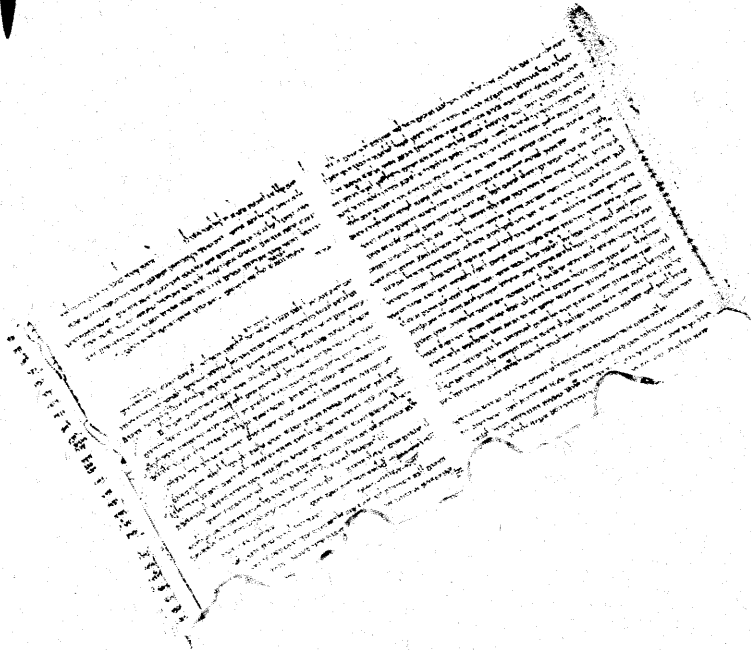




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Managing Editor: M. H. Otto

Book Review Editor: G. E. Reichwald

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CORRECTION

"The Means of Grace in Scripture, the Confessions and Luther"

which was published in Volume XV, No. 4 issue of the Lutheran Synod Quarterly. Page 2, line 13 "slothes" should read "clothes"; Page 27, Par. 2, line 6 "consecration of words" should read "consecration or words"; and Page 38, Par. 3, line 2 "head" should read "heed." Page 26, last paragraph, substitute the phrase "the sacramental action, that is from the consecration by the words of institution until all have communed, and the celebration is ended," for the phrase "the act of distribution and the reception by the communicant."

- - M. R. Dale

THE DOCTRINE OF GOD'S PROVIDENCE

"If there is an almighty God who rules this world and controls the affairs of men with loving concern for their welfare, why is there so much evil and suffering everywhere and at all times? Why does He permit disasters, wars, violence, and wickedness to torment and even kill many? Why does every human being, whether he is good or bad, have to suffer all kinds of misfortunes? Why do some die early in life and often in a horrible manner? Why are small children deprived of their parents and left stranded helplessly, and why are many people forced to suffer years of poverty or infirmity? Does God really have complete control of everything, or do things happen as they do by chance or because of a blind fate?"

Thus the Rev. John M. Weidenschilling introduces the study of God's Providence in a Bible Study published in the past by Concordia Publishing House. Such thoughts have indeed passed through the minds of those who have attacked our blessed God and His teachings. But such thoughts have also tormented believers from time to time as they journeyed through this vale of tears.

The Doctrines of God's Providence addresses such thoughts and brings the light of God's revealed Word to bear upon them. We recognize that we cannot completely master the subject of Divine Providence. For to achieve that goal, we would have to completely understand the mind of God. But shall we despair of any enlightenment on this subject? Scripture indeed permits us to discover and enjoy the truth of the Providential Care of God. Rather than probe the "why" of Divine Providence, Scripture enables us to know the "what" of Divine

Providence. Our design then must not be to master the subject, but rather to be mastered by the subject. Then our lives will be sanctified as God wills in all circumstances we shall ever encounter.

"Divine Providence is that activity of God whereby He uninterruptedly upholds, governs, and directs the world which He has created" (P. F. Bente, "The Providence of God," THE ABIDING WORD, Vol. II, p. 79). Using this definition let us then in the fear of God, consider the Doctrine of His Providence.

I. The Doctrine of God's Providence is Plainly Taught in Scripture.

God has revealed Himself to us in the Holy Scripture. As we are brought to know Him through those Words, we are permitted to know certain things about Him. At once, we meet Him as the one and only Creator of the heaven and the earth and all that they contain. Scripture summarizes this truth when it says, "By Him were all things created that are in heaven and that are in earth, visible and invisible" (Col. 1:16). All things and all creatures great and small are thus declared to be the work of God, His creation. That the Holy Trinity, Father, Son, and Holy Ghost were each and all participants in the Creation of all things is amply demonstrated in Scripture.

This Creator has shown Himself to be the almighty One, Who has no limit upon His abilities. He called Himself the almighty God (Genesis 17:1) and shows by His acts that there is no limit upon Him. Before Him all must bow and without Him nothing exists. All energy is derived from Him. All substances are subject to His dominion.

Our God has shown Himself to be the omniscient God. The confession of St. Peter (John 21:17), "Lord, Thou knowest all things," summarizes this

truth. Past, present, and future matters are known to our God. No event takes place without His knowledge of it, even to the most personal events in the life of an individual. Psalm 139:1-4 says, "O Lord, Thou hast searched me and known me. Thou knowest my downsitting and mine uprising; Thou understandest my thought afar off. Thou compassedest my path and my lying down, and art acquainted with all my ways, for there is not a word in my tongue, but lo, O Lord, Thou knowest it altogether."

Our God is the omnipresent God. The challenging and revealing question of Jeremiah 23:24 declares the omnipresence of God: "Can any hide himself in secret places that I shall not see him? Do not I fill heaven and earth? The God of Scripture shows that He is everywhere at the same time, not due to some local manifestation but because of the very nature of His essence. The warning as well as the comfort of this truth becomes evident as one applies this truth to the Doctrine of Divine Providence.

Our God is the benevolent God. He is not destruction-prone, but rather has only good intentions and desires for all of His creation. "The Lord is good to all: and His tender mercies are over all His works" (Psalm 145:9). Without going into detail, we would deem it sufficient to apply this declaration of God's goodness to all the Providential Care which He extends to His creation. The greatest expression of this attribute is given in God's salvation through Jesus Christ, our Savior, "God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16).

Without branching off into a consideration and study of the attributes of God, we yet must consider that the Providence of God is better portrayed and understood in the light of His attributes, especially His power, omniscience, omnipresence, and

benevolence. If we can comprehend our God acting according to these attributes, we can begin to grasp the meaning of His Providential Care for His Creation. He who made everything has all the necessary abilities to sustain and direct His creation in accord with His most holy will and for His most sublime purposes. Thus we say that the Doctrine of God's Providence is shown in the Scriptures to be drawn from the very nature of God.

The Providence of God shows the continuing relationship existing between God and His Creation. This relationship began, continues, and culminates according to the Word of God.

When God created the world and it's contents, He did so by declaring it to be so, calling it into existence, using a Divine FIAT to bring it into existence. Repeatedly, the opening chapters of Genesis tell us that in the creation work, "God said, Let us make man. . . ." With a word, God brought His creation into existence.

With a word, God continues to sustain and uphold all that He has made. God describes Himself as "Upholding all things by the word of His power" (Hebrews 1:3). Comparing this truth with the creation account in Genesis, we note that after the creation was called into existence, the biological life was given the power to reproduce, "after his (its) kind." That upholding word was giving to the created life the continuing ability designed and desired by its Creator. This truth is echoed in the New Testament where St. Paul was inspired to tell fallen mankind, "In Him we live, and move, and have our being" (Acts 17:28).

With a word, the entire creation of God will reach its final destiny. The culmination of all existence will be determined according to the word of God. Psalm 90:3 tells us that with

a word, God can terminate human earthly life, "Thou turnest man to destruction; and sayest, Return, ye children of men." Believers are welcomed into the heavenly mansions by a word, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (Matthew 25:34). Unbelievers are dispatched to their eternal doom also by a word from their Creator and Judge, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matthew 25:41). A word from the Creator is sufficient to bring the created world and its contents to the flaming destruction reserved for it, II Peter 3:5-10.

Thus we know from the Scripture that God is intimately connected with that which He created. It is correct to speak of His Providence. R. R. Caemmerer states it well: "God reveals Himself as the God interested in His people. To them who do not know Him, He may be an enigma or a blind fate or a consuming fire. But to those who know Him, He appears to be, more and more, a Father, 'But now, O Lord, Thou art our Father; we are clay, and Thou art our potter; and we all are the work of Thy hand' (Isaiah 64:8). But God will not let this thought of ours, this insight of Him, degenerate into mere wishful thinking; nor will He permit us ever to be satisfied with the picture of an indulgent God, strong in physical powers, but weak in truth and purity. So it is that God has revealed Himself not only in phrases of His holy men, in verbal reminders of His will and love. But He has communicated Himself to men." (R. R. Caemmerer, "The Nature and Attributes of God," THE ABIDING WORD, Vol. II, p. 72).

II. The Doctrine of God's Providence Goes Beyond the Finite Mind of Man.

Man's mind cannot fathom the full implications of Divine Providence. There continually

arises a multitude of questions regarding the life of man on earth which baffles the mind. Endeavoring to explain it all brings men to great error and to subjective opinions which are neither correct nor conclusive.

Particularly when the sins of man are considered, the mind of man stumbles at the concept of Providence. Crime and vice abound in thought, word, and deed. Man reflects upon these circumstances and then in the name of Providence blames God for all the problems, arguing something like this: "If God is so powerful, knowledgeable, present, and considerate, why doesn't He do something to prevent these conditions from abounding? Because He apparently doesn't prevent it, He is responsible for this evil."

P. F. Bente brings Scriptural light on this problem in his essay, "The Providence of God." Reminding us of the reality of sin, he says, "There is in men a power of will and an emotional urge which constantly directs into evil channels the energy that God furnishes through the food we eat, the air we breathe, and the operation of the glands that pour hormones into the blood stream" (THE ABIDING WORD, Vol. II, p. 100). He continues, "What God supplies when men commit sin is only the capability of action - that they think, that they see, life their hands, discharge the revolver. God does not work along in determining the direction the act takes - that they think blasphemy, look at indecent pictures, aim the revolver at an enemy. Theologians call the former the materiale of action; the latter, the formale. God supplies the materiale, which in itself is neither good nor evil; men supply the formale, which gives character to the activity," (op. cit., p. 102). He warns us about attempting to give a more extended explanation of such matters. "Any attempt to go farther will result in a denial of one of the following Scripture teachings: 1) God

cooperates in all acts. We dare not deny that, for Acts 17:28 declares of all men, including thieves and murderers, etc., that in God 'we live and move and have our being.' 2) God does not tempt anyone to evil, but every man is tempted when he is drawn away of his own lust and enticed (James 1:13, 14). 3) Not God, but man perverts the God-given power to act to evil ends. "Unto the wicked God saith . . . thou givest thy mouth to evil, and thy tongue frameth deceit. Thou sittest and speakest against thy brother; thou - slanderest thine own mother's son. These things hast thou done" (Psalms 50:16-21). (op. cit., pp. 102, 103).

In discussing the question "Does God permit men to sin?", Dr. F. Pieper quotes Acts 14:16, "Who in times past suffered all nations to walk in their own ways," and then comments: "The phrase: 'God permits men to sin' is therefore not subject to criticism. It is based on Scripture. But this does not fully describe God's activity in connection with the sins of men" (F. Pieper, CHRISTIAN DOGMATICS, Vol. I, p. 491).

The sinful conditions and acts of man are not the only area where the finite mind of man has encountered insurmountable difficulty. Man's limited mind and perception has in its sinful state invented all manner of excuses for denying the Providence of God. The evolutionary explanation for the phenomena of nature is a case where instead of seeing the creative work of God continued through His Providential Care, man has instead given all credit to the powers and laws of nature, without realizing that said powers and laws are actually the powers and laws of God working as His Providence continues faithfully. Instinct, reason and trial-and-error are credited with abilities which are properly reposing in the eternal wisdom active through Divine Providence.

Instead of suggesting alternatives to the

ability of Divine Providence, man should, when contemplating Providence, stand in humble awe of God. Thoughtful observation and consideration of all events of life, lead to a deeper respect, a more thoughtful outlook and a dependent spirit within man for the Providential Care which God has for all His creatures. Dr. Luther was keen to know this from the Scriptures and he eloquently expressed it in a sermon of July 14, 1537, based upon John 1:3-5: "Hereby John shows not only that Christ is God and was forever and forever, from eternity, before the beginning of the world and all things, but that God not only created the world and all creatures by the Word, His only-begotten Son and divine Wisdom, but also constantly, to the end of the world, governs and sustains them by Him; that, therefore, the Son of God is Cocreator of heaven and earth with the Father. God, however, is not a Master who acts as a carpenter or builder does, who, when he has prepared, finished, and completed a house, ship, or any structure whatever, lets the house stand for its master to live in or turns the ship over to the boatman and the crew to sail across the sea in it, while he, the builder, leaves and goes wherever he pleases. This is what all other craftsmen do. When they have finished their work and product, letting it stand as long as it can. Not so here, but God the Father has begun and finished the creation of all things through His Word and constantly sustains it by this same Word. He stays with the work He has created until He no longer wants it to exist. This is why Christ says (John 5:17): 'My Father worketh hitherto, and I work.' For just as He has created us without any cooperation and ability on our part, so we cannot preserve ourselves. Therefore as heaven, earth, sun, moon, stars, men, and everything were created by the Word in the beginning, so they are also governed and sustained by it in a marvelous manner." (E. M. Plass, WHAT LUTHER SAYS, #3677).

