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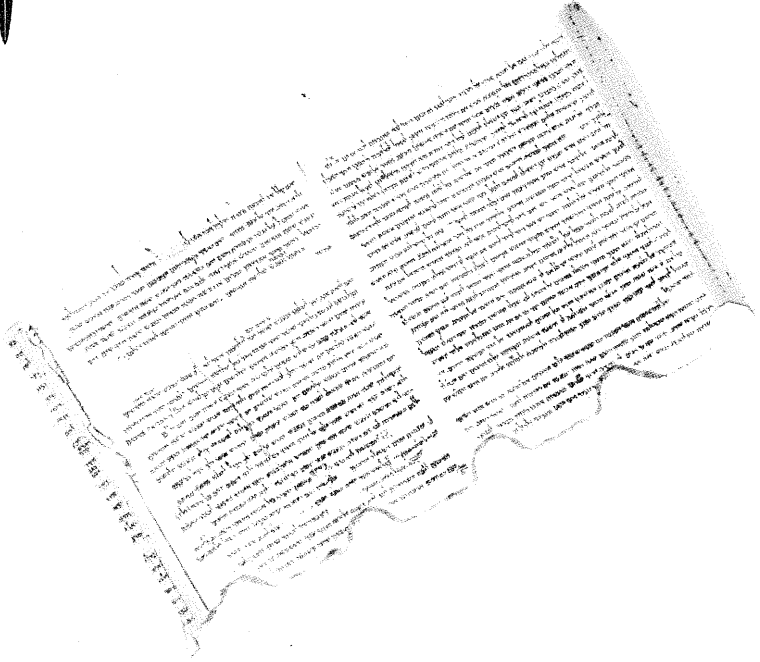
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FOREWORD

Please accept our apologies for the considerable delay in getting this December, 1978 issue of the Quarterly to you.

Our readers will no doubt recall that in the June, 1978 issue of the Quarterly we presented an exegetical study of Matthew 18: 15-20, by Prof. J. B. Madson. At that time we offered to print "another exegetical study of Matthew 18: 15-20, dealing with the same point of issue, as set forth in the antitheses above, should one of our ELS pastors or professors submit such an article in support of the position that the local congregation is a divinely instituted external organization" (The Lutheran Synod Quarterly, XVIII, No. 2, June, 1978 pp. 51-53).

No exegetical study in reply to Prof. Madson's study was submitted to the Quarterly. A critique of Prof. Madson's study was distributed at the ELS General Pastoral Conference, meeting January 9-12, at Madison, Wisconsin, by the Rev. W. C. Gullixson, Sioux Falls, South Dakota. The undersigned asked Prof. M. H. Otto, Managing Editor of the Quarterly, to request Pastor Gullixson to submit his critique to the Quarterly for publication, which he has kindly done.

Readers will find the Critique in this issue of the Quarterly.

The issue also includes several book reviews.

The March, 1978 issue of the Quarterly will contain the Reformation Lectures and the presentations of the reactors of last October.

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MATTHEW 18: 15-20

1. The undersigned submits the following as a critique of the study entitled "Matthew 18: 15-20" by Prof. J. B. Madson, as printed in the June, 1978, issue of THE LUTHERAN SYNOD QUARTERLY, pages 53-66.
2. To be sure, both Matthew 16:18 and 18:15-20 are the key verses of our understanding of the doctrine of the Church and Ministry. These words of our Lord Jesus Christ Himself must hold the key to our understanding. (It is strange that the Doctrine Committee of the Evangelical Lutheran Synod in its Final Report should ignore the Savior's own words in Matthew 18, 17).
3. We should go back to Matthew 16:18 to get the setting: "And I say also unto thee, that thou art Peter, and upon this rock I will build My Church; and the gates of hell shall not prevail against it." What does "this rock" (petra) mean? And what does "My Church" (mou ten ecclesia) mean? The first question is answered by Dr. Martin Luther, "This rock is Christ and His word." And Johannes Ylvisaker, author of THE GOSPELS, answers the second question on page 405:

"Here we find the word 'Church' for the first time in the New Testament. (The Greek ekklyisia--from ek and kalein--designates the Church as the assembly of all who are called out of the world, so that they are not of the world, even though they are yet in the world.) The pronoun 'My' declares that this now belongs to Jesus. Apart from this passage,

the word occurs only once in the Gospels, viz. Matthew 18:17. In the latter passage it has reference to the local church, here however, to the communion of believers in the New Testament (Church of the Lord)."

Also, Dr. C. F. W. Walther states in Thesis I of "The Evangelical Lutheran Church the True Visible Church of God on Earth":

"The one holy Christian Church on earth, or the Church in the proper sense of the word, outside of which there is no salvation, is, according to God's Word, the total of all that truly believe in Christ and are sanctified through this faith."

And in reference to the "keys" given to Peter, J. Ylvisaker writes:

"For the power of the keys has not been entrusted to any official rank or station, but to the Church, and is administered through the ecclesiastical office. All things belong to the Church (I Cor. 3:21ff.) However, it is not only the Church as a general communion which possesses the keys of the Kingdom of God. The local church has them also, and may use them. (Matthew 18:18).....Jesus has entrusted the keys of the Kingdom to the care of His Church in His stead."

Thus it is clear that one of the revered church fathers of our Synod states clearly that the "My Church" of Matthew 16:18 refers to the Una Sancta, the Holy Christian Church, the Communion of Saints; and that the "church" of Matthew 18:17 refers to the local congregation, to which also has been entrusted the "keys."

4. Let us look at the context in Matthew 18. At the beginning of the chapter we find the disciples of Jesus concerned about who is the greatest in the kingdom of heaven. The Transfiguration event, when Jesus took along only three disciples, may have caused the disciples to wonder about who is the greatest, although they knew it was not right or proper to do so. Jesus instructs them that in the kingdom of God there is no such distinction as we find in civic and worldly affairs. The disciples were ignorant of the spiritual nature of the kingdom. Jesus teaches them humility by the example of a child and then treats of the problem of offense. The key verse is 7, "for it must needs be that offenses come; but woe to that man by whom the offense cometh." Another key verse is 10, "Take heed that ye despise not one of these little ones," and verse 11, "For the Son of man is come to seek and to save that which was lost." Also verse 14, "Even so it is not the will of your Father which is in heaven that one of these little ones should perish."

5. J. Ylvisaker (THE GOSPELS) sums this up in a perceptive way:

"What pains Jesus' redemptive love takes to restore the erring sinner. This is the case also in the following where the subject is church discipline. Every effort shall be made to regain the sinner for the Kingdom of God, and the method shall be applied which seeking, saving love suggests; for the same mind shall be in us which was also in Christ Jesus (Phil. 2:5)...Church discipline must be governed by love." (under Matthew 18:15)

6. The essay by Prof. J. B. Madson leaves little to be criticized as far as syntax is concerned; however, the interpretation of these Scripture

passages must be objected to as being at variance with most of the church fathers, most commentaries, and with most Lutheran dogmaticians. Also the tone of the essay and the terms of reference to the "brother-who-sinned" could reflect more the loving concern and the earnest loving effort to save the soul involved, as Jesus demonstrated in His ministry. The purpose of discipline is hardly to keep the church "a pure people of God." (see L.S.Q., June, 1978, p. 54.) The Formula of Concord in its last article condemned the Anabaptists sufficiently for that spirit.

