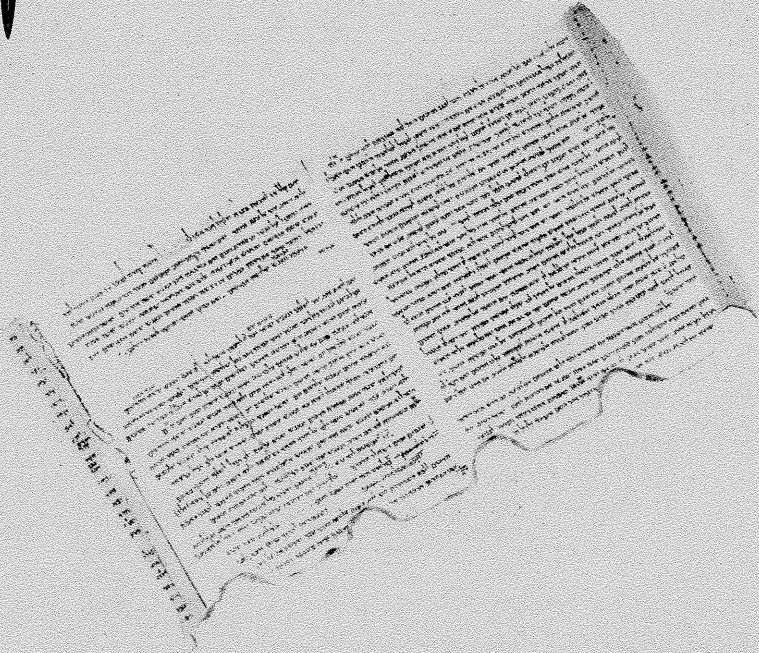


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TABLE OF CONTENTS

MILITARY SERVICE AND THE CONSCIENTIOUS OBJECTOR IN THE LIGHT OF ROMANS 13; 1-10	P. Anderson
OF THEOLOGY, PSYCHIATRY AND PSYCHOLOGY	A.H. Strand
Critique of "'MARK ... AVOID' (ORIGIN OF THE CLC)''	G.E. Reichwald
THE CONCORDIA THEOLOGY MONTHLY AND THE OLD TESTAMENT	R.E. Honsey
BOOK REVIEWS	

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MILITARY SERVICE AND THE CONSCIENTIOUS OBJECTOR
IN THE LIGHT OF ROMANS 13:1-10

Presented at the ELS General Pastoral Conference January, 1971.

Two generations have had to grope for a future made insecure by the persistence of compulsory military conscription. The older of these generations more readily accepted the draft because an outpost of our country had been attacked. That there was a need for the draft for the protection of our country was generally conceded. Even then, however, there were some who considered all fighting sinful and refused to bear arms even in the defense of their country. Such conscientious objectors were given non-military roles instead of combat duty.

Now the problem has changed. Our country is involved in an unpopular, undeclared war. At the time, a wave of rebellion against authoritarian morality has flooded the whole world, sweeping away the old foundations on which our forefathers built their ideals and we see our nation set adrift in immorality, insecurity and frustration. The Holy Christian Church, anchored firmly in the Holy Bible, is designed by God to withstand these deluvian strains. But multitudes of visible churches caught in this flood, not content to be bound by the Word, have cut the anchor chain which should have saved them and now drift with the current, gouging out the last remnants of the old shelters, the authority of law and civil government, as they go. The days are evil when clergymen advocate civil disobedience in matters where there is no conflict between the civil law and law of God. The days are hard when a man must choose between conflicting laws and obey God rather than man.

For guidance in these troubled times, we turn to Romans chapter thirteen:

I. a translation

v. 1. Let every soul subject himself to the government

which is in power for there is not a government except from God; those that exist are instituted by God.

v. 2. So that he who opposes the government has set himself against the ordinance of God. And they who have resisted shall (receive) bring punishment upon themselves.

v. 3. For rulers are not a fear to the good work but to the evil. So if you do not want to be afraid of the government, do good, and you shall have praise from the same.

v. 4. For it is God's servant unto good for you. But if ever you do evil, be afraid, for not without purpose does it carry the sword. For it is God's servant, an avenger who brings God's wrath on anyone doing evil.

v. 5. Wherefore it is necessary to be subject not only because of wrath but also because of conscience.

v. 6. So for this reason, pay taxes also. For they are servants of God being busily engaged in this very thing.

v. 7. Give to all what is due: tax to whom tax, custom to whom custom, fear to whom fear and honor to whom honor.

v. 8. Owe no man anything except to love one another. For he who loves the other (the different one) has fulfilled law.

v. 9. For "you shall not commit adultery," "you shall not commit murder," "you shall not steal," "you shall not covet," and if there is any other commandment, it is summed up in this word, "you shall love your neighbor as yourself."

v.10. Love works no evil to the neighbor. Accordingly, love is fulfilling of law.

II. a brief exegesis stressing references to military obligation

One might restrict this study to verses one to seven which speak of one's duty to his government if one did not hear such strange things these days concerning "love." The addition of verses eight to ten may help to clarify the relation of love to obedience.

v. 1. "Every soul" closely parallels "all that hath life and breath", every member of that special creation of God, man, into whose nostrils God breathed the breath of life and man became a living soul. The choice of these words indicates the universality of the proposition to be stated. Whether Jew or barbarian, Christian or heathen, each person must find himself addressed in these words. "To the government", a collective plural here $\epsilon\lambda\theta\upsilon\sigma\iota\alpha\iota\varsigma$ pictures the authorities or powers by which government rules. $\upsilon\pi\epsilon\rho\epsilon\chi\omicron\upsilon\sigma\iota\varsigma$ modifies and identifies the government as whatever one actually holds power. The absence of the article makes it a general classification. Arndt takes the plural form of these words to indicate the various persons constituting the government. The intent of the words is clear. Whatever government actually holds power at any given time, it is the government with which every soul has to deal, whether it be a monarchy so familiar in the days of Paul, or a republic, or a democracy, a dictatorship so repulsive to us, or even communist apparently. $\upsilon\pi\omicron\tau\alpha\beta\epsilon\epsilon\theta\omega$ 3rd person singular imperative passive of $\upsilon\pi\omicron\tau\alpha\beta\epsilon\omega$. "Let him subject himself" (cf. Arndt-Gingrich on passive meaning.) To complete the rule, let everyone obey whatever government holds power over him. Paul then gives the reason for this subjection saying, "There is not a government except from God; those that exist are instituted by God." The $\alpha\iota\ \delta\epsilon\ \omicron\beta\epsilon\alpha\iota\ \upsilon\pi\omicron\ \theta\epsilon\omicron\upsilon\ \tau\omicron\tau\alpha\gamma\mu\acute{\epsilon}\nu\alpha\iota\ \epsilon\iota\sigma\iota\upsilon$. reveals that even wicked governments exist by the permission of God and under His omnipotent rule. This is seen in Old Testament history. God used heathen governments to punish His people when they fell away from the true faith and worship. The Egyptians, the

Philistines, the Midianites, the Assyrians were at times the scourge in the hand of God to chastise His wayward people. Then again, God broke the yoke of the oppressor, changed the government over His people but kept them always under some form of rule. While periods of transition give problems, the emerging of a government in power cleared the problems and established whom they should obey. The fact that God has instituted whatever government actually rules, much as it is God who joins a man and a woman together in marriage, so that it is His institution, is now carried forward and applied in verse two.

v. 2. Since God has instituted government, whoever opposes the government is not simply opposing a human institution but the divine ordinance. Furthermore, they bring punishment upon themselves. This punishment has its origin in God, since it is God's ordinance that is opposed, but as verse 3 indicates, it will be administered by the rulers.

v. 3. Good works and evil are personified here. Rulers do not frighten those who do good works but those who do evil. Then, as though the apostle hears the complaint of the moderns who want to do away with all fear -- as if that could be done -- by taking away all punishment, emptying the jails, etc., Paul answers that if you do not want to be afraid, then do good. Not only will you not need to be afraid, but you will receive praise, recognition, approval from the government.

v. 4. Government is now to be seen as a servant of God: to those who do good, a servant of God for good; to those who do evil, an avenger who brings God's wrath upon the disobedient. F.B. notes in this connection in Homiletisches Magazin, Oct. 1895, "Die Gewalt der Obrigkeit ist keine unumschränkte. Sie steht nicht über, auch nicht neben, sondern unter Gott... Die Obrigkeit hat kein Recht, selber Unrecht zu thun, sei es, die eigenen Unterthanen zu bedrücken, sei es, gegen andere Völker ungerechte Kriege zu führen. Gott ist auch ihr Herr und wird sie richten."

Herein lies the heart of our problem. If our government sets out to oppress our people, or if it wages an unjust war, must the Christian obey the draft board that orders him into the armed forces? Has there been, is there now, or will there ever be a civil government that does not oppress any of its own people at all, or wage wars that are perfectly just in every particular? What must the Christian do if he is not sure of the justice of his government? These questions we shall continue to ponder as we resume the exegesis of this portion.

"If ever you do evil, be afraid; for it is not without purpose that it carries the sword." The sword is not only a symbol of authority, but a lethal weapon. It is meant to be used. The government is God's servant when it inflicts the death penalty upon a murderer or, on a larger scale, wages war against the aggressor. A Christian may, then, with a good conscience serve as hangman, judge, or soldier.

Because the government is God's servant, it is necessary to be obedient not only for fear of punishment, but for conscience sake.

v. 6,7. Since there is a moral obligation to obey the government, there is also an obligation to pay taxes which are levied by the government. Jesus taught this same unpopular lesson through the inscription on the money. Government tax collectors are servants of God also as they are busily engaged in gathering taxes. Christians are conscience bound to pay up whatever is due: taxes on people, taxes on things, fear and honor.

v. 8,9,10. While a Christian tries to keep all his debts paid in full, there is one debt that is never paid up. We always owe our neighbor love. He who loves the other (not ἄλλοι but ἑτέρον) has fulfilled the law. He who yearns for the welfare and especially the eternal welfare of those also who are truly "other", not related to or benefiting him in any way, he keeps the law. He wants for his neighbor what he wants for himself. Such love is the summary

of the commandments. We note in passing that the commandments are not in the imperative but simple future indicative. The question pertinent to our study is, "Can a Christian love his neighbor as himself and also serve as a soldier?" The answer, of course, is definitely "Yes." Much more so than the man who claims to be against war and yet will burn down his neighbor's place of business or school etc. Love demands the protection of our neighbor against robbers, murderers, thieves, or an invading enemy, just as we would wish to be protected from such enemies.

But, now let us go back to the question, "Can a soldier be saved?" Look at the heroes of faith in the Old Testament: Abraham, David, Gideon, and others. Also from the New Testament come the examples of pious soldiers: Cornelius, the centurion of Matthew 8 whose servant Jesus healed and whose faith Jesus praised.

Then, the question, "Can a Christian refuse to serve in the armed forces?" The answer: "Yes", if he can say with full assurance that the war in which he is commanded to fight is clearly against the command of God and he can prove this from the Scriptures. This "proof" cannot be only the existence of some atrocities in the war. Achan's theft of forbidden goods did not invalidate the conquest of Canaan. David's atrocious treatment of Uriah the Hittite did not make the war against the Ammonites unjust. There will be sinful acts also in a just war. But a war of aggression in which the goal is glory, power, wealth, revenge - this is different. Good examples of this are difficult to find in the Scriptures. David would not smite Saul because Saul had been anointed king.

