

CLERGY BULLETIN

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OUR APPRECIATION AND USE OF THE SACRAMENTS

By Prof. Milton Otto

The first installment of this essay appeared in the July, 1959, CLERGY BULLETIN. Written by Prof. M. Otto of Bethany Lutheran Seminary, Mankato, Minnesota, the paper was presented by him at the meeting of the Northern Circuit of the ELS held at Clearwater Lutheran Church, Oklee, Minnesota, on April 19, 1959. Following is the conclusion.

II. HOLY COMMUNION

A. What Communion is and Offers Us

1. Definition

Then, there is the Sacrament of the Altar, which we also call Communion, or, the Lord's Supper. We all remember the particulars regarding its institution, how on the night He was betrayed Jesus took some of the bread before Him, blessed it, and then gave it to His disciples with those simple but most unusual words, "Take, eat; this is my body which is given for you"; how He took the cup, blessed it and, giving it to His disciples, said, "Drink ye all of it; this cup is the New Testament in my blood, which is shed for you for the remission of sins." This is recorded for us in four different places in the New Testament, in almost the same words, so that we can be certain that this is exactly what Jesus said and did. Now the question: What does this all mean?

2. The Earthly Elements

For one thing, it means that the

elements Jesus used in instituting this Sacrament were bread and wine. The bread was unleavened, that is, it was made without yeast, for, remember, Jesus instituted His Supper at the close of the Passover meal at which they had only unleavened bread to eat. It is with the wine that some people have their doubts and misgivings. Jesus no place in so many words says it was wine which He was giving to the disciples. However, we know that it was a custom among the Jews to use wine in connection with the Passover celebration. Also, Jesus does speak of drinking of the fruit of the vine with His disciples (Matt. 26, 29), so it had to be wine or grape juice. But it was early in the spring, and since they did not have any of our modern conveniences in His day, any grape juice left from the season before would long since have turned into wine by itself; they had no refrigeration to keep it from fermenting. So we are staying with His original institution of His Holy Supper when we in our day also use wine.

3. The Real Presence (heavenly elements)

What is more important is what Jesus

gives us in, with and under the bread and wine. Our taste will tell us that the bread and wine are there. Now of the bread Jesus says it is His body and of the wine that it is His blood. We cannot understand how that is possible, for there is nothing else like it in this life where we take one thing and with it also get something else. But how can it also be His body and blood? It is possible because that is exactly what Jesus says. As with baptism, so here He by His almighty power in the Word connects His body and blood with the bread and the wine. That is why we call it a communion, for the bread forms a union with the body of Christ, just as the wine forms a union with the blood of Christ. (The word "communion" means "union with"). So we have four things present - bread and wine, and Christ's body and blood.

The Roman Church teaches that the bread and wine are changed into the body and blood of Christ, and that the priest has the power to effect that change. That is what we call transubstantiation. Most Protestant churches, outside the Lutheran Church, teach that we get only bread and wine in the Lord's Supper and that they, bread and wine, only stand for or represent Christ's body and blood. But what does Scripture say? Besides Jesus' own words where He clearly says the bread is His body and the wine His blood, He has His Apostle write, "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" 1 Cor. 10, 16. So if the bread forms a union with His body and the wine a union with His blood, His body and blood must be there, too. Furthermore, when Paul speaks of receiving the Sacrament unworthily, which means when one does not repent of his sins or believe in Jesus, He says, "Whosoever shall eat this bread and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord." 1 Cor. 11, 27. What this passage means we shall discuss later, but we refer to it here only to point out that one could hardly become guilty of the Lord's body and blood if they are not in the Lord's Supper in the first place. No, the words of Christ "are not to be understood otherwise than

as they read." (Trig. 811, 2)

4. Meaning and Purpose of Consecration

In this connection we should perhaps call attention to the fact that it is not that the pastor's recitation or chanting of the words of institution in some mysterious way converts or changes the bread and wine into Christ's body and blood. That is the doctrine of the Church of Rome. No, the bread remains bread and the wine remains wine. By using those words the pastor is merely consecrating the elements, that is, setting them aside for a special holy use, just as Jesus blessed the bread and wine. When the pastor then distributes the bread and wine to the communicants and of them says, "This is the true body of Christ," "this is the true blood of Christ," the communicant receives both bread and wine and Christ's body and blood. We call this a sacramental eating and drinking, because it is only in this Sacrament that the worshiper receives something else along with the visible elements. In a supernatural way, when receiving the elements of bread and wine with the proper Word of God, the communicant also receives Christ's body and blood. Our poor reason may never be able to understand this, but there Jesus' words stand as clear as daylight, "This is my body," "this cup is the new testament in my blood." But while we cannot understand them, we certainly can believe them, just as we believe that the Holy Ghost creates faith in a child through baptism, though we cannot understand that either. To quote from the Formula of Concord, one of our Confessions, the thing that "produces this presence of the body and blood of Christ in the Holy Supper. . . is to be ascribed only and alone to the almighty power of our Lord Jesus Christ." Trig., 811, 3.

5. The Benefits to be had at the Lord's Table

More important, though, are the benefits we receive from this Sacrament. Let us go back to Jesus' original institution again. He says of the bread, "This is my body, which is given for you;" of the wine, "This cup is the new testament in my blood, which is shed for you for the remission of sins." That Jesus gave His

body and shed His blood on the cross for us we know and believe, for it is the very heart and center of our faith that He did so to win forgiveness and salvation for us. But how does He bring or give this forgiveness in communion? We cannot express that any more plainly than in the way we all learned in our Explanation, "When Jesus gives us His body and blood in the Sacrament, He thereby brings us and assures us of the forgiveness which He has won for us on the cross by offering up this very body and blood." Q. 326. That we can understand, can we not? It is then not a new or different kind of forgiveness, but the same one He won for us on the cross, for that is the source of all forgiveness. It is there that it was won for us. And Jesus has chosen this way to bring it to us today by giving us the same body and blood He gave and shed then. While He in His Word tells us that He has won forgiveness for us, and that forgiveness is ours, too, if we will accept it with believing hearts, one might doubtfully ask himself, Does He really mean me? In Holy Communion the Lord comes to us more individually and when giving His body and blood in, with and under the bread and wine He is telling you and me, the communicants, "Here is what I gave and shed to redeem you; here is My pledge and seal that forgiveness of sin has been won for you." And by giving us the very same thing which He paid to save us, He gives us the added assurance that He has of a truth redeemed us.

So, when we ask what benefit we receive by going to communion, we find the answer in the original communion service, "Given and shed for you for the remission of sins." And with that we have everything, for if we have forgiveness, it means God is not counting our sins against us (2 Cor. 5, 19). That means that we are then no longer regarded as guilty but as being without sin, and that certainly means we are being given life and salvation, for, if we are without sin, there is nothing to keep us out of heaven.

6. The Place of Faith in our Communing

But just one thing, a very import-

ant thing, in this connection - this benefit can be ours only if we believe Jesus' Word that we are receiving forgiveness in the sacrament, are receiving His body and blood which He gave and shed to purchase that forgiveness for us. In other words, if we go to the communion table believing that Jesus there gives us His body and blood, the same with which He redeemed us over 1900 years ago, we have all the benefits promised us. That is why communion is such a wonderful sacrament. We cannot partake of it without being reminded of Jesus' suffering and dying for us, and surely every such reminder is a blessed thing, especially when we in this particular sacrament get that body and blood offered for us so long ago to assure us beyond all possible doubt that we have truly been redeemed. That is why Luther can in his Catechism so definitely say, "These words ('given and shed for you for the remission of sins') are as the chief thing in the Sacrament; and he that believes these words and partakes of the Sacrament has what they say and express, namely, the forgiveness of sins." Holy communion, too, is then a means of grace. That is the way we should appreciate this sacrament, that is the comfort we should look for and find in it.

B. How We Should Use This Sacrament

1. To be used Frequently

In view of the foregoing, it is evident that this is a sacrament which we should use, too. Whereas we are baptized only once, of His holy supper Jesus says, "This do in remembrance of me," and "This do ye as oft as ye drink it in remembrance of me." This is then a sacrament which we should partake of frequently, as we see from the words, "as oft as ye drink it in remembrance of me." Whereas baptism unites us with Christ and keeps us with Him all our lives, if we in obedient faith cling to Him, we are to use the Lord's Supper often in order to help preserve and strengthen us in our faith that He has fully and forever redeemed us. That is the special feature of the Lord's Supper, that it can, you might say, positively assure of just that redemption. That is why the Lord's Supper is sometimes referred to as the "visible Gospel;" it is almost as if we can actually see the evi-

dence of our redemption. Our need of that assurance should likewise move us to commune frequently.

2. To be looked upon as a Confession

There is something else connected with going to the Lord's Table - every time we go we make a confession of our faith. That is why we partake of it together as a congregation. The Apostle Paul says, "As often as ye eat this bread and drink this cup ye do shew the Lord's death till he come." 1 Cor. 11, 26. By going to communion we are telling all who see us or know of it that we believe that Jesus died and that He died for us. And do not forget what the Lord says about confessing Him, "Whosoever shall confess me before men, him will I confess also before my Father which is in heaven." Matt. 10, 32. That is why we partake of communion together as a congregation. We need the strengthening we get from seeing others go. And we, by going, encourage others to continue in their faith in Jesus.

3. The Purpose and Importance of Examining Ourselves

Now the question: How are we to use this sacrament so that we may receive the benefits it has to give? There is only one rule Scripture has laid down for us. It is a simple one, but it has a far-reaching application. In his first Epistle to the Corinthians the Apostle Paul writes, "But let a man examine himself and so let him eat of that bread and drink of that cup." 1 Cor. 11, 28.

In the light of that passage we can draw some clear and practical lessons. First of all, the person who intends to go to communion should examine himself. Since the Apostle does not say, we have to ask: for what should one examine himself? The word for "examine" in the original Greek means to "test, prove, scrutinize, examine as to whether something is genuine or not." Another passage which brings out this idea rather clearly and which uses the same word is given in Paul's second Letter to the Corinthians where he tells them, "Examine yourselves, whether ye be in the faith; prove your own selves." 2 Cor.

13, 5. Since one is to examine himself whether he be in the faith, whether he is a Christian, with all that that implies, we can rightly say, as we have learned it in our Explanation, that one should examine himself to see whether he repents of his sins, believes in Jesus, and desires to serve God by a holy life. Q. 335. For what else could one examine himself if he were concerned about determining for himself whether or not he could still call himself a Christian? And, surely, if there is any time when a person wants to be sure where he stands, it is before he goes to receive the Lord's body and blood in the sacrament.

The application of this for us, then, is this: if one on examining himself would see that he is a sinner and repents of his sins, sees that he believes in Jesus as His Savior, yes, looks to Jesus with a desperate longing as the only way to be saved, and sees that deep down in his heart he does want to serve God with holy living - that person would be a worthy communicant. And the way the Apostle writes when speaking of this, he in effect says that if one, using the perfect standard of God's holy Law as his guide, examines himself honestly and the way he should, he will see that he is nothing but a poor helpless sinner. That is why he simply says, "Let a man examine himself, and so let him eat of that bread and drink of that cup," as if to say, if one properly examines himself he will come to only one conclusion - he needs what Jesus has to give him in the sacrament and he needs it badly. Remember how Luther has impressed upon us that he who has faith in these words, "Given and shed for you for the remission of sins," is truly worthy and well prepared.

4. Instituted for our Comfort

Now we ask: where is the Christian who does not feel his sins, who is not sorry for them, who does not anxiously look to Jesus as the only one who can save him, and who does not honestly desire to serve Him by holier living? Where is the Christian who would not want the assurance of forgiveness that the Lord gives him in His holy supper? In fact, that is just the thing he needs: he needs to get Jesus' body and blood in the sacrament to calm his troubled con-

science, to heal his bruised heart and to assure him that, sinner though he be, Jesus has long ago paid for his sins. Yes, it is just for such an one that Jesus instituted this sacrament, for poor faltering, floundering, confused sinners who look to Him as their only hope for forgiveness and salvation. It was instituted to bring us comfort.

5. That Matter of our Worthiness in this Connection

The point we would then make is this - we sometimes become so worried about being worthy communicants that we are filled with a dread to go to communion. We somehow come to feel that unless we have led an exemplary Christian life for a while and really have been good model Christians, we cannot be worthy guests. Let us look at that idea for a moment. If we honestly believe in Jesus and remember that He has given this sacrament for His disciples, then we should make use of it and partake of it frequently. If we believe we are sinners who can get to heaven in no other way than by believing in Jesus, if we are heartsick over our transgressions, we should not deprive ourselves of the blessing Jesus has for us in His sacrament. It is just when we feel that we are not good enough to go to communion, that we don't deserve it (which we never do deserve), that we should go. Those are just the ones communion is for: for those who are not good enough to be saved, for those who do not deserve a thing and who feel that. Yes, the one who feels he is most unworthy can, if he believes what Jesus gives and tells him in the sacrament, eat and drink worthily, that is, with God's blessing upon him. Our Formula of Concord says that the true believer, as long as he retains a living faith, however weak, receives the holy supper for the consolation and strengthening of his weak faith. (Trig. 813, 9). Again it says, and this is the thing we should never lose sight of, the "worthiness of the guests of this heavenly feast is and consists in the most holy and perfect merits of Christ alone." (813, 10).

(The First Communicants) While more will be said about this in the discussion later, just consider the kind of people

the Lord had at His first communion. From the fact that the Lord communed them, we see that His supper is a sacrament for sinners, for miserable, unsteady, and easily misled sinners. If you and I feel we belong to that class, we should also feel that we are just the ones for whom Jesus instituted this sacrament, that He wants us to partake of it, and often, for the strengthening of our many times stumbling faith in Him and for the grace to make some improvement in our lives in days to come. Our Lutheran Church has almost 400 years ago declared herself thus on the matter of worthiness for communion (Trig. 997, 69):

"For Christians who are of weak faith, diffident, troubled, and heartily terrified because of the greatness and number of their sins, and think that in this their great impurity they are not worthy of this precious treasure and the benefits of Christ, and who feel and lament their weakness of faith, and from their hearts desire that they may serve God with stronger, more joyful faith and pure obedience, they are the truly worthy guests for whom this highly venerable sacrament has been especially instituted and appointed; as Christ says, Matt. 11, 28: 'Come unto me, all ye that labor and are heavy laden, and I will give you rest.' Also Matt. 9, 12: 'They that be whole need not a physician, but they that be sick.' Also (2 Cor. 12, 9): 'God's strength is made perfect in weakness.' Also (Rom. 14, 1): 'Him that is weak in the faith receive ye (v. 3), for God hath received him.' 'For whosoever believeth in the Son of God,' be it with a strong or with a weak faith, 'has eternal life' (John 3, 15f)."

To that we might add also this word of our Savior, "Him that cometh unto me, I will in no wise cast out" (John 6, 37). Need we still be in doubt then as to when we can be worthy guests?

6. Where the Matter of the Understanding Comes in

There is another thing about this examining ourselves. If one is to examine himself before he goes to communion, it must mean that he is able to do so. He

should be able to discern whether he is a sinner who believes in Jesus. That is why this sacrament is not given to children - they have not yet learned enough to be able to examine themselves properly. In fact, the only purpose of confirmation instruction is to prepare them for a worthy reception of the Lord's supper, to bring them to the point where they can examine themselves so that they may partake of it. By the same token we could not give communion to one who is unconscious, to one who can no longer think clearly enough to know what it is about, or, to one who has never been instructed in the Christian faith, because none of them are of such understanding that they can properly examine themselves.

7. A Mistaken Notion about Communion

Then, there is this mistaken notion that people sometimes have about the Lord's supper; they feel that when one goes to communion he gets the slate wiped clean of all the sins he committed since the last time he went. But how terrible to feel that I am forgiven only when I go to communion. How can I go to sleep at night if I am to feel that God has not forgiven me and that I will not be really and completely forgiven until I go to communion again. Then I would have to go every day and every hour of the day. No, every time we confess our sins and ask God to forgive us for the sake of Jesus who lived and died for us, we are forgiven. Is that not what Scripture says, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness"? 1 John 1, 9. But, if we can be forgiven every day, you ask, why go to communion at all? To get the added assurance when receiving the true body and blood of Christ that He has truly paid for our sins so that God can richly and daily forgive us all our sins. It is not that the forgiveness in our confession to God, or offered us in the Bible, or in baptism, or in the absolution, is different from that given us in the Lord's supper. It is just the special way in which the Lord brings it to us there - a way which should remove every last vestige of doubt that we are forgiven.

8. The Purpose of Communion Announcements

Perhaps we should say just a bit about what we call communion announcements. As we know, our pastors are by the Lord told to take heed unto the flock over the which the Holy Ghost has made them overseers, Acts 20, 28, to watch over the souls of their parishioners and someday to give an account of their ministry over them, Heb. 13, 17. It is to safeguard the souls of the congregation that we have communion announcements. If the pastor has reason to believe that some person might not be going to communion as a worthy communicant, he would want to speak to that person before he goes. For the protection of the member's soul, lest he, either because he is living in sin and not repenting, or giving one reason to believe he is no longer a Christian, the pastor will first speak to him to assure himself and the member that he could go to the Lord's table with blessing. You see, the pastor would not want a person to receive communion to his damnation when he could have prevented it by talking to the person first. If our pastor should then speak to us seriously about something in our lives, let us not get angry with him, but thank him for rendering us a most valuable service: it is not only because it is his duty as our shepherd to watch over us, but also for the safe-guarding of our spiritual welfare. Should he ask us not to go to communion until we have straightened something out first, let us not take offense. To be sure we do not want to be robbed of God's forgiveness, but neither do we want to go to communion without getting it, receive condemnation instead. It all goes back to this that we should be examining ourselves before we go to communion.

9. Closed Communion

Just a word yet about what we call closed communion. Since our pastors are responsible only for those who are in their congregations and not for those in someone else's congregation, since they will not be knowing other people as well as those in the congregations they serve, they cannot well be expected to commune people from outside their congregations. For how can the pastor tell whether that outsider is able to examine himself or

not? If such an outsider comes from a sister congregation and can assure the pastor of his being in good standing there, in other words, of his repentance and faith, he will be welcome at our communion table, too. And, of course, since communion is also a matter of confession, as we noted before, we shall want to go together only with those we know believe as we do, for our communing together is a joint confession; it should then mean what it seems to say, that we do have the same hope and faith in Christ. If someone comes from a church that believes differently, he cannot well make the same confession we do. In the same way, we cannot well want to partake of communion in a church which believes differently from us, for we would not be partaking of it with such as share our faith and conviction. Each communicant member is the responsibility of the pastor, his own pastor, not some other one. As we worship and pray with fellow-believers, so we shall also want to commune only with such as we have reason to believe are fellow-believers, so that we may strengthen each other in the true faith that we share with each other.

CONCLUSION

In conclusion let us not overlook the fact that the only thing that will save us is not whether we were once baptized, whether we were confirmed, whether we went to church and communion more or less regularly, but do we believe in Jesus Christ as our Savior from sin, death and hell. On the other hand, not being baptized and instructed, not going to church and communion, might damn us, though, and for this reason: by hearing that Word of God preached we get to know ourselves better and also learn to know better what Jesus did and suffered to save us; by being baptized into Jesus we are joined to Him and thus made participants in the grace and salvation He has purchased for us with His holy life and innocent suffering and death; and by going to the sacrament of the altar we, receiving His body and blood, will be strengthened in our faith in Jesus as our all-sufficient and eternally saving Redeemer. How could one obtain these benefits if he did not use the means by which they are offered to him?

Our Dr. Martin Luther once said, "If God's mercy is to be praised, then all human merits and worthiness must come to naught. . . Not such are blessed as have no sins or extricate themselves by their own labors, but only those whose sins are graciously forgiven by God. . . Therefore God receives none but the forsaken, heals none but the ill, gives sight to none but the blind, quickens none but the dead, makes pious none but the sinners, makes wise none but the ignorant - in short, He has mercy on none but the miserable, and gives grace to none but those who are in disgrace." (Trig., Hist. Intro., 126).

And that, dear friends, is the reason for the Lord's giving us His Word and sacraments, to assure us who are just such people as Luther described that He has had mercy on us, has had His own Son give His life a ransom for us, has forgiven us, and that He will, for the sake of the Savior in whom we, by that same grace, have come to believe, also save us when we die. May such be the blessing that attends our baptism, our hearing, reading, praying and communing, that we be comforted in our distresses, strengthened in our trials, encouraged in our moments and days of grief and sorrow, and thus be preserved in our faith unto that glorious day when we can die to live forever - saved - by grace through faith in Christ.

SO LI DEO GLORIA!

THE CLERGY BULLETIN is published by the Northern Circuit Pastoral Conference of the Evangelical Lutheran Synod. Managing Editor: Rev. Alf Merseth, Box 264, Fertile, Minnesota. Subscription price is \$1.50 per year payable in advance to: THE CLERGY BULLETIN, Box 264, Fertile, Minn.

I N T E R N O S

CONSIDERING THE SYNOD'S TREASURY

This is written as an open letter to the clergy of the Evangelical Lutheran Synod, who receive the INTER NOS pages of the CLERGY BULLETIN, with the hope that each of us will consider with all seriousness the critical position that we occupy as "contact men" between our people's giving and the synod's "oft-forgotten" treasury.

We have all heard Treasurer Lee state time and time again that the summer months are the "dry months" in synodical giving. This year is no exception, it seems. When the Board of Trustees, at its meeting August 3, examined the synod's financial picture for the first 3 months of the fiscal year (May-July), it found the following facts which we would like to draw to your attention for your most serious and prayerful consideration and action in whatever way you find most feasible in your own place and circumstance. The income for the first 3 months (the first quarter) of the fiscal year should have been $\frac{1}{4}$ of the budget (\$110,160), or \$27,540.

| | | |
|--------------------------------|-------|------------------|
| Needed during the quarter: | | \$27,540.00 |
| Income during | May: | 1,323.91 |
| | June: | 4,093.13 |
| | July: | <u>6,115.16</u> |
| Total income for quarter: | | <u>11,532.20</u> |
| BUDGET DEFICIT, July 31, 1959: | | \$16,007.80 |

Yes, this means that we are already, in the first 3 months of the fiscal year, \$16,007.80 behind our minimum budgeted needs. And it means further that unless the condition changes soon, our treasurer will be forced to borrow money (and pay interest) to pay subsidies, salaries and other operating expenses. This is poor business.

We hope you do not think of this as merely "another one of those letters" which come every so often, for it is not written as such. We would not write if we did not feel the situation is urgent. We hope you do not glance through this, file it, and forget it. No, may we at this point ask you to go back and study the figures presented above once more. These are the facts!

Synod's Finance Board (the Committee of Committees) will undoubtedly carry through on its stewardship campaign as it has in previous years. (We hope that everyone will cooperate with the Finance Board to the best of his ability in their stewardship campaign.) But in the interim we ask you again, please use the above facts and figures in the very best way you know how.

Alf Merseth, Secretary

Board of Trustees

-- BUY BRICKS TO BUILD BETHANY --

This is the slogan which has been adopted for our new gymnasium-auditorium Dedication-day Offering, as urged at our last convention and formally approved in July by the Committee of Committees. The mechanics of this collection are as follows (please read carefully):

The collection will be a synod-wide affair, with every congregation and every member of each congregation urged to take part. This was the plan adopted by the Committee of Committees.

The collection will be a "one-shot" affair - to be brought in at our Dedication-day service on Sunday, November 8th, which has been designated this year as "Bethany Day."

The plan is to supply every member - including Day School and Sunday School children - with a special "Buy Bricks" envelope, and ask them to return these envelopes to the congregation treasurer by Sunday, November 1st. A sufficient supply of these envelopes will be mailed to every pastor about September 15th, together with special bulletin inserts which should be used to introduce the collection. Each congregation will also be supplied with one or two posters advertising the Dedication-day services on November 8th, which can be displayed in the narthex or lobby to remind the people that they should return their envelopes by November 1st. In addition to these materials a special article will appear in the September 12th issue of the SENTINEL, introducing the collection.

We suggest that the bulletin inserts be used on September 20 or 27, and that the envelopes be passed out on that day, with an appropriate (and effective!) introductory spiel by the pastor. By getting the envelopes out early (and asking our people to put them in or by their envelope box), our members, most of whom depend upon weekly or monthly paychecks, will have a whole month to set aside their gift, so that the gifts will be larger (we hope!). Getting these envelopes out before October 1st will be especially important in the case of the children, who will have to "save up" a few weeks to buy even one brick. (The regular envelopes will price each brick at \$2.50. However, special \$1.00-a-brick envelopes will be sent to be distributed to the children). It goes without saying that the pastor ought to encourage larger gifts - 10 bricks or more - wherever possible.

Whatever the plan actually followed in the separate congregations, we want to urge each pastor to ask that the envelopes (well-filled) be returned not later than Sunday, November 1st - to the local treasurer. We ask then that each treasurer remit the total receipts in one check - to be mailed or brought in on Bethany Day by one of those attending the services. These checks (large ones, we hope!) will then be placed in the offering basket on that day. Note: those attending the services should be told that there will be a loose offering taken on that day, as this will be the only way we can reach those outside our congregations and alumni list. By having each congregation send in their gifts in one check, the synod treasurer will be able to tabulate the receipts from each congregation very quickly; and each congregation can record the gifts brought in and acknowledge them to the individual members in the usual way.

We trust that you will all cooperate, for we need the active and enthusiastic support and cooperation of every pastor. After all, you pastors are the key-men in

this effort. If you are truly enthused, your members will catch the spirit; and then our collection will be a real success. To that end, then, let's go out and really sell bricks!

Julian G. Anderson

10 So. Mt. Prospect Road,
Mount Prospect, Illinois

FOOTNOTE #1 - Please do not toss this release in the waste-basket! SAVE it for future reference and information! If you have any further questions, address them to the writer or BWT at Bethany.

FOOTNOTE #2 - If you have any neighboring sister-synod congregations who would be willing or happy to display our posters, please write to BWT at the college and tell him how many to send.

NEW ARRIVALS: A daughter, Katherine Sue, born to the Victor Theistes at Sioux Falls on Thursday, August 13, 1959. Weight: 11 pounds. "Mother and baby doing fine," says the father.

A son, Noel John, born to the Hugo Handbergs at Mayville on Wednesday, July 29, 1959.

C L E R G Y B U L L E T I N

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PAUL'S SECOND LETTER TO TIMOTHY

by Rev. Julian Anderson

(The following is Introductory material to a study of Paul's Second Letter to Timothy. Exegesis Articles on this Pastoral Epistle of Paul will follow. Ed.)

I N T R O D U C T I O N

The fact that this is the last letter to come from the pen of the apostle Paul has never been doubted in the Christian Church until the middle of the 19th century, when the genuineness of this letter, together with the other two "pastorals," I Timothy and Titus, was called in question by the school of "higher" criticism in Germany. The fact is that the letter is so thoroughly "Pauline" that to doubt its authenticity is quite impossible so far as true scholarship is concerned. It is just the sort of letter that one would expect the apostle to write under the circumstance which obtained - a warm, living letter from the old apostle to his beloved young assistant, Timothy.

It is this fact that we should notice first of all - that this remarkable and fascinating little book is a letter - not a piece of "literature" in the strict sense, not an historical treatise, not a doctrinal treatise or tract, but a personal letter, written by an old missionary to one of his closest friends, and intended, surely, only for the eyes of that one person - Timothy. It is not at all surprising, therefore, to find that this is not, strictly speaking, a "pastoral" epistle in the technical sense, as are I Timothy and Titus. Neither does it con-

cern itself with doctrinal matters in the same primary measure as do the other two. It is, from beginning to end, a personal letter, concerned with personal affairs. And it is just because of this personal touch that this little letter, like the other purely personal letter of Paul to Philemon, is of such overwhelming interest to every Christian reader today. Here we see the apostle Paul pouring out the innermost thoughts of his heart to one of his closest friends. Every paragraph is filled with emotion. Every sentence throbs with the pulse beat of the great apostle's heart. Here we see in the most real and life-like manner the wonderful joy and hope which the Christian faith engenders in the Christian's HEART, EVEN in the midst of personal trouble, loneliness and gloom. In this respect this little personal letter is one of the great treasures of the Christian Church.

Our first task is to inquire a bit into the background into which this letter must be set and against which it must be understood; to inquire into the particular circumstances in which Paul wrote, the occasion for his writing, and the date when he penned these immortal and inspired words.

The book of Acts leaves Paul, as we

know, in Rome, the metropolis of the Empire, as a prisoner awaiting trial before Nero (cf. Acts 28:13-31). In his closing words of the Acts Luke tells us that "he" (Paul) abode two whole years in his own hired dwelling, and received all that went in unto him, preaching the kingdom of God, and teaching the things concerning the Lord Jesus Christ with all boldness, none forbidding him:" (Acts 28:30-31). From this account we note two important facts - 1) that, though technically a prisoner, Paul enjoyed considerable freedom in Rome, living in his own hired quarters and freely receiving all who wished to visit him; and 2) that this imprisonment lasted for a period of "two whole years."

The first of these facts is of the greatest importance in our study and consideration of II Timothy because, although this letter is also a "prison epistle," written while Paul was a prisoner in Rome, the circumstances are so entirely different (as will be treated at greater length below), that by no stretch of the imagination can it be assumed that this letter to Timothy was written during this first Roman imprisonment. We must, therefore, place the writing of II Timothy sometime after Paul's release from his first imprisonment in Rome - i.e. during a second imprisonment in the same city.

This being the case, the "two whole years" of Acts 28:30 furnishes us with a terminus post quem in our attempt to reconstruct the closing years of Paul's life, and in our attempt to find the date when he wrote this second letter to Timothy. This is to say that this letter must have been written sometime after the spring or summer of the year 62 A.D., which is almost certainly the date of Paul's release after his first imprisonment, and is, therefore, the last definitely-established bit of chronological data in the life of the great apostle as recorded in Acts. (For a further study of the chronology of the apostle Paul's life, the reader is referred to that excellent and very scholarly work, "St. Paul the Traveller and Roman Citizen" by Sir W.M. Ramsay, 1898.)

There can be no doubt, then, that Paul's first imprisonment, recorded in Acts 28, ended in his release - undoubtedly because of a lack of sufficient evi-

dence to prove him a malefactor, and perhaps due also to the failure of his accusers from Jerusalem to appear against him. Not only are the circumstances under which Paul finds himself a prisoner as he writes this letter to Timothy entirely different from those which obtained during his first imprisonment in 60-62, but the additional and conclusive evidence found in his first letter to Timothy and his letter to Titus both establish beyond a doubt the fact of his release in 62. The fact is that both of these letters give us a picture of Paul again at liberty and back at his great missionary labors - and in localities which simply cannot be fitted into the account of Paul's life as recorded in the book of Acts prior to 60-62 A.D. - namely in Crete and western Achaia (cf. below).

These two pastoral letters, I Timothy and Titus, supply us with quite a surprising wealth of historical information and data as to the travels and activities of the apostle Paul during the last five years of his life. They tell us that he visited the island of Crete (Titus 1:5); that he again revisited Ephesus (I Timothy 1:3; 1:20; cf. II Timothy 4:13); that he revisited Macedonia once again (I Timothy 1:3); and that he launched a new missionary campaign in western Achaia, using the city of Nicopolis as his strategic center (Titus 3:12). One thing is clear - that all of these activities must be dated after the year 62, that last date given in Acts.

In addition to all this information we know from the letters of Paul written during his first imprisonment that he confidently expected that imprisonment to end very shortly in his release (Philippians 1:19; 1:25; 2:24); and that he was making definite plans at that time to visit again the churches of Macedonia. We know also that he was planning to revisit Ephesus and Colossae, which lay about 53 miles from the great Asian capitol (Philimon 22). All this fits in exactly with the picture given in I Timothy and Titus of Paul's activities after his release, as we shall see.

Finally, we must take note of the two pertinent, but important, historical references given us in this second letter to Timothy itself - that Paul had stopped

briefly in Troas (4:13), and that he had passed through Miletus and Corinth (4:20) - presumably but a very short while before his arrival in Rome for the second time, and probably on that last journey to the world's capital. These, then, are the facts and the data which we have at hand out of which to reconstruct a chronology of the closing years of Paul's life - plus, perhaps, the famous but enigmatic reference recorded in Romans 15:28 - that he planned, some years earlier, to visit Spain.

It should, of course, be clear (and almost unnecessary to state) that to trace the travels and activities of the great apostle with any exact certainty during this closing period of his life is impossible because of the limited and fragmentary nature of our materials. At the same time, however, the materials are such as to permit us to reconstruct this period of his life with a reasonable degree of probability, and even accuracy.

One thing is clear - that after two years of imprisonment in Rome, Paul's first thought and his first desire was to re-visit as soon as possible his congregations in Ephesus and Macedonia (cf. above). This being the case, it is almost a certainty that immediately upon his release he took passage on a ship - the fastest means of transportation - bound for Ephesus, the great capital city of Asia. His first stop, then, would very likely have been at Crete, where he stayed only briefly while the ship was un-loading and re-loading, and where he left Titus behind on his departure to continue the work there (Titus 1:5).

From Crete it would be most probable that he sailed directly to Ephesus, where he probably stayed for a period of several weeks or months. During this period we know that he handled the difficult case of Hymenaeus and Alexander, which resulted in their excommunication (I Timothy 1:20). Here the minor problem presents itself, whether this Alexander is the same "coppersmith" who caused Paul so much trouble in Ephesus during this visit (II Timothy 4:14). If so, we can readily understand his animosity towards Paul; if not, we learn that Paul had trouble from two Alexander's during this stay. One other fact seems quite certain - that it was during this period in Asia that Paul left Ephesus for a few

weeks' visit with his friend Philemon in Colossae, which lay only 53 miles inland, and which Paul had never visited before. In his letter to Philemon, written only a few months earlier, Paul had stated his intentions of making such a visit, and had asked Philemon to have a room ready for his arrival (vs 22). It would seem probable, then, that this visit to Ephesus, with its side trip to Colossae, occupied most of the fall of 62 and the winter of 62-63.

From Ephesus it is almost equally certain that Paul would hasten on to Philippi, to visit that wonderful, faithful little group of disciples who lay closest to his heart. These were the folks who had ministered to his physical needs and necessities during his Roman imprisonment more than any other. These were the disciples who brought cheer to his lagging spirits more than any other; and it is almost a certainty that he would hurry on to see them again as fast as possible. Here also we have his intentions clearly stated in the letter he had written them only a few months previously - that he hoped to see them shortly (Philippians 2:24). It is also reasonably certain that while in Philippi, Paul would take the opportunity to visit the other congregations of Macedonia - Thessalonica and Berea. We would venture to date this Macedonian visit, then, during the spring and summer of 63.

To this point we have been able to trace the apostle's activities with a considerable degree of probability, with the exception of the time element. From here on, however, his travels and activities become clouded with an almost impenetrable haze of obscurity, and we are reduced to conjecture much of the time. Between this time (summer, 63) and the time of the arrest (probably in the spring or summer of 66) - a period of 3 years - we have only one fact to go on - that he spent a winter in Nicopolis, on the west coast of Achaia (Titus 3:12). Judging from his past activities and habits, however, it would seem very improbable that this entire three-year period was spent in this one rather insignificant place. His stated plans, as he wrote to Titus, were only to spend "the winter" there. But which winter? - 63-64, 64-65, Or 65-66? And where was he, and what was he doing dur-

ing the remaining period of 2½ years?

In solving this problem we are really reduced to only two probabilities - 1) that all of the remaining time was spent in the neighboring regions of Achaia and Macedonia, with undoubtedly another visit to Ephesus and Asia; and 2) that a good deal of this time was occupied with a missionary trip to Spain. One fact seems certain - that Paul would at this time return neither to Rome nor to Jerusalem, where almost certain arrest and death would await him now. Such being the case, the weight of probability would seem to favor the Spanish voyage. We know that Paul had long entertained plans to evangelize Spain (Romans 15:28), and it seems quite likely that after he had visited and worked in Rome, his dauntless spirit would urge him on to put these plans into action and to carry the Gospel of salvation even farther west. Furthermore, some of the earliest evidence available in the Christian Church - from the 1st to 2nd centuries - bears witness to such a voyage. The earliest of all the Apostolic Fathers, Clement of Rome, writing to the congregation in Corinth in 95 or 96 A.D., speaks of Paul as "having taught righteousness unto the whole world, and having reached the farthest bounds of the west." This must surely refer to Spain; and Clement was writing not more than 30 years after Paul's death, when his memory was still very much alive. The Muratorian fragment, dated @ 170 A.D., also makes mention of "the departure of Paul from the city to Spain." The following, then, is our suggested reconstruction of the last 4 years of the apostle's life.

First we would suggest that, upon leaving Macedonia, the apostle completed his visitation in his earlier fields of labor by journeying southwards to Achaia and the city of Corinth, spending perhaps the summer and fall of 64 there. This would seem to be the only natural course of action. Surely he would want to visit once again this congregation in the great Achaian seaport which had occupied so much of his time and thoughts in previous years, and surely also he would wish to do so before turning to new fields. Thus we would turn his steps first from Philippi to Corinth, with perhaps a short stop in

Athens. It would be here, then, in Corinth that Paul penned his letter to Titus, asking him to join him in Nicopolis during the late fall or early winter months (Titus 3:12).

This being the case, we would place Paul and Titus in Nicopolis during the winter of 64-65, working in that seaport city. Now, the location of Nicopolis, on the coast of the Ionian Sea looking westward, and the fact that he sent for Titus at this time, leads us to conjecture that it was Paul's plan to take ship from this port, as soon as the weather permitted, to carry on his projected campaign in Spain, with Titus as his assistant; and we would, accordingly, insert here a missionary journey to that country in the spring of 65. Where he labored there in Spain, we have not even the slightest hint, even in the later tradition, which is usually so free with such information; nor do we have the slightest information as to the success or failure of his work there. This whole Spanish mission is founded on rather slender evidence, based on tradition together with the assumption that Paul, the missionary to the gentiles, would surely bend every effort to extend his labors to the farthest westward boundaries of the gentile, Mediterranean world - plus the fact that there seems to be a period of time that can only be accounted for in this way. The assumption would then be that Paul spent the summer and early fall there in Spain, taking ship again for Greece in the late fall of 65.

