identification of this theme as the center of Paul's theology. Unfortunately, he gives no attention to the common statement of the Lutheran-Roman Catholic Dialogue VI. (1984), *Justification by Faith* (Augsburg, 1985).

This volume is helpful for those who wish to invest little time but who nevertheless desire a cursory overview of modern theological literature on the topic (confined to critical scholars). Such an approach, however, never substitutes for the actual reading of the theologians themselves. Nor, unfortunately, is it ever totally up to date.

Larry W. Myers
St. Louis, Missouri

JUDAISM IN THE MATRIX OF CHRISTIANITY. By Jacob Neusner. Philadelphia: Fortress Press, 1986. U.K. edition, Edinburgh: T. and T. Collins, 1988.

Another in the line of Jacob Neusner's many publications (which have averaged between five and ten per year during the past fifteen years), *Judaism in the Matrix of Christianity* is the sequel to *Judaism in the Beginning of Christianity* (Fortress, 1984). In both a case is made for religious systems being shaped by social and political stability (or lack thereof). The 1984 publication describes a Christianity shaped in response to Judaism. The sequel describes, and attempts to account for, a classical Judaism as it was molded by rabbis reacting to the triumph of Christianity in the fourth century.

"Matrix" is the term utilized by Neusner to define the third and final step in the systemic method he has applied to his study of Jewish materials during the past decade. Spread throughout many texts, his self-termed "documentary method" will be explained under one cover in a forthcoming Abingdon Press publication (1989). Neusner's method is basically a sociological description (heavily influenced by Max Weber) of religious systems. It reads a document as a "whole" while applying aspects of form criticism, dismissing the quest for origins and sources as a useless task but embracing the notion that a document tells a reader much more about the community which produced it than the events or conversations it purports to record. "Matrix" thereby defines the context in which texts are framed.

Neusner summarizes his case up on page xiii: "My proposition is that it was in direct response to the challenge of Christianity triumphant that the Judaism of the dual Torah took shape in the fourth century, and came to its first documentary expression in the writings of the early fifth century." Presumed are certain dates for the applicable materials: Mishnah, second century; Talmud of the Land of Israel (Yerushalmi), 400 A.D.; Talmud of Babylonia, 600 A.D.; and the other documents of classical Judaism somewhere in between (Tosefta, circa 300 A.D.; Genesis Rabbah, circa 400 A.D.; and Leviticus Rabbah, circa 425 A.D.). As Neusner himself would readily admit, his entire proposition fails if scholarly consensus should ever agree to alternative dates.

By applying his method to these documents of classical Judaism, Neusner concludes two things: (1) The doctrine of emotions and the structure of sanctification did not change, as evidenced by comparing the earlier documents (particularly the Mishnah) with the later. (2) Four elements did change: (a) the understanding of Rome, (b) the doctrine of the Messiah, (c) the concept of the Torah, and (d) the composition of the books of exegesis of Scripture. The motivating distinction is thus explained: "So what changed? Those components of the sages' worldview that now stood in direct confrontation with counterparts of the Christian side. What remained the same? Doctrines governing fundamental categories of Israel's social life to which the triumph of Christianity made no material difference" (p. 24).

Neusner's reading of the texts leads him to see the triumph of Christianity as the matrix out of which was shaped a Judaism which has survived to this day. Until the fourth century Rome posed no threat to Jewish life and theology. A Christian Rome was a threat without precedent. Likewise, argues Neusner, there was no need for any collection of books of exegesis of Scripture until questions needed answering with the advent of a Christian Rome. Thirdly, there resulted a system which viewed Torah as the source and guarantor of salvation whereas the earlier Mishnah had no self-awareness of its nature (a view disputed by other specialists; cf., for example, Shaye Cohen's writings). Finally, the Messiah of triumphant Christianity pointed toward a rethinking of Jewish teleology: "The system as a whole pointed toward an eschatological teleology to be realized in the coming of the Mishnah when Israel's condition itself warranted" (p. 16). "Mishnah" is obviously a glaring erratum and should read "Messiah" and has been so corrected in subsequent Neusner publications where large sections of the reviewed publication appear.

