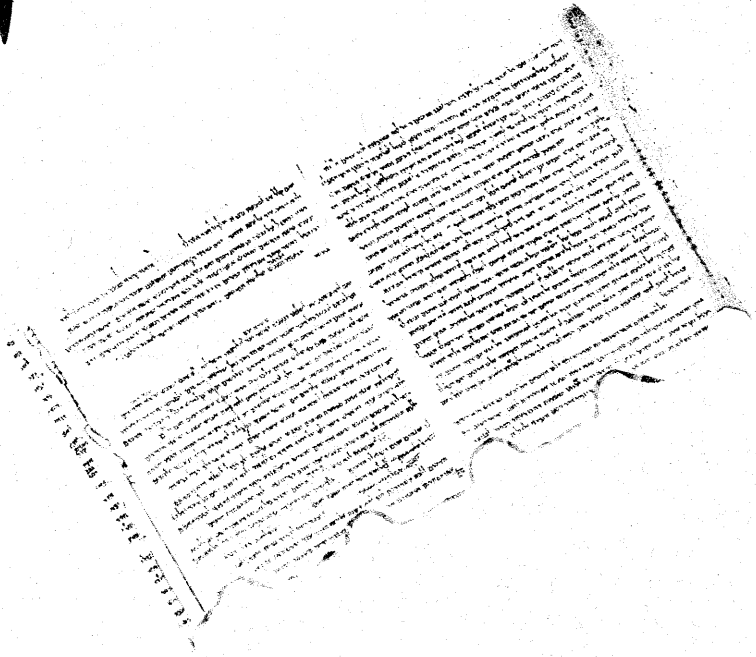


Volume XVI, No. 4

Summer 1976

ISSN 0360-9685



The

Lutheran

Synod

Quarterly

LUTHERAN SYNOD QUARTERLY

Theological Journal of the
Evangelical Lutheran Synod

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

Editor: J. B. Madson

Managing Editor: M. H. Otto

Book Review Editor: G. E. Reichwald

Subscription Price: \$4.00 per year

Address all subscriptions and all correspondence to:

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

TABLE OF CONTENTS

	Page
DOCTRINAL PREACHING WITH EXAMPLES	
J. N. Petersen	1
ANNOUNCEMENT	13
WOMEN IN THE CHURCH - A RESPONSE TO CONTEMPORARY TRENDS	
J. B. Madson	14
THE BIBLE'S ANSWER TO DISPENSATIONALISM	
H. W. Marks	32

DOCTRINAL PREACHING WITH EXAMPLES

"Es ist kein Ding, das die Leute mehr bei der Kirche behaelt denn die gute Predigt." Thus speaks the Apology, Article 24. To us who have been schooled and nurtured in the Church of the Reformation, whose shibboleth is the WORD alone, GRACE alone, FAITH alone, as those who have not taken courses in the science of Homiletics, but also are actual practitioners of preaching Sunday after Sunday, are well aware that good preaching encompasses many things and contains many vital ingredients. Just to mention a few: thorough analysis of the text, fitting introduction leading to the theme, good logic, unity, smooth translations, division of Law and Gospel, sources of material, application, good delivery, and many other things. A study of all these points would be beneficial and worthwhile, for they all pertain directly or indirectly to the final product, the sermon preached to the souls before us. But the purpose of this assignment was not to circumscribe the entire field of what constitutes good preaching--that would be impossible anyway--but to dwell on one facet of it, Doctrinal Preaching, its importance, with some practical demonstrations.

Every serious Bible student knows that the word doctrine not only appears repeatedly in the Holy Scriptures, but also is elevated to a position of paramount importance. A few pertinent passages will clearly affirm this. The spiritual exercises of the early New Testament Church are described in Acts 2, 42: "And they continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers." In I Timothy 5, 17: "Let the elders that rule well be counted worthy of double honor, especially

they who labor in word and doctrine." In John 7, 17: "If any man will do his will, he shall know of the doctrine whether it be of God." I Timothy 4, 16: "Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself and them that hear thee." Titus 2, 10: "That they may adorn the doctrine of God, our Savior, in all things."

II John 9: "Whosoever transgresseth and abideth not in the doctrine of Christ hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son." I Timothy 4, 6: "If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained." Then the Romans 16, 17 passage, so placed in the foreground by confessional Lutherans the past decades: "Mark them which cause divisions and offenses, contrary to the doctrine, which you have learned."

These passages alert and direct us to the high priority which God Himself places on the importance of doctrine and doctrinal preaching. Dr. Walther, acclaimed by both admirers and critics as primarily a doctrinal preacher, stressed its importance upon his students when in his Pastoraltheologie, published in 1872, he writes. "Although a sermon may be filled with words of admonition, rebukes and consolations, yet, if that sermon contains no doctrine, it is an empty and a poor sermon; all of its admonitions, rebukes and consolations, are 'floating in the air,' and no one knows how many preachers are guilty and how much they sin in this respect." Sobering words indeed! From both Scripture itself and the history of the Christian Church we learn that in the degree in which Biblical doctrines are placed in a secondary or tertiary position, or even eliminated altogether,

in that same degree the Church becomes spiritually anemic, lacking in good spiritual health and vitality, and the net result: robbing the hearers of both faith and motivation to lead a sanctified life.

As undershepherds we are called upon to preach doctrine according to Biblical specifications. It is quite possible to intersperse such fine doctrinal statements as "the law is spiritual," Romans 7, 14, and "the Word was made flesh and dwelt among us," John 1, 14, "Behold the Lamb of God, which taketh away the sin of the world," John 1, 24, and "For by grace are ye saved through faith," Eph 2, 8, and yet fall short of what constitutes good doctrinal preaching. These fundamental truths may well "float in the aid," to use Dr. Walther's expression, if a thorough study and exposition of a certain doctrine or phase of that doctrine is not developed according to our best theological acumen. Are not many of our own people taken in by some Reformed and Pentecostal preaching, with which they come in contact, because they hear a doctrinal statement or two from them? Some will even defend them with a remark such as this: "But he preached from the Bible." Who of us would deny that the most modern-day popular preacher, Billy Graham, preaches some good sermons, is quite well versed in knowledge of the Bible and does reach some segments of society, which otherwise would not be reached, and yet, often the effectiveness of the sermon is lost by his undoctinal assertions regarding conversion, the means of grace, the last things, say nothing of the many violations concerning church fellowship? I have yet to hear from him a forthright confession on the important doctrine of Baptism and the Lord's Supper.

Doctrinal preaching embraces all the doctrines of Scripture, not only inspiration, atonement,

justification, conversion, the person and work of the Holy Ghost, the resurrection, the Christian Church, but also God's providence, the matter of offense, marriage, civil government, Christian liberty, sinful amusements, the strange ways of God in dealing with His children, etc. Paul said: "I have not shunned to declare unto you the whole counsel of God."

From the view-point of the purpose of the sermon, homeliticians usually classify them as doctrinal, pastoral, or hortatory. All types are useful and can be used effectively, taking into account the needs of the people or circumstances in a given place. Dr. Reu says of doctrinal preaching: "Every sermon, to be truly edifying, must have in it a doctrinal element. I cannot really comfort anyone unless my comfort rests on what the Scriptures teach about God's saving work and His self-revelation. I cannot admonish and exhort to good works without first teaching what God wills us to be and to become. I cannot awaken anyone out of his sinful state without portraying the nature and wretchedness of sin, contrasting it with God's holiness and righteousness, and characterizing it as black ingratitude toward God for His work of Grace."

While the pastoral sermon stresses particularly the application of doctrine to the Christian life, as also the hortatory does, the doctrinal sermon is mainly and exposition of some doctrine from Scripture, or a phase of some doctrine. The real purpose of the doctrinal sermon is to indoctrinate, to instruct, to enlighten our hearers to the vast treasure-house of God's unspeakable gifts. The five-fold use of Scripture is presented in II Timothy 2, 16: "All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness,"

and in Romans 15, 4: "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope."

We are called to minister to the spiritual needs of people. According to the Apostle Paul, the didascalicus is basic for all the other uses of Scripture. False doctrine can be combated only on the basis of true doctrine; a sinful life can be corrected and a godly life encouraged only on the basis of the doctrine of sin and grace. The major part of the book of Romans consists of doctrine and we must marvel at the order and sequence of the doctrines presented as a model for doctrinal preaching.

To keep a congregation in a healthy spiritual condition the preaching of doctrine is imperative, for it contains the substantial food which the Christian ever needs if he is to grow in grace and knowledge. It is no credit or a compliment to a pastor, who, having preached to the same people a number of years, has never succeeded in raising their spiritual level beyond the ABC stage of Christian knowledge. Again Fritz points out that many admonitions to do good works do not produce the desired results, because the preacher has forgotten that justifying faith is the root of all true morality. It is to the doctrine of justification by faith that the preacher must ever again revert, if he would successfully encourage his people to avoid sin and lead a godly life.

What would the Reformation movement have amounted to if Luther and his fellow laborers had not revitalized a dying church with doctrinal truth? What could possibly cope with rationalism, which has plagued the church since the beginning of time, but the plain and forthright preaching of Biblical doctrine? What else will anchor and guide

the Church today, afflicted as it is with neo-orthodoxy, existentialism, higher criticism, and the ecumenical craze, but the clarity and certainty, which the doctrines of God offer and give in both religion and morals? What else will cure the malady of indifference to doctrinal preaching but the constant learning and relearning of the eternal verities Scripture provides for both faith and life?

So far, so good! We all agree that doctrinal preaching is necessary for the spiritual vitality and virility of the Church, for true spiritual growth "that the man of God may be perfect, thorough furnished unto all good works," II Timothy 3, 17, that sinners may truly know and experience the peace of God, based on the reconciliation, which He himself has effected, but the question is: How shall doctrine be effectively preached? It is like the subject of evangelism, easy and nice to talk about, but how to actually carry it out in practice "ist ganz anders."