7. The essayist defines the "brother" in verse 15 as follows: "The term 'brother' expresses a very close relationship, that within a family, here the spiritual family of God, as evidenced by the connection with the 'church' later on." In THE GOSPELS, on page 425, J. Ylvisaker comments on the words "thy brother" as follows: He (thy brother) "is one who is in the fellowship of faith, a member of the Church. With outsiders I am not concerned in this matter. Church discipline is for church members." The inference of the essayist is to identify "brother" with the Una Sancta, i.e., "the spiritual family of God", and thus would rule out that the brother is a professing fellow member of a Christian congregation at one place, which is definitely called for in this instance. What the essayist is saying is that church here is a fellowship of saints. This is untenable in this context because no one can read another person's heart. "The Lord knoweth them that are His." II Tim. 2:19. "Ecclesia" in verse 17 refers to a local assembly of professing Christians. "Brother" really means a brother from a local congregation. In steps of admonition and discipline we are not to look for outsiders. By synecdoche we understand of course that there are believers in Christ, members of the Una Sancta, at that place. However, there is a clear distinction set up by our Lord

Jesus Christ when He speaks of "My Church" (Matt. 16:18) and "Tell the ecclesia" (Matt. 18:17), the congregation, to which the erring brother is responsible.

8. As Dr. A. Hoenecke states (Ev. Luth. Dogmatik, Vol. IV, p. 177ff., Northwestern Publishing House, 1909):

"When 'Tell it to the church' is enjoined, I am not directed to the invisible church. For no one infallibly knows the believers and cannot therefore tell it to them. Thus the concept is of the specific local congregation."

9. Another objection: "The use of the second person singular pronoun, both in the accusative and genitive, narrows the scope of this instruction," to quote the essayist. The only restriction here set forth by the Lord Jesus Christ is that the individual be dealt with in love, privately, and in a private manner in order to gain the brother--to save his soul. We would ask how is the scope narrowed by the singular form?

10. The statement that "gain implies previous loss" might be questioned. Actually the telling attempts to gain the brother. He is still a brother. He is not lost. He is in danger of losing his faith. It is not proven yet--not until he rejects the hearing before the "ecclesia," assembled congregation.

11. Verse 16. The essayist comments on "Take with thee one or two more" and writes: "The text does not declare whether this one or two more are to be other brothers." This seems untenable. It is certain that the "concerned brother" will not depend on outsiders, unbelievers, non-members in dealing with a "brother who has sinned" and whose soul's salvation is involved. The witnesses he

calls in are fellow members of that congregation at that place. These are witnessing the alleged sinner's reaction. It is more than an assumption. It is the only conclusion to be reached. The essayist continues, "We can rightly assume that they are from the fellowship of the family, the church--in other words, other brothers." This makes it appear that the previous objection is needless. But look at it closer. Study the generalities in the words "fellowship of the family, the church--in other words, other brothers." What family? What church? In verse 15 "church" was identified by the essayist with Una Sancta. What other brothers? Of the Una Sancta? Of the "Church of God?" Of the Holy Christian Church? Since this exegesis favors a view that there is no local congregation or restriction to a local situation, but only generalities about the "family of God" and "church" undefined, we must object and/or insist on what is the obvious teaching of Christ in this instance. There is no need to go to other cities, to other congregations, to those who have no jurisdiction or concern in this official procedure. For the congregation to act in this matter (if it should come to its attention) the witnesses, if they are to be valid witnesses before the congregation, must be from and testify to the local congregation, as Jesus says, "Tell it to the church (congregation)."

12. We should note this very well that the two or three witnesses, the accuser, and the brother who has sinned do not constitute ecclesia, a congregation. This should end the repeated references to every and any group of Christians being called church, ecclesia or congregaation, if we truly accept Jesus' words in this matter.

13. It is important at this point to take up the Office of the Keys in order to establish its relevance here in verses 16-18. Regarding the

Office of the Keys, which includes the preaching of the Gospel, the administering of the Sacraments, and absolving and retaining of sins, Dr. Martin Luther writes (Luther's Works, Vol. 40, p. 347):

"From all this we can easily conclude that these people do not consider the keys a divine institution, work, order or office. But like Turks and the heathen, they consider them a man-made order or office, subject as any other temporal order to their control. For they base their doctrines not on God's Word but on human action and concern."

Thus Luther calls the Office of the Keys a divine institution. And Luther writes (L.W., Vol. 40, p. 362): "Truly where the Word of God is not found the keys do not remain either. The keys want to be where God's Word and the church are, or else they are no keys." And on page 369 Luther treats of the verses before us, and he emphasizes unquestionably "the presence of the assembled congregation," "convicted in their own congregation and before their own pastor," and "He, St. Paul, called on the congregation to act": (L.W., Vol. 40, pp. 369, 371, 372.)

"In Matt. 18:15-17 you have a definite text in which Christ himself describes the office of the keys. You cannot go wrong if you follow his instructions.....(p. 371) I call it a devil's and not God's ban, contrary to Christ's command, when people are cursed with the ban sacrilegiously, before they have been convicted in the presence of the assembled congregation. Such are all the bans with which the episcopal representatives and spiritual courts practice their illusions when, with a slip of paper, they excommunicate people before a congregation ten, twenty, or thirty miles distant, although these people

have never been condemned, accused, or convicted in their own congregation and before their own pastor."

And on page 372 Luther writes:

"Paul was an apostle, yet he was not willing to excommunicate a person who was living in adultery with his stepmother (I Cor. 5:1). But he called on the congregation to act. And when the congregation did not take any action, he did not either, because he was satisfied with whatever punishment the congregation meted out to him." (Emphasis mine.)

14. Brenz (in scriptum Matthaei commentarius (Tubing., 1566), fol. 602) comments on Matthew 18:17:

"When Christ says: 'Tell it unto the church,' this is not to be understood of a large convention of the church in which also the civil government is represented, which according to its vocation maintains public order and discipline, but it is to be understood of a small assembly of which the civil government is not a member and in which it either has no business at all or is regarded as a private party. Such assemblies were formed by those who accompanied Christ."

15. By the vague references and by the studious avoidance of concrete terms in defining "other brothers," as shown in the words of the essay, "fellowship of the family, the church--in other words other brothers" (p. 56), a false implication is given. The phrase should be worded, "They are from the fellowship of the family, the local church--in other words, other professing brothers in the faith." We make this positive suggestion because

we fear that the essayist is leading up to a denial of what Jesus is saying in the words, "Tell the ecclesia, the congregation."

16. In the paragraph of the essay on page 56 and 57, regarding the "ina" clause specifically, he writes, "God desires us to be no less orderly in spiritual matters than in civil affairs." However, God wants souls to be saved, not necessarily that order be followed. The witnesses are to observe the man's word of repentance or hardness of heart. They are to deal with a brother-in-the-faith in love, with understanding, to win him, and not to hang him on a word or action. It is rather to lead him to repentance, and if necessary to put the right words in his mouth, to help him understand the seriousness of the offense. The sentence in the essay, "Yet it is clearly indicated that these additional witnesses also speak to the erring brother in an effort to convict him 'if he doesn't listen to them,'" does not reflect a spirit of loving concern for the brother-in-the-faith who is in danger of losing his soul. The word "convince" instead of "convict" is the point we would make.

