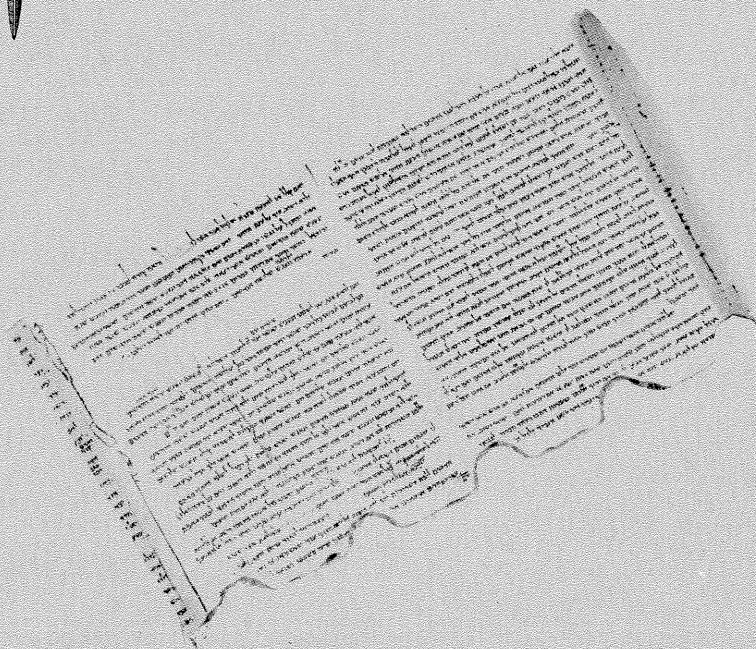


Volume IX, No. 3
Spring 1969



The
Lutheran
Synod
Quarterly

TABLE OF CONTENTS

"SCRIPTURE INTERPRETS SCRIPTURE," A
HERMENEUTICAL PRINCIPLE.....P. Zimmerman

THE REWARD MOTIVE IN THE ADMONITIONS TO
SANCTIFICATION.....W. Werling

BOOK REVIEWS

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
Book Review Editor: G. E. Reichwald

Subscription Price: 1 year \$3.00
2 years 5.55
3 years 8.40

Address all subscriptions and all correspondence to:

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

"SCRIPTURE INTERPRETS SCRIPTURE"

A HERMENEUTICAL PRINCIPLE

by P. Zimmerman

(Reprint from CLERGY BULLETIN, December 1952
and January 1953)

The history of hermeneutics is long and involved. The Jews had elaborate systems of Biblical interpretation which they employed. Much of it was the artificial, worthless sort of thing which Jesus condemned during the days of His ministry. The early Christian fathers developed elaborate systems of interpretation also. During the third to the fifth centuries, it was common to interpret a text in four ways. There was, for a given text, the grammatical meaning, the moral, the mystical, and the allegorical. We are told that Clement of Alexandria felt that the grammatical sense was merely for elementary faith and that the allegorical interpretation alone led to true knowledge. Augustine is reported to have insisted on the necessity of rightly regarding the literal sense of a passage, yet he also stressed allegorical interpretation. He is generally credited with introducing the use of the term "regula fidei", rule of faith.

During the Middle Ages (6th to 15th centuries) the manifold approach to the interpretation of Scripture was preserved. An old Latin couplet proclaimed:

"The literal sense teaches what has been done,
The allegorical what you must believe,
The moral what you must do,
The anagogical whither you are heading."

(Weidner, 214)

To this multiple type of interpretation was added an emphasis upon tradition and ecclesiastical

authority in Scripture's interpretation.

The Renaissance and the Reformation combined effected a change in the approach to Biblical interpretation. The renewed interest in languages associated with the Renaissance underlined the importance of going back to the original languages of the Bible in interpreting, rather than relying on such works as the "Sentences" of Peter Lombard. Reuchlin was responsible for producing the first Hebrew grammar and Hebrew lexicon. Erasmus edited the first critical edition of the New Testament in Greek. Using these tools, the Reformers stressed the infallibility of the Word over against the alleged infallibility of the Church and its official interpretation of Holy Scripture. Berkhof (p. 26) lists the two fundamental principles that guided the exegesis of the Reformers as:

1. "Scriptura Scripturae interpres." Scripture is the interpreter of Scripture.

2. "Omnis intellectus ac expositio Scripturae sit analogia fidei." Let all understanding and exposition of Scripture be in conformity with the analogy of faith. For them the analogy of faith was equivalent to analogia Scripturae, that is, the uniform teaching of the Scripture.

These two principles are closely related and may be grouped under the general heading of the "comparative study of Scripture." Concerning this topic Cellerier wrote in his "Manuel d' Hermeneutique Biblique" (Weidner, p. 215), "This new tendency of comparing Scripture with Scripture did more than anything else to prepare a conscientious and logical exegesis, and began the work of placing hermeneutics upon its true foundation. In this way originated, among Protestant theologians, the great hermeneutical use of parallel passages and the context. The

Reformers revived the principle of Wicklif, 'The Holy Spirit teaches us the sense of Scripture as Christ opened the Scripture to His Apostles, and they thus insisted that Scripture should be its own interpreter.'

This approach is clearly enunciated by Luther. For example, he wrote, "Everyone, especially those who constantly deal with Scripture, should strive to obtain a certain and simple understanding of Scripture, and see to it that he does not run around here and there and go astray, just as the Jewish rabbis and the papal scholastics have done. Accordingly, the theology of the scholastics is nothing else than a selection (option). 'One must,' they say, 'teach and believe so and so, or possibly in still another way also.' If one, however, obtains therefore a multiple meaning, in reality it means nothing else than this that one does not know or understand aright. Who, however, understands aright, does not bring in so many meanings and does not say one must understand 'it thus or thus.'" (Luther Concordanz, IV, 89; Walch Ed. II, 2835). On another occasion Luther wrote, "Be only certain and without doubt that nothing is brighter than the sun, that is, Scripture. If, however, a cloud has come before it (i.e., the sun), nevertheless there is nothing behind the cloud, but the selfsame bright sun. Accordingly, if there is a dark passage in Scripture, do not doubt but that there is certainly the same truth behind it, which in other places is clear, and whoever can not understand the dark passage, let him remain by the light." (Luther Concordanz, IV, 85; Walch Ed. V, 460). Again, Luther wrote: "That is true; some passages of Scripture are dark, but in them is nothing else, but just that which in other places is in clear and open passages." (Luther Concordanz, IV, 85; Walch V, 457). Pieper quotes Luther as saying, "It must be the prime concern of a theologian to be well versed in the text, a 'bonus textualis'

as it is called." (St.L., V, 456). Luther complains about the many commentaries and books through which "the dear Bible is being buried and covered up, so that no one takes note of the text." He refers to his own experience: "When I was a youth, I familiarized myself with the Bible, read it often and became well acquainted with the text, so well acquainted that I knew where every passage that was mentioned was to be found. Thus I became a good textualis. Not until then did I read the commentators. But finally I had to disregard them all and put them away, because the use of them did not satisfy my conscience, and I had to take my stand again on the Bible, for it is much better to see with your own eyes than with another's." (St. L., XXII, 54f.).

Quenstedt wrote: "It is to be observed that every article of faith has its proper and native seat (i.e., sedes doctrinae) from which it is determined." The Formula of Concord in the Thorough Declaration states, "The Holy Ghost opens the understanding and heart to understand the Scriptures and to give heed to the Word. Cf. Luke 24, 45; Acts 16, 14; John 6, 29; Deut. 29, 4." (Triglotta, 891). In the opening section of the Epitome of the Formula of Concord we read, "The Holy Scriptures alone remain the only judge, rule, and standard according to which, as the only touch stone, all dogmas shall and must be discerned and judged, as to whether they are good or evil, right or wrong. But the other symbols and writings cited are not judges, as are the Holy Scriptures, but only a testimony as to how at any time the Holy Scriptures have been understood and explained in the articles in controversy in the Church of God and how the opposite dogmas were rejected and condemned." (Triglotta, 779). Thus did Luther and his colleagues place emphasis upon the Bible as a clear book, one out of which God spoke, one which could best be understood in its own clear light. They were clearly committed to this that Scripture interprets Scripture.

