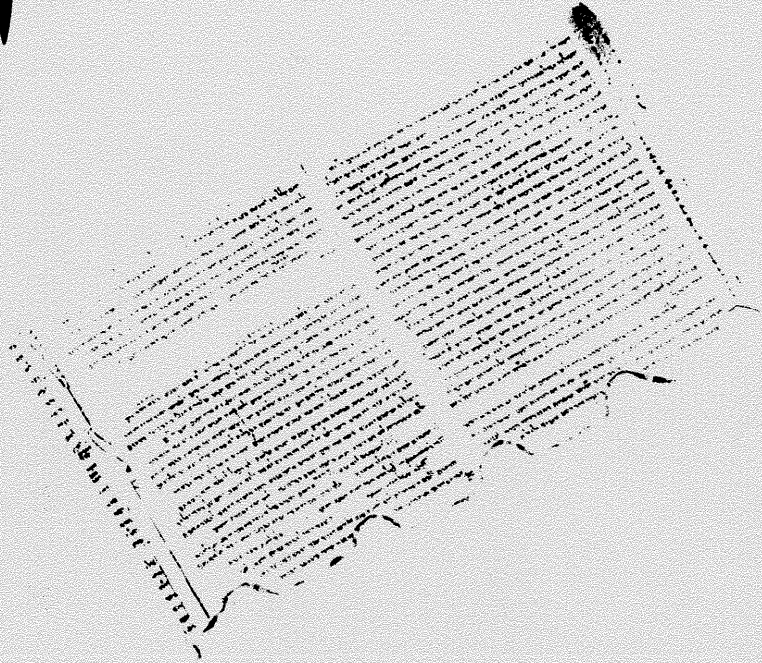




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INSTRUCTING AND TRAINING AMBASSADORS FOR CHRIST*

Text: 2 Timothy 2:1.2.8-10

At the University Hospital in Madison, Wisconsin, there is a doctor who practices chemosurgery and has the reputation of being the best chemosurgeon in the world. He works at removing cancerous growths from the skin. And not only is he a master at his work, but he also instructs and trains others to do similar work. Doctors whom he has trained go forth to train others. When I quite recently became acquainted with the excellent work being done by this man, I thought of the work which you, Wilhelm, and you, Mark, are called to do here at our seminary, though in a much higher sphere-- the one of you to be president of our seminary and teacher of Christian doctrine, and the other to be an instructor particularly in Old Testament studies and in church history. And all this is to the end that you may instruct and train men to be ambassadors for Christ who shall be able to go out and instruct and train others.

This is a work which God wants done. We read in our text:

Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men who shall be able to teach others also.

*Sermon at the Installation of Wilhelm W. Petersen as President and Mark O. Harstad as Professor at Bethany Lutheran Theological Seminary, Mankato, Minnesota, November 11, 1980.

You may not gain the world-wide recognition that the chemosurgeon has gained. That does not matter. But that which counts most is that you be found faithful, and, we would also add, humble.

In speaking of these things I want to point out the examples of two professors of theology in our Lutheran Church who certainly have the reputation among us as having been faithful. And they were also humble. The first one of these is Dr. Carl Ferdinand Wilhelm Walther. This is the man, Wilhelm Walther, after whom you were named. Your father was an admirer of Dr. Walther and his writings, especially his "Proper Distinction between Law and Gospel," but also his sermons. And in your case, Mark Oliver, your grandfather was a student of Dr. Walther's and thought extremely highly of him. We have in our family a letter, written to his brother, when my father was a student at Concordia Seminary in St. Louis. This was the seminary back there in the 70's of the last century to which the Norwegian Synod then sent its students of theology. The letter is dated in the month of March, 1873, and it shows the humility of Dr. Walther as well as the esteem in which he was held by his students. In translation, part of the letter reads like this:

Our teacher, Prof. Walther, has been very ill for a time, so that for three weeks we have missed many of our most important hours of instruction. But God caused it all to come out so that we received him back again. Last week he returned. It was a festive occasion when he that morning entered the classroom to resume his instruction according to Baier's Latin textbook which we use. When he had come in at the door we all rose and sang with strong voices, "Now thank we all our God, With heart and hands and voices." Then one of the German students made a beautiful speech in Latin.

He first, on behalf of us all, expressed our joy over seeing him back with us again. Then he spoke of how our hands had been bound, so to speak, during his illness. We could only send our prayers and sighs to our heavenly Father. Then another student made a speech in German welcoming him back. Thereupon Prof. Walther answered in his usual humble manner and confessing his unworthiness.

Note the expression concerning Dr. Walther's humility and his confession of unworthiness.

The other example I want to bring is that of Dr. Walther's successor at Concordia Seminary, Dr. Francis Pieper. I was privileged to be present at the celebration of the 50th anniversary of the ordination of Dr. Pieper in 1925. The service was held in Holy Cross Church in St. Louis. At this service the work of Dr. Pieper was extolled by the speakers. And at the close of the service Dr. Pieper rose to speak. Outstanding among the things which he said were words which expressed his humility. He said: "I must cast myself into the dust before my Lord." At our graduation in 1926 this same Dr. Pieper spoke on the basis of Jesus' words in Matthew 28:20: "Lo, I am with you always, even unto the end of the world." and his theme was expressed in two words: "Nie allein," "Never alone." Jesus is always with you. He stands by you, and may He be your inspiration and His Spirit your Teacher.