Dr. Walther answers why there may be a dearth of doctrinal preaching--it is much easier and requires less Sitz-Fleisch to preach along the lines of admonition, exhortation and reproof, for the preparation of doctrinal sermons requires much hard preparatory labor, even anguish. He also suggests that some shy away from such sermons, because they lack a thorough and coordinating knowledge of the doctrines themselves. They have not mined the Scriptures and our own Lutheran Confessions enough, or have become enamored by Reformed sermons. At times we are tempted to think that doctrine itself is dull and dry in the eyes of the people and not conducive to a spirit-filled active Christianity. No doubt these observations are correct in some cases and need to be taken seriously. Is it not

also possible that among the many stresses and strains of church activity we forget that the Gospel is the "dynamis Theou," the power of God unto salvation? Power in doctrine, because it is of God. When fruits of our preaching appear to be hardly visible, it is tempting to try something else to arouse people from their spiritual lethargy. We must not be disturbed or veer from our course in preaching doctrinal sermons, if people do not comment on strictly doctrinal sermons, concluding thereby that the sermon was poor and ineffective. My experience has been that people have commented favorably on a sermon, which I myself think or judge to be of inferior quality, relegated even to the category of light-weight. Whether people comment or not is immaterial. Is not our satisfaction that we have preached the King's message, trusting that the desired effect in the hearts of people will be that of Mary, of whom the Scriptures say, "She kept all these things and pondered them in her heart."

If some of our people do not fully appreciate the value of doctrinal sermons, it is our duty to inform them why they are to be prized so highly. They are to be told that doctrine is a glorious legacy given to us by God, whose salutary purpose is to save our souls and prepare us for eternity. The heavenly scenes described in the book of Revelation ascribe the very presence of the saints of glory to the fact that while here on earth they were led by the Grace of God to a saving knowledge of Him, Who washed their robes in the blood of the Lamb, adding, "therefore are they there." Doctrine heard, believed, and applied is most satisfying to man's soul, for therein is God's paternal heart unbarred and revealed to the faltering sons of Adam. Doctrine will ever be powerful, for it is backed and buttressed by the most powerful "Company" in the

world, God the Father, God the Son, and God the Holy Ghost.

Romans 1, 16-18

While Romans 1, 16-18 is a suitable text for many occasions, it could well be used as a text for a mission sermon. The words of the Great Commission could be the introduction leading to the theme.

I recall good advice given by one of my Homiletics teachers with reference to introductions to sermons for special occasions, such as Missions Festivals, Thanksgiving, Reformation, etc.: "Check your introduction carefully and you will discover that you can omit and delete words and phrases, which are not wrong in themselves, but really add nothing to the substance of the sermon. Superfluous words and phrases deprive you of valuable time in a 25-minute discourse. For example, in a Thanksgiving sermon, is it necessary to repeat scores of times the exhortation 'to give thanks unto the Lord?' Rather, concentrate on the great things God has done for us and continues to do, so that the hearers will leave the service gratefully acknowledging what a gracious and bountiful Lord we have."

With the Great Commission as a brief but effective introduction we could use as our theme:

WHY MUST GOD'S PEOPLE CONSCIENTIOUSLY TAKE TO HEART THE WORDS OF THE GREAT COMMISSION?

1. Because of the unique origin of the Gospel.
2. Because of its unique saving power.

The glorious contents of the Gospel message enraptures the heart of Paul. We are given a splendid opportunity to tell what the Gospel is and what it is not. It is possible to talk considerably about the Gospel without telling

what it really is. The Gospel is the message of the free grace of God in Christ. Unrighteousness, sin, excludes man from salvation. The righteousness of God revealed in the Gospel is not the personal righteousness of God, not an infused righteousness, but a righteousness which God imputes to man for the sake of the God-Man Jesus. The sinner has absolutely no merit in the transaction. He is justified freely. "If by grace, no more of works." Romans 11, 6

Some positive aspects of the Gospel: A supernatural revelation of God to man; a deep mystery, a profound secret in the heart of God Himself, before any mortal knew anything about it. Eph. 1, 4; I Peter 1, 20; Col. 1, 26. It is all-sufficient for man's spiritual needs; it is the "power of God unto salvation." It applies to all men: "Propitiation for the sins of the whole world," I John 2, 2. It is exclusive: "no other name under heaven," Acts 4, 12. The Gospel is final, the last revelation of God to men. We neither expect nor look for other revelations.

The Gospel is not a natural endowment of man. Natural man knows something of the Law of God, but not one iota of the Gospel. Human thought could never imagine or dream up the Gospel. If all the keenest minds pooled their mental resources and focused their attention on how the sinner finds peace with God, the answer would not be forthcoming. With all searching and exploring they would never find Him, "Who of God is made unto us wisdom, righteousness, etc." I Cor. 1, 31. The Gospel was not designed to improve somewhat the religion of the heathen, to take the rough edges off and embellish a bit, but the charge to the Apostle was "to open their eyes and to turn them from darkness to light." Acts 26, 18.

How is this righteousness revealed? From faith to faith. "The just shall live by faith." Righteousness of God revealed in the Gospel is not a consequence or reward of faith, but a fruit and consequence of that salvation accomplished and is brought about by the power of God in the Gospel, appropriated by faith--ours by faith and for faith, intended for faith. This is God's divine order of salvation.

God in Christ has accomplished everything for man's salvation. Because the Gospel is so unique in every way--it came from God and it has saving power, we should be moved with compassionate hearts to respond to the charge given to us: GO AND TELL. Only the regenerate could possibly understand the Lord's directive to spread the Gospel.

If we continue to believe the Gospel promises, which we are commissioned to broadcast to a world sitting in darkness, our spirits in carrying out this life or death work will not be dampened, even though not all accept it, even though some who do accept it later fall away from the truth. Paul never swerved from his desire to reach as many souls as possible. He was debtor to all. Romans 1, 14.

Let us labor fervently, for the time clock is running out rapidly.

Genesis 12, 4-8

In the introduction a brief biography of the spiritual giant, Abram, would be profitable for well-informed Christians, but especially for new converts in a fledgling mission, for most have limited Bible History knowledge. Abram was chosen as God's Friend and the role which this man of God

was to play in God's plan of salvation affected the entire human race. "I will make of thee a great nation," "I will bless them that bless thee".....called upon to make a complete break from all earthly matters and considerations, so that he might be enriched with eternal and heavenly treasures.....he was ever to learn from the Master to live by faith, not by things seen. Abram not only received a call from God, but also a promise, a direct renewal of the Promise of the Savior, given in Paradise..... Abram's response to the Lord's call and promise is well summarized in Philippians 3, 13-14: "Forgetting those things which are behind, reaching forth unto those things which are before, I press toward the mark for the prize," etc.

That solely the promises of the Lord God bring faith into being and also give birth to the obedience of faith are clearly illustrated in ABRAM'S REMARKABLE OBEDIENCE OF FAITH. We note how his faith progressed in obedience to the Lord Who called him and what obedience of faith the Lord would see in all His children.

A. We note from Abram's attitude, confession, and conduct that only the promises of God mattered to him...no hesitation, no vacillation, no counting the cost, no questions asked, when called upon to sever ties with kindred and countryany doubts or misgivings he may have had vanished when the Lord spoke: "Unto thy seed will I give this land."

B. Abram was led more and more into communion with the Gracious Lord, Who had called him. This close bond with his Lord led him into a state of witnessing to a corrupt and idolatrous world around him. His testimony and witnessing began in his own home. "He built an altar unto the Lord."

Even though many refused to listen to his testimony and stubbornly continued in their unbelief, Abram's clear and forthright testimony and confession was always there, holding forth that Word of God, which ever will be a savor of life unto life or death unto death. II Cor. 2, 16.

C. The Lord has called upon us to depart from Haran and keep our eyes fixed on the promises, which point to an unseen land....the exercise of the obedience of faith involves the daily drowning of the Old Adam and mortification of the flesh. "What does such Baptizing with Water Signify?" if our hearts cling to earthly things and we become enamored by earthly treasures, how soon we develop spiritual myopia, unable to see, with singleness of mind and purpose.....

D. We are called upon to disassociate ourselves from the spirit of the world and ever look upon ourselves as strangers and pilgrims, having here no continuing city, but seeking one to come. Heb. 13, 14. Recognizing that our citizenship is in heaven, we shall not long to become naturalized citizens of this world.

E. In building an altar unto the Lord, Abram recognized that spiritual revival begins in the home. When many sincere and well-intentioned people, some believers and others not, ask: "What will save America?" we answer: the Christian home, where the Word of God is constantly used and applied. That Word will always be what the Psalmist declares: "a lamp and light," Ps. 119, 105. If we follow Abram's program all will be well in the home and church, also the state.

F. Abram's obedience led to compound blessings. The Lord will do no less for us, if by His Grace, we implicitly trust His promises.

"I will bless thee" leads from one blessing to another. Pray God we may follow Abram's example. "He that believeth shall not be ashamed." Romans 9, 33.

J. N. Petersen
General Pastoral Conference
January, 1976

ANNOUNCEMENT:

1976 Reformation Lectures

The 1976 Reformation Lectures will be presented at Bethany Lutheran College on October 28th and 29th. The lecturer is Prof. E. C. Frederick of the Wisconsin Lutheran Seminary at Mequon, Wisconsin. His series of three lectures will be entitled THE QUEST FOR TRUE LUTHERAN IDENTITY IN AMERICA.

Advance registration and copy of lectures is \$5.00.

