LOGIA

A JOURNAL OF LUTHERAN THEOLOGY

LITURGY AS PASTORAL CARE

EASTERTIDE 1998
VOLUME VII, NUMBER 2

εἴ τις λαλεῖ,
ὡς λόγια Θεοῦ

LOGIA is a journal of Lutheran theology. As such it publishes articles on exegetical, historical, systematic, and liturgical theology that promote the orthodox theology of the Evangelical Lutheran Church. We cling to God's divinely instituted marks of the church: the gospel, preached purely in all its articles, and the sacraments, administered according to Christ's institution. This name expresses what this journal wants to be. In Greek, ΛΟΓΙΑ functions either as an adjective meaning "eloquent," "learned," or "cultured," or as a plural noun meaning "divine revelations," "words," or "messages." The word is found in 1 Peter 4:11, Acts 7:38, and Romans 3:2. Its compound forms include ὁμολογία (confession), ἀπολογία (defense), and ἀναλογία (right relationship). Each of these concepts and all of them together express the purpose and method of this journal. LOGIA considers itself a *free conference in print* and is committed to providing an independent theological forum normed by the prophetic and apostolic Scriptures and the Lutheran Confessions. At the heart of our journal we want our readers to find a love for the sacred Scriptures as the very Word of God, not merely as rule and norm, but especially as Spirit, truth, and life which reveals Him who is the Way, the Truth, and the Life — Jesus Christ our Lord. Therefore, we confess the church, without apology and without rancor, only with a sincere and fervent love for the precious Bride of Christ, the holy Christian church, "the mother that begets and bears every Christian through the Word of God," as Martin Luther says in the Large Catechism (LC II, 42). We are animated by the conviction that the Evangelical Church of the Augsburg Confession represents the true expression of the church which we confess as one, holy, catholic, and apostolic.

LOGIA (ISSN #1064–0398) is published quarterly by the Luther Academy, 9228 Lavant Drive, Crestwood, MO 63126. Non-profit postage paid (permit #4)) at Cresbard, SD and additional mailing offices.

POSTMASTER: Send address changes to LOGIA, PO Box 94, Cresbard, SD 57435.

Editorial Department: 314 Pearl St., Mankato, MN 56001. Unsolicited material is welcomed but cannot be returned unless accompanied by sufficient return postage.

Book Review Department: 1101 University Avenue SE, Minneapolis, MN 55414. All books received will be listed.

Logia Forum and Correspondence Department: 2313 S. Hanna, Fort Wayne, IN 47591–3111. Letters selected for publication are subject to editorial modification, must be typed or computer printed, and must contain the writer's name and complete address.

Subscription & Advertising Department: PO Box 94, Cresbard, SD 57435. Advertising rates and specifications are available upon request.

SUBSCRIPTION INFORMATION: U.S.: $22 for one year (four issues), $40 for two years (eight issues). **Canada and Mexico:** one year surface, $25; one year air, $32. **Overseas:** one year, air: $42; surface: $29. All funds in U.S. currency only.

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THE COVER ART features an original drawing by Allan Reed, pastor of St. John's Lutheran Church in Britton, South Dakota, done especially for this issue of *LOGIA*. Other works of his include the original artwork for the stained glass windows in the visitor's center at Concordia Seminary, St. Louis.

The drawing reflects the theme of this issue, Liturgy as Pastoral Care. Christ stands at the altar giving out his gifts through the means of grace, which is the focus of the historic liturgy.

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FREQUENTLY USED ABBREVIATIONS

AC [CA]	Augsburg Confession
AE	*Luther's Works,* American Edition
Ap	Apology of the Augsburg Confession
BAGD	Walter Bauer, William F. Arndt, F. Wilbur Gingrich, Frederick W. Danker, *A Greek-English Lexicon of the New Testament*
BSLK	*Die Bekenntnisschriften der evangelisch-lutherischen Kirche*
Ep	Epitome of the Formula of Concord
FC	Formula of Concord
LC	Large Catechism
LW	*Lutheran Worship*
SA	Smalcald Articles
SBH	*Service Book and Hymnal*
SC	Small Catechism
SD	Solid Declaration of the Formula of Concord
SL	St. Louis Edition of Luther's Works
Tappert	*The Book of Concord: The Confessions of the Evangelical Lutheran Church.* Trans. and ed. Theodore G. Tappert
TDNT	*Theological Dictionary of the New Testament*
TLH	*The Lutheran Hymnal*
Tr	Treatise on the Power and Primacy of the Pope
Triglotta	*Concordia Triglotta*
WA	*Luthers Werke,* Weimarer Ausgabe [Weimar Edition]

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“What Does This Mean?”

Luther’s Exposition of the Decalogue in Relation to Law and Gospel, with Special Reference to Johann Michael Reu

LOWELL C. GREEN

TEACHING LUTHER’S SMALL CATECHISM IS one of the most challenging tasks of the parish pastor.[1] We know that Luther once said that he would give his doctoral hood to anyone who could perfectly distinguish law and gospel. In similar words he discussed the interpretation of the First Commandment:

> I have often said, and I will say it again: Whoever rightly understands the Ten Commandments and especially the First Commandment, I will gladly sit at his feet and let him be my doctor [teacher]. I consider myself more learned than the fanatics because they do not understand the Ten Commandments. Thank God, I understand them, but I also know that the Ten Commandments remain my Donatus, my ABC book, yes, my Bible, in which I must ever remain a pupil, although I have read through the Bible over and over.[2]

Unfortunately, the Catechism has been neglected in recent years both by theological seminaries and parish pastors.[3] There are, however, signs of renewed interest. After a half century of neglect since the 1943 death of the great catechist Johann Michael Reu, several younger men are writing provocative essays, and there is a new awareness of the theological knowledge and skills needed in expounding Luther’s catechisms. A few recent writers have struggled to explain Luther’s profound interpretation of the decalogue, “We should fear and love God.” The present essay intends to aid the dialogue by reviewing aspects of the distinction of law and gospel.

A LOOK AT SEVERAL IMPORTANT STUDIES ON THE CATECHISM

Although the field of catechetics has not been widely developed in our time, several writers have discussed issues of importance to the pastor in his work as preacher and catechist. In our attempt to explore Luther’s exposition of the decalogue, it will be helpful to review quickly the work of three twentieth-century scholars: Johann Michael Reu,[4] Johannes Meyer, and Albrecht Peters.

Reu spent forty-five years seeking out sources of the catechism and biblical history and making the texts available to an international circle of scholars in his famous *Quellen zur Geschichte des kirchlichen Unterrichtes,* a collection of four volumes in eleven parts covering the years 1530–1600. His journeys took him to 134 libraries and archives in places such as Wolfenbüttel, Wernigerode, Gotha, Berlin, and Munich. Many of these materials were later lost in World War II and have been preserved only in Reu’s collection. From his unique and encyclopedic knowledge of the sources, Reu produced a series of important publications on the catechisms, including his *Explanation of Dr. Martin Luther’s Small Catechism* of 1904, his textbook on *Catechetics*, 1918, and his 1929 jubilee offering, *Dr. Martin Luther’s Small Catechism: A History of Its Origin, Its Distribution, and Its Use.* In addition, there are many important essays, most of which appeared in the *Kirchliche Zeitschrift.*[5]

Johannes Meyer’s most important work was his *Historical Commentary on Luther’s Small Catechism.*[6] This is a large-scale work and is worth studying today. Meyer faced unfavorable circumstances, especially hindered by World War I, and, because of the depression that followed, his book had to await publication until 1929, when it appeared in sharply reduced form. It is unfortunate that Meyer wrote without a knowledge of Reu’s *Catechetics.* Although Reu evaluated Meyer’s work, as I note below, I have found no responses of Meyer to Reu.

Albrecht Peters wrote his five-volume commentary on the catechisms during the 1960s and 70s. Peters himself suffered from the radical student movement at Heidelberg and the general aversion to serious theology during that period. He once remarked to me that because of indifference to the catechism, his work would never be published. In fact, he had started to destroy some of his unpublished manuscript prior to his untimely death in 1987. After his death, however, this important work was edited by his colleague, Gottfried Seebaß, and published posthumously in five volumes. It is unfortunate that Peters seems to have known only the *Quellen* of Reu, but not his catechetical writings. As we shall see, this becomes a limitation upon the results of Peters.

What can be said about the neglect of Reu’s catechetical writings? The ignorance in Germany of his *Catechetics* was no doubt due to the loss of communication during the two world wars. In America, it looks as though the Missouri Synod did not read Reu’s *Catechetics* because he belonged to the Iowa Synod. In both cases, this was very unfortunate. The great learning that Reu gathered from his lifelong research and the catechetical system that he developed out of his educational theory and teaching experience in the parish cannot quickly be replaced by scholars today. Of course, one will not be able to follow Reu in every case;

LOWELL C. GREEN, a contributing editor for *LOGIA,* is Adjunct Professor of History at the State University of New York at Buffalo, New York.

it is to be expected that there are matters in Reu that need revision. But to bypass the catechetical writings of Reu today is not wise. Overlooking Reu means, at best, to reinvent the wheel; in a less favorable scenario, it means to do without important findings and to risk drawing faulty conclusions.[7]

ESTABLISHING THE TEXT OF THE FIRST COMMANDMENT

We begin with the conviction that the Ten Commandments are divine, that they represent the unchanging counsel of God,[8] and that mankind does not have the option of rejecting them and replacing them with self-chosen mores.[9] Just how the commandments are to be taught to children and adults is a more difficult subject than many people realize. We must find our position with regard to the question of the third use of the law. Teaching the commandments dare not degenerate into mere moralizing or teaching a series of do's and don'ts. Julius Schieder warns that whenever the teaching of the decalogue focuses upon casuistry alone, it degenerates into moralism.[10]

Before we can determine how to teach the commandments without falling into legalism, we must determine what is the proper text of the First Commandment for catechetical purposes. In editing the Small Catechism and in catechetical sermons, Lutheran writers from as early as 1531 began prefixing the words of Exodus 20:2, "I am the Lord thy God," as an "introduction" to the First Commandment or to the decalogue as a whole. Several recent writers have sharply criticized this procedure as an unwarranted addition to the Small Catechism. Luther, however, had used this introduction long before when he wrote the Large and Small catechisms. In his *Sermons on Exodus* of 1525, Luther included the introduction with the First Commandment as follows: "The First Commandment. I am the Lord thy God, who brought thee out of the land of Egypt and out of the house of slavery. Thou shalt have no other gods before me."[11] In writing the Small Catechism, however, Luther followed the standard medieval catechism text, whereby he reduced the First Commandment to these words: "Du sollt nicht ander Götter haben," "Thou shalt have no other gods" (first edition of 1529).

Already in the Nürnberg Catechism of 1531, the First Commandment had been expanded to include the Introduction: "I am the Lord, thy God. Thou shalt have no other gods before me." Reu followed this procedure in his *Explanation of Dr. Martin Luther's Small Catechism* (1904) and in his catechetical writings, where he called those words, "I am the Lord thy God," the "Introduction," and prefixed them to the First Commandment. The Missouri Synod's synodical catechism omitted the Introduction but included the words "before me."

There are several other examples where Luther included the Introduction. In his second series of *Lectures on the Psalter*, the *Operationes in Psalmos* of 1519, Luther commented on Ps. 14:1, "The fool hath said in his heart, There is no God." He quoted the First Commandment as follows: "First of all, it is certain that among all the commandments of God, this is the highest, greatest, and first, which God has placed in the front rank of the Ten Commandments, Exodus 20:2–3: 'I am the Lord, thy God, who brought thee out of Egypt, out of the house of bondage. Thou shalt have no other gods before me, etc.' The proper works which are elicited directly from this commandment are, namely, to believe, to hope, and to love God and the things which are of God."[12] Thus there were a number of examples where Luther himself prefaced the First Commandment with these words, or where he cited the words "I am the Lord thy God," as if they were the First Commandment. Reu did this also when he placed Exodus 20:2, "I am the Lord thy God," before the First Commandment in his own edition of the Small Catechism as the Prologue or Introduction to the Commandments. Reu wrote in his explanation to the Small Catechism (1904):

> The Ten Commandments were first given by God to the people of Israel, after He, through His servant Moses, had delivered them from Egypt and led them to Mount Sinai. The commandments, however, concern us *Christians* also, because in them we find an expression of God's will for *all* times, and because Christ by His whole life upon earth has given us the example of obedience to them.[13]

LINKING THE TEN COMMANDMENTS WITH THE THREE ARTICLES OF THE CREED

With the exception of a few recent amateurish catechetical helps published by several Lutheran publishing houses, theologians now reject the attempt to construct a system out of the Five (Six) Chief parts of the Catechism. We concur in this decision. In teaching the Ten Commandments, however, we must still deal with the problem of how they are to be related to the other chief parts. We can learn much by looking at the current controversy over how the decalogue should be related to the three articles of the Creed. The question of whether our catechisation should be trinitarian is also entailed in this problem.

Before we can determine how to teach the commandments without falling into legalism, we must determine what is the proper text of the First Commandment for catechetical purposes.

Peters insisted strongly that the Ten Commandments should be taught solely on the basis of the doctrine of the First Article (creation) and not on the basis of the other two articles (redemption and sanctification).[14] Reu took a different position. Proceeding from the doctrine of redemption, Reu taught that because Christ paid for our sins with his holy and precious blood (Second Article), and gave us the gift of salvation in our baptism (Third Article), he has the right to expect us to keep his commandments. Although Peters was not acquainted with Reu's *Catechetics*, he objected to this procedure in other writers. He said that in both the Large and Small Catechisms, Luther rests the giving of the commandments solely upon the fact that God is our Creator (First Article).

Although Peters presents some documentation in Luther for basing the interpretation of the decalogue upon the First Article, this problem cannot be settled on the basis of a few quotations. When we research this problem in other writings of Luther, we find that he also used the argument from redemption to explain the pertinence of the decalogue. A more rounded view of Luther would show that he used all three articles, Creation, Redemption, and Sanctification, to establish God's right to give us his commandments. Even if there were no explicit examples, the practice of basing our catechisation of the decalogue upon all three articles of the Creed would follow from Luther's trinitarian position.[15] Accordingly, in his *Sermons on Exodus* of 1525, Luther contrasted the giving of the Ten Commandments under Moses with our situation:

> Therefore this text forces us compellingly to see that the Ten Commandments were only given to the Jews and not to the Gentiles. For the Gentiles were not ever led out of Egypt. We have a different work and a different teacher who does not compel and terrify like Moses, but who offers grace, comforts, gives and helps and saves, namely, Jesus Christ.[16]

In his *Sermons on Exodus* Luther included the Introduction when he presented the First Commandment as follows: "The First Commandment. I am the Lord thy God, who brought thee out of the land of Egypt and out of the house of slavery. Thou shalt have no other gods before me."[17] And he added that in place of the deliverance from Egypt, Christians should point to the redemption that Christ achieved for them and made available to them in baptism and the Lord's Supper. Luther preached as follows on the First Commandment:

> Yes, Christians also have their own sign and word, namely this: O God, Creator of heaven and earth, who hast sent thy Son Jesus Christ into the world for my sake, that he might be crucified for me, die and rise again on the Third Day and ascend into heaven. . . . For this, O Lord God, thou hast given us and instituted baptism and the sacrament of the body and blood of thy Son Christ . . . .[Christians] should lift up this title, as the Jews lifted up their title which said that they were led out of Egypt and out of slavery.[18]

Here we see very clearly that Luther did not limit his exposition of the First Commandment to the doctrine of creation, but included the articles of redemption and of sanctification. There are various other examples where Luther referred to redemption and sanctification as the basis for the giving of the law to Christians. We note that all these examples are taken from the lectures of Luther or from his table talk, which were oriented to theologians or academicians. But when he taught the catechism to children, Luther seems generally to have presented the First Commandment as law. The First Commandment, "We should fear and love God," was intended to uncover previous sin and spur on to those good works which had been appointed by God. Therefore, Peters is partly right when he claims that Luther developed his understanding of the First Commandment out of the First Article, but he is overlooking other important material. All this shows a certain narrowness in the position of Peters and supports the catechizations of Reu.

Under the First Commandment, Reu added: "Since the Lord God has become *our* God in baptism, He by right may require of us that henceforth we have no *other* gods beside Him, but regard *Him alone* as our God."[19] Thus Reu based the Christian's duty to obey the decalogue not only on creation but also on redemption and sanctification. Reu explained his position further in his *Catechetics:*

Reu based the Christian's duty to obey the decalogue not only on creation but also on redemption and sanctification.

> Not until He has given Himself to us as God and Father and opened wide the gate of home, does He open His lips to pronounce the rules and regulations of His house in the observance of which His children are to exemplify their love. . . . Is this not the foundation of all true godliness that God gives Himself to us? And, again, could there be a more perilous and fatal error than the opinion that one must make his own way to God by means of legal obedience? We have therefore reason to be grateful that through these words [I am the Lord thy God] the Gospel has been given precedence in the First Chief Part; the introduction reminds us of Baptism: Yahweh has become our God and Father, in the commandments He gives His children the regulations of His house, and true children of His will gladly observe them . . . . From what has been said, it is evident that the children, in the First Chief Part, are not led into a world altogether foreign to them, as has been averred, a world for which they lack every connecting link in their own life. On the contrary, just as in their home life, the father, author of their life and provider of their bread, enacts certain regulations to which they are required to conform, so the Father in heaven with the words of the introduction opens the gate of His home, whereupon He lays down the several rules of His house. These are things quite suited for the concept sphere of the child.[20]

Here Reu bases the First Commandment upon redemption and then uses the doctrine of creation, that is, parenthood, as an analogy. Since the decalogue deals with sanctification in the narrow sense rather than justification, Reu seems to be on safe ground here.[21] Nevertheless, one can agree with Peters that the exposition of the decalogue should go out chiefly from the First Article, of creation.

WHAT DOES IT MEAN TO FEAR AND LOVE GOD?

We noted previously the warning of Schieder that when we start teaching the Ten Commandments as casuistry, we fall into moralism and legalism. In the explanation of each commandment, Luther asks: "What does this mean?" And the answer is always: "We should fear and love God." That is all that is required by any of the commandments. Therefore, children should be taught, for example, that the Fourth Commandment is fulfilled, not by honoring parents, but by fearing and loving God.

In the history of interpreting the Small Catechism, there have been several differing positions that might be reduced to the question whether "fear and love" should be separated or whether they belong together. A number of modern catechetes have insisted that "fear God" in the First Commandment must be interpreted in the light of the "Conclusion": "God threatens to punish all who transgress his commandments. We should therefore fear his wrath, and in no way disobey them." Therefore, they claim that to fear God in the decalogue means to stand in terror of God's wrath.[22] Others have distinguished between two kinds of fear and have avoided separating fear and love.[23]

Reu taught that "fear God" meant filial fear or respect, such as the fear of a child who does not want to disappoint his father.

We might begin by citing Luther's warning that fear and trust should be taught concurrently, not successively.[24] This warns us against an exposition of the commandments in which fear and love are taken as separate steps. The comparison of Meyer and Reu below demonstrates this. Luther connected *timere* with *colere* in his discussion of Abraham fearing God, Gen. 22.12: "To fear God, among the Hebrews, is the same thing as to honor God, or to serve God, love him, and hold him in high esteem."[25] And Luther added: "Nowhere is God really feared if not in his Word . . . . Where God is revealed in the Word, there you should honor, there you should show your reverence, you should fear at the time when fearing and trembling is in place."[26]

Melanchthon discussed what it means to fear God in his *Definitiones*, where he contrasted *timor filialis* with *timor servilis* and said that filial fear is connected with faith, but that servile fear is without faith.[27] In his *Loci Theologici* of 1543, Melanchthon offered this distinction between servile and childlike fear:

> This faith makes a clear distinction between servile and filial fear. Servile fear is a dread without faith and it actually runs away from God; but filial fear is a dread to which faith has been added, which steers between these two kinds of dread and comforts the heart and approaches God, prays for and receives remission . . . . Contrition without faith is a horrible anxiety and sorrow of the mind which flees God, as in the case of Saul and Judas, and thus it is not a good work. But contrition with faith is a dread and sorrow of the mind which does not flee God, but recognizes that the wrath of God is just and it truly laments over its neglect or despising of God, and it also comes to God and seeks forgiveness. This kind of sorrow is a good work and a sacrifice, as the Psalm [51:17] says, "The sacrifice of God is a broken spirit; a broken and a contrite heart, O God, you will not despise."[28]

Reu taught that "fear God" in expounding the First Commandment meant filial fear or respect, such as the fear of a child who does not want to disappoint his father.[29] Meyer took an opposite position. Meyer insisted that to fear God in the First Commandment must be interpreted as terror, in the light of the Conclusion: "God threatens to punish all who transgress his commandments; we should therefore fear his wrath and in no wise disobey them." Meyer underscored his understanding by citing a drastic phrase from Luther's third series of catechetical sermons: "Have fear for no one but for me, because I can kill you, and believe, because I am able to save you."[30] Meyer continues: "If *timor* here is always fear toward the threatening judgment of God, trust is not oriented on the ever-present fatherly goodness, but on the promises of reward for the pious."[31] Meyer understood to fear God as to regard him with fear and trembling, and tried to correlate fear and love with the distinction of law and gospel in such a way that fear was the dread of God's wrath and love was related to faith in the gospel.[32]

Reu taught that to fear God in the Catechism meant to hold him in holy and childlike awe. Reu wrote in his own *Explanation of Dr. Martin Luther's Small Catechism*: "fear Him, that is, constantly have Him before our eyes, so that, like Joseph, we never consent to sin."[33] Reu elaborated: "Now, we should *fear* God *above* all things; because, being everywhere present, He observes all our sins, and being holy, He must hate them."[34] Meyer appealed[35] to the following statement from a catechetical sermon of Luther:

> This is the sum of the first three commandments: it requires a heart that fears and trusts. That must go through all the commandments, because it is the basic teaching and light of all, for all the commandments forbid because of fear and command because of trust.[36]

Against Meyer it must be said that these words do not necessarily support a dichotomizing of fear and love. Meyer further presents[37] a parallel from Melanchthon's *Instructions for the Visitors:*

> The First Commandment of God teaches to fear God, for God threatens those who disregard them. It also teaches to believe and trust in God, for God promises to do good to those who love him . . . .[38]

We might take an example from the Fourth Commandment to explain Meyer's interpretation. The clause "We should fear God so that we do not despise our parents and masters, nor provoke them to anger," is related to the law. The clause "We should love God so that we honor, serve, and obey them, and hold them in love and esteem" is connected with the gospel. For Reu, both clauses in the explanation of the Fourth Commandment would be connected with “fear and love”: fear and love of God will keep us from despising our parents, and fear and love of God will cause us to honor, serve, obey, and love them. We might diagram the differences between Meyer and Reu as follows:

so that we do not despise our parents and masters
Meyer: We should *fear God*—
nor provoke them to anger;
so that we honor, serve, and obey them
We should *love God*—
and hold them in love and esteem.

so that we do not despise our parents and masters
Reu: We should *fear* and *love God*—
nor provoke them to anger;
but honor, serve, and obey them,
and hold them in love and esteem.

We find a parallel to Reu’s interpretation with the following diagram from a Rörer transcription of Luther:[39]

Non adores \ / euangelio et fide erga Deum,
scilicet
Non servies / \ lege et operibus erga proximum.

Although Meyer’s construction is plausible and has been favored by some recent writers, it is doubtful that such a construction really serves the distinction of law and gospel, or that Reu’s interpretation confounds law and gospel. The following objections must be raised to Meyer’s position: (1) Fear and love belong together in the Catechism; it is artificial to try to separate them. Luther never discusses love by itself in either Catechism, and, in fact, the word “love” does not appear in Luther’s exposition of the First Commandment in the Large Catechism.[40] (2) As we have seen, the Ten Commandments are the law of God; one does not “distinguish law and gospel” within the law itself.[41] (3) Fear and love cannot always be separated in teaching the Catechism. Neither the First nor the Sixth Commandment contains prohibitions, but still the Sixth Commandment declares: “We should fear and love God, so that we lead a chaste and decent life . . . .” Therefore, Meyer’s method cannot be carried through consistently with Luther’s Enchiridion. We shall return later to a brief discussion of love for God.

We previously noted a statement of Melanchthon comparing filial and servile fear. Let us at this point consider similar statements from Luther. He discussed the fear of God in his Interpretation of Psalm 2 in 1532.[42] There he spoke about the distinction between servile and filial fear and said that it is easy to see the difference between a father punishing his son and the executioner punishing the criminal. The son knows that his father’s wrath will be over when the punishment is ended (filial fear), whereas the criminal knows that there will be no mercy to follow (servile fear).[43] Luther went on to say:

> It is easy therefore to say that the true fear of God is filial fear, that is, mixed with exultation or hope; but when you follow your feelings, the joy is removed and extinguished by fear. But you must not cast down your mind or despair, but wait on the Lord and take hold of his Word, which preaches that the wrath of God is for a moment, but life is in his will: that is, God wills that we live; he does not will that we perish. And for this reason he sends trials.[44]

There is another comparison of servile and filial fear in Luther when he contrasts fear without love (*timor sine charitate*) and fear with love (*timor cum charitate*) in the *Second Disputation against the Antinomians* (1538).[45]

In its synodical catechism, the Missouri Synod defines fear as follows: “We fear God above all things when *with our whole heart we revere Him* as the highest Being, honor Him with our lives, and avoid what displeases Him.”[46] In the interpretation of the Conclusion, however, it says: “God threatens such punishment to make us *fear His wrath*, so that we do not act contrary to His Commandments.”[47] Here Missouri stands close to Reu, describing “fear” as reverence or awe in the exposition of the commandments, but as dread of God’s wrath in the Conclusion to the commandments.

Every time that a pastor delivers a sermon or a catechization in which he discusses the fear and love of God, he is dealing in some way with the distinction of law and gospel.

Reu strengthens his case for fear as childlike awe by connecting the First Commandment with Exodus 20:2, “I am the Lord thy God.” He holds that in the First Commandment, as well as in the remaining nine, fear should be regarded as filial fear or reverence, and not fear of God’s wrath as in the Conclusion.[48] Against the concept of fear as terror, Reu writes: “This is impossible because [Luther’s] explanation of the First Commandment is always under the influence of the superscription [I am the Lord thy God] which is to him sheer gospel and promise, and because he here unfolds the conception of faith.”[49] The problem is that Reu’s opponents rejected using the Introduction at all, and this brought the discussion to an impasse. There is, however, abundant evidence from Luther and Melanchthon that supports Reu’s concept of filial rather than servile fear as the intention in the First Commandment.

Reu commented on Meyer’s position in his jubilee offering on the Small Catechism in 1929; he repeated his criticisms in a separate essay. Reu was rather generous in stating their difference:

> That Luther meant to correlate the fear of God rather with the negative features of the commandments, and the love of God with the positive ones, is a view doubtless warranted by the facts; but that, after all, not much weight is to be attached to this distinction, is evident from the Sixth Commandment

which, like the others begins with "We should fear and love God" and yet contains only positive statements.[50]

IS THE FIRST COMMANDMENT LAW OR GOSPEL?

Every time that a pastor delivers a sermon or a catechization in which he discusses the fear and love of God, he is dealing in some way with the distinction of law and gospel. First of all, we must remember that it is not correct, as some imagine, that fear is a law word and love is simply a gospel word. The fact that it is the law when God demands that we love him and our neighbor should quickly warn us against equating "love" with the gospel. Our attempt to avoid legalism will be carried out in the way we interpret "fear and love God."

Meyer fell into a certain inconsistency when he struggled with the distinction of law and gospel. He presented in his commentary on the catechism a special section on the decalogue as gospel.[51] Here he claimed that Luther taught that the Ten Commandments are gospel. This presents certain problems. We must object: If the decalogue is robbed of its accusatory function and is described as the promise, we shall end up with some form of antinomianism. Furthermore, if the gospel is allowed to become a description of what we should do and leave undone (decalogue, law), what will become of the grace of God in Jesus Christ?

Meyer's confusion over law and gospel seems to have come partly from several weaknesses in his hermeneutics of Luther. One weakness was his failure to distinguish between the early and the mature Luther. Another weakness was a lack of discernment in evaluating less reliable texts such as the Table Talk.

The problem of the early and the later Luther must not be overlooked in discussing Luther's teaching on the catechism, because there are a number of relevant catechetical works by the young Luther. Meyer cites an early sermon by Luther on the First Commandment (1516) to show the influence of Augustine's view that the First Commandment is fulfilled through the moral virtues of faith, hope, and love.[52] In fact, the early Luther had an Augustinian concept of faith as one of the three cardinal virtues; and he, like Augustine, thought that faith was not virtuous until "formed by charity." The early Luther had not yet found faith as a relationship with God that confers the *iustitia Dei* upon the believer.[53] Behind Meyer's misconstruction is his failure to see Luther's point that the First Commandment is fulfilled only by believing in God, which faith is the true *cultus Dei* (divine service) that God seeks from the believer.

Let us turn to Luther himself. In 1523 Luther delivered his *Lectures in Deuteronomy,* which were published in 1525. There he addressed the problem of law and gospel in the First Commandment. He said:

> All things indeed flow out from that great ocean of the First Commandment, and again return into it. There is no comfort that is richer or fuller, that is heard or that can ever be heard, than the voice of the First Commandment; again, nothing can be heard that is harsher or more severe than that same voice of the First Commandment: I am the Lord thy God.[54]

In the proper understanding of this statement of Luther we find the solution to the problem of whether there is gospel in the First Commandment. This statement reminds us that we must understand the paradoxical character of his law-gospel teaching. There are many Biblical passages that proclaim the law in one context and the gospel in another. All the commandments are included in the First, so whatever is said of the First Commandment carries into the rest. The Introduction, "I am the Lord thy God," meant for Luther the wonderful promise that God wants to have something to do with us, that he wants to be our God. This carries into the First Commandment proper: "Thou shalt have no other gods before me." Luther explained that because God wills to be our God he wants us to avoid all that would deprive us of salvation. Therefore the First Commandment presents not only a promise, but also a warning, lest the believer forsake the only God who can help and turn to gods that would only bring the destruction of the sinner. Hence the same words are either law or gospel, depending upon the context and upon the condition of the hearer.

CONCLUSION

Theologians have often come to theological gridlock in trying to solve problems that are really paradoxical in nature. The theological problems that underlie the Catechism cannot be solved in a "win-or-lose" stance. In fact, Lutheran theology cannot be expressed properly without the use of the paradox. Two famous Lutheran paradoxes are the tension of law and gospel and the insight that the believer is simultaneously righteous and a sinner, *simul justus et peccator*. These paradoxes are the lifeblood of the doctrine of justification and sanctification. Only in this way can we answer the children's question, "What does this mean?" May this doctrine be preached and taught to the joy and edification of Christ's church! LOGIA

NOTES

1. This essay is adapted from a paper presented at the Pittsburgh Pastoral Conference, meeting at First Trinity Lutheran church, Pittsburgh, PA, September 12, 1995, and at the Eastern District Regional Pastors' Conference, meeting at Lake Canandaigua, NY, May 13, 1996. The following abbreviations for standard works are used in this article:

MWA = *Melanchthons Werke in Auswahl. Studienausgabe*, 8 vols., ed. Robert Stupperich (Gütersloh: C.Bertelsmann, 1951–).

WA = *D. Martin Luthers Werke. Kritische Gesamtausgabe* (Weimar: Hermann Böhlau, 1883).

WAT = *Tischreden* (*Table Talk*).

Walch = *D. Martin Luthers sowol in Deutscher als Lateinischer Sprache verfertigte und aus der letztern in die erstere übersetzte Sämtliche Schriften*, 24 vols., ed. Johann Georg Walch (Halle: Gebauer, 1739–1753).

2. "Ich habe offt gesaget und sage es noch: welcher die Zehen gebot und sonderlich das erste Gebot recht kan, dem wil ich von hertzen gerne zu fuss sitzen und jn lassen meinen Doctor sein. Ich halte mich gelerter denn die Schwermer sind, denn sie koennen nicht die Zehen Gebot. Ich kan sie aber Gottlob, das weis ich aber gleichwol, das die Zehen Gebot noch mein Donat, A.b.c. ja meine Bibel sind, ich mus noch darinne ein Schueler bleiben, ob ich gleich die Bibel offt ausgelesen habe" (WA, 28: 626,12–18 [Aurifaber text]).

3. This writer is grateful for having had the opportunity to attend Wartburg Theological Seminary shortly after Reu's death, and for the four semesters of courses in catechetics that he received from the late Samuel F. Salzmann. There the matters that have begun lately to be addressed were daily topics of discussion and class work. It is hoped that whereas seminar-

ies today are still paying scant attention to catechesis, they will return to giving adequate instruction in catechetics. As students at Dubuque, we had two semesters of "catechetical exercises," in which we practiced teaching the Catechism, telling the Bible stories, and presenting adult confirmation classes. Reu was certainly right when he held that catechesis is second in importance only to preaching.

4. On Reu as an educator, see Paul I. Johnston, "The Psychology of Christian Education according to Johann Michael Reu," *Lutheran Theological Review* 4, no. 1 (1992): 34–44; "Johann Michael Reu's Conception of the Sunday School," *Logia: A Journal of Lutheran Theology* 3 (Trinity 1994): 25–34. Johnston has edited a collection of Reu's works. A new monograph on Reu by Johnston is forthcoming.

5. Johann Michael Reu, *Explanation of Dr. Martin Luther's Small Catechism* (Chicago: Wartburg Publishing House, 1904), with many reprints; later editions revised by Prof. Emil W. Matzner. Reu, *Katechetik oder Die Lehre vom kirchlichen Unterricht* (Waverly, IA: Wartburg Publishing House, 1915; 2nd ed., 1918). First English ed. of *Catechetics* (Chicago: Wartburg Publishing House, 1918), 2nd ed., newly translated by Julius Bodensieck, 1927; 3rd ed., 1931. See also Reu, *Dr. Martin Luther's Small Catechism. A History of Its Origin, Its Distribution and Its Use* (Chicago: Wartburg Publishing House, 1929); German ed., *D. Martin Luthers Kleiner Katechismus. Die Geschichte seiner Entstehung seiner Verbreitung und seines Gebrauchs* (Munich: Chr. Kaiser Verlag, 1929). Reu's most famous work was his *Quellen zur Geschichte des kirchlichen Unterrichts in der evangelischen Kirche Deutschlands zwischen 1530 und 1600*, 4 vols. in 11 (Gütersloh, Carl Bertelsmann, 1904–1935). Reu's *Explanation* was kept in print by Augsburg until recently; it ought to be reprinted again for use in confessionally-minded parishes.

6. Johannes Meyer, *Historischer Kommentar zu Luthers Kleinem Katechismus* (Gütersloh: Bertelsmann, 1929).

7. Not only Peters and Meyer, but also Arand and Wengert overlooked the important *Catechetics* of Reu. Although Charles P. Arand criticizes the position of Reu, he shows no acquaintance with and makes no reference to the *Catechetics* in his article "Luther on the God behind the First Commandment," *Lutheran Quarterly* 8 (1994): 397–423. A knowledge of the original writings of Reu also seems missing in the essay by Wengert, which tends to lean upon Arand's work. Nevertheless, Wengert ventures the following critical statement against Reu's concept of *timor filialis*: "Whatever the meaning of this phrase, the pastor cannot simply banish these words into the pleasant limbo of late twentieth-century feelings about the *mysterium tremendum* that make God the perfect tourist attraction: awe-inspiring and cuddly" (Timothy J. Wengert, "'Fear and Love' in the Ten Commandments," *Concordia Journal* 21 [1995]: 14–15). Wengert is uncourteous to Reu and seems unaware of the magnitude of the problem.

8. The Commandments, as a part of natural law, are binding upon all people for all time; they are given to us not only as individuals but as a people, a folk, a nation. Eduard Steinwand of Erlangen made this pertinent remark: "The decalogue is not only the foundation of moral law in the sense of good and evil, noble and base, worthy and unworthy, decent and indecent, but it also places us before this alternative: life or death. The transgression of the commandments means a damage of life, and, if one denies their validity, the dissolution of life is unavoidable. 'The wages of sin is death.' Since the commandments were not given to the individual alone but to the entire nation, every violation of them brings vengeance upon the nation's life, and abolishing the decalogue can only cause the death of the nation" (Steinwand, *Der Heilsweg. Arbeitshilfen für die Darlegung der Heilsgeschichte in der christlichen Unterweisung* [Göttingen: Vandenhoeck & Ruprecht, 1949], 31).

9. Arand might be misunderstood as teaching that the decalogue is not divine and that the individual is free to formulate the moral as he sees fit. He writes: "As such, the decalogue is not a set of rules heteronomously imposed upon human creatures . . . . The decalogue's force and authority, accordingly, derive from its ability to accurately describe the way things are" (*Lutheran Quarterly* 8 [1994]: 398). These statements need to be modified to rule out an autonomous law, and to affirm that the authority of the law is divine and not based on any perceived intrinsic merit. Both statements could be misinterpreted in the sense of eighteenth-century Rationalism. Such a misinterpretation occurred when the Nazi "German Christians" taught the autonomy of natural law in support of racism. The positions of Stapel, Gogarten, and Hirsch suffered from the same enthusiasm of an autonomous law. Such an abuse was far removed from what Luther meant when he declared that the law was written in the hearts of men and that its best formulation was found in Moses' decalogue.

10. Julius Schieder, *Catechismus Unterricht* (Munich: Chr. Kaiser Verlag, 1951), 37.

11. WA, 16: 422, 20–22.

12. WA, 5: 394, 20–24; Walch, 4: 1067.

13. Reu, *Explanation of Dr. Martin Luther's Small Catechism.*

14. Albrecht Peters, *Kommentar zu Luthers Katechismen,* 5 vols., ed. Gottfried Seebass (Göttingen: Vandenhoeck & Ruprecht, 1990), 1: 78–79, 116–123.

15. This formulation of Luther's position by Arand seems dubious: "It is not God as Redeemer, but God as Creator of heaven and earth who issues the First Commandment" (*Lutheran Quarterly* 8 [1994]: 397). My first objection is that there are many instances were Luther uses redemption to teach the First Commandment. The second objection is that in trinitarian doctrine, one must not separate the members of the trinity in their relation toward mankind. The teaching of the catechism should be trinitarian in the sense of the Augustinian axiom: *Opera Dei ad extra indivisa sunt.* What is the authority for the statement that only God the Father issues the First Commandment? There is no proof for or against such an assertion. One must not split the Creed tritheistically. The Son and the Spirit also participated in the Creation, "God was in Christ" in the Redeemer's work of atonement, and the Spirit carries out the work of the Father and the Son. Luther did not teach that God only as Creator but not as Redeemer and Sanctifier gave the Ten Commandments. "Therefore Christ takes the law into his own hands and explains it spiritually" (FC Ep v, 8).

16. WA, 16: 429, 28–32.

17. WA, 16: 422, 20–22.

18. WA, 16: 425, 21–24, 28–30, 34–35 (Aurifaber text).

19. Reu, *Catechetics,* 30.

20. Ibid., 313.

21. Charles Arand criticizes Reu for stating that just as God in the Old Covenant based his right to give commandments upon the delivery from Egypt, so in the New Testament God based his right upon our baptism (*Lutheran Quarterly* 8 [1994]: 397–98; 416). Arand is following the requirement of Albrecht Peters that the decalogue be based solely upon the First Article. Arand cannot understand how Reu could introduce the Second or Third Article. We have seen, however, that the position of Reu is sustained by other writings of Luther.

22. Johannes Meyer insists that "fear God" in the explanations to the commandments must be interpreted in the sense of "fear God's wrath" in the Epilogue (is this not *timor servilis*?). Then, when he finds passages where this does not fit, instead of admitting an occurrence of fear as *timor filialis,* Meyer construes that Luther gave up the idea of fear and made the decalogue into gospel. Thereby Meyer is unable to maintain the distinction of law and gospel. Nevertheless, the position of Meyer seems to have been followed by Arand (397–398, 416) and Wengert (14–27). They overlook the fact that fear as terror is mentioned only in one place, at the end of the First Chief Part. Nearly everywhere else, Luther speaks incessantly of fear as filial reverence; his comparison of servile and filial fear is a case in point.

23. The Bible knows both a servile and a filial fear. Several examples of filial fear in the Scriptures are as follows: "The fear of the Lord is the beginning of wisdom" (Ps 111:10, Prov 1:7 and 9:10). In Acts, the fear of the Lord in the church is tantamount to faith (Acts 2:43, 9:31). Paul admonishes to "work out your own salvation with fear and trembling" (Phil 2:12). This fear is the dread that we might somehow forsake Christ and his salvation, motivating us to watch and pray.

24. *Simul est et timendum et fidendum, non successive* (*Table Talk* #568; WAT, 1: 260, 4–8 [Rörer text]).

25. WA, 43: 232, 9–10.

26. WA, 43: 232,3 2–35.

27. MWA, 11/2:794.

28. *Loci communes 1543 Philipp Melanchthon*, trans. Jacob A. O. Preus (St. Louis: Concordia Publishing House, 1992), 158; MWA, II: 554, 4–20.

29. Reu discusses the meaning of fearing and loving God in his *Catechetics or Theory and Practise of Religious Instruction*, 3rd ed. (Chicago: Wartburg Publishing House, 1931), 102–103.

30. "*Ideo* furchte dich fur niemand denn fur mir, *quia* Ich kan dich schlahen, *Et fide, quia possum te iuvare*" (WA, 30/ I: 60, 15–70).

31. Meyer, 181.

32. Ibid., 171–183.

33. Reu, *Explanation of Dr. Martin Luther's Small Catechism*, 31.

34. Ibid., 32.

35. Meyer, 172.

36. WA, 30/I: 65, 16–19.

37. Meyer, 180–181.

38. *Unterricht der Vistatorn,* WA, 26: 204, 12–14; MWA, 1: 224, 15–19. This work was written by Melanchthon but edited by Luther.

39. *Table Talk* #569, WAT, 1: 260.

40. This was noted by Werner Elert. He divides his ethics into "ethos under the law" and "ethos under grace," and places the First Commandment in the section on "ethos under grace" (see *Das christliche Ethos* [Tübingen: Furche Verlag, 1949], 360–361). Elert suggests that "fear" is the word for our relationship with God and "love" is the word for our relationship with our neighbor.

41. Wengert follows Meyer in attempting to find the distinction of law and gospel in the First Commandment: "The words 'fear and love' in the explanations to both individual commandments and the Conclusion to the Ten Commandments witness to the collision at the core of Luther's theology between the categories of Law and Gospel on the one hand and faith on the other" (Wengert, 15). As I shall show, such a propositional interpretation must be replaced by an understanding of the paradoxical nature of Luther's teaching.

42. Luther expounded Ps 2:11, "Serve the Lord with fear and rejoice with trembling," as follows: "Those who fear and rejoice, that is, who believe that they are justified by the sole mercy of God and favor of Christ, they are truly sons of God, who fear God, not as a tyrant but as children fear their parent, with reverence. For they temper fear of God with joy and hope. And yet they do not lift up their mind and go off in presumption; they remain in humble reverence" (WA, 40/II: 288–289; Walch 5: 243–244). Discussing how the Christian is divided between fear and joy, he found that both are necessary. "For to fear and to rejoice are two contrary affects, and still, if we want to be Christians, both are necessary, so that we both fear and rejoice" (WA, 40/II: 291, 19–21).

43. WA, 40/II: 291.

44. WA, 40/II: 292, 19–25.

45. WA, 39/I: 440. See also Luther's description of filial fear in *Eyn kurcz Form der zeehen Gepott,* an exposition of the decalogue from 1520: "mit furcht zu allertzeyt, das er yhn nit beleydige, wie eyn kind seynen vatter" (WA, 7: 205: 15–16).

46. *A Short Explanation of Dr. Martin Luther's Small Catechism. A Handbook of Christian Doctrine* (St. Louis: Concordia Publishing House, 1943; slightly revised, 1965), 52.

47. Ibid., 83.

48. Reu, *Catechetics*, 327–329.

49. Ibid., 327.

50. Ibid., 330.

51. Meyer, 163–167.

52. Ibid., 178.

53. For the distinction between Luther's pre-reformational and his mature view of faith, see my book *How Melanchthon Helped Luther Discover the Gospel* (Fallbrook, CA: Verdict Publications, and Greenwood, SC: Attic Press, 1980), 62–82 and 137–153. This was also discussed by me in Theodore G. Tappert, Willem J. Kooiman, and Lowell Green, *The Mature Luther*, Martin Luther Lectures 3 (Decorah, IA: Luther College Press, 1959), 111–132.

54. WA, 14: 640, 30. Cf. Karl Holl, *Gesammelte Aufsätze zur Kirchengeschichte*, 3 vols. (Tübingen: J. C. B. Mohr, 1948), 1: 73, note 5.

A CALL FOR MANUSCRIPTS

The editors of *Logia* hereby request manuscripts, book reviews, and forum material for the following issues and themes:

ISSUE	THEME	DEADLINE
Epiphany 1999	Ethics and Theology	August 1, 1998
Eastertide 1999	Confessional Subscription & Doctrinal Statements	October 1, 1998
Holy Trinity 1999	Eschatology	February 15, 1999
Reformation 1999	Pietismus Redivivus	April 1, 1999

Send all submissions to the appropriate editors and addresses as listed on the inside back cover. Please include IBM or Macintosh diskette with manuscript whenever possible. (Specify word processing program and version used.) Please write for style sheet.

That the Unlearned Be Taught

Alex Ring

SING TO THE LORD A NEW SONG
Hymnody and the Child

Falsely are our churches accused of abolishing the Mass, for the Mass is retained by us and celebrated with the highest reverence. All the usual ceremonies are also preserved, except that the parts sung in Latin are interspersed here and there with German hymns, which have been added to teach the people (AC xxiv).

From the beginning, Lutherans have been identified by what they are against. In 1530 the pope, through his theologians, attacked the Lutherans as heretics who were against doing good works, against remembering the saints, against liturgy (especially any liturgy that included the Lord's Supper), against the confession of sin, and certainly against any traditions that were currently practiced in the church at that time.