The truth of the principle that Scripture interprets Scripture is established directly by the multitudinous instances in the Bible where it clearly and unquestionably interprets or sheds light upon other passages, in many cases expressly stating that reference is being made to some certain passage of another book. However, the principle that Scripture interprets Scripture is established also as a necessary corollary of the doctrine of verbal inspiration. In a very real sense, there is only one author of Holy Scriptures, namely, God Himself. They are His Word. Since there is one author and this author, by virtue of His Godhead, is perfect in every way, it follows that His Word would likewise be without flaw. Regarding this, Theological Hermeneutics states, "The divine inspiration of the entire Bible, as a matter of course, implies that all parts of the Scriptures are in harmony with each other." (p. 19). Not only may one be sure that the Scriptures are in harmony with one another, but they will accomplish their purpose. God's desire to tell of the plan of salvation demands that He express Himself in clear, unequivocal language. For God to communicate adequately with mankind there must be no double-talk. Rather, there must be a book which is understandable in itself, a book whose parts throw light mutually on each other. Quoting Theological Hermeneutics again, "The only authentic expositor of the Bible is the Bible itself. Human reason, under the direction of the Holy Ghost, acts merely as the instrument through which the exposition takes place; it therefore is never to be regarded as the norm or judge according to which the sense of Scripture is to be established." (p. 19).

The matter may be expressed also in this way: The Reformation emphasized the important principle that every individual has the right to investigate

and to interpret the Word of God for himself. Berkhof is right when he says in his hermeneutics, "The interpretations of the church have divine authority only insofar as they are in harmony with the teachings of the Bible. . . . And every individual must judge of this for himself." (p. 65). Nor is this a principle dreamed up by the Reformers. It is significant that the Scriptures address themselves directly to the individual, to the people, and not to the members of a priestly class or the officers of a synod. The Bible clearly indicates that the individual is to interpret the Scriptures himself. Cf. John 5, 39: "Search the Scriptures." Paul states, "Though we or an angel from heaven preach any other Gospel unto you than that which we have preached, let him be accursed." (Gal. 1, 8.9.). Cf. also Deut. 13, 1-13, where the Israelites are warned to mark and avoid false prophets who would bring teachings out of harmony with the "commandments" of the Lord. So the principle of private interpretation is clearly established. But also this is to be emphasized: private interpretation does not mean that each person is to read into Scripture the religious truth that he would like to see there. Rather he is to objectively find in Scripture that religious truth, the one truth, that God has put there. This ultimately demands Scripture to be a clear book, a book that explains itself, a book that is self-sufficient. Never are we directed in Scripture to examine some commentary or philosophical explanation of what Scripture says. The answer is always assumed to lie in Scripture itself.

A bit of Pieper and of Luther is of value here. In the English translation of Pieper's Dogmatics, Vol. 1, p. 360, we read, "The first and foremost duty of the exegete consists in holding the flighty spirit of man to the simple word of Scripture and, where he has departed from it, to lead him back to

the simple word of Scripture. Luther says that the whole purpose of his writings, particularly of his exegetical works is to lead back into Scripture, to get every Christian and every teacher to base his faith on the bare Scripture, on the 'nuda' Scriptura, minus any 'gloss,' the good glosses no less than the false interpretation. Luther, therefore, as is well known, frequently uttered the wish that also his books might perish in order that Christians might base their faith on the 'nuda' Scriptura, without any interpretation; every interpretation is less clear than Scripture, and every interpretation must be examined in the clearer light of Scripture. 'No clearer book has been written on earth than Holy Scripture. Among all other books it is like the sun among all lights.' (St. L. V: 334)."

Five pages later in his Dogmatics, Pieper writes on the topic, "The Scriptures are a light in themselves." He states: "This principle takes in both the linguistic usage and the historical circumstances of the text. As interesting and important for apologetics as it is, e.g., to compare the New Testament Greek with the earlier Greek of Homer and with the contemporary Greek of Philo and Josephus and the monuments, etc.; in the last analysis the linguistic usage of the New Testament alone decides the matter. We would be violating the fundamental tenet: Scripturam ex Scriptura explicandum esse, and introducing an element of uncertainty into our understanding of Scripture if we invested a word or a phrase with a meaning which it does not bear in Scripture itself . . . To be sure, acquaintance with contemporary history, as it is based on what secular writers, historical monuments, etc., say, is important; important, for instance, for apologetics, with which we cannot entirely dispense. It enables us to show that the historical, etc., data of Holy Scripture are not fables but are largely confirmed by secular history. But on the other hand, it must be maintained

that the sure understanding of Scripture in no wise depends on the acquaintance with its secular-historical background, since the entire 'historical background' necessary for a correct understanding of the meaning of Scripture is given in Scripture itself." (p. 365)

However, there is no doubt that the best way to gain an understanding of the principle of hermeneutics that Scripture interprets Scripture is to examine the ways in which the Bible does actually interpret itself. One is amazed at the many devices that are used to interlace and interrelate the books of Holy Writ. In one of the latest works on hermeneutics, Principles of Biblical Interpretation by L. Berkhof, President emeritus of Calvin Seminary, Grand Rapids, Michigan, there are listed some of the ways in which the Bible aids in its own interpretation. This list is by no means original with Berkhof, but shows clear signs of going back to the writings of the older hermeneutical writers. It is none the less valuable.

(Note: Roman numerals I and II following are taken from Berkhof, p. 103ff.)

I. Internal Helps

1. Special Scope of the Author

Ofttimes the author at the beginning of his book or at the start of a section announces the purpose of his writing. Bearing the purpose in mind aids considerably in understanding the content of the specific passages. For example, Philippians 2, 6-11 speaks of the humiliation and exaltation of Christ. Its application to Christian life is aided by verses three and four which tell us to let nothing be done by us through strife or vainglory.

2. The Connection (i.e. context)

a. Historical - When one historical narrative follows another to which it is genetically or ideologically related. Cf. Matt. 3, 13-17 followed by 4, 1-11.

b. Historical-Dogmatical - When a dogmatical discourse or teaching is connected with a historical fact. Cf. John 6, 1-14 followed by 26-65.

c. Logical - In that the thoughts or arguments are presented in a strictly logical sense. Cf. Romans 5, 1ff.

d. Psychological - The connection depends upon the association of ideas. This association may cause what appears to be a break in the logical progression of thought. Cf. Hebrews 5, 10ff.

3. Parallelism in a text

One must be aware that parallels do not involve mere tautology. Likewise, the parallel clauses do not have meanings distinct from each other; there is a connection between the two. One may be general and the other specific. One may be affirmative; the other negative. One may be figurative; the other literal. Cf. Ps. 22, 27; John 6, 35; 11 Cor. 5, 21.

II. Historical Information furnished by Scripture.

The principal resources for the historical interpretation of Scripture are to be found in the Bible itself. As a matter of fact, the spade of the archeologist has been very tardy in catching up with the Bible in giving a complete and accurate picture of Old Testament times, places, and nations.

Examples: 11 Chron. 30, 1, Hezekiah commands Israel and Judah to keep the Passover. The full implications of this command are found by examining such passages as Ex. 12, 1-21; Leviticus 23, 4-14, etc.

Judges 13, 5 speaks of Samson being a Nazarite. This is explained in Numbers 6, 1-22 quite completely.

Numerous New Testament references to the Samaritans and their relations with the Jews are explained by checking with the information contained in II Kings 17, 24-44, Ezra 4 and Neh. 4.

(Note: so far the outline of material to be found in Berkhof!)

III. The Old and the New Testaments Throw light on each other.

The two testaments are not separate books, but parts of a whole. Both have the same author, the same purpose, the same Messiah, and the same doctrine of redemption. Thus, first of all, the Old Testament offers the key to the right interpretation of the New. The New Testament presupposes the doctrine of sin, the covenant of grace, and the various specific prophecies concerning the Redeemer, and all of the historical actions of the Old Testament that are grouped about these basic concepts. Cf. John 3, 14-15; Heb. 13, 10-13. Many examples might be given. It is difficult to see how many of the modern sects today can ignore or subordinate the Old Testament, which is such vital background material for a proper understanding of the New Testament.