17. Perhaps it is needless to comment on this spirit of the paper, for it is not at the heart of the matter before us. But it seems that the word "testify" in line 10 of the first paragraph under verse 17 on page 57, is a judgmental word. The "autoon" calls for more people who are concerned for him. It is the spirit of the Savior that is called for in dealing with people, with His disciples.

18. And now in verse 17 we get to the heart of the matter, on page 58, "Tell it to the church." Objection must be voiced to the essayist inserting the words "tou theou" to the reference in Matt. 16:18. We agree with the sentence: "In this former place the term is quite readily recognized

as the total fellowship of God's elect, all believers, the family of God, the Una Sancta, the universal church. Against this church even the powers of hell shall not prevail (Matt. 16:18)." It could be improved to clarify for everyone if "family of God" and "universal church" were capitalized as is "Una Sancta." Then we would immediately recognize what is being referred to, the Holy Christian Church, and I am sure we would all agree.

But we must object to this: Immediately following (Matt. 16:18) is the sentence "This is so because it is the church of God, "n ecclesia tou theou." The Greek text of Matt. 16:18 does not have the "tou theou" which the essayist inserts here. This Greek phrase quoted in the essay is not found in the Gospels. Obviously the attempt is being made to add a dimension to the argument that would support the idea with a Greek text that Matt. 18:17 is the same as Matt. 16:18. It is not. "My Church" of Matt. 16:18 definitely does mean the Una Sancta, the invisible Church; with that we agree. To add St. Paul's term "Church of God" here is highly questionable. St. Paul does interpret Jesus' concept of ecclesia in his writings, but he does not presume to prescribe how Jesus speaks or what Jesus says, as the essay attempts to do, or at least implies, by inserting the phrase "e ecclesia tou theou."

19. Sincere objection must be raised to the conclusion drawn by the essayist in this sentence: "The use of the article with the word church in this passage before us leads us to think of a definite church, the church that has been introduced earlier, namely, God's church." Yes, the article does specify a definite church, but not necessarily the church of Matt. 16:18, specifically. The rules of hermeneutics call for the

same interpretation of the same word if all things are equal. But here they are not equal. Jesus has introduced a new dimension--the "brother." Luther freely translates this verse and these words: "If he refuses to listen to them, tell it to the whole congregation of the church; and if he refuses to listen to the church...." (L.W., Vol. 39, p. 8, from "A Sermon on the Ban.") It is therefore unwarranted to make such a statement identifying Matt. 18:17 with Matt. 16:18, in the sense that the former refers only to the latter. How can one tell the matter to the spiritual Church, the Una Sancta, of Matt. 16:18, the "My Church" of Jesus? It is hardly possible to speak to members of the Una Sancta, who are known only to God. The professing Christians of that place are to deal with the brother-who-sinned, who needs to be convinced of the seriousness of his sin. Jesus corroborated this in His "Tell it to the church," a congregation made up of identifiable brothers in the faith (verse 15). Note V and VI.

20. LEXICON, W. F. Arndt - F. W. Gingrich:
"Ecclesia b. the church or congregation as the totality of Christians living in one place: Matt. 18:17."

21. William Hendrickson, N. T. COMMENTARY: MATTHEW
(Baker Book House, Grand Rapids) verse 17:
"Tell the church---'church'- is the locally organized fellowship of believers."

22. Henry Alford, THE FOUR GOSPELS, revised by
E. Harrison, Chicago, Moody Press, 1958,
verse 17: Ecclesia is not the Jewish synagogue,
"but it is the congregation of Christians: i.e.,
in early times (Acts 4:32) -- the one congregation --
later -- that congregation in which thou and he are
members."

23. R. C. H. Lenski, THE INTERPRETATION OF ST. MATTHEW'S GOSPEL, pp. 701-702, declares: "We may thus also translate 'Tell it to the congregation' for evidently the local gathering of believers is referred to....As far as the outward organization of the local ecclesia is concerned, this Jesus has nowhere prescribed, hence it is left to the believers themselves and to their best spiritual judgment." And on p. 703, "The church (congregation) is thus the final court of appeal. Those who would place above it a still higher authority: the pope, a bishop, some church board....or a synod composed of clerics, or those combined with lay delegates, go beyond the word of Christ and the teachings of the apostles."

24. J. Ylvisaker, THE GOSPELS, p. 425: "The church is the court of last resort, in this instance not the communion of saints, the entire Christian Church, nor is it a separate church body, but the local assembly in the faith. Before this body, the delinquent shall be summoned."...."If he neglect to hear the church....then shall he be regarded as one who no longer belongs to the church; he shall now be excluded, delivered unto Satan (I Cor. 5:5)."

25. Archibald Robertson, WORD PICTURES IN THE N.T., Nashville, Tennessee, Broadman Press: "The Church -- the local body and not the general as in 16:18."

26. John H. C. Fritz, D.D., PASTORAL THEOLOGY, St. Louis, Missouri, C.P.H. 1932, p. 24: "The Christian Congregation (Ortsgemeinde) by which and to which the pastor is called is a divine institution. When speaking of the Christian congregation, or the local church, as being a divine institution, we have not in mind the organized congregation (constitution, officers) nor the legally incorporated congregation -- for organization

and incorporation are human expedients -- but we have in mind a body, or an assembly, or a congregation of Christians who have united for the purpose of having the Word of God preached and the Sacraments administered to them by a pastor whom they have called. Such a congregation is commonly spoken of as a church, as I Cor. 1:2, or when we say Church of Our Savior, Bethlehem Lutheran Church, etc."

Fritz continued on page 25: "God has directed that the Christian Church (the body of believers) should exercise its God-given rights through the local church or congregation....'The Lord added to the church daily such as should be saved,' Acts 2: 41.42.47....'Tell it unto the church' (the local church, of course, for it would be impossible either to tell all believers in the world or to get any action from them.)"

27. WALTHER AND THE CHURCH, by W. Dallman, etc., St. Louis, Missouri, C.P.H., page 64. Walther interprets: "Thus says the Lord, Matt. 18:17: 'Tell it unto the church; but if.....' No proof is needed to show that the Lord in this passage is speaking of a visible particular local church." And Walther writes following Matt. 18:18, "He, the Lord, manifestly delegates with these words also to each visible local church the keys of the kingdom of heaven....." In this reference Walther also explains verses 19 and 20 of Matt. 18, and their relation to the local congregation. Not just populous congregations, but even in a congregation of two or three true believers, the congregation would be a congregation of God and have the powers and rights that Christ has given to His Church.

And quoting from "The True Visible Church" by Dr. C. F. W. Walther, translated by J. T. Mueller, C.P.H. 1961, pages 12 and 14:

"THESIS III

In an improper sense Scripture calls also those

visible communions 'churches' which, though consisting not only of believers or such as are sanctified by faith, but having also hypocrites and wicked persons, nevertheless teach the Gospel in its purity and administer the holy sacraments according to the Gospel.....

'Luther: In order that this article (of the holy Christian Church) might be understood more clearly, the reader must be reminded that Scripture speaks of the church in a twofold way. On the one hand, it calls 'church' all those who publicly confess the same doctrine and use the same sacraments, with whom, however, there are mixed many hypocrites and wicked persons, as Christ teaches Matt. 12:11ff; 13:24ff.; 20:16; 22:11-14; Mark 16:16.....Nevertheless in this promiscuous assembly there are always some elect, that is, such as accept the Word in true faith and receive the Holy Spirit; for the ministry of the Word is never wanting in fruit. This true part Scripture also calls 'church,' and to it the designation 'holy' properly belongs."