Returning, then, to Corinth or one of the Greek seaports late in 65, it would be most probable that Paul spent the winter there and in Macedonia among his dearly-beloved friends in Philippi. And it is here and at this time that the few remaining facts at our disposal make the reconstruction of his last days more certain again. His reference to the city of Troas in this second letter to Timothy (4:13) suggests very strongly a hurried departure from that city, and raises a very strong probability that this was the scene of his arrest, probably due to the vigilance of some of the local Roman officials there. Accordingly we would date his departure from Philippi and subsequent arrival in Troas in the late spring or early summer

By this time the great Neronian persecution had burst upon the infant Church like a terrible destroying hurricane in all its fury. The date of the tragic fire in Rome, which destroyed the whole inner city, was July 19-24, 64, and it is interesting to note that even the Roman historians place the responsibility for this holocaust at the door of Nero, whose reputation, even among his own people, was that of a monster of iniquity. In the fall of the year (64) the blame was officially placed by Nero on the Christians in a desperate attempt to save his own skin. By the time of Paul's return from Spain, therefore, the whole situation had changed drastically. Christianity was now a religio illicita, and to profess to be a Christian was a capital offense. To be one of the leaders of this new religion was an even more serious and dangerous matter. In this respect we must keep in mind that Rome especially the Christian religion was associated with the name of Paul of Tarsus; and that the great apostle to the gentiles was a famous figure there because of his earlier two-year residence and his former trial before this self-same Nero. We can well understand, therefore the great pains that would be taken to hunt down and arrest this "subversive enemy of the state." Perhaps the year and a half delay in consummating Paul's arrest can best be explained by placing him, as we have done, in the remote border regions of Spain. At any rate, the facts at hand seem to indicate that it was at Troas that Paul was arrested; and that he was hustled off at once for Rome before he had even time to pick up his cloak and books.

From Troas the next stop would be Miletus, the seaport of Ephesus; and it was here that Paul tells us he left Trophimus ill (II Timothy 4:20). From Miletus, in turn, the shortest and quickest route to Rome would be to Corinth and across the isthmus; and here again we have Paul's note that it was there in Corinth that Erastus left his company (II Timothy 4:20). And thus it was that Paul arrived again in Rome as a prisoner of the state sometime in the summer or fall of 66.

This time, however, the circumstances were far different from those which obtained at his first imprisonment, six years earlier. Then, as we know, he enjoyed a considerable freedom of movement and a good many privileges. He was permitted to live in his own rented quarters and was allowed free access to all visitors who wished to see him. He was likewise permitted to carry on his work without molestation or impediment. Now, however, he was confined, under the closest guard, in a cold, damp, underground dungeon in the Mamertine, without sufficient clothing to keep him warm, and undoubtedly with only the barest prison fare in the way of food. For a man of his advanced years and failing state of health, this imprisonment was, indeed, a painful ordeal.

Added to these physical discomforts was the awful loneliness to be endured, for this time there were very few visitors who had the courage to visit a man who was regarded as such a dangerous enemy of the state. At his first defense, or preliminary trial, no one appeared as his advocate to take his part, or to vouch for him or his character (II Timothy 4:16). Later on Onesiphorus, of Ephesus, in Rome on other business, sought him out in his lonely little cell and tried his best to cheer his flagging spirits (II Timothy 4:16-17), but this was at best only a brief respite in the long succession of lonely days. Demas had forsaken him completely (II Timothy 4:10); Crescens he had sent to Galatia, and Titus to Dalmatia to take care of the work in those places (II Timothy 4:10). Tychicus had been sent to Ephesus to relieve Timothy there on his departure for Rome (II Timothy 4:12). Of his formerly numerous friends in Rome, only Eubulus, Pudens, Linus and Claudia are mentioned now (II Timothy 4:21) - probably the only other visitors he had in his long months of imprisonment - and that not too frequently! Indeed, his only real companion and constant daily visitor was Luke - Dear, beloved Luke, who was not ashamed of his friendship with Paul, and who ministered daily both to his bodily and spiritual needs (II Timothy 4:11). Little wonder that Paul was so eagerly desirous to have his beloved son, Timothy, come to him at

once, and to bring Mark along with him (II Timothy 4:11).

Besides all this, and adding perceptibly to the gloom of his cell, was the fact that this time there was no hope whatsoever of any release or acquittal. His doom was sealed and his work was ended; and one need only read side by side this second letter to Timothy and that wonderfully cheerful letter to the Philippians, written 5 years earlier, to discern the great difference in Paul's spirit and outlook for the future.

It was under such conditions, then, that Paul sat down, pen in hand, and wrote this touchingly personal letter to Timothy, and his beloved child in the faith, who had labored so faithfully and courageously with Paul's friends and companions, two names him during these past 16 years. The letter makes clear the fact that Timothy was still in Ephesus, where Paul had left him five years previously to serve as his assistant and personal representative in what was undoubtedly the largest congregation founded by Paul in one of the largest and most important cities of the empire (I Timothy 1:3; cf. II Timothy 1:15-18; 4:12; 4:19-20).

The letter itself suggests that there were three things which prompted Paul to take pen in hand and write. First, was Paul's deep concern for Timothy and the disciples in Ephesus as they were confronted by false teachers and troubles. For some time the situation in Ephesus had been a serious cause of concern for Paul, as witnessed by reading I Timothy, which was written, probably, sometime in 63 - four years earlier - after Paul's last visit there following his release from Rome (cf. above). It was for this reason that Paul had left Timothy there at that time - to deal with these problems and set things in order. However, the recent reports, brought to him no doubt by Onesiphorus, revealed that things were getting worse, not better. Paul's first letter speaks repeatedly of "some" there in Ephesus who had turned away from the faith. Now, however, things have come to such a pass that "all that are in Asia have turned away from Paul and his doctrine." Numerous false teachers and imposters had arisen there who were deceiving the people (3:13); and numerous false

doctrines had raised their ugly head, including the new gnostic heresy (3:1-7; 4:3-4). Two of these false teachers are mentioned by name - Hymenaeus and Philatus, along with their particular error - that the resurrection was already past (2:17-18). This was Paul's first reason for writing - his concern for his churches and the spiritual welfare of all those simple believers in Christ who resembled so much a little band of helpless sheep.

Besides all this, however, there was a deep and compelling personal reason for this letter of Paul's to Timothy - namely his loneliness and his earnest desire for Christian fellowship; for the fellowship and companionship of Timothy, whom he loved so deeply. In the entire circle of Paul's friends and companions, two names stand out as being especially close to his heart - Luke and Timothy. And of these two it was Timothy, perhaps, who lay closest to his heart, for the simple reason that the old man looked upon this young convert from Derbe in a loving and paternal way - as his son, his adopted son in the faith - the only son Paul had. With Luke it was different. Luke was his friend, one of his own generation; but Timothy was his son. Luke was with him now; but to relieve the awful loneliness and gloom and sadness of his last days Timothy's presence was required. This was his second reason for writing.

And thirdly, we must not overlook another personal reason for this letter - a truly human reason - his physical need for this cloak and his intellectual and spiritual need for his books, or parchments, which he had been forced to leave behind in Troas on his sudden departure from that city. These few paltry articles - an old, heavy cloak, and a few books - were all the personal possessions that the great apostle had to show for his 30 years in the service of his Lord; but they were urgently needed now - the cloak to protect his old and tired body from the cold and damp of his dungeon; and the books to help him while away his last, lonely days and hours by giving himself something with which to occupy his mind. It is these last two reasons which give this letter such a deeply personal touch, and which make it such a fascinating one to read, for here we see, as it were,

into Paul's very heart of hearts. Indeed, in this letter, more so than in any of the others, we must not overlook these purely personal and human needs and emotions.

Here, then, is Paul's last letter, his "last will and testament" to the Christian Church, his "swan song" - a touchingly personal note to his closest friend, written probably in the spring or summer of the year 67 A.D. His death, according to a reasonably well-established tradition, took place sometime in the late fall of 67, and before the death of Nero on June 8, 68. The charge, of course, was high treason - the same charge which was brought against his Master, Jesus, 37 years earlier.

In this letter we see deeper into the heart of Paul than at any other occasion; and never does the great apostle appear in a grander and nobler light. Read, for example, his closing confession of faith and hope in 4:6-8 - "For I am already being offered, and the time of my departure is come. I have fought the good fight, I have finished the course, I have kept the faith. Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but also to all them that have loved his appearing." His passion for his great work still glows as brightly as ever even though he knows that the time for that work has come to an end. His faith in his Lord and Savior still burns as brightly as ever even though that Lord has led him to the brink of certain death as a criminal; even though almost all of his former friends and followers had forsaken him. His hope for his eternal future still shines as brightly as ever even though his immediate future was clouded with gloom and despair, suffering and sorrow. What a truly heroic figure is this Paul of Tarsus! And what an heroic message he here sends forth to all later disciples of the Lord Jesus - a message of joy and hope and victory which conquers and dispels all gloom!

Indeed, it is this great message which echoes forth from the words of this letter, which gives it its interest and its importance for us of the 20th century.

For in spite of the fact that it was written over 1900 years ago, this letter speaks as directly and fittingly to us today as it did to Timothy. Here in the inspired words of Paul we have a stirring challenge to courage and faithfulness in the face of error and sufferings and troubles; and this is surely a challenge which the Church of today needs, beset as it is with modernistic errors and benumbed by indifference!

The theme of the letter can perhaps best be expressed as follows: "Guard the doctrine (body of faith) which has been committed to you!" - a theme which transcends the immediate situation of the first century and applies to the Church of all times. In fact, a careful reading and study of this letter raises the very interesting and pertinent question: - Is this the time of the end - the last days - referred to in this and in Paul's first letter to Timothy? If so, we can say that Paul is speaking here to us even more directly than he was to Timothy! At any rate, how carefully and prayerfully we ought to read and study this last of Paul's letters!

In closing it ought to be said - with all due deference to our modern scholars and modern scholarship - that the fact that the genuineness and authenticity of this letter, along with that of the other two "pastorals", has been strongly attacked and denied by the higher critics of the last century should not deter us nor concern us one single bit! To say that these three letters are "forgeries" of the 2nd century, as has been commonly charged, is to strain the bonds of the imagination beyond the breaking point. How anyone could forge such a personal letter as this, one so replete with little personal details, one which so clearly bespeaks the thoughts and emotions of the apostle Paul's heart in this time of testing, is simply incredible and beyond belief! To which it might be added that all other attempts to disprove the authenticity of these letters on linguistic and stylistic grounds have failed utterly. These letters are so "Pauline" in their language and style, as well as in their theology and personal outlook, that they can come from the pen of Paul, and no one else!

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" FOR THINE IS THE KINGDOM,

AND THE POWER,

by Rev. Luther Vangen

AND THE GLORY,

FOREVER, AMEN."

It is with a most glorious doxology and fervent "Amen" we close the prayer our Savior Himself taught us to pray. Luther says: "There is no nobler prayer on earth than the Lord's Prayer; for it has the glorious promise that God gladly hears it; and we should not exchange all the blessings of this earth for it." The doxology with which we close the Lord's Prayer is a tribute of praise which links its beginning with its termination.

Much has been written as to the genuineness of the doxology and "Amen" with which we are accustomed to close the Lord's Prayer. The doxology and "Amen" do not appear in Luke's version of the Lord's Prayer. It appears that the doxology and "Amen" are lacking in the early manuscripts of Matthew's Gospel. In Nestle's Greek New Testament, the doxology and "Amen" appear only in variant readings. These words were retained by Luther in his translation of the Bible. They appear in the text of the authorized version and in that of the old Norwegian Bible Society Edition. The doxology and "Amen" are missing in all the more modern translations of the Bible which this writer has had occasion to examine. The majority of the later exegetes therefore believe these closing words to be a liturgical

addition inserted into copies of Matthew's Gospel after the Lord's Prayer had come to be used in the order of service.

Not all Bible scholars, however, have rejected the authenticity of the words. Joh. Ylvisaker in his THE GOSPELS quotes a Tuebingen professor, R. Kuebel, who writes: "Without this conclusion, the Lord's Prayer would not be rounded out properly, and since it is included particularly in the Syrian Testament, and the main portion likewise in a document belonging to an early age, 'The Teachings of the Twelve Apostles', we may certainly consider it genuine." Adam Fahling states in a footnote on page 273 of his book, THE LIFE OF CHRIST: "The closing words of the Lord's Prayer are regarded

by most modern critics as an ancient liturgical insertion. They are not included in the Vulgate, St. Jerome's officially adopted Latin version, and hence the omission in the Latin churches. They are not found in the three leading and most ancient existing manuscripts of the Greek New Testament, and hence their omission in some leading printed editions and also in the Revised English Version. But on the other hand, the words appear in the textus receptus, the traditional text, and upon it Luther's translation and the King James Version are based. Of the thousands of manuscripts of the Greek New Testament still in existence the words are present in 99 out of 100 copies. Moreover, they are present in Tatian's Diatessaron, a harmony of the four gospels, written about 160 A.D., earlier than any of the present day existing manuscripts were made. We believe that the words are genuine. . ."

But whether the words are authentic or not, there is certainly no good reason for eliminating them when we now use the prayer.

The words of the doxology express the certain expectation that this prayer will be heard and answered. The purpose of the doxology is well stated in our EXPLANATION: "This doxology is added to the petitions, in order to remind us that God is our almighty Father and Lord, who is both willing and able to answer our prayers, and that we therefore should give Him all the glory and praise in time and eternity." The doxology echoes the opening phrase, "Who art in heaven." For these words, too, "remind us that our Father is the majestic, almighty God, who is not only willing, but also able to help us! The Kingdom is God's. As Head of His kingdom, God is obliged to hear and satisfy the desires of His people. The Power is God's. In His omnipotence He is able to satisfy the desires of His people. With God all things are possible. The Glory is God's. Even if God's people do not deserve His help, yet for His own glory will He satisfy their desires. The Kingdom and the Power and the Glory are God's Forever. His people may therefore safely and continually place their trust in Him.

Note the similarities between this

doxology and David's doxology, 1 Chron. 29:11-13; "Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honour come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all. Now therefore, our God, we thank thee, and praise thy glorious name."

The concluding "Amen" refers to the entire prayer. "Yea, yea, it shall be so!" It is a confident avowal that all that has been prayed for of God in the seven petitions shall come to pass. In his LARGE CATECHISM (Trig. p. 731), Luther says: "Thus God has briefly placed before us all the distress which may ever come upon us, so that we might have no excuse whatever for not praying. But all depends upon this, that we learn also to say Amen, that is, that we do not doubt that our prayer is surely heard, and (what we pray) shall be done. For this is nothing else than the word of undoubting faith, which does not pray at a venture, but knows that God does not lie to him, since He has promised to grant it. Therefore, where there is no such faith, there cannot be true prayer either.

"It is therefore, a pernicious delusion of those who pray in such a manner that they dare not from the heart say yea and positively conclude that God hears them, but remain in doubt and say, How should I be so bold as to boast that God hears my prayer? For I am but a poor sinner, etc.

"The reason for this is, they regard not the promise of God, but their own work and worthiness, whereby they despise God and reproach Him with lying, and therefore they receive nothing. As St. James says (1,6): 'But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord.' Behold, such importance God attaches to the fact that we are sure we do not pray in vain, and we do not in any way despise our prayer."

-Think of it? In the Lord's Prayer God has indeed "put the words in our mouth" with which to address our petitions to Him. How confidently we can use them and say: "For Thine is the kingdom, and the power, and the glory, forever. Amen!"

LETTERS TO THE EDITOR:

Dear Editor:

Yesterday we had the cornerstone laying ceremony for the new and spacious addition to our house of worship. Big crowd, nice weather, and, all in all, a day to remember.

But this is really what I wanted to write about. We have seven colored glass windows with a ventilating section in the bottom of each left over. The addition along the east and south sides eliminated the need for those windows. And the trustees here would just as soon sell them. Could you put an advertisement into the Clergy Bulletin to that effect?

The dimensions of these windows are:

Six of the windows are $32\frac{3}{4}$ X $8' 7\frac{1}{2}"$
Frame measurements: (they're still in the frames) $35\frac{3}{4}$ X $9' 2\frac{1}{2}"$

One window is $27\frac{1}{2}"$ X $7' 9\frac{1}{2}"$
Frame measurements: $30\frac{3}{4}"$ X $8' 3\frac{1}{8}"$

The windows have a round top. They are leaded glass windows. Anyone interested should get in touch with me immediately. Thanks.

Very sincerely,

E.G. Unseth
324 W. College St.,
Albert Lea, Minnesota

The CLERGY BULLETIN is published by the Northern Circuit Pastoral Conference of the Evangelical Lutheran Synod. Managing Editor: Rev. Alf Merseth, Box 264, Fertile, Minnesota. Subscription price is \$1.50 per year payable in advance to: THE CLERGY BULLETIN, Box 264, Fertile, Minnesota.

CLERGY BULLETIN

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November, 1959

PROPHETIC OFFICE OF CHRIST

BY Rev. Paul Petersen

Jesus Christ, our wonderful Savior, became man in order that He might accomplish the work of redemption of sinful mankind. His work was not to complete or perfect creation, as the modernists have it. Scripture settles that point for us. "For the Son of Man is come to save that which was lost." Matt. 18:11. "This is a faithful saying and worthy of all acceptation that Christ Jesus came into the world to save sinners." I Timothy 1:15. The name Jesus which God gave His Son is a divine pronouncement of His mission. Jesus means Savior. He was also called Christ, which is the Greek word for the Hebrew "Messiah." Both names mean the Anointed One. In Old Testament times anointing was an act of consecration by which Kings, High Priests and sometimes Prophets were inducted into office. Jesus was anointed according to His human nature with the Holy Ghost and with power. Acts 10:38

"All that Christ, the God-Man, did for the salvation of men in the state of humiliation and which He still does in the state of exaltation belongs to His office or work." Pieper, Vol.2, p. 331.

While our Savior's baptism by John the Baptist was the beginning of Christ's public ministry, His work begins early with His incarnation. His conception, His birth, His life, His obedience avails for us. This is what Luther so comfortingly says on this point. "Our salvation was brought about by this very thing, that Christ and the believing heart are so united that what the one has, given to the other. And what do they both give each other? Christ has a pure, innocent, holy birth; man's birth is unclean, sinful, cursed, as David says, Ps. 51:5, which cannot be healed other than through the pure birth of Christ. Thus, then, Christ takes from us unto Himself our birth and sinks it into His birth, and gives us His birth that we might become pure and new in it, as though it were our own. Christians may rejoice and glory in this birth as though they, like Christ, had been bodily born of

Mary." Pieper, Christian Dogmatics, Vol. II, p. 331.

The office of Christ is three-fold. Scripture speaks of it as the prophetic, the priestly, and the kingly office. All of Christ's work for us may be grouped under these three heads. In the Old Testament, in Deut. 18:15-19, He is identified as Prophet; in Ps. 110:4 as Priest; Ps. 2:6, 12; Ps. 72:11 as King.

In the New Testament Christ is described as Prophet, Luke 14:18, John 6:14, Acts 3:22, Acts 7:37, and His work in this office "to preach the Gospel to the poor;" as Priest, II Cor. 5:19, Hebr. 2:17, 3:1, 4:14, 5:6, 7:17, 9:11; His work as High Priest, to reconcile the world with God. He is spoken of as King in Matt. 21:5, Luke 1:33, John 18:33ff; His work as King, to rule over the Church as its Head and over all things as the King of the universe.

Our assignment is the Prophetic Office of Christ. Considering first of all Christ as He was a prophet while He was here in the flesh and preached the way of

salvation with His own mouth, and secondly how He continues to do so through His messengers.

The Greek word "prophetaes," like the Hebrew "nahviah," is used to denote one who not only foretells future events, but one who is a spokesman, who tells or declares to men what God tells him to say. A prophet, then, is one who makes known the will and purposes of God, especially in respect to salvation.

The prophets in the Old Testament were called by God Himself, and inspired by Him. They preached what the Lord had revealed to them and charged them to preach. The general object of their preaching and teaching was the salvation of man. In speaking of the mysteries of God's plan of salvation the Old Testament prophets used figures and types. They promised, however, that in the future God would raise up a great Prophet, who should reveal God's plan of salvation more fully and clearly. Deut. 18:15-19.

Christ is different from all other prophets. There never has been and never will be one like Him. He is God Himself. True God and true Man in one and the same person. Those who saw Jesus feed the five thousand exclaimed, "This is of a truth that Prophet that should come into the world." John 6:14. When the people of Nain witnessed the raising of the widow's son and had assured themselves of the fact that the seemingly impossible had happened, that Jesus had actually restored the dead man to life and health, they glorified God, saying: "That a great prophet is risen among us, and that God hath visited His people." Luke 7:16.

Christ did not teach as the prophets of Israel, but as the Prophet sent by God. Christ taught by His own authority, so that "the people were astonished at His doctrine: For He taught them as one having authority." Matt. 7:29.

All other prophets spoke only what was revealed to them by inspiration. Christ spoke by His own authority. He spoke as God. Yea, He Himself was God's Word. John 1:1. Christ did not derive His knowledge

from divine revelation. His knowledge was within Him, "for in Him dwelleth all the fulness of the Godhead bodily." Col. 2:9

Jesus knows God's own counsels. He is "the only begotten Son, who is in the bosom of the Father." John 1:18 Other prophets had to be told what to say by the Lord and said: "Thus saith the Lord." Jesus said: "Verily, verily, I say unto thee."

And what did Christ preach? What did He make known? The burden of Christ's preaching was repentance and faith. "The time is fulfilled, and the Kingdom of God is at hand: Repent ye, and believe the Gospel." Mark 1:15 Christ was a preacher of the Gospel, "preaching the Gospel of the Kingdom of God." Mark 1:14 The good news Christ, our Prophet, brought down from heaven is the information how in Him all men may be saved. The great salvation which God has made known to men in Christ is the Gospel, the glad tidings that in Him, who kept the law perfectly, who worked out a perfect righteousness for us all, and who bled and died on the cross for our sins, we shall have eternal life. Christ says: "I am the Way, and the Truth, and the Life: no man cometh to the Father, but by me." John 14:6.

Christ did preach the Law, but as a preparation for His preaching of the Gospel which was His chief function as a prophet. His purpose was to move men to repent and to believe the Gospel. His preaching of the Law was "a foreign work, by which He arrives at His proper office, that is, to preach grace, console and quicken, which is properly the preaching of the Gospel." Formula of Concord, Epitome. Art. V, p. 803.

Christ preached Himself as the Savior from sin, death and the power of the devil. He directed sinners to put their trust in Him, saying, "I am the bread of life: he that cometh to Me shall never hunger; and he that believeth on me shall never thirst." John 6:55 "And this is the will of Him that sent me, that everyone which seeth the Son and believeth on Him may have everlasting life; and I will raise him up at the last day." John 6:40.

Verily, verily, I say unto you. He that believeth on Me hath everlasting life." John 6:47

Christ's preaching is summed up in Luke 4:18-21: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of the sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears."

True, Christ preached the law, but He was not a new lawgiver. He did not teach any new laws. Romanists claim that Christ was a new lawgiver, urging monastic works and vows of obedience, chastity, and poverty in order to further their work righteousness teaching.

Modernists look upon Christ as nothing more than a prophet and that His work was to give man a new law, better than the law of Moses, and that the Gospel is nothing but a new and better law. Christ was not a second Moses. He is contrasted with Moses. Preaching of the law was a proper work of Moses. "The law was given by Moses, but grace and truth came by Jesus Christ. John 1:17

While Christ was here on earth He preached the way of salvation with His own mouth, immediately, in person. Now He continues His work as Prophet mediately, through His messengers, His witnesses, and will continue this work till the end of time.

II

Shortly before His ascension into heaven He commanded His disciples to continue His work as a preacher saying: "Go ye into all the world, and preach the Gospel to every creature." Mark 16:15

"As my Father hath sent me, even so send I you," John 20:21, was Christ's man-

date to His disciples. "And ye are witnesses of these things." Luke 24:48

Christ has entrusted His prophetic office to the Church. I Peter 2:9. Witnessing to Christ is the duty of the Church. Matt. 28:19-20

Christ has given definite instructions which His disciples are to carry out. They are to administer the sacraments according to His directions and to teach what He has commanded. Only then have they a right to expect Christ to be with them.

Christ is to be the real teacher in the Church at all times. He has bound His messengers to the infallible Word of God. "Repentance and remission of sins should be preached in His name among all nations." Luke 24:47

Preachers are not to preach their own opinions, or thoughts; not philosophy, politics or social improvements; Christ's Word is to be preached in the Church. "If any man speak, let him speak as the oracles of God." I Peter 4:11. To this day Christ fulfills His prophetic office. For He has instituted the ministry of His Word and the use of the Sacraments, and in these He Himself proclaims the Gospel and points out the way of life in Him to this day. Christ says to His servants who preach the Gospel: "He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth Him that sent me." Luke 10:16. In hearing His messengers we hear Christ, for they are His ambassadors (II Cor. 5:20). In despising them, we despise Christ, and in despising Christ, we despise His heavenly Father.

Luther deplors the fact that "man is by nature so perverted and corrupt that we, alas, do not believe that we are hearing God's Word when He at times talks to us through a man. For we value the Word according to the high or low position and renown of the speaker. We see only the man who is speaking to us and regard his word as merely the word of man. For that reason we also despise it and tire of it, whereas we ought to thank God for putting His divine Word into the mouth of the man

by R.E. Honsey

(Continued from May, 1959, issue)

or minister who is in all things one of us and can speak to us and console and cheer us with the Word of God. But it is not the pastor's or St. Peter's or any other minister's word, but the Word of Divine Majesty itself." (Pieper, Christian Dogmatics, Vol. 2, page 341, note 24).

This is certainly a comforting thing that Christ is the teacher, and in this Word which is brought to men through human beings, Christ Himself is dealing with them.

Jesus came into the World to preach the way of salvation through faith in Him. Our task is the same. That's our purpose for being in this world. What a tremendous task lies before us. What a glorious work to proclaim this unconditioned Gospel.

We have the command "Go and tell." Mark 5:19. Let us use every God-pleasing method to proclaim the praises of Him who has called us out of darkness into His marvellous light.

Let us be busy about this, our most important work, preaching the Gospel, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the Word of reconciliation." II Cor. 5:19.

This is our work. A wonderful work it is! Let no one, not the devil, the world, nor even our flesh hinder us or deprive us of this work.

Let us be about our Master's business. Let us do it now, "while it is day; for the night cometh when no man can work." John 9:4.

Let us be diligent and use our time, our talents, our abilities, our opportunities in our witnessing for Christ. The great promise "I am with you always" is given to those who witness for Christ and who carry out His command and thus are true to the prophetic mission.

During the course of the years in America, Janson began to see the reality of things more clearly, and lost his early optimism. Particularly did he find himself in financial difficulties during the latter part of 1888 and the earlier part of 1889. Although he by no means had to suffer privations and hardships comparable to those of the Lutheran pastors (whom he admired in that respect), he did feel himself to be in more straitened circumstances than at any time before. In a letter to Björnson dated December 19, 1888, he states: "My work fares well in all respects except financially. The ability of the congregation to support me is declining; those who could be able to contribute something have moved from town, and the poor people are left here. If I have received \$20 from them for my work this year, that is certainly all; but the church is full on Sundays, and they listen. The young men and young girls are beginning to come more and more."

The fact that there was a depression at that time undoubtedly had a bearing on the situation. It must also have strengthened Janson in his belief in socialism. His views on socialism and labor and other socio-economic questions, as well as his views on religious, political and cultural questions, will be taken up briefly in a later installment. At this point we shall consider the events which led to Janson's divorce from his wife, a matter which he completely ignores in his autobiography. In that connection we would do well to try to ascertain the character and personality of his wife, whom we have barely mentioned so far.

Drue Krog Janson was born at Norderhov, Norway, in 1846 the daughter of a clergyman. In spite of the fact that she was the daughter of a Lutheran pastor, she had departed even further from the Lutheran teachings than Kristofer Janson, her husband. That she did not fully agree with her husband's religious position is borne out by a statement from a letter written some time in 1887 to Björnson.

Speaking of Kristofer's work, she remarks: "I am so happy that we can nevertheless work together so much, and be agreed to such an extent in spite of our different standpoints, and that I can with my whole heart rejoice over his work." It is reasonable to suppose that their difference of opinion was in the field of religion, since the passage quoted is in a context which treats of church work.

Yet, in spite of that difference, Drude Janson showed a sympathetic attitude toward her husband's work, and admired him for his zeal even if she did not agree with him in doctrines in every respect. She must have loved and admired him deeply. That feeling is expressed in a passage which just precedes the sentence quoted above. There Drude Janson first exclaims how lucky she is to have such a husband who helped and steadied her many times, and then she adds: "If he had not been the man he is, I would have run away ten times. Aren't his hymns pretty? I am so fond of them. And his hymnbook is a good work. Of course, there are many hymns which I can never agree to, but it is nevertheless the beginning of a hymn book which the people can become familiar with and use. This fall his newspaper will come out; I shall help him with it. Here there will be enough to do."

Of one thing there can be no question: Drude Janson was a highly gifted woman. She read extensively when she was not hindered from doing so on account of her duties as a mother or on account of illness. As a writer she was very successful. Her novels are perhaps superior to those of her husband, although she did not write nearly so extensively as he. Although she was a loyal wife, her intellectual and literary powers seem to indicate that she was not a blind follower of her husband, but had a mind of her own. And that he respected her abilities and talents, there can be no doubt. In fact, whenever she had a book that was ready for publication, Janson invariably recommended it highly. He also seems to have loved his wife until the crisis came, as we can learn from his letters.

"In all probability, Kristofer Janson was not an easy man to live with. He was rather dominating, even though in some respects he seems to have been kind and loving husband until he fell into the clutches of the third member of the triangle. On the other hand, Drude Janson apparently was not a very easy person to live with either. Her letters indicate that she was of a rather moody temperament. Although she was at times very happy, she could at other times become greatly depressed. She showed extreme changes, and was easily influenced by circumstances surrounding her. That was, no doubt, as part of her artistic temperament. Several times she mentions in her letters that she dislikes Minneapolis, not only for the fact that it is a city with all the hustle and bustle, but also for its people. On the other hand, she states that she likes the quiet country surroundings in Brown County, and looks forward to going there during the summer.

In an early letter to Björnson, dated April 9, 1883, Drude Janson reveals her dislike for the city, but concludes on a happy note when she thinks of the progress that her husband is making. She remarks: "We have struggled through a winter that none of us would want to live over again. Coldness, pettiness, rudeness, gossip we have encountered as never before in our lives, and for awhile I had feared that Kristofer's bright sunny disposition would be taken from him permanently, and not until then did I feel how it (his disposition) was indeed the sun in our home, and I had a feeling as if I could shed tears of blood at the thought that it should be taken from him. But we have both really borne up quite well, Björnson; now we are faring well, are indeed a little wiser about the world and people. ... And now there is progress every week, the hall is crammed with listeners every Sunday, and as a rule there are fine addresses with free, vigorous thoughts that he gives them, and more and more are coming to him."

In a letter written seven years later, in 1890, Drude Janson expresses her dislike for Minneapolis again. During the past winter they had evidently had several boarders, and that made more work for her. Among other things, it deprived her

of most of her leisure, which she preferred to devote to reading and writing. To add to her troubles, sickness entered the home, and gave her the added work and grief which a mother experiences in caring for sick children. She tells Björnson, to whom a letter is addressed (dated May 22, 1890), that she will not have boarders the next year but that she will have her own room in which she can spend much time reading and writing. Then she compares her own nature with that of Kristofer Janson in a revealing manner. Speaking of Kristofer, she states: "He keeps on with his work just as recklessly faithfully and ardently (as ever) and it doesn't matter to him whether he sits in Minneapolis or at the remotest point of the Sandwich Islands, if he only can preach his gospel and get ears that will listen to him. Then he can dip himself down into suffering, go among all these wretched ones, listen to their miseries, and help and be father confessor and the Lord to them. But you see I can't do that at all; I am a child of the world, who has longings outside of his poor sheep in Minneapolis. And he would think it would be so delightful, if he had a wife who could completely share this with him and go around and be comforter and a wife of our Lord for them. But I cannot be a comforter and I am so tired of hearing about distress and misery."

From the letter quoted above, one can sense a difference in temperament and interests that almost borders on incompatibility, and one can at least speculate that the rift which came about two years later was already in its inceptive stages. Her unwillingness, apparently her inability, to reconcile herself to the duties which he expected of her must have placed some strain on the marital bonds. Perhaps it would be fairest to lay the blame partly on Janson for expecting too much of her, and partly on her for not trying harder to adjust herself to the circumstances. It must, of course, be borne in mind that this letter was written during the depression, when conditions were more difficult than usual, not only for the people in the congregation, but also for the Jansons. In the same letter, Drude Janson goes on to discuss socialism, which she considered to be a panacea for

the socio-economic conditions. In that matter she concurred with her husband.

Mrs. Janson was a woman of changing moods. In a letter written on October 6, 1891, she seemed to be very optimistic. To Björnson she wrote: "We have never been as well off as now. Kristofer is making progress in his work and new beginnings are growing up around him. Minds are being stirred. Many ministers, both Methodists and others, write that they can no longer stand on the old (doctrinal platform), and ask him for advice and help. Kristofer is thinking of taking a trip to California and the Pacific coast this coming winter, give lectures, and learn to know more of these men who write to him. Possibly he could find one there who could become his successor here, for he is beginning to think of loosening the bonds here."

"Kristofer has done a noble work here and laid the foundation for a religious movement which will bear fruit for a richer and freer spiritual life among the Scandinavians throughout America. But the foundation is laid and now they can soon begin to carry on the work themselves. There is no sense in sacrificing Kristofer's whole life to this place here. Of course he can continue with "Saamanden" (his publication, "The Sower" - REH) if he so wishes and thus keep on sowing, but for his own sake he now needs to get out and live a life in a better cultural environment. Here he only gives and does not receive anything in return, and at length it will hurt him. I strongly feel that it is necessary for Kristofer to become a free man again soon."

Later in the same letter Mrs. Janson tells about their sons, Eiliv and Ivar, who are to take their examinations for the degree of Doctor of Medicine in the spring of 1892. She also tells of a brilliant violinist whom they met and who stayed at their home for some time.

As late as October 6, 1891, there is no intimation of any break between the Jansons in any of the correspondence that is available. The fact is, however, that not much later, if any later at all, the beginnings which led to the break must

have taken place, a break caused by the fact that Janson turned toward spiritism and became infatuated with a woman spiritist. (I use the words "spiritism" and "spiritist" instead of "spiritualism" and "spiritualist" because the former are, to my knowledge, restricted to that occult practice, whereas the latter have other meanings also.) That Janson must have turned toward spiritism very shortly after the date of his wife's letter, if not before, is borne out by what he says in a letter written upon his return from the west coast and dated March 22, 1892. By that time Björnson had heard that Janson had become interested in spiritism, and called him a spiritist in a letter to him. Now in that letter Janson chides him for saying that. "You ought to have a scolding, a good scolding, for an utterance in your last letter, namely that you had gotten reliable information that we had become spiritists and then you feel yourself a stranger." ... For that matter, you don't believe all those fibs that they print in the newspapers about me, do you? According to them, I would have to be entirely crazy or at least half crazy, and I feel as sound in mind and body now as any time. I have just sent in a little article to "Verdens Gang" concerning all these spiritist fibs. I am no more a spiritist than is a certain friend of mine, called Bjørnstjerne Björnson."

Thereupon Janson quotes a poem by Björnson which, if not directly expressing spiritistic ideas, could very well be interpreted to do so. Then he continues: "You at least ought to be man enough not to let yourself be influenced by all that humbug which always surrounds the great movements, and this movement in its pureness and beauty I regard one of the greatest, because it gives innumerable people rest in a thought (idea), which otherwise lies over them like a gnawing sore." Then he mentions his belief of meeting friends in the afterlife. After that he continues with some significant statements: "Drude was offended that because I was interested in these investigations she eo ipso also was supposed to be interested in them. She thought that you knew her well enough so that you knew that she went her own way

and did not implicitly agree with anyone just because he happened to be her husband or friend. Now she must bow to the facts, but her interests do not lie directly there as mine do."

His last remarks imply rather strongly that by the spring of 1892 Janson had become steeped in spiritism. Whereas his wife could not ignore some of the facts (kjendsgjæringer) of spiritism, in which he firmly believed, she was not a spiritist herself. It was his infatuation with spiritism and in particular a certain woman spiritist that led to the separation and divorce of the Jansons. Of that matter we shall treat in the next installment.

CORRECTION: In the last issue of the Clergy Bulletin (October) there was a wrong numbering of the pages. Instead of being numbered 1 to 10 they should be numbered 8 to 17.

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THE HOUSE AND LINEAGE OF DAVID

by A. Strand

The Bible teaches us that Jesus Christ was "of the house and lineage of David." (Luke 2:4)

This is in full agreement with the Old Testament prophecies regarding the Messiah's descent from the house of David.

However, in tracing the Davidic descent of the Messiah, we are called upon by the Holy Scriptures to observe that this descent is ascribed to Mary, the virgin Mother of Jesus, as well as to Joseph the foster-father of Jesus.

Our key passage appears to be the prophecy of Zacharias contained in Luke 1:67-69. Especially, verse 69: "And hath raised up an horn of salvation for us in the house of his servant David," and verse 78: "Through the tender mercy of our God; whereby the dayspring from on high hath visited us."

Here it would seem impossible for anyone to come with a valid objection to the fact that Zacharias was speaking of the Son who would be born from Mary. Mary was in no way linked up with her espoused husband in this prophecy.

In the case of Luke 1:27, "To a virgin espoused to a man whose name was Joseph, of the house of David; (ex oikou David) and the virgin's name was Mary," Zahn takes the "of the house of David" as denoting Joseph. Lenski, also a recognized grammarian, claims "of the house of

David," refers to Mary.

Lenski says: "Only a thoughtless, careless reader, or one who approaches with a contrary fixed opinion, could possibly think that the main person here to be introduced is Joseph, and that we must know about his Davidic descent. The main person here is this maiden, and Joseph is introduced only as the man to whom she is betrothed, and it is about her descent that we must know. All through these chapters Luke tells Mary's story - Joseph is quite secondary." (Lenski, Luke, p.40)

In studies on the genealogies of Matthew 1 and Luke 3, there is considerable difference of opinion among grammarians. Some contend that both Matthew and Luke are giving the genealogy of Joseph. Some contend that Matthew is giving the genealogy of Joseph and that Luke is giving the genealogy of Mary.

It seems advisable for the exegete to be somewhat restrained on an insistence that his exegesis is the only possible one. The passage in Luke may be translated something like this: "And he himself Jesus when beginning was about thirty, being son, (as was supposed), of Joseph, of Heli..."

Although this is pretty stilted language, it seems to give a rather exact meaning of the Greek.

Lenski argues that this cannot properly be assumed to be the lineage of Joseph because that would make Heli the

grandfather of a supposed grand-son. One may well agree that complications arise in attempting to explain the relationship of a grand-father to the grand-son of whom his son was the supposed father.

It seems that in the case of controversy regarding the passages which set forth the Davidic descent of Jesus according to the flesh, it may be advisable to use texts as Luke 1:69, rather than to press the point in Luke 1:23.

When the apostle Paul speaks in Romans 1:1-4 about Jesus being God's Son "which was made of the seed of David according to the flesh," we are compelled to recognize that Paul ascribes Davidic descent to Mary because St. Paul eliminates a human father from being involved in the incarnation of Christ in such passages as Galatians 4:4-5; "...God sent forth his Son, made of a woman..."

By the same indirect method, Christ eliminates a human father from His incarnation in John 3:16: "...his only begotten Son..."

Here Jesus makes His Davidic descent dependent upon His mother.

