



Lutheran Synod Quarterly

SEMINARY OPENING ADDRESS

M. H. Otto

LENTEN OUTLINES

G. E. Reichwald

AT THE CROSSROADS IN PRIVATE EDUCATION

A Report

BOOK REVIEWS

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 * LUTHERAN SYNOD QUARTERLY *
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 * Published by the Authority of the General Pastoral Conference of *
 * the Evangelical Lutheran Synod *
 *
 * Edited by the Theological Faculty of the ELS Theological Seminary *
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 * 734 Marsh St., Mankato, Minnesota 56001 *
 *
 * Volume V, No. 2 December 1964 *
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 * Subscription Price: \$2.00 per year Single Copy, 50¢ *
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SEMINARY OPENING ADDRESS

Sept. 21, 1964

Text: 2 Tim. 2, 15

We are this morning pausing for a few moments to mark the opening of our Seminary's 19th school-year. While this may not be a very impressive record as far as anniversaries go, it is something that involves us all. Some of us will be attending or working in this institution and all of us belong to congregations that are served by pastors and which sooner or later will be calling other pastors, who have been trained at this or some other seminary.

It, then, behooves us all to know something about the characteristics and requirements of this office, especially when the Scripture makes it incumbent upon every lay Christian carefully to judge the doctrine he hears proclaimed from his pulpit, as when it, for example, says, "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." (I Jn. 4, 1) How is a Christian congregation to know if its pastor is faithful in the performance of the duties of the office to which it has called him if its members are not acquainted with the demands of this office?

To aid us in appreciating what our interests and responsibilities in this respect are, let us on the basis of our text, God's Holy Spirit assisting us, answer this question:

WHAT SHOULD A THEOLOGICAL SEMINARY SEEK TO ACCOMPLISH?

For one thing, it should seek to train students that will have the approval of God. It is not the purpose of a theological seminary to train men to be popular with their fellow-men, to be good "mixers", to take the lead in every civic and community project. Rather that they should have God's approval. Any needful and honest vocation is pleasing to God, but the work of a pastor is particularly so, for Paul tells this same

Timothy, "If a man desire the office of a bishop, he desireth a good work." (I Tim. 3, 1) It is through this office of the ministry that God, "Who will have all men to be saved, and to come unto the knowledge of the truth" (I Tim. 2, 4) draws men to Himself and to the grace He has prepared for them in Christ Jesus. Luther refers to the pastor's office as the highest office in the Church, with that of a Christian teacher running a close second. Surely, filling this office which has as its one aim the leading of souls to Christ has the full blessing and approval of God. Our text says, "Study to shew thyself approved unto God."

A seminary should seek to have its students enjoy the approval of God insofar as their intellectual and spiritual growth and development is concerned, too. This involves giving attention to doctrine. The inspired apostle tells Timothy and everyone who aspires to be a pastor, "Take heed unto thyself and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." (I Tim. 4, 16) Just because one is studying to be a pastor does not mean there is a different way to heaven for him than for others, as if his work would entitle him to special consideration by God when it comes to his salvation. He must give heed to what the Bible teaches just like anyone else. And those who hear the pastor preach must give just as much heed to the doctrine as does the pastor. "Study," literally, "do your best," "to shew thyself approved unto God, a workman that needeth not to be ashamed."

What a tragedy it is when a seminary forsakes the sure Word of Scripture for a theology that is highly speculative and in the end certain of nothing. All too many so-called seminary and church leaders in this country today are proclaiming a theology or an emphasis in theology imported from Europe, though it is already passe and outmoded over there. One contemporary writer put it this way, "Unless they (namely, American theologians) stand in the mainstream of evangelical Christianity, committed to the God of Moses, Isaiah, and Paul, they are forever resurrecting the ghosts of recently buried European speculation." (Christianity Today, Sep. 11, '64, p. 29) The Apostle Paul makes it very clear on what a pastor's theology should be based when giving this clear-cut instruction to another pastor, Titus, saying that a pastor should "hold 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." (Tit. 1, 9) "Study," (do your best), "to shew thyself approved, a workman that needeth not to be ashamed." Hence, a theological seminary must above all else train students that will have the approval of God by directing and holding them to the pure, impregnable and eternally abiding word of God. If they have been thus trained they will not have to be ashamed for what they themselves believe, nor for their holding out that same Gospel hope to others.

II

Along this same line, but more pointedly, a theological seminary should seek to train its students rightly to divide the Word of Truth. "Study," (do your best), "to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." These last words have always been taken to mean that a pastor must know how properly to distinguish between Law and Gospel. This, incidentally, has such an important place in theology that whole books have been written on this subject.

But what does it mean to distinguish between Law and Gospel? It means that a pastor must rebuke sin, that when it concerns leading people to become aware of their sins he must preach the Law to them in all its thundering severity. Any other course of action is apt to cause a sinner to become carnally secure or wholly indifferent to the status of his soul and thus lead to his damnation.

In the same way a pastor is to apply the Gospel where there is repentance, where people sorrow over their sins and look for relief for their heavy-laden hearts. Any other course of action could lead to the sinner's despairing of any hope for him and thus also could cost him his soul's salvation. But to become proficient in making this distinction between Law and Gospel calls for conscientious study and application. "Rightly dividing the word of truth" is one of the most important aptitudes a seminary has to instill and develop in a student who is preparing himself for the ministerial office, because the salvation of souls will be at stake.