28. To corroborate the above truths as to the correct interpretation of Matt. 16:18 and Matt. 18:17, we call attention to quotations (in the footnotes) of Robert Preus' THE BASIS FOR CONCORD, Christian News, Dec. 5, 1977, p. 9 and 10. (See Note II) One sentence in R. Preus' essay points up to the problem among us: "If one does not believe that an orthodox visible church is possible, it would appear that one does not consider the concensus (exhibited in formal confession) in the doctrine and all its articles a possibility either." The testimony of the church fathers, Chemnitz, and Martin Luther on the

distinction between the invisible Church and the visible church is made also in the footnotes.

29. The following is culled from some mimeograph notes on The Christian Church by Prof. Theo. Graebner and is presented as a summary of the salient truths regarding the Universal Church, its nature, its attributes, its powers and its marks; and regarding Local Churches, their nature, divine institution, and the representative church.

Our dogmaticians have certainly been almost unanimous in stating that the word ecclesia used in Scriptures denotes either the one Church, the universal, invisible Church (Matt. 16:18; Eph. 5:25) or local congregations, particular churches (Matt. 18:17; Acts 8:1; etc.) See CHURCH AND MINISTRY, C. F. W. Walther, Thesis I, page 56.) Unbelievers do not belong to the Una Sancta. We reject the Roman Catholic definition of the Church as an external polity under the authority of the hierarchy. We reject the teaching of Romanizing Lutherans who say that there is no salvation outside of the Lutheran Church, like Grabau. And

"since faith by which people become members of the Church is invisible, the Church, its membership, is not discernable by the human senses....The spiritual nature and glory of the believer is in this world hidden; it will stand out fully only in yonder world....The marks of the Church show where the Church is certainly to be found, only the Lord knows the believers....Rome makes the Church a visible realm. The Neo-Lutherans who hold that the Lutheran Church is the Christian Church, make of the Church a visible community....The Church is simply and only the communion of believers. And the Church Universal embraces all Christians in any period

of time. Outside of the Christian Church there is no salvation. No particular Church can be the Church Universal."

30. Concerning the marks of the Church, we note Thesis V of Walther's CHURCH AND MINISTRY, page 60: "The true Church, in the proper sense of the word, is, as to its essence, invisible, yet its presence is perceivable, the marks being the pure preaching of the Word of God and the administration of the holy sacraments according to Christ's institution." The invisible Church does not become visible through the marks. The Church can be located, but its members cannot be identified.

31. Graebner notes: However, LOCAL CHURCHES are those bodies of Christians who, in particular localities, are united in the hearing of God's Word, the keeping of the Sacraments, and the common profession of the Christian faith. Scripture so designates them. Walther states in CHURCH AND MINISTRY, Thesis VI, pages 62-63:

"In an improper sense the term 'Church,' according to Holy Scripture, is applied also to the visible sum total of all who have been called, that is, to all who profess allegiance to the Word of God that is preached and make use of the holy Sacraments. This Church (the universal --catholic-- Church) is made up of good and evil persons. Particular divisions of it, namely the congregations found here and there, in which the Word of God is preached and the holy Sacraments are administered, are called churches (particular churches), for the reason, namely, that in these visible groups the invisible, true Church of the believers, saints, and children of God is concealed,

and because no elect persons are to be looked for outside of the group of those who have been called."

Walther comments on this thesis:

"The name 'Church' is accorded to these 'not by a misuse of the term but by right.' That it must be accorded to them is shown by Holy Scripture, which clearly teaches that only the true believers are real members of the Church; and yet it accords the name 'church' also to such mixed visible groups. Thus we read in Matt. 18:17: 'Tell it unto the church.' Manifestly the reference in this passage is to a visible particular church, consisting of true and false Christians....Gal. 1:2; I Cor. 1:2."

32. "The relation of the local churches to the Holy Christian Church shows that there is but one Church, John 10:16, not two different churches within two different constituencies. The membership is co-extensive." "And all the rights and privileges which Christ has given the Holy Christian Church are vested in the local congregation in each and every Christian Church, large or small, orthodox or heterodox. Matt. 18:17, I Cor. 3:21-23," as T. Graebner notes.

Walther says: "If in a local congregation there were only two or three true believers, true children of God, true members of the spiritual body of Jesus Christ, the congregation would on account of them be a congregation of God and in legitimate possession of all rights and powers which Christ has acquired for, and given to, His Church."

33. Therefore we conclude that the local church is established according to God's will and ordinance. T. Graebner states: "The local church

exists jure divino. God has instituted it. Joining a Christian congregation does not lie in the sphere of Christian liberty and the forming of local churches is not the result of merely Christian wisdom and expediency....It is a divine ordinance that Christians in a given locality are to meet for public, common worship, Heb. 10:25; Acts 2:42-47. 'And the Lord added to the church daily such as should be saved.'" (See also Dr. F. Pieper in Christian Dogmatics, Vol. III, pp. 420ff.) Note IV

34. And Graebner notes: "Christian discipline is a divine ordinance, Matt. 18:17. Christians in a congregation are called on to judge in matters of discipline, I Cor. 5:13. 'Christ gives supreme and final jurisdiction to the church.' He wants Christians to establish the office of the public ministry. The celebration of the Lord's Supper is a divine ordinance, I Cor. 10:17." Note the public ministry here. It is a mistake to separate the public ministry from the doctrine of the Church. Here we note Luther's advice to the Bohemians: Read your Scriptures and pray and baptize at home--stay away from the Roman Church there--even though you are deprived of the Lord's Supper until a congregation with a pastor is formed. This Luther says in effect. In fact, Luther wrote concerning the father in the home, "If while longing for the Eucharist, which he neither would dare nor could receive, in the meantime....propagate faith in his home through the Word of God....until God....sent a true minister of the Word." (L.W., Vol. 40, pages 9 and 10). It is evident that God would acknowledge this family or more families in their 'captivity' to be His children, His own, believers in Christ. In a very practical way Luther shows they, the family or families gathered about the Word, are not to be considered 'ecclesia' in 'local circumscription' a congregation, otherwise he would have told them to celebrate the Sacrament of the Altar.

35. And there can be no communion (communion of saints) unless there is community, assembling. The exception for those who are temporarily away from Word and Sacraments is acknowledged.

36. Graebner again: "But now Synods exist by human right. It is a sacred duty for congregations to support like-minded congregations in the fellowship of Christian faith and work, yet the Scripture is completely silent on the point of the form which this fellowship should take. Churches are not commanded to use a certain form for joint church work. The Scriptures are full of warnings against unionizing with errorists, Matt. 7:15; Rom. 16:17; I Cor. 1:10. Jesus has invested complete authority in the local congregation, Matt. 18:17. And no pope, synod has jurisdiction over it by divine right. Christian liberty is freedom from the curse of the law, from ceremonial and political laws of the O.T. and from obeying compulsory or ecclesiastical law. Holy Scripture rules in the Church with absolute authority."

(On the translating of "ecclesia" in various versions, see Footnote III)

37. Jesus has spoken in this passage, Matt. 18:17. Returning to the essay on page 58 and the reference to K. L. Schmidt's comments on "ecclesia". They are noteworthy and do refer to the distinction between "universal community," the *Una Sancta*, and "local community," "the local circumscription," the assembled congregation.