III. The Doctrine of the Providence of God Glorifies God.

The glory of God is reflected in God's governing and preserving activity. The inanimate works of God demonstrate that the happenings which take place in them are the works of God. The Book of Job reveals that these portions of God's creation respond to His will and desire for them: "Which removeth the mountains, and they know not: which overturneth them in His anger. Which shaketh the earth out of her place, and the pillars thereof tremble. Which commandeth the sun, and it riseth not; and sealeth up the stars. Which alone spreadeth out the heavens, and treadeth upon the waves of the sea. Which maketh Archturus, Orion, and Pleiades, and the chambers of the south. Which doeth great things past finding out; yea, and wonders without number" (Job 9:5-10). The works of the seasons and weather patterns are described in Scripture as the works of God: "He sendeth forth His commandment upon earth: His word runneth very swiftly. He giveth snow like wool: He scattereth the hoarfrost like ashes. He casteth forth His ice like morsels: who can stand before His cold? He sendeth out His word, and melteth them: He causeth His wind to blow, and the waters flow" (Psalm 147:15-18).

The botanical life reflects the Providence of God and shows forth His glory. The Savior and Preserver of all life drew our attention to the lilies of the field and the grass of the field in the Sermon on the Mount (Matthew 6:26-30) and told us that God clothes it. Psalm 104 includes a beautiful description of the workings of the plant-world and ascribes it all to the workings of God: "He causeth the grass to grow for the cattle, and herb for the service of men: that he may bring forth food out of the earth; and wine that maketh glad the heart of man, and oil to make his face shine, and bread which strengtheneth man's heart.

The trees of the Lord are full of sap; the cedars of Lebanon, which He hath planted; Where the birds make their nests: as for the stork, the fir trees are her house" (Psalm 104:14-17).

Avian life is placed also under the Providential Care of God. From the lesson of the sparrow and the care it receives from God comes one of the most comforting and assuring statements of our Savior concerning our continuing care: "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows" (Matthew 10:29-31).

Animal-life finds itself under the Providence of God. God says, "Every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beasts of the field are mine" (Psalm 50:10, 11). This ownership includes Providential Care as another Psalm declares: "He giveth to the beast his food, and to the young ravens which cry" (Psalm 147:9).

The human race is especially singled out in Scripture as being under the Providential Care of God, both the believers as well as the unbelievers. "He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (Matthew 5:45). Especially does God care for those who believe in Him. "He calleth His own sheep by name" says our Savior in John 10:3. God warns those who attack His own, that they are attacking Him, "For he that toucheth you toucheth the apple of His eye" (Zachariah 2:8). He promises, "The angel of the Lord encampeth round about them that fear Him, and delivereth them" (Psalm 34:7). God pictures His care for His own in a tender and emotional comparison, "Can a woman forget her sucking child, that she should not have compassion on the

son of her womb? Yea, they may forget, yet will I not forget thee" (Isaiah 49:15).

This doctrine of God's Providence is a source of glory to the God who continually upholds all that He has made. As God made the world for His glory, so also He preserves it for His glorification. Psalm 148 calls for all the works of God's creation to praise Him. Certainly a review of His Providential Care deepens the sense in which these praises are echoed from every stone, bird, fish, animal, and man.

IV. The Doctrine of God's Providence has Great Practical Value for The Church and the Shepherds of God's Flock.

As redeemed sinners serving redeemed sinners, we pastors are called to serve people enduring all manner of hardships, sorrow, misery, and suffering. The pastoral ministry brings us face to face with the unpleasant realities of fallen man in a fallen world. We must hold forth the light of God's truth in a world where atheism, deism, idolatry, angel-worship and other perversions endeavor to detract from the Providential Care and work of God. As we teach and testify to the Providential Care of God we counter such enemies of God and His Truth with the eternal fact: "I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee" (Jeremiah. 31:3). We are privileged to remind people puzzled with their problem of the inspired testimony of Joseph who declared: "Ye thought evil against me: but God meant it unto good, to bring to pass, as it is this day, to save much people alive" (Genesis 50: 20). Amid the constant uncertainties of life, we can confidently point God's tried children to the confidence He gave David who said, "My times are in Thy hand" (Psalm 31:15). Against the background of God's Providence, we can encourage troubled souls, "Casting all your care upon Him; for He careth for you" (I Peter 5:7). The testimony of Scripture

enables us to affirm without doubt: "We know that all things work together for good to them that love God, to them who are the called according to His purpose" (Romans 8:28).

The Providence of God gives us the framework within which to teach a God-pleasing stewardship of life. God who created all, owns all, and governs all according to the purposes of His own heart, has given us a life to live here on earth which, when lived in accord with His principles, will satisfy both our human temporal needs we well as promote His causes. There is no place in the Providence of God for a passive fatalism, as though all things are going to happen even though we do nothing regarding them. Commenting on Matthew 6:34 ("Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."), Dr. Luther said, "He (God) does not want those either who, as lazy, gormandizing bellies, shun both care and work, who act as if they had only to sit by and wait until God lets a roasted goose fly into their mouths. But He commands us honestly to exert ourselves and to work. Then He will be there with His blessing, and He will give us enough" (E. M. Plass, op. cit., #3682).

The Providence of God graciously grants a day of salvation for the fallen human race. God enables fallen men to live, breathe, act, and survive in order that he may become the beneficiary of the saving merits of Christ. The very God who prescribed the principles of capital punishment, graciously spared the first murderer, Cain. When He permits man to perpetrate evil deeds, He is not condoning those evil deeds by allowing them, but is giving yet a chance for the salvation of that soul behind those evil deeds. In this respect, we could consider the Providence of God as an act of grace. Remembering this truth,

we have a very sanctifying influence upon our pastoral ministry.

The history of the Christian Church on earth is a testimony to the benefits of the Providence of God. History reveals a church which has been troubled, buffeted, challenged, threatened, and sorely tried. We search in vain to find long periods of church history where there has been heavenly peace and accord. At times, we may despair and feel that it is all in vain when one heresy is finally routed only to discover another poisonous deviation sprouting in the church. Events befall us which appear to be disastrous to the progression of the faith. But the Providence of God knows the reason and outcomes of such circumstances. A significant illustration is given by P. F. Bente, "On November 30, 1939, the Russians bombed Luther Church in Finland. The entire building collapsed into ruins. But on the altar stood a glowing cross and above it a painting of Christ, His arms extended in blessing. 'In this,' said Bishop Lehtonen, 'we saw a gripping testimony of the truth, mercy, and compassion, the forgiveness of sins. . . Only in this assurance are we able to endure. With the conviction that nothing can separate us from the love of God, we have peace in our hearts in the midst of the storm. God suddenly becomes living and real when all the supports to which we have been accustomed crumble to pieces and God alone becomes our Refuge and Strength'" (P. F. Bente, op. cit., p. 110).

There have been times when the people of God failed to take the comfort of God's Providence. "Is the Lord among us, or not?" (Exodus 17:7). "Where is thy God?" (Psalm 42:3). "How doth God know? and is there knowledge in the most High?" (Psalm 73:11). "The Lord hath forsaken me, and my Lord hath forgotten me" (Isaiah 49:14). But the questions were answered and the answer restored and edified the believer unto life everlasting, Isaiah 38:10-20.

Indeed, we are not able to probe the depths of God's Providence. But we are permitted to enjoy the blessings of it. Prof. Theodore Hoyer expressed our attitude well, "God's clocks do not run like ours, but God's clocks are always right. Our horizon is narrow and limited. We cannot even see much of the present, and not a bit of the future. To God, past, present, and future lie spread out before Him, and all the pattern is plain and clear. A piece of embroidery pattern is neat, plain, beautiful when you see it right side up, but if you look at the underside, few things are more ragged looking. God is working out a pattern for every one of His friends, but we see only the underside. Someday, after we have crossed over, we, too, will see the pattern clearly" (Theodore Hoyer, THE CHRISTIAN VIEW OF LIFE, p. 9).

We conclude: "O the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are His judgments and His ways past finding out!" (Romans 11:33).

Soli Deo Gloria

Suggestions for Further Study -

- F. Pieper, CHRISTIAN DOGMATICS, Vol. I, pp. 483-494
 - E. Eckhardt, HOMILETISCHES REALLEXIKON, pp. 729-738
 - R. R. Caemmerer, "The Nature and Attributes of God," THE ABIDING WORD, Vol. II, pp. 59-77
 - P. F. Bente, "The Providence of God," THE ABIDING WORD, Vol. II, pp. 78-111
- Hymns of Paul Gerhardt

Prepared for the Genral Conference of the E.L.S., January 6-8, 1976, by W. V. McCullough, Pastor, Bethany Lutheran Church, Port Orchard, Washington.

"DID JOB KNOW THE SAVIOR, JESUS CHRIST?"

Since we have a special topic to pursue, we must refrain from revelling in the poetic beauty of the Book of Job. We must also resist the temptation to dwell at length upon the profound philosophical statements set forth in the book. Nor does time permit us to scrutinize those tremendous chapters in which God barrages Job with question after question about the wonders of this vast universe. Neither is it our particular concern to study the various possible etymologies of the name "Job," to determine his ancestry, the chronological period in which he lived, the precise geographical locale, or even the authorship or time of writing of this remarkable book. I am firmly convinced that the Book of Job is the inspired Word of God, and that it is a unit, not a compilation of heterogeneous sources as critics would hold. The combination of poetry in the main body of the book and prose in the prolog and epilog is not without parallels in ancient literature, and does not speak against the unity of authorship. Defending the unity of the Book of Job and the Book of Daniel as well as Hammurapi's Code. Cyrus Gordon states: "The possibility of an intentional ABA structure deserves earnest consideration and should deter us from hastily dissecting the text."¹ The book is a unit, and should be regarded as such.

It is also my conviction that Job was a real, historical person, not a legendary or fictitious character representative of one who suffers greatly and merely the title character in the poem. Since even the historicity of Job is called into question, it is not surprising that few present-day scholars would give an affirmative answer to the question: "DID JOB KNOW THE SAVIOR, JESUS CHRIST?" We look in vain even for a

consideration of the question in the books of Old Testament Introduction by Ernst Sellin, S. R. Driver, Otto Eissfeldt, Oestele and Robinson, Robert Pfeiffer, Aage Bentzen, and other scholars who to a greater or lesser extent represent the higher-critical viewpoint. Even scholars of a more conservative bent such as Gleason Archer, Merrill Unger, and Roland Harrison largely ignore or circumvent the question. An exception among scholars outside of our circles was the late Edward Young, who particularly in regard to Job 19:25-27 expressed the conviction that the passage beginning with the words "I know that my Redeemer liveth" was Messianic.²

I propose to answer the question of our topic in the AFFIRMATIVE: "Yes, Job did know the Savior, Jesus Christ." I base my evidence on certain passages from the Bible. The evidence will be of two kinds: First, EXTERNAL, from the two passages outside of the Book of Job, and INTERNAL, from seven passages within the Book of Job. The translation of these passages will be my own, and will be followed by a few remarks, which must be brief.

I. EXTERNAL EVIDENCE: From BIBLE PASSAGES OUTSIDE OF THE BOOK OF JOB.

There are only two such passages in which Job is mentioned by name. In each case, however, he is mentioned as an individual who lived some time in the past and was, therefore, an historical person.

A. From the Old Testament.

Ezekiel 14:14-20: Even though these three men were in its midst, Noah, Daniel, and Job, they by their righteousness would save themselves (literally, "their souls"), says the Lord YAHWEH. If I were to cause wild animals to pass through the land and they make it barren and it become desolate

so that no one would pass through it because of the animals, though these three men were in its midst, as I live, says the Lord YAHWEH, neither their sons nor their daughters would they save, they themselves only would be saved, but the land would be desolate. Or if I bring a sword against that land, and I say, "Sword, go through the land, and cut off from it mankind and beast," though these three men were in its midst, as I live, says the Lord Yahwah, they would not save sons or daughters, truly they themselves only would be saved. Or if I were to send a plague into that land, and pour my fury upon it in blood, to cut off from it mankind and beast, even if Noah, Daniel, and Job were in its midst, as I live, says the Lord Yahweh, neither son nor daughter would they save. They would by their righteousness deliver themselves.

We shall first give brief attention to the three individuals named in these verses: NOAH, DANIEL, AND JOB. God here speaks of all three as outstanding men.

In contrast to his corrupt contemporaries, it is said of Noah in Genesis 6:8: "But Noah found favor in the eyes of Yahweh." Then immediately follows a capsule description of the man: "Noah was a righteous man, blameless was he among his contemporaries. With the True God Noah walked." The word "righteous" describes Noah as a man who endeavored to conform his life to the standard that God set up. Since, however, he was a sinner, as we well know from his own lapse into sin following the flood, that word gets its true significance only when we see it in the light of RIGHTEOUSNESS BY FAITH. The New Testament passage, 2 Peter 2:5, speaks of Noah as a "preacher of righteousness," which in its full meaning must surely include the concept of the righteousness of faith, which Noah practiced as well as preached.

That also sheds light on the next word, translated "blameless," which literally means "complete." It indicates a character of true integrity, without any glaring weaknesses. By his faith in God, more specifically in the Savior to come, Noah's imperfections and weaknesses were covered. In his life he stood in sharp contrast to the corrupt mass of humanity at his time. This was the interpretation of that verse that my esteemed professor of Old Testament at Concordia Seminary in St. Louis, Dr. Walter A. Maier, Sr., held. In addition it is stated that Noah "walked" with God. The word "walked" is in a form that emphasizes the fact that Noah conducted his life in a close relationship with the One True God.