One may get the impression that those who do not wish to consider the words of Zacharias in Luke 1:69; "And hath raised up an horn of salvation for us in the house of his servant David," as applied strictly to Mary, are seeking by every possible means to eliminate the unique conception of Christ by the Holy Ghost from the teachings of the Bible.

However, in most cases, one ought to think that there is a sincere desire to know for certain the exact implications of the Davidic descent of Mary.

The very first promise of a Savior given to our fallen human race, (Genesis 3:15) speaks of the "seed of the woman" and very conspicuously eliminates the seed of the man from the parenthood of the one who is to bruise the serpent's head.

We do not claim that we know to what

extent the people with whom Christ spoke during His public ministry recognized His Davidic descent through His mother Mary. But we do know that those who were "amazed, and said, Is not this the son of David?" in Matthew 12:23, were describing Jesus as a unique person.

Likewise, we know that the woman of Canaan seeking help for her daughter in Matthew 15:22 was recognizing in Jesus a person who could give help to her daughter. Her declaration, "O Lord, thou son of David," indicates that she looked for a descendent of David with divine power.

From John 7:40-42, we discover that a group of people conversant with the Old Testament prophecies said: "Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?"

Here it is quite apparent that the Messiah was thought of as being a descendant of David but on a different level of descent from the natural descendants of David in the ordinary process of descent. Here was to be One whose human nature was to be combined with the deity in a singular way.

In Isaiah 11, the careful reader will notice that there are special features connected with the "rod out of the stem of Jesse," the "Branch ... out of his roots," and the "root of Jesse," which indicates that this Messiah is to have divine stature in a special, a unique way.

In Jeremiah 23:5-6, the "righteous Branch" of David's descent is called "The Lord our Righteousness." This excludes the possibility of anything less than deity in that descendant from the house and lineage of David who was to be the Messiah.

This makes it important for us to give proper recognition to Luke 1:69, where Mary, not Joseph, is specifically in the background of Zacharias' song of praise to God who had "raised up an horn of salvation for us in the house of his servant David."

However, it may be well for us to keep in mind that we do not try to base the doctrine of the deity of Christ upon the passages which tell us about His descent from "the house and lineage of David."

In Psalm 110:1, David says: "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool."

According to Christ's own application of this psalm in Matthew 22:41-46, we note that Christ uses this passage to show that He is both the descendant of David and also the Lord of David because He is a person of the Godhead. Here we have a case of one person of the deity speaking to another person of the deity. (Lenski has an interesting exegesis of this passage.)

Such passages as that are the proofs of the deity of Christ.

Or, let's take a look at Lenski's translation of Matthew 16:15-17: "He says to them, But you, who do you say that I am? And Simon Peter answering said, Thou art the Christ, the Son of God the living. And Jesus answering said to him, Blessed art thou, Simon son of John, because flesh and blood did not reveal it to thee, but my Father in the heavens."

Here Peter calls Jesus "the Son of God the living" in a sense which goes way beyond that sonship which can be applied to every Christian. Peter's use of "the Son of God the living" shows us something special about the divine sonship of Christ.

The response of Christ to Peter's declaration shows that He regarded Himself as being the Son of God in a unique way not applicable to anyone but Himself.

Peter's "the Son of God the living" must be taken in the same sense that John speaks in I John 5:20, when he says: (Lenski's translation) "We know, moreover, that the Son of God is come, and

he has given us understanding so that we know the real One. And we are in connection with the real One, in connection with his Son Jesus Christ. This is the real God and Life Eternal."

Our conclusion from the Holy Scriptures that Jesus is the Son of God does not come about through our own intelligence, our ability to master the intricacies of exegesis. It comes about as St. John says above because "he has given us understanding."

The wisdom of this world is not capable of bringing us to understand that He who came from "the house and lineage of David," according to the flesh, was and remained the second person in the Holy Trinity.

The wisdom of God is required to persuade us to sing with conviction at our Christmas festivals:

"To you, in David's town, this day,
Is born of David's line
A Savior, who is Christ the Lord;
And this shall be the sign:
The heav'nly Babe you there shall find
To human view displayed,
All meanly wrapped in swaddling-clothes
And in a manger laid."

(Hymn 109. v2, Lutheran Hymnal.)

CHRISTMAS LEGACY

"Dr. Guthrie, in his autobiography, describes an old Scotch parishioner at Arbirlot "who died as he lived, a curious mixture of benevolence and folly." The lawyer who drew up his will, after writing down several legacies of 500 pounds to one person, a 1000 to another, and so on, at last said: "But Mr. --, I don't believe you have all that money to leave." "Oh," was the reply, "I ken that as well as you; but I just want to show them my good will."

"How different is God's "good will toward men." His good will is no mere pretence of bestowing gifts. It means salvation. It means the possession of the riches of His grace." SELECTED

SERMON NOTES ON HEBREWS 1, 1-3
(Christmas)

by S.E. Lee

At Christmas we again hear the simple but glorious account of the birth of Christ in Bethlehem as recorded in Luke Chapter 2 beginning with the words: "And it came to pass in those days, . . ." No matter how often we hear the simple account of what transpired almost two thousand years ago in that stable our hearts are stirred. Our attention is called to the wonders recorded. Heaven and earth are moved. Angels appear to shepherds on the fields outside of Bethlehem.

It seems there is a wonder almost as great right today, for after all these centuries since that event took place, Bethlehem, the manger bed, the little Child wrapped in swaddling clothes are the center of gravity of thought in the Christian world.

Millions of babies were born before and millions have been born since. Some were born in palaces, and grew up to rule empires; some were endowed with genius; some were benefactors of mankind; but not another is remembered, loved, revered, worshipped, like the Babe of Bethlehem. What is the explanation?

The explanation is plain when we set forth the true meaning and true glory of the festival of Christmas. From God's holy Word we learn that the Babe of Bethlehem is the Christ, the promised Messiah. He is the Center of everything. Eternity is converged on Him, for from eternity He was foreordained to be the Redeemer of the world and in eternity He shall be worshipped as such. Time is focused upon Him, for not only do we count our years from before and after His birth, but from the beginning of time He was promised to be the Savior of the world and as long as time will last He will be so proclaimed and adored. The truth is that the Babe of Bethlehem is the LORD, the eternal LORD, the living LORD, the LORD GOD, the Son of God, the true God with the Father and the Holy Ghost. That the true and lasting joy of Christmas may be in our hearts today and every day this glorious truth concerning the Babe of Bethlehem must be in our hearts. To impress upon us the true
GLORY OF THE CHRIST CHILD

the writer to the Hebrews sets forth truths revealing the divinity of Christ in a convincing manner.

The true Glory of the Christ Child does not appear on the surface. As we visit in spirit that manger bed in Bethlehem we encounter an uninviting stable, shrouded by the shades of night, in the abode of cattle and beasts of burden. There we behold a Jewish couple of humble origin bending over a rude manger. We see a new-born babe, wrapped in swaddling clothes lying in a manger. There is no royal apparel, nor jewels adorning the couple. They are just plain, common people. To the eye the Child appears just as other healthy, normal children.

There is something perpetually appealing about childhood and motherhood. There are few things that clutch the heart, and hold the attention like that of mother bending low over her child, while on her face shines the heaven-lit glow of mother-love. Few things touch the heart, move to action, the average man or woman, as the cry of a child in need.

But all this cannot explain the hold the manger Child has on human life. People are quick to forget. It takes more than the things appearing on the surface to hold humanity 2000 years. It takes more than we have mentioned to account for the angel's visit with a wonderful message and the appearance of the angelic host. It takes more than we have mentioned to account for the fact that through the centuries untold millions have knelt in spirit before the manger bed, as did the shepherds, and worshipped this Child. It takes more than we have mentioned to

account for the fact we are gathered in God's house today to worship and pay homage to the Babe of Bethlehem.

The GLORY OF THE CHRIST CHILD is this, that it is God's last Great Revelation to us before Judgment Day.

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets."

In the Old Testament God gradually unfolded His revelation concerning the promised Messiah to the prophets who in turn were to proclaim the great truths to the people. Like in the bud of a flower the true glory was largely hidden at first. Then down through the ages the bud slowly opened to the full view of its glory at the birth of the Savior. It is the burden of all Old Testament prophecy to reveal the coming of the Deliverer of mankind. To Adam it was revealed that He should come of the seed of a woman. Likewise to Abraham that He would be among his descendants; to Judah that He would descend from his tribe; to David, that He would be of his house; to Micah, that He would be born in Bethlehem; to Isaiah, that He would be born of a virgin. Reading and rereading the glorious prophecies the faithful of old longed for the fulfillment of them.

"Hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things."

It is the final revelation, to which nothing is to be added. We are not to expect any other revelations but only the spirit of Christ to help us better understand what is already revealed. We need not be kept in suspense waiting for new discoveries but can continually rejoice in the complete revelation. It is the revelation that God has made by His Son, the most excellent Messenger that was ever sent into the world, far superior to all the prophets and patriarchs by whom God communicated His will to the people in former times. The GLORY OF THE CHRIST CHILD is apparent in that God has appointed Him heir of all things, that is, the sovereign Lord of all, the abso-

lute Governor and Ruler of all things. "All power is given unto me. . ." Matt. 28:18. "For the Father judgeth no man, but hath committed all judgment unto the Son." John 5:22

If Christmas is to be what God wants it to be, if it is to bring the lasting peace, hope, courage He intends it to bring, then there are some things we must store up in our minds and hearts.

When we look at the Child in the manger, the human eye can see only a little child, comely, no doubt, a perfect specimen of infancy, but only a child. But there is more. "By whom also He made the worlds." By His almighty power He created all things. "All things were made by Him, and without Him was not anything made that was made." John 1:3. "For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by Him and for Him." Col. 1:16

"Who being the brightness of His glory and the express image of His person, and upholding all things by the word of His power."

It is God's glory, the resplendent beauty of His majesty, the wonderful essence of God Himself, which the Son reveals. HE is the true image and character of the person of the Father. Being of the same nature He must bear the same image, the same likeness. In beholding the power and wisdom of the Lord Jesus Christ we behold the power and wisdom of the Father. "In Him dwelleth all the fulness of the Godhead bodily." Col. 2:9. "The Word was made flesh and dwelt among us and we beheld His glory, the glory as of the Only-begotten of the Father, full of grace and truth." John 1:14.

Had not all this been true, the Babe in the manger would have had only a family, only a local interest, not a world-wide appeal that centuries have not dimmed. But it is true. That is why today we speak of the Glory of the Christ Child. It is an important truth not only at Christmas

but all through the year.

The divinity of Christ is not enough to insure our happiness and bring true joy to our hearts at Christmas. The mere fact that the meager Child is the true God "manifest in the flesh" does not attract us to the manger bed and open our lips to sing His praises. For the sinner, burdened with unforgiven sin, is bound to tremble in the presence of the holy, righteous God. Thank God therefore that He has revealed to us, particularly through the miracle of Christmas, that His holy Son is not only equal with Him in majesty and power, but that He is our Savior.

"When He had by Himself purged our sins, sat down on the right hand of the Majesty on high."

THE GLORY OF THE CHRIST CHILD lies in the fact that here we have direct evidence of God's love for us, His answer to our greatest need.

St. John wrote the wonderful words: "God so love. . ." The Babe of Bethlehem makes this a historical fact. How much this means to man's wearied, hungering soul, Amid all the dreariness and coldness about us, amid all the perplexities of life, we sometimes wonder, is there anyone who cares? The birth of the Savior is our answer given us by God Himself.

When we turn our eyes inward we are often afraid. There is so much wrong with us. We are conscious that our lives are loosed from the proper moorings. An evil power has taken hold of us. There is much that makes us uneasy and afraid. But the apostle tells us of the work this Child came to perform for us. "He has effected man's purification from sin." What no one else could do, what no one could do for himself, Jesus has done for us. He cleansed us from our sins so we could belong to God's family. That was the purpose of His coming.

Now He no longer lies in the manger but sits on the right hand of the Majesty on high. He reigns over us as the Prince of Peace. His kingdom is a kingdom where

sin is feared and righteousness is cultivated. All those who behold His true glory and worship Him as their only Savior are members of the Kingdom of Grace. In due time they will be taken to the Kingdom of Glory, the everlasting kingdom in heaven. Then the believers will live under Him in righteousness and blessedness forever. This is THE GLORY OF THE CHRIST CHILD.

Truly a sad thing that so many fail to see THE GLORY OF THE CHRIST CHILD. So many remain cold and unresponsive to the glad tidings of His coming. St. John says: "He came unto His own and His own received Him not." So many do not care for a Savior from sin but are only concerned about earthly things. It is all too apparent that the joy prevailing in homes at Christmas is often not over God's gift to a sinful world but has its source in other things. The attention of many who bear the blessed Savior's name has been distracted exclusively to earthly gifts and festivities, and thus they rob themselves of the heavenly joy which alone can satisfy their hearts.

To behold THE TRUE GLORY OF THE CHRIST CHILD in order that the true joy of Christmas may be ours, we must, like Mary, the mother of our Lord, keep all these things and ponder them in our hearts with the shepherds return to our daily tasks, glorifying and praising God for the things we have seen and heard concerning the Christ Child. May the Glory of the Christ Child abide in our hearts this Christmas and throughout our lives until we celebrate that eternal Christmas in heaven.

O holy Child of Bethlehem,
Descend to us we pray,
Cast out our sin, and enter in,
Be born in us today.
We hear the Christmas angels,
The great glad tidings tell;
O come to us, abide with us,
Our Lord, Emmanuel!

Amen!

(Continued from November, 1959, issue)

by R. E. Honsey

VIII

In this installment we shall relate some of the details of Kristofer Janson's infatuation with a woman spiritist (spiritualist) which led to his divorce. We shall begin by quoting a brief summary of the story by Rasmus B. Anderson in his autobiography. Anderson, a close friend and acquaintance of Janson, briefly tells the story of this strange trend in his life. He writes:

"It pains me in this connection to have to record that after several years of successful work as a Unitarian preacher and lecturer in this country, Kristofer Janson turned spiritualist. He was no doubt perfectly sincere in the matter, but his congregations became greatly displeased and lost their confidence in him. Mr. Janson would sit on his porch and hold conversations with Napoleon and other celebrities of the past and even with Christ and His apostles. His Minneapolis congregation called a meeting to investigate this matter. At this meeting one of the members asked the questions:

"Does Kristofer Janson believe in spirits?"

"To this Janson replied: 'Yes; I have myself talked with spirits.'

"But to this picture there is still a darker side. A woman who was a fanatical spiritualist, a Miss Benson, invaded the Janson home and his family was broken up. Without going into further details I may add that Kristofer Janson and his wife, with whom he for so many years had lived an ideal life were separated and Janson afterwards married Miss Benson." (LIFE STORY OF RASMUS B. ANDERSON, p. 302.)

Anderson shows himself to be extremely charitable toward Janson in his brief remarks about that sordid story. The infatuation must have been both spiritual and romantic. How much it was spirit and how much it was flesh might be somewhat difficult to ascertain. That both played a role seems unquestionable. Be that as it may, it was a fact that Janson

fell for the woman whom Anderson calls Miss Benson. Her full name was Georgine Louise Bentzen, and she was the daughter of a sheriff (lensmann) and his wife. Born on January 21, 1861, she was twenty years younger than Janson, and fifteen years younger than Drude Janson. Consequently, she was hardly over thirty years old when she forced herself into the Janson home and eventually broke up the marriage. Janson, fifty years old at the time, was old enough to know better.

In a letter to the Bjørnsens several years later, dated January 29, 1896, Drude Janson (Kristofer's wife) tells them about the sad situation. She seems grief-stricken. The letter is written from Dresden. She lays a large part of the blame on Miss Bentzen, who, she alleges, had such powerful influence over Janson that he refused to listen to reason. Furthermore, she states that Miss Bentzen and Janson both suffered from an extreme persecution complex. The letter seems to give a clear and truthful account of the case, and what she says is in accord with the known facts. We can make allowance for the fact that Drude is in a condition of grave emotional disturbance, and yet we must admit that in the main points she is speaking the truth. Parts of the letter are directly quoted; other parts are summarized. Mrs. Janson tells Bjørnsen:

"I had tried everything humanly possible to open his eyes, but in vain; there could be found only one person on earth that I believed could still have influence on him, and that was you."

Then she states that she was unable to reach Bjørnsen by any means of commu-

ication. Now below she relates what a terrible blow it was to her that Miss Bentzen stole her husband's affection.

"When she had gained all power over him, and she began to see that I saw through her, she partly removed her mask in facing me and the children, and we saw the claws of the beast of prey stick out through the holy madonna-mask which she had put on. The last year in Minneapolis I was completely aware of the whole wretched business. For not becoming completely insane, then, I owe a debt of gratitude to my oldest sister, who lived close to us, and a faithful friend, Valborg Hovind Stub, wife of that professor with whom Kristofer later carried on a violent newspaper battle. What she (Mrs. Stub) was to me in those times I shall never forget."

A further description of Miss Bentzen and her tactics follows:

"Always she became the suffering martyr, got cramps and violent hemorrhages and scared the life out of him if a single word was said to her or about her to him, and he who at last believed that we systematically started a persecution in order to kill her, just watched over her and did not hear and see anything. And up there in his office they held seances, and spirits after spirits came and blessed them and greeted him as the savior of mankind and another Messiah, while we sat down below with terror in our minds. ...Once when they were gone I stole in to read in his spirit book; but any more horribly insane prattle can not be imagined. And the awful thing about it was that she actually lulled him into the appalling fancies about his own greatness, about the roles as hero and martyr that he had played down through the ages (reincarnation); they (Janson and Miss Bentzen) had, of course, always been together and in the stars they belonged together. Now he was a blessed spirit who out of free will and love to people had come down on earth to save people, and she had come after him."

Then Drude Janson goes on to tell about the woman's lies. She states that

before long Janson's congregation in Minneapolis was aware of the scandal, and knew about the woman's deception and lies. Mrs. Janson hoped that if it were definitely proved that the woman had lied, Kristofer would turn away from Miss Bentzen and come back to his wife. Several congregation members were called in as witnesses. There was no doubt of her lying, but the proof of her dishonesty did not change Janson, and he continued to stand by her. Congregation members as well as his own family were startled at his refusal to see the truth. Members of his family were thoroughly disgusted with her. The Janson's son Ivar, who was by that time a doctor of medicine, told the woman that if she would not soon leave of her own accord, he would, as a physician, take her to an insane asylum. Then in her letter Mrs. Janson continues:

"Three days later she left the house, but as a persecuted martyr and heroine, and from that time Kristofer regarded me as his worst enemy who had begun a persecution in order to crush both of them."

This all happened in the spring of 1893. Drude continues:

"She had to leave the house on the 8th of March; we went to Norway on the 12th of April. Kristofer wanted us to leave; it tortured him to see me who, he thought, had made him unhappy. At the same time he begged, threatened and besought me to write a letter in which I should declare that I would not come back to America, in order that he later could get a divorce on that basis. When I came to Berlin the following autumn, he came to Norway. Throughout that entire autumn I begged him as earnestly (braendende burning) and sincerely as was in my power, that he should be persuaded to establish a home again with me, that at any rate to the world we would be man and wife. I requested that for the sake of the children, for the sake of his work and for the sake of his name. I thought that it was my duty to attempt the utmost, and I hoped that in time we should win him back. He was at the point of yielding, but then she struck a decisive blow; she wrote and requested me for 'God's mercy's sake give him free-

dom and consent to a divorce.' Then I felt that he himself had taken his choice. . . and I gave up, dead tired, but said that from this time on he must know that he would assume the entire responsibility. . . .Of late the children have been with me, of course; they are aware of everything, and we live together as companions who do not keep a thought secret from one another."

In the same letter Drude Janson admitted that this chastisement had been good for her. She added that Kristofer was hard and bitter at first, but that now (1896) he is mild and friendly in his letters, as of old. Until now he has sent them money earned from lectures, but now he says that he can no longer afford it. Eiliv, a successful doctor, has done much to support them, states Drude. He will be married in March, 1897, he tells her. It is a strange coincidence that during that same month the divorce decree will be final. Drude Janson still expresses the hope that the divorce will not go through. That proved to be wishful thinking, for the fact is that the Jansons were divorced on March 24, 1897. Janson and Miss Bentzen did not wait long to be married. The pious parson and his demure bride were married only nine days later, on April 2.

It is ironic that in 1893, after that marital mixup in which he showed his unfaithfulness to his wife and was the cause of an offense which shocked his congregation members and others, Janson wrote a pious-sounding article in which he praised the holy estate of matrimony, proclaimed blessings upon those who were true to their spouses, and warned of the consequences which would come to those who were untrue. The quotation is a part of the concluding paragraph in an article entitled "Judas Iscariot" which he wrote for Saamanden, his own religious publication. Undoubtedly his rich personal experiences served as a partial source and inspiration for the article. He states:

"One of the holiest truths of life is matrimony, the union between the two halves of life, man and woman, into a

full, complete person, one in body, one in mind. Side by side they are to bear and strengthen one another, side by side help each other to do well, to be faithful to life's calling to both of them. I know that there are many, also among the Scandinavians, who are unfaithful toward the idea of matrimony, who bypass its holy obligations and thrust aside its burdens, in order to use it as a false pretense for their own secret sins. I know that there are unfaithful husbands and unfaithful wives who live secretly with others. They may think everything goes well; they may rejoice that there is no one who knows about it, perhaps, but they do not know that they are Judases against their better selves, against the holy calling of matrimony, which they betray and have nailed to the cross, and that the end of this will be disgust and contempt by their fellow-men and their own despair and spiritual suicide."

Those are eloquent and convincing words, and could well be quoted again today. How much they were drawn from Janson's own experiences we cannot say, but he surely must have been thinking somewhat of his own infidelity. If not, he was a rank hypocrite, for his life at that time was far from exemplary. One wonders if, thinking back to his pious words of the above-quoted paragraph, Janson ever during his later life came to regret his selfish and immoral behavior in this matter, a behavior that was so cruel and heartless to his wife. It is indeed a sordid chapter in the life of the Janson family.

Janson lived for 20 years after his divorce decree became final. During that time he lived in Norway, continuing his work as pastor, man of letters, and lecturer there. We shall not concern ourselves with that aspect of his life, for it had little bearing on the religion and culture in America. Suffice it to say that Janson's congregations in America did not flourish, and that the only one which, to our knowledge, is still in existence is in Brown County, Minnesota.

In the next installment, maybe the last, we shall consider a number of Janson's ideas as expressed in his writings.



I N T E R N O S

SPECIAL ANNOUNCEMENT TO PASTORS!!!

May I have the undivided attention of all the pastors who belong to this group? (Aid Association Group Insurance.)

You have elected me as treasurer, and I am very happy to serve if it can have the full cooperation of everyone.

For most of you the annula payment of \$15.00 is due on February 1st. Because this is a package deal, the Aid Association will NOT ACCEPT INDIVIDUAL PAYMENTS! In other words, there must be one check with all enclosed on Feb. 1st.

Last year, because the notices were sent out a little late and there was no opportunity to explain this, there were six who failed to send in the premium on time. So that they would not be dropped, I advanced the money personally (grocery money, etc.), and then sent as many as four notices.

Why not send the \$15.00 in December, and save me the trouble of sending out notices, and getting a big headache when the time rolls around and some are not in on time.

Perhaps I should add the explanation that I plan on leaving on January 12th for a vacation, and would appreciate having this matter taken care of before that time. Anyway, it is better to send it before starting to pay Christmas bills.

Thank you for your undivided attention. Note: Please make checks payable to: S. E. Lee (saves time endorsing them.)

S. E. Lee

S O M E B O D Y N E W!!! A son, Philip Paul, was born to Wilhelm and Naomi Petersen at Oklee, Minnesota on Friday, November 6, 1959.

CHRISTIAN DAY SCHOOL SUBSIDIES!!!

The following procedure will be followed by those who seek subsidy from the Christian Day School Fund:

CONGREGATIONS MUST REQUEST A SPECIALLY PREPARED FORM BY WRITING TO MR. CARL ANNEXSTAD, Route 3, ST. PETER, MINNESOTA. THIS FORM MUST BE FILLED OUT IN DETAIL AND RETURNED TO SECRETARY ANNEXSTAD BY APRIL 1st, 1960. OUR BUDGET MEETING WILL BE HELD IN EARLY MAY.

Christian Day School Board

LUTHERAN WOMEN'S GUILD CONVENTION:

The annual convention of the Lutheran Women's Guild of the Fertile Circuit was held at Nazareth Lutheran Church, 18 mi. northeast of Oklee, W. Petersen, pastor, on Friday, November 6, 1959

As usual the convention was well attended -- the registration committee reporting 90 delegates and visitors in attendance.

The main speaker for the day, who in a very interesting manner reviewed the doctrine and showed the duties and privileges of Mission Work, was pastor G. C. J. Quill, of Granada Hills, California. Pastor Quill illustrated his discussion with his own experiences on the mission field in California.

During the business meeting the assembly heard messages of thanks from 3 mission congregations in the circuit to which the Guild had given some assistance during the year. Also letters of thanks were read from 3 Bethany students that received scholarships last fall.

The delegates voted to adopt these projects for the coming year: 1) A \$100 scholarship to Bethany College. 2) Transportation cost for the circuit's youth

I N S T A L L A T I O N S

On Sunday, October 25, 1959, the Rev. Hugo Handberg was installed as pastor of Mt. Olive Lutheran Church, Mankato, Minnesota.

At the service which was held at 3:00 p.m., Prof. M. Otto served as liturgist, and visitor, S. Dorr preached the installation sermon on the basis of Acts 20:27. Rev. Dorr also did the installing. Others participating in the service were pastors T.N. Teigen, J. Petersen, R.A. Haase, and M. Birkholz.

A reception followed the service.

On Sunday, October 4, 1959, the Rev. Paul G. Madson was installed as pastor of the Thompson-Forest City, Iowa parish.

Separate services were held at Zion, Thompson at 3:00 p.m. and at Forest City at 7:30 p.m., at which Rev. Paul Madson preached on I Kings 3:7-12b. President Tweit did the installing.

All the pastors of the Southern Minnesota-Northern Iowa Circuit were present and participated in one or the other of the two services. Others present were Rev. S. Dorr, and Prof. N. A. Madson, who served as liturgist at the service in Forest City.

Receptions followed the services in both churches.

CLERGY BULLETIN

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PAUL'S SECOND LETTER TO TIMOTHY

I. INTRODUCTION. 1:1-5

A. Salutation. 1:1-2

(Continued from the October, 1959 issue)

by Rev. Julian Anderson

"Paul, an apostle of Christ Jesus by the will of God for the proclamation of the Life which is in Christ Jesus, to Timothy, my beloved child: Grace, mercy, and peace from God our Father and Christ Jesus our Lord!"

"Paul, an apostle...to Timothy, my beloved child." It is here, in the opening words of this salutation, that we see that what we have here is a letter - a warm, vibrant, personal letter, coming from the pen of the aging apostle Paul to one of his dearest and closest friends (cf. again the Introduction, C.B., October, 1959, page 1).

This, as we know, was the usual epistolary form in the first century - that the writer "signed" his name, or identified himself as the sender, in the opening words, adding usually a few personal remarks, and then gave the name of the addressee to whom the letter was being sent, usually with a few more personal remarks as to their relationship, etc., following which came the "salutation" proper, which was always much more elegant than our prosaic "Dear Sir." In this respect we notice that this opening section which we usually call the "salutation," while much more "fancy" and inclusive than those employed in our modern letters, is actually one of Paul's shorter salutations, being much shorter, e.g., than those with which he begins his letters to the Romans or Galatians, or to Titus.

"Paul, an apostle" - what an heroic, beloved, and inspiring figure these words recall to our minds! To us of the twen-

tieth century Paul is the most life-like of all the apostles for the simple reason that we know so much more about him than any of the other apostles. One reason for this wealth of knowledge about Paul's life is that the evangelist Luke, who also wrote the book of Acts, may be considered as being in some way, at least, the "biographer" of Paul, especially in chapters 9-28 of the Acts. Another reason is that Paul tells us so much about himself in his 13 letters, which comprise about $\frac{1}{4}$ of the entire New Testament.

To the Bible student who wishes to pull all of these scattered threads together and see them woven together into one tapestry depicting the complete life, or biography, of Paul, a number of excellent books and biographies are available, of which we will make mention here only in passing - e.g. the many excellent articles in the various Bible Dictionaries (Smith's Bible Dictionary, The Westminster Dictionary of the Bible, Harper's Bible Dictionary, The Oxford Dictionary of the Christian Church, etc.); the incomparable "Life and Work of St. Paul" by F.W. Farrar; the more extensive "Life and Epistles of St. Paul" by Conybeare and Howson; the classic "St. Paul, the Traveller and Roman Citizen" by W. M. Ramsay; and the more imaginative "The Apostle" by Sholem Asch. Suffice it to say here that this letter (II Timothy)

takes us to the very closing days of the life of the great apostle - as he sat in his prison cell in Rome, awaiting his sentence and execution.

"Paul, an apostle" - here we have Paul's favorite way of identifying himself; his favorite title, and the one which he bore most proudly and yet humbly. Here we see also something of "the mind of Paul" (which mind ought to be in us also) - that he never thought of himself simply as "Paul," an ordinary man, but always as "Paul, an apostle of Christ Jesus" or, to use his other similar and favorite phrase, "Paul, the slave of Jesus Christ." In only two of his letters (the first two, I and II Thessalonians) does he fail to identify himself as either the "apostle" or the "slave" of Christ; ten times using this title - "Paul, an apostle." In Paul's mind, then, the thought was always uppermost that he belonged, body and soul, to the Lord Jesus Christ as His slave, purchased at the price of His own life, His own blood. But there was also the constant awareness that his Lord and Master had chosen and commissioned him as His special servant or messenger, to do a very special work. He had been chosen by the Lord to be His "apostle to the gentiles" (Acts 9:15), sent forth (ἀποστέλλειν) with a certain definite commission, with certain definite orders - to proclaim the Good News of salvation in Christ and eternal life in Christ to the gentiles who were sitting in darkness!

We see what an honor it was to Paul to be an "apostle" - a herald, a special messenger of the Lord Jesus Christ, the Lord of Lords and King of Kings! Indeed, as pointed out above, it was quite impossible for Paul to think about himself in any way apart from this relationship to Christ. He was a man who was completely devoted to his Lord and "wrapped up" in his work. As he wrote to the Galatians, "It is no longer I that live, but Christ that liveth in me; and the life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me and gave Himself up for me!" (Galatians 2:20).

Now this honorific office of the

apostleship, says Paul, had been bestowed upon him "by the will of God" (διὰ θελήματος Θεοῦ), Paul, however, was always quick to point out that this highest of all honors had not been given him because of any special merit or worthiness inherent in himself. Indeed, as he wrote to the Corinthians, "I am the least of the apostles, who am not fit to be called an apostle, because I persecuted the Church of God. But by the grace of God I am what I am!" (I Corinthians 15:9-10a). His appointment as an apostle was due solely, as he says here, to the will of God - the gracious, sovereign will of God. But at the same time as this ruled out all boasting on Paul's part as to his own merits, it did give him reason to boast (in the proper sense) that his appointment was a truly divine appointment. He had not been commissioned by any man, or by any group of men, but by God Himself (cf. Galatians 1:1). Each word, then, bears its full weight. The author of this appointment was God (Θεός). The formal cause is God's will (θέλημα), which is also the means (διὰ) by which this appointment was carried out.

From his letters to the Galatians and Corinthians we know that Paul often-times had to defend himself against the false charges that he was not a genuine apostle in the sense of having received a direct divine commission from the Lord as had the others who preceded him. And although this was surely not the case in this instance, where he was writing to his dear friend, Timothy, we can understand that this identification of himself as a genuine apostle, appointed "by the will of God," had become a more or less habitual formula for Paul in his salutations - the usual way in which he had come to begin all his letters. This was his one mark of distinction - the one title he coveted most - that he was "an apostle, by the will of God."

The next phrase - "for the proclamation of the life which is in Christ Jesus" (κατ' ἐπαγγελίαν ζωῆς τῆς ἐν Χριστῷ Ἰησοῦ) -- is a further modification and explanation of the word ἀπόστολος. Here Paul makes plain the terms and conditions of his divine appointment as an apostle. Here he specifies the duties

that had been assigned him as an apostle of Christ Jesus. He had been commissioned to announce, or proclaim, "the Life which is in Christ Jesus" to the gentiles. The $\kappa\alpha\tau\alpha$ with its following accusative, specifies the end aimed at, the goal which the Lord had in mind when He appointed Paul. It was $\kappa\alpha\tau' \epsilon\pi\alpha\gamma\gamma\epsilon\lambda\iota\alpha\upsilon$ - for the proclamation..."

In this instance it seems clear that the word $\epsilon\pi\alpha\gamma\gamma\epsilon\lambda\iota\alpha$ (usually translated "promise") must be given its basic, primary meaning - that of "proclamation" or "announcement," even though this be the only instance where the word is to be so translated in the entire New Testament. To be sure, there is a sense in which the secondary meaning of "promise" is quite correct - i.e. that in the Gospel God does, indeed, promise eternal life to all men; but in this case Paul is not speaking particularly of God's promise, which is conveyed in the Gospel, but rather of the terms and conditions of his own appointment as an apostle - that he was appointed $\kappa\alpha\tau' \epsilon\pi\alpha\gamma\gamma\epsilon\lambda\iota\alpha\upsilon$ - "for the proclamation" of the Gospel.

To be exact, however, Paul does not say that he was appointed "for the proclamation of the Gospel," but "for the proclamation of the Life which is in Christ Jesus" - specifying rather the contents of the Gospel. How wonderful, indeed, is this Good News that Paul had to proclaim - that in Christ Jesus there is eternal life for all who will receive it in faith! Even though Paul does not so specifically designate it here as such, there can be no doubt but what "the Life" ($\zeta\omega\eta$) of which he writes is eternal life - fellowship (living) with God in the Kingdom of Glory. This is real "Life" in the full sense of the word, really being alive; the only Life worthy of the name! And this Life is "in ($\epsilon\upsilon$) Christ Jesus." He is "THE Life" (John 11:25 and 14:6). He is the only source of Life, the only one who can give Life. This Life, therefore, comes to individual men and women only by Christ, if we wish to regard the $\epsilon\upsilon$ as instrumental, which seems, however, rather unlikely in this case. It is to be found only "in Christ," and can be the possession only of those who are "in Christ" - joined to Him in faith as

members of His Body, those who have been regenerated by the gracious activity of the Holy Spirit working in the Gospel. Here is the answer for all those who want Life and want it abundantly - "He that hath the Son hath the Life; he that hath not the Son of God hath not the Life" (I John 5:12). Needless to say, we also have been called for this same purpose - to proclaim this Life which is in Christ Jesus!

And so, having thus identified himself as the writer, Paul now proceeds, according to the usual epistolary formula, to give the name of the person to whom he was writing this letter - "to Timothy, my beloved child" ($\text{Τιμωθεω αγαπητω τεκνω}$). Here again the Bible student should consult the various Bible dictionaries for a complete account of Timothy's life so far as it is known to us from the book of Acts and the letters of Paul. Suffice it to say here that Timothy was half Jew and half Greek, his mother Eunice being a Jewess; and his father, whose name we do not know, a Greek; that his home was in the town of Lystra in the Roman province of Galatia; and that his Jewish mother, together with his grandmother, Lois, had taken pains to see that he was carefully instructed and trained in the Old Testament scriptures and Jewish religion from a very early age.

The book of Acts records the fact that Paul visited the town of Lystra in the summer of 48, in the course of his first missionary journey (cf. Acts 14:6-18); and it was at this time that the great apostle first met Timothy, along with his mother and grandmother. Paul's reference to Timothy as "my beloved child" indicates that young Timothy had been converted and brought to faith as the result of Paul's preaching during the course of this stay in Lystra. For this reason Paul had come to regard himself as Timothy's true spiritual father, and Timothy as his own true spiritual child; and never was there a father who loved his own natural child with more tenderness and ardor than Paul loved this young Jew-Greek convert.

At the start of his second missionary journey, in the summer of 50, Paul stopped again in Lystra, this time taking Timothy

along with him as his personal companion : and assistant (Acts 16:1-3); and from this point on the lives of these two men were bound inextricably together. Now, some 17 years later, Paul sits down in his prison cell in Rome to write what proved to be his last letter - "to Timothy, my beloved child." What a warmth and intensity of feeling and emotion is packed into these three words!

"Grace, mercy, and peace (χάρις, ἔλεος, εἰρήνη) from God our Father and Christ Jesus our Lord (ἀπὸ Θεοῦ πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ κυρίου ἡμῶν). Paul's usual salutation, or greeting, with which he regularly opened all his other letters was "grace and peace..." (χάρις καὶ εἰρήνη...). In this and in his first letter to Timothy, however, he significantly adds the word "mercy" (ἔλεος) to this opening prayer. It is here that we should see and appreciate the richness and the niceties of the ancient epistolary style as compared with our own stereotyped forms. It was not just "Dear So-and-so" or "My dear child," but "grace, mercy, and peace from God our Father and Christ Jesus our Lord!" - a truly beautiful and characteristically Christian type of greeting.

These three words - grace, mercy, and peace - are three of the richest and most beautiful words in Scripture. Χάρις - "grace" - the totally un-merited and undeserved favor and goodwill of God to men, which proceeds simply from His nature as a God of love, and which manifested itself most clearly in the gift of His own Son to suffer and die for our sins. It is Paul's prayer that this wonderful favor and goodwill of God may continue to manifest itself in every area of Timothy's life.

"Ἐλεος - "mercy" - the feeling of pity and compassion which God feels for the miserable and afflicted sons of men, lost in sin, which fills God with an earnest desire to help them - which He did in sending His Son to be our Savior. It is Paul's prayer that this marvellous mercy of God may continue to be poured out upon Timothy as he lives and labors for the Lord in Ephesus.

And finally εἰρήνη - that incompar-

able peace of mind and soul which comes to the person who is assured of his salvation and the forgiveness of all his sins through the blood of Christ, and who has thus lost all fear of God's wrath and punishment and is absolutely confident of God's continued love and mercy and protection in all things. This is the peace which the world cannot give, and which can come only "from God our Father, and Jesus Christ our Lord." It is Paul's prayer that Timothy may continue to have and to know this peace "which passeth all understanding" (Philippians 4:7).

This is, as we have said, a truly Christian salutation and greeting; one in which both writer and addressee can join in calling God "our Father," conscious of their sonship as members of God's family; and who, therefore, can also join in calling Christ Jesus "our Lord," acknowledging His sole Lordship and ownership in every aspect of their lives. In the hearts of all such children of God there is the assurance that their heavenly Father looks upon them at all times with a feeling of grace and mercy, as evidenced in the gift of His Son, Jesus Christ; and their hearts are therefore filled with the true peace of God. As such this salutation is more than a prayer. It is also an expression of a great reality!

A NEW YEAR'S PRAYER

The old year now hath passed away,
We thank Thee, O our God, today,
That Thou hast kept us through the year,
When danger and distress were near.