38. In the next paragraph of the essay, page 58, -- "That this church of God..."-- we note: For the essay to refer to the 'church of God' is an assumption that causes the confusion that we have in this doctrine of Church and Ministry. If "Church of God" refers to the *Una Sancta* in all points of

reference, one can learn to understand and use that phrase as a substitute for Una Sancta; BUT DO NOT USE IT HERE in Matt. 18:17 without circumscribing it to mean the hidden or concealed (known to God alone) believers among the professing Christians in one local congregation.

39. For the essayist to say on the basis of this passage that "The local congregation as we know it can therefore serve as a fitting vehicle for this action described by our Lord," is incorrect. IT IS THE ONLY VEHICLE FOR THIS ACTION DESCRIBED BY OUR LORD. What other vehicle could there be? Our Lord has established the vehicle, and the definite article means just that in reference to that brother who sinned. No one today is endowed with apostolic authority.

40. It is clear that "Tell it to the congregation" must mean the assembly in the place that can deal with the brother. To speak of this congregation as identical to the "congregation of Christ" in Matt. 16:18, which is the body of Christ, the Una Sancta, is to philosophize and ignore what Jesus says. The Lord knows them that are His, but in Matt. 18:17 He is giving instruction how to deal with a brother-in-the-faith who has sinned, a physical person among physical professing people, and not with some platonic "body of Christ" as some insist. This power and use of the Keys is given to Christians here, there, and everywhere in the assemblies of professing Christians. The two or three witnesses and the accuser and the brother who sinned do not form an assembly; Jesus does not call them church. Can we establish that truth from this clear passage, and cease referring to any and every grouping of Christians as congregation or church?

41. The Parable of the Unmerciful Servant has been cited elsewhere as giving the whole tone to Matthew 18:18. This is incorrect. With the words "Whatsoever ye shall bind....Whatsoever ye shall loose," Jesus Himself interprets His words of verse 17, viz. "Tell it to the church," and He thereby gives authority to the action of the congregation. It is the action of the congregation that Jesus refers to and not to the person -- "Whatsoever ye shall bind on earth"-- "osa" not "who." The concern of the Lord is to give authority to the congregation after failing to convince the sinner.

There are many testimonies by Martin Luther and by practically all the church fathers that say that this passage's emphasis is to the local congregation, that the "soi" is by virtue of the action of the congregation. To avoid reaching this stage of having to come before the congregation, Jesus urges His followers to forgive and be forgiven. To exegize without considering the rule of faith, without considering dogmatics, results in some strange notions. The local congregation must serve as the ONLY fitting assembly for this action described by our Lord. Jesus is showing that the congregation is the last court of judgment. The individual's original concern for the soul of his brother-in-the-faith who sinned is vindicated by the congregation in that place. The congregation's action is vindicated by the Lord, "Whatsoever ye shall bind on earth shall be bound in heaven.... Now let him be to you a heathen man and a publican." That action, if carried out in conformity with God's will in His word, will be recognized in heaven also.

42. For the essayist to say (p. 59, top paragraph) "it is not stated explicitly what the assembly does" simply ignores (verse 18) Jesus' words giving authority to the action of the local congregation,

"Whatsoever ye shall bind...." This is Jesus' command establishing the Office of the Keys to remit and retain sins, as Jesus declares in John 20:23-24, or as here, "Whatsoever ye shall bind on earth shall be bound in heaven." Turning the emphasis of this passage to "thy brother, thee, him" is missing the point Jesus would make with His "Tell it to the church." The sinner's welfare is uppermost in Jesus' mind up to the point of even bringing it before the congregation, and that is seen in the use of the pronouns such as "soi." But to detract from Jesus' instruction to the church (congregation) is philosophizing to support a wrong presupposition, that Jesus hasn't established a congregation for His believers around Word and Sacraments. Christ's use of the plural "Whatsoever ye shall bind on earth," proves that our Lord wants the congregation to act, not just an individual.

43. The essayist on page 60 states that the validity of the keys is not dependent on the number involved in the action. But it certainly is, for Jesus uses the plural "ye" over against the essayist's emphasis on "soi" -- "let him be to you." The accuser is to treat the convicted sinner as a "heathen man and a publican" on the basis of what the congregation decided. It is not just between the two, as is implied in the essay. "Whatsoever ye shall bind.." is the action of the congregation. The congregation may be small or large (verse 20) so that a small group assembled around Word and Sacrament (not just witnesses and accuser) can act on so important a matter.

44. Objection is to be raised to the conclusion of the essay, the last paragraph. J. Ylvisaker writes (p. 426, THE GOSPELS) "Here it appears very clearly that the power of the keys is given not

only to the body of believers at large, but to the visible communion which is defined as the local assembly."

45. Before concluding we would refer to the brethren the pamphlet "The Doctrinal Position of the Norwegian Synod" by Christian Anderson, received by the Synod Convention and printed in the SYNOD REPORT, 1927, p. 13:

"In the course of these controversies concerning the Church and the Ministry, the view held by the Norwegian Synod regarding the true relation between the local congregation and the synod, as such, gradually became well defined. God has instituted the local congregation. He has entrusted to it the Office of the Keys. No individual, or any group of individuals, has the right to exercise authority over the local congregation. God has not instituted the synods as such. We find in the Scriptures no trace of such an organization. Synods have come into existence because the congregations have voluntarily agreed to enter into such mutual relation."

46. This critique of Prof. J. B. Madson's essay on Matthew 18:15-20 is intended to call into serious question the position advocated by this exegesis and by the Doctrine Committee of the Evangelical Lutheran Synod. It is intended to preclude any firm decision by the General Pastoral Conference at this time in agreement with the Doctrine Committee's Final Report.

N O T E S

I. Clifford Wilson, THAT INCREDIBLE BOOK:

It is interesting to note that the Dea Sea Scrolls, according to Clifford Wilson "That Incredible Book", show a point of similarity between the teachings of Jesus and Qumran in Matt. 18:15. The errant brother is to be reprovved, "and if this is not effective, witnesses are to be called. Only if this is not also effective is the matter to be brought before the Assembly (Church). In somewhat similar manner, the sectaries at Qumran were admonished not to reprove one of the community in anger nor to bring one of the members before the whole community until he had first been reprovved before witnesses." So "assembly" (Church) was used in contemporary society (Jesus' time) with community.

II. Robert Preus in his "The Basis for Concord" explains under the following headings:

I. What is the Church, and II. The Church Proprie Dicta and Late Dicta (Invisible and Visible). He declares:

"This clear distinction in the Lutheran Confessions between the Una Sancta (ecclesia proprie dicta) and local and territorial churches, entities possessing external empirical order, discipline, rites and membership (ecclesia late dicta), conforms precisely with the later Lutheran distinction between the invisible and visible church. And a very useful and necessary distinction it is.... Lutherans today who call the distinction unconfessional simply because its later formulation is not found in the confessions expressis verbis seem not to have grasped the total

implications of the Lutheran doctrine of the Church proprie dicta. The distinction between the church proprie dicta (invisible) and late dicta (visible) only helps us to bear in mind at all times what the church really is."