Conversely the New Testament is very obviously a commentary on the Old Testament. The statement in the New Testament that, in some particular incident or other, one of the prophecies of the Old Testament was fulfilled is a very familiar one even to the most casual Bible scholar. Not only specific prophecies, but also Messianic types are identified. In some cases the aid in the interpretation of the Old Testament passages which the New Testament references give is utterly breath taking. Cf. Hosea 11, 1:

"When Israel was a child, then I loved him and called my son out of Egypt." Matt. 2, 15 is most helpful in referring this to Jesus' return from His childhood flight to Egypt. Compare also Jeremiah 31, 15, which reads, "Thus saith the Lord, a voice was heard in Ramah, lamentation, and bitter weeping; Rahel weeping for her children, refused to be comforted for her children, because they were not." Matt. 2, 17-18 refers to the slaughter of the infants by Herod as being a specific fulfillment of this prophecy. Joel in his second chapter, verses 28-32, refers to the day of Pentecost and to the signs of the coming of the last day in one breath. Our understanding of this passage is helped tremendously by Peter's including it in his Pentecost sermon (Acts 2, 16-21) and stating that the Pentecost phenomenon was fulfillment of the passage that starts, "And it shall come to pass afterward that I will pour out my spirit upon all flesh, and your sons and your daughters shall prophesy, and your old men shall dream dreams, etc."

Concerning this relationship between the Old Testament and the New Testament, Luther says very aptly: "When you compare the Church of the Old Testament with the Church of the New Testament, it is as though a man with weak eyes looks at something afar off. He sees the same thing that another of better vision sees, but not as clearly. He distinguishes from afar a hill, a tower, a castle, a city, but those who have sharper vision can make out the smallest parts of the buildings. In this way, the same doctrine, the same things are led before the Church at all times, but the New Testament brings these very things closer to the eye and lets them be observed more clearly." (St. L. VI, 1234)

In a section on "theological interpretation" Berkhof lists a series of ways in which Scripture interprets itself. One section refers to the

familiar concept of the "analogy of faith" which we will discuss later. The other section deals with what are known as Real Parallels or Parallels of Ideas. Terry defines real parallels as "those similar passages in which the likeness or identity consists not in words or phrases, but in facts, subjects, sentiments, or doctrines." (Berkhof, 160) They may be divided into three groups.

1. Historic parallels

a. Passages in which a historical event is narrated in the same words and with the same attendant circumstances, though possibly differing slightly in matters of detail. These are valuable for mutual confirmation. Cf. I Ki. 22, 29-35 with II Chron. 18, 28-34.

b. Passages in which the same narrative is couched in different words and the circumstances are more detailed in one instance than in another. The more elaborate narrative will illumine the other. Cf. Matt. 9, 1-8 with Mark 2, 1-12 - the man sick of the palsy.

c. Narratives that are identical, but which occur in connections that are different. One gives the true historical setting. Cf. Matt. 8, 2-4 and Mark i, 40-45 and Luke 5, 12-16. In some cases stories are grouped together, in other cases chronological arrangement is followed.

d. Passages that do not duplicate a certain narrative, but add circumstances, and are, therefore, in a way complementary. Cf. Gen. 32, 24-32 with Hosea 12, 4.5. - Reference to Jacob wrestling with the angel in Hosea.

2. Didactic parallels

a. Same subject is treated, but not in the same terms. Matt. 10, 37 and Luke 14, 26.

b. Parallel passages that correspond in thought and expression, but one of which has no direct connection with the preceding or following

context. Cf. Matt. 7, 13. 14 and Luke 13, 23. 24. In Luke the historical setting is provided.

c. Parallels that occur in connections entirely different, though perhaps equally fitting. - E.g. case where one saying may have been uttered on two or more occasions. Cf. Matt. 7, 21-23 and Luke 13, 25-28.

3. Quotations from the Old Testament in the New (parallels in a special sense)

a. Those which serve the purpose of showing that the Old Testament predictions, whether direct or indirect, were fulfilled in the New Testament. Cf. use of the formula, "That it might be fulfilled . . ." Cf. Matt. 2, 17. 23; 4, 14; John 15, 25.

b. Those quoted for the purpose of showing that a given doctrine is taught elsewhere also. In Romans 3, 9-19 Paul quotes from the Psalms to prove the universal depravity of man. Romans 4, 3 cites the example of Abraham to prove that man is justified by faith rather than by the works of the law. Cf. also Gal. 3, 6 and Hebrews 4, 7.

c. Those cited to refute and rebuke an enemy. Jesus quoted Scripture in John 5, 39. 40 to expose the inconsistency of the Jews in claiming great reverence for Scripture and yet not believing in Him of whom the Scriptures testified. Cf. also John 10, 34-36; Matt. 22, 29-32.

d. Those cited for rhetorical purposes or for the purpose of illustrating some truth. In I Tim. 5, 18 Paul quotes the regulation concerning the ox that treadeth out the grain. He uses it as an instructive parallel and leaves it to his readers to deduce that the human laborer is still more worthy of his hire.

There still remains to be considered the topic of the "Analogy of Faith." This perhaps deserves

most attention, since it has been most misunderstood or, at least, most discussed. The term is derived from Romans 12, 6: "Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith." (Kata ten analogian tes pisteos) Many of the old theologians interpreted "pisteos" here as being "fides quae creditur," i.e., the faith which is believed, and hence objective. Today many interpret it as "fides qua creditur," i.e., the faith by which we believe, and hence make it subjective. Thus Theo. Graebner, in his class notes on Romans, stated that the passage means that "one should prophesy (i.e., testify) according to the proportion of the assurance that you have; i.e., some have a greater ability than others to speak out." J. P. Koehler, writing in the Quartalschrift of 1904 stated: "I am convinced that 'pistis' occurs in only one sense in the New Testament, in the subjective sense, and designates the saving faith." (Quoted from the English translation published serially in Faith-Life from Oct., 1951, to May, 1952.) He argues that in passages like Gal. 1, 23 and Jude 3, where "pistis" appears so strongly to be objective, that it is merely personified. (Faith-Life, Nov. 1951, p. 15) Stoeckhardt in his Roemerbrief agrees and says that it is doubtful whether "pistis" is ever used in the New Testament in an objective sense. He interprets the Romans passage to mean that in prophesying one should always be aware and sure of this that the Spirit of God desires to speak through him, and, for that reason, he should be mindful in his discourse to express rightly, to make clear and powerful, to witness confidently what the Spirit now directly through him wishes to say to the congregations. The emphasis is on the prophet using his charisma right worthily for the profit of the congregation. (Roemerbrief, 586-570)

On the other hand, Stoeckhardt records that Luther uses both the objective and subjective concept of "pistis". (Epistelpostille on Rom. 12, 1) Dr. L. Fuerbringer in "Theological Hermeneutics", p. 19, states: "Our old theologians understood Romans 12, 6 to mean that all prophecy must agree with the creed (kata ten analogian tes pisteos; analogia equals a correct relation, agreement; 'pistis' equals 'fides quae creditur'); but this is not to be understood as meaning that the theologians must first formulate a harmonizing whole or a system from the single doctrines of Scriptures which must not be violated by any exposition. (Cf. Lehre und Wehre, 49, 321; 50, 405; and Theological Quarterly, XII, 193)" Lenski takes his place on the side of the old theologians in this issue. In his commentary on Romans, he says, "Jude three is one striking answer to this claim. The Acts have several more, to search no further. The claim that Paul means the prophet's own measure of faith is shattered the moment one sees that no 'prophet' is mentioned, only 'prophecy'. Now 'prophecy' is objective, the contents of what one may prophesy, and it is certainly plain that the controlling norm for this cannot be something subjective, the prophet's own trust, but in the very nature of the case must also be something objective, 'the faith' (or doctrine) once delivered to the saints (Jude 3). The effort to gain support for the subjective idea from analogia is abortive. It neither means portion (Cf. verse 3) nor anything save the objective 'right relation to', 'true agreement' with the objective doctrine." (p. 766-767)

It is not our task here to settle this exegetical point. Rather it is sufficient to point out the existence of the problem and to refer to some of the pertinent literature as we have done. We might add that our individual judgment is that "pistis" is to be taken here in an objective sense.

Nevertheless, interestingly enough, none of the sound Lutheran theologians challenge the concept of the "analogy of faith," regardless of their individual stand on Romans 12, 6. If the concept is not found in Romans 12, it certainly is resident in Scripture, particularly in the doctrine of verbal inspiration. All that is taught must be in harmony with the one Word of God, which is a unified, harmonious thing, which brooks no genuine contradictions; though it may contain things difficult for man's reason.