Then you will certainly remember that which the Apostle Paul in our text tells us to remember:

Remember that Jesus Christ, of the seed of David, was raised from the dead according to my Gospel.

The Gospel is summed up in this that Jesus Christ, true God from everlasting and also true Man, of the seed of David and born of the Virgin Mary, was crucified for our sins and was raised again for our justification. There is forgiveness of sins and a welcome with God through Jesus Christ whose resurrection from the dead is God's pronouncement of the completion of the work of redemption, and it is God's justification of the whole world. Christ's resurrection from the dead is the Father's Amen to the words of Christ on the cross, "It is finished." This needs only to be accepted by faith in order that the sinner may stand there justified personally, freed from sin, victorious over the devil and death, and an heir of everlasting life. This glorious Gospel you are to keep in mind in all your work. This it is that you are to preach and teach, so that your disciples may go out to make this blessed Gospel known unto others also.

And as regards devotion and commitment to this Gospel we have the example of Paul in our text:

Wherein I suffer trouble as an evil doer, even unto bonds. But the Word of God is not bound.

Paul was ready to suffer anything that might be laid upon him on account of the Gospel, even death. You could bind Paul, but the Word remains unbound. To this blessed Word of the Gospel you want to dedicate your life and all that God has given you. Remember the words of Moses to the people of God in the Old Testament. Speaking of the Word of God which he had taught them Moses writes: "It is not a vain thing for you, because it is your life." Deut. 32:47.

And as regards the final end and purpose of it all we have the words of the Apostle in our text:

Therefore endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory.

Think of the glorious aim of all your instruction: The eternal salvation in glory. Christ wants all men to believe and obtain that everlasting glory. In the Book of the Prophet Daniel we read: "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever." Chap. 12:3. What a glorious promise to those whose trust is in Christ and who turn many to righteousness. Let these things be said for your comfort on this occasion of your installation into your office, and may the Lord bless your going out and your coming in from this time forth and even forevermore.

And in closing, let me speak a few words to the students of theology: Appreciate that which these men do for your instruction and training. They are not men who are perfect as regards their own life, but they are called to do this work of God over toward you. Your seminary is a school of the prophets where the Word of God is taught you. Let yourselves be led by that Word. Appreciate it that these men lead you into the sanctuary of God's Word. And in your time, go forth to proclaim it. Thus, when we older ones lie resting in our graves you may still be standing there proclaiming the Gospel. And this shall go on from generation to generation until we all stand in the eternal glory which is ours in Jesus Christ. Amen.

Adolph M. Harstad
Madison, Wisconsin

THE PROPER INTERPRETATION OF OLD TESTAMENT MESSIANIC PROPHECY*

A survey of the history of Messianic interpretation reveals that one may distinguish five different schools of interpretation. They are the following:

1. The Rationalistic School

The rationalistic school denies predictive prophecy per se'. Members of this school draw entirely upon history in their interpretation of passages which the New Testament writers considered and adduced as Messianic. The prophets of the Old Testament are portrayed as nothing but good patriots, who very often had dreams which were never realized. Frequently they had illusions about the future. However, even through their illusions God is said to have educated His people. The Messiah whom they expected was nothing but an earthly king. This position has been enunciated by J. R. Dummelow in his chapter on "The Messianic Hope" in his one-volume Bible Commentary.¹ In his book, Rediscovering the Bible, Bernard Anderson of Princeton Theological Seminary write:

For those who take seriously a critical study of the Bible, it is impossible to use arguments from prophecy as it is used by the early Christians and by many theological leaders of the past. Today we have

*Delivered at Bethany Lutheran Theological Seminary on November 21, 1980.

a fuller meaning of the original, historic sense of the Old Testament prophecies . . . We must remember that early Christians, who were children of their times, wrote under limitations of knowledge for which they cannot be held responsible. It would be just as much a mistake to follow early Christians in their belief that Moses wrote Pentateuch and the early Christians believing it.²

In his Understanding the Old Testament the same scholar depicted the Old Testament prophets as forthtellers and not foretellers when he wrote:

The real difference between the Yahweh prophets and the Canaanite prophets was that the former were active primarily in the political sphere. They were not soothsayers or clairvoyants, but spokesmen for Yahweh in the arena of history.³

E. F. Scott, a liberal New Testament scholar, in his book, The Kingdom of God and the Messiah, claimed that when the Old Testament is examined according to strict historical methods, that exegetes are compelled to assign an altogether secondary place to the Messianic idea. According to Scott, the dominant idea of the Old Testament is not the promise of a coming Messiah but the kingdom which is to be established in the latter days. In their thought concerning this future kingdom the prophets were influenced by the existing historical conditions, and associated the future kingdom with a political restoration of the house of David.⁴

2. The Generalizing School of Messianic Interpretation

Hermeneutical principles employed by this school are: a text must make sense in its

historical situation and a passage cannot have a multiple sense. So-called double fulfillment of prophecy, advocated and defended by the typological school, is unacceptable to the generalizing proponents. Psalm 22, which traditionally has