That attitude still exists today. Churches, and especially confessional Lutheran churches, seem to be identified as groups that are anti-something. And while we do want to take a stand against those things contrary to God's Word, there is always the temptation to give in on what we perceive to be the little things, so that we seem much more agreeable. Music often falls into that category. But as we see from the above quotation from the Augsburg Confession, music has never been considered a little or unimportant thing to Lutherans. When they added hymns, it was to carry out an important function in the service. Hymns were added "to teach the people." From the beginning, we as Lutherans have understood that when words are combined with music, we end up with a very powerful teaching tool.

It is easy to forget this sometimes because we tend to think of music as entertainment, something essentially harmless—especially much of what we would call "Christian music." So what if some of the words are not quite right? It is not as though by playing it backwards that one can hear chants in worship of the devil. To the contrary, they speak much about Jesus, and more importantly, the kids like them. And so, very often, we give our song books and hymnals a "pass" on the examination we normally give to other catechetical tools. The result is not so innocent, for you can be sure that if you teach Baptist songs, you are training the children to be Baptists; for children (as well as adults for that matter) learn theology from what they hear and sing.

If you do not believe this, please take this quiz: You walk into your daughter's room, and discover that the song she is listening to while doing her homework promotes violence, degrades women, and uses language not acceptable in polite society. You ask her to turn it off or put on something else for the above reasons. She says, "It's okay, I don't listen to the words, I just like the music." Your response is:

a. "Oh, I'm sorry. I didn't realize that. Would you like me to turn up the volume so you can hear better?"
b. Laugh in her face.

We do learn from what we hear and sing. This is not to say a pastor should start proceedings for excommunication if he walks by the classroom and hears "Zacchaeus Was a Wee Little Man." Indeed, young children should learn those songs, since they reinforce Bible stories. But we should be aware of what children are learning from the songs and hymns they sing; and just as your math curriculum expands, so should your hymnody curriculum.

The easiest way to decide what a hymn or song is teaching is to ask these questions:

1. Under which part of the Creed does this hymn fit?
    a. The First Article (God the Creator, who "still preserves me.")
    b. The Second Article (Who Jesus is, and what he did to save me.)
    c. The Third Article (God the Holy Spirit, who has "called me by the Gospel, enlightened me with His gifts, sanctified and kept me in the true faith")

   We tend to favor hymns and songs that would fall under the First Article, most of which are what we would call "praise songs." There is nothing wrong with singing such hymns. There are even some hymns in our hymnal that never mention Christ and are still good hymns ("Praise to the Lord, the Almighty" is a good example). At the same time, these do not teach us the gospel, so we should use them in moderation. It is well to give preference to Second Article, then Third Article hymns, and then ask:
2. What does this hymn/song teach us about Jesus?

   Is Jesus the Son of God who loved me so much he died for me, or is he the kind teacher who tells me how to behave? Especially watch children's hymns, many of

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Alex Ring is Associate Pastor at Parkland Lutheran Church, Tacoma, Washington.

which are poor teachers. Jesus' name may be used over and over, but do I hear who Jesus is and what he does for me? Worse yet, children's hymns will often give the impression that Jesus only loves them when they are good and that he is more interested in whipping them into shape than bestowing forgiveness. We should certainly be taught to live God-pleasing lives, but we want our children to look to Jesus as their Savior and not as a glorified hall monitor.

3. What does this hymn/song teach us about faith?
   a. "Decision theology." This is bad.
   b. Is forgiveness of sins or my status with Jesus something I feel and experience, or something that rests on the promise of God (Jesus loves me, this I know; for the Bible tells me so")?

Any time my actions, my doing, my praise, my worship has a more prominent role in a hymn than God's actions in his Son and through the Holy Spirit, the hymn is suspect. You can have a hymn that does not mention Jesus and still be able to use it; you can even have a song that mentions Jesus only to relate the events in a story (as in "Zacchaeus") and still use it. *But if a hymn or song fails this category, it is teaching false doctrine, and should not be used.*

> ***"Repeatedly and consistently" also translates into "familiar and comfortable."***

Your music curriculum should be like your diet, consisting of nutritious foods rather than cotton candy. Our hymns are very nutritious. They are well-crafted confessions carried by worthy music that we have a lifetime to learn and use, confessions used by our grandparents, and confessions and instructional tools we hope our grandchildren will be given to use. They are gifts both to students and teachers.

TEACH US TO PRAY
Prayer and the Child

> "Our Father, Who art in Heaven."
> *What does this mean?*
> God would hereby tenderly invite us to believe that He is our true Father, and that we are His true children, so that we may ask Him with all boldness and confidence, as children ask their dear father (SC III).

In the Lord's Prayer Jesus reinforces a paradigm for our relationship to God: that of child to parent. This works well for the teacher who wishes to communicate the concept of prayer to children. To talk to God is to talk to their true Father, the one who loved them so much that he created them and sent their true Brother, Jesus, to die for them so that they could be with him in heaven.

You would think that once this concept was known, prayer would be simple. If talking to God is like talking to mom or dad, baptism should be the only instruction one should need in prayer. But the fact is, as Harold Senkbeil wrote in his book *Dying to Live,* "true prayer must be learned. And it is learned the same way we learn all other speech; by imitation. Thus when Jesus set out to teach His disciples to pray, He began with the basics" (143). Just as children learn their ABCs, so they can better communicate in this world, so these young Christians must also learn how to pray to better communicate with their true Father. This is not to say that God judges the acceptability of our prayers by some sort of spiritual grammar ("Split an infinitive and ended his prayer with a preposition. Give him half of what he asked.") Rather, in teaching children how to pray you are aiding in the "with all boldness and confidence" part.

Here are some guidelines:

1. Emphasize the use of written and memorized prayers. The goal is to give children a foundation from which they can build. By teaching a few memorized prayers and using them in the home and classroom, you exercise your privilege to lay the foundation for children's prayer life, to teach them how to pray. As with every other subject, start with the basics: simple table and bedtime prayers and the Lord's Prayer.
2. Have a curriculum. Decide in advance what prayers you would like to have learned. In connection with this remember the axiom "Less is more." Four or five over two years is plenty (and this number may include hymn stanzas particularly appropriate as prayers), and once learned, they can be added to and built upon. Again, table prayers, the Lord's Prayer, and Luther's Morning and Evening prayers should be part of any curriculum.
3. *Repititio mater studiorum est.* The best way to teach prayers to children is simply to use them over and over, and as uncatechetical as it may sound, it is often best to do it without too much explanation. Remember, the purpose here is to teach the children *how* to pray, to give them the foundation for their prayer life, more than to teach them *about* prayer. (As you have opportunity, however, you will want to illustrate points in Bible stories with prayers you are learning or have learned.) The teaching power of repetition is impressed on me every year in our day school chapel services. It never fails that from the end of the first semester to the end of the year I hear a kindergartner or first or second grader saying or even chanting the Collect for Grace with me during Matins ("O Lord our Heavenly Father, Almighty and Everlasting God, who has safely brought us . . . .") I have checked with the teachers, and none of them have had the children memorize this prayer as part of their religion curriculum, which means they learned it just by hearing it once a week.
4. Never underestimate this part of children's education. The prayers you teach them now will stay with them and will be a refuge for them in time of distress. A couple of years ago I went back to our synod's youth convention, and one of the activities was a talk by a woman who was at that time in her last months of her struggle with cancer. After the hour-long

talk, one of the pastors got up and told the kids we would close with prayer, and then proceeded to recite "Lord Jesus, Who Dost Love Me." This was far more effective than any *ex corde* prayer he might have done. By using a common prayer that almost all those kids had learned, he immediately had their attention, and the kids immediately made the application. In fact, had he suggested we sing it, I doubt that most of the kids would have made it through, since many were weeping simply from saying it. That is the gift you give to children with every prayer and hymn stanza you teach them.

WITH ANGELS AND ARCHANGELS AND WITH ALL THE COMPANY OF HEAVEN
Liturgy and the Child

Ceremonies are needed for this reason alone: that the unlearned be taught. (AC XXIV)

When you ask children about church, one adjective that is likely to be very common is "boring." "Church is boring," you hear them say. "There's nothing to do." "It takes too long." "It's always the same." Parents and teachers usually have two reactions to these phrases, and ironically, they are two opposite reactions. On the one hand, there is the touch of anxiety, because of the fear that if the child does not enjoy church, he will grow up hating it, even fall away from the faith. On the other hand, for as much anxiety as we might feel, we also feel some sympathy. Even as we lecture about the importance of church attendance, we many times think to ourselves, "But you know, he's right; church *is* boring."

One reaction that we often see to this is churches taking on the job of making the liturgy exciting, something that kids (and parents) will look forward to. The reasoning is that then they will want to come to church, stay in the church when they are older, probably even grow up to be missionaries.

The problem with this is that worship is not about entertainment. It is about God's delivering His grace to us. This does not mean we should try and make church as unexciting as possible. But before we think about changing things we need to understand why we worship the way we do. As Christians, we gather around the word and sacraments so that God might deliver to us the forgiveness that was won on the cross. We do it in the context of a liturgy (or ceremony, or rite) so that we might properly understand God and what he has done for us, and so that this might be taught repeatedly and consistently. Of course, as you know from the classroom, "repeatedly and consistently" often translates into "boring." But not always, and never completely, because "repeatedly and consistently" also translates into "familiar and comfortable." What we often see as the liturgy's biggest drawback is actually one of its greatest assets, especially when dealing with children, who like what is familiar (how many times did you watch that *Lion King* video?). There are, however, some things that you can do to help children in the service.

1. Teach the liturgy. One complaint often heard is that children do not get anything out of the service. Children actually pick up quite a bit simply by listening every week, but you can help them immensely by helping them to learn the liturgy. The more parts a child knows, the more actively he can participate. The responses are a good place to start, since they are easily learned and the cues to sing are easily heard. From there go on to the Gloria Patri, the Kyrie, and the Gloria in Excelsis.
2. Use the theme of the day. It helps when you know what to listen for, when you know the thread that connects all these seemingly random parts. Tell children what the theme of the Sunday (and season) is so they can listen for it and find it in the hymns and readings.
3. Prepare children to sing the hymns. Find out what the hymns are this Sunday, pick out one or two that are easier, and sing them with the children. You do not have to have the kids memorize them; just sing through two stanzas during home devotions or when you sing in the classroom. For teachers it is a task just teaching the one song you are going to sing in church, and for parents there are already so many activities in the home; but this will take five minutes and benefits the children greatly. Especially look for refrains, since they are easily memorized and ensure that even a pre-schooler can sing on every stanza.
4. In the day school and Sunday school, remind kids when they sing that they are a choir. Very often when children realize they have an important role in the service, their attitude changes. No longer are they being made to perform, but are performing an important role in the worship service. They sing for God, lead congregational singing, and help instruct the congregation on the theme of the day or season. It is also good to instruct children on how their song fits in to the service; not only does it help them appreciate their role, but helps them see a theme and appreciate other parts of the service.
5. As with prayer, teach by imitation. The best way to teach the value of our worship is for children to see you actively participating.

WE SHOULD AT ALL TIMES AND IN ALL PLACES GIVE THANKS TO YOU
Ritual and the Child

Very many traditions are kept on our part, for they lead to good order in the Church, such as the Order of Lessons in the Mass and the chief festivals. But at the same time the people are warned that such observances do not justify before God, and that in such things it should not be called a sin if they are omitted without scandal. (AC XXVI)

Today when we wish to instruct people in the Christian faith, we usually do it in one of two ways: either through a two-year confirmation course or a ten-to-fifteen week adult instruction course. In both cases, the student is given an instructional book of some sort and much attention is given to the study of Scripture. But this is a fairly new approach. From the time when Christianity was new upon the earth up through the time of Luther, the church could not instruct in this way, for the simple reason that many people could not read. Even when they could read, books were expensive and therefore it was impractical to hand out even pamphlets, much less entire Bibles. (We often hear the story of how Luther read from a Bible that was chained to its stand. This was done not to keep the book from the people, but because it was so valuable they did not want it getting lost or stolen.)

So how do you teach a group of illiterate people? How do you educate in the faith when you cannot tell someone to read it in the Bible? It can be a daunting task; and it is the question faced by every parent of small children and by every teacher in prekindergarten, kindergarten, and lower-grade classrooms. This is because for the most part children are an illiterate bunch. They cannot read, and even when they can read one must even take care in speaking to them, since many words remain unfamiliar to young ears. Because of this, to teach children we rely heavily on repetition, on pictures, and on physical action (like hand motions to songs).

Ritual brings with it the message that what we are doing is important.

And now we jump back to the early church. What do we find? A repetitive liturgy. Churches filled with pictures: paintings, icons, and stained glass, which portrayed people or stories from the Bible. Worship that had a rich tradition of ritual that physically impressed upon people the truth they learned in church. We sometimes get the impression that these things were done to the people by those mean bishops who forced high-church ritual on to the common folk. Certainly it was true that by the time of the Reformation ritual was often abused; people were told icons were to be revered as inspired, and that the rituals of the church won God's favor.

But during the Reformation Lutherans chose to keep many of the rituals and traditions of the church, for the reason stated above by the Augsburg Confession. They realized it was not the rituals that were bad, it was their abuse. Indeed, ritual and tradition were very good things when their place in the realm of Christian liberty is made clear and when the church takes advantage of their teaching function.

Thus if there is any area where Lutherans often shoot themselves in the foot when dealing with children, it is in the omission of ritual and tradition, since they can be two of our greatest allies in the teaching and passing on of the faith. More than that, through the use of tradition we are reminded of our heritage of faith and our connection with all believers in all times and in all places. To teach ritual and tradition is to teach about the one holy Christian Church. With that in mind:

1. Expose children to the traditions of the church and encourage their use. The teaching value of these things can hardly be overemphasized, since as was stated before most of our traditions in worship have two powerful teaching qualities that especially benefit children: they are physical and they are repetitive (for example, kneeling, standing, crossing oneself, bowing the head during prayer). Some of the teachers at our school introduce Lent in their classrooms by applying ashes on the foreheads of their students on Ash Wednesday, an old tradition of the church that effectively aids the students' understanding of Lent and our hope of the Resurrection. With each use of our rituals and traditions, children are taught (though often unconsciously) about their Savior and their faith.
2. Teach children the symbolism of worship. Rituals and traditions can become hollow if they are done "because we've always done this." Thus it is important that children be taught the significance of what we do and the symbolism within our worship. The "how" of teaching ritual, however, lies somewhere between teaching prayer and the Small Catechism. On the one hand, it is good to practice them without too much explanation, on the other hand by school age a child can probably understand the basic symbolism of many things we do in church. Again, here are some good places to start:

    colors of the church year
    the pastor's robes
    the cross
    pictures or murals in the church
    stained glass windows
    bowing our heads in prayer
    omitting the alleluias during Lent
    sitting/kneeling/standing in church
    the candles in church
    making the sign of the cross
    responses to readings

3. Ritual brings with it the message that what we are doing is important. The next time one of your children has a birthday, try simply shaking his hand and giving him a gift. No party, no cake, no candles, no singing. As you give the gift say, "You are very important to me." Then ask you child to define "hypocrite." To tell a child, "You don't need to participate or follow along in the service" is to send a similar message: "What we are doing here is not for you," or "Your participation is not important," or worse, "What we are doing is not important."

And a final caveat:

4. As a rule, do not use the word "symbol" in the same sentence with "sacrament," "baptism," or "Lord's Supper," unless you have the words "not a" before "symbol." While there are symbolic aspects to the sacraments, children often have a hard time with any sort of duality. The same mental block that often does not allow them to see two points of view on one subject will likely resolve this conflict by relegating the sacraments entirely to the realm of symbolism ("I didn't see any sins washed away in that water, therefore it must not be real"). Impress upon them the reality of the sacraments, and wait until confirmation age to introduce symbolic aspects.

Soli Deo Gloria! LOGIA

A Mirror of Life in the Face of Death

A Study in the Pastoral Care of Philip Nicolai

Gerald S. Krispin

Philipp Nicolai belongs to the second generation of Lutheran pastors in Germany. Born on August 10, 1556, in Mengerinhausen (Waldeck) as son of a Lutheran pastor, he attended the Universities of Erfurt (1575) and Wittenberg (1576–1579) with the support of the Duke of Waldeck. Nicolai, who became a doctor in theology, engaged in a passionate struggle for pure doctrine in the Lutheran Church. Tracts such as *The Necessary and Fully Comprehensive Exposé of the Entire Calvinist Religion* [*Notwendiger und ganz vollkommener Bericht von der ganzen Calvinischen Religion*] (1596) were no less scathing than some of Luther's polemics against Zwingli (see AE 37: 3–150) or the "Heavenly Prophets" (see AE 40: 73–223). At the same time, Nicolai was faced with the tremendous pastoral task of administering his plague-ridden parish in Unna. In 1597 he stood at the graveside of fourteen hundred members of his parish. In July of 1597 alone three hundred members were interred.

In keeping with Luther's suggestions as published in the 1527 tract *Whether One May Flee from a Plague* (AE 43: 113–138), Nicolai remained in Unna throughout the plague. While the plague raged, he wrote of his continual good health despite the stench of death and pestilence all around. By January 15, 1598, the worst was over. And it is in this context that Nicolai relates some of the thoughts he had carried with him throughout that trying year.

> The plague has ceased its raging, and by God's grace I am quite well. During the entire time of the plague I put all disputes in the back of my mind with prayer and with the praiseworthy reflection upon eternal life and the condition of precious souls in heavenly paradise prior to the day of resurrection. [Nothing was more precious] . . . than the contemplation of this noble and elevated article concerning eternal life, purchased by Christ's blood.[1]

The fruit of these thoughts upon eternal life were compiled by Nicolai in 1599 in a book he titled *The Joyous Mirror of Eternal Life,* hereafter referred to by its German title, the *Freudenspiegel des ewigen Lebens.* It is within this book that the two hymns "Wake, Awake, for Night is Flying" (*LW* 177) and "How Lovely Shines the Morning Star" ("O Morning Star, How Fair and Bright" *LW* 73) appear. Clearly the historical circumstances of the writing of the *Freudenspiegel* and the context of the hymns has much to say about their content.

Nicolai, in his introduction to the Freudenspiegel, cites the thoughts that motivated him to bring to paper the solace which he himself obtained from this doctrine.

> I let the lofty article about eternal life dwell in my heart day and night and searched the Scriptures as to what they witnessed concerning it; I also read the precious tract of the old St Augustine, wherein he draws forth this lofty mystery as one would crack a nut and reveal its wonderfully sweet core.[2]

These thoughts are introduced on the title page as a thorough examination of God's Word in the matter of eternal life, the present state of the soul, the resurrection on the Last Day, and the solace this doctrine can have for those now in need of consolation.[3] The *Freudenspiegel* then proceeds in two parts to extrapolate upon the meaning of eternal life.[4] In its first major devision, Nicolai enumerates six properties of eternal life: God's love for his chosen, the response of love by the chosen toward God, the indwelling of God within them,[5] God's being all in all, perfect love for the neighbor, and the "perfect union" of God with his children. The practical use of these properties is explained in a fourfold manner. The second part of the *Freudenspiegel* depicts six benefits that God has given to his chosen by which he prepares them for eternal life.

Inasmuch as Nicolai also seeks to make the resurrection a present reality "for me," Elert is doubtless correct when he asserts that Nicolai has only a secondary eschatological emphasis in his *Freudenspiegel.*[6] For although Nicolai makes much of describing the joys of the life to come, he does not dissociate eternal life from the living believer, who even now can have a foretaste of the world to come. The question that needs to be asked is this: does Nicolai, because of this devotional focus, actually lapse into the theology of the "mystical union" [*unio mystica*] prevelant in the devotional literature of the mystics? It is beyond dispute that he certainly does avail himself of the language of the *unio mystica* in his depiction of eternal life. Yet it needs to be investigated whether the use of this language is a matter of form or substance, or both, and if the latter two are the case, how consonant this way of delivering solace can be with that of Luther and the confessions.

Gerald Krispin, a *Logia* editor, is Associate Professor of Religious Studies at Concordia University, Alberta.

As a bit of an aside, it might be noted that Luther himself was not unfamiliar with the *unio mystica.* He had in fact tried his hand at mysticism following his own translation of the *Deutsche Theologie* [German Theology] attributed to Johannes Tauler. Luther was in fact somewhat repsponsible for its popularity when he translated this work into German (see his preface to the complete edition from 1518 in AE 31: 71–76). The desired union of the soul with Christ is cast by Tauler (and Bonaventure, Bernard, and others before him) into the picture of the nuptial union of bride and bridegroom. Luther, in seeking to emulate his experience, relates later that he was nearly driven mad by the desire to experience the alleged identity and conformity with God achieved by such contemplation. Yet for Luther, mysticism came to end in the same uncertainty concerning salvation produced by all anthropocentric (Roman) theology.

Nicolai's use of mystical language is therefore for the most part a metaphor by which he sought to provide solace and comfort.

For the mystics and the early Luther, the mystical journey was one that sought the experience of God here and now. Consequently, its inherent theological focus does not require an eschatological point of reference at all. This proves to be a significant theological point of difference for Nicolai, despite the language of mysticism, specifically that of the "bride mysticism" of which he avails himself. Nicolai presses beyond the language of analogy and experience, the focal point in the first part of the *Freudenspiegel,* to the confession of the actual resurrection after death in the second part. Nor does Nicolai ever state that his musings are anything more than devotional thoughts![7] By contrast, Luther had thought himself actually transported into the third heaven in the company of angels (though later he was inclined to believe it to have been a company of devils).[8] This critical verdict concerning mystical experiences and Luther's subsequent emphasis upon the incarnation, the external word (*externum verbum*), and the locatedness of Christ in the sacraments would also serve to preclude those who would avail themselves of the language of mysticism, such as Nicolai, from lapsing into the desire for such an experience. For those who knew Luther well, mystical language would never be anything more than the language of analogy and convention. Thus the distinction between creator and creature is never relinquished. Luther can therefore use the language of bride-mysticism to illustrate objective justification in terms of the "happy exchange" of Christ, the bridegroom, who bestows his benefits and honors upon the little whore (the church) which he marries.[9] In a similar manner, Nicolai comes to use the bridegroom-bride image to provide solace for those who feel that death has or will leave them destitute by reminding them of the Christ who has bestowed upon them all things eternal, indeed, who has gone before them to prepare their eternal home.

Admittedly, the language of the *Freudenspiegel* does come to try the taste of those who tend to view Christ only from a distance, as the holy other, unapproachable and untouchable in majesty. But Nicolai is a child of the Lutheran Reformation. He has no such qualms of meeting Christ in the most incarnational and earthy of terms, indeed, an intimate meeting of the soul with its redeemer. Therefore Nicolai never looses sight of Luther's essential emphasis in the application of the language of bride-mysticism to expound upon the doctrine of justification: the element of absolute dependence upon Christ the bridegroom for his gifts.[10]

Nevertheless, the use of this bride-mystical language does leave Nicolai open for misinterpretation. He, and others after him (such as Paul Gerhardt), have therefore been accused of espousing a theology that is completely internal, experiential, "Jesus and me." But this interpretation is demonstrably shown to be false when one comes to understand that the central focus in all of this theology is the sphere of a faith solidly grounded in God's justifying the sinner in Christ. Forgiveness of sin, eternal life and salvation, all are matters of faith; the empirical experience of the world, sin, and death actually militate against this faith. It is faith connected to the proclaimed word and sacraments that provides certainty of how it is between God and the sinner in the face of such experiences, not an alternative experience. The language of the bride-mysticism of which Nicolai avails himself is solidly rooted in this faith, not experience. Yet it is not this alone that precludes Nicolai from lapsing into mysticism. It is specifically the confession of the third-article resurrection from the dead, solidly founded on the second-article confession of Christ's resurrection (see below). In other words, Nicolai here confesses a true and not merely superfical eschatology. It is this that makes Nicolai's *Freudenspiegel* not just a pious dream, but a confession of certain salvation for the solace of those who let it be given them.

Nicolai's use of mystical language is therefore for the most part a metaphor by which he sought to provide solace and comfort to those who grieved a death or themselves were near the grave. The use of what is in a general way a devotional metaphor permits Nicolai to recast the devastating experience of death and dying into the joyous image (*Freudenspiegel*) of marriage and new life. As he therefore holds up this "mirror" of what awaits the faithful, he counsels those who would prepare themselves for a blessed death to remember their baptism, letting them remain within the word of God as though in a mother's womb.

> Never let yourself be disposed in any other way than to remember that you are kept safe in the word of God as in your mother's womb, from the reception of baptism until your last hour. There [in the word of God], by the almighty power and working of the Holy Spirit, persevere and let yourself be directed toward another life, of which neither the blind, secure world, nor Turks, nor Jews, nor heathens know anything.[11]

The certainty of a blessed death is therefore not found within oneself, but in the word of God, applied to the individual in holy baptism, which promises a place among the saints in the presence of Christ. Nicolai supports this contention by appealing to Luther, as he does frequently throughout the *Freudenspiegel.*

> It is as though God then opens both eyes, whereby all the angels need to be there, waiting for him beneath, above, and all around, given that he is indeed clothed with the baptism of Christ and with faith and the word of God, so that he may be counted among those who are called the "holy ones of God." [12]

Nicolai is therefore far from counseling others to seek certainty of eternal life in the word-pictures that he draws. He knows their limits, as has been indicated above. Certainty of what awaits the dying Christian is found in the word of God and the baptism that has made one God's own. Nicolai continues to point those in need of comfort to those places where it has been promised to be given, holy baptism and the preached words of God, the means by which the Holy Spirit works in the lives of believers.

> There hold fast to the Holy Spirit in his word, attend the sermon and let the gospel ring richly in your ears. Simply believe the voice of our Lord Jesus Christ and for heaven's sake do not let foolish, misleading reason lead you away from the word of God with its carnal thoughts. Take heed of the Papists, Calvinists, Anabaptists, and all enthusiasts, who want to lead Christ and his gospel into school, there to stab holes into, torture and twist the text of Scripture with their glosses. In this way the seed, by which you are to be born anew cannot be called a pure seed, but a seed intermixed with poisonous weeds and deadly poison.[13]

The certainty of a blessed death is therefore not found within oneself, but in the word of God, applied to the individual in holy baptism.

Nicolai is well aware that reason, which presumes to teach Christ, can violate and erode the promise given in the word when man tries to have his way with the gospel. Clearly he argues that his *Freudenspiegel* is therefore not such a reasonable construct. It can be no more than what the title itself says: a mere *reflection* of the joy to come. But it is not a method or means to attain to that joy. Nor is it in itself a vehicle by which one can stand in the face of death. As wonderful as the thoughts of the blessed soul in the presence of Christ may be, these thoughts will not stand in the horrible *Anfechtungen* [temptations] that can accompany death. Instead of pointing to the *Freudenspiegel,* Nicolai therefore urges words of the gospel such as "for God so loved the world . . . ." (note Luther's last words), or the articles of the Christian faith. Furthermore, he calls for the singing of hymns such as "From Heaven Above" [*LW* 37], "Now Sing We, Now Rejoice" [*LW* 47], "We Praise, O Christ, Your Holy Name" [*LW* 35], and finally, "Christ Jesus Lay in Death's Strong Bands" [*LW* 123]. What is notable among the hymns he urges to sing upon one's death-bed is that they are predominately Christmas hymns, hymns of the incarnation! In the face of death only the flesh-and-blood Christ born of Mary, whose battered body was laid into the tomb, will do. The one who came in the flesh for me is the only one who can hold my hand of flesh in the hour of death.[14] Nicolai is therefore compelled to confess this Jesus along with Luther:

> You must come to the place that you hold onto this man and remain fast in the faith and confession, having ever practiced these in life and in death, saying: I know of no other help or counsel, no salvation or consolation, no way or path than my Lord Christ alone, who suffered, died, rose, and ascended to heaven for me. With this I remain and pass on.[15]

This is the Christ of faith, the Christ of the second article, confessed as born, crucified, dead, buried, resurrected, and ascended. Again, in very picturesque language Nicolai urges those facing death not to stand on the feet of reason, but to let themselves be wrapped "in the linens" of the certainty of faith which only the word gives.

> Lie down, wrapped in these linens, so that you do not hear your doubts and temptations . . . . lock yourself in the midst of the word and let nothing but the birth, death, resurrection, and ascension of Christ dwell in your heart.[16]

The approach of death is dealt with by Nicolai as he presents a dialogue between the soul and the body at the moment of death. Bidding farewell to his body, he reminds it of the suffering it has both endured and the trouble the flesh has caused the soul. And yet the body is not shunned as a platonic prison. Rather, Nicolai goes on to affirm the resurrection of the body, which, in the language of Adam's recognition of Eve, is bone of Christ's bone and flesh of Christ's flesh.

> Up to now you have borne the image of the earthly Adam; however, then you will bear the image of the heavenly and see the face of God in the flesh, when you awake according to his image. And even if you are scattered as powder, you nevertheless belong to the Lord Jesus Christ and are bone of his bone and flesh of his flesh. That is why you cannot be lost, but when he calls you, you will again appear healthy, strong, and perfect.[17]

One might ask what happens to the soul after this parting conversation, taking into account that it is the soul of which Nicolai has said much especially in part one of the *Freudenspiegel.* Nicolai ventures to answer this question in a rather guarded manner. The soul, redeemed with the blood of Christ, is exhaled to be with the chosen angels and people, alive in perfect joy in the presence of God, awaiting with joy the Last Day.

> For when a Christian dies in the Lord, the body is indeed buried under the earth and rests in its confining home, decays, and returns to dust until the Last Day. But the soul, sprinkled with the blood of Christ through faith and cleansed from sin, proceeds from the mouth to heaven and is gathered with all the chosen angels and people, with whom it lives and dwells in perfect joy with God, joyfully awaiting the Last Day.[18]

Nicolai is especially concerned to emphasize that the soul is not left destitute, asleep, or in some other nebulous intermediate state. Rather, appealing to Christ's word to the thief upon the cross, he presses the "today" as a word of Christ that allays anxious fears and gives solace in the face of death.

> "Today, Today!" he, the Son of God, says, as though he wanted to say: your life in Paradise will not begin on the Last Day, but today, in merely an hour or two, as soon as you die, and your soul is severed from your body. Then your soul will not snore nor sleep, nor float about between heaven and earth, but will immediately be with me in paradise glory, paradise joy, and lead a paradise-life with me.[19]

The image that Nicolai seeks to convey with the words "lead a paradise-life with me" is, as the context of the whole *Freudenspiegel* makes clear, that of the bridegroom leading his bride into a new life with himself. It is in this context that the two hymns of Philipp Nicolai "Wake, Awake, for Night is Flying" and "How Lovely Shines the Morning Star" need to be discussed.

In the title of the hymn "How Lovely Shines the Morning Star," Nicolai himself signals that the genre to which he appeals in the writing of his *Morningstar* is that of the bride-mysticism.

Nicolai is especially concerned to emphasize that the soul is not left destitute, asleep, or in some other nebulous intermediate state.

> A spiritual bride-song of the believing soul / of Jesus Christ, her heavenly bridegroom. Composed according to the forty-fifth Psalm of the Prophet David. D. Philippus Nicolai.[20]

The first verse introduces the Morning Star himself, Jesus Christ, the bridegroom, full of grace and truth. It is in the second verse that the bride expresses her love for bridegroom. What is notable is that this love is expressed in the language of confession. Jesus is true God and son of Mary. The gospel is as milk and honey, given by him who is welcomed with the "Hosianna" (sung as part of the communion liturgy). He is the heavenly manna that we eat, whom we thereby cannot forget (or put positively, whom we remember!).

> Oh, my pearl, you precious crown,
> True God and Son of Mary /
> A king of noble birth
> My heart calls you a lily
> Your precious gospel
> Is completely milk and honey.
> Oh my flower
> Hosianna
> Heavenly Manna
> That we eat
> You I cannot forget.
>
> *Ey meine Perl Du werte Kron*
> *Wahr GOttes und Marien Sohn /*
> *Ein hochgeborner Koenig*
> *Mein Hertz heisst dich ein lillium,*
> *Dein suesses Evangelium*
> *Jist lauter Milch vnd Honig,*
> *Ey mein*
> *Bluemlein*
> *Hosianna*
> *Himmlisch Manna*
> *Das wir essen*
> *Deiner kann ich nicht vergessen.*

What has been noticably absent in Nicolai's *Freudenspiegel* up to this point has been any reference to the Lord's Supper. On the other hand, this hymn might be the key by which the whole of the *Freudenspiegel* is unlocked. In other words, far from being reticent on Holy Communion, where Christ meets his bride with his body and blood, the whole of the *Freudenspiegel* might in fact be interpreted as a celebration of communion between the church (the bride) and Christ who is truly present as the heavenly Bridegroom with his body and blood. This would mean that far from being an introspective journey into the experience of Christ within the soul, Nicolai here reflects (*spiegel*) upon the joy (*freude*) that is given when Christ gives himself to the believer with his body and blood. And while this giving is indeed to the individual, that is, "for me," the distribution takes place in the context of the divine service, not individual contemplation and devotion. While there is thus much talk of the soul, it is never the soul in isolation, but the soul as a member of the body of Christ. This latter point is especially significant in that it reveals Nicolai as being far from having succumbed to mystic or individualized experience. Thus we read in verse 2 of his *Morningstar* hymn:

> Come, heav'nly bridegroom, light divine,
> And deep within our hearts now shine;
> There light a flame undying!
> *In your one body let us be*
> *As living branches of a tree,*

Your life our lives supplying.
[*LW* 73: 2, italics added]

Nor is the life that is being given some internal experience, even though it does give “purest pleasure.” It is word and sacrament!

O HERR Jesu mein trawtes Gut
Dein Wort, dein Geist, dein Leib und Blut
Mich innerlich erquicken
Nimm mich
freundlich
In dein Arme,
dass ich warme
Werd von Gnaden
Auff dein Wort komm ich geladen.

Your Word and Spirit, flesh and blood
Refresh our souls with heav’nly food,
you are our dearest treasure!
Let your
mercy
Warm and cheer us!
Oh, draw near us!
For you teach us
God’s own love through you has reached us.
[*LW* 73: 3]

It might be noted that the English translation obscures the sacramental references somewhat, and indeed does not translate the invitation to the Lord’s Supper which is found in the context of the communion liturgy: *Auf dein Wort komm ich geladen.* [Upon your word I come invited.] Word, Spirit, body, and blood. Lord’s Supper. Invitation. Come, for all is ready. Nicolai prepares to be met by the Lord who invites him and the church to come to be warmed by his grace there where Christ has located himself: on the altar.

The eschatological nature of the Lord’s Supper is finally confessed by Nicholai in the last two verses, not for the sake of dogmatic completeness, but for the consolation of all those who might be receiving the Lord’s body and blood as their last meal before they enter eternity. The Lord who comes to give himself to us also comes to take us to himself. The horror of the hour of death is converted into the joy of what lies before, combining beginning and end into one.

What joy to know, when life is past,
The Lord we love is first and last,
The end and the beginning!
He will one day, oh glorious grace,
Transport us to that happy place
Beyond all tears and sinning!
Amen! Amen!
Come, Lord Jesus!
Crown of gladness!
We are yearning
For the day of your returning.
[*LW* 73: 5]

It is perhaps sufficient to note again that the utter sacramentality and consequent incarnationality of these verses provide a striking contrast to the rather etherial language that pervades the rest of the *Freudenspiegel.* And yet, if the above thesis concerning the sacramental context of the *Freudenspiegel* is correct, Nicolai has with these hymns put all of what he says in the language of bride-mysticism in subjection to the Christ who is ever-present for his bride with his body and blood in the Lord’s Supper.

The horror of the hour of death is converted into the joy of what lies before, combining beginning and end into one.

As might be expected, the other hymn found in the *Freudenspiegel,* “Wake, Awake, for Night Is Flying,” reflects essentially the same connectedness of the Last Day to the Lord’s Supper and the certainty of salvation that the latter gives to the believer. Yet whereas the other hymn constituted the song of the bride, this hymn emphasizes the bridegroom. Nicolai gives the hymn the following introduction:

Another [hymn] about the voice at midnight,
and of the wise virgins that go to meet
their heavenly bridegroom.

Ein anders von der Stimm zu Mitter
nacht, vnd von den klugen Jungfrauwen, die
jhrem himmlischen Braeutigam be
gegenen. Matth. 25
D. Philippus Nicolai

Nicolai himself provides the context for this hymn and the faith that the believer is thereby led to confess.[21]

> A Christian should assuredly trust that as soon as he falls asleep blessedly in the Lord today or tomorrow, his soul forthwith will ascend to be among the holy, joyful angels, seeing God face to face and being gathered to its people. That is the true beginning to the unspeakable great joy, honor, and glory that will last eternally. Just as wedding guests gather one after the other in their beautifully built house, having lovely and blessed conversation among themselves until all the guests have arrived, then the bride and bridegroom begin their procession with wedding splendor, and their joy is complete. In the same way the souls of the chosen gather in the heavenly paradise and undertake the beginning of their wedding joy and glory with their bridegroom Jesus Christ until the coming of the last day on which their bodies will rise from the earth and they will see God in the flesh, so that glory and joy will then be beyond measure.[22]

Yet the Lord who is met in death is none other than the Lord who even now comes from heaven to be met in his holy supper. The eschatological framework thus established by verse 1 is too confining to contain all that needs be said about the bridegroom who comes from heaven in glory, strong with grace and mighty with truth.

> For her Lord comes down all glorious,
> The strong in grace, in truth victorious.
> Her star's arising light has come!
> "Now come, O blessed one,
> Lord Jesus, God's own Son.
> Hail! Hosanna!
> We answer all
> In joy your call
> We follow to the wedding hall.
> [*LW* 177: 2]
>
> *Jhr Freund kompt vom Himmel praechtig:*
> *Von Gnaden Stark / von Warheit maechtig;*
> *Jhr Liecht wird hell, jhr Stern geht auff.*
> *Nu komm du werthe Kron /*
> *HErr Jesu Gottes Sohn*
> *Hosianna.*
> *Wir folgen all*
> *zum Frewden Saal*
> *Vnd halten mit das Abendmal.*

Again the "Hosianna" indicates the advent of the communion meal to which those virgins let themselves be called who have been awakened by the words of the gospel (Wake, Awake!). That it is indeed the Lord's Supper that is in view here is, however, obscured in the translation provided by Catherine Winkworth. (It might be pointed out, too, that it is not by chance that the phrases (syllables) of this hymn, as well as the *Morningstar* hymn discussed above, actually make the shape of a chalice when the text is centered. This is especially evident in the German texts! It was Nicolai's intent to impress visually as well as verbally that it was the Lord's Supper he had in mind with these hymns.) While Nicolai unequivocally has the church, Christ's bride, actually meet her bridegroom who *truly comes to meet us with his body and blood* at the altar, Winkworth's translation, unhappily retained in *LW,* interprets the words of this hymn to *nothing more* than an eschatological metaphor.

Nicolai, however, wants to redirect the focus those who sing this song and who read the whole of the *Freudenspiegel* beyond its mystical and metaphorical language to the actual eschatological connection between the "already" of the Lord's Supper and the "not yet" of the consummation. In the celebration of the Lord's Supper, the eschaton has arrived, eternal life has begun, and the assembled "virgins," Christ's bride, the church, joins in the unending hymn of "all the heav'ns," with "saints and angels," in short, *all the company of heaven, evermore praising you and saying. . . .* And here again it is therefore not the introspective journey of the individual soul that is Nicolai's focus, but the public celebration that gathers the whole of the community of faith. While one cannot make too much of the plural case in the text, it is nevertheless instructive that Nicolai has those who read the *Freudenspiegel* sing in the plural "we." It is verse 3 that then leads to the consummation of that which no eye has seen or ear has heard. Little more needs to be added to what has been stated above regarding Nicolai's confession of the Lord's Supper, or his eschatological reference.

The Lord who is met in death is none other than the Lord who even now comes from heaven to be met in his holy supper.

The picture which thus emerges is one that connects the certainty of the forgiveness of sins that Christ gives to the individual in the Lord's Supper with the communion of all the saints gathered before the altar (throne) of God. Such alone is true consolation and solace in the face of death. The solace that Nicolai thus proclaims rests in the Christ confessed in word and sacrament, given for me, for the forgiveness of sins, eternal life, and salvation. At the same time, Nicolai has created in his *Freudenspiegel* an element of joyful anticipation and yearning for the mystery of eternal life that stands in bold relief to the fearful dread and ominous unknown of impending death. Despite the mystical language used in much of the *Freudenspiegel,* Nicolai remains very clear in the giving of solace in the confession of the resurrected Lord, especially in the hymns it contains. With these hymns the church is taken into the confession of Christ crucified, dead, raised, given, and ever present for us. And it is upon this confession alone that the believer can live with joy, and die to live at the resurrection on the last day LOGIA

NOTES

1. “Die Pest hat zu wüten aufgehört, und durch Gottes Gnade bin ich recht wohl. Während der ganzen Zeit der Pest habe ich aber unter Hintansetzung aller Streitigkeiten mit Gebet hin gebracht und mit dem löblichen Nachdenken über das ewige Leben und den Zustand der teuren Seelen im himmlischen Paradies vor dem jüngsten Tage.” [Da war ihm nichts lieber] “. . . als die Betrachtung des edlen, hohen Artikels vom ewigen Leben, durch Christi Blut erworben.” Christhard Mahrenholz, Oskar Söhngen, Otto Schißke. *Handbuch zum Evangelischen Kirchengesangbuch.* Vol. ii, part 1, “Lebensbilder der Liederdichter und Melodisten, Philipp Nicolai,” ed. Wilhelm Lueken (Göttingen: Vandenhoek und Ruprecht, 1957), 109–111.

2. “Ich ließ den hohen Artikel vom ewigen Leben Tag und Nacht in meinem Herzen wallen und durchforschte die Schrift, was sie hiervon zeugte, las auch des alten St. Augustin lieblich Traktätlein, darin er dies hohe Geheimnis als ein Nüßlein aufbeißet und den wundersüßen Kern heraus langet.” Philip Nicolai, *Freudenspiegel des ewigen Lebens,* ed. Rudolf Eckart (Elberfled: Verlag des Lutherischen Büchervereins, 1909), 8–9.

3. “Gründliche beschreibung deß herrlichen Wesens im ewigen Leben / sampt allen desselbigen Eygenschaften und Zuständen auß Gottes Wort richtig und verständig eyngeführt.

Auch fernere / wolgegründete Anzeig unf Erkärung / was es allbereit für dem jüngsten Tage für schöne und herrliche Gelegenheit habe mit den außerwehlten Seelen im himmlischen Paradeiß.

Allen betrübten Christen / so in diesem Jammerthal / das Elendt auff mancherley Wege bauwen müssen / zu seligem und lebendigem trost zusammen gefasset durch Philippum Nicolai, der H. Schrift D. und Dienern am Wort Gottes zu Unna in Westphalen.” *Freudenspiegel,* 15.

4. See Werner Elert, *Morphologie des Lutherthums,* vol.1 (Muenchen: C.H. Beck’sche Verlagsbuchhandlung, 1931), 141, whose summary is the basis of the following overview.

5. Concerning the indwelling of God, Nicolai emphasizes that their common bond is love or complete mutual knowledge in the Biblical sense (nosse cum affectu). Elert, 141.

6. Elert, 141.

7. Lost among the many words of a very elaborate depiction of what awaits those who die, Nicolai concedes: “Wie aber solches eigenlich zugehe, koennen wir aufs genaueste in diesem Leben nicht erfahren.” *Freudenspiegel,* 304.

8. Martin Brecht, *Martin Luther: Sein Weg zur Reformation,* 1483–1521 (Stuttgart: Calwer Verlag, 1981), 101–102.

9. Brecht, 222, 389. See AE 31: 327–377.

10. Brecht, 143.

11. “Laß [dir] nie anders zu Mute sein, denn als liegest du von deiner empfangenen Taufe an bis zur letzten Stunde des Todes in Gottes Wort wie im Mutterleibe verschlossen und laß dich daselbst durch allmächtige Kraft und Wirkung des Heiligen Geistes bewähren und zurichten zu einem andern Leben, davon die blinde, sichere Welt, Türken, Juden und Heiden nichts wissen.” *Freudenspiegel,* 249.

12. “Also daß Gott alsdann alle beide Augen auf tut, und müssen alle Engel da sein und auf ihn warten unten, oben und rings um ihn her, wo er anders gekleidet ist mit der Taufe Christi und mit dem Glauben und Gottes Wort, daß er möge gezählt werden unter diejenigen, die da heißen: Gottes Heilige.” *Freudenspiegel,* 263.

13. “Da halte dem Heiligen Geist still in seinem Worte, besuche die Predigt und laß das Evangelium reichlich in deine Ohren klingen. Glaube der Stimme unseres Herrn Jesus Christi einfältiglich und laß dich beileibe die närrische törrichte Vernunft mit ihrem fleischlichem Dünkel von Gottes Wort nicht abführen. Hüte dich von den Papisten, Kalvinianern, Wiedertäufern und allen Schwarmgeistern, die Christum mit seinem Evangelio zur Schule führen und den Text der Schrift mit ihren Glossen so durchspicken, martern und redebrechen, daß daher der Same, aus welchem du sollst wiedergeboren werde, nicht kann heißen ein reiner Same, sondern ein Same mit giftigem Unkraut und tödlichem Gift vermischt.” *Freudenspiegel,* 249.

14. Again it is well to remember Luther’s words in the letter written to his wife cited above, where he too emphasizes the Christ in the manger, on the cross, and at the breast of the virgin. Nicolai too knows of no other Christ.

15. “Da mußt du hin, daß du dich an diesen Mann haltest und fest bei dem Glauben und Bekenntnis bleibest. Und immer dieselben geübt im Leben und im Sterben, und gesagt: Ich weiß keine andere Hilfe noch Rat, kein Heil noch Trost, keinen Weg noch Steg, denn allein meinen Herrn Christum, für mich gelitten, gestorben, auferstanden und gen Himmel gefahren. Da bleibe ich bei und gehe hindurch.” *Freudenspiegel,* 254–255. Nicolai identifies this quotation as coming from a sermon of Luther’s about the 14th chapter of John.

16. “Lege dich, in diese Tücher gewickelt, nieder, damit du es [die Anfechtung] nicht hörst. . . . verschließ dich mitten ins Wort und laß nichts denn Christi Geburt, Tod, Auferstehung und Himmelfahrt in deinem Herzen wallen.” *Freudenspiegel,* 252.