Preus under note 7 states: "Actually Luther himself followed the distinction...And he used the adjective invisible to describe the Una Sancta. W.A. & 710: 'Just as the rock (Christ) is without sin, invisible and spiritual, and is grasped only by faith.' 'The distinction between the church invisible in which "all members and true and living members, who are known only to God, and church visible in which are many rotten and dead members, and yet among whom there is a (certain) consensus in doctrine" is clearly articulated by Martin Chemnitz...And Chemnitz attributes the distinction to Luther." R. Preus disagrees with Edmund Schlink and Piepkorn for refusing to call the Una Sancta invisible on the basis of the Lutheran Confessions.

III. P. Marion Simms, THE BIBLE IN AMERICA, N.Y., 1936, p. 80.

It is interesting to note that Simms shows that the Bishop's Bible (1568) translated ecclesia uniformly with the word "church." Tyndale uniformly used the word "congregation." Tyndale had dealt a severe blow to Roman teaching and practice by rejecting words as "priest" and "penance" for "elder" and "repentance." Coverdale (1535) was more conciliatory using the words interchangeably. But nowhere did he use "church." "Congregation" was uniformly used also in Matthew's Bible and in the Great Bible.

Congregation is the natural term to use. King James I gave instructions that the Old ecclesiastical term "church" be used uniformly. He was determined to maintain the ecclesiastical authority

of the Church of England, and sought to have Biblical authority to bolster his right to dominate.

Conant in the English Bible states, "Thus the word for which Tyndale had so earnestly contended, the word which stood on the sacred page as an incorruptible witness against priestly usurpation, was thenceforth blotted out from the English Scriptures." (p. 400-01). Information gathered by N. Oesleby.

IV. "And here are some additional facts which establish the truth of their having corporate bodies of some type during apostolic times:

1. Each ekklesia (assembly or congregation) was regarded as a definite unit under acknowledged spiritual leader, as in the case of Jerusalem (Acts 4:23; 6:2.5; 15:4.12; 14:23; Phil. 2:25; Titus 1:5, etc.)

2. The congregations were referred to as well-defined groups, with a registered membership (Acts 2:41; 4:4; 21:20).

3. There was a careful checking of membership, and hypocrites as well as unrepentant sinners were excluded from the Christian congregation (Acts 5: 1-10; I Cor. 5:9-13).

4. The meetings of the congregations, with the men acting as voters, were conducted according to parliamentary procedure (Acts 15:6.13.19.22; I Cor. 5:4.12; II Cor. 8:19).

5. Letters of recommendation and of transfer were addressed to congregations as definite entities (3 John, 9: I Cor. 16:3; 2 Cor. 3:1; Acts 15: 30.31).

6. Cases of discipline, in particular, presuppose a body functioning as a unit for some length of time (1 Cor. 5:4--cp. 2 Cor. 2:6-8; Matt. 18:15-18).

7. Meetings held for the administration of the means of grace presuppose some form of congregational organization (Heb. 10:25; Acts 2:42; I Cor. 11:18ff.).

8. Although the Apostolic Church had roving evangelists (traveling missionaries), the regular pastors were attached to specific congregations (Acts 14:23; Titus 1:5; I Tim. 3:5)."

Dr. P. E. Kretzman

V. A great Lutheran exegete, Dr. G. Stoeckhardt, treats of Matthew 18:15-20 on page 155 of *Die Biblische Geschichte des Neuen Testaments*.

VI. The use of "ecclesia" was well known among the Christians of the 60's A.D., when St. Matthew wrote his Gospel.

-- W. C. Gullixson

I Believe: A Study of the Three Universal and Ecumenical Creeds, A Study of the Formula of Concord, and A Study of the Smalcard Articles.

By Bjarne W. Teigen. Mankato, Minnesota: Lutheran Synod Book Company, 1976, 1977, and 1978. 24 pages each. \$1.00 per copy.

In 1975, Professor Teigen was commissioned by the Anniversary Committee of the E.L.S. to prepare a five-year study program on the history and theology of the Book of Concord. It was to begin in 1976 and culminate in 1980 with the four hundredth anniversary of the Book of Concord and the four hundred and fiftieth anniversary of the Augsburg Confession. According to the Anniversary Committee, the stated purpose of this study was

to undertake a renewal and comprehensive study of the Lutheran heritage of the scholarship that has dowered us so richly in the pursuit of truth. We believe that we have an educational obligation to the people of the Lutheran church who are in constant need of instruction in the history and substance of the Lutheran Confessions (I, ii).

Professor Teigen's task was to prepare a study guide to the Lutheran Confessions for the educational ministry of the church. To this end Professor Teigen has been exceedingly successful. The rationale for this judgment will follow shortly.

Three volumes in the appropriately entitled "I Believe" study series have appeared to date. A Study of the Three Universal or Ecumenical Creeds

was published in 1976. It is a study guide to the historical background, doctrinal content, and significance of the Apostles', Nicene, and Athanasian Creeds. It is entirely appropriate that any study of the Lutheran Confessions begin with a review of these creeds for they are the results of the early church's struggle to safeguard the correct, scriptural teachings on the Trinity and Christ, "the chief cornerstone," against any heretical perversion. These creeds put the church on the right track, theologically speaking.

This was followed in 1977 by A Study of the Formula of Concord to commemorate the four hundredth anniversary of this most important and for that very reason most controversial of Lutheran Confessions. Professor Teigen is to be commended for the clear manner in which he has presented the theological controversies preceding the Formula of Concord for which it was the solution.

A Study of the Smalcaid Articles appeared this past summer. Professor Teigen has done much toward awakening us from our confessional slumbers with respect to this "least known of all the confessions (III, 1)."

Two more volumes of the "I Believe" series yet remain. The study guide for 1979 will commemorate the four hundred and fiftieth anniversary of Luther's Small and Large Catechisms. In 1980, the series will end with a study of the Augsburg Confession and its Apology.

In reviewing this study series, attention should be drawn first to the format used. Each volume is indeed an educational tool. Ample use of maps, drawings, pictures, etc., does much toward creating for the reader an atmosphere in which the

historical context of these confessions come alive with an immediateness which would otherwise not be there. The listing of additional sources for further study is helpful in directing the reader to the significant secondary literature. The questions at the end of each study are invaluable in guiding discussion and further study because they force the reader in each case to concentrate and follow through on the heart of the issues involved.

According to the judgment of this reviewer, the reason Professor Teigen has been so exceedingly successful in the prosecution of this task is that his presentation seems to have been guided by a number of noteworthy and valuable concerns. They are as follows:

(1) He is concerned throughout to point out the theological source of the Lutheran Confessions in the Scriptures. The Lutheran Confessions do not provide new doctrine, but reaffirm that of Scripture.

(2) He desires to give a concise, yet accurate historical background to the confessions. Furthermore, he wants his discussion to be informed by the best secondary literature available. Outstanding in this regard is his use of J.N.D. Kelly's monumental studies in volume one.

(3) He wishes to provide a clear summary of the theological content of the confessions. However, he is concerned to give more than a mere reportage. This is insured by his stressing the contemporary theological significance of the confessions. One example must suffice.