An epilogue muses hypothetically about differences in world history had Judaism triumphed in the fourth century rather than Christianity. The appeal is made for a rebuilding process between Jew and Christian, who are joint heirs of ancient Israel's Scripture.

Neusner's interpretation of the document of the dual Torah (written and oral) awaits the test of further inquiry. Particularly debatable is the interpretation of things not expressly addressed in a written document, items which Neusner terms "self-evident." The forthcoming Abingdon publication will enable a thorough evaluation of his methodology. One might also hope, both in the case of Neusner and others, that contemporary scholars in the rapidly expanding field of Jewish studies might begin to address themselves to other viewpoints rather than ignoring them in a seeming attempt individually to set the agenda, thereby forcing others to respond to them. Although interesting and thought-provoking, the bulk of the present publication can be read in other Neusner publications. In fact, not a single copy of *Judaism in the Matrix of Christianity* is to be found in the library of Brown University, where Neusner is University Professor and Ungerleider Distinguished Scholar of Judaic Studies.

Larry W. Myers
St. Louis, Missouri

WILLIAM OCKHAM. By Marilyn McCord Adams. Notre Dame, Indiana: University of Notre Dame Press, 1987. 2 Volumes, 1402 pages.

William Ockham (c. 1285—c. 1349) was without doubt a pivotal figure in the history of the Western Medieval Church. As a philosopher he advocated nominalism and wrote much of interest in logic and metaphysics. As a theologian, he attacked the temporal authority of the papacy and helped to destroy the synthesis of St. Thomas Aquinas. Many who followed him disagreed strongly with his positions, but no one after him could ignore him. The debates he had with his opponents are in many cases the soil in which the seeds of the Reformation were planted.

Without question, Marilyn McCord Adams has here produced the definitive study of William Ockham for our generation. We owe a debt of gratitude both to her and to Notre Dame Press. The work is divided into five sections: Ontology, Logic, Theory of Knowledge, Natural Philosophy, and Theology. Readers of this review would find the

section on theology most germane to their interests. Adams considers such topics as these: Divine Simplicity, Faith and Reason, Divine Omniscience and Omnipotence, Grace and Merit, and Predestination.

Those who buy this set will find an excellent analysis both of Ockham's positions and those of his major opponents. This analysis is especially helpful for those whose knowledge of medieval theology and philosophy is limited. Thus, for example, Ockham's views on grace, merit, and God's freedom are developed over against Peter Aureol and John Lutterell. The work is also very carefully reasoned and rewards the substantial concentration required to plumb its depths.

The analysis of Ockham's positions also stimulates thinking on areas of discussion within Lutheranism. For example, on page 1278 Adams says:

Since, for Ockham, God is utterly free in the redemptive process, God is not bound by sacraments any more than He is bound by anything else. Not only are sacraments not logically necessary or sufficient for the infusion of charity or grace, Ockham denies that they are its efficient causes either. . . they are conditions *sine quibus non*. By divine ordinance, there is a constant conjunction between someone's receiving the sacrament of baptism under certain circumstances and his being infused with grace. But this constant conjunction holds, not because of any power (*virtus*)—whether natural or supernatural—inhering in the sacrament, but because God wills to produce grace in the soul whenever the sacrament is thus received.

The question of the relationship between God's being "free in the redemptive process" and His attaching promises to the Word and Sacraments seems worth pursuing. Clearly all would agree that God has bound us to Word and Sacrament. But is there also a sense in which He has bound Himself? And if so, what is that sense?

This excellent study is not without its shortcomings. The style of writing is necessarily detailed and technical; it is not before-bedtime material. Its price, although probably not unjustified, puts it beyond the reach of all but the most dedicated medievalists. But those who invest the money and effort in this set will be amply rewarded.

Charles R. Hogg, Jr.
Oberlin, Ohio

INTERPRETING THE SYNOPTIC GOSPELS. By Scot McKnight.
Grand Rapids, Michigan: Baker Book House, 1988. Paper. 141
pages.