Send to: REFORMATION LECTURES COMMITTEE
Bethany Lutheran College
734 Marsh Street
Mankato, Minnesota 56001

WOMEN IN THE CHURCH
A RESPONSE TO CONTEMPORARY TRENDS

"Women should keep silence in the churches," thundered St. Paul to the Corinthians, but recently his words have fallen on deaf ears. In the past few years the fight for women's ordination has shaken almost every Western religion. Two percent of all ministers in the U.S. are now women, and female enrollment in some seminaries has jumped more than 30 percent. Excluded from the priesthood by Roman Catholics, Episcopalians, Missouri-Synod Lutherans and some fundamentalist sects, women are now resorting to legal complaints and lobbying groups in their struggle for ecclesiastical equal rights. But changing church law is only half the battle. Women ministers still face a 2,000-year-old religious tradition of male exclusivity."¹

These opening words of an article in the religion section of Newsweek indicate the contemporary trends in relation to which this paper was intended, by assignment, to be a "fresh" response. If by fresh response is meant Scriptural response, we can have some hope of at least moving in the direction of the assignment, but if by freshness is meant opening the windows to the breezes that blow from the Dead Sea of mere human opinion, we should like

¹Newsweek, October 13, 1975

to concede defeat at the outset.

While the trend that now confronts us is termed contemporary, it does not mean that the matter which it concerns is a new one. The trend has, however, reached proportions that can hardly escape the notice of even the most out-of-touch member of the human race. If the writer of the Newsweek article quoted above is correct in the choice of the verb "thundered" to describe Paul's expression of divine will in the matter of woman's relation to the church, it can fairly be said that the contemporary trend has reached the point of a "shrieking" rebuttal.

In this brief paper we do not intend to deal specifically with movements in our society for the liberation of the female sex and their efforts for gaining social equality, yet it is quite obvious in many instances, at least, that there is some connection between woman's desire to improve her social status and her desire to attain to new status in the church. That women, as well as other elements of society, have had good reason for questioning some of the inequities they have had to endure through the years is not here contradicted. As long as we live in this world we find need of striving against the many imperfections that rise up in our midst, not least of all that pertain to our relationship to one another in the church. And because the topic before us is Women in the Church, we must needs restrict ourselves in order to seek to learn what place woman is to have in the church. To learn that we must also be aware of what place woman is not to have in the church.

As a Christian, as a regenerated child of God, as a member of God's family by faith in Christ Jesus, as one of those to whom the Office of the

Keys has been given, as one who is a member of God's royal priesthood, woman has every spiritual prerogative accorded to the believers and is no second-class citizen in the kingdom of God. When the Holy Scriptures define the church as the body of Christ, a believing woman is as much a member of that body as is a believing man. When the Apostle Paul speaks of the Baptismal benefits which come to us in Christ he reveals that human and historical distinctions melt away: "For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." Gal. 3, 27. 28. This passage is of tremendous importance to the Christian, both for instruction and comfort, but it, too, can suffer a "wresting to destruction" that is the lot of many another passage.

Children, as well as adults, are by faith members of God's household, the church, and as such stand on a level with their parents of BOTH sexes. Nevertheless, the fact of their redemptive status before God does not free them from the necessity of recognizing that they are to be subject to their parents in all obedience. Eph. 6, 1 & Col. 3, 20. When therefore the Lord through His Apostle speaks certain words of prohibition concerning the women of the church, He is not pleased to have such instructions overruled by an allegedly higher appeal to such passages as Gal. 3, 27ff.

The words of prohibition that are usually referred to are found in I Corinthians 14 and I Timothy 2. In I Corinthians 14 Paul has set the Corinthians straight on the matter of tongues-speaking, showing that the use of this gift also must be "done unto edifying" (v. 26), and closes this section by saying that "God is not a god of

peace" (v. 33). At this point the Apostle gives attention to the matter of the proper place of woman in the worship and work of the church:

As in all the churches of the holy people, the women should be silent in church because they are not allowed to speak. They should submit, as the Law says. If there is something they want to know, they should ask their husbands at home. It is a disgrace for a woman to speak in church. Did God's Word first come from you? Or were you the only ones to whom it came? If anyone thinks he speaks for God or has the Spirit, he should know that what I write you is what the Lord orders. But if anyone ignores this, he should be ignored.
I Cor. 14, 33b-38 (Beck)

This passage states very clearly that women are not to speak in the church, and, according to the preferred union of the closing phrase in v. 33 with the opening clause in v. 34, it also states that this practice is to be found in all the churches or assemblies of God's people. There are few on either side of the fence in this question who are so bold as to deny that the words are a strong prohibition. There are several ways, of course, in which the meaning of the words is circumvented. By the historical-critical method it is not difficult to determine either that these verses are out of place in their present order or that the Apostle never wrote them in the first place. For those who have little appreciation for the inspiration of the Scripture it is easy to conclude, especially with the benefit of our present age of enlightenment, that Paul was a misogynist or a misogamist; compare the remark of Peggy Ann Way: "Shall we women spend our time developing nice little papers on . . . discovering

that (Paul) was once in love with a temple prostitute who rejected him and from which came his feelings about women?"² For the evolutionist it's a matter of saying: "But since that time you have come a long way, baby!" For one who would like to honor the position of the inerrancy of Scripture but who finds it difficult to accept the implications of such a passage for our time, there is recourse to the interpretation that the prohibition is only of local and temporary validity.

When the Apostle here forbids women to speak in the church but rather orders them to be silent, he indicates that the prohibition is to be maintained because the speaking which he has in mind violates a basic principle of subordination of woman to man. That they are to be subordinate (*ὑποτασσέσθωσαν*) is an arrangement from the creation, according to God's will, who made his original human creatures male and female. This position is also underscored by I Timothy 2, 11. Furthermore, as Paul says, this prohibition is demanded by the Law (v. 34). It is surely necessary to understand this matter of subordination if one is not to be completely frustrated at an interpretation of I Cor. 14 and related passages.

Peter Brunner in a monograph speaks thus to the question of subordination:

First of all, it is clear that we are dealing with a theological and not a sociological relationship. Whatever this subordination might mean in its various aspects, one thing is sure:

²Quoted in *A Christian Handbook on Vital Issues*, p. 346.

it is based on the will of God, that is, it comes from God and is a divine and not a human arrangement; it is not the product of a particular social structure' but is a preordained order given by God to which all historical development is bound. Such a theological factor obviously has sociological consequences in its realization: where it is accepted and translated into actual practice, the results are helpful and blessed; and when men try to oppose it because of their own self-pride, the result is destruction and judgment.³

In developing an understanding of this relationship between man and woman, Brunner sets forth that we are here confronted with what he calls a basic "Kephale-structure," a structure that is used in Scripture also to express other relationships. In explaining this structural relationship between man and woman, the most significant passage, at least of the New Testament, may well be I Corinthians 11, 8-9: "For the man is not of the woman, but the woman of the man. Neither was the man created for the woman; but the woman for the man." In stating the relationship in these words, the Apostle Paul is Spirit-led to recognize the validity of the creation account in Genesis 2, where it is expressly stated that woman is made from man and for him. The positions they hold are not to be inverted or interchanged. It is true, as Paul himself recognizes in I Cor. 11, 11 that in the sequence of birth man does come from the woman, but, as Brunner states: "This counterpart is not able to cancel out the order that was given

³Peter Brunner, *"The Ministry and the Ministry of Women,"* pp 24f.

in the creation and is in every respect prior to the succession of the generations, whereby the woman comes from the man and is there for his sake. According to her created basis the woman comes from the man, and according to his created basis he is the 'head' of the woman. . . . As a result of this order the woman is related to the man through the original creaturely associations of 'from' and 'for his sake,' and therefore she in a unique way is subject to him as her 'head.' Only where the woman in her concrete practical relationship lives what she is by virtue of the creaturely existence given her in the creation is she a woman as God meant her to be and still wants her to be."⁴

When our first parents transgressed the explicit command of God concerning the tree of knowledge of good and evil, the woman was first in the transgression. But even here the "headship" of Adam is revealed, as I Timothy 2, 14 and Romans 5, 12 bear out, in that sin and death are said to have been brought into the world through him. It is the fall of Adam that is especially significant for the judgment that came upon all the world. By the fall of our first parents into sin they also invited consequences upon themselves, not least of all in respect to their relationship to one another. Instead of man being just the "head" of the woman, he now becomes her despot, and the original association of Eve with Adam now becomes a subjugation to his desire "that has an almost oppressive power." (Brunner)

When the unregenerate human mind recognizes that this God-ordained "kephale-structure" is saying that the woman is in a position subordinate to the man, it can quickly take offense and read into Scripture

⁴*Ibid.*, p. 27.

that woman is relegated to a second-rate position of inferiority. But that is not the intention of Scripture, nor of Paul here in particular. Prof. Wilbert Gawrisch of the Wisconsin Lutheran Seminary writes:

This is not to be understood, however, as if the woman were inferior to the man. All thoughts of superiority and inferiority are out of place in respect to this relationship. Man, on the one hand, has no reason for pride or for belittling the woman, and the woman, on the other hand, has no reason to have an inferiority complex or to underestimate the dignity and importance of her position. God would have both men and women look upon the position for which she was created as a high and glorious one.⁵

The second of the two important passages referred to earlier is I Timothy 2, 8-15:

I want the men ($\alpha\upsilon\delta\rho\alpha\varsigma$) to pray everywhere, lifting up holy hands, not in a mood of anger or argument. Women should dress in decent clothes, modestly and properly, without braiding their hair, without gold, pearls, or expensive dresses only as it is proper for women who promise to worship God with good works. A woman should learn in silence, completely submitting herself. I don't let a woman teach and have authority over a man; she should keep silent. The reason is that Adam was formed first,

⁵"The Place of Women in the Life of the Church," Wisconsin Lutheran Quarterly, January 1969, p. 39.

then Eve. And Adam wasn't deceived; the woman was deceived and so fell into sin. But women, having children, will be saved if they live in faith, love, and holiness, and use good judgment. (Beck)

This Timothy passage, in addition to recognizing the "kephale-structure" from the creation as a reason for Paul's earlier (?) prohibition of women's speaking in the church, adds a second argument, namely the role which Eve played in the fall of the human race: it was she who was deceived by the tempter, not Adam. This revelation is not made to exculpate Adam, as we have indicated before, but to establish yet another basis for the subordinate role that women are to have in the church. The fact that also this sin is forgiven does not rule out the recognition that consequences thereof may yet have to be endured to the end of time any more than the fact that David was forgiven his sin against Bathsheba did not rule out his having to see the fruit of his illicit union die in infancy.