The second man mentioned is DANIEL. A number of scholars have identified this Daniel with a character from a polytheistic Ugaritic epic whose son, Aqhat, was the title character.³ Their objection to identifying him as the Biblical Daniel stems at least partly from their reluctance to accept Daniel's reputation as an outstanding man at the time Ezekiel wrote those words. I feel that their objection is groundless, because already by that time Daniel could well have been known for his excellent qualities, since they are enumerated in Daniel, Chapter 1, which antedates Ezekiel and describes Daniel as a young man of highest caliber both intellectually and morally. Consequently he was brought into high favor with the prince of the eunuchs and gained the highest political position available to a foreign commoner in the Chaldean and Persian Empire, as Joseph had earlier risen to the highest prominence in Egypt. His prayer life as well as his entire conduct would lead us to conclude that Daniel, like Noah, had faith in the coming Savior.

That brings us to the third person mentioned in this great triumvirate: **JOB**. In point of time,

he lived between Noah and Daniel. Since he is described in the three short passages under the prose prolog in the Book of Job, we shall postpone our remarks about his character until after we have briefly considered the New Testament passage on your outline.

B. From the New Testament.

James 5:11. This passage is found in the last chapter of the Epistle of James. Like the rest of the epistle, it treats of practical matters. It concludes a section of five verses that emphasize the importance of patience. We read:

"Behold, we call them happy who have endured. You have heard of the perseverance of Job, and you have seen what the Lord finally did, because the Lord is tenderhearted and compassionate."

In this verse we note a number of things: That Job is named as a person who actually lived, that he displayed a virtue classified elsewhere in the New Testament as a Christian virtue: patience, endurance, perseverance, (for example in Luke 21:19, Romans 5:3,4, 8:25, 15:4, and elsewhere), and that the Lord restored him again in the end. To regard Job as one who did NOT know Jesus as his Savior and Redeemer would hardly be compatible with a careful reading of either this passage or the one from Ezekiel or those from the Book of Job that we shall now proceed to examine.

II. INTERNAL EVIDENCE: From Bible Passages Selected from THE BOOK OF JOB.

A. From the PROSE PROLOG.

1. Job 1:1. A man there was in the land of Uz, Job was his name; now that man was blameless

and upright, a fearer of God and one who kept away from evil.

In a slightly different form, we have the same word describing Job as we had of Noah: "Blameless," one with no glaring defects or imperfections in his character. He is also called "upright," a word that well describes his character, standing in sharp contrast to those who were corrupt or crooked. From the dialog sections in the book we learn that Job was a man highly respected in his community by the old as well as the young. He had a true filial fear or reverence toward God. That surely indicates that he was a believer, and if a true believer, surely one who knew his Savior, Jesus Christ. As a true believer, Job turned away from evil. The rest of the book also bears that out. While he was not sinless, and at times made unfortunate statements, we should remember that his intense suffering and bereavement make that understandable though not excusable. Above all, he was commended by God.

His deep concern about the piety and conduct of his children is reflected in the next verse, as is also his familiarity with the religious rite of burnt offering, a fact that raises interesting questions concerning Job's relationship, if any, to the true people of God. Whatever the answer to that may be, it appears clear from the passages we have before us that Job did somehow learn of the true religion, and true God, and the true way of salvation.

2. Job 1:5. And when the days of feasting had finished their cycle, Job would rise early in the morning and offer burnt offerings for all of them, for Job said: "Perhaps my children have sinned and cursed God in their hearts." Thus Job would always do.

There follows our third selection from Job, one of the most familiar passages.

3. Job 1:20,21: Then Job arose, tore his garment, and shaved his head, and fell to the ground, worshipped, and said: "Naked came I from my mother's womb, and naked will I return. YAHWEH gave and YAHWEH took away: YAHWEH'S name be praised."

Of especial interest is the fact that, in the last line of this verse, the special NAME of the True Triune God, YAHWEH, generally written LORD in four capital letters, is used. Not only does Job use the name YAHWEH here, but he does so as a BELIEVER in Him, as one who confesses that God gave and took away, as one who wants YAHWEH'S name blessed or praised. It is a humble and repentant believer who speaks here.

Let us now turn to what I feel is INTERNAL EVIDENCE.

B. From the POETIC PART of the BOOK OF JOB.

I have selected four passages, the first three of which are described by Franz Delitzsch as "three pearls, of which the third is most precious,"⁴ and are briefly but well expounded by Dr. Martin Naumann, in the September 1975 issue of THE SPRINGFIELDER under the title "MESSIANIC MOUNTAINTOPS."⁵ In each of these four passages I shall make comments on points that I consider most significant.

1. Job 14:13-17. Oh that You would hide me in Sheol (the grave), that You would conceal me until Your wrath has turned away, that You would set a definite time for me, and remember me! If a man dies, will he live (again)? All the days of my service I will wait, until my belief (change) comes. You would call, and I would answer You. For the work of Your hands You would long. For then You

would count my steps, You would not watch over my sin. My transgression would be sealed in a bag, and You would cover over my iniquity.

Like the two passages that follow, this passage is spoken out of the depths of despondency. In the verses directly preceding, Job speaks of the sorrows of mankind. Man's life is full of toil and trouble. His lot is worse than that of the animals. Then come the words of this passage. Pessimistically Job asks if a man who dies will live again. At first it seems that his question requires a negative reply. But then he suggests that man WILL live again. In the 14th verse he states: "All the days of my service I will wait, until my relief comes." The key word is the Hebrew word haliṭpah, which literally means "change." The verb from which it is derived means "pass on," "come on anew," "change." This noun is sometimes used to indicate a change of clothing, sometimes as a military term a change of soldiers, and hence, as in this connection, a relief or release. Now since this speaks of DEATH!, it appears that it at least suggests the resurrection of the body, something more clearly expressed in our third passage. Dr. P. E. Kretzmann in his POPULAR COMMENTARY on this verse remarks: "The idea of an eventful deliverance from the realm of death is brought out pretty strongly at this point."⁶ In his ambivalence, ranging from near-despair to hope, Job fluctuates, and at this point appears to express a hope of the resurrection to everlasting life. In the verses that follow, that is borne out. Addressing God, Job says: "You would call, and I would answer You. For the work of Your hands You would long," that is, You would long for ME. The next two verses have been interpreted in various ways, as you can see from available English translations and commentaries. I prefer to take them to express God's loving concern for Job, as well as His forgiveness of Job's sins, as did also Dr. Naumann and several others:

"For then You would count my steps, You would not watch over my sin; My transgression would be sealed in a bag, and You would cover over my iniquity." That is surely an expression of confidence in the forgiveness of his sins and faith in his Savior.

In the passage Job 16:18-21, Job is again speaking. This is part of his answer to the second speech of Eliphaz, the first of the three friends. Eliphaz had stated that even in this world the wicked come to a bad end, a statement that is very questionable. Job protested, first against the unkindness of his friends, and then against his own pitiful circumstances, and stated that he was innocent of the false accusations they had leveled against him. Then come the words of our passage:

2. Job 16:18-21: O earth, do not cover my blood, and do not let my cry have a place (to hide). Even now, behold, my Witness is in heaven, and He who testifies for me is on high. Scorning me are my friends; unto God my eye pours out tears, that He would plead for a man with God as a son of man with his friend.

In this passage Job first appeals to the earth not to conceal his blood, but to let it cry up to heaven that God may avenge it. This appears to refer to the intense suffering and affliction which God had permitted Satan to inflict on Job. Delitzsch states: "Job believes that God will even finally avenge the blood which His wrath has shed, as blood that has been innocently shed."⁷ Job here appeals to God as his Vindicator, which is part of His role as Redeemer. He calls to God as his Witness, his Testifier. His friends made his lot more bitter, and were actually his scorers. The words that I translated "Scorning me are my friends" are translated "Interpreter of my thoughts" by Pope in the Anchor Bible and also by Dr. William Beck in his translation. In spite of the fact that I find

myself in agreement with Beck's translation in most of what I have read so far, I cannot agree with it on those words, but prefer to take the words as most of the versions do - "Scorning me are my friends." In this passage, Job expresses the wish and hope that God would serve as his Witness and Advocate, pleading his cause, giving him a favorable verdict in the face of all the injustice he was suffering. This surely appears to express faith in God as He has revealed Himself to man, and as He deals with man, in the Second Person of the Godhead, the Son, the Pre-incarnate Jesus Christ.

The next passage, Job 19:23-27, occurs near the end of Job's response to the second speech of Bildad, the second of his three friends to speak. In this response Job complains that his friends have accused him unjustly; that God has been cruel to him; that his acquaintances and relatives have shunned him; and that even his wife has turned against him. In the two verses immediately preceding our section he utters the heart-rending lament: "Have pity on me, have pity on me, YOU my friends; because the hand of God has struck me. Why do you pursue me like God? and not have your fill of my flesh?" Then come the words of this third passage from the poetical section of Job. In his "MESSIANIC MOUNTAINTOPS," Dr. Naumann states: "But suddenly what a surprise from Job! Though close to despair, he turns to a hope that is to him an answer. He resolves to speak words that should never be forgotten."⁸

In this magnificent passage, all we have time for today is to give a translation and refer to a few of the most significant points. For a more detailed study of this passage I would refer you to my article on these verses in the WISCONSIN LUTHERAN QUARTERLY, July 1970, pages 153-206. With minor differences the translation I here offer is that given in that article.

3. Job 19:23-27. "Would that my words, then, were written! Would that they were inscribed in the book! (That) with a pen of iron, and lead, they were forever hewn into the rock! And I, I know my Redeemer is living, and as the Last One He shall stand upon the dust. And afterward with my skin this (my body) will be surrounded, and from out of my flesh I shall behold God, Whom I shall behold for myself, and my eyes shall see, and not a stranger. My kidneys (innermost feelings) are consumed within my bosom."

In many respects, this is one of the most difficult passages to translate in the entire Old Testament. Even the casual reader will soon discover that there are many different renderings of some of the words. Most scholars maintain that that is due to the condition of the text. However, while it is true that there are many variant readings on these verses, particularly verse 26, I feel that has been exaggerated. To be sure, there are difficult grammatical constructions, but if one faithfully follows the text as given, he can come up with an acceptable translation. Rather than the state of the text, I feel it is the prejudice of the translator that comes into play here. Many operate with the preconceived notion that Job did not know of the teaching of the resurrection of the body, and, in fact, no one knew of it until the time of the Book of Daniel, they say. And they give the Book of Daniel a very late date, somewhere midway in the second century B. C. Many maintain that these verses refer only to a vindication of Job here during this life; others, even Lutherans like Dr. M. Reu, are of the opinion that it refers only to a SEEING of God by the soul, not to a resurrection of the body.⁹

On the contrary, I am convinced that this passage teaches the resurrection of the body. Let us look at a few of the expressions. First, in regard to verses 23 and 24, Job's wish was surely

granted: his words were inscribed permanently, much more permanently than if they had been written on parchment or engraved into rock and molten lead. As for the last three verses, we shall look at only a few words. In verse 25 the word "Redeemer" is found. Many translators use the word "Vindicator." That is inadequate, for it covers only a part of His work as Redeemer. The word "GOEL," best rendered "Redeemer" with a capital letter here, is sometimes, as in the Book of Ruth, translated "kinsman." Among a kinsman's duties were to ransom a relative from slavery, to pay off mortgages contracted through poverty, to marry his relative's widow if the relative was childless and the redeemer himself was not married, to avenge him when he was slain, to defend his cause in a lawsuit, and many other duties. Now in a far greater sense, JESUS is our REDEEMER. True God, He became our Brother. Not only is He our Advocate defending us against Satan and other enemies, but He is our Redeemer who paid the price for our salvation. Job sees Him as "LIVING," as he is given a glimpse spanning many centuries that lie in the future. He sees Him as standing on the "DUST." That is what the word literally means, rather than "EARTH," which is too general, and not an exact synonym. Franz Delitzsch,¹⁰ George Stoeckhardt,¹¹ L. A. Heerboth,¹² August Pieper,¹³ and even the liberal G. M. Powis Smith¹⁴ of the University of Chicago translation, translated it "dust." That surely must refer to the burial place from which Job hopes to arise.

In the next verse, 26, there are many controversial words -- every word, in some manner or other -- but we shall restrict our comments to a bare minimum. The first word is best taken as an adverb of time: "Afterward." The expression "my skin" is neither the subject nor the object, but rather expresses the means of being covered; "My body will be covered with skin." The most controversial word is the verb, in

Hebrew niqqephû. While most translations render it "destroy" or similarly, that particular verbal root can, and in most cases does mean "surround," "envelop," "enwrap." Three ancient versions: the Greek Septuagint, the Syriac Peshitta, and the Latin Vulgate, as well as the Targum, support that meaning. (cf. Delitzsch, Vol. I, p. 358) Except for a few Roman Catholic translations, the only recent English translation of the whole Bible that renders it "surround" is that of Dr. Beck, which, as you know, just came out. I was unaware of Beck's translation of this word when I worked on this passage several years ago. Of Lutherans who have made a study of this passage, several have translated this verb "surround," as Beck did: Stoeckhardt,¹⁵ Heerboth,¹⁶ Kretzmann,¹⁷ and Naumann.¹⁸ Dr. Ludwin Fuerbringer, whose study¹⁹ of this verse is very helpful, rendered it "destroy." I definitely prefer "surround," and am convinced that the resurrection is taught in the entire verse, not only in the last half of the verse, which begins "And from out of my flesh I shall behold God." That is precisely what the words say. There is much controversy over the preposition I have rendered "from out of." Many translate it "without," in the sense of "exclusive of." It is far preferable linguistically, and the only tenable translation theologically, to render it "from out of," indicating the vantage point. That clearly expresses Job's seeing God in his resurrected state.