These words instructing a would-be pastor to study that he may rightly divide the word of truth spell out the obligation in general to use the particular Word of God that applies in a given situation. A good example of such misuse and distortion of Scripture is the oft-quoted verse, "Where there is no vision, the people perish." (I Prov. 29) This has no reference to vision in a political or sociological sense, as it almost always is implied, but to there being no vision of God's grace, no preaching of the Gospel--there people will perish. A theological seminary is thus to train men not to strain a word beyond its proper meaning and application.

It is not out of order to remind ourselves that a theological seminary worthy of the name should not only strive for but also succeed in giving unequivocal definitions to various scriptural concepts and terms, such as the very common expressions, "sin," "grace," "righteousness," "justification," and the like. A writer of the Reformed persuasion makes this observation in a current periodical when speaking of the failure of the delegates to the Lutheran World Federation convention at Helsinki a year ago, to come to an agreement on an acceptable definition of "justification," "If the church of Christ cannot issue a statement telling its contemporaries how to be justified through faith and what it means to be so justified, and if it cannot declare that 'sin' is the kind of reality from which a man can be 'justified' through 'grace,' then something is woefully wrong and the trumpet no longer sends out a certain sound." (Christianity Today, Sep. 25, '64, p. 44)

God forbid that it should ever come to such a pass that our Seminary is unable to give articulate expression to the doctrines revealed in Holy Writ; rather, it is our prayer that every young man trained in this institution will be enabled to preach and teach with such conviction and clarity that all who hear them will be led to confess, "I know whom I have believed and am persuaded that He is able to keep that which I have committed unto Him against that day." (2 Tim. 1, 12)

"Study (do your best) to shew yourself approved unto God, a workman that needeth not be ashamed, rightly dividing the word of truth." May God make our Seminary such a

blessing to its students! May every last one of us insist on that kind of minister for what we call our home-churches, because in the end our eternal salvation depends on it. We ask this in the name of the Chief Shepherd, Jesus, to Whom His undershepherds are to lead us. Amen.

— — M. H. Otto

A LENTEN SERIES: "CHRIST, OUR HIGH PRIEST"

Following are some rather sketchy outlines for Lenten services built around the thoughts of Christ as our High Priest. They are offered as possible outlines for use in the parish; the local pastor best knows the needs of his people and can best apply to meet those needs. These Lenten outlines are also offered for another reason. Too often Lenten series are built around people rather than Christ, so that much time is spent on subjective reactions of the various people around Christ rather than on Christ Himself. We need remember the words of Galatians 3:1, in which Paul described his preaching among the Galatians.

1. Christ, Our High Priest--Hebrews 4:14
 - a. Christ, our high priest, is foreshadowed in the high priests of the Old Testament.
They had an important work for the people, but it had to be repeated again and again.
 - b. Christ, our high priest, of the New Testament, was greater than all in His person, His work, and the benefits He brought to mankind.
Because Christ is our high priest, we need no priests today.
His work opens wide the gate of paradise to all.
2. Christ, Our High Priest, A Priest After the Order of Melchizedek--Hebrews 7:1-3
 - a. Melchizedek of the Old Testament is a type of Christ in the way he suddenly appears and disappears, as if he had no beginning or end.
 - b. Christ, our High Priest, is truly unique in His person, for He is the sinless Son of God, Who truly has no beginning or end, for He is eternal, raised up by God as the Savior.
 - c. Christ, our High Priest, is not just a "different" person, for His "person" makes our salvation possible and truly makes Him the King of Salem.
3. Christ, Our High Priest, Sacrificed Himself for Us--Hebrews 7:26-27
 - a. The high priests of the Old Testament brought many kinds of sacrifices for many different kinds of sins, all of which reminded God's people of their sinfulness, but these sacrifices needed to be repeated again and again.
 - b. Christ, our High Priest, brought the perfect sacrifice for us and for our sins.
Ephesians 2:13-22
4. Christ, Our High Priest--The High Priest We Need--Hebrews 7:26
 - a. The high priests of the Old Testament sacrificed again and again, for they

were mere men; and the people who came to them were mere men who sinned again and again.

- b. Christ, our High Priest, had many wonderful attributes, all of which were needed by Him to be our Savior, for they are just the opposite of what we are.
- c. Christ, then, was--and is--our high priest.

5. Christ, Our High Priest, Also Brings Forth a Sacrifice from Us, Our Lives--
Hebrews 9:14

- a. Christ, our High Priest, did not serve us under a rigid legal code as did the high priests of the Old Testament, but rather out of gracious love for sinners.
- b. Christ, our High Priest, by His perfect sacrifice, bought us to be His own.
- c. We, then, as priests of God (the universal priesthood) bring the loving response of our lives to Him. Romans 12:1

6. Christ, Our High Priest, Is the Better (Best) High Priest--Hebrews 8:1

- a. Christ, our High Priest, not only brought a wonderful sacrifice for us.
- b. Christ, our High Priest, now reigns on high and makes continual intercession for us through His sacrifice for us.

7. Christ, Our High Priest, Gives to Us His Sacrifice--Matthew 26:26-29 (Maundy Thursday)

- a. Christ, our High Priest, shows here His concern for the individual Christian.
- b. Christ, our High Priest, gives to us His very body and blood that was sacrificed for us.
- c. Christ, our High Priest, gives us thereby individually the forgiveness of sins.