17. “Bis daher hast du getragen das Bild des irdischen Adam, dann aber sollst du das Bild des himmlischen tragen und in deinem Fleish das Angesicht Gottes sehen, wenn du erwachst nach seinem Bilde. Und ob du schon wie Pulver zerstreuet wirst, so gehörst du dennoch dem Herrn Jesu Christo an und bist Bein von seinen Beinen und Fleisch von seinem Fleisch. Daher kannst du nicht verloren werden, sondern wenn er dich rufen wird, so wirst du gesund, stark und vollkommen wieder erscheinen.” *Freudenspiegel,* 259.

18. “Denn wenn ein Christ im Herrn stirbt, da wird wohl der Leib unter die Erde gescharrt und ruht in seinem engen Häuslein, verwest auch und wird zu Staub bis hin zum jüngsten Tage. Aber die Seele, mit Christi Blut durch den Glauben besprengt und von Sünden gereinigt, fährt vom Munde auf gen Himmel und wird versammelt zu allen auserwählten Engeln und Menschen, mit denen sie in vollkommener Freude bei Gott lebt und schwebt, und erwartet mit Freuden den jüngsten Tag.” *Freudenspiegel,* 265.

19. “Heut, heut! spricht er, Gottes Sohn, als wollte er sagen: Nicht erst am jüngsten Tage soll dein Paradiesleben angehen, sondern noch heute, über eine Stunde, drei oder vier, sobald du stirbst, und die Seele von deinem Leibe abgerissen wird. Alsdann wird deine Seele nicht schnarchen noch schlafen, auch nicht zwischen Himmel und Erde in der Irre herumschweben, sondern sofort bei mir im Paradiese sein und ein Paradies-Herrlichkeit, Paradies-Freude und Paradies-Leben mit mir führen.” *Freudenspiegel,* 267.

20. “Ein Geistlich Braut-Lied der gläubigen Seelen / von Jesu Christo jrem himmlischen Bräutigam. Gestellt vber den 45. Psalm deß Propheten Dauids D. Philippus Nicolai.” Heinrich Huebner, *Philipp Nicolai, ein Saenger, Troester, und Waechter der lutherischen Kirche* (Elberfeld: Verlag des Luth. Buechervereins, 1908), 57. Huebner includes the text of the whole song as it appeared in the first edition of the *Freudenspiegel.*

21. As concerns the genre of the hymn “Wake, Awake,” which goes beyond the context of this discussion, see Paul Althaus, Der Friedhof unserer Vaeter (Guetersloh: C. Bertelsmann Verlag, 1948). Underlying the particular text of this hymn are quite likely some words of Bernard of Clairvaux (erroneously ascribed to St. Augustine by Nicolai), in the Meditationes Patrum: “O Jerusalem, du heilige Stadt Gottes, du allerwerteste Braut Jesu Christi, ich habe dich von Herzen lieb, und sehr verlanget mich nach deiner Schönheit . . . Deine Mauern sind von Edelsteinen gemacht und dein Tor von den allerbesten Perlen bereitet und dein Gassen von lauterem Golde, daruf ein freudenreiches Halleluja ohn Unterlaß gesungen wird . . . Da lassen die Chöre der Engel ihre freudenreichen Stimmen hören. Da läßt sich sehen die Gemeine der himmlischen Bürgerschaft . . . Da siehet man die vorsichtigen Propheten, die zwölf Apostel und das siegreiche Heer der unzählbaren Märtyrer. Da erscheinen beieinander die heiligen, teuren Bekenner der Wahrheit . . . .” *Handbuch,* 110–111.

22. “Ein Christ soll sich getrost darauf verlassen, sobald er selig in dem Herrn heut oder morgen entschläft, daß seine Seele dann fortschwebe mitten unter den heiligen freudenreichen Engeln, sehe Gott von Angesicht zu Angesicht und werde versammelt zu ihrem Volk. Das ist der rechte Anfang zu der unausprechlich großen Freude,

Ehr und Herrlichkeit, die ewig währen soll. Eben als wo Hochzeitsleute einer nach dem andern sich sammeln in ihr schön gebautes Haus, haben unter sich liebliche und holdselige Gespräche, bis die Gäste alle beieinander sind, alsdann halten Braut und Bräutigam ihren Kirchgang mit hochzeitlichem Gepränge, und ihre Freude ist dann vollkommen. Also sammeln sich auch die Seelen der Auserwählten im himmlischen Paradies, und begehen mit ihrem Bräutigam JEsu Christo den Anfang ihrere hochzeitlichen Freude und Herrlichkeit, bis der jüngste Tag anbreche, da sie werden ihre Leiber aus der Erde wiederbekommen und in ihrem Fleisch Gott sehen, daß de Herrlichkeit und Freude dann erst aus vollem Maße gehe." Quoted in the *Handbuch*, 445.

OUR SAVIOR CAME INTO THIS WORLD

Edward G. Kettner

Tune: "O Grosser Gott"
(“O God of God, O Light of Light”)

Our Savior came into this world
And broke the curse of death and hell.
The Sinless One took on our sin,
And freed us from the devil's spell.
Now risen and ascended high,
His presence with his church we see
Through faithful servants whom he sends
Into the holy ministry.

His servants do not vaunt themselves,
Their only boast is in their Lord;
As Christ's redeemed they stand and preach
Redemption to a fallen world.
Their lips become his lips as now
They speak our Savior's word of grace.
Forgiven, they themselves forgive
By his command and in his place.

Their hands become the Savior's hands;
They do for us what he would do;
They wash with water in his name,
And by this we are born anew.
They feed us with the Bread of Life,
They give his body and his blood;
And yet it is not they, but Christ
Who gives us this most precious food.

Apostles, prophets in the past
Gave witness to the living Lord;
The servants whom he sends today
Proclaim the same life-giving word.
In every age he sends his word
Of peace into a world in pain;
He builds his church and grants it hope
Until at last he comes again.

O Father, Maker of us all,
O Son, Redeemer of the world,
O Spirit, Bringer of God's gifts
Through servants called to preach your word,
We offer up our song of praise
To you, O blessed Trinity,
Which all the ransomed number raise,
Now and throughout eternity.

Luther's Liturgical Reform

Norman Nagel

"The heart of the Reformation is that the pope is not the boss; the Bible is the boss." That is to quite miss the heart of it! Even worse would be, "Luther is the Reformation." Where and to what does he point? That is the question.

Epiphany 2 has just presented us with the question, "What did you go out into the wilderness to behold?" A [recently presented] service paper gave us the Isenheim altar. There we followed the pointing of John the Baptist. In his left hand are the Scriptures, and thence we are drawn to his pointing forefinger, out of proportion to the rest of him. All that he is there for is to be pointing. "He must increase, but I must decrease" (Jn 3:30). The message is not in the hand, but in him to whom it points. Does John the Baptist do the message, or does the message do John the Baptist? It points to the one hanging putridly dead on the cross. Similarly, on the ground below the hand of John the Baptist, the Lamb who was slain, his blood pouring into a chalice, gives the same message pointing to Christ the crucified: "Behold the Lamb of God who takes away the sin of the world" (Jn 1:29).

And so we come now to the altar in St. Mary's Church in Wittenberg. Here Luther did most of his preaching in the local congregation. Here he was a servant of the liturgy. Did he do the liturgy or did the liturgy do him?

If you want to learn what the liturgy is about, you go to church. There you see what liturgy is going on, and even more you hear what liturgy is going on there. If you come through the western door into St. Mary's Church in Wittenberg, this is the altar toward which you are drawn. If you are just a tourist visiting the "holy places," you may exclaim, "But where is Luther?" Actually, in Luther's day he was not there at all, not in the painting as we see it now. Then there was only the centerpiece done by Lucas Cranach the Elder in 1539. So, during Luther's last six years, what the altar said as you came into that church was the celebration of the Lord's Supper. There you see it is Christ who is there giving out his body and his blood. Those to whom he is giving his body and blood to eat and to drink are contemporary members of St. Mary's, identifiable Wittenberg people, among them some of the Reformers. Traditionally that was the place where the apostles were. So what happens in St. Mary's Church is not the Last Supper, but the Lord's Supper, where he is giving out his body and blood into those who come this day to this altar, *his* altar.

In Perry County and here in St. Louis, notably at Old Trinity, above the altar there is the Last Supper with our Lord and the apostles, and on this side, at the same table, are we. The one who is there giving out his body and blood "for us Christians to eat and to drink" is the same Lord, from whom thus the forgiveness of sins. "For where there is forgiveness of sins, there is also life and salvation."

That is to confess the liturgy as one confesses the means of grace, where the Lord is giving out his gifts as he has undertaken to do. This was already put so clearly in the *Babylonian Captivity* of 1520 (AE, 36: 11–126; see especially 51–53). Is it something we do; is the movement from us to the Lord, or from the Lord to us, *sacrificium* (sacrifice) or *beneficium* (gift)? If one would attempt to sum up what happened with the liturgy by way of the Reformation, one might say, *beneficium,* not *sacrificium* (AC XXIV; see also Ap XXIV). From the Lord to us, his gifts, and those gifts given into us, enlivening, resourcing, pushing us into our calling, into the people of St. Mary's, of Old Trinity, and so also from every altar where the Lord puts his men as his instruments for his giving out his body and blood.

So much for the altar's centerpiece painted by Lucas Cranach the Elder. The rest of it was done by Lucas Cranach the Younger, his son. Here is what is below the Lord's Supper (Christ crucified, preached by Dr. Luther to the people) on either side: over on the Gospel side is holy baptism, and on the Epistle side holy absolution. (This holy absolution you may have seen on the front cover of *Logia* some issues ago [*Logia* 2 (Epiphany 1993)]). Thus here the centerpiece, and then this, added in 1547, one year after Luther died. There is holy baptism and there is holy absolution. So what is proclaimed to you quite overwhelmingly as you walk into St. Mary's Church in Wittenberg is that this is the place of the means of grace. And it is means of grace for you, plain, ordinary, today's Wittenberg people, and from the Lord. There in the holy communion it is the Lord himself who is there as the host at the table giving it out. It is no less his giving it out when he does it by way of the instruments that he has put there for his giving it out. As we confess in the Large Catechism, we see a man's hand doing the Baptism, but we know it is the Lord himself who does the baptizing (LC IV, 10). As we have learnt from the Small Catechism, when our sins are forgiven in holy absolution, it is the same as the Lord himself doing it (SC V, 16, 27).

In the above-mentioned picture we see Bugenhagen over there for holy absolution. He was the *Pfarrer.*[1] Luther was never a *Pfarrer*; he was a *Prediger.* All *Pfarrers* were *Predigers,* but not all *Predigers* were *Pfarrers.* In English, a *Pfarrer* is a parson, the one who is the

Norman Nagel, a *Logia* contributing editor, is Graduate Professor of Systematic Theology at Concordia Seminary, St. Louis, Missouri.

pastor at the altar of that place, the *pastor loci.* The liberty that the artist took (Luther wasn't around anymore, I suppose) was to put Melanchthon in doing the baptism, which he never did. Melanchthon never went into the pulpit. He was a layman, and was not ashamed and did not apologize for that. He recognized what was his to do. He had never been ordained, but when they did this for the Wittenberg church, they felt they had to put him in in some vital way. The artist's wife is also there. (She was very sensitive about the big, broad bottom that she had. She insisted on being in the picture, and so he put her there, and it is nicely draped over, though quite broadly . . . .) Now, that you chuckle shows how at home you are in the liturgy when one comes into it in such a church that says: what goes on here are the means of grace. The means of grace are the Lord's things. He does them. He is the one who has always been doing them, and he never quits doing them. That is why such a means-of-grace understanding of the liturgy can never fall into the sectarian notions of the church that are coming on the scene with us, or us bouncing out, as if it was ours to do with as we liked, as if it belonged to us, centers in us, and hadn't been there before us.

The church that is always there is the Lord's church. But any church that gets started in Wittenberg or Perry County is not so recognizably his. Recently we had a Roman priest speak to the Luther Seminar. He spoke of Roman Catholics, in contrast with us, as having a tradition of two thousand years. Since he was our guest we did not forthrightly contradict him, but did what we could to suggest that perhaps he hadn't really understood the Augsburg Confession. Where the confession of the church is, where the means of grace are going on, as it has always been going on, *perpetuo mansura* [it remains continually] (AC VII, 1). This confesses the church with the confidence of our Lord's words, that he is the one: "I will build my church" (Mt 16:18). And everything that goes wrong with the liturgy is ultimately diagnosable as a blurring or contradiction of that fact, where we would take over, where we act as if it belonged to us, to do with as we reckon would be good for it. That is a denial of its being a gift, a denial of its being gospel. It is turning it into work-righteousness, as something we do, and so contradicts the confession of the Reformation that it is nothing but *beneficium,* the Lord's giving his gifts to us, as he has always done with his people, and as he will surely go on doing. He cannot desert his name. He has put his name upon us, and he cannot quit his name. And he of course doesn't want to. It is his delight to give out his gifts, and nothing pains him more than when his gifts are refused, or worse still, turned into their opposite as something that we have taken over to make a case for ourselves before him.

The last thing that Dr. Luther ever wanted anybody to suppose was that he had started a new thing. You may recall how at Augsburg Dr. Luther accused Cajetan of teaching a new doctrine.[2] And so, the belonging to our Lord's one and only church kept Luther from taking in hand to start another one, or from knocking Christ's church into shape the way he thought it should be. The first thing that Luther wrote about the liturgy was five years after the *Ninety-five Theses.* How long a stretch of time that is you might surmise if you think of where you were five years ago. And he acted in the matter of the liturgy only upon the urgent requests of his friends, and because others were having a go at it and making a bit of a hash of it. So, "Come on, Dr. Luther, do something." And then he would always say, "Well, I've got enough to do already; let George do it." Until finally they said, "No, it won't do; you really need to see to it." And so in 1522 he wrote about the weekday services, and says of them, "The service now in common use everywhere goes back to a genuine Christian origin, as does the office of the holy ministry" (AE, 53: 11). So the first thing he said is that what we have in the liturgy is what has been going on for as long as the church has been going on. And that we are a part of that church, the liturgy is the unmistakable evidence of. And it is quite another kind of ecclesiology going on when people can shove that aside and dial-a-liturgy. The sad thing about the above-quoted passage from AE is that the translator declines to translate what Luther said: *der Gottesdienst* ("the divine service"). This pathetic translator leaves out the *Gottes* (divine) and simply says "the service." He does that several times, except when he is talking about the Roman one. Then he says "Divine Service." Never trust a translator! One of the great achievements of the Reformation was the recognition that it is *Gottesdienst*! It used to be that right from the start: ἡ ἅγια λατρεῖα and *munus* (gift, offering), *officium* (office), *opus* (work), and *servitium* (service) had the "divine" or "belonging-to-God" designation going along with them;[3] only that it had dropped away. It was never lost in the East, where they have always been doing the same old divine liturgy for the last fifteen centuries or more. They're still there! Whereas in the West, the "divine," the "holy," dropped away; it is the Reformation that confessed again that the service is the *divine* service, the *Gottesdienst.* It is his, he is the one who runs it. And he runs it in the way of such a God who delights in nothing so much as giving out his gifts. You see here also how he (Luther) links together the *Gottesdienst* and the *Predigtamt.* They go together. And if either of them gets unstuck from the other, it is a sad story. So the *Predigtamt* is only worth what it is worth in the *Gottesdienst.* If you want to know what the doctrine of the office of the holy ministry is, you go to the liturgy, to the means of grace. That is where the holy ministry has been put, as Ignatius said so very nicely.[4]

And then in 1523 there was the first *Little Book of Baptism* (AE, 53: 95–103). The remarkable thing about that order of Baptism in 1523 is that it changes so frightfully little! What's the point of having a Reformation when holy baptism goes on recognizably the same as it has always been going on? Luther explains why in the paragraph that we have here. The bottom paragraph is from 1523, and it no longer is there in the *Little Book of Baptism* of 1526 (AE, 53: 106–109).

> However, in order to spare the weak consciences I am leaving it unchanged, lest they complain that I want to institute a new baptism and criticize those baptized in the past as though they had not been properly baptized (AE, 53: 103).

Luther would never want to be guilty of causing anybody to doubt his or her baptism. And a whole range of pastoral care comes in with that recognition. And so, he carries forward a load of quite surprising things, such as, "blowing under the eyes, signing with the cross, putting salt into the mouth, putting spittle and clay into the ears and nose, anointing the breast and shoulders with oil, signing the crown of the head with the chrism, putting on the christening robe, placing a burning candle in the hand, and whatever else has been added by man to embellish baptism" (AE, 53: 102). All of that goes on.

This is in striking contrast with the way in which Karlstadt reformed the liturgy.[5] Remember, when Luther was at the Wartburg, Karlstadt said, "Now we'll have a real reformation here in Wittenberg." And you know how that went! Then Luther came and preached a week's worth of sermons, which saved the Reformation from legalism—legalism as replacing the gospel. And in those Invocavit sermons Luther sought to show them the way the liturgy is reformed, when it needs to be reformed, for the sake of the gospel, in the way of the gospel (AE, 51: 70–100). And so when he came to preach he put on his monk's cowl, shaved, and had his tonsure freshly done. A same old priest like they had always had was getting up into the pulpit, to save the Reformation from iconoclasm and the displacement of the gospel. Some of the things that Karlstadt did were good things, but he was introducing them in the way of the law: "You've got to." So Luther restored communion in one kind. If it was going to be changed, it would only be well changed if it were changed in the way of the gospel, when it could be received as the gift, the full gift that the Lord wants it to be for us; that people would be glad to be receiving it as nothing but such a gift and not under the compulsion of the law or some liturgical theoreticals. What was important was in the way of the gospel.

So these were the 1522 Invocavit sermons. How does the liturgy go, how is it to be corrected for the sake of the gospel and in the way of the gospel? And whatever is not contradictory of the gospel, Luther didn't bother about. He let such things just carry on. He didn't make them that according to which you know *for sure* whether you are baptized or not: "You've got to have the anointing or the spittle and clay or you're not properly baptized." Nor would he make that a way in which people would *doubt* their baptism.

Going into the pulpit could reduce Luther to nervous prostration sometimes, but he did it because he had been ordained and he couldn't wriggle out of that.

What he does is put so beautifully at the end of that final paragraph: "For as I said, the human additions do not matter very much, as long as baptism itself is administered with God's Word, true faith, and serious prayer" (AE, 53: 103). What he calls baptism is *die Taufe selbst mit Gottes Wort* (baptism itself with God's word). That is what does it! And if that is where the Lord is quite unmistakably doing his stuff, then you can't be taken captive by whether you had a candle or not. But a candle could be helpful in a way of confessing what baptism in fact does, φωτισμός,[6] an old way of talking about baptism. You note in the earlier thing, what they added to embellish baptism, or better still, to extol it: the things that were done to confess what baptism itself does. So the exorcisms confess that in holy baptism we are taken out of the dominion of Satan and brought into being Christ's own child. So when you have your confidence located in holy baptism as such a means of grace, which just is so utterly gospel in the utter abundance, pouring out of the gifts that come there, there's no measuring of the gifts of baptism: half a pint for this and half a pint for your venial sins and two gallons for your mortal sins. It's the whole, a sort of Niagara, the lot. That is the way the Lord forgives and loves to give out his gifts. There it is! He just can't stop adding one thing to another. And that is how these things came into the order of baptism. One wanted to go on confessing all of the great gifts that baptism did. But the danger is that in doing all of those things, one may be obscuring or overshadowing what is the heart of the matter. And so three years later, in 1526, a number of these things have simply dropped off. Not because they were told they had to be rid of them, but the gospel was having its way, and no longer legalistic demands to prove *we* are doing it, and doing it right. It is a bit like the way the Apostle talked about the speaking in tongues in Corinth (1 Cor 12–14). He didn't frisk them out of them; he pushed Christ. And some things then were pushed to the edge and some disappeared. That is the freedom of the gospel, which cannot be brought into bondage with a legalistic liturgical "you've got to" or "you've got to not."

The Lord does have his giving out of his gifts in the way he has undertaken to do it. And his doing of it may never be called in question, or rendered doubtful, or brought into the control or under the judgment of how we have things figured out, or of how we say or think them. The Lord does with his words what the Lord does with his words. And so he does a John the Baptist, and so he does a Luther—although, is Luther doing the words or are the words doing Luther? Quite plainly, they aren't his own, because look: there's the Book! And what is from the Book is what he points to as what is at the heart of it all. Not index finger, but the two fingers of the blessing. Do not say what the hand symbolizes. Remember, *significat* ("signify") is Zwingli's word. You ask, "What is the hand saying?" "What is the hand extolling?" or "What is the hand confessing?" And that, you see, is to have an *est* ("is") theology in contrast with a *significat* theology that faced off at Marburg, remember.[7] So what's Luther worth? He is only worth what he points to. And that's the delivery that the sermon is there for. And he is in the pulpit doing it, not pacing about working the crowd. In the pulpit means *put there by the Lord for what the Lord put him there for*. From the open Bible he points to Christ hanging on the cross, there for the people of St. Mary's over on this side, the words carrying that Christ into them.

Going into the pulpit could reduce Luther to nervous prostration sometimes, but he did it because he had been ordained and he couldn't wriggle out of that. What that meant for him is bedrock. Once he just quit preaching for a whole year, and then he was back; he couldn't be bucking the Lord who had ordained him for that purpose. And also, when in better days he would come down from the pulpit and say, "Well, I don't have to ask forgiveness for any of that. Because all I been doing is giving out the Lord's words" (AE, 41: 216–217). Or, putting it even better, "All that was was holy absolution" (AE, 51: 99).[8] That's what's going on with the liturgy, when the preaching is so considered.

He (Luther) is tolerant of all of the things that have come to be ways of expressing, of extolling, of confessing what baptism does. But he also warns against them robbing from baptism itself, as if the oil actually did it, or the candle, spittle, and clay; that those things have their place only as they extol and confess what baptism itself does. Because these other things, if they are looked to as themselves doing it, can't be trusted to do it, because of the uncertainty of them. That's where he says here, "For as I said. . . ," and what he is referring to is these various things that have come into the doing of holy baptism which extol the gifts. And he says that they *nicht die rechte Griffe sind, die der Teufel scheuet und fleucht* ["They aren't the proper means that the devil abhors and from which he flees"].[9] You may recall how Luther said something very similar with regard to the grains and the grapes in preaching of holy communion. You know how it goes back to the *Didache,* "many grains one bread, lots of grapes one cup"[10]—and that's what the holy communion is about. A 1519 sermon of Luther has that in it too (AE, 35: 58; 36: 287). Later on Luther says, "That is not bad preaching, but it does not scare the devil." Similitudes, analogies don't do it. In that context he says, "What puts the devil to flight is the body and blood of Christ" (WA, 31, 55, 35; cf. 18, 179, 17). So it is not with similitudes or significance or symbolisms or analogies. They don't scare the devil. What puts him to flight is our Lord's body and blood and the Name that has been put upon us with the water. He (the devil) can't overcome that. And so in the Large Catechism, where it says that when everything contradicts the fact that the Lord cares about you at all, that you are just so much trash and nobody cares about you, then you are to say, "Nevertheless, I am baptized!" I am one upon whom the Lord has put his Name, and he can't quit his Name (LC IV, 44). That is the confidence of the means of grace, and that is the understanding of the liturgy as we have it, most powerfully confessed then by way of the reform work of Dr. Luther.

The next thing there that ties in with what was said earlier: you see, the *Taufbüchlein* (*Little Book of Baptism*) was admonishing people to *rejoice* in baptism. He speaks critically of the liturgy that was there, the *Agenda Communis.*[11] He says: Well, they don't extol the blessings nearly enough! They could do a better job extolling the blessings. But he leaves it pretty much as it is. And one of the things he is also exhorting people to do at holy baptism, those who are there, is that you *Gottes Wort hörest und ernstlich mitbetest* [hear God's word and earnestly pray along] (AE, 53: 102)· Now, those two run together. Is it the praying that does the words or is it the words that do the praying? The ear is the organ of faith. And he is exhorting them at a baptism to be hearing the words of the Lord and to be *mitbeten,* praying with those words, so that really it is those words that do the praying. And so there is great freedom in our prayers in knowing that we don't have to get them up to a certain standard to be a good work—as if there is the Word of God, and now I had better crank up some praying, and that it is up to me to do. We don't do the praying. It is the words that have their way with us and so do the praying, as the Apostle says that the Spirit, when we don't know how to pray, does it as it were in us, for us(Rom 8: 26–27). And his way of working in us is by way of the words that are alive with him in us, doing the praying.

So, when one talks about the reform of the liturgy, one is talking about it in a way that Dr. Luther wouldn't really have wanted it to be talked about. It is the same old liturgy that always was. And the liturgy—what is the liturgy worth? Liturgy is means of grace going on. Take the means of grace out of the liturgy and you haven't got much left. If you have got a lot left, you may as well chuck that away; it isn't worth very much. What does it is the words of the Lord, *hörest und mitbetest.*

As a final thing: Dr. Luther's words again on analogies. That is the sad thing about children's sermons. So often they are captive to some analogy. Until you have broken free of analogy, you have not spoken the gospel. So when you look at the water, don't think of similitudes about the water. "Do not ponder the fact that the water is wet, but that it has the words of the Lord" (WA, 31, 111, 3). They do it, and no words more surely than his. Just let me read this last quotation then:

> For we must believe and be sure of this, that baptism does not belong to us but to Christ, that the gospel does not belong to us but to Christ, that the office of preaching does not belong to us but to Christ, that the sacrament [of the Lord's Supper] does not belong to us but to Christ, that the keys, or forgiveness and retention of sins, do not belong to us but to Christ. In summary, the offices [*ampt*] and sacraments do not belong to us but to Christ, for he has ordained all this and left it behind as a legacy in the church to be exercised and used to the end of the world; and he does not lie or deceive us. Therefore, we cannot make anything else out of it but must act according to his command and hold to it (AE, 38: 200).

What is done according to his mandate and institution is surely done by him. And what is done by him is unshakably sure, and not only done by him, but done in the way of the gospel by him, in the means of grace way of giving out his gifts, the gifts that the words say and impart: holy baptism, holy absolution, holy communion, for whose service the Lord has put the mouth and hands of the holy ministry as his instrument for his doing his divine service.

NOTES

1. Johannes Bugenhagen (1485–1558) was pastor of St. Mary's Church, the city parish of Wittenberg. He was Luther's pastor and father confessor.

2. Luther appeared before papal legate Cardinal Cajetan in Augsburg, October 12, 1518.

3. See Norman Nagel, "Whose Liturgy Is It?" *Logia* 2 (Eastertide 1993): 4–8.

4. You will find a bishop where the Eucharist is going on, and vice versa. *Library of Christian Classics* 1: 87–120. "At these meetings you should heed the bishop and presbytery attentively with nothing disturbing your harmony, in breaking one bread, which is the medicine of immortality, an antidote that one does not die, but lives in Jesus Christ forever" (93). "Be careful, then, to observe a single Eucharist. For there is one flesh of our Lord, Jesus Christ, and one cup of his blood that makes us one, and one altar, just as there is one bishop " (108). "You should regard that Eucharist as valid which is celebrated by the bishop or by someone he authorizes. Where the bishop is present, there let the congregation gather, just as where Jesus Christ is, there is the Catholic Church" (115).

5. While Luther was hidden away at the Wartburg from May 4, 1521, to March 1, 1522, Andreas Karlstat (1480–1541), professor at the University, sought to drive forward the reform movement in Wittenberg.

6. φωτισμός, φωτιζομένοι ("enlightening," "those to be enlightened, illuminated") were words used for catechumens who were to receive baptism. Usage of the term is found most often in the Eastern Liturgies. Cf. "enlightened with his gifts."

7. The famous Marburg Colloquy, which took place from October 1–4, 1529, where Luther and Zwingli debated primarily the real presence of the body and blood of Christ in the Lord's Supper. See AE, 38: 15–89.

8. See also J. N. Lenker, ed., *Sermons of Martin Luther: The Church Postils,* 8 vols. (reprint Grand Rapids, MI: Baker Book house, 1983), 2: 198–199; 401–402.

9. *BSLK* 537, 5.

10. *Didache* 9, 1–5. LCC 1: 175. The quotation is derived from the *Didache.* See Jasper & Cuming, *Prayers of the Eucharist: Early and Reformed* (New York: Pueblo, 1987), 23.

11. The Roman Baptismal Liturgy known to Martin Luther, as found in the *Magdeburg Agende* of 1497.

And with Your Spirit

Why the Ancient Response Should Be Restored in the Pastoral Greeting

TIMOTHY C. J. QUILL

DURING THE SECOND HALF OF the twentieth century, most churches discarded the traditional response to the pastoral greeting when they embarked upon the revision of English liturgical texts. Historically the pastor said, "The Lord be with you." The congregation responded, "And with thy spirit." The new response became, "And also with you." What are the implications of this seemingly minor alteration in the ancient text? As one examines the origin and development of the greeting and the response in view of its theological freight, and especially as it pertains to the office of the holy ministry, it becomes evident that a return to the ancient response should be seriously considered during the next round of hymnal revisions. The theological implications are of such significance that they outweigh the practical inconvenience associated with its reintroduction.

EARLY CHURCH LITURGICAL DOCUMENTS

The greeting "The Lord be with you" is found in Scripture: Judges 6:12 "The Lord is with you" יהוה עִמְּךָ, LXX: κύριος μετὰ σοῦ); Ruth 2:4 "The Lord be with you" (יהוה עִמָּכֶם, LXX: κύριος μεθ' ὑμῶν);" Luke 1:28 "The Lord is with you" (ὁ κύριος μετὰ σοῦ). Unlike the response, "And with your spirit," which remained constant,[1] the greeting is found in a variety of forms, which were redacted from both the Gospels and Pauline Epistles (Jn 19:20; Lk 24:36; 1 Cor 16:23; 2 Tim 4:22; Gal 6:18; Phil 4:23).

What has yet to be explained is how these diverse greetings came to be included in the liturgy. The earliest surviving text of the eucharistic prayer with a full tripartite dialogue is found in the *Apostolic Tradition* attributed to Hippolytus. Extant in Latin, Coptic, Arabic, and Ethiopic versions, this liturgy dates from around 215 A.D. and possibly as early as 165 A.D.[2] The original Greek is largely lost, but the Latin reads:

Dominus vobiscum	The Lord be with you.
Et cum spiritu tuo.	And with your spirit.
Sursum corda.	Up with your hearts.
Habemus ad dominum.	We have (them) to the Lord.
Gratias agamus domino.	Let us give thanks to the Lord.
Dignum et justum est.	It is fitting and right.

With minor variations, the second two parts of the three-part dialogue (*Sursum corda* to the end) are the same in all liturgical traditions—East and West. The opening greeting and response, however, is divided into "two broad traditions:"

1. the single-member Roman-Egyptian greeting;
2. the trinitarian greeting based on 2 Cor 13:13.[3]

The simpler form ("The Lord be with you" / "And with your spirit") is found in the Roman texts, and its derivative ("The Lord be with you *all*") is found in the Alexandrian Greek Liturgy of St. Mark and the Coptic Cyril. The preanaphoral dialogue in the Byzantine and other non-Alexandrian eastern eucharists falls into the second tradition.

> [T]he Churches to the North and East within the Antiochene sphere of liturgical influence seem never to have known "The Lord (be) with you" as a greeting in the preanaphoral dialogue or, for that matter, elsewhere. "Peace to all" is the normal short greeting throughout the East, and one or another form of greeting based on 2 Corinthians 13:13 can be found in the preanaphoral dialogue from the second half of the fourth century, first in Antioch. This is the earliest evidence extant for the liturgies of the East beyond Egypt.[4]

The oldest known church manual is *The Teaching of the Twelve Apostles,* or the *Didache* for short. Some elements of this manual may date from the first century, possibly as early as 60 A.D.[5] The *Didache* contains eucharistic instructions (chapter 9) and a eucharistic prayer (chapter 10). The earliest section, often labeled "The Two Ways" (chapters 1–5), reveals that the so-called primitive church possessed a very profound understanding of the presence and power of Christ in the holy ministry of the word and sacraments. Chapter 4 begins:

> My child, you shall remember night and day him who speaks to you the word of God, and honor him as the Lord; for where that which pertains to the Lord is spoken, there the Lord is.[6]

The eucharistic prayer contains no dialogue (nor *Verba*), but it does conclude with thoughts similar to the later tripartite dialogue.

> Let grace come and let this world pass away. Hosanna to the son of David. If any is holy, let him come; if any be not, let him repent. *Maranatha. Amen.*[7]

TIMOTHY C. J. QUILL, a *LOGIA* contributing editor, is director of the Russian Project at Concordia Theological Seminary, Fort Wayne, Indiana.

One would not expect to find the greeting "The Lord be with you" in the Syrian[8] *Didache,* since this greeting is not common to the East, as Robert Taft has pointed out (see above). The East preferred either the brief "Peace to all," which may appear in numerous places in the liturgy, or a longer greeting based on 2 Cor 13:14, "The grace of the Lord Jesus Christ and the love of God and the communion of the Holy Spirit be with you all." The biblical and theological meaning of the greeting "The Lord be with you" is located in the expression *Maranatha.* Jasper and Cuming point out,

> The Aramaic words *Marana tha* were interpreted by the early Fathers as meaning "The Lord has come," but they should probably be translated "Come, Lord," as in the parallel passages at the end of 1 Corinthians 16:22 and Revelation 22:20. In all three passages prayer is made for the grace of Christ, and it is possible that a liturgical closing formula is behind all three.[9]

The understanding of the Lord's presence in the eucharist is reinforced by the inclusion of the acclamation "Hosanna to the son of David." The words *Lord, peace,* and *grace* say the same thing yet in different ways. Each adds a different element to the full gift, which is always more than words can express. The intimate connection of the pastor with the giving out of the grace and peace of the Lord, and of the Lord himself, has already been seen in chapter 4; and now again in the text immediately following the eucharist prayer. Chapter 11 begins:

***The biblical and theological meaning of the greeting "The Lord be with you" is located in the expression* Maranatha.**

> Therefore, whoever comes and teaches you all these things of which were previously spoken, receive him; but if the teacher himself turn aside and teach another teaching, so as to overthrow this, do not listen to him; but if he teaches so as to promote righteousness and knowledge of the Lord, *receive him as the Lord* [emphasis added].[10]

The *Didache* places great emphasis on the presence of the Spirit in the prophets who teach the things of the Lord. One way to check whether or not the prophet has the Spirit is to look at his life. If he behaves in a way morally incompatible with the ethics of the Two Ways, he reveals himself to be a false prophet and thus void of the Spirit. Chapter 11 continues:

> Now concerning the apostles and prophets, [deal with them] according to the ordinances of the Gospel. Every apostle who comes to you, let him be received as the Lord. . . . And every prophet who speaks in the *Spirit* you shall try or judge; for every sin shall be forgiven, but this sin shall not be forgiven. But not everyone that speaks in the *Spirit* is a prophet, but only if he have the ways of the Lord.[11]

The earliest surviving full text of the dialogue representing the Roman-Egyptian form with a eucharistic prayer is found in the *Apostolic Tradition* (ca. 215). The *Apostolic Tradition* actually describes two eucharistic prayers, the first in connection with the ordination of a bishop and the second after a baptism.

As it was in the *Didache,* so also the *Apostolic Tradition.* The early church believed it to be of great importance that her pastors and teachers were faithfully passing on the doctrines of the apostles and thus passing on Christ. Even the choice of titles given to these church orders emphasized this: *The Teaching of the Twelve Apostles, Apostolic Tradition, Apostolic Constitution, Apostolic Church Order,* and *Didascalia Apostolorum.* The opening paragraph of the *Apostolic Tradition* establishes the importance of the Holy Spirit in the office and work of the bishop. Since the Holy Spirit bestows perfect grace on those who believe rightly, it was very important that "those who preside over the Church should hand down and guard all things."

Chapter 2 of the *Apostolic Tradition* describes the selection of the bishop ("chosen by all the people") and the laying on of hands by the Presbytery and then the prayer:

> And all shall keep silence, praying in their hearts for *the descent of the Spirit* [emphasis added], after which one of the bishops . . . shall lay his hand on him who is being ordained bishop, and pray thus.[12]

The prayer that follows asks that the "God and Father of our Lord Jesus Christ" would bestow upon the bishop being ordained the same "princely Spirit" given to the Old Testament priests and the New Testament apostles.

> [Y]ou foreordained from the beginning a race of righteous men from Abraham; you appointed princes and priests, and did not leave your sanctuary without a ministry. . . . now pour forth that power which is from you, of the *princely Spirit*[13] which you granted through your beloved Son Jesus Christ to your holy apostles who established the Church in every place as your sanctuary, to the unceasing glory of your name.
>
> You who know the hearts of all, bestow upon this your servant, whom you have chosen for the episcopate, to feed our holy flock and to exercise the high-priesthood. . . . and by the *spirit of high-priesthood* to have the power to *forgive sins according to your command.*[14]

At the conclusion of the prayer, "all shall offer him the kiss of peace, greeting him," after which he begins the celebration of the eucharist with the greeting, "The Lord be with you." The people respond, "And with your spirit."[15] Should *spiritu* / πνεύματος be rendered "Spirit" or "spirit"? Is it in reference to the Holy Spirit, the "princely Spirit," bestowed on the man ordained into the holy ministry, or is it simply referring to his spirit or soul? The former is certainly consistent with the thrust of the prayer and flows naturally from it. It allows the people repeatedly to acknowledge and confess the doctrine of the holy ministry through a concrete and personal liturgical exchange with their pastor and bishop. It allows the people to receive and acknowledge the holy ministry as a gift from the Holy Spirit.

CHRYSOSTOM, THEODORE, AND NARSAI

The use of "spirit" in the dialogue is both ancient and universal. That the fathers understood πνεύματος in its fuller Spirit-filled sense is demonstrated by explanations offered by Chrysostom, Theodore of Mopsuestia, and Narsai of Nisibis. Chrysostom (ca. 345–407) comments on "The Lord be with your spirit" in his homily on 2 Timothy 4:22:

> *The Lord Jesus with your spirit.* Nothing is better than this prayer. . . . And he does not say, "The Lord with you," but "with your spirit." So the help is twofold, the grace of the Spirit as well as God helping it.[16]

In *De sancta Pentecoste hom.* 1, 4, preached in the presence of Bishop Flavian of Antioch, Chrysostom explained "that if there were no Holy Spirit there would be no pastors or teachers, who became so only through the Spirit." Then he continues:

> If the Holy Spirit were not in this common father or teacher [Bishop Flavian] when he *gave the peace* to all shortly before ascending to his holy sanctuary, you would not have *replied to him all together, "And to your spirit." This is why you reply with this expression* not only when he ascends to the sanctuary, nor when he preaches to you, nor when he prays for you, but when he stands at this holy altar, when he is about to offer this awesome sacrifice. You don't first partake of the offerings until he has prayed for you the grace from the Lord, and you have answered him, *"And with your spirit,"* reminding yourselves by this reply that he who is here does nothing of his own power, nor are the offered gifts the work of human nature, but it is *the grace of the Spirit present and hovering over all things which prepared that mystic sacrifice.*[17]

The statement "when he gave the peace" refers to the opening greeting in the East, "Peace be with you." It is noteworthy that the peace is not "wished upon" or "acknowledged," but "given."[18] Taft quotes Theodore of Mopsuestia (ca. 350–428), *Hom.* 15, 37.

> But it is *not the soul* they are referring to by this "And with your spirit," but it is the *grace of the Holy Spirit* by which those confided to his [the bishop's] care believe he had access to the priesthood.[19]

Narsai of Nisibis (d. ca. 502) indicates that "spirit" was understood as pertaining to the Spirit received by those in the Holy Ministry. He wrote,

> The people answer the priest lovingly and say: "With thee, O priest, and with that priestly spirit of thine." They call "spirit," not that soul which is in the priest, but the Spirit which the priest has received by the laying on of hands. By the laying on of hands the priest receives the power of the Spirit, that thereby he may be able to perform the divine Mysteries. That grace the people call the "Spirit" of the priest, and they pray that he may attain peace with it, and it with him. This makes known that even the priest stands in need of prayer, and it is necessary that the whole church should intercede for him. Therefore she [the Church] cries out that he may gain peace with his Spirit, that through his peace the peace of all her children may be increased; for by his virtue he greatly benefits the whole Church, and by his depravity he greatly harms the whole community.[20]

CONTEMPORARY ENGLISH TRANSLATIONS

Should *spiritu*/πνεύματος be translated "Spirit" or "spirit"? Unlike the ancient texts or even the German texts, the English requires a choice between an upper or lower case *s*. English translations of *spiritu* have consistently chosen the lower case for spirit.[21] Is *spiritu*/πνεύματος a reference to the Holy Spirit promised to the ordained minister, or is it simply referring to his spirit or soul? Is it both? The early church fathers emphasized the former. In many contemporary English revisions, *spiritu*/πνεύματος drops out all together. The result is twofold: (1) The episcopal greeting is emptied of any freight pointing to the uniqueness of the office of the holy ministry in the word and sacrament and the liturgical life of the church. (2) *Spirit* is replaced by the pronoun *you*. Thus the parallelism of the greeting and response is replaced with a uniformity of greeting and response that blurs the distinction between the role of the pastor, who speaks in the stead and by the command of the incarnate, crucified, risen, and present Lord Jesus Christ, and that of the people, who listen and in faith receive the divine gifts. The pastor cannot do this without the gift of the Holy Spirit. This is acknowledged in the Prayer for the Ordination of a Bishop found in the *Apostolic Tradition*. The prayer asks God to pour forth the same power "of the *princely Spirit*" that he granted to his holy apostles "to establish the church in every place as your sanctuary." The prayer for the "spirit of high-priesthood" is prayed in order that the bishop may be able "to have the power to forgive sins according to your command, to confer orders according to your bidding, to loose every bond according to the power which you gave to the apostles."[22]

It allows the people repeatedly to acknowledge and confess the doctrine of the holy ministry through a concrete and personal liturgical exchange with their pastor and bishop.

There is little doubt that "your command"[23] is in reference to John 20. The Lord's words of institution of the office of the holy ministry in John 20:19–23, though brief, contain the chief and necessary elements: the risen Lord, the giving of peace with God, the risen Lord truly present in his flesh,[24] the sending by the Lord, the receiving of the Holy Spirit from Jesus, and the power to forgive and retain sins. On these elements the church was and continues to be built.[25]

"And with your spirit" may come in as an everyday greeting, but it is transformed by its use in a meal that is unlike any other meal.

The decision to "translate" (or paraphrase) *et cum spiritu tuo* as "And also with you" is often justified on the basis that the original expression was a Semitism.[26] Even if it is true that the original Hebrew expression simply carried the meaning of the person, "you," the fact remains that it took on new theological and liturgical meaning for early Christians when they gathered for the eucharist around their bishop in Jesus' name. Jesus began with just another celebration of the Passover meal, but the Lord of the Sabbath made of it a new meal, a new testament. Similarly, nothing remains the same when incorporated into the Lord's meal. "And with your spirit" may come in as an everyday greeting, but it is transformed by its use in a meal that is unlike any other meal.

In *The Liturgy of the Mass,* Pius Parsch gives a passing nod to the popular opinion among scholars that "The expression (And with thy spirit) is a Hebraism, meaning, simply, 'with you, too.'"[27] He goes on, however, to articulate the special pneumatic and ministerial meaning that the liturgy has given to the word *spiritus*/πνεῦμα.

> However, from another aspect, it is not altogether correct to translate the phrase *Et cum spiritu tuo* simply, "and with you too," for the liturgy imparts a special significance to the words "thy spirit." It envisages here the power of orders conferred upon the celebrant and would say in effect: "And with the Spirit (πνεῦμα) that is in you by reason of your ordination."[28]

Parsch offers numerous examples from the liturgy to document the special significance of *spiritu*: (1) The response is not given to anyone below the order of deacon.[29] (2) The rite of ordination of priests and deacons (but not subdeacons) contains numerous prayers invoking the Holy Spirit upon the ordained. From this Parsch concludes: "Thus the *Dominus vobiscum* is the solemn greeting of the priest and the deacon to the people, and its response is the respectful acknowledgement by the people of the power of orders that resides in their minister."[30] (3) The greeting *Pax vobis* is sometimes used by the bishop and the consecrated abbot. This was the common greeting of the risen Christ to his disciples. Particularly instructive for the meaning of this greeting is John 20:19 and following. Parsch writes: "The words 'Receive ye the Holy Ghost' are equivalent to 'Receive the power of orders which comes to you by the Holy Spirit,' and this is the sense which the liturgy gives to the word 'Spirit' in the response *Et cum spiritu tuo.*"[31] (4) The ceremonies (kissing the altar and greeting with outstretched hands) which precede and accompany the *Dominus vobiscum* reflect the deep significance of the greeting and response.[32] (5) The place of the *Dominus vobiscum* in the structure of the liturgy is significant. It occurs eight times in the mass and is "always linked in some way with the ceremony which immediately follows it. . . . It is therefore true to say that it is the priest's invitation to the people to take an active part in the ceremony."[33]

Still, the question remains: Is *Et cum spiritu tuo* simply a Semitism? Robert Taft takes deadly aim at this popular opinion.

> Today it is taken to be no more than a Semitism for "And also with you." But there is no philological basis for this demonstrable misconception. In Semitic texts it is *soul (nephes,* Syriac *naphso* = ψυχή*),* not *spirit (ruah,* Syriac *ruho* = πνεῦμα*),* that bears this meaning. Agreement on this point among both biblical and knowledgeable liturgical commentators is universal. . . . Furthermore, the Semites themselves, whom one might expect to recognize a Semitism when they see it, did not take it to be one. . . . The Liturgy of Addai and Mari, oldest and most Semitic of the Semitic liturgies, has the response: "with you and with your spirit." That would be ridiculously tautological if both meant the same thing. So what we have here is not a Semitism but a "Paulinism" that has become a "Christianism," as Botte put it. [Botte, *Dominus vobiscum,* p. 34 ff.][34]

In the East Syrian tradition the *Dominus vobiscum* took the form of *pax vobiscum.* As Taft pointed out, the response was "And with you and your spirit." The full pre-anaphoral dialogue in Addai and Mari finds corroboration in a fifth-century sermon of Narsai on the liturgy.[35] Narsai interprets the meaning of the Addai and Mari response as follows: "They [the people] call 'spirit,' not that soul which is in the priest, but the Spirit which the priest has received by the laying on of hands."[36] No tautology here.