We pray Thee, O eternal Son,
Who with the Father reign'st as one,
To Guard and rule Thy Christendom.
Through all the ages yet to come.

O help us to forsake all sin,
A new and holier course begin;
Mark not what once was done amiss,
A happier, better year be this.

Amen!

(Continued from December, 1959, issue)

by R. E. Honsey

IX

In this concluding article in our series on Kristofer Janson, we shall consider a number of his ideas, particularly in the religious field, since that is the one of most interest to the readers of the CLERGY BULLETIN. Space does not permit us to take up his social, economic, political and cultural ideas to any extent beyond passing reference. As sources we have confined ourselves to his own writings, including PRAERIENS SAGA, NORDMAEND I AMERIKA (two novels: VILDROSE and FELTENDE WISCONSIN), BAG GARDINET, SARA, AMERIKANSKE FORHOLDE, and SAAMANDEN.

As might be expected, his literary works contain a great deal of religious propaganda. It is very obvious to the reader that Janson has an ax to grind, and grind it he does. In the writings in which he makes references to religious dogmas, traditions or customs with which he takes issue, he does so in the most obvious manner, usually without even a hint of subtlety. He preaches rather than writes. One cannot fail to see Janson himself behind the unsuccessful disguise of the character who serves as spokesman for his ideas in a given work.

Janson's religious ideas may best be learned from his own periodical, SAAMANDEN, already referred to in previous installments. In that publication he conformed rather closely to an arrangement which can be listed as follows: 1. A poem or hymn, usually by himself. 2. A number of articles, usually including a sermon by himself and one or more theological articles written either by himself or others. 3. Questions and answers. 4. From the field of labor. 5. The labor question. 6. The woman question. 7. Miscellaneous matters. The order of the last four was somewhat different, and occasionally one of them was missing. However, that was the plan of the work in general. Each issue had 32 pages, and the publication came out every month for seven years in America. It was published in Minneapolis. Although it primarily concerned itself with religious matters, even a casual look at the contents will inform one that it was also vitally concerned with economic and social matters, particularly the questions of labor and the position of women in

society. Janson also wrote numerous short theological treatises.

Some of Janson's reactions toward Lutheranism in America were listed in an earlier article in this series (CLERGY BULLETIN, Vol. XVIII, No. 3, November, 1958, pp. 20-22), in connection with our treatment of his work at the beginning of his ministry in America. Realizing that the reader may not have that copy at hand, we shall repeat a few of those paragraphs in this article in order not to lose the connection for the reader.

Of the fundamental doctrines of the Lutheran church which he rejected were the following: the verbal inspiration of the Bible, the Trinity, the deity of Jesus Christ, the vicarious atonement of Jesus Christ, an eternal punishment in hell. He rejected the austere and gloomy outlook on life which was a trait of the Hauge Synod with its pietistic leanings. In his novel SARA, he pictured the early life of a girl who grew up in the Hauge Synod. She was forced to spend much time in learning her prayers and catechism, and was not allowed to read any other literature. She had to steal away to a tailor to hear interesting stories, for in the school she attended the teacher was a pedantic and uninteresting person who taught them nothing but religion and was far more skillful in administering discipline than in teaching the children, according to Janson. The author, who himself loved literature and the arts, obviously overdrew the picture for effect.

However, it was the Norwegian Synod against which most of Janson's attacks

were leveled. He felt that they were too insistent and uncompromising in their doctrinal stand. In his book AMERIKANSKE FORHOLDE, he devotes more than thirty pages to the Norwegian Synod. Although at the outset he states that he intends to keep personalities out of his remarks he actually mentions several names, including that of Pastor Maus. (For more details, see CLERGY BULLETIN, Nov., 1958, p. 21.) However, it was not so much the life as the doctrine of the Norwegian Synod that Janson denounced. His level of polemic reached a very low state when, in discussing the Norwegian Synod pastors' attitude toward the Bible (teaching verbal inspiration), he stated: "Indeed, one might well believe that such people would be ripe for the insane asylum."

Among the teachings of the Norwegian Synod which Janson condemned are the following: Their refusal of prayer fellowship with pastors of the Konferens; their belief that only a prayer to the Triune God is heard by God; their strict views on Christian burial; their attacks on the public school; their alleged warning to the people of their synod against reading certain newspapers (surely not characteristic of all the synod's pastors); their opposition to lay preaching; their use of the imprecatory psalms; their belief that the pope is the antichrist; their doctrine of church discipline; their stand on slavery; and, most at length, their views on family relations, with the husband and father as the dominating character. Some of these will be given in more detail below.

In his melodramatic short stories under the common title PRAERIENS SAGA (The Saga of the Prairie), Janson gives vent to his religious feelings. That is true of all to a major degree except the second story, KJAERLIGHED PAA KOFANGEREN (Love on a Cowcatcher - of a train locomotive), which is less serious in nature than the other four, and does not merit and discussion here.

The title of the first story immediately betrays the contents: KVINDEN SKAL VAERE MANDEN UNDERDANIG (The Woman Shall Be Subject to the Man). The heroine, Emma, is the wife of a man who is her inferior culturally, but rules her

with an iron hand. A strong "Synod" man, he is in good standing with the pastor, who strums on the theme "The woman shall be subject to the man" ad nauseam. Although this story also has strong social significance, it is largely religious propaganda inasmuch as Janson severely criticizes the husband, who exercises tyranny over his wife, and he no less severely criticizes the pastor, who condones and encourages such tyranny. In this story the wife Emma works hard, and is expected to do so. She lives a life distasteful to her artistic nature. Her husband, himself a physically strong but mentally and artistically weak and dull man, cannot understand how it is possible for her to become sick occasionally. Janson remarks: "Emma saw that she was regarded entirely as a beast of burden, as a cow or as a horse, which was evaluated according to its usefulness." Regarding the alleged tyranny of the Synod's pastors, Janson has Emma tell an enlightened friend: "We don't get permission to read English; from the pulpit there are warnings against the American magazines and newspapers to the effect that they contain free-thinking ideas. We are herded like a flock of under-age (umyndige) sheep by the pastor, and what is read (by us) is carefully watched." Emma's husband and her pastor are so unreasonable that she leaves for Minneapolis to live with her brother and sister-in-law. Her husband learns of it, and the arrangement is made that the pastor go up to get her. She is taken home, where she coldly meets her family and then sneaks out and commits suicide. The suicide pattern is a common one in Janson's fiction.

In the opening paragraph of the story EN "KARJOL"-FRAEST (A Cariole Minister), Janson tries to show that he is fair-minded toward the pastors of the Norwegian Synod, but the story itself reveals the opposite: a strong prejudice against them. He claims to have patterned the minister after a certain pastor of that church body. On the whole, his treatment of the pastor is unsympathetic and overdrawn. In the story, however, he gives the pastors of the Norwegian Synod credit for their zeal, hard work and self-sacrifice. The pastor and his wife in this story had recently moved to America in reply to a call extended him. They had

no house, however, and became both discouraged and angry for a while. The pastor expressed his disappointment to the congregation. One of the most active laymen, Per Hage, spoke up and told him that the congregation would do what they could for them, and then candidly added: "And then there is one thing I want to tell you right away, Pastor. You must not be as stiff and proud as the pastors in the old country are, for here it is the farmer that rules, you see; here we are in a free country, you see, and the bondage under which we struggled at home (in Norway) is ended here in America, you see." Per Hage showed that he was an independent thinker who did not hesitate to express himself when he differed with someone, even if that happened to be the pastor.

What Per Hage said made the pastor think, and he was a bit cautious, but not for long. To himself he uttered: "Now I understand the Synod. These people need strong discipline; they must be governed with an iron scepter." So the pastor mad up his mind that he would insist on obedience and maintain the upper hand. But in order to do so he must appeal to his position more than to his person. Meanwhile, there were many adjustments to be made. The pastor found it fairly easy to do so, for he was a dedicated man. His wife had much more difficulty in that matter. She became lonesome. She did not like living among people who were as uncultured as most of the parishoners were. The homes in America were not tidy and clean. She became homesick for Norway. Those things did not bother the pastor, but he was somewhat bitter because some of the people dared to disagree with him. Both the pastor and his wife were disappointed because conditions were not such as they had been pictured in Norway. The congregation had no church building, nor did it have an organ. They had to worship in small, crowded schoolhouses or log cabins. Few of the members had the Synod's hymnbooks, and when they sang they dragged a few notes behind the pastor and were out of pitch.

Despite these difficulties, however, the pastor continued working. Janson delineates his development as follows: "His

sermons became more and more strictly dogmatic. But he did not spare himself. His comfort and task now were to do his cold duty to the uttermost. He was on the roads rambling (in his buggy) the whole day, looked into the huts (of his parishoners), visited their sick and poor, so they could not say anything else than that he was a good pastor. But their heart remained cold toward him, as his did toward them." Janson further states that intelligent men did not belong to his congregation. The pastor himself lived for his work as a pastor, he states, and looked forward particularly to district meetings, synod conventions, and pastoral conferences. By and by, he attempted to introduce private confession of sins before communion. He tried to arrange for a meeting at a time when Per Hage would not be there. But Per was there, and opposed the move. After some argument, Per said: "It is not so easy for us farmers to know what is right and what is wrong; but we know that the pastors want to have the power and (carry) both ends, and if they get to rule as they want to, it would soon be impossible to live here. And I do not see anything else than that such a new notion, which we knew nothing of at home, is only made to increase the power of the pastors, and therefore I want to oppose it all I can."

The pastor then spoke up. He also made some remarks about Per's visiting a girl in the evenings. People did not like the remarks. Per stayed away from church, as did also others. Then when he wanted communion, he was refused the sacrament. That resulted in bitter resentment. After a while the pastor decided to use some of the wood in a nearby forest for a church. People were to make their own pews, and they did. Per brought his pew to church. Then the pastor announced: "Dear friends, I see that there is a man present who for the time being is under excommunication. Until he is removed, the sermon cannot begin." He looked down at Per, and all in the audience did likewise. Per replied: "Pastor, I have put more into this church than most of them, and I have made this pew myself, and my name is on it, so no one in the world shall take my property from me." The pastor then stated: "Then we can take your property out of the church. Carry that pew out!" Per feared being made

a laughing stock, and so he stayed away from the church and people. He married, and had a child. It became ill, and he asked to have it baptized. The pastor refused, and so upon his wife's insistence he tried to baptize it himself. Then it died. It was refused burial in the cemetery. Per, who had lived for his church, now lost all spirit, and became sickly. He called for the pastor, confessed his sin, but died before he received communion. About the pastor, it is related: "The pastor stared at the dead one. He had no idea that he had in reality killed that man." The rest of story pictures the religious development of the pastor's wife from the strict orthodoxy into which she had been molded to a more liberal type of theology. The man who influenced her had known her mother in Norway. He expressed Janson's sentiment in the words: "In my eyes an orthodox pastor is either stupid or immoral, either so stupid and ignorant that he really believes that nonsense, which he stands preaching, or so immoral that he speaks contrary to his better conviction." Thus Janson caricatures the Norwegian Synod pastors in EN "KARIOL" PRAEST, the longest of the five stories in PRAERIENS SAGA.

In the fourth story, EN BYGDEKONGE (A Community King), Janson ridicules the rivalry and ill-feeling between two congregations, one a synod congregation, and the other a Konferens congregation. The former was the original congregation, but the latter was established in protest to it when Lars Larsen, a patriarch who was used to dictating what he wanted, was unable to dominate everything. Lars had come from Norway with a large family and settled in Goodhue County, Minnesota. He drove others out, until he met a tribe that could defeat his tribe. Then they also settled there. In the fight Lars was struck lame. They called a pastor. Lars gave the land for a church, paid one-fourth of the church cost, and supplied the pastor with a farm. At first Lars ran everything. The Synod Pastor did not dare oppose him, but began to grow weary of his dominating personality. When he later found that his stranglehold on the congregation was lifted, he decided to leave the church and organize another. A Konferens congregation was founded, and

a pastor called, whom Lars controlled well. This church stood right next to the Synod church, and on Sundays they could hear each other sing and speak. The community, and even families, were split into two parties. A bitter theological controversy, also motivated by personality clashes, broke out. Lars, who had no theological convictions, enjoyed setting them up against each other and hearing them argue. Janson closes the story with a satirical description of the battle between the two pastors and their respective flocks. Lars was outside the churches enjoying it immensely. Janson relates: "Just then an American drove by. He stopped, restrained his horses and called up to Lars: 'What is going on here? Are they fighting?' 'That is Lutheran Christianity in America,' answered Lars and laughed, so that his fat stomach shook."

His last story in PRAERIENS SAGA is entitled FOLKETS FIENDER (Enemies of the People). The hero is a watchmaker who for reasons of health had to leave Chicago and move west. There he took up farming. While in Chicago he had heard a Unitarian minister, the Rev. Robert Collyer, speak. He was deeply impressed. He tried to tell others about the religion, but had very little success. All hopes of gaining converts were destroyed when the Lutheran minister prohibited people from talking with him. He was an outcast from then on. Even his wife seemed distant to him, and when his wife talked with the pastor it practically broke up his home. Then he turned to drink, and became a ruined man. Janson blames the pastor for driving him to drink and for condoning the evils of drunkenness. He remarks: "The pastor made no objections whatever to this traffic. Just as long as his congregation members adhered firmly to their 'pure doctrine,' everything was just fine and salvation was assured them." Also on the question of drunkenness Janson fabricates an incident (which may, however, have had some actual parallels) between some Norwegians who got into a theological argument while in a state of intoxication in a tavern. The argument was about the doctrine of predestination. Janson makes a burlesque of it all, and after a long argument carried on by the farmers in their native dialect, he concludes with the following description: "Thereupon Mons took the mug and

hit Gutorm with it in the head, so that the beer ran down over his clothes. This was the signal for a free-for-all; the table was tipped, and among glasses, beer and Lutheran weeklies these two lay rolling around on the floor and beating each other up. The watchmaker who was standing alongside them laughing, shoved the drunken Halvor down between them, and he then lay like a sack upon them and received blows from both of them. Finally the show became so boisterous that the bartender had to get people in from the street, and the whole "Maadevalget" (Election controversy) was then thrown out of the door. 'Missouri' had gotten a black eye, and 'Schmidt' had gotten a nose-bleed."

Janson also introduces an argument between the Unitarian watchmaker and the Lutheran pastor, an argument in which the watchmaker is very obviously Janson's mouthpiece. In one statement, the watchmaker says almost verbatim what Janson himself stated in several passages in his writings. Speaking of the Norwegian Synod, the watchmaker asserts: "You are the most arrogant, tyrannical organization that exists. You want us to be ignorant and make no progress. I thank my God that I am rid of you."

These are only a few examples of what Janson opposed and attacked in the sphere of religious doctrine and life among the Lutherans, particularly our Norwegian Synod back in the 1880's and 1890's. In his polemics he was blunt, outspoken, bitter sarcastic, and generally uncharitable. It is to the credit of our Synod that it was that body more than any other of Norwegian background that he opposed and condemned, for our Synod stood on the strongest and most uncompromising theological principles of any church body of Norwegian extraction. That a few of his criticisms, on the personal level and in the matter of Christian life were legitimate, for example the tavern brawl, we need not try to deny. However, it is very obvious that most of his criticisms, surely those in the sphere of doctrine, were unfounded and unjust, and the reader of the CLERGY BULLETIN can surely answer and refute such arguments himself. For that reason the writer feels no need of further length-

ening this article by going into a detailed apologia pro ecclesia sua. Suffice to say that Janson's Unitarian viewpoint, whether expressed in a lecture, in a sermon, in his autobiography, or in a work of fiction (such as PRAER IENS SAGA), could not possibly be harmonized with any strongly confessional Lutheran viewpoint.

Since Janson was interested not only in religious subjects but also in social, economic, political and cultural subjects, we shall touch on a few of them in this concluding installment. First we shall mention the slavery issue. During the pre-Civil War days, that was one of the burning issues. The Missouri Synod, under the direction of Dr. C. F. W. Walther, had taken the then unpopular stand that in itself slavery was not a sin, and that the church had no business preaching or writing against it. Following the lead of the Missouri Synod, the Norwegian Synod also refused as church body to oppose the institution of slavery. Such a stand, was of course, interpreted to mean that they favored slavery, which was not necessarily the case. Janson severely attacked and accused the Norwegian Synod of being abstract and impractical in its stand, and of not showing any feeling or compassion for the slaves. He felt that it was the business of the church to condemn and oppose it, as did also a number of Lutheran leaders. Janson also took a very strong stand against drinking. The theme of the evils of liquor pervades his story FOLKETS FIENDER, already mentioned, and his novel BAG GARDINET (Behind the Curtain). He also identified himself with the feminist movement. In economics and politics he was attracted to socialism, and the labor movement. In the field of American literature he preferred Emerson and Whitman as well as William Ellery Channing, who was more important as a Unitarian than as a literary artist.

After he left America in 1893, Janson did not return again to live and labor in this country. He ended his days, as he had begun them, in Norway, although he travelled constantly in Europe. His work in Norway will not concern us in this series of articles. His work in America lay behind him. To his end he kept up his opposition to Lutheranism. The fruit of

his work in both Norway and America did not prove to be great outwardly, for to this day most of the people of Norway claim to be Lutherans nominally, although his influence could have been considerable from the inside, making insidious attacks upon the teachings of the Bible and probably doing its part to undermine the teachings in the Lutheran Church there. Likewise here in America, little tangible fruit remains of his work - only one congregation in Brown County, Minnesota. And yet here too his teachings have probably done their share in turning people of Norwegian extraction (to whom he made most of his appeals) away from Biblical and Lutheran teachings toward Unitarianism, modernism, agnosticism or perhaps no religion at all. That any man should engage in such a work is deplorable; that a man endowed by his Maker as highly as Kristofer Janson should channel his gifts of intellect, speech, writing, personality and persuasion into such a lifetime work is even more deplorable. But such has been the history of the church from its beginning, and such it will continue to be. We can all learn also from a study such as the one we have tried to present about Janson. Above all, we can learn to treasure our own religion more highly.

EDITOR'S NOTE: For those who may be interested in reading these series of articles on Kristofer Janson again we will list here the issues of the CLERGY BULLETIN in which the installments appeared. The first article appeared in the November, 1957 issue, and then the eight other articles appeared in the following issues:

December, 1957
November, 1958
February, 1959
March, 1959
May, 1959
November, 1959
December, 1959
January, 1960 (this issue)

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I N T E R N O S

LAST CALL: This is the last call to all pastors in the Evangelical Synod who belong to the Aid Association Group Insurance, to send in your \$15.00 check to Rev. S. E. Lee at Hawley, Minnesota without delay. Because this is a package deal, all the money must be sent in at the same time. If you haven't sent in your payment yet, please do it right today. Thank you kindly!

C H U R C H D E D I C A T I O N

Central Heights Lutheran Church, Mason City, Iowa, John Moldstad, pastor was dedicated with appropriate services on November 1, 1959. Dr. N. A. Madson, Sr. preached the dedication sermon, and Pastor M. Tweit, President of the Synod officiated. Other pastors in the Iowa-Southern Minnesota Circuit assisted in the service.

The church which was built at a cost of approximately \$15,000.00, is 62 by 29 feet and has a seating capacity of 150 (though on dedication day there were 200 seated). In addition, there is a large 18 by 12 foot study, and a large lobby.

This mission was started in 1956 under the guidance of Rev. Paul Petersen then of Thornton. The present pastor is the Rev. John Moldstad who lives in Thornton, where he serves the Richland Lutheran Church.

A LETTER TO THE READERS OF 'INTER NOS:'

DEAR _____:

The treasurer of our congregation has been dissatisfied with the printed form on which he listed the contributions of members. He designed one of his own, and had it printed. The plate is at the printers and the printer will make additional copies if they are desired.

The form is set up with 7 sections. Four sections show the contributions for the respective quarters of the year. Each quarter has room for 13 Sundays, and shows contributions for Current Expense, Synod, School, and _____. The fifth section is for our monthly Repairs & Maintenance envelope. The sixth section lists contributions on New Year's Day, Lenten Folders, Good Friday, Easter, Pentecost, Convention, Thanksgiving, Christmas, Seals, and three blanks. The seventh section lists totals. The binders for the papers costs \$6.00. These forms are printed on both sides. The cost would be 7 cents each. There should be a minimum press run of \$5.00 worth.

In time past, the printer also prepared a copy of the Service as used in our congregation. It is on a double page for pasting in the front of the Hymnal. It is on glued paper, words only. My supply of these is exhausted. In ordering more, I can also order for others. These would cost 6 cents each. These are very useful even for congregations which have the hymnary. They are also valuable for congregations that use the 'Common Service.' It is not necessary to use the 'Common Service' on every occasion. On a Thanksgiving Day, New Years Day, etc., one might profitably use this 'Bugenhagen' order of service.

As we all know, the hymn 'A Mighty Fortress' is rendered variously in the Hymnal and Hymnary. I have had printed the words and music of this hymn for insertion in the inside rear cover of the Hymnal. The words and tempo are as found in the Hymnary. This is on glued paper. The hymn is numbered 669. I have a few of these on hand. The price is 4 cents each.

If orders are sent before Easter, I could bring the material to Pastoral conference.

Nils C. Oesleby

CLEERGY BULLETION

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February, 1960

THE PRIESTLY OFFICE OF CHRIST

BY A. M. Harsted

When Jesus had confessed before the High Priest Caiaphas that He was the Christ, the Son of God, the high priest rent his clothes. Matthew 26:65. Those were his priestly vestments that he rent. This action on his part was significant though Caiaphas did not realize the significance of it himself. For by this action he was virtually saying that his office as high priest was now at an end. The Old Testament priesthood was being done away with, for before him stood the one great High Priest, and from henceforth there was need of none other. The period of types and figures was now at an end and the Reality had come. Here was the High Priest after the order of Melchizedek who would remain High Priest forever and would bring one Sacrifice for sin that was valid forever.

This was not the first time Caiaphas had unwittingly confessed the truth, for before this he had said it was expedient that one Man should die for the people, and that the whole nation perish not. John 11:50. He did not speak this of himself, we are told, but being high priest that year he spoke this.

Jesus Christ was indeed the High Priest, chosen by God and anointed with the Holy Ghost and with power that He should bring the Sacrifice that truly took away the sin of the world. The sacrifices brought by the Old Testament high priests could take away sin only typically, pointing to the great sacrifice to be brought by Christ. "For it is not possible that the blood of bulls and of goats should take away sins." Hebrews 10:4. But of Jesus it is written: "Neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us. Hebrews 9:12.

That which Christ did in His priestly office is basic for that which He did and still does in His prophetic office. All the grace and salvation which He proclaimed and brought in His prophetic of-

fice He obtained for man in His priestly office. The whole Gospel is built upon the work of Christ the Priest. Christ the Prophet proclaims, offers, and gives that which Christ the Priest procured.

And truly Jesus was qualified to be the High Priest, for He was "holy, harmless, undefiled, separate from sinners and made higher than the heavens, who needeth not daily, as those high priests, to offer up sacrifices, first for His own sins, and then for the people's; for this He did once, when He offered up Himself." Heb. 7:26-27. Christ had no father on earth and no mother in heaven. Being God He was not for Himself under the Law, for He was the Lawgiver. And being man without being of necessity under the Law He could become man's Substitute both in rendering perfect obedience unto God and in suffering for the sins of all men. He was able to be the proxy for all men, for the Sacrifice which He brought when He sacrificed Himself was sufficient to pay for the sins of all men.

In order to understand and appreciate Christ's priestly work it is necessary to have an understanding of the obligation of man before God under the Law. It was and

is man's obligation to be perfectly sinless from conception on. Man was to be entirely without sin, original and actual. He was to be conceived and born without sin, and was to live a perfectly holy life. God says: "Ye shall be holy, for I the Lord your God am holy." Lev. 19:2. "Be ye therefore perfect even as your Father which is in heaven is perfect." Matt. 5:48. God had a right to demand this of man, for He created man holy, in His own image. Not just an attempt on the part of man to be holy would do. It must be holiness in deed and in truth.

And in case man transgressed he would come under the curse of the Law, He would be worthy of death and damnation. Not only the Old Testament, but also the New, teaches that God's wrath burns hot against all sin. "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men." Romans 1:18. "Let no man deceive you with vain words, for because of these things cometh the wrath of God upon the children of disobedience. Eph. 5:6. "And He treadeth the winepress of the fierceness and wrath of Almighty God." Rev. 19:15.

Above all, the wrath of God against sin is evident in that which Christ suffered when He had upon Himself the sin of the world. Hear Him cry, "Eli, Eli, lama sabachthani?" Matt. 27:46.

Lord, from Thy sorrows I will learn
How fiercely wrath divine doth burn,
How terribly its thunders roll;
How sorely this our loving God
Can smite with His avenging rod;
How deep His floods o'erwhelm the soul.

Surely, standing under the cross of Christ, viewing and hearing those things which there take place we cannot say that sin is a small matter.

Redemption! Rescue from sin and damnation! All need it, not only the gross transgressors whose sin has brought them into shame and disgrace, but also the more refined transgressors. You and I need it.

And Jesus came to procure it by His

vicarious life and death. For Jesus was our Proxy, not only in dying, but also in living. The life which you and I should have lived, but could not, He lived for us. His conception was sinless, for He was conceived by the Holy Ghost in the Virgin Mary. His birth, likewise, was sinless. "That holy thing which shall be born of, Thee shall be called the Son of God," Luke 1:35. Through His whole life Jesus lived a spotless life. Willingly He, who was above the Law, put Himself under the Law to keep it for us. That we through His holiness might be counted holy. Jesus expressly declared that He was come to fulfill the Law. Matt. 5:17. And that this fulfilling of the Law was rendered for the benefit of men is expressly stated in Scripture. "By the obedience of One shall many be made righteous." Rom. 5:19.

Since Jesus was holy from His very start and through His whole life, from the womb to the tomb, therefore there is holiness for me the sinner. In God's sight it is just as though I had kept the Law, for He kept it for me. Even as the Father declared from heaven that He was well pleased in His beloved Son, so He is likewise well pleased with me when I am found in Him, "Not having mine own righteousness which is of the Law, but that which is through the faith of Christ, the righteousness which is of God by faith." Phil. 3:9. "For Christ is the end of the Law for righteousness to every one that believeth." Rom. 10:4.

Luther put it this way: "He satisfied the Law; He fulfilled the Law perfectly, for He loved God with all His heart, and with all His soul, and with all His strength, and with all His mind, and He loved His neighbor as Himself. Therefore, when the Law comes and accuses you of not having kept it, bid it go to Christ. Say: There is the Man who has kept it. To Him I cling; He fulfilled it for me and gave His fulfillment to me. Thus the Law is silenced." (Pieper, Vol. 2, p. 375).

Jesus, the holy Son of God and my High Priest, offered unto God His holy life in my behalf and thus procured for me a perfect sinlessness in God's sight. "Simul justus et peccator" is a truth which gives hope and fills my heart with heavenly peace and joy.

(To be concluded)

LENTEN SERMON

by Alf Merseth

(Following we present to the readers of the Clergy Bulletin a series of Lenten Sermons on the 22nd Psalm. They were preached during the 1959 Lenten Season. There are seven sermons in all. The last was used during Holy Week. EDITOR)

Texts: Psalm 22, 1-5

THE SAVIOR'S DEPTH OF SUFFERING IS OUR SOURCE OF COMFORT

Introduction: (Summarized). . . A Messianic Psalm. David speaking words of the Messiah more than 1,000 years before Calvary. One of the greatest proofs of inspiration. We want to learn more of the details of the Passion as we match prophecy with fulfillment. We want to realize that all this suffering was brought upon the Savior by our own sins. Suffering is for us - as our substitute. We want to find comfort in the more certain knowledge that here forgiveness of sins has been provided for all sinners, including ourselves.

I. The depth of degradation.

A. See the Savior in the bitterest hour of passion.

David puts words into the mouth of the Savior. He brings us to the foot of the cross at the crucial hour and asks us to look at the deepest depths of degradation and the bitterest hours of pain in the life of any one man. To see the fulfillment of this we turn to Matt. 27:45-46: "Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?" This was 3 o'clock in the afternoon. Christ had been crucified at 9:00 in the morning. From 12:00 until 3:00 the sun had refused to shine, there had been a dense miraculous darkness over the world. It was at the end of this darkness that the Savior cried out in these words that David had used: "My God, my God, why hast thou forsaken me?"

The Savior was suffering. He was suffering for us. He was suffering as our substitute. We must put ourselves in this place. We must hear ourselves crying out these words before we can have a proper view of their meaning. We have no doubt experienced some amount of suffering. All of us have undergone severe pain perhaps many times in our life. We

can think of the mental torture that someone must undergo who is sentenced to life imprisonment. We can remember, no doubt, reading of the torture to which captive soldiers were subjected by the enemy in World War II. We think of Samson having his eyes put out by the Philistines. We can imagine suffering capital punishment. Yet none of these can begin to describe to us the suffering of Jesus.

What Jesus suffered was not only mental anguish as we think of it. What Jesus suffered was not merely physical punishment as we know it. What Jesus suffered was beyond the feeling, understanding, or imagination of man. One writer put it this way: "Without the slightest comfort and consolation He endured the torture of the damned." It wasn't a worldly punishment; it was the "torture of the damned." It was the punishment of hell, eternal hell, for all the sins of all the sinners of all time. To give us an idea of how terrible this torture and torment, this pain and punishment was, remember that Jesus was the Almighty; He knew all things, yet He the Son of God himself asked "Why?"

B. Hear the Savior's plea in His suffering.

It is in this suffering that we see the Savior, and it is in this condition that we hear His plea now before the throne of His Father. "My God, my God, why hast thou forsaken me?" He asks, "why art thou

so far from helping me, and from the words of my roaring? O my God, I cry in the daytime, but thou hearest not; and in the night season, and am not silent." The Savior on the cross repeated loudly the first words of this Psalm of David, and may have repeated it all, if not aloud then quietly, for surely he knew these words of David well.

He describes his pleading as "words of roaring." This is a roaring of agony. This is the type of roaring that we might think of as being exemplified by a seriously wounded lion. It was a pleading. It was an eternal pleading out of eternal torture; but the Father was far away. It was a pleading to which there never would be an answer - there was no possible answer. For God is holy and this eternal punishment of hell for the sinners and their damnation had to be suffered by our Substitute. It was an eternal condition of suffering without any possible answer from the Father.

The plea of the Savior was as constant as the suffering. "Day and night" the Savior says He cried unto the God. There was no rest for Him here in His suffering. There was no repose for Him here in His pleading. It all indicates that there was absolutely no possible way of escape from any of the eternal punishment of the damned that was being meted out upon man's Savior. The cup of eternal torments had to be emptied to the very bottom; and it was all proper to fulfill God's justice.

This was the Savior's depth of suffering; this was the peak of all punishment, the top of all torture. As for us, we ought to see in this a picture of the tortures of hell which are deserved by every sinner. Being completely honest, then, we must see here a picture of what we deserve. We are after all the sinners that made the punishments of hell necessary. We see here a picture of hell that ought to scare us. Let's look at ourselves hanging on that cross, hanging in that eternal pain and in that eternal darkness. Let's imagine that we hear ourselves roaring forth that plea for help; a plea to which there is and never can be any response from the almighty God above. It is only when we put ourselves there

that we realize how terrible our own condition is, because that is what we deserve. By ourselves that is exactly where we are. Let's put ourselves in hell, suffering eternal damnation, and then let's realize that according to God's holiness and justice this is absolutely right.

II. The Source of Comfort is God.

A. The Savior still cleaves to "My God."

But we thank God that that wasn't the only picture that was given to us from the cross. The Savior speaks on. "Our fathers trusted in thee; they trusted and thou didst deliver them. They cried unto thee, and were delivered; they trusted in thee, and were not confounded." Even in his most extreme suffering the Savior shows us that He still cleaves to His Father. "My God!" He repeats these words of confidence 3 times, even when the situation seemed helpless. He knew that even in this, a situation beyond human understanding or repair, His Father in heaven would listen and would answer when the time was right for such an answer.

He puts His trust in God, He says, because He remembers that the fathers, as He calls them, trusted in this same God, and their trust was not put to shame. He thinks, no doubt, of men such as Noah, Moses, Joseph, Job David. How their confidence in the Almighty was well placed. How God delivered them when they were in trials and troubles. Now the Savior has the same confidence. He is confident that when His course is run, then the battle that He is fighting against the devil has been won, then God will deliver Him also. We know this confidence was not misplaced, for the Savior finally said: "Father into thy hands I commend my spirit."

B. Thus we must cleave to God, our Father.

What are we going to do when hell faces us, as it does? And let's not try to evade this: hell faces us because of our sins, and there is nothing that we can do about it - we cannot help ourselves. This is where the Savior's depth of suffering is our source of comfort. It is here that we must learn to throw ourselves at the mercy of the Savior. It is here that we must learn to prostrate our-

selves at the foot of that cross where our Savior hangs suffering hell for us. It is here that we must learn to plead only the mercy of God for the sake of our suffering Savior. He suffered for us, and He will forgive us only if we will come "Just as I am."

We come to this cross with this confidence that we who put our trust in Him, even though we belong in the strong and eternal jaws of hell, have been delivered by a suffering and victorious Christ to the open and glorious gates of heaven, where we shall enter when we can say in faith: "Father into thy hands I commend my spirit." Amen!

Text: Psalm 22:6-10

OUR SAVIOR TURNED TO HIS FATHER IN HIS REPROACH,
WE SHOULD FIND COURAGE TO DO THE SAME

Introduction: (Summarized). . . The cross, the only comfort we have as sinners. During the Lenten Season we stand at the foot of the cross to see various phases of the Savior's suffering. See here His reproach among men, and hear Him complain about this treatment, but learn to see that we should turn to the Father when reproached, as did He.

I. The contempt and reproach of men as a source of suffering for the Savior.

The Savior's words here are about as descriptive as any words that could be found to tell us how He felt about the physical suffering that was taking place on the cross. "I am a worm, and no man." In feeling, in appearance and in suffering, He felt like a worm whose head had been trodden under the foot of man, and whose body was left to squirm and wriggle in the dust of the ground. His sufferings were that acute, as though the vital part of the body had been fatally injured, for indeed it had been, and there were ^{but} moments until the last drop of life-blood would seep from His veins. His feelings were that He was that much lower than man. He was now a worm in the dust. His appearance too undoubtedly gave the impression that the very final movements of life were taking place. The physical suffering that He was bearing at this time was no longer human. It was above and beyond human proportion, and it was more than any ordinary human being would be able to tolerate ordinarily. In last week's text we remember that Christ spoke highly of the fathers. They were the patriarchs that trusted in the Father in heaven. In their trust these men appeared great in the eyes of men. But Christ, in comparison, did not feel that He was even a man; He was nothing but a worm in the sight of His fellowmen.

Because they considered Him only as a worm, then His fellowmen treated Him as He describes: "a reproach of men, and despised of the people." Christ, in comparison to all these patriarchs had come to really do something for the people. He had come to seek and work for the welfare of His fellowmen, and that not physically, but for the welfare of their eternal souls. But did they esteem Him for it? Did they look up to Him as a leader and teacher in spiritual things? Not Christ. He was looked upon as a blasphemer and as a bad man. He was despised. He was hated by all the people. They were now finally treating Him as an outright criminal.

There was not only physical torture; the mental anguish and the sinister mental torture that was placed upon Christ by His enemies was really also punishment of the most severe kind. He describes this mental punishment: "All they that see me laugh me to scorn; they shoot out the lip, they shake the head, saying, He trusted in the Lord that he would deliver him; let him deliver him, seeing he delighted in him." The fulfillment of this we hear in these words of St. Matthew: "And they ^{that} passed by reviled him, wagging their heads and they said he trusted in God; let him deliver him now, if he will have him." And also in Luke 23:35: "And the people stood beholding, and the rulers also with them derided him saying, He

saved others; let him save himself, if he be Christ the chosen of God." What a picture! Had they not mocked and tortured this poor man enough before? Now all this? He was the target of their scorn and mockery as they laughed at Him in His pain and misery. They "shoot out the lip." They make faces at Him, conveying their contempt for His person. They shake their head at Him showing Him they think He must be very foolish, and even implying that perhaps they think there is something mentally wrong. In their blasphemy they state that God wouldn't even want Him if He should go to Him now.

Thus Christ became a worm in all His suffering of mental and physical torture. We perhaps ask, Why? Did the world have so much power over Christ that He had to submit to them? Certainly not! We remember that we learned this to be a part of the humiliation of Christ. This is in that part of Christ's life where He "humbles himself and becomes obedient unto the death of the cross," as St. Paul describes it. This is part of the passive obedience of Christ, where He permits people to do things to Him that are necessary for the salvation of sinners. So here, Christ becomes a worm by taking our sins upon Himself, and by permitting His enemies to punish Him for those sins. Actually we are the worms that should have groveled in the dust of death, because that would have been the proper wages for our sins.

II. But even in His reproach His comfort is still in His Father.

But as Christ is here paying for our sins, He still, even in this seeming hour of helplessness, has one source to which He flees for all comfort; That is God His Father in heaven. With Him He now pleads again: "But thou art he that took me out of the womb; thou didst make me hope when I was upon my mother's breasts. I was cast upon thee from the womb; thou art my God from my mother's belly." Our Lord Jesus here shows that His confidence is in God even now because that where it has been all His life, and there is no reason that He should feel different now. He mentions His birth. He gives God the credit for seeing to that He was brought

into this world, for had not His Father given Him physical life, then He would not have had it. He mentions that He was given hope while He was still a suckling infant. Undoubtedly He is here pointing to the sacrament of circumcision as a sacrament whereby Jewish boys were adopted as children of God. He mentions His infancy and His youth, and how He was cared for and provided for. Undoubtedly He has in mind how God instructed His foster Father Joseph to bring Him to Egypt when He was in danger of the wrath of Herod. And no doubt He thinks also of the journey to the temple when He was 12 years old, and all the other opportunities that He must have had to learn about His Father while He lived in the humble Christian home of Joseph and Mary in Nazareth. He gives God all credit for having taken care of Him in His whole life, and certainly, then, He doesn't believe there should be any reason why He shouldn't trust Him now either. Surely our Savior knew that He was in what, humanly speaking, was a hopeless and helpless situation, but He knew that His Father was almighty, and His confidence was that when through pain, punishment and reproach, He had paid the penalty for the world's sin, then God would in some wonderful way take even His body back to Himself in heaven.

Here we can and must learn from the Savior that we too should find our courage, confidence and comfort in this that we too have this same almighty Father. All these things that the Savior mentioned are also true of us. Our life is given to us by God. He was our Father at birth. We have been reborn. There too we thank God for bringing us to the baptismal font where we were born into faith by water and the Spirit. We have been cared for and provided for until now by the gracious hand of a kind and merciful Father. We have no reason to begin mistrusting Him now. We have more to be thankful for. We are sinners; sinners who were in a helpless condition because we could not help ourselves. That is the reproach in which we find ourselves before God. But that's why we stand at the foot of the cross; for there God has again helped us out of that hopeless situation by hanging on that tree His own Son, and by making His own Son a worm that we might stand there and plead with joy in these words of the hymnwriters:

Jesus Thy blood and righteousness
My beauty are my glorious dress,
Midst flaming worlds in these arrayed
With joy shall I lift up my head.