On page 361 of the English translation of the first volume of his Dogmatics, Pieper states very nicely the concept of the analogy of faith as it applies to hermeneutics: "Scripture must certainly be interpreted according to the analogy of faith. But this term is used in a two-fold, contradictory sense, with totally different results. Rightly used, it serves the proper interpretation of Scripture. Wrongly used, it serves utterly to pervert Scripture. Luther and the old theologians, who with him took the right course, understood by analogy of faith the clear Scripture passages that require no interpretation, but are lucid in themselves. The sum of these passages constitute the 'analogy' or the 'rule of faith.' The Apology defines the 'rule of faith' when it says, 'Besides, examples ought to be interpreted according to the rule, i.e., according to certain and clear passages of Scripture.' (Triglotta, 441, 60). And Luther reminds us: "Therefore you are to know that the Scripture without any gloss is the sun and the whole light, from which all teachers receive their light. They do not shed light on the Scriptures." (St. L. XVIII: 1293). He teaches that both the instructing and the refuting of error must be done 'with clear passages as with a bared and drawn sword, without any gloss or commentaries.' These clear passages are the rule according to which the faithful teacher is to

explain obscure passages as far as this lies in his power. 'The holy fathers,' Luther says, 'explained Scripture by taking the clear, lucid passages and with them shed light on obscure and doubtful passages.' (St. L. XX: 856). These 'clear, lucid' passages are, of course, to be found in those places in Scripture which deal with a doctrine ex professo, in the so-called sedes doctrinae. Quenstedt says: "It is to be observed that every article has its proper and native seat from which it is determined." (Systema I, 349). Only in this way is the principle maintained: Scriptura ex Scriptura explicanda est."

It is profitable to quote also from J. P. Koehler on this point: "The Synodical Conference maintains that in explaining the so-called loci classici or the sedes doctrinae one may not, when it is a question of obtaining a doctrine, deviate from the grammatical-historical sense which is immediately and clearly contained in these passages. And if these passages contain terms which according to our human understanding seem to contradict other doctrines, provided they are clearly presented in these loci classici and are integral parts of this particular doctrine. . . . An adequate comparison may be made only between passages dealing with the same doctrine and in such cases the more obscure passages must be interpreted according to the clear passages. . . . Now it may happen that according to a purely human understanding a difficulty is present which consists in this that this doctrine according to our reason cannot be brought into harmony with other doctrines. Then it is a part of correct interpretation and of correct presentation of doctrine to establish this difficulty and to make it known." (Faith-Life, Oct. 15, p. 5 - translation of Quartalschrift article, 1904.)

The question arises as to what is a clear and lucid passage. J. P. Koehler answers this in the

same article: "First, a passage is clear to me if I know what the individual words wish to say in their grammatical and historical sense, that is, according to their dictionary meaning and in the grammatical connection in the given context. This is called clear wording. For this it is not necessary that the logical and theoretical connection of thought with other passages is clear to me as far as there is a system of thought. For if this were the meaning, one would have to surrender claim to all clear thinking." (Faith-Life, Jan. 1952, p. 13)

"A passage or a group of passages may be clear in their wording and yet an obscurity remain in so far as I am not able to bring them into agreement with others. This is, e.g., the case with all the passages with which a century ago the rationalists concerned themselves when they tried to establish historical contradictions. Where hitherto no absolutely sure solution has been found, it is frequently possible that insignificant historical details, if we only knew them, would immediately cast a bright light on the connection. Hence there is lacking in this case an important part in order to get at the meaning of Scripture, namely the context. . . I have no right in this case to call one passage clear or obscure in contrast with the other. The wording may be clear in both cases; the obscurity lies with me because the connection of the facts is lacking." (ibid.)

Regarding the understanding of a prophecy: "If at present I do not possess the historical knowledge of those days which is necessary to compare the fulfillment with the prophecy, the latter remains obscure to me in the same sense, although it may be evident to me that its wording is clear." (ibid.)

Regarding doctrine, a doctrine may be stated

clearly enough, yet an obscurity may remain in its connection with other doctrines. The difficulty is that the concepts transcend my intelligence. But as far as the concepts can be formed at all, they are clear and the wording remains clear. Cf. doctrine of personal election.

So far the true concept of the analogy of faith. It will be recalled that Pieper speaks strongly concerning those who have a false concept. He refers to the Sacramentarians of Luther's day, who wanted man's reason to do the harmonizing necessary to bring plainly expressed, but seemingly contradictory ideas together. In this connection, it is interesting to quote Luther's refutation of this false concept. St. L. XX, 1003; 274-5 records Luther's words against Oecolampadius in the controversy concerning the Lord's Supper. Luther, of course, argued for a "real body" and not a "likeness of a body" being meant by the text. He stated: "One should let the words be evaluated as to what they mean on the basis of their nature, and should give them no other meaning unless compelled to by an open article of faith. . . Where one has now such words as have a certain meaning that is recognized by all, and where no other meaning is provable, those are the clear, bright words of the text. For no one on earth has ever heard that 'body' should mean 'a likeness of the body', and it is a new, dark, and unknown meaning. For that reason, it needs to be rigidly proved. But the first meaning (i.e., body) is in itself clear and certain, as everyone should recognize."

Scheiermacher and Hoffman promoted the idea of taking recourse to the "Whole of Scripture", which is another perversion of the concept of the analogy of Scripture. This error was reflected in some

Detroit theses formulated by the Iowa and Ohio synods at an intersynodical conference shortly before J. P. Koehler wrote his article on the analogy of faith for the *Quartalschrift*. He quotes one thesis: "The Iowa and Ohio Synods maintain that the Christian doctrines form a harmonious whole or system recognizable by the believer, especially by the theologian. This system is taken from, and composed of, the wholly clear passages of Holy Writ. This organic whole as the highest form for the interpretation of Scripture carries even greater weight than the parallelism or the comparison of the passages which treat of the same doctrine, in other words, it forms the analogy of faith."

To this thesis Koehler replied: "In the present case the question revolves about a specific point: By what is the interpretation of a Scripture passage or a group of passages dealing with the same doctrine to be guided when this passage, or these passages, according to the immediate, clear wording appear to contradict a recognized doctrine? Here it is the position of the Synodical Conference that we are to be guided only by the clear wording of the passages in question. This does not mean that the contradiction, as such, to other passages and doctrine is acknowledged. The harmony of all statements of Scripture is presupposed. But we do not see this agreement completely. And therefore we must not say more about these matters than what is revealed in clear words." (Faith-Life, Dec. 1951 & Jan. 1952.)

"The opponents also claim that they do not wish to exceed the clear wording of Scripture. But this point is evaded in their thesis quoted above. The thesis says that above the parallelism of Scripture passages stands, in addition, the whole of Scripture as norm of investigation. Is therefore the wording of the passages which are to be explained not decisive? The opponents say, 'It certainly is.

But the question is, What is the clear wording?' Here we really have the heart of the matter.

"The Synodical Conference maintains the clear wording of a doctrinal passage is that meaning of the passage which in connection with the immediate presentation is transmitted directly through the words according to their linguistic and historical, dictionary meaning and their grammatical construction. If I take the individual words as they occur in the history of the language and likewise their grammatical connection without much attempt at ingenious explanation, and if the resulting idea fits just as simply into the immediate context, that is the clear wording. The opponents deny this. They say: A theoretical consideration must be added, namely, where an agreement fully recognizable by us exists between this meaning and other doctrines. If that is not the case, the wording which the Synodical Conference calls clear must suffer a change. The meaning resulting in this fashion is the clear wording according to this understanding. This is what is meant by the statement that the whole of Scripture stands even above the parallelism of Scripture passages. . . . The opponents' statement thus should have read; 'Not the clear wording, but the analogy of faith is the chief norm of interpretation.'" (ibid.)

Berkhof (p. 166) rightly lays down the general hermeneutical rule: "In cases where the analogy of Scripture leads to the establishment of two doctrines that appear contradictory, both doctrines should be accepted as Scriptural in the confident belief that they will resolve themselves into a higher unity." Cf. doctrine of predestination, total depravity of man and human responsibility. Cf. also I Cor. 13, 9-12.

Two other rules that he lists may serve as our closing thoughts.

1. "A doctrine that is clearly supported by the analogy of faith cannot be contradicted by a contrary and obscure passage." Cf. 1 John 3, 6 ("Who-soever abideth in Him sinneth not!") and the teaching of other passages that believers also sin, e.g., 1 John 1, 8.

