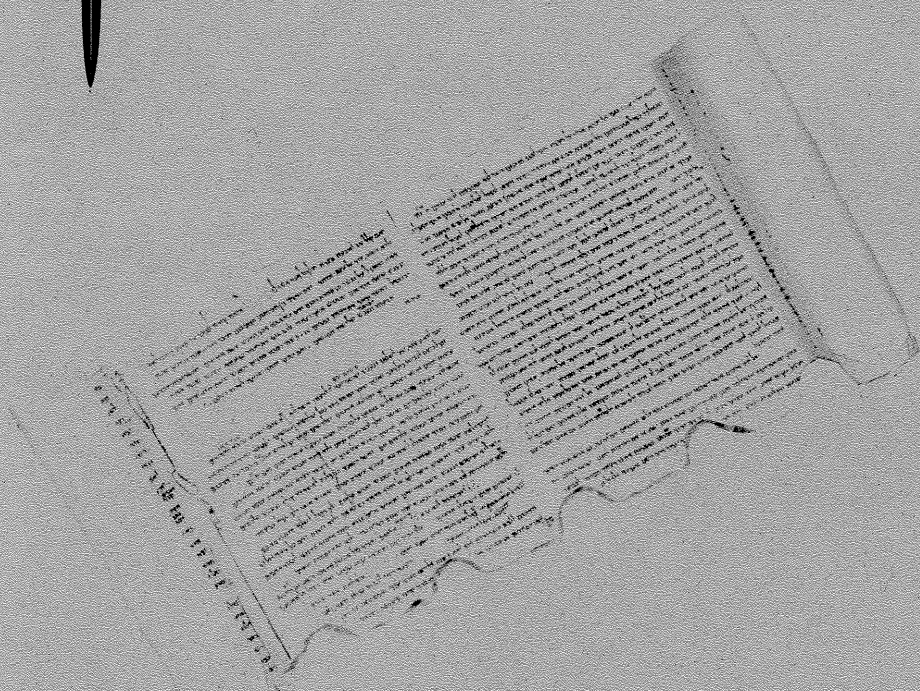


Volume VIII, No. 1
Fall, 1967



The
Lutheran
Synod
Quarterly

TABLE OF CONTENTS

SIGNIFICANT BOOKS AND COMMENTS

Promoting the Lutheranism
of 1517 in 1967.....M. H. Otto
(Based on We Condemn by Hans-Werner Gensichen)

Critique.....G. E. Reichwald
(Of Which Way to Lutheran Unity by John H. Tietjen)

Critique.....B. W. Teigen
(Of Crisis in Lutheran Theology by J. W. Montgomery)

BOOK REVIEWS

DIVISION OF THE DECALOG.....N. Oesleby

LUTHERAN SYNOD QUARTERLY

Theological Journal of the
Evangelical Lutheran Synod

Edited by the Theological Faculty of
Bethany Lutheran Seminary
Mankato, Minnesota

Managing Editor: M. H. Otto
Bethany Lutheran Seminary
734 Marsh Street
Mankato, Minn. 56001

Subscription price \$3.00 per annum payable to:

LUTHERAN SYNOD QUARTERLY
Bethany Lutheran Seminary
734 Marsh Street
Mankato, Minnesota 56001

PROMOTING THE LUTHERANISM OF 1517 in 1967

This was written in response to the appearance of the English edition of We Condemn (How Luther and 16th Century Lutherans Condemned False Doctrine) by Hans-Werner Gensichen of Heidelberg University. All quotations but one are from this book. For further information see BOOK REVIEW SECTION.

I

Since the coming of the Son of God into the flesh to save sinners there perhaps has not been a more important event in the history of the world than the Reformation begun by Dr. Martin Luther on October 31, 1517. It is so highly significant because almost every member of the free world is today, in one way or other, enjoying the fruits thereof. That is especially so for those who want to be regarded as the true sons and heirs of the Lutheran Reformation. It is, of course, this spiritual heritage that at the moment is our prime concern.

The work of Martin Luther that came to the attention of the public in 1517 was not really something new; rather it was a restoration to the visible church of a precious commodity which had been bequeathed to the world by Jesus Christ and His first ambassadors -- that commodity was the free and unconditioned Gospel of the sinner's salvation by grace through faith in Christ. This precious gift had been all but completely lost, even in that institution which professed to be its guardian and promulgator, the visible church.

There were people before Luther's day who had gotten a glimpse of this blessed heritage, but their

attention was so fixed on the abuses of the so-called "defender" of the Gospel that their efforts were rather short-lived. The only reason Luther succeeded was, next to God, the fact that he from the very beginning and all along went back to and steadfastly adhered to the Word, which Jesus said would make men free, if they continued therein. The Word could make men free because it told men about Him who lived, died and rose again to save them from their sins.

This is a factor of which we must not lose sight in our remembrance of God's Reformation gift--Luther's stubborn insistence that Christ must be preached in such a way that faith is created and preserved in the hearer, which happens only when the article of justification is in the center of the message, as Gensichen so clearly brings out in his book, We Condemn. It was Luther's life-long contention that, on the one hand, all other doctrines lose their validity apart from this chief doctrine concerning Jesus Christ. This principle formed the basis for Luther's attitude and conduct towards those who had a different doctrine, which principle all Lutherans would do well to review during this anniversary year.

