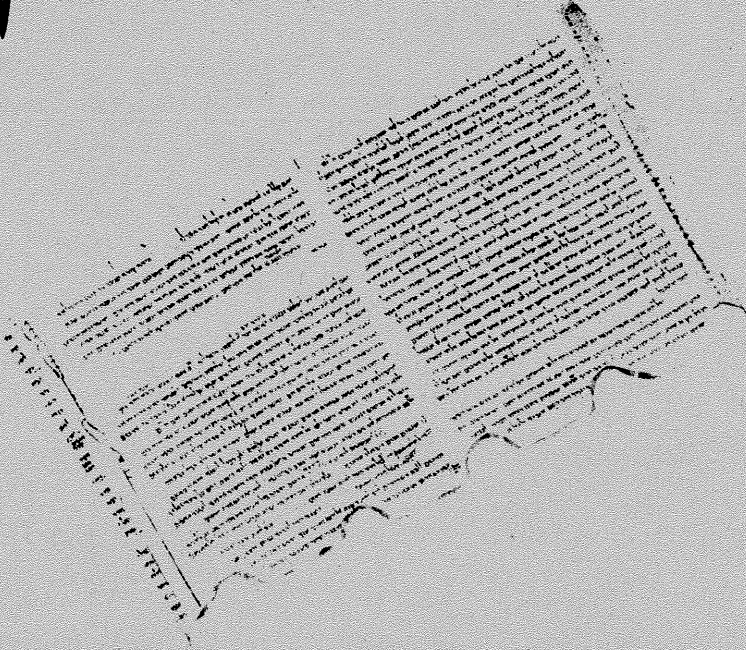




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## F O R E W O R D

This issue departs from the past system of numbering issues. Ordinarily this Fall issue would have marked the beginning of a new volume, and be marked as No. 1. In order to get on a calendar year, with specified months of publication, we are listing this issue as Vol. XVII, No. 5. The next issue will be Vol. XVIII, No. 1., and will carry the publication date of March, 1978, with subsequent issues in June, Sept., and Dec.

October 16, 1977, was a notable day for Bethany Lutheran Theological Seminary and the ELS in that the cornerstone of the new seminary building was laid at that time. Readers will find an account of the historic event, and the sermon preached on the occasion by President-Emeritus B. W. Teigen, in this issue of the Quarterly.

Mr. Gary M. Faleide, a member of Pilgrim Lutheran Church of the ELS in Waterloo, Iowa, who is working on an advanced degree at Iowa City, has prepared a paper on: The Christology of Saint Ignatius, Bishop of Antioch: An Exegesis of Ephesians 7:2. We are happy to bring you the paper in this issue, along with an introductory note by Prof. B. W. Teigen.

The anniversaries of two institutions dear to the hearts of the people of the ELS were observed in 1977: the 50th Anniversary of ELS ownership of Bethany Lutheran College, and the 30th Anniversary of Bethany Lutheran Theological Seminary. For your own edification and for the sake of the historical record we bring you in this issue the sermon preached in connection with the Grand Homecoming, July 24, 1977, by President-Emeritus B. W. Teigen.

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## SEMINARY CORNERSTONE LAYING

The mid-October date (October 16) chosen for the laying of the cornerstone of the new building of Bethany Lutheran Theological Seminary was in keeping with a long tradition in the Synod. Since the founding of the old Norwegian Synod's first school at Decorah, Iowa, back in the 1860's, October 14 has been an anniversary for remembering the founders of the Synod and their consecration and dedication to Christian education and the training of pastors and teachers. Many of the old Norwegian Synod's school buildings were dedicated on or around the 14th of October.

The festive service for the Seminary Cornerstone Laying was held the afternoon of October 16, 1977. Because of a rather chilly wind, the major portion of the service was held in the college gymnasium, after which the assembly proceeded across the street to the construction site for the cornerstone ceremony itself.

The preacher for the day was President-Emeritus B. W. Teigen, president of the Seminary from 1950 to 1970, and Acting Dean from 1959 to 1968. His sermon appears in this issue of the Quarterly. The Rev. Wilhelm W. Petersen, President of the Evangelical Lutheran Synod, laid the cornerstone in the Name of the Triune God. Others taking part in the service were the Rev. Herbert Larson, Calmar, Iowa, secretary of the Board of Regents; the Rev. Alf Merseth, Northwood, Iowa, secretary of the ELS Board of Trustees; and the President of the Seminary, Theodore A. Aaberg.

The Bethany Lutheran College Concert Choir, under the direction of Prof. Randi Ellefson, sang two selections, "Come, and Let Us Worship," by

A. Gretchaninoff, and "All Breathing Life, Sing and Praise Ye the Lord," by J. S. Bach, The College Brass Choir accompanied the congregation's singing of "Ye Lands, to the Lord," "Christ Is Our Cornerstone," and "God's Word Is Our Great Heritage," (Numbers 11, 130, and 137 respectively, from the Lutheran Hymnary). The Scripture readings were Psalm 87; I Cor. 1:18-24; and Luke 4:16-22. An offering was received for the Seminary Building Furnishings Fund.

The following items were placed in the cornerstone:

1 Bible, KJV, Old Testament and New Testament  
Seminary Catalogs:

- 1 - 1968-71 bulletin, 1 sheet
- 1 - 1971-73 catalog and application blank
- 1 - 1977-80 catalog and application blank

Bethany Lutheran College Catalog, 1977-79

I Believe, a Study of the Formula of Concord, 1977  
Handbook of the Ministerial Acts, ELS.

Program, Cornerstone Laying Service, October 16,  
1977

Lutheran Synod Quarterly, Vol. XVII, No. 4,  
Summer, 1977

Anniversary Thankoffering Booklet

Catechism, Martin Luther

Sentinel, September 22, 1977; October 13, 1977

Convention Echo, June 19-24, 1977 (Groundbreaking)

Booklet on the Evangelical Lutheran Synod

The Bethany Scroll, Vol. 51, No. 2, Sept. 29, 1977  
Vol. 51, No. 3, Oct. 14, 1977

Bethany Lutheran College Report, October 1977,  
No. VI

1977 Uncirculated U. S. Coins

Pictures:

- Seminary at Madison
- Seminary at Robbinsdale
- Seminary at Hamline
- 1976-77 Student body
- 1976-77 Faculty
- Groundbreaking Ceremony, June 23, 1977
- Cornerstone Laying Ceremony, October 16, 1977

Xerox Copies:

- 1) 1946 Synod Report, pp. 60-66, establishing  
Bethany Lutheran Theological Seminary
- 2) Nov. 12, 1946 (Vol. 29, No. 21) Lutheran  
Sentinel, report of opening of the Seminary,  
Sermon, address, etc.
- 3) 1976 Synod Report - p. 143, resolution  
regarding new seminary quarters.
- 4) 1977 Synod Report, pp. 88-92; 119; 122;  
138; 139

Mankato Free Press, Friday, October 14, 1977;  
Article on Seminary Cornerstone Service.

T.A.A.

I N I

SERMON DELIVERED AT THE CORNERSTONE LAYING OF  
BETHANY LUTHERAN THEOLOGICAL SEMINARY

Mankato, Minnesota

October 16, 1977

Bjarne W. Teigen

PRAYER: In Thy name, oh Lord God, we are assembled to lay the cornerstone for our new Seminary building. We pray Thee, for the sake of our Savior, Thy Son Jesus Christ, to fill our hearts with gratitude for this privilege. But above and beyond this, we pray Thee, direct our eyes and the eyes of those who teach and study here beyond this building to the building not made with hands, eternal in the heavens. Amen.

TEXT: "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things



new. And he said unto me, Write: for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely." Revelation 21:1-6.

Fellow Redeemed -- President Wilhelm Petersen, President Theodore Aaberg, Members of the Board of Regents, of the Faculty, of the Student Body, Friends of Bethany Lutheran Theological Seminary:

Grace be unto you and peace from God our Father and our Lord and Savior Jesus Christ. Amen.

As we are about to lay the cornerstone of our new seminary building we can't help noting that it is a substantial building. The plans for it have been carefully formulated by the best available experts in various fields. The construction work is done by skilled hands, carefully supervised by knowledgeable architects and engineers. Here we have good, honest workmanship, of the best and most enduring materials available. This building, God willing, is intended for service -- years of service in the work of the Lord.

As President Aaberg has pointed out (Lutheran Sentinel, 9/22/77), the construction of this seminary building is a continuation of several college and seminary buildings, the cornerstones of which were laid or the dedication was carried out in mid-October. This is true, because our Synod, the Evangelical Lutheran Synod, is committed to the same principles as the old synod, that is, to preserve and proclaim the doctrinal heritage of Scriptural and Confessional Lutheranism.

A little reflection on the fate of some of the buildings that housed our seminary over the past hundred years will bring a note of sadness and soberness. The seminary building in Madison, Wisconsin, is gone; before it was razed it served as an orphans' home. The seminary building in Robbinsdale, Minnesota, was destroyed by fire. Then, on October 14-15, 1899, a most substantial building was constructed in the midway district of St. Paul, the so-called Hamline Seminary. Anyone who saw that building would recognize that it was built like a mighty fortress, with walls several feet thick. But that building served as a seminary for our church for only eighteen or twenty years. It was then turned over to another church body for a different purpose. And just a couple years ago, the wrecker's ball laid that waste. Our present seminary hasn't really had a permanent home, but has existed in several rooms within the College complex.