At the same time that Scripture here refers to the woman's special role in the fall as having a bearing upon the prohibition with which we are dealing, it seems to us to be less than fruitful to enter in, as many have done, on speculation and rationalization of how the woman could be deceived in contrast to the man. Nor is there any good reason for assuming that Eve's sin was more heinous than that of Adam, for he transgressed the same command of God as did Eve. When therefore Paul in this passage first of all refers to the "kephale-structure" of creation as significant for the prohibition, he adds by way of further enlightenment that what transpired in the event of the tragic fall in no way effected

an abrogation or even inversion of this arrangement.⁶ This additional argument adduced here only serves to intensify Paul's stress on the fact that we are not to consider that God has abrogated his creational arrangement.⁷

The whole idea of ordo or τάξις therefore remains a key concept in any understanding of the prohibitions of women's activity in the church;

⁶*This is not to deny that the fall itself took place through an inversion of this arrangement.*

⁷*In connection with a study of this Timothy passage a certain B. Ward Powers, an Anglican from Australia, writes in Interchange, No. 17, 1975 that he questions the traditional assumption that I Timothy 2 refers primarily to a public worship context, but suggests strongly that it refers to a family context and makes his arguments for this interpretation, at the close of which he says that the subject of the plural verb form at the close of v. 15 is the man and wife and not women collectively. His translation then reads: "Yet she (i.e., a wife) will be preserved throughout the (dangerous) time of childbearing if they (the wife and her husband) continue in faith and love and holiness, with modesty." (p. 58) He agrees that his primary application of this passage does not exclude its application to a church context, but that the latter is here to be considered an extension of the former. Though admitting that it is the norm for the man to lead in prayer and public worship, he nevertheless maintains that this passage does not forbid a woman "to exercise a ministry of prayer and preaching in the congregation if she has received the gift of God to do so." (p. 59)*

that Scripture teaches the subordination of women cannot be denied by anyone who accepts the words in their natural sense. David Scaer recognizes the difficulty created by the use of that or similar terms when he writes:

The word 'subordinate' unfortunately suggests the master-slave relationship with the crack of the whip in the background. Men greedy for power have either turned the relationship around or intensified it to the point of hatred. Subordination in nature has been placed there by God not to indicate that someone is more worthy than another or that one should be despised. Subordination is for the sake of function and welfare. The child is subordinate to the parents for the child's welfare, not to punish the child or to benefit the parents. Christ is subordinate to God in carrying out the task of salvation. This does not degrade Christ. The one in the superior or upper position exercises love to those in the lower positions. That's why Paul says that husbands should love their wives as Christ loved the church. Of course many do not model their family lives after the divine pattern and grief must necessarily ensue. Still the abuse of the divine pattern does not allow abrogation of the pattern because it is defiled by sin (emphasis-JBM). Women pastors abrogate the divine pattern."⁸

⁸ David Scaer, "May Women be Ordained as Pastors," A Christian Handbook on Vital Issues, pp. 350f.

The same author then concludes his very helpful article with these words:

The church is God's new family on earth, Adam's race did not qualify as God's sons, and thus in Jesus a new family, the church, has been established. The New Testament uses the term "household of the church," suggesting that it is a family. In this family God's original designs are not considered invalid or outmoded or useless. Rather, in the church, God's original intentions are again revived. God has not placed the label of "NO GOOD" over his original work, but has revived it. The church is therefore bound to the proper relationship between the man and woman established by God and that it be reflected in everything the church does. The ordaining of women as pastors, leaders, guardians, bishops, yes, 'fathers' of congregations is not only a deliberate breaking of the Scriptures of the Old and New Testaments, but a direct contradiction of God's plans in creation. It is going directly against God. As C. S. Lewis says, male and female may be equal but their roles are not exchangeable.⁹

Many of the articles which deal with the question of women's place in the church really handle only the matter of the ordination of women, or, if the ordination itself is not considered so important, of their holding the pastoral office. This is the question that is perhaps most easily answered, but despite the traditionally Scriptural answer that has been given in the Christian church

⁹*Ibid.*, p. 351.

down through the years, we find that many churches have found it possible to explain the Scriptural concept away to their satisfaction and ordain clergy-women.

With regard to Luther's position on this question, Peter Brunner has neatly summarized the same under nine points:

1. All Christians have the spiritual power to proclaim the Word of God, and that includes women.
2. In the assembled congregation, only he may preach the Word who has been called to do so by the church.
3. Only he may be called who has the ability.
4. In determining whether one possesses the ability, spiritual and natural factors must be considered.
5. The subordination of the woman to the man, as had been established in the Old Testament, has not been revoked in the New Testament; rather it has been substantiated by the Holy Spirit through the pronouncements of the apostles.
6. The Holy Spirit would contradict Himself if He allowed women to preach in the services of the congregation as long as there were men present whom he has inspired thereto.
7. The ordo, which must be here maintained, has a spiritual character; it is the work of the Holy Spirit. The moral attitude that corresponds to this ordo is propriety. Neither the ordo nor its corresponding sense of propriety dare be violated.

8. As long as the presupposition holds true that there are men present whom the Holy Spirit has inspired to preach, it is not proper for the women to be called to exercise publicly the pastoral office.

9. One can safely assume that the Holy Spirit, in keeping with his directives in the Holy Scriptures, will see to it that capable men are not lacking. Should this unusual circumstance nevertheless prevail, then - but only then - must women also preach in the services of the congregation.¹⁰

Later the same writer points out that while not all the fathers of Lutheran orthodoxy may have shared the loftiness of Luther's point of view, nevertheless they share Luther's position that women are not to hold the pastoral office. In more recent times it has been surprising, as well as refreshing, to see the tide of opinion for women's ordination strenuously opposed in Sweden, where, after the parliament had first enacted legislation to grant the right of ordination to women, the church felt it could do nothing else than approve it. Bo Giertz, Bishop of Göteborg, Sweden, as one of the leaders of the opposition to this legislation, in 1958 drew up a series of "Twenty-Three Theses On The Holy Scriptures, The Woman, And The Office Of The Ministry." The theses are followed by brief or briefer explications. On the assumption that these statements may prove helpful also in our discussion of the matter before us, we quote several which deal with the second and third items of the title:

¹⁰*Op. cit.*, p. 10

12. Appealing to a command of the Lord and to his apostolic authority Paul teaches that the woman is not intended to hold a Teaching Office in the church.¹¹
13. All this the New Testament does not treat as a matter of order, but rather as a necessary consequence of a command of the law and will of Christ, based in that order which God already laid down in Creation and which is now realized in Christ.
14. This order has an inner, organic connection with the New Testament's characteristic view of the church. On the one hand its members have become one in Christ; on the other hand they are different from one another, equipped with different gifts and entrusted with different responsibilities.
15. The fact that man and woman are different is a gift of God, and it is as a result of God's will that the man and the woman have different functions both in the home and in the Church.

¹¹It should be noted that in dealing with I Timothy 2, 12, Dr. Giertz avers that the word διδάσκειν, here used, as well as its derivative noun διδάσκαλος, is a rather "pregnant expression," an almost technical expression with the meaning of being teacher in the church and charged by God with the proclamation of His Word. (Cf. also the Great Commission.) In contrast he points out that when Acts 18, 26 records that instruction was given by Aquila and Priscilla to Apollos, the word ἐξέθεντο (expounded) is employed.

16. This difference does not imply less esteem for the position of the woman.
17. The command to subject oneself cannot be made the norm for legislating the church.
18. On the other hand, the chief office in the Church is to be arranged in a way that is conditioned by essential Christian considerations.
19. In this matter Christ's own actions and the directions given by Him were decisive for the Church.
20. To traditions we cannot attribute decisive significance.
21. If we loyally hold to the Scriptures, then on the one hand we must say No to the question of women pastors, on the other hand we must say Yes to a utilization of women's abilities in the Church in a more intensive way than has been the practice up to now.
22. If it is our concern today to prepare the way for the expanded utilization of the talents of women in the Church, then we will have to take cognizance of the differences between the man and the woman and not disregard them.
23. If there is serious disagreement in the Church about the proper course of action, then the Scriptures demand of us above all things to maintain two things

inviolable: One is the unity of the Church, the other is loving regard for all serious qualms of conscience.¹²

In regard to the matter of woman's suffrage in the church, which is found acceptable in many circles where the ordination of women is proscribed, the matter of clear decision may not be as easy. Yet the fact that Scripture makes clear that in the spiritual life of the church, as well as in the marriage relationship, woman is not to "have authority" over the man, but is to be "in obedience," surely points the way also in this area. Prof. Wm. Henkel in an article entitled "The Status of Woman in the Public Life of the Congregation," after asking the question whether woman may participate actively in the meetings of the congregation, join the discussions, vote, be a chairman, etc., replies:

I answer, she may not, if the subordination under man which is commanded in Scripture would thereby be suspended. God does not want man and woman to face each other as authorities of equal rank. He does not want woman to assert her will in opposition to the will of man, nor does He want a woman's vote on a question of church affairs to make itself felt in contradiction to that of her husband. If a congregation, however, consists only of women or if the men at hand are neither capable nor willing to take care of church matters, then the women step into their (the men's) place. Or if a congregation meeting is considering things that the women understand better than the men, it would be foolish if the women were not asked for their advice. It is not the final aim

¹²The Springfielder, No. 4, March 1970, pp. 14ff.

of the Apostle to assure the men of certain rights, to place limitations upon the women, but to protect the congregation from harm, to edify the Kingdom of God.¹³

In responding to contemporary trends, we realize that we have dealt almost entirely with prohibitions relating to women's place in the church, also that we have failed to bring the kind of freshness that was sought by those who suggested this paper. Because we are presently almost inundated with the wave of women's movements sweeping over the churches as well as society in general, there is need to hold the line against these attacks. At the same time there is great need to recognize and discuss the legitimate areas of work that God has in mind also for the women of the church, for they, too, have been redeemed to serve. But that service, to be God-pleasing, must be in accord with His good will and pleasure. May the Holy Spirit thus help us to continue the search!