All of this is not to suggest that only those ordained into the holy ministry possess the Holy Spirit or that they receive more of him. The Holy Spirit is not a liquid that can be measured out. To have the Spirit is to have the whole Spirit. The Holy Spirit, however, is given to the ordained with the special promise that when they preach repentance and forgiveness and loose sins in holy absolution, he is there accomplishing that of which his word speaks. Whether or not the Spirit dwells in all Christians is not the question. He does (Rom 8:9–11). The questions are: Does πνεύματος refer to more than simply a person's selfhood? Does it in the case of those ordained into the holy ministry refer to the Spirit-filled spirit, reflecting John 20:22?

THE BIBLICAL MEANING OF THE LORD BEING "WITH" A PERSON

In short, what does the greeting mean? Robert Taft observes that "Several authorities, most thoroughly W. C. Van Unnik, have examined its pristine biblical and Roman-Egyptian liturgical form, '(The) Lord with you (thee).'"[37] For van Unnik, the phrasing of the salutation raises four questions:

1. Who is "the Lord": God the Father or Jesus Christ?
2. What mood of the verb "to be" should be supplied: "is" or "be"?
3. What is contained in this "to be with somebody," when said of the Lord?
4. Why is this former part followed by "*and* with thy spirit," this second part of the response being coupled to the former by καί and this continuation suggesting that there is a certain parallelism? But how and why? Is this spirit the special grace of the priest given at his ordination?[38]

Van Unnik considers number three the crucial question necessary for answering all four questions. He does not limit himself to an examination of the small number of texts usually quoted in which "the Lord with you" is used in the context of a greeting. Instead of beginning with an obscure greeting from Judges or Ruth, or even with an apostolic greeting, Van Unnik begins with the dominical promise in Matthew 28. He acknowledges that

> It goes without saying that the Bible and the Christian Church firmly believed in God's transcendence. God is in heaven and Jesus who was once on earth is now at the right hand of the Father in heaven (Eph 1:20). But what did Jesus promise to His disciples when he said, "And lo, *I am with you* always, even unto the end of the world" (Mt 28:20)?

Καὶ ἰδοῦ always alerts the hearer that "something extraordinary and unexpected" is to follow. A promise is then given to the eleven disciples (see 28:16). It is common to jump immediately to the church "as the locus of the presence of Christ during the interval between His resurrection and parousia." Broadly speaking this is true; however, Van Unnik's exegetical treatment is more precise. He asks,

> But is it not, I dare to ask, *loose* thinking? Are we to credit the early Christians who so clearly knew about Jesus' separation from the *earth* and His glorification in *heaven*, with such a conflicting view? On the other hand, Jesus does not speak to the church (a word Matthew knows), but to the apostles as missionaries. The use of the word "locus" suggests a static presence while, as will appear from the following pages, Jesus' "being with them" has quite different associations.[39]

A study of the meaning of God being "with" a person in Peter's speech at the house of Cornelius (Acts 10:38), Stephen's sermon reference to Joseph's life (Acts 7:9 ff.), Nicodemus's visit with Jesus (Jn 3:2), demonstrates that this "being with" is (1) located in a person, (2) an active not static presence, and, (3) connected with the Holy Spirit. A study of the phrase in the Old Testament reveals the same understanding. That God (or the Lord) is "with" a person is found frequently in the Old Testament. Van Unnik locates and studies no less than 102 Old Testament references,[40] from which he makes the following observations:

1. The formula uses the words "God" and "the Lord" promiscuously and without distinction in meaning; sometimes both words are combined.
2. The verb "to be" is sometimes used, sometimes left out. It is deployed in all three tenses. . . . The Lord's active help was there in the past, is experienced in the present and will be there in the future. In past and present it can be seen. As to the future it is not always formulated as a wish . . . but *mostly as a definite declaration.*
3. Frequent though the expression is, it occurs only twice in greetings, viz. Judges 6:12 and Ruth 2:4, the usual greeting-form being: "Peace. . . ."
4. The Gideon-story is highly significant, because it shows that God's "being with a person" was not conceived as a permanent fact, but as a dynamic experience that acts in special cases which can be sharply discerned. . . .
5. The fact that "The Lord is with a person" can be discovered by others. It manifests itself outwardly, and even unbelievers see it. . . .
6. In some places the term is given in the form of a wish. . . . [Yet, in its usage] [i]t is important to see that this note of certainty about future help and blessing is far stronger than the subjective forms of wish and possibility. . . .
7. . . . [W]here the copula is missing in the Greek text (in literal translation of the Hebrew). . . . In all these cases it is practically always a declaration, as appears from the context and therefore the later translators rightly add "was" or "is. . . ."
8. . . . [T]here is a curious distribution throughout the OT. It is fairly seldom found in Psalms and prophets, where one would expect it, and rather frequent in the historical books . . . [especially] Genesis, Joshua, Samuel, and Chronicles. There is no connection with liturgical context. . . . [It] is not bound up with the Ark or the Temple; in those cases the OT speaks about the "dwelling" of God and this difference once more brings to light the *active* character of the expression. . . .
9. If one makes a list of those "with whom God is," it is typical that the number of instances where the people of Israel as a whole, the chosen people of God is intended, forms a minority. In the large majority of texts the term is used of *individuals,* and even where the people is meant it is sometimes individualized. . . . The line does not go from people as a whole to the individual, but rather the other way. It is not applied to every pious man in general, but to very *special persons.* . . . It is often mentioned in connection with a special divine task, in which the particular man is assured of God's assistance. . . . the man himself is afraid to accept the task, because he has no strength in himself.
10. Here we come to a point that is of vital importance for the exact and full understanding of the expression. *Most of the individuals of whom it is declared that "God was with them" were specially endowed with the Spirit of God.*[41]

Number nine is especially helpful in shedding light on the meaning of the Lord's promise "I am with you (ἐγὼ μεθ' ὑμῶν εἰμι) to the close of the age" (Mt 28:20). Eager makes the very important connection between

> the apostolic context of the Matthean promise to analogous OT commissioning scenes in which Yahweh appoints envoys to speak on his behalf, as in Acts 18:9–10. And when those commissioned protest their weakness, God replies, "I will be with you" (Ex 3:10–12, 4:10–12; Jos 1:9; Jer 1:6–8; Is 41:10, 43:5).[42]

Van Unnik's observation number ten is particularly evident in the John 20 account of the risen Lord appearing to his disciples and giving them the Holy Spirit.

This twentieth-century mutation is a good example of the danger and complexities that attend liturgical tampering.

With the Old Testament understanding in mind, van Unnik addresses the New Testament occurrences of the phrase. Having already dealt with Matthew 28, he turns his attention to Matthew 1:23 (Is 7:14); Luke 1:28; John 8:29; 14:16, 16:32; Acts 18:9 ff.; Romans 15:33; 2 Corinthians 13:11; Philippians 4:9; 2 Thessalonians 3:16; 2 Timothy 4:22. From this he concludes:

> In reviewing these texts from the NT we discover that in light of OT usage they receive their full force. The phrase is like a short-hand note. At face value it does not seem of great importance and is therefore passed over in the commentaries. On closer inspection, however, it turns out that the NT authors themselves understood its full meaning perfectly well and were sure that their readers would understand it as well. They did not use an out-warn phrase, but wrote it down as expressing a self-evident truth. There is a marked difference here from later Judaism. . . . In its humble wording it contains the fullness and certitude of the Christian faith.[43]

APOSTOLIC GREETINGS

Paul ends his letter to the Galatians with the greeting, "The grace of our Lord Jesus Christ be with your spirit, brethren. Amen" (Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύματος ὑμῶν, ἀδελφοὶ· ἀμὴν). For Paul the word "spirit" means more than simply "you." Taft concludes the same in his study of Paul's understanding of the word "spirit."

> Paul does not define spirit, but sets it in opposition to the letter (Rom 2:29, 7:6; 2 Cor 3:6, 8), the flesh (Gal 3:3, 6:8; Rom 8:4–6, 9, 13; 2 Cor 7:1; Col 2:5), the body (Rom 8:10–11; 1 Cor 5:3–5, 7:34), human wisdom (1 Cor 2:13). So it seems difficult to deny a special Pauline nuance to "And with your spirit," a reference not just to oneself but to one's better, Christian, Spirit-filled self.[44]

A recent publication prepared by the International Commission on English in the Liturgy acknowledges that it is now "generally accepted that [*Et cum spiritu tuo*] is not a Semitism but a Christianism based on the Pauline use of *pneuma.* Where the spirit is [to quote Bernard Botte], '*la partie spirituelle de l'homme le plus apparentee a Dieu, object immediat des actions et des influences divines.*'"[45]

Taft recognizes that the word *spirit* in Pauline usage can also mean a person's selfhood (Rom 8:10, 16; 2 Cor 7:1; Col 2:5), but he adds:

> Even in this latter sense, however, it seems to bear an intensity hardly captured by the translation "And also with you." For it is the possession of the Spirit of God that distinguishes the Christian, and one cannot exclude this overtone in the response, which one could paraphrase as "He is also with your God-filled spirit.[46]

Paul concludes his second epistle to Timothy with a greeting that comes very close to the common liturgical response. Actually, it combines both greeting and response in interesting fashion. Paul writes, "The Lord be with your spirit. Grace be with you" (Ὁ κύριος μετὰ τοῦ πνεύματός σου. ἡ χάρις μεθ' ὑμῶν. In this case Paul is writing to a pastor. The singular πνεύματός σου indicates Paul is addressing only Timothy. This is followed by a general greeting with the plural ὑμῶν.

CONCLUSION

The replacing of the response "And with your spirit" with "And also with you" came at a time of unprecedented liturgical revision within the Lutheran and Anglican communions and even greater change within the Roman Catholic Church. In 1970 the International Consultation on English Texts (ICET) suggested the appropriate translation of the greeting and response would be, "The Spirit of the Lord be with you" / "And also with you."[47] Thomas Krosnicki explains:

> The reason ICET did not translate *spiritu* in the people's response was given: "If 'Spirit' is used in the greeting, it need not be used in the response." In light of the comments that resulted from the use of the initial ICET translation of the greeting, in 1972 the English was changed to: "The Lord be with you." It should be noted, however, that the people's response remained unchanged (without explicit reference to the spirit) although the original argument for its omission by ICET was no longer valid. The 1975 ICET translation follows the 1972 text without additional comment or explanation.[48]

During the 1970s and 1980s the new ICET response found its way into Roman Catholic, Lutheran, Anglican, and other churches. The Inter-Lutheran Commission on Worship accepted the new ICET text. As a result, the *Lutheran Book of Worship* (1978) follows the new response in total, as does *The United Methodist Hymnal* (1989) and the Wisconsin Evangelical Lutheran Synod's *Christian Worship* (1993). *Lutheran Worship* (1982) retained the ancient response in Divine Service I, Matins, Vespers, and the Agenda, while adopting the new form in Divine

Service II.[49] The Episcopal *Book of Common Prayer* (1979) also uses both forms. The *Evangelical Lutheran Hymnary* (1996) of the Evangelical Lutheran Synod uses only the historic response.

Liturgical scholars repeated the Semitism argument without questioning its validity. Furthermore, few have bothered seriously to explore the historical, liturgical, and biblical meaning of the greeting and response. This twentieth-century mutation is a good example of the danger and complexities that attend liturgical tampering, whether undertaken by experts or dilettantes. Examples such as this should not go unnoticed by those who would carelessly tinker with the liturgy from week to week in a constant search for new and "creative" worship experiences.

What is meant by the word "Lord" in the greeting? Most would automatically respond that it refers to Jesus. Van Unnik concludes:

> The "Lord" is here not so much the Father or the Son; it is the manifestation of the Lord in the Spirit (Cf. 2 Cor 3:17, and interpretation of an OT text). The greeting is a declaration that the Spirit of God is really present. The response of the congregation is very much to the point: When the minister assures them of the presence of the Spirit who "is with them," i.e., with their spirit as Christian folk, they in turn assure him of the same divine assistance with his spirit, he having the special charisma and standing in need of that assistance because of his prophetic work.[50]

Van Unnik began his essay with a beautiful quote from the German liturgical reformer Wilhelm Löhe (1853), who wrote, "sich jedesmal der Knoten der Liebe und Eintracht zwischen Pfarrer und Gemeinde aufs Neue schurzt."[51] Mere Semitic greetings do not elicit such profound and intimate descriptions of the church and ministry. This essay has shown that the word "spirit," as well as the entire greeting and response, carry profoundly thick theological content. The early church fathers recognized this and expressed it in their commentaries on the liturgy. The various liturgies of both East and West, from the earliest known manuscript (*Apostolic Tradition*) on, consistently used "and with your *spirit*." The ambiguity of the words "Spirit/spirit" and "Lord," plus the variety of greetings, "The Lord be with You," "Peace be with you," "Grace and peace be with you all," serve to compound the richness of its meaning. Norman Nagel writes:

> The terms *Lord, grace,* and *peace* are all interchangeable, and yet not equitable. Each says the same thing, and something more that is its special freight. "Peace be with you" confesses the risen Lord as the one who is among us. "Grace" tells of God's favor where Jesus is welcomed and confessed as Lord. "This world passes away" [*Didache*] echoes Matthew 24:35, "Heaven and earth will pass away, but my words will never pass away."[52]

That the salutation and response could be changed with hardly a whimper of objection might just possibly be a blessing in disguise. The dialog with the greeting is among the oldest parts of the liturgy, yet old age and continual use offer no guarantee that it will be understood today—no assurance that it will be meaningful. Nevertheless, as we have seen, it is full of meaning. Sometimes a treasure is not appreciated until it is gone. If nothing else, the old gem is being reappraised, and this is a blessing.

NOTES

1. The response "And with your Spirit/spirit" is not found in Scripture as a response to a greeting.

2. Robert Taft, "The Dialogue before the Anaphora in the Byzantine Eucharistic Liturgy. I.: The Opening Greeting," *Orientalia Christiana Periodica* 52 (1986): 299–324. Taft notes: "Given Hippolytus' pretenses at representing tradition, scholars feel safe in supposing that this mid-fourth century Latin text preserved in fifth century palimpsest folia of codex *Verona LV* (53) is a version of the Greek original of the preanaphoral dialogue certainly in use at Rome around 215, and undoubtedly earlier too, since from comparative liturgy it is obvious that Hippolytus did not invent it. Furthermore, the Sahidic version of *ApTrad* 4 witnesses to the dialogue in the same form, changed but slightly (variants in italics) to conform, undoubtedly, to the local usage familiar to the Coptic redactor:

> Ὁ κύριος μετὰ *πάντων* ὑμῶν.
> Μετὰ τοῦ πνεύματός σου.
> Ἄνο *ὑμῶν* τὰς καρδίας.
> Ἔχομεν πρὸς τὸν κύριον.
> Εὐχαριστήσωμεν τὸν κύριον.
> Ἄξιον καὶ δίκαιον.

3. Ibid., 306.

4. Ibid., 309.

5. R. C. D. Jasper and G. J. Cuming, *Prayers of the Eucharist: Early and Reformed* (New York, Pueblo Publishing Company, 3rd rev. ed., 1987). "English and American scholars at first tended to assign it to the second century, but it is now generally accepted as most probably having been written in the first century in Syria. P.J. Audet suggested that, when the *Didache* quotes sayings of Jesus, its version is earlier than that given in Matthew's Gospel, which implies a date around A.D. 60." p.20.

6. Roswell D. Hitchcock and Francis Brown, ed., ΔΙΔΑΧΗ ΤΩΝ ΔΩΔΕΚΑ ΑΠΟΣΤΟΛΩΝ—*Teaching of the Twelve Apostles* (New York: Charles Scribner's Sons, 1885), 8; translation by the author.

7. Hitchcock and Brown, 18, 20.

8. Because the text has been preserved in Greek and Coptic, and some Greek and Latin fragments have been found in Egypt, some scholars suggest Egypt as a possible provenance. For a detailed history of the various theories about the dating and provenance, see Clayton N. Jefford, *The Sayings of Jesus in the Teaching of the Twelve Apostles* (New York: E. J. Brill, 1989).

9. Jasper and Cuming, 21.

10. Hitchcock and Brown, 20.

11. Ibid.

12. Geoffrey J. Cuming, *Hippolytus: A Text for Students with Introductions, Translations, Commentary and Notes* (Bramcote Notts, England: Grove Books, 1976), 8.

13. LXX, Psalm 50(51):14, πνεύματι ἡγεμονικῷ. English translations follow the Hebrew of 51:14, רוּחַ נְדִיבָה ("steadfast" or "willing spirit").

14. Cuming, 9; emphasis added.

15. This greeting and response occurs two more times in the *Apostolic Tradition.* When the candidates have been baptized by the bishop, anointed by the presbyter in the name of Jesus Christ, the bishop then lays his hands on the candidates and "invokes, saying: Lord God, you have made them worthy to receive remission of sins through the laver of regeneration of the Holy Spirit: send upon them your grace, that they may serve you." He then anoints the baptized upon the head a second time and says, "I anointed you with holy oil in God the Father almighty and Christ Jesus

and the Holy Spirit." Hippolytus then adds, "And having signed him on the forehead, he shall give him a kiss and say: The Lord be with you. And he who has been signed shall say: And with your spirit" (Cuming, 20).

The third time the greeting occurs is at the bringing-in of lamps at the Communal Supper. The deacon brings in the lamp and the bishop (when present) says: "The Lord be with you." The people respond, "And with your spirit." Interestingly, the bishop continues with part 3 of the dialogue: "Let us give thanks to the Lord," and the people say, "It is fitting and right . . . ." Hippolytus explains that the second part, "Up with your hearts," is omitted because "that is said (only) at the offering [eucharist?]" (Cuming, 23).

16. Cuming, 62, 659.

17. Cuming, emphasis added. Taft quotes *Patrologiae cursus completus* 50, 45809; cf. also *In ep. 1 ad Cor. hom.* 36, 4, PG 61, 312.

18. Writing in 1976, Johannes H. Emminghaus speaks of the greeting as proclamation. "The congregation's answer is literally 'And with your Spirit.' From a purely philological standpoint, the phrase is simply a Semitic expression of 'And also with you.' 'And also with you' is the translation that has been adopted by the official English Missal. When the German Missal was being redacted, it was frequently suggested that this simpler everyday form be used, but it was finally decided not to use it on the grounds that it would impoverish the meaning of the greeting. Just as the president's greeting is not simply an expression of his personal good will and readiness to communicate with the congregation, but is a proclamation of salvation in the name of Christ, so too the congregation is not responding to an individual person with a human function but to a minister who is a 'servant of Christ and steward of the mysteries of God' (1 Cor 4:1). The greeting and response help form a human community, but this community itself is oriented toward 'the presence of the Lord to his assembled community' (GI, no. 28)." J. Emminghaus, *The Eucharist: Essence, Form, Celebration,* trans. Matthew J. O'Connell from *Die Messe: Wesen-Gestalt-Vollzug,* 1978 (Collegeville, MN: Liturgical Press, 1988) 114–115.

19. Taft, 309. Cf. *Hom.* 15, 38.

20. Narsai, *"Homilae et Carmina," An Exposition of the Mysteries* (Hom. 17), ET in R. H. Connolly, ed., *The Liturgical Homilies of Narsai* (London; Cambridge University Press, 1909), 8–9. See also Kent A. Heimbigner, *The Relation of the Celebration of the Lord's Supper to the Office of the Holy Ministry* (S.T.M. thesis, Concordia Seminary, St. Louis, 1991).

21. When Thomas Cranmer began his liturgical revisions, he had on his desk the Latin Sarum Rite along with German liturgies from Cologne. To this day, his choice of "And with thy spirite" has been the rule in English texts.

22. Narsai, 9.

23. Cf. chapter eleven of the *Didache,* in which the church is being taught how to judge true and false teachers: "but if he teach so as to promote righteousness and knowledge of the Lord, receive him as the Lord. But in regard to the apostles and prophets, you are to do *according to order of the Gospel* [κατὰ τὸ δόγμα τοῦ εὐαγγελίου]" (Hitchcock and Brown, 19). The identification of the κατὰ τὸ δόγμα τοῦ εὐαγγελίου with the Lord's command in John 20 merits further study.

24. In the parallel account in Luke 24:36–39, Jesus says, "for a spirit has not flesh and bones." As is typical of Luke, he includes the meal of fish that attended the appearance. See Arthur A. Just Jr., *The Ongoing Feast: Table Fellowship and Eschatology at Emmaus* (Collegeville, MN: Liturgical Press, 1993).

25. Cf. Matthew 16:13–20.

26. Philip Pfatteicher, *Commentary on the Lutheran Book of Worship* (Minneapolis: Augsburg Fortress, 1990), 158. In a discussion of the salutation, Pfatteicher states: "The response is always, 'And also with you.' . . . Some (e.g., Van Unnik) believe that 'the Lord' in the first line *Dominus vobiscum* refers to the Holy Spirit; others (e.g., Jungmann) believe it refers to Christ. . . .

The congregation's response, *et cum spiritu tuo,* is also unclear. Some (e.g., John Chrysostom) find deep significance in 'Spirit' as a reference to the indwelling Holy Spirit; most understand it as a Semitism meaning simply the person, 'you.'" Unfortunately, Pfatteicher offers no documentation on who the "most" are and why.

One such scholar is Joseph Jungmann, who concludes: "If we thus see forming in this early period the large outlines of the later Mass-liturgy . . . a primitive and apostolic liturgy survives, a liturgy adapted by the Apostles from the usage of the synagogue. Here belongs the common way of starting and ending the prayer: At the beginning came the greeting with *Dominus vobiscum* or a similar formula, the answer to which was the generally Hebraic *Et cum spiritu tuo.*" *The Mass of the Roman Rite: Its Origins and Development,* trans. Francis A. Brunner, 2 vols. (New York: Benziger Brothers, 1950), 1: 19.

Theodor Klauser also fostered this view. His influential book *Kleine abendlandische Liturgiegeschichte* (1965) was translated into English as *A Short History of the Western Liturgy: An Account and Some Reflections,* trans. John Halliburton (Oxford: Oxford University Press, 1979). He writes: "Similarly derived [from Jewish sources] are some of the congregational responses or 'acclamations' (as they are called), i.e., 'Amen,' 'Alleluia,' 'Hosanna,' and 'Et Cum spiritu tuo'"(6).

Adrian Fortescue, *The Mass: A Study of the Roman Liturgy* (London: Longmans, Green and Co., 1st ed. 1912, 11th ed. 1955). "'Et cum spiritu tuo' (*kai to pneumati sou*) is a Semitism founded on Biblical use and means simply: 'and with you'" (246).

27. Pius Parsch, *The Liturgy of the Mass,* 3rd ed. (London: B. Herder, 1957), trans. and adapted by H. E. Winstone. Parsch continues: "The Hebrew often makes use of this kind of circumlocution for the personal pronoun. Instead of saying, 'with you,' he says 'with your soul,' or 'with your spirit.' *Et cum spiritu tuo* is therefore the reciprocated greeting: 'The Lord be with you too" (122).

28. Ibid., 122.

29. Ibid., 122–123. "It is for this reason that the greeting is not addressed to anyone below the order of a deacon. Subdeacons and clerics in minor orders, and laymen (even when they belong to a religious order) may not say *Dominus vobiscum,* since to them one is not able to reply: "And with the Spirit that is in you." Such persons when reciting the Office use instead the formula: *Domine, exaudi orationem meam* (Lord, hear my prayer), with the response: *Et clamor meus ad te veniat* (And let my cry come unto thee).

30. Parsch, 123.

31. Ibid., 123.

32. Ibid., 123–124. "First, the priest kisses the altar. The significance of this action is already known to us. The Altar is the symbol of Christ, from whom comes every saving grace, and by his kiss the priest receives from Christ the strength of grace. He now turns to the people with outstretched hands and says *"Dominus vobiscum,"* intending thereby to impart to the assembled congregation that grace which he himself has receive from the altar. Or, let us say rather, in kissing the altar the priest lays hold of Christ Himself and gives Him to the people in his greeting. When we consider the two things in conjunction, the words and the gesture of the priest, we realize the full significance of this greeting. It is no empty wish. It is a declaration of grace and truth."

33. Ibid., 124.

34. Taft, 320–321. Van Unnik's findings concerning the response's being a Semitism for "with yourself" agree with Taft. "This is stated without further notice, but in view of the linguistic evidence this interpretation is highly improbable, not to say impossible. If *psyche* (*nephes*) had been used, it would have been correct, since this often expresses 'self' or 'person' in Semitic texts, but I do not know of a single unambiguous text where *pneuma* (*ruah*) has his meaning" (*Dominus Vobiscum,* 364). Van Unnik refers the reader to the Hebrew Lexicon by L. Koehler, NT by W. Bauer, and the Syriac of Payne Smith (387, note 24).

35. Bryan Spinks, *Addai and Mari—The Anaphora of the Apostles: A Text for Students,* Grove Liturgical Study 24 (Nottingham, England: Grove Books, 1980), an English translation. See also L. Edward Phillips, "The Kiss of Peace and the Opening Greeting of the Pre-anaphoral Dialogue," *Studia Liturgica* 23, no.2 (1993): 183.

36. Quoted from Norman Nagel, "Holy Communion," in *Lutheran Worship: History and Practice,* ed. Fred L. Precht (St. Louis: Concordia Publishing House, 1993), 316, note 7. I am indebted to Norman Nagel, whose commentary on the response "And with your Spirit" in *Lutheran Worship: History and Practice* (291–292) alerted me to the richness of the ancient usage of "Spirit."

37. Taft, 316. The article Taft is referring to by W. C. van Unnik is "Dominus Vobiscum: The Background of a Liturgical Formula," *Sparsa Collecta. The Collected Essays of W. C. van Unnik,* part 3 (Supplements to *Novum Testamentum* 31 (Linden: E. J. Brill, 1983), 362–391. It is ironic that Taft would find the most thorough biblical resource from a Dutch Reformed scholar. Van Unnik's exegetical study was precipitated by the new service-book of the Dutch Reformed Church, which introduced the ancient dialogue ("The Lord be with you" / "And with thy spirit." "Let us pray") as an introduction to prayer. Unnik writes: "To Roman Catholic, Anglican and Lutheran Christians it is a familiar part of the liturgy, because it belongs to the age-old heritage of Latin Christianity. As such it was taken over by the committee which prepared the revision of the Dutch Reformed Liturgy" (362). Unnik explains, "I have consulted many books and various experts, but did not receive a satisfactory answer; it seemed as though this formula is so customary and revered that nobody asks for its proper meaning."

Taft also draws extensively from B. Eager, "The Lord Is with You," *Scripture* 12 (1960): 48–54; Botte, *Dominus Vobiscum*; and H. Ashworth, "Et cum Spiritu Tuo," *The Clergy Review* 51 (1966): 122–130.

38. Van Unnik, 364.

39. Ibid, 365.

40. Ibid., 388, note 37, lists all 102 references. From them he concludes: "it becomes perfectly clear that this expression *does not define a static presence, but a dynamic power,* as is in harmony with the active character of OT revelation. As a short-hand note it indicates *one reality*, but on analysing this unit one discovers *various aspects* in this expression of God's dealing with man. They can be distinguished in the following manner: (a) protection, help, deliverance; (b) taking sides with; (c) blessing and success, generally very concrete in worldly affairs; (d) assurance that there is no reason to fear; (e) exhortation to valor; (f) sometimes conditioned by man's obedience. It is double-sided in two respects: (1) it is positive and negative; (2) it has an effect upon the person's *psyche* and on his outward circumstances.

41. Van Unnik, 371–374.

42. Taft, 318. Taft is quoting B. Eager's *The Lord Is with You*, 48–50.

43. Van Unnik, 381.

44. Van Unnik, 381.

45. Thomas A. Krosnicki, "Grace and Peace: Greeting the Assembly," *Shaping English Liturgy: Studies in Honor of Archbishop Denis Hurley*, ed. Peter C. Finn and James M Schellman (Washington, DC: The Pastoral Press, 1990), 97. Krosnicki is quoting B. Botte ("Dominus Vobiscum," *Bible et vie Chretienne* 62 [1962]: 34), who in turn is quoting C. Spicq, *"Les epitres pastorales"* (Paris: 1947), 397.

46. Taft, 321.

47. Krosnicki, 98.

48. Ibid. The reader is referred to the International Consultation on English Texts, *Prayers We Have in Common* (Philadelphia: Fortress Press, 1970, 1972, 1975).

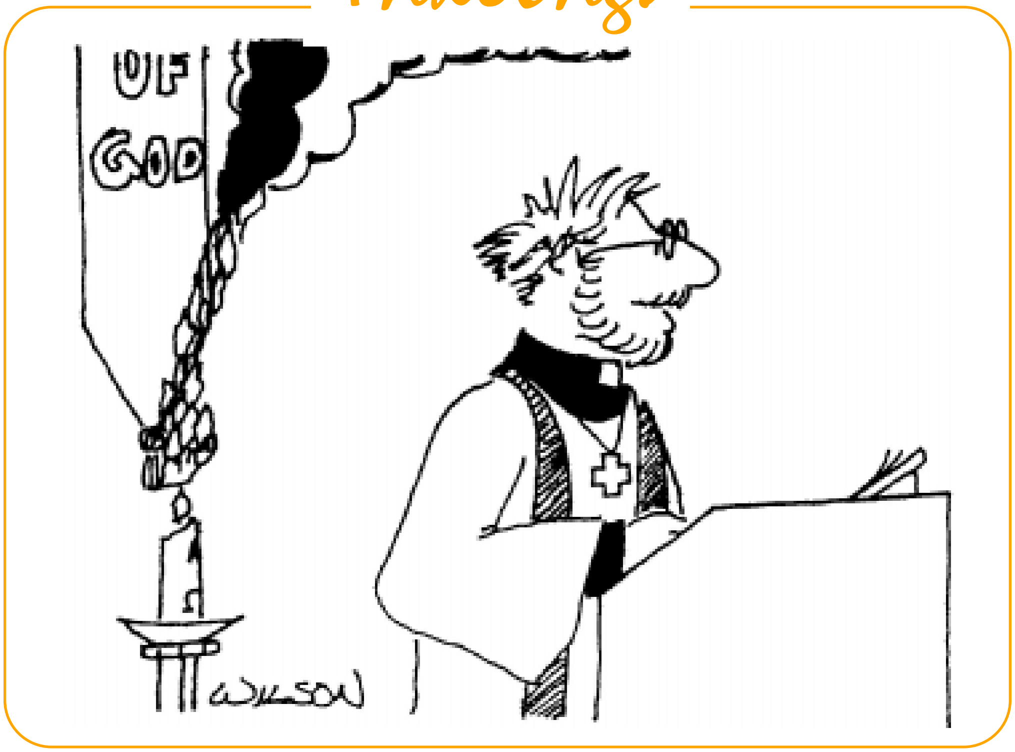
49. In other services of *Lutheran Worship,* "And with your spirit" is found in Matins, Vespers, the Easter Vigil "Service of Light," and the rites of burial and ordination. "And also with you" is found in Evening Prayer and Responsive Prayers I and II.

50. Van Unnik, 382.

51. "every time [the greeting and response is exchanged] the knot of love and unity between the pastor and congregation is tied anew."

52. Nagel, 316, note 4.

Inklings



Say! This week I've really got their attention!

The Office of the Holy Ministry according to the New Testament Mandate of Christ

Thomas M. Winger

Quo vadis?, the award-winning work by Polish novelist Henryk Sienkiewicz (1846–1916), celebrated its one-hundreth anniversary in 1995. When persecution broke out in Rome under Nero in the seventh decade, the church urged St. Peter to flee for his life. As Peter once again was tempted to deny his Lord to save his life, God appeared to him in a dream asking: "Q*uo vadis?*" "Where are you going?" With this accusing inquiry he turned Peter around to face martyrdom in Rome.

Many a symposium or conference has shamelessly stolen these words to close with a summation entitled *quo vadis?*: "Where are you going?" or "Where do we go from here?" The concluding speaker is burdened with the task of weighing the arguments presented, positing conclusions that would be agreeable to the majority, and posing unresolved questions for further study. This pattern might be called a "dialectical" approach to knowledge. A problem is presented. Arguments are made. Consensus is achieved to some degree. Unresolved issues ensure that conference organizers stay off the endangered species list. And scholars run off in another new direction in their relentless quest.

Perhaps the epistemological goose chase could be corralled by posing instead a question at the outset: *Unde venisti?* "From where have you come?" or "Where shall we begin?" For it is a trustworthy observation that where one begins determines where one ends, or at least that heading off in the wrong direction predisposes one to getting lost. The wry retort of the fabled old farmer, "Ya can't git thar from here," while scarcely a geographical truth on a round planet, is surely sage advice to the theologian who aims at the truth from the wrong starting point.

Thus when one seeks to draw the doctrine of the holy ministry from the New Testament Scriptures, it is one's starting point that will surely determine one's end. Consider the following options:

> *The word study.* Begin with the Greek term διακονία and its cognates. Presume that every instance of this semantic group is a reference to "ministry." (To uncover the error, try doing the same with the English word *ministry:* holy ministry, ministry of health, prime minister; or try *service*: Christian service, divine/church service, military service, table service, service station.)
>
> *The topic/theme study.* Begin with the idea of "service" and trace down all the places where Christians do things to help other Christians. Call this "ministry."
>
> *"Good Order."* Begin with Paul's admonition: "For God is not [a God] of confusion but of peace . . . but all things should be done decently and in order" (1 Cor 14:33, 40). Derive the ministry from this need for good order. (Some have tried this from young Luther's advice to the Bohemians [1523] that one person should be chosen to do baptisms, lest all try to do it at once and the child drown.)
>
> *Nomenclature.* Begin with names given to workers in the church. Derive their duties from their names. Put it all together and call it ministry. (For example: ἐπίσκοπος implies supervision, πρεσβύτερος implies the wisdom of age, διάκονος emphasizes servanthood, εὐαγγελίστης stresses gospel preaching.)
>
> *Function.* Begin with the functions, the work that needs to be done, and derive a structure from the task itself. (After all, it's the work getting done that matters, not who's doing it, right?)
>
> *Gift.* Begin with the "variety of gifts all working together within the one body" analogy of 1 Corinthians 12. Presume that ministry is a gift of the Spirit, which the church must seek out and use.

What is common to all of these examples—and we could go on *ad nauseam*—is that each presumes what it is trying to prove. They beg the question. They begin from a preconception of what "ministry" is, and then use the Scriptures simply as a source of illustrations. Or they make a particular passage such as 1 Corinthians 12 or 14 trump, the canon by which the rest is measured.

Now, don't get me wrong. The purpose of this hermeneutical exercise is not to imply that we could ever become a *tabula rasa,* a clean slate, ready simply to receive from the New Testament witness. No exegete ever comes to the Scriptures clean. Our task is rather to recognize and evaluate our preconceptions. Does not the Christian exegete approach the Scriptures christocentrically? A God-given preconception. Is not the gospel an indisputable presupposition?[1] And yet the gospel is also normed by Scripture, and so the hermeneutical circle. So also the Confessions: they are both *norma normata* normed by Scripture, and also the road map into the Scriptures, the ultimate expression of the *regula fidei,* "the rule of the faith." The Lutheran theologian hopes that his preconception, his starting point on any theological journey, will be the same as that of the Confessions. That is not necessarily to say that we are bound to any and every exegetical detail contained in the Confessions, but that we read the Scriptures within a confessional matrix. Scripture surely interprets Scripture, but the

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Thomas M. Winger is pastor of Grace Lutheran Church in St. Catharines, Ontario, Canada.

question a confession attempts to answer is, "Which Scripture interprets which Scripture?" Thus I propose that we begin our study of the holy ministry in the New Testament by letting the Confessions establish our starting point.

What of Scripture do the Confessions use on this doctrine? On what basis do they make their decision? Let's begin with the latter question. When Melanchthon considers the number and use of the sacraments in Apology XIII, he directs us to the "mandate" [*mandatum, Befehl*] of God:

> If we call sacraments "rites which have the mandate of God and to which is added the promise of grace," it is easy to judge which are properly sacraments. For rites instituted by men are not in this way sacraments, properly speaking. For to promise grace is not of human authority. (Ap XIII, 3)[2]

This according to the Latin. The German is also instructive, for the last sentence reads: "For men without mandate [*ohne Befehl*] do not have [authority] to promise grace." By inference and by corollary, men may promise grace where and when the Lord has given them the mandate and authority to do so. There is an order here: God's mandate and institution, then man's authority as given to him from God.

When apostolic practice is rooted in and clarifies Christ's mandate, then the church has two points from which to extrapolate her practice.

This perhaps rather obvious order is honed elsewhere in the Confessions to establish the relationship of Christ to his apostles. Christ institutes; the apostles carry out his mandate. The authority resides in him, who received it first from the Father. When apostolic practice is rooted in and clarifies Christ's mandate, then the church has two points from which to extrapolate her practice. Thus in AC XXII, the use of both kinds in the Sacrament is based first on Christ's "mandate and command" [*Befehl und Gebot; mandatum*], and then, lest the papists restrict both kinds to the priests, the Augustana refers to Paul's direction (1 Cor 11:20ff.) that all the congregation partake. Christ's mandate first, then apostolic authority.[3] The same line of argumentation often pertains: AC XXVII, 36–37 rejects monastic vows first according to the word of Christ (Mt 15:9), and then according to St. Paul's teaching "everywhere." Although Paul's testimony is clearer and weightier, nevertheless they trace it back to the word of Christ.

Occasionally the order is reversed for rhetorical effect: St. Paul forbids pastors to establish regulations in the realm of salvation upon their own authority; then, "Christ himself" rejects such service of God (AC XXVIII, 43–48). When a bishop or even the apostle himself institutes a regulation apart from Christ's mandate, it is non-binding, and is observed only from Christian love (AC XXVIII, 53–56). The clearest statement of this hermeneutic (that I have found so far) appears in the Formula concerning the Lord's Supper:

> Thus the position [of Dr. Luther] set forth above is grounded upon the unique, firm, immovable and indubitable rock of truth from the words of institution in the holy, divine Word, and so understood, taught, and handed on by the holy evangelists and apostles, and their disciples and hearers (SD VII, 42).

Although one could cite such examples of the confessional approach to Scripture almost without end, my quest has also been to discover the confessional writers explicitly describing their hermeneutic. So far (for this is a study in its infancy), the best comes from Chemnitz's discussion of "Extreme Unction" in his *Examination of the Council of Trent*. Here Chemnitz cites the scholastics, who cannot agree on where the institution of and authority for such anointing lies. Some argue that the apostles instituted it, others that the Holy Spirit moved James to institute it, others that Christ instituted it in secret. Chemnitz concludes:

> But the scholastics themselves confess that the authority to institute sacraments belongs to Him who is able to bestow efficacy on them. To this comes the fact that the Epistle of James does not have so great authority that it can, without other testimonies of the canonical Scriptures, institute a new sacrament for the church.[4]

The issue here is more than just the antilegomena character of James. It is the specific directive from the mouth of Christ himself in the canonical Scriptures that is lacking:

> Now it will not be difficult to settle the question whether extreme unction as described and practiced by the papalists was instituted by Christ as a sacrament of the New Testament. For it is necessary for the institution of a sacrament that the material, form, action, and efficacy of the sacrament be prescribed by the Word of God by way of command and promise, and that in such a way that it is not something for a certain person or time but that the command to do a certain thing and the promise of efficacy pertain to the whole church of the New Testament for all time, even to the end of the world, when Christ comes to judgment. For that is how it is with Baptism and the Lord's Supper.[5]

For unction to be given for the use of the church of all time, one would need a clear word from the Gospels, in which Christ's words and actions are recorded. Chemnitz therefore asks his opponents to look at Mark 6:12–13 as the passage on which the practice must be grounded. Here it is recorded that the apostles anointed the sick with oil; one finds, however, no command or promise of Christ, only the report of what the apostles did. One searches in vain also in the post-resurrection accounts for a universal mandate of Christ for this practice. Thus, Chemnitz concludes, neither the apostles' practice nor even their express command can alone institute for the whole church of the New Testament what Christ himself has not mandated in the clear testimony of word or deed.

This lengthy preface leads us then to ask the Confessions how they draw the doctrine of the office of the holy ministry first from the word of Christ and then from the testimony of the apostles. We cannot, of course, expect systematic precision and consistency from documents that were not intended to be textbooks. But a clear pattern does emerge. Within the Augsburg Confession and its Apology, only one passage is used more than once concerning the foundation of the apostolic ministry:

> Therefore, the episcopal office [*das bischoflich Ambt; iurisdictione episcoporum*] according to divine right is: [Latin: "according to the gospel, or, as they say, by divine right, this jurisdiction belongs to the bishops as bishops, that is, to those to whom the ministry of word and sacrament has been committed":] to preach the gospel, forgive sins, judge doctrine and to reject doctrine which is contrary to the gospel, and to exclude from the Christian congregation the godless, whose godless nature is manifest, without recourse to human authority, but alone through God's Word. And for this reason parishioners and churches are bound to be obedient to the bishops, according to this word of Christ, Luke 10[:16]: "He who hears you, hears me" (AC XXVIII, 21–22).

This passage (Lk 10:16) is used both negatively and positively: positively to trace the office's authority with respect to the means of grace back to Christ himself, negatively to refute the episcopal demand for obedience where regulations or doctrines are imposed without the mandate of Christ. In Apology XXVIII, 18–19 this passage is repeated expressly to reject this papistic understanding. The office carries divine authority only when it speaks what Christ has given it to speak.[6]

Here we see how the Confessions are thinking about the office. The authority begins with Christ. Christ speaks, and gives his full authority to his apostles. Thus the Confessions go on to cite these words of commission. Chief among them is John 20:21–23:

> Now our [teachers] teach that the authority of the keys or of bishops is, according to the gospel, an authority and mandate of God [*ein Gewalt und Befehl Gottes; potestatem esse seu mandatum Dei*] to preach the gospel, to forgive and to retain sin, and to dispense and administer the sacraments. For Christ sent out the apostles with this mandate [*Befehl; mandato*]: "Just as my Father has sent me, so I send you also. Receive the Holy Spirit; to whom you remit their sins, to the same they are remitted, and to whom you retain them, to them they are retained" (AC XXVIII, 5–6).

Here also the Latin adds "And Mark 16[:15], 'Go, preach the gospel to all creatures, etc."[7] The Confessions go on to cite this passage, John 20:21–23, three more times with respect to the authority of the pastoral office (Tr 9, 23–24, 31).

The Tractate gets great mileage out of Matthew 16:18–19—particularly because it has been used by the Romanists to justify exclusive papal authority:

> Here certain passages are quoted against us: "You are Peter and upon this rock I will build my church." Again, "To you I will give the keys" [Mt 16:18–19]. Again, "Feed my sheep" [Jn 21:17], and certain others. . . . In all these passages Peter holds [the position of] a representative of the whole company of apostles, as is apparent from the text itself. For Christ did not ask Peter alone, but says, "Who do you [plural] say that I am?" [Mt 16:15]. And what here is said in singular number, "To you [singular] I will give the keys," "Whatever you [singular] bind" [Mt 16:19] elsewhere is said in the plural: "Whatever you [plural] bind" [Mt 18:18], etc. And in John: "Whosesover sins you [plural] remit" [Jn 20:23], etc. These words show that the keys were given equally to all the apostles and that all the apostles were sent out [German adds "to preach"] as equals (Tr 22–23).[8]

What is said to Peter is therefore to be ascribed to all everywhere who hold the apostolic office, so that in this way no part of the church may be denied the benefit of the keys. For the church is built upon this *Predigtamt,* this "preaching office," and cannot live without it.

One final mandate passage comes to the fore in the Tractate:

> Christ gave to the apostles only spiritual authority, that is, the mandate to teach [German "preach"] the gospel, to proclaim the remission of sins, to administer the sacraments, to excommunicate the godless without physical force [German "through the Word"], nor did he give the power of the sword or the right to establish, seize or confer worldly kingdoms. For Christ said: "Go teach them to keep what I have commanded you" [Mt 28:19–20]. Likewise, "Just as my Father sent me, thus also I send you" [Jn 20:21] (Tr 31).

Here the final words of Matthew's Gospel are understood to establish what it is that Christ would have his holy apostles undertake. Matthew 28 is paired with John 20 as containing Christ's mandate and institution. Thus when Matthew 28:19 is appealed to as establishing the sacrament of holy baptism, it is understood that this sacrament does not float about, but has been connected by our Lord himself to the office that by his mandate administers it.

The office carries divine authority only when it speaks what Christ has given it to speak.

What is common to all of these passages is the way in which they are foundational; that is, the office is built upon them, the mandate and authority of the office is found in them. In them, Christ himself institutes the office, breathes his authority into it, establishes its functions, and gives it life. Thus, just as Lutherans speak of "words of institution" for baptism, absolution, and the Lord's Supper, so also it is in keeping with the way of the Confessions to speak of "words of institution" for the pastoral office. It is in these passages that the office receives its mandate and promise.

It is here that Christ himself speaks. All other New Testament references to the office must be interpreted in accord with these clear words of institution.

What is common to all these is the means of grace. We might summarize the passages on which the Confessions found the office:

> Luke 10:16 through the apostle Christ himself speaks
> Mt 16:19–20 through the apostle Christ himself absolves
> Mt 28:16–20 through the apostle Christ himself teaches and baptizes (cf. Mk 16:15–16)
> Jn 20:21–23 through the apostle Christ himself absolves

What becomes immediately apparent from this summary is that the Confessions find Christ instituting the office of the ministry where and when he institutes each means of grace. Office and function do not float about apart from one another. This is the meaning of AC v.

The Confessions find Christ instituting the office of the ministry where and when he institutes each means of grace.