What if a Christian is not sure that the war in which he is asked to fight is a just war? Let him assume that it is until he can prove otherwise. Let him present his case before God in prayer, asking God's forgiveness if his judgment should be wrong,

and then, remembering "let every soul be subject un-
to the higher power, for there is no power but of
God, the powers that be are ordained of God," let
him fight valiantly as a child of God. Only when
there is a clear conflict between his orders from
his superiors and the orders of God let him say, "We
ought to obey God rather than men," Acts 5:29.

III. testimony of luther

*TEMPORAL AUTHORITY,
TO WHAT EXTENT IT SHOULD BE OBEYED*

pp. 95-98 You ask whether a Christian too may bear
the temporal sword and punish the wicked,
since Christ's words, "Do not resist evil," are so
clear and definite that the sophists have had to
make of them a "counsel." Answer: You have now
heard two propositions. One is that the sword can
have no place among Christians; therefore, you can-
not bear it among Christians or hold it over them,
for they do not need it. The question, therefore,
must be referred to the other group, the non-Chris-
tians, whether you may bear it there in a Christian
manner. Here the other proposition applies, that
you are under obligation to serve and assist the
sword by whatever means you can, with body, goods,
honor, and soul. For it is something which you do
not need, but which is very beneficial and essential
for the whole world and for your neighbor. Therefore,
if you see that there is a lack of hangmen, constables,
judges, lords, or princes, and you find that you are
qualified, you should offer your services and seek
the position, that the essential governmental author-
ity may not be despised and become enfeebled or
perish. The world cannot and dare not dispense with
it.

Here is the reason why you should do this: In
such case you would be entering entirely into the
service and work of others, which would be of advan-
tage neither to yourself nor your property or honor,
but only to your neighbor and to others. You would

be doing it not with the purpose of avenging yourself or returning evil for evil, but for the good of your neighbor and for the maintenance of the safety and peace of others. For yourself, you would abide by the gospel and govern yourself according to Christ's word Matt. 5:39-40, gladly turning the other cheek and letting the cloak go with the coat when the matter concerned you and your cause.

In this way the two propositions are brought into harmony with one another: at one and the same time you satisfy God's kingdom inwardly and the kingdom of the world outwardly. You suffer evil and injustice, and yet at the same time you punish evil and injustice; you do not resist evil, and yet at the same time, you do resist it. In the one case, you consider yourself and what is yours; in the other, you consider your neighbor and what is his. In what concerns you and yours, you govern yourself by the gospel and suffer injustice toward yourself as a true Christian; in what concerns the person or property of others, you govern yourself according to love and tolerate no injustice toward your neighbor. The gospel does not forbid this; in fact, in other places it actually commands it.

From the beginning of the world all the saints have wielded the sword in this way: Adam and his descendants; Abraham when he rescued Lot, his brother's son, and routed the four kings as related in Genesis 14:8-16, although he was a thoroughly evangelical man. Thus did Samuel, the holy prophet, slay King Agag, as we read in I Samuel 15:33; and Elijah slew the prophets of Baal, I Kings 18:40. So too did Moses, Joshua, the children of Israel, Samson, David, and all the kings and princes in the Old Testament wield the sword; also Daniel and his associates, Hananiah, Azariah, and Mishael, in Babylon; and Joseph in Egypt, and so on.

Should anyone contend that the Old Testament is abrogated and no longer in effect, and that therefore such examples cannot be set before Christians, I

answer: That is not so. St. Paul says in I Corinthians 10:3-4, "They ate the same spiritual food as we, and drank the same spiritual drink from the Rock, which is Christ." That is, they had the same Spirit and faith in Christ as we have, and were just as much Christians as we are. Therefore, wherein they did right, all Christians do right, from the beginning of the world unto the end. For time and external circumstances make no difference among Christians. Neither is it true that the Old Testament was abrogated in such a way that it must not be kept, or that whoever kept it fully would be doing wrong, as St. Jerome and many others mistakenly held. Rather, it is abrogated in the sense that we are free to keep it or not to keep it, and it is no longer necessary to keep it on penalty of losing one's soul, as was the case at that time.

Paul says in I Corinthians 7:19 and Galatians 6:15 that neither uncircumcision nor circumcision counts for anything, but only a new creature in Christ. That is, it is not sin to be uncircumcised, as the Jews thought, nor is it sin to be circumcised, as the Gentiles thought. Either is right and permissible for him who does not think he will thereby become righteous or be saved. The same is true of all other parts of the Old Testament; it is not wrong to ignore them and it is not wrong to abide by them, but it is permissible and proper either to follow them or to omit them. Indeed, if it were necessary or profitable for the salvation of one's neighbor, it would be necessary to keep all of them. For everyone is under obligation to do what is for his neighbor's good, be it Old Testament or New, Jewish or Gentile, as Paul teaches in I Corinthians 12. For love pervades all and transcends all; it considers only what is necessary and beneficial to others, and does not ask whether it is old or new. Hence, the precedents for the use of the sword also are matters of freedom, and you may follow them or not. But where you see that your neighbor needs it, there love constrains you to do as a matter of necessity that which would otherwise be optional and not necessary

for you either to do or to leave undone. Only do not suppose that you will thereby become righteous or be saved - as the Jews presumed to be saved by their works - but leave this to faith, which without works makes you a new creature.

To prove our position also by the New Testament, the testimony of John the Baptist in Luke 3:14 stands unshaken on this point. There can be no doubt that it was his task to point to Christ, witness for him, and teach about him; that is to say, the teaching of the man who was to lead a truly perfected people to Christ had of necessity to be purely New Testament and evangelical. John confirms the soldiers' calling, saying they should be content with their wages. Now if it had been un-Christian to bear the sword, he ought to have censured them for it and told them to abandon both wages and sword, else he would not have been teaching them Christianity aright. So likewise, when St. Peter in Acts 10:34-43 preached Christ to Cornelius, he did not tell him to abandon his profession, which he would have had to do if it had prevented Cornelius from being a Christian. Moreover, before he was baptized the Holy Spirit came upon him Acts 10:44-48. St. Luke also praises him as an upright man prior to St. Peter's sermon, and does not criticize him for being a soldier, the centurion of a pagan emperor Acts 10:1-2. It is only right that what the Holy Spirit permitted to remain and did not censure in the case of Cornelius, we too should permit and not censure.

pp. 102-104 Here you see that Christ is not abrogating the law when he says, "You have heard that it was said to them of old, 'An eye for an eye'; but I say to you: Do not resist evil," etc. Matt. 5:38-39. On the contrary, he is expounding the meaning of the law as it is to be understood, as if he were to say, "You Jews think that it is right and proper in the sight of God to recover by law what is yours. You rely on what Moses said, 'An eye for an eye,' etc. But I say to you that Moses set this law over the wicked, who do not belong to God's

kingdom, in order that they might not avenge themselves or do worse but be compelled by such outward law to desist from evil, in order that by outward law and rule they might be kept subordinate to the governing authority. You, however, should so conduct yourselves that you neither need nor resort to such law. Although the temporal authority must have such a law by which to judge unbelievers, and although you yourselves may also use it for judging others, still you should not invoke or use it for yourselves and in your own affairs. You have the kingdom of heaven; therefore, you should leave the kingdom of earth to anyone who wants to take it."

There you see that Christ does not interpret his words to mean that he is abrogating the law of Moses or prohibiting temporal authority. He is rather making an exception of his own people. They are not to use the secular authority for themselves but leave it to unbelievers. Yet they may also serve these unbelievers, even with their own law, since they are not Christians and no one can be forced into Christianity. That Christ's words apply only to his own is evident from the fact that later on he says they should love their enemies and be perfect like their heavenly Father Matt. 5:44,48. But he who loves his enemies and is perfect leaves the law alone and does not use it to demand an eye for an eye. Neither does he restrain the non-Christians, however, who do not love their enemies and who do wish to make use of the law; indeed, he lends his help that these laws may hinder the wicked from doing worse.

Thus the word of Christ is now reconciled, I believe, with the passages which establish the sword, and the meaning is this: No Christian shall wield or invoke the sword for himself and his cause. In behalf of another, however, he may and should wield it and invoke it to restrain wickedness and to defend godliness. Even as the Lord says in the same chapter Matt. 5:34-37, "A Christian should not swear, but his word should be Yes, yes; No, no." That is, for himself and of his own volition and desire, he

should not swear. When it is needful or necessary, however, and salvation or the honor of God demands it, he should swear. Thus, he uses the forbidden oath to serve another, just as he uses the forbidden sword to serve another. Christ and Paul often swore in order to make their teaching and testimony valuable and credible to others, as men do and have the right to do in covenants and compacts, etc., of which Psalm 63:11 says, "They shall be praised who swear by his name."

Here you inquire further, whether constables, hangmen, jurists, lawyers, and others of similar function can also be Christians and in a state of salvation. Answer: If the governing authority and its sword are a divine service, as was proved above, then everything that is essential for the authority's bearing of the sword must also be divine service. There must be those who arrest, prosecute, execute, and destroy the wicked, and who protect, acquit, defend, and save the good. Therefore, when they perform their duties, not with the intention of seeking their own ends but only of helping the law and the governing authority function to coerce the wicked, there is no peril in that; they may use their office like anybody else would use his trade, as a means of livelihood. For, as has been said, love of neighbor is not concerned about its own; it considers not how great or humble, but how profitable and needful the works are for neighbor or community.

pp. 111-113 If your prince or temporal ruler commands you to side with the pope, to believe thus and so, or to get rid of certain books, you should say, "It is not fitting that Lucifer should sit at the side of God. Gracious sir, I owe you obedience in body and property; command me within the limits of your authority on earth, and I will obey. But if you command me to believe or to get rid of certain books, I will not obey; for then you are a tyrant and overreach yourself, commanding where you have neither the right nor the authority," etc. Should he seize your property on account of this and

punish such disobedience, then blessed are you; thank God that you are worthy to suffer for the sake of the divine word. Let him rage, fool that he is; he will meet his judge. For I tell you, if you fail to withstand him, if you give in to him and let him take away your faith and your books, you have truly denied God.