With a little study we see that Luther outlined a whole course of action for the orthodox church when it is confronted with doctrinal differences which are not resolved on the basis of the Scriptures. He, for example, stated, according to Gensichen, "Hypocrites and false Christians may be tolerated in the church; but when a point of disunity in doctrine is reached, then there must be a separation, and it will become evident who the true Christians are, namely those who have God's Word, pure and straight." (p. 57)

Again, "Luther's rejection of the Roman Anti-Christ and his judgment on the false teachings of

his own camp made it perfectly clear that it is neither necessary nor possible to be indifferent to false doctrine." (p. 61) And, why not? The "chief concern in the rejection of false teaching is the effective self-preservation of the Christian community." (p. 64) No one can make Luther a champion of doctrinal laity and indifference when confronted with error. In fact he maintained that "the command to exercise patience does not demand coming to terms with false teaching and its representatives." (p. 67) More than that, he insisted that "under no circumstances is the command to let the tares grow intended to encourage indifference to false doctrine as to relieve the Christian community of the responsibility of passing judgment." (p. 67f)

It is not to be overlooked that it was in the Word that Luther found the norm for drawing the line between pure and false teaching; from it he drew the obligation to ward off false teaching, and in it he also discovered the boundaries for judging false doctrine. It is a part of love, he said, to put up with everything, but that where love injures the responsibility of pure doctrine, love is exceeding its limits. (p. 71) This attitude was not a subjective one that came from a misplaced and misguided zeal for the truth; it grew out of his study of the Scriptures and out of his concrete dealings with false teaching.

Nor was Luther standing alone when he took such a position. When Philip of Hesse was at Augsburg in 1530 pleading that basically the Swiss and the Wittenburgers were doctrinally agreed, Melancthon replied, "It is possible that we should tolerate as brothers Christians who err but do not defend error. Yet those cannot be regarded as brothers who promote and defend teachings that have no Scriptural foundation." (p. 99) Yes, he "knew himself to be conscience-bound to the decision that forced itself

upon him in submission to the Word of God." (p. 102)

At the same time, Luther very carefully distinguished between weak Christians, those who erred out of ignorance, and confirmed false teachers. We see this in his concept of a heretic: "it is certain that he who does not believe one article correctly, or refuses to do so (after he has been admonished and instructed) will surely not accept any article seriously and in true faith." (p. 114) At the same time "the condemnation does not apply 'where the weak are ready to receive instruction and who will not offer stiff-necked contradiction.' It is only stubbornness that makes one a heretic." (p. 115)

Lastly when theses were drawn up to establish and signify doctrinal agreement on the part of those who had been separate and disagreed, Luther as well as Melanchthon saw, "the inescapable necessity of anti-thesis for the sake of the thesis." (p. 100) This principle was both clearly enunciated and faithfully followed when the Formula of Concord was being drawn up in the 1570's. In the introduction to the same its framers state, "we wanted to set forth and explain our faith and confession unequivocally, clearly, and distinctly in theses and anti-theses, opposing the true doctrine to the false doctrine, so that the foundation of divine truth might be made apparent in every article and that every incorrect, dubious, suspicious, and condemned doctrine might be exposed, no matter where or in what books it might be found or who may have said it or supported it. We did this so that we might thereby faithfully forewarn everyone against the errors contained here and there in the writings of certain theologians, lest anyone be misled by the high regard in which these theologians were held."* But

*The Book of Concord, T.G. Tappert, trans1.p.507, #19

the censures and rejections also served another purpose. These same theologians "were convinced that the attitude toward truth as such was decided by one's attitude toward the questions of condemnations." (p. 156)

In just 13 years, if the world stands that long, the Lutheran Church will be observing the 400th anniversary of the formulation of the Formula of Concord and subsequent adoption of the whole Book of Concord. That observance will merely prove to be an extension of the present celebration, bringing out again that the later sixteenth century theologians consistently held to the same principles as did Luther with respect to promoting true doctrine and rejecting its opposite. And it is to be further noted that it was just because they in these matters followed the same principles that they were able to restore peace in a church that had been rent asunder by all manner of heresy.

II

A brief review of the history of the Lutheran Church in the new world will underscore the validity of the position taken by Luther and his co-laborers. The one weakness in the first synods established in America in the 18th century was the failure to deal promptly and forthrightly with false doctrine. Because the truth was not sufficiently safe-guarded in their doctrinal platforms it was not so surprising that Lutherans often consorted with the Reformed, some even anticipating a possible union with them. Because false doctrine was not clearly labeled and disallowed in the organization of the more conservative-minded General Council just 100 years ago, it too, was doomed to be ineffective in promoting true Lutheranism. Because the Norwegian Church bodies that merged in 1917 disregarded the historic prin-

ciples of the Lutheran Church with respect to confessing the truth in unequivocal language, they likewise were destined to lose even that which they thought they were still preserving.

Luther's insistence that false doctrine be labeled for what it is and its promulgators marked as the false teachers they are is no longer the self-evident rule for the vast majority of Lutherans. For example, the churches comprising the newly founded Lutheran Council in the United States of America (LCUSA) are by no means in full doctrinal accord with each other. Yet, they by their membership in that organization are not only publicly regarded as belonging to the same family but are each under the obligation "to further the witness, the work, and the interests of the participating bodies." (Const., Art. IV.a) In fact, the non-participating Lutherans, amounting to only about 4% in the whole country, are more agreed amongst themselves than are the 96% of all Lutherans who belong to this council.

Again, there is a lack of specific antithesis in the "consensus" arrived at by the Lutheran Church-Missouri Synod and the American Lutheran Church, between which bodies there has historically been a decided divergence in doctrine. The inclusion of such antitheses would clearly establish how far that consensus extends and would thus go a long way towards allaying the fears of those who have their doubts about this "agreement". If the members of these bodies would be true sons of Luther they will find ample indication in his writings how they should proceed in their efforts to establish doctrinal unity.