The historic division between the Lutheran and Roman Catholic Churches has become increasingly

burdensome for many Lutherans today. This is true not only on the personal level, in that individual Lutherans may have Roman Catholics as friends, but also on the ecclesiastical level, given the pressures of the recent ecumenical movement. Undoubtedly, Lutheran sensibility has been heightened even more by the recent death of Pope Paul VI and the election of his two popular successors, first Pope John Paul I and then, after his unexpected death, Pope John Paul II. As Lutherans, what are we to think of the Roman Catholic Church in general, and the papacy in particular? What is to guide our actions with Catholics and with the Roman Catholic Church?

It is to this very situation that Professor Teigen addresses himself when he points out the contemporary theological significance of Part II of the Smalcald Articles (III, 8-9). He is both firm and clear in his judgment that, on the basis of Scripture and in agreement with the witness to Scripture in the Confessions, the Papacy is the Anti-Christ. It is the Anti-Christ because of its systematic, institutional denial of the doctrine that we are justified by grace through faith alone. In spite of all the apparent changes undergone by the Roman Catholic Church since Vatican II, it has yet to revoke its Tridentine formulation on justification.

Yet, Professor Teigen is equally firm and clear that, even though our judgment of the institution must be critical and negative, our judgment of the individual Roman Catholic need not be. There can be individual Christians in the Roman Catholic Church. Furthermore, some Roman Catholics offer resistance to societal changes which for the Christian are for the worse. For example, Lutherans can be grateful for Roman Catholic opposition to

abortion and their recognition of the foundation of civil law on the natural law.

This is one example of how Professor Teigen allows the confessions to address us in our present-day situation.

(4) He wishes to produce a study that will be useful not only in the adult education class, but also in the classroom and in the study. It is not the case that only those who have not had a formal theological education will benefit from reading these volumes. Seminarians, pastors, and professors can also enrich their knowledge of the Lutheran heritage from such a reading. These studies offer the theologically trained reader a review of the confessions which has been informed by recent secondary studies and which has allowed the confessions to address the twentieth century.

It is because I discern these four concerns lying beneath the surface of the "I Believe" series that I judge it to be so exceedingly successful.

There is one historical error which should be corrected. Unitarians did not become a powerful factor in New England until the early nineteenth century (I, 22) under the leadership of such men as William Ellery Channing (1780 - 1842), Ralph Waldo Emerson (1803 - 1882), and Theodore Parker (1810 - 1860).

The only theological judgment of Professor Teigen's with which I would take exception is his assessment of the theology of Karl Barth (I, 23). My interpretation of the theology of Karl Barth, at least with respect to his doctrine of the Trinity and his Christology, is more charitable. Karl Barth does not refuse to speak of "persons,"

but he is reluctant to speak of them first. Barth argues that before it is permissible to speak of persons or distinctions within the Godhead between Father, Son, and Holy Ghost one must first establish the ground for that kind of speaking. Barth finds such a ground in relation or "mode of existence." The Father is Father because in relation to the Son and the Spirit he is unbegotten. The Father's mode of existence is unbegottenness. This grounds his distinction from the Son and the Spirit. It is the source of his individuality. Similarly, the Son is Son because he is begotten of the Father, and the Spirit is Spirit because he proceeds from the Father and the Son. It is only on the basis of these different relations or modes of existence that can one speak of distinctions or persons in the Godhead. I realize that this does not do justice to the complexity of Karl Barth's doctrine of the Trinity nor to the seriousness of Professor Teigen's criticism. However, this is neither the time nor the place to enter into an extended debate as to the correct interpretation of the theology of Karl Barth.

In conclusion, it is my hope that following the completion of this study series it could come out in a paperback format so that one could have at his fingertips "ein kleines Lehrbuch" on the Lutheran Confessions!

-- Gary Miles Faleide

How To Be Born Again

By Billy Graham. Published by Word Books, Waco, Texas. Stock No. 0017-4, Price \$6.95 (Hardcover), 183 pages. Copyright 1977 by Billy Graham.

In the preface the author states that "being 'born again' is big news," and cites many examples of the publicity given to this expression in recent years, all the way from TIME magazine to the Gallup poll. He also says that he had started work on this book before the expression "born again" became big news, and feels that God "may have led us to write this book just at the right time as millions wonder about being born again."

As he is a popular preacher, so Billy Graham is a popular writer. He has an easy style, and because of many anecdotes and true-to-life stories the book is most interesting from cover to cover. The book covers many theological points, some of which we Lutherans would fully agree with, and others that we would disagree with. There are sections of the book where you might think you were reading Koehler's Christian Doctrine or Kretzmann's Commentary, and then you come to those parts which have a decidedly synergistic and Armenian bent, and you fully realize that this is a Baptist speaking and not a Lutheran. Whether he ever fully answers the question in the title of the book is debatable. He certainly doesn't answer it in the way the Bible answers it, and in the way we Lutherans have been taught to answer it.

He has divided his book into three main sections. Part I is entitled MAN'S PROBLEM, Part II is called GOD'S ANSWER, and Part III concludes with MAN'S RESPONSE.

The first part of the book rings a clear and true sound, as he speaks of God and the original perfection of His highest creature, man, and the subsequent fall into sin, which set up that big gulf between the Creator and His creature. "Twentieth Century man and woman are no different from Adam and Eve. We may have added some sophisticated technology, built a few skyscrapers, and written several million books, but there is still a chasm between sinful man and holy God. Yet across this dark, barren abyss, God calls, even pleads, with man to be reconciled to Him." (p. 33)

In this first part of the book he also has an excellent section on the three ways that God reveals himself to us - through nature, through man's conscience, and through Scripture. He leaves no doubt that it is through the latter method that God reveals Himself as the saving God. He speaks highly of Scripture, and while he doesn't use the expression "verbal inspiration," one would at least hope that that's what he intended when he makes statements like: "Did God speak to these men as they were inspired to write? If He didn't, then they were the most blatant and consistent liars the world has ever known, or they were mentally deranged." Again: "If we cannot believe that God spoke to men in the Bible, then we cannot believe that the prophecies of these great men came true - and yet they did!" Again: "Jesus quoted frequently from the Old Testament, He knew it well and never doubted the Scriptures. He said, 'Scripture cannot be broken' (John 10:35). The Apostles often quoted the Old Testament Scriptures. Paul said: 'All Scripture is inspired by God' (2 Timothy 3:16)." (p. 41) He concludes the section on Scripture with this testimony to its importance: ". . .the Bible! Read it, study it, memorize it. It will change your entire life.

It is not like any other book. It is a 'living' book that works its way into your heart, mind and soul." (p. 43) One disconcerting error crops up in this section, when the author seems to distinguish between God's revealing Himself to us through Scripture and through Christ. For example: "God has chosen to reveal Himself to us through nature, conscience, the Scriptures, and through Jesus Christ." Christ IS the Word, and so when we have learned to know God through the Bible, we have learned to know Him through Christ. We don't separate the two.

In answering the question "What is Sin?" in chapter five he is good. He traces sin from the fall to modern man. "Everyone recognizes that the human race is sick and that whatever the disease is (and he calls that disease SIN), it has affected all of life." (p. 66) He sets forth the Law of God as the standard given by God so that we might recognize sin. The Ten Commandments are "a giant X-ray machine to reveal the bone structure of our sinfulness. The first four X-ray plates concern our direct relation to God. The last six concern our relationship with others."