8. Christ, Our High Priest, on the Altar of the Cross for the Sins of the World--
Hebrews 10:14

- a. Christ, our High Priest, has reached the time of His Passover for us.
- b. Christ, our High Priest, brings one offering, Himself.
- c. Christ, our High Priest, has thereby won the forgiveness of sins for us all.
John 19:31

G. E. Reichwald

AT THE CROSSROADS IN PRIVATE EDUCATION

Many serious-minded people are these days giving considerable thought to the matter of private education in this country. They are thoroughly convinced that the future of the private independent church-school, with but few exceptions, is doomed to extinction within another generation. This should be of vital concern to us who have more than a mere academic interest in the survival of our Christian day schools. It should be our concern also from the standpoint of keeping our public school system from becoming one huge monolithic education machine which will tolerate no rival and, therefore, also no criticism of its aims, principles, and methods. The situation is so serious

that unless we do something concrete, and soon, too, about finding a way to preserve our private schools, the relentless march towards their ultimate elimination will soon bring it to pass that we no longer have any private schools to worry about.

In that connection the Minnesota State convention of the Citizens for Educational Freedom (CEF) in St. Paul on February 6th brought out a number of things which we will do well to give some thought. A good example of what we have reference to can be found in the summaries here submitted of two of the thought-provoking addresses delivered at that convention.

One of these stirring addresses was given by the Rev. Donald Morrison of Detroit, Michigan. He is dean of a new liberal arts school (Michigan Lutheran College) of the Lutheran Church--Missouri Synod. Pastor Morrison stressed the need for hard work in getting a Bus Bill passed by the Minnesota state legislature. He recited similar efforts, and the eventual success, of the CEF group in Michigan.

Using that as an introduction, Dr. Morrison went on to stress the rationale of a Bus Bill: that the health and safety of children is the concern, that the "primary effect" of a bill, which would include the transportation of parochial school children, would be the general welfare of the country. Parochial schools would be helped, he agreed, but that would be a secondary or indirect effect. Dr. Morrison called it "discrimination" to deny such aid and said that the purpose of the First Amendment, freedom of religion, would be served by passing such a Bus Bill. To those who object to giving "aid and comfort" to Catholic schools and other religious groups, he asked, pointedly, why they did not also object then to supporting the Christ-less religion preached in the state or public schools. By forcing more and more independent schools to close, the country will gradually "standardize its children" via the state schools. The child will become more and more a creature of the state.

The attention of his audience heightened when Dr. Morrison directed his remarks to the Catholic CEF members present: he said they must realize the unfavorable reaction by many Americans in the past to statements by various Popes about Catholic world domination. He appealed to the Catholics present to work to free the rest of CEF and other Americans, as well, from those suspicions. In his conclusion, Dr. Morrison asked more Lutherans to get involved in CEF. "We have been slow to get involved in civic causes," he stated, "but that must be changed. We have no assurance that we'll always have religious liberty. We must work to preserve it--now."

The speech which undoubtedly made an even greater impact was the one given by Dr. Edwin H. Palmer of Grand Rapids, Michigan. Dr. Palmer is an out-spoken Calvinist affiliated with the Christian Reformed Church. Until about a year and a half ago he was dean of students at Westminster Theological Seminary in Philadelphia. He was and still is an ardent believer in the Church and State separation principle. But, after years of studying the matter, after an on-the-spot inspection of the "Freedom and Equity in Dutch Education," he is firmly convinced that there can and must be a more equitable distribution of the educational tax dollar, if private education is long to survive in this country and if it is to continue to be the force for good that it has been throughout its history in America.

The following are the major points of his well-received address delivered in St. Paul:

1. The Principle of Separation of Family and State. Education, too, is first of all an affair of the family. The State has an interest in this education, as it for example does in the practice of medicine, but it cannot take the matter wholly out of the hands of the parents. God gave the children to the parents and not to the state. The Bible commands the parents and not the state to train their children. The state has no Biblical or natural right to demand that children be educated in state schools in a state way. Such a demand would be totalitarianism, the infringement by the state on the sovereign, educational rights of the parents. Fortunately, the United States Supreme Court has firmly recognized this principle when, in the Oregon case of 1925, it stated that "the fundamental theory of liberty...excludes any general power of the state to standardize its children by forcing them to accept instruction from public teachers only. The child is not the mere creature of the state; those who nurture him and direct his destiny have the right, coupled with the high duty, to recognize and prepare him for additional obligations" (Pierce v. Society of Sisters).

If this is a Biblical principle, then the question may be asked: Has the state a right to enter into the parental field of education and set up as a norm for all children a type of education that by the interpretations of the Supreme Court must have a curriculum that is Bible-less, Christ-less, and God-less? Further, may the state then compel all parents either to send their children to these Bible-less schools, even if it is against their conscience, or to forfeit their school taxes and to pay a second time for an education according to their convictions?

2. Financial Justice. A striking example of financial injustice is to be found in St. Cloud, Minnesota, where the school population is evenly divided between the public and private or independent schools. The parents of the children attending the independent schools pay 100% of the costs for the support of that independent system and, in addition, 50% of the cost of maintaining the public school system which they for conscience reasons cannot use. In other words, one group pays 50% of the cost of the education of the youth; another pays 150%--3 times as much. It is just as much in order to say, "If someone wants an education without God, let him pay for it."

3. Freedom of Choice. Legally parents may have the choice but not actually, in the type of education they want for their children. There is little or no problem for the rich, but it is one for these of low or moderate incomes. There is no actual choice because of the financial equity involved. (Cf. #2)

4. Freedom of Conscience. It is often presupposed that the philosophy in state, or government, schools is neutral. But one cannot be neutral toward God. You are either for God or against him. This supposed "neutrality" on the part of government schools is actually a very subtle, powerful attack against God, for in their attempts to be neutral they ignore God--25 hours a week the students are being taught to ignore God--and to ignore is to insult.