McKnight tackles two subjects: an overview of the synoptic problem and an evaluation of the various types of exegesis now used in connection with the Gospels. In the latter section, he addresses textual criticism; grammatical analysis; under tradition analysis the topics of historical criticism, form criticism, redaction criticism; and as separate topics word analysis and motif analysis. As an appendix literary analysis is added as a separate item. In each section McKnight points out negative and positive aspects of each approach and in certain cases shows the value of certain criticisms. This book is recommended for the pastor who is looking for new techniques in preaching on Synoptic Gospel pericopes and using them in Bible classes. These criticisms continue to multiply and to be refined so that it is unlikely than even scholars have any practicing capability outside of their own favorite criticism. For example, McKnight warns about the ahistorical approaches of redaction and literary criticisms, but shows how the former can properly emphasize the evangelist's theological intention and how the latter can show how each Gospel can be appreciated as a literary unit. He simplifies what can be bewildering techniques in Gospel studies.

McKnight in the first section briefly surveys various theories of the Gospels' origins and relationships and decides in favor of the Markan priority with its accomplice, the Q source, although he hedges on whether it was actually one particular document (p. 39). The author should be challenged in finding support for the priority of Mark in the belief that "texts tend to expand rather than to shrink" (p. 38). For this is only a literary observation and hardly worthy of being elevated to the rank of dogma. Granting it the rank of dogma for the sake of argument, consider Mark 10:2-12, where verses 6-10 are without any parallel whatsoever in Matthew 19:3-9. If McKnight can call Fitzmyer's commentary on Luke as a witness for Markan priority, then he should also call Mann's more recent commentary in the same series on Mark as a rebuttal witness.

McKnight's overview of various criticisms currently in use in synoptic studies will benefit the preacher who wants to analyze familiar pericopes with new approaches. In those cases where the question of the order of the synoptics is part of the criticism, the assumption of Markan priority will bring less than satisfactory results. Instead of placing Mark first, one should give Matthew his honor and then examine Luke and Mark in that order. The results will be remarkably more satisfactory both for the scholar and the preacher.

CREATION AND THE PERSISTENCE OF EVIL: THE JEWISH DRAMA OF DIVINE OMNIPOTENCE. By Jon D. Levenson. San Francisco: Harper and Row, 1988. 182 pages. \$18.95.

Jon D. Levenson, a Jewish professor at the Divinity School of the University of Chicago, has written a very provocative and challenging book. It contains an examination of the tension that is evident in the Hebrew Bible (to use his terminology) and in later Judaism between God the Creator and Lord of all and the continuing existence and threat of the powers of chaos. Levenson is dissatisfied with previous studies of creation. His purpose is to correct a one-sided emphasis on the definitive finality of creation and the uncontested Lordship of the Creator. "The formidability and resilience of the forces counteracting creation are usually not given their due, so that the drama of God's exercise of omnipotence is lost. . ." (p. xiii). Levenson is also concerned to highlight the biblical connections between creation and the temple cult and to highlight the subordinate role of humanity in sustaining the created order.

The book has much to contribute toward a better understanding of Old Testament theology. It offers a helpful corrective to a static view of creation. God is not the deist watch-maker who, once the world is created, lets it run on its own. The Old Testament emphasizes *creatio continua*, the created order's continued dependence upon God. "The world is not inherently safe; it is inherently unsafe. Only the magisterial intervention of God and his eternal vigilance prevent cataclysm" (p. 17). Many of Levenson's insights tie in well with the Lutheran theology of the cross (p. 47):

YHWH's mastery is often fragile, in continual need of reactivation and reassertion, and at times, as in the laments, painfully distant from ordinary experience, a memory and a hope rather than a current reality. It is, in short, a confession of faith.

His discussion of the mystery of evil is helpful. God is in control, yet the power and threat of evil continue until its climactic eschatological defeat. Evil is not limited to human evil. There is also a trans-historical dimension, "principalities, powers, and the spiritual hosts of wickedness" in the words of St. Paul or "Leviathan" and the "sea" in the idiom of the Old Testament. And Levenson provides many other insights. God acts as a priest in Genesis 1 (p. 127); there is no night on the Sabbath (Gen. 2:1-3), only the joy of participating in the day of divine rest (p. 123; cf. Heb. 3-4); the temple is a microcosm and the cosmos is a macro-temple (pp. 78-99).