If we delay a moment longer and search for lists in Chemnitz concerning the institution of the office of the holy ministry, the results are similar:

> But it is a spiritual, or ecclesiastic, office, instituted and ordained by God Himself for discharging and performing necessary functions of the church, so that pastors, or preachers, are and ought to be ministers of God and of the church in the kingdom of Christ, and stewards of the mysteries of God. 1 Co 4:1; Cl 1:25; 2 Co 4:5.
>
> *What, then, is the office of ministers of the church?* This office, or ministry, has been committed and entrusted to them by God Himself through a legitimate call
>
> > i. To feed the church of God with the true, pure, and salutary doctrine of the divine Word. Acts 20:28; Eph 4:11; 1 Ptr 5:2.
> > ii. To administer and dispense the sacraments of Christ according to His institution. Mt 28:19; 1 Co 11:23.
> > iii. To administer rightly the use of the keys of the church, or of the kingdom of heaven, by either remitting or retaining sins (Mt 16:19; Jn 20:23), and to fulfill all these things and the whole ministry (as Paul says, 2 Ti 4:5) on the basis of the prescribed command, which the chief Shepherd Himself has given His ministers in His Word for instruction. Mt 28:20.[9]

At the heart of this definition are four of the key dominical mandate passages from the Confessions. In his *Examination of the Council of Trent* Chemnitz offers many more such lists.

> Christ says: "Go, teach, preach, baptize" (Matt. 28:19–20; Mark 16:15). Paul says: "A bishop must hold firm to the sure Word as taught, so that he may be able to give instruction in sound doctrine and also to confute those who contradict it" (Titus 1:9). He must be an apt teacher (1 Tim. 3:2), must attend to reading and teaching (1 Tim. 4:13), must rebuke those who sin, in the presence of all (1 Tim. 5:20), etc.[10]

Shortly after this passage he notes: "What this ministry of the New Testament is and what duties belong to it must not be established by a bad imitation of the ceremonies of the Old Testament but must be learned from the description of Christ and the apostles in the New Testament."[11] Again he writes:

> this foundation is firm and immovable, that we must judge and decide about the duties of the ministers of the New Testament on the basis of the Word, prescription, and command which has been handed down about the ministry in the New Testament Scriptures. These passages are found in Matt. 10:1–5; 26:13; 28:19–20; Mark 16:15; Acts 1:8, 22; 6:2; 1 Cor. 4:1; 12:27–31; 14:6, 26–33; 2 Cor. 5:18–21; Eph. 4:11–16; Acts 20:28; 1 Tim. 3:1 ff.; Titus 1:5 ff.[12]

Finally, the dominical mandates hold special weight when Chemnitz discusses the promise attached to the office:

> This promise is also added, that God is present with the ministry, that by His blessing He gives the increase to its planting and watering, and that He is truly efficacious through the ministry to call, enlighten, convert, give repentance, faith, regeneration, renewal, and, in short, to dispense through the ministry everything that pertains to our salvation. Matt. 28:20: "Lo, I am with you always." John 20:22–23: "Receive the Holy Spirit. If you forgive the sins of any," etc. Matt. 16:19: "I will give you the keys of the kingdom of heaven . . . and whatever you loose on earth shall be loosed in heaven."[13]

Thus, Chemnitz affirms and illustrates the Confessional hermeneutic.

In this essay we cannot possibly deal properly with all these passages. But one will serve as representative of all. The concluding words of St. Matthew's Gospel are among the most abused in Scripture today. The Confessions use Matthew 28:16–20 in three different but related contexts: the institution of the holy ministry; the institution of holy baptism; and the communication of attributes in the person of Christ (divine authority conferred upon the human nature).[14] We shall follow their lead.

St. Matthew is clear who the audience of Jesus' impending words is: οἱ δὲ ἕνδεκα μαθηταὶ, "the eleven disciples" (28:16). If there be any doubt as to who are included in the term "disciples," the defining number makes it clear. ἀπόστολος—a term dear to Luke—occurs only once in Matthew (10:2), where it is, in fact, interchanged with μαθηταὶ; μαθηταὶ by contrast appears seventy-two times. Contrary to popular opinion, there is no place in Matthew where μαθηταὶ necessarily refers to any circle wider than the twelve. Nevertheless, at crucial places Matthew leaves us without doubt by specifying the number. Judas Iscariot continues to be one of "the Twelve" until he actually betrays Jesus (26:14, 47); "the Eleven" (28:16) is the post-betrayal number. "The Twelve" is the pre-betrayal number, which is restored after the Ascension when the office (τὴν ἐπισκοπὴν αὐτοῦ [20]; τὸν τόπον τῆς διακονίας ταύτης καὶ ἀποστολῆς [25]) left vacant by Judas is filled (Acts 1:15–26).[15]

The occurrence of "the twelve disciples" is a road sign through Matthew, signalling that the office is under discussion. It directs our attention particularly to their mission (10:1–11:1 [4 times]); to his passion, where the twelve are connected to his cup of suffering (20:17–28); and to the institution of the Lord's Supper (26:20). In this we see that at each mandate—to preach, to baptize, to celebrate the sacrament—Matthew has made it clear who was present and to whom the authority was given to perform these functions on Christ's behalf: the twelve office-holders.

The short-term mission of the twelve in chapter 10 is a crucial presupposition for the final mandate given in chapter 28.[16] Chapter 10 begins with Christ calling the twelve disciples to himself, just as he does after his resurrection—for the disciples were in Galilee waiting for Jesus at his behest (28:10). These disciples do not choose their master, nor do they choose their mandate or office. He calls them. The theme of Christ's calling is at the heart of this Gospel. Though Mark and Luke begin their accounts after Jesus' baptism with his words and deeds, his preaching and healing, Matthew turns first to his calling of the disciples to be "fishers of men" (4:19). Peter, Andrew, James, and John are thus with Jesus from the beginning of his work.

When μαθηται occurs for the first time in Matthew at the beginning of the Sermon on the Mount (5:1), the only possible reference is these men whom he has just called (4:18–22). The Sermon on the Mount is first for their ears; it is his inaugural discourse to his first-year seminary class. Although the first eight beatitudes clearly speak of all Christians, the ninth shifts the focus. Eight have begun "Blessed are those who . . ."; in the ninth Jesus focuses on those disciples whose number would soon be twelve: "Blessed are you [plural]" (5:11). The content of this "blessing" is likewise clearly directed to their life in the apostolic office, for their persecution is compared to that of the "prophets before you" (5:12; the disciples are again compared to the prophets in 10:41).

The second person plural continues, directed specifically to their ears: "You are the salt of the earth" (5:13); "You [plural] are the light of the world" (5:14). In their capacity as fishers of men, as proclamatory emissaries of God's Christ, they will bring the salt and light of his law and gospel to the world. Finally Jesus introduces the body of the sermon: "Do not think that I have come to abolish the Torah or the prophets [τὸν νόμον ἢ τοὺς προφήτας]; I have not come to abolish but to fulfill" (5:17). Thus Jesus establishes the theme of his sermon: to explain his relationship to the Old Testament. The Torah does not pass away (5:18), but comes to its fullness in him. The wording of the next verse makes the connection to the apostolic mandate of chapter 28 quite clear:

> Whoever looses/destroys/breaks off [λύσῃ] one of the least of these instructions [τῶν ἐντολῶν] and teaches [διδάξῃ] men in such a way, he shall be called least in the kingdom of heaven [or "in the sphere of God's kingship"]. But whoever does and teaches, this one shall be called great in the kingdom of heaven (5:19).

Christ speaks here not of obedience to his commandments, as to the law—as if λύω were a synonym of "to disobey." He speaks of keeping whole what God has given as a whole. An ἐντολή is a word given by one in authority to those under him, "come down from above." Thus, it can be a writ or warrant, a command or order, a teaching or instruction. It is used of an individual precept of the divine law, the law as a whole, but also any part or the whole of the Torah—God's entire body of instruction. It names what God has given to Christ (Jn 10:18; 12:49–50; 15:10), and then what Christ hands on to His disciples (Jn 13:34; 14:15, 21; 15:10). The Christian religion itself is called an ἐντολή (1 Tim 6:14). This ἐντολή—this word entrusted by the one who holds authority into the care of those under him—thus describes what God through Christ has passed on to his people by the instrumentality of the apostles, as St. Peter writes: "I am writing to you . . . that you remember the words spoken beforehand by the holy prophets and the instruction [ἐντολῆς] of the apostles of your Lord and Savior" (2 Pt 3:2; see also 2:21, where it is paired with the rabbinic traditionalist vocabulary παραδίδωμι, "to hand down").[17]

The occurrence of "the twelve disciples" is a road sign through Matthew, signalling that the office is under discussion.

To λύω, "break off" part of the divine instruction is not an option for one to whom the faithful teaching of all that God has given has been entrusted. The language here (in the Sermon on the Mount) is on the teaching end of things. The disciples are unfaithful if they break up the wholeness of God's given instruction "and teach men in such a way" (5:19). This sets the stage for a comparison of the faithful teaching Jesus expects of his disciples with the unfaithful teaching of the scribes and Pharisees: "For I say to you that if your righteousness [= the righteousness that you teach] does not surpass greatly that of the scribes and Pharisees [= the supposed righteousness which they teach], you will certainly not enter into the kingdom of heaven" (5:20). This is what is going on when Jesus says, "You have heard," and "but I say to you," throughout the sermon. It is, in a way, a theological discourse on the distinction between law and gospel. The Pharisees teach a righteousness from the law. Christ demolishes this notion by showing how stringent and unbearable the demand of the law is. Thus the disciples are pushed past the law to Christ himself. For he is the One who fulfills all things on man's behalf (5:17). If the disciples teach this, they will be found faithful to what Christ has entrusted to them. After all, they will be called to account at the entrance to the heavenly realm (5:20).[18]

The body of the Gospel according to St. Matthew is by common consent composed of five sections of words and deeds, discourses by Christ framed by his actions. The catechetical import of this structure is often noted. It is easily memorizable. It is ordered and structured according to established techniques of oral rhetoric in the ancient world.[19] But what sort of a catechism is it?

On the basis of this investigation of the Sermon on the Mount, I would compare it more to Luther's Large Catechism than the Small Catechism. It is a manual of instruction for the bearers of the office of the ministry, those entrusted with the task of teaching the faith. For this reason it is so profitable for our consideration here today.[20] And this should not strike us as so strange, clericalist, or selfish. The cost of books in the ancient world—hand-copied onto the skins of perhaps thirty sheep per volume—was so high that only the wealthiest of congregations could afford their own copy of some New Testament books. Most often they were circulated throughout a region. And very early on, lectionaries were produced so that congregations might have an economical source for liturgical reading. That one copy of Matthew's Gospel in each church or group of churches was in the care of the pastor. It is therefore not surprising that it appears to be written specifically to equip him in the work of his office.

Only Christ himself has received "all authority" from God. When Christ gives authority to his apostles, it is limited by his words to a specific sphere.

Returning to the beginning of chapter 10, we see the purpose of Jesus' calling the twelve to himself: ἔδωκεν αὐτοῖς ἐξουσίαν, "He gave to them authority"—words that will pop up again in chapter 28. At this juncture they are called apostles for the only time in this Gospel. This is significant, for apostleship is an office of authority ἐξουσία is not "power." It is the noun form of the common impersonal verb ἔξεστιν, "it is permitted, allowed, legal." In the legal language of wills it refers to the freedom of choice to dispose of one's property as one wishes. In political circles it refers to the authority held by rulers and others in high position by virtue of their office. The two are not unrelated. The "property," the kingdom of this world, ultimately belongs to God, who by his free choice has given authority to men who hold the office of ruling on his behalf (Jn 19:11). The English word "authority" from the Latin emphasizes the author, the "source from which." The giving of authority from God to men is always delimited. Only Christ himself has received "all authority" from God. When Christ gives authority to his apostles, it is limited by his words to a specific sphere. As they act within the parameters of his verbal authorization they hold his complete authority, they act as Christ himself. In this we see reflections of the Jewish legal institution of the שָׁלִיחַ, "sent one."[21] First noted in the Elephantine papyri (419 B.C.), the roots of the שָׁלִיחַ go back to the plenipotentiary of a king,[22] or a prophet as שָׁלִיחַ of God.[23]

The legal institution of the שָׁלִיחַ is the identification of the sender with the one who is sent. "A man is like his שָׁלִיחַ," wrote the rabbis.[24] The sending of the שָׁלִיחַ gave him the sender's full authority for the particular task at hand: to seal a betrothal; to deliver divorce papers; to lead the community in prayer; to bear a message from court, or from the Sanhedrin to the Diaspora. Often a rabbi is sent out in a particular instance as a שָׁלִיחַ, for which sending he is commissioned by the laying on of hands.[25] Christ is portrayed especially in the Gospel of John as the שָׁלִיחַ of the Father.[26] As he is the Father's, so by his sending of the disciples do they become his: "Just as the Father has sent me, also I am now sending you" (Jn 20:21; see also 17:18). All this freight comes with Christ's words at the conclusion of his instructions on sending the twelve: "The one who receives you is receiving me; and the one who receives me receives the One who has sent [τὸν ἀποστείλαντα] me" (Mt 10:40). The Lucan equivalent we have seen to be a favorite in the Confessions: "The one who hears you is hearing me, and the one who rejects you is rejecting me; and the one who rejects me is rejecting the One who sent [τὸν ἀποστείλαντα] me" (Lk 10:16). (Incidentally, in Luke Christ speaks these words at the sending of the 70/72—indicating already at this point that the apostolic ministry will be committed to others beyond the twelve in order that it might continue "until the completion of the age" [Mt 28:20].) And in Matthew 10 Christ promises similarly: "It is not you who are speaking, but the Spirit of your Father who is speaking in you" (10:20). The holy apostles constantly refer to their authorized sending from Christ himself as the foundation of all that they say or do (for instance, Gal 1:1; 1 Cor 1:1; 2 Pt 1:1; and ὑπὲρ Χριστοῦ οὖν πρεσβεύομεν ὡς τοῦ θεοῦ παρακαλοῦντος δι' ἡμῶν, "Therefore, we are ambassadors on Christ's behalf, [working from the presupposition that] God is exhorting through us" [2 Cor 5:20]).

In the context of Matthew 10, the authority given is "over unclean spirits to cast them out and to heal every kind of disease and sickness" (10:1). To this mandate no eternal authority is attached, as with baptizing and teaching in Matthew 28. This task pertains only to this pre-passion mission. Likewise, the command to preach is limited: "Into the way of the Gentiles [ἐθνῶν] do not go out, and into a city of the Samaritans do not enter; but go rather to the lost sheep of the house of Israel. And as you go [πορευόμενοι], preach saying: 'The reign of heaven has drawn near'" (10:5–7). What is temporary here is the mandate to heal and the restriction of the message to Israel. When the mandate becomes permanent in Matthew 28 we no longer hear any authorization to heal as Jesus did, and the gospel has now turned to the Gentiles. Already on this journey, the apostles, as authorized representatives of Christ, will indeed be received as he is. "Behold I am sending [ἀποστέλλω] you as sheep in the midst of wolves. . . . For they will hand you over [παραδώσουσιν, "betray"] to courts [συνέδρια, plural of "Sanhedrin!"], and in their synagogues they will scourge [μαστιγώσουσιν] you, and you shall be led before rulers and kings on account of me" (10:16–18). Such language and detail clearly ties the fate of the apostles to the passion of their Lord (Mt 20:19; Jn 19:1), for the apostle is given the blessing of completing in his body what is lacking in the suffering of Christ (Col 1:24; see also Gal 6:17). And indeed later in St. Matthew, Jesus takes the twelve aside privately (20:17) to give them this message: “My cup you will indeed drink” (20:23).

It is time for us to return to Matthew 28, conscious now that nothing in this passage is new, but that our Lord has been preparing these Twelve-now-become-Eleven for their coming mandate. That they live within the instruction of Christ is clear from Matthew’s introduction to this final pericope. For even their journeying to Galilee is expressly because they are following the order [τάσσω] of Christ. The journey to Galilee is in line with Matthew’s theme of the gospel shifting from the Jews to the Gentiles. Matthew has noted that Jesus’ withdrawal into Galilee at the beginning of his ministry is in fulfillment of prophecy, and implies the gospel going to the Gentiles, for this is “Galilee of the Gentiles” (4:15–16, citing Is 9:1–2). The recurrence of ἔθνη in 28:19 reminds us of this prophecy and forms an *inclusio*, a frame around the body of Gospel, confirming this as an important Matthean theme. Most English translations are misleading here:

> Northern Palestine is “Galilee of the Gentiles” (4:15) and not “Galilee of the nations.” What is important and, yes, even shocking for Matthew’s Jewish audience is that the new followers of Jesus are to come from the Gentiles and that they, the descendants of the patriarchs, have lost their special status. . . . Disciples are to be made of the Gentiles. No longer is the mission only to the Jews or first to the Jews and then to the Greeks (Rom 1:16; Gal 3:28), but simply to the Gentiles. It is noteworthy that *ethne* is a neuter plural, and *auta* would thus be expected as the proper form in apposition to it. Matthew uses *autous* so as to specify that the reference is to people and not to groups.[27]

We are jumping ahead of ourselves to 28:19, but ἔθνη there cannot be considered apart from the location of this event in Galilee—the place where Jews were heavily mixed with Gentiles. This part of the mandate has nothing to do with converting whole national groups, nor with a need to reach every nation or people group of the world before the end can come (a form of dispensationalism). Rather it refers to the apostasy of Israel from faith in the promise and the shift of the proclamation to the Gentiles. The early church argued over whether Gentiles needed to come into the church by way of Judaism, through circumcision and the like. Our Lord turns this on its head: from now on a Jew must come into the kingdom as a Gentile.

The disciples by Jesus’ instruction journey to a mountain. The comparison of Jesus with Moses implicit in the Sermon on the Mount—what at the same time is a contrast of the two testaments—is repeated here at the close. From a new mountain Jesus inaugurates the New Testament, one which is sealed with a meal and with blood just as before (Mt 26:26–30; Ex 24:1–11). To this new mountain the twelve apostles are called, those who are to be pillars of the church (Gal 2:9; Rev 21:14), just as Moses had built an altar with twelve pillars at the foot of Sinai (Ex 24:4). Meeting them at this mountain, Jesus calls them to himself as the Lord had called the elders of Israel.

St. Matthew in its five sections has often been compared to the Pentateuch. We might therefore lay another mountain scene at the close of the Pentateuch side by side with this finale in Matthew. Moses went up to the top of Mount Nebo, from which Yahweh showed him all the promised land (Dt 34). There Moses died and was buried, and his office among God’s people Israel was handed on to Joshua, the one upon whom Yahweh had commanded him to lay hands (Nm 27:18–23). The words of Deuteronomy are remarkable:

> Now Joshua the son of Nun was filled with the spirit of wisdom, for Moses had laid his hands on him; and the sons of Israel listened to him and did as Yahweh had commanded Moses. Since then no prophet has arisen in Israel like Moses, whom Yahweh knew face to face (Dt 34:9–10).

Just as Moses, the type, hands on his office and authority to another as he leaves this earth from a mountain, so Jesus, the antitype, on another mountain gives authority and office to his apostles. But as the antitype is always greater than the type, this Jesus is not dead, but goes with his apostles throughout the age.[28] And while Joshua led the people of Israel into the promised land of Canaan, the apostles will lead all the Gentiles into the kingdom of God, the antitype of the prototypical promised land.

The early church argued over whether Gentiles needed to come into the church by way of Judaism, through circumcision and the like. Our Lord turns this on its head: from now on a Jew must come into the kingdom as a Gentile.

When the disciples see Jesus, they worship him as God. They recognize him now as the glorified Lord, worthy always of divine honor. This status is inherent in the claim to authority that Christ is about to make. Their worship of him is the counterpart of his divine claims. The report that “some doubted” is odd at this point. It seems scarcely possible that what they doubted at this point was the resurrection. That would be likely before this appearance—simply doubting the eye-witness reports, as the disciples on the road to Emmaus did. The verb διστάζω certainly means “to doubt,” but it implies a hesitancy or wavering within. David Scaer suggests that

> this doubting of theirs involved confusion in the sense of not fully understanding the significance of the resurrection for them and the reason why Jesus had commanded them to come to Galilee. The command which follows to make disciples of the Gentiles is intended to answer such questions.[29]

This sort of wavering suits the context better. Left to themselves, the disciples cannot interpret the impact of the resurrection. The establishment of their office is not of their own confused initiative. Christ calls them out of their confusion with his words of institution.

Matthew then places the greatest emphasis on the words that Jesus speaks: "And having called them to himself Jesus spoke to them, and this is what he said [ἐλάλησεν αὐτοῖς λέγων]" (28:18). The mountain, as always in the Old Testament, is a place of revelation from God (see also the Transfiguration, 17:1–9). Christ's first word emphasises that he is about to establish further his שַׁלִיחַ relationship with the eleven: Εδόθη μοι, "it has been given to me"—divine passive, God as the subject, the One who gives. The verb δίδωμι, "to give," defines the relationship first of the Father to his Son, and then of the Son to his apostles. What is the Father's he gives to the Son ("The Father loves the Son and has given [δέδωκεν] all things into his hands" [Jn 3:35]). The Son then gives to his own.

The establishment of their office is not of their own confused initiative. Christ calls them out of their confusion with his words of institution.

What the Father has given him is πᾶσα ἐξουσία, "all authority." Jesus as the שַׁלִיחַ of the Father is extraordinary. His authority is not restricted in any way, not by time or task. The inclusiveness of the description "in heaven and on earth" highlights this. Nothing is left out. Thus the Confessions can draw from this passage an example of the communication of attributes, the exalting of the human nature of Christ by the conferral of divine properties.

Christ does not pass on "all authority" to the apostles. But this claim to hold all the authority of God himself is the basis upon which he now institutes an ongoing office of specific authority. Because Christ has all divine authority, the apostle is as much God's שַׁלִיחַ as Christ's. No distinction may be made. That is, after all, the heart of authority talk. And insofar as the apostles abide by the mandate, say and do only what Christ has given them to say and do, God himself is speaking and acting through them. And within this given sphere, they may indeed claim to have "all authority."

Finally we come to the content of that mandate in verses 19 and 20. The initial term πορευθέντες is not the main verb, it doesn't run the show. The main verb is the imperative μαθητεύσατε, "make disciples"; πορευθέντες, as an aorist participle, is a precondition of the main verb happening. The grammars, describing good Greek usage, would perhaps allow us to translate this participle as an imperative also: "Go!" In Matthew 10:6 Christ used the imperative πορεύεσθε, "go to the lost sheep . . ." to which he referred back in the following verse with the participle πορευόμενοι, "when you go, in your going." But this verse is more like the latter than the former. Here too we should translate "when you go."

But even as ἔθνη has been shown to refer not to a mission to each and every people group across the world, but rather has theological content about the gospel shifting from Jew to Gentile, so also should we understand πορευθέντες theologically. It is the Matthean equivalent of the Lucan ἀπόστολος and the Johannine ἀποστέλλω. They are "going" because they are "sent." This is not a geographical reference, concerning the foreign mission field. If this were so, the majority of the twelve would have failed miserably in fulfilling this mandate, for Acts and church history tell us that most spent their entire ministry in Jerusalem. Where then were they to go? They were to go from Christ to the people of the world. This "going" refers to their office as authorized representatives, ambassadors from God. "Having gone" is therefore simply the flip-side of "being sent."

"Having gone," therefore, their mandate is μαθητεύσατε. On a continent awash with the law-oriented thinking whose origin is Geneva, the biblical term μαθητής, "disciple," seems hopelessly lost to the gospel. A disciple is not a higher level Christian, as if one can first be converted and then through super-human effort become a real disciple. Precisely what is "discipling," the abstraction that drives Protestantism today? Christ's language is concrete. A μαθητής is the counterpart of a Rabbi, a διδάσκαλος, "teacher." The church in Chemnitz's vocabulary consists of "teachers and hearers." That is what we have here. The μαθητής is one into whom the teacher places the μάθημα, "something that is learned, knowledge, teaching," just as the cognate verb μανθάνω refers to one who "learns."

Said in Latin, a *discipulus,* "disciple," is one into whom the *disciplina,* "discipline," has been put. The discipline in a mystery religion is the secret knowledge, the teaching which is revealed to those on the inside. It is not a set of rules to be followed under threat, in the sense of disciplining a child. Thus Luther was quite right in translating this verb "*lehret,*" as also the Authorized Version: "teach." Yet this "teaching" includes more than just word-of-mouth teaching, as the rest of the verse makes clear. It is the activity of putting a person into the disciple-teacher relationship with Christ, putting him into the *disciplina* of the church.

We cannot stress enough that μαθητεύσατε is the main verb of this sentence. The next two verbs are circumstantial participles subordinate to this main verb. They describe further the way in which this mandate is fulfilled. A circumstantial participle answers the question *How?* In what way? How are disciples made? By means of baptizing and teaching. These two parts unfold the activity of disciple-making. They don't follow or precede it; they are what it is. "When you have gone, make disciples by means of baptizing and teaching them. . . ." Two manuscripts (Vaticanus and Bezae) attempt to set up a temporal relationship between these two activities by making the former participle aorist: βαπτίσαντες, "after having baptized, then teaching." As theologically convenient as the order of the participles has been for apologetics in favor of infant baptism, however, the fact is that the church has always reversed the order in the case of adults (at least that some teaching precedes the baptism). From the text as it stands we can only conclude that the two activities are "complementary so that it matters little which activity precedes the other."[30] Taken together, and always together, the two activities make up the one whole of making disciples. One cannot choose to baptize without teaching, nor to teach without baptizing. To do so would be to break off one of the things that Christ has entrusted to his apostles to be doing. They would then no longer be holding on to "all things."

Putting the *disciplina* into them is accomplished first of all by putting them εἰς, “into” the name of the Father and of the Son and of the Holy Spirit. Baptism effects a transition, a journey. Baptism moves people from the realm of the devil into the realm of God. While we cannot pause to bask in the wonders of holy baptism, we can note its connection here to the office. As we heard from Chemnitz a few pages back, our Lord has instituted an office with functions. The apostles do not float around “going” with nothing given them from the Lord to do. Nor do baptism and teaching float around as abstract functions seeking someone to carry them out. That the office of the ministry is nothing apart from its proper functions is Melanchthon’s great argument in AC v and other places. That the functions may not float around unhitched from the office, the Reformers were pressed into saying in AC xiv by the unfounded accusations of their Roman opponents. Baptism is what the office is to be occupied in doing.

The office also has something to teach—and here again we must lay aside the prejudices brought to us by our English Bibles. “Teaching them to obey everything which I have commanded you” misleads us into thinking that the law is all the apostles have to give. Beginning at the end we may find a way out. For ἐνετειλάμην, from the root ἐντέλλω, is the verbal equivalent of ἐντολή—what we have come to know from Matthew 5. Just as ἐντολή is more than “commandment,” encompassing the authoritative word and instruction of one holding office to those beneath him, so also is ἐντέλλω more than “to command.” It refers to the action of entrusting instruction to those under one’s authority. In some ways it is synonymous with μαθητεύω, although heightened in urgency by the component of authority. Christ’s instructions may not be ignored. The letter to the Hebrews provides an important bridge via this verb back again to Mt Sinai: “This is the blood of the covenant which God has given [ἐνετείλατο] to you” (Heb 9:20). My NASB offers “commanded you.” But it is difficult to think of the covenant as something God commanded to them. To do so is to think of the covenant only as law, apart from grace. The Hebrews quotation is from Exodus 24:8, and means to do no more than translate faithfully the standard Hebrew vocabulary for making a covenant: הַבְּרִית אֲשֶׁר כָּרַת יהוה עִמָּכֶם, “the covenant which Yahweh cut with you.”[31]

The use of Mt. Sinai vocabulary reminds us that a new covenant is being made on this second mountain. And perhaps we should pursue the other vocabulary of this verse through Exodus.[32] The English versions have similar trouble in translating the giving of the first covenant in Exodus: “Now then, if you will indeed obey my voice and keep [= obey] my covenant, then you shall be my own possession among all the peoples, for all the earth is mine” (19:5). A glance at the Hebrew, however, shows that this obedience talk is unwarranted. What they are to give God’s voice is hearing: שׁמע, “to hear.” If God’s voice has only one word to speak, the word of law, then obedience is certainly what it demands. But this is reading into the text what it does not say.

God calls for his people to “hear” his voice. In his speaking and their hearing he will bless them with a gift. This gift comes through the covenant that he makes with them as a free act of his gracious will. Although all the earth is his, God has graciously chosen this one people for himself, to be his סְגֻלָּה, “special possession” (used of the treasury of a king). His words are to encourage the proper appreciation of this great gift. The covenant is more than just the Ten Commandments and the other laws. It includes the sacrificial system through which they would receive the forgiveness of sins on account of the Christ to whom they looked forward. The covenant involved the promise of a new and rich land, together with protection from their enemies, a land that typified the eternal kingdom of God, to which as a holy priesthood they were heirs. What they are to do with the covenant is given with the verb שׁמר, “to exercise great care over, to treasure, to hold fast, never to give up, to keep.” It is this שׁמר that comes into Greek as τηρέω, which appears as an infinitive in Matthew 28:20. The disciples are to hold onto the New Testament that God was entrusting to them in the same way that Israel was to hold on to the Old: as something eternally dear, as a great treasure, as something through which the promises of God were given. Nothing of this new covenant is to be relinquished. For the third time in this pericope the word πᾶς, “all,” appears. All authority, all Gentiles, all things. What God has given as a whole is not to be broken apart. The apostolic mandate therefore includes “teaching them to treasure [or ‘hold fast’] all the things that I have entrusted [or ‘instructed’] to you.”

> ***One cannot choose to baptize without teaching, nor to teach without baptizing.***

Christ’s words end with a promise: “And behold, I am with you all the days until the age reaches its consummation.” This is not just an add-on, something like “and by the way, don’t worry, I’m behind you all the way.” It is connected with the contents of the mandate. The ἀπόστολος of the Lord can be certain that the Lord is with him as he is faithful to his mandate. He cannot claim to speak or act for the Lord when what he says and does are other than what the Lord has given him to say and do. But when he baptizes according to Christ’s institution, when he teaches everything Christ has given him to teach, then he can be sure that Christ is working in and through him. In this way these words are also a word of comfort and promise to the church. When the apostles are doing these things, in and by means of their doing these things, Christ is present; he has not abandoned us, he is still with his church carrying out what the Father has given him to do.

The promise that this presence will see us through to the consummation of this age means that the mandate does not end with the apostles. Here Christ himself institutes an ongoing apostolic ministry. When the apostles ordain others to continue their task, they do it not on their own authority, but on the basis of Christ’s original institution and mandate. This office with its tasks is to continue until Christ returns. Although the apostles represent the historic, unrepeatable foundation of the church, the church is never left without their office.

As I expressed at the outset, this investigation is only a beginning, for it deals with the institution. How the apostles were faithful to Christ's mandate and institution, how they saw to the continuance of their office, is the subject for another day. We have considered here only one of the passages that our Confessions hold as the institution of the office of the holy ministry. But following the model set down by Norman Nagel in his study of Walther's *Kirche und Amt* theses, I will break off here, in Walther's words, "to avoid tedious repetitions." As Dr. Nagel wrote, "When you get the hang of [it] you can do it, one-two-three, yourself."[33]

Postscript: This study suggests the following expansive translation of Matthew 28:16–20

> The eleven disciples journeyed to Galilee to the mountain where Jesus had set for them to go, and when they saw him they worshiped him, but some were confused. And Jesus, having come to them, spoke to them, and this is what he said: "Given to me is all authority in heaven and upon the earth. Therefore, when you have gone, make disciples by means of baptizing them into the name of the Father and of the Son and of the Holy Spirit and by means of teaching them to treasure all such things as I have entrusted to you. And behold in this way I am with you all the days until the consummation of the age.

NOTES

1. Werner Elert speaks of an *evangelischer Ansatz*—the gospel as the starting point.

2. All translations—whether from Confessions or Scripture—are from the original languages, and are the responsibility of the author alone.

3. See Ap XXII, 1, "There can be no doubt that to use both kinds in the Lord's Supper is godly and consonant with the institution of Christ and the words of Paul."

4. Martin Chemnitz, *Examination of the Council of Trent*, trans. Fred Kramer, 4 vols. (St. Louis: Concordia: 1978), 2: 660.

5. Chemnitz, *Examination*, 2: 661.

6. Luke 10:16 is quoted twice again in the Apology in order to reject Donatism and to assert that the sacraments are efficacious even when administered by wicked ministers: "Nor does it take away from the efficacy of the sacrament, that it is administered by the unworthy; for they represent the person of Christ on account of the Church's call; they do not represent their own persons, as Christ testifies: 'He who hears you hears me' (Luke 10:16)" (Ap VII/VIII, 28). Similar in substance is Ap VII/VIII, 47.

7. An early draft of the AC includes together with John 20:21 at this point also a reference to Mt 16:19, "For Christ speaks with clear words, that he wills to give Peter the key to the heavenly kingdom," *BSLK*, 120, 30–34.

8. Mt 16:18–19 is cited again in Tr 25 and 40. Mt 18:20 appears at Tr 68. Both are similar in context to the present citation.

9. Martin Chemnitz, *Ministry, Word, and Sacraments: An Enchiridion*, ed., trans., and briefly annotated by Luther Poellot (St. Louis: Concordia, 1981), 26. Emphasis added in order to mark the presence of the passages under consideration.

10. Chemnitz, *Examination*, 2: 680. Emphasis added.

11. Chemnitz, *Examination*, 2: 681.

12. Chemnitz, *Examination*, 2: 468. One must assume that the verse numbers have been added by the translator, not being present in the original. This raises the question, To what part of Matthew 26 was Chemnitz referring? Was he referring instead to the institution of the Lord's Supper? This would be in keeping with his preference for means-of-grace passages. On p. 680 he refers to "the dispensation of Baptism and the distribution of the Eucharist" as properly belonging to the ministry. On p. 695 he cites Christ's words at the Last Supper "Do this" as the giving of authority to the apostles in their office. The Confessions have avoided the use of Lord's Supper passages because the papists used them to restrict exclusively to the priesthood the power of effecting the Real Presence and the offering of the sacrifice. Chemnitz is bold enough to hold up the real institution of the sacrament against the papal abuse. Perhaps we should include the institution of the Lord's Supper passages among the dominical mandates for the office.

13. Chemnitz, *Examination*, 2: 692. Emphasis added.

14. (1) Holy Ministry: Tr 31. (2) Holy Baptism: Ap IX, 2; LC preface 21; LC IV, 3–4 (see also Schwabach Articles IX). (3) Person of Christ (communication of attributes) : Ep VIII, 16, 34, 39; SD VIII:, 55, 70 (2x), 85; Cat. Test., *BSLK*, 1108. [4] In Schwabach Articles I it also demonstrates the Holy Trinity.

15. From this passage derives the term "clergy," those to whom the Lord's κλῆρος, "lot, portion," or "election, choice" has fallen. The drawing of lots in v. 26 indicates that it is the Lord who calls. The connection of "twelve" with the twelve tribes of Israel is made clear in Mt 19:28.

16. See David Scaer, "The Relation of Matthew 28:16–20 to the Rest of the Gospel," *Concordia Theological Quarterly* 55 (Oct. 1991): 249–50.

17. ἐντολή can be traced as profitably through the language of Greek diplomacy. A letter of Octavian (ca. 42–30 B.C.) desribes an envoy's successful completion of his mission: οἱ πεμφθέντες πρεσβευταὶ ἀφ᾽ ὑμῶν διελέχθησαν περὶ ὧν εἶχον ἐντολάς, "the ambassadors sent by you . . . discoursed concerning which things they had instructions." Quoted in Margaret M. Mitchell, "New Testament Envoys in the Context of Greco-Roman Diplomatic and Epistolary Conventions: The Example of Timothy and Titus," *Journal of Biblical Literature* 111 (1992): 649. Further examples and documentation can be traced in this excellent article.

18. This interpretation of the Sermon on the Mount necessarily acknowledges, of course, that the crowds are still following Jesus, that they gather as he is speaking (see 7:28 οἱ ὄχλοι, "the crowds"), and that much of the material in this sermon is intended specifically for them to overhear. George Kennedy remarks on this in *New Testament Interpretation through Rhetorical Criticism* (Chapel Hill, NC: The University of North Carolina Press, 1984), 41: "The rhetorical situation suggests that Jesus is to be regarded as beginning by addressing the disciples, but changing to an address to the crowd." Perhaps this is too simplistic; the idea of indirection and overhearing is more subtle.

19. See especially Charles H. Lohr, "Oral Techniques in the Gospel of Matthew," *Catholic Biblical Quarterly* 23 (1961): 403–435.

20. Scaer, 266, note 26, suggests for similar reasons that Matthew should be the Gospel on the core curriculum of our seminaries.

21. Much of this material on the שָׁלִיחַ is distilled from seminar work by the Reverend William M. Cwirla.

22. See 1 Sm 25:39–42; 2 Sm 10:1–5; 3 Kgs 14:6 (LXX).

23. 1 Sm 8:7. The Rabbis identified Moses, Elijah, Elisha, and Ezekiel as such because they did what was reserved for God: raising the dead, bringing rain, and the like. See also the occurrence of the verb שלח in Is 6:8; Jer 1:7.

24. Ber. 5:5; Mekh. Ex 12:4 (5a); 12:6 (7a); Qid. 41; Chag. 10; Nazir. 12; BM 96; Men. 93.

25. Which practice the apostles themselves follow in Acts 6:6; 13:3; 1 Tim 4:14; 5:22; 2 Tim 1:6. Note that rabbinic parallels suggest the following translation of 1 Tim 4:14: "the laying on of hands through which you were placed into the office of presbyter." Cf. J. N. D. Kelly, *A Commentary on the Pastoral Epistles* (London: A. & C. Black, 1963), 106–108.

26. Jn 3:17; 5:36; 6:29, 57; 7:29; 8:42; 10:36; 11:42; 17:3, 8, 18, 21, 25—and these are only with the verb ἀποστέλλω. One could find more references from other vocabulary.

27. Scaer, 251.

28. Scaer, 252–253.

29. Scaer, 248.

30. Scaer, 254.

31. The LXX translates the verse similarly, although using the cognate verb διατίθημι instead of ἐντέλλω.

32. On the following exegesis of Exodus 19 see my S.T.M. thesis, "The Priesthood of All the Baptized: An Exegetical and Theological Investigation" (Concordia Seminary, St. Louis, 1992), 1–21.

33. Norman N. Nagel, "The Doctrine of the Office of the Holy Ministry in the Confessions and in Walther's *Kirche und Amt*," *Concordia Journal* 15 (October 1989): 442.

Hermann Sasse and the Liturgical Movement

John Pless

Hermann Sasse was a theologian of the Sacrament and as such he was a theologian of the liturgy. "A church without the Sacrament must die,"[1] Sasse wrote in 1939. Later Sasse argued:

> To restore this Sacrament, which under the influence of Reformed Protestantism and the modern world has also declined in Lutheranism, and give it its proper place in the divine service dare not be an interest only of a liturgical reform movement. It is a matter of life and death for the Lutheran Church.[2]

It was from the perspective of the centrality of the Sacrament of the Altar that Sasse took issue with the Liturgical Movement.

Like Wilhelm Löhe before him, Sasse was not swept away by a liturgical romanticism that defended the liturgy on the basis of venerable tradition or aesthetic preferences. Sasse was fond of quoting from Wilhelm Löhe's *Three Books on the Church*: "The church remains what she is even without the liturgy. She remains a queen even when she is dressed as a beggar."[3] But this is not to suggest that the liturgy was a matter of theological indifference, set at the periphery of the church's life. In one of his few works directed specifically at the Liturgical Movement, Sasse opined, "There is no more damning an indictment of a theologian than to say that he knows nothing about the liturgy."[4]

Sasse knew the liturgy. Although he was not a liturgical scholar in the narrow sense of the term, he was thoroughly acquainted with the historical development of the liturgy, as can be seen in his 1957 article "Concerning the Origin of the Improperia."[5] While Sasse wrote only a few articles that dealt exclusively with liturgical themes, his major book, *This is My Body*, and many of his articles and letters are replete with references to the history of the liturgy, the doctrinal content of liturgical forms, and the significance of liturgical practices.

Sasse's interest in the liturgy was more than academic. His "Letters to Lutheran pastors"[6] and short articles in the *Lutheran Herald*[7] give evidence of the imprint that the church's liturgy made on Sasse's piety. Professor John Kleinig, a former student of Sasse, comments on this aspect of Sasse:

> When he as a lecturer spoke on the theology of worship, or on its practice, or even on liturgical piety, his whole manner would change. The stern passion for the truth and the polemical edge to his teaching would give way to a sense of joy and sparkling wonder at the mystery of it all. As he spoke with unutterable and exalted joy on these topics, he won me over to his vision of heavenly worship and his conception of liturgical theology, unfashionable though it was.[8]

Sasse's piety, like his theology, was not detached from the liturgical life of the congregation assembled around the preached word and the holy supper. If at times Sasse was rather vehement in his criticisms of the Liturgical Movement, it is because he knew that even as the liturgy is the vehicle that carries the truth of the gospel, the liturgy can be subverted and made into a vehicle for error. Sasse wrote: "It is true that every dogma has its roots in the liturgy, but this is unfortunately true even of the greatest errors of Christendom, as the history of Mariolatry and Mariology shows."[9]

Most of Sasse's references to the Liturgical Movement occur in his writings between 1948 and 1960. Recognizing that the Liturgical Movement was an ecumenical movement in the sense that its influence crosses confessional boundaries, Sasse spotted the source of the German and American Lutheran Liturgical Movement in persons and events within the Roman Church.[10] In many respects, Sasse was quite sympathetic to the Liturgical Movement within the Roman Church. Writing in 1952, Sasse offered the following assessment:

> If one today in the middle of the century looks back to the results of the great movement, then one would have to say that only *one* church has dealt with it, has set aside its revolutionary excesses, and has put it in service. That is the Roman Church, which in many countries, especially in Germany and Austria, derived real inner renewal from this movement. This has happened. The fruits will only become completely clear when languages such as German and English have been raised to the level of liturgical languages and when the Catholic "German Mass" (*Deutsche Messe*) will remind Lutheranism that it was once a "German Mass" that led the Lutheran Reformation to victory.[11]

In Sasse's mind, the Liturgical Movement within the Roman Church was seen as something positive; in the Protestant churches

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John Pless, *Logia* book review editor, is pastor of University Lutheran Chapel, Minneapolis, Minnesota.

it was problematic. While Sasse acknowledged that the Liturgical Movement in Roman Catholicism was given birth by reforms in church music initiated by Pius x and the liturgical research of the Benedictines of Maria Laach,[12] he saw that at a deeper level the Liturgical Movement is "seeking and questing for the church." Sasse commended the Roman Liturgical Movement for providing an answer to the question "What is the church?" in "exceedingly impressive and practical terms," such as "The church is where the congregation of Christian believers gather as *ecclesia orans* (the praying church) about the altar; where the Body of the Word is received with the mouth in the Holy Communion, there is the church as the Body of Christ."[13]

With the coming of Vatican II, Sasse's optimism for a genuine evangelical renewal of the Roman Church through the Liturgical Movement ceased.

Sasse then went on to note the renewal that was generated in the Roman Church from this understanding of ecclesiology:

> She possesses her present vitality in spite of all these things and in spite of everything un-Christian and anti-Christian that happens in her midst. The real source of her vitality in this remnant of her primitive heritage in spite of all these things and which she still retains and which she knows how to renew again and again: The profound truth of *the Real Presence of Christ in the Sacrament of the Altar*. It is one of the most noteworthy signs of the times that the Roman Catholic Church seeks to make the center of her spiritual life precisely that primitive and scriptural tenet which Blessed Martin Luther so doughtily defended against Zwingli and the sixteenth-century Enthusiasts.[14]

Thus Sasse could be grateful for signs of genuine renewal in Rome. He praised Pius XII for insisting that the *lex orandi lex credendi* (the law of what is to be prayed is the law of what is to be believed) must be turned around so as to make dogma the norm of the liturgy.[15] Sasse noted approvingly the inclusion of Luther's hymns in modern Roman hymnals and the judgment of the Oratorian priest Felix Messerschmid that Nicolai's great hymns are "unsurpassed examples of what church hymns should be."[16] Sasse observed that the Liturgical Movement was causing Rome to confront the questions raised by Luther:

> Wherever the pure gospel comes, there the great liturgy of the true church revives. And wherever men seek genuine liturgy they cannot avoid facing the question, "What is the gospel?" Here is the fundamental reason why the liturgical movement in the Roman Church has confronted that denomination with the whole issue of the Reformation.[17]

With the coming of Vatican II, Sasse's optimism for a genuine evangelical renewal of the Roman Church through the Liturgical Movement ceased.

In 1952, Sasse was still optimistic regarding the Liturgical Movement in the Roman Church. He was not impressed, however, with the place of the Liturgical Movement within the Protestant communions. He lamented the failure to renew the liturgical life of the evangelical churches. The Liturgical Movement did not exert the same influence in the Protestant churches as it had in the Roman Catholic Church. Sasse noted two differences between the Liturgical Movement in the Roman Church and the Protestant churches:

> Where does the difference lie? What is evident immediately is that the liturgical movement in the Roman Church affected all the people from the Catholic scholars to the unsophisticated country congregations. All efforts on the Protestant side remain limited to pastors, some church-minded lay people, and very small, sometimes sect-like associations. The second immediately obvious difference is that the liturgical movement in the Roman Church has remained on the foundations of Roman dogma in spite of some difficult conflicts with dogma and church order.[18]

It is the second difference that occupied Sasse's attention. Sasse observed that the Liturgical Movement in the Roman Church was consistent with Roman doctrine. This is especially evident at three crucial points: the sacrifice of the Mass, the compatibility of Augustine's sacramental theology with the sacramentalism of the *Religionsgeschichtliche* school, and the relationship of Christianity to paganism.

At the heart of Rome's theology of the Sacrament is the assertion that the Mass is a sacrifice offered to God. In his 1948 essay "Liturgy and Lutheranism" Sasse observed that under the influence of the Liturgical Movement

> The idea of sacrifice in connection with the mass has not been abandoned, but it has been so drastically reinterpreted that it comes very close to the evangelical *solus Christus, sola gratia*.[19]

Rome was beginning to speak of the sacrifice of the mass as a representation (*repraesentatio*) rather than as a repetition.