However, the philosophy of the government schools (public school system) is not neutral--it is definitely secularistic; and yet I am required to support this philosophy of life--secularism--to which I am diametrically opposed. I do not have freedom of conscience in this matter. Rather, the government should take taxes from all, regardless of race, color, or creed (as it does) and give back to all, regardless of race, color, or creed. Then I will be able to use my tax dollar to send my children to a school where God's truth is taught, and my tax dollars will not be used to support secularistic government schools.

5. Something for the Welfare of the Nation. The private or independent schools also perform a public function; they are training youth to be useful and knowledgeable citizens. If tax moneys are given to independent schools because of this primary effect that they serve (as far as the State is concerned), such diversion of funds should no more be mixing Church and State than the giving of federal funds to Catholic, Lutheran, or Presbyterian hospitals. The government does not consider it mixing Church and State to have the 50% forgiveness feature on National Defense Loans apply to young people teaching in private or independent schools, because of their contribution to the welfare of the nation.

6. C. E. F. Is the Only Solution to the Problem Facing Us of Religion in the School. Rather than recognize one religion (Calvinism, or Lutheranism, or Romanism, for example) which would offend the other two groups, or the religion that is being taught by the public school system which offends all concerned Christians, it would be much better to recognize our pluralistic society and to take it from there. The CEF slogan is: "Let the dollar follow the scholar!" Let the education tax monies come back to the family. Let the family spend the tax monies as they see fit. Let the family choose the school for their children. Let the dollar follow the scholar. This is the CEF solution. The alternate solution is this: the government schools will continue to flourish, taking all the tax monies. The religion of the government schools--irreligion--will continue to be supported by all citizens. Independent schools will continue to decline.

7. The C. E. F. Program Will Encourage Pluralism. Our large universities are no longer free, despite all the claims for academic freedom in the same; the only school system which permits complete self-expression in matters of principle and philosophy is the independent school. The strength of America has been its pluralism: free self-expression in matters of principle and philosophy in independent schools. In the beginning years of this country all students went to such schools. But the picture has changed drastically. Around 1900 about 75% of college students went to independent schools. By 1950 it was about 50% in the independent schools, 50% in the state schools. Now in 1965 about 65% are in the state schools. (Dr. Palmer stated that in Michigan, 82% are in state schools; in Minnesota 74% are in the state colleges and universities.) The small, independent colleges are dying off, are being choked off, because of the tremendous tax support (which will get worse) given to state educational institutions. To quote Dr. Palmer, "the tragedy of America is that the small colleges are being squeezed out."

This is being offered our readers for their information and study. One may not agree with all that is reported here; at the same time one cannot escape the necessity of making a study in depth of the issues that especially Dr. Palmer has raised. --Ed.

— — Bethany Lutheran College Staff Members

Ned B. Stonehouse, Origins of the Synoptic Gospels. Grand Rapids, Mich.: William B. Eerdmans, 1963, xiii, 201 pp., \$4.50.

For well over one hundred years the synoptic problem has engaged the attention of New Testament scholars. And one of the most vexed (and vexing) questions in this field is that of the origins of the synoptic gospels.

As is well known, one of the "assured results" of modern liberal unbelieving scholarship is the view that the synoptics are a perfectly natural outgrowth of the socio-religious life and development of the early Christian community, being, in fact, the record of the opinions and beliefs of the first-century Christians about Christ. The priority of Mark is accepted as a fully established fact, with its necessary corollary that the other two synoptic writers used Mark, along with other material (Q, L, M) in the composition of those books.

Any book authored by a conservative scholar which dares to differ from these universally-held opinions deserves careful reading and consideration, especially by those pastors and theologians who are interested in upholding the conservative position. The author of this book, Dr. Ned Stonehouse, was one of the few truly conservative New Testament scholars of our times. Dr. Stonehouse was first the pupil and then the successor of the famed J. Gresham Machen at Westminster Theological Seminary, holding the position of Professor of New Testament there from 1937 until his death in 1962. The book is a somewhat expanded edition of a series of Payton lectures, delivered by the author at Fuller Theological Seminary in 1962.

Dr. Stonehouse's approach is necessarily a selective one in view of the extensive nature of the topic. The reader is apprised of the fact that only four points are treated in the book: 1) authorship, particularly the authorship of Matthew; 2) order and independence; 3) apostolic tradition; and 4) ultimate origin.

Noting that the authorship of Matthew is the key to the proper solution of the whole synoptic problem, Dr. Stonehouse confines his discussion to this point alone, so far as authorship is concerned. It is clear that the author holds to the full verbal inspiration of the Scriptures. Also that he is convinced that the author of the first gospel is Matthew, one of Jesus' apostles, and not some anonymous Christian of later times. He reviews briefly the witness of tradition (external evidence) and then turns his attention to the self-witness of Matthew (internal evidence). In doing so he touches

upon some of the objections raised by the liberals to the Matthaean authorship and shows how baseless such objections are. He also discusses at some length the late dating assigned to Matthew by liberal scholars (70-135 A. D.), and finds such dates totally unsupported by any real evidence. He admits, however, that the case for Matthaean authorship rests solely on tradition, and that for this reason it can never be regarded as an article of faith.

In his discussion of order and independence Dr. Stonehouse notes that tradition (external evidence) can be of little help or value. Here the gospels themselves must supply the information. He then suggests that the question is really a very simple one: Did Mark write first, with Matthew and Luke making use of Mark, or did Matthew write the first gospel? In seeking to answer this question Dr. Stonehouse discusses at some length the evidence of the gospels themselves and then reviews briefly the two positions: 1) that of Streeter and the liberals, who hold the priority of Mark; and 2) the traditional conservative position, currently championed by Roman Catholic scholars, which asserts the priority of Matthew. He then concludes by adopting essentially the liberal position, asserting that the evidence points to the priority of Mark and the clear use of Mark by both Matthew and Luke. This reviewer was plainly disappointed by this section. One must still ask: Is the evidence presented by the liberals really as conclusive as is generally claimed? And also: Can one ignore completely, as Dr. Stonehouse also does, the evidence of Papias, who was instructed by the apostle John?