Finally, just a few remarks about the last verse, 27. Here the REAL JOB will see the true God. His very eyes will see Him. Job, and not another, not a stranger, will see Him. While the expression "and not a stranger" might be taken in two ways: He will see God, and not another, or he, and not another, will see God, it is better to understand NOT A STRANGER, NOT ANOTHER, as referring to Job, who himself will see God. That emphasizes the identity of the resurrected Job.

The closing statement, in typically concrete Hebrew imagery, states: "My kidneys are consumed within me." The innermost organs are often used to describe strong feeling, in this case yearning. Beck translates it: "My heart faints with me."

Permit me to quote a few lines from Edward Young's INTRODUCTION TO THE OLD TESTAMENT on these verses. He states: "This magnificent statement of a bodily resurrection -- for that is precisely what it is -- raises a question. How did Job come to such a belief? Could he have attained it by mere reflection? I think not. It seems to me that God gave him a special revelation of consolation, a revelation also which showed him how false was the principle upon which he had begun to reason. In the light of this revelation Job now comes to a clear reflection." 20

4. Job 33:23-28. These words are spoken by the young man Elihu, who in a firm but kind manner reprimanded all four of his elders. These words can be found in the middle of his long discourse. We translate them:

If there is beside him a Messenger (an Angel), an Interpreter (a Mediator), one in a thousand, to tell man his righteousness, then He is merciful to him and says, "Deliver him from going down to the pit (destruction); I have found a ransom." Then his flesh will become fresher than a child's, as he goes back to the days of his youth. He prays to God, who is pleased with him, and he sees His face with a happy shout, as He restores to sinful man his righteousness. He sings before men and says, "I have sinned and violated what was right, and yet He did not requite it to me. He ransomed me from going into the pit, and my life sees the light."

Please note the remarkable words used here, words that are used in a very special sense of the Son of God: ANGEL or MESSENGER. There are numerous passages in the Old Testament that contain the expression "the Angel of God" or "the Angel of the LORD," and these refer to the Second Person of the Godhead. INTERPRETER or, as Beck renders it, MEDIATOR, refers to the One who stands between God and us. RIGHTEOUSNESS, which here must refer to IMPUTED RIGHTEOUSNESS, for man has none of his own, is expressed. THE PIT, or DESTRUCTION, must have a more profound meaning than merely the grave. DELIVER or RANSOM are words with a special meaning when applied to Jesus. SIN is included in the expression: "God restores to sinful man his righteousness." Here is SIN and GRACE, WRONGDOING and FORGIVENESS. Also, Delitzsch refers to this deliverance as accomplished by God Himself through His Son.²¹

In his little book entitled "THE BOOK OF JOB," Dr. Ludwig Fuerbringer comments on this passage. He says: "These are important, exceedingly important words, and we shall have to meditate upon them for a while. This messenger, who speaks to this man, is not a human messenger, as many interpreters claim. Such an assumption is contrary both to the wording and the context. This messenger is not merely the proclaimer of the deliverance, but its Author and Mediator. He is the Messenger, the Angel, of the Lord, frequently spoken of by Moses and the patriarchs; He is, as here stated, 'one among a thousand,' one who excels among thousands, the Angel of whom Jacob says: 'The Angel which redeemed me from all evil,' Gen. 48:16; He whom Job himself already in Chap. 19, 25 called 'Redeemer'; that Angel to whom God gives the charge, Chap. 33, 24; 'Deliver him from going down to the pit: I have found a ransom.' This is none other than our Lord and Savior Jesus Christ. Even Franz Delitzsch says: There is 'here a premonition (we prefer to call it a revelation)

of the mystery unveiled in the New Testament: God was in Christ, reconciling the world unto Himself.' (KOMMENTAR UEBER DAS BUCH JOB, p. 412.) In other words, the preaching of reconciliation is the basis for, and the means of, understanding why God sends afflictions."²²

On the basis of this study of selections from the Book of Job, as well as the two other passages in the Bible that refer to him by name, it is my conviction that the question: "DID JOB KNOW THE SAVIOR, JESUS CHRIST?" is not only a legitimate question, but one that demands the answer: "YES, JOB DID KNOW THE SAVIOR, BELIEVE IN HIM, AND TESTIFY OF HIM."

In conclusion, permit me to mention one bit of sound advice that an esteemed professor, Dr. Theodore Laetsch, gave me when as a young student I had the privilege of discussing an Old Testament matter with him. While I cannot remember it verbatim, I shall never forget the content of it, which was to this effect: "CHRIST IS IN THE OLD TESTAMENT. IF YOU EARNESTLY AND PRAYERFULLY LOOK FOR HIM YOU WILL FIND HIM, FOR HE SAID OF THE OLD TESTAMENT SCRIPTURES: 'THEY ARE THEY WHICH TESTIFY OF ME.'" It is my hope and prayer that YOU will also find that to be true.

-- Rudolph E. Honsey
Bethany Lutheran Seminary

NOTES

1. Cyrus H. Gordon: THE ANCIENT NEAR EAST, pp. 83f.
2. Edward J. Young: AN INTRODUCTION TO THE OLD TESTAMENT, Cf. p. 345.
3. Cf. Cyrus H. Gordon: THE COMMON BACKGROUND OF GREEK AND HEBREW CIVILIZATION, p. 155.
4. Quoted by Martin Naumann: MESSIANIC MOUNTAINTOPS, p. 70. Cf. Franz Delitzsch: BIBLICAL COMMENTARY ON THE BOOK OF JOB, Vol. I, p. 362.
5. Ibid., pp. 66-72.
6. P. E. Kretzmann: POPULAR COMMENTARY OF THE BIBLE. OLD TESTAMENT, Vol. II, p. 20.
7. Franz Delitzsch: BIBLICAL COMMENTARY ON THE BOOK OF JOB, Vol. I, p. 289.
8. Naumann, op. cit., pp. 67f.
9. M. Rev: THOMASIUS OLD TESTAMENT SELECTIONS, pp. 317f.
10. Delitzsch, op. cit., pp. 350,353.
11. George Stoeckhardt: "CHRISTUS IN DER ALTTESTAMENTLICHEN WEISSAGUNG," LEHRE UND WEHRE, Vol. 38, No. 6, p. 164.
12. L. August Heerboth: "DAS BEKENNTNIS HIOBS," LEHRE UND WEHRE, Vol. 61, No. 1, p. 8.
13. August Pieper: "DAS BUCH HIOB IN SEINER BEDEUTUNG FÜR PREDIGT UND SEELSORGE," THEOLOGISCHE QUARTALSCHRIFT, Vol. 5, No. 2, p. 121.

14. J. M. Powis Smith, editor and translator of poetical books: THE OLD TESTAMENT, AN AMERICAN TRANSLATION, p. 840.
15. Stoeckhardt, loc. cit.
16. Heerboth, loc. cit.
17. Kretzmann, op. cit., p. 27.
18. Naumann, op. cit., p. 71.
19. Ludwig Fuerbringer: MESSIANIC PROPHECIES. Mimeographed Notes, p. 48.
20. Young, loc. cit.
21. Delitzsch, Vol. II, pp. 228 ff.
22. Fuerbringer: THE BOOK OF JOB. Translated by E. H. Paar. pp. 59f.

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God has given Holy Scripture such a form that the knowledge of the truth is not only possible, but that straying from the truth is impossible as long as we continue in the words of Scripture.

-- R. Pieper, CHRISTIAN DOGMATICS, I, 160

APOSTASY FROM THE TRUE FAITH
AFTER LUTHER'S DEATH

At The Tercentenary of Luther's Death

Judges 2:6-23

Grace, mercy and peace from God the Father, and from the Lord Jesus Christ, the Son of the Father, be with you all in truth and love. Amen.

Dear Brothers and Sisters in Christ Jesus:

It was three hundred years ago today that the mortal remains of our blessed teacher, Dr. Martin Luther, were buried in the Castle Church at Wittenberg, where they still rest in peace until the day of joyous resurrection through Christ. To this day this sacred place has not laid aside its mourning clothes put on at the occasion of Luther's death.

My friends, do not be surprised that today you are again asked to give your devout attention to Luther's departure out of this life, and to stand with me in spirit at Luther's grave as we stood four days ago at his deathbed. If there ever was a time in which it was appropriate to renew one's remembrance of the burial of that great witness of the truth, it is certainly our time. For as soon as Luther died at Eisleben, the Gospel truth preached by him began to die in many evangelical Lutheran congregations. And now? Now, the coffin is already prepared and the grave is ready for burial. Yes, sad to say, it is all too true: the sermons of most so-called Lutheran preachers of our time are nothing but funeral sermons for the Lutheran Church and her doctrine.

Luther had long perceived that this would be the course. Already in 1521 he wrote: "God is my witness, that I have great anxiety in my heart that, unless the last day does not terminate events, God will withdraw His Word and send the German nation such a blindness and hardness of heart that it is frightful to contemplate." In addition to this, Luther wrote in 1524 in his treatise that Christian schools should be established, the familiar admonition:

Dear Germans, buy while the market is at your door; gather in the harvest while there is sunshine and fair weather; use grace and the Word of God while they are here. For this you should know: God's Word and grace are a passing shower which does not return where it has once been. It came to the Jews, but it is gone; now they have nothing. Paul brought it to the Greeks, but it is gone; now they have the pope. And you Germans dare not think that you will have it forever, for ingratitude and contempt will not let it remain.

Finally, Luther wrote the following prophecy in his prayer book:

There will be those (and they are already at hand), who will neither believe that Christ is risen from the dead, nor that He sits at the right hand of God, nor will they believe the other things which follow from faith in Christ. They will spoil everything, bring an end to the proceedings, and with that the whole Christ will be lost.

But we dare not think that Luther, who foresaw the corruption of the Christian religion and the true doctrine, therefore despaired and did nothing to stave off the outbreak of the great

perversion. On the contrary, Melanchthon recounted in his funeral sermon, which he gave three hundred years ago at Luther's burial: "I have personally observed that he said his prayers for the Church with intense weeping. For he daily, at specified times and manner, recited a number of Psalms, mingling his prayers with pleadings and tears to God." Luther himself explained why, especially in his prayers for the church in Germany, he often shed so many tears and sighed so lamentably, as he himself explains in his treatise on keeping children in school, in which he states:

I pray God graciously to let me die, to take me hence, and not to let me see the misery that is bound to come over Germany. For I hold that if ten Moseses stood and prayed for us, they would accomplish nothing. Then, too, I feel my prayer rebound when I would pray for my beloved Germany. It does not press heavenward as it does when I am praying for other matters.

Thus, as often as Luther called upon God that He would preserve His pure Word and the true worship of God in Germany, so often it seemed to him as though he was not being heard. He did not experience, as in other prayers, the Amen of God in his heart. Nevertheless, Luther did not expect the apostasy from the true doctrine to occur at some long-delayed time. He often said to the professor of jurisprudence, Hieronymus Schurf, in Wittenberg, concerning the professors living in this city at that time, "After my death none of these theologians will remain steadfast."

And, sad to say, that which Luther foresaw was all too evidently fulfilled. Permit me now to speak to you on this subject: that with Luther's death pure evangelical doctrine was consigned to the grave.

Text: Judges 2:6-23

This text tells us that the people of Israel served the Lord as long as Joshua and other pious elders and judges were alive. Raised up by God, these were zealous for the true worship of God. But when these pillars of the church died, the true worship of God generally fell away and false doctrine and idolatry gained the upper hand. What accordingly took place in the time of the Old Testament was, sad to say, a preview of the fate of the Word of God also in the time of the New Testament. For when God through one of His chosen loyal servants reforms the church and purges the doctrine, experience shows, as Luther says in his Church Postil in the Epistle for next Sunday:

History reveals that at no place in the world has the Gospel remained pure and unadulterated longer than the lifetime of one man. But only so long as those lived who brought it forth, has it remained and flourished. When these passed on, the light went out with them, followed immediately by sectarian spirits and false teachers, - as St. Paul declared and said, 'For I know that after my departing shall grievous wolves enter in among you not sparing the flock.' Thus it is also at this time.

Luther continues,

We have the Gospel, precious and pure. Now is the time of grace and salvation and the acceptable day, but soon after us it will be brought to an end if the world should longer remain.