Sasse appears to have backed away from his 1948 remarks, noting in his 1952 article "The Lutheran Understanding of the Consecration" the synergism of the modern Roman notion of Christ and church as head and body doing the sacrificing together. This comes dangerously close to a deification of man.[20] Whether it be priest or church doing the sacrifice, the liturgical action is anthropocentrically driven. Likewise in his 1957 essay "Consecration and Real Presence" Sasse comments that many contemporary Protestants

> do not see that the ambiguous *repraesentatio* does not exclude that in each mass the priest offers a propitiatory sacrifice for the living and the dead, even if the identity of this sacrifice with that of Calvary is pretended.[21]

In the same essay, Sasse had observed that the deepest difference between the Roman and Lutheran understanding of the consecration did not lie in the question of transubstantiation, but in the fact that "the Roman understanding of consecration is at the same time the '*immolatio,*' the offering of the sacrifice."[22] The Liturgical Movement did not represent a substantial shift away from the traditional Roman teaching concerning the sacrifice of the mass. In that sense, it remained consistent with Roman doctrine.

A second area of consistency between the Liturgical Movement and Roman doctrine is the reliance on Augustinian sacramental doctrine. Sasse located one of the weaknesses of Augustine's sacramental theology in his attempt to establish *sacramentum* as a universal idea or category that applies to all religions. Sasse noted that Augustine was unable to sufficiently break through from his pagan past to recognize that the Lord's Supper is something unique "because it was instituted by Jesus Christ and so is inextricably bound up with the incarnation of the eternal Son of God."[23] In this sense Odo Casel is thoroughly Augustinian as he finds Hellenistic cultic mysteries to be shadows of Baptism and the Lord's Supper. [24]

The *Religionsgeschichtliche* approach to the sacraments fails as it attempts to move from universal categories to specific manifestations, unable to distinguish between myth and history. While Casel's theory cannot be reconciled with Lutheranism's incarnational understanding of the sacraments,[25] Sasse pointed out that Casel's *mysterium theologie* "can be accommodated in the Roman Church because, for one thing, it has a different relationship with heathen religion than we do."[26]

The Liturgical Movement, as it had developed in Roman Catholicism, represented a challenge to Lutheranism. Sasse was most critical of Lutheran theologians and churches who were enchanted by the attractions of this powerful movement, unable to discern its alien theology. For Sasse, liturgy could not be thought of apart from dogma. It is from the perspective of dogma that Sasse addressed the Liturgical Movement within the Lutheran churches of Germany and North America.

On the German scene, Sasse focused primarily on Friederich Heiler and Wilhelm Staehlin. Lamenting the inability of the Liturgical Movement to grasp the Lutheran doctrine of justification, Sasse saw Heiler as "the real tragedy of the High Church movement in Germany."[27] Of Heiler, Sasse wrote:

> Heiler was a Reform-Catholic from the school of Schnitzer in Munich. His theology remained what it was from the beginning: liberal Catholicism. His "conversion" to the Lutheran Church in Sweden by reception of communion from Soederblom was a misunderstanding. The calling of this very promising young scholar to the theological faculty at Marburg was a terrible mistake. That he then created an ill-approved secret organization, along the lines of such an organization in the Church of England, to secretly "consecrate bishops"—which assured "validity" in the technical sense—and that he then secretly re-ordained Lutheran pastors in "apostolic succession" so that they could make the "change" in the supper, was a terrible sin. We will not investigate just how terrible and fateful that sin was here. It is this High Churchism which has so discredited all the efforts to re-institute the old catholic heritage of our church in the best sense.[28]

At the center of Sasse's critique of Heiler was the latter's dismissal of the Reformation's *sola gratia* as a distortion of the message of the New Testament.[29] "For Heiler," said Sasse, "the authentic doctrine of justification has always been that of Trent."[30]

Like Heiler, Wilhelm Staehlin[31] stumbled over the doctrine of justification. Sasse saw Staehlin as a "latter-day disciple of Osiander" as he made of justification a process of internal renewal rather than a forensic verdict. Thus for Staehlin, the liturgy was understood in the categories of mysticism rather than from the evangelical center of the *articulus stantis et cadentis ecclesiae.*[32] From his encounters with Heiler and Staehlin and the *Berneuchener* movement with which they were associated, Sasse concluded that the Liturgical Movement was hopelessly captive to a romantic syncretism that could not be reconciled with confessional Lutheranism.

Sasse concluded that the Liturgical Movement was hopelessly captive to a romantic syncretism that could not be reconciled with confessional Lutheranism.

This led Sasse to cast a critical eye at developments in the United States. Arthur Carl Piepkorn represented the party in American Lutheranism which in many aspects parallels the *Berneuchener* movement in Germany. In 1959 Sasse identified a seminary chapel homily of Piepkorn "as a particularly troubling sign of how Lutherans can succumb to the dangers of High Churchism."[33] Sasse detected in Piepkorn a theological methodology that threatens the Reformation's *sola scriptura* as Piepkorn attempted to give room to "pious opinion" where the Scriptures are silent. Thus Sasse concluded:

> The tragedy of Piepkorn is rooted deep within that of modern High Churchism, which to its detriment, separates it from Rome. It finally has no theology. And thus Piepkorn represents a movement, but not a church. He belongs to a class of American Lutherans who learned the old dogmatic heritage, but it has never taken hold in the depths of their being.[34]

Sasse's most direct analysis of the influence of the Liturgical Movement on American Lutheranism is in an extended letter to Pastor Glenn Stone, then editor of *Una Sancta,* "The Liturgical Movement: Reformation or Revolution?" In this article, Sasse attempts to gain a sympathetic hearing from American Lutherans associated with Berthold von Schenk and Arthur Carl Piepkorn. After agreeing with the proponents of the Liturgical Movement that the Lutheran Church is in need of a rediscovery and restoration of its sacramental life, Sasse goes on to state that "The great tragedy of the Liturgical Movement in the Lutheran Churches is its inability to face the doctrinal issues."[35]

> ***Far from being anti-liturgical, Sasse argued for a full-bodied liturgical life that rests on the solid foundation of Lutheran doctrine.***

After rehearsing the errors of Heiler, Staehlin, and the *Berneuchener* movement,[36] Sasse raises the possibility that these false teachings are finding their way into American Lutheranism. Fearful that the Liturgical Movement was loosing its doctrinal moorings, Sasse worried that the movement was in danger of becoming a revolution. As evidence of this, Sasse cited the failure of von Schenk to distinguish between the right administration of the means of grace and the ceremonies connected with them,[37] the interaction of the Eucharistic Prayer in the *Service Book and Hymnal* published two years earlier,[38] and Piepkorn's Mariological article.[39]

Far from being anti-liturgical, Sasse argued for a full-bodied liturgical life that rests on the solid foundation of Lutheran doctrine: "Only if we do not forget the great concern for the pure doctrine of the gospel can our liturgical endeavors remain sound. If the dogmatic compass no longer functions, the ship of the church is going to be wrecked."[40] Here Sasse repeated a theme that runs consistently through his writings on liturgical issues: "Nothing can be liturgically correct which is not dogmatically correct."[41]

If severed from the dogmatic foundation of the real presence of the body and blood of Christ in the Lord's Supper, Sasse contended that all liturgical renewal would not rise above an empty ritualism. The Sacrament would be replaced by "High Church Ceremony."[42] Thus Sasse was critical of all "naturalistic" attempts to explain the sacraments[43] as well as liturgical theologies based on the work of Old Testament theologians who maintained the "realization" of salvation in the cultus.[44] Of these, Sasse remarks, "Their doctrine of the Real Presence is Calvinistic, and that of the sacrifice is Roman Catholic."[45]

In the years since Sasse first called the Lutheran churches to a genuine liturgical renewal anchored in Reformation doctrine, Lutheranism has endured much liturgical experimentation. Now large parts of English-speaking Lutheranism are inflicted with an alien understanding of worship imported from American Evangelism via the Church Growth Movement.[46] Sasse's critique of the Liturgical Movement provides contemporary Lutherans with a theological understanding of the liturgy that is well suited to address the present challenges, since it invites doctrinal discernment. The concluding paragraph of Sasse's "Liturgy and Confession: A Brotherly Warning Against the 'High Church' Danger" is equally applicable to those who would remove the liturgy from the church, dressing the queen in beggar's garb:

> It belongs to the greatness of Luther, that he had the gift of discernment. He was brought up in the liturgy and lived in it. He desired to maintain of it, what ever could be retained. And he never gave up any of it frivolously, and often long hesitated before he finally made a decision. Luther had the gift of discernment. He had this great gift of the Holy Spirit, without which the church cannot exist, because he had the Word and Sacrament, to which the Spirit of God has bound himself in the church. He could judge liturgy because he possessed the measure on which it alone can be judged: The holy gospel, the saving message of the justification of the sinner by faith alone, the article from which nothing can be granted even if heaven and earth should fall, and nothing remain. On this article depends not only our salvation, but also the church and the liturgy of the true church.[47]

NOTES

1. Hermann Sasse, "The Lord's Supper in the Life of the Church," in *Scripture and Church: Selected Essays of Hermann Sasse,* ed. Jeffrey J. Kloha and Ronald Feuerhahn (St. Louis: Concordia Seminary Monograph Series, 1995), 14.

2. Hermann Sasse, "The Lutheran Understanding of the Consecration," in *We Confess the Sacraments,* trans. Norman Nagel (St. Louis: Concordia Publishing House, 1985), 120; also see "The Lord's Supper in the Lutheran Church," in *We Confess the Sacraments,* 98–112.

3. Sasse, "The Lutheran Understanding of the Sacrament," 117.

4. Hermann Sasse, "Liturgy and Lutheranism," in Kloha and Feuerhahn, 41.

5. Hermann Sasse, "Concerning the Origins of the *Improperia,*" *Reformed Theological Review* 16 (October 1957): 65–75.

6. See Friedrich Wilhelm Hopf, ed., *In Statu Confessionis: Gesammelte Aufsaetze von Hermann Sasse* (Berlin and Hamburg: Lutherisches Verlagshaus, 1966).

7. Hermann Sasse, "Fifty Days of Joy from Easter to Pentecost," *Lutheran Herald* (8 April 1961): 100–101; Hermann Sasse, "Lent and the Christian Life," *Lutheran Herald* (11 March 1961): 68–69.

8. Lecture by Professor John Kleinig on "Sasse in the Practical Department: Worship as Church Life," presented at "An International Theological Symposium Marking the Centennial of the Birth of Dr. Hermann Sasse" at St. Catharines, Ontario, Canada, 30 October 1995.

9. Hermann Sasse, "Consecration and Real Presence," in Kloha and Feuerhahn, 279.

10. For additional material on the Liturgical Movement in the Roman Church, see Ernest B. Koenker, *The Liturgical Renaissance in the Roman Catholic Church* (St. Louis: Concordia Publishing House, 1966); Bryan Spinks and John Fenwick, *Worship in Transition: The Liturgical Movement in the Twentieth Century* (New York: Continuum Publishing Company, 1995); and James White, *Roman Catholic Worship: Trent to Toda* (Mahwah, New Jersey: Paulist Press, 1995).

11. "The Lutheran Understanding of the Consecration," 114.

12. "Liturgy and Lutheranism," 34. Also see J. D. Critchton, *Lights in the Darkness: Fore-runners of the Liturgical Movement* (Collegeville, MN: Liturgical Press, 1996), 151–160.

13. "Liturgy and Lutheranism," 34–35.

14. "Ibid., 35.

15. "The Lutheran Understanding of the Consecration," 117. Sasse's view runs counter to many contemporary advocates of liturgical theology. See, for example, David Fagerberg, *What Is Liturgical Theology: A Study in Methodology* (Collegeville, MN: Liturgical Press, 1992); Aidan Kavanagh, *On Liturgical Theology* (Collegeville, MN: Liturgical Press, 1984); and Don Sailers, *Worship as Theology: Foretaste of Glory Divine* (Nashville: Abingdon Press, 1994). For an insightful treatment of the Liturgical Movement's misuse of the *lex orandi—lex credendi,* see Thomas Winger, "Lex Orandi Revisited," *Logia* 4 (Epiphany 1995): 65–66.

16. "Liturgy and Lutheranism," 36.

17. Ibid., 37; also Sasse, "Ecclesia Orans," *Logia* 2 (Eastertide 1993): 28–33.

18. "The Lutheran Understanding of the Consecration," 114.

19. "Liturgy and Lutheranism," 36.

20. "The Lutheran Understanding of the Consecration," 127.

21. "Consecration and Real Presence," 299.

22. Ibid., 306.

23. Hermann Sasse, "Word and Sacrament: Preaching and the Lord's Supper," in *We Confess the Sacraments*, 13.

24. Ibid., 26. Also see Offried Koch, *Gegenwart oder Vergegenwuertigung* (Munich: Claudius Verlag, 1965); Gerald Krispin, "Odo Casel and the *Kultmysterium*," *The Confessional Research Society Newsletter* (Easter 1991): 1–4; and Oliver Olson, "Contemporary Trends in Liturgy Viewed from the Perspective of Classical Lutheran Theology," *Lutheran Quarterly* 26 (May 1974): 110–157.

25. Peter Brunner attempts this synthesis unsuccessfully. See Peter Brunner, *Worship in the Name of Jesus*, trans. Martin Bertram (St. Louis: Concordia Publishing House, 1968). Also see Koch and Olson.

26. "Word and Sacrament: Preaching and the Lord's Supper," 28. See J. A. DiNoia, "Christian Universalism," in *Either/Or: The Gospel or Neopaganism*, ed. Carl Braaten and Robert Jenson (Grand Rapids: Eerdmans Publishing Company, 1995), 37–48, for a classical Roman Catholic view of the relationship between Christianity and non-Christian religions.

27. "Liturgy and Confession: A Brotherly Warning Against the 'High Church' Danger" (unpublished translation by Matthew Harrison), 4. Friedrich Heiler (1892–1967) was a Roman Catholic convert to Lutheranism and was representative of the *Religionsgeschichtliche* approach to the development of doctrine.

28. "Liturgy and Confession: A Brotherly Warning Against the 'High Church' Danger," 4.

29. Ibid.

30. "The Lutheran Understanding of the Consecration," 115.

31. Wilhelm Staehlin was the Lutheran bishop of Oldenburg and leader of the *Berneuchener* movement. See his *The Mystery of the Word*, trans. Henry Horn (St. Louis: Concordia Publishing House, 1964).

32. "The Lutheran Understanding of the Consecration," 115.

33. "Liturgy and Confession," 6. Piepkorn's homily, "Blessed Art Thou Among Women," is included in the recent volume *The Church: Selected Writings of Arthur Carl Piepkorn* (Delhi, NY: American Lutheran Publicity Bureau Books, 1993), 287–291.

34. "Liturgy and Confession," 14. In the same essay, Sasse notes that "In many cases the Liturgical Movement has become a replacement for what had been doctrine in old Missouri" (15). Also see Sasse's evaluation of the state of confessional theology in the Lutheran Church—Missouri Synod in the middle part of this century in "Confession (Confessionalism) and Theology in the Missouri Synod," in Kloha and Feuerhahn, 189–220.

35. Hermann Sasse, "The Liturgical Movement: Reformation or Revolution?" *Una Sancta* 27 (St. Luke the Evangelist 1960): 18. See Charles Evanson, "New Directions," *Logia* 4 (Epiphany 1995): 3–9; John T. Pless, "Implications of Recent Exegetical Studies for the Doctrine of the Lord's Supper," *Concordia Theological Quarterly* 48 (April–July 1984): 203–220; and Timothy Quill, *The Impact of the Liturgical Movement on American Lutheranism* (Lanham, MD, and London: Scarecrow Press, 1997).

36. Piepkorn offers the following assessment of the leaders of the Liturgical Movement in German Lutheranism, quite different from Sasse: "Under the leadership of Friedrich Heiler, ably seconded by Adolf Glinz, Oscar Mehl, Karl Ramge, Paul Schorlemmer and others, an articulate and scholarly liturgical movement challenged the prevailing apathy with its fourfold emphasis on evangelical justification by faith, the gospel of *sola gratia,* Pauline freedom from the Law, and the alleged primitive primacy of the prophetic-pneumatic charisma over the official-hierarchical element in the Church." Arthur Carl Piepkorn, "The Protestant Worship Revival," in *The Liturgical Renewal of the Church*, ed. Massey H. Shepherd Jr. (New York: Oxford University Press, 1960), 84.

37. "The Liturgical Movement: Reformation or Revolution?" 22.

38. "The Liturgical Movement: Reformation or Revolution?" 22–23; also see "Liturgy and Confession," 16. In the same article Sasse warned, "Wherever Anglicanism with its High church ideas has affected Lutheranism, there the heritage of the Reformation has sooner or later vanished" (4). Sasse, like Luther, knew that the words of institution are "the sum total of the gospel" and that it was "a deformation of the Sacrament" to make the *verba* part of a eucharistic prayer (see "Consecration and Real Presence," 296–301).

39. "The Liturgical Movement: Reformation or Revolution?" 22.

40. Ibid.

41. Ibid., 21; also see "Liturgy and Lutheranism," 40–42.

42. Hermann Sasse, *This is My Body: Luther's Contention for the Real Presence in the Sacrament of the Altar* (Adelaide: Lutheran Publishing House, 1977), 332–333.

43. "Word and Sacrament: Preaching and the Lord's Supper," 19. A contemporary example of such a "naturalistic" approach to the sacraments is Gordon Lathrop, *Holy Things: A Liturgical Theology* (Minneapolis: Fortress Press, 1993). Note the perceptive review by Louis Smith, "Lathrop's Holy Things," *Lutheran Quarterly* (Summer 1997): 224–299. Smith says the danger in Lathrop's book "is nothing less than that 'old-time religion' known as paganism" (229).

44. "Word and Sacrament: Preaching and the Lord's Supper," 29. Against such a "cultification" of the Sacrament, Sasse asserts that "the essence of the Lord's Supper, as the church of the new Testament understood it, lies not in *remembrance* and not in *hope.* The Lord of the Lord's Supper . . . is the one who is present now." See "The Lord's Supper in the Life of the Church," 8.

45. "Word and Sacrament: Preaching and the Lord's Supper," 30. In his article "A Lutheran Contribution to the Present Discussion of the Lord's Supper," *Concordia Theological Monthly* (January 1959): 18, Sasse maintains that the Liturgical Movement and the Ecumenical Movement are "two great branches of one movement." How closely these branches cleave to one another can be seen in the World Council of Churches' *Baptism, Eucharist, and Ministry* volume (Geneva, 1982), sometimes called "the Lima Document." See John T. Pless, "The Lord's Supper Today: The Lima Document and the Lord's Supper of the Lutheran Confessions," *Confessional Lutheran Research Society Newsletter* (Lent 1987): 3–10; and Ernst Volk, "Evangelical Accents in the Understanding of the Lord's Supper," *Lutheran Quarterly* 1 (Summer 1987): 185–204.

46. See Alan Klaas, *In Search of the Unchurched* (New York: Alban Institute, 1996), and David Luecke, *The Other Story of Lutherans at Worship: Reclaiming Our Heritage of Diversity* (Tempe, AZ: Fellowship Ministries, 1995) for examples of how deep the infection is in American Lutheranism.

47. "Liturgy and Confession," 17.

Colloquium Fratrum

“Through the mutual conversation and consolation of the brethren . . .”
Smalcald Articles III/IV

Response to Leslie Lanier

“On the Public Reading of Scripture” (Logia *6, Holy Trinity 1997*)
by Andrew Steinmann, Staff Pastor, Lutheran Home, Westlake, Ohio; Adjunct Professor of Religion, Ashland University, Ashland, Ohio.

Leslie Lanier’s article argues that women should not be permitted to take part in the public reading of the Scriptures in worship. While I do not wish to weigh in with my own opinion on this subject, I do want to take issue with an assertion that is foundational for his argument. I believe that careful exegesis is required on the subjects of the proper role of women in the church and the office of the ministry, both of which are under examination in Pastor Lanier’s article. Unfortunately, his exegesis fails on one important point: in respect to the meaning of ψαλμός in the New Testament.

Pastor Lanier points out that of the seven occurrences of this word in the New Testament, four are clearly a reference to the canonical book of Psalms (Lk 20:42, 24:44; Acts 1:20, 13:33). He then jumps to the conclusion that the other uses must also be references to the book of Psalms. There is a problem with that logic, however. First of all, when one looks at the references to the canonical book in Luke and Acts, the word ψαλμός is clearly marked by context to indicate this meaning. In Luke 20:42 and Acts 1:20 it is not simply the word ψαλμός that is used but the phrase ἐν βιβλῷ ψαλμῶν, clearly indicating the canonical book. In Luke 24:44 the canon itself is in view and is called τῷ νόμῳ Μωϋσέως καὶ τοῖς προφήταις καὶ ψαλμοῖς (“the Law of Moses and the Prophets and Psalms”). Finally, Acts 13:33 refers to a specific Psalm: ἐν τῷ ψαλμῷ γέγραπται τῷ δευτέρῳ (“it is written in the second Psalm”). Especially in the cases of Luke 20:42 and Acts 1:20 we can see that some need was felt by the authors to mark the word ψαλμός so that it could not be understood as any song sung to the accompaniment of a harp.

In the other three instances, however (1 Cor 14:26, Eph 5:19, and Col 3:16), ψαλμός is not so marked by context. This is precisely where Lanier’s exegesis overreaches. In Ephesians and Colossians the relevant phrase is ψαλμοῖς (καὶ) ὕμνοις (καὶ) ᾠδαῖς πνευματικαῖς. Here Lanier, in attempting to defend the proposition that ψαλμός always means *canonical Psalm* in the New Testament, states that Paul is “drawing some distinction between a psalm and what would be considered a hymn today,”[1] implying that the distinction is between canonical and noncanonical songs for worship. However — and this is important — the context does not tell us what distinction Paul is drawing, so we cannot be certain that it is between canonical and noncanonical songs. Furthermore, if Lanier’s exegesis is correct, then Paul must also be drawing a distinction between ὕμνοις and ᾠδαῖς πνευματικαῖς. But what would that distinction be? Are the distinctions perhaps due to the *accompaniment* used with the song? Or are the distinctions based on the *source* of the song? Or, perhaps, are they distinctions based on *style*? We simply cannot say. Paul does not clearly mark the context to lead us to the conclusion that ψαλμόις means selections from the canonical book of Psalms, as the other New Testament writers do. Therefore, we should be cautious in identifying them as canonical Psalms. In fact, since Paul does not mark them as canonical psalms as the rest of the New Testament does, we should very likely suspect that he intended us to view these ψαλμόις as not exclusively drawn from the canon.

Thus the case isn’t quite as simple as Lanier would lead us to believe. Context alone can be our guide to the meaning of ψαλμός in the New Testament. In the case of Ephesians and Colossians it would seem that context does not give us any firm clues as to the use of this word, but it might be best to assume that “psalms, hymns, and spiritual songs” is Paul’s catchall phrase for all songs appropriate for worship without trying to draw any hard and fast distinctions among the individual members of that phrase.

But what of 1 Corinthians 14:26, the passage that bears directly on Lanier’s argument about women reading the Scriptures in public worship? What does context indicate here for Paul’s use of ψαλμός? In that context Paul indicates that when the Corinthians gathered for worship some came prepared with various things to declare in order to teach others: a psalm (ψαλμόν), a teaching (διδαχήν), a revelation (αποκάλυψιν), a tongue (γλῶσσαν), or an interpretation (ἑρμηνείαν). Leaving aside “psalm,” it is rather clear (especially from the context of 1 Corinthians 14) that “teaching,” “revelation,” “tongue,” and “interpretation” are not simply portions of the (Old Testament) canon to be read, but they are expositions of Scripture or claim to be additional revelations from God that are subject to the congregation’s judgment as to whether they are actually in line with the Scriptures (see 1 Cor 14:29). If they were direct quotations from the canon, no one would be allowed to sit in judgment over whether they were in line with God's Word. Therefore, in this context, it would seem ψαλμός most likely means a song composed by the worshiper, not a canonical psalm.

That such psalms continued to be composed is confirmed by several ancient sources. Certainly the manuscript 11QPs^{a} from Qumran and dating to the first century AD, which contains not only canonical psalms but other compositions (including Ben Sira 51:13-30), is a good example of this.[2] Moreover, Philo tells us that the Therapeutae not only read the canonical book of Psalms, but also composed their own hymns and psalms (ᾄσματα ὕμνους).[3] Moreover, we should note that Philo's usual term for the book of Psalms is not Ψαλμός but Ὕμνοι. (This should be a caution against drawing too sharp a distinction between the two.)

Thus it would seem that Lanier's view that women are prohibited from reading the Scriptures in public worship, whatever its merits, cannot be substantiated on the basis of 1 Corinthians 14. Paul is saying that they are prohibited from teaching on the basis of their own analysis of Scripture or from sharing an insight received directly from the Holy Spirit. He is not making a statement about their reading what is acknowledged by all to be God's word revealed to Moses and the Prophets. In addition, 1 Corinthians 14, it would appear, is in line with behavior in worship as outlined in 1 Timothy 2:8–14, the other passage Lanier adduces to support his argument. According to 1 Timothy, men are to pray and lead the prayers in public worship (presumably not only canonical prayers but also prayers of their own composition), and women are to adorn themselves with good works and learn in silence. In neither passage is the reading of what all acknowledge to be the inspired Word of God in view. What is foregrounded is teaching and leading worship in one's own words (διδάσκειν, 1 Tim 2:12—of course, in accord with the Scriptures) or in God's words, but not merely reading words from the accepted, authoritative canon. If we are to argue that women are prohibited from reading the Scriptures in public worship, we will need passages other than these to demonstrate it.

Notes

1. Lanier, "Public Reading," 35. The article contains a misprint, citing Acts 13:39 instead of 13:33.
2. See J. A. Sanders, *The Dead Sea Psalms Scroll (Ithaca,* NY: Cornell, 1967) [=DJD 4].
3. Philo, *The Contemplative Life, 25–29.*

Leslie Lanier responds to Andrew Steinmann

In response to Dr. Steinmann's critique of my article "On the Public Reading of the Scriptures," I would like to briefly do three things: (1) Respond very briefly to Dr. Steinmann's point that ψαλμός as used by Paul in 1 Corinthians 14:26 may or may not refer to the canonical book of Psalms; (2) Defend the overall conclusion made in the article—that it is unscriptural practice for women to read the Scripture lessons in public worship; and (3) defend the validity of basing that conclusion on 1 Corinthians 14:26–40 and 1 Timothy 2:11–15, precisely those texts that Dr. Steinmann says are irrelevant in deciding the issue at hand.

Regarding the point made in my article that by Paul's use of ψαλμὸν in 1 Corinthians 14:26 the apostle was referring to the canonical book of Psalms, I will concede Dr. Steinmann's point that one cannot be certain beyond a shadow of a doubt that this is the case. Since a case may be made that these psalms brought before the congregation (so that the people may be taught, as Dr. Steinmann himself states in his critique) may have been psalms of the members' own composition as well as canonical Psalms, I will remove that point from the discussion. It should be noted, however, that whether the members of the congregation were bringing canonical Psalms or psalms of their own composition before the gathered assembly, in either case the women were to be silent.

As I stated in my article, Paul's prohibition against women's speaking (the Law's prohibition against women's speaking, 1 Cor 14:34) includes all of those activities listed by Paul in 14:26, for Paul's summary of the proper exercise of spiritual gifts in 14:26–40 should be taken as a unit. The women were prohibited from bringing a psalm, a teaching, a revelation, a tongue, or an interpretation before the assembly.

The question is: How is all of this relevant to the issue of women reading the Scripture lessons to the congregation? Or is it not? In order to answer that question, we need only look at what function the reading of the Scriptures before the congregation serves. That function is obvious. The function of the Scripture lessons in the assembly is to teach the people.

The Psalmist says, "Teach me, O Lord, the way of your statutes" (Ps 119:33). How did the Lord teach him but through his Spirit working through his Word, the Scriptures themselves? The Psalmist himself says this when he says in Psalm 119:98, "You, through Your commandments, make me wiser than my enemies." Of course, as Lutherans we know that God works through his means of grace. He comforts, admonishes, and exhorts us—in short, he teaches us—through his Word, the Holy Scriptures.

And since the Scripture lessons read before the assembly teach the people, what is the reader doing but bringing a form of teaching to them? The reader of the Scripture lessons is simply serving as God's mouthpiece in bringing this teaching to the people.

Paul says that the women are to be silent (1 Cor. 14:34). They are to be submissive, as the Law says. They are forbidden from bringing a teaching before the people. Paul says in 1 Timothy 2:11–14 that the women are not to teach the men, or exercise authority over them, but they are to quietly receive instruction with all submissiveness. Is a woman, standing before the assembly, serving as God's mouthpiece, bringing God's teaching to the people (young and old, men and women) quietly receiving instruction with all submissiveness? To say that she is defies the obvious. It is simply an example of how far secular, feminist ideology has influenced the church that this issue is even a question.

Can you imagine a woman standing up in the synagogue at Nazareth, taking the Scriptures in hand, and reading them aloud to the entire assembly before Jesus preached? Can you imagine a *woman coming up before the congregation and bringing God's word of instruction for the day to the people before Dr. Luther preached? Before Drs. Walther or Pieper preached? Why not? Was it because of errant patriarchal biases held for those 1800 years? Or was it because in principle it is a function in the life of the church, a role, forbidden to women by God's Word? Was it because Drs. Luther, Walther, and Pieper and the Jews of Jesus' day had an incorrect understanding of the scriptural principles involved? Or was it that they not only understood the principles involved but governed their practice accordingly?*

This brief response is obviously not a detailed exegesis on the Scripture passages or on the issue under discussion—the propriety of women reading the Scripture lessons before the assembly. It is not meant to be. I do not believe that a detailed exegesis is necessary. Nor is detailed exegesis necessary on most of the gender issues facing the church.

Some groups allow women to read the lessons and so bring God's teaching to the people. Some allow women's suffrage, giving the women an authoritative voice in the business, doctrinal, and disciplinary proceedings of the church. Some allow women to serve on boards and panels that exercise authority in settling disputes between congregations and between pastors. Some allow women to serve as congregational presidents, exercising control over the entire voters' assembly. Some allow women to preach.

I believe that all of these issues can be settled in a God-pleasing way if we will but clear our minds of the feminist rhetoric so prevalent in the world, put personal feelings conditioned by that rhetoric on hold, and simply listen to the Word of the Lord. And the Word of the Lord says: "Let your women keep silent in the churches, for they are not permitted to speak; but they are to be submissive, as the law also says" (1 Cor 14:34).

> *Let a woman learn in silence with all submission. And I do not permit a woman to teach or to have authority over a man, but to be in silence. For Adam was formed first, then Eve. And Adam was not deceived, but the woman being deceived, fell into transgression. Nevertheless she will be saved in childbearing if they continue in faith, love, and holiness, with self-control (1 Tim 2:11–15).*

As the Lord says to us all, "He who has ears to hear, let him hear."

Reviews

"It is not many books that make men learned . . . but it is a good book frequently read."
Martin Luther

Review Essay

Biblical Interpretation in the Era of the Reformation: Essays Presented to David C. Steinmetz in Honor of His Sixtieth Birthday. Edited by Richard A. Muller and John L. Thompson. Grand Rapids,: William B. Eerdmans Publishing Company, 1996. 351 pages.

"For moderns and postmoderns alike, then, the traditionary path of 'precritical' exegesis may well be the only track that joins the present-day interpreter to the sacred text and that brings the sacred text forward again to us as having significance, not only for the dead but also for the living," write Muller and Thompson—the last sentence of the book (345). To that last sentence of the book this reviewer shall return. However, he did not want to loose the reader in the necessary details of a book review. The reader may wish to jump to the last four paragraphs for the "good stuff."

This book is a collection of essays written by various authors in the very specialized area of "the comparative history of exegesis" honoring David Steinmetz on his sixtieth birthday. David Steinmetz is known for three different thrusts in his work: Staupitz scholarship, the revival of interest in the study of the late Middle Ages for their own merit and not just a "mere backdrop to the Reformation" (xi), and the history of biblical exegesis. Steinmetz is closely associated with the important topic shift in the history of biblical exegesis from patristics to reform and reformation (xi).

The objective of the book is to "examine the sources and resources and to illustrate the continuities and discontinuities in the exegetical tradition leading into and through the Reformation." The essays further propose "to highlight the historical context of Reformation exegesis and to describe how a truly contextual understanding signals a highly illuminating turn in Reformation studies" (7). The essays are divided historically—Part I: Medieval and Renaissance Background. Part II: Exegesis and Interpretation in the Early Reformation. Part III: Continuity and Change in Mid-sixteenth-century Biblical Interpretation. Part IV: Conclusion.

The book contains sixteen scholarly essays. Many of the essays engage in the tedious work of summarizing and analyzing the "raw data," namely, the various exegetical commentaries as defined by their historic period. For this reason, the text at times is laborious, yet necessary. For an academic, the footnotes can be riddled with bibliographic treasures. Of course, this means a lot of German, Latin, and often French—one of the reasons why this area of research is accessible to few pastors. Some of the authors included are: Richard A. Muller ("Biblical Interpretation in the Era of the Reformation: The View from the Middle Ages"), Kenneth Hagen ("Omnis homo mendax: Luther on Psalm 116"), Timothy J. Wengert ("Philip Melanchthon's 1522 Annotations on Romans and the Lutheran Origins of Rhetorical Criticism"), Craig S. Farmer ("Wolfgang Musculus's Commentary on John: Tradition and Innovation in the Story of the Woman Taken in Adultery"), and Robert Kolb ("The Doctrine of Christ in Nikolaus Selnecker's Interpretation of Psalms 8, 22, and 110"), to name just a few. The final chapter (17) is a chronological bibliography of the writings of David C. Steinmetz.

Some wonderful insights are mined from the research. For starters, one would find fascinating Steinmetz's "Ten Theses" of theology and exegesis as cited in Muller's introductory article; for example: "1. The meaning of a biblical text is not exhausted by the original intention of the author. . . . 5. The church and not human experience as such is the middle term between the Christian interpreter and the biblical text. . . . 10. Knowledge of the exegetical tradition of the church is an indispensable aid for the interpretation of Scripture" (7). Muller rightfully criticizes the simplistic lines of demarcation between the hermeneutics of the Age of the Reformation and their predecessors in exegesis by so many scholars of history. Muller cites in both Luther and Calvin their continued influence by the *quadriga.* "But all Luther's commentaries, whether early or late, consistently address doctrinal and moral issues—*credenda* and *agenda.* What is more, they all consistently examine and dialogue with the patristic and medieval tradition, often as mediated by the *Glosa ordinaria*" (12). Muller's point is not to pretend that Luther and Calvin were proponents of the *quadriga,* but rather that there was a continuity of exegetical interest that carried over into the Reformers' models of exegesis, which, of course, concentrated on meaning in the literal sense.

Kenneth Hagen's essay produces the same results—a continuity of exegetical tradition—as cited above. He compares Luther's exegesis of Psalm 116 with the exegetical tradition—from Jerome and Augustine to Peter Lombard and Faber Stapulensis. Hagen concludes: "The effort to situate Luther as the first modern historical-critical exegete does not work; neither does it work to make Luther the first Lutheran" (102).

In Timothy J. Wengert's essay the reader is treated to an example of "there's nothing new under the sun." He points out how modern rhetorical criticism is rehashing many of the questions with which Melanchthon struggled (127, note 30). Wengert shows how Melanchthon's rhetorical method (as understood by any educated humanist) gives to St. Paul's letter to the Romans a powerful unity by following the rhetorical method (134). Wengert also brings into view Melanchthon's use of the *loci* method, "that is, viewing the scriptural text as suggesting a variety of basic theological concepts. One text could suggest a variety of *loci* or it could define a particular term and hence a particular *locus*" (135). Today's seminary education is in desperate need of a shot of the classics! This reviewer wonders how often "rhetoric" is understood by today's pastor simply as "sarcasm," thus completely missing out on a discipline that could vastly improve sermons, bible classes, and exegetical prowess.

This reviewer has only highlighted a couple of interesting results of the comparative history of exegesis. There are other points that could have been cited in many of the articles, such as John Farthing's essay "Jerome Zanchi and the Exegetical History of Gomer." Farthing does a nice job of beating back the feminist criticisms of the victimization of women by the story of Hosea. Another brief mention is Susan E. Schreiner's essay "*The Spiritual Man Judges All Things: Calvin and the Exegetical Debates about Certainty in the Reformation.*" Schreiner writes that there was a "hermeneutical crisis of authority" and attempts to expose the context of the yearning for certainty (197). On the one hand, this reviewer is not in agreement with her thesis: "By continuing to focus on exegesis we discover that Luther and Zwingli held theological-exegetical principles, internal to their thought that undermined their claims for a certitude of authority. For Luther, that principle was demonology; for Zwingli, the issue was ecclesiology" (200). On the other hand, she provides plenty of food for thought concerning the issue of certainty and authority, something with which the church struggles today.

Finally, we return to the opening sentence of this review and its reference to the last sentence of the book. The ten pages of the conclusion were most insightful. Muller and Thompson team up for the essay "The Significance of Precritical Exegesis: Retrospect and Prospect."

With much of the talk of whether or not one is able to be objective in exegetical method, Muller and Thompson rightly state the real goal. Modernism redefined "objective" to intimate a naive approach to the text wherein the exegete could attempt to provide the "scientific proof" of what a text means due to one's "objectivity." In this reviewer's opinion, in conservative circles, this has lead to a fundamentalistic view of the Word of God and forced the incarnational view of the Word into propositional logic, thereby eating away at the Reformation's *Sola Scriptura* principle. Muller and Thompson write: "Although scholars may be found who insist that objectivity is neither possible nor desirable for understanding the past, most historians find it exceedingly desirable, if never fully possible, to attempt to control, or at least to ascertain, their methodological biases and the predilections to which their culture, time, and circumstance dispose them" (335). This permits the Word of God to exist in its own context—the church and ecclesiastical history. This places the Bible into the realm of confessional interests. To be confessional is a biblical mandate. Thus the community in which the Word exists is well defined through the testimony of the church's confession of what the "Bible says" as derived from the text itself. One simply cannot deny the interaction of the text with the Bride of Christ.

Postmodernism, in spite of its well-documented failings in its extreme form, still does open the door as a philosophy to permit the exegete to move back to the "good old days" when the Word of God was respected and elevated. With the thrust of the text in light of its intended community, the precritical hermeneutic is set apart from the critical hermeneutic. The postcritical hermeneutic is learning that she is a cousin, if not a sister, to the precritical world of exegesis in the church. The presupposition of a unified text is once again permitted. The atomizing and myopic influence of modernistic exegesis (which is a mark of both conservative and liberal exegesis of said age) is pushed off to the side. Postmodern exegesis permits several things: (1) a return to the text as whole; (2) the relationship between the text, the reader, and the community of faith to confess and testify as the living body of Christ as fundamental to the exegetical task; and (3) the exegete's grasping the "meaning" of a text as something far more than a one-to-one reference point. Muller and Thompson write: "In other words, the older exegesis (*precritical*) assumed that the exegete lived and functioned not as part of an academic guild but as a "doctor" or teacher of the church in a long line of church teachers. Muller and Thompson's essay rightfully criticize modernism for turning the exegetical task into a "conversation between a lonely exegete and a hermetically sealed text!" (342). Concerning the modernistic higher criticism they write: "the text that it finally posits as a historical source is no longer the church's book" (338).

In this reviewer's opinion, the editors were far too kind to historical-critical exegesis. They simply ignored the brash arrogance of the Enlightenment's influence, which placed the exegete over the text. This should not by any means, however, deter one from the significance of the book. For the parish pastor, this reviewer suggests that at the next opportunity one might borrow this book from the nearest seminary library—mostly for the sake of the first and the last essay as they introduce the bridge between the postcritical (post-modern) and pre-critical eras of exegesis. This is the setting of our parishes. Most confessional parish pastors are sometimes too familiar with the higher-critical results of modernism. Yet we often do not know how truly to deal with the context of both the text and our parish, a reason so many young pastors quickly get into trouble in their first parish. It's time for a breath of fresh air—to get back to the text, which has been handed down through Christ's Bride and not simply discovered somewhere in upstate New York.

Most of this book is written for the academic community. The essays are valuable and important groundwork for the continued study of the history of exegesis. There are many conclusions with which this reviewer wishes to question to think twice about, or simply to disagree with. Nevertheless, the quotes, the summaries, and the footnotes make this book worthwhile to the discipline of exegesis and this sub-discipline. The editors rightly conclude that the material presented in this book helps to dismantle the caricatures proposed by critical scholarship that would paint a picture of tomfoolery exegesis in the medieval period of the church. For this reviewer, postmodernism is not always a bad word. One of the positive results of the postmodern tools of exegesis is the fact that it is pushing the exegetical community back to a time when “the exegetes assumed that a divine purpose and divine authorship unite the text of the entire canon” (340). This reviewer believes that this relationship between postcritical and precritical exegesis may go a long way in helping today’s church struggle with her problems and questions. The polemics in which most conservative churches engaged during the critical era no longer serve us as they did for that time and battle. The war is not over. So-called scientific approaches to the Bible have tended to lead us to a sterile Jesus who, in a propositional perspective, became a lowest-common-denominator Jesus for salvation rather than allowing the church *also* to experience the presence of God on earth where he has located himself—in word and sacraments *in church.*

Mark E. Sell
St. George, Utah

Melanchthon Eine Biographie. By Heinz Scheible. Muenchen: C. H. Beck’sche Verlagsbuchhandlung (Oscar Beck), 1997. 294 Pages.

In what will undoubtedly become—and most deservedly so—the standard Philipp Melanchthon biography for the next generation or so, Heinz Scheible eschews the scholar’s diseased passion for footnotes and relies upon his self-authenticatingly authoritative acquaintance with the life and work of the Praeceptor, which he acquired in the process of researching, editing, and publishing the nearly ten thousand extant letters in *Melanchthon’s Briefwechsel.* A relatively brief note points out that the “Melanchthon” article in the *Theologische Realenzyklopaedie* of 1992, together with *Melanchthon and the Reformation* by Gerhard May and Rolf Dent along with the *Briefwechsel,* provide adequate access to the resources, while a bibliography of the most recent (none older than 1993) Melanchthon literature provides ample opportunity for a comprehensive study of Melanchthon, his life, and his contributions to the Reformation. The exciting results of Christian Peters’s research into the textual history of the Apology to the Augsburg Confession and the revised and reissued bibliographical reference work by Wilhelm Hammer are likewise noted.

In Scheible’s work (which is that of one who is primarily an historian, as distinguished from a theologian), one immediately senses the biographer’s intimate familiarity with Melanchthon’s life and work in the innate or acquired (from the Praeceptor himself?) trait of pithy formulation. One might expect to find a biographical index that lists the names of individuals mentioned in the text and an index of places referred to take the place of the more general index. Instead, the system of indexing requires one who is looking to exercise some ingenuity. For instance, for a reference to Henry VIII one will look in vain for an entry under that name, but will readily locate such a reference under “England, Kings of.” The sparse and terse but purposeful biographical notes included in the names index are most helpful, especially among the myriad of those whose names are less than of household familiarity.

One hopes Scheible’s erudite German will be translated into English within a reasonable length of time. Such a translation would offer to the non-German speaking and reading public the opportunity to refresh itself in the salubrious pools of this scholarly biography. The hope would be that this work does not suffer the fate of so much Melanchthon literature that has been allowed to languish on the European side of the Atlantic to the impoverishment of sixteenth-century studies, and the concomitant privation of those whose knowledge of Melanchthon’s life and work has been confined to the often nefarious and pathetically pedantic offerings of those whose offerings appeared to be designed to further personal and/or ecclesiastico-political agendas to the neglect of competent scholarship or to promote the careers of those whose propensities were—or are—more in the arena of invective rather than in the society of constructive contribution.

In a remarkably lucid outline Scheible characterizes Melanchthon as a courageous reformer and provides the substance of and documentation for alternatives to some commonly accepted events and interpretations. For example, Melanchthon’s *Antrittsrede* [Inaugural Address], Scheible indicates took place three—not four—days after his arrival in Wittenberg, and avers that Johannes Reuchlin was not Melanchthon’s great-uncle. Scheible demonstrates an uncanny ability to set the record straight by swimming against the stream of generally accepted biographical opinion that has tended to rely on repristination at the expense of research.

Characteristically pithy and incisive is Scheible’s comment that “The ideologues always have an easier time of it” (192). The historian *par excellence* gently castigates some of the historically inadequate and theologically perverted analyses perpetrated by the likes of Franz Hildebrandt and others as being of the Reformation-to-Hitler polemic, which cannot be taken seriously even if the work was reprinted in 1968 after its initial 1946 publication in England.

The generation of Lutheran clergy who learned their theology from the Bente historical introduction to the Lutheran Symbols will be well served if—even in their advancing years—they take up Scheible’s remarkably lucid and balanced biography. After perusing Scheible’s work one is again impressed with the irresponsibility of those whose enthusiasm for translation of the Lutheran Symbols into Indo-European languages has given a new lease on life to the *rabies* of those who would qualify themselves as *theologi.*

Scheible corrects Gritsch’s and Jenson’s assertion that Melanchthon came to the University of Wittenberg as professor of Greek and Hebrew. He demonstrates quite convincingly that Luther’s *leise treten* comment on the Augustana was a complimentary rather than pejorative note about the diversity of gifts with which the Giver of every good and perfect gift had endowed the “church’s preceptor.” As one works with Scheible’s tightly-written and level-headed account of Melanchthon’s life and work, one cannot but come away refreshed and encouraged with the realization that, in the extent to which *Reformationsforschung* is focused on one individual at the expense of *Melanchthonsforschung,* what emerges is a foreshortened—and to the extent it is foreshortened it is also distorted—view of the sixteenth-century efforts to produce an Evangelical restoration of the older and purer church.