We have the blood of Jesus. With that blood to wash away our sins we cannot go lost. God Himself has promised us: "The blood of Jesus Christ, God's Son, cleanseth us from all sin."

Amen!

Text: Psalm 22:11-13

DESERTED BY FRIENDS AND SURROUNDED BY ENEMIES

Introduction: (Summarized). . . The reason why we often visit the sick and troubled is to give comfort. When we are in pain or when we are suffering we like to think that there are friends, and especially loved ones, near to give us comfort and to help us bear the suffering. This was not true of Christ.

I. Forsaken by His friends.

Here we see a picture of Christ's friends as well as a picture of His enemies. The picture of His friends is very brief: "For there is none to help." But it is telling. In a few words this explains exactly what kind of friends Christ had when the time came for His suffering. When the time came that He needed help, then "there was none to help." The words that Christ spoke on the way out to Gethsemane when He said: "all ye shall be offended because of me this night," were coming true; they were being fulfilled. We hear about instances like this: When Christ was being captured in the Garden of Gethsemane, then this is reported about His friends, "Then all the disciples forsook him and fled." They were afraid for their own personal wellbeing, so in selfishness they quickly disappeared into the darkness of the night. Then we remember well also this which is reported about that apostle which should have been the strongest of them all. When Peter was asked whether he was not also one of Christ's disciples, he wouldn't even admit to be Christ's friend. "Then began he to curse and to swear saying, I know not the man." Peter was afraid and he was ashamed to admit any connection with Christ. These were Christ's friends. Now Christ was led out to the cross where we stand watching. Are any of His friends around? The words of our text are a description of His friends in their absence. As the saying goes: "They were very conspicuous by their absence." Only

one of them dared to show his face on Calvary at all. That one was John to whom Jesus then gave the instructions that he should take care of His mother. The picture then is one of Christ being left alone. When it came to the hour of difficulty, those whom one might have expected would at least have been there to give their moral support, they all left Him and fled and locked themselves behind doors in Jerusalem. The picture of the cross therefore is the picture of a lonely figure whose friends were nowhere to be seen.

"There was none to help." That is not only a picture of a lonely figure, but that is also a picture of the suffering that was taking place there on Calvary. The prophet Isaiah had also prophesied this when he asked the question: "Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat?" And then he has the Savior answering thus: "I have trodden the winepress alone; and of the people there was none with me." So the Savior suffered alone. When He suffered cruelty, mockery, blasphemy, torture and finally bloodshed, this was alone. There wasn't anyone there to accept even one cruel tongue lashing for Him from the elders, priests and Pharisees. There was not anyone to bear even one of the stripes that the scourge laid on His back. There wasn't any one to feel even one prick of the torturing thorns that pricked at His holy brow. There wasn't anyone to even extend pity as the weight of His body became

heavier and heavier on the nails that had pierced His innocent hands. He was alone, all alone!

But this was the way it had to be. It was the God ordained method of preparing salvation that was being carried out here on the cross. The suffering that God required for the sins of the world had to be carried out the way God had planned it. God's justice was being fulfilled. This one whom God had sent for that purpose, this one who was God's Son, who was bearing the sins of the world to that cross, and who there was able to suffer and pay for them, this One had to pay alone. He had to pay the full price, for therefore He had been chosen and sent by God.

Though the Savior certainly doesn't have any pleasure in His suffering, it is not that He relishes that; ye He wanted to do everything that was necessary to satisfy God's justice. Remember this that if anyone would have been willing and able to suffer anything for Christ if anyone had been able to share His pain, then He would not have suffered it all, and He would not then have finished the work for which He had been sent. If any of His suffering could have been shared by another, then Christ would not have been able to exclaim as He did finally in victory: "It is finished." So it had to be this way. Christ had to suffer alone, and that was the way Christ wanted it because then He could without doubt and without hesitation say, "It is finished."

Again this plea of confidence is in His Father: "Be not far from me." Though this is not a plea that the suffering should be taken away or even reduced, it is rather a prayer that His Father will, when the suffering has been completed, be there to give Him the comfort and consolation which He only is able to give. His confidence in His Father is never shaken.

II. Surrounded by His enemies.

Though He had been deserted by His friends, it wasn't as though there were no people. There were plenty of people, but they were not of the friendly kind. He describes these for us: "Many bulls have compassed me: strong bulls of Bashan have

beset me round. They gaped upon me with their mouths, as a ravening and roaring lion." His enemies were there. They were there in full force, in a big herd, just like a herd of bulls. He describes them with that term, "bulls of Bashan." This points out their strength. Bashan was the name of that part of the country east of the sea of Galilee. It was a very fertile country, it was made up of green meadow lands, it was, therefore, excellent pasture, and Bashan therefore became known for the large and strong cattle which they were able to raise on this excellent pasture. These enemies of Christ were strong. Strong as the bulls of Bashan. Furthermore, it indicates their position. The bulls of Bashan were the most prominent and well known animals in the country. Thus these bulls that were surrounding Christ on the cross were the most prominent in the country. They were the Pharisees, who claimed to be religious teachers of the people; they were the priests, and the High Priest who was to be the representative of the people, they were the elders who had been elected by the people to run their city and their government. These were the bulls that were surrounding Christ. These were His enemies. He tells us how they behaved: "They gaped upon me with their mouths, as a ravening and a roaring lion." They were very bold here because they seemed to have won a tremendous victory. Their open mouths out of which they spewed their mockery surely showed how angered they were, how much they really hated Christ, how they thought that everything that He had told them was pure blasphemy. Their speaking against Him was like the angry growl of a blood thirsty lion. Indeed they were blood thirsty, as was evidenced by their blood-curdling cry before Pilate, "Crucify him." In what seemed to them now as victory they were "enjoying" themselves in heaping upon Him all the insult and torture that they could possibly manufacture in their maladjusted minds. It was with that kind of people that Christ was surrounded.

III. Where do we stand?

We are watching this lone figure surrounded by bulls who are gaping and roaring at Him. Do we want to be His friends? Or do we want to run away from that spectacl

of torture? Shall we be ashamed of Jesus, as the hymnwriter asks? May we answer as does also he:

Ashamed of Jesus, that dear friend
On whom my hopes of heav'n depend?
No; when I blush, be this my shame,
That I no more revere His name.

We find our comfort in this that Christ suffered alone when He had been forsaken by His friends. Though there is no beauty in the picture, yet there is comfort for us in this that He was surrounded by His enemies, because when He suffered thus alone then we know that when He said "It is finished" then it meant that the work of suffering for our sins was completed, and we now have been adopted to be children of God and friends of our Savior.

Our problem is to continue as friends of Jesus. This we can do only by continuing in faith. We face many real situations in life where we as the friends of Jesus can be faithful, or we can be very unfaithful. May our prayer be that of Kingo:

Let me never, Lord, forsake Thee,
E'en tho' bitter pain and strife
On my way shall overtake me;
But may I through all my life,
Walk in fervent love to Thee,
In all woes for comfort flee
To Thy birth, Thy death, and Passion
Till I see Thy full salvation.

Amen!

Texts: PSALM 22:14-16

THE PHYSICAL SUFFERING OF THE SAVIOR

Introduction: (Summarized). . . We can perhaps imagine to some extent mental torture of those who are led to capital punishment. We have examined the mental torture of Christ. But now we see the physical torture which was heaped upon His human body.

I. The Crucifixion: Who did it and how?

Christ was being executed. David puts these descriptive words into His mouth: "For dogs have compassed me; the assembly of the wicked have enclosed me; they pierced my hands and my feet." In these words the Savior Himself tells us who was responsible for the execution, and how this execution was carried out. Who? "Dogs", says the Savior. "Assembly of the wicked" He says again. Last week we heard Him describe them as "bulls of Bashan." This showed their strength and their number. Tonight He calls them "dogs" which shows their lowness of character, their filthy and greedy personality, and their untiring efforts in running after Him and running Him down as much as they could. He calls them the "assembly of the wicked."

This surely reminds us of how the Chief Priests, the Elders, and the Rulers of the people gathered together to take council against Jesus. How they plotted and schemed with the traitor Judas, and how they lied and cheated and blasphemed in that ridiculous thing that was held up as being a court and trial of justice. Indeed, they were an assembly, and wickedness against the Savior was their one and only purpose.

It was these, Christ states, that were responsible for His crucifixion. "They pierced my hands and my feet." Certainly we do not need to say much about the actual act of crucifixion. When we think of this can't we almost feel the excruciating pain as they applied the hammerblows that drove the huge nails through the flesh of the Savior's hands and feet? Can't we see the

blood beginning to trickle from those pierced hands and feet? "They did it," says Jesus. The Jews who stood at Pilate's palace crying, "crucify him," they were responsible. Pilate, who gave in to their wishes, though he himself was convinced that Jesus was innocent, was responsible.

Now when Christ's cross had been set up between the two malefactors He hung there for six hours. Those were undoubtedly the six longest hours in the life of Jesus. We are going to look at the physical suffering that was going on. We want to see what was happening to the body of Jesus. Jesus describes it Himself in our text: "I am poured out like water, and all my bones are out of joint; my heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd; and my tongue cleaveth to my jaws." Here are five different pictures which Christ uses to describe what was happening to His physical body.

"I am poured out like water." This describes what was happening to His strength and to His life. If water is poured out of a container that container becomes emptier and emptier. Soon there will be no water left in it; it will be empty. Thus was Christ's life. It was being emptied out of His physical body. It was being dissolved and soon His body would be empty of life. He could feel life slipping away from Him, and there was nothing that could be done now to hold it back or stop it. Again He felt as weak as water. Water has no strength in itself. It cannot even flow in the direction it wants to, but has to follow the contour of the land. Thus Christ's life: now it was like water, it had no strength of its own. It had to continue following the course that had been set for it.

"All my bones are out of joint," says the Savior. It had been prophesied that "a bone of him shall not be broken." This was, of course, in keeping with the passover lamb which had to be a perfect lamb. In the same way, Christ, the perfect sacrifice, had to be a perfect lamb without broken bones. We know that this

was fulfilled to the very end, for even the soldiers when they came to break the legs of the malefactors, which was customary after crucifixion, they didn't break the legs of Jesus. So here too we must understand that none of Christ's bones were broken. But they were "out of joint." They were dislocated in the joints. They were being pulled apart. The one was being pulled away from the other by the weight of the Savior's body which hung there pulling on those joints for six hours. With His strength giving way, as He says, it was no surprise that the joints of His body were stretching and beginning to separate. We cannot begin to imagine the pain that must have accompanied this.

"My heart is like wax; it is melted in the midst of my bowels." We often speak of hard-hearted people. We use that phrase to describe people who have no feeling for others; people who do not have feeling of sympathy or pity for people who are having difficulties. Christ describes His heart here as being quite the opposite. His heart was like wax. Wax is soft and pliable. A little pressure will leave an imprint on wax. Christ's heart was soft that way. He was able to feel the pressure of God's wrath against the sins of the world for which He had undertaken to make satisfaction. He was able to feel that pressure of God's wrath in every drop of blood that escaped and trickled down the cross. His heart felt the wrath of God in every moment of suffering.

Then He says: "My strength is dried up like a potsherd." A potsherd is a fragment of broken pottery. There is absolutely no moisture left in pottery. It has been completely dried in fire. It is therefore also very brittle. Christ describes His vitality and strength with these words. His strength has been broken. It is only a fragment of what it was before. He lacks vitality. It has been burned and dried in the fire of God's divine wrath against sin. That fire Christ is feeling here all the time against his waning strength.

His final description of His bodily suffering is this: "My tongue cleaveth to my jaws." This description we understand,

and it isn't surprising. Not only think of six hours without a drink - no doubt we could all do that - but this was different. Here were six hours of excruciating pain. Six hours of the loss of blood. Six hours of fever, no doubt, and these six hours without any liquid to supply the liquid that His body was losing all the time. He was "dried" also in this way. His tongue He describes as clammy to the point where it stuck to His gums. This was not only a sign of thirst, as He also said, "I thirst," but this was also a sign of approaching death.

Though His Father was looking on, Christ says all this to Him and then He adds the cause and the purpose of it all. "Thou hast brought me into the dust of death." Death was coming, and Jesus knew it. One would think that Jesus could here find all kinds of people to which to blame the fact that He was dying. There were the soldiers, Pilate, the false witnesses, the High Priest, or the whole nation of the Jews. But Christ doesn't even speak to these when He considers who is to blame. "Thou" He says to His Father in heaven. You are the one that has brought all this to pass. You, in carrying out your counsel for man's salvation have brought me, your Son, to the dust of the grave. Pilate and the Jews were physically to blame, of course; they were guilty of crucifying Christ, but according to the Father's plan. Remember Christ explained this to Pilate: "Thou couldst have no power at all against me, except it were given Thee from above." It was God the Father that wanted His Son to be crucified to pay for all our sins. Luther said it this way:

He spoke to His beloved Son:
'Tis time to take compassion:
Then go, bright Jewel of my crown,
And bring to man salvation;
From sin and sorrow set Him free,
Slay bitter death for him, that he
May live with Thee forever.

Then we hear explanations of this that say: "God has laid on him the iniquity of us all." And "God made him to be sin for us." "He suffered, the just for the unjust." And these place the cause where it belongs, as does also the hymn verse of J. Heermann:

Who was the guilty?
Who brought this upon Thee?
Alas, my treason, Jesus
Hath undone Thee!
Twas I, Lord Jesus,
I it was denied Thee:
I crucified Thee.

This places the blame where it belongs. Our sins brought Christ into the "dust of death." When Adam disobeyed God in the Garden of Eden part of his curse was a "return to the dust." Christ the Sacrifice for sin had to suffer also this curse of God upon sin in order to pay the ransom and free us from eternal death. Christ was brought to the dust of death for us, that we might be brought to the gates of eternal life through faith in His atoning blood.

Amen!

(to be concluded)

I N T E R N O S

The DOCTRINAL UNITY COMMITTEE reports:

Your Union Committee attended another meeting of the Joint Doctrinal Committee January 19-21 in Chicago. An 'Analysis' of the Wisconsin Synod presentation on CHURCH & MINISTRY by the Missouri Synod Committee was read and considered at some length, as was the Wisconsin Synod Committee's 'reply' to the same. There was a profitable discussion, though not completed, of the exegesis of the prooftexts for the Wisconsin Synod presentation on CHURCH & MINISTRY. Other such studies in this area are to follow.

The first part of the Missouri Synod statement on THEOLOGY OF FELLOWSHIP, prepared by her two Seminaries, was read and discussed. Efforts are being made to have this distributed to all our pastors. To give the Missouri Synod Committee a little more time to prepare the second part of their presentation on this subject (which will be the practical part), the next meeting was moved from the previously agreed on time in April to mid-May.

A great deal of time was devoted to recent developments within the Missouri Synod in the FELLOWSHIP area, and to the widely publicized pronouncements of some of her spokesmen. There is no denying that their Committee members are feeling the pressure of the anomalous situation in which they find themselves.

A synthesis on JUSTIFICATION was well received and, after some polishing of language and expression, should be ready for final adoption at the May meeting. It very likely will be read to our pastors at the Easter Conference.

Your Committee is keenly aware of the fact that a 'finished' report is expected by June, and is therefore trying its best to get some definitive answers by that date. (Incidentally would it not be more appropriate to call it the 'Doctrinal Committee?')

Meanwhile, your committee hopes to get some of its presentations for this joint study into the hands of our pastors in the not too distant future. They will be on JUSTIFICATION, CHURCH & MINISTRY, and possibly others not yet discussed, though long ago prepared, as on GRACE, ELECTION, CONVERSION.

M. H. Otto

CLERGY BULLETIN

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THE PRIESTLY OFFICE OF CHRIST

(concluded)

by A. M. Harstad

On different occasions during His ministry Jesus taught that He was come to give Himself as a sacrifice, to suffer and die in man's stead, that man might thereby have life. "The bread that I will give is My flesh, which I will give for the life of the world." John 6:51 "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Matt. 20:28. At the institution of the Lord's Supper He said; "This is my body which is given for you. . . This cup is the new testament in my blood which is shed for you." Luke 22:19-20. Jesus taught that His suffering and death were vicarious.

Also, in connection with the passion story certain things happened that pictured the vicariousness of His suffering. When Simon of Cyrene carried Jesus' cross, it looked like he was the one who was going to be fastened to it. Perhaps that is one of the reasons why they had to compel Simon to carry the cross: He was afraid people would think he was the one who was going to be crucified. But if one looks at the matter more closely one must see that the cross was indeed Simon's; it was mine and yours. We deserved to suffer for our sins. But when they came to Calvary Simon laid the cross down and Another was fastened thereon. And Simon was free from the cross. So are you and I free from the curse we deserved by our sins because Another was made to be a curse for us. Gal. 3:13

served to suffer. He took my place in dying. Because of Him I am free and have life."

The vicarious sacrifice of Christ was pictured over and over again in the bloody sacrifices made under the old covenant. Daily sacrifices were brought. And on the Day of Atonement the high priest sprinkled the blood of a goat on the mercy seat which was the lid of the ark of the Covenant in the Holy of Holies. In the Ark and under the Mercy Seat were the two tables of the Law. Against this Law Israel had sinned. Above the mercy seat and between the cherubim the Lord God dwelt. The blood of the goat was sprinkled between the Lord and the two tables of the Law to hide the sins of the people against the Law of the Lord God. This signified that the blood of Christ truly blotted out from the view of the Lord the sins of the world against His commandments. "Without shedding of blood is no remission." Heb. 9:22. Because of the sacrifice of the blood of His Son the all-knowing and all-remembering God tells us there is one thing He will remember no more. He will not remember our sins. Heb. 8:12. When our conscience torments us with the memory of our sins, what can be more comforting than to know that for Jesus' sake God remembers our sins no more?

And think of Barabbas, the robber and murderer. It certainly was he who should have hung on that central cross on that Good Friday. But because he was put alongside of Christ, therefore Barabbas went free and Jesus went to the cross. In this case the people's choice was also God's choice, for God had decreed that His Son should suffer in the stead of all men. If Barabbas visited Calvary that day and saw Jesus hanging on the cross he could truly say, "He is suffering what I de-

Now wonderfully the Lord's prophet, and remission of sins should be preached in teaches the vicarious suffering of the Ser- his name among all nations." Luke 24:46-47. vant of Jehovah in Isaiah 53. And the Apostle Paul teaches this same thing: "When we were yet without strength, in due time Christ died of the ungodly. . . . But God commendeth his love toward us, in that while we were yet sinners Christ died for us." Romans 5:6-8. "Christ died for our sins." I Cor. 15:3 "There is one God and one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time." I Tim. 2:5-6. Jesus Christ "Gave Himself for us, that He might redeem us from all iniquity." Titus 2:14. Likewise Peter testifies: "For Christ also hath once suffered for sins, the Just for the unjust, that He might bring us to God." I Peter 3:18.

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If it asked how Christ could suffer in just a few hours on the cross all that the world had deserved to suffer in all eternity, then the answer is found in the fact that Christ was the eternal Son of God. What the eternal One suffered on the cross was indeed more than sufficient to take the place of what man had deserved to suffer in eternity. The suffering of the holy, eternal Son of God, placed in the one side of the scale, was easily able to outweigh the sins of the world in the other side of the scale.

And that God accepted the sacrifice which His Son brought for the sins of the world stands completely attested to by the fact that God raised Him from the dead and placed Him at His own right hand in the heavens. At His resurrection Jesus returns from the depths whither He had gone in search of the pearl of man's salvation. And His victorious cry is: "I have found it! Salvation has been won for all."

At Jesus' resurrection the whole world stood justified in God's sight. He was reconciled unto the world. 2 Cor. 5:18. It only remained that this should be proclaimed unto the world so that the world might embrace with the arms of faith the reconciliation and rejoice therein forevermore. The risen Christ Himself declared: "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day, and that repentance

"We, then, are redeemed from the guilt of sin; the wrath of God is appeased; all creation is again under the bright rays of Mercy, as in the beginning; yea, in Christ we were justified before we were ever born." (Dr. Ed. Preuss, The Justification of the Sinner Before God.)

Thus, by His vicarious sacrifice, Jesus has delivered us who through fear of death were all our lifetime subject to bondage. Heb. 2:14-15. By faith in Him we shall conquer this fear of death.

In all eternity the saints in glory shall sing the praises of Him who was slain and has redeemed them to God by His blood. Rev. 5:9. Surely, even now, standing by faith under His cross we will sing:

What language shall I borrow
To thank Thee, dearest Friend,
For this Thy dying sorrow,
Thy pity without end?
O make me thine forever;
And should I fainting be,
Lord, let me never, never
Outlive my love for Thee.

But Christ is a Priest forever, according to the Scriptures. Even now in glory He is and remains our Priest. However, He does not now bring any further sacrifice for sin. His one sacrifice suffices forever. But He is our Priest who pleads for us. He is our Advocate with the Father, "If any man sin, we have an Advocate with the Father, Jesus Christ the Righteous; and He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." I John. 2:1-2. Jesus is able to save all that come unto God by Him, seeing He ever liveth to make intercession for them. Heb. 7:25. He appears in the very presence of God for us. Heb. 9:24. And He sends unto us the Comforter, the Holy Ghost.

Surely, the Father will hear the pleading of His Son in our behalf. We are indeed weak and prone to fall from faith. But He pleads for us that our faith fail not. He prays for us that we be kept from the

evil. John 17:15.

Well may we say with Paul: "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." Romans 8:33-34.

LENTEN SERMONS

(continued)

by Alf Merseth

Text: Psalm 22:17-18

HOW WE SHOULD LOOK AT THE SAVIOR ON THE CROSS

Introduction (summarized). . . It is a comforting privilege to spend time at the foot of the cross. This is a comfort Christians can have any time that they open the pages of Scripture and study the accounts of the life of Jesus of Nazareth. The suffering of the Savior might be tempted to bring us to sympathy and even to tears of compassion for one who suffered such almost unspeakable things. Though these feelings are understandable, yet our viewing of the passion must be something with a considerably deeper feeling than that. We must see how we fit into the picture of Calvary. So we consider HOW WE SHOULD LOOK AT THE SAVIOR ON THE CROSS.

I. The condition of His body.

We look at the Savior's body. We have considered the pain that he must have felt in all the torture to which his human flesh and blood were subjected. But this verse gives us an additional description particularly of the appearance of the Savior's body. How did it look? Our Savior gives this description: "I may tell all my bones." As the Savior looked down upon His body He was able to see the skin stretched over the bones of his body. He was able to "tell" i.e. to count them one by one. They were very visible to His sight. This is then also what we can see as we look at the cross; a human body, with the skin stretched so taught about the bones that we can see the ribs, the arm bones, the leg bones, and all the others so plainly that we could make a count of them. It isn't a pleasant sight.

Here was the body of a man who showed the effect of a ministry that though it had been long, yet it had been very

difficult. He was a King, that is true, but not a king that sat in riches and fared sumptuously every day. Rather here was a king who had fasted (because He had not had enough to eat at times, and at other times because He didn't feel that He had time to eat because He had to preach or heal the people instead.) Here was a man who had spent His ministry in labor, in hard labor for the benefit of subjects who were not appreciative. Here was a king who had spent a ministry of grief, grieving for those who rejected Him and consigned themselves to eternal damnation. As He wept and grieved over Jerusalem, so He grieved over all sinners.

Here was furthermore a human body that showed the immediate effect of what was now going on. The body was emaciated with torture. The skin was dry and stretched over the protruding bones that were stretching at the joints because of the weight of His body that was hanging on them. We look at this: We see an unpleasant

picture to say the least. It is a picture that would want to make our human nature turn away. We do not like to view that which is unpleasant. Some of us want to shed tears of pity and sympathy, perhaps. Others of us want maybe to vent our anger at Pilate, Caiaphas, and the Jews for so completely mistreating an innocent man. But these feelings are profitless. If this is all we see and feel as we stand here, then the cross of Christ is of no value to us. No, we sing, "In the cross of Christ I glory." We sing that because here we find comfort and consolation. We glory in the cross of Christ because on it we see a body that though it was punished in injustice, yet in its punishment it satisfied God's justice. This picture shows us a body that throughout its whole life was grieving over our sins, a body that lost its strength because it was preparing the Gospel of salvation FOR US. Here we see a man that labored all His life for the welfare of sinners among whom He was numbered. Here we see the body of a man that is suffering - suffering for sins that we have committed - bearing punishment that you and I should have borne. Here we see a man who won for us the battle that we could not win ourselves. That is HOW WE SHOULD LOOK AT THE SAVIOR ON THE CROSS. As a Savior FOR US. The whole picture might bring tears into our eyes, indeed, but not tears of pity and sympathy, but tears of sorrow over our sins which have brought Him there, and tears of joy over the mercy and grace which we find there.

II. Those who were watching.

Again we are asked to look at the surroundings in which we find our Savior. "They look and stare upon me." The Savior says about the people around Him, Calvary was close to a road so that there were many just passing by that would look at Jesus. These we would imagine looked in indifference. They saw the writing that Pilate had placed over the cross. "Jesus of Nazareth, the King of the Jews." To most of those who were merely passing by and didn't know the history and background of the incidents of the last two days these words meant nothing. They saw one who was suffering, indeed they saw three who were suffering. They didn't

know why, they cared less, and didn't have enough interest to stop and find out.

But of course there were those present who "stared" Christ says. They looked also, but they looked, first of all, in hatred, as we have already explained. They despised this one, lowly and humble as He was, who actually had claimed that He was the Messiah and God's Son, the world's Savior. They also looked in pleasure. They were pleased now for they thought they had won a great victory. They had gotten rid of the 1 person that had dared to oppose their worldly schemes with which they were operating the church of the Jews, and now that He was out of the way they thought they would have everything their own way again. They were indeed pleased with themselves that they had been able to put him to such torture and pain.

There were none present that looked sympathetically at Christ. Christ perhaps looked for such a glance of pity and sympathy, but there was none to be found.

How shall we look at the Savior on the cross? Should we look on Him with hatred as do those in the world who have no time for Christ, His Church, and Christianity? We cannot afford to do that for then we shall be lost together with them in their hatred. Should we look on Him with indifference, not knowing who this Christ is and not having the time to stop and find out really who this Christ is? It is for sure that this attitude is a temptation that the devil places before all of us, but we must always be on our guard against it, for it is so easy to fall into that indifference.

We must look on Christ with love. As He has loved us, and surely He proves that to us here in His passion, thus we must love Him as our Savior and as our Lord, who has redeemed us through His work on Calvary. We love Him because He first loved us.

III. What was happening to His clothes?

Another thing we see as we watch - and this Christ saw also: "They part my garments among them, and cast lots upon my vesture." We hear the fulfillment of this

at the foot of the cross. "Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat; now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rent it, but cast lots for it, whose it shall be: that the Scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots."

It came to pass just as Jesus said. Though this was not suffering in the sense that Christ could feel it physically, surely it was an indignity for them to sit there in His presence and divide the loot, so to speak. Luther has this to say: "I hold that the soldiers did not divide the clothes from need or for gain, but in a way of jest, and for the purpose of enjoying a laugh, and as a sign that it was now all over with this Christ; that He was utterly ruined, destroyed, extirpated, and never more to be heard of."

But this was that the Scripture might be fulfilled. It was important that everything that had been spoken of Christ should be completely fulfilled. As we look at Calvary surely we see everything fulfilled. This should make us do two things. It should give us an explicit trust in God's Word. When God has proven that everything that was said about Christ has come to pass, then not only that, but everything that God says in His Word is trustworthy.

Secondly, that Word which has been fulfilled should make us trust in and believe in Christ. For this is He of whom the Scriptures spoke: "He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him and with his stripes we are healed." This should cause us to express the trust of Bernard of Clairvaux:

O what precious balm and healing,
Jesus in Thy wounds I find!
Every hour that I am feeling
Pains of body and of mind:
Should some evil thought rush in,
And provoke my soul to sin,
Thoughts of Thy deep wounds,
for sinning
Keep me in its first beginning.

Well of life, if Thou art nigh me,
Spring deep within my heart,
When the last dread hour shall try me,
I can feel no inward smart;
If I hide myself in Thee,
Not a foe can injure me
He shall overcome who hideth
In Thy wounds, and there abideth.

Amen!

Text: Psalm 22:19-21

THE CROSS OF COMFORT AND CONFIDENCE FOR CHRISTIANS

Introduction (summarized). . . Picture the child running to his parents in his trials seeking comfort. In such a manner the Christians should run to the cross of Christ for comfort in their helplessness of sin. In the text the Savior is praying to His Father in heaven; in this prayer He shows us THE CROSS OF COMFORT AND CONFIDENCE FOR CHRISTIANS.

I. Christ's prayer of confidence in His Father.

Christ is still hanging on the cross when king David puts these words into His mouth: "But be not thou far from me, O Lord: O my strength, haste thee to help

me." This is only the beginning of the Savior's prayer. He has been hanging here now for 6 hours of suffering, as we have seen, and during all this time the heavenly Father seems to have been at a distance. We remember that He spoke of being "forsaken" by God. In verse 11, as well as in

this verse 19 he says "Be not far from me" implying that the Father was not right there, He was at a distance. He had been watching the whole spectacle as it unfolded step by step there on Golgotha, but He had not been there to give any help. Christ had been left to bear all these things without God's assistance.

Here our Lord pleads that the Father would come to His assistance now toward the end of it all. Undoubtedly the time had come now that He was feeling (perhaps He had felt this way for a long time) that He needed some help to go on. The battle had been long and hard, the physical and even the human mental faculties were surely weakening, and though they had tremendous stamina, there was beginning to be a feeling of need for some support. He calls God His strength. This surely shows us that Christ was placing His complete confidence in the Father that He knew was watching from heaven. He, though He knew that His work was about over, and though He knew that He was carrying out a work that had been planned in every detail even from eternity, though He knew that He had the Father's love and support at all times, yet He felt that now He had to plead with the Father. He needed reassurance of the Father's support. He had to be sure that there wasn't a chance that He might falter or sink under the load. He had come this far in carrying out the most difficult task any man has ever undertaken. The end was in sight. He must not fail now. He needed the Father's reassurance once more.

His pleading continues: "Deliver my soul from the sword; my darling from the power of the dog. Save me from the lion's mouth; for thou hast heard me from the horns of the unicorn." This is a plea for the deliverance of His soul. There was no need to plead for His body anymore. That He had committed into the Father's hands when in the Garden the evening before He had 3 times asked the Father to remove the cup of suffering, but each time had added "Thy will be done." But that body of flesh and blood, that body of dust wasn't important any more. It had been abused so badly, it had suffered so much. But He had a soul also. This was the most important thing. Here

He asks that this may be taken care of by God's grace, and may be delivered safely into paradise. His soul was alive. He wanted that soul protected from the weapons of torture and death to which His body was being subjected. He wanted His soul, which was now laboring under the sins of the world, let's never forget that, His soul was guilty of our sins also. He was pleading for forgiveness of sins for that soul, and deliverance from further punishment, especially deliverance from eternal death. The life of that soul was very precious. It is so precious that He uses the term "darling" to describe its value. Those from whom He is seeking deliverance for His soul are "dogs" first of all. The mean and low characters that were torturing and tormenting Him there at the cross. But more important enemies: "Lion's mouth" undoubtedly refers to Satan himself. He needed protection from Him now because Satan was putting on His greatest efforts here and now, and if He were defeated now the battle would be won for ever. Undoubtedly Christ also thinks back to the wilderness and the 40 days and nights of conflict with the devil there. Throughout His life He had been pestered and plagued by temptations from Satan. But most important was the here and now - the battle that was going on here on Calvary. He asks for deliverance. And the devil had help. All his cohorts, the forces of wickedness, were ganging up on Jesus. He felt like a matadore who was about to be gored. But even from the horns of the wild oxen God the Father heard Him. Indeed He had heard Him. This was Christ's confidence in the last moments, and then He bowed His head and gave up the Ghost.

Though it perhaps sounds peculiar to say this: Christ found comfort for Himself as He now looked at His own suffering and at His own pleading. His comfort was in God, naturally, for He knew that His Father had heard His prayer. He knew that His soul would be safely delivered to its eternal destination. There was comfort also in this that the suffering was now over. It was finished. All the evil forces that were surrounding Him had suddenly lost their power, and the Father in heaven was not applying the stick of jus-

tice to His Son any more. What He came to do had been done. The world had been saved. Christ was now able to close His life with the confidence of these words: "Father into thy hands I commend my Spirit."

II. The comfort and confidence the Christian finds in the Savior's cross.

But besides being a cross on which even Christ found comfort and confidence in His last moments, this is a cross of comfort and confidence for Christians. Surely we who believe in Christ cannot come here and look at the cross week after week without finding comfort there for our souls. And that surely is what we must realize also first of all. We have a soul, a part that shall live forever (as shall also our body). In that living forever it shall lead also our body into heaven or hell, into eternal bliss or inter eternal torment. What we should learn and what we must learn is that our first concern is all our being must be for this soul. We must learn the relative value of the physical and the spiritual. We must learn to see how much more important it is that our souls are safe with Christ, than that our bodies live in luxury. All of us should make a confession here; we all fall prey to the devil's temptations which stand before us at all times: the temptation to minimize the importance of and care of the soul. We all fail here. We have all failed at one time or another, and we all continue to fail. Our failure in understanding the value of our soul, and the relative value between that and worldly things shows itself in our life and in our attitude toward the things of the kingdom of God. It shows itself when we have this attitude: I'll take care that I live my worldly life as I please first, and I'll consider the kingdom of God afterwards. It shows itself when we are indifferent toward progressive steps in the work of the church. It shows itself in our indifference toward the work of Christ's kingdom. This can hardly be called a Christian attitude. This then crops out in our Christian giving. Then it gets to be this that I'll have all the luxuries that I want first, and I'll give to the kingdom of God if there is anything left after-

wards. This can hardly be called Christian giving. This shows itself in another very prominent way - in our church attendance. Isn't our attitude this so often: I'll go to church if I have time. Any little excuse that may come along will keep us away from God's house. This shows that we really don't realize the value of our souls. For if we did we would want that soul to be fed regularly for fear it will starve, and that is dangerous for our eternal life. We too must learn the value of our souls.

And it is for that soul that we Christians find comfort and confidence here at the cross. We see here that our Savior Jesus Christ has suffered everything. The work of suffering for our sins is completed. God's holy justice upon every sin has been satisfied by the payment of the Substitute. Our comfort is that this applies to us and we then don't have to pay. We go free through faith in Christ. It is in this suffering of Christ that we find assurance of eternity. This is our comfort as we stand at the cross.

Here too we find confidence for our own life. Christ has overcome sin; in our life we who believe can find therefore also the strength to daily overcome the devil and his temptations and to lead a holier more God-pleasing life. "I can do all things through Christ which strengtheneth me."

The end of life will come for us; then if we are in Christ, if we have faith in His atoning blood and have the confidence that can be found in His cross, then we will be able with joy to join Him in His last words: "Father into thy hands I commend my Spirit."

Be near me when I'm dying,
O show Thy cross to me;
And to my succor flying,
Come, Lord, and set me free:
These eyes, new faith receiving,
From Jesus shall not move;
For He who dies believing,
Dies safely, through Thy love.

Amen!

THE VICTORIOUS CHRIST AND HIS CHURCH

Introduction: (summarized). . . Ordinarily we would think of death as belonging to the vanquished, but not so here; in death Christ was victorious. This part of the 22nd Psalm is the prayer of the victorious Christ.

I. The prayer of the exalted Christ.

The whole attitude of the Savior changes very abruptly at this point. The prayers thus far have been prayers for help in suffering, prayers against his enemies, prayers for the Father's presence and assurance. But no more of this. Here is a prayer that though it does not express this in words, yet throughout it breathes with an attitude of thanksgiving for the deliverance and the victory that He has won in death (that is, victory over the devil, of course). In this prayer there is a promise: "I will declare thy name unto my brethren." The Lord promises His Father that He is going to undertake a certain work among the people on this earth where He Himself has been walking for 33 years. He speaks of the "congregation" which shows us that our Lord promises to establish a kingdom here on this earth, where His name and the name of His Father will be well known. This certainly is the "congregation" of the kingdom, or the church of believing Christians as we have it today. This is then the prayer of a victorious Christ, who promises that He will continue that work which He has begun while He was here in the world.

II. He shall establish His earthly kingdom, the church.

He had already begun establishing the kingdom on earth in that He had gathered about Himself a certain group of people that were His disciples, His followers, that is, they were not only willing, they did not grudgingly subject themselves to listening to Jesus' words. Their attitude wasn't one that we find in some today - I suppose we have to. These people, and among them very prominently of course were the 11 faithful Apostles, were not what we would call willing, but they were anxious to listen, learn, and be followers of Christ. Christ now promises that He

will continue this kingdom which He has begun. Though He will not be present in the flesh, yet He will definitely continue "declaring thy name. . . in the midst of the congregation will I praise thee." "My praise shall be of thee in the great congregation; I will pay my vows before them that fear thee." This promise of His will be carried out through His messengers. This indicated to us that the whole of Christ's kingdom which He shall establish shall be based on His message, for those who are His true messengers will preach only that which He gives them to say. If they bring any other message they are no longer messengers of Christ. Paul was bold in saying that: "Thou woe or an angel from heaven preach any other Gospel unto you than that which we have preached unto you let him be accursed." So the Kingdom will be built on the message of Christ alone. He is going to bring this message to them that "fear" God. To those who look up to God through faith in His Son Jesus Christ as their Redeemer. They are the only ones to whom this message will mean anything. Those who "fear" He furthermore calls the seed of Jacob. Those who are believers in Christ, they are the seed of Jacob, for as Abraham, Isaac, and Jacob were saved by faith, so are those of the faith today also saved by the same faith as those patriarchs of the Old Testament. They are therefore called their seed, or their children. The church of the victorious Christ shall be a kingdom whose members are the seed of Jacob by faith in Christ.

III. Its message of mercy and grace shall be universal.

This kingdom that Christ promises

to work in and that He is praying for, His church on earth, if it is to fulfill its purpose which is to prepare people ultimately for joining Christ in victory, must naturally have a message. This message can perhaps be summarized quite well in two words: It is a message of "mercy" and "grace."

But to point out that mercy and grace are necessary, there must be another preparation first. That preparation is made very clear in Christ's prayer: He will preach this He says "none can keep alive His own soul." This is a message of law. This is a message of human worthlessness and of human helplessness as far as the welfare of their own souls is concerned. This is the first message that this Church must preach, for first she must make men feel their sins before they will repent of them and seek the forgiveness that is to be found only in the true message of the victorious Christ.