J. B. Madson
General Pastoral Conference
January, 1976

¹³*Wisconsin Lutheran Quarterly, July 1961, p. 216 (English translation from an original German version.)*

THE BIBLE'S ANSWER TO DISPENSATIONALISM

A Paper Presented To The Joint
ELS and CAL West Coast
Pastoral Conference

September 15-17, 1975
Vallejo, California

DISPENSATIONALISM: ITS BEGINNING

Dispensationalism is often believed to have originated among the Plymouth Brethren with John Darby (born in 1800) as its most prominent leader.¹ Others would suggest that the beginnings of dispensationalism are to be found in the Counter Reformation "futurist" system of prophetic interpretation as founded by Francisco Ribera (1537-1590) of Salamaca, Spain at a time when Roman Catholicism sought to shift the Protestant interpretation of the Antichrist as fulfilled in the office of the Papacy to that of an individual yet to come prior to Christ's second advent.²

A careful study of God's Word will reveal that the spirit of dispensationalism has a history which can be traced to Biblical times...yes, even to the Garden of Eden. As we look carefully at the temptation which the serpent held out to Eve, was it not the temptation: "You will be like God" (Genesis 3:5)? Was that not a temptation to enjoy God's creation on one's own terms, according to one's own time schedule and on the basis of one's own wisdom? Is this not simple materialism? It is my contention that it is this same temptation to which the dispensationalist succumbs.

In the days which led up to the judgment of God in the Flood, we note that man attempted to live in God's world in his own immoral way. Even after the Flood, the spirit of dispensationalism is to be seen in the building of the tower infamously named Babel. Again in the midst of the miracle-filled Exodus we find crass and thankless forms of materialism among the Israelites. It is worth noting that the Israelites never sought to separate themselves from the outward forms of their religious relationship with the Lord, neither did they deny or repudiate His name. They were most happy to be God's "chosen people" as long as they could have their materialistic desires fulfilled on their own time schedule (Exodus 16:3,20; 17:3; 32:1; Numbers 11:4). It is likewise obvious that apart from the "remnant," the people of God looked to "the land flowing with milk and honey" with the materialistic dream of a kingdom of God on earth. We cannot overlook the fact that Moses' greatest opposition came from those who resisted his insistence upon the spiritual nature of the people of God (Numbers 16:1-3,41). Even the judgment of God in the case of the fiery serpents was of such a nature as to call God's people to an awareness that their relationship to the Lord God was a spiritual one based on faith (Numbers 21:9, John 3:14-15). We furthermore see in the book of Deuteronomy Moses' final, fervent appeal to the people to be one which calls them to avoid the sins of a dispensational-material nature in favor of a spiritual-covenant relationship with the Lord God of Israel (Deuteronomy 5:1-27).

The history of God's people in the books of Joshua and Judges give ample evidence that the nation as a whole opted for a dispensational-material view of the promised land. They believed themselves to be in the final and ultimate dispensation of a

material kingdom of God on earth. It is obvious that such a materialistic view of God's covenant could only bring the deterioration and degeneration which followed.

Sad to say, the dispensational spirit of man continued to exist among God's people. It was seen in the seeking of a king to rule them in opposition to the theocratic rule of God through judges and prophets. It was even seen in the rejection of God's faithful prophets who in love and compassion called out to the people of God calling them back to their covenant relationship to the Lord. Just think of the heartfelt and loving cry of God through the prophet Ezekiel, "'As I live' declares the Lord God, 'I take no pleasure in the death of the wicked, but rather that the wicked turn from his way and live. Turn back, turn back from your evil ways! Why then will you die, O house of Israel?'" (Ezekiel 33:11). Think of Jeremiah's refrain as he warned the people about the sin of dispensational views of the Temple of Jerusalem, "Do not trust in the deceptive words, 'This is the temple of the Lord, the temple of the Lord, the temple of the Lord.'" Or think of how the people of God turned their backs on the Old Testament evangelist, Isaiah. And why? Because he, as God's spokesman, made abundantly clear the fact that the kingdom of God is a spiritual kingdom based on a spiritual relationship with God through the Messiah. What beautiful prophecies of the Messiah he made: of His virgin birth, His kingly rule, His vicarious atonement, His comfort, peace and victory! Yet must Isaiah lament, "Who has believed our message?" (Isaiah 53:1, John 12:37-40, Romans 10:16). The cry of God against dispensational views was made clear by such watchwords as Lo-ruhamah (her who had not obtained compassion), Lo-ammi (not my

people) from Hosea 1:6,9, Shear-jashub (a remnant shall return) from Isaiah 7:3 and Maher-shalal-hash-baz (Swift is the booty, speedy is the prey) of Isaiah 8:1-4. It is a clear fact of the Old Testament: the dispensational views held by the people of Israel deprived them of the covenant of salvation through faith in the Messiah as the ruler of the Kingdom of God. They were no longer God's people, no longer the objects of His compassion, --soon to become the prey of their enemies as the judgment of God...only a remnant would return...only a remnant!

Throughout the New Testament, the spirit of dispensationalism remains evident. This spirit is evident in the beliefs of the scribes, Pharisees, Sadducees and Herodians, and even the rank and file Israelites as they were guided by the scribes and Pharisees. To these groups of people we must also add the Samaritans whose concept of the kingdom of God was also dispensational (John 4: 19-21). Both John the Baptist and Jesus would have had gracious receptions by the Israelites if they had only bowed and conformed to the dispensational, Messianic expectations of their time. If only John had not referred to the Pharisees and the Sadducees as a "brood of vipers" (Matthew 3:7), if only Jesus had consented to be a "bread king" (John 6:15, 26-27), if only Jesus had not offended the scribes and Pharisees (Matthew 15:12, Luke 11:37-48), if only Jesus would have identified the "Kingdom of God" with the Temple at Jerusalem and the theology of the scribes, Pharisees and Sadducees (Luke 17: 20-21, if only Jesus had given a sign from heaven (Mark 8:11-13) -- surely Jesus of Nazareth would have been their Messiah. Because Jesus would not accommodate Himself to their materialistic dispensationalism, the Israelites not only excluded themselves from His Kingdom, but they killed the Lord of Glory. It becomes clear that such

materialistic, dispensational views of Christ's kingdom are always destructive of the Gospel and its centrality in the Kingdom of God.

DISPENSATIONALISM: ITS HISTORY

Since materialistic, dispensational notions about the Kingdom of God are a natural outgrowth of man's thinking, we observe a continuation of dispensationalism also in the early church and down to the present day. Because early forms of dispensational and millennial ideas of the Kingdom of God came from Jewish sources, the Augsburg Confession, article XVII, in its condemnation of millennialism and dispensationalism directs its condemnation against "certain Jewish opinions." For example, in the Jewish apocraphal book 2 Esdras (7:28ff.), the following materialistic view of Christ's kingdom appears: a time of final trial, the coming of the Messiah, the warning of the nations against Him, His defeat of the nations, the descent of the heavenly Jerusalem, the gathering of the dispersed Israelites, 400 years reign of the Messiah, seven days of absolute silence, the renewal of the world, the general resurrection and the Last Judgment. It is interesting to note that when Jews become converts to Christianity, they very often maintain their millennial views. Among them are Franz Delitzsch, Ernst Hengstenberg and Alfred Edersheim.

Among those favoring dispensational and millennial theories in the post apostolic era were: the Epistle of Barnabas, Cerinthus (Book of Enoch, Testament of the Twelve Patriarchs) Papias, Irenaeus, Eusebius, Justin Martyr, Tertullian, the Montanists and Nepos, an Egyptian bishop from the middle of the third century. These theories were

vigorously refuted by: Caius, a Roman presbyter who was the first notable opponent of such millennial theories, and the Alexandrian theologians (particularly Origen and Dionysius of Alexander). A later and most able opponent of millennial theories was Jerome.

During the middle ages, the spirit of dispensationalism found itself a very favorable environment in the superstition, Biblical ignorance and spiritual mysticism of the time. It is reported that "apocalyptic parties" were frequently found during this period of time.³ Among such "enthusiasts" we note the Anabaptists, whose chiliasm was condemned in article XVII of the Augsburg Confession. It was their dispensational spirit which led them to join the Peasants' Revolt which took possession of the city of Muenster under the phrase "the reign of the saints."

During the Counter Reformation, Ribera (as previously mentioned) found in dispensationalism the means to turn the identification of the Antichrist from the Pope to that of an individual in the future in his commentary on the Book of Revelation (ca. 1590).⁴ This "futurist" view of the Antichrist was polished and popularized by the great apologist, Cardinal Bellarmine (1542-1621) of Italy.⁵

In spite of the condemnation of chiliasm by the Augsburg Confession, several Lutherans came to embrace tenets of dispensationalism in the form of millennialism.⁶ Among the Protestants of Europe who espoused forms of millennialism we meet Jacob Boehme and the many connected with the Pietistic Movement such as Jacob Spener and Joachim Lange, both Lutherans, and also Johann Bengel, who defended his millennialism in his 1740 commentary on Revelation.