Accordingly, let me then bring to your remembrance

THE APOSTASY FROM THE PURE EVANGELICAL DOCTRINE AFTER LUTHER'S DEATH

1. How This Apostasy Began Soon After Luther's Death
2. How This Apostasy Has Been Brought To Completion In Our Day

I

There is a true saying: Where God builds a church, the devil immediately builds a chapel next door. Where God sows the seed of His pure Word and lets it grow, the evil foe soon comes and sows his weeds of false doctrine and godless life among the heavenly wheat. Also in Luther's time, among those who were led out of the Romish Babel, persons were never lacking who sought to pollute the church with new aberrations. Soon after the work of the Reformation blossomed, Carlstadt in Wittenberg and Zwingli in Zurich, Switzerland, arose and taught that the body and blood of Christ are not present and are not received by the communicants in Holy Communion. In addition to this, they cast aside all harmless ceremonies, pictures in the church, the crucifix, the sign of the cross and similar things, and desired thereby to introduce a false spirituality. This was taught by a certain Schwenkfeld, a Silesian nobleman, who furthermore asserted that the Holy Scripture is a dead letter through which no man can be converted. Finally there appeared during Luther's time the Anabaptists, who, in addition to other errors, rejected infant baptism; and Agricola, pastor at Eisleben, who taught that in the Christian Church only the Gospel, but not the Law, is to be preached. Even though the storms stirred up by these events were violent, nevertheless, God, through the faithful service of Luther, maintained the Evangelical Lutheran Church

in unity and purity of faith and worship. Just as Joshua successfully led the Israelite people out of Egypt to Canaan and through his zeal overcame all enemies; just as the true worship was maintained during his lifetime, so Luther led the Christians out of the Egyptian darkness and tyranny of the papacy and remained until his death a true watchman on the ramparts of the evangelical Zion. Under his watchful eye no corruption of the Gospel was allowed to arise and spread.

But what changes took place as soon as Luther's voice was silenced in death! Not only did temporal punishment befall the unthankful and despisers of the Gospel, as was previously mentioned, but the unity of the spirit among the Lutheran Christians which Luther so devotedly cultivated was also soon torn apart and the true doctrine passed down by him was corrupted. What Luther had declared concerning those at Wittenberg, that after his death none of the theologians would remain steadfast, became evident all too soon. As much good as the gentle, timid, and doubtful Melanchthon had accomplished for the church as long as he was at Luther's side, and could, so to speak, lean upon this hero and be led by him, so vacillating and therefore so harmful and dangerous the dear Melanchthon became as he stood alone on the battlefield after Luther's departure. Before Luther's death he secretly altered the Augsburg Confession to please the Reformed, and after Luther's death he was persuaded to make open concessions. In 1548 the emperor, Charles V, endeavored gradually to reunite the Lutherans and the Papists and had a document drawn up by which the external unity would be established. Such a document, called "The Interim," prepared by Melanchthon and the other Wittenberg theologians, Bugenhagen and Paul Eber, accepted no papal doctrine, but did accept papal ceremonies and the papal form of church government. Through this effort they endeavored to establish external peace,

but the result proved to be the very opposite. The remaining faithful watchmen of the truth recognized clearly that Satan was on the prowl, endeavoring through such an external union to bring about an internal union, namely to smuggle the old papal errors into the Lutheran Church. Therefore these loyal warriors, as Amsdorf, a Justus Jonas, a Brentius and others zealously opposed this false unionistic practice.

Now there arose a great controversy in the midst of the Lutheran Church. In the torn condition of the church and in the general confusion continually more people rose up and took occasion to trouble the church with their new-fangled errors. And alas, there was no Luther present, who with his power and determination could have stopped the mouths of the gainsayers as St. Paul demands. Indeed it finally happened that a group of preachers secretly Calvinists - and consequently casting aside Luther's doctrine at first in secret and then ever more openly - infiltrated Lutheran positions. In such circumstances the pure doctrine scarcely survived. But in the sixteenth century God again came to the rescue so that the Word could again be confidently proclaimed. God specifically motivated August, the Elector of Saxony, to unite with the principal evangelical princes and through the help of six distinguished devout theologians dedicated to the true doctrine, to draw up a document in Klosterbergen at Magdeburg in which the controversies would be cleared up and resolved according to the Word of God, and whereby the unity of the Lutheran Church would again be restored. This document was completed in 1577 and received the name, "Formula of Concord" because it would re-establish the concord or unity which was lost with Luther's burial. The principal authors of this work were Jacob Andreae from Tuebingen in Wuerttemberg, Nicolaus Selnecker from Leipzig in Saxony, and Martin Chemnitz from Braunschweig.

God graciously granted grace so that this work established the longed-for unity in the pure doctrine. More than eight thousand preachers and theologians signed their names to the precious confession, whereby the unaltered Augsburg Confession was again brought to light, delivered from misunderstanding and misinterpretation, and received anew by all in general.

Nevertheless it is regrettable that the Lutheran Christians did not properly utilize the great grace which was extended to them through this new cleansing of the doctrine. Though for a long time after the preparation of the Formula of Concord there were true teachers who preached the Gospel in its truth and purity, nevertheless, the majority abused the doctrine of faith and salvation by grace by remaining in their carnal security and relying on a dead faith. But God soon chastened the unfaithful Lutherans. For in the year 1618 the Thirty Years War broke out, a heavy chastisement for Germany which would not recognize its day of grace. Men arose such as John Arndt, John Gerhard, and later Heinrich Mueller and Christian Scriver, who orally and in writing earnestly bore testimony against mealy-mouthed Christianity. But there always was only a small number sincerely converted to God. So that which St. Paul writes in the Second Epistle to the Thessalonians came to pass, "Because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness." 2 Thess. 2:11.

II

This brings me now to the second part in which I will show you how the apostasy from the pure

evangelical doctrine is brought to completion in our day.

At the end of the previous century a great majority of Lutherans bore the Lutheran faith in the Word of God only in their understanding and not in their heart. Then various godless writings were written against the Gospel and Christianity. These came from France and England to Germany and appeared there in the German language, and were disseminated among and read especially by the learned and the prominent. Now since the majority were already not abiding in living faith, and were not led by the Spirit of God, a great number were infected by the plague of religious ridicule and unbelief, and their souls were poisoned. The principal perversion originated first in the German universities where the future pastors were being trained. Many professors gradually became enemies of the Bible, and then planted the most horrible unbelief in their students.

The people, townsfolk and farmers, at first knew little of this ever-broadening unbelief because the unbelieving preachers always presented themselves to the people as though they still believed the Bible, and as if only they could explain the Bible better than our God-fearing forefathers. But from that time on, the new preachers preached essentially only bare heathen morality. Instead of the Savior, they spoke only of virtue. The new preachers taught practically nothing any longer of repentance and faith in Christ, conversion, the new birth and sanctification, or of Christ's divinity, or the reconciliation of a sinner through His blood, or original sin, or of the operation of the Holy Spirit, or about the temptations of Satan, and the life. But that was not enough. Now they introduced everywhere new hymnals, new catechisms, new devotional literature, new textbooks for the schools,

new agendas or liturgies, from which they had removed the old pure Bible teaching. Through such corrupted publications for church, school, and home they endeavored to spread unbelief among the people. What happened? Unbelief spread like pestilence from the cities to the villages, from the palaces of the prominent and wealthy to the cottages of the lowly and poor until the hearts of virtually the entire German nation were afflicted with the epidemic.

But God has indeed since 1817, when the jubilee anniversary of the Reformation was observed, awakened here and there teachers and laymen to recognize that the Bible is God's Word and to confess this clearly before the world. Furthermore, God has indeed again seen to it that the question "What must I do to be saved?" comes to life in many souls. There are furthermore in many parts of Germany little groups joined together who perceive that the majority of the preachers teach falsely and that the new schoolbooks and hymnals contain false doctrine. These smaller groups conduct devotions and prayer meetings. Finally, here and there the old reliable books are rescued from the dust and published anew, books in which the evangelical doctrine is again confessed and whereby many souls are brought on the true way to salvation.

But how grievous today is the plight of our dear Evangelical Lutheran Church! How many thousands of preachers are there not today who call themselves rationalists, who openly preach against the doctrine of the Bible and only according to their human reason! In addition to this, how many are there not who certainly want to teach according to the Bible again, but do not recognize the true doctrine, who do not read the writings of Luther and other old orthodox Lutheran teachers and much less, follow them! How many Lutheran preachers have in recent times been won over to the false

union with other churches, have left the Lutheran Church and have gone over to a new church, even one with the beautiful name, The Evangelical Church, and therein have sought to unite truth and error, light and darkness, Christ and Belial! How sad the situation is moreover among the Lutheran laity! The majority who have been led over into unbelief remain contentedly therein. Others are entirely ignorant of the fact that the doctrine which they have absorbed since youth is entirely false and does not agree with the Bible and Luther's doctrine in any way. Especially, many who have been enticed into the new Evangelical Church do not know at all that they have thereby left the mother church and so fallen away from the faith of the fathers.

In short, there are few so-called Lutherans who know the Lutheran doctrine, and there are even less who are determined to remain steadfast in it even until death. Love for the truth has disappeared. Not a few Lutherans who come over here to America thus soon openly fall away and join either the wicked factions of local scoffers or the local sects. Indeed, even those who want to be zealous Christians take offense at the state of affairs in the Lutheran Church, and instead of remaining and helping to improve the situation, they depart from it and despite the best of intentions fall away at last into the most extreme forms of enthusiasm.

Today, on the anniversary of Luther's burial, every loyal Lutheran stands sighing in spirit at Luther's grave and fervently beseeches God that He would have mercy upon His Church; that He would permit her to arise out of her grave; that He would grant many true, orthodox, and zealous preachers of the ancient truth; that He would incline the hearts of the listeners by His Holy Spirit; that they, being divinely enlightened, might recognize and receive the truth, through it come to repentance and faith, and be enabled

thereby to be true Christians and steadfast confessors of the pure evangelical doctrine.

O let us today, as we stand at the grave of Luther, take to heart the grievous apostasy of the Lutheran Church in Germany as well as here in America and herewith solemnly commit ourselves in the presence of God, that we will faithfully make use of the splendid freedom of conscience, the confession of our faith, and the worship of God granted us here in our land. We will have no part with those who vacillate. We will accept no new doctrine. We will rather return to the doctrine which God brought to light again through Luther. We will also open our hearts to the Holy Spirit that we do not just receive the pure doctrine with our understanding. Above all, we will open our hearts so that this doctrine becomes within us a living and moving force which works in us true repentance and living faith that shows itself in a new, blessed and holy life. Let us also be zealous that the priceless treasure of the pure doctrine which God has given us be shared by others. Therefore in the confession of our faith let our love and humility match our earnestness and zeal. Let us not confess with our words, but also with our deeds. Furthermore, let us gladly bring our offerings that the old reliable publications may again be circulated among the people and that true teachers of the church and school be trained and equipped.

Finally, let us not give room to a schismatic spirit. But over the grave of our dear father in Christ, the blessed Luther, let us extend the hand of brotherhood and openly unite before the world for the common promotion of the work of the Lord with those who remain faithful with us to the old doctrine and church and who are willing to strive together with us for these precious possessions. If the basis for all this should be laid

at this anniversary, certainly the blessing would be great, yes, incalculable and eternal.

O Lord, You who have all hearts in the hollow of Your Hand, have mercy upon us! Grant us grace to return to the first love of the truth. As You once performed great deeds among our fathers solely through Your Holy Word, grant victory to that Word in our day. Bring Your Holy Word again from under the bushel and place it upon a high candlestick, and again proclaim, "Let there be light!" so that we and our children can walk in the rays of this light and be saved. For this You will be praised by innumerable tongues also in the last days of rescued souls both here in time and hereafter in the blessed eternity. Amen.

Casualpredigten, p. 115 ff.

Translation by W. V. McCullough

Edited by Walther Review Committee

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A. T. Robertson re alleged contradictions in Scripture: "In explaining a difficulty, it is always to be remembered that even a possible explanation is sufficient to meet the objector. If several possible explanations are suggested, it becomes all the more unreasonable for one to contend that the discrepancy is irreconcilable.

--Quoted by F. Pieper, CHRISTIAN DOGMATICS, I, 242

Christian Social Responsibility
as Expressed During the Period of Lutheran Orthodoxy
and as Exemplified in the Theology of Leonard Hutter's
Compendium Locorum Theologicorum

A. Introduction: The Purpose of the Essay and Its Outline

The purpose of this essay is to present, although in a sketchy and cursory fashion, the expression of Christian social responsibility during the period of time following the Reformation known as Lutheran Orthodoxy or Post-Reformation Lutheranism. In particular, we will do this with the thought of one representative of this period: Leonard Hutter and his Compendium Locorum Theologicorum.¹

To accomplish this purpose, the essay quite naturally divides itself into three major sections. The first section will concern itself with a general discussion of Lutheran Orthodoxy in regard to both its theology and its ethics. The nature and characteristics of each will be discussed. The second section will examine the Christian social responsibility of Leonard Hutter's CLT in order to exemplify these characteristics. The third section will be a conclusion where some observations are offered.

B. The Period of Lutheran Orthodoxy: Theology and Ethics

Orthodoxy was a movement within Lutheranism that extended from the writing of the Formula of Concord in 1577 to approximately the death of David Hollaz in 1713.² Robert D. Preus suggests three distinguishing marks concerning its nature and genius.

The first mark he calls "a conservative attempt to preserve the Evangelical legacy of Luther's

reformation."³ It was the self-conscious intent of the theologians of this period to keep alive and bring to the fore the deep theological insights won by Luther during the Reformation. It was conservative in that there was "a healthy respect for tradition, the church fathers, Luther, and the Lutheran Confessions."⁴

The second mark is "an ardent zeal for the purity of the 'Doctrina Evangelii.'"⁵ This zeal is characterized as "dauntless power, exact principle, gigantic scholarship, and burning and stubborn devotion to a single end."⁶ All this activity is undertaken in the interest of the "purity" or truth of the "Evangelical Doctrine."

The third and final mark of the nature of Lutheran orthodoxy as described by Preus is "a definite confessional and doctrinal position."⁷ Lutheran Orthodoxy has a definite doctrinal position which is ground in Holy Scripture as that is understood in the light of the Church Fathers, Luther, and the Confessions.