However, there are also some serious flaws in the book. Chief among these is Levenson's denial of *creatio ex nihilo* which he claims is a

post-biblical development. It is true that the grammar of Genesis 1:1 is debatable. It could be a temporal clause with verse 2 a parenthesis and verse 3 the main clause (so RSV footnote, Speiser). Verse 1 could also be an independent sentence as traditionally translated (so Westermann). But *creatio ex nihilo* does not stand or fall with the grammar of Genesis 1:1. There are numerous texts which confess God as the One "who made heaven and earth" in an unqualified way (Ps. 115:15; 121:2; 124:8; etc.). There are texts which affirm that God created the sea mentioned in Genesis 1:2 (Ps. 95:5; 146:6). Genesis 1:21 and Psalm 104:26 assert that God created Leviathan, although Levenson considers these to be a later part of the "trajectory." And, most importantly, the Old Testament consistently affirms that only God is "from eternity" (e.g., Ps. 90:2). There is a great deal at stake in this question. The Hebrew Bible knows of no *eternal* dualism or polytheism. To revise Arius a bit, "There was a time when evil and matter were not."

Related to this is Levenson's claim that the Hebrew Bible contains a genuine *Chaoskampf* like the ancient Mesopotamian creation myths; God defeated the powers of chaos *and then* created the world. But the texts that he cites, Psalms 74:12-17 and 89:9-12, do not teach a *chronological* order—first defeat of chaos and then creation of the cosmos. Rather, their intent is to confess that God defeated His enemies, the powers of chaos, in the past and that God alone is Lord over the heavens and earth (Ps. 74:12; 89:5-8, 13f.). (For a helpful treatment of these texts, see Karl Eberlein, *Gott der Schöpfer—Israels Gott*, Peter Lang, 1986.)

There are other areas where I disagree. The plurals "we" and "our image" in Genesis 1:26 do not refer to the heavenly council, as verse 27 shows (*contra* Levenson, p. 5). Levenson's contrast between Genesis 18 and Genesis 22 (in the former Abraham argues with God but in the latter he simply obeys) is a contrast between apples and oranges. In the former God did not command Abraham to do something. Levenson seems to understand the temple cult as works Israel performs more than as gifts God gives. He sees obedience to the commandments of the law as the major weapon man has to win the war over his sinful nature (p.40). But all in all, it is a very stimulating book worth reading.

Paul R. Raabe
St. Louis, Missouri

TOWARD REDISCOVERING THE OLD TESTAMENT. By Walter C. Kaiser. Grand Rapids, Michigan: Zondervan, 1987.

Kaiser's book raises the question, or "problem" (as some would call it), "How should the Christian Church in this modern age understand and appropriate the significance of the Old Testament?" Unfortunately, many believers today essentially ignore or bypass the Old Testament as a source of guidance for faith and life. Kaiser sets out to describe how Christians can find meaning, relevance, and direction from this part of the canon. In attempting to address not only scholars but also the whole church, the author takes up topics ranging from more complicated theoretical and academic concerns (for example, the Old Testament and the historical-critical method) to practical issues of personal application.

The first part of the book, dealing with the Old Testament and scholarship, discuss such issues as the development and defining of the Old Testament canon and the Old Testament as an object of the historical-critical method. Kaiser exposes the fallacies of this method and ably defends a conservative stance toward Scripture. In the second part of the book, "The Old Testament and Theology," Kaiser proposes the "promise-plane" of God as the center of Old Testament theology and covers such topics as the Old Testament believer's understanding of the Messiah, sin, sacrifices, and the afterlife. The third and last part, "The Old Testament and Life," is the practical section of the book. Here Kaiser shows how Christians can derive lasting principles from specific commands of covenantal law and makes helpful suggestions as to how Christians can teach or preach from the various portions of the Old Testament (legal, narrative, wisdom, prophetic). The author concludes with an astute discussion of the challenge of the Old Testament to society, scholarship, the church, and missions.