Scheible’s section on the *Confessio Saxonica*—the 1551 repetition of the Augsburg Confession—is a positively engrossing account of how Melanchthon was charged with the responsibility for the preparation of a new confession of faith to be presented at the Council of Trent. How—instead of being read at Trent—it became a widely accepted and subscribed confession of faith in which Melanchthon's conviction that the essential and primary distinctive characteristic of the Evangelical faith in the doctrine of Justification by faith was the *Heilsgewissheit* whose absence is always engendered either by doubt or reliance upon one's own abilities/works. Melanchthon wrote that because his "enemies did not take sin seriously enough they were able to cling to the belief that justification through keeping the law was a possibility" (209). Instead of producing a "new" confession of faith, Melanchthon simply updated the Augustana in the light of developments after the 1530 presentation at Augsburg. At the very minimum, Scheible's intriguing account of the summoning of theologians and pastors and others to Wittenberg for their review of and possible subscription to the *Confessio Saxonica* will necessitate a re-evaluation of the facile and the sometimes deprecatory evaluation of Melanchthon's leadership abilities.

Scheible suggests that one aspect of Melanchthon's genius was his expertise in organization, whether that proficiency was in systematizing written material (as in the *Loci* and the statutes for the schools and universities) or the deft leadership of the thousands who heard his lectures, read his books, and put into practice Wittenberg's evangelical theology in their daily life, at least until the almost irresistible forces of legalism once again reared up in defiance of the gospel. "His sense of human community," Scheible indicates, allowed him—perhaps moved him—to undertake courageous efforts showing him to be an individual almost constantly concerned with the welfare of the church while being personally unencumbered with care—even though his friend Martin Luther, as well as other contemporaries and interpreters, generally were not able to differentiate between the two.

Asserting that there was no one better qualified than Philipp Melanchthon to serve as a political advisor, Scheible makes a sizable effort at a positive evaluation of the preceptor in this area.

Among the proliferation of materials being produced in the 500th Anniversary year of Melanchthon's birth, this volume of less than three hundred pages will certainly have an honored place in continental sixteenth-century research and will undoubtedly rank highly in the "must-have" list of those whose interest in the Reformation is more than superficial. There are those times when, in the proliferation of books, one finds a "pearl of great price" such as Scheible's work.

Randell E. Tonn
Waconia, Minnesota

The Crisis in the Churches: Spiritual Malaise, Fiscal Woe. By Robert Wuthnow. New York: Oxford University Press, 1997. x + 291 pages. $30.00.

Robert Wuthnow, Professor of Sociology and Director of the Center for the Study of American Religion at Princeton University, has written a number of books on the state of the church in America. The subtitle of his latest book suggests that churches are in great trouble. Members lack commitment and give little. Evidence of this crisis abounds. Wuthnow cites as examples canceled mission programs, closed soup kitchens due to lack of donations of time and money, postponed pastors' salary increases, and scaled-back parish programs.

Historically, these developments can be explained as a change in the American religious scene. Gone are the days of growth and prosperity the churches experienced in the two decades following World War II, when people joined churches in record numbers. The years since the late 1960s have seen the emergence of new religions, experimentation in new forms of spirituality, and declining membership in the so-called mainline churches. Shifting political philosophies and international political changes have also added to the climate of uncertainty. These changes not only affect the church; they also affect the lives of its members.

Wuthnow believes that people are experiencing critical issues in their lives, ranging from family problems to time and money management. The church should address these issues by offering programs that minister to the whole person. For example, since growing numbers of families are in debt, the church should provide programs that teach sound financial management practices. In addition, there should be more pointed preaching and teaching about greed and materialism—which Wuthnow thinks are "issues of the heart."

Wuthnow focuses on the relationship between personal finances and charitable giving. He is convinced that people will increase their giving only when they are encouraged to reflect on that relationship. The more serious that reflection is, the higher levels of giving. Surveys show that people with deep religious values give many times more than people who have thought little or nothing about those values. Stewardship sermons also make a substantial difference. People who have heard a stewardship sermon during the previous year give, on the average, $1,353, compared to $547 given by those who did not (29).

The clergy play a key role here. Wuthnow is very forthright in stating that clergy have not done a good job of advocating responsible stewardship. Many pastors feel uncomfortable talking about money to their people. He also contends that many "stewardship" messages have given wrong advice. Sometimes such advice comes in the form of "God will reward you and bless you for your giving"—which suggests that giving guarantees the receiving of nothing but good things. No one can presume to make such a promise. Another wrong message is sent when giving is presented as doing one's share to meet the parish budget. This does nothing to relate one's giving to what one possesses. It does not challenge one to give what one is actually able to give.

This book is filled with concrete examples of churches from many denominations that are experiencing financial problems. The descriptions of these congregations are both interesting and insightful. In Wuthnow's interviews with the pastors of these churches, they talked about the spiritual and financial problems of their congregation and how they dealt with them. A key question was if and how they talked about money. Wuthnow concluded that most clergy are what he calls "silent shepherds." They believe there is a middle-class taboo against discussing money, especially in the church—so they avoid the subject. Wuthnow points out that in many cultures salaries are known and finances are openly discussed, but in America, people tend to be private, even within their own families, about financial issues. This has led pastors to think that speaking about money is in bad taste.

Wuthnow's message to the clergy is that people are not, for the most part, offended by frank and open talk about money; in fact, he claims that people are looking for guidance on this issue. He thinks that pastors need to stress more that faith involves all aspects of our life—including how we handle our material possessions. Contrary to the notion that religion is only "spiritual," we need to be reminded that God created the material world and has placed us in and called us to be stewards of that world. Wuthnow will not allow us to separate our religious self from the rest of our life. When we give to the church we are, in fact, giving to God—plain and simple. And if we give little, that says we don't have much regard for God, who has given us everything we have. Wuthnow points out that if people even gave half of the biblical tithe (5 percent of their gross income), churches would have no financial problems and would be able to explore new ministry possibilities. If this is to happen, Wuthnow believes, pastors cannot be "ambiguous voices"; instead, they need to preach sermons that deal with finances from a faith perspective.

Wuthnow offers five specific suggestions as to what the churches should do. First, they should teach lessons in financial responsibility; second, they should teach "lessons in generosity"; third, they should challenge the gospel of wealth that prevails in middle-class culture; fourth, they should include discussions of money in their pastoral counseling; finally, churches should be a place where ongoing discussions of money can take place.

This is a challenging and provocative book. There can be no doubt that the churches in America are indeed going through the crisis Wuthnow describes. Spiritual malaise and financial woes are rampant. I believe Wuthnow has some things to say that we need to hear. Most pastors I know are quite reluctant to talk about money, fearing people's reactions, doubting that it would do any good, or any number of reasons. There is no question that we need to be bolder in relating finances to faith.

I believe, however, that Wuthnow spends too much time on finances—to the exclusion of other concerns. Martin Marty, in the latest volume in his Modern American Religion series, documents the malaise of which Wuthnow speaks, tracing it back to the time when the church was prosperous and thriving. Marty demonstrates that during the post-World War II period people often joined churches for other than religious reasons and the message they heard in the churches contained little specifically doctrinal content—it can best be described as "religion in general." Wuthnow knows, of course, that the church is more than programs and finances. He states plainly what the church is not:

> In focusing on specific needs and programs, it is also important that churches keep their emphasis on the distinctive spiritual teachings and activities that make them the church rather than becoming just another club, place to play softball, or seminar on stock options (181).

But I would have liked to see him state in greater detail what the church is so we can clearly see what makes giving to the church different from giving to any secular organization.

How is the church to survive? I am sure that, even though Wuthnow offers various strategies to us, he would finally say that the church will survive because our Lord has promised that it will. The issue is one of faithfulness, not just finances. Wuthnow offers insights about stewardship that can be helpful to us, but the church's task is to preach and teach the entire gospel of Jesus Christ. The church has been entrusted with a message people will hear nowhere else, and it should be bold in proclaiming that message. If faith is not present and is not central to the church's life, no strategies will solve the church's malaise or its financial woes. It seems to me that the main issue is how the church will carry out its mission in a society and culture that is mainly secular, even pagan. Wuthnow acknowledges that this challenge exists, but he gives only passing attention to it. I wish he had dealt with it more and on a theological basis.

David A. Gustafson
Peace Lutheran Church
Poplar, Wisconsin

Preface to the Study of Paul. By Stephen Westerholm. Grand Rapids: William B. Eerdmans Publishing Company, 1997. xii + 128 pages. Paper.

Our culture and society prize subjectivity and individual choice in matters of faith. Prince Charles was reported to have said that when he becomes king, he will not favor any particular religion, but he would be in favor of religion in general. Presumably, faith and religion are up to the individual, as long as there is some kind of faith and/or religion there. The modern era sought to abolish God and religion. The post-modern era seeks to restore some kind—any kind—of religion. So, we wrestle not with flesh and blood, but with the question Pontius Pilate asked as Jesus stood before him: "What is truth?"

Stephen Westerholm's book *Preface to the Study of Paul* is a breath of fresh air in the stale climate of modern criticism of St. Paul's authenticity and post-modern skepticism of St. Paul's apostolic authority. Where recent decades have seen many studies that question St. Paul and his writings, Westerholm is intrigued by "Paul's staying power" (x). What Westerholm gives us is not so much an analysis of St. Paul, his life and his writings, but rather a look at his assumptions and what leads him to write the things he does. Paul's letter to the Romans serves as Westerholm's outline for "the issues raised and the sequence with which they are dealt." As Westerholm clearly says, his discussion "will focus less on what Paul says than on the assumptions that underlie it." "The goal here," states Westerholm, "is to make comprehensible the major components of Paul's vision of life as they are raised in his most important letter" (xi).

In chapter 1, Westerholm discusses St. Paul's commission as an apostle and the framework that helps us understand it. Then (chapter 2) he treats "Intuitions of Goodness and Divine *Tzedalah,*" in which he delineates the differences between a worldview that says the world is thrown together by chance and a world view that understands God's goodness as the foundation of the created order. This brings Westerholm to chapter 3 on the "War against Goodness." Here the author analyzes modern concepts of and problems with sin, and then counters with Paul's understanding of sin (with its roots in Proverbs) as man's defiance against God. In chapter 4, "Israel Joins the Fray," Westerholm examines the place of moral law, as drawn from Deuteronomy. The law's demands apply to all people, and "the law's practical effect has been to indict, not remedy, human sinfulness" (39).

"The Divine Counter" (chapter 5) discusses God's solution to man's problem of sin, namely, that God does not overlook the sin but atones for it while continuing his goodness. As a result of this counter, faith is awakened (chapter 6). When Westerholm says that faith is a "*requirement* of the gospel," it is not the believer's achievement but rather "a gift of divine grace" (55). Following faith comes "Just Cause for Joy" (chapter 7); in this chapter the author draws from the Psalms to explicate Paul's use of terms such as "son of God" and "Christ" as he (Paul) proclaims God's love for sinful humans. Chapter 8 deals with God-given freedom from sin and death and how it is realized in baptism. Chapter 9 treats the goodness of the law for the Christian, and chapter 10 addresses the believers' new status of being children of God who trust their benevolent Father (this makes them "At Home in the Cosmos").

If there is one weakness to Westerholm's book, it is that his first nine chapters give good detailed treatment of the themes of Romans 1–8 while he covers Romans 9–16 in only the final two chapters. In chapter 11, "The Triumph of God in History," he discusses God's favor as it relates to Israel's unbelief, the remnant that has believed, and the belief of the Gentiles. And finally, chapter 12 treats "the good life" of the redeemed, which is "to live for the good of others rather than please themselves" (120).

These things having been said, we must mention one caveat for Westerholm's readers. Though his theology and conclusions are indeed congenial to Scripture's binary teachings of law and gospel, Westerholm often uses abstract, philosophical language. This comes out even in his opening introduction. The reader, then, must patiently determine what he means by terms such as "beauty" or "goodness" or "evil." Unless the reader bears this in mind, he might slip into more Platonic, rather than Pauline, understanding.

Throughout the book Westerholm draws on Old Testament and Jewish thought to demonstrate the foundations of Paul's thinking. Not only does this show the continuity between the testaments and that Paul was not inventing his own theology, or "spin," on the life and work of Jesus the Christ, but it also a provides a necessary corrective to reading St. Paul with our modern assumptions and worldview. St. Paul, as opposed to our modern mindset, worked and wrote on the basis of God's truth and goodness. This is perhaps the greatest strength of Westerholm's volume.

In addition to fitting St. Paul into the "big picture" of Scriptural testimony, Westerholm uses a C. S. Lewis style of writing. This is no scholarly tome, but rather an easily understood apologetic of St. Paul. Westerholm introduces some of the chapters with "parables" designed to highlight the theological themes. The illustrations are well crafted and do great service to preparing for the rest of the discussion.

One of the greater strengths of *Preface to the Study of Paul* is Westerholm's precision of analyzing modern thought. For example, in chapter 2 (11–14) Westerholm outlines two worldviews. Without using the heavily loaded and much-debated terms, Westerholm is essentially outlining the differences between an evolution-based worldview and a creation-based worldview (the reviewer's terms). If there is any misunderstanding of St. Paul and his writings, it probably can be traced back to the differences between these worldviews. If we hold to an evolution-based worldview, then there is little use for the language of right and wrong, sin and grace. Then there is little use for St. Paul. If, however, we hold to a creation-based worldview, then we begin to understand the goodness of God's creation and the foundations of Paul's thinking and writing. "The distinctiveness of human beings, however, lies here not in any supposed power to shape an unstructured world to their liking [the first, evolution-based worldview], but in their capacity to fathom, affirm, and celebrate the goodness of the created order" (13).

Stephen Westerholm provides a good, edifying study in the *Preface to the Study of Paul.* The connections with Old Testament writings, the more popular writing style, and the analysis of modern views over against Pauline assumptions combine to give the reader a good primer or beneficial refresher to St. Paul and his theology.

Randy Asburry
Immanuel Lutheran Church
Boonville, Missouri

Revelation. The People's Bible Series. By Wayne Mueller. Milwaukee: Northwestern Publishing House, 1996. 229 pages.

Revelation can be one of the most puzzling books of the Christian canon. For a time, even Luther found the book confusing and wrote in his preface to the New Testament of 1522: "My spirit cannot adapt itself to the book." It was only much later that he finally saw within the mysterious language of St. John the message of Christ and the proclamation of law and gospel. It should not be surprising, then, that so many modern Christians struggle with this book. To these Wayne Mueller's commentary will be a helpful guidebook to the confusing maze of vision and prophecy contained within the Apocalypse.

As part of the People's Bible Series, this commentary is geared toward the laity. Mueller makes reference to the original languages only when absolutely necessary and avoids most scholarly excursus, however tantalizing this may be to the theologian. The result is a very readable and enjoyable book.

There are, however, two drawbacks to the format of the People's Bible Series in this reviewer's eyes. The first problem is the use of the NIV text. In the Editor's Preface, the editors point proudly to the NIV's popularity as one of the selling points for the series. Popularity should never influence one's theological choices. The series would have been far better had each commentator provided his own translation from the original languages. The NIV translation simply does not do justice to the sublime language of St. John. The second problem is the lack of a verse-by-verse commentary. While the author is freed up somewhat to make larger observations with the pericopal style format of this series, it is difficult for the reader to find the comments for a particular verse, phrase, or word in the scriptural text. Moreover, some details seem to have been skipped over altogether in favor of the broader picture painted by the pericope.

Mueller does a nice job in his treatment of Revelation. His commentary is Christocentric and properly distinguishes between law and gospel. He manages to avoid all of the millennialist pitfalls, and successfully anchors the reader in the appropriate time frame for each vision. Mueller also does a fair job of explaining the symbolism of the various visionary elements. Overall this commentary is helpful, concise, and Lutheran.

There are some areas, however, in which this reviewer found Mueller's commentary to be lacking. First, one wishes that Mueller had spent more time on the symbolism, background, and meaning of the particulars of each vision. Here John Sweet's work on Revelation (part of the Trinity Press International Commentaries Series) is far superior. Second, it would have been helpful had Mueller provided some sort of key to certain repeating elements within Revelation for the laity, such as the symbolic meanings of numbers and colors. Third, Mueller's interpretation of Revelation is sorely lacking in sacramental focus. Mueller is quick to point out where a particular prophecy is referring to the power or working of God's Word, but rarely does he touch upon baptism or eucharist. In dealing with chapter 7, how could one not mention that we are sealed by God in baptism, or that in these holy waters we are clothed with the white robe of Christ? Or how could one fail to mention the eucharist when Christ says to the church in Ephesus, "To him who overcomes I will give to eat of the Tree of Life," or when he says to Pergamos, "To him who overcomes I will give some of the hidden manna to eat," or when the elder explains in chapter 7 that in heaven, "He who sits on the throne will dwell among [the saints]. They shall neither hunger nor thirst anymore"?

Because Mueller's commentary is lacking in sacramental focus, it is also lacking in liturgical focus. Little is said to tie the liturgy that takes place in heaven to our worship here on earth in the church. For example, no mention is made of the Sanctus of the Divine Service when considering the song of the four creatures in chapter 4. No reference is made to the church's liturgical use of incense with prayer when commenting on chapter 8. No remarks are made regarding worship posture (such as bowing or falling prostrate) when explaining the actions of the heavenly congregation.

Without the twin foci of sacrament and liturgy, Mueller's commentary fails to make concrete applications to Christian life. Mueller gives much spiritual talk about word and faith and Christ and our future in heaven. But there is little discussion about how what is written in Revelation really affects one's life here and now. One must always remember that Christ's activity in one's life happens through the concrete means of grace he has given, that is, through preaching, baptism, and eucharist, and that all of this happens within the framework of the church's liturgy. These very concrete subjects are beautifully treated by St. John in all of his writings, and especially in the Apocalypse. Mueller's commentary is a good one, but it would have been a real triumph had he paid more attention to them as well.

David A. Kind
First and St. John's Lutheran Churches
Waldorf and Minnesota Lake, Minnesota

Written on the Heart: The Case for Natural Law. By J. Budziszewski. Downers Grove, IL: InterVarsity Press, 1997.

"Natural law"—ah, the words sound comforting. It is as if nature herself has given birth to immutable laws that all reasonable minds can discern. Thomas Aquinas says as much in his *Summa Theologica* (I–II, QQ 90–97). Surely this must be an opportunity to argue from a universally recognized core of truths accepted by both Aristotle and Mother Teresa (as well as Carl Sagan and Yoko Ono) to the effect that same-sex marriages, euthanasia, and genocide are wrong.

Advocates of the case for natural law are on a quantum increase, especially among naive Evangelical Christians who see the possibilities of a philosophically deducible system supposedly for air-tight arguments supporting biblical morality. Sadly, however, Christian analysis of this ancient school of thought biblically grounded in Romans 1 is often a mile wide and an inch deep. Professor Budziszewski's book is, thankfully, deeper than most lame attempts to blindly "Christianize" natural law theory.

At the end of the day, however, *Written on the Heart,* done by a professor of government and philosophy at the University of Texas, leaves critical questions unanswered: What is the specific content of "natural law" anyway? Why is it that anything approaching agreement about what is "natural" is so problematic? How persuasive is the case for natural law in a society that increasingly believes, teaches, and confesses moral positions that might have even shocked the unwashed of Corinth? What does nature really teach about right and wrong? For example, does nature teach any encouraging lessons about the value of protecting the weak and caring for the aged? More importantly, what do the Word and the Word made flesh teach us about our heart that would encourage us to probe its pulsating chambers? The Western Rite I feed from weekly, at least, confronts me with profoundly frightening news about my Adamic heart and nature.

Professor Budziszewski's book takes a well-charted route, probing the standard questions about the origins of natural law's thinking and its limits. To the author's credit, he is careful not to stir natural law theory (and its admitted ambiguity) into a gospel stew. Law is not allowed to become gospel in this work. In addition, he systematically refutes thirteen objections raised to natural law theory (208–212). In the process, however, a critical apologetical point is missed and the reader given gravely misleading advice about the appropriate starting point for discussions with unbelievers.

What is so disappointing about the author's effort is his ultimate conclusion (widely advocated by Christian pre-supposition apologists usually of a Calvinist bent) that general revelation provides the initial point of contact with the non-Christian (185). Unfortunately, non-Christians will generally not be impressed with efforts to prove Christianity through appeals to a supposed common moral compass within man. Indeed, scholars of the historic paradigm shift from modernity to post-modernism tell us that this present evil generation is marked by total fragmentation and a thorough pessimism concerning the possibility of a unifying or universal philosophy of life. (One is immediately reminded of William E. Brown's alarming observations concerning our culture in his essay "Theology in a Postmodern Culture: Implications of a Video-Dependent Society," found in *The Challenge of Postmodernism*, David S. Dockery, ed.) Furthermore, doesn't the "common moral compass" argument actually allow the unbeliever to argue for the non-uniqueness of Christianity? We are called to preach Christ the crucified, not Christ the ethicist.

As a trial lawyer and one who teaches apologetics, including the history of natural law theory (and its great philosophical competitor—the school of legal positivism championed by, among others, Oliver Wendell Holmes, Hans Kelsen, H. L. A. Hart, and John Austin) to students in France each summer, I find precious few books by Christians on this subject that go beyond a standard tracing of its origins in Aristotle and Aquinas and then end with a call to reclaim natural law theory and "rediscover" the value of preaching a moral code supposedly written on the heart of every honest unbeliever. As the great analytical ethicist G. E. Moore pointed out, the fact that something is determined to be "natural" does not justify it as a positive value (see his *Principia Ethica*: Cambridge Univ. Press, 1903, chapter 1). For example, presently, almost 85 percent of the nation-members of the United Nations regularly practice torture on their own citizenry. Torture is thus increasingly "natural" within the kingdoms of this world.

Written on the Heart is useful as a basic introduction to this topic. Sadly, its value is limited in an increasingly pluralistic society that daily shrinks the available pool of common morality that the Christian can assume as common ground in dialogue with the unbeliever. What is needed are more Christian apologists like English Barrister (and Lutheran) Dr. John Warwick Montgomery who present the critical evidential case for Christianity, thus grounding fluid conscience-driven natural law in concrete proposition-driven revealed law. The overwhelming advantages of revealed law are that it can be seen with the eyes and handled with the hands rather than simply heard by the sin-racked conscience and discerned by the charred heart. In addition, revealed law breathes with damning specificity (witness the Ten Commandments); points an accusing finger at man's utter incapability of fulfilling the law, thus pushing toward the gospel; and reminds old Adam that mere external conformity to the law is pharisaic, not salvific (Mt 5).

Thus *Written on the Heart,* while accurately critiquing natural law theory, fails at the most important point: grounding the discussion of legal philosophy in a Christocentric evidential apologetic for Christ crucified that then grounds legal philosophy in revealed law. Students of the topic of natural law are better directed to treatments of the subject by Christians professionally trained both as theologians and legal advocates, such as Justice John C. H. Wu's *Fountain of Justice: A Study in the Natural Law* (Sheed and Ward, 1959) and John Warwick Montgomery's *The Law Above the Law: Why the Law Needs Biblical Foundations and How Legal Thought Supports Christian Truth* (Bethany, 1975). A more careful and comprehensive treatment of natural law's pedigree is found in Carl J. Friedrich's *The Philosophy of Law in Historical Perspective* (University of Chicago, 1958).

A fatal error is committed when well-meaning religious people try to solve root problems of legal philosophy by calling for the rejection of legal positivism and the return to natural law thinking. What is needed is a legal philosophy that sees the strengths and weaknesses of both schools and instead points thoughtful inquirers to biblical jurisprudence.

Natural law has its value when its limits are clearly understood. Its great strength is its recognition that law should be grounded in the transcendent. Its weaknesses are a tendency to denigrate all law that does not line up with a natural law referent, a failure to provide specificity, and an undue reliance on fallen consciences to discern truth. What was and is written on the heart and conscience of Nero, Mr. Sagan, and Dennis Rodman is not encouraging to the Christian apologist. Instead, the wise and aggressive advocate will first marshal legally compelling evidence for the unimpeachable facticity of Jesus Christ and his death and resurrection for sinners, being careful to always allow the preached gospel to create saving faith in hearts of stone. Law then grounds itself in propositional truth given at Mount Sinai that has the verdict of approval from both the Chief Justice reigning high and lifted up on the bench and his Beloved Son, who stands in the well as our all-sufficient advocate. Law given at Mount Sinai can then be used by the Christian to point to the gospel given at Mount Calvary, where the Second Moses died for the sins of all mankind.

Craig A. Parton
United States Director—The International Academy
of Apologetics, Evangelism, and Human Rights
Strasbourg, France / Santa Barbara, California

The Assurance of Faith: Conscience in the Theology of Martin Luther and John Calvin. By Randall C. Zachman. Minneapolis: Fortress Press, 1993. 258 pages. Hardbound.

Zachman is an Assistant Professor of Reformation Studies at the University of Notre Dame. This book is a well-researched secondary source of splendid quotations from both Calvin and Luther on the conscience. How is the nagging conscience to be overcome? Where can one find the assurance of faith? Do Calvin and Luther agree on where this assurance is to be found? These questions shape Zachman's research.

The preface of the work lays out some presuppositions that went into Zachman's analysis of his comparison of Luther and Calvin. He asserts that Calvin and Luther both start with the same axiom, "that God is only gracious to those who sincerely believe in Jesus Christ." This is a faulty premise, to be sure. His assumption makes Luther a Calvinist and determines the outcome of his analysis. To Zachman Luther and Calvin agree before he begins the analysis. Second, in this same preface he states the hopeful outcome of his analysis.

> I knew then that my dissertation would argue a thesis about this fundamental agreement between the two reformers not only to clarify their theological relationship to one another but also to advance ecumenical understanding and reconciliation between the two traditions.

Perhaps we are seeing Zachman's purposes being realized in the present union efforts between the followers of Calvin and Luther in today's America.

Though, in my opinion, the contribution that Zachman's analysis gives to understanding Luther and Calvin is flawed by circular reasoning and a pragmatic agenda, as are many works of modern criticism, this work is a true gem and a resource that you will not want to be without. His reporting of Luther and his systematization of Luther's writings regarding the conscience are absolutely sterling. This is an area of soul cure that we can never read enough about as Luther exposes the heart of man and why he is in such a desperate state. In this he brings the conscience to the forefront of what the gospel attacks and would conquer, namely, the struggle of the ailing conscience to heal and find remedy for its sin by its own works. Though this is not the least expensive book that you could purchase today, it is nevertheless worth twice its price as a resource on Luther's writings regarding the conscience.

Zachman's reporting of Calvin is no less transparent and honest. And his reporting reads just as Calvin does: filled with apparent contradictions and difficult-to-understand statements about the work of God and man, masterful in parts and disappointing in others.

We should thank Zachman for presenting us portions of Luther at his best. Reading his section on Luther cannot help but give better insights into the plight of those who need counsel in their struggles in the church and the freedom that is gained through the gospel's answer of a good conscience before God.

Joel R. Basely
Emmanuel Lutheran Church
Dearborn, Michigan

Systematic Theology: Biblical, Historical, and Evangelical. By James Leo Garrett Jr. Volume 2. 1995. 872 pages. Hardcover.

This is the second and final volume of Garrett's *Systematic Theology*. A few comments about the product the printer and publisher have produced are in order before discussing the work of Garrett himself.

This book, as with many others produced currently, provokes several of my pet peeves. The technology of printing has made great strides in recent years. Changing fonts on the printed page is hardly the problem it once was. Yet in as serious a theological work such as this, Greek and Hebrew words, which are frequent, are presented in transliteration, a practice which, at least to this reader, is cumbersome if not annoying. The book has a hard cover, but is what I call a hard-cover paperback. Its pages are cut to size and held together with a glue strip at the back just as paperbacks are. Thus the book refuses to open and lie flat. Considerable effort is required to keep it open while reading. This may seem a trivial complaint, but with a book of over eight hundred pages this can become quite a distracting annoyance. This type of glue-strip, paperback construction also greatly reduces the longevity of the book, as anyone knows who has watched pages falling from his paperback books like pages torn from a writing tablet.

A plus for the layout of this book is that it uses footnotes rather than endnotes. The reader need not be constantly turning to the end of the chapter or the back of the book for a look at the notes, which are copious. Footnotes are a definite advantage, since many of them are content notes.

Garrett describes his approach to writing systematic theology in his preface, which is printed in volume 1. "I have proceeded from the premise that good systematic theology ought to be based on the frutage of biblical theology and the history of Christian doctrine. Hence I have made every effort to locate, interpret, and correlate all the pertinent Old and New Testament texts or passages and the more significant statements from the patristic period to the modern age before undertaking any formulation of my own." From this and the subtitle of the work, "Biblical, Historical, and Evangelical," one might expect a consistent treatment of each of the doctrines covered, first the biblical treatment of the doctrine, then a look at its treatment over the history of the Christian Church, then the doctrine from an Evangelical perspective. Although all three treatments of doctrine are used in the overall work, they are not applied consistently from doctrine to doctrine.

The work is more a review of the literature than it is anything else. Descriptions of the positions of others make up the bulk of the writing. Over 1900 authors are referred to in the text and listed in the index. The presentation of the positions of authors such as Martin Luther are often based on secondary sources.

If Garrett is writing systematic theology, he is careful not to be dogmatic about it. Often conflicting, even opposing positions are presented without a clear indication of which the author considers to be correct. His conclusions are as tentative as it is possible to make them. The word "seemingly" and other terms of equivocation pervade the writing when the time comes to evaluate the conflicting theories. Some sections, even one as important as the section dealing with the theories of the atonement, end by simply reviewing the ground covered without a clear statement of the position of the author. Perhaps no clearer example of the author's equivocating style could be given than the paragraph with which he concludes his discussion of the section "Eternal Destiny: Hell."

Blaise Pascal's wager argument for the existence of God, if applied to eternal punishment, would make its acceptance to be the way of prudence. Any serious contemplation of eternal punishment should be marked by the awesome sense of tragic loss (807).

If anywhere in the annals of Christian theology there exists a more cautious confession, it must surely be in the volumes of Garrett's work, and I have simply overlooked it.

For most Lutheran parish pastors the practical value of this book is not great and would, in this writer's opinion, fall short of justifying its purchase price.

John M. Moe
St. John's Lutheran Church Rich Valley
Rosemount, Minnesota

LOGIA Forum

SHORT STUDIES AND COMMENTARY

LITURGY AND LEADERSHIP

William H. Willimon's book Worship as Pastoral Care (*Nashville: Abingdon, 1979) is a seminal work, identifying and commending that which really serves the people. This selection comes from the final chapter, pages 195–197.*

In its perennial attempt to find an easy cure for what ails it, the church frequently decides that its seminaries are the root of its problems. While it does my own professorial ego good to think that we in the seminaries are exceedingly influential over the life of the church, I doubt that we can be given too much credit for either the church's triumphs or its failures. But on one occasion when one of my clerical brothers was haranguing seminaries for allegedly ruining the church, he made the mistake of suggesting that "some of these seminary professors need to get out of the classroom and back into the pulpit a while to see what things are really like." A colleague of mine at the seminary who could take no more of these attacks rose to his feet. "Brother, let me assure you that we know all too well what things are 'really like' in our churches. For we are at a better vantage point than even the pulpit. We sit Sunday after Sunday in the pew."

I suppose that this book is a result of having to spend more time in the pew than in the pulpit for a while. From this vantage point I was able to see not only the level of liturgical leadership of my fellow pastors but also my own leadership problems reflected in them. What I saw was not very pleasant. "Why," I had to ask myself, "do we pastors continually inflict our congregations with poorly prepared, poorly delivered sermons when any lay person will tell you that (at least in Protestant churches) preaching is primary? Why, when a pastor is before more people in Sunday morning worship than at any other time in the week, do we mumble through vague, poorly constructed, almost inaudible prayers; slouch around the altar as if we were fixing a washing machine rather than making Eucharist; chatter incessantly about nothing throughout the entire service, and, in general, appear to go to great lengths to give people the impression that we are doing nothing of any consequence, leading them nowhere of any great importance, and dealing with material of no particular significance?

Our casualness with the Holy, our sloppiness with the liturgy, are not missed by lay persons. When I talk with laity about worship, they continually express bafflement at why their pastors seem to invest themselves within every other pastoral activity besides the leadership of public worship—the one pastoral activity every pastor is expected to be able to do and the activity the lay persons themselves continue, in every study I have seen, to rank at the top, or at least near the top, of all pastoral activities. I have also found that many ministers, no less than their parishioners, are baffled by their own devaluing of and lack of investment within worship.

What is the source of our timidity, hesitance, avoidance, sloppiness, and general lack of attention to the Sunday morning gatherings of our people? Undoubtedly, the sources of this problem are complex and multifaceted, related to our perception of ourselves as individual pastors, our understanding of the church and its ministry, our evaluation of our individual strengths and weaknesses, our assessment of our people's expectations, and a host of other psycho-social-theological factors. In earlier chapters of this book I mentioned the failure of Protestant seminaries to adequately equip pastors for their role as worship leaders and the traditional lack of interest on the part of Protestant pastoral theologians and church leaders in the area of worship. I also noted the lack of appreciation for the power of the liturgy in forming and transforming the people who worship, a lack of confidence in the efficacy of the liturgy in guiding, educating, sustaining, reconciling, and healing people, and a lack of sensitivity to the centrality of the liturgy within the life and witness of the church. This book has attempted to speak to those concerns, attempting to sensitize pastors to the power and the promise of the church's worship.

But I suspect that problems with the pastoral leadership of the liturgy may have deeper roots. While it is important, very important, for each pastor to adequately articulate a sound liturgical theology, to know something of the history of the liturgy, and to have some practical skills in how to lead worship; even knowledge and skills do not appear to be enough. Why is it, I have had to ask myself of late, too many of my fellow pastors know

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all the "facts" of worship, show personal gifts and abilities in their activities outside of worship that should make them excellent worship leaders, and yet still seem unable to lead worship? One suspects questions of ministerial identity, role confusion, and authority may be at the root of the problem. In other words, a major source of the problem for many pastors is inadequate understanding and experience of ordination—the concern of this final chapter.

Assisting Ministers

At a special forum convened by the LCMS Commission on Worship this past February, numerous topics on worship from hymns to eucharistic prayer were presented, not the least of which was delivered by the Rev. Dr. Thomas Winger of St. Catharine's, Ontario. Brief portions of his paper are here reproduced without the benefit of his copious and well-researched footnotes. Hopefully, your appetite will have been whetted sufficiently to contact the LCMS Commission on Worship for a copy of this paper along with all the others.

One searches in vain for a detailed historical or theological justification for the role of "Assisting Minister" given in Lutheran Worship (*LW*). It is certainly new, having no equivalent in any of the service books preceding *LW* in the LCMS. Whatever immediate answer may be found lies in the materials produced by the ILCW previous to *LW*. The introductory rubrics of *Contemporary Worship 2*, in which the new rite for the chief service is introduced, seem to root the new practice in a "corporate" theology of worship:

> The service should never be led by one minister alone. The presiding minister is always ordained, but he should be assisted by others both clergy and laymen. Otherwise the symbolism of a truly corporate action is blurred. . . . If the parish has two pastors, one will assume some of the assistant's role. But in no case should this preclude lay participation. As a minimum, laymen should read the first and second lessons.

Underlying this explanation is a definition of worship as an "action" rendered for God and for the Church by the whole body. No portion of the Body of Christ may be left out of the liturgical "action"—or put more accurately, the functions which were once restricted to clergy are now to be divided among both lay *and* clergy. (No mention is made of the clergy getting their fair share of the congregation's exclusive portions, as if extra ordained men might take an "assisting congregation" part!)

The literary children of these introductory rubrics would be the respective "Notes on the Liturgy" for *LBW* and *LW*. First the earlier work:

> [In the Introduction:] An examination of the contents will reveal the several goals toward which the Commission worked in liturgy . . . to involve lay persons as assisting ministers who share the leadership of corporate worship.

Here the same "corporate" theology is adduced. Secondarily, the minister's role in the liturgy is defined as "leadership"—a concept which presupposes a body which has essentially the same task as its leader. This in contrast to the traditional model of the liturgist as "servant" to those who "are served."

The notes go on to give a definition: "Leadership portions appropriate for lay persons are marked 🄰 = assisting minister." There is no room here for two ordained pastors taking the 🄿 and 🄰 roles; 🄰 is specifically intended for "lay persons"—in accordance with the stated objectives of the ILCW.

The *LW* notes, by contrast, appear to offer a little more helpful ambiguity: "Portions appropriate for either those ordained or non-ordained are marked 🄰 = assisting minister." Room is left for the assisting minister to be an ordained man. It is not specifically given to a "lay person" as in *LBW*. Nevertheless, when the whole context is read, a similar theological rationale is apparent:

> The liturgy is the celebration of all who gather. Together with the pastor who presides, the entire congregation is involved. It is appropriate, therefore, that where it is considered necessary or desirable or both, lay persons fulfill certain functions within the service. Portions reserved for pastors are marked 🄿 = presiding minister. Portions appropriate for either those ordained or non-ordained are marked 🄰 = assisting minister.

Although the same "corporate" theology is cited, there seems to be a certain hesitancy to *require* the use of lay persons in assisting roles. On the surface one could read this as simply pointing out the places where non-ordained liturgists might appropriately serve.

From the beginning, the liturgical material leading up to *LBW* and *LW* suggests also that the "Assisting Minister" role is meant to reproduce or resurrect the historic office of deacon. Although this argument on first hearing sounds like a laudable attempt to ground present practice in good catholic tradition, it loses its lustre on closer inspection. A detailed historical examination is in order.

On the one hand, it is unclear what the role of the deacon was in New Testament times. In earliest pre-Constantinian times the deacon's role seems to have been to administer the church's goods and care for the poor. On the other hand, liturgical functions did develop quite early, and indeed focused on three duties: to read the Gospel, bid the prayers, and give out the Blood of Christ from the chalice. Other orders related to the work of the "assisting minister" include the Reader and subdeacon. In the earliest rites, the minor office of Reader read the Epistle. The subdeacon assisted the deacon in his administrative work and also prepared the sacred vessels for the Sacrament. Later, the office of Reader lost its liturgical functions and the subdeacon took over the reading of the Epistle.

When the ILCW materials speak of restoring the "historic" role of the deacon, therefore, one must ask precisely what this means. In giving the first readings to the assisting minister and reserving the Gospel for the ordained presiding minister, they have departed from history and from this stated goal. But more importantly one must question how giving the historic deacon's liturgical roles to a lay person does anything to restore the deaconate. For, first of all, it is certainly imprecise to say that the deacon came from the people and represented them. Although in earliest times and in some places this may have been true, this was also true at such times of the presbyterate and episcopate. Later, when the orders were more clearly defined, the deacons were chosen from the lower "clerical" orders.

Although the deacon did not consecrate the elements and rarely preached, he was ordained with the laying on of hands and tonsured. He was considered "clergy," even "major clergy" in the terminology of the Middle Ages. Although we might have trouble speaking in Lutheran terms of a "clergyman" who is prohibited from doing the essential acts of a pastor, the church at that time certainly did not consider the deacon a layman. Thus one cannot simply give the liturgical responsibilities of a deacon to a lay person and claim the support of tradition. He is not a deacon simply because he does what a deacon did, any more than a layman who consecrates becomes a pastor. If one wishes to resurrect the deaconate, there are ways more in keeping with historic precedent.

Instituting Easter

On Psalm 111, AE, 13: 355–359; 371–372.

We know that God instituted the festival of Easter among the people of Israel as an occasion for them annually to praise His wonderful acts and to thank Him for their deliverance when He led them out of Egypt, as it is written in Exodus 12:42. Therefore it seems to me that this psalm was composed for the Easter festival. Here David wanted to provide a model for the people and to put words into their mouths, showing them how they should express such praise and thanks. He published this psalm for the Jews to sing when they met together or gathered around the Easter lamb.

Now this Easter festival and Easter lamb have been abolished by our Lord Jesus Christ, and in place of it He Himself has become our Easter Lamb (1 Cor. 5:7) and has instituted a far greater Easter festival. For the higher and greater deliverance is that which He accomplished when by His exodus from the world to the Father—that is, by His suffering, death, and resurrection, the real Passover, or Easter—He defeated our enemy, the devil, death, and sin, and led us out of the real Egypt into the real Promised Land, that is, eternal life.

Now, I say, even though the old festival of Easter has long since been abolished, yet the psalm and Scripture which speak and sing of them are not completely dead and wasted. For we can well apply and use them for our festival, as we often do elsewhere in the Scriptures. Thus also in Galatians 4:22–28 St. Paul applies and interprets Sarah and Isaac and Jerusalem and all the rest to us Christians and to Christendom, declaring that we are the real Isaac and that Christendom is the real Sarah and Jerusalem. For it has all been taken away from the Jews and given to tile Gentiles, as Christ says (Matt. 21:43): "The kingdom of God will be taken away from you and given to the Gentiles, who produce the fruits of it."

Thus we may also well apply, interpret, and sing this psalm for the holy Sacrament, with no harm done. On the contrary, it is quite appropriate that it be sung in the Mass as the Introit or elsewhere. It is fitting and short, and it contains beautiful thoughts for this purpose; for we have Easter as often as we celebrate the Mass, preach, and administer the holy Sacrament. With us Christians every day is Easter, except that for ancient memory's sake we observe a special Easter once a year. And that is not wrong but good and laudable, to observe the time when Christ died and rose again, even though our remembrance of His suffering and resurrection is not restricted to such a time but may be done on any day. As He says: "As often as you do this, do it in remembrance of Me" (1 Cor. 11:25).

The Name "Lutheran"

"Concerning the Name 'Lutheran,'" by C. F. W. Walther, from the first volume of Der Lutheraner, *September and October, 1844. Translated by Mark Nispel. The entire text is reportedly available at gopher://crf.cuis.edu:70/00gopher_root%3A%5Bcus.cts.library.info.docs.walther%5name_luth.asc*

How can one who believes that what he preaches is true, and does not garble the truth, but instead desires to fully confess it, how can he, no matter what he believes, claim to belong to a church that uses two different types of confessional writings which are contrary to one another, and which reject one another? How can he belong to a church that has no clear confessions and indeed, in which two different types of faith are praised as good, the truth and lies? For two doctrines contrary to one another can not both be true!

Wouldn't one think it impossible for men who believe the entire Bible is true to come to think that the new so-called union or Evangelical church is the last blossom of the kingdom of God in the world, the outer court of the temple of a thousand-year reign of Christ upon earth (awaited by the enthusiasts)? This church was established by the Prussian King and forced upon the tyrannized congregations against their will and smuggled in with all kinds of intrigue and eagerly promoted by most rationalists! Instead, won't the result of this church be the return of the time of the Tower of Babel and its confusion of languages? And in place of the true unity of faith and spirit in the Christian church, doesn't it establish an external ceremonial union of people who believe differently?

Through this new Evangelical Church, isn't the doubt over certain points of contention between the Lutherans and the Reformed raised to the point of an article of faith, and isn't the forfeiting of truth given as the answer to the supposed orthodox? And doesn't the new Evangelical Church, with its belief that various articles of faith can be taught differently here and there, clear the way to the time when everything which is clearly spoken in God's Word is explained to be uncertain and incapable of being discerned?

. . . In short, that which is now called the Evangelical Church lacks a confession of truth in the most important parts of Christian doctrine and declares that this is unimportant, unessential, and of no importance, and that the Word of Christ is uncertain. Therefore she can be seen as nothing else than a fellowship of those who are indifferent, that is, of those who consider true and false doctrine to be of equal importance. Therefore it is impossible for us Lutherans to call ourselves any longer "Evangelicals" in order not to be confused with these people and thus deny our faith. All the more must we call to all the Lutherans who have allowed themselves to be lured by the beautiful Evangelical name and to be lured into the net of false union: "How long will you vacillate between two opinions? If the Lord is God, so follow him! If however Baal is God, then follow him" (1 Kings 18).

NOT LUTHERAN BUT CHRISTIAN

This article is reprinted from a May 1968 issue of Lutheran Theological Journal, *composed by the sainted H. P. Hamann.*

I veritably believe that no single factor wrought so much damage in Christian theology, in the field of moral behavior, and in practical church life, as the false antithesis. The use of the antithesis in argument, in the exposition of an idea, in teaching, and in sermons can be very valuable. A striking antithesis cannot easily be forgotten. In recalling it, one remembers also the whole argument or context in which it was spoken or in which it appeared.

The value of antithesis, however, is completely dependent upon the question whether it is really an antithesis. Too many popular antitheses are antithetical only in form. Too many antithetical statements that one hears and sees in print are too much like the sentence: That plate is not round, but white.

Nothing but confusion, wrong thinking, and damage of various kinds can arise when the antithesis is forced or strained or false, when, in short, there is no antithesis, and when it is no longer a case of *Not* this *but* that, but of: *Both* this *and* that. Of such a kind is the antithesis that concerns us in this short essay.

I have heard frequently from fellow pastors, especially from those engaged in home or inner missions, that their job, as they see it, is not to make Lutherans of the un-churched or "outsiders" whom they contact, but to make Christians of them. Now, I believe that this sentence is almost wholly wrong, so wrong, in fact, that it amazes me that it could have gained the popularity it has actually achieved. The situation is an excellent example of the power of the antithetical statement, its power for evil as well as for good.

The most obvious criticism of the statement before us is that there is no antithesis between the two phases. A person can surely be a Christian and a Lutheran at the same time. (I suppose all Christian communicators would grant this, but the sentence is actually made from the standpoint of the Lutheran faith itself.) This is almost too obvious, and it is perhaps a trifle pedantic to push the sentence to its strictly logical limit. Those who employ it mean rather: We are concerned first and foremost in making Christians of people, not in making Lutherans of them; not Lutherans first of all, but Christians.

But is it really possible for a pastor, or any other church worker for that matter to set up as his goal that he is going to make Christians of people? However laudable in intent, this goal or aim in fact goes beyond the power and ability of man. One might possibly defend it with the Lord's injunction *matheteusate panta ta ethne*, "make disciples of all nations." We will not quarrel with this text, but it is well to be aware that the goal there set is one which we can never be sure of having reached.

In that section of the *De Servo Arbitrio* where the famous sentence occurs: *abscondita est Ecclesia, latent sancti*, Luther says that he will grant that the saints mentioned by Erasmus are such, but only by the law or standard of love, not by that of faith. "I do not deny that they are saints," he says, "but it cannot be proved that they are, if any one were to deny it."