Let me illustrate. In Meissen, Bavaria, the Mark, and other places, the tyrants have issued an order that all copies of the New Testament are everywhere to be turned in to the officials. This should be the response of their subjects: They should not turn in a single page, not even a letter, on pain of losing their salvation. Whoever does so is delivering Christ up into the hands of Herod, for these tyrants act as murderers of Christ just like Herod. If their homes are ordered searched and books or property taken by force, they should suffer it to be done. Outrage is not to be resisted but endured; yet we should not sanction it, or lift a little finger to conform, or obey. For such tyrants are acting as worldly princes are supposed to act, and worldly princes they surely are. But the world is God's enemy; hence, they too have to do what is antagonistic to God and agreeable to the world, that they may not be bereft of honor, but remain worldly princes. Do not wonder, therefore, that they rage and mock at the gospel; they have to live up to their name and title.

pp. 124-126 Here you will ask: "Is a prince then not to go to war, and are his subjects not to follow him into battle?" Answer: This is a far-reaching question, but let me answer it very briefly. To act here as a Christian, I say, a prince should not go to war against his overlord-king, emperor, or other liege lord-but let him who takes, take. For the governing authority must not be resisted by force, but only by confession of the truth. If it is influenced by this, well and good; if not, you are excused, you suffer wrong for God's sake. If, however, the antagonist is your equal, your in-

ferior, or of a foreign government, you should first offer him justice and peace, as Moses taught the children of Israel. If he refuses, then -- mindful of what is best for you -- defend yourself against force by force, as Moses so well describes it in Deuteronomy 20:10-12. But in doing this you must not consider your personal interests and how you may remain lord, but those of your subjects to whom you owe help and protection, that such action may proceed in love. Since your entire land is in peril you must make the venture, so that with God's help all may not be lost. If you cannot prevent some from becoming widows and orphans as a consequence, you must at least see that not everything goes to ruin until there is nothing left except widows and orphans.

In this matter subjects are in duty bound to follow, and to devote their life and property, for in such a case one must risk his goods and himself for the sake of others. In a war of this sort it is both Christian and an act of love to kill the enemy without hesitation, to plunder and burn and injure him by every method of warfare until he is conquered (except that one must beware of sin, and not violate wives and virgins). And when victory has been achieved, one should offer mercy and peace to those who surrender and humble themselves. In such a case let the proverb apply, "God helps the strongest." This is what Abraham did when he smote the four kings, Genesis 14; he certainly slaughtered many, and showed little mercy until he conquered them. Such a case must be regarded as sent by God as a means to cleanse the land for one and drive out the rascals.

What if a prince is in the wrong? Are his people bound to follow him then too? Answer: No, for it is no one's duty to do wrong; we must obey God (who desires the right) rather than men Acts 5:29. What if the subjects do not know whether their prince is in the right or not? Answer: So long as they do not know, and cannot with all possible diligence find out, they may obey him without peril to their souls. For in such a case one must apply the law of Moses in

Exodus 21, where he writes that a murderer who has unknowingly and unintentionally killed a man shall through flight to a city of refuge and by judgment of a court be declared acquitted. Whichever side then suffers defeat, whether it be in the right or in the wrong, must accept it as a punishment from God. Whichever side fights and wins in such ignorance, however, must regard its battle as though someone fell from a roof and killed another, and leave the matter to God. It is all the same to God whether he deprives you of life and property by a just or by an unjust lord. You are His creature and He can do with you as He wills, just so your conscience is clear. Thus in Genesis 20:2-7 God himself excuses Abimelech for taking Abraham's wife; not because he had done right, but because he had not known that she was Abraham's wife.

WHETHER SOLDIERS, TOO, CAN BE SAVED

pp. 96-97 Now slaying and robbing do not seem to be works of love. A simple man therefore does not think it is a Christian thing to do. In truth, however, even this is a work of love. For example, a good doctor sometimes finds so serious and terrible a sickness that he must amputate or destroy a hand, foot, ear, eye, to save the body. Looking at it from the point of view of the organ that he amputates, he appears to be a cruel and merciless man; but looking at it from the point of view of the body, which the doctor wants to save, he is a fine and true man and does a good and Christian work, as far as the work itself is concerned. In the same way, when I think of a soldier fulfilling his office by punishing the wicked, killing the wicked, and creating so much misery, it seems an un-Christian work completely contrary to Christian love. But when I think of how it protects the good and keeps and preserves wife and child, house and farm, property, and honor and peace, then I see how precious and godly this work is; and I observe that it amputates a leg or a hand, so that the whole body may not perish. For if the sword were not on guard to

preserve peace, everything in the world would be ruined because of lack of peace. Therefore, such a war is only a very brief lack of peace that prevents an everlasting and immeasurable lack of peace, a small misfortune that prevents a great misfortune.

What men write about war, saying that it is a great plague, is all true. But they should also consider how great the plague is that war prevents. If people were good and wanted to keep peace, war would be the greatest plague on earth. But what are you going to do about the fact that people will not keep the peace, but rob, steal, kill, outrage women and children, and take away property and honor? The small lack of peace called war or the sword must set a limit to this universal, worldwide lack of peace which would destroy everyone.

This is why God honors the sword so highly that he says that he himself has instituted it, Rom. 13:1, and does not want men to say or think that they have invented it or instituted it. For the hand that wields this sword and kills with it is not man's hand, but God's; and it is not man, but God, who hangs, tortures, beheads, kills, and fights. All these are God's works and judgments.

To sum it up, we must, in thinking about a soldier's office, not concentrate on the killing, burning, striking, hitting, seizing, etc. This is what children with their limited and restricted vision see when they regard a doctor as a sawbones who amputates, but do not see that he does this only to save the whole body. So, too, we must look at the office of the soldier, or the sword, with the eyes of an adult and see why this office slays and acts so cruelly. Then it will prove itself to be an office which, in itself, is godly and as needful and useful to the world as eating and drinking or any other work.

pp. 98-102 Just think now! If we gave in on this point and admitted that war was wrong in itself, then we would have to give in on all other

points and allow that the use of the sword was entirely wrong. For if it is wrong to use a sword in war, it is also wrong to use a sword to punish evildoers or to keep the peace. Briefly, every use of the sword would have to be wrong. For what is just war but the punishment of evildoers and the maintenance of peace? If one punishes a thief or a murderer or an adulterer, that is punishment inflicted on a single evildoer; but in a just war a whole crowd of evildoers, who are doing harm in proportion to the size of the crowd, are punished at once. If, therefore, one work of the sword is good and right, they are all good and right, for the sword is a sword and not a foxtail with which to tickle people. Romans 13:4 calls the sword "the wrath of God."

As for the objection that Christians have not been commanded to fight and that these examples are not enough, especially because Christ teaches us not to resist evil but rather suffer all things, Matt. 5: 39-42, I have already said all that needs to be said on this matter in my book Temporal Authority. Indeed, Christians do not fight and have no worldly rulers among them. Their government is a spiritual government, and, according to the Spirit, they are subjects of no one but Christ. Nevertheless, as far as body and property are concerned, they are subject to worldly rulers and owe them obedience. If worldly rulers call upon them to fight, then they ought to and must fight and be obedient, not as Christians, but as members of the state and obedient subjects. Christians therefore do not fight as individuals or for their own benefit, but as obedient servants of the authorities under whom they live. This is what St. Paul wrote to Titus when he said that Christians should obey the authorities, Titus 3:1. You may read more about this in my book Temporal Authority.

That is the sum and substance of it. The office of the sword is in itself right and is a divine and useful ordinance, which God does not want us to despise, but to fear, honor, and obey, under penalty of punishment, as St. Paul says in Romans 13:1-5. For

God has established two kinds of government among men. The one is spiritual; it has no sword, but it has the word, by means of which men are to become good and righteous, so that with this righteousness they may attain eternal life. He administers this righteousness through the word, which he has committed to the preachers. The other kind is worldly government, which works through the sword so that those who do not want to be good and righteous to eternal life may be forced to become good and righteous in the eyes of the world. He administers this righteousness through the sword. And although God will not reward this kind of righteousness with eternal life, nonetheless, he still wishes peace to be maintained among men and rewards them with temporal blessings. He gives rulers much more property, honor, and power than he gives to others so that they may serve him by administering this temporal righteousness. Thus God himself is the founder, lord, master, protector, and rewarder of both kinds of righteousness. There is no human ordinance or authority in either, but each is a divine thing entirely.

Since, then, there is no doubt that the military profession is in itself a legitimate and godly calling and occupation, we will now discuss the persons who are in it and the use they make of their position, for it is most important to know who is to use this office and how he is to use it. And here we have to face the fact that it is impossible to establish hard and fast rules and laws in this matter. There are so many cases and so many exceptions to any rule that it is very difficult or even impossible to decide everything accurately and equitably. This is true of all laws; they can never be formulated so certainly and so justly that cases do not arise which deserve to be made exceptions. If we do not make exceptions and strictly follow the law we do the greatest injustice of all, as the heathen author Terence has said, "The strictest law is the greatest injustice." And Solomon teaches in Ecclesiastes 7:16; 10:1, that we should not carry justice to an extreme and at times should not seek to be wise.

Let me give an example. In the recent rebellion of the peasants there were some who were involved against their will. These were especially people who were well-to-do, for the rebellion struck at the rich, as well as the rulers, and it may fairly be assumed that no rich man favored the rebellion. In any case, some were involved against their will. Some yielded under this pressure, thinking that they could restrain this mad mob and that their good advice would, to some extent, prevent the peasants from carrying out their evil purpose and doing so much evil. They thought that they would be doing both themselves and the authorities a service. Still others became involved with the prior consent and approval of their lords, whom they consulted in advance. There may have been other similar cases. For no one can imagine all of them, or take them all into account in the law.

Here is what the law says, "All rebels deserve death, and these three kinds of men were apprehended among the rebellious crowd, in the very act of rebellion." What shall we do to them? If we allow no exceptions and let the law take its strict course, they must die just like the others, who are guilty of deliberate and intentional rebellion, although some of the men of whom we speak were innocent in their hearts and honestly tried to serve the authorities. Some of our knightlets, however, refused to make such exceptions, especially if the man involved was rich. They thought they could take their property by saying, "You also were in the mob. You must die." In this way they have committed a great injustice to many people and shed innocent blood, made widows and orphans, and taken their property besides. And yet they call themselves "nobles." Nobles indeed! The excrement of the eagle can boast that it comes from the eagle's body even though it stinks and is useless; and so these men can also be of the nobility. We Germans are and remain Germans, that is, swine and senseless beasts.

Now I say that in cases like the three kinds

mentioned above, the law ought to yield and justice take its place. For the law matter of factly says, "Rebellion is punishable with death; it is the crimen lese maiestatis, a sin against the rulers." But justice says, "Yes, dear Law, it is as you say; but it can happen that two men do similar acts with differing motives in their hearts. Judas, for example, kissed Christ in the garden. Outwardly this was a good work; but his heart was evil and he used a good work, which Christ and his disciples at other times did for one another with good hearts, to betray his Lord, Matt. 26:49. Here is another example: Peter sat down by the fire with the servants of Annas and warmed himself with the godless, and that was not good, Luke 22:55. Now if we were to apply the law strictly, Judas would have to be a good man and Peter a rascal; but Judas' heart was evil and Peter's was good; therefore justice in this case must correct the law.

pp. 105-108 We dare not encourage the mob very much.

It goes mad too quickly; and it is better to take ten ells from it than to allow it a handsbreadth, or even a fingersbreadth in such a case. And it is better for the tyrants to wrong them a hundred times than for the mob to treat the tyrant unjustly but once. If injustice is to be suffered, then it is better for subjects to suffer it from their rulers than for the rulers to suffer it from their subjects. The mob neither has any moderation nor even knows what moderation is. And every person in it has more than five tyrants hiding in him. Now it is better to suffer wrong from one tyrant, that is, from the ruler, than from unnumbered tyrants, that is, from the mob.