Generally speaking, Kaiser succeeds in his goal of demonstrating how the Old Testament must cease being a "problem" for the Christian, how this portion of the canon is still extremely relevant for the questions, needs, and issues of our day. However, in covering so many topics in a relatively short text (192 pages), Kaiser's treatment occasionally lacks depth; at times the reader longs for further exposition and explanation. In a few discussions of specific Old Testament passages Kaiser reaches conclusions that seem forced or unclear as to how they could be derived from the passage (for example, the discussion of Lev. 19:19, pp. 161-2). Also, Kaiser holds to the "enthusiast" position that God's promise of the land to Israel in the Old Testament was an unconditional and everlasting promise

(carrying over into the New Testament era) and that there will be a large-scale conversion of the nation of Israel just before or at the time of Christ's second coming.

In sum, *Toward Rediscovering the Old Testament* contains some material that would be review for the Lutheran pastor, some with which he would be in disagreement, but much that would aid him in his use of the larger portion of the biblical canon. Kaiser's book is stimulating reading, encouraging the reader to begin mining, or continue mining, the gold that is to be found in the Old Testament.

Walter Maier III
River Forest, Illinois

DEVOTIONS FOR THE ALCOHOLIC CHRISTIAN. By Carl Nelson. Lima, Ohio: C.S.S. Publishers, 1988. 88 pages. Paper.

Carl Nelson, a Missouri Synod pastor, has written a helpful little book titled *Devotions for the Alcoholic Christian*. The book is an attempt, and a successful one, to help integrate the twelve steps of Alcoholics Anonymous with the teachings of the Christian faith. And all this is accomplished from a solid Lutheran doctrinal perspective.

The book consists of morning and evening prayers for twelve days. Each set of prayers is accompanied by a meditation, relating our Christian faith to one of the Twelve Steps. The meditation is followed by a brief "life-example" case-history which illustrates some facet of alcoholism recovery. Suggested Scripture studies are also included, and page space is left for personal notations.

Pastor Nelson has produced a remarkable, well-written book. The volume shows that he is well acquainted with the literature concerning alcoholism and recovery. The book could serve as an introduction to this topic for clergy. Above all, this little book can be given to recovering alcoholics parishioners, for whom it is really intended. A pastor would be wise to keep a number of copies on hand for use.

Gary C. Genzen
Lorain, Ohio

PRESERVING LIFE: PUBLIC POLICY AND THE LIFE NOT WORTH LIVING. By Richard Sherlock. Chicago, Illinois: Loyola University Press, 1987. 332 pages. \$15.95.

This is a book about certain issues in medical ethics, but it is equally a book about public policy. Sherlock argues persuasively that morality and law must be distinguished; however, he argues this not in order to claim that law must permit what morality might forbid, but that law—lacking the “nuanced flexibility” of morality—may need to forbid what morality might permit. He also argues—in a move influenced by the political theorist Leo Strauss—that political communities have their center in a shared vision of what is good and just. This center they cannot relinquish. Sherlock’s next step is to argue that the central vision of our liberal democracy is a belief in the equal worth of human life. Policy decisions must be made within the limits set by that premise, and one thing ruled out by it is comparison of the relative worth or quality of different lives—or judgments that any given life is not worth living.

Against that background Sherlock examines trends and arguments in four areas: infanticide, euthanasia, suicide, and abortion. It would be impossible to do justice to the complexity of his arguments in a short review. In general, he approves of suicide intervention, supports the proposal of Senator Hatch for a constitutional amendment that would return abortion to the states for legislation within a framework that made clear that abortion was not a right secured by the Constitution, and regards as hopelessly vague the sorts of criteria sometimes used to specify which lives are sufficiently lacking in quality that they may be “allowed to die” or killed.