Which then brings us to this conclusion--if we are to celebrate the beginning of the Lutheran Reformation in a manner that will be both pleasing to God and profitable for us, we can follow only one

course and that is to re-affirm the Reformation principles which were so clearly enunciated by Luther and his co-workers, on the basis of Scripture, and which throughout its history have been the hallmark of confessional Lutheranism. But more important than the present anniversary observance--only by such re-affirmation and re-dedication can there be any hope that sound orthodox Lutheranism will survive. A conscientious re-studying of the whole Reformation movement can bring about such a resolve and thus, under God, insure a blessed future for a Lutheranism worthy of the name.

M. H. Otto

* * * * *

John H. Tietjen. Which Way to Lutheran Unity? St. Louis: Concordia Publishing House, 1966. 176 pp., \$4.95.

Dr. Tietjen might better have entitled his book "My Way to Lutheran Unity," for in this brief volume he presents his views on what is necessary for unity in the Lutheran Church in the United States today. Simply stated, he feels that unity can be based on acceptance of and consensus on the Lutheran confessions and their presentation of the Gospel.

Pastors of our synod would do well to buy this book for themselves and thoroughly acquaint themselves with its contents and its line of reasoning. The reason for this statement is simple enough. Dr. Tietjen, formerly editor of the American Lutheran, is now the executive secretary of the Division of Public Relations of the Lutheran Council in the United States of America (LCUSA).

The author uses the historical approach in presenting his case. He sees three "traditions" in 19th century American Lutheranism. The first was the inclusive tradition of the General Synod; the second was the Confessional subscription tradition of the General Council; and the third was the very doctrinal approach of the older Synodical Conference. The Lutheran Church now has evolved from that point so that 95% of American Lutherans are very close to working together in LCUSA.

Dr. Tietjen summarizes the views of the older Synodical Conference as follows: it "demanded that there be agreement not only in the doctrines of the Confessions but on doctrinal conclusions implicit in their teaching, on any Scriptural doctrine not explicitly affirmed in the Confessions, and on the proper church practice in accord with the faith confessed." (p. 72) The author does not seem to accept this view for his own, but adopts another.

When discussing the basis for Lutheran unity, he rejects the position of the old General Synod for allowing too much diversity; he points out that the old General Council did not always insist on its members holding true to the words of their profession to the Confessions. When discussing the older Synodical Conference insistence on complete doctrinal unity, he has some interesting thoughts, which, in substance, also reject this view. He comments that almost all Lutherans espoused this view of complete unity in doctrine and practice, but he also adds, when speaking of the older Synodical Conference's application of this principle, "Yet those who have espoused this view have gone beyond the classical confessional documents of the Lutheran Church in order to determine what is Lutheran." (p. 150) One must wonder out loud here because the introduction to the Epitome of the Formula of Concord states very simply: "We believe, teach, and confess that

the sole rule and standard according to which all dogmas together with all teachers should be estimated and judged are the prophetic and apostolic Scriptures of the Old and New Testament alone." "Other writings...must...be subjected to them, and should not be received otherwise or further than as witnesses." It would seem that the fathers of the Lutheran Church were concerned about what the Scriptures said.

The author has an aversion to the modern doctrinal statements which have been written within the Lutheran Church in the United States. "By means of these statements Lutheran church bodies have set up new confessional criteria to determine what it means to be Lutheran and to include those who are to be regarded as Lutheran or to exclude those who are not." Included in this judgment are the Brief Statement. One can share his concern over the multiplication of doctrinal statements, but, on the other hand, two thoughts come to mind. If this logic were followed consistently, then one could logically argue perhaps that, since Lutherans have the Augsburg Confession, there is no need for the Apology. But what the author neglects here is that controversy often arose later within the Lutheran Church over doctrines not specifically treated in the confessions in detail. Formerly it was not necessary to discuss this doctrine, since it was generally accepted. Today it is necessary.

When discussing the need for complete agreement in doctrine as a "basis for union" being limited "to the Scriptures and the Confessions," (p. 154) he points out that the Confessions do not deal in detail with all of the doctrines of Scripture. He comments: "In the course of Lutheran history there have been theological controversies over issues not treated in the Lutheran Confessions, for example, the inspiration of the Scriptures." (p. 154) One

must wonder out loud if the author is relegating the doctrine of inspiration into the area of open questions.

The mere fact that certain church bodies accept the Lutheran Confessions forces them to seek unity, according to the author. He states: "They share a common confessional basis and thus presumably espouse a common understanding of the doctrine of the Gospel and the administration of the sacraments-- the only requirement their common confessional writings make for church unity." (p. 158) He has here in mind, of course, A.C. VII. Dr. Tietjen would do well to take a closer look at the Apology's expansion on this thought. Furthermore, the Scriptures, which are the norma for the Confessions, do mention that the Church is to teach "all things." Furthermore, the author does not touch on the problem of quia and quatenus subscriptions to the Confessions, which has been a problem in any discussions of the Confessions. When the author applies his principles to the Lutheran Church in the United States, he feels that, should they talk together on the basis of his approach to the whole problem of unity, "it is quite likely that they already do share such a consensus." (p. 153)

Pastors of our synod will also note that the author also makes use of the Madison Agreement as an example of an application of this principle. (pp. 109-111) It is also rather surprising to hear Walther accused of the following: "He taught that those who are converted receive a richer measure of grace than the regular grace God bestowed on all men." (p. 75)

This book should have a much longer review because of the views that it presents. These views are not new. They are the views of the old General Council and of the old Iowa Synod, which have

reappeared in the former American Lutheran Church. He states: "The principle of complete agreement in doctrine and practice as the basis for union has been successful only in those circumstances where no rigorous insistence on 'completeness' existed." (p. 150) The author has made a very attractive appeal for his position, one which we do not accept for good reasons, but it is also a position with which we should be thoroughly acquainted because of its popularity. It certainly is not a deep presentation. For example, the implications of the Austin Agreement are ignored in referring to the Madison Agreement, nor does the author in his use of A.C. VII probe into the meaning of the word "Gospel" or the phrase "the Christian faith."