It is said that years ago the Swiss slew their overlords and made themselves free, and the Danes have recently driven out their king. In both cases their subjects were driven to do this by the intolerable tyranny which they suffered at the hands of these rulers. However, as I said above, I am not discussing here what the heathen do or have done, or

anything that resembles their examples and history, but what one ought to do and can do with a good conscience. That is the course of action that makes us certain that what we are doing is not wrong in God's sight. I know well enough and I have read in not a few history books of subjects deposing and exiling or killing their rulers. The Jews, the Greeks, and the Romans all did this and God permitted it and even let these nations grow and prosper in spite of it. However, the final outcome was always tragic. The Jews were finally conquered and their nation destroyed by the Assyrians. The Greeks were defeated by King Philip. And the Roman nation was conquered by the Goths and the Lombards. As a matter of fact, the Swiss have paid and are still paying for their own rebellion with great bloodshed, and one can easily predict what the final outcome will be. The Danes, too, have not yet survived their rebellion. I feel that there can be no stable government unless a nation respects and honors its rulers. The Persians, the Tartars, and others like them are good examples of this. They were not only able to preserve their independence against the full power of the Romans, but they ultimately destroyed the Romans and many other nations.

My reason for saying this is that God says, "Vengeance is mine, I will repay", Rom. 12:19. He also says, "Judge not", Matt. 7:1. And the Old Testament strictly and frequently forbids cursing rulers or speaking evil about them. Exodus 23 22:28 says, "You shall not curse the prince of your people." Paul, in I Timothy 2:1-2, teaches Christians to pray for their rulers, etc. Solomon in Proverbs and Ecclesiastes repeatedly teaches us to obey the king and be subject to him. Now no one can deny that when subjects set themselves against their rulers, they avenge themselves and make themselves judges. This is not only against the ordinance and command of God, who reserves to himself the authority to pass judgment and administer punishment in these matters, but such actions are also contrary to all natural law and justice. This is the meaning of the proverbs,

"No man ought to judge his own case," and, "The man who hits back is in the wrong."

Now perhaps you will say, "How can anyone possibly endure all the injustice that these tyrants inflict on us? You allow them too much opportunity to be unjust, and thus your teaching only makes them worse and worse. Are we supposed to permit everyone's wife and child, body and property to be so shamefully treated and always to be in danger? If we have to live under these conditions, how can we ever begin to live a decent life?" My reply is this: My teaching is not intended for people like you who want to do whatever you think is good and will please you. Go ahead! Do whatever you want! Kill all your lords! See what good it does you! My teaching is intended only for those who would like to do what is right. To these I say that rulers are not to be opposed with violence and rebellion, as the Romans, the Greeks, the Swiss, and the Danes have done; rather, there are other ways of dealing with them.

pp. 111-113 I must give an example or two of this.

Note them well, for you will profit from them. We read of a widow who stood and prayed for her tyrant most devoutly, asking God to give him long life, etc. The tyrant heard it and was astonished because he knew very well that he had done her much harm, and that this was not the usual prayer for tyrants. People do not ordinarily pray such prayers for tyrants, so he asked her why she prayed thus for him. She answered, "I had ten cows when your grandfather lived and ruled. He took two of them and I prayed that he might die and that your father might become lord. This is what happened, and your father took three cows. I prayed again that you might become lord, and that your father might die. Now you have taken four cows, and so I am praying for you, for now I am afraid that your successor will take the last cow and everything that I have." The scholars, too, have a parable about a beggar who was full of wounds. Flies got into them and sucked his blood and

stung him. Then a merciful man came along and tried to help him by shooing all the flies away from him. But the beggar cried out and said, "What are you doing? Those flies were almost full and did not worry me so much; now the hungry flies will come in their place and will plague me far worse."

Do you understand these fables? There is as great a difference between changing a government and improving it as the distance from heaven to earth. It is easy to change a government, but it is difficult to get one that is better, and the danger is that you will not. Why? Because it is not in our will or power, but only in the will and the hand of God. The mad mob, however, is not so much interested in how things can be improved, but only that things be changed. Then if things are worse, they will want something still different. Thus they get bumblebees instead of flies, and in the end they get hornets instead of bumblebees. They are like the frogs of old who could not put up with a log for lord; instead they got a stork that pecked their heads and devoured them. A mad mob is a desperate, accursed thing. No one can rule it as well as tyrants, who are like the leash tied to a dog's neck. If there were a better way to rule over a mob, God would have established some other form of government for them than the sword and tyrants. The presence of the sword shows the nature of the children under it: people who, if they dared, would be desperate scoundrels.

Therefore I advise everyone who wants to act with a good conscience in this matter to be satisfied with the worldly rulers and not to attack them. For worldly rulers cannot harm the soul, as clergy and false teachers do. He should follow the example of the good David, who suffered as much violence from King Saul as you can ever suffer, and yet would not lay a hand upon his king, as he could often have done. Rather, he commended the matter to God, let things go as long as God would have them so, and endured to the end. If war or strife arise against your over-

lord, leave the fighting and struggling to those who want it. For as we have said, if God does not hold back the crowd, we cannot restrain them. But if you want to do what is right and have a secure conscience, let your weapons and armor lie and do not fight against your lord or tyrant. Rather suffer everything that can happen to you. The crowd that does the fighting, however, will be brought to justice.

pp. 129-131 Of course, it is true that if a man serves as a soldier with a heart that neither seeks nor thinks of anything but acquiring wealth, and if temporal wealth is his only reason for doing it, he is not happy when there is peace and not war. Such a man strays from the path and belongs to the devil, even though he fights out of obedience to his lord and at his call. He takes a work that is good in itself and makes it bad for himself by not being very concerned about serving out of obedience and duty, but only about seeking his own profit. For this reason he does not have a good conscience which can say, "Well, for my part, I would like to stay at home, but because my lord calls me and needs me, I come in God's name and know that I am serving God by doing so, and that I will earn or accept the pay that is given me for it." A soldier ought to have the knowledge and confidence that he is doing and must do his duty to be certain that he is serving God and can say, "It is not I that smite, stab, and slay, but God and my prince, for my hand and my body are now their servants." That is the meaning of the watchwords and battle cries, "Emperor!" "France!" "Lüneburg!" "Braunschweig!" This is how the Jews cried against the Midianites, "The sword of God and Gideon!" Judges 7:20.

Such a greedy man spoils all other good works, too. For example, a man who preaches for the sake of temporal wealth is lost, though Christ says that a preacher shall live from the gospel. It is not wrong to do things for temporal wealth, for income, wages, and pay are also temporal wealth. If it were wrong,

no one should work or do anything to support himself on the ground that it is done for temporal wealth. But to be greedy for temporal wealth and to make a Mammon of it is always wrong in every office, position, and occupation. Leave out greed and other evil thoughts, and it is not sin to fight in a war. Take your wages for it, and whatever is given you. This is why I said above that the work, in itself, is just and godly, but that it becomes wrong if the person is unjust or uses it unjustly.

A second question: "Suppose my lord were wrong in going to war." I reply: If you know for sure that he is wrong, then you should fear God rather than men, Acts 4: 5, 29, and you should neither fight nor serve, for you cannot have a good conscience before God. "Oh, no," you say, "my lord would force me to do it; he would take away my fief and would not give me my money, pay, and wages. Besides, I would be despised and put to shame as a coward, even worse, as a man who did not keep his word and deserted his lord in need." I answer: You must take that risk and, with God's help, let whatever happens, happen. He can restore it to you a hundredfold, as he promises in the gospel, "Whoever leaves house, farm, wife, and property, will receive a hundredfold," etc. Matt. 19:29.

In every other occupation we are also exposed to the danger that the rulers will compel us to act wrongly; but since God will have us leave even father and mother for his sake, we must certainly leave lords for his sake. But if you do not know, or cannot find out, whether your lord is wrong, you ought not to weaken certain obedience for the sake of an uncertain justice; rather you should think the best of your lord, as is the way of love, for "love believes all things" and "does not think evil," I Corinthians 13:4-7. So, then, you are secure and walk well before God. If they put you to shame or call you disloyal, it is better for God to call you loyal and honorable than for the world to call you loyal and honorable. What good would it do you if the world thought of you as a Solomon or a Moses, and in

God's judgment you were considered as bad as Saul or Ahab?

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OF THEOLOGY, PSYCHIATRY AND PSYCHOLOGY

Although theology is and remains the normative discipline for the pastor, psychiatry and psychology offer a sizeable contribution to his understanding of the emotional elements tied into behavioral patterns.

There is some evidence that in practice theologians may fail to recognize the emotional elements in human behavior because they have made the Gospel subservient to the Law. Rules and regulations have superseded the Gospel with the result that psychiatry and psychology have become useful in turning theology back to the Gospel for understanding man's emotional needs.

In 1718, Christopher Dock, a theologically oriented teacher in a church-related school in Pennsylvania, demonstrated the emotional value of a Gospel-atmosphere in a church-related school. His Gospel-methodology seemed to wither away after Mr. Dock completed the days of his years here on earth. His Gospel-created atmosphere seemed to be supplanted in church-related schools by a "spit and polish," military atmosphere dominated by rules and regulations.

Edwin Rian wrote of Dock's philosophy of education:

His whole philosophy was colored by his devotion to and love for children, whom he regarded as sent to him to teach for the glory of God. Character training was his emphasis, with the Bible as his guide. He accomplished this by attempting to get on the level of the child and by making the child love to do things rather than forcing him with the rod.¹

Because the Gospel is "foolishness" to the natural thinking of man, be he a theologian or not, there is a strong resistance to the Gospel-approach in dealing with man's emotional life. It is possible for Theology to honor the Gospel with its lips while its heart clings to the man's natural knowledge of the Law.

According to Romans 2: 15: "The Gentiles show the work of the law written in their hearts." This provides man with a favorable conditioning for the Law without touching his natural hostility toward the Gospel.

The apostolic church was Gospel-oriented. This is evidenced by the discussions of circumcision, meat offered to idols, sabbath regulations and ceremonial washings. However, as the centuries passed into history, the church became hierarchical and the Gospel was forced into the "underground." Rules and regula-

tions of all kinds replaced the Gospel. Tradition became normative rather than the Bible. This Law-atmosphere continued almost uninterrupted until the Reformation. Canon Law dominated theology until Luther became God's instrument for bringing the Gospel back to the attention of theology.

Man's natural disposition still opposed the Gospel in Luther's time and theology became involved with rules and regulations as well as a struggle for political advantages. Opposition to the Gospel continues in theology even in our "enlightened" era. The Gospel has difficulty in gaining a fair hearing now and it always will have difficulty.

Without any intention of becoming so and without being aware of becoming so, psychiatry and psychology have become instruments in God's hands for glorifying the Gospel by influencing theology to re-examine the "religion of love" and to observe the power of the Gospel to produce love.

Tradition is not easily set aside. Even Lutheran theologians have often become bound to a methodology which traditionally prescribes ten drops of Law before administering ten drops of Gospel. The troubled soul seeking relief from the pain of guilt has often found itself confronted with a legal demand for confession and a "signed in blood" guaranty of future excellence of performance before absolution.