Preus goes on, then, to discuss what he considers to be the five distinguishing characteristics of Post-Reformation Lutheranism.⁸

1. "Doctrinal Unity."⁹ This doctrinal unity embraced not only different men, but it also extended across national boundaries and through a long period of time.

2. "Polemics."¹⁰ Polemics or argumentation permeated the theological works of this time as the Orthodox position was worked out in contradistinction to the Anabaptist, Reformed, and Catholic positions, especially these last two.

3. "Catholicity and Confessionalism."¹¹ It was catholic or universal in that as each article of faith was worked out constant recourse was made to the Church Fathers. It was confessional in that

The Book of Concord provided the hermeneutical norms for the proper interpretation of Scripture (which is to be the sole source and norm of Christian doctrine and practice).

4. "Luther and Lutheran Orthodoxy."¹² The Lutheran theologians of this era made a concerted effort to stand in line with the deep theological insights blazed by Martin Luther. To be sure, with the passage of time much of the enthusiasm and vigor of Luther were replaced with the less charismatic style of methodical precision.

5. "Exegesis and Dogmatics."¹³ Dogmatics was envisioned as the orderly presentation of the articles of faith found in Scripture. The exegetical principle employed to accomplish this task was that Scripture in and of itself is clear and its meaning can be easily understood. Therefore, often in defending a particular "locus," scriptural passages would simply be listed in support without any attempt to offer an interpretation.

Preus, as a result of his scholarship in this area, discerns three periods within the chronology of Lutheran Orthodoxy. The first period is "the golden age of orthodoxy."¹⁴ During this time the theological position and outlook of orthodoxy is creatively worked out. This is followed by "high orthodoxy."¹⁵ where the Lutheran position is worked out in conscious contradistinction to the Reformed and Catholic positions. The last period is "the silver age of orthodoxy."¹⁶ The important and noteworthy contribution of this period is the introduction of the analytic or deductive method of theology. That is, the method of working backwards from the result to the effect.

The method employed by the Orthodox Fathers in the area of ethics was the same as the one employed in theology. That is, the method used to answer the question "What are we as Christians to believe?"

was the same used to answer the question "What are we as Christians to do?" Scripture was to be not only the source and norm of doctrine, but also of practice. The Bible contains more than the necessary articles of faith one is to believe in in order to obtain salvation for it also includes material of a more "practical" nature as to how one is to live his life in light of that salvation in relation to the self, the world, and others. The Christian can look to the Bible for norms, guidelines, or "laws" by which his life is to be governed in accordance with the will of God. It should be clear that for the Christian these "laws" are followed not so that salvation is thereby merited, but to express his thanksgiving for what God has done for him in Christ.

As an aside, it should be mentioned that for the most part there were few ethical works written "per se." Rather, ethical comments were subsumed within the larger theological works. The reason for this should be abundantly clear. If theology is the orderly presentation of the articles of faith found in Scripture, and if Scripture contains material that discusses what one is to do, then ethics would be subsumed under theology. This also suggests the avenue of approach which must be taken to gain a picture of the ethics of Lutheran Orthodoxy. To find their ethics one must read their theological works.

What is the portrait, then, of the ethical life of the Christian that is drawn by this method? In particular, in line with the scope of this paper, how are we to paint the relations which a Christian has with others? To be more exact, what is his Christian social responsibility?

Classically, Lutheran Orthodoxy divided the biblical material guiding the Christian's relations with others into three major headings. The Christian

works out his life with others in one or more of three different social spheres.

Johannes Gerhard in his Loci Theologici has this to say concerning these three spheres.

Three estates or orders appointed by God in the Church, are enumerated, viz., the ecclesiastical, the political, and the domestic, which are also frequently called "hierarchies." The "domestic" order is devoted to the multiplication of the human race, the "political," to its protection; the "ecclesiastical," to its promotion to eternal salvation. The "domestic" estate has been established by God against wandering lusts; the "political" against tyranny and robbery; the "ecclesiastical" against heresies and corruptions of doctrine."¹⁷

The three social spheres are the domestic, the political, and the ecclesiastical. The following diagram (1) serves to illustrate this relation of the Christian to these three spheres:

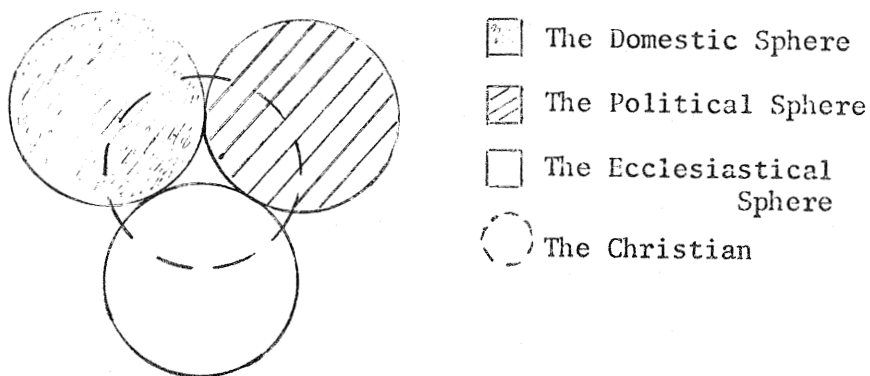


Diagram 1

detail the thought of Leonard Hutter as found in his CLT.

C. An Example of Lutheran Orthodoxy: Leonard Hutter's Compendium Locorum Theologicorum

Preus offers the following brief biographical sketch of Leonard Hutter.

Leonard Hutter (1563-1616) was born at Hellingen, Württemberg and studied at Strasbourg, Leipzig, Heidelberg, and finally Jena, where he received his doctorate in theology. After the final overthrow of the Philippists he was called to Willenberg as professor of theology. Together with Giles Hunnius he was most effective in establishing confessional Lutheran orthodoxy. His activity centered primarily in dogmatics and symbolics. His most important work in symbolics was his Concordia Concors, written in 1614, in which he defended the Formula of Concord in reply to the Calvinist Rudolf Hospinian. An important contribution in dogmatics was his little Compendium Locorum Theologicorum ex Scriptura Sacra et Libro Concordiae Collectum. This work was ordered by Elector Christian II to be a textbook in strict conformity with the Formula of Concord. The book became popular in all quarters of the church and was used for generations in Germany. It was edited several times in the 19th century, and a new edition by W. Trillhaas was published in Berlin in 1961. Hutter's Loci Communes Theologici (1916) was an enlargement of his compendium and was used as a textbook in seminaries.

Although not particularly original, Hutter offers a clear and exceptionally well-outlined series of discussions.¹⁹

He provides the following additional material concerning Hutter's CLT.

At least one of the Lutheran dogmaticians, Leonard Hutter, constructed a Compendium Locorum Theologicorum, or small dogmatics book, that was really an epitome of the Lutheran Symbols. Hutter cited primarily the Augsburg Confession and the Formula of Concord. This work, first published in 1610 and going through many editions, was popular for generations as a textbook.²⁰

The theology of Leonard Hutter stands clearly within the framework delineated by Preus for a proper understanding of Lutheran Orthodoxy. From the full title of the book itself Hutter gives us the theological method he will employ. His theology is an attempt to present in an orderly and concise fashion all the articles ("loci") of faith as found in Scripture and recapitulated in The Book of Concord. He does this in thirty-four articles beginning with "De Scriptura" and ending, appropriately enough, with "De Vita aeterna."

Given the inner logic of this theological method it was necessary for him, as was true for Lutheran Orthodoxy, to subsume ethics within the general framework of his theology. The ethical considerations of Hutter as to what the Bible says concerning what the Christian is to do is found within the larger context of all the biblical doctrines. In other words, the guidelines given by Scripture for the governance of one's actions are as much articles of faith as the more abstract (e.g., "De Deo uno et trino"). They are

part and parcel of the entire belief structure of the Christian.

The table of contents reveals that Hutter divides the social ethical actions of the believer according to the threefold scheme presented above. He discusses the ecclesiastical order in articles 16 "De Ministerio et Ordine Ecclesiastico,"²¹ 17 "De Ecclesia,"²² and 18 "De Libertate Christiana et ritibus Ecclesiasticis, sive Adia-phoris,"²³ the political order in article 27 "De Magistrater et rebus civilibus."²⁴ and lastly, the domestic order in article 28 "De Conjugio."²⁵

The ecclesiastical order is discussed in articles 16, 17, and 18.

Article 16. De Ministerio et Ordino Ecclesiastico:

1. The ministry is the "docendi Evangelii, et porrigendi sacramenta."²⁶
2. It is done "Ut fidem consequamur . . . Nam per verbum et sacramenta, tanquam per media donatur Spiritus Sanctus, qui fidem efficit, ubi et quando visum est Deo in iis, qui undiunt Evangelium."²⁷
3. This ministry is instituted "a Deo ipso."²⁸
4. "Nemo in Ecclesia Dei publice debet docere aut administrare Sacramenta, nisi qui rite est vocatus."²⁹
5. This call is issued "ad totam Ecclesiam."³⁰

Article 17. De Ecclesia:

1. "Ecclesia vera est congregatio Sanctorum, in qua Evangelium recte docetur, et Sacramenta rite administrantur."³¹

2. The marks of the church are "nempe puritatem doctrinae coelestis: et legitimum Sacramentorum usum."³²
3. "Per Essentiam Ecclesia vera semper una est. . ."³³
4. "Quia autem hoc in vita multa accidunt Ecclesia verae, ideoque respecter accidentium et circumstantiorum. . . distinctionem admittit. . ."³⁴
5. The distinctions which can be made are as follows:
 - a) vera/falsa³⁵
 - b) triumphantem/militantem³⁶
 - c) visibilis/invisibilis³⁷
 - d) particularem/universalem³⁸
6. It is possible for the church "errere."³⁹
7. ". . . tamen finiter statuendum, Ecclesiam perpetuo mansuram. . ." until the end of the world.⁴⁰

Article 18. De Libertate Christiana et Ritibus Ecclesiasticis Sive Adiaphoris:

1. Christian liberty "est ius, quo vere credentes, a servitute peccati, tyrannide Diaboli, maledictione legis, et aeterna morte: quin et a iugo ceremoniarum Leviticarum, humanarumque traditionum, per Christum sunt liberati."⁴¹
2. Church traditions "sunt ordinationes humanae de ceremonii ac ritibus externis."⁴²
In other words, they are adiaphora.
3. Their purpose: "propter decentem in Ecclesia ordinem, et piam disciplinam conservandam constitutae."⁴³

The political order is discussed in article 27.

Article 27. De Magistratu et Rebus Civilibus:

1. "Magistratus politicus est persona a Deo ordinata, ad conservationem legis in externa disciplina, et quidem utriusque tabulae Decalogi, et ad pacis defensionem; habens potestatem punrendi vi corporali."⁴⁴
2. Those in political authority have four functions or tasks.
 - a) "Primum, Curam agere utriusque tabulae Decalogi, quod ad externam disciplinam attinet:
 - b) Alterum: Ferre leges de negotiis civilibus et oeconomicis, iuri divino et naturali consentaneas:
 - c) Tertium, sedulo providere, ut leges promulgatae veniant in executionem:
 - d) Quartum: delinquentibus pro qualitate delicti poenas irrogare: obediens favore et praemiis officere."⁴⁵
3. The Christian lives in two worlds.
 - a) "de regno Christi, quod est spirituale, hoc est, inchoat in corde notitram Dei, fidem, justitiam, et vitam aeternam."⁴⁶
 - b) "de statu civili. . ." whose "legitimae ordinationes civili sint bona opera Dei"⁴⁷
4. "legibus obtemperemus...: et hac obedientia charitatem inbet exercere."⁴⁸
5. The Christian as he lives in the "statu civili" is to or may do the following:
 - a) "Christianis liceat gere Magistratus."⁴⁹
 - b) "Exercere iudicia"⁵⁰
 - c) To wage war⁵¹
 - d) Make civil contracts⁵²
 - e) Possess property⁵³
 - f) To take an oath⁵⁴

- g) "Necessario debent Christiani obedire Magistratibus suis et legibus: nisi cum inbent peccare ..."⁵⁵

The domestic order is discussed in article 28.

Article 28. De Matrimonis et Coniugio Sacerdotum:

1. "Coriugium est legitima et indissolubilis copulatio unius maris et unius foeminae...
2. ...instituta divintus...
3. ...ad omnis vitae consortium, et propega-tionem generis humani."⁵⁶

These summary statements are the high points of what Hutter considers to be the biblical guidelines operative in the Christian's social sphere. They are admittedly brief, but this is consonant with his desire to produce a short compendium of Christian doctrine.

D. Conclusion: Observations and Summary Remarks

1. A superficial criticism that could be raised against the guidelines or norms delineated by Leonard Hutter, in particular, and Lutheran Orthodoxy, in general, concerning one's Christian social responsibility is that they are simplistic, static, and incomplete. But to entertain such a criticism is to completely misunderstand and misrepresent the stated intent of these theologians.

It was their desire to offer the Christian a clear and orderly presentation of the articles of faith, both those of doctrine and those of practice, that are found in Scripture. To be sure, this would be incomplete, but so is Scripture in the sense that not all the possibilities which may confront the Christian in the social sphere are contained therein. This is no less true today.

However, those principles that are found in Scripture are offered as norms which can serve as guidelines for Christian behavior in whatever particular social situation he finds himself in. The task of the theologian is to present the norms found in Scripture. How these norms work themselves out in everyday, concrete life is the responsibility of the individual believer. The biblical norms are constant, but their application occurs under the conditions of changing history.