But to repeat! The pastors of our synod would do well to be thoroughly acquainted with this book. The fact that it has appeared from the presses of the Missouri Synod's publishing house is even more significant as an indication of trends within that body.

Glenn E. Reichwald

* * * * *

Crisis in Lutheran Theology--The Validity and Relevance of Historic Lutheranism Vs. Its Contemporary Rivals, Volume I. Essays by Dr. John Warwick Montgomery. Grand Rapids, Michigan: Baker Book House, 1967, Price \$1.75. (Order from Lutheran Synod Book Company, Bethany Lutheran College, Mankato, Minn. 56001.)

Prof. John Warwick Montgomery has in recent years deservedly achieved a considerable reputation as an apologist for conservative Christianity. He is a member of the clergy of the Lutheran Church-

Missouri Synod and a faculty member of the Trinity Evangelical Divinity School, Deerfield, Illinois. The two earned doctorates which he possesses amply demonstrate his impressive intellectual gifts. He not only is widely and deeply read, and he is not only blessed with a phenomenal memory, but he is also endowed with a keen intellect that can make a shambles of his opponents' arguments that are not soundly constructed.

This present volume of Dr. Montgomery's writings contain five essays: two deal with the Lutheran doctrine of inspiration and the Lutheran principles of interpretation; two analyze and enumerate the doctrinal aberrations currently found in his own synod; and one final short essay discusses the Third Use of the Law.

If my memory has not played tricks with me, I read quite a few of these essays during the past year or two in the Lutheran News; and I bought my copy of the book from the Lutheran News last June, since it was the first and virtually the only place I have seen the book publicized. In view of this, I was rather surprised by the author's rather pointed insistence on listing "all authorized appearances of these essays in print" (p. 9), but omitting the Lutheran News from the list.

To me the most interesting and significant essay was the only one I had not previously read: "Inspiration and Inerrancy: A New Departure." It is an extremely penetrating analysis into the basic differences between orthodox Lutheranism and almost any kind of later variety of theology parading under the banner of Lutheranism. Prof. Montgomery points out that the difference, simply stated, centers in the epistemological issue of how can the Truth be known (p. 25).

Dr. Montgomery calls attention to the fact that while neo-orthodox existentialist Lutheran theologians have given up a verbal and inerrant Scripture because of what they call "a new era of Biblical theology", they in reality dig up old so-called contradictions or errors in the Bible, which for years have had adequate explanations and which are now being confirmed by modern archeology.

Prof. Montgomery, feeling that there is need for some new ground breaking, alongside of the "dullness and the sameness in standard orthodox defenses of Biblical inerrancy" (p. 18), sets for himself the task of applying "the techniques of analytic philosophy to the anti-inerrancy position on Scripture that derives from an existentialistic-dualistic Weltanschauung" (p. 25).

Using the "verification principle" of the logical empiricists (see p. 26), i.e., that a sentence is factually significant to any given person if, and only if, one knows how to verify the proposition which it purports to express, Prof. Montgomery systematically destroys the position of Barth who wanted to distinguish between Geschichte and Historie, thus allowing him to hold that the resurrection is an historical event, but it cannot be verified by the methods of historical scholarship. Dr. Montgomery then centers his philosophical guns especially on "four major anti-inspiration claims", which we find in modern Protestantism today: "I. Holy Scripture is inspired, not in conveying inerrant propositions about God and the world, but in acting as a vehicle for true Christian experience" (p. 33); "II. Holy Scripture is inspired, not in its scientific or historical statements, but in the theological truths it conveys" (p. 34); "III. Holy Scripture is inspired, not as a conveyor of infallible information, but insofar as it testifies to the person of our Lord and Savior Jesus

Christ" (p. 36); "IV. Holy Scripture is inerrant, but in its intent--in its dynamic ability to fulfill God's purposes--not in its static accord with objective scientific or historical fact" (p. 37).

Even the uninitiated can see that these four statements are diametrically opposed to the official statement of the Lutheran Church-Missouri Synod on inerrancy: "Since the Holy Scriptures are the word of God, it goes without saying that they contain no errors or contradictions, but that they are in all their parts and words the infallible truth, also in those parts which treat of historical, geographical, and other secular matters, John 10:35." (The Brief Statement)

So, it warms one's heart to see these modern Lutherans (whom you could never quite understand when you read them) being set down in order by means of the magnificent philosophical pitching of Dr. Montgomery. He was facing a veritable Murderer's Row (Bultmann, Barth, Brunner, Scharlemann, Quanebeck, Schultz, et. al.), and they all go down swinging. It gives one a warm feeling deep down inside to discover that these modern theologians who seem to be scoring points but in language too scholarly for you to follow, really weren't saying anything at all. One can really appreciate the sentiments of that Sixth Grader, who when asked by his teacher to give an example of "feeling good", replied: "Feeling good is finding out that you're not the only dummy in the class."

Prof. Montgomery is quite insistent that the four liberal positions stated above are nonsense (in the technical sense, of course). But it might be suggested on the part of his victims that he twists the dagger a little too often for comfort's sake so that it almost becomes unsporting: "non-sensical revelational dualism", "irrelevant non-

sense", "a double dose of analytical meaninglessness" (probably his favorite term), "analytical nonsense", "unverifiable meaninglessness", "analytical nonsensicality".