Theology has the same problem with tradition that the medical discipline experiences. Remember the years in which night air was considered responsible for certain ailments? When people were "bled" to get rid of "bad blood?" When leeches were employed to "suck out bad blood?" Foolish? Yes. But no more foolish than when theology replaces the Gospel with the Law, or makes the Gospel subservient to the Law.

Psychiatry and psychology seem to be helpful to theology in breaking with any tradition which has made

the Gospel subservient to the Law. This becomes apparent in studies of "the unloving personality."

Bonaro W. Overstreet said:

There are some persons whom the psychiatrist and the layman alike recognize as emotionally deficient: unresponsive; indifferent to the feelings of others; in a word, unloving... These characteristics do not just happen. They are a logical outcome of the experience that lies back of most, if not all, unlovingness: the traumatic experience of real or fancied rejection. The person who cannot love is one who has never grown into a confident sustaining sense of being loved.²

Obviously, theology is being challenged today to preach the Gospel in word and in relationship. Lutheran theology cannot very well ignore the impact which the Gospel of Christ may exert upon the person who does not experience love and seems incapable of giving love. Lutheran theology, to the extent that it is permitted to be Gospel-dominated, recognizes that some who appear to be tremendously capable of ferreting out deviations from rules and regulations may be quite untouched by the Gospel of God's love in Christ and have no meaningful love to God or man.

Overstreet makes a statement that deserves to be considered without resentment:

Hence, a paradox: the internal policy of a church dedicated to the religion of love is often determined by those who are basically unloving.³

Only the Gospel of Christ can give theology God's method for bestowing upon pastors the kind of hearing ears and the kind of seeing eyes which respond lovingly to the emotional and spiritual needs of those they have been called to shepherd for their Savior. Gospel-centered theology benefits from the studies

made both by the psychiatric and the psychological disciplines. This becomes evident from the literature of such Lutheran theologians as Hulme, Keller and Hlass.

The value of these disciplines for theology becomes apparent in conveying the concept of forgiveness in a manner which takes absolutism out of the area of abstractions into the area of experience. This makes the forgiveness of all our sins by the grace of God in Christ the meaningful truth which the Bible offers us for peace of conscience.

James G. Emerson, Jr., has this to say about forgiveness as an experience realized in people's lives:

Basically, the Bible can be understood rigidly and legalistically, or dynamically and experientially. The former leads only to contradictions and inconsistencies. The latter alone is true to the Christian interpretation. To ignore this will lead to an irrelevant view of forgiveness. It is precisely because forgiveness has not been understood in this light that its relevancy to the Christian faith and the relevancy of the Christian faith to man's needs have been missed.⁴

The same writer points to Polycarp's heroic confession of faith at the time of his martyrdom as an expression of realized forgiveness.⁵

When theology recognizes the emotional elements involved in the forgiveness of sins, it is equipped to deal meaningfully with the problem of anxiety because it has to some extent become aware of the difference between normal and neurotic anxiety. Psychiatry and psychology have served theology in recognizing that "neurotic anxiety is the end result of previously unmet normal anxiety."⁶

Without the assistance of the findings of psychotherapy, it appears that theology would lack consider-

able information on what is involved in the emotional impact of man's experiences.

Henry Guntrip says:

Preachers are open to the temptation to over-simplify human problems by the too glib use of magic words like 'faith' and 'trust in God.'⁷

No doubt, it is safe to say that theologians are helped by the disciplines of psychiatry and psychology to avoid over-simplification of man's emotional development.

This is evident from the following Guntrip observation:

We tend to sentimentalize and idealize parenthood but the grim plain fact is that we cannot be any more mature as parents than we are as persons, and even when we try not to do so we automatically reproduce in our handling of our children a good deal of what was emotionally unsatisfactory in the way our parents handled us - just as, in their turn, our parents were similarly tied to their parents.⁸

Psychiatry and psychology are gaining insights into the Gospel-concept of love through inter-relationships with theology. Theology makes its contribution to emotional well-being primarily through the therapeutic power of the Gospel of love which it proclaims and to some degree exemplifies.

One problem we face has been stated by Reuel Howe as follows:

Our day, however, seems to be one in which people are more conscious of their need to be loved than of their need to love, with the result that everyone is running around

looking for love. But we do not find love by looking for it; we find it by giving it.⁹

Theology appears at times to give the impression that it has established valid tests on the basis of the Bible for measuring the character and emotional stability of man. The result may be that theology permits unrecognized subjective evaluations to invalidate its research. Theology may fail to secure a representative sample of the commodity it seeks to evaluate.

Florence L. Goodenough has something significant to say about the representative sample:

Representative of what? It is surprising how few test makers have clearly faced this question. They have fumbled about with it by means of various statistical procedures designed to "measure" the test's "validity." Some have gone so far as to draw up formal definitions of the trait which they desire to appraise.¹⁰

The theologian may fail to recognize that he is seeing others through the eyes of his own personal experiences with life. His application of Biblical material may unconsciously be tempered by his own emotional conditioning. Although this truth is well documented in the Bible, the behavioral sciences have helped theology recognize this Biblical contribution to the understanding of emotional conditioning.

The rigid personality may regard himself as a champion of truth. The flexible personality may regard himself as the stabilizer of society. The non-conformist may regard himself as the molder of the future. The result may often be that the various disciplines involved in dealing with the emotional elements in man's composition have difficulty in communicating with one another meaningfully enough to combine their research results into a compendium of their findings so that with a minimum of reading we

may have a compact capsule of helpful information.

Because theology also has some problems in meaningful communication, it may profit by giving some attention to what the psychiatric and psychological disciplines can contribute to meaningful communication. This is what Reuel L. Howe, a representative of the theological discipline, appears to have done before he wrote:

Our anxieties cause us to make and to attempt to find affirmations of our own being, affirmations that may indeed threaten the being of others. Our need to be drives us to live lives of self-justification which can be a cause for uneasiness, if not enmity, in our fellows. Such ontological concern, with all the anxieties that cluster around it, makes it difficult to both speak and hear openly and honestly. This barrier to communication is built into human existence and stands between man and man in every instance. There are no exceptions. Even those persons who are marvelously drawn to each other and who find communication wonderful and exciting, experience doubts, reservations, and anxieties that keep them from speaking and cause them either not to hear or to hear incorrectly. All this becomes evident in the defensive remarks, qualifications, disguises and distortions of meaning that we use in our fear of being understood, as well as in our fear of being misunderstood.¹¹

The search for meaning in life, the agonizing questions of students, the tension between the races and the nations, the universal failure of materialism, the groping of humanism, the inadequacies of political systems, all these things and more, challenge theology to glean the useful findings of psychiatry and psychology for helpful information in promoting theology's main objective which is enjoying and sharing the Gospel of Christ.

FOOTNOTES

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7. Henry Guntrip, Psycho-Therapy and Religion (New York: Harper & Brothers 1957) p. 70.
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A. H. Strand

CLC REVIEW

Critique of "'MARK ... AVOID' (ORIGIN OF THE CLC)"

This most serious charge was raised against the Evangelical Lutheran Synod, and the Wisconsin Evangelical Lutheran Synod in a recent official publication of the Church of the Lutheran Confession. The full title of the pamphlet containing this charge is "'Mark . . . Avoid' (Lest the hearts of the simple be deceived) Romans 16:17-18: Origin of the CLC". This pamphlet was written by the Rev. Paul Nolting, formerly of Sleepy Eye, Minnesota, and now at West Columbia, South Carolina. Unfortunately this pamphlet does not merely reflect the personal judgments of its writer, but has the official "imprimatur" and "nihil obstat" of the CLC, having been authorized by the CLC's Coordinating Council and having been approved by both its Praesidium and its Board of Doctrine.

This charge against the ELS and also the WELS is as follows:

We consider it a token of divine grace that both the WELS and the ELS have finally separated from heterodox Missouri. But the question that still must be faced is this: did they suspend fellowship for the right reason? The CLC charges, and that regretfully, that in the twenty-plus-year period following 1938 the initial response of testifying against the errors of Missouri was gradually changed into a process of admonishing Missouri as weak brethren. This became the all-absorbing concern of the synod. As the leaven of error continued its evil work, the doctrine of fellowship became corrupted -- specifically in the area of terminating an existing fellowship. If this evaluation accurately reflects the facts of history -- as we are certain that it does -- both the WELS and the ELS have

become guilty of false doctrine while separating from erring Missouri. If this charge stands, the leaven of error is continuing to work in both the WELS and the ELS. (p. 11)

Two items should be noted. The heading of this article was not taken out of context. Secondly, the CLC is criticizing the ELS not just for its past actions, but also for its present theological stand and condition.

After reading through this pamphlet, the reviewer came away with mixed feelings. The flow of thought is not clear, for its writer jumps back and forth in his handling of the material. He would have done much better for his case if he had presented a chronological historical development and an exegetical presentation of Romans 16:17-18, before pressing his conclusions.

Secondly, one must say that the pamphlet is a subjective and argumentative by deductive justification for the continued existence of the CLC. Evidently the members of the CLC, largely from the WELS, have felt pressures to return to the WELS now that the WELS has broken with the Lutheran Church-Missouri Synod, or the LCMS. Therefore justification must be found for a continued separation. Nolting himself states:

Are we maintaining our separate stance today because of pride, or bitterness, or stubbornness, while we continue to search for justification in the Word for what we have done and are continuing to do? If so, we were and are schismatics. (p. 1)

In this last sentence Nolting misstates the case. The question is not what has happened. That members of the CLC anticipated the breaking of their synods, the ELS and the WELS, with the LCMS by several years is not the problem. The problem is the continued

separate existence of the CLC. It is on this basis that the reviewer makes the value judgment that this pamphlet is an attempted justification of the continued separate existence of the CLC.

Thirdly, while the ELS is criticized, the pamphlet itself is aimed primarily at the WELS. In fact, non-WELS readers will have difficulty at times in following the arguments used unless the pertinent materials and documents -- which should have been quoted directly in the pamphlet -- are at hand for the readers. One must merely assume the basis of the criticism for the ELS. It most likely was the continued membership of the ELS in the Synodical Conference after the ELS had broken with the LCMS.

Finally, the overall tone of the pamphlet is negative. Since it is a justification of the continued separate existence of the CLC, there is no real attempt in the pamphlet to bridge the gulf between the CLC and the WELS and the ELS, but rather to dig it deeper. Though the WELS and the ELS finally did what the writer of this pamphlet wanted done, end fellowship with the LCMS, there is no joy expressed with regard to this action. There could have been some empathy.

The writer of this review also had no joy in making these comments. In a time when conservatives should be drawing together for mutual strengthening, the continued fragmentation of the conservative cause will serve no good. Rather, one can only imagine the sarcastic joy that this pamphlet gives to liberal circles: conservatives are wrangling among themselves over Romans 16:17-18, their sedes on the doctrine of unionism. Rather how much better it would be for conservatives to ~~lay~~ aside their calendars of 1957, 1959, 1961, or any other year -- the year they took action -- and be glad action was taken.

Nolting's approach, unfortunately, makes this most difficult to do. Therefore some criticisms must be made of his approach to the problem.

The first area to be briefly commented on is his use of Romans 16:17 and especially the word "mark". He seems to make "mark" in Romans 16:17 into a judicial term, so that when one judges a person to be an errorist, the errorist must be avoided immediately. Several quotations can be culled from the pamphlet to illustrate this.