His arguments are careful and, for the most part, clearly developed. I am not persuaded by his (admittedly tentative) inclination to view human beings lacking sentience (e.g., those in a permanent vegetative state) as beings who cannot be bearers of rights. I rather doubt, in fact, that Sherlock would approve wholesale experimentation upon them—though such a possibility seems to be congruent with his position. More important still, I am not satisfied with his analysis of the circumstances under which treatment may rightly be refused. He is quite right to be worried about the subtle—and sometimes not so subtle—ways in which patients who cannot speak for themselves are being denied treatment and “allowed to die” because their lives are judged to be or to be no longer of any worth. In seeking to remedy this abuse, however, he arrives at a view which will, I believe, prove too restrictive. In his view treatments may be refused only when they are useless because a patient is terminally ill. He really makes no

place for a class of treatments which—though useful—are excessively burdensome. One can understand why: he is concerned that the language of “burden” may be stretched to include almost anything, and he is concerned that we may easily shift from “burden of treatment” to “burden of life” (presumed not to be worth living). Those are legitimate concerns. But it is also legitimate to see that medicine may impose burdens that, even when they are useful, can morally be refused. One can choose to live a shorter life free of those burdens—and in so doing one chooses not death, but one among several possible life choices. Finally, Sherlock’s rejection of the language of “double effect” in favor of the stricter legal theory of causal responsibility makes it impossible for him to distinguish between a suicide and a martyr. Perhaps the law will always have trouble making such a distinction, but had Sherlock worked harder at it he might have found better grounds for removal of respirators in certain cases.

One stylistic point—in his noble effort to avoid the generic use of the masculine pronoun, Sherlock commits himself to uses of “one” and “oneself” which make for some awfully clumsy prose. There must be a better way. This is a knowledgeable, carefully argued book—better than many available on these topics and well worth careful study.

Gilbert Meilaender
Oberlin College

COUNSELING FAMILIES. By George A. Rekers. Waco, Texas: Word Books. 211 pages.

Counseling Families by George Rekers is Volume 14 in the Resources for Christian Counseling Series. George Rekers has a Ph.D. in Psychology and is licensed in both clinical psychology and family therapy. He lists no theological training, yet this book is a how-to guide for “Christian” counselors in treating families.

Through common sense as well as statistics, Rekers makes a strong argument that pastors are and will continue to be a primary source of help for families in need. In Rekers’ view, the family is on a fast decline. Parenting issues such as parent inaccessibility, divorce, and illegitimacy are, in Rekers’ words, “the common root for many family problems.” It is the pastor, according to Rekers, who is in the position to bring Christ-centered law and forgiveness to initiate the healing needed within families.

Counseling Families is an overly brief introduction to family dynamics for the professional church worker. The role of Christ and of sin is the theme throughout the book. In his effort to make this volume as useful as possible, Rekers has given checklists for inexperienced counselors in areas such as communication and potential marital problems.

This book is helpful in providing information in most areas of family life and pathology. In his effort to be thorough, yet brief, Rekers' how-to sections are simplistic. Rekers' view is that, if everyone lived according to Scripture, everyone would live in harmony and peace. No disagreements here, but telling someone they should love "more" and assisting them to that point are two separate and sometimes complicated issues. At times Rekers fails adequately to explain how to get from family dysfunction to the foot of the cross.

This is an entry level book. Experienced Christian family counselors will find this work too shallow for their needs. However, this book will be especially helpful for those who need an introduction to Christian family counseling and for professional church workers needing a handy reference for their own work with families.

Joseph H. Barbour
St. Louis, Missouri

THE DAWN OF THE REFORMATION. By Heiko A. Oberman.
Edinburgh: T. and T. Clark, 1986.

For almost a generation now Heiko Oberman has been stimulating medieval and Reformation Age scholars with provocative insights regarding the intellectual history of Europe from the fourteenth century through the sixteenth century. Indeed, not the least provocative of his insights has been his insistence upon the continuity of thought in those centuries. Now, in one volume, he has reprinted twelve essays originally published over a twenty-year period, in which he first articulated those insights. Whether one has read them before or not, it is convenient to have them all together, for now we can more easily appreciate the range and achievement of Oberman's work thus far.