The message of mercy and grace is found in this phrase of Christ: "A seed shall serve him." This brief phrase indicates what the second part of the message shall be - the message about a seed. This, of course, is the same person that has been called by the term seed of the woman ever since God first called Him that in the Garden of Eden. This person is Jesus Christ the Son of God that had just now completed His work and could now be declared the victorious Savior. The message of the Church, the message of Christ's messengers, must be the true message of the victorious Savior and the way He brought salvation through His all-sufficient sacrifice. A doctrine that is not based on this message has no business in the pulpits of Christ's Church. The message of Christ's Church is, as Paul said, "We determine to know nothing among you save Jesus Christ and him crucified."

The area over which this message is to extend can be described in one word: "Universal." It is a message

that is to be brought and preached to all the world's people. Not for the sake of the message, but for the sake of the people. It isn't that Christ needs the people. It isn't that the message needs the people. But the people, all of them, everyone that is flesh born into the world, is in need of the message of Christ and the victory of salvation which He has won for all of them. So this is a message that in its nature has no limits. All people fit under it. All people are sinners for whom Christ died. All people need this message, for all are just as helpless. All people can be helped by this message, for it has forgiveness for everyone.

Though all are in need of this message, yet Christ says "the meek shall eat and be satisfied." The meek of whom Christ speaks who will receive this message with satisfaction are the humble - those who are the opposite of the Pharisees. Those who will not think highly of themselves, but will rather humble themselves seeking help from the Almighty through the salvation of Jesus Christ.

He speaks also of those that "seek" as being among those for whom the message is helpful. Those who seek are those who are repentant, those who are sorry that they have offended God, those who are looking for salvation through Jesus Christ their Savior and only through Him. The kingdom of Christ is made up of the meek, of those who seek, of the repentant and the humble through faith. It is made up of those who accept Jesus Christ as their Savior by faith - and only of those.

IV. The Church shall proclaim this victorious Christ.

The Lord closes His prayer of victory by praying that this Church will be of help to Him in His work of spreading the Gospel: "A seed shall serve Him; it shall be accounted to the Lord of a generation. They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done this." This prayer is first that the Church will bring this precious message of the seed, who has served it by his life and death, to the present generation all over the world. The Gospel belongs

to all people. Secondly He prays that this Church might continue into generations yet unborn proclaiming even there the same message of salvation through the blood of a victorious Savior. The victory of Christ shall apply as the message of salvation to the end of time, and the Church shall be its bearer until the end of time. Then in eternity, based on this same Christ, we, who believe and trust in Christ alone now, shall join those who have lived before us, who believed in Christ, and we shall join those who will live after us, who will believe in Christ because the Church preaches that message, we shall all join together in singing praise to our Savior at the eternal reunion of all believers. All this glory shall be true because our victorious Christ has established His Church to preach the true Gospel of salvation until the end of time.

Amen!

BOOK REPORT

FULFILL THY MINISTRY
by HERBERT BERNER
CPH, 46 pages, 75¢

This is the 1959 Wenchel Foundation lecture on preaching presented in January at both the St. Louis and Springfield Concordias. This lectureship was founded by the late Dr. J.F. Wenchel of Washington D.C., out of his concern for better preaching. The lecturer is pastor of Mt. Olive Lutheran Church, Milwaukee.

The lecture was presented in three sections. The first, OUR ATTITUDE TOWARD PREACHING, is very brief. The second is titled THE AIM, and the third THE QUALIFICATIONS. This last section is the bulk of the lecture (32 pages). It in turn is subdivided into discourses on the preacher's manliness (his personality, spirituality, courage, ability to take criticism, sincerity, personal neatness, etc.), honest workmanship, faith, humility, and love. The final 3½ pages are a chapel talk presented at the time of the lecture.

The booklet has many fine thoughts and offers numerous quotables. However, it deals almost exclusively with practical aspects of preaching. To me, this one-sided approach is the weakness. While setting out to tell future preachers how to fulfill their ministries (col. 4, 17), the lecture makes sadly little use of the high art of dividing Law and Gospel to sinners. The lecturer had little to offer his seminarian hearers on preaching to convict sin, preaching to console wounded hearts; or on preaching to preserve and strengthen faith. It is only out of such preaching, after all, that true Christian works will flow. Rather the lecturer stresses preaching for a program. Preaching is a tool to meet organizational ends. Preaching must be action-producing, geared to a goal. He seems to put goal ahead of soul. Preaching is to make people "become concerned about fulfilling their obligations at home as well as with others. . .," p. 21. "In our preaching we seek to challenge our people to action. . .," p. 8.

But there are striking statements throughout, some old, some new. "Many a preacher's size becomes evident when he is subjected to criticism." "We must be able to disagree without becoming disagreeable." "There is a vast difference between a display of righteous indignation and a temper that has run wild." "There are three classes of speakers: To the first you have to listen, even if you do not try. To the second you can listen if you try. To the third you cannot listen, even if you try."

For your money this booklet will not help your preaching so much as it might help you, the preacher, to reflect a bit about yourself.

HUGO HANDBERG

I N T E R N O S

NEWS FROM MADISON:

I have begun a five p.m. Sunday Service in hopes of giving an answer to those who say: "I work Sunday morning and therefore I cannot come." And surely there are in our day many who work Saturday night or Sunday morning. We have eleven hospitals of various sizes in and around this city. They don't close on Sundays. The service is a duplicate of the morning service; but without the choir participating. Attendance so far has been encouraging - 42, 31, 28.

(signed)

Nils Oesleby

NEWS FROM MAYVILLE:

New pastor, Juul B. Madson, was installed at a 3 p.m. service in First American Lutheran Church, Mayville on Sunday, the 6th of March. Dr. N. A. Madson of Mankato preached the installation sermon, basing his message on II Corinthians 6:1-10, and using as his theme: YOUR PASTOR'S CONFESSION ON THE DAY OF INSTALLATION. All the pastors of the circuit were present and took part in the Installation ceremonies which also were conducted by Dr. Madson. Visiting pastors present were: Rev. Sophus Leo, Hawley; Rev. George Schwkert, East Grand Forks; Rev. Alf Merseth, Fertile; Rev. Wilhelm Peterson, Oklee; Rev. G.F. Guldborg, Lengby; and Norman Madson, Jr., Trail. It was a beautiful day weatherwise, and the church was packed to overflowing, some 200 people being in attendance. There were visitors there from as far away as Guolph, N.D. (160 miles south west) in the personages of Franklin Hansen and members of his family.

The Ladies' Aid of the congregation served a very tasty meal to all who wished to come down into the church basement after the service. The new pastor and family, who arrived in Mayville only the Friday evening before, thanks to the helpful Mayville people, were already quite well settled in their new surroundings.

NEWS FROM THE NORTHERN CIRCUIT:

The annual Spring Circuit Meeting will be held this year on Sunday afternoon, May 1st. The Synod congregation at Ulen, Rev. Alf Merseth pastor, will be host to the meeting this year. The main speaker will be Rev. Joseph Petersen of Norseland. He will speak on the topic: THE UNITY OF THE CHRISTIAN CHURCH.

NEW MEMBERS:

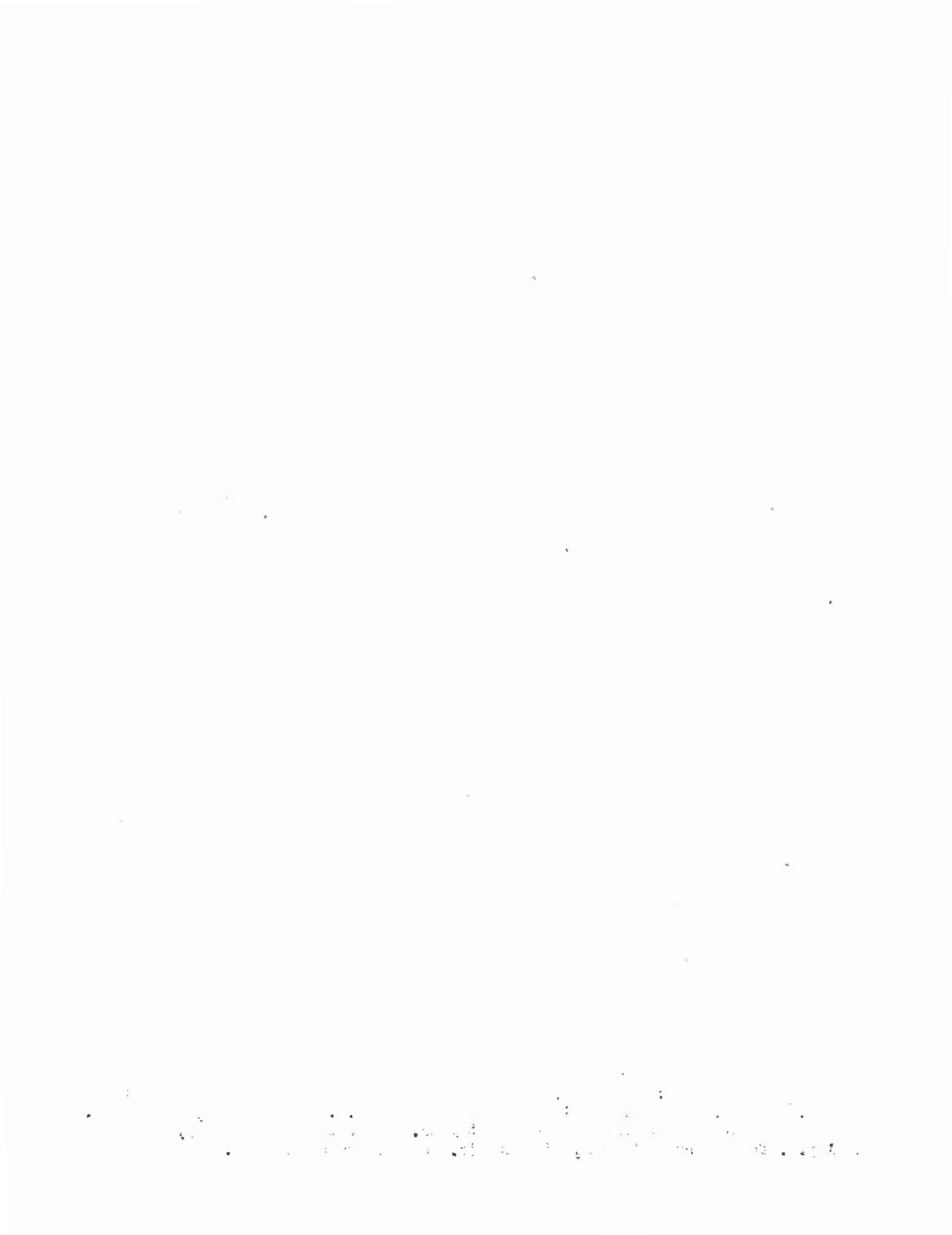
A baby boy to Prof. & Mrs. Rudolph Honsey on Wednesday, February 10th. He has been given the name: RALPH PETER. We also notice by the Scroll that Prof. and Mrs. Beckman of our College were also blessed with a little PAUL ANDREW. Congratulations to both happy families.

CHANGE OF ADDRESS:

The address of: J. B. MADSON
9020 Meadow Road
Tacoma 99, Washington

is now: J. B. Madson
Mayville, North Dakota

THIS LATEST BIT OF NEWS: Robert E. Thorson, a graduate of our Bethany Lutheran High School, College, and Seminary (158) passed away at 5 p.m. on Wednesday, March 9th. He had been suffering from cancer the last year. Funeral is on Saturday, March 12th at 1 p.m. from Fairview Church, Minneapolis. Blessed be his memory.



W. M. Olson

CLERGY BULLETIN

Published Monthly by Authority of the General Pastoral Conference of the Evangelical Lutheran Synod

Vol. XIX, No. 8

April, 1960

CHRIST OUR KING

by M. O. Dale

With Bernard of Clairvaux we joyfully confess:

O Jesus! King most wonderful,
Thou Conqueror renowned
Thou sweetness most ineffable,
In Whom all joys are found.

Yes, we believe that Christ Jesus is our King. And by faith alone can we ever honor Him as such, for by sight it often would seem that He does not rule.

The Kingship of Christ, the Messiah, has been taught and believed from of old. In God's promises of the Savior He was described as being a Savior-King. We have the very familiar passage of king David: "The Lord said unto my Lord: Sit Thou at my right hand, until I make Thine enemies Thy footstool. The Lord shall send the rod of Thy strength out of Zion; rule Thou in the midst of Thine enemies." Psalm 110:1-2. Later Zechariah exhorted the people of God: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." Zech. 9:9. From these and similar prophecies the Old Testament church held the hope that the promised Shiloh should be a mighty King. In fact, a vast majority of the people emphasized the kingly functions of the Promised One almost to the exclusion of His other functions. It became so that they were looking for material blessings and peace rather than spiritual blessings. Especially when they were held in bondage or servitude

did the hope and longing for such a king grow strong in the hearts of the people. Consequently it was a distinct disappointment to them when Jesus did not fill this expectation. But this does not detract from His divine Kingship. Even in His state of humiliation He often showed Himself a King of power. In our classes of instruction and our preaching we always point to Christ's miracles as proof of His divine Kingship. At times those who witnessed His works had to say in amazement and with admiration: "What manner of man is this that even the winds and the waves obey him?" Matt. 8:27. And Christ laid claim to this Kingship while He labored here on earth. He testified: "All things have been delivered to me by my Father." Matt. 11:27 "All power is given unto me in heaven and earth." Matt. 28:18. And all Scripture testifies to the universality of Christ's dominion. There is no territory that is exempted; His Kingly office extends over all relations and situations in the universe. And furthermore Christ exercises His royal dominion according to both natures, both according to His divine and His human nature.

In studying the Office of Christ as King we may divide His dominion into three kingdoms, "according to the diverse nature of their subjects and of their government." (Pieper II, p. 385). These three diverse kingdoms are: The kingdom of Power, the kingdom of Grace, and the kingdom of Glory.

KINGDOM OF POWER

The all-embracing kingdom which Jesus governs with His omnipotence is the entire universe, both heaven and earth. God, the Father, has put all things under His control. "All power is given unto me in heaven and earth." Matt. 28:18. This means that He rules over everything, believers and unbelievers, over the good angels as well as the fallen angels, over rational beings as well as irrational beings. "Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: all sheep and oxen, yea, and the beasts of the field." Psalm 8:6-7. And He is and should be recognized and honored as such an universal Ruler, as the apostle Paul writes to the Philip-
 pians, chapter 2 verses 10-11: "That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of the Father." This feature of Christ's kingly office has a reassuring effect upon the believer, for it tells him that the One who is now at the head of all things is the very same One who ex-
 piated for his sins and who has gained eternal life for him. The Apostle brings this out when he assures the adop-
 ted children of God: "And what is the exceeding greatness of his power to us-
 ward who believe, according to the work-
 ing of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all." Ephesians 1:19-23

Now, how does Jesus exercise this all-embracing power in the universe? First, as He so amply demonstrated by His miracles, He has power over nature, over all things in earth. He controls everything. He directs all things according to His wise counsel. He has the destiny of man and the destiny of the world in His pow-

er. He is the overall Director of every-
 thing. Hebrews 2:7-8 states: "Thou hast put all things in subjection under his feet. For in that he put all in subjection under Him, He left nothing that is not put under Him." Even when men sin, Jesus still rules, for He "sets bounds to their sin, and overrules all things for good to those who believe." And in the area of providence - the eyes of all wait upon the Lord, and He gives them their meat in due season. Secondly, He rules in His kingdom of Power through the social order in the world. He sets up governments and so forth; "There is no power but of God; the powers that be are ordained of God." Romans 13:2. As the ascended Lord, Jesus has this Omnipotent and Universal power, as the Apostle Peter so clearly testifies: "Who is gone into heaven, and is on the right hand of God, angels and authorities and powers being made subject unto him." To summarize briefly, then, Christ, in His Kingdom of Power, as the God-Man, with His omnipotence governs the universe, controlling and directing all creatures according to His wise, good, and just purposes.

KINGDOM OF GRACE

The second kingdom in Christ's over-
 all rule is His Kingdom of Grace. This kingdom is found within the frame-work of His Kingdom of Power. In fact, all His Kingdoms "form a unit inasmuch as they are under one and the same Lord; Christ's uniform will and purpose directs, and His divine power and majesty controls, all affairs." "It is very comforting to know that the sun, moon, and stars, the air, fire, and water, the devils, and all our enemies obey the will of Christ no less than the Church and the holy angels. It is very comforting to know that Christ rules the universe in the interest of the Kingdom of Grace, or the Church. In other words: Everything in heaven and earth must serve the one purpose of gathering and preserving the Church." (Pieper Vol. II, pp. 386-387.) "God gave His Son dominion over all the world that the Church might be gathered from the four corners of the earth. Christ Himself has given us the assurance of that fact: "All power is given unto me in heaven and in earth. Go ye

therefore and teach all nations." Matt. 28:18-19." (Abiding Word, Vol. II, p. 143). Here we may add a word of Luther which seems pertinent: "The fact that not all are obedient to Him according to the Gospel does not at all detract from His dominion over all creatures. Whoever does not want to be under Him with grace must be under Him with disgrace. Whoever does not want to rule with Him must (like His enemies) be His footstool. He is Judge over the living and the dead. Do you think that the Turk, the Pope, the Jews, the entire wicked multitude of the world, and the devils, because they do not want His grace but rage against it, will therefore escape His power? They will certainly find out that they won't. For God in heaven mocks them and will speak with them in His wrath. In a word, Christ is Lord and remains Lord insofar as God Himself is Lord; for He has given Christ the lordship over all. This power is certain and surely remains. Woe to him who does not accept it with grace! He will find it with wrath forever." (What Luther Says, Vol. I, pp. 200 f.)

Though all kingdoms form a unit, they at the same time differ from one another. "Christ sharply distinguishes His Kingdom of grace from the kingdom of this world: "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight that I should not be delivered to the Jews; but now is my kingdom not from hence," not of this world (John 18:36)." (Pieper, Vol. II, p. 387). The Kingdom of Grace, then, is the kingdom of believers which Christ establishes with His means of grace, the Word and Sacraments, and is, as far as true members are concerned, invisible, being made up of those who are true believers.

CHRIST THE ONLY HEAD

In this spiritual kingdom Christ is the only Head, the only Ruler. Scripture teaches this very plainly: "And hath put all things under his feet, and gave him to be the head over all things to the Church, which is his body; the fulness of him that filleth all in all." Ephesians 1:22-23. And in Eph.

5:23-24: "For the husband is the head of the wife, even as Christ is the head of the Church; and he is the Savior of the body. Therefore as the Church is subject unto Christ, so let the wives be to their own husbands in everything." Just as there is to be only one head or chief authority in the family, so also in the Christian Church, Christ's Kingdom of Grace. Luther says concerning the claims of the Roman Pope: "The pope boasts that he is Christ's vicar on earth. But Christ does not need the pope as vicar. . . Christ's kingdom is not of this world; therefore He requires no vicar. He does indeed rule in heaven and earth over all creatures, but He is no worldly king and has no worldly kingdom." (What Luther Says, Vol. I, p. 201).

CHRIST RULES BY HIS WORD

As stated before, the means whereby Christ establishes His spiritual kingdom of Grace is His Word, and by that Word He rules. In II Cor. 10:4-5 we read: "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds, casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." In defense of his ministry of the Word, the Apostle Paul uses here the language of warfare, describing the militant aspect of the building of Christ's kingdom. He denies the use of carnal weapons. "In the spiritual warfare which must be carried on by the Church of Christ and by every believer, not only actual physical, political power is excluded, but incidentally every weapon which trusts in mere human ability, intellect, and power, and is actuated by any carnal motive, the love of honor, of riches, of influence, and others. Such weapons the Church of Christ and the individual preacher will never make use of; they do not belong to the armor of the soldiers of Christ. Our instruments of warfare are rather such as receive their extraordinary power from God, through His almighty strength, Eph. 6:11-18. With those weapons, among which the Word of God stands first, as our armor, all the fortifications and strongholds of the adversaries, especially those that are intended to obstruct the progress of God's cause and the work of salvation, are over-

thrown and utterly destroyed, such as heathen idolatry; Pharisaic self-righteousness and hypocrisy; Greek pride of wisdom, Rome's many heresies, and the host of modern enemies of Bible-truth." (Popular Commentary). By His Word, then, Christ does rule in the Kingdom of Grace. That this was His intention and purpose He testifies to very plainly in His answer to Pilate's question: "Art thou a king, then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." John 18:37. And to the Jews which believed on Him Jesus said: "If ye continue in my Word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." John 8:31-32. And to point out that it should be a continued effort, this ruling by His Word, we have His word in John 10:16: "And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." In discussing the work or act of regeneration, which is the initial act of bringing a soul into the Kingdom of Grace, St. Peter has this to say about the means of regeneration: "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." I Peter 1:23. And of the same means St. Paul declares: "The Gospel of Christ is the power of God unto salvation to every one that believeth." Romans 1:16. Christ, indeed, rules and works by means of His Word.

DEMANDS FULL OBEDIENCE

To be effectual that Word must have supreme authority in the Kingdom. It must be accepted and obeyed without question. "My sheep hear my voice, and I know them, and they follow me." John 10:27. All who are Christ's, that is, all true believers, have heard His Word, they have believed His Word and have become citizens of His kingdom. Those who disobey His Word, who reject His salvation, His merits, His mercy, put themselves outside His kingdom. Luther has this to say about honoring the person of Christ: "Christ is not interested in having His person and name greatly

honored; as all His enemies are doing. He does, however, want His doctrine honored. Therein lies the real appreciation (Kunst), as He says (Luke 6:46) "Why call ye me Lord, Lord, and do not the things which I say?" And again (Mark 8:38): "Whosoever confesses me and my word among this wicked, sinful people, I, too, shall confess, etc." In these passages you hear that He is concerned about His doctrine. The Pope with his papists also calls Him Lord, nay, in His name and to His glory and in His service they condemn His teaching, kill His Hannah (Anna), and persecute her out of the world. It is terrible and unbearable to see the countless mass of people that is blaspheming God because of Christ and is rushing to hell in droves." (What Luther Says, Vol. I, p. 200). Furthermore, Christ demands obedience to His Word when it is brought by His servants: "He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth Him that sent me." As the ambassadors of Christ they bring His Word, and when it is heard and obeyed, it is the same as if they had heard and obeyed the King Himself, and vice versa, if they despise the word of the ambassadors, they despise the Word of the King.

In defense of His ministry, as we wrote earlier, Paul set forth the all-pervading power of the Word, II Cor. 10:4-5, and then adds in the 6th verse: "And having a readiness to revenge all disobedience when your obedience is fulfilled." Yes, Christ demands such an obedience to His Word, that if it is not rendered, if His authority and demand is disregarded, drastic action should be taken. And Paul demands the same for his preaching. "This demand, that all should be subject to the apostolic preaching, the apostle followed to that point that he held himself in readiness to avenge all disobedience when the obedience of the Corinthians would have been fulfilled. Not all the members of Corinthian congregation were obedient to the Gospel as Paul wanted them to be; for the power of the Gospel is not that of an irresistible compulsion. But if there were such as persisted in their disobedience, Paul here declared himself ready to use the extreme measure of avenging the diso-

bedience by excommunication. He expects the whole congregation to complete their obedience to Christ, to be firmly and finally established in their loyalty to the Lord. Should any be found still resisting when he came, their punishment would certainly follow in the way which the Church has ever employed in dealing with such as refused obedience to the Gospel by faith." (Popular Commentary). St. Paul teaches the same required obedience when he writes to the Thessalonians: "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us, And if any man obey not our word by this epistle, note that man, and have no company with him, that he might be ashamed." II Thess. 3:6 & 14. Then there is this much quoted verse in Romans 16:17: "Now I beseech you, brethren, mark them which cause divisions, and offenses contrary to the doctrine which ye have learned, and avoid them."

Word and Sacraments are to be rightly administered.

When the risen Lord appeared to His eleven disciples on a Mount in Galilee, He came near to them and said: "All power is given unto me in heaven and earth, go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you. And lo, I am with you all way, even unto the end of the world." Matthew 28:18-20. In these words the Ruler and Founder of the Kingdom of Grace commissions His ambassadors to go forth in His power and bring all men into His Kingdom. "This discipling should be done by two means of grace. First there is the means of making disciples by baptizing in the name of the Triune God, the Father, the Son, and the Holy Ghost; into the name, as confessing the name which summarizes the entire Christian creed. The second means of making disciples is that of teaching them to observe closely all things which Jesus has committed to His disciples, the Word of the Gospel, the inspired Word of God shall be the content of all preaching in the Church of Jesus

Christ, no more, no less." (Popular Commentary). To bring further assurance, and to strengthen the faith of the believer, the King of the Kingdom of Grace instituted the Sacrament of the Altar. In the institution of this blessed means of grace He instructs us both in its purpose and in the manner in which it is to be given and received. In it He bids us take bread, eat it, and partake of His body, for of the bread He says: "This is my body, which is given for you. This do in remembrance of me." Also He bids us to drink of the cup, that is of the wine, and partake of His blood, for of the cup He says: "This cup is the New Testament in my blood, which is shed for you for the remission of sin, this do ye as oft as ye drink it in remembrance of me." (Words of Institution). As to the purpose of this Sacrament our Explanation says: "When Jesus gives us His body and blood in the sacrament, He thereby brings us and assures us of the forgiveness which He has won for us on the cross by offering up this very body and blood." And of those He has delegated to dispose the means of grace He expects faithfulness; that they be faithful stewards of the mysteries of God. Paul writes to Titus: "A bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre, but a lover of hospitality; a lover of good men, sober, just, holy, temperate, holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers." Titus 1:7-9.

HIS OMNIPRESENCE AND ASSISTANCE ASSURED

As the Ruler of His Kingdom of Grace Jesus does not rule in absentia, but is ever present and at hand: "Lo, I am with you always, even unto the end of the world." Matthew 28:20. This wondrous assurance brings courage and solace to the members and builders of His Kingdom. It is not as though they were on their own, and depended solely on their own power and ingenuity. On the eve of His vicarious suffering and death He earnestly petitions His heavenly Father: "And

now I am no more in the world, and I come to Thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name. Those that thou gavest me I have kept, and none of them is lost, but the son of perdition, that the Scriptures might be fulfilled." John 18: 11-12. And to all who are joined to His Kingdom He makes this blessed promise: "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." John 10:28. He also assures us: "The gates of hell shall not prevail against it," that is, against His Kingdom, the Holy Christian Church. Matt. 16:18. And so does Christ our King rule in His Church, the Kingdom of Grace. Though He may lead His adopted children in many devious ways, through good days and evil, He does, nevertheless, assure them and promise them, that their final destination is His Kingdom of Glory.

CHRIST'S KINGDOM OF GLORY

From the outset let us note and remember that there is close unity between the Kingdom of Grace and the Kingdom of Glory. It is definitely established that if we are to be granted the distinction of being in the Kingdom of Glory we must first have been in the Kingdom of Grace. The Scriptures testify: "Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified." Romans 8:30. At times Scripture presents these two kingdoms as a unit, as implying and meaning that if we are in the Kingdom of grace, we are also prospective subjects in the Kingdom of Glory. Christ says: "Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." John 5:24. Also, "he that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." At other times the Scriptures set forth the great difference which exists between them. The things in the Kingdom of Grace we know and experience and accept by faith. As to the Kingdom of Glory, "It doth not yet appear what we shall be." I John 3:2. "We are saved by hope." Romans 8:24. "In the Kingdom of Grace we know di-

vine things only by means of the Word and faith, while in the Kingdom of Glory we shall know them by means of the beatific vision, (cognitio intuitiva), intuitive, perfect knowledge. I Cor. 13:12: "Now we see through a glass darkly (cognitio intuitiva), but then face to face." (prosopon pros prosopon). "The two kingdoms differ widely with respect to the external condition of their members. The citizens of the Kingdom of Grace are subject to cross and tribulation. Only after they have entered the Kingdom of Glory is their lowliness changed into glory. Acts 14:22: "We must through much tribulation enter into the kingdom of God." Phil. 3:20-21: "Our citizenship is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." (Peiper, Vol. II, pp. 388-389.)

In further considering this glorious Kingdom of Christ, our King, we note that Scripture ascribes to it everlasting quality: "And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Luke 1:33. Also the Old Testament Scriptures describe the promised Immanuel's kingdom of Glory as having continuous and eternal quality: "Of the increase of his government there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever." Isa. 9:7. It shall be a reign in which He shall show His dominion over angels and archangels: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." Matthew 25:31. And invited to come into, and join Him in, this glorious kingdom will be all the redeemed, for "then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matthew 25:34. The Apostle describes this glorious

Kingdom, Hebrews 12:22-24: "But ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God, the judge of all, and to the spirits of just men made perfect, and to Jesus, the Mediator of the new covenant, and to the blood of sprinkling that speaketh better things than that of Abel." And St. John, speaking of the anticipated blessings of the Kingdom of Glory, writes: "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Rev. 21:4. And to whom shall the saints of glory attribute all these blessings? To whom shall they give eternal praise and glory? To Him who "hath on his vesture and on his thigh a name written, KING OF KINGS, and LORD OF LORDS." Rev. 19:16

In retrospect, then, as we in review contemplate the Kingly Office of Christ, and remember that we are not only members of His Kingdoms, of His Kingdom of Power by virtue of being His creatures, and of His kingdoms of grace and glory, by virtue of being redeemed by faith in His vicarious atonement, but also His ambassadors and witnesses, sent forth to labor for Him, let it be our sure hope, as it was St. Paul's that "henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." II Timothy 4:8.

THE NON-FESTIVAL HALF OF THE CHURCH YEAR

by A. M. Harstad

The subject of the first half of the Church year is: THE SAVIOR, in the supreme divine events on which our salvation rests. The subject of the second half of the Church Year is: THE SAVED, from their reception of salvation to the consummation.

No great festivals occur in this second half of the Church Year. Nebe observes that festivals cannot be celebrated before the great work which they commemorate is done. The Savior's redemptive work is completely done; hence the great celebrations which deal with Him; hence also no celebrations which deal with us in the Church on earth. We of the Church are not done with repentance, justification, and sanctification - all must ever go on.

The Sundays following Pentecost were not left in an unbroken, monotonous line. Three dates divide them into four groups. The three dates are: June 29th, August 10th, and September 29th. These three dates mark three festive days highly esteemed in the ancient church: The commemoration of the martyrdom of Peter and Paul, called "Peter and Paul Day;" the commemoration of the martyrdom of St. Laurentius; and the day that honors the angel Michael, also the angels in general, called Michaelmas. We thus

The year for which these texts with these four minor cycles are designed is one in which the Easter Festival comes on an early date like March 27th, and the Pentecost Festival would then come on May 15th. The first sub-cycle then would embrace the Sundays between May 15th and June 29th. There are six: May 22nd and 29th, June 5th, 12th, 19th, and the 26th. Since Easter seldom comes as early as March 27th, the interval between the variable date of Pentecost and the fixed date of Peter-Paul Day, June 29th, is generally shortened, and when Easter comes on its latest possible date in may include as few as two Sundays. The Sundays between the two festivals (Pentecost and Peter-Paul Day) were called "Sundays after Pentecost." The Sundays following Peter-Paul Day were at times called "Sundays after Peter-Paul Day." In other words, when a year had fewer than 27 Sun-

days after Trinity (as we now term these Sundays) the shortening was made in this first sub-cycle, not as our present calendars do by dropping Sundays and texts from the end of the list of 27. Lenski says: "The texts for the last three of the 27 Sundays should never be dropped, for these three are the real exchatological texts."

Between June 29th and August 10th (St. Laurentius Day) we have six Sundays in the year here considered: July 3rd, 10th, 17th, 24th, 31st, and August 7th. In the third sub-cycle the count continues after the fixed date August 10th in the same way and halts before September 29th. The last sub-cycle begins after this date and uses all the remaining texts and, of course, needs to omit none. The final group was not fully fitted out with fixed lections, so that Luther determined what some of them should be.

The progress of thought in these after-Trinity lections is not difficult to perceive, for they lead us from the inception through the development to the consummation of the Christian faith and life in the Church. It is not credible that the first half of the Church Year should be supplied with carefully chosen texts, while the second half was left with a loose and disconnected set of selections.

The ancient church observed no Festival of the Trinity and selected no texts for such a festival. Our present Trinity Sunday text, John 3:1-15, presented the work of the Holy Spirit in regeneration. From Pentecost the ancient church looked forward to Sundays after Pentecost. No Trinity festival concluded the first half of the Church Year, - no halt was made at this point and no formal second half of the Church Year began with the first Sunday after Trinity. All of the Sundays succeeding Pentecost were not called Sundays after Trinity. The first few were called Sundays after Pentecost, and all the rest bore no special fixed names.

The Trinity Festival was introduced in the Middle Ages; just when and by whom does not seem to be known. The Reformation fully approved the festival and none of us would today cast it aside. More than the believers of the 14th century we need a festival when

all our churches may unite in confessing the Holy Trinity, for the multitude of the antitrinitarians has greatly increased, against whose ideas about God our people must be fortified.

When the Festival of the Trinity came into vogue the ancient texts were discarded. In place of John 3:1-15 (gospel) and Revelation 4:1-11 (epistle), Matthew 28:18-20 and Romans 11:33-36 were appointed. It may be due to the reluctance of the Catholic Church in adopting the Trinity Festival that this change did not maintain itself as far as the gospel is concerned, - this still remains John 3:1-15.

The situation thus produced creates its own difficulty. There are preachers and even homileticians who treat these ancient texts as a loose aggregation; who think that they are not intended to link into each other. Thus it makes little difference what subject is assigned to a specific Sunday. This view of the ancient text selections destroys the great idea of the Church Year and certainly does not commend itself. But the moment we give serious attention to the true sequence of our texts we encounter the anomaly that John 3:1-15 was never intended for the Festival of the Trinity, and secondly, that if we do preach on the Holy Trinity, we introduce a subject foreign to the ancient and original sequence and cause a serious break in the line of thought. The subject of the Gospel for Trinity Sunday is the Spirit, Baptism, and regeneration. For a consideration of this subject the text was chosen.

The four sub-cycles of the second half of the Church Year are as follows:

- I. From and including Trinity Sunday to the fifth Sunday after Trinity, 'The Reception of Salvation.'
- II. From the 6th to and including the 11th Sunday after Trinity, 'The Life of the Saved.'
- III. From the 12th Sunday after Trinity to and including the 18th, 'The Character of the Saved.'
- IV. From the 19th to the 27th Sunday

after Trinity, 'The Saved Facing the end.'

- I. The first sub-cycle in the non-festive half of the Church Year is from Trinity Sunday to and including the 5th Sunday after Trinity. The general subject of this sub-cycle is:

THE RECEPTION OF SALVATION

TRINITY SUNDAY: The Spirit, Baptism, and Regeneration. John 3:1-15

FIRST SUNDAY AFTER TRINITY: Preaching and teaching the whole word is the great Deipnon portrayed in the parable. All ought to be eager to accept the invitation to the Great Supper. But all are not. Luke 14:16-24

SECOND SUNDAY AFTER TRINITY: The saved are finally saved when they pass into the heavenly world. The reception of salvation is complete when we die in faith. Luke 16:19-31

(Typist's note: An error was made in typing the above two Sundays. What's listed under the First Sunday should be listed under the Second, and what's listed under the Second Sunday ought to be listed under the first. Please note that correction in reading.)

THIRD SUNDAY AFTER TRINITY: We receive salvation when we are found. Luke 15:1-10. The Lost Found. We are indeed 'lost,' and this term expresses our condition under sin. The second great point is that to be found someone must seek and thus find us, and the two parables tell us who does find us.

FOURTH SUNDAY AFTER TRINITY: The kind of people who are fit to help in bringing salvation to the unsaved and lost; they are the compassionate and enlightened. Luke 6:36-42. The church is composed of disciples who should be minded even as Jesus was minded.

FIFTH SUNDAY AFTER TRINITY: And ocular demonstration of the power of the Word. The means of salvation - the Word. Luke 5:1-11. Twice Jesus gave His apostles an ocular demonstration of the power of the Word - com-

pare John 21:1-14, and the text. These men were to face Judaism and paganism with the Word, and were to plant churches over the entire Roman Empire. They had to possess the strongest conviction regarding the power of the Gospel. The text reveals the secret of their success, a secret as accessible to us today as it once was to them. The means of salvation are Baptism and the Word. Baptism was considered on Trinity Sunday, and the Word on this Sunday.

- II. The Second after-Trinity Cycle. This cycle goes from the 6th Sunday after Trinity to and including the 11th. The general theme is:

THE LIFE OF THE SAVED

SIXTH SUNDAY AFTER TRINITY: 'The Better Righteousness.' Matthew 5:20-26. Unless one possesses this Better Righteousness and shows it in his life he cannot be one of the saved. The Better Righteousness is, of course, the imputed righteousness of Christ. Like the Scribes and Pharisees in Jesus' day, many to this day fatally deceive themselves in that they imagine they have the righteousness which admits them to the Kingdom and salvation, when in fact their righteousness is unreal and spurious. It is a self-pronounced righteousness instead of a verdict of righteousness pronounced upon us by God, i.e. the justification of the sinner on the basis of the righteousness of Christ imputed to the sinner. All of us must be willing to kneel down in the dust and repent, counting all our righteousness nothing but dung. Phil. 3:8. Then we want to accept the righteousness which God gives unto us.

SEVENTH SUNDAY AFTER TRINITY: The Feeding of the Four Thousand. Mark 8:1-9. The life of the saved is one in which there is to be freedom from worry. The connection with the foregoing gospel text is expressed in Matthew 6:33 "Seek ye first the Kingdom of God and his righteousness, and all these things shall be added unto you." The previous text deals with this righteousness and God's Kingdom, which must ever be our supreme care; then all

the earthly things that we may need, such as our daily bread, will be thrown in for good measure, as when to a purchase at market a few handfulls are added as extras. God promises to take care of our earthly needs, so that nothing in regard to them may distract our minds from attending to our supreme need. The import of the miracle does not go beyond the divine care which provides our daily bread.

EIGHTH SUNDAY AFTER TRINITY: Matthew 7: 15-23. This text shows us the saved as good trees. The saved bring forth good fruits. Saying, 'Lord, Lord' is not enough.

The life of the saved, which constitutes the theme of this sub-cycle, may be viewed from various angles. The saved possess the true righteousness and are in the Kingdom (6th Sunday). The saved receive their daily bread and have no cause for worry (7th Sunday). The 8th Sunday shows us the saved as good trees, the 9th Sunday as good stewards, the 10th as men who heed the warning of Jerusalem, and the 11th as people who repent and are not self-righteous.

NINTH SUNDAY AFTER TRINITY: Luke 16: 1-9. Faithful stewards of our earthly possessions. In a worldly way this man was wise; in the true spiritual way we are to be wise. By his shrewd crookedness the unrighteous steward made to himself friends who were glad to receive him after he was deposed; by faithful stewardship of our earthly possessions we are to make to ourselves friends who will receive us into everlasting habitations. Only a believer can be a faithful steward. But he must be a faithful steward in order to evidence his faith. If he cheats his Lord by unfaithfulness he only demonstrates that he has no faith.

Money should be a blessing to us, not a curse. The proper use of it is a way by which to express that the Lord Jesus has possession of our heart and a way by which to help others to enter in to heaven.