This uncertainty as to the result of our preaching of the Gospel and of our ministerial labours underlines for us again that our whole life and work as Christians, and as Christian ministers particularly, is a life of faith, only faith, nothing but faith. The words of John the Baptist mark out for all ministers of the Word the humility which should characterize their attitude as well as the limits of their competency: "I have baptized you with water; but he will baptize you with the Holy Spirit." Ministers of the Word can administer the means of grace, and they must learn to do this well and not poorly, but they cannot bring about the salvation of the sinner; that the Lord has kept for Himself. But the sentence with which we are concerned does suggest that to make Christians is as much within the capabilities of men as the making of Lutherans, and that we can know when we have done the one as we can when we can have done the other. But this is simply not true. Lutheranism we can teach and test by appropriate questions and examination procedures, but whether a person is truly a Christian or not, really one with the Lord by faith, this we can never know or test in this life.

The sentence implies further: we know what we must do to make Lutherans and we know what we must do to make Christians, and the second is our real task, not the former. So there is an importance about the one aim not matched by anything so important in the other. There is a plus about making Christians as compared with making Lutherans. This thought leads us to the very heart of both Christianity and Lutheranism and the relation between them.

A number of questions must be put to the pastor who would defend the statement being examined here. What is there in Lutheranism that is not Christian, falls short of being Christian or goes beyond it? Something there must be, and the defender must know what it is, else he could not make the statement at all. And the question that follows is a very serious one: What is the pastor doing to eliminate the non-Christian element in Lutheranism? Or more seriously still: Why is he content to remain passively in what is partly at least a non-Christian situation without doing anything to right matters?

If the pastor is capable in his ministry of eliminating the non-Christian, but Lutheran, elements, then, if he is at all earnest and sincere in his devotion to the Christian faith, he should be actively engaged in eliminating this element in the whole church to which he belongs, not merely in his personal ministry. He should not willingly, without protest, continue in a fellowship which is as such devoted to some Lutheran, but non-Christian activities. The more seriously any Lutheran pastor means the antithesis under attack, the more serious an attack it is on the church to which he belongs, and the more seriously the question arises whether he should continue to be a Lutheran minister at all.

A further modification of the antithesis seems to be indicated at this point of the argument, for hardly any of the pastors who use the phrase in point actually see in it a criticism of the Lutheran faith to which they are committed. Their point is rather something like this: only true faith joins to Christ and makes any person a Christian, not an accurate reciting or explanation of the Lutheran catechism. This is very true, but the concern cannot be met by the Lutheran-Christian antithetical sentence.

And why not? Two further answers may be given besides those already contained implicitly in the observations made so far. First, it is doubtful whether any Lutheran pastor, brought up as a Lutheran from childhood, as most of us are, and trained in a Lutheran seminary, is likely to give any but a Lutheran witness. His presentation of the Gospel will fall almost inevitably into Lutheran grooves, follow the Lutheran pattern. Secondly, no convinced Lutheran would want to give anything but a Lutheran witness, for Lutheran witness is to him Christian witness.

Lutheran witness, *if it really is such*, is Christian witness; Christian witness, if it really is such, will also be Lutheran witness. The whole point of the Lutheran Confessions is that they are the true response of faith to the Gospel and the Word of God. With this faith and confession we hope to stand in the judgment of the Last Day. There are, of course, various ways in which a Lutheran witness may be given and many ways in which it may be phrased, but we Lutherans know of no truly Christian witness which would not at the same time be a truly Lutheran witness.

A final bright beam of light is thrown on the whole problem which we are investigating by the scriptural teaching of the church and the means of grace. Faith is produced only by the Gospel in Word and Sacraments, the "pure" Word and the "unadulterated" Sacraments. Where false and erroneous and inadequate witness to the Gospel is found alongside the Word and the Sacraments, there the falseness and error and inadequacy are not productive of faith, but a hindrance to it. It is only the truth that is present in any witness given that can be a vehicle of the Holy Spirit. God's grace can save in spite of the error present at any time, but it is not powerful and operative in the error as such.

No Lutheran doubts that God can beget children through the crusade being conducted these days in various part of Australia by Billy Graham and his team. But these conversions will not come by means of the false aspects of the witness given — the neglect or even contempt of baptism, the emphasis on immediate human decision — but only through the witness that is undoubtedly given to the grace of God in Christ Jesus and his redemption.

If Lutheran witness is Christian witness, then by the promise of God the seed thus sown will not be lost, the word spoken will not return void, but will accomplish what God wills. The Lutheran pastor can have and should have the conviction that his Lutheran and Christian witness has the blessing of God, for it is God's Word and not his own that he is proclaiming. His witness will not lead astray, he will not by a false and inadequate witness put a hindrance or stumbling-block in the way of sinners.

We may re-formulate the idea and the sentence with which we began. The Lutheran pastor should say: "I make Lutherans of the non-churched, the 'outsiders,' hoping that they will become Christian." Or: "I want the unbelievers to become Christians, and that is why I make Lutherans of them." And why not: "Christian, therefore Lutheran?"

Pretzels for Lent

The next time you munch a pretzel with your beer, you can reflect piously on the origins of your fare. The complete exposition is found in the April 1991 issue of The World and I *magazine, pages 616–623 — including illustrations such as the medieval portrayal from the Abbey of St. Peter of the Lord's Supper complete with pretzels (c. 1050).*

The earliest medieval references to pretzels, including the earlier reference by Isidore of Seville, share the common theme that pretzels were associated with fasting. They were food for monks, and, for the most part, it was in the bakeries of monasteries that most pretzels were made. This connection with suffering or abstinence is vividly illustrated in the book of hours belonging to Catherine of Cleves, an illuminated manuscript in the Pierpont Morgan Library that shows the sufferings of St. Bartholomew completely framed by a border of pretzels.

Because pretzels were made without shortening, fat, eggs, salt or sugar, they were an ideal food for lean diets. For this reason, pretzels were included in Lenten fare and eaten on meatless days. Before the Reformation, many Christians seem to have consumed pretzels in this context. In Marcus Rumpolt's *Ein Neues Kochbuch* of 1581, one of the first cookbooks printed in Germany, there are recipes for pretzel soup (a puree of pretzels boiled in water) and a baked pie that is probably the ancestor of American cracker pudding, a frugal dessert once popular in the Victorian period.

Breath and Bones

The following sermon was breathed on the Lord's congregation by Dr. Norman Nagel on Quasimodogeniti 1992.

Again he said to me, "Prophecy to these bones, and say to them, 'O dry bones, hear the word of the Lord.'"

The Lord had use of a bones talker, not a bones striker (Num 20:8). With his words he does it.

"You shall know that I, the Lord, have spoken, and I have done it, says the Lord." The Lord does דבר and עשׂה. He said it, he did it, and his mouthpiece the prophet delivers it with his words, the Lord's words. "he who hears you, hears me." Thus our Lord to his messengers, the apostles the apostolic ministry.

So in this week's Gospel the words of institution of holy absolution and holy ministry there are wind, breath, words, Spirit all going together from the mouth of Jesus. The Lord says it, he does it, and his mouthpieces deliver it with his words. When his mouthpieces say his words, then those who hear them, hear the words of the Lord. "He who hears you hears me." This is quoted five times in the Confessions of the Holy Ministry. How dare a man talk as the Lord himself is talking? The only answer that holds is that the Lord has put him there to say his words

The Lord wants his words to be heard, and the German of Apology XXVIII explicates with "through their mouth." Apology VII/VIII says, when they give out the words of Christ, when they give out the sacraments, they give them out as Christ's substitute and in his place (*vice et loco Christi*). In the same context we read, "They represent the person of Christ on account of the call of the church, they do not represent their own persons, as Christ testifies, 'He who hears you hears me.'"

In the Small Catechism the pastor asks, "Do you believe my forgiveness is God's forgiveness?" Only those dare ask such a question who have heard our Lord's words in today's Gospel spoken upon them. They are appointed to be read into the ordinand at his ordination. Article XXVIII ties it together nicely: "According to the Gospel the power of the keys or the power of bishops is a power and mandate of God to preach the Gospel, to forgive and retain sins, and to give out and celebrate the sacraments, for Christ sent out the apostles with his mandate, 'As my Father has sent me even so I send you. Receive the Holy Spirit. To those to whom you forgive their sins, to them their sins are forgiven. To any to whom you retain them, they are retained'" (John 20).

So it's from the Lord. What is by his mandate and institution is sure; anything referred to us is not. The opposite of anything sure were the disciples "on the evening of that day." He'd said it, he'd done it, but he was dead. Dead is dead and so they thought it was all over, and what would be next? He'd told them they could expect no better than how it went with him; now would they be next? He'd told them they could expect no better than how it went with him: "On the evening of that day, the first day of the week, the doors being shut where the disciples were, for fear of the Jews, came Jesus and stood among them and said to them, 'Peace be with you.' When he had said this, he showed them his hands and his side."

He had indeed done it. The marks of his doing it he showed them. He had cried, "It is finished." He is that same one. "He showed them his hands and his side." As AC III says it, "He was truly born, suffered, was crucified, died and was buried in order to be a sacrifice not only for original sin but also for all other sins and to propitiate the wrath of God. The same Christ also descended into hell, truly rose from the dead on the third day, ascended into heaven, and sits on the right hand of God."

The sacrifice for sin is all his doing and none of ours, and so is sure; but what he did, his answering for our sins, and so their forgiveness is ours as it is delivered to us. In order that this delivery be made, the holy ministry was instituted for the means of grace to be going on as instruments of forgiveness' bestowal. As gift then it comes from outside, as words spoken to us, to you by the Lord through his mouthpiece whom he has specifically located there to say them — called and ordained. The mouthpiece does the saying of them, the Lord does the doing of them. If any dry bones live, it is only by his words which run with his breath/wind/Spirit. Jesus' words and Spirit run together: "They are Spirit and they are life. There's רוח יהוה, man, there's רוח יהוה.

"'As the Father has sent me, even so I send you.' And when he had said this, he breathed on them and said to them, 'Receive the Holy Spirit. If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained.'"

The holy ministry as office of the keys and pastoral care as holy absolution. With the forgiveness of sins comes eternal life. Easter baptisms are rejoiced in on Quasimodogeniti. 1 Peter is a big help. Now our Lord invites us to his table. When he says, "This is my body" and "This is my blood," we know who is speaking to us, and his words do what they say. He's talking to you, dry bones. He says it, does it, says the Lord. Blessed baptized, forgiven, enlivened, embodied, emblooded of the Lord. Blessed Quasimodogeniti. Amen.

Variety and Repetition

As twentieth-century consumers, we are increasingly taught to appreciate variety. Consider, for example, television channels, seed corn, soda pop, and cars. How many varieties of each of these existed a generation or two ago? How many of each compete for our attention today?

Perhaps we would agree more than ever that *variety is the spice of life.* Since long before this consumer age, the Christian liturgy has also offered a rich variety. From the days of King David when the psalms were sung with choirs and various instruments, to the days of Bach when Scripture readings were set to magnificent musical scores, even right down to today when different psalms and hymns each week are accompanied in new and beautiful ways. . . . There is a rich variety in the worship of the church that has been handed down to us.

These changing portions of our liturgy are called *propers.* Through the liturgy (and its propers) we are blessed to hear the whole counsel of God's Word through a variety of Scripture readings. We are blessed to respond in worship with a variety of biblical expressions that God himself places on our lips. We are blessed to join with the whole church — on earth and in heaven — as she praises her Lord through a variety of hymns and scriptural songs.

Variety is the spice of life. Even our life with God. But just as true — in both life and worship — is that *repetition is the mother of learning.* This too expresses a universal truth.

A baby learns to speak through the repetition of hearing sounds and trying them out. A child learns to memorize through repetition. Even adults form their likes and dislikes based in part on repetition — what they have repeatedly experienced.

Repetition is the mother of learning. So also with the liturgy. For nearly two thousand years the one, holy, Christian, and apostolic church has repeated certain parts of her liturgy in daily prayer and weekly worship. These we call the *ordinaries*: the Lord's Prayer, the Apostles' Creed, the Nicene Creed, the "Lord Have Mercy" and "Glory be to God on High," the "Holy, Holy, Holy" of the communion liturgy, the numerous songs of the saints with names like the Magnificat, Benedictus, and Nunc Dimittis. All these are the ordinaries, which do not change from week to week. Even the basic structure (or order) of the church's chief services has withstood the test of time through all these centuries. Why? Because repetition is the mother of learning.

The little child who is not yet able to read can also learn the language of the faith and join the church at worship. So also the mother whose hands are occupied with her child, the traveler at worship in a far-off place, the serviceman on the battle field, the patient in his hospital bed. All of these can join in the worship of the church because they have learned the language by heart, and that language has remained constant.

And when each of these people—when each of us—is old and lying on our death bed, we will still have the comfort of God's Word deep in our failing hearts and feeble minds, and sounding from our lips because we were blessed to have been taught the language of the faith, and to join for a few brief decades in the age-old worship of the saints.

So what is our responsibility with this liturgy that has been handed to us? It is first of all to be good stewards of the liturgy—to use it in such a way that the propers do not become ordinary, and the ordinaries do not become propers. That is, to leave the unchanging portions of the liturgy unchanged, and to lead the changing portions to the very best of our abilities with the gifts God has given us.

In this way, variety will continue to be the spice of life and repetition will continue to be the mother of learning—each in its proper place. And in teaching it thus to our children they too will learn to love and use this same treasure by which we have so richly been blessed.

Peter Lange
Concordia, Missouri

THE PASTOR AS LITERARY WORKER

From Th. Graebner's lectures delivered at Concordia Seminary, St. Louis, and published in 1921 by Concordia Publishing House by the title The Pastor as Student and Literary Worker, *pages 16–18.*

Another misconception frequently met with is that the up-to-date congregation ought to be very thoroughly organized and that, in consequence, the pastor must give much time to the cultivation of the various organized groups within the church. He must oscillate between the Altar Guild, the Ladies' Mite Society and the Men's Club, keep the Young Ladies' Circle in a fitting Polyanna state of optimistic activity, attend the Missionary Society evenings, retain pleasant relations with the Alumni Club and with the Sunday-school teachers, with the ushers and elders and daecons, encourage and direct the budget committee, the finance committee, and, in addition, give time and attention to various inter-congregational committees and associations.

Brother, if you imagine that a full pastorate, a busy, humming, successful ministry is built up on such multifariousness, disabuse your mind. Let me quote you from *Men and Books*: "The best culture for success in the pastoral office is not consistent with the appropriation of any large proportion of time to the miscellanies of the church. . . . I think I have seen more deplorable waste of ministerial force in needless dissipation of time upon executive miscellanies than in any other form which has come under my notice, which did not involve downright indolence. For one thing, you will soon discover, if you go into this kind of work to any great extent, that is costs a large amount of time for ten men to do the work of one. When did ever a committee of ten men on any thing work fast? William Jay, the celebrated pastor at Bath, once said that if Noah's ark had been intrusted to a committee for the building of it, it would still be on the stocks.

"Remember always that your most brisk and efficient work must be solitary work. One hour in your study is worth three in the committee-room. You do this miscellaneous work, if at all, at this enormous cost of time.

"Preach; let other men govern. Preach; let other men organize. Preach; let other men raise funds and look after denominational affairs. . . . Make a straight path between your pulpit and your study, on which the grass shall never grow. Build your clerical influence up between these two abutments."

But to make your preaching the corner-stone of your pastorate requires reading, and more, it requires study. The productive ministry is a scholarly ministry. A quotation from an article by the Rev. Robert J. Burdette which gently satirizes the ineptness of a pastorate that excels in multifarious activity but is deficient in the cure of souls and in the pulpit, though written in 1886, is here not out of place. Said the famous pastor-humorist in a contribution to the *Brooklyn Eagle*:

"The Rev. Hippolytus Smoothtext, B.A., in reviewing the work of his pastorate, stated, among other things, that he had, during the year of his Christian ministry just closed, preached one-hundred and four sermons, eighteen mortuary discourses, solemnized twenty-one hymeneal ceremonies; delivered seventeen lectures, of which sixteen were on secular and all the others on religious subjects; made thirty-two addresses, of which all but twenty-seven were on matters most nearly touching the vital religious concerns of the church; had made pastoral calls, three hundred and twelve; taken tea on such occasions three hundred and twelve times; distributed 1,804 tracts; visited the sick several times; sat on the platform at temperance and other public meetings forty-seven times; had the headache Sabbath morning and was so compelled to appear before his people in a condition of physical pain, nervous prostration and bodily distress that utterly unfitted him for public preaching, one hundred and four times; picnics attended, ten; dinners, thirty-seven times; instructed the choir in regard to the selection of tunes, one time; had severe colds, one hundred and four times; had written 3,120 pages of sermons; declined invitations to tea, one time; started the tunes in prayer meetings, two times; sang hymns that nobody else knew, two times; received into church membership, three; dismissed by letter, forty-nine; expelled, sixteen; strayed or stolen, thirty-seven."

But let us turn to the *legitimately* busy pastor. He has, indeed, various church-societies that demand his attention; he cannot entirely give over the financial end to officials and committees; he has many sick and aged to visit; he has frequent interruptions at every hour of the day and night; he has many sermons to prepare. Where shall he find time to do any considerable amount of reading, not to say, of studying?

Here our answer must be the definite assertion that many such pastors, and all preeminently successful pastors do find time for reading. "The large majority of educated pastors *can* read something if they will. Evidences abound that they *do* read very considerably." (Phelps.) There is indisputable evidence of this in the great number of very able papers read at conferences and at District sessions by pastors of large parishes. A wide acquaintance with books, and not only with theological literature, is frequently noted in conversation with men who are presumed to be "overloaded with work." When our publishing house undertook to issue two memorial volumes on the occasion of the Reformation Quadricentennial, it became evident that a large number of our very busy pastors had a ready knowledge of Luther's writings.

WEB THEOLOGY

Here are some sites of interest. If there are more suggested by our readers, we'll include them in future issues. Send them to me via e-mail at stimme@aol.com*. Since sites are subject to change without notice, you'll have to check them out from time to time.*

International Bible and Theology Gateways. This site is a major launching pad for materials from all over the world. These resources include European Christian Resource List, Religion in the Humanities, Christian Classics Ethereal Library, Software for Theologians, and much more.
http://www.uni-passau.de/ktf/gateways.html

The Ecole Initiative. The *Early Church On-Line Encyclopedia* (ECOLE) is a cooperative effort on the part of scholars across the internet to establish a hypertext encyclopedia of early church history (to the Reformation) on the World Wide Web. Each article is connected to the Ecole Initiative's Title Index, which can be accessed at any time by clicking on the Ecole icon.
http://www.evansville.edu/~ecoleweb/about.html

Guide to Early Church Documents. Everything from New Testament canonical information to the writings of the apostolic fathers is included here.
http://www.iclnet.org/pub/resources/christian-history.html

The Internet Public Library. Book texts are available here, including a some of Luther's works. Visitors can search the database by a variety of means. What you find can be cut and pasted into whatever documents you happen to be working on.
http://www.ipl.org/reading/books/

Project Wittenberg. A goldmine of texts representing the Lutheran confessional corpus. Bob Smith, project director at Concordia Theological Seminary, Fort Wayne, Indiana, is the mastermind behind these award-winning pages.
http://www.iclnet.org/pub/resources/text/wittenberg/wittenberg-luther

The Lutheran Hymnal Midi Project. This includes the online edition of *The Lutheran Hymnal*. This site has all 660 hymns and variations just as in the hymnal.
http://www.geocities.com/Heartland//4600/tlh-indx.htm
The homepage is located at http://home.earthlink.net/~rjordan

The Lutheran Folk Christmas Midi. A copyrighted collection of original arrangements of Christmas and Advent hymns from the Lutheran Hymnal, done for folk instruments.
http://www.geocities.com/Vienna/8165/c97.htm

Note also the J. S. Bach *Organbuchlein:*
http://www.geocities.com/Vienna/8165

The complete *Triglotta* is now at a WWW site. Enjoy. Thanks to Pastor Michael Heidle for drawing this to our attention. We have been assured that this is not a copyrighted text of the Confessions.
http://www.hillsboro.net/clc/Confessions.htm

THE SNAKE-ON-A-POLE ISSUE

Don Matzat's Issues, Etc. on the Jubilee Network is a confessional Lutheran talk-show sine qua non. The following appeared in the Issues, Etc. *newsletter on January 16, 1998. You may call the Issues, Etc. Resource Line to get on their mailing list and receive the free quarterly publication: 1-800-737-0172. Books and tapes are also available. The list of affiliated stations and forthcoming programs can be found at http://www.issuesetc.com.*

The center and focus of Christianity is the cross of Jesus Christ. We "lift high the cross." With the Apostle Paul, we should seek nothing but Jesus Christ and him crucified (1 Corinthians 2:2). Today, as the result of a variety of movements, many offer a crossless Christianity, which, in essence, is not Christianity at all.

In John 3:14, Jesus compares his being lifted up on the cross with Moses lifting up the snake on a pole in the wilderness. Commenting on this comparison, Martin Luther writes in his Commentary on Galatians: "For the Christ on whom our gaze is fixed, in whom we exist, and who also lives in us, is the Victor and Lord over the Law, sin, death, and every evil."

In Numbers 21:49 we read the account of the snake on a pole. The people had grumbled against God and God sent fiery serpents into their midst. Many who were bitten died. The people repented and complained to Moses. The Lord God told Moses to make a bronze snake and lift it up on a pole. Those looking at the snake on a pole would be rescued from the fiery serpents.

There were about 1 million people in the camp. They occupied a large area. As far as we know, there was only one "snake on a pole." The idea of looking at this "snake on a pole" in order to be saved must have caused some interesting discussions and responses among the various elders of the people. Israel was, according to Scripture, a stiff-necked people.

Some probably entered into the time-honored philosophic discussion of why these bad things were happening to such seemingly good people. The more sensitive folks led by Elder Schuller felt it was not a good practice to inform the people that these fiery serpents were the result of God's judgment on their bad behavior. This would be injurious to their sensitive self-esteem and undoubtedly inflict irreparable damage on their wounded inner-child. Instead of directing people to the "snake on a pole," they established support groups for those who had been bitten and had also lost loved-ones as a result of these damnable serpents. They made the people feel good about themselves in the midst of a bad situation.

The more mystical among the group led by the New Age Elders felt that the fiery serpents were not reality. "Reality," they suggested, “is found in the inner self.” They set up seminars and taught the people to meditate and to visualize peace in the midst of the camp. They actually put bumper stickers on their wagons that read “Visualize No Snakes.”

While others were not against the idea of a “snake on a pole,” they felt that the real issue was a moral issue. “We have these snakes,” Elder Dobson reasoned, “because we have lost our moral sense—our Judeo ethic.” Rather than focusing on the “snake on a pole,” Dobson focused on the family.

Some, led by Elder Robertson, felt that they needed a more conservative leadership that would call the nation back to their Pre-Wilderness morality. Others felt the problem was with the family—namely, the men. Men were not doing their spiritual jobs. Elder McCartney formed a Covenant Keepers’ Movement among the men. The men liked the idea because it focused on them, not on some “snake on a pole.” After all, they reasoned, “Would a snake dare bite a man of integrity?”

The more spiritual elders in the group believed that the real issue was the lack of faith on the part of the people. “We need to speak faith into this situation,” Elder Roberts proclaimed, “and take authority by binding these fiery serpents.” These spiritual folks were not against the idea of a “snake on a pole,” but it was for the spiritually immature.

A major issue became the inspiration of Moses. Had he really heard from God about this “snake on a pole” thing? One group led by Elder Spong felt that this was merely Moses’ opinion. Any healings that had taken place were readily explained by natural causes. A large group of the older elders formed a Snake Seminar in which they voted on which words God had actually spoken to Moses.

Some of the women in this group were angered by the fact that Moses, a man, was not sharing the responsibility of lifting up the pole with the women. One woman was heard to say, “I’m not going to look at any ‘snake on a pole’ held up by a man.” Shortly thereafter she died of snakebite. A candlelight vigil was held in her honor.

The “liberals” in the camp were opposed by another group who fiercely defended the divine inspiration of Moses, but they felt that Moses was doing an injustice to the whole of divine revelation. Elder Falwell wanted to see the tablets of stone, the jar of manna, and Aaron’s rod also lifted up on poles. He claimed that Moses was reducing divine revelation to the “snake on a pole.”

The post-liberal elders, a new group within the camp, felt that their reasoning had advanced beyond the mentality of the liberals and conservatives. They simply smiled at all the combatants. “People, please,” they begged, “if a snake on a pole works for some people, why argue. Let them have their snake on pole. It is their truth, but it should not be imposed upon everyone. Can’t we just all get along?”

Those who sought to faithfully direct people to the “snake on a pole” also had their problems and contentions. “Are these snakes a part of the perfect will of God or merely the permissive will of God?” they asked. The real issue among them was why some were willing to look at the “snake on a pole” while others were not. One element felt that it was all predestined. God chooses some to look and others not to look. The other element felt that it was up to the person to make a decision whether or not to look.

Elder Graham, an emotional public speaker, started crusades in which he would first decry the horror of fiery serpents and later invite the people to come forward and decide to look at the “snake on a pole.” As the people contemplated their decision, they sang, “Just as I am without one plea / But that the snake was raised for me.”

One group was exceptionally strange. They agreed that the situation was drastic and that Moses had indeed heard from God, but they felt the idea of immediately directing people to a “snake on a pole” while the snakes were threatening them was bad marketing. “We should find out what people are looking for,” they suggested.

Elder Hybels stated that it might take up to six months of working with seekers before they would be willing to look at the “snake on a pole.” So instead, they took a poll to find out what the people wanted. Some wanted aerobics so that they would be able to more effectively run away from the snakes. Others wanted to learn principles for living in a camp where there were snakes on the loose. Others wanted to merely get together and sing some sappy, emotional songs and forget about the snakes. While they waited for people to be willing to hear about the “snake on a pole,” many died.

And God said, “You people need more fiery serpents.” And he increased the number of fiery serpents until every eye was willing to behold the “snake on a pole.”

MANUFACTURER’S NOTICE

We’re passing along a couple of items on the lighter side that we receive from “cyber-brethren” via e-mail.

It has come to our attention that the pastor you received was shipped with a slight defect: He is not psychic. This defect necessitates certain special procedures to ensure optimum performance of your unit.

1. It is necessary to inform him of any members who are hospitalized.
2. It is necessary to inform him of any members who should be added to the “shut-in” list.
3. If someone you know is sick or otherwise in need of the pastor’s prayers, or if you know of someone who should be included in the prayers on Sunday morning, the pastor must be told, or he won’t know.
4. If you are in need of a pastoral visit or some other service from the pastor, you will get best results if you ask him.

We regret any inconvenience this may cause. If these special procedures create an undue burden, please feel free to send the unit back, and one with full psychic abilities will be shipped as soon as one becomes available.

And in the same vein:

If I wanted to drive a manager up the wall, I would make him responsible for the success of an organization and give him no authority. I would provide him with unclear goals, not commonly agreed upon within the organization. I would ask him to provide a service of an ill-defined nature, applying a body of knowledge [few people understand in common], and staff his organization with only volunteers in addition to himself. I would expect him to work ten to twelve hours per day and have his work evaluated by a committee of 300 to 500. I would call him a minister and make him accountable to God.

Go East, Young Man

There are those who, like Neuhaus and Gustafson, find the Western Roman Church appealing enough to jump into it lock, stock, and collar. By the same token, there are those among us who exhibit leanings toward the Eastern Orthodox Church. The following piece was submitted by one of our readers, an M. Andrew, who gives expression to that position.

The milieu of Lutheranism at the close of the twentieth century is that her very definition is up for grabs and everyone wants to root it somewhere in her five-hundred-year-old history. Some seek to anchor her in Gerhardian neo-scholastic modes of theology, still others in neo-pietism via the Church Growth Movement. This would place her solidly into what is American evangelicalism. Others still are looking to Rome, awaiting from the *cathedra* an instruction as we've gotten it before on the lectionary and liturgical reform.

Now some in Missouri are holding their breath for a word from *papa* on women's ordination. Some wait for Rome to speak just to find something to react against. This has been a favorite pastime amongst us, especially since Vatican I when many Lutheran congregations in reaction against Rome removed the crucifixes, took the vestments off their pastors. stopped using the form of the liturgy, ceased the chant, and starting singing the songs of American Protestantism. We showed Rome who's in charge!

Then there are those who wish to direct the present crisis of our doctrine and life together from the Lutheran Confessions. Yet even they are divided into two hermeneutical camps. One can be found reading the Confessions forward into the private writings of the post-reformation dogmaticians as summarized for us, it seems, by Walther and Pieper. Others would read from the Lutheran Confessions backwards to the Apostolic Fathers. You can't do both; on many issues they just don't agree. Western Scholasticism is the watershed!

Lutheranism is always returning but never arriving. She is always reforming and never reformed. We have convinced ourselves this is good and normal. It is neither. To accept a definition of the church as an institution of perpetual change is to suggest that God the unchangeable has little to do with it. We have become convinced that there is no church that makes the eternal and unchangeable visible. We have accepted the notion of constant reformation as the way of the church because we are convinced that there is no real and visible expression of the *one*, holy, Catholic, Apostolic church. While we would admit a *credendi* church exists, an *orandi* kind of church is an oft-hoped for but unrealized thing. We even invented terms to come to grips with the "fact" that the church always changes, always has, always will: Visible and Invisible Church. Find that distinction in Holy Writ!

The above assessment is the most charitable one. It could be that we just want the church to be what *we* want it to be. And the will of sinful man uses the pious notions of "reformation" as the means to make the church more and more like us. In this we find the work of Satan.

We are always reforming and never reformed. What will the Lutheran Church be tomorrow? What will she be for my grandchildren? Will it be the Lutheranism of the 1950s, 1850s, the 1750s, 1550s? It's up for grabs. That means war or good sport—neither of which is of God. Every one of us from the Church Growth devotee, to the high church liturgical Anglican wannabe, to the Gerhardians, neo-pietists, and the patristic guys, we can each one claim reformation as our sanctified cause! Meanwhile, in the midst of whatever redefinition of Lutheranism is taking place today in our own parishes, Lutheranism dies a little more and her children grow increasingly weary learning the "new church" for this decade. We even learn as seminarians how to survive in this culture of perpetual reform. "Don't change anything in your first year." "You have to make an immediate change; do it on your honeymoon." The basic assumption is that change is a must. On this point there is complete unity amongst all factions.

What all this seems to suggest is that Lutheranism throughout the course of her young life has proven an inability to stay put. Historically our church, or movement within the church, or whatever it is, passes over the Confessions every other generation, giving them brief consideration before being blown on to pietism, rationalism, nationalism, enlightenment, modernism, post-modernism. Many bewildered Lutherans are wondering if this inability to stay put might be the death of Lutheranism. (This should never be misconstrued with the death of the church, which can withstand the assaults of the gates of hell.)

And so we hear with increasing tenor that another split is coming; another purification, another redefinition. We are hearing even from the church's doctors questions such as, "Can Lutheranism survive?" It is as if the 25,000 Protestant denominations of Europe and the United States are about to become 25,002 or 25,003—all in the name of reformation. Still our people grow weary, and all the impotent Lutheran clergy can say is, "Please don't call us Protestants." Well, if it looks like a duck . . .

Every voice and every group, all the subsets of the whole, cling to the three *solas* and claim the name Lutheran. You see, the question is really one of hermeneutic. Which glasses does one put on? So many styles and choices. Maybe the glitzy *sitz im leben* pair of the American Protestants, or this black horn-rimmed pair of the classical dogmaticians; maybe the wide eyed perspective of the church fathers; maybe the monocular squinting of the scholastics. The Confessions? Do you read them backward in time to the Fathers or forward through Walther and Pieper?

Will the one, holy, catholic, and apostolic church please stand up? In the midst of this dazzling array of historical choices before Missouri, some of us have looked East and have been blessed. While the West had the luxury of creative theology and was being blown here and there by every confessional El Nino that came along, the East was busy just being blown away (put to death).

First came Rome (1204), then the Turk; next was Stalin, and then the Muslims again. Still today it is the East that hears the brunt of what is truly persecution in the Lord's church. They didn't have the luxury of innovation; they still don't. They just keep living life in the holy liturgy and the gospel found there.

We would suggest a serious study of the Orthodox and their hermeneutic. There is remarkable similarity between the Orthodox and the Lutheran Church that exists on paper in the Confessions. Ulrich Asendorf (*CTQ*, July 1997) recently pointed out that any future dialogue (unlike the Lutheran/Orthodox dialogue of the last decade) would require Lutherans who were comfortable with and aware of their identity according to the Confessions themselves.

We were taught in seminary that the Orthodox are warmed-over work-righteous Romans. They are not, despite that characterization without documentation by McCain (LOGIA, Reformation 1997). McCain writes regarding Tobias's work *Heaven on Earth: A Lutheran-Orthodox Odyssey*, "but it might have made for more realistic account had Tobias spent some time documenting the horrendous works-righteousness of Orthodoxy, or discussing how many pious accretions on Orthodoxy have clouded a clear presentation of the Gospel. But as is typical of persons who have contact with Orthodoxy . . . the theory of Orthodoxy is always better than the actual working out of day-to-day Orthodox piety and practice" (44–45).

Is that anything like the theory that states that confessional Lutheranism is better than the actual working out of day-to-day Lutheran piety and practice? Is there any need for us to document our pious accretions, which have again and again clouded a clear presentation of the Gospel? The above statement certainly does not accurately characterize the Orthodox faithful and their parishes we know.

Lutherans in the midst of our present crisis and in light of our inability to stay historically grounded in the Confessions would do well at least to be informed about the existence of the church that has maintained the emphasis on the Holy Trinity, Incarnation, centrality of the Holy Sacraments in the lives of the faithful, and a remarkable continuity in the use of the holy liturgy. Much of what occurs in the East does in fact date from the earliest times of the church's history, and has been maintained through persecution the likes of which is unknown in the West. Additionally, the Orthodox can help us to have a clearer understanding of ministry and church, church government, the role of the priesthood of all believers, what worship is and is not, and the relationship of faith to good works and how the Christian life is lived out.

Are they the perfect church? No! But Lutherans are not well served when the Synodical Office seems to have become the proverbial "pot callin' the kettle black." In the midst of crisis it is good to know where your allies are — they are East. The rest of the West can't help. It is at best unclear as to whether we can help ourselves; "physician heal thyself" comes to mind! Lord have mercy.

We Lutherans rightly believe that to have unity there must be full agreement in the holy gospel and sacraments. Between the years of 1572–1579 the faculty of Tubingen carried on a dialogue with the Patriarch of Constantinople, Jeremias II. After the third correspondence there was sufficient agreement as to the relationship of faith to good works as to not be included in the dialogue along with the matters that still separated them. Additionally, there was remarkable agreement in regard to the understanding of holy baptism and the holy supper. For anyone desiring to explore this further, there is a book that contains the exchanges between Tübingen and Constantinople entitled *Augsburg and Constantinople* by George Mastrantonis (Holy Cross Orthodox Press, Brookline, Massachusetts 02146). This book is made available at a very reasonable price and should be read by every Lutheran pastor concerned with our present state of affairs. Or we can continue in Missouri's repristinated belly-gazing, bragging about the "good ole days" while never being quite sure which of the last five hundred years of Lutheran history and practice are the good old days we are talking about.

DELAYING BAPTISM

Before commending the Lord's Supper to communicants, Luther admonishes his readers regarding holy baptism (AE, 38: 97–99).

It seems to me to be the result of God's special counsel and providence that we baptize infants in all of Christendom throughout the world and do not wait until they grow up and reach the age of discretion. If we were now to baptize them as grownups and older persons, I am certain that a tenth of them would not let themselves be baptized. Indeed, if it were up to us, we would surely long, long ago have become nothing but Turks. For those who were not baptized would not go to church and would despise all its doctrine and practice because the church seeks to make them holy, godly people. In fact, this is what they are doing now, although they have been baptized and claim to be Christians. If such an unbaptized multitude would gain the upper hand, what could the result be but a Turkish kingdom or heathenism? Even though there would be a few among them who would go to church, they would nevertheless postpone baptism until the hour of death, as is done now with respect to repentance and amendment of life.

Indeed, I am willing to make a substantial wager that the devil, through the activity of the factious spirits and the Anabaptists, has all this in mind so that he might put an end to infant baptism, and would want only adults to be baptized. His ideas are surely these: If I could do away with infant baptism, then I could probably deal with the adults in such a way that they would delay and postpone baptism until they had had their fling or until the hour of death. In addition to (encouraging) such postponement I would discreetly keep them from going to church so that they would neither learn about Christ and baptism nor value them in any way. So I would hold up before the great masses in the world powerful examples like the Turks, Persians, Tartars, Jews, and heathens so that finally people would become indifferent and say: Why bather with baptism? Why become Christians?

I, too, want to belong to the majority. Do you think that God will condemn the entire world for the sake of three or four Christians? Why should I live among those few despised beggars and miserable persons? St. Augustine writes concerning himself that his mother and other good friends delayed his baptism and did not want him to he baptized in his youth so that he might not thereafter fall into sin; they wanted to wait until he had left his youthful years behind and might adhere to his baptism more securely. The result of this good intention was that the longer St. Augustine waited the further away from both baptism and the gospel he came to be, until he fell prey to the Manichaean heresy and made a mockery of both Christ and his baptism up to his thirtieth year. It was only with extreme difficulty that he returned from heresy to Christ. His mother shed many a bitter tear over this matter and in this way had to atone for the good intention and devotion by which she had aided in delaying her son's baptism.

The devil indeed observes that even without such a delay people are so coarse and godless that a tenth of them do not inquire about the meaning of baptism; they simply never think about it nor thank God that they have been baptized. Much less do they care about their baptism and live according to it by their worthy conduct. What would happen if they would not be baptized at all and would not go to church? As it is, it is difficult to be and remain a Christian even though we daily teach, pray, and practice baptism.

However, such baptism and teaching constitute a great advantage and a strong admonition which ultimately ought to cause some to exercise greater foresight than an unbaptized heathen. Anyone can readily observe and understand all of this when he sees how people now regard the holy sacrament of the body and blood of our Lord so lightly and assume an attitude toward it as if there were nothing on earth which they needed less than just this sacrament; and yet they want to be called Christians. They imagine, because they have now become free from papal coercion, that they are no longer obligated to use this sacrament but may well do without it and freely despise it without sinning at all. And if this sacrament were never used or were lost, it would not matter to them. In this way they indicate and acknowledge by their deeds with what great devotion and love they previously partook of this sacrament when they were compelled to do so by the pope and what fine Christians they had been. We also learn from this in what a refined way people can be forced to become Christians and pious folk. This is what the pope presumed to do with his laws; as a result only false hypocrites, unwilling and coerced Christians were produced. A person, compelled to be a Christian, however, is a very joyous, acceptable guest in the kingdom of heaven. God is especially pleased with him and will certainly place him at the head of the angels in the deepest part of hell!

I am uneasy and am convinced that a large part of all this is the fault of those of us who are preachers, clergymen, bishops, and spiritual advisers. For we have allowed the people to go their own merry way without amending and changing their lives. We do not admonish, do not urge, do not persevere, even as our office demands. Rather, we snore and sleep as securely as they do, and do not reflect on the matter any more than this: whoever comes to the Lord's Table will come; whoever does not come, let him stay away. Thus we deal with both kinds of Christians, although better things should be expected of us. We know that the abominable Satan and prince of this world does not take a vacation but roams about day and night with his angels and assails both us and the people, detains, hinders, and makes us lazy and sluggish for every kind of worship. Where he is unable to suppress them completely, he tries at least to weaken baptism, the sacrament, the gospel, and all divine order. Since we are familiar with these tactics we should remember that we are the angels and watchmen of our Lord Christ who should daily guard the people against such angels of the devil.

By means of unceasing activity, teaching, admonitions, inducements, and enticements, as St. Paul commands his dear Timothy [I Tim. 4:13; II Tim. 4:2], let us fight boldly so that the devil cannot exercise his mischief so securely and without resistance among Christians.

FULL COMMUNION, NO CONSENSUS

Some of our readers may be not be aware of the Liturgy List-Serv (LITURGY-L@neiu.edu). An open letter appeared there with a particular request, copied below. You may be interested in finding out the results.

Dear Reformed friends on the Liturgy List-Serv,

As you know, the ELCA is entering into full communion with the Presbyterian Church in the U.S.A., the Reformed Church in America, and the United Church of Christ, even though no consensus exists between us on the doctrine and practice of the Lord's Supper.

A Lutheran-Reformed dialogue on this issue is arranged as this year's topic for the annual Festival of the Resurrection at St. Luke's Lutheran Church, 1500 Belmont, Chicago, on the Friday after Easter Day. I am trying to arrange a panel discussion including two ELCA pastors (to ensure that some of our diversity is on the table) and one pastor each from the Presbyterian, Reformed, and United Church of Christ (well, maybe two from the UCC to reflect former Congregationalist and E & R backgrounds) to discuss how they actually administer the Lord's Supper and what catechesis/instruction they give their congregations concerning the presence of Christ and the sacrament.

If you can suggest to me pastors in these Reformed traditions in the Chicago area who might serve as articulate representatives of these traditions, I would be very grateful. Replies may be made to me personally (off the listserv) at Fcsenn@aol.com. Thanks.

F. C. Senn

CONTRIBUTING EDITORS

Ulrich Asendorf—*Pastor, Hannover, Germany*

Burnell F. Eckardt Jr.—*Pastor, St. Paul Lutheran Church, Kewanee, IL*

Charles Evanson—*Pastor, Redeemer Lutheran Church, Fort Wayne, IN*

Ronald Feuerhahn—*Professor, Concordia Seminary, St. Louis, MO*

Lowell Green—*Professor, State University of New York at Buffalo, NY*

Paul Grime—*Executive Director, LCMS Commission on Worship, St. Louis, MO*

Tom G. A. Hardt—*Pastor, St. Martin's Lutheran Church, Stockholm, Sweden*

Matthew Harrison—*Pastor, Zion Lutheran Church, Fort Wayne, IN*

Steven Hein—*Professor, Concordia University, River Forest, IL*

Horace Hummel—*Professor Emeritus, Concordia Seminary, St. Louis, MO*

Arthur Just—*Professor, Concordia Theological Seminary, Fort Wayne, IN*

John Kleinig—*Professor, Luther Seminary, North Adelaide, South Australia, Australia*

Arnold J. Koelpin—*Professor, Martin Luther College, New Ulm, MN*

Lars Koen—*Uppsala University, Uppsala, Sweden*

Peter K. Lange—*Pastor, St. Paul's Lutheran Church, Concordia, MO*

Alan Ludwig—*Pastor, Concordia & Immanuel Lutheran Churches, Cresbard and Wecota, SD*

Cameron MacKenzie—*Professor, Concordia Theological Seminary, Fort Wayne, IN*

Gottfried Martens—*Pastor, St. Mary's Lutheran Church, Berlin, Germany*

Kurt Marquart—*Professor, Concordia Theological Seminary, Fort Wayne, IN*

Scott Murray—*Pastor, Memorial Lutheran Church, Houston, TX*

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Wilhelm Petersen—*President, Bethany Seminary, Mankato, MN*

Andrew Pfeiffer—*Professor, Luther Seminary, Adelaide, Australia*

Hans-Lutz Poetsch—*Pastor Emeritus, Lutheran Hour, Berlin, Germany*

Daniel Preus—*Director, Concordia Historical Institute, St. Louis, MO*

Clarence Priebbenow—*Pastor, Trinity Lutheran Church, Oakey, Queensland, Australia*

Richard Resch—*Kantor, St. Paul's Lutheran Church, Fort Wayne, IN*

David P. Scaer—*Professor, Concordia Theological Seminary, Fort Wayne, IN*

Robert Schaibley—*Pastor, Shepherd of the Springs Lutheran Church, Colorado Springs, CO*

Jobst Schöne—*Bishop Emeritus, Selbständige Evangelishe Lutherische Kirche, Germany*

Bruce Schuchard—*Professor, Concordia Seminary, St. Louis, MO*

Harold Senkbeil—*Pastor, Elm Grove Lutheran Church, Elm Grove, WI*

Carl P. E. Springer—*Professor, Illinois State University, Normal, IL*

John Stephenson—*Professor, Concordia Seminary, St. Catharines, Ontario, Canada*

David Jay Webber—*Rector, Saint Sophia Lutheran Theological Seminary, Ternopil', Ukraine*

William Weinrich—*Professor, Concordia Theological Seminary, Fort Wayne, IN*

George F. Wollenburg—*President, Montana District LCMS, Billings, MT*

STAFF

Michael J. Albrecht, Editorial Associate—*Pastor, St. James Lutheran Church, West St. Paul, MN*

Joel A. Brondos, Logia Forum and Correspondence Editor—*Pastor, Zion Lutheran Church, Fort Wayne, IN*

Charles Cortright, Editorial Associate—*Professor, Martin Luther College, New Ulm, MN*

Gerald Krispin, Editorial Associate—*Professor, Concordia College, Edmonton, Alberta, Canada*

Alan Ludwig, Copy Editor—*Pastor, Concordia & Immanuel Lutheran Churches, Cresbard and Wecota, SD*

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Erling Teigen, Editorial Coordinator—*Professor, Bethany Lutheran College, Mankato, MN*

Jon D. Vieker, Editorial Associate—*Pastor, St. Mark's Lutheran Church, West Bloomfield, MI*

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David Magruder, *Logia Digest*—*Pastor, Mt. Olive Lutheran Church, Duluth, MN*

Robert V. Roethemeyer, Art Consultant—*Director of Library and Information Services & Assistant Professor, Concordia Theological Seminary, Fort Wayne, IN*

E-MAIL ADDRESSES for some of the *Logia* staff

Mike Albrecht: sjlcwspmja@aol.com
Dianne Bisbee: logia@mdex.net
Joel Brondos: stimme@aol.com
Gerald Krispin: gkrispin@planet.eon.net
Charles Cortright: cortricl-fac@mlc-wels.edu.
Alan Ludwig: journal@mdex.net
Martin Noland: 75113.2703@compuserve.com
John Pless: lsf@gold.tc.umn.edu
Daniel Preus: chi@trucom.com
Tom Rank: tlrank@juno.com
Robert Roethemeyer: coroethr@ash.palni.edu
Erling Teigen: 74022.2447@compuserve.com
Jon Vieker: PrVieker@aol.com