But it isn't just our Synod seminary that has suffered such a fate of not having a permanent building. A worse fate than that can befall a church when it loses its doctrinal heritage and the reason for which it existed. There is the striking example of the University at Wittenberg, which was practically new when Martin Luther came there as a teacher in the early 1500's. Under God and through Martin Luther's preaching and teaching, this seminary became the center of the Lutheran Reformation. Twenty years after Luther's death, however, it was the seat of heresies that were destructive of Christ's doctrine. Today the buildings are still standing, a great monument to the early builders. But what is there is not a seminary or a school of Lutheran theology but a museum -- a place where relics are stored!

Now, we do not want to lay a cornerstone here today that it may become a museum. Nor do we want to lay a cornerstone for a building that will proclaim a Gospel which is not a Gospel.

Since our purpose is higher than that let us be sure then, as we lay this physical cornerstone, that we are

"LAYING THE CORNERSTONE FOR GOD'S BUILDING  
NOT MADE WITH HANDS"

It is quite evident from this 21st chapter of the Book of Revelation that St. John in this vision sees the end of this present world and the new heaven and the new earth which will replace it. For he says in the previous chapter that he saw a great white throne and Him that sat upon it, from whose face the earth and the heavens fled away; and there was found no place for them. This is the holy city that John sees, where God's saints dwell. It is the final consummation of all of God's plans and purposes with reference to mankind. It is the goal towards which all of God's weary pilgrims are journeying through this vale of sorrows.

This is the tabernacle or house of God. God dwells there: "And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God" (v. 3). And John hears the direct testimony of Christ the King Himself: "And he that sat upon the throne said, Behold, I make all things new" (v. 5). Christ who sits on the throne makes all things new. It is the God-man who exercises all authority and dominion in heaven and earth and who rules all things for the good of his church.

Now, fellow redeemed, this vision is given us that we may run with patience the race that is set before us. But that race starts right here. The city of God has its beginning here in time. St. John in his first letter says, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him, for we shall see him as he is" (1 John 3:3). We are His children now, and the promise is that we shall, like John, see Him on His throne, "as He is."

John heard the voice from the throne cry out, "Behold, I make all things new" (v. 5). But that already happens in this life, "Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new" (2 Cor. 5:17). By faith in Jesus Christ we are born again. By faith we are the citizens of God's holy city. Paul certifies that we are no longer strangers and foreigners but fellow citizens with the saints, and of the household of God, built upon the foundation of the apostles and the prophets, Jesus Christ Himself being the chief cornerstone (Eph. 2:19,20).

We lay this cornerstone today because we confess "That all things are of God who has reconciled us to Himself by Jesus Christ and has given us the ministry of reconciliation" (2 Cor. 5:18). The ministry of reconciliation is the Gospel and the proclaiming of it because it tells us that the middle wall of separation has been broken down by the life and death of Jesus Christ.

The purpose of this building whose cornerstone we are now laying, is to house an institution whose sole purpose is to prepare servants to preach Jesus Christ and Him crucified. They will be called to be



the public servants of Jesus Christ, crying out, "We pray you in Christ's stead, be ye reconciled to God. For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him" (2 Cor. 5:20,21).

Now, the purpose of our institution is also found in the words of the text from the Book of Revelation. The Lamb on the throne says, "Write: for these words are true and faithful" (v. 5). Work here is based on the conviction that Scripture is the divine, infallible revelation of Jesus Christ and that every word is true and faithful.

Further, He who sits upon the throne declares, "I am Alpha and Omega, the beginning and the end" (v. 6). Here it is the purpose to speak of and to only the living God, the only true God. Our teaching is to derive from Him who has revealed Himself through His Word, and that will be the basis for all the instruction here.

Further, He who is the Alpha and the Omega graciously says, "I will give unto him that is athirst of the fountain of the water of life freely" (v. 6). Here the glorified Savior repeats what He said to the Samaritan woman when He was here on earth in the flesh, "Whosoever shall drink of the water I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life" (John 4:14).

That is the Gospel of free salvation through faith in Jesus Christ our Mediator and Redeemer. Only that will refresh the weary pilgrim in this land journeying towards a new Jerusalem, the Holy City, the habitation not made with hands, eternal in the heavens. Only through that Gospel does God

the Holy Spirit make all things new. Only through that Gospel do we become new creatures in Christ Jesus, fit citizens for the heavenly Jerusalem.

This Gospel is the assurance given to every poor sinner in this world, in the words of Isaiah, "O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colors, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles and all thy borders of pleasant stones. And all thy children shall be taught of the Lord; and great shall be the peace of thy children" (Isaiah 54:11-13).

Now this building which we are erecting will be a fine, substantial, beautiful building. But its exterior and interior furnishings will in no wise compare with that building which John describes in this 21st Book of Revelation and which Isaiah prophesied in his fifty-fourth chapter. This building before us may disappear from the face of Mankato, because change and decay in all around we see. It may become an instrument for some other type of work. But, dear friends, we are laying the cornerstone for God's building not made with hands, because our purpose is to train and prepare God's messengers to get up on the walls of Zion and to proclaim with Isaiah, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, . . . without money and without price" (Isaiah 55:1). Amen.

GLORY BE TO THE FATHER, AND TO THE SON, AND TO THE HOLY GHOST: AS IT WAS IN THE BEGINNING, IS NOW, AND EVER SHALL BE: WORLD WITHOUT END. AMEN.

THE CHRISTOLOGY OF SAINT IGNATIUS, BISHOP OF ANTIOCH:

An Exegesis of Ephesians 7:2

by

Gary Miles Faleide

Note:

(Mr. Faleide has provided the readers of our Quarterly with a stimulating study of the Christology of the second century Christian martyr, Ignatius, Bishop of Antioch. The study is a model for scholarly investigation of what an early theologian confessed regarding the person of Jesus Christ.

The study is significant for several reasons. Ignatius wrote his letters during the first half of the second century, long before the Councils of Nicea (325), Constantinople (381), Ephesus (431), and Chalcedon (451). At these Councils there was worked out and confessed what Scripture teaches regarding Jesus Christ, which can probably best be summarized in the words of the Council of Chalcedon, "That the one and the same Jesus Christ, the Son, the Lord, the only Begotten, is known in two natures without being commingled, without being segregated; the difference of the natures being in nowise abolished on account of the union but the peculiarity of each nature being rather preserved and running together into one person and subsistence" (Trig., p. 1109). A reading of Mr. Faleide's paper will reveal that Ignatius is in line with the confessions of these Councils.

Further, the Biblical doctrine of Jesus Christ has been under constant attack, and it is today, not only by the secular theologians, such as Bultmann, et al. Karl Barth's Modalism is found throughout the Reformed churches, and it is taught in the modern Lutheran colleges and seminaries. And, finally, one must never forget that the old difference between the Reformed and the Lutherans regarding all the implications of the "Communication



of Attributes" is still with us. Mr. Faleide calls to our attention "the boldness and uniqueness in Apostolic and Apologetic literature of Ignatius' claim that 'God suffers'." One of the conclusions that he draws from his exegetical study of the works of Ignatius on the doctrine of Christ's person is that "there is a duality in Christ of the human and the divine, neither of which is asserted at the expense of the other." The essay merits careful study.

Mr. Faleide is working on an advanced degree at the University of Iowa. He and Mrs. Faleide are members of our Pilgrim congregation at Waterloo, Iowa. BWT)

## A. Introduction: Purpose and Framework

The purpose of this paper is to examine the christology in the seven genuine epistles of Saint Ignatius, Bishop of Antioch.<sup>1</sup> For this study, christology is defined in the narrow sense as an investigation into the person of Christ. It answers the question, "Who is Jesus Christ?" Trinitarian and soteriological concerns are not excluded but are discussed in order to develop Ignatius' christology.

Although material will be drawn from all seven epistles, it will be done so in the framework provided by an exegesis of Ephesians 7:2. This "antithetical, two-membered formula"<sup>2</sup> is pivotal to understanding Ignatius' christology, especially his claim that Christ is the personal union of the divine and the human. As such, it can serve as the center from which to explore his other christological concerns. Ostensibly what follows is an exegetical study of Ephesians 7:2, but one in which the fullness of Ignatius' christology is revealed.