TENTH SUNDAY AFTER TRINITY: Luke 19: 41-48. Duly Warned. For the saved God has set a warning that is to be before their

eyes always, to keep them true and faithful in their life. In fact, the warning is intended for the entire world, if only men would see it and think a bit about its phenomenal nature. This warning does not consist only in the destruction of Jerusalem, but also in what has followed it to the present day, - the Jews, for nearly 2,000 years a people without a homeland, scattered over the entire world, with no government, no capital, no central authority, mixed among all the other nations, remaining Jews, and, where numerous enough, often becoming an irritant, drawing hostile attention to themselves and raising the Semitic question. God's curse is upon this obdurate nation which today rejects Jesus Christ as viciously as ever, although He is great David's greater Son. God's judgment has placed them in the world as a miracle of Judgment for all time. Jesus said: "Verily I say unto you: This generation shall not pass away till all be fulfilled." Luke 21:32. The prophecy is now in process of fulfillment.

ELEVENTH SUNDAY AFTER TRINITY: Luke 18: 9-14. The life of the saved is filled with true repentance. The first of Luther's 95 Theses reads: "When our Master and Lord says: Repent, etc., He wants the entire life of His believers on earth to be a continuous and ceaseless repentance." All our life and all our service must be filled with this repentance to be acceptable to the Lord. Self righteousness and humble repentance are here contrasted.

(to be continued)

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Behold thy Lord,
The Lamb of God,
Blood-sprinkled lies before thee,
Pouring out His life that He
May to life restore thee.

BOOK REVIEW

ANSELM - COMMUNION AND ATONEMENT, by George Huntston Williams, Professor of Ecclesiastical History, Harvard Divinity School, Concordia Publishing House, St. Louis, Missouri.

From the Foreword we quote: "Author George Huntston shows how one of the great worshiping scholars of the 11th Century, Saint Anselm of Canterbury, links incarnation and atonement with Holy Communion. Today the New Testament emphasis on the Gospel in Word and Sacrament generates new power in the life of the church. May this reexamination of medieval thought and devotion be a welcome and provocative contribution to the renewal.

Publication of this study marks the 850th anniversary of St. Anselm's death."

In the introduction we read: "In the present study I wish to show that Anselm's Cur Deus Homo is a "penitential-Eucharistic," as distinguished from a "baptismal," theory of atonement. The Cur Deus Homo may be seen as the first consistent formulation of a "penitential-Eucharistic" theory of atonement coming after a millennium of evolution in the sacral life of the Western Church."

Again and again he speaks of these "theories." These terms sound strange to our ears. On the whole this book of 67 pages, and 4 pages of Bibliography, is technical and appears to be mainly for professional theologians and would not be edifying to the layman.

H. A. Preus

A N A N N O U N E M E N T

The regular spring General Pastoral Conference of the Evangelical Lutheran Synod will be held at Bethany College in Mankato, Minnesota April 19th to the 22nd. Sessions will open Tuesday morning, the 19th, at 10 a.m. The program is as follows:

DOCTRINAL - What Is Scripture Teaching on Civic Righteousness, by Arvid Gullerud.

What does Luther Owe to Augustine in the matter of the doctrine of grace, by Juul Madson.

EXEGETICAL- Psalm 1:1-14, by Prof. Glenn Reichwald

HISTORICAL- The Smalcald Articles, by Luther Vangen

HOMILETICAL- A Preached Sermon, by John Moldstad, Critic, Alf Merseth.

PRACTICAL - Making effective use of Sunday School and Vacation Bible School material, by Raymond Branstad.

Adult Instruction, by Sophus Lee.

Joseph Peterson, Secretary

I N T E R N O S

(The following report was intended for publication in the March issue of the Clergy Bulletin, but did not reach the editor in time. It is being published now by request of Field Secretary, S.A. Dorr. EDITOR)

Dear Brethren:

The undersigned have just recently returned from a trip to Canoga Park and Granada Hills, in California, and Lakewood, Washington. The proposal to take the trip came, when, shortly after Christmas, a letter addressed to the president of the Synod but sent also to the visitor on the West Coast and to the Field Secretary was received from Pastors Grant Quill and Daniel Johnson. They stated that they were withdrawing as pastors from our synod, for these reasons: 1) "The primary motivation for our decision is our approval of the official policy followed by the Lutheran Church-Missouri Synod regarding issues currently debated within the Synodical Conference..." 2) "Secondarily, but also of great importance to us, is the fact that, in our judgment, proper stewardship of synodical funds is lacking through the operation of a seminary program and the over-emphasis of education as the expense of missionary endeavors." 3) "Furthermore, in our efforts to bring the knowledge of the gracious Savior Jesus to the hundreds of people within our communities, we find a more effective program of outreach to be a necessity..." - In addition to this, through both oral discussion and letters, Pastor J.B. Madson had informed the Board of Missions that the Lakewood Congregation was downhearted and was considering the disbanding of the congregation. - The Executive Committee of our Board directed the Field Secretary to visit these places; President Twelt had informed them that he expected to visit the California congregations and would welcome the company of others. Treasurer S.E. Lee was asked to go along because of his knowledge of the finances involved in all these areas.

We reached Granada Hills on Friday afternoon, February 12th. We held conferences with Pastors Johnson and Quill that evening, the next morning, afternoon, and evening. A joint meeting of the Canoga Park and Granada Hills congregations had been scheduled for Sunday afternoon, February 14th. Shortly before the meeting the two local pastors and we met for our final discussion. At that time the two pastors informed us that they had decided to withdraw their withdrawal of December 23rd, at least until the time of the 1960 synodical convention. Shortly after this, the public meeting began. Pastor Quill led the opening devotion and then informed the assembly of his and Johnson's decision, viz., to withdraw their resignation as pastors from the synod. Thereupon the three of us were given opportunities to speak, and members of the congregations were given opportunity to ask questions and to join in the discussion. Frankness was shown on all sides, but there was cordiality and a lack of hostility. This discussion showed that the members of the congregations were greatly interested in a "program of outreach" for their communities. When the meeting was closed, the three of us were rather under the impression that the two congregations would accept their pastors' decision to withdraw their resignation from the synod.

However, some of the Canoga Park members were not completely satisfied and asked for a congregational meeting on Tuesday, February 16th; Pastor Johnson stated that he would inform us of the outcome. Accordingly, we remained in the LA area a little longer. Late Tuesday evening Pastor Johnson phoned us to say that Canoga Park had voted (12-3) to apply immediately for membership in the Lutheran Church - Missouri Synod. The following morning we met again with the two pastors; Pastor Johnson gave us a copy of the following resolution, adopted by his congregation. (See the statement at the end of this letter.)

Pastor Quill stated that his congregation was to meet to discuss the matter on Sunday, February 21st. Since reaching home we have been informed by pastor Johnson, though we have not yet heard from Rev. Quill, that the Granada Hills Congregation adopted the same resolution, given above, by a vote of 32-5. - Further developments will be reported in due time.

At Lakewood we, together with Visitor H. Theiste, met with the congregation on Sunday afternoon, February 21st. As had been reported by Pastor J.B. Madson, this congregation was in a discouraged mood and rather of the opinion that it would be best to disband. They gave a kindly ear to our discussion, however, and in the end they resolved to continue. As is likely known, Pastor Madson has accepted the Mayville, N. Dakota, call, and was installed there on Sunday, March 6th. The Lakewood congregation, accordingly, resolved to call another pastor and to make another effort at establishing itself more firmly. On our part, we promised them the Synod's wholehearted support, not only financially, but also in other ways. - And there this matter rests; we are confident that, under God, Lakewood can become a growing congregation.

In closing, we feel constrained to say that we believe that it is necessary for our synod to develop its own "outreach program," not to take the place of individual pastoral and lay work, but to guide and strengthen and unify the same. It is good for us to work, as we are, for the preservation of the truths of Scripture. At the same time, we as a synod need to put forth greater effort in spreading the truths which God has preserved to us; we believe that we have not yet realized the full effect of the potential with which God has endowed us, both as to pastors and as to the members of our congregations.

It hurts to see congregations and/or pastors leaving our synod. To us it seems as though, in some quarters, there is an impatience with our Synod for not moving fast enough in severing all ties with the Synodical Conference; in other quarters, apparently, there is an impatience with our Synod for seemingly quite opposing reasons, and for not developing rapidly enough a program of missionary expansion. Let us learn from these things and not lose ourselves in vain regrets. Let us learn that a missionary expansion without due regard to the truths of God's Word cannot fulfill the Lord's commission to the Church; and let us learn equally well that a program for preserving the truth of God's Word without a program for giving that truth a "free course" cannot fulfill the Lord's commission to the Church, either. May God give us all humility and true repentance and a desire to improve in all things pertaining to the Word so that we shall not waste our energies and our time in useless recriminations and thus satisfy only our Old Adam and the devil; and so that we, rather, shall dedicate ourselves anew, under God, to the preserving and the spreading of the truth of His Word.

M. E. Tweit, President
S. E. Lee, Treasurer
S. A. Dorr, Field Secretary

(Following is the statement adopted by the Canoga Park Congregation, and referred to in the above letter.)

In reference to our congregation's synodical affiliation the Board of Elders of Our Redeemer's Lutheran Church of Canoga Park, California herewith submits the following resolution for discussion and action by the Voter's Assembly of our church.

WHEREAS We are grateful to the almighty God for the gift of His Son, Jesus Christ, in whom we trust confidently and completely for the forgiveness of our sins and the assurance of an eternal life in heaven; and

WHEREAS our Lord Jesus Christ has placed upon us, as His ambassadors, the duty and privilege of telling the good news of man's salvation (St. Matthew 28:19 "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" and Acts 1:8 "Ye shall be witnesses unto Me. . . unto the uttermost part of the earth"); and

WHEREAS we are enjoined by our Lord Jesus Himself in Holy Scripture that we are to be active in this work immediately and persistently (St. John 4:35 "I say unto you, Lift up your eyes, and look on the fields, for they are white already to harvest" and St. John 9:4 "I must work the works of Him that sent Me, while it is day: the night cometh, when no man can work"); and

WHEREAS we are tremendously thankful to the Evangelical Lutheran Synod for its service under God in establishing and assisting our congregation to this present date, we are nevertheless convinced that the continuation of membership in the Evangelical Lutheran Synod will not afford us the opportunity to serve our Lord God to the best of our ability; and

WHEREAS we are convinced also that the Lutheran Church - Missouri Synod does at the present time have the ability to provide us, pastor and congregation together, with the needed guidance to glorify our God to a greater extent and to be more effective in our out-reach to the souls in our community and beyond which at present are groping about in darkness and despair;

THEREFORE, BE IT RESOLVED

FIRST, that we discontinue our present membership in the Evangelical Lutheran Synod, effective immediately; and be it further resolved,

SECOND, that we make application, pastor and congregation alike, for membership in the Southern California District of the Lutheran Church - Missouri Synod.

Respectfully submitted,
Board of Elders,
Hugo C. Macchler
Albert Hackman
Edward Snyder

THE CLERGY BULLETIN

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THE NON-FESTIVAL HALF OF THE CHURCH YEAR (continued)

by A. M. Harstad

THE THIRD AFTER-TRINITY CYCLE - The Character Of The Saved.

The present sub-cycle includes the Sundays really that fall between the fixed dates Aug. 10 and Sept. 29, i.e. between St. Laurentius Day and Michaelmas. This group of texts presents in detail "THE CHARACTER OF THE SAVED." The second sub-cycle deals with the life of the Saved. Embedded in this life is the character of the saved.

12th Sunday: Christlikeness: Like Him Who Doeth All Things Well.

13th Sunday: Love: Like the Good Samaritan.

14th Sunday: Gratitude: Like the One Leper out of the Ten.

15th Sunday: Carefreeness: Like the Lillies of the Field.

16th Sunday: Safety in Death.

17th Sunday: Intolerance of Pretense.

18th Sunday: The Great Confessional Mark.

12th Sunday: Mark 7,31-37 The very first text of this group is comprehensive. Jesus heals a deaf-mute. But He does it in an exceptional and rather remarkable way, eliciting from all of the people who witnessed what Jesus did the exclamation: "He hath done all things well." In this He serves as our model. Our subject is to be: Christlikeness. As the Savior did all

things well, so the Saved want to do all things well. We are to follow in His steps (I Pet. 2,21). The Lord wrought miracles prompted by His compassion and through His omnipotence. We can not work miraculously yet we can copy His spirit. He spoke in sign language to the poor deaf-mute. He sought to bestow on the man far more than hearing and speech, namely, faith, appreciation of divine grace and help, and the gratitude that would secure all the great spiritual blessings of God.

Such is the Christlikeness which all the Saved are to exercise and to develop. A comprehensive subject such as this fittingly ushers in the new group of texts. The connection with the last text of the preceding group is also obvious: the justified publican wants to become Christlike, his entire character must be molded along the lines set forth in our present group of texts.

13th Sunday: Luke 10,23-37 Faith always produces love. For us, the saved, the order "Do thou keep doing likewise," means that we are indeed to obey and to treat our fellow man with the love of the Good Samaritan. None of the saved are without love. The CHARACTER OF LOVE distinguishes all of them and should mark them even more strongly than it does.

14th Sunday: Luke 17,11-19 Gratitude: Like the one leper out of the ten. The Character of the saved is marked by gratitude to Jesus. This text furnishes an example. Ten lepers had been saved from

leprosy, one returns in deepest gratitude and worships Jesus. The deliverance he had received was a sign of the far greater deliverance Jesus had come to bestow. This grateful leper obtained also the greater deliverance. Pitiful are the nine who obtained only the deliverance from leprosy and could also so easily have obtained an eternal deliverance for their souls.

15th Sunday: Matt. 6,24-34 Carefreeness: Like the Lillies of the field. It is scarcely necessary to prove that Christian Carefreeness is one of the great characteristics of the Saved. If we are not as carefree as we should be, this text is our medicine.

16th Sunday: Luke 7,11-17 Safety in Death. The saved have a Savior who is mightier than death. He so proved Himself by raising the widow's son at Nain. Thus the saved have no cause whatever to fear temporal death. Ever they are safe in the arms of Jesus. That SAFETY IN DEATH should characterize the saved and distinguish them from the children of this world is rather self-evident. The Saved alone can say: "I will both lay me down in peace, and sleep; for Thou, Lord, only makest me to dwell in safety."

17th Sunday: Luke 14,1-11 Intolerance of Pretense. The key to this text is: pretense - 1. The pretended friendliness to Jesus; 2. the pretended Sabbath piety; 3. the pretended personal importance. Jesus, the Savior, was ever intolerant of pretense. So also INTOLERANCE OF PRETENSE is an abiding characteristic of all the saved.

18th Sunday: Matt. 22,34-46 The Great Confessional Mark. When one considers the most important characteristic marks of the Saved, most of them will appear to be of an ethical nature, even as we have preached on Christlikeness, love, gratitude, etc. Yet some of the marks are of an entirely objective nature. Such is Safety in Death. In the same class belongs THE GREAT CONFESSIONAL MARK: "What think ye of Christ? Whose Son is He?" Our confession voices this fact as our conviction.

THE FOURTH (LAST) AFTER-TRINITY CYCLE

The Saved Facing The End.

The last sub-cycle of the after-Trinity series of texts embraces all the Sundays that follow September 29, Michaelmas Day. When the Church Year was planned, the burden of the last Sundays was to be eschatological, so that we summarize the texts of this final sub-cycle under the caption:

"The Saved Face the End."

The nine texts of this cycle divide into two groups. Only the last three are eschatological in the strict sense of the word, in that they actually present the end. The first six texts should be treated in the light of the end. Thus: None of the Saved would for one moment face the end and the last judgment without Christ's forgiveness, without the great wedding garment, without faith, without forgiving a brother, without godly citizenship, without salvation from evil. It is easy to see the homiletical advantage in placing these texts into this perspective, which thereby also makes them more attractive for preaching.

19th: Forgiveness
20th: The Robe of Christ's Righteousness
21st: Faith
22nd: Forgiveness of the Brethren
23rd: Godly Citizenship
24th: Deliverance from All Evil
25th: The End of the World
26th: The Last Judgment
27th: Readiness

19th Sunday: Matt. 9,1-8 Jesus demonstrates that He has the power to forgive sins. The demonstration is utterly convincing. Here are two acts, each wrought by a word of Jesus. Both acts require the same authority of God, but when the word for bringing about the one act is spoken the effect is altogether invisible, while when the word is spoken in connection with the other act, the effect is instantaneously visible. Thus the authority which produces the visible effect establishes the fact that this same authority produces also the invisible effect. The verity that our sins are in-

deed forgiven is placed beyond all doubt for the saved. Without this unqualified certainty regarding the forgiveness of their sins, they could not think of facing the end.

20th Sunday: Matt. 22,1-14 To face the end with confidence we must be clothed with the wedding garment, the righteousness of Christ. In the parable just one man is presented who is without the wedding garment. Jesus wants each one of us to ask: "Lord, is it I?"

21st Sunday: John 4,46-54 This text deals with faith in the Word and in nothing but the Word. It receives its special import from the fact that it is placed into the eschatological sub-cycle of after-Trinity texts. Its place in this group is to show that the Saved are able to face the end only with faith in the Word. When we think of the end, toward which we are hastening, the fact that such faith is altogether essential becomes apparent.

22nd Sunday: Matt. 18,23-35 Jesus repeatedly impresses upon His disciples the truth that God cannot forgive them if they harden their hearts and refuse on their part to forgive others. In view of the end and of the final judgment the saved ever forgive those who wrong them. Our text belongs where the ancients placed it, namely in this eschatological group of texts. Even now none of us can lie down and sleep in peace who has not forgiven his brother.

23rd Sunday: Matt. 22,15-22 The subject of this text is quite simple: THE GODLY CITIZEN. Like the previous texts this text also receives its eschatological setting from the fact that it is placed into this final sub-cycle of after-Trinity texts. The text is to answer the question: "How shall the saved live in this world as citizens under secular governments in view of the account they must render at the last day?" The reference to the final accounting is the thought which the position of the text in the Church Year adds to the text.

24th Sunday: Matt. 9,18-26 It is not difficult to see the fitness of our text for the place which has been assigned it in this sub-cycle. If we had only the account of the raising of the daughter of Jairus we should merely have a parallel to the text that narrates the raising of the widow's son at Nain, the 16th Sunday after Trinity. Both texts would then deal only with death. But our text adds the account of the afflicted woman and is thus made much broader. We are constrained to think of the fulfillment of the last petition of the Lord's Prayer: "But deliver us from evil." The final and complete deliverance takes place at the last day, when even our dead bodies are raised up and are glorified. Our text shows us the great Deliverer and two instances of His delivering power and grace. To Him we flee in all our distress in this life and receive His deliverance again and again. He carries the soul safely through death and will also restore and glorify the body at the last day. Comfort and hope are entwined in our text.

25th Sunday: Matt. 24,15-28 This text is taken from the great eschatological discourse of Jesus. We entitle it "the End of the World," but only because it deals with the destruction of Jerusalem which is one of the standard types of the end of all things. Jesus turns to His Parousia in v.27.

26th Sunday: Matt. 25,31-46 This is an exceedingly important text. Other passages speak of the final judgment and tell us this and that about it, but in this text the eternal Judge Himself tells us at length just how He will conduct the final judgment. In all Scripture we have no comparable account.

27th Sunday: Matt. 25,1-13 The subject of this last gospel text of the Church Year is READINESS FOR THE LORD'S PAROUSIA. This readiness consists in a brightly burning faith. It is pure folly at last to be found without such faith, only outwardly among the members of the church.

"I preach as never sure to preach again,
And as a dying man to dying men."-Baxter

P A U L ' S S E C O N D L E T T E R T O T I M O T H Y

I. INTRODUCTION. 1:1-5

B. Thanksgiving 1:3-5

(Continued from the January, 1960 issue)

by Rev. Julian Anderson

"I am thankful to God, Whom I serve, as my forefathers did, with a clear conscience, as I remember you unceasingly in my prayers. Night and day I long to see you, remembering your tears, in order that I may be filled with joy! I have just received a reminder of your genuine faith, the kind of faith which dwelt first in your grandmother Lois, and then in your mother Eunice. And now I am, indeed, convinced that it dwells also in you!"

One of the most characteristic features of the letters of Paul - and one of the most beautiful - is the warm expression of thanksgiving with which he invariably begins. Recent studies of these "thanksgiving passages" in Paul's letters have established the fact that they are, indeed, an essential part of Paul's epistolary style; and that in each case the thanksgiving is very carefully worked out and closely integrated and connected with what Paul intends to say in the main body of the letter, sounding very briefly but clearly the keynote of the letter itself.

Nowhere is this principle more clearly illustrated than in this present letter. The keynote of Paul's thanksgiving here is the genuine faith of Timothy, his beloved child; and a careful reading and analysis of the letter itself leaves no doubt in the reader's mind that the whole purpose of this letter was, indeed, to strengthen and confirm Timothy's faith. As we have seen, the letter consists of but two main sections (cf. Outline on p. 8, October, 1959). The first of these is a series of exhortations that Timothy's faith may remain truly steadfast and courageous in the face of dangers; while the second section is an earnest exhortation that his faith may never be removed in any way from its sure and unshakable foundation - the Holy Scriptures, and the pure doctrines set forth therein. From a purely psychological standpoint, then, Paul proceeds in a most masterful way -- one which all modern parents might well adopt in dealing with their children. He first commends Timothy for the genuineness of his faith; and then follows his

commendation with certain warnings and exhortations which were calculated to make that genuine faith also a stronger faith. This whole letter, then, is a testimony to the preciousness and importance of a true faith; a testimony which becomes all the more meaningful to us as we call to mind the circumstances in which Paul found himself as he penned these words - that he was, at this very moment a prisoner in Rome, awaiting execution because of his unswerving devotion to this self-same Christian faith!

"I am thankful to God," begins Paul - ΧΑΡΙΝ ἔχω τῷ Θεῷ. Notice the unmistakable note of joy which sounds forth in these opening words of the great apostle! Humanly speaking, things had surely not been going very well for Paul in the weeks and months which had preceded this particular writing; and under the circumstances we might well have expected his prevailing spirit at this time to have been one of depression, gloom and despair. Such is not the case, however. "I have in my heart a feeling of thankfulness to God," he writes.

ἔχω ΧΑΡΙΝ was an ordinary expression in the Greek-speaking world of that time which conveyed the thought of "I am thankful." To those ancient Greeks, with their innate love of beauty, was one of the loveliest and most beautiful of words, for it was the word which expressed the thought of "loveliness" or "charm" - that special magnetic quality of either outward or inner beauty - or both - which stirs up a feeling of joy and admiration in the heart of the beholder. In a secn-

dary sense, then, the same word came to be used of the feeling of affection and goodwill which filled the heart of one who in some way enjoyed the Χάρις of another, and it was in this sense that the phrase ἔχω χάριν came to mean "my heart is filled with a spirit of grateful good will and affection," or more simply, "I am thankful."

It is not difficult to understand, then, why the early Christians selected this particular word, Χάρις, denoting loveliness and charm, to describe what is undoubtedly the loveliest and most wonderful of all God's attributes - namely His infinite and incomprehensible love for sinful men - love which is utterly undeserved and un-merited! No other word could have been more fitting and appropriate to have been taken over into the Christian vocabulary and filled with this new rich and beautiful meaning. Here, of course, the reader must keep in mind the specialized Christian meaning which was pressed into this word - that it describes here, as always in the New Testament, a special feeling of good will and favor. Usually in the New Testament this word Χάρις is used to describe the un-merited feeling of goodwill and favor in the heart of God towards the world of men - Χάρις Θεοῦ (cf. vs. 1:2). Here, however, it is used in the secondary sense, to express the feeling of thankful goodwill and favor which fills the hearts of those who have come to know and appreciate God's towards them.

As Paul says, it was to God (τῷ Θεῷ) that his feeling of thankfulness and gratitude was directed - to God "Who is the author of every good and perfect gift." In this case the particular gift of God for which Paul expresses his thanks is the true and genuine faith which He had implanted in the heart of his young friend Timothy.

It is clear, of course, that the "God" of whom Paul speaks here is the true GOD - the Triune God - Who had revealed Himself to the people of Israel in the Old Testament. It is this God, says Paul, "Whom I serve, as my forefathers did, with a clear conscience" (ὡς λατρεύω

ἀπὸ προγόνων ἐν καθάρῃ συνείδησει). The verb λατρεύω is derived from the noun λᾶτρον - "hire or wages," and from the cognate noun λᾶτρις - "a hired servant." Literally, therefore, it meant "to serve for hire," but it came to be universally used in the wider sense of simply "to serve."

Here again we have an example of a word which was taken from common parlance and filled with a special Christian meaning by the early disciples of Christ. For them to be a Christian was to be a servant of Christ, or a servant of the Triune God, as dutiful citizens of the Kingdom of Heaven; and thus in the New Testament this word - λατρεύειν - came to be used almost exclusively to express the idea of religious service, and in particular religious worship, as one important aspect of such service. Here, however, Paul uses the word in its wider and simpler sense. As an "apostle of Christ Jesus," he was first and foremost a servant of Christ; and he was always conscious of this fact, as we have already pointed out. To Paul this was the real meaning of life - to serve God. Oh, that more men and women of our churches today might adopt this philosophy of Paul!

In Paul's case this thought of serving God and devoting his life to the service of God was a perfectly natural and habitual thing, for he had been brought up and educated and trained to think in this pattern. He was simply serving God "as my forefathers did" - continuing in the same pattern that he had inherited from his forefathers (ἀπὸ προγόνων), in which the ἀπὸ indicates source. From his father and mother - pious, God-fearing Jews of Tarsus - Paul had inherited the knowledge of the true God, as well as the disposition and desire to serve this Triune God. And Paul's father, in turn, had inherited this same knowledge and disposition from his father; and he, in turn, from his father; and so on all the way back for many years. This was Paul's heritage - and a precious heritage, indeed! Who can estimate the value of a truly Christian home? the value of pious, God-fearing parents? And who can tell when another Paul, another Augustine, another

Luther, may arise from such a home, even though the parents be plain, ordinary, simple folk!

The next statement is one which has evoked a good deal of controversy among the commentators - namely the EV KATHARΩ ΣΥΝΕΙΔΗΣΗ. There are those who would make Paul say, "Now I am serving God with a clear conscience - although this was not always the case," referring, of course, to that period in Paul's life when he persecuted the church. It would seem that some of these commentators are laboring under the delusion that the conscience is always an infallibly true guide, not subject to error -- which, of course, is not the case. The fact is that one's conscience may be seriously misguided and mis-directed, as is the case with so many religious fanatics and heretics, and as was the case most certainly with Paul in his earlier life. The question is not whether Paul served God with a "clear" conscience in his earlier years as a Pharisee, but whether he served God with a rightly-directed and guided conscience, which is quite a different matter. The truth is that a man with the tremendous religious zeal and fervor that Paul had would always have said that he was serving God "with a clear conscience." The warning that is implicit here is a much-needed one for all of us. A clear conscience alone is not an infallible guarantee of right conduct! Conscience itself may be well - directed, or it may be mis-directed. It is like a gyroscope which keeps us "on course," but the rightness of that course, depends on the direction in which the conscience itself is directed in the beginning. In the last analysis, then, only that conscience which is rooted in the Scriptures, can be said to be a truly right guide for our conduct and faith.

All this, however, is really beside the point in this particular context. Paul's statement that he was serving God "with a clear conscience" was prompted by the circumstances in which he found himself at the time, and had reference, actually, only to those immediate circumstances. Sitting there in his prison cell in Rome, regarded by both the government and most of the people as a traitorous crimi-

nal, awaiting execution on the charge of treason, we can understand why Paul wrote in this vein to his young friend Timothy. It was not that he was seeking to persuade himself, as if he were in doubt; nor was it to justify himself in the eyes of Timothy and the world in general. His intent was rather to encourage and reassure his young friend, to strengthen his faith and convictions, so that he might follow Paul, even if it meant following him to his death! After all, it was Paul's faithful service to his Savior which had brought him to this position of extreme peril. His imprisonment was due entirely to his activities as a preacher of the Gospel and a follower of Jesus. And there was always the danger that young Timothy, realizing all this, might waver in his own service and turn back. It was for this reason that Paul wrote as he did. "In spite of all that has happened, my conscience is clear" - καθαρός - literally "clean" - undefiled before God! "My service to God, even though it has led me to be branded as a criminal, has not been mis-directed! The rightness of my actions will be vindicated before the bar of the higher Court on Judgment Day! The course I have followed - and the course that you are following, my dear Timothy - is the right course! Hold to it! Be not afraid of the enmity of the world, nor affrighted by the slanderous accusations that will be hurled at you; for such things are to be expected by him who would serve God faithfully!" How happy, indeed, is the man who can speak thus, as Paul did, out of a truly clear conscience!

But now to return to Paul's main thought in this opening paragraph of thanksgiving. "I am thankful to God..." writes Paul, "...as I remember you unceasingly in my prayers!" (ὡς ἀδιάλειπτον ἔχω τὴν πρᾶξίν σου μένειν ἐν ταῖς δεήσεσίν μου). Here it is clear that the ὡς bears the meaning of "as" or "when," with the added overtone of "because" supplied from the context. Paul is thankful to God because of the many fond memories he has of Timothy, his true child in the faith. It is also quite clear that the accusative singular adjective ἀδιάλειπτος is used here in the adverbial sense which was so common among the Greeks - "unceasingly." ἔχω

ΜΝΕΙΔΩ, which means literally "I have a memory" (of something) is, of course, a simple periphrasis for ΜΙΜΝΗΣΚΩ - "I remember." How sweet, indeed, are the memories of our loved ones which we carry about in our minds, especially when we are alone and in the midst of difficulties, as was Paul. At such times such memories of past friendships and associations can bring a certain measure of comfort and consolation by reassuring us that we are not completely forsaken or forgotten, and that there are still those who would help us if they could. Such, we can well understand, would be the thoughts of Paul in his prison cell in Rome. In his prayers (ἑνόςενον) - literally "askings" - he gave unceasing thanks to God for this gift of a friend such as Timothy, with all of the true joys which that friendship had brought to Paul in the past.

At this point the problem arises with regard to the adverbial phrase $\nu\kappa\tau\omicron\varsigma \kappa\alpha\iota \eta\mu\acute{\epsilon}\rho\alpha\varsigma$ - "night and day" - whether it modifies $\acute{\epsilon}\chi\omega \mu\acute{\nu}\epsilon\iota\delta\omega$, which precedes, or the participle $\acute{\epsilon}\pi\iota\pi\omicron\theta\acute{\epsilon}\omega$, which follows. Did Paul mean to say that he remembered Timothy in his prayers night and day; or that night and day he longed to see him? Here we find the various versions and translators divided in their opinions. The Authorized Version, for example, followed by Weymouth and others, construe the phrase with "I remember"; the American Standard Version and Revised Standard Version and others, however, attach it to what follows. Our preference is to follow the American Standard Version for the following reasons.

First, to attach the phrase to Paul's "I remember" makes for a redundancy in Paul's thought. The phrase $\nu\kappa\tau\omicron\varsigma \kappa\alpha\iota \eta\mu\acute{\epsilon}\rho\alpha\varsigma$ is clearly a genitive of "time within which," and must, therefore, be interpreted literally as meaning "during the night and during the day." But this is almost exactly the sense of the $\acute{\alpha}\delta\iota\text{-}\acute{\alpha}\lambda\epsilon\iota\pi\omega$ - "unceasingly, or without let-up" - i.e. during both night-time and daytime hours. Added to this is the second and more weighty consideration - that if the phrase be so attached to the $\acute{\epsilon}\chi\omega \mu\acute{\nu}\epsilon\iota\delta\omega$, the following phrase -

"longing to see you" - is left "hanging," so to speak, with no adverbial modifier to give it the emphasis which Paul seemingly intended. The better thought, therefore, seems to be that not only did Paul pray continually and remember Timothy in His prayers, but also that he constantly longed to see Timothy - night and day.

At this point the translator is also faced with the problem of how to render the long periodic sentences of which Paul and the Greeks were so fond, but which are so ill-suited to our modern English usages and tastes, which rather prefer simple and uncomplicated sentences. The answer, however, is quite simple - namely that we translate one or more of the participles as though they were simple indicatives, thus making two or more simple sentences out of the longer periodic one. Following this principle of English usage, then, we find that it is better to begin a new sentence at this point. "Night and day I long to see you..." The verb which Paul uses here - $\acute{\epsilon}\pi\iota\pi\omicron\theta\acute{\epsilon}\omega$ - is a strong, vivid word, being a secondary formation from the noun $\pi\acute{\theta}\omicron\varsigma$, being derived from the root $\pi\theta\acute{\epsilon}$ -, which we recognize as having a close kinship with the root $\pi\theta\acute{\alpha}$ -, which appears in our English word "passion," and also with the root $\pi\theta\acute{\omicron}$ -, which appeared in various Greek words depicting the idea of "thirst" or the slaking of the thirst. The original root, therefore, from which all of these have been derived, must have been one which described simply a strong yearning or desire, which meaning is still preserved in both "passion" and "thirst." And in Paul's heart there was, indeed, such a strong, powerful yearning and desire to see his true friend and child Timothy - a yearning which never left him, night or day!

(To be continued..)

Khrushchev on CHRIST

"There is much in Christ common to us Communists. Only I cannot agree with Him when He says that when you are hit on the right cheek you should turn the left. I believe in another principle. If someone hits me on the right cheek I hit him on the left so hard his head may fall off. This is my sole (??) difference with Christ."

Concerning
A ROMAN CATHOLIC PRESIDENT

submitted by M.H.Otto

The question of having a Roman Catholic President is very much in the news these days. Much is made of the fact that Catholics are in effect only second class citizens if one of their faith is not allowed to occupy the White House. What is overlooked is the fact that that is exactly the state of Protestants in countries where the Roman Church is the dominant one, as in Spain and South America. And while much is made of the fact that the Catholics were the first to grant religious toleration in this country (when Lord Baltimore founded the colony of Maryland), people neglect to mention that he would not have received a charter from the English crown, which was Protestant, had he not been willing to grant such toleration.

In the Feb. 16th issue of the Look magazine the Rev. John A. O'Brien of Notre Dame gave the Catholic slant on the above question. In the current issue of the same magazine, May 10, Dr. Eugene Carson Blake and Bishop Bromley Oxnam collaborate on "A Protestant View of a Catholic for President." Other magazines have touched on the same issue.

More basic to the question is a textbook used in Catholic schools, under the title of State and Church, written and edited by John A. Ryan, D.D., LL.D., and Moorhouse F.X. Miller, S.J., Macmillan Company, 1937, bearing the imprimatur of Cardinal Patrick J. Hayes. The following quotations therefrom as found in the March, 1960, issue of Christian Heritage bear out the fact that Rome has not changed but has as its aim and object, also in America, the very thing so many thinking citizens fear:

Since the State is by far the most important of the secular societies to which man belongs, its obligations to recognize and profess religion is considerably greater and stricter than is the case with lesser societies. (p.29)

The State cannot avoid taking an at-

titude toward religion. In practice that attitude will necessarily be positive, either for or against. There can be no such actual policy as impartial indifference. (p.30)

But Pope Leo goes further. He declares that the State must not only "have care for religion," but recognize the true religion. (Emphasis in original) This means the form of religion professed by the Catholic Church. It is a thoroughly logical position. If the State is under moral compulsion to profess and promote religion, it is obviously obliged to profess and promote only the religion that is true; for no individual, no group of individuals, no society, no State is justified in supporting error or in according to error the same recognition as to truth. (p.32)

All that is essentially comprised in the union of Church and State can be thus formulated: The State should officially recognize the Catholic religion as the religion of the commonwealth; accordingly it should invite the blessing and the ceremonial participation of the Church for certain important public functions, as the opening of legislative sessions, the erection of public buildings, etc., and delegate its officials to attend certain of the most important festival celebrations of the Church; it should recognize and sanction the laws of the Church; and it should protect the rights of the Church, and the religious as well as the other rights of the Church's members.

Does State recognition of the Catholic religion necessarily imply that no other religion should be tolerated? Much depends upon circumstances and much depends upon what is meant by toleration... Should such persons be permitted to practise their own form of worship? If these are carried within the family, or in such an inconspicuous manner as to be an occasion neither of scandal nor of perversion to the faithful, they may properly be tolerated by the State. At least this is the improved doctrine concerning the religious rites of the non-baptized...

On the one hand, this propaganda is harmful to the citizens and contrary to public welfare; on the other hand, it is not among the natural rights of the propagandists. Rights are merely means to rational ends. Since no rational end is promoted by the dissemination of false doctrine, there exists no right to indulge in this practice. The fact that the individual may in good faith think that his false religion is true gives no more right to propagate it than the sincerity of the alien anarchist entitles him to advocate his abominable political theories in the United States, or than the perverted ethical notions of the dealer in obscene literature confer upon him a right to corrupt the morals of the community. No State would endure on the basis of the theory that the citizen must always be accorded the prerogative of doing whatever he thinks right. Now the actions of preaching and writing are at once capable of becoming quite injurious to the community as any other actions and quite as subject to rational restraint.

Superficial champions of religious liberty will promptly and indignantly denounce the foregoing propositions as the essence of intolerance. They are intolerant, but not therefore unreasonable. Error has not the same rights as truth... As we have already pointed out, the men who defend the principle of toleration for all varieties of religious opinion, assume either that all religions are equally true or that the true cannot be distinguished from the false. On no other ground is it logically possible to accept the theory of indiscriminate and universal...

To the objection that the foregoing argument can be turned against Catholics by non-Catholic State, there are two replies. First, if such a State should prohibit Catholic worship or preaching on the plea that it was wrong and injurious to the community, the assumption would be false! therefore the two cases are not parallel. Second, a Protestant State could not logically take such an attitude (although many of them did so in former centuries) because no Protestant sect claims to be infallible. Besides, the

Protestant principle of private judgment logically implies that Catholics may be right in their religious convictions, and that they have a right to hold and preach them without molestation.

Such in its ultimate rigor and complete implications is the Catholic position concerning the alliance that should exist between the Church and a Catholic State. (p. 34-36)

But Constitutions can be changed, and non-Catholic sects may decline to such a point that political proscription of them may be feasible and expedient. What protection would they then have against a Catholic State? (p. 38)

The Minneapolis Tribune, March 27, 1960, p. 4A reported: "The Roman Catholic Church in France has taken a direct slap at Premier Khrushchev by forbidding Canon Felix Kir, mayor of Dijon, from receiving the visiting Soviet leader in the Burgundy capital. After weeks of defying pressure from his religious and political associates, the 84 year old mayor and church official announced Saturday that he had bowed to orders from his church superiors.... Kir said he thought they may have come from Pierre Cardinal Gerlier of Lyons, who in turn was acting on recommendation from the Vatican."