2. "When a doctrine is supported by an obscure passage of Scripture and finds no support in the analogy of faith (i.e., clear passages), it can be accepted only with great reserve. Possibly the passage requires a different interpretation." Cellier makes this same point and illustrates it by showing that the Roman Catholic church has no right to found two new sacraments on James 5, 14-16, when the passage does not indicate the establishment of those sacraments and the concept of such sacraments is not found elsewhere in Scripture.

BIBLIOGRAPHY

Berkhof, L., Principles of Biblical Interpretation.
Baker Book House, Grand Rapids, Mich., 1950.

Formula of Concord - Concordia Triglotta.

Fuerbringer, L., Theological Hermeneutics. An Outline for the Classroom. CPH, St. Louis, Mo., 1924.

Graebner, T., Class notes on Romans.

Lamler et al., Luther Concordanz, Leske, Darmstadt, 1827, Band 4. (available in BLC library)

Luther, M., Saemtliche Schriften, St. Louis ed.

Koehler, John P., article from Quartalschrift, 1904, translated by E. E. Sauer in Faith-Life, Oct. '51 through May '52.

Pieper, Francis, Christian Dogmatics, English translation, 1950, Vol. 1, CPH.

Stoeckhardt, G., Commentar ueber den Brief Pauli an die Roemer, CPH., St. Louis, 1907.

Recommended Concordances

Mandelkern, S., Veteris Testamenti Concordantiae Hebraicae, Leipzig, 1896.

Bruder, Carl Hermann, Concordantiae Omnium Vocum Novi Testamenti Graeci, Leipzig, 1867. (In BLC Seminary Library)

Young, Robert, Analytical Concordance to the Bible. Also Index Lexicons to the Old and New Testaments Being a Guide to Parallel Passages. Revised to 1936. Reprinted by Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich., 1951. Priced at about \$11.

Quartalschrift, October, 1952, reviewed a new hermeneutical work by Ernst Lerle: Voraussetzungen der neutestamentlichen Exegese. 1951, Lutheraner-Verlag, Frankfurt am Main. This is a short 100 page work which the reviewer recommended highly. He states that the book may be obtained by ordering it through the Northwestern Publishing House.

* * * * *

THE REWARD MOTIVE IN THE ADMONITIONS TO SANCTIFICATION

I. God will here in time and in eternity, in grace, reward the good works of the believers:

Matt. 16:27, "And then He shall reward every man according to his works."

Romans 2:6.7, "Who will render to every man according to his deeds."

1 Cor. 15:58, "Your labor is not in vain in the Lord."

1 Tim. 4:8, "But godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

How do these promises of reward agree with such passages of Scripture as Eph. 2:8, "By grace are ye saved through faith; and that not of yourselves: it is the gift of God. . v. 9: "Not of works, lest any man should boast"?

The promises of reward may appear contradictory to the statements by Scripture on grace if given only passing notice. Especially our laity may find it difficult in contending for the faith with Romanists, Mormons, and others, to answer questions regarding these promises of reward. If the gifts of God, and especially salvation, are purely by grace, why then these promises of reward?

Here we would briefly like to state that by the promise of reward Christians are to be made glad and joyous in the performance of good works through the Gospel. Our flesh would become weary in well-doing in the battle of life. God holds various promises of reward, even the crown of life, before us to

encourage us to faithfulness and good works.

We know that God desires our sanctification: 1 Thess. 4:3, "This is the will of God, even your sanctification." - We praise Him, our God, for He is our Creator, Redeemer. In grateful devotion our tribute we bring. - God desires sanctification for the Christian's sake, since it is a testimony of our state of grace: 1 John 3:14, "We know that we have passed from death to life, because we love the brethren." - Then too, our life is to be an external proof of the truth of the Gospel to the world, so that the unbeliever may be induced to hear the saving Word: 1 Peter 2:12, "They may by your good works, which they shall behold, glorify God in the day of visitation."

II. REWARDS -- Temporal and Spiritual.

a. Temporal rewards: Eph. 6:2,3, "Honor thy father and mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth." This promise God often fulfills to unbelieving children also. (For the believer a Reward of Grace - Apol. Art. III, p. 221)

Temporal reward: To the midwives who did not slay the Hebrew children in Egypt at birth: Ex. 1:20, "Because the midwives feared God, - He made them houses."

b. Spiritual rewards, e.g., are: The gift to understand and explain the Scriptures; to prove the spirits; to refute the erring, to encourage, to exhort, to pray. To these blessings also belong - a good conscience; peace of heart; joy in victory of Christ's cause and the suppressing of evil; increasing confidence in the faith, and increasing certainty of being in the state of grace.

Spiritual awards are offered the believers:
Lev. 26:3.12, "If ye walk in my statutes. . . I will walk among you, and will be your God, and ye shall be my people." John 14:23, "If a man love Me, he will keep My words: and My Father will love him, and we will come unto him, and make our abode with him." Matt. 5:11.12, "Blessed. . . when men revile. . . for great is your reward in heaven."

It has been stated that "The Bible contains nearly two thousand promises, assurances, and other references to the general effect that God does not leave the services of His faithful and loyal children unrewarded." (Kretschmar, The Stewardship Life, p. 195)

Rewards of Grace promised in the New Testament are e.g.: Matt. 5:3ff. (The Beatitudes: "Blessed - for . ."); Matt. 25:21.23; Mark 4:24; Luke 19:11-27; John 5:29; Acts 10:4; Rom. 2:6.7; 1 Cor. 15:58; 2 Cor. 9:7; Gal. 6:8; Eph. 6:2.3; Phil. 4:17; Col. 3:23.24; 1 Tim. 4:8; 2 Tim. 4:7; Hebr. 6:10; James 1:25; 1 Peter 5:1.2; 2 John 8; 1 John 2:17; Rev. 2:10.

Some rewards promised in the Old Testament: Genesis 15:1; Exodus 20:6.12; Daniel 12:3; Psalm 19:11; Psalm 37:3.9.11.25.26.29.34.37; Psalm 112 (Note the heading):1.2.4.6.9; Psalm 128:1-6.

III. SALVATION IS BY GRACE -- though many may often misuse the Reward passages.

In the Parable of the Laborers in the Vineyard (Matt.20:1-16), those laborers who demanded more pay because they had labored more were told to "go their way." Immediately prior to hearing this telling parable, Peter had asked about compensation for forsaking all and following Jesus. The Savior

promised a reward of grace (Matt.19:29), "Shall receive an hundredfold, and shall inherit everlasting life," but then adds, "Many that are first shall be last," and relates the parable of the self-seeking laborers. Salvation unto us has come by God's free grace and favor. "We are unprofitable servants: we have done that which was our duty to do." (Luke 17:10)

If there are hundreds of passages which speak of a reward of grace, there are also thousands which glorify the mercy of God in Christ Jesus the only Savior: The angel announces the birth of Jesus, "Unto you is born. . . a Savior." Jesus cries out on the cross, "It is finished," and rises from the dead on the third day. Paul writes, Rom. 4:25, "Who was delivered for our offenses, and was raised again for our justification." And again, Eph. 1:6.7, "He hath made us accepted in the beloved. In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace." Peter confesses Christ, Acts 4:12, "Neither is there salvation in any other," and writes, 1 Peter 1:18.19, "Ye were not redeemed with corruptible things, as silver and gold. . . but with the precious blood of Christ, as of a Lamb without blemish and spot."

"Faith makes the distinction between the worthy and the unworthy, because eternal life has been promised to the justified; and faith justifies." (Apol., Art. III, p. 217). God is "the justifier of him which believeth in Jesus." (Rom. 3:26) "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." (Eph. 2: 8)

And faith is not man's work, not an achievement for which he may expect a reward. This is an error of the theologian Luthardt, which Walther

says (Law and Gospel, p. 272) is so great, that it "vitiates his entire theology." Paul writes, Rom. 4:16, "Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed." Faith is not a meritorious work. It is acceptance and trust.

THE DEMAND for reward is answered with damnation. Gal. 5:4, "Christ is become of no effect unto you, whosoever of you are justified by the Law; ye are fallen from grace." The Law is the ministry of death and condemnation (2 Cor. 3:6.7.9). The reward of the Law is conditioned by perfect fulfilment: Gal. 3:10, "Cursed is every one that continueth not in all things which are written in the book of the Law to do them."