In the first three essays he describes late medieval thought. Here his central contention is that medievalists have generally ignored the wide variety of points of view present, preferring instead to view everything from a Thomistic perspective. Oberman argues that far

from Thomistic dominance one might rather speak of a Franciscan hegemony in this period that gave birth to nominalism. The latter, in turn, prompted theologians to concentrate upon *revealed* theology rather than *natural* theology since nominalist thought emphasized the power, will, and freedom of God—His transcendent otherness—whereas Thomist thought maintained that by reason as well as faith one could discover the ultimate truth about God. Besides nominalism, Oberman also points to renewed interest in Augustinian thought, mysticism, the *Devotio Moderna*, and the utopian thought of Joachim of Fiore as characteristic of the age before Luther.

It is against this late medieval background that Oberman discusses Luther in essays four, five, and six. In the first of these Oberman compares the young Luther's view of reason to that of the Robert Holcot (d. 1349) to show that Luther, even before his reformulation of the doctrine of grace, had rejected the nominalist view as expressed by Holcot that man is able to acquire divine illumination if only he makes the best possible use of his natural capacities. In the second essay, Oberman addresses the opinion, advanced by Josef Lortz among others, that Luther's repudiation of scholastic theology was actually based on a misunderstanding of that theology since Luther's education was primarily nominalistic (i.e., Luther viewed scholasticism through the narrow lens of nominalism). Oberman contends, however, that Luther's understanding was broader and that, indeed, especially on the central question of justification, Luther's rejection of Thomism and Scotism as well as nominalism reflected correctly the Pelagian tendencies in earlier as well as later scholasticism. In the third essay Oberman examines the relationship between Luther and mysticism. Luther was not a mystic, but he did read medieval mystics like Tauler and Gerson and adapted their concepts and vocabulary to his own theology and experience. Oberman contends that the spiritual reality expressed in the familiar phrase *simul iustus et peccator* can also be described in Luther's theology with the terminology of mysticism, *simul gemitus et raptus*, both "groaning" for Christ and "possessed" by Him in faith.

In the second half of the book Oberman expands his focus in the Reformation Era from Luther to a broad spectrum of events and personalities: the Peasant's War, the Council of Trent, John Calvin, and the Copernican Revolution. As in the essays regarding Luther, Oberman's principal aim is to set these topics into their late medieval context. Copernicus, for example, benefited from the nominalist distinction between the *potentia absoluta* and *potentia ordinata* of God. By emphasizing the inaccessibility of the former to man's

intellect, the nominalists prepared the way for a more careful examination of what God actually has done. In theology this meant a return to the sources of revelation; in science it meant an examination of nature as it really is instead of metaphysical speculation about how it should be.

Oberman argues carefully, his research is thorough, and consequently his essays are convincing. Anyone interested in either the Reformation or medieval thought needs to be acquainted with Heiko Oberman. These essays provide an excellent introduction.

Cameron MacKenzie

CONFESSIONAL LUTHERAN MIGRATIONS TO AMERICA:
150TH ANNIVERSARY. Published by the Eastern District of the
LCMS, 1988. 108 pages. \$10.00.

As the Lutheran Church-Missouri Synod prepares to celebrate several 150th anniversaries over the next few years, culminating in 1997 with that of the synod itself, we must congratulate the Eastern District for leading the way by publishing this splendid little volume commemorating those small groups of faithful Lutherans who came to these shores not so much for economic reasons as did most other immigrants, but to worship God according to the Bible and the Lutheran Confessions when they could no longer do so in their homeland. Many in our church are familiar with the Saxons who settled in St. Louis and Perry County, Missouri; but far fewer know about other and similar groups that settled in New York, Wisconsin, Pennsylvania, Texas, and elsewhere for reasons like those of the Saxons. This book tells their story.

In twelve chapters, seven different authors combine to tell us about five migrations of Lutherans to America between the years 1838 and 1854. What made them distinctive is that they came for confessional reasons and therefore they played decisive roles in establishing Lutheran congregations and Lutheran church bodies, including our own. Their numbers were small. Each migration consisted of from 400 to 1600 Lutherans and their total was only about 5000. However, their influence has been large, since not only the Missouri Synod but also the Wisconsin Synod and the American Lutheran Church (now part of the ELCA) can trace their origins in part to these groups.