Prof. Stonehouse's discussion of the subject of tradition is well worth studying. Here he upholds the conservative position, holding the view that by "apostolic tradition" is meant the apostolic transmission of the gospel received from Christ, as opposed to the new form-critical view of tradition.

Answering the basic question, then, regarding the origin of the synoptic gospels, Dr. Stonehouse finds this ultimate origin in Christ, not in the Church, as do the form critics. In this section the author also includes an interesting review and critique of the history of New Testament scholarship on the synoptic problem for the last 125 years. This section should be of great value to anyone approaching this problem for the first time.

Despite all the admirable features of this book this reviewer turned the last page with a feeling of disappointment. In our opinion the real strength of the conservative position is not set forth here as clearly as it could and should be; nor are the weaknesses of the liberal position pointed up as clearly and forcefully as they might be. Nevertheless, the book deserves to be in the library of every conservative pastor who is interested in modern scholarship.

Technologically the book is nicely done, being cloth-bound and printed in good legible type and on good paper. There are three typographical errors, all cases of misspelling--on page 85, line 10, page 109, line 9, and page 137, line 19. The book is provided with three good indices, but no bibliography.

Vernon H. Neufeld, The Earliest Christian Confessions. Grand Rapids, Mich.: William B. Eerdmans, 1963, xiii, 166 pp., \$4.00.

This book is volume V in the New Testament Tools and Studies series, edited by Bruce M. Metzger. The author, Dr. Neufeld, is President of Bethel College in North Newton, Kansas; and the book represents substantially his doctoral dissertation.

The purpose of the book can best be stated in Dr. Neufeld's own words: "The present investigation is devoted to a study of the forms of the primitive Christian homologia as they are expressed in or suggested by the major documents of the New Testament. Answers will be sought for three basic questions: (1) Is there a form of tradition which may be called Christian homologia? (2) If so, what were its early expressions as to content and meaning? (3) What was the function of the homologia in the life of the early church?" (page 11)

In carrying out this purpose the author devotes a preliminary chapter to the lexical study of the word ὁμολογία and its most important synonyms, εὐαγγέλιον, κήρυγμα, διδαχὴ, μαρτυρία and πίστις. He then appends a brief survey of Jewish literature which was current about the beginning of the Christian era, with particular reference to the Jewish confession of faith, called the Shema', and its use and significance. In thus referring to the Shema' Dr. Neufeld attempts to show that the idea of a definite confession of faith was clearly established among the Jews of this period.

The main body of the monograph, consisting of four chapters, is a rather thorough study of the New Testament literature itself in which each group of writings (letters of Paul, synoptic gospels, etc.) is analyzed "to discover the basic homologia of the author or of his particular time or circle, to understand what the homologia meant to both the author and his readers, and to determine how it was used in the life of the church." (p. 12)

The method employed to detect and identify the various confessional statements in the New Testament writings is that of form criticism, with its emphasis on the Sitz im Leben. Like all form critical studies some of the results and conclusions are valid and worthwhile, while others suffer from a notable lack of historical perspective and factual evidence.

For example, Dr. Neufeld brings out clearly the rather obvious conclusion, that Christians in the apostolic age did confess the faith they held in their hearts; and that these confessions inevitably came to take on certain more or less fixed forms, such as Ἰησοῦς (ἐστὶν) Χριστός or Ἰησοῦς (ἐστὶν) κύριος. He also points out the fact that these confessions were used in many different situations, such as the preaching of the gospel, or the instruction of converts, or as a testimony to the world in times of persecution. In content they represented the core of the Christian faith, those points on which there was universal agreement among the disciples of Jesus.

On the other hand, the author finds numerous references to a fixed body of Christian faith in the sense of a modern confession or creed where no such confession existed at all. All instances of the use of the word ὁμολογία, e.g., are taken in the fully objective sense, in which the word is simply equated with a fixed and definite formula or creed. One must say that this is an assumption, not a conclusion; and a totally unwarranted and unsupportable assumption at that, exegetically speaking. In most cases, in fact, the most likely sense is a subjective one, taking the noun to denote the act of confessing one's faith, not the substance of one's confession (cf. e.g., I Tim. 6:12F, II Cor. 9:13, Heb. 4:14 and 10:23.) Similarly, Dr. Neufeld's assumption that Titus 1:16 refers to a denial of the Christian faith in the sense that it is a denial of a fixed Christian creed is simply unjustifiable. And finally, one gathers that the author feels that every time a ὄτι recitativum is used in such passages one must inescapably conclude that what follows is a fixed formula being used as a full-fledged creedal statement. Such conclusions as this simply do not portray the true Sitz im Leben of the first-century Christianity.

Dr. Neufeld believes that the earliest form of the Christian homologia was the simple statement Ἰησοῦς (ἐστίν) Χριστός, as reflected generally in the synoptics and Acts, and particularly in the writings of John (I Jo. 2:22, 5:1, 4:2). His reasoning here is that historically and logically the question of Jesus' messiahship preceded the question of His lordship or His sonship (p. 142). This "primitive" confession, however, was soon expanded by a second statement regarding Jesus' sonship, as is illustrated by Peter's confession: σὺ εἶ ὁ Χριστός, ὁ υἱὸς τοῦ Θεοῦ... This double statement is found all through the gospels. Incidentally, the author only "tentatively" accepts this statement as "historically accurate" (p. 112).