## B. Textual Criticism: Ephesians 7:2

### 1. The Greek Text:<sup>3</sup>

Line 1.	εἷς ἰατρός ἐστίν,	
2.	σαρκικός τε	καὶ πνευματικός
3.	γεννητός	καὶ ἀγέννητος,
4.	a. ἐν σαρκὶ γενόμενος	οἷα θεός,
	b. ἐν ἀνθρώπῳ	θεός,
5.	ἐν θανάτῳ	ζωὴ ἀληθινή,
6.	καὶ ἐκ Μαρίας	καὶ ἐκ θεοῦ



3. begotten and unbegotten,
4. a. God became in flesh,  
or  
b. God in man,
5. in death true life,
6. and of Mary and of God,
7. first passible and then impassible,
8. our Lord Jesus Christ,

D. Background and Historical Context:

According to Camelot, Ignatius repeatedly expresses his faith "en formules déjà stéréotypées et fixées par l'usage liturgique."<sup>10</sup> Ignatius has at hand from his liturgical community christological formulas with which to express himself. For example, in his opposition to those who deny the reality of Christ's humanity (i.e., the docetists), Ignatius will repeat important "moments" in the life of Jesus. He points to the birth of Jesus (e.g. Eph. 19:1, 18:2; and Mag. 11:1) by Mary (e.g. Eph. 7:2, 18:2, and 19:1), who is a virgin (cf. Eph. 19:1). Jesus is of "the seed of David" (e.g. Eph. 18:2, 20:2; and Tral. 9:1) as well as "of the Holy Spirit" (cf. Eph. 18:2). He even "ate and drank" (cf. Tral. 9:1). Ignatius also stresses the fact that Christ truly suffered (cf. Eph. 20:1 and Tral. 10:1) under Pilate (e.g. Mag. 11:1; Tral. 9:1; and Smyr. 1:2) and that his passion was real (e.g. Mag. 11:1; Smyr. 1:2, and 2:1). To clinch his arguments against the docetists, Ignatius claims that Jesus was even resurrected in the flesh (cf. Smyr. 3). The frequency with which these phrases occur, often in the same order, leads one to conclude their usage is formalized.



As to their liturgical context, Camelot argues as follows: Since many of these "moments" in the life of Jesus find a place in early baptismal creeds (e.g., "The Apostle's Creed"), one can assume that their appearance in Ignatius speaks to the same context. Camelot suggests that the formulas were "utilisées peut-être dans la liturgie du baptême ou de l'eucharistie."<sup>11</sup> The warrant for this is the emphasis which Ignatius places on the sacraments, both on baptism (cf. Smyr. 8:2 and Poly. 6:2) and on the eucharist (e.g. Eph. 20:2; Phil. 4:1; and Smyr. 7:1).

It should be noted that this is precisely the view through which Bousset understands the Christianity of Ignatius and his christology. Christianity is essentially a "cultic society" which worships its Lord, Christ.

Everywhere the same picture comes to our view. Christianity is Christ cultus, a Christian community is a cultic society which is focused upon the person of Christ.<sup>12</sup>

Bousset understands that for Ignatius "Christ is the new God of the new cultic society."<sup>13</sup> He says this on the strength of the large number (Eph. inscrip., 1:1, 7:2, 15:3, 18:2, and passim) of references to Jesus Christ as "God."

The problem with Bousset's interpretation lies not with his emphasis on the Christ cult, but with his one-sidedness. To be sure, the cultic community worships Christ as its God; but Ignatius makes a distinction in the Godhead between the Father and the Son (e.g. Eph. inscrip.; Mag. 3:1; and Tral. inscrip.). Both the Father and the Son are God and, as will be seen later, the Son and the Father are equal from the beginning (cf.

Mag. 6:12). Bousset's treatment shortchanges the worship of "God and Father."

Ephesians 7:2 should be seen in some such similar context. It is a creedal formula which Ignatius knows from the liturgical life of the Christian community at Antioch. In his commentary, Camelot agrees with Bauer to the effect that what we find in Eph. 7:2 is an early Christian hymn. He says

Il n'est pas invraisemblable de supposer avec Bauer que ce texte si nettement rythmé pourrait être l'écho d'une hymne chrétienne, déjà en usage dans l'Eglise avant saint Ignace.<sup>14</sup>

To trace backward in time, the antithetical character of Eph. 7:2, especially Line 2, is reminiscent of, if not an allusion to,<sup>15</sup> Romans 1: 3.4. This later passage can be constructed so as to point out its structural and material similarities with Eph. 7:2.<sup>16</sup>

(a) v.3 περὶ τοῦ υἱοῦ αὐτοῦ

I

II

(b) τοῦ γενομένου v.4 τοῦ ὀρισθέντος

(c) ἐκ σπέρματος Δαυὶδ υἱοῦ Θεοῦ ἐν δυνάμει

(d) κατὰ σάρκα κατὰ πνεῦμα ἀγλωσύνης  
ἐξ ἀναστάσεως νεκρῶν

(a) Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν

The points of comparison are noteworthy. The subject of both is the same - Jesus Christ, our Lord. They in fact both end with this formula. Furthermore, who this Jesus Christ is, is described antithetically by bringing together opposites and

holding them in tension. In Ignatius, it is the formula "sarx-pneuma" and in Saint Paul, it is "kata sarka - kata pneuma." One side of the anti-thesis is not asserted at the expense of the other.

This is not to say that Paul had in mind exactly what Ignatius did. As will be shown later, pneuma and sarx are equivalent in Ignatius for the divine and the human. The purpose of Eph. 7:2 is to stress in repeated antithetical members the duality in Christ's being. They refer to the two natures (to use a later vocabulary) in Christ. This is not the case for Paul.

Paul is here contrasting not so much the two 'natures' (in the same way as the diphysitism of later christology) as two conditions under which Christ exists and the effects which these conditions have on one and the same kind of existence in Christ, that is, his fleshly nature.<sup>17</sup>

The humiliation of the servant determined by the incarnation is here contrasted by Paul with the exaltation of the Lord by the Spirit.

Yet, in spite of this difference, it does not seem unreasonable to suggest that Eph. 7:2 represents a material addition or supplement to the structure provided by Rom. 1:3.4. But be that as it may, the point to be made is that there does seem to be a precedent in the earlier tradition to what we find in Eph. 7:2.

To trace forward in time, there is a remarkable similarity between Eph. 7:2 and a passage<sup>18</sup> in Tertullian's de Carne Christi, 5. The resemblance is so close that for Lightfoot it cannot

be a mere coincidence, but, in fact, must mean that Tertullian is literarily dependent upon Ignatius.<sup>19</sup>

Ephesians 7:2 is not the only time Ignatius will use a series of antitheses to express the duality in Christ. Another important illustration is Polycarp 3: 2. In Poly. 3: 1, Ignatius warns Polycarp and the Church of Smyrna to be on guard against those who "teach strange doctrine." Though not explicitly identified, it is clear from what follows in 3: 2 that he is referring to the docetists. As is the case with Eph. 7:2, Ignatius wants to affirm the humanity of Christ, but not at the expense of his divinity. Both are held together in tension. Ignatius says that Polycarp is to wait for one who is

- |         |                      |                      |
|---------|----------------------|----------------------|
| Line 1. | τὸν ἄχροτον,         |                      |
|         | timeless or eternal, |                      |
| 2.      | τὸν ἀόρατον          | τὸν δι' ἡμᾶς ὀρατόν  |
|         | invisible            | for us visible       |
| 3.      | τὸν ἀψηλάφητον,      |                      |
|         | intangible,          |                      |
| 4.      | τὸν ἀπαθη            | τὸν δι' ἡμᾶς παθητόν |
|         | impassible,          | for us passible,     |

The subject can be none other than Jesus Christ. Ignatius can predicate of this subject both divine (represented by the left-hand column) and human (represented by the right-hand column) attributes. He is both God and man. It is interesting to note that Ignatius has here reversed himself in his order of presentation. In Eph. 7:2 the humanity is stressed first, but in Poly. 3: 2 the divinity is so stressed. The order appears to be reversible.

E. Exegesis:

1. Introduction:

Ignatius writes to the church at Ephesus that their bishop, Onesimus, has informed him that no heresy (αἵρεσις) is to be found amongst them. They, in fact, listen to no one who does not speak about Jesus Christ "in truth" (ἐν ἀληθείᾳ), Eph. 6:2.

Ignatius goes on to warn them about the existence of heretical teachers (i.e., those who do not speak about Christ in truth). One must be especially on guard because they are calling themselves Christians (Eph. 7:1). Their doctrine, however, will expose them for what they are - "wild beasts" and "ravening dogs."

The heresy of which Ignatius speaks is not identified. We can assume it to be docetism because of the strong emphasis on the humanity of Christ in what follows in Eph. 7:2. That docetism is an ever-recurring problem for Ignatius, is attested to by the fact that he speaks out against it in six of his seven epistles (the one excepted is Romans). The immediate context of Eph. 7:2 is a polemic against docetism.

Ephesians 7:2 itself is a creedal formula arising from a liturgical setting. It is composed of six, antithetical, two-term members bracketed by the christological titles "one physician" and "Jesus Christ our Lord." The purpose of the antitheses is to further clarify who this subject is. An antithesis holds in tension two expressions which are opposite but which nevertheless affirm the one subject. In this case, the general antithesis which is predicated of Jesus Christ is

humanity-divinity. All the expressions in the left-hand column point to his humanity. Each expression of his humanity is matched by an opposite in the right-hand column which is indicative of his divinity. This one-to-one correspondence means that neither the humanity nor the divinity are affirmed in such a way as to lessen the reality of the other. Ignatius' fundamental assertion is that Jesus Christ is the personal union of the human and the divine; he is the God-man.

2. Line 1: There is one physician,

Jesus Christ is the "Physician" (ἰατρός). This is a christological title. It appears only once in the epistles of Ignatius. According to Bousset, this is its earliest occurrence in post-apostolic Christianity.<sup>20</sup> He traces its origin back to the mystery cults which have at the center of their worship, the Savior (σωτήρ). One such savior is Asclepius, the ἰατρός - σωτήρ. The two titles must be closely related. Bousset reasons that as the Christ cult develops its savior Christ, it would naturally attach related titles and concepts, one such being ἰατρός.

However, if Corwin is right in her claim that Ignatius and the Christian community at Antioch knew Matthew,<sup>21</sup> then one would not need to look beyond the synoptics (cf Matt. 9:12) for its origin. In both cases, Jesus as the physician treats his patients, but there is a difference. In the gospels, Jesus heals the sinners who are in need of repentance, but in Ignatius, Jesus treats the church who is to be protected from the "wild dogs" or heretics. The frame of reference is quite different.

The physician is "one (εἷς)." The "one" is in contrast to the duality which follows. The

claim is made that the physician, regardless of the dual make-up of his being, is still one being.

3. Line 2: flesh and spirit,

What meaning does Ignatius give to "flesh and spirit?" It is important to bear in mind that this combination of flesh and spirit can appear in two different, but not unrelated contexts, anthropology and christology. According to Ignatius, both Christ and man are a union of flesh and spirit. However, the terms "flesh" and "spirit" mean something different when applied to man than when applied to Christ.

The anthropology of Ignatius is a dualism between flesh and spirit (cf. Mag. 1: 2, 13: 1.2; Tral. inscrip., 12: 1; Rom. inscrip.; Smyr. 1: 1, 12: 2, 13: 2; and Poly. 1: 2, 2: 2, 5: 1).<sup>22</sup> To speak in these terms is reminiscent of Paul. Although the terms themselves may be Paulisms, their meaning is different.

For Paul, flesh and spirit are two powers<sup>23</sup> vying for the control of man. The spirit is set in opposition to the flesh as to which will be the dominating principle<sup>24</sup> in man's life. In Romans 8, Paul sets out the two alternatives. One can live either according to the flesh or according to the spirit. In a life of the flesh, one suffers under the illusion that he can fulfill the Law; hence, he trusts in his own righteousness. The fact is, however, that he cannot obey the Law and he falls under the dominion of sin and death. Conversely, in a life of the spirit, one looks not to himself for the fulfillment of the law but to the God whose Son did fulfill the Law for us. In doing so one is placed under the power of the spirit and freed from sin and death.

Spirit and flesh are two warring principles for the rule of human existence.

To be sure, this does not exhaust the full meaning which Paul gives to these terms, whether they occur separately or in conjunction with each other.<sup>25</sup> The point to be made is that it is an important understanding absent from the thought of Ignatius.<sup>26</sup>

For Ignatius, flesh and spirit are the two constituent elements of human nature (cf., e.g., Poly. 2:2). They are not the powers over human existence, as in Paul, but are to be seen as equivalent to a body (σῶμα) - soul (ψυχή) dichotomy.<sup>27</sup> They are the two component parts of anthropological anatomy.

A clue<sup>28</sup> to what Ignatius may mean by spirit and flesh is provided by Rom. 3: 2 where Ignatius asks of the church at Rome that they "only pray for me for strength, both inward and outward (ἔσωθεν τε καὶ ἔξωθεν)." The flesh is the "outer." It indicates the physical, tangible character of humanity. The Spirit is the "inner." It is the "animating life-principle of the Christian."<sup>29</sup> This is especially true of his moral and religious concerns (cf. Eph. 5: 1.8, 11: 2; and Mag. 13). The conjunction of flesh and spirit if understood as inner and outer would suggest that it is used by Ignatius to designate man in his completeness or wholeness.

The christology of Ignatius also employs the conjunction of spirit and flesh. Their meanings are no longer the same. Given the antitheses that follow in Eph. 7:2, σαρκικός, since it is associated with the expressions γεννητός, ἐν ἀνθρώπῳ, ἐν θανάτῳ, ἐκ Μαρίας, and παθητός can



mean nothing other than the humanity of Christ. Furthermore, this flesh of Christ is humanity in all its anthropological fulness. Christ has both flesh and spirit in the above mentioned sense (cf., e.g., Smyr. 3:2). Conversely, πνευματικός since it is associated with the opposite expressions ἀγέννητος, Θεός, ζωὴ ἀληθινή, ἐκ Θεοῦ, and ἀπαθής can refer to nothing less than the divinity of Christ.

Such an interpretation is collaborated elsewhere in the writings of Ignatius. An important example is Smyr. 3:3. Ignatius argues in this passage against the docetists and affirms that the resurrection of Christ was ἐν σαρκί. By associating the flesh with the functions of eating and drinking, he makes it equivalent to humanity. Likewise, by cojoining the spirit with the Father, he indicates divinity.

It has been suggested<sup>30</sup> that flesh and spirit are ontological terms for Ignatius. They represent a development over their eschatological meaning in Saint Paul and are in Ignatius "metaphysical substances." They have been "informed by the Hellenistic philosophical categories of substances and natures." In other words, whatever it is that makes humans human Ignatius designated by flesh and whatever makes the divine divine he designates spirit.

According to Grillmeier,<sup>31</sup> in the history of the dogma of Christ, Ignatius represents a "pneuma-sarx" christology. Its origin is to be seen in Paul (cf., Rom. 1:3, 4) and it subsides with the advent of the "logos-sarx" christology of the Apologists. The reason given by Grillmeier for this transition is that as Christianity, especially in her theologians, confronted Greek

philosophy she had to drop "pneuma" in favor of "logos" because in Stoicism "pneuma" can have a material dimension.

#### 4. Line 3: begotten and unbegotten

γεννητός and ἀγέννητος can be translated literally as "begotten" and "unbegotten" respectively. Ignatius is saying that in his humanity Christ is begotten and in his divinity he is unbegotten.

This terminology proves to be problematic in light of the later Arian controversy.<sup>32</sup> In Ignatius, these terms are being applied to Christ with respect to his dual nature. By the Council of Nicea, these same terms were being used to help distinguish in the Godhead between the Father and the Son. The Father is "unbegotten." The Son is "begotten." These are personal properties which make clear the difference and the relationship between the first and second persons of the Trinity.

Alongside this pair, there is a second, γεννητός and ἀγέννητος, which can be translated "born" and "unborn" respectively. They were later used to contrast the human and the divine. A property of humanity is that it is born. Conversely, the property of divinity is that it is unborn. Unlike humanity, it never comes into existence, but always is.

It is clear that this is what Ignatius means when he uses γεννητός and ἀγέννητος. Regardless of what the terms may have later meant as a result of the Arian controversy, they are for Ignatius properties of human and divine essence. It is for

this reason that Grillmeier prefers to translate this phrase as "born and unborn."

The point of this conjunction is to stress, on the one hand, the incarnation of Christ as a human figure and, on the other hand, the pre-existence of Christ as a divine figure. Both concepts, incarnation and pre-existence, will be discussed in what follows.

5. Line 4: God in man or God become in flesh,

Although both the Father (e.g., Eph. 9:1, 21:2; and Mag. 3:1) and Jesus Christ (e.g., Eph. inscrip., Rom. inscrip., and Smyr. 1:1) are called God by Ignatius; any ditheism is excluded because there is only "one God" (εἷς Θεός), Mag. 8:2. Concerning the attributes or characteristics of God, Ignatius "is not confined to what he could find in the Old Testament or early Christian tradition."<sup>33</sup> Of course, much of what he does have to say about God is biblical. This is evidenced, for example, when he speaks of the "will" (θελήματι), Eph. inscrip.; "grace" (χάριτι), Mag. inscrip.; "power" (δύναμις), Mag. 3:1; "long-suffering" (μακροθυμίαν), Eph. 11:1; and "love" (ἀγάπη), Phil. 1:1, of God. It is interesting to note that no mention is explicitly made of God as creator. To conclude from this that Ignatius' idea of God is close to Gnosticism is dismissed by Grant as an "exageration."<sup>34</sup> A reference to God as creator can be implicitly made on the basis of Rom. 8:2 by which we can apply to the Father the words of Psalm 32 (LXX) which have been referred to Christ (Eph. 15:1).

However, Ignatius can also speak of God in ways which seem to indicate a development over the biblical picture, at least in terminology. "This

is to say that Ignatius, or other Christians shortly before his time, had introduced into their theology some of the conceptions current in Greek philosophical theology."<sup>35</sup> This can be seen in Poly. 3:2 (see above) where eternity, invisibility, intangibility, and impassibility are all predicated of God and of Christ as God. In Phil. 1:2, Ignatius compares the bishop with God and lists the qualities of perfection of mind, immovability, and freedom from wrath. Unlike Grant, Richardson tends to minimize the influence of Greek philosophy and points out the absence of an attribute so important to the Greek conception of God, immortality.<sup>36</sup> Although the word is not there, the idea certainly is. Ignatius' emphasis on Christ, who is God, as "true life" (e.g., Eph. 7:2) over and against death seems to imply immortality.

The Godhead is one, but there is a threefold division within. There are three trinitarian pericopes (Eph. 9:1, Mag. 13:1, and Mag. 13:2). Of the three, only the first is textually unambiguous and therefore uncontested.

In the first pericope (Eph. 9:1),<sup>37</sup> the trinitarian redemption of man is compared to the construction of a temple with its necessary materials and equipment. The temple is the Father and the stones with which it is built are the believers. The stones are put into place by the engine or crane (Jesus Christ) with the use of a rope (Holy Spirit). Unfortunately, "the figure expresses the powerful action of the Deity in redemption, but adds nothing to our understanding of his views of distinct functions within the Godhead."<sup>38</sup> All that can be said is that Ignatius holds together the Father, Son, and Holy Spirit, but that he does not advance beyond the resurrection command in Matthew.

The other two pericopes (Mag. 13:1 and 13:2)<sup>39</sup> are not accepted by all<sup>40</sup> due to textual problems. The trinitarian references are viewed as later emendations. If for the sake of argument the trinitarian readings are admitted to be genuine, our knowledge of what the trinity may mean for Ignatius is not advanced. Again, all that is affirmed is the three-fold character of the Godhead and nothing more.

That this is the case, should not for that reason lead one to minimize the importance of these trinitarian references in Ignatius. To our knowledge there are only two other trinitarian formulas in the Apostolic Fathers, I Clem. 58:2 and Didache 7:1-2.

Of the three persons (to use a later vocabulary), the Spirit is the least emphasized and the least developed. He does not figure predominantly in the thought of Ignatius, but he is by no means ignored. As was noted earlier in Eph. 9:1, Ignatius compares the Holy Spirit in redemption to a rope. The metaphor seems to suggest that the Spirit is "the connecting link between God and man."<sup>41</sup> He is different from the Son who is compared to a crane. He is the divine principle of conception in the incarnation (Eph. 18:2). He is also a teacher (cf. Phil. 7:1, 2 and Mag. 9:2). He gives "intellectual assistance" unlike Christ who is a "moral example."<sup>60</sup> to whom Christians are called upon to imitate (Mag. 9:1).

More developed in the thought of Ignatius are the Father and Son. Their relationship, identity, and differences can be worked out. The conjunction of God the Father and Jesus Christ is a frequent occurrence (Eph. inscrip.; Mag. inscrip.; Trol. inscrip.; and passim). This may well be the

distinctive meaning of Θεός for Ignatius.<sup>42</sup> What is their relationship to each other?

A most important text with which to begin is Magnesians 8:2. Ignatius says ὅτι εἷς Θεός ἐστίν, ὁ φανερώσας ἑαυτὸν διὰ Ἰησοῦ χριστοῦ τοῦ υἱοῦ αὐτοῦ, ὃς ἐστίν αὐτοῦ λόγος ἀπὸ συγῆς προελθών.<sup>43</sup> In this passage not only is Jesus Christ identified as the Son and Logos of God (the Father), but more importantly his function vis-à-vis the Father is set forth. Christ is the mediator between God the Father and Christians. The activity of the Father is not independent of the Son. The activity of the Father and the Son is so coordinated that the purpose of the Father is realized only through the Son. For the Father to act he must act through his Son, the Word.

That this interpretation is correct is born out by an examination of the many passages in which Ignatius has the Father working through the agency of his Son. The grace of God the Father comes to the church at Magnesia by Christ Jesus (Mag. inscrip.). The "Most High Father" has willed all things "according to the love of Jesus Christ, our God" (Rom. inscrip.).

Mercy is obtained from both the Father and the Son (Rom. inscrip.). Jesus Christ is the "mouth" of God and therefore speaks the truth (Rom. 8:2). The Father is faithful in Jesus Christ to fulfill the Christian's prayer (Tral. 13:3). The believer bears "the stamp of God the Father in love through Jesus Christ." (Mag. 5:2). There exists a functional identity between the Father and the Son. By functional identity we mean that the Son does the work of the Father.

Furthermore, this mediation is two-way. Not only does Christ reveal the Father to the Christian, but he is also the only way by which the Christian can come to the Father. Twice (Eph. 4:2 and Rom. 2:2) Ignatius says that Christians are to "sing" to the Father through Jesus Christ. Only through the agency of the Son can the believer approach the Father.

According to Virginia Corwin,<sup>44</sup> the mediation of Christ between the Father and Christian is necessitated by Ignatius' deepening insight into the nature of God. The important text is: ὃς ἐστὶν αὐτοῦ λόγος ἀπὸ συγῆς προελθὼν (Mag. 8:2). "Silence" refers to the substance of God and is roughly equivalent to οὐσῦα (although Ignatius never uses this word himself). Corwin makes this identification on the basis of Eph. 15:1-2 where the reality of the Christian is seen in his silence over and against unreality in verbal hypocrisy. "If in human silence the real meaning of the person lies, to a greater degree it must be so with God."<sup>45</sup> Since God is essentially silence, he must be hidden and unknown. To make himself heard he must speak his Word. Through his Word he makes himself known.

Christ as the revealing Word is a development not along Pauline lines, but Johannine. Redemption not revelation is the primary focus in Paul ("God was in Christ reconciling the world unto himself," II Cor. 5:19). Paul knows the revelation of God in Christ (II Cor. 4:6), but it is not developed. The reason given for revelation is not that God is unknown without it, but that men's hearts have been hardened (II Cor. 3). Rather, Ignatius represents a development along a Johannine trajectory. This is evident when Ignatius is compared with such Johannine passages as Jn. 1:18, 17:25, 6:46, 8:28, 14:9ff., and 10:30.

Although the identity between the Father and the Son is maintained, it is not done so at the expense of their difference. Ignatius very clearly distinguishes between the pre-existent Christ and the Father. He says Jesus Christ is he "ὅς πρό αἰώνων παρὰ πατρὸς ἦν" (Mag. 6:1). This recalls the Johannine formula "οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν" (John 1:2). The pre-existence of Christ is affirmed and he has existed eternally with the Father. Poly 3:2 supports this by predicating eternity of Christ.

The pre-existent Christ is not subordinate to or less than the Father. Ignatius' repeated appellations of Jesus Christ as "God" secures for him an equal footing with the Father. Furthermore, the logos-silence relationship referred to earlier does not imply subordinationism. They are simply "two sides of the same coin."<sup>46</sup> Christ as Word is in revelatory action what the Father as silence is in his hiddenness. The apologist's concern to account for how the immaterial God could be related to the material is entirely absent from Ignatius.

As the pre-existence of Christ is affirmed, so is his incarnation. Christ is the "God-man" or "God become in flesh." The incarnation is frequently stressed to demonstrate his humanity over and against the docetists who deny it. Ignatius emphasizes his birth (Eph. 18:2, 19:1; Mag. 1:1; Tral. 9:1; and Smyr. 1:1), his mother, Mary (Eph. 7:2, 18:2, 19:1; and Tral. 9:1) and his descent from David (Eph. 18:2, 20:2; Tral. 9:1; Rom. 7:3; and Smyr. 1:1).

The pre-existent Christ may be equal to the Father, but the incarnate Christ in some sense isn't. A distinction seems to be made between



eternity and history. At times Ignatius can speak of the historic Christ in such a way as to suggest that he is subordinate to the Father. He speaks of the incarnate Christ as he "who in all respects was well-pleasing to him that sent him." (Mag. 8:2)<sup>47</sup> He says to the Church at Philadelphia that they are to be "imitators of Jesus Christ, as was he also of his Father" (Phil. 7:2). Other examples can be found in Eph. 15, Mag. 13:2, and Smyr. 1:1.

Such a distinction between the pre-existent and incarnate Christ with respect to the question of a possible subordination of the Son to the Father is not universally accepted. Richardson would find such a distinction artificial. He places the subordination right from the beginning. "He always stands in a place secondary and inferior to him."<sup>48</sup> However, such a position which is similar to Lightfoot's,<sup>49</sup> minimizes the absolute sense in which Jesus Christ is God.

6. Line 5: in death true life,

The conjunction of "death" and "true life" indicates the crucifixion and the resurrection. Christ, according to his humanity, dies. He shares our common human lot. Against the docetists, Ignatius maintains that Christ did not appear to, but that he really did suffer (Eph. 20:1; Tral. 10:1; Smyr. 2:1, and 7:1), and his Passion was real (Mag. 11:1; Smyr. 1:2, 2:1; and passim), that he was crucified (Tral. 9:1; Smyr. 1:2) and that he died (Eph. 19:1; Mag. 19:1; Phil. 8:2; Tral. 2:1; and Rom. 6:1). All this took place under Pilate (Mag. 11:1; Tral. 9:1; and Smyr. 1:2) and Herod (Smyr. 1:2).

Christ is, according to his divinity, true life. Even in death, Christ is true life. Death is not final. It confronts and is conquered (swallowed) by true life. There is the resurrection (Eph. 20:1; Mag. 11:1; Tral. 9:1; Phil. 8:2; and passim). Whether accomplished by the Father (Smyr. 7:1) or by Christ himself (Smyr. 2:1), the resurrection embraces the complete humanity of Christ (Smyr. 3).

The death of Christ is a personal event in the life of Jesus but its importance goes beyond that. Ignatius can say that the "Passion" (πάθος) of Christ which is his own is also "our resurrection" (ἡμῶν ἀνάστασις), Smyr. 5:1. Furthermore, Christ is not only true life, but he is also "our true life" (ἀληθινὸν ἡμῶν ζῆν), Smyr. 4:1. Christ is the one who conquers death for himself and for others. He is true life and yet gives the gift of true life to others. "The basic idea of salvation in Ignatius is that of deliverance from death..., and of the gaining of eternal life."<sup>50</sup> The important text for understanding the soteriology of Ignatius is Ephesians 19:3.

...for God was manifest as man for the "newness" of eternal life, and that which had been prepared by God received its beginning. Hence all things were disturbed, because the abolition of death was being planned.<sup>51</sup>

Christ abolishes death and gives eternal life.

This emphasis on life coupled with a lack of emphasis on sin (sin is mentioned only twice, Eph. 14:2 and Smyr. 7:1, and that Christ suffers "for our sins" is mentioned only once, Smyr. 7:1)

and righteousness has lead Bultmann to say that "the thought that dominates Ignatius' mind is not the striving for righteousness (as in Paul) but the longing for life."<sup>52</sup> According to Bultmann, the central religious question for Paul is human existence and the manner in which it is conceived is the idea of righteousness. To the degree that Ignatius fails to place the question of righteousness at the center of his thought is the degree to which he represents a decline from the New Testament and its concern for the problem of human existence.

Riesenfeld rejects this criticism because it fails to take into account the difference in historical setting between Paul and Ignatius. The milieu of the two are quite different. Paul is a Jew concerned with the Jewish problems of Law and righteousness. This is the framework in which he poses the question of human existence. Ignatius, however, is

answering central questions of human life in the very form in which they were worrying man in the Hellenistic world, when he proclaimed the message of the newness of eternal life...and the abolition of death...<sup>53</sup>

Ignatius is as much "an existentialist" in his own context as is Paul.

7. Line 6: and of Mary and of God,

The conjunction once again affirms both the humanity and the divinity of Christ. The mention of Mary is anti-docetic. Further references to Mary and to her virginity have been mentioned earlier.

8. Line 7: first passible and then impassible,

Christ is passible (i.e., he can suffer) in his humanity, but impassible in his divinity. There is some question as to the significance of the temporal sequence "first...then." Could one say that Christ was first passible, but then (i.e., at the resurrection) he becomes impassible (i.e., God)? Such an interpretation seems to be precluded by the fact that in Poly. 3:2 the two expressions are reversed. Ignatius could have just as easily said "first impassible and then passible," but since in this case the first term in each antithesis emphasizes the humanity, he mentions passibility first.

Although Christ does not become God at the resurrection, it has been suggested that the fullness of his divinity only becomes manifest at that time. "La résurrection étant pour Ignace, comme pour les apôtres, la suprême et définitive manifestation de la divinité de Jésus."<sup>54</sup> One can think of Acts 2:36 in this context.

This phrase (whether in Eph. 7:2 or Poly. 3:2) has been interpreted from the perspective of two later theological developments. The claim that "God suffers" and the similar expressions "the passion of God" (Eph. 18:2) "and the blood of God" (Eph. 1:1) have been seen as the beginning of both patripassianism and the "communicatio idiomatum." Lebreton rejects the first because Ignatius should not be held responsible for later developments which employ similar terminology. He claims that "ces expressions sont, en elles-mêmes, irréprochables et resteront chères à la foye et à la piété chrétiennes."<sup>55</sup> They should be seen as nothing more than that. There is no crypto-modalism present here.

Both Grillmeier<sup>56</sup> and Kelley<sup>57</sup> see in these expressions the beginning of that doctrine whereby "in view of the unity of Christ's person, His human and divine attributes, experiences, etc., might properly be interchanged."<sup>58</sup> Whether or not this is the case, one must recognize the boldness and uniqueness in apostolic and apologetic literature of Ignatius' claim that "God suffers."

9. Line 8: our Lord Jesus Christ.

The subject of predication is identified as "our Lord Jesus Christ." It completes the bracket and brings the formula into symmetry. "Jesus Christ" is by far the most common christological "title" in Ignatius, appearing as it does 122 times. It is used as a proper name. "Jesus the Christ" appears only once (Eph. 18:3) but it too has no meaning other than a proper name.

The "Lord" or "our Lord" is cojoined with "Jesus Christ" eight times (Eph. 7:2; Phil. inscrip. (twice), 1:1, 4:1, 4:2, 11:2; and Poly. inscrip.). Ignatius gives no new meaning to "Lord" peculiar to himself.<sup>59</sup> It is a title he receives from tradition which he does not further develop.

F. Conclusion:

The christology of Ignatius can be summarized in the following main points: (1) There is a duality in Christ of the human and the divine, neither of which is asserted at the expense of the other; (2) Christ is pre-existent. He is with the Father from the beginning; (3) Jesus Christ is the Word of God through whom God is revealed and his purpose is accomplished; (4) Christ has come to abolish death and give eternal life.

. Footnotes:

1. We accept as genuine the "middle recension" (M) of the letters to the Ephesians, Magnesians, Trallians, Romans, Philadelphians, Smyrnians, and Polycarp. A brief historical sketch of the argument for the authenticity of M and an extended linguistical defense of the same is given by M. Perry Brown, The Authentic Writings of Ignatius: A Study of Linguistic Criteria (Durham: Duke University Press, 1963). Mention should be made of the study by Reinoud Weijenborg, O.F.M., Les Lettres D'Ignace D'Antioche (Leiden: E. J. Brill, 1969) who argues for the authenticity of the "longer recension" (L). He contends that M is dependent upon L and came into being after 360 A.D. His thesis has been rejected by O. Perler, "Die Briefe des Ignatius von Antiochien," Freiburger Zeitschrift für Philosophie und Theologie, 18, 1971, pp. 381-396.

2. Aloys Grillmeier, S. J., Christ in Christian Tradition (Atlanta: John Knox Press, 1975) p. 87.

3. The edition of the Greek text used in this study is Kirsopp Lake, The Apostolic Fathers, Volume I (London: William Heinemann, 1912). However, two other editions have proved to be helpful. They are J. P. Lightfoot, The Apostolic Fathers. Part II: S. Ignatius. S. Polycarp. (London: Macmillan and Company, 1885) and P.Th. Camelot, O.P., Lettres: Ignace D'Antioche Polycarpe Oe Smyrne in "Sources Chret ennes" (Paris: Edition Du Cerf, 1958).

4. Lightfoot, ibid., p. 49.

5. Lake, op.cit., p. 180.

6. Camelot, op.cit., p. 74.
7. Grillmeier, op.cit., p. 89.
8. Camelot, op.cit., p. 33.
9. Grillmeier, op.cit., p. 89.
10. Camelot, op.cit., p. 27.
11. Ibid.
12. Wilhelm Bousset, Kyrios Christos (Nashville: Abingdon Press, 1970) p. 356.
13. Bousset, ibid., p. 357.
14. Camelot, op.cit., p. 76.
15. cf. Grillmeier, op.cit., p. 88.
16. cf. ibid., p. 17.
17. Ibid., p. 19.
18. "utriusque substantiae census hominem et Deum exhibuit: hinc natum, inde non natum, hinc carneum, inde spiritualement, hinc infirmum, inde praefirmum, hinc morientem, inde viventem...naturae utriusque veritas." This is quoted from Camelot, op.cit., pp. 30-31.
19. cf. Lightfoot, op.cit., p. 48.
20. cf. Bousset, op.cit., p. 313.
21. cf. Virginia Corwin, St. Ignatius and Christianity in Antioch (New Haven: Yale University Press, 1960) p. 67-68.
22. cf. Cyril Charles Richardson, The Christianity of Ignatius of Antioch (New York: AMS Press, 1967) pp. 47-50 and Lightfoot, op.cit., p. 60.
23. This is Bultmann's terminology. cf. Rudolf Bultmann, Theology of the new Testament, Volume I (New York: Scribner's, 1951), p. 244.

24. This is Richardson's terminology. cf. Richardson, op.cit., p. 49.

25. For the full meaning of both "spirit" and "flesh" in the theology of Paul see the articles on "pneuma" and "sarx" in Volumes 6 and 7 respectively of the Theological Dictionary of the New Testament, edited by Gerhard Friedrich (Grand Rapids: Eerdmans Publishing Company, 1968-71).

26. cf. Corwin, op.cit., pp. 160-161.

27. cf. Richardson, op.cit., p. 47.

28. Ibid., p. 48.

29. Ibid., p. 49.

30. cf. the "Abstract" of Wilfred F. Bunge's The Christology of Ignatius of Antioch, Doctrinal Dissertation, Harvard University, 1966, found in the Harvard Theological Review 59 (1966), pp. 439-440 for what follows in this paragraph.

31. cf. Grillmeier, op.cit., p. 88.

32. cf. ibid., pp. 88-89; Camelot, op.cit., pp. 31-32; and Jules Lebreton, Histoire Du Dogme De La Trinité, Volume II, 3rd edition, (Paris: Bibliotheque de theologie historique, 1928), pp. 314-316.

33. Robert Grant, The Apostolic Fathers, Volume IV (London: Thomas Nelson, 1966) p. 8.

34. Ibid.

35. Ibid., p. 6.

36. cf. Richardson, op.cit., p. 45.

37. "...you are as stone at the temple of the father, made ready for the building of God our Father, carried up to the heights by the engine of Jesus Christ, that is the cross, and using as a rope the Holy Spirit." Luke, op.cit., p. 183.



38. Corwin, op.cit., pp. 142-43.

39. "...in the Son and the Father and the Spirit..." (Mag. 13:1). Lake, op.cit., p. 209.

"...to Christ and to the Father and the spirit..." (Mag. 13:2). Camelot, op.cit., p. 106.

40. The underlined phrase in the first reference is problematic because it breaks the antithetical character of the passage. cf. Corwin, op.cit., p. 143. The underlined phrase in the second reference in note 39 is rejected by Lightfoot, op.cit., p. 138 as a later addition.

41. Richardson, op.cit., p. 46.

42. Ibid., p. 40.

43. "...that there is one God, who manifested himself through Jesus Christ his son, who is his word proceeding from silence..." Lake, op.cit., p. 205.

44. cf. Corwin, op.cit., pp. 118ff.

45. Ibid., p. 123.

46. Ibid., p. 126.

47. That all these examples refer to the incarnate Christ cf., ibid., pp. 138-39.

48. Richardson, op.cit., p. 44.

49. cf. Lightfoot, op.cit., pp. 26, 29, etc.

50. Richardson, op.cit., p. 23.

51. cf. Lake, op.cit., p. 193 for the Greek text.

52. Rudolf Bultmann, "Ignatius and Paul," in Existence and Faith, edited by Schubert M. Ogden (London: SCM Press, 1960) p. 271.

53. H. Riesenfeld, "Reflections on the Style and the Theology of St. Ignatius of Antioch," in Texte und Untersuchungen, Volume 79, edited by F. L. Cross (Berlin: Akademie-Verlag, 1966) p. 319.

54. Camelot, op.cit., p. 32.

55. Lebreton, op.cit., p. 308.

56. cf. Grillmeier, op.cit., p. 89.

57. cf. J.N.D. Kelly, Early Christian Doctrines (New York: Harper and Row, 1958) p. 143.

58. Ibid.

59. cf. Corwin, op.cit., p. 110.

60. Richardson, op.cit., p. 49.

I N I

SERMON DELIVERED AT THE 50TH & 30TH  
ANNIVERSARIES OF BETHANY LUTHERAN COLLEGE AND SEMINARY  
MANKATO, MINNESOTA, JULY 24, 1977

Bjarne W. Teigen

PRAYER -- O Almighty and Everlasting God, Thou who together as alumni and friends of Bethany; we pray Thee, send Thy Holy Spirit, that we all may be firmly established in Thy Gospel. Grant us grace to present our lives a living sacrifice to Thee that we may serve Thee and our fellow-men in pure, unfeigned love. For Jesus sake! Amen.

TEXT -- Philippians 3:7-11: "But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made comformable unto his death; If by any means I might attain unto the resurrection of the dead."

Fellow Redeemed -- Alumni of Bethany Lutheran High School, Bethany Lutheran College, Bethany Lutheran Theological Seminary, Members of the Board of Regents, Members of the Faculty (past and present), Friends of Bethany: Grace be unto you and peace from God our Father and our Lord and Savior, Jesus Christ. Amen.

These three days have been days removed from the ordinary routine of all of us. What has brought us together from so many regions just at this time? It is, of course, the 50th and 30th anniversaries of our institution, and the celebration emphasizes that it is for the alumni. But, with a little reflection, we can pinpoint more definite reasons than the general announcement which has caused the individual to return to his Alma Mater. Surely we must take note that it is a matter of nostalgia -- The American effort to try to recapture the romantic past. The poet has said that distance lends enchantment to the view. And, no doubt, for many a romantic haze envelopes Bethany when viewed from a distance in time and place. Probably closely related to a general nostalgic feeling is the desire to walk where we once walked, see the rooms we once lived in, worked, played in; yes, even tried a few escapades that brought us dangerously close to a frowning countenance of a forbidding dean or even before a judgmental faculty in solemn session assembled. Those who know and must work in these gray areas tell us that we human beings have a tendency to haunt the scenes of our former crimes.

But there must be more than this for the occasion that finds so many of us here. Friendship, we can say. There have been long-lasting friendships built here and built solidly on the first principles of friendship: love and esteem. Scripture tells us

that "a friend loveth at all times" (Prov. 17:9). And there are such friendships among us, and this weekend was a golden opportunity to renew and strengthen these bonds. And in many cases this friendship has deepened into something more: love and marriage. The book of Proverbs also says, "Whoso findeth a wife, findeth a good thing" (Prov. 18:22). And surely it is not unscriptural to add the corollary, that she who finds a faithful and loving husband also finds a good thing.

Then, as you during these last three days have walked and looked around you saw an enlarged campus of 40-50 acres, several buildings added. The thought could not escape you that this complex belongs to someone. It does. In the eyes of the state of Minnesota, it is owned by a corporation. Through circumstances of membership by some of you in a congregation of the Evangelical Lutheran Synod, you own this property. And it just could be that some of you have said, as the one in the parable, "I have bought a piece of ground, and I must needs go and see it" (Luke 14:16). Well, your eyes and sense of property values will tell you that what was purchased for \$90,000 in 1927 (and those were years of inflation, too) is now worth considerably more. It might please you to know that as one member of the owning corporation, your individual share, conservatively estimated, is \$400-\$500. And there is nothing wrong with good stewardship in looking at what God has given you. That was not the problem of the man in the parable of the Great Supper.

But, dear friends, all of you, these reasons, even taken collectively together, can hardly account for your presence here during prime vacation time. There must be something greater, something more compelling, and I would pray and hope that it is the same as St. Paul's compelling motive for his life

and actions. It is something else that you got, and I pray you still have, while you were here at Bethany: THE HIGHEST WISDOM.

## I

Paul says, "But what things were gain to me, those I counted loss for Christ." To understand to what St. Paul refers when he mentions "things that were gain," we must briefly review his life, as he does in the verses preceding our text. Paul appeals to his remarkable history. He was born into a gifted family; and he was a free-born Roman citizen, whose forename and surname were recorded on one of the lists of the Roman tribes in that far-away glittering capital of Rome. He was a pure-blooded Jew, from the tribe of Benjamin; little Benjamin, the leading, loyal and faithful tribe. At home he spoke common Aramaic; at school he learned Hebrew; and he handled excellently well Greek, the common universal language of the day. He entered a reputable theological seminary, founded by Hillel, and at Saul's time conducted by his grandson Gamaliel, a college or seminary president, we may say, highly esteemed even by the Roman Emperor Titus. But not only did Paul know Hebrew theology, but he was well versed in the Greek language and literature -- the arts and the humanities, if you will. He knew the Stoic philosophy. He had more than a passing acquaintance with the great secular writers who are read even today -- Pindar, Euripedes, Aristophanes. He quoted Greek authors in an off-hand way: Epimenides, Aratus, Menander. Today the vigor of Paul's writing, the beauty of his style, combined with his great intellectual gifts are greatly admired both in sacred and profane circles. But he was not merely an egghead, an

intellectual in an ivory tower, far removed from the hurly-burly of the day's business of getting a living in industry and commerce. He had learned a trade, tent-making. This was a flourishing business, akin to our electronics and aviation industries. The Roman armies, always on the march over the then-known world, kept the tent-makers of Asia fully employed.

Now all this tells us that Paul also had a well-rounded education. But before we move to the next part of our text, we must ask, are these things wrong in themselves? Is an education that provided such a background reprehensible in itself? Hardly. Paul, a few paragraphs farther in this short letter, gives this exhortation, "Finally brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there be any virtue, if there be any praise, think on these things" (Phil. 4:8). Paul is saying that there are many things open to us in our lives. In I Corinthians 3:21 we have the great Magna Carta of Christian freedom, "All things are yours." All the adjectives that Paul piles up here in Philip-pians would indicate that he gives his blessings to what we would call culture, the humanities, the liberal arts, education, liberal education.

Dear friends, this has always been part of the educational philosophy of Bethany -- high school, college, yes, the seminary as well. Dr. S. C. Ylvisaker in the first volume of the Bethany Bulletin (June 1931) spoke a definitive statement on the objectives of Bethany in his essay, "A Precious Heritage." In his opening statement he asserts that "an education is not a luxury but a necessity."

Later on we have encapsulated this in our objectives, as you alumni know having read our catalogs. We have had the aim of helping students to "do independent critical thinking on their own . . . to become more effective citizens by means of the study and appreciation of American and world cultural heritage, and the study of contemporary, social, economic and political life . . . to develop an appreciation for art, music and literature so that they will lead a more full and satisfying life . . . to acquire fundamental skills and understandings for achieving a satisfactory vocational adjustment." Dear alumni and friends, we have done what we could to help you achieve a balanced roundness, in high school, in college, and seminary. We must admit that our resources over the years have been modest, modest in faculty, modest in financial resources and equipment over these fifty years. But the objective has always been to have broadly trained tentmakers, homemakers, farmers, businessmen who take their place in life as effective citizens. And it has been our hope that our pastors, too, would have become well trained, not only in the foreign languages but also in the arts and sciences, so that they can take their place as pastors with sympathy and understanding for the work-a-day world of people going about their business.

This is something you have in common, an education patterned more or less after St. Paul's. Really, there was nothing wrong that the man in the parable of the Great Supper wanted to be a good steward of the property he had just purchased. His problem lay elsewhere. He had not learned to distinguish between the things of greater import and those of less. He hadn't learned to put first things first. He did not have his priorities straight. And that was disastrous. And St. Paul



hadn't at first learned to put these things in their proper perspective and that is why Paul now says about all those attainments he personally had, "But what things were gain to me, those I counted loss for Christ." Here one must understand the big differentiation between values.

And since Paul doesn't want us to misunderstand him, he repeats himself and becomes even more emphatic, "Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made comformable unto his death; If by any means I might attain unto the resurrection of the dead."

What a burst of genuine eloquence -- conclusive evidence of a careful university training in the art of rhetoric, but also an appeal that goes out to all, learned and unlearned. What depth of meaning in Paul's words! He is saying that in the final analysis there is a Higher Wisdom than the wisdom of the world. He asserts that when you come down to the very essence of our existence there is only one knowledge worth knowing. The highest wisdom is to know Jesus Christ and what he has done for us; His righteousness which is perfect before God and which satisfies the demands of God, and which covers the unrighteousness of our sinful existence.

Of this Christ Paul says, "For whom I suffered the loss of all things." Paul here uses what your

teachers of rhetoric and literature would call a submerged metaphor, an implied picture which isn't expressly stated but which undergirds the sentence and makes it concrete. The metaphor is from the life of seamen, who when in danger of shipwreck near the rugged seacoast, throw everything overboard that the ship, being lightened, may carry the imperiled sailors safely into the harbor. It's a picture of desperation -- they want to escape with their lives. So, Paul has one thing in mind, his final deliverance, his final eternal reunion with his God and Savior when everything else here in this world has been swept away.

A person who has become too closely attached to those things of this world, the gifts and graces of this life, which are not wrong in themselves, such a person may throw overboard with great regret some valuable item dear to his heart. Almost comic are some of the stories of what shipwrecked people have tried to save as the last thing nearest to their heart -- a belt of gold, a favorite cat, a bit of clothing with some sentiment attached to it. But there is none of that feeling with Paul; no regretful separation from these great gifts and graces with which he was endowed and which had been developed in him through a sound education, "For whom I have suffered the loss of all things and do count them but dung, that I may win Christ." This is strong language that doesn't need any explanation from the preacher.

And what is the one knowledge worth knowing, the HIGHEST WISDOM which can't be taken away from even the most desperate drowning man in the greatest of extremities? We are back to the central theme, "That I may know Christ and the power of his resurrection. That I may be found in him, not having mine own righteousness which is of the law, but

that which is through the faith of Christ, the righteousness which is of God by faith." In this 400th anniversary of our Lutheran Formula of Concord we think of how the authors of this remarkable confession formulated this central truth of Scripture, the truth by which the church stands or falls, "We believe, teach, and confess that our righteousness before God consists in this, that God forgives us our sins purely by His grace, without any preceding, present, or subsequent work, merit or worthiness, and reckons to us the righteousness of Christ's obedience on account of which righteousness we are accepted by God into grace and regarded as righteous" (Ep. III, 4).

That is it, dear friends! That is the highest wisdom. That is why Dr. S. C. Ylvisaker in 1931 not only said that an education is not a luxury but a necessity, but he went on to ask, "But must we not go a step farther and say that a distinctly Christian education is not a luxury but a necessity?" This was not because it would add one more skill or one more grace to one's equipment but because it was the one thing needful. That is why our catalog says, as you will recall, in its objectives, that the chief objective is "to grow in grace and in the knowledge of our Lord and Savior Jesus Christ by means of His Gospel, the power of God unto salvation." We have at Bethany recognized the need for an intelligent, well indoctrinated people of God, and we have tried to bring young men and women together that they might have opportunity to secure a deeper, a more mature understanding of their Christian faith before they enter into a world of shaken ideologies.

And, my dear friends, is not that the real reason that has brought you back here for this weekend. Pray God that it is! You learned some

things at Bethany, and you've learned a lot more since that time. Pray that you haven't unlearned what the Highest Wisdom is.

Dr. Ylvisaker, sensitive to beauty, art, literature, which was revealed not only in his life but also in his writings, was not one to quote hymnody very often. He once told me that he regretted that he had never learned these hymns when he was young. But if one watched him at the services and the chapel talks, one noted what hymns made the hymnboard. One can learn a great deal about a pastor's literary preferences and his theological orientation by watching the hymnboard. And there was one hymn that often made the hymnboard when Dr. Ylvisaker was to speak. It was Wesley's excellent translation of the old Lutheran chorale, "Now I Have Found the Ground Wherein, Sure My Soul's Anchor May Remain." I can recall only one instance where he actually quoted a hymn stanza, and that was the third stanza of this hymn:

O Love, Thou bottomless abyss,  
My sins are swallowed up in Thee!  
Covered is my unrighteousness,  
Nor spot of guilt remains on me,  
While Jesus blood, through earth and skies,  
Mercy, free, boundless mercy! cries.

This is the 30th anniversary of our Seminary, and one cannot forget another of our venerable fathers who was more intimately connected with the Seminary but also with the College, Dean Norman A. Madson. Both President Ylvisaker and Dean Madson came out of the same background of a liberal arts education, but they had learned to take it in its proper perspective. Both stood solidly grounded in the Scriptures and the Gospel of Jesus Christ.

They were not theologians who would be inclined to "seek for power, By doctrine fashioned to the varying hour." But one need not have been in Dean Madson's services very long before he noted that one of his characteristics was quite different from President Ylvisaker's. He loved to quote religious poetry, and he did it with discrimination. And one need not have been around him very long to notice that one of his many favorites was the hymn based on Bethany's motto, "One Thing is Needful," and particularly this stanza:

Jesus, in Thy cross are centered  
All the marvels of Thy grace;  
Thou, my Savior, once has entered  
Through Thy blood and Holy place;  
Thy sacrifice holy, there wrought my redemption;  
From Satan's dominion I now have exemption;  
The way is now free to the Father's high throne  
Where I may approach Him in Thy Name alone.

There you have what Bethany has represented and continues to represent by the grace of God. It is more than nostalgia. It is more than a vague "spirit of Bethany" romantically constructed from a religious feeling. It is a body of doctrine grounded in the sacred Scriptures with Jesus Christ as the center.

When the tumult and the shouting dies of this weekend and you depart to your own, in some cases, far-flung homes, remember "the precious heritage," "the Highest Wisdom," the one knowledge worth knowing. Don't forget it. Pray for Bethany, that it may always retain it in its simple truth, as St. Paul did. And, as a former president, I would

be remiss if I did not say: Support it with prayers; students; gifts; good words and kind; sympathy and understanding as far as God's truth will permit.

Above all, keep your priorities straight. But for God's sake, do it only because you have laid hold in your heart of the unfailing word of promise of Paul's inspired word. "That I may win Christ and be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." Amen.

GLORY BE TO THE FATHER, AND TO THE SON, AND TO THE HOLY GHOST: AS IT WAS IN THE BEGINNING, IS NOW, AND EVER SHALL BE: WORLD WITHOUT END. AMEN.

## A GENERAL STATEMENT OF THE BETHANY SEMINARY FACULTY

### DEFINING A CHARISMATIC

We believe that every Christian is a charismatic in the sense that the Holy Spirit has given him the gift of faith, abides in his heart, comforts, strengthens and guides him, leads him and enables him to do good works, and bestows other spiritual gifts upon him in addition to that of faith.

We believe that the Holy Spirit works in us spiritually only through the Means of Grace, the Word and the Sacraments. By these means He works faith, abides in and directs the Christian, enables him to do good works, and bestows gifts upon him. While God is sovereign and omnipotent and the Holy Spirit could therefore come to us in ways other than through the Means of Grace, He has revealed in His Word that it is through the Means of Grace that He does come. We therefore believe that it is presumptuous and sinful to look for His coming or to teach of His coming apart from the Means of Grace.

We believe that in the kingdom of the world and in regard to earthly things God works through the laws of nature which He himself has established. We believe He is actively ruling today and that He can work miracles today even as in biblical days. But God has not left it to us to determine which those miracles are, since they are in the realm of God's hidden majesty. Only God the Revealer can declare authoritatively how a certain act is to be understood. In other words, we recognize the sovereignty of God to work miracles in the

kingdom of the world, but only He can interpret them to us and that through His special revelation, i.e., the Word of God. We can deal only with the "revealed God" and not with the "hidden God."

We do not believe that the gift of healing, of being able to perform miracles of healing, is given to individuals today as it was given, e.g., to the apostles.

We do not believe that the gift of tongues is given to individuals today by the Holy Spirit. We are also constrained to say that even if this gift were given, it would be quite insignificant in accord with Paul's commentary on the same, and in great contrast to the way it is given in the modern charismatic movement.

We do not believe that the gift of prophecy, in the sense of special revelation of future events, is given by the Holy Spirit today.

We do believe that gifts such as wisdom, knowledge, faith (trust), discerning of spirits are still given the church today by the Holy Spirit in the Word according to God's promise.

We do not believe in a second baptism of the Spirit. There is one baptism of the Spirit and this takes place when water is applied in the Name of the Father and of the Son and of the Holy Ghost, in accord with Christ's institution and command.

The modern charismatic movement is not of the Holy Spirit. This is made clear by its unscriptural position on the Means of Grace and its false fellowship principles and practices. The Holy Spirit through the Word has revealed that church



fellowship is to be acknowledged and exercised on the basis of the pure marks of the church, Word and Sacraments. The modern charismatic movement disregards this revelation and deliberately goes contrary to it. If the movement truly had the Spirit, it would teach and abide by what the Spirit has revealed in His Word concerning church fellowship and the Means of Grace.

- Faculty  
Bethany Lutheran  
Theological Seminary  
December 15, 1977