The "Judgment Day passages," Matt. 25, etc., in which God states that He will reward man according to his works, show us that the Lord on Judgment Day will point to the works of the believer as a proof of his faith.

The Council of Trent admits that good works are a gift of God, but maintains that they are merits of the justified man. It places the anathema on all who teach otherwise (Sessio VI, Canon XXXII). (cp. Evangelical Counsels: "climb to high place in heaven"; cp. Religion of the Lodge). These are cursed, filthy rags, leading man to hell under the guise of pious religion.

IV. THE REWARD IS A REWARD OF GRACE.

The Reward of Grace does not consist in the forgiveness of sins. "Hell is always merited. Heaven never." (Stoeckh. Roem., p. 303) Furthermore, forgiveness of sins does not follow good works but precedes them (Heb. 11:6, "Without faith";

John 15:5, "He that abideth."

(Apology, Art. III, p. 219), "If the adversaries will concede that we are accounted righteous by faith because of Christ, and that good works please God because of faith, we will not afterwards contend much concerning the term Reward. We confess that eternal life is a reward, because it is something due on account of the promise, not on account of our merits. . . For the justification has been promised, which we have above shown to be properly a gift of God; and to this gift has been added eternal life, according to Rom. 8:30, 'Whom He justified, them He also glorified.' . . . 2 Tim. 4:8, 'There is laid up for me a crown of righteousness' . . . The crown is due the justified because of the promise. And this promise saints should know, not that they may labor for their own profit, for they ought to labor for the glory of God; but in order that they may not despair in afflictions, they should know God's will, that He desires to aid, to deliver, to protect them. . . e.g., When the emperor grants the servant a principality. . the work is not worth the principality, but the servant acknowledges that he has received a gracious lien. Thus God does not owe us eternal life, -- still, when He grants it to believers for Christ's sake, that is a compensation for our sufferings and works. . . In the preaching of rewards, grace is set forth. . . Wherefore, when eternal life is granted to works, it is granted to those who have been justified, because no men except justified men, who are led by the Spirit of Christ, can do good works. . . Heb. 11:6, 'Without faith it is impossible to please God.'"

Therefore when the Lord rewards good works He merely crowns His Own work, since these are possible only by faith, which God works in us.

Out of special grace God will reward His believers with greater or lesser glory, according as they have worked or suffered in His kingdom. There will be degrees of glory in heaven. Dan. 12:3, "They that turn many to righteousness shall shine as the stars for ever and ever." 2 Cor. 9:6, "He which soweth bountifully shall reap also bountifully." Luther (VII, 676): "St. Paul will shine most beautifully before others. That does not refer to the forgiveness of sins, or meriting of heaven, but rewarding of suffering with so much the more glory."

V. THE PROMISE OF A REWARD BY GRACE IS A PART OF THE GOSPEL.

Only the grace of God is to be employed as a motivation to sanctification and good works: Rom. 12:1, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice. . ." Col. 1:5,6, "The word of the truth of the Gospel . . . bringeth forth fruit." 2 Cor. 5:15, "He died for all, that they which live. . ."

"By the Law is the knowledge of sin" (Rom. 3:20). Walther, Law and Gospel, Thesis XXIII, p. 381, "The attempt to make men godly by means of the Law and to induce even those who are already believers in Christ to do good, by holding up the Law and issuing commands to them, is a very gross confounding of Law and Gospel."

Now these Rewards of Grace are Gospel Promises. There is a difference between the promises of the Law and those of the Gospel. The promises of the Law are conditioned by perfect fulfilment. The promises of the Gospel are offered as gifts. Rom. 4:16, "Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed."

"The reward of the good works is owing to the Gospel which forgives the sinfulness in our good works and enables us to lead a godly life." -- Engelder

Objection: This must be a promise of the Law since it is conditioned by love of God and keeping of God's commandments. (Ex. 20:6)

Answer: As little as faith is a condition of justification, so little is also the obedience of faith worked by grace a condition of the promise. E.g., When God commands, "Baptize," or "Eat and Drink" in the Sacrament of the Altar, we have the sweetest Gospel in the form of a command. -- Carpzov

That these rewards expressed in Scripture are rewards of Grace is even indicated in the wording of Scripture passages and context:

2 Tim. 1:16, "The Lord give mercy unto the house of Onesiphorus."

Col. 3:23, "'The reward of the inheritance."

Rev. 21:7, "Him that overcometh. . . shall inherit all things."

Matt. 25:35, "Ye gave me meat" but, v. 34, "Inherit the kingdom."

Hebr. 10:35, "Recompence of reward," but, v. 36, "Receive the promise."

VI. THE PURPOSE GOD HAS IN VIEW WITH THESE PROMISES.

Our sanctification.

Through these promises we are incited to:

1. Denial of the world and its lust, Heb. 11:26 (Moses had respect unto the recompence of the reward. Reproach of Christ vs. treasury of Egypt.)

2. Cheerfulness in serving God and the neighbor, Col. 3:23,24, "Whatsoever. . . do it heartily . . . knowing that of the Lord we shall receive the reward."

3. Confession to Christ, Matt. 10:32, "Whosoever shall confess me. . . him will I confess also."

4. Meekness, humility, peace, Matt. 5:1-9. The Beatitudes.

5. Joyful bearing of the cross, Matt. 5:11,12, "Blessed. . . when men revile. . . great is your reward."

Apology, p. 219: "Therefore it is a sufficient reason why eternal life is called a reward, because thereby the tribulations which we suffer, and the works of love which we do, are compensated."

Luther, VII, 672ff. (to Matt. 5. 6. 7 chaps.): "But what do you say to this that there are so many passages of reward and merit? . . . They are pure comfort for the Christians. . . Not that the work in itself is so precious, but because He has given us the promise, for our strengthening and comfort, that we do not think our work, trouble, and misery are lost or forgotten."

So the Lord would urge us willingly to do according to His commandments. We know our good works are tainted by sin, and only deserve God's wrath. Nevertheless these promised rewards of grace lead to a joyful service. The Lord wants willing service.

VII. HOW THE REWARD MOTIVE IS USED AMONG US.

1. AGENDA, p. 391 -- To the Church Council going out of office. "May the Lord our God graciously reward them for their services done for His glory and in the interest of His Church."

COLLECT for the 24th Sunday after Trinity, p. 86: "Stir up, we beseech Thee, O Lord, the wills of Thy faithful people, that they, plenteously bringing forth the fruit of good works, may of Thee

be plenteously rewarded; through Jesus Christ. . ."

2. HYMNAL

472, 4: "When His servants stand before Him, each receiving his reward."

74, 4: "He who thus endureth bright reward secureth."

619, 5: "The chosen ones on earth who wrought the most. . ."

3. DEVOTIONAL LITERATURE

"Portals of Prayer," July 23, 1948: "Their works do follow them, not precede, but follow, and bring the reward of grace."

4. SERMONS

a. Walther: Ep. Postille 15, S. a. Tr. (Gal. 5:25ff): "He who sows unto the Spirit." "There we shall see, God will not forget what we offered Him."

b. Funeral sermons. No flattery, but a tribute to the departed.

Funeral text of pastors -- Dan. 12:3, "They that be wise shall shine as the brightness."

c. Installation -- 1 Pet. 5:2.4, "Feed the flock. . . when the chief Shepherd shall appear. . . crown of glory."

5. CONFIRMATION

Rev. 2:10, "Be thou faithful unto death." We may remind the children of the reward of steadfastness.

6. SCHOOL

(Train Up A Child, p. 28): "The rewards should probably not have any monetary value. Satisfying rewards are: the knowledge that God is pleased with our behavior, etc."

7. PERIODICALS

Obituaries -- Dan. 12:3.

8. FINANCIAL ENDEAVORS

Luke 6:38, "Give and it shall be given."

CONCLUSION

Luther, Preface to Small Catechism: "Therefore look to it, ye pastors and preachers; our office is a different thing now. . . Hence it involves much more trouble and labor, danger and trial, and secures but little reward and gratitude in the world. But Christ Himself will be our Reward if we labor faithfully."

Dr. A. L. Graebner, Doctrinal Theology, p. 278: "While the bliss of the heirs of salvation will be perfect and their glory great, there will be degrees of glory, as God will graciously reward in the kingdom of glory the works performed by those who were faithful stewards in the kingdom of grace. Then shall the glory of the righteous redound to the glory of Him to whose cross we owe all our crowns and whom with immortal lips we shall forever praise, our Savior and our God."