To this the Editor a week later, April 3rd, in commenting in a letter on the subject wrote, after admitting that State and Church were supposed to be separate in France, "In the instance cited, it was a case of church pressure not on a mere member but on a church official who is also a municipal official." (p. 3F)

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INTER NOS

An Open Letter To The Clergy

Pastor Ray Brandstad, Chairman
General Pastoral Conference

At our general Pastoral Conference in April the editing and publishing of the Clergy Bulletin was assigned to our Circuit #3. Perhaps we should have raised our objections then. However, the election was done so hurriedly, and we as a Circuit Pastoral Conference had not had a chance to discuss this matter together.

At our May meeting at Waterville, we did discuss this matter, and came to the conclusion that our Circuit CANNOT assume this work. I was asked by the pastors to write up our reasons for declining. Here they are:

1. In this circuit we have:
President of the synod
Secretary of the Synod (who also does the yeoman work on the Annual Report)
Editor of the Sentinel
Managing Editor of the Sentinel
Business Manager of the Sentinel
Besides the President, also one man on the Union Committee and the Board of Regents, etc.
2. Some of us feel that the C.B. in its present form doesn't merit all the time and expense involved. (I for one, Ray, feel that my time is better spent seeking new prospects for our mission in Mason City, than in spending hour after hour cutting stencils, mimeographing, folding, addressing, etc. In fact I wouldn't take precious time for doing C.B. work away from my mission work. And some of the other pastors in our circuit have expressed a similar view.)

Our circuit is putting out this present issue, but declines any further issues. We are asking, Ray, if it wouldn't be wise for you to call the pastors together at convention to discuss this matter. In our midst we feel that the time has come to make our C.B. into a theological magazine, published two or four times a year, perhaps. The "Inter Nos" section could still be sent out once a month by a pastor elected for this, if the Conference wishes to retain this part of the present C.B.

This letter in no way is meant to imply criticism of previous C.B. editors and staffs. Rather, we feel that now is the time for the C.B. to grow up into a theological magazine, printed professionally.

Sincerely,

Them's also my sentiments. - Ed.

(signed) John Moldstad

GENERAL PASTORAL CONFERENCE - MINUTES

Rev. Joseph Petersen, Secretary

The General Pastoral Conference of the ELS opened its sessions on Tuesday morning, April 19, 1960, 10:00 O'clock at Bethany College. Pastor Stuart Dorr conducted devotion on the basis of I Cor. 15, 55-57. Hymn 205 was sung.

Roll call showed 30 pastors, 6 theological professors present.

Resolved to accept proposed program for the Conference.

Resolved that the Chair appoint a Program Committee for 1961.

Resolved that the Chair appoint an Excuse Committee.

The following caualia were posted:

1. Mission Board Matters - S. Dorr
2. Our Synodical Future - S. Dorr
3. Is there a Scriptural Position on Birth Control? - R. Moldstad
4. Is it Unionism to have Organists and Singers from Heterodox Churches? - R. Moldstad
5. Liturgy - N. Oesleby
6. The Seminary Library - Prof. Faye
7. Synod Convention - E. Unseth
8. Laymen's Organizations - J. Anderson
9. Youth Questionaire - J. Anderson
10. Unworthy Communicants - G. Guldberg
11. LYA Convention - F. Weyland
12. Budget - S. Lee
13. Insurance - J. Moldstad
14. PTR - G. Orvick

Professor Reichwald began exegesis of John 1,1-14. After an appropriate introduction the essayist covered the first three verses. Considerable time and discussion were centered upon the word "logos."

The Chair appointed Pastors Morris Dale, Ferdinand Weyland, and Hugo Handberg to be the Program Committee for 1961.

The Chair appointed Pastors Hans Theiste, Juul Madson, and Alf Marseth to serve on the Excuse Committee.

Equalization Committee was Pastor Keith Olmanson, assisted by Pastor P. Anderson.

The following arrived late for the Conference: Adolph Harstad, Victor Theiste, Gerhardt Becker, Keith Olmanson, Howard Bremer, Gerhardt Weseloh, Joseph Unseth, and Paul Petersen.
Morning session closed at 12:00 noon.

Tuesday Afternoon

The afternoon session on Tuesday began at 1:30 with the singing of 467. Pastor Morris Dale read John 17 for devotion.

The Equalization Rules were reread by Pastor Keith Olmanson.

Resolved to hear the Union Committee Report. Prof. Milton Otto reported on behalf of the Committee. He stated that at the January meeting of the Joint Union Committees, the Missouri Synod had not finished its report on Fellowship. Since Missouri's position on Fellowship had not been made clear as yet, the Missouri delegation was chided for meeting with other non-Synodical Conference groups before the matter of Fellowship had been clarified. Our men were prepared to discontinue all negotiations unless they produced a statement on Fellowship. President Nauman of the Wis. Synod expressed the same feeling.

Tuesday afternoon - continued:

Prof. Otto assured the Conference that Synod's Union Committee was carrying out its assignment seriously. He also reminded our Conf. and Synod to take action on the Statements of Scripture and the Anti-Christ.

Pastor Julian Anderson read a statement on Justification, drawn up by the four Union Committees.

Resolved to place the Statements on Scripture and the Anti-Christ on the agenda.

Pastor John Moldstad announced that he was no longer in statu confessionis.

Recess at 3:00

Conference resumed at 3:30.

Resolved to hear Pastor Sophus Lee's paper on Adult Instruction. Seeking out adults for instruction should not be done with a defeatist attitude. The wickedness of the world should give the Church a sense of urgency. Personal work is important, as well as the approach. Know how to handle your Bible and Bible passages. Prospects are impressed by one who has knowledge at his finger tips. Tactfulness, the knack of saying the right thing at the right time, is a part of wisdom. We must be primarily interested in the eternal welfare of a soul. Jesus is our model and pattern in dealing with souls. It is important to be a good listener, also. Congregational members are to be alerted to prospects.

The Tuesday session closed at 5:00 with the singing of 508.

Wednesday Morning

Communion service at Mt. Olive Church at 9:00 A.M. Pastor Torald Teigen delivered the confessional address on the basis of Eph. 1,3. He reminded the pastors of all the spiritual blessings in Christ, the greatest of which is the forgiveness of sins.

Pastor Hans Theists reported for the Excuse Committee. Resolved to excuse Pastor Ahlert Strand with the provision that Pastor Julian Anderson report to him on the Conference proceedings.

Resolved to excuse the following late comers: Pastors Luther Vangen, Walter Gullixson, Adolph Harstad, and Ruben Udo.

Resolved to excuse the following for early departure: Pastors George Gullixson, Stanley Holt, and Prof. Glenn Reichwald.

Additional casualia submitted:

- 15. Youth Camps - R. Branstad
- 16. Hymn Book - W. Gullixson
- 17. Clergy Bulletin - A. Marneth
- 18. B L C - B. Teigen

Pastor Luther Vangen began his paper on the Smalcald Articles. He announced the full title of his paper: "Historical Background of the Smalcald Articles with a Brief Evaluation of Their Contents." The Smalcald Articles, authored by Luther, differs from the Augsburg Confession in that it has an article against the papacy. He divided his paper into four parts: 1. The period from 1517 to the formation of the Smalcald League in 1537. 2. The occasion for the writing of the Smalcald Articles. 3. The meeting at Smalcald, Feb., 1537. 4. A brief outline of the contents of the Sm. Arts.

Equalization was announced at 11:00.

The morning session closed at 12:05 with Apostolic Benediction.

Wednesday Afternoon

The Wednesday afternoon session began with the singing of Hymn 33 and the reading

Wednesday afternoon - continued:

of the 107th Psalm by Pastor Theodore Aaberg.

The minutes of the Conference through Wednesday morning were read and adopted.

Resolved to excuse Pastor Richard Newgard because of illness.

Resolved to complete Pastor Sophus Lee's paper on Adult Instruction. He gave suggestions in use of materials in addition to Luther's Small Catechism. He proposed "What Does The Bible Say?" Other suggestions included "Catechism Tests" and "A Lutheran Catechism."

Resolved to continue with Union Committee Report. Pastor Torald Teigen reported on Dr. Scharleman's recent appearance at a Twin-City Conference to interpret his recent paper, which has stirred up much controversy. Some discussion followed, and it was generally agreed among the brethren that Dr. Scharleman did not vindicate himself by his explanations on this all important subject of the authority of the Scriptures.

Resolved to refer the paper "Part Time Agencies" to the Program Committee.

Recessed from 3:00 - 3:30.

After recess it was resolved to begin Casuistry.

1. Youth Camps - presented by Pastor John Moldstad, who spoke on Clear Lake and Pastor Stuart Dorr, who spoke on Camp Indianhead, Onamia, Minn.

2. LYA Convention - presented by Pastor F. Weyland. He announced that the three Minneapolis congregations were sponsoring the convention this year with headquarters at Fairview.

3. Insurance - Prof. Otto said that because of Pastor Julian Anderson's move to Chicago, the work on group insurance had been retarded. Resolved that the Chair appoint a two-member committee to study the matter of group insurance and report back by Synod convention. The Chair appointed Pastor John Moldstad and Pastor Ferd. Weyland.

4. P T R - presented by Pastor Orvick. Suggested that a Committee be appointed to look into this program, which could possibly be used by some congregations. The Mission Board has been thinking about this subject for some time and will present something in the future.

5. Clergy Bulletin - presented by Pastor Alf Mørseth. Financial report revealed a balance of 116.00.

6. Youth Questionaire - presented by Pastor Julian Anderson, who suggested that we try a questionnaire among our high school students, something he tried in his congregation. The survey was not discouraging, but it did show certain things, which were profitable.

7. Publications - presented by Pastor Nels Oesleby. He spoke on the Synod Report and the possibility of increasing circulation among our people. One asked if the Synod Report could be popularized. Pastor Torald Teigen recommended to the pastors the reading of the book "Revelation and the Bible." Professor Faye pleaded for an annual periodical on the order of the Quartalschrift (Lutheran Quarterly- Wis. Synod).

8. Synod Convention - presented by Pastor Eivind Unseth. He said that the theme for the convention would be "Ye shall be witnesses unto Me." He requested pictures from Missions, BLC, Christian Day Schools, and Kasote Home, to be used for display.

9. Laymen's Organization - presented by Julian Anderson. He read a letter from Prof. Orlando Overn, who enquired about the possibility of organizing in our Synod.

Wednesday afternoon - continued:

He wanted reaction of the pastors. Resolved that the Chair appoint a committee of three to study this request and report to the Conference the next day. Pastors Sophus Lee, Julian Anderson, and George Orvick were appointed.

10. Mission Board Matters - presented by Pastor Stuart Dorr. He suggested that the offices of Field Secretary and President be one office. Informed us that base salary of missionaries had been raised. Suggested a tighter agreement and understanding between the Synod and the subsidized congregations. He asked all to consider this question: "What is the relationship between the Mission Board and the mission congregation?"

The afternoon session closed with the singing of Hymn 54.

Thursday Morning

Thursday morning session began with the singing of 158. A recorded sermon preached by Pastor John Moldstad to his congregation during Lent was then heard. The text was Matt. 27,25: "His blood be on us and on our children." He stressed that the Jews by their attitude toward Christ tried to challenge God. As a result God's curse rested upon them. Christians should use this statement for their good, for their spiritual benefit. He will want His blood to be upon him and show that by his faithfulness to God's Word.

Pastor Alf Mørseth served as critique. Considerable discussion followed, all of which gave us good pointers on preaching.

Recess from 10:15 - 10:30.

Prof. B. W. Teigen announced he would be happy to receive one dollar from each pastor to help defray the cost of laundry expense.

The program for 1961 was then proposed:

1. Exegetical: Continuation of John 1,1-18 - Prof. Reichwald
2. Doctrinal: What does Luther owe to Augustine in the matter of the Doctrine of Grace? - J. Madson
3. Historical: History of the Modern High Church Movement with special reference to its Development in Lutheran Circles and discussion of its Principals and Practices - B. W. Teigen
4. Practical: The Meaning and Use of Greek N.T. Critical Apparatus - J. Anderson
5. Practical: Part Time Agencies for Religious Instruction - R. Branstad
6. Sermon: Paul Anderson Critique: Walter Gullixson

Morning session closed by singing Hymn 659.

Thursday Afternoon

The afternoon session began with singing 289. Pastor Nels Oesleby read Exodus 20 in the original.

The secretary was reminded of printing the minutes in the Clergy Bulletin.

Pastor E. Unseth invited pastors and laymen to dedication of the rebuilt Our Savior's Lutheran in Albert Lea on April 24th.

Election of officers:

Resolved to reelect executive officers of the Pastoral Conference.

Resolved that the So. Minn.-Northern Iowa Circuit be elected to be in charge of the Clergy Bulletin.

Resolved to accept proposed program for 1961.

Resolved to continue with Union Committee Report. Pastor Julian Anderson read

our position on church fellowship, which is the same as the Wisconsin Synod Position. Considerable discussion followed on the word, persistent.

Resolved to hear Pastor Becker's paper on Justification.
Recess 3:00 - 3:30

Treasurer Lee announced that the Synod treasury needed 29,000.00 by April 30th.

Pastor Becker read his paper on "A Refutation of the Common Confession Teaching of Objective Justification." He charged false doctrine in the CC and reminded the Union Committee of their guilt in not doing the same.

Resolved to elect a committee to meet with Pastor Becker and discuss this charge with him. Resolved that the Union C. appoint one member for this committee, Pastor Becker appoint one, and the officers of the Conf. appoint the third. The committee appointed consisted of Prof. Faye, Pastor Juul Madson, and Pastor Theo. Aaberg.

Resolved to carry on sessions until Friday noon.

Resolved to hold a Thursday evening session from 7:15 - 9:15.

Thursday afternoon session closed at 5:10 with singing Hymn 53.

Thursday Evening

The Nicene Creed was read in unison.

Resolved to discuss Our Synodical Future, introduced by Pastor Stuart Dorr. Does our Synod have a future? Discussion centered around this question. Some of the comments which followed:

We are servants of Christ. His work counts. A danger of too much of stressing of our own person in sermonizing and Synod work.

We made a mistake when we suspended relations with Mo. in 1955, when we acted apart from our brethren.

Are we irresponsible or not? We have received a rich heritage from our Synod, but something bad has crept into our Synod.

We need not apologize to Missouri for our actions, but we have one coming from them.

If we keep on going the way we are, we will bust up fast.

We must stick together. We have inherited the simplicity of the Gospel from our fathers. We have been doing too much foreign work instead of sticking to our real business.

Our fathers used Romans 16,17 as a last resort.

The time has come to leave the Synodical Conference. Let us stay and work together. We can operate without the Missouri Synod.

Resolved to begin Friday morning session at 8:30.

Thursday evening session closed with Hymn 562 and the reading of Psalm 121.

Friday Morning

Hymn 541 was sung and Morning Suffrages were read.

Resolved to excuse the following for early departure: Pastors Julian Anderson, Ferdinand Weyland, Victor Theiste, and Sophus Lee.

Question raised about absent brethren from whom nothing has been heard: Pastors Norman Harstad, Neil Hilton, and Herman Preus.

Pastor Walter Gullixson announced that all reports and memorials for Synod be in by May 16th.

Friday Morning - continued:

Prof. B. Teigen made an appeal for all of us to work for more students to attend Bethany, high school and college.

Pastor W. Gullixson reported on the need for Synod to have its own hymnbook. Currently 18 congregations use the Hymnal, 27 use the Hymnary. Does Synod need its own hymnbook? According to questionnaire the answer was no. Cost was the big factor.

Pastor Orviok reported on Laymen's Organization. Speaking for the committee he recommended that the laymen assemble at the Synod Convention with a view to organize, with President of Synod as pastoral adviser.

Resolved that the elected Committee and the Conference officers recommend to Synod general approval of a layman's organization within our Synod.

Pastor Juul Madson reported for the Committee dealing with Pastor Becker and the Common Confession. Conclusions drawn: The CC does not settle the difference between Mo. and the ALC on the doctrine of Justification. It is not as clear as it should be. It is not the best way to define Justification by any means. We would not want to use it in a doctrinal statement such as we are drawing up in the SC. It is not in itself false doctrine.

As to Pastor Becker's charge that "the Union Committee demands recognition of an error" he was willing to withdraw this charge since the similarity between the CC and Romans 3,24 was pointed out. However, he was not willing to alter his position that the CC contains false doctrine on Justification.

Resolved to consider Statements on Scripture and the Anti-Christ.
Recess from 10:00 - 10:15.

Resolved to recommend to Synod adoption of the Statement on Scripture.

Resolved to recommend to Synod adoption of Statement on the Anti-Christ.

Question asked the assembly: "What shall pastors tell their people about conditions in Synod and Synodical Conference?" The answer given was this: "Give them the facts without prejudging."

Resolved to discuss: "Is there a Scriptural position on birth control?" Time prevented a solution.

Minutes of the Conference were read and accepted.

Prof. Faye made an announcement on the library.

Dr. Madson said that he was translating Vallen Sendstad's book on Inspiration for Concordia Publishing House.

Pres. Tweit spoke in conclusion, reminding the brethren that our help lies in the Lord. Only He can help us.

Hymn 47 was sung in conclusion. Prayer and benediction by Chaplain Stuart Dorr.

Respectfully submitted,
J. Petersen

A CLERGY BULLETIN

August 17,
1960

When you serve a new church

The man who serves in a so-called mission church, in a growing center of population, has a job that takes much time, for purely parish or mission work.

But when any certain matter falls in line with his local work, he'll take time for it. The EGF church, for example, organized in '57 under the new Minnesota Nonprofit Corporation Act. It was advisable then for the pastor to study the civil statutes. Having UND with its law school library here in GF, it was not hard to do some research. The result was the gathering of sufficient notes on the subject of Statutory Law for Churches, so that a set of church bylaws were produced which can serve as a model. Model, that is, according to the new statutes, which were a hundred years in the making, but which came into finished form in the law books of several states only during the last decade.

My notes on statutory law for churches and the set of bylaws could well be made part of a book on church government, or printed as a separate pamphlet.

But the beginning of a book or a first pamphlet should be the essay on Church Government by F. Pieper, 1896. It proves that church government is by God's Word alone, not by men or the laws of men. It does this by using Scripture, the Lutheran Confessions, and Luther.

I once had about 2500 orders for this essay if it would be printed in pamphlet form. But then I moved from Okabena to EGF in '57, and have since found no time to push publication of this best of all existing essays on the subject of church government. It is fundamental, basic. No man should open his mouth on the subject unless he first knows the truths and principles of this Pieper essay.

And more should be added

Dr. F. Pieper did not exhaust the subject. Patriarchs like Koren, Freus, and the newer Chr. Anderson, have written on the subject. The synodical essay of 1848 by Walther treats the matter directly. Every orthodox essay on the Universal Priesthood is pertinent. Since now the teaching of the congregational polity is questioned and by accident subverted or submerged by the trend of synods and new mergers to adopt powers of centralization, it is time to produce some more notes and assemble extra items.

A book on church government should have the following contents and arrangements: 1. Church government by the Word; 2. The congregational polity; 3. The synodical polity; 4. Statutory law for churches; 5. A model set of bylaws according to the new civil statutes. These subjects could also be published in a series of pamphlets: 1, 2 and 3 together; 4 and 5 together.

Rather than first giving literary finish to notes gathered on congregational and synodical polities, it will be of benefit to mimeograph something now.

At the 1960 convention of the EIS, new rules were adopted for subsidized churches on the basis of opinion that in fact the EIS always had a synodical polity for all its members. A subsequent meeting of key pastors and several laymen reveals a division of thought in this matter. And, since we are all human, we should do something to shift, if need be, the discussion from personal feeling to teaching and principle.

Any synod in our day should be able to draw in new members by emphasizing a true congregational church polity. And where this teaching is rightly exercised, we the people will be better servants of the Lord.

Geo. Schweikert
1708 NW 2
East Grand Forks, Minn.

See following pages for: The Case of the Seven Churches; Each Local Church has the Full Commission; The Original and True Possessors; Congregation Polity Preserves the True Faith; What is the Synodical Polity?

C H U R C H P O L I T Y - C o n g r e g a t i o n a l ; S y n o d i c a l

The government of the members, by the members, and for the members of the local church is the only kind of church polity which can assure the preservation of the true faith. This statement is made with the provision that the members know that they are kings and priests and that the only means of their rule is the Word of God, and that as such, and using the only means given them, they continually exercise their rights and privileges.

THE CASE OF THE SEVEN CHURCHES

St. John the Divine wrote to the seven churches which were in Asia, telling believers that they are kings and priests by the redemption of Christ. This is in chapter 1 of the Book of Revelation. Then in chapters 2 and 3 of this Book, he records what the Spirit saith to the churches, the words of the Master of the Kingdom, teaching that the minister and the members of each church are accountable to God.

Herein the congregational polity is portrayed; local church government is established by these examples. There is no teaching here that the seven churches should call in a pope or convene a synod to set things in order. The writing is to each minister ("angel"), for him to teach; pastor and congregation are counted as one to "hear what the Spirit saith unto the churches." And these Holy Scriptures are preserved as divine teaching for us.

1. Ephesus

The Spirit said to the church of Ephesus: You are troubled with them which say they are apostles, and are not; you have found them to be liars. But you have left your first love. Repent, and do your first works. If you fail to do what I say, you will lose your light. If you do what I say, you will have life. - So the church of Ephesus is taught to take care of itself by the Word of God.

2. Smyrna

The Spirit told the church of Smyrna: You have tribulation and poverty, and

opposition from the Jews of the synagog of Satan. Some of you will be cast into prison by the work of the devil. But fear not. "Be thou faithful unto death, and I will give thee a crown of life." - So the church of Smyrna was taught by itself to hold to the truth and so overcome, that then it would not be hurt by the second death.

3. Pergamos

The Spirit said to the church of Pergamos: You dwell where Satan's seat is, but you have not denied the faith, even though you saw how Antipas was slain because of true faith. But you have some faults: some among you hold to the doctrine of Balaam, offending others by eating things sacrificed to idols, and committing fornication. "So thou hast also them that hold to the doctrine of the Nicolaitanes, which thing I hate. Repent; or else ..." - So the church of Pergamos was called upon to purge itself of its evils.

4. Thyatira

The Spirit spoke to the church of Thyatira, saying: You have charity, faith, patience, and service. But "thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and seduce my servants. ... I gave her space to repent of her fornication; and she repented not. ... except they repent of their deeds ... I will give unto every one of you according to your works." - But to him who holds fast to the truth and overcomes, and keeps my works to the end, I will give power, and I will give him the morning star. - Again, as in the case of the other churches, the church of Thyatira was exhorted to rid itself of evil, to follow God's truth, to do these things itself.

5. Sardis

The Spirit said to the church of Sardis: "Be watchful, and strengthen the things which remain, that are ready to die. ... Hold fast, and repent. If therefore thou shalt not watch," I will come with sudden destruction. "Thou hast a few names in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy." So the church of Sardis was taught.

6. Philadelphia

The Spirit said to the church of Philadelphia: "I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name. ... I will make them to come and worship before thy feet, and to know that I have loved thee. ... Behold I come quickly: hold that fast which thou hast, that no man take thy crown." - So the church of Philadelphia is told what it should do.

7. Laodicea

The Spirit said to the church of Laodicea: "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent."

"Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

So the church of the Laodiceans, worse than others, its sense of God deadened by the pride of riches and because it was spiritually so lukewarm and lazy - so this church is told that it can be restored by grace, that it should open the door and let the Savior in.

Bradshaw, in his book on "Free Churches and Christian Unity," uses the case of the Seven Churches. He points out that the Spirit did not command these churches to unite in the way the "ecumenists" of our day are crying for union. And at the head of the chapter, "9. What the Spirit Says to the Churches," Bradshaw offers these two quotations:

There are few things which bring conferences and assemblies into such bad repute as actions taken without full debate. - Principal W. A. Curtis.

I am resolved to avoid every meeting of bishops, for I have never seen any Synod end well, nor assuage rather than aggravate disorders. - Gregory Nazianzen.

The case of the Seven Churches is used in these mimeographed notes to show -- that each church was responsible for governing its own affairs, to purge itself of evil, to hold to the truth, to repent and believe the Gospel. (Read the case complete in Revelation 2 and 3.) The case of the Seven Churches very definitely teaches the congregational polity; it teaches no form of synodical church government.

EACH LOCAL CHURCH HAS THE FULL COMMISSION

Christ has promised to His believers everywhere: "Where two or three are gathered together in my name, there am I in the midst of them." This is recorded in Matthew 18, where the Lord teaches us on the matter of church discipline. "Tell it unto the church," He says, if you cannot privately correct an offending brother. What church? That gathering of believers which have come together in the name of Jesus to do His will, to forgive and retain sins, to count a member out and hold him to be an heathen man and a publican if he will not repent -- even if and when smallest in size, a two-or-three-member church, which takes an action.

What higher powers can a church have than to forgive and retain sins? It is the greatest responsibility to deal in the matter which means spiritual life or death. Of course the judgment must be according to Law and Gospel, strictly by Scripture alone, and therefore the judgment is God's on the basis of His Law against a man, even as the forgiveness is God's when the sinner is declared freed of guilt by the blood of Christ.

But, as you see, even the smallest church of believers has the highest powers, commissioned fully to have the ministry of the Word in its midst. The royal priests assembled in the name of Jesus exercise the office of the ministry together, which they have from God, under

God, for God, serving one another in behalf of God their Savior. It is the will of God that each church has a pastor, but he, too, is a member of the local church, and he is no pope. If the local church invites one or more fellow Christians from outside of that church, for advice in either spiritual or material affairs, the church itself does the deciding or accepting, as the case may be.

Each church is authorized and responsible, fully commissioned by the Lord to carry on by itself; it has no privilege of shifting its duty to others as though it could free itself of being accountable to God directly in any given case.

Since even the smallest church has the highest powers, in the name of Jesus and according to His Word, we have Scriptural warrant and establishment of the congregational polity.

The trend of our times is to submerge congregationalism, and to mislead people to think that councils and synods must provide spirit and guidance, that the will of the Master can hardly be effective unless there is a big organization of churches. To this Bradshaw says in his book:

That the Christ-inspired ideal of the gathered church should now be relegated to theological limbo has come as a convincing revelation to leaders wishing a unified Church with power to make its will effective. To those who want control, it is of course obvious nonsense to claim that Christ is as truly present in a little meeting house as in an ecumenical council. Since they are His authorized ambassadors, possessing his divine authority, how could Christ be present if they are not! - Free Churches and Christian Unity, p. 39.

If the doctrine of Scripture were so nebulous a thing that the people could not understand it on the basis of Scripture alone, if only higher-up theologians could understand the will of God, we would have to accept the idea of Rome. But, "The testimony of the Lord is sure, making wise the simple."

If we the people could not by God-given faith understand what God's Law and Gospel require, what they tell us to believe and do, Christ could not have commissioned us as He does in Matthew 18. Think of it! He tells a member of a church to deal with an offending brother concerning repentance and remission of sins - and come to a conclusion of the matter privately between the two alone. Even the next step, if needed, may be two members dealing with one offending member. Following that, if then the matter has not been concluded in repentance and remission, tell it unto the church. And the dealing of the church is then the court of last resorts, but doing nothing different than what the first brother was commissioned to do alone. And if that church has less than five members, it is just as fully authorized to act as a church of 500 or 5000 members.

And so we can declare: Matthew 18 establishes the congregational polity.

THE ORIGINAL AND TRUE POSSESSORS

The Original and True Possessors of All Christian Rights and Privileges.

Since the Christians are the Church, it is self-evident that they alone originally possess the spiritual gifts and rights which Christ has gained for, and given to, His Church. Thus St. Paul reminds all believers: "All things are yours," 1 Cor. 3, 21, 22, and Christ Himself commits to all believers the keys of the kingdom of heaven, Matt. 16, 13-19; 18, 17-20; John 20, 22, 23, and commissions all believers to preach the Gospel and to administer the Sacraments, Matt. 28, 19, 20; 1 Cor. 11, 23-25.

Accordingly, we reject all doctrines by which this spiritual power or any part thereof is adjudged as originally vested in certain individuals or bodies, such as the Pope, or the bishops, or the order of the ministry, or the secular lords, or councils, or synods, etc.

The officers of the church publicly administer their offices only by

virtue of delegated powers, conferred on them by the original possessors of such powers, and such administration remains under the supervision of the latter, Col. 4, 17.

Naturally all Christians have also the right and the duty to judge and decide matters of doctrine, not according to their own notions, of course, but according to the Word of God, 1 John 4, 1; 1 Pet. 4, 11.

Col. 4:17, used as a reference above, tells what the Colossian church should say to their Pastor Archippus: "And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfill it." The Bereans are commended in Acts 17:11 for searching the Scriptures daily, whether those things were so, which Paul preached to them. St. Paul said to the Corinthians: "I speak as to wise men; judge ye what I say." 1 Cor. 10:15.

Under the heading of Why Believers form Congregations, Dr. U. V. Koren writes: "Therefore it is also the congregation which calls its preachers and teachers, and which has to see to it that these do the work they are called to do. The pastors are not, according to God's Word, to be lords over the congregation. They are to be servants of the congregation, and at the same time they are to be servants of God." (Emphasis supplied.) Faith of our Fathers, p. 126.

They who originally possess and continue to have all spiritual rights and privileges supervise the ministry of the Word in their local midst, in their church. They call the ministers, and only they may dismiss a pastor for cause. All of this, too, teaches and establishes the congregational polity.

The Universal Priesthood

The foregoing heading might have been used for this chapter instead of "The Original and True Possessors." But the first quotation came to mind first, Par. 30 from the Brief Statement of the Mo. Synod. It certainly teaches of the Universal Priesthood of all believers.

Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices to God by Jesus Christ.

But ye are a chosen generation, a royal priesthood, and holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light. 1 Pet. 2:5,9.

Unto him that loved us, and washed us from our sins in his own blood, And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen. Rev. 1:5,6.

To summarize the teaching we have on the important doctrine of the passages above, it should be suitable to quote from two Lutheran cyclopedias.

Priesthood, Universal. The New Testament recognizes in Christ the Representative of the true primeval priesthood after the order of Melchizedek (Heb. 7 and 8); but there is nothing corresponding to the priests of the Old Covenant in the Christian Church. The idea which pervades the New Testament is that of a universal priesthood. All true believers are made kings and priests. Rev. 1,6; 1 Pet. 2,9; bring spiritual sacrifices, Rom. 12,1; and, having received a true priestly consecration, may draw near and enter the Holy of Holies, Heb. 10, 19-22.

As priests the Christians possess all the treasures won for mankind by the suffering of Christ. They have God, Christ, pardon, the means of grace, the keys of heaven. 1 Cor. 3, 21. They have the privilege of free access to God without human mediators. Eph. 2, 14, 18.

As priest the Christian teaches, administers the Sacraments, judges doctrine, absolves and excommunicates, calls ministers, teaches, etc.

The freedom of the local congregation is inseparably bound up with the liberty of the individual Christian.
(Emphasis supplied.)

(Quotation continued:)

If a congregation or union of congregations does missionary work, trains ministers, and publishes literature in defense of the truth, it is by virtue of the universal priesthood. From it follows also the duty of family prayers, Christian education, and continued study of the Holy Scriptures. See also preceding article. - Concordia Cyclopedia, 1927.

The cyclopedia quote^d above was edited by L. Fuerbringer, Th. Engelder, and P. E. Kretzmann. The following quotation is from the Lutheran Cyclopedia, published by Scribners in 1899, and the quotation below is signed by Charles E. Hay of Philadelphia.

Priesthood of Believers.

.....

.....

When Christ, as the High-Priest, offered himself a sacrifice for the sins of the world, the chief function of the priestly office was fulfilled once for all (Heb. 7:26,27; 10:14). The veil concealing the "Holy of Holies" was miraculously rent in twain to signify that henceforth every sin-burdened soul might have free access to the throne of grace. From that moment there has been but "one Mediator between God and men, the man Christ Jesus" (1 Tim. 2:5).

All believers are now essentially equal in their enjoyment of the privilege of approach to God - "a royal priesthood, an holy nation" (1 Pet. 2:9).

Thus the special priesthood has been forever abolished. Sacrifice for sin would now be vain and sinful. But there still remains the sacrifice of praise (Heb. 13:15; 1 Pet. 2:5).

There remain avenues of service in which the believer, consecrated by the water of baptism and by the unction of the Holy Spirit, may daily minister before the Lord. He is to be the comforter of his brethren, the almoner of the Lord's bounty, and is to proclaim the Gospel to the world.

.....

The Reformation, in proclaiming the doctrine of justification by faith, re-asserted also its logical and scriptural corollary, the universal priesthood of believers. The doctrine thus deeply imbedded in the Luth. system, is one full of comfort for the humble disciple and a powerfull stimulant to Christian activity. C. E. H. (Emphasis supplied.)

It is God that says that all believers are kings and priests; His Word so describes them. All of them are equal, and their only Master is Christ. Now when they have formed a congregation, when as a local church they exercise their rights and privileges, who in the world could be above them? The pastor whom they have called? Yes, b u t, he is their overseer only when he serves the Lord in teaching what the Lord has commanded us to observe, believe and do.

"According to such teaching as given in the quotations in this chapter, there is no room for any kind of a synodical polity, but only for the congregational polity.

CONGREGATION POLITY PRESERVES TRUE FAITH

The kind of church government by which a local church rules itself is, of course, right only -

- when all spiritual affairs are actually governed by the Word of God,
- when the members for themselves know the chief doctrines of the Bible,
- when the standard of knowledge is maintained, when error is shunned, and evil is overcome,
- when the members know that Christian liberty is not a license to live according to the Old Adam,
- or one might list the requirements for membership as usually found in constitutions for local Lutheran churches.

Would anyone who knows the Bible want anything different? How could the true faith be preserved if the people would not be active as indicated above?

The Christian faith is not preserved merely by having each family own a leather-bound family Bible; nor only by good confessional paragraphs in church constitutions, nor merely by having each person confirmed on the basis of having once studied the chief doctrines of the Bible (catechism), nor by relying on the teachers in the church as though they but not the members for themselves should know what is right or wrong; nor by having the local church turn over the need of proving the spirits to synodical officials.

The Christian faith must be preserved among the people, and that is not possible unless the members exercise their faith - also in the matter of church government. There is no dispute about this among orthodox Lutherans.

Where the congregational polity is not upheld and exercised, the people of the local church lose their sense of obligation in doctrinal matters. They will then imagine that doctrinal matters are for the teachers to think about, and in case of any dispute for the synod to decide - even also when the synod operates in doctrinal matters by the majority vote practice.

"These highly important matters (the business of religion) concern also the common people and laymen (as they are called), who, inasmuch as they are Christians, must for their salvation distinguish between pure and false doctrine." FC, Trigl. p. 853; copied from the masthead of the Confessional Lutheran, which in its July-August 1960 issue brings up the duty of the common people.

As a matter of fact, there is nothing in the world today that better exemplifies the exercise of the rights and duties of the common people (church members and pastors) than the 21 volumes of the Confessional Lutheran. It advocates church government by the Word of God, and it proves that this is Lutheran and Biblical by its use of the Lutheran Confessions.

A church may be a beehive of activity, grow and prosper in numbers and external possessions, under some system of local church government, and yet not have self-rule under God's Word alone, nor hold to the truth, nor even know the full truth. A clergyman may be a shrewd leader, a powerful organizer, a forceful public speaker, an actor with a big and ready smile (which counts so much in politics), and the like. We don't want sovereignty and independence for the local churches simply to follow a man and humanly devised plans. When we teach the congregational polity as set forth in the Holy Scriptures, Christ is the Master, His Word is all-ruling, and the people are trained by that Word as kings and priests unto God and our Father in heaven.

What is the Synodical Polity?

The synodical polity or form of church government is the system in which the synod or its officers in one or more ways have higher or final authority over the local church.

If by a synodical law, the self-rule of a congregation is abridged and the latter accepts it, the synodical polity is then in force, and the congregational polity is then subverted.

There is probably no Lutheran synod in America which does not teach of the sovereignty of the local church. But then in most cases the teaching is added, directly or indirectly, that the local church has the right to place itself under synodical rule.

The Norwegian Synod constitution declares that the purpose of the synod is to supervise the work in each member church. Ch. II, par. 2; IV:b. If there were nothing else in this constitution, the foregoing references would certainly establish complete and unconditional synodical government over the churches. Under these paragraphs, if they were not otherwise conditioned, the synod could elect men to be bishops who at any time could walk into a member church and supplant the local pastor.

Actually, however, the NS constitution interpret "s u p e r v i s i o n" as meaning the privilege to advise, Ch. V, par. 4. And it cuts down the "a d v i s o r y" power to nothing binding by saying that a member church may reject a synodical resolution, Ch. V, par. 4. It further lays down the law that a congregation may even decline to let the president of the synod into the church to offer advice, that even a minority can keep him out, Ch. VI:3:c. This also makes it unconstitutional to pass any rule by which a lesser executive like a Visitor, synod board, or executive secretary may invade a local church when such a visit is opposed from within said church.

Grant Invasion Rights to Synod Officials?

Synodical polity proponents count the following as the irreducible minimum of rights that a synod must have:

Executive officers of synod must have the right, through the proper channels, to arrange for a meeting with individual congregations, whenever they deem it necessary, even when they have not been invited to come in.

The proponents of this idea do not define "the proper channels." In any case, then, the synod or its officials decide at the time what the "proper channels" are; the definition or decision is not left to the local church.

It may be "proper" in the opinion of the synodicals to go through the pastor alone, or through the church council or board with or without the consent of the pastor, or through a majority or minority of the local church.

In synods where the congregational polity is taught and where at the same time synodical rules grant invasion rights to synodical officials, quite a number of evils can occur. Church members with gripes run to the officials; factions write letters to the officials; officials meet with factions on or off the local church property; officials casually visit homes of members who are loyal to the officials; officials write letters which are circulated by mail or otherwise to all members of the church.

Of course the synodicals dislike the expression "invasion rights" in this connection, and they take offense if you talk about infiltration or when you call their rules and practice legalism. They will stoutly maintain that they want no hierarchy, and that they are no dictators. The very purpose, they may say, of our system is to avoid or destroy hierarchy that may arise within the local church. How else, they may ask, are you going to "save" souls sorely oppressed by some pope of a preacher or other souls who are tempted to follow some slick liberal?

When you contend for the right of the congregation to decide when and for what purpose to invite any kind of "advisor," the officials may feel hurt. It seems to attack them; they feel they are not trusted. Or the officials may imagine that the source of the "evil" is in the heart of the local pastor. Etc. etc.

It is known that wherever the synodical polity rules, its proponents insist that the synod must always have and keep the right to get into the local church at will. Their officials must have the right to walk into any church whenever they please for a meeting. They hold to this right as if it were a life and death matter for their synod, that is, for their organization. But by such a "right" the congregational polity is effectively subverted.

A synod should be a service organization for the congregations which form it. The local church should always be and remain self-ruling under God and His Word. And the rule for official visits by officers of the synod should be that they come only when they are invited. Wherever orthodox churches band themselves together for joint work, they may need quite a few rules for their business. But if they remain orthodox and have good discipline in all other possible ways (circuit, conference, convention, papers like this allowing and even encouraging free speech and a free press), they neither would nor could destroy the congregational polity.

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