The situation of these "Old Lutherans" was not an easy one. To begin with, they left Europe only because they had been made to feel

like strangers in their homeland. In Prussia, for example, solely on account of their adherence to the faith of their fathers, the state persecuted them. Pastors were suspended from office and even thrown into prison when they refused to accept a new liturgy that compromised the Real Presence. Laymen too felt the heavy hand of the state, since they were fined when they refused to tell authorities which pastors were still ministering to them according to Lutheran usages. In time, many of them were completely ruined. Therefore, they came to America.

Although the United States offered these faithful Lutherans religious freedom, the immigrant experience was hardly an easy one. Even the ocean voyage could be risky. The Saxons lost one vessel, the *Amalia*, and fifty-six souls. Wendish Lutherans too were shipwrecked on their way to Texas; and even though their lives were saved, all their possessions were lost. Others of the Wends took sail on a vessel that cholera ravaged and, as a result, fifty-five lives were lost.

Once here all immigrants faced the demands of putting down roots in a strange environment; but the Confessional Lutherans had in addition the challenge of establishing their church in a free environment although they were used to the state church situation. Often this meant struggling with the doctrines of the church and the ministry and, sometimes, with each other when they applied these doctrines. Church splits, mass excommunications, clergy resignations all too often characterized their efforts; yet, through it all, they persisted and succeeded in establishing a Lutheran Church in America, faithful to the Lutheran Confessions.

Confessional Lutheran Migrations to America is a fascinating series of accounts about these various groups. Special features of the book include an emphasis upon lay participation in these movements, a chart showing where in Europe they came from and where in America they settled, and a list of century-old LCMS congregations in the Eastern District. Brief bibliographies at the end of each essay are helpful for further study and research. All in all, this book is a fitting tribute to those whose story it tells; and therefore anyone interested in the history of our church will want to add it to his library.

Cameron MacKenzie

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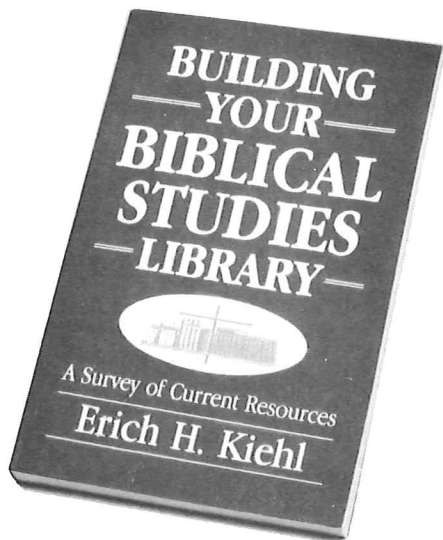
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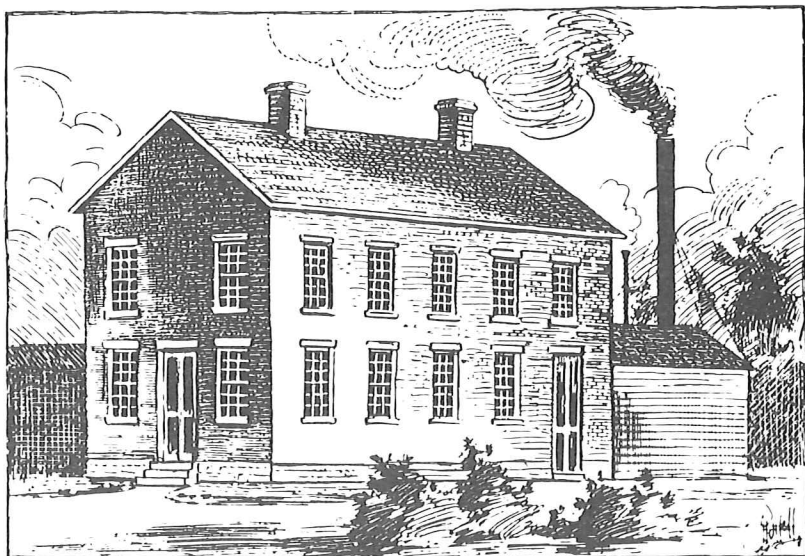
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