St. Paul urges us to watch most carefully to determine whether someone is, in fact, teaching error and so is causing divisions in the church. If that be the case -- "avoid" them! (p. 9)

No time is to be lost in separating from a person identified as an errorist. He states:

Does the "marking" that St. Paul urges us to do in Romans 16:17 involve admonition? The simple answer is "No." . . . The important point is that those teaching and preaching otherwise than God's Word teaches be avoided -- isolated -- for the protection of the flock. Concern for the errorist is a secondary matter. In actual situations that arise admonition ordinarily preceded the "marking" to the extent that it is necessary to ascertain whether one is, in fact, dealing with persons who are "causing divisions and offences" in the church or with such as have inadvertently fallen into error. (p. 15)

Nolting weakens his entire presentation here by allowing for admonition before a final break and also by distinguishing in the "quality" of errorists. When one does this, one engages in value judgments, and there may be differences of opinions on the "quality" of the errorists. He further states:

. . .The "marking," enjoined in Romans 16:17, is to be followed by the "avoiding" without a time lapse allowing for a process

of admonition and without artificially delaying the official, conclusive "marking."
(p. 17)

This last quotation indicates the meaning that Nolting puts into the word "mark", and so one must look briefly at the Greek.

The Greek word used for "mark" in Romans 16:17 is *OKOTTEIV*. Its meaning, according to Arndt and Gingrich's A Greek-English Lexicon of the New Testament, is "look (out) for, notice, keep one's eyes on". (p. 764) Thayer says essentially the same. None of the six usages of *OKOTTEIV* in the New Testament seem to indicate a judicial meaning for the word (Luke 11:35; Romans 16:17; II Corinthians 4:18; Galatians 6:1; Philippians 2:4; 3:17) -- the making of a value judgment upon an errorist. One cannot help wondering whether or not the three hundred and fifty year old English of the King James Version has influenced Nolting's exegesis more than it should have.

Furthermore, Paul's use of the present infinitive *OKOTTEIV* and his use of a substantive participle for the errorists -- "those causing divisions and offences" -- indicates that Paul felt that the errorists would be recognized in their activities. Since Paul obviously had no specific errorists in mind here, he was simply calling upon the Roman Christians to be in a continuous state of watchfulness against errorists. When they were recognized as such, they were to be avoided. Hence any attempt to introduce a time element here such as Nolting does is to force the meaning of the passage.

Nolting weakens his case by admitting that admonition may be included in Romans 16:17. While he attempts to distinguish in the quality of errorists -- some being candidates for admonition and others not -- as soon as he grants this, it is difficult to understand how he can criticize anyone for admonishing errorists, as he criticizes the WELS (p. 15). By distinguishing among errorists, he

himself is making a value judgment as to who can be admonished and who cannot. How can he then fault others when they do the same -- so long as they ultimately break with errorists when the situation demands it. This brings one back to the basic problem of the "when" of Romans 16:17. When one considers the "when" of that passage, three possible courses are open actually. It could mean that one must follow the very first person who decides that it is time to break with an errorist; this would lead to anarchy, for one person could thereby determine the actions of the entire group. The second approach would be that the individual personally and individually would decide for himself. This is what is creating problems for many conservative Lutherans today, although it is the route of action which many must follow. The third course of action is to move with a larger group, a synod. While synods may err, when they are moving in a proper direction of action, it does help one to keep a proper balance.

Incidentally, it is odd that Nolting, when discussing admonition and the breaking of fellowship does not refer to Titus 3:10, which does speak of the heretic, i. e., the person who stubbornly holds to false views, being avoided after two admonitions.

In discussing Nolting's pamphlet one must also comment on his use of history. As was stated above, while the ELS is charged with false doctrine, not too much is really said about it. One must therefore assume that the primary charge against the ELS is its continued membership in the Synodical conference after having suspended relations with the LCMS. But the WELS does come in for severe judgments. Something must be said about these charges.

The WELS is criticized for making admonition a required part of its dealing with the LCMS in terms of Romans 16:17. This marks an evident change in the position of at least a significant number of men in the CLC today. In the 1959 WELS Proceedings these men have a memorial entitled "A Call For Decision"; these

men state there:

For the purpose of clarifying our objection, we submit the following as a true and correct statement of the doctrinal issue involved:

Termination of church fellowship is called for when Scriptural correction has been offered and rejected and the erring brother or church body have continued in their error despite admonition. This is the persistence which distinguishes an errorist (Romans 16:17,18) from an erring brother (Galatians 2:11-14) (1959 WELS Proceedings, p. 210)

It is interesting that at that time a considerable number did include "admonition" when applying Romans 16:17.

Much of Nolting's criticisms of the WELS center in 1957. When the floor committee of the 1957 WELS convention recommended a break with the LCMS, that recommendation failed by a vote of 77 to 61. The WELS then voted to "continue our vigorously protesting fellowship . . . because of the offences with which we have charged the sister synod . . ." (1957 WELS Proceedings, p. 144) In this resolution Romans 16:17 was cited. Nolting objects, stating:

But the Word of God on which the resolution was based called for termination of fellowship -- Romans 16:17-18. An artificial and unconvincing "official interpretation" became necessary to make this obvious disobedience appear to be obedience. (p. 8)

This seems a rather harsh judgment when one looks at the memorial above from men now in the CLC which appeared two years later, in 1959. But this comment of Nolting is also not fair, for it pointedly ignores -- and willfully ignores -- the comment appended by Pres. Naumann of the WELS to the 1957 resolution:

Our protesting fellowship is to be carried on in accordance with the Scriptural injunction in II Thessalonians 3:14 and 15, as the Synod resolved in August 1956. . . . The reference to Romans 16:17 and 18, was made not to define our fellowship, but only to explain the use of the word "offences." (1957 WELS Proceedings, p. 144)

It would seem only fair to take the official record. But this also illustrates why the reviewer feels very strongly that this pamphlet is not just an historical overview of a situation, but a rather biased justification of the continued separation of the CLC.

This is borne out in other instances.

When the WELS finally voted to break with the LCMS in 1961, Nolting faults the WELS for having done this by a majority vote. The 1961 WELS Proceedings give the vote as 124 to 49. (p. 199) In his evaluation of this act Nolting complains that the WELS made unsuccessful admonition a factor in its break with the LCMS, again stressing his use of the word "mark". (p. 10) He also complains that no disciplinary action was taken against those who did not support the break with the LCMS. (pp. 18-19)

In discussing this Nolting also uses a tactic which is most annoying to the reviewer. Around this last instance he weaves many rhetorical questions. Examples are:

One might frankly ask: Is discipline breaking down in the Wisconsin Synod? Are divergent and conflicting opinions being tolerated in an area of doctrine? Is the WELS following the pattern of the LCMS -- when they failed to discipline the signers of the "Statement of the Forty-Four"? Is the leaven at work? (p. 19)

From what Nolting writes, one must assume that his implied answers to all of these questions is "Yes!" When rhetorical questions are used to move thought along in a presentation and are answered, one cannot object to their use. When they are used to make unsubstantiated charges -- ten years have passed to gather evidence -- then one must object.

Of a far more serious -- and sad -- nature is the present church fellowship which has evolved out of this very rigid interpretation of Romans 16:17. It makes any rapprochement between the ELS and the WELS on one side and the CLC on the other side most difficult. This is most evident from the 1970 Proceedings of the CLC. These CLC convention proceedings record that the WELS was interested in discussing principles of church fellowship, but that the CLC was merely interested in showing the WELS where the CLC felt the WELS was wrong. The 1970 CLC convention adopted the following resolution:

Be it resolved that our Board of Doctrine be ready to meet in order to present the evidence necessary to prove our charge whenever the Wisconsin Evangelical Lutheran Synod shows itself ready to hear it. (CLC 1970 Proceedings, p. 34)

This must also be assumed to be a practical application of the CLC's peculiar interpretation of Romans 16:17. It is also interesting to note that the CLC convention report mentioned a minority report and there recorded two negative votes. Since these men evidently disagreed with the majority's application of the CLC's position on fellowship over against the WELS -- which the CLC states is based on its interpretation of Romans 16:17 -- one must ask -- and not as a rhetorical question -- is the CLC going to take disciplinary action against these men?

Nolting's pamphlet certainly contains most serious charges against the ELS and -- primarily -- the

WELS. As was said, one must assume that the charge against the ELS is based on its continued membership in the Synodical Conference after its earlier break with the LCMS. It would have helped considerably if something definite had been said.

Certainly the pamphlet has not helped to clarify the basic issues. Rather it is an obvious attempt to justify a situation that exists today without making any attempt to bridge the gulf between the CLC and the groups against which it makes most serious charges. It will only serve, at best, to confuse the issues and, at worst, to harden the lines of division.

It certainly is an obvious attempt to justify the continued existence of the CLC on the basis of a strained interpretation of Romans 16:17. By its very inflexibility it makes the healing of past wounds most difficult. It is a justification which ignores personalities, events, time, much history, and the need for Christian charity. There is a certain coldness in the pamphlet, for the Gospel is really mentioned only in the very last paragraph of the tract, a strange inversion of values.

These comments reflect the personal thoughts of the reviewer. Others will have to read the pamphlet for themselves to see whether or not the review is an overstatement of the case.

Glenn E. Reichwald

THE CONCORDIA THEOLOGICAL MONTHLY
AND THE OLD TESTAMENT

In this article we shall attempt to respond to a few items in the October, 1970 issue of the CONCORDIA THEOLOGICAL MONTHLY (Vol. XLI, No. 9), all of which was devoted to the subject of archaeology in relation to the Old Testament. In so doing, we shall confine ourselves to the four chief articles, and attempt to touch on certain items from a topical viewpoint, with-

out attempting to write a thorough review. Needless to say, there will be many statements in those articles, both commendable and objectionable, that will not be taken up in this article. However, we shall attempt to take up some of the more significant statements.

The four articles to which we are responding were papers which were originally presented at a symposium on the relationship between archaeology and theology held at Concordia Seminary, St. Louis, Mo., October 3-5, 1969, and subsidized by the Aid Association for Lutherans. We herewith quote the title of each essay, the author and his position from the first page of each essay in the CTM issue (pp. 519, 542, 558 and 606 respectively):

"The Meaning of Archaeology for the Exegetical Task," by Alfred von Rohr Sauer, professor of exegetical theology (Old Testament) at Concordia Seminary, St. Louis.

"The Influence of Archaeological Evidence on the Reconstruction of Religion on Monarchical Israel," by Horace D. Hummel, formerly associate professor of Old Testament at the Lutheran School of Theology at Chicago and now visiting assistant professor in the department of theology at the University of Notre Dame.

"Early Israel as the Kingdom of Yahweh: The Influence of Archaeological Evidence on the Reconstruction of Religion in Early Israel," by Albert E. Glock, associate professor of theology at Concordia Teachers College, River Forest, Ill.

"The Goddess with the Tambourine: Reflections on an Object from Taanach," by Delbert R. Hillers, professor of Near Eastern Studies at the Johns Hopkins University, Baltimore, Md.