In England the acceptance of Ribera's futurist interpretation came with the Oxford movement through such notable men as Samuel R. Maitland (1792-1866), James H. Todd (1805-1869) and John Henry Neuman (1801-1890). Other leaders of millennialism outside of the Oxford Movement were Edward Irving (1792-1834) among whose followers (through "tongues" and "prophetic utterances") came the idea of the rapture which was added to their dispensational view. This revelation came by means of a woman, Miss Margaret Macdonald of Port Glasgow, Scotland. The idea of the "secret" pretribulation rapture was added to the dispensational theory by the Plymouth Brethren in the 1830's.⁸ The most conspicuous leader of the Brethren movement was John Nelson Darby (1800-1882) by whose name this dispensational view came to be known as Darbyism.⁹ It was Darby who brought the movement to Canada and the United States.

Under the influence of Darby and the Brethren Movement, two great works were produced in this country: "Jesus Is Coming" by W. E. Blackstone in 1878 and the Scofield Reference Bible by the Rev. Charles Ingersoll Scofield in 1909. Without a doubt, the Scofield Reference Bible, now also in a revised version, has done more to propagate dispensationalism among Protestants in the United States than any other single factor. Another notable work still available in fundamentalist book stores is The Greatest Book on Dispensational Truth in The World by a Rev. Clarence Larkin of Philadelphia in 1918 and 1920. This volume is valuable in that it provides many, detailed charts of the dispensational system.¹⁰ The key chart of the dispensational system is the one entitled "Rightly Dividing The Word of Truth."¹¹ For a more comprehensive study of the history of dispensationalism, one might consult Present Truth - September, 1974, Concordia Cyclopaedia under the

subject "Millennialism" and Millennial Studies by George L. Murray (Baker Book House, 1960).

More recently, we discover that as orthodox Christians we not only have to deal with the dispensationalism of the Scofield Reference Bible, but also a "warmed over" and a popular, brilliantly "redressed" dispensationalism which identifies the prophecies of Revelation, Daniel, Ezekiel, etc. with current political, economical and moral trends and events. Most popular among modern-day dispensationalist leaders is Hal Lindsey with his The Late Great Planet Earth, Satan Is Alive and Well, There's A New World Coming (a commentary on Revelation) and others. One dare not treat these modern dispensationalists with indifference when we consider the fact that Lindsey's books are now selling by the millions and Scofield Reference Bibles are in great use, even in non-dispensational churches. Another forceful leader of dispensationalism who has not only authored a book (Guide To Survival) propagating his views, but also solicits congregations for speaking engagements coming equipped with a film to show the fulfilment of his dispensational views in modern Palestine, is Salem Kirban. According to my observation, it would seem that hardly a Christian home has been spared some confrontation with dispensationalism in some form. It is not at all uncommon to find Lindsey's book in the libraries and bookstores of conservative Lutheran congregations. Neither is it uncommon to find these books in the homes of the members of our congregations, books often given by friends who in their evangelistic zeal are most anxious to share their "new found truth." In such times as these it behooves us to be prepared to answer these popular, false teachings. It furthermore behooves us to educate and warn the members of our congregations about such heresies and how they will lead us away from the centrality of the Gospel into useless speculations about the Last Days.

DISPENSATIONALISM: ITS SYSTEM

According to the Scofield Reference Bible, dispensationalism defines a dispensation as a period of time during which man is tested in respect to obedience to some specific revelation to the will of God.¹² It should be noted that dispensationalists have not always agreed in the number of dispensations. In the 19th century it was generally believed that there were three or four dispensations. Today it is generally taught that there are seven dispensations, although some regard the "Perfect Age (that which follows the Millennial Age)" to be the Eighth Dispensation.¹³ In the matter of unanimity, it should be made clear that not all dispensationalists agree in all the minute or even in some of the major points of their dispensationalism. In fact, it is my observation that unanimity of belief is not a vital requirement for the adherents of dispensational theology. For some there is a great desire to have their own unique version and interpretation of the unveiling of the dispensations of God. For a general overview, however, I herewith submit the following dispensational system:

- I. Creation
 - A. The Original Earth - Genesis 1:1
 - B. The Chaotic Earth - Genesis 1:2
(allows for the "Gap Theory")
 - C. The Restored Earth - Genesis 1:3-2:3
- II. The Antediluvian Age
 - A. The Edenic (First) Dispensation - Innocence
 - B. The Antediluvian (Second) Dispensation - Conscience - 1656 years
- III. The Flood

IV. The Present Age

- A. The Post Diluvian (Third) Dispensation - Human Government - 427
- B. The Patriarchal (Fourth) Dispensation - Family - 430 years
- C. The Legal (Fifth) Dispensation - Law
- D. The First Advent - Christ's Life On Earth
Judgment Number One: Believers For Sin
- E. The Ecclesiastical (Sixth) Dispensation - Grace
- F. The Second Advent
 1. The Rapture
 - a. The Translation of The Living Saints
 - b. The First Resurrection of The Saints
 2. The Great Tribulation
 3. Judgment Number Two: Believers For Works
 4. Judgment Number Three: The Jews
 5. Judgment Number Four: The Nations
 6. The Revelation - Christ's Return With His Saints (Second Coming)

V. The Age of Ages

- A. The Messianic (Seventh) Dispensation - Israel, The Head of The Nations
- B. The Renovation of The Earth By Fire
Judgment Number Five: The Wicked
- C. The New Earth (Eighth) Dispensation - 33,000 years¹⁴

It becomes obvious that we here have a rather complicated system by which the dispensationalists have attempted to foist a man-made chronology upon the Biblical account of the Last Days.

DISPENSATIONALISM: ITS ASSUMPTIONS

In dealing with any view of Biblical interpretation, it is absolutely essential that we examine the basic assumptions which underlie such views. In the case of dispensationalists, my many discussions with them have revealed the following assumptions which contribute to the error of this kind of eschatology:

1. An obsession with the Last Things to the point that other truths of the Bible are ignored or treated with indifference.
2. The belief that man has the right, even the obligation, to figure out the dispensations of God.
3. The need and command of God to identify all the prophecy of the Bible. It should be noted here that we agree that the Christian should indeed be cognizant of the fulfillment of the "signs" of the times (Matthew 24: 32-33). In view of the growing number of such signs, the Christian should be prepared (Matthew 24:44). However, a careful study of the Scriptures will indicate that the particular identification of specific prophecies is the task of our dear Lord through His revelation of the Word. Think, for example, of the often repeated words of the Bible, "Now all this took place that what was spoken by the Lord through the prophet might be fulfilled" (Matthew 1:22). See also Matthew 3:3, 4:14; 8:17; 11:10; 12:17, 40; 13:14,35, etc. Is it not the task of God to identify the fulfillment of these prophecies? And were it not for such revelation from the Lord in His written Word, there would be many prophecies left

unidentified by man: Matthew 2:15, 17-18; 12:40; 21:16,42; 27:46, Mark 12:36, Luke 23:34, John 2:17; 12:15; 19:36-37 and Acts 1:20.

4. A rationalistic view of the Bible which insists that every prophecy of the Lord can be understood and identified by human reason, sometimes an "enlightened" human reason which comes very close to the idea of special revelation.
5. A conviction that man has the right to "date" and flirt with the "times" of our Lord's Second Advent. Most dispensationalists cannot resist the temptation to be "daters."
6. An a priori assumption that almost all the prophecies of the Last Things are to be taken literally.

Once one ponders the nature of these assumptions, one can more readily understand how the dispensationalist can hold with such tenacity to his way of interpreting Scripture.

DISPENSATIONALISM: ITS RAPTURE

Time does not permit the individual treatment of each facet of dispensationalism. I have chosen, therefore, to deal with the three most popular teachings of dispensationalism in our time: The Rapture, The Great Tribulation, and The Millennium.

The dispensational view of the Rapture has as its basic passage I Thessalonians 4:14-18, with additional references to Titus 2:13-15 ("Blessed hope"15), John 14:1-3, Matthew 24:39-42, Luke 17:34-36, and I Corinthians 15:50-58. According to the dispensational view, these passages speak of

a rapture whereby all believers in Christ will be caught up in the clouds, the dead in Christ first ("the First Resurrection Saints") and then all believers on earth ("the Translation Saints").¹⁶ The believers will remain there during Daniel's "Seventieth Week" which will include the seven years of the Great Tribulation. During this period of time the Antichrist will rule the earth and all the Jews of the twelve tribes of Israel will be converted by Judgment Number Three and, according to some, the witness of the Remnant. At the end of the Great Tribulation, Christ will return ("The Revelation") with His saints literally to Mt. Olivet to carry out Judgment Number Four and usher in the Millennium. The comfort of the Rapture is to be found in an escape from the seven years of the Great Tribulation.

The question of concern in this whole matter is, "Is this Scriptural?" Let us examine this escapist view in the light of Scripture.

I Thessalonians 4:14-18 As we look at this passage, we note that these words are intended as words of comfort concerning those believers who had died. The context of these words were in answer to the question, "What about the dead in the Lord?" It appears that many among the Thessalonians looked for Christ's return within their life times, some so sure that His return was so close at hand that labor and disciplined lives were not necessary (II Thessalonians 3:11-13). But some believers had by this time died. Thus the question. Upon reading the passage carefully the dispensational idea of the Rapture is foreign to the text. For the word "caught up" (harpagasometha) means to snatch, sieze, take suddenly or vehemently.¹⁷ In itself the word bears no special meaning so as to establish a doctrine of a Rapture prior to

the Second Coming of Christ. But on the contrary, the word picture conveyed by this word is much in harmony with the picture of our Lord's return as a "thief in the night" (I Thessalonians 5:1-2). The primary purpose of this passage is to provide comfort (v. 18) to those who have lost dear ones ("who have fallen asleep in Jesus" v. 14), not to provide a chronology of the last things. The only hint of a chronological nature is that of the dead rising first (v. 16), which in the light of the analogy of faith speaks of the first of the events on the day of our Lord's Second Coming.

The Dispensationalist makes much of the fact of being "caught up together with them in the clouds (nephelais) ...in the air" in verse 17. However, it is interesting that the passages which speak of our Lord's Second Coming are those which speak also of the clouds: Daniel 7:13, Matthew 24:30, Acts 1:9-11, Revelation 1:7; 14:14-16. Once again we note the fact that there is not a single reference in this text which speaks of a Rapture separated by a period of time from our Lord's Second Coming.