Dr. Montgomery is indeed a staunch defender of the Scriptural doctrine of the inspiration and inerrancy of Scripture. He believes that it is a doctrine clearly taught in Scripture, and he accepts it in humble faith. Whether or not, however, his use of analytical philosophy to demonstrate the fallacy of the other position is an unqualified success is a question that one is inclined to ask because so much hinges on this doctrine.

I hope that someone qualified to speak in the philosophical discipline will go over this essay with a finetooth comb. It all just seems to be too good to be true. Hence, after the first glow of satisfaction over the rise of a modern David who almost singlehandedly overthrows the heathen Philistines from the fabulous world of the scholars, one gets a vague feeling of doubt whether the weapon used is not so powerful that, if relied on, it might destroy the orthodox position also. Might it not be ironical, and possibly disastrous, if the average conservative Missouri Synod pastor (towards whom I presume the book is chiefly directed) should opt for analytical philosophy because of what it did to "those liberals" with their new-fangled theories, and then he should discover that it was a case of being "hoist with his own petar".

I can foresee the possibility of this happening. Having undergone the same training at about the same time as seven or eight hundred of these pastors (of whom the greater part remain unto this present in the Missouri Synod, but some are now "separated brethren"), I am not sure that it would be an unmixed blessing for them blindly to decide

for logical empiricism to preserve their spiritual heritage. One of my observations of 40 years is that though a Missourian is known as a stable and conservative, he does at times have a weakness for jumping on the bandwagon or riding a hobby-horse to death. It used to be amusing in the 1930's to watch a Missourian, emerging out of what he was told was a liturgical ghetto (Pieper's and Walther's church), trying to catch up on his alleged liturgical deficiencies, and then ending up as an overactive chancel prancer. All of which being overdone, it must now be said while it may have made the unskillful parishoner applaud, it could not but have made the judicious grieve. So, I hope that the Missourian will not get tangled up in his philosophical paraments and fall flat on his theological face, just because analytical philosophy now seems to be in the ascendant.

My misgivings arise from the feeling that (although, I repeat, I hardly qualify as even an amateur reader of the analytical philosophers) these philosophers are ruthless in their denunciation of the essence of Christianity.

Though I suspect that the existentialists may probably dismiss the analytical philosophers as not being philosophers at all, but mere philologists, it is necessary for us to see whether our Christian faith would stand up against the empiricists' a prioris, even if they are to be classified merely as philologers. To illustrate, Dr. Montgomery, in his second essay of the book, "Lutheran Hermeneutics and Hermeneutics Today", says that "for orthodoxy the Bible in its entirety is God's objective revelation, and both the events and the interpretations (my emphasis) comprising it are veracious." (p. 58) This is, indeed, well said. According to Scripture, the resurrection of Christ is a genuine event that took place in history; apart from our faith or

anyone else' faith (the early church!). But really, for the Christian, what makes the resurrection of Jesus Christ an actual, datable, historical fact is the infallible Scripture statements, e.g.: "To whom also he showed himself alive after His passion by many infallible proofs." (Acts 1:3)

I do not know whether we could produce some external evidence in concrete empirical terms (p. 39) that would satisfy the method of verification demanded by a logical empiricist. He talks much about the criterion of "actual testability." Certainly the testimony of the disciples and others is strong, and one cannot cavalierly dismiss this testimony. The evangelists wrote history as well as theology and certainly built theology on history. They do not divorce but rather combine our supernatural religion with events that took place in history. But the problem is that the Bible speaks of things which are peculiar to God's people and his special revelation to them--the Old Testament miracles, the incarnation, Christ's miracles, the resurrection--things we do not see in the histories of other peoples and in other periods. And so the question arises, that in view of the uniqueness of the events recorded in the Bible, can we convince the hard-headed positivists of the historical truth of these events? There really aren't any analogies in the rest of the history of the world to which we can point for the sake of comparison.

But let us pass up the historical events and assume that they are provable to the positivists. There is the event of the incarnation and the resurrection, and then there is the meaning of these events. As Prof. Montgomery reminded us, the interpretations of these events are veracious, but I doubt very much whether the analytical philosopher will accept the interpretations as meaningful. The Ariadne thread that runs through analytical philosophy

is that metaphysics and ethics are not legitimate parts of philosophy, for their language is meaningless. Metaphysics is impossible because metaphysical statements are meaningless. Prof. Albert William Levi, professor of philosophy at Washington University, St. Louis, writing in his Philosophy and the Modern World (Indiana University Press, 1959) sums up by saying of the philosophy of Russell and Carnap: "The heart of the positivistic theory of value is the denial of cognitive content to religious, poetic, and ethical assertions. Being essentially unverifiable, they are meaningless; being meaningless, they cannot possibly be true; being incapable of being true, they cannot pretend to make a rational or logical claim upon human choice." (p. 377)

What does a positivist do with inerrant statements such as this: "God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them", or "Believe on the Lord Jesus Christ and thou shalt be saved"?

It appears to me that analytical philosophers devastatingly criticize not only the metaphysical affirmations of the modern philosophical tradition represented by Kant and Hegel (see p. 30), but all metaphysical statements, and especially those which constitute the heart of Christianity. For example, Herbert Feigl, a Regent Professor at the University of Minnesota and a famous analytical philosopher (see Montgomery, p. 27, for a reference to him), has said: "It has become imperative to abandon the dogmatic, other-worldly, supernaturalistic, tender-minded, rationalistic, parochial preconceptions and to replace them by critical, worldly, naturalistic, fact-minded, empirical, experimental, and universally applicable ways of thinking." (Modern Philosophies and Education, 54th Yearbook, NSSE, Part I, 1955, p. 306). It appears to me from these judgments that at the outset the analytical philosopher denies that

reality is more than the world of time and sense. One needs an answer to the question: "What is the real world?" (See p. 26).