All of the four authors have, or at least have had, some connection with the Lutheran Church -- Missouri Synod.

All four articles are written in scholarly form and, in many respects, are of high scholarly quality. If footnotes are an indication of thoroughness and scholarliness, as they generally are regarded to be, these essays ought to rank high among scholarly articles. A count yields a high ratio of footnotes per page in all four. Sauer has 55 footnotes for his 22 pages, or exactly 5 per 2 pages. Hummel has 56 for his 15 pages, or almost 4 per page. Glock has 271 for the 45-plus pages of his essay, or about 6 per page. In addition he has 1½ pages devoted to a listing of scholarly periodicals on the subject, with their abbreviations. Hillers has 48 footnotes for his 14 pages of text, or about 7 per 2 pages. Furthermore, many of the footnotes, particularly in Glock's and Hummel's essays, are rather extended. In fact, almost half of Glock's essay consists of footnotes. This is all rather impressive.

However, as a colleague suggested in a private conversation, it is significant that most of the authorities that are quoted in the footnotes are either modernists or such as occupy a middle-of-the-road position between modernists and conservatives. Conservative archaeologists and Old Testament scholars are seldom quoted, and rarely if ever with approval. This reader failed to find any reference in the footnotes to conservative scholars like Edward J. Young, Merrill F. Unger, Gleason L. Archer, Leon J. Wood, J. Barton Payne or John C. Whitcomb, all of whom have made important contributions to Old Testament study, and most of whom are also competent in the fields of oriental languages, archaeology and history. One exception is Hummel's reference to R. K. Harrison's INTRODUCTION TO THE OLD TESTAMENT in a footnote on p. 550, in which he states: "A good recent discussion of these issues from a very conservative but thoroughly informed viewpoint is that of R. K. Harrison...." (There Hummel apparently approves of his scholarship but not of his conservative position.) Glock's references to Franz Delitzsch and A. T. Clay indicate a lack of sympathy for their conservative position. The repeated references to W. F. Albright throughout this issue are

understandable, since Albright has made tremendous contributions to ancient Near Eastern scholarship both directly through his own research and indirectly through the work of former students of his who have themselves made important contributions, e. g., G. Ernest Wright in archaeology and F. M. Cross in paleography.

To one who is conservatively oriented and who accepts the Mosaic authorship of the Pentateuch it is disturbing to learn that the authors of these essays indicate, either explicitly or implicitly, that they accept the multiple authorship of the Pentateuch, known in its most popular form as the JEDP theory. Sauer refers to the Deuteronomic historian (pp. 525, 528), the JE tradition (p. 525) and the Elohist author, whom he considers as a good possibility (p. 534). While Hummel does not broach the problem directly, there is no indication that he upholds the Mosaic authorship. He does, however, speak for an earlier authorship for many of the psalms than the old higher-critical party-line has held, largely on the basis of similarity in vocabulary and poetic structure to Ugaritic poetry, which is known to have been early. Hence he can say: "...there is no longer any reason to question the pre-exilic date of many of the psalms -- or, for that matter, of the Davidic or even pre-Davidic substance of many of them." (p. 555.) In somewhat guarded manner Glock refers to "the so-called Yahwistic stratum in the Tetrateuch" (p. 558). Hillers does not refer to the authorship of the Pentateuch. However, none of the four authors indicates that he accepts the traditional conservative viewpoint of the authorship of the Old Testament.

The attitude of the authors toward the inspiration and inerrancy of the Bible is probably the most objectionable of all in this issue of the CTM. That is particularly the case with Sauer, whose position has grown more and more liberal with the years. In the third part of his essay, entitled "Evidence that Does Conflict or Appears to Conflict with Scripture References," he makes statements that ought to shock

anyone who upholds the authority and inerrancy of the Holy Scriptures. He states: "Two points need to be noted in this connection. First, the evidence simply does not always confirm what the Bible says; in fact, some of the evidence is quite contradictory to Biblical affirmations. Second, when there is a conflict between archaeological evidence and Biblical evidence, one cannot simply say that the Biblical evidence is more reliable and therefore needs to be given priority." (p. 532.) Later he declares: "When the theologian encounters an apparent difference between Biblical statements and historical or geographical facts that can be tested on the basis of good evidence, his first line of reasoning should not be an appeal to some kind of understanding of Biblical inerrancy." (p. 533.)

When belief in Biblical inerrancy is abandoned, it is only to be expected that factual statements in the Bible will be questioned and that its historicity will be denied. Such a viewpoint is evident in Sauer's article in particular, and also in the others. The ages attributed to the patriarchs are questioned. In his article Sauer gives preference to the findings of archaeology, and concludes that the ages given in the Bible are unrealistic. He states that "skeletons from a Middle Bronze site like Jericho indicate that life expectancy during this period was not very great. The skeletal remains suggest that many people died below the age of 35 years and that not very many made it to their 50th year. ...The ages of 75 and 100 years ascribed to Abraham may well indicate the high esteem that later generations had for the founder of their faith." (p. 534.) Sauer also objects to taking literally the figure 600,000 as the number of fighting men who departed from Egypt during the Exodus, and remarks: "It is suggested that in order to build up the significance of the Exodus and Sinai events, the priestly tradition in Israel transferred the numbers from the Davidic census to the Mosaic census." (p. 535.) He thereby implies not merely unfactuality but **even** deception on the part of the writer (whom he does not hold to be Moses!). He similarly takes the 480 years

(the time from the Exodus to the beginning of the building of Solomon's temple) as being figurative rather than literal, and states: "The 480 years may represent 12 generations of 40 years each and therefore may not be intended to be taken literally." Hence he also assigns the later date (13th century) for the Exodus rather than the earlier date (15th century), which most conservative scholars accept. It naturally follows, then, that he cannot accept the traditional earlier date for the destruction of Jericho by Joshua, and, in spite of the clear testimony of the Bible itself, he asserts that "there is simply not enough archaeological evidence for a conclusive statement on the fall of Jericho at the time of Joshua." (p. 536.)

One more item with regard to the historicity of the Old Testament must suffice. In two of these essays it is questioned whether camels were domesticated at a time when they were clearly said to have been used in the Old Testament. Sauer states: "Scholars have discovered what appear to be anachronisms in the Scriptural record. For example, Gen. 24:10 says that Abraham's servant took ten of his master's camels along with many outstanding gifts and departed for the city of Nahor in Mesopotamia. No fewer than 16 additional camel references have been pointed out in the rest of this chapter. Some scholars are of the opinion that the earliest historical reference to camels in the Bible occurs when the attack by the Midianites is mentioned in Judg. 6:5. There were so many Midianites and so many camels that they could not be counted when they engaged in one of their bedouin raids. If Judg. 6:5 is the earliest historical reference, then obviously the Gen. 24 passages would appear to be anachronisms. The earliest authenticated picture of a camel rider dates from the 10th century B. C. from Tell el-Halaf in Mesopotamia. But camel bones have been discovered at Mari dating from the 18th century B. C., and for that reason de Vaux and others have argued that the camel was used earlier than the written texts indicate. It is probable that the camel was not used extensively before the 12th

century B. C., yet nomadic clans like those of the patriarchs could have used camels on a limited scale as far back as Middle Bronze times." (p. 534.) Much printer's ink might have been saved if Sauer had omitted that paragraph. What is really the point of the paragraph anyway? Anyone who would argue against the earlier domestication of the camel is really arguing from silence. It is as though you and I were to deny that a certain tribe of Indians rode on horses just because there may not have been literary and pictorial evidence that they did. Likewise Hummel, in speaking of the earlier times in Israel, declares that "camels had not yet been effectively domesticated." (p. 543.) This reminds the writer of a class in Biblical archaeology of which he as a member while at the University of Chicago in 1947. The professor was the famous archaeologist Dr. C. C. McCown. This reviewer asked him with regard to a statement that he had made denying the domestication of the camel at the time of Abraham: "Doesn't the Book of Genesis repeatedly mention camels in the 24th chapter?" He replied to this effect: "Oh, but that can't be true, because the camel had not been domesticated by that time." His mind was closed on this matter. His prejudice, founded upon a lack of available archaeological evidence, led him to disregard the clear words of Genesis.

By way of contrast, it was refreshing to hear Dr. Cyrus H. Gordon, in a class at Brandeis University almost 20 years later, object to such a close-minded approach to the Bible or to any other reliable literary document. He indicated that additional archaeological evidence tended to authenticate the Biblical account on such matters. He singled out this matter, and took sharp issue with those who would deny the domestication of the camel at the time of Abraham. In one of his books Gordon pointedly states: "With ten camels and adequate personnel, Eliezer heads the caravan towards his master's Aramean kinsmen. The mention of camels here and elsewhere in the patriarchal narratives is often considered anachronistic. However, the correctness of the Bible is supported by

the representation of camel-riding on seal cylinders of precisely this period from North Mesopotamia." (Cyrus H. Gordon, THE ANCIENT NEAR EAST, W. W. Norton Co., 1965, p. 124.)

In conclusion, we would state that there is valuable information in this October, 1970, issue of the CTM. We felt that the article by Glock appeared to be the most scholarly of the four, and to contain most information. While we took exception to a number of his judgments and conclusions, for example his denial of the historicity of Exodus 21-23 (p. 589), there is much valuable material. Hillers' article, "The Goddess with the Tambourine," is by its nature rather innocuous, and we would find little with which to disagree sharply. Surprisingly the article by Hummel does not contain much material which would be objectionable to a conservative scholar. This we say in spite of the fact that the footnotes, like most in this issue, represent liberal rather than conservative scholarship, and that the author since his teaching days at Concordia Seminary in St. Louis has taught in a more liberal Lutheran seminary and is now teaching at a famous Catholic university. We are frankly most disappointed with the essay by Sauer, whose background is more conservative than that of the other three, and whose experience in the Old Testament field is the greatest of the four. We are disturbed by many statements in this issue of the CTM, only a few of which we mentioned in this review. What bothers us most is that the viewpoints expressed in this issue are not the viewpoints of non-Lutherans, but of such as bear the name of Martin Luther and profess to uphold the SOLA SCRIPTURA of the Great Reformer. Formerly two of the authors, and at present one, taught Old Testament at the seminary, which is the Alma Mater of a number of us who serve in our Evangelical Lutheran Synod, and, at which staunch defenders of the authority and inerrancy of Scripture, such as Stoeckhardt, Fuerbringer and Maier, lectured on the Old Testament and opposed the theories of higher criticism. We might ask: How would they, and others of their

viewpoint, receive these articles? But doesn't the question really answer itself?

Rudolph E. Honsey

B O O K R E V I E W S

These books may be ordered from the Lutheran Synod Book Company, Bethany Lutheran College, 734 Marsh Street, Mankato, MN. 56001.

Contemporary Writers in Christian Perspective Series:

Flannery O'Conner -- a critical essay by Robert Drake,
Grand Rapids: Eerdmans, 1966, 48 pages.

William Faulkner -- a critical essay by Martin Jarrett-
Kerr, Grand Rapids: Eerdmans, 1970, 48 pages.

85¢-95¢ each.