One of the incredible parts of dispensationalism is the fact that many of its disciples hold to a "secret rapture." Note the illustrations offered by Lindsey.¹⁸ But a cursory reading of the text makes one wonder how carefully the dispensationalists have studied the text. The account recorded in the text is a very noisy one; note the "shout" of the Lord Himself, "the voice of the archangel" and "the trumpet of God." How all of this can take place and still remain secret is beyond imagination. It is this kind of Biblical interpretation that has been an embarrassment even to the disciples of dispensationalism, even causing some to reject the system altogether.¹⁹

Titus 2:13-15 This passage, like many others used as references, says absolutely nothing about a rapture or "appearing" of Christ which is separate in time from the Second Coming. It speaks most clearly of the "blessed hope" of the Second Coming of Christ for which all Christians wait with eager expectation.

John 14:1-3 Here again, a beautiful, comforting statement of the Savior about heaven is twisted to support an escapist view of eschatology. One wonders how a dispensationalist would use these passages for funeral texts. Is he consistent to the point that he comforts his hearers by calling them to the belief in the Rapture, and then a return to the earth for the millennium? If he is offering such "comfort," what a tragedy has come to their churches!

Matthew 24:39-42 Armed with the pre-conceived idea of the Rapture which first came by the special revelation of "tongues" and "ecstatic utterances," the dispensationalist reads his pre-conception into every passage he can (this is not to doubt his sincerity). A careful reading of the text in its context reveals no Rapture prior to the Second Coming of the Lord. In fact, the text speaks of the Second Coming of Christ and the judgment which follows. It is interesting to note that the verb in this instance is not the harpazo of I Thessalonians but rather paralambaneti (take to oneself), indicating that there is no technical Greek word in the New Testament which in itself means the Rapture. Nor dare one place too much emphasis upon the idea "one is left (aphetai)." This word means to leave, give up or abandon.²⁰ The context tells us such a person will be left to receive the judgment of Christ upon unbelief, "and shall cut him in pieces and assign him a place with

the hypocrites; weeping shall be there and the gnashing of teeth" (Matthew 24:51). Note also the context includes the thief concept which is Biblically descriptive of our Lord's Second Coming. This text simply does not teach a Rapture! This judgment must be made about the parallel passage Luke 17:34-36.

I Corinthians 15:50-58 Here again another beautiful text of comfort for the bereaved Christian has been misinterpreted by the dispensationalist to point to a Rapture. Upon investigation we find that the text speaks in the same way as did I Thessalonians 4:14-17. Once again we note that the coming will not be secret or silent ("for the trumpet of God will sound"). Neither will this be an intermediate part of chronology for we are told, "in a moment, in the twinkling of an eye, at the last trumpet" (I Corinthians 15:52). This is the victory of Christ on the Last Day, "the victory through our Lord Jesus Christ" (verse 57).

No matter how many "proof texts" the dispensationalists offer, a careful examination will show that such texts fail to mention or even hint at a dispensational Rapture separated by a period of time from the Second Coming of Christ.

DISPENSATIONALISM: ITS GREAT TRIBULATION

According to dispensational teaching, with the Christians having been "raptured" away, only the unbelieving world and the nation of Israel ("the elect" of Matthew 24:22) will remain on earth to endure the reign of the Antichrist which will produce the seven years of the Great Tribulation. This period of time is considered to be the last or "seventieth week" of Daniel's seventy weeks (Daniel 9:24-27), the sixty-nine weeks taking place

from 445 B.C. to the birth of Jesus.²¹ As Scriptural support they offer the following Biblical references: Revelation 6:1-19:21, Matthew 24: 21-22, Jeremiah 30:4-7, Ezekiel 22:19-22, Malachi 3:1-3, Zechariah 13:9, Daniel 12:1-2; 9:20-27, and Joel 1:15; 2:1; 3:14. Let us look at these passages:

Revelation 6:1-19:21 It is claimed by the dispensationalist that this section of Revelation describes a tribulation which takes place while the "saints" are raptured away, that is, the Church is in Heaven. This is maintained because, they claim, the church is not mentioned here. Particular reference is made to 6:15-17. Such an interpretation is unacceptable inasmuch as these chapters of Revelation deal with God's judgment upon the earth and the unbelievers of the world. Furthermore, the church is mentioned on earth 7:1-8 and in heaven 7:9-17. We are told "These are the ones who come out of the great tribulation, and they have washed their robes and made them white in the blood of the Lamb" (v. 14). Note that they came "out of the great tribulation" (ek tas thlipseos tas megalas). It does not say they escaped the great tribulation. While the judgment of God continues in this vision, we meet the church again in heaven 14:1-5 and also on earth 14:6-13. In no verse of this text are we told that the believer will escape the times of tribulation, but rather it is made clear that these times shall be trying for the Christian (14:7) with the encouragement: "Here is the perseverance of the saints who keep the commandments of God and their faith in Jesus" (14:12).

Matthew 24:21-22 This passage is often quoted apart from its context. But even then it is worth noting that the text does not say anything

about the saints being spared the testing of the great tribulation. Dispensationalists understand "the elect" to be the Israelites who are being refined and tested and converted for their entrance into the millennium when the "Revelation of Christ with His saints" occurs at the end of the tribulation. The dispensationalist fails to understand or accept the fact that God in prophecies such as this looks down the corridor of time as only the omniscient Lord can do. He sees here the destruction of Jerusalem in 70 A.D. A comparison of the parallel passage in Luke 19:41-44 makes the identification of this event rather clear, even to the point of the siege-mounds built around Jerusalem prior to its fall. But our Lord sees still more than His fulfilment of judgment upon the unbelief of Israel. He sees the history of man from the point of time in which He spoke until the end of time. It is likewise interesting to note that here in this passage, where an order of the events leading up to the Last Day is given, there is no mention of a rapture prior to the coming of Christ in judgment and no escape from the tribulation. Instead, the Lord graciously "cuts short" the days for the sake of the "elect" (the believers) who languish under the trial of the tribulation.

Jeremiah 30:4-7 Dispensationalists refer to "Jacob's distress" as the affliction of the Jews during the tribulation. However, the context makes clear the fact that "Jacob's distress" was the destruction of Jerusalem by the forces of Nebuchadnezzar and offers the hope of a promised restoration after seventy years.

Ezekiel 22:19-22 While it is held by dispensationalists that this is a prophecy of the trial of the Jews during the tribulation, a study of

the context reveals that it is the judgment of God upon the unbelieving people of Judah and was uttered before the fall of Jerusalem in 597 B.C.

Malachi 3:1-3 The words "purify the sons of Levi" are further proof for the dispensationalist that his idea of the refining and conversion of the Jews will take place during the great tribulation. Dispensationalism's fundamental mistake is the failure to understand the true meaning of the "church" of both Old and New Testaments. The context and the Lord (Matthew 11:10) make clear the fact that this passage is a prophecy of the forerunner, John the Baptist, and the powerful effect of his preaching of repentance upon all who came to him, Jew and Gentile (soldiers) so that by the "baptism of repentance for the forgiveness of sins" (Mark 1:4) all men might become "the sons of Levi." Is this not the very point John sought to make when he said to the Pharisees and Sadducees, "And do not suppose that you can say to yourselves, 'We have Abraham for our father;' for I say to you, that God is able from these stones to raise up children to Abraham" (Matthew 3:9)?

Zechariah 13:9 These are not the Jews under the dispensationalist's tribulation. These are the remnant of which the Old Testament prophets speak so often (Isaiah 40, 7:3, Hosea 1:10;2:1 etc). Note also the fact that the context is a prophecy of the passion of Christ (verse 7) as fulfilled in Matthew 26:31 and Mark 14:27.

Daniel 12:1-2 Here we have the same tribulation mentioned elsewhere in the Bible. The reader of Revelation will note many very close parallels even to the "sealed book," the cry of "How long," the "time, times and half," the elect being saved and verse 13 being in essence the same as

Revelation 2:10. But there is no mention of a tribulation between a rapture and a millennium during which time all the Jews will literally be converted.

Daniel 9:20-27 Dispensationalists have delighted in the seventy weeks of Daniel. They interpret them generally in this way: 7 weeks of the Messianic Period, 62 weeks during which Jerusalem will be built (the spiritual church of the New Testament), 1 week of Christ's life and death and resurrection to the end of time. The context of the passage would lead the Christian who believes that the Bible interprets itself to the conclusion that Daniel's 70 weeks are the 70 weeks (years) of captivity (Jeremiah 25:12). At the time of this writing it was near the end of that captivity. Exegetically one could also translate this passage to read "seventy sevens" as an indefinite period of time measured by the number of divine perfection: seven.

Joel 1:15; 2:1; 3:14 To use passages such as these to prove the dispensational system is interpretation at its worst. These passages are simply the call to repentance and the warning of the day of judgment to those who do not heed the word of the Lord with a view of the Last Day and the Church Triumphant not unlike those of Matthew and Revelation.

Such a dispensational view of the Rapture and the Great Tribulation misses the whole point of the book of Revelation: a call to the believers to remain faithful in spite of the Great Tribulation which will be preceded by increasing apostacy, lawlessness, immorality and political opposition to the true Church. To hold to the dispensational view of eschatology one must deny the theology of

the Cross. Yet Scripture teaches the theology of the Cross: Luke 9:23-24, John 16:33, Acts 14:22, Romans 5:3; 8:35; 12:12, I Corinthians 1:4; 7:4, I Thessalonians 3:4, Revelation 1:9; 2:9, II Corinthians 12:7-10.