When Dr. Montgomery suggests that analytical philosophy "has delivered mortal body blows" to existentialistic world-views (p. 44), we hope that the conservative Missourian will not be so carried away by this that he takes up this philosophy with all that drive which he can at times muster, and then possibly as a result lose the Gospel, since his new-found allies might expect him to give up all other-worldly, supernaturalistic preconceptions.

Part II of this Book of Essays treats of "Doctrine, Ethics, and The Church." Two of the essays deal with the theological aberrations which the author finds within his own Missouri Synod. These essays, probably better known as the "Disgorged Martian" and the "Inebriated Mole" writings, could hardly bring joy to the Missouri hierarchy who have so fervently proclaimed their conviction that there is no false doctrine within their confines. Dr. Montgomery does bring damaging evidence that the doctrinal situation is in a pretty bad way if you hold to the old orthodox Lutheran doctrines. What's more, he mentions names, which must be terribly embarrassing to some officials.

Just as we got this volume of essays, our second-hand 1951 T.V., having gone the way of the one-horse shay, was replaced by a new color T.V., and I began to catch up with what has been going on in the never-never land of television. On the first evening I learned that they really wear white hats and black hats. So, as I re-read these essays, I quite naturally kept a box score in two columns as the protagonists were unveiled in Montgomery's essays. Here is my list:

Black Hats: Bertram, Bloom, Boumann (Walter), Fuerbringer (A. O., that is), Gehrke, Gotsch, Habel, Hoyer (Robert), Jungkunst, Kreckeler, Lueking, Pelikan, Sauer (Alfred), Scharlemann (Martin and Robert), Schultz, Wegner.

White Hats: Arndt, Bohlmann, Engelder, Klotz, Laetsch, Lueker, Montgomery, Mueller, Pieper, Preus (Jacob and Robert), Rehwinkel, Roehrs, Rusch, Spitz (Lewis, Sr.), Stoeckhardt, Tjernagel, Walther, Zimmerman.

Incidentally, the LCA and the ALC theologians are uniformly black-hatted; possibly Forell of the first named synod and Lavick of the second can qualify for the lighter shade.

Some of these men are charged with high crimes, the most common being a denial of the doctrine that the Bible is inerrant and perspicuously self-interpreting. From this, Dr. Montgomery points out that other aberrations follow, such as the rejection of the factual truth of many historical events of the Scripture, the over-humanization of the person of Christ and the introduction of the new "Law-Gospel" exegesis, not to mention the distortion of Luther's views on inspiration and hermeneutics.

It is a sad story, but Dr. Montgomery is to be commended for telling it. There is no question that, though his language may at times be sharp, he has done it in the spirit of love to help restore his church to its former position of subservience to the Word of Christ.

What will the outcome of the situation be? There were competent participants and observers who were convinced that they saw a change for the better come out of the New York Convention last July, and

they seem to be almost as convinced that they will consolidate their conservative gains at the Denver Convention in 1969. One does not doubt that the conservatives are going to work hard toward that end, but when one looks at those two lists, one can see how difficult the task is. Of the seventeen black hats, all are alive, active, and many are in key positions where their influence will increase as time passes. In other words, they are, for the most part, riding high, wide, and handsome. Of the nineteen white hats, seven are dead, several have retired or are on the verge, and looking at the rest, one wonders which one can be a Joshua.

In his last essay ("The Law's Third Use: Sanctification"), Prof. Montgomery brings a much-needed antidote against the current craze for relativism gone wild in ethics, where there is nothing good or bad, only thinking makes it so. Here Prof. Montgomery emphasizes the third use of the Law, namely, that although justified Christians are liberated and made free from the curse of the Law, yet they should daily exercise themselves in the Law of the Lord which cannot be changed to suit the current situational ethics school of thought (Cf. Trig., p. 963).

But some terminology used in the essay made me uneasy. It did not seem to be as precise as it could be, and it left a lingering impression that the Law had the power to enable one to lead a sanctified life. First, there was the title itself: "The Law's Third Use: Sanctification". Then there was Bonhoeffer's quotation that the Law was "God's merciful help in the performance of the works which are commanded him." And we might also note the statement that the regenerate "sees the Biblical Law in another light as the manifestation of God's loving will."

The Formula of Concord is quite explicit in stating that the Gospel "produces and works towards the new obedience of believers." Of the Law, it says: "For the Law says indeed that it is God's will and command that we should walk in a new life, but it does not give the power and ability to begin and to do it." (Trig., p. 965)

In conclusion, this book is a must for all Lutherans to read. But it ought to be read as though one were actively participating in a serious discussion with the author. We would not urge you to accept all of the theses propounded until you have thoroughly thought them through for yourself. I am sure the author would have it no other way.

B. W. Teigen

* * * * *

B O O K R E V I E W S

Hans-Werner Gensichen. We Condemn (How Luther and 16th Century Lutherans Condemned False Doctrine), H. J. A. Bouman, transl. St. Louis: Concordia Publishing House, 1967, 213 pp., \$7.50.

The author of this book, which is to appear on the market in November, is professor of the history of religions and of missiology on the Faculty at Heidelberg University. The translation, which reads well, is the work of Dr. H. J. A. Bouman of Concordia Seminary in St. Louis.