Rather striking, according to Dr. Neufeld, is the fact that John avoids the use of the word κύριος in referring to Jesus, this particular usage being restricted entirely to the apostle Paul. The writer then proceeds to explain this difference in usage by the fact that Paul was writing to the gentiles, while John was addressing a Jewish audience. Such statements as this can only bring discredit upon the form critics, since they are in error on all counts. Since the collapse of the old radical Tübingen views of F. C. Baur over 75 years ago, no responsible scholar would hold that John was writing for a Jewish audience, and any lexicon will show that John does use the word κύριος when speaking of Jesus, although not, admittedly, as often as Paul does. Paul's seeming fondness for the statement Ἰησοῦς κύριος rather than Ἰησοῦς Χριστός may have been dictated by his gentile audience. It might also have been no more than a matter of personal taste and preference.

It is true, however, that Paul does use the phrase κύριος Ἰησοῦς a number of times in a way that does suggest a true confession of faith (cf. e.g. Rom. 10:9, Ph. 2:11, I Cor. 12:3). One would surely hesitate, however, in styling this the original "primitive" confession of faith of the apostolic age for the very reason that other biblical writers do not seem to use this phrase at all. It is here that one must display a scholarly caution in developing theories--namely, that the theories must fit the facts.

Just so, one must not say that either Ἰησοῦς Χριστός or Ἰησοῦς κύριος was the "original, primitive" homologia of the apostolic age, since there is no clear evidence to prove that either one was universally or always used. Dr. Neufeld would be on much safer ground if he would simply let the facts speak for themselves and conclude that during the first century there were a number of incipient creedal statements on the lips of the first disciples--Ἰησοῦς Χριστός, Ἰησοῦς κύριος, Ἰησοῦς υἱὸς θεοῦ etc. As time went on these came quite naturally to be joined together, along with other statements about Jesus, into what we know as fixed creeds or confessions.

It would seem to this reviewer that Dr. Neufeld might have spent more time and effort on some of these longer statements which do occur in the letters of Paul and which do have the ring of real confessional statements among the first-century disciples. He mentions I Cor. 8:5-6 ("There is one God, the Father, and one Lord, Jesus Christ"), holding this to be a borrowing from Judaism. Mention is also made of Eph. 4:5 ("One Lord, one faith, one baptism"), and I Tim. 2:5 ("There is one God, and one Mediator between God and men, the man Christ Jesus..."). In addition to these, however, there are more such statements which might have been studied--e.g., I Cor. 15:3-6, Phil. 2:6-11, I Tim. 3:16, etc.--all of which have the nature of confessional statements.

The one great defect of this essay is that the author tries to find fully developed written confessions of faith in the modern sense at far too early a time. That the earliest disciples had a definite and complete body of faith, or doctrine, which they believed is unquestioned. That they confessed this faith openly and fearlessly is likewise beyond doubt. That they all used precisely the same words and phrases and formulas, however, in the sense of our modern creeds, is something which cannot be established on the basis of the evidence at hand. It appears clear that this was a later development.

One must say, however, that much of Dr. Neufeld's discussion of the apostolic Sitz im Leben is valid and interesting. We would all agree that these early incipient confessions of faith were utilized in three general areas: 1) in the early worship life of the church, which included the preaching of the gospel, prayers, hymns, and the instruction and reception of converts; 2) in times of persecution, when it became necessary to make a clear testimony to the hostile world; and 3) in the internal struggle against false teachers, when it became equally necessary to have and to use a more or less fixed norm of orthodox teaching. These were undoubtedly the factors which led to the ultimate formation of our earliest creeds and confessions. One is gratified also to note that Dr. Neufeld holds that the earliest confessions grew out of the ministry of Jesus and not out of the consciousness and life of the early church.

All in all, in spite of its defects and inaccuracies the book is an interesting study of a most interesting topic--the history and development of the earliest Christian confessions. It should be added that there is a very fine and extensive bibliography at the end, which will be of great value to any student desiring to pursue this topic further.

As are the other volumes in this series, the book is written to serve primarily as a reference work and not as a popular treatment of the topic chosen. Covers, paper, and

binding are all good quality. This reviewer found only four typographical errors--a misprint of "of" for "to" on p. 53, a mis-spelling of "ascended" on p. 60, and two consecutive mis-spellings of ἀπαγγέλλομεν on p. 90. The book lists at \$4.00 net, and would be a worthwhile addition to a well-stocked library.

— — Julian G. Anderson

Martin E. Marty, ed., Death and Birth of the Parish. St. Louis: Concordia Publishing House, 1964, 163 pp., \$3.00.

Dr. Marty is always a stimulating writer, and this book edited by him is no exception. He, together with three others writing on the parish in the town and country, the suburb, and the city, comments on the condition of the average Lutheran parish as it is today. They take, more or less, a sociological approach to the problems of the Christian congregation. Much of what is said is valid, yet the reviewer could not help feeling that they were "looking down their noses" at the average congregation. There are sweeping generalizations such as "...pastors and laymen...have permitted the body of Christ to become ossified into a self-serving institution," (p. 71) or to define Christian faith as "commitment to Christ" (p. 108) without reference to the cross seems pure neo-orthodoxy, especially when it is further stated: "Christianity never intends to be an exercise in religion aimed at providing peace of mind and satisfying man's inner needs." However, for those looking for a book which is very critical of the type of parish which they serve so as to make them think in order to defend what is at present, or even to make some changes, this book will have some value.

— — Glenn Reichwald

Alec R. Vidler, The Church in the Age of Revolution. Grand Rapids: Eerdmans, 1962, 287 pp., \$5.00.