2. The particular strength that the Lutheran Orthodox picture of Christian social responsibility offers is its wholistic or unitive view of human existence. This view understands that all three orders (i.e., the ecclesiastical, political, and domestic) in which the Christian lives out his social life are ordained by God for the general purpose of conducting and governing human life and for the specific purpose of building and preserving His church. This unity is not only seen from the perspective of God's side, but also man's in that these various orders can come together in the individual Christian. Though his Christian social responsibility can be broken down into various orders for analytical purposes, the individual must bring them together in his person as one unitive action in response to God's action in Christ.

Furthermore, since these orders have been ordained by God the Christians know they are good and not to be disdained. The implications of this are far-reaching. It is world affirming in that the Christian is called to fully participate in whatever situation he finds himself in the world in order to carry out the will of God whether it be in the role of a political authority, a parent, or as a pastor! All three orders in which a Christian may find himself have been instituted by God and are good works in carrying out his will. Not, however, to merit his salvation, but to be a living thank-offering to God's gracious mercy in Christ.

Footnotes

1. Hutter, Leonard. Compendium Locorum Theologicorum. (Berlin, Verlag Walter de Gruyter and Company, 1961) Henceforth referred to as CLT.

2. In the discussion that follows we are indebted to the important and scholarly two-volume work by Robert D. Preus, The Theology of Post-Reformation Lutheranism. (St. Louis and London: Concordia Publishing House, 1970-1972) Volume I, page 27.

3. Ibid., p. 27.

4. Ibid., p. 28.

5. Ibid., p. 29.

6. Ibid., p. 29.

7. Ibid., p. 30.

8. It should be noted that Theodore G. Tappert lists three such marks in his article "Orthodoxism, Pietism, and Rationalism, 1580-1830" in the three-volume The Lutheran Heritage: Christian Social Responsibility, edited by Harold C. Letts (Philadelphia: Muhlenberg Press, 1957, pages 43-50 of Volume II). He lists three characteristics.

1. "The first of these is the place which the Scriptures occupied in Lutheran Orthodoxy. (p.43)."

2. "A second formative element in the theology of the seventeenth century . . . is the reintroduction of Aristotilian scholasticum. (p. 45)."

3. "A third and final formative element in the theology of Lutheran Orthodoxy was a pervasive traditionalism (p. 47)."

It would not be unfair to say, that for Tappert, these characteristics are understood perjoratively. This is in stark contrast to Preus' sympathetic treatment.

9. Preus, op. cit., pp. 31-32.

10. Ibid., pp. 33-35.

11. Ibid., pp. 35-39. 12. Ibid., pp. 40-42.
 13. Ibid., pp. 42-44. 14. Ibid., p. 45.
 15. Ibid., p. 46. 16. Ibid., pp. 46-47.

17. Schmid, Heinrich, Editor. The Doctrinal Theology of the Evangelical Lutheran Church. (Philadelphia: Lutheran Publication Society, 1889) p. 608.

18. As an aside, it is interesting to note in this connection that in the twentieth century, Dietrich Bonhoeffer in his Ethics (New York: MacMillan Publishing Company, 1955) basically adopts this same pattern and understanding. Instead of the term "estates" or "orders," he employs "mandates." He also goes a step further and subdivides the domestic sphere into "marriage" and "labor," two distinct mandates. cf., pages 207-213.

19. Preus, op. cit., pp. 51-52.

20. Ibid., p. 37.

21. Hutter, op. cit., pp. 77-79.

22. Ibid., pp. 80-85. 23. Ibid., pp. 85-90.

24. Ibid., pp. 123-126.

25. Ibid., pp. 126-129.

26. Ibid., p. 78. ("preaching of the Gospel and the administering of the sacraments") The English translations in this essay are my own. However, an English translation has appeared under the title Compend of Lutheran Theology, translated by H. E. Jacobs and G. F. Spieker. (Philadelphia: The Lutheran Book Store, 1868.)

27. Ibid., p. 78 ("so that we might possess faith...For through word and sacrament, as through means, the Holy Spirit is given, who works faith in those who hear the Gospel, when and where it pleases God in himself.")

28. Ibid., p. 78 ("by God himself")

29. Ibid., p. 79. ("No one is to publically preach or administer the sacraments in the church of God unless he is rightly called.")

30. Ibid., p. 79. ("to the whole church")

31. Ibid., p. 85. ("The true church is the Holy congregation, in which the Gospel is purely preached, and the sacraments rightly administered.")

32. Ibid., p. 85. ("certainly the pure sacred doctrine: and the legitimate use of the sacraments.")

33. Ibid., p. 81. ("In its essence the true church is always one.")

34. Ibid., p. 81. (But because in this life much can happen to the true church, for that reason a distinction is admitted in respect to what is accidental and what is circumstantial...")

35. Ibid., p. 81 ("true/false")

36. Ibid., p. 81. ("triumphant/militant")

37. Ibid., p. 82. ("visible/invisible")

38. Ibid., p. 82. ("particular/universal")

39. Ibid., p. 84. ("to error")

40. Ibid., p. 84. ("nevertheless it must be firmly")

41. Ibid., p. 85. ("It is this, that those, who as true believers, are freed through Christ, from the servitude of sin, the tyranny of the devil, bad laws, and eternal death: even from the yoke of Levitical ceremonies, and human tradition.")

42. Ibid., p. 86. ("are human ordinances and ceremonies concerning external things.")

43. Ibid., p. 86. ("...which have been constituted for the conservation of fitting order in the church and for pious discipline.")

44. Ibid., p. 123. ("A political magistrate is a person ordained by God, to conserve (or uphold) law in external discipline, and both tables of the Decalogue, and to defend the peace: having power to punish in a physical way.")

45. Ibid., p. 123. a) "First, to take care of both tables of the Decalogue, as far as they pertain to external discipline: b) Secondly, to make laws concerning civil and economic matters consenting to divine and natural rights: c) Thirdly, to zealously provide that promulgated laws come into execution: d) Fourthly, to impose upon delinquents punishment for the quality of crimes: to favor obedience and to give favors.")

46. Ibid., p. 123. ("...of the Kingdom of Christ, which is spiritual, that is, it begins in the heart knowledge of God, the fear of God, patience, and eternal life...")

47. Ibid., p. 123. ("...of the civil realm... legitimate civil ordinances are good works of God.")

48. Ibid., p. 123. ("We are to obey the law... and in this obedience one is to exercise love.")

49. Ibid., p. 123. ("Christians are permitted to bear the office of Magistrate...")

50. Ibid., p. 124. ("To execute judgment")

51. Ibid., p. 124. 52. Ibid., p. 124.

53. Ibid., pp. 124-125. 54. Ibid., p. 125.

55. Ibid., p. 125. ("Christians are necessarily under obligation to obey their Magistrates and laws: unless they command one to sin...")

56. Ibid., p. 126. ("Marriage is a legitimate and indissoluble union between one man and one woman...instituted by God...for consort in all ones life and for the propagation of the human race.")

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Gary Miles Faleide
Senior, Master of Divinity Program
Lutheran School of Theology
Chicago, Illinois

THE MINISTRY

The greatest, highest, and fairest office is the office of the ministry. No emperor or king holds a higher or more precious office than he who occupies the office of a minister.

A minister discharges a divine and heavenly office. Of him it is said: "The teachers shall shine as the brightness of the firmament and as the stars forever." Accordingly, a minister holds, so to speak, the highest office which the world in general has to offer.

Nevertheless, ministers are despised almost everywhere. The world has its sport with them, and almost all comic books lampoon and ridicule their office. One would think that if there were any office at all which one could call the most insignificant and despised, then this could be no other than the office of the ministry. But this is not so, for the office is and remains a holy office instituted by God.

And yet this office is accompanied with many cares. Although it is the highest office on earth, and he who holds it stands far above the office of an emperor or king, still he must often face the bitter experience that the office brings little income with it, and that he must struggle with temporal cares for bodily support. How many a sigh then rises heavenward. How often then one becomes fearful and afraid. How one's courage often then would sink, and the heart altogether despair!

And then the cares for the souls committed to their charge! One often sees no results, no progress after all the work and admonition. It

seems as if things are going backwards and down hill. The hours come when one is near despair, and one thinks of leaving the ministry. The hours come when the devil presses hard upon such men, and seeks to take away the love for their work. At such a time many a one has been brought to his knees, and he certainly would have lost courage if he had not been strengthened again in prayer.

And so the office brings with it many more cares about which others know nothing. And perhaps many, when they look at their pastor, want to read the very opposite out of his eyes.

To be sure, this office has its cares, and often heavy, very heavy cares. But good cheer, preacher, your time has not yet run out! Your reward comes when you have served your full time. Then, oh then, there will be no one more fortunate than you, when you will shine as the stars in the firmament. Then your reward will be paid out in the millions and billions, and you will never need regret that you have remained steadfast and have served your God to the end.

Onward Christian warrior,
See the path my soul,
On through cross and sorrow,
On to heaven's goal.
See the lustrous crown
In the Lord God's hand,
How it nods and beckons
To the promised land!

-- E. C. F. Stubenvoll 1902

Translated from his
"Petals and Portraits"

A FEW PRELIMINARY REACTIONS
TO BECK'S TRANSLATION OF THE OLD TESTAMENT

The first shipment of the late Dr. William F. Beck's THE HOLY BIBLE: AN AMERICAN TRANSLATION just arrived here at Bethany Lutheran College about two weeks ago as I am writing this. Prof. Glenn Reichwald requested me to investigate a few key verses of the Old Testament and give a preliminary evaluation of them. With the press of other duties, time does not permit more than just a sampling. Further study and evaluation must wait until later.

This appears to be, among other things, the Age of Translations. Those of our vintage heard very little about English Bible translations back in our seminary days. The first "new" translation that raised a stir in our memory was the Revised Standard Version (New Testament, 1946; whole Bible, 1952). And even so, that was rather a revision than a new translation. Then came the New English Bible, a daringly new translation reflecting a theology even more modern than its language, and the Jerusalem Bible, a modernistic Catholic version. The New Berkeley Version (now called the Modern Language Bible), a product of a more conservative group of scholars, has not been either praised as highly or condemned as strongly as the RSV or the NEB. More recently two translations have gained strong support from conservatives: the New American Standard Bible, one of the most literal of recent translations, and the New International Version, a translation that appears to combine a high literary quality with fidelity to the text. The NIV thus far is available only in the New Testament, but the Old Testament is in the process of production and, from what we have seen of it, ought to be comparable in quality to the New Testament if suggested improvements are made.

Now, nine years after the death of the author, the Beck Bible is finally published. Several individuals, including his widow, have put the finishing touches on the translation. The Rev. Herman Otten and Leader Publishing Company of New Haven, Missouri, are truly to be commended for publishing this translation at such a remarkably reasonable price in both a paperback and a clothbound edition.

This translation differs from most of the translations used in our circles in that it is the work of one man, except for minor "touching up" as has been done prior to publication. As such it partakes of both the strengths and weaknesses of a one-man translation. On the plus side we need only mention the high credentials of the translator. He had a thorough training in both Greek and Hebrew, and was an expert in textual criticism. He had an unusual degree of painstaking patience that led him to spend hours on one word. He was a sound and conservative theologian. He was consumed with a passion to express in English precisely what he felt the words were saying in Hebrew and in Greek. For further details regarding his qualifications, we would refer you to an article written by Prof. Louis Brighton, now in the New Testament Department of Concordia Seminary, St. Louis, Missouri. Entitled "A PRINCE IN ISRAEL HAS FALLEN," the article first appeared in the November 28, 1966 issue of LUTHERAN NEWS, and is reprinted in Herman Otten's A CHRISTIAN HANDBOOK ON VITAL ISSUES, p. 581.

To many, Dr. Beck's translation appears to be "too new," "too different" from, e.g., the King James Version. Perhaps we would understand his translation better if we would read (or re-read) a few of his articles explaining his philosophy of translating. He felt strongly that a word-for-word literal translation is not what a translation should be. Rather, it should be a transferring of the precise meaning into another language with its

different idiom. Two of his articles, reprinted in A CHRISTIAN HANDBOOK ON VITAL ISSUES, would be helpful to the reader of his new translations: "A LITERAL TRANSLATION" (pp. 560-561) and "WHAT DO WE WANT IN A BIBLE TRANSLATION?" (pp. 561-563).

There are obvious weaknesses in any translation by one individual. One is the fact that all of us have "blind spots." We are generally not good self-critics. It is also asking too much of any one individual to have all the talents required to bring to a conclusion a translation of the entire Bible. Beck had many talents, but did he have all? When we look at the list of people directly involved in other translations, e.g., the New International Versions, all presumably experts in some field, it would be very difficult to expect that, at least from the literary point of view, the translation by Beck would measure up to the NIV in its final form. However, I am convinced that the Beck translation will be a valuable tool, at least on the desk and in the classroom, and possibly also on the lectern and the pulpit.

After these introductory remarks, I shall venture to give my impressions of, and reactions to, a few selected passages. If my remarks sound at times too negative or critical, it is only because I see little point in dwelling on areas where I am in full agreement with the translator unless I feel that the translation is particularly outstanding. Most of the verses I am here sampling are of a Messianic nature. In essence I agree with Dr. Beck throughout, and differ only on details, since I share with him the conviction that those passages are truly Messianic, and also the conviction that certain other translations, e.g., the RSV and the NEB have in most cases divested them of their Messianic content. In the case of each of these passages, I have read them with the Hebrew text before me. In very few instances shall I make

reference to any other English translation of these verses.