This work of Gensichen is a study of the "We condemn" (Damnamus) sections of the Lutheran Confessions, especially of the Augsburg Confession and the Formula of Concord. The author outlines the

development of this ecclesiastical usage as it developed from the first ecumenical councils up to and through the doctrinal formulations of the 16th century. The condemnations were uttered against false doctrine only "inasmuch as such teachings are contrary to the expressed Word of God and cannot coexist with it." (Preface to the Book of Concord, T. G. Tappert transl., p. 11)

But these censures and rejections also served another purpose. The framers of the Formula of Concord "were convinced that the attitude toward truth as such was decided by one's attitude toward the question of condemnations." (p. 156) Many quotations are adduced to show that these two principles espoused in the Confessions were the same as those which Luther had gleaned from the Scriptures and faithfully followed in his life.

We believe that this book is a significant contribution to understanding the thinking of the 16th century Reformers. We would recommend it as good and profitable reading for this anniversary year as well as for appreciating the background and formulation of the Formula of Concord later in that same century.

M. H. Otto

Claus Westermann. Handbook to the Old Testament.
Translated and edited by Robert H. Boyd. Minneapolis: Augsburg Publishing House, 1967, 285 pp., \$5.95.

Dr. Westermann is professor of the Old Testament at Heidelberg, and his translator, Dr. Boyd, is at Luther Seminary, St. Paul. Dr. Boyd pointed out in

his translator's preface that he made a number of changes and editings in the text with the approval of the author. Since the translator does not comment on the hermeneutical principles of the author, one must assume that their view points coincide. If this is true, it is unfortunate. The multiple source theory of the Pentateuch is held. Daniel and Esther are dated between 170 and 160 B. C. Isaiah is divided into three parts. The Song of Solomon is dated in the third century B. C.; while "it was understood allegorically, as the love of God for his (sic) people. . . . according to more recent interpretation the book has been understood as a continuous drama or as the reflection of cultic events." (p. 245). The treatment of Isaiah 53 is weak, to say the least. While the author does state that the Suffering Servant is an individual, he adds that the ministries of Moses and Jeremiah come closest to the songs of the Suffering Servant, though granting that the songs do point forward to the New Testament. It would seem that the author treats the Scriptures like any other piece of classical literature and not as God's Word, to which we are to listen.

Glenn E. Reichwald

Wayne Frair and P. William Davis. The Case for Creation. Chicago: Moody Press, 1967, 96 pp., \$.95.

This book is another in the "Christian Forum Book" series of the Moody Press. The authors take a close look at the theoretical basis of evolution and show obvious weaknesses. In the appendix for further reading, it might be noted, they recommend as very reliable Dr. Klotz's Genes, Genesis, and Evolution, and Dr. Zimmermann's Darwin, Evolution, and Creation.

Glenn E. Reichwald

Manfred Holck, Jr. Money Management for Ministers.
Minneapolis: Augsburg Publishing House, 1966,
150 pp., \$4.75.

Upon reading the title of this book by the assistant to the president of Wittenberg University, Springfield, Ohio, one might be tempted to be facetious and say that the average pastor does not need a book to help him manage the money he might have. But the very fact that a minister does not have too much of this world's goods means also that he must be careful in his stewardship of what he does have. But to be careful one must also know the various avenues open to him in his management of his worldly goods. This book covers everything: budgets, financial records, installment buying, insurance, buying a house, savings and investments, retirement planning, and wills. The length of the book, only 150 pages, indicates that the author could not cover all possible questions, but it will make one think. It will offer worth-while suggestions which will more than pay the cost of the book.

Glenn E. Reichwald

D. Edmond Hiebert. First Timothy. Chicago: Moody Press, c. 1957, 127 pp., \$.95.

This paperback by a conservative Mennonite, who, incidentally, has written several excellent introductions to the epistles of the New Testament, would serve as an excellent guide for a pastor for a Bible class. While the commentary is brief, it has much food for thought.

Glenn E. Reichwald

M. Reu. Homiletics. Grand Rapids: Baker Book House, 1967, 639 pp., \$5.95.

This standard work in Lutheran homiletics, which goes back to 1924, has been reprinted once again. Baker Book House is to be complimented for keeping this book in print. The reviewer has used an earlier edition over the years and found it of considerable value. Good books in the art of preaching are not readily available. The fact that this book is again in print speaks for its value to our readers.

Glenn E. Reichwald

Reginald H. Fuller and Brian K. Rice. The Christian and the Affluent Society. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1967, 191 pp., \$2.45.

The title explains the book, and yet it goes beyond the title. While modern life may be classed as "good" in many ways, yet it has created many problems and placed severe strains on Christian standards. The book is in two parts. The first shows how the early Christians met problems in their day. The second section, written largely against the background of Great Britain, attempts to bridge the gap to today. One will not always agree with the conclusions, but the material presented will call for reactions one way or the other.

Glenn E. Reichwald

Robert K. Hudnut. Surprised by God. New York: Association Press, 1967, 127 pp., \$3.50.

A subtitle reads, "What it means to be a minister in middle class America today." The book consists of brief musings of a pastor on his work and experiences as a pastor, preacher, politician, priest, teacher, planner, and person. These make for enjoyable reading, but not \$3.50 worth.

M. H. Otto

- - - - -

Leslie F. Brandt. Good Lord, Where Are You?
Prayers for the Twentieth Century Based on the
Psalms. Concordia Publishing House, St. Louis,
Mo. 66 pages, \$1.75.