-- W. Werling

* * * * *

B O O K R E V I E W S

W. A. Criswell. Expository Sermons on the Book of Daniel, Volume One. Grand Rapids: Zondervan Publishing House, 1968, 123 pages (No price listed).

As is suggested by the phrase "Volume One," more volumes will follow. In fact, this volume deals only with general introductory matters, as the titles of the ten chapters will readily indicate: I. Why the Critics Assail the Book of Daniel. II. Daniel is Eaten Up in the Critics' Den. III. How the Critics Fare in the Fiery Furnace. IV. Will the Real Daniel Stand Up? V. Daniel in the Eyes of His Contemporaries. VI. The Language of God. VII. God's Sovereign Choice of Nebuchadnezzar. VIII. The Babylonian Captivity. IX. The Formative Years of Daniel's Life. X. Daniel and Revelation.

In a sense, the title is misleading. As one begins to read this volume, he soon gets the feeling that it is hardly a book of sermons, but rather an introductory book on Daniel that he is reading. Arguments are marshalled from Scripture, history and grammar to give a clear and convincing presentation of the conservative Scriptural interpretation of this much-attacked book. It is a profitable experience to read these chapters. On the other hand, one wonders how well this material was communicated in a church service. To have made it successful, it must have required an exceptional speaker as well as an exceptional audience. From the notes on the inside jacket of the book, we learn that Dr. Criswell is an outstanding Southern Baptist preacher in one of the largest churches in the world: First Baptist Church of Dallas, with more than 13,000

members. The author must be a very busy man, and an exceptional person. However, it is still difficult to imagine that the contents of the book would "go over" well from the pulpit.

As an introductory guide for Daniel, however, it is excellent. The author expresses his gratitude for the assistance of Dr. Bruce Waltke, a Ph. D. in Semitics from Harvard. With his help he surely succeeded in undergirding his arguments in defense of the Book of Daniel with sound scholarship, linguistically and otherwise. Throughout he capably answers the "re-hashed" criticisms of the "modernists." The only criticism the reviewer would have of the book is an occasional expression of belief in Millennialism. Cf. pp. 118 and 123.

Rudolph E. Honsey

* * * * *

Geoffrey R. King. Daniel. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1966, 248 pp., \$3.75.

This book is essentially a series of Bible School lectures re-worked into book form. The style is easy, informal, conversational and interesting. Repeated contemporary or recent historical references make it timely and relevant. The author in general upholds the traditional conservative position on authorship, canonicity, date, and other isagogical matters. Although written in popular language, the book contains a number of references to Hebrew and Aramaic. Most of them are legitimate and give evidence of careful study. An exception to this occurs in some of the names and their meanings. E.g., he interprets "Mishael" as "Who is like God?" It would then have to be Michael. "Mishael" must mean either "Who is what God (is)?"

or "Who is the one of God?" The "sha" in the name might be either the relative pronoun, as occasionally used in Hebrew, or the demonstrative followed by the genitive, as in Akkadian. It does NOT mean the same as the preposition "k". Similarly with the Chaldean counterpart of "Mishael," "Meshach." The author here, too, mistranslates it "Who is like Aku?" It would rather mean "Who is what Aku (is)?" or "Who is the one of Aku?" (Aku was a name of a moon god of Babylon.) Similarly, Mr. King mistranslates Daniel's Chaldean name "Belteshazzar" as "Bel protect his life." Rather the name means "Protect the life of the king." (The name "Belshazzar" means "Bel protect the king." The author evidently confused the two names.) These are, however, minor matters.

Of more serious significance are two other interpretations of the author. One of them is of linguistic significance, the other not. In his discussion of chapter 4, he consistently interprets the expression "times" as "years." That, we feel, is unjustifiable. While it might mean "years," it does not expressly say that; it could be "seasons", either two, three or four in a year, depending on how they are figured. (We think of four, but other civilizations have had two or three.) It could be less than a year, or more than a year. The Aramaic word is ܘܢܝܢܐ (iddān), which means "appointed time," "season." It apparently corresponds to the Hebrew word מוֹעֵד (mō'ēd), which means specifically that, rather than the word זְמַן ('ēt), which means "time" in the more general sense. The word is used in an interesting sense in 7:25: . . . "a time and times and the dividing of time." In that passage the Aramaic language is used, and the word is the above-mentioned ܘܢܝܢܐ in all three instances. In a parallel passage in 12:7 we read: . . . "a time, times, and a half." There the Hebrew language is used, and the word is זְמַן each time. This

indicates that it must mean a "set," "appointed" time, but one known to God and not man as regards its exact length, since no word such as year, month, week, or day is used. The generally accepted interpretation is that "time" means one, "times" two, and "dividing of time" half, adding up to 3 1/2, which is only half of 7, thus falling short of it.

However, our chief criticism concerns the author's millennialistic views, which he mentions occasionally. Cf. pages 70, 72, 76, 233, 238, 246, and 248. It is unfortunate that a large number of otherwise staunch and conservative Reformed Biblical scholars hold millennialistic viewpoints. One exception is Edward J. Young, who disavows millennialism. (He mentions that in his commentary on Isaiah, Vol. 1.)

The author uses alliteration to a great extent, particularly in his chapter headings and subheadings. Since the chapter headings are very brief, we shall quote them: THE MESSAGE AND THE MAN, THE DEVELOPMENT OF DANIEL, NEBUCHADNEZZAR'S NIGHTMARE, A DREAM OF DESTINY, UNBENDING AND YET UNBURNED, THE SOVEREIGN AND THE SERAPHS, FOCUS ON THE FEET, PREDICTION'S PERFECT PLAN, THE WRITING ON THE WALL, A PROPHET'S PRAYER, AN ANGEL'S ANSWER, THE LIONHEARTED IN THE LION'S DEN, ANGELIC AGENCIES, THE PRAYING THAT PREVAILS, A PROPHETIC PREVIEW, ANTICHRIST ANTICIPATED, ANTICHRIST ARRIVED, CONSUMMATION AND CONCLUSION, ANY OTHER BUSINESS AND BENEDICTION. Alliteration can be effective. However, the reviewer feels that Mr. King has overdone it.

There is much valuable material in this book. There are many timely references to Nazism, Communism, and other movements. There are numerous excellent quotations. The reviewer was tempted to quote portions from the book in this review, but space would not permit. The book was written by a

man who loved every verse of it, and who succeeded in communicating his enthusiasm to the reader as he must have communicated it to his class. It is well worth reading and also purchasing.

Rudolph E. Honsey

* * * * *

Lloyd Hustvedt. Rasmus Bjørn Anderson -- Pioneer Scholar. Northfield, Minn.: The Norwegian-American Historical Association, 1966.

The undersigned read this book more than two years ago, and should have written this review at that time. As he looked through the book again, he felt that a review at this time would be justified since the subject of the biography had his roots in the old Norwegian Synod, and since that church body frequently enters into the discussion.

The book is a revised and amplified version of the author's doctoral dissertation at the University of Wisconsin, where Dr. Hustvedt studied under Dr. Einar Haugen. The reviewer recalls that the author was working on that subject while he was a member of a seminar class in prominent Norwegian Americans under Dr. Haugen. The reviewer's subject for that class was Kristofer Janson, on whom he submitted a number of articles for THE CLERGY BULLETIN about 10-12 years ago. Dr. Hustvedt, now chairman of the Department of Norwegian at St. Olaf College, continued his research on R. B. Anderson for several years, and has given us in his book a scholarly and readable account of the life and controversies of the brilliant but volatile Mr. Anderson.

There are many interesting events in the long life of R. B. Anderson, who personally knew famous

individuals such as Ole Bull, Bjørnstjerne Bjørnson, John A. Johnson (the subject of the next book review), and Henry Wadsworth Longfellow, as well as pioneer pastors of our synod and other church bodies. We can only mention a few in this review, and very briefly. The man taught at Albion Academy in Wisconsin, and later at the University of Wisconsin, where he held the first chair of Scandinavian Studies at a state institution in our country. However, after a few years he resigned to accept the honored position of Minister to Denmark. His chief activity, however, was that of a newspaper editor, where he often wielded the pen with the reckless abandon of a tournament knight aroused to conquer his foe. Needless to say, he gained many enemies through his journalistic polemics. Most of his books show a lack of scholarly research and discipline, as the author correctly points out. Of chief interest to the readers of our LUTHERAN SYNOD QUARTERLY, however, would be Anderson's relations with and feelings toward our synod. In this well-documented book, which draws heavily on correspondence involving the subject, there is a considerable amount of material on Anderson and the Norwegian Synod. Only a few high points will be mentioned here.