This very interesting book is volume 5 in the Pelican History of the Church and was originally published in England. While very little is, therefore, said directly about the Lutheran Church or the church in America, this book does offer an excellent overview of the various theological schools of thought which have dominated the church on continental Europe--and hence also here in the United States--in the period from 1789 to date. The author of this book has the wonderful ability to make clear the concepts involved in these movements and also to relate them to each other for continuity. Hence anyone wishing to catch up on old and current trends in theology will find this book most helpful. It is well worth the price.

— — Glenn Reichwald

The Junior Hymnal. St. Louis: Concordia Publishing House, 1964, n.p., 75¢.

The Board of Parish Education of the Lutheran Church-Missouri Synod has published this collection of 81 hymns and songs for children in the lower grades of the Sunday School. A wide variety of songs are in the collection for all occasions. The tunes are generally very simple. The covers are paper, with a reinforced binding. One might have wished for more doctrinal hymns, only two of Luther's hymns being included in this collection, though admittedly such doctrinal hymns might be more difficult for children to sing.

— — Glenn Reichwald

Evangelical publishers of books have been very active in recent years in the publication of new books and also in reprinting the older books which are out of print, but can also serve Christians well today. The Moody Press has been active in this field also as the publisher of the Wycliffe Series of Christian Classics and also the Tyndale Series of Great Biographies. Two examples of the Wycliffe Series are John Bunyan's The Holy War (Chicago: Moody Press, 1948, 378 pp., \$4.95), which pictures in the tradition of Pilgrim's Progress the struggle for the town of Mansoul, and Marcus Rainsford's Our Lord Prays for His Own (Chicago: Moody Press, 1950, 476 pp., \$4.95). Rainsford served a Lutheran Church in London and was also associated with Moody. His book is a study of John 17, Christ's High Priestly prayer. His approach is expository, but pietistic; yet there are many valuable thoughts for one preaching on John 17. Two examples of reprinted biographies by the Moody Press are D'Aubigne's The Life and Times of Martin Luther (Chicago: Moody Press, n.d., \$4.95, 559 pp.), which was originally published in 1846, and Walker's William Carey: Missionary, Pioneer and Statesman (Chicago: Moody Press, n.d., 256 pp., \$3.95), which was originally published in 1925. Many are familiar with D'Aubigne and his weaknesses, but unlike many today, he did appreciate the work of Luther as an evangelical. The biography of William Carey is a stirring story of the simple shoemaker who did much not only to revive interest in modern missions, but also went himself into the mission fields of India as a Baptist missionary. In an age calling for mission work as the ancient heathen religions are once more bestirring themselves and the modern religions of man, whether they are Communism, evolutionism, or other forms, are winning more and more converts, the simple story of a simple man who literally moved mountains is an encouragement to all. The Moody Press considered them worth reprinting, so one or the other, according to your interests, might be worth your time to read.

--Glenn Reichwald

Henry Reimann, Let's Study Theology. St. Louis: Concordia, 1964, 102 pp., \$1.50.

This posthumous work of a former systematics professor at St. Louis Concordia covers historically and doctrinally several main points of Christian teaching. While

almost too brief at times, it is rather stimulating in that the reader is encouraged to probe further into the points discussed. It is not a deep book, but rather seems intended to introduce certain problems to people, particularly students. At times he seems to straddle issues more than is necessary in his desire to present both sides of a question. At other times he goes even further when, for example, he seems to take a very dim view of what the reviewer might call the old position of Synodical Conference synods on church fellowship over against the World Council of Churches and the National Lutheran Council (pp. 67-68).

--Glenn Reichwald

Edward J. Young, Thy Word is Truth. Grand Rapids: Eerdmans, 1957, 287 pp., \$2.25.

This is a paperback reprint of an earlier hardcover edition of this book. The author takes his title seriously, defending the orthodox position on Scripture. Nor is his defence one based on ignorance, for he is familiar with the modern movements and their critical approach to the Scriptures.

--Glenn Reichwald

Irwin M. Lerberg, World Missions of the American Lutheran Church. Minneapolis: Augsburg, 1964, 64 pp., \$1.00.

The writer presents a brief overview of the various areas in which the TALC is doing foreign mission work today, twelve in all. Statistics, current history, and background are combined in brief chapters. Two areas of old synod are there: South Africa and China (Hong Kong).

--Glenn Reichwald

George Stoeckhardt, Letters on the Revelation of St. John. Translated by the Rev. H. W. Degner, published privately by the translator, 1964, 93 pp., \$2.00.

George Stoeckhardt, Lectures on the Three Letters of John. Translated by the Rev. H. W. Degner, published privately by the translator, 1963, 92 pp., \$2.00.

The name and work of George Stoeckhardt need no introduction in our circles. Unfortunately, much of his work lies locked in German for this generation. Pastor Degner has, therefore, done a great service to make this material available in English. The material in these books is based on shorthand notes taken in the classroom. Those who lament the fact that they were not able to sit at the feet of this great exegete of

another generation will now have the opportunity to do so, and in good English translation. The price is reasonable, considering the content and also that the books are letter size and spiral bound.

--Glenn Reichwald

Donald F. Tweedie, Jr., The Christian and the Couch. Grand Rapids: Baker, 1963, 240 pp., \$3.95.

Pastors who have served congregations over an extended period of time know that there are a number of people suffering from emotional problems. They also know that there is unfortunately very little Christian material in this area. The author of this book, who is a research psychologist, has attempted to fill in this need. Reading it will acquaint the reader with the work being done in the area of psychotherapy, as well as the possibility of making use of the knowledge and men skilled in these areas.