In this paraphrase of 53 of the Old Testament Psalms, the author attempts to set forth in 20th century language what he feels to be the message of those psalms to the Christian of today.

Since these are paraphrases and not translations, we are not surprised to find that they vary considerably in length from the psalms on which they are based. For example, Psalm 1 in this paraphrase is several lines longer than Psalm 90. Also, since only about one-third of the Psalter is represented here, it is inevitable that among the psalms omitted are also some of the most familiar ones, for example Psalms 23, 24, 51 and 110.

The author apparently strives to make these psalms meaningful and relevant to the 20th century Christian. To a certain extent he has succeeded. Among his happy renderings are: "The ungodly man indulges in self-worship; he assumes that 'God is dead.'" (Cf. Ps. 10:4.) "Every man seems to wear

two faces." (Cf. Ps. 12:2.) He refers to computers and rockets with reference to Ps. 20:7, and other modern inventions. He uses bold expressions such as: "I've had it; I am ready to throw in the towel; I simply can't take it any longer." (Ps. 38:17.) "Their dream will turn into a nightmare." (Ps. 73.) "Don't pin your hopes on the genius of man." (Ps. 146)

The title, "Good Lord, Where are You?", is taken from his paraphrase of various passages, including portions of Psalms 88, 102 and 142. In his moments of weakness the believer asks that question; in his moments of renewed faith he declares: "God is not dead." (Cf. remarks on Ps. 100.)

While this little book has some good qualities, we see in it many shortcomings, and feel compelled to point out a few of them. The format leaves much to be desired. Its poor binding makes it difficult to open without cracking and even losing the pages. It is hardly a bargain at \$1.75.

Of greater significance, however, are the contents. This reviewer feels that, in his great concern for relevance to modern man, the author has lost much of the poetic beauty of the psalms. On several occasions he has substituted abstract 20th century theological jargon for the concrete imagery in which these psalms abound. Compare, for example, the striking imagery of the opening verses of Psalm 91 with Pastor Brandt's abstract paraphrase: "The one whose faith is focused on God, Who finds his security in Him, Does not have to live in fear. He is not left untouched by the tempests of this life, And he may be wounded by the onslaughts of evil, But his great God does not leave him to suffer these things alone." We could multiply examples.

Our greatest disappointment, however, stems from the fact that the author divested the Messianic

psalms of their true meaning by either minimizing or ignoring the Messianic content. The eternal generation of the Son from the Father (Ps. 2:7) is omitted from his paraphrase; likewise the Messiah's words from Ps. 40: "Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart." (vv. 7,8.)

We are all disappointed in the author's treatment of Ps. 69. In making this a prayer of a sinner, he has emptied it of its true Messianic content. No mention is made of the beautiful expression of Christ's vicarious atonement. Passages quoted in the New Testament (verses 9 and 21) are omitted. Two prominent elements of the psalm, the Messianic (first part) and the Imprecatory (second part), are omitted, and the nature of the psalm is therefore changed. That is very unfortunate. It would have been better to have omitted those psalms from the selection.

After having carefully read the book as well as the psalms on which it is based, we have come to the conclusion that the good qualities of this book are outweighed by the objections that must be raised against it. Therefore we cannot recommend the book.

Rudolph E. Honsey

* * * * *

LUTHERAN DIVISION OF DECALOG REAFFIRMED
BY DISCOVERIES AT MASADA

The minor perashiyoth, which in Exodus 20 correspond to the Lutheran numbering of the Ten Commandments, or rather division of the decalog, are now

established to have been in use as early as 73 A.D.

Archaeological research at Masada, the palace fortress of King Herod the Great, has uncovered fragments of chapters 8-12 of Leviticus of which Professor Yigael Yadin, leader of the expedition writes, "This scroll too was absolutely identical with the traditional text of Leviticus. Moreover, there was the same division into sections, the traditional division into 'open' and 'closed' ones, that is, sections which begin after an empty line-space at the end of the previous one, and those which begin after a small space in the same line." (MASADA, HEROD'S FORTRESS AND ZEALOTS' LAST STAND, New York, 1966, p. 179)

These sections are separated in our present day Hebrew Bibles by the letters S. and P. referred to by Theodore Graebner, "The little signs by which the Jews indicated the relation of sentences show that the Ninth and Tenth were treated as separate commandments while the First Commandment and the prohibition of images did not have these marks of separation." (THE STORY OF THE CATECHISM, St. Louis, 1928, p. 63)

The Pentateuch contains 290 "open" perashiyoth, marked by an S and called Setumoth. The Petuchoth paragraphs begin a new line. The Setumoth paragraphs are briefer and are preceded by a blank space in the line. Robert Pfeiffer says that the Mishna about A.D. 200 mentions the perashiyoth of the Pentateuch and of the Prophets, but the distinction between open and closed sections is first made in the Talmud (ca. 500). (INTRODUCTION TO THE O.T. 1941, p. 80)

The date 73 A.D. is given because in that year, Masada, occupied by Jewish Zealots after the fall of Jerusalem, was besieged by the Romans under General

Flavius Silva. Josephus tells how 960 men, women and children chose suicide rather than surrender. One woman and five children, hidden in a cave, survived to tell the story. The excavation bears out the accuracy of Josephus' narrative.

Besides the pattern of the division of the decalog as we have it and as indicated by the perashiyoth in Exodus 20, there is a second division favored by the Talmud which takes Exodus 20:2 as the First and Exodus 20:3-6 as the Second Commandment. A third division advocated by Philo, and Josephus and later advocated by Origen and Calvin take Exodus 20:3 as the First Commandment and Exodus 20:4-6 as the Second Commandment.

N. Oesleby

* * * * *