Anderson's early life, including his experiences as a student at Luther College, Decorah, Iowa, has the earmarks of a fascinating novel. His dismissal from Luther turned him against the Synod, as might be expected. Like his older friend John A. Johnson, Anderson opposed the position of many in the Missouri Synod and in the Norwegian Synod on slavery. As might be expected, both Hustvedt and Miss Larson (author of JOHN A. JOHNSON -- AN UNCOMMON AMERICAN -- see below) were unsympathetic to that position. (For an explanation of that position, see GRACE FOR GRACE, pp. 148-155. On those pages it is also pointed out that, while many church

bodies took the same sensible stand on slavery as did the Norwegian Synod, somehow it was the Synod that was excoriated by its opponents as being "pro-slavery" in its viewpoint.)

Another matter in which Anderson took issue with the Norwegian Synod was the public school, which he strongly defended. He did not share the Synod's conviction with regard to the need of Christian elementary education.

The reading of this biography further strengthened the reviewer's conviction that R. B. Anderson, though highly endowed with various talents, often lacked stability and sober judgment. His actions appear at times to have been motivated rather by opportunistic considerations than by sincere conviction. A reading of Hustvedt's book will indicate that such was the case not only in political but also in religious matters. We can broadly generalize by stating that he was born into and grew up in the Synod, became estranged and left it, for various reasons became attracted to it again, rejoined it but had his fallings-out again, but in the end was happy to receive the ministering of the sainted Pastor Erling Ylvisaker, who conducted his funeral service. (See the last page of the text.)

Rudolph E. Honsey

* * * * *

Agnes M. Larson. John A. Johnson -- An Uncommon American. Northfield, Minn.: The Norwegian-American Historical Association, Foreword by Kenneth O. Bjork, 1969, 312 pages.

This is the 1969 selection of the Norwegian-American Historical Association, sent to members of

that association. It may be purchased from that association.

The book is a biography of a prominent Norwegian American who came to America in 1844 at the age of 12, settled in Wisconsin, and spent most of his illustrious career in Madison. He was active in civic affairs and elected to public office. Largely self-educated, he became an expert on farm machinery, and for many years served as president of two industries: The Fuller and Johnson Farm Machinery Company and the Gisholt Company. The latter made tools, and during World War I supplied the Allies with machine tools. Johnson died in 1901.

He combined humanitarian and philanthropic ideals with good practical business sense to achieve much success and a high reputation in his community and state. The book is an interesting biography of a man who achieved success through hard work. He was a man of high integrity and commendable personal habits.

Of chief interest to us, however, are his contacts with the Norwegian Synod. He grew up in the Koshkonong area and was confirmed by the Rev. J. W. C. Dietrichson (p. 22). His father was a charter subscriber to the MAANEDSTIDENDE, a publication edited by C. L. Clausen, H. A. Stub, and A. C. Preus (p. 23). The author mentions his sentimental attachment to the Synod. Nevertheless, he came to differ sharply with the Synod on the same two points as Anderson (above) differed with it: The Synod's stand on slavery and its position on the public school. As a man of liberal religious opinions, he strongly denounced the former and as strongly supported the latter. He had no sympathy for the Lutheran parochial schools. The author, Dr. Larson, who for many years served as professor and chairman of the department of history at St. Olaf College,

appears to have been in full sympathy with him on both issues, as on virtually all matters in the book. This biography is, therefore, a eulogy of the man from beginning to end, in spite of its merits.

Johnson's growing liberalism in theology is reflected by the fact that in 1870 he left the Synod and joined the newly-formed Conference for the Norwegian-Danish Evangelical Lutheran Church in America (p. 97f), and that later he left the Lutheran Church and joined the Unitarian Society. He was eulogized and buried by a Unitarian minister (p. 272). The fact that the author, presumably a Lutheran herself, reports that trend in his religious development in a footnote without any indication of disapproval or regret, as she reports everything about the man in a favorable light, is noteworthy. It is also of interest that the author herself, who passed away a few years ago following a severe illness which made the completion of the biography a labor of real effort as well as a labor of love, is highly praised by Dr. Bjork in the foreword. In stating this, we would not deny that she must have been both a competent and an admirable person. We do feel, however, that few if any mortals are worthy of unconditional commendation and praise. The author just hints at the traits of stubbornness which were also a part of Johnson's character. Also men like Ole Bull, Bjørnstjerne Bjørnson and Rasmus B. Anderson, not only famous but also controversial characters with personal shortcomings and questionable philosophies, are pictured perhaps more favorably than they deserve to be. On the other hand, the Norwegian Synod is attacked for its position on the matters mentioned above. The matter of slavery is viewed from the emotional and humanitarian viewpoint rather than from the Scriptural and doctrinal viewpoint.

In spite of these reservations, however, the reviewer enjoyed the book and profited from it, as he did from the previous one. The reader of this review may have the same experience.

Rudolph E. Honsey

* * * * *

Nils C. Oesleby. An Inquiry into the Verb of the Ninth and Tenth Commandments. Eau Claire, Wis., 1969, 92 numbered pages, plus 4 at beginning of book. Price not listed. Published and copyrighted by the author.

This thorough and scholarly study is a sequel to Pastor Oesleby's study published in 1963: YOUR NEIGHBOR'S PLACE: A Defense of the Lutheran Division of the Decalog and an Exposition of the Seventh, Ninth and Tenth Commandments.

The reader will no doubt recognize the author as pastor of Pinehurst Lutheran Church in Eau Claire, Wisconsin, a member congregation of the Evangelical Lutheran Synod.

As he indicates in his introduction, Pastor Oesleby has had a long and abiding interest in the subject of this monograph. One does not have to read very far to realize also that he has penetrated deeply into the subject and read widely, as is evident not only from the three-page bibliography at the end of the book, but also from the book itself. The author's interest and proficiency in Hebrew, stimulated by his studies under the eminent Hebrew scholar Dr. Menahem Mansoor at the University of Wisconsin some years ago, is attested by his use of the Samaritan Pentateuch and the Nash Papyrus, both of which have a bearing on the study of the Decalog.

Other sources incorporated into his study include various versions of the Ten Commandments by Luther and other scholars, all quoted in the original language, including Latin, Norwegian, and several vintages of German and English. While the multitude of languages will retard the reading progress of almost anyone, these sources provide a veritable storehouse of treasures for one who would approach the subject in the spirit of careful research.

The reviewer must confess that he has found himself in basic agreement with the author during the past decade or so when he has heard him speak of the ninth and tenth commandments. He also feels that in this work as well as in "Your Neighbor's Place" Pastor Oesleby makes a convincing case for the separate listing of the last two commandments. In the work here reviewed, he goes into detail to show that the Hebrew verbs chamad and avah, used in these commandments, are in themselves of neutral connotation, and that the sin lies in the desiring of something that is someone else's. He comes to the same conclusion with regard to the Greek verb epithumeo, as well as its noun and adjective cognates. For that reason he prefers to translate the verb of the last two commandments "desire", and not "covet", which he shows to be ambiguous, obsolescent and misleading.

The author also ably demonstrates that it is untenable to emphasize the verb at the expense of the direct object, which is done in many catechisms and explanations which group the last two commandments together and, by stressing the sin of covetousness in that connection, imply that the last two commandments condemn internal sins whereas the first eight condemn external sins. The fact is, of course, that all ten commandments condemn sins of thought, desire, gesture, word and deed. No one can read the Sermon on the Mount and similar passages without

arriving at that conclusion. Repeatedly the author reminds the reader of the comprehensive nature of each of the commandments.

The large number of sources quoted in the book at times gives the reader a feeling of abruptness and lack of transition. However, the wealth of information contained in these pages more than compensates for that. His repeated use of English Bible versions is valuable.

The format is, in general, attractive and legible. The work is typed and mimeographed. There are a few typographical errors, as can be expected of such a process. Only one instance is detected where the meaning is changed and in that instance, page 1, line 27, the negative is self-evidently an error.

This monograph is a labor of love produced by a man who is deeply interested as well as knowledgeable in this field. It deserves our careful study.

Rudolph E. Honsey

* * * * *