DISPENSATIONALISM: ITS MILLENNIALISM

Dispensationalism espouses a premillennial view with a great dislike for post-millennialism.²² Disciples of dispensationalism believe in a literal 1,000 year reign of Christ on earth with a converted Israel as the head of the nations. They base their belief on Revelation 20:4-6. With a literal interpretation of this passage, they read their premillennialism into a host of Bible passages: II Peter 3:8, Revelation 5:10; 19:14, Colossians 3:4, I Thessalonians 3:13, II Thessalonians 1:7-10, II Timothy 2:12, Luke 1:31-33, Deuteronomy 28:13, Matthew 13:43; 25:33-34, Zechariah 8:23; 14:16-21, Hebrews 2:5, Ezekiel 43:1-7; 47:1-12; 47:13-48:29, Micah 4:1-4, Israel 35:1-2, Amos 9:13-15, Daniel 2:34-35, 44. It should be noted, however, that without the literal 1,000 years of Revelation 20, the premillennialist cannot have his dispensation system.

As we look at Revelation 20:4-6, we remember that the book of Revelation, like sections of Daniel, Ezekiel, Zechariah and Matthew 24, is apocalyptic in style. In other words, it is rich in symbolical imagery, has sharp contrasts between good and evil and uses numbers also in a symbolical fashion. If we only view the numbers of Revelation, we have a good example of its symbolic nature:

- 3 the number of God - the Trinity
- 4 the number of the earth - North, East, South, West, Rev. 7:1

- 7 the sum of 3 and 4 (God and His creation) as the symbol of divine completion
Rev. 1:20; 8:1-2
- 6 the number of man seeking to be like God (7), but always falling short Rev. 13:18
- 10 the number of completion (in general)
- 12 the number of the Church of both Old and New Testament Rev. 21:12
- 3½ years = 42 months = 1260 days = Daniel's "time, times and a half" = the New Testament age
- 1/3 not all, a limitation by God

It should be noted that multiples of the above numbers are for the sake of intensification. For example, the number of man in 13:13 is not merely 6, but 666 to symbolize its humanity straining to be like God, but not succeeding. The 24 elders represent the church being the total of the 12 tribes of the Old Testament and the 12 disciples of the New Testament. The total number of the Church is 12 x 12 (the number of the church) x 10 x 10 x 10 (the number of completion) = 144,000 the symbolical number for the sum of all believers in Jesus Christ. Even the 7 churches of Asia Minor are representative of the whole Church of Christ on earth. Note also the 70 years of captivity, the 70 weeks of Daniel and the 7 x 70 of Jesus to Peter (to describe complete forgiveness). If the numbers of Revelation are used in this manner in this book of the Bible and in others, how dare we arbitrarily say the 1,000 years are to be understood literally? Furthermore, if we take the 1,000 years literally what about the rest of Revelation 20? If we were to do so, it would be a strange interpretation indeed. In line with the use of numbers in Revelation, would be the interpretation of 10 x 10 x 10 = 1,000 = the complete time of the earth since the first coming of Christ when Satan was bound = the New Testament Age.

It is our belief that Christ already rules in His millennial kingdom (Ephesians 1:20-23), that we share in that kingdom by virtue of the "first resurrection" (Revelation 20:5-6), that is, our faith in Jesus Christ, and that Satan was bound by Christ upon His incarnate entrance into our world and His defeat of Satan in the wilderness so that Satan, though he would tempt man, could not pluck the elect out of His hand.

DISPENSATIONALISM: ITS BASIC MISTAKE

The basic mistake of dispensationalism is that of regarding the "Israel" who shall rule over the Messianic Kingdom as a literal Israel, thus their need to have a system of eschatology which will allow and accommodate the eventual conversion of the Jews and their rule over the nations. Here again their literalism has deprived them of one of the most beautiful symbols of the Bible, Israel as the Communion of Saints. Even the Old Testament prophets did not speak of mass salvation of all the Israelites. The preaching of the prophets was that of salvation for and through the remnant. This was the point of John the Baptist in Matthew 3:9 and of Paul as he repeatedly spoke of the "children of the promise" (Romans 9:4-8). That Israel is the church of Christ is the great testimony of the New Testament: Romans 4:1-16; 11:5, Galatians 3:26-29; 4:26-31; 6:15-16, Ephesians 2:12-13.

DISPENSATIONALISM: ITS USE OF SCRIPTURE

As we have seen, dispensationalism interprets the Scriptures by means of the "pick and choose" method to uphold its distorted view. It is arbitrary in its decision as to what parts of the Bible are literal and what parts are symbolical. It can

demand that the 1,000 years of Revelation 20 be taken literally and at the same time treat the 70 weeks of Daniel in an extremely symbolical manner. It can insist that "Israel" be regarded in a literal manner and hold therefore to the conversion of all the Jews, and yet demand that the words of institution in the Lord's Supper be taken symbolically. For the dispensationalist, the Scriptures must be bent to fit their own contrived system, regardless of context, literary style, the testimony of the original languages and inconsistency.

DISPENSATIONALISM: ITS SUCCESS

How can such a system meet with the success which dispensationalism has had in our time? An examination of church history will reveal that spiritual decay, liberalism, Biblical illiteracy, moral decline, deterioration of churches, political unrest and uncertain times are the environment in which dispensationalism thrives. Thus its success in our time. We must also recognize the fact that it has within its system an appeal of escapism (Escape the world and its troubles and the tribulation (be raptured away from all of this!)), an appeal of materialism in the concept of the millennial kingdom of God on earth (note that the appeal of Hal Lindsey is filled with materialistic overtones: a new face and body, won't have to eat, but "we can eat if we want to - and enjoy it," no weight problems and a new body).²³ Think of the materialistic interpretations of events with world politics. As a crass example of such materialism in interpretation, we read, "In the case just mentioned, the locusts (of Revelation) might symbolize an advanced kind of helicopter."²⁴ There is also an appeal to human reason: "Now if the Rapture were to take place at the same time as the second coming how could the believers and unbelievers be

separated on earth?"²⁵ To say the least, the method of interpretation used by the dispensationalists lacks the basic Scriptural directive which makes clear the fact that the Bible interprets itself.

DISPENSATIONALISM: ITS DANGER

In my seminary days I was led to believe that among the millennialists there were to be found some 'harmless' adherents. Upon the conclusion of this study, I can find nothing harmless about millennialism or dispensationalism. Dispensationalism has turned men's eyes away from Jesus Christ, His vicarious atonement, justification by faith and the joy of eternal life for the materialistic concept of a rapture with escapist overtones. It has allowed people falsely to conclude that if they are true Christians they will escape tribulation. It turns men's reliance upon Jesus Christ for salvation to the ear-tickling intrigue of identifying prophecy. And it turns men's eyes from the beauty of heaven to a false teaching about a material kingdom of God on earth. After pondering the system of dispensationalism today, I must agree that Satan is indeed alive and well, and using dispensationalism in a most effective way (Biblical words and all) to lead sincere Christians away from the Gospel of Christ into the speculations of man. It is a threat to orthodox Christianity. It militates against the Reformation principles of Sola Gratia, Sola Fide and Sola Scriptura.

DISPENSATIONALISM: ITS CONQUEROR

How do we face such a popular heresy? With the truth of the Word! What we need are Christians who are Biblically sound and grounded in His Word.

It is our task as pastors to be informed, to educate our congregations and to be willing to meet the heresies of our day head on, armed with His Word.

But according to His promise we are looking for new heavens and a new earth, in which righteousness dwells. Therefore, beloved, since you look for these things, be diligent to be found by Him in peace, spotless and blameless, and regard the patience of our Lord to be salvation: just as also our beloved brother Paul, according to the wisdom given him, wrote to you, as also in all his letters, speaking in them of these things, in which are some things hard to understand, which are untaught and unstable distort as they do also the rest of the Scriptures to their own destruction.

II Peter 3:13-16

FOOTNOTES

1. Lefferts S. Loetscher, Twentieth Century Encyclopedia of Religious Knowledge, Baker Book House, Grand Rapids, 1955, Vol. I, p. 341.
2. Robert D. Brinsmead, ed., "Justification By Faith and The Identity of Antichrist," Present Truth, Vol. 3, No. 4, September, 1974, p. 25f.
3. L. Fuerbringer, ed., "Millennialism," The Concordia Cyclopedia, Concordia Publishing House, St. Louis, 1927, p. 472.

4. Brinsmead, op. cit., p. 25.
5. Ibid., p. 26.
6. Fuerbringer, op. cit., p. 473.
7. Brinsmead, op. cit., p. 23.
8. Ibid., pp. 28-29.
9. Ibid., p. 29.
10. Clarence Larkin, Dispensational Truth, Rev. Clarence Larkin, Est., Philadelphia, 1920.
11. Ibid., pp. 17-18.
12. Erwin L. Lueker, ed., "Dispensationalism," Lutheran Cyclopedia, Concordia Publishing House, St. Louis, 1954, p. 304.
13. Larkin, op. cit., pp. 17-18.
14. Ibid.
15. Hal Lindsey, The Late Great Planet Earth, Zondervan Publishing House, Grand Rapids, 1970, p. 138.
16. Larkin, op. cit., p. 17-18.
17. Wm. F. Arndt, A Greek-English Lexicon of the New Testament, University of Chicago Press, Chicago, 1957, p. 108.
18. Lindsey, op. cit., pp. 135-136.
19. George L. Murray, Millennial Studies, Baker Book House, Grand Rapids, 1960.

20. Arndt, op. cit., p. 125.
21. Larkin, op. cit., pp. 17-18.
22. Lindsey, op. cit., p. 176.
23. Ibid., p. 141.
24. Hal Lindsey, There's A New World Coming,
Vision House Publishers, Santa Ana, 1973,
p. 17.
25. Lindsey, The Late Great Planet Earth, p. 143.

Note: For additional material see, Some Background
Material for Understanding the Problem of
Millennialism among Lutherans, by B. W. Teigen,
LUTHERAN SYNOD QUARTERLY, Vol. XII, No. 2.

H. W. Marks
West Coast FAL-ELS Conference
September, 1975