--Glenn Reichwald

J. Oliver Buswell, A Systematic Theology of the Christian Religion. Grand Rapids: Zondervan, 1963, 600 pp., \$6.95.

Dr. Buswell is dean of the graduate faculty at Covenant College and Seminary in St. Louis. In this volume of his dogmatics, he covers the areas of soteriology and eschatology. His approach, while conservative in general, is chiliastic, Reformed on the sacraments, and has other peculiarities. Anyone who is interested in following through the patterns of thought of present-day chiliasm will find a complete presentation of that view in this book.

--Glenn Reichwald

C. B. Eavey, Principles of Mental Health. Chicago: Moody Press, 1957, 326 pp., \$4.00.

Dr. Eavey has written a number of helpful books in the area of Christian education. He now has added this book on mental health to his works. Readers will find this book most helpful. The material is very simply, but completely, presented. He sees sin, for example, as "a hereditary and chronic condition of our nature and character. It is a condition of heart which separates man from God." (p. 50) Hence his approach is more than just the elimination of guilt feelings or learning to adjust to problems, as one so often reads. While reading a book cannot make anyone a clinical psychologist, this book will prove helpful to understanding the various facets of mental health and how the preaching and application of the Gospel can help.

--Glenn Reichwald

Carl F. Wisloff, The Gift of Communion. Minneapolis: Augsburg, 1964, 253 pp., \$4.75.
Translated by Joseph M. Shaw.

Dr. Wisloff, who is on the faculty of the Independent Seminary at Oslo, discusses Luther's basic disagreements with the Roman Catholic doctrine of the mass, which centered primarily in the Roman Catholic emphasis on sacrifice in the mass. This, to Luther, subtracted from the great sacrifice on Calvary. This very simple approach had far reaching implications in the theology and liturgical practice of Luther: faith, the position of the clergy in the church service, etc. A complete review of this book will appear in a coming issue of the Lutheran Synod Quarterly.

--Glenn Reichwald

Rudolph F. Norden, The Voice of the Prophets. St. Louis: Concordia, 1963, 161 pp., \$2.75.

Pastors who might be looking for a series of sermons on free texts or who might be looking for sermonic material which would encourage reading of the Old Testament can combine these two goals through this book. Pastor Norden here presents a series of sermons to introduce the prophets of the Old Testament, their specific problems, and applications for our day.

--Glenn Reichwald

J. Lawrence Eason, The New Bible Survey. Grand Rapids: Zondervan, 1963, 544 pp., \$6.95.

Dr. Eason, an English professor, shares the results of his years of Bible class teaching in this book. While the reader will not agree with every presentation by Dr. Eason, the book does have definite value. At times one gets rather tired of the many different study helps available for Bible study and wants to study simply the Bible itself. This book, the results of years of teaching, will aid greatly in giving the teacher emphases and patterns of thoughts for presentation to the class and for leading Bible classes into the Scriptures. The writer is conservative in his approach to the Scriptures. The entire Bible is covered, with additional chapters on specific topics.

--Glenn Reichwald

Charles Kingsley Williams, The New Testament in Plain English. Grand Rapids: Eerdmans, 1963, 545 pp. & glossary, \$3.95.

Before you say, "What? Another translation!" it would be good to look at the purpose of this translation. The translator, with a few exceptions, limited himself to

the 1,500 words which make up the every-day English vocabulary. Thus Matthew 26:28 becomes "for this is my blood, the blood of the new bond, poured out for many for the forgiveness of sins." Romans 8:28ff. becomes "We know also that in all things God works for good with those that love him, those that have been called according to his purpose. For those that he foreknew, he appointed to share the likeness of his Son, that he might be the first-born among many brethren; and those that he appointed he also called..." Unfortunately Romans 9:5 is rendered "Theirs are the fathers and of their race is Christ in his human nature. Blessed be God who is over all forever, Amen.)" An alternative translation is offered in the appendix in the rear: "Or: Christ, who is God over all, blessed forever." These sample translations also show that this translation, even with its limited vocabulary has a certain simple beauty in language. Sunday school teachers especially might find this translation useful for children. Pastors also will find it helpful in dealing with people who are afraid that the Bible is "just too difficult to understand." Some might accuse the translator of talking down to people. Rather it would seem that he has achieved his purpose well.

--Glenn Reichwald

Lois Vogel, God and Your Family. St. Louis: Concordia, 1963, 102 pp., \$1.00.

Charles S. Mueller, God's Wonderful World of Words. St. Louis: Concordia, 1963, 102 pp., \$1.00.

Roy Blumhorst, Design for Family Living. St. Louis: Concordia, 1963, 112 pp., \$1.00.

Martin H. Franzmann, New Courage for Daily Living. St. Louis: Concordia, 95 pp., \$1.00.

Concordia Publishing House has made available here devotional books in a paperback for the Christian family for various age levels. The books, as listed above, are for ages 4 to 9, 9 to 13, teen-agers, and adults. The first book makes use of practical illustrations and the conversational approach to bring home Christian truths to smaller children. The second book, for ages 9 to 13, is a series of word studies on various key words of the Bible. This book troubles one a bit. "Inspiration" is not used as a key word, nor are the Scriptures referred to in connection with "Truth" or with "Word." In the section on "Word" the writer asks the question "But how does God speak with us?" He answers it correctly by saying that "Christ is God's Word to us," but one also looked for something on the Scriptures, but in vain. The third of the above books, for teen-agers, is based on the epistle of James. The fourth book, for adults, is based on Colossians and, while in the Franzmann style, is good.

--Glenn Reichwald

NOTE: Plans are underway to make the next issue a slightly larger edition.--Ed.