Beck translates the Protevangel (Gen. 3:15) as follows: "And I will put enmity between you and the woman and between your descendants and her Descendant. He will crush your head, and you will bruise His heel." In general, that is a very good translation. Note that he capitalizes the noun "Descendant" and the possessive adjective "His." That clearly refers those words, and this passage, to the Messiah, Jesus Christ. The pronoun "He" is also preferable to "It." He is also justified in translating the word zera ("seed") as both collective (in the case of the devil's descendants) and as singular (in the case of the Messiah), since both are included in the concept. I have only two reservations about this translation: 1. I see no need of rendering the same Hebrew word (shuph) in the two ways: crush and bruise. The difference lies rather in the object than in the verb. 2. The text really says "bruise" or "crush" you with reference to the head, and "bruise" or "crush" Him with reference to the heel. Instead of "with reference to" one could say "on" or "in." Although most versions translate it as a direct object, I feel it loses some of the emphasis when it is translated that way. However, Beck's translation of this verse is one of the best we have in published Bible translations.

Beck translates Gen. 4:1 as follows: "The man had sex relations with his wife Eve, and she conceived and had a child by the name of Cain: and she said, I have gotten a man, the LORD." The presence of the article rules out translating the first word "Adam" and justifies Beck's rendering, "The man." Beck is also justified in translating the euphemistic expression "knew" as he does: "had sex relations with." The most significant exegetical decision in this verse, of course, concerns the last two words in the Hebrew:

eth YHWHI. Most translators have taken the word eth to mean "with," or "with the help of," or "by," or "from," as a preposition. In his Bible translation, Luther took it to be the sign of the definite accusative direct object. Many other Lutheran commentators have followed him in that respect, including Dr. Walter A. Maier and, as we see, Dr. Beck. At least as good a case can be made for this construction on grammatical grounds as for the other, and it is preferable exegetically, for rather than expressing the obvious (that God helped her bring forth a son), it expresses Eve's Messianic hope, even though it was premature and ironically false. There is only one reservation to mention about Beck's translation of this verse: Is he too free in his translation "had a child by the name of Cain"? The Hebrew text simply says: "she bore (gave birth to) Cain." The sign of the definite direct object directly precedes "Cain." I would prefer to translate it: "She gave birth to Cain," or similarly. However, Beck is to be commended for his translation of the last part of this verse.

Beck also catches the Messianic overtones of Gen. 22:14, a beautiful verse from the incident of the near-sacrifice of Isaac: "Abraham called that place The-LORD-Will-Provide. Today we say, 'On the mount of the LORD it will be provided.'" His translation bears out Dr. S. C. Ylvisaker's exposition of that verse in his classic essay given at a Synodical Conference Meeting and reprinted under the title "Christ's Use of the Old Testament."

One more verse from Genesis must suffice: Gen. 49:10. Beck's translation reads: "The scepter will not pass away from Judah or a ruler's staff from between his feet till the Man of Peace comes, whom people will obey." This is an excellent translation, and is truly Messianic. It is distinctly an improvement on the King James Version,

which has "lawgiver" (for "ruler's staff"), a translation that is ruled out by the parallelism, and "gathering," which is not the meaning of the Hebrew word. "Obedience" is the meaning. Beck has changed it to a verb, "obey," which here better fits the English idiom, and accurately expresses the meaning of the word as any English expression, and is preferable to the untranslated "Shiloh." By capitalizing it he identifies the term with the Messiah. All modernistic attempts to give the word another meaning are unsatisfactory. On this word the RSV, the NEB, and several other translations reveal the higher-critical bias of the translators.

Dr. Beck translates the opening lines of the Messianic prophecy spoken by Balaam (Num. 24:17a) as follows: "I see Him who is not here now; I behold Him who will come later." His translation of the Hebrew imperfect tense in the present in English is justifiable, and is used in most of the modern translations. One might, however, question his use of the relative construction ("who is not here now; ... who will come later"), since it is lacking in the Hebrew. The Hebrew word qarobh, which is in most versions rendered "near," is here best understood in the temporal sense (near in time), or "later", as Beck renders it. Beck's translation of the rest of the passage is excellent.

His translation of Deut. 18:15 reads: "The LORD your God will raise a Prophet for you, one of you, an Israelite, like me; listen to him." Through oversight, no doubt, the last word is not capitalized. No doubt Beck refers that pronoun to the Messiah. One expression appears to be unsatisfactory in this verse: "an Israelite." To me that is not an adequate translation of the word generally rendered "of thy brethren" or "of your brothers." Otherwise his translation is good.

Another Messianic passage, 2 Sam. 7:12-14 is very lucidly translated by Beck: "When your time is up, and you lie down with your ancestors, I will give you a Descendant who will come from you, and I will establish His kingdom. He will build a temple for My name, and I will make the throne of His kingdom stand forever. I will be His Father, and He will be My Son. If He sins, I will punish Him with the rod of men and with blows inflicted by men." By his use of italics (not reproduced here) he indicates portions of the passage that are quoted in the New Testament. Christ's vicarious work, in which the Sinless One is spoken of as sinning, and in which He suffered blows inflicted by men, is well expressed. This reviewer mildly questions one word: the word "temple" instead of "house," which is the word in the Hebrew. It appears that "temple" is too specific.

Psalm 2:7 is translated: "I will tell about the decree of the LORD: He said to Me, "You are My Son, today I am Your Father." The modern language is surely commendable; there is nothing sacred about the words "thou," "thee," or "thy." Following his usual procedure, Beck uses the noun "father" instead of the verb "beget" in the quotation. No doubt it is better understood by the average reader; however, I feel that it loses the verbal force of an expression such as "I have begotten you." The latter is still preferable.

Another significant Messianic passage is Ps. 8:4-6, which Beck renders: "What is man that You should think of him, or a son of man that You should take care of him? You make Him do without God for a little while; then crown Him with glory and honor and make Him ruler over what Your hands have made, putting everything under His feet." The last two verses (5 and 6) are translated very well. Highly commendable is Beck's use of capital

letters on the pronouns to express the deity of the Son (who is spoken of) and the Father (who is addressed). That the words "man," "son," and "him" are not capitalized in verse 4 is unfortunate. If the subject in verses 5 and the following is the Messiah, surely the subject in verse 4 must be the same. This reviewer is convinced that verse 4 as well as the following is a direct predictive statement about Christ, and tells us about His humiliation and exaltation.

His translation of Ps. 16:10 is excellent: "Because You will not leave Me in the grave or let Your loved One experience decay." By his translation Beck removes two misconceptions commonly associated with the reading of this verse, e.g., in the King James Versions: 1. That this speaks of Christ's descent into hell. It does not, as we see from the New Testament. Here Sheol refers to the grave or tomb. 2. That it refers to Christ's soul apart from His body. It does not. The expression naphshi ("my soul") here, as often elsewhere, refers to the whole person, the individual, and not specifically to the soul in contradistinction to the body. One might just look at another word here: "Your loved One." The word generally is translated "pious" or "holy." However, since it basically expresses a close covenantal relationship, and since a related word can be translated "covenant love," Beck's translation of the word is justifiable.

The familiar passage, Ps. 22:1, is translated "My God, My God, why did You forsake Me? Why are You so far from helping me, as I roar out." He follows the same general type of construction as the King James Version in the last half of this verse, and makes it a question (even though there is no question mark). Many other translations take it that way. I prefer making the last half of the verse a statement, as Dr. Stoeckhardt

interpreted it: "Far from My help are the words of My crying." (G. Stoeckhardt; LECTURES ON SELECT PSALMS, trans. by H. W. Degner, p. 67.) The New American Standard Version also takes it that way.

Many other passages from the Psalms could be mentioned. Dr. Beck communicates the meaning of Psalm 90 very clearly in modern, understandable language. The same can be said of Psalm 103, and many others. I like his use of the word "praise" instead of "bless" in that Psalm. It is more easily understood, and does not tend to become confused with the idea of blessing a human being. Verse 1 will suffice: "My soul, praise the LORD, and everything in me, praise His holy name."

This reviewer was very happy to read Dr. Beck's translation of Job 19:25-27, and find that basically this translation corresponds to his own study of this passage (printed in the WISCONSIN LUTHERAN QUARTERLY, July 1970, pp. 153-206.) Only in a few details a difference of opinion will be expressed. In Beck those verses read: "I know my Redeemer lives and will at last stand on the dust. Afterward my skin will surround this body, and in my flesh I will see God, Whom I myself will see, my eyes will see one who is not a stranger. My heart faints within me ..." Beck correctly translates "Redeemer" rather than "Vindicator" or a similar word, as many versions do. Very significantly translates the word *niqqe phu* "surround," instead of "destroy" or a similar word, as virtually all Bible versions do, unfortunately. "In my flesh" expresses the basic meaning, although "out of my flesh" or "from out of my flesh" is preferable, since it indicates the vantage point. "Without my flesh is entirely wrong." Beck is to be commended especially for translating the verb "surround," which I am sure is defensible grammatically, and highly preferable from the point of view of the meaning, since it is parallel in

meaning to the words that follow, and clearly teaches the resurrection of the body. My differences include only a few grammatical details that do not substantially affect the meaning.

Time and space do not warrant any more examples except a few from the Book of Isaiah. The passage about which Dr. Beck no doubt wrote more articles than any other is Is. 7:14. His translation of that passage ought to be excellent, and it is. Especially significant, besides the translation virgin, is the definite article preceding it: "Therefore the Lord Himself will give you a sign: Look, the virgin will conceive and have a Son, and His name will be Immanuel."

Likewise, its companion, 9:6 is very well translated: "A Child will be born for us, a Son will be given to us, and the government will be on His shoulder, and He will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace." The future tense in the English is best for this passage, since it is a prophecy in which the Hebrew prophetic perfect is used. His capitalization of the pronouns marks its Messianic nature. I would prefer to strike the comma between "Wonderful" and "Counselor," since structurally it appears better to take four titles of two words each rather than five titles. Each title would then have one word which emphasizes His deity and another word which emphasizes His humanity.

There are many tremendous passages in the Book of Isaiah that one would like to study in more depth than this introductory sampling can permit. To do them any justice whatever, more time is needed. When time permits, this reviewer hopes to study Beck's translation of chapters 40 to 53, and more if possible. However, that will have to wait, as will also other books of the Old Testament. All we tried to do in this review,

which became longer than we had anticipated, was to sample a few key passages. While a number of criticisms have been made of specific words in his translation, it can honestly be said that Beck's translation is a very sound and good translation, and highly reliable. He thoroughly studied the text and attempted to put the precise meaning into modern, everyday English. Whether or not the finished product meets with one's full approval in some instances is open to question. In spite of that, this translation ought to rank very high among modern translations in our midst, and ought to be on the shelf of every serious Bible student.

-- Rudolph E. Honesey

THEOLOGY AS APTITUDE. 1) It is a (spiritual) aptitude which in every case presupposes personal faith in Christ. 2) It includes the ability of the theologian to confine himself in his teaching entirely to God's Word. 3) It embraces the ability to teach the whole Word of God. 4) It includes the being able to refute false teachers. 5) It includes the willingness and strength to suffer for the sake of the doctrine held and proclaimed.

-- F. Pieper, CHRISTIAN DOGMATICS, I, 46ff.

As Dr. Harold O. J. Brown sees the plight of private education

According to a recent ruling of the United States Supreme Court (Meek v. Pittenger, 1975), states are forbidden by the First Amendment from providing services such as remedial reading therapy for slow learners in private, religious schools. A state-paid therapist working in a religiously oriented school, the Court reasoned, might be subjected to certain pressure to conform to the religious orientation of the school. This would make it necessary for the state to act as a watchdog to protect the freedom of conscience of its therapists from such religious propaganda, and this watchdog role would then "entangle" the state with religious issues in an unconstitutional way.

The result of this is that parents of children with learning disabilities are triply disadvantaged if they choose to provide religiously oriented education for them: first, because their children are handicapped, which itself alone constitutes a heavy emotional and psychological burden for the children and their families; second, because they must themselves support the private school in addition to being taxed for public facilities they do not use; and third, because they also must pay separately for private therapy provided by the state free of charge to those who are willing to cooperate with the government educational system.

For the sake of argument, we may assume that there might be valid political and sociological reasons for such discrimination, and perhaps the majority of Christians would accept such reasons

as sufficient. But it should be recognized that discrimination, not impartiality, is precisely what such decisions as *Meek v. Pittenger* involve. They are not interpretations of the "separation of church and state"; they are implementations of a policy of suppression of the church by the state. At present, such implementations are mild and relatively innocuous. But Christians should be aware that this is where present legislative, judicial, and regulatory trends are headed, and recognize that, carried to their logical conclusion, they will result in the relegation of Christians and their Christian convictions to the fringes of their own society.

From "Passivity of American Christians"
Christianity Today, p. 9f. Jan. 16, 1976

* * * * *

Whoever will not believe what Christ and the Apostles teach of the reconciliation of the world by the substitutional satisfaction of Christ will naturally also not believe what Christ and the Apostles say of Holy Scripture. Whoever rejects God's thoughts and entertains his own thoughts on God's reconciliation of sinful mankind will naturally also entertain his own thoughts on God's Word, Holy Scripture, even to the extent of rejecting what God says regarding Scripture.

-- F. Pieper, CHRISTIAN DOGMATICS, I, 268