Eerdmans has not only done the literary world a great service in publishing these critical essays of recent authors in America and Great Britain, but also to the general reader, "the average" person who may read one of these authors once in a while and then possibly concentrate more deeply on another one. These essays are competently written by acknowledged authorities but they are easily understandable, short (48 pages) and they include a select bibliography which enables one to proceed a little farther if he so desires. Over 25 of these essays have now been published in the "Contemporary Writers in Christian Perspective Series." Authors as diverse as Saul Bellow, T. S. Eliot, J. D. Salinger, C. S. Lewis, Philip Roth, Ernest Hemingway, and F. Scott Fitzgerald have been treated.

The modern pastor is a busy person -- its virtually necessary for him to be an activist, but he dare not neglect his reading. And if he is to be able to administer to the current needs of his people

he must know what they are reading and what views of life are propounded in the materials to which they are exposed. As an aid towards attaining some degree of acquaintance with contemporary literature, I know of no better way than getting all or some of these contemporary writers in Christian perspective books. A pastor would do well to write the Lutheran Synod Book Company for the list available and immediately order the two booklets here reviewed.

I would venture to say that today every high school graduate has read at least one Flannery O'Conner short story, and if they have had at least a couple of years of college they have read several of them and probably her novel, The Violent Bear It Away (1962). Some of her best known short stories are, "A Good Man is Hard to Find," "The Life You Save May Be Your Own," "The Artificial Nigger," and "Greenleaf". Miss Flannery O'Conner (1924-1964) is usually classified as belonging to the Southern Gothic School of writers, among which are numbered Truman Capote, Robert Penn Warren, Carson McCullers, and Tennessee Williams. But she is different, as Prof. Robert Drake demonstrates in his little book. She was a Roman Catholic, living in a small community (Milledgeville) in Georgia. She is a good story teller but her concerns are not narrowly confined to the Roman Catholic church. Prof. Drake quotes her as saying that she would describe her stories as "stories about original sin." And they are, some revealing in a grotesque manner the depths of sin lurking in one's heart and finding expression in one's life. A pastor could get his high school members together some evening for a discussion on original sin in action by going through with them "A Good Man Is Hard to Find." Robert Drake's explication of the story (pp. 23, 24) would give him some good background material.

Miss O'Conner's stories also reveal a distrust of modern man's "progress". She sees in modern man especially two sins: the sin of the pride of the will (Hubris) (p. 28), and the pride of intellect (p. 30). She also, Drake points out, "uses traditional terms

without flinching: sin, grace, redemption, heaven, hell. . . . She thought the Gospels were really true" (p. 15).

Read O'Conner and read Robert Drake on O'Conner.

William Faulkner, Nobel prize winner, is usually acclaimed as the foremost modern American fiction writer. Prof. Martin Jarrett-Kerr's essay on him is a piece of significant literary criticism, the reading of which can help one better understand Faulkner's prominence in the literary world. In a rather novel introduction the critic examines Faulkner's use of two words throughout his works: "implacability" and "outrage". While Faulkner uses these words in several different ways (sometimes rather loosely), they do express his view of man as enslaved by Original Sin.

Faulkner (1897-1962) is another of the Southern writers of the last fifty years. He is a true Southerner with some fairly strong anti-Northern biases. Yet two short stories he wrote over forty years ago have some compelling things to say today about our national problems. I am thinking of "Dry September" and "That Evening Sun" which present relations between the black and white communities in Mississippi about 1930. Without preaching, Faulkner dramatically exposes what happens when there exists contempt on the part of some for other human beings. This contempt may not be verbally expressed or it may lie slumbering in the person, but if it is there tragedy will result. It is well to remember today that these stories reflect quite accurately the climate as recent as forty years ago, which is part of the cause for our present-day tensions. Once again, it is well to remember that nearly all your young people have read one or both of these Faulkner stories and a few of his novels.

Some have classified Faulkner as a Naturalist; others have suggested that he was a Deist (p. 43). Faulkner makes a considerable use of Biblical material, especially from the Old Testament. It certainly can

he said that he reveals man as he is and, hence, in a powerful way he delineates his characters as overcome by Original Sin. He does, however, view them with compassion, but he does not gloss over their fallen state. One, I believe, can't make much of a case for Faulkner being one writing within the Christian tradition, but possibly Jarrett-Kerr is close when he agrees that "though Faulkner the writer is closer to orthodox Christian faith than Faulkner the man, his is a Christianity without Easter. . . . In Faulkner's greatest works the tragedy seems final, unrelieved" (p. 44).

B. W. Teigen

From: ARCHIVE FOR REFORMATION HISTORY
ARCHIV FUER REFORMATIONSGESCHICHTE
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Neelak Serawlook Tjernagel: Henry VIII and the Lutherans. A Study in Anglo-Lutheran Relations from 1521 to 1547. Saint Louis: Concordia Publishing House 1965. Pp. xii, 326, \$6.95.

That the theme "Henry VIII and the Lutherans" should have a fascination for Lutherans, in this eccumenical age, is not hard to understand, though at least English Christian manners in relation to Christians in Germany have much improved so that this reminder of "old, unhappy far off things, and battles long ago" is more a historical cautionary tale than that intervention in the present which Harnack declared to be the purpose of historical study. This particular subject has been worked over, in differing degrees of thoroughness, three or four times since H. E. Jacob's treatment of it in the last years of the nineteenth century. Professor Tjernagel's book is cool and unpretentious. He knows there is not much to add to the story, but he has gone back where possible to the sources, so that there is no one volume which has, as this has, the whole story, with all the details

accurately pinpointed. Moreover he has made available to us in English those intriguing Wittenberg Articles of 1536 hitherto confined to the German edition of Ments - with its rather startling discussion of Justification: he has also given us the Articles of 1538 discussed between the German and English theologians in England, with footnotes which tell us Henry VIII's glosses on the document.

In the morass of historiography of the sixteenth century it would seem that here is comparatively firm ground. The main lines have been established; the interweaving of the not brilliant but brave religious reformation beginning in Cambridge, of which the English Bible was the most impressive fruit: and the politico - ecclesiastical reformation, the acts of State carried through by the King's servant Cromwell. The needs of the 1530's in face of a threatened Papal Council, of the Schmalkaldic league and the Wittenberg theologians on the one hand and Henry's intermittent phobia at his own isolation: the fear on both sides that the other might come to terms with Rome and leave them out on a limb. This volume, finely printed on lovely paper, is a pleasure to handle. As a work of thorough scholarship, careful accuracy, and wide reading, it is thoroughly commendable.

Cambridge University

Gordon Rupp

The Strategic Grasp of the Bible. By J. Sidlow Baxter.
Grand Rapids: Zondervan Publishing House, 1968,
\$6.95.

This book offers a survey of Biblical concepts and history. While the material is presented in a rather interesting way, and while the author attempts to be objective, his Baptist and chiliastic views come through rather strongly. He also oversimplifies at times.

Glenn E. Reichwald

The Archaeology of the New Testament. By E. M. Blaiklock. Grand Rapids: Zondervan Publishing House, 1970, \$4.95.

Blaiklock, a student of the classics and of the New Testament, has gathered together considerable archaeological information, which will be of value to the general student, filling in on background information.

Glenn E. Reichwald

God and One Readhead. By Carol Christian and Gladys Plummer. Grand Rapids: Zondervan Publishing House, 1971, \$1.95.

This paperback is a popular biography of the heroic Scotch missionary, Mary Slessor, who labored for many years on the west coast of Africa.

Glenn E. Reichwald

What Theologians Do. Edited by F. G. Mealey. Grand Rapids: William B. Eerdmans Company, 1971, \$3.95.

This book, originally published in England, contains a series of essays by various scholars which are brief summaries of current study and conclusions in their areas of study. Thus C. F. D. Moule writes on "The New Testament" and F. F. Bruce on "Inter-testamental Literature". Selected bibliographies for further reading are at the end of each essay. A consistently conservative position is not maintained by the writers.

Glenn E. Reichwald

Old Testament Times. By R. K. Harrison. Grand Rapids: William B. Eerdmans Company, 1970, \$6.95.

Harrison, author of the excellent Introduction to the Old Testament, has woven together a wealth of Old Testament archaeological and historical information against the background of the Old Testament. He gives the reader a rather complete picture of available information currently available. It would be a most worth-while addition to one's library. At times one must disagree, as when he places a higher value on the rather biased work of Kenyon at Jericho rather than the work of Garstang.

Glenn E. Reichwald

The Bible Reader. By Walter M. Abbott, S. J., et al. N. Y.: Bruce Publishing Company, 1969, \$3.95.

This is an ecumenical commentary on the Bible, prepared by a Jesuit, a rabbi, and two Protestants. Covering the entire Bible, it is rather brief in certain sections. At the same time it is very liberal. Thus creation is a process (p. 5) begun by God. Evolution is defended. The authorship of various books is questioned. To the serious student of the Bible this book at best would be a novelty.

Glenn E. Reichwald

A Survey of Israel's History. By Leon Wood. Grand Rapids: Zondervan Publishing House, 1970, \$7.50.

Dr. Wood is to be commended for writing an interesting book on Old Testament history. His approach is conservative, defending the early date of the Exodus and placing Daniel in the proper historical context, as examples. The book is not an Old Testament commentary and so it does not offer, e. g., comments on the visions of the prophets. However it

does place the books of the Bible into their historical context and weaves a flowing narrative of Biblical history. The account begins with the Patriarchs and closes with the return from the Exile. The footnotes, the charts, the maps, and the tables are helpful. Considerable archaeological information is also woven into the book. Hence the person reading through the Scriptures or looking for background information would be considerably helped by this book.

Glenn E. Reichwald

All the Animals of the Bible Lands. By C. S. Cansdale.
Grand Rapids: Zondervan Publishing House, 1970,
\$6.95.

The title explains the book. But it goes beyond mere information. The book relates to Biblical history, corrects some mistranslations of the King James translation, and has a number of illustrations. It would be a good addition to a congregational library.

Glenn E. Reichwald

Theology of the English Reformers. By Philip E. Hughes. Grand Rapids: William B. Eerdmans Publishing Company, 1966, \$5.95.

People who are familiar with the Episcopalian and Anglican traditions by way of the late Bishop Pike will be rather surprised by the seriousness of these early Anglican divines. Hughes has gathered together their views in various areas of Christian doctrine, which reflected views somewhat sympathetic to Luther and then shifting over to Calvinism. Treated are such areas as justification, sanctification, the Scriptures, the ministry, and others. It should be remembered that a number of these men were martyred. Theology was not just words to them.

Glenn E. Reichwald

A History of Christianity in Japan. By Richard H. Drummond. Grand Rapids: William B. Eerdmans Publishing Company, 1971, \$4.95.

Christian mission work is long term work. This story of Christian mission work in Japan illustrates this point. This paperback takes the reader through the earliest days of mission work, persecutions, and the gradual return of effective work. Lutheranism has not made much of a mark in Japan.

Glenn E. Reichwald

Church Growth in Sierra Leone. By Gilbert W. Olson. Grand Rapids: William B. Eerdmans Publishing Company, 1969, \$3.95.

Friends of Christian missions in non-American countries will find this book of interest as it outlines the types of work being done in this area of Africa. Several denominations are active, with each more or less using a type of work characteristic of that denomination. We can learn from others.

Glenn E. Reichwald