In the second section of the book he dwells upon God's answer to man's problem. The answer, of course, is Christ and His atoning sacrifice. He gives an excellent presentation of Jesus Christ as the God/Man. "It is simple. Jesus is God. Our earthly lives and eternal destinies depend on our belief in that fact." (p. 107) We find it hard to reconcile what he says in this book about Jesus as the way to salvation and comments he is reported to have made at a news conference (1978 Summer Issue of CN) to the effect that there are other ways for people to get to heaven than through belief in Christ. We can only hope that those comments were taken out of context or simply

misquotes. If they are true, then he is preaching out of both sides of his mouth, and what he says about salvation through Christ in this book loses its luster.

The Reformed theology of the author comes out in a short paragraph on communion in chapter eight. "In the Lord's Supper, Jesus likens Himself to the Lamb that was offered in the sacrifice or atonement and says to His disciples and to all who believe in Him, 'This is my body broken for you.' This is symbolic of what He did on the cross. When the cup is offered the emphasis is upon the fact that His blood is shed for the remission of sins. . . We have bread in our hands, but we have Christ in our hearts. We have the cup in our hand, but we have the benefits of forgiveness through His blood in our hearts." (p. 115) (emphasis by the reviewer)

In chapter nine he discusses justification under the title, THE KING'S Courtroom. Some very beautiful things are said in this chapter, including good illustrations. However, it would appear that he does not distinguish between objective and subjective justification. God's pardon in Graham's theology would appear to come after one believes, as this illustration bears out:

"GOD: Mary, have you loved me with your whole heart?

MARY: No, your honor.

GOD: Have you loved others as you have loved yourself?

MARY: No, your honor.

GOD: Do you believe you are a sinner and that Jesus Christ died for your sins?

MARY: Yes, your honor.

GOD: Then your penalty has been paid by Jesus Christ on the cross and you are pardoned."

(p. 118)

In another place he states: "We who were properly condemned are now properly declared just if we have trusted Christ." (p. 120) (emphasis by the reviewer)

He gives a beautiful testimony to the bodily resurrection of Christ and it's importance to our Christian faith in chapter ten, and also assures us of a bodily resurrection to glory at the last day. "The resurrected body of Jesus is the design for our bodies when we are raised from the dead also. No matter what afflictions, pains, or distortions we have in our earthly bodies, we will be given new bodies. What a glorious promise of things to come!" (p. 139)

When he finally gets to the subject of the title of the book in chapter eleven, his true Baptist colors come through. No mention of baptism as a means of spiritual rebirth, as one would expect from one schooled in the theology of Zwingli, Calvin, and Knox. He uses as one of his proof texts for spiritual rebirth John 3 and Jesus' midnight conversation with Nicodemus, but very nimbly sidesteps the expression "born of water and of the Spirit." It is in this chapter that synergism also comes to the fore. We quote a few examples. "The context of John 3 teaches that the new birth is something that God does for man when man is willing to yield to God." (p. 150) "Any person who is willing to trust Jesus Christ as his personal Savior and Lord can receive the new birth now." (p. 152) "Finally, after searching and studying the Scriptures for months, John 3:16 spoke to my heart and I gave my life to Christ." (p. 153) "Then one day in my helplessness I turned my life completely over to God." No mention is made of the fact that it is the Holy Spirit of God who turns, changes, and regenerates the sinful hearts and lives of men. In talking about repentance and

how essential it is, and how we need God's help, he states this contradiction: "If we had to repent without God's help, then we would be almost helpless. The Scripture teaches that we are dead in trespasses and in sins. A dead man can do nothing; therefore we need God's help even in our repenting." (p. 158) The "we would be almost helpless" phrase does not square with the passage he quotes, namely that we are dead in trespasses and sins.

When in chapter twelve he touches on the matter of the new birth being more than just a feeling, he does make mention of the Holy Spirit. But again the synergism shows through, as in these statements: "The Holy Spirit will do everything possible to disturb you, draw you, love you - but finally it is your personal decision." "He gave the Holy Spirit to convict you of your need. He gives the Holy Spirit to draw you to the cross, but even after all this, it is your decision whether to accept God's free pardon or to continue in your lost condition." (p. 162)

In spite of the many good things said in this book, the fact that the author minimizes the sacraments, and particularly baptism, as means of grace, and employs the synergistic approach to man's spiritual rebirth, leaves a true Lutheran reader with the overall feeling: "I want to be born again in another way than Billy Graham's way."

-- Norman A. Madson

A Latin Ecclesiastical Glossary for Francis Pieper's Christian Dogmatics.

David P. Scaer, Th.D. Concordia Theological Seminary, Fort Wayne, Indiana. David P. Scaer. 1978. \$2.75

Latin is frequently referred to as a dead language, and quite a few people are content to let it remain in that state. However, as every language has certain meaningful terms, idioms and phrases which cannot be reproduced in a word-to-word translation, so we find that to be the case also with Latin. It became the language of the scientific theologian because of the preciseness of expression which it afforded. It has the happy facility for stating great thoughts in very compact language. It has therefore served a very useful purpose.

When Francis Pieper wrote his Christliche Dogmatik he felt it necessary to preserve many of these original Latin theological terms and phrases. This made it possible to transmit the exact thoughts the earlier dogmaticians had in mind when they used (or coined) those terms. If a person has not had the good fortune to become acquainted with this rich language, he cannot fully appreciate Pieper, or Stoeckhardt or Walther.

Fortunately there is now a way to overcome that handicap and to learn to appreciate this part of our heritage which is as Lutheran as it is precise. Dr. David P. Scaer of the Concordia Theological Seminary at Fort Wayne, Indiana, has provided a translation for these Latin words and phrases in

very appropriate succinct English expressions. Anyone who wishes to be a student of Pieper's Dogmatics will find this handy booklet of about fifty double-columned pages to be a very necessary and useful tool.

Open this attractive 6 by 8 3/4 booklet and learn what lex praescribit evangelium inscribit means; or, learn what the difference is between non potuit non peccare and non posse peccare is.

Order your copy from the Lutheran Synod Book Company today!

-- M. H. Otto

THE SHAKING OF ADVENTISM

by Geoffrey J. Paxton. Wilmington: Zenith, 1977.
172 pages. \$6.95.

Seventh-day Adventism has been a vague religion, to say the least. It has been categorized everywhere from a non-Christian sect to the true remnant of Christianity carrying forward the message of the Reformation. As Mr. Paxton notes in his book, this wide range of evaluation is in the main due to vagueness within the Adventist organization. At the present, a major polarization has occurred which no diligent pastor can afford to ignore.

Mr. Paxton traces the history of the Adventist church from the perspective of the central theme of the Reformation: justification before God by faith in Christ alone (and in fact includes an excellent statement on the Reformers' belief). By remaining close to this theological perspective, he has been able for the most part to avoid personality clashes and make a concise determination regarding the Adventist's claim to true Reformation adherence at various periods in the development of the Adventist organization.

As the title indicates, Adventism is presently being shaken. Traditionally, "justification by faith" for the Adventist has included both justification and sanctification, with the emphasis being placed on total sanctification (perfectionism) through the indwelling of Christ. Through the 1950's and 1960's this view was scrapped by a number of prominent Adventist theologians who became convinced of the correctness of Reformation

theology. In the 1970's, the backlash by the traditionalists polarized the organization. The development makes very enlightening reading.

Mr. Paxton's book, aside from being intellectually stimulating, is a "must" for every theologian who has contact with the Adventist church. It is succinct, well documented, and very timely.

-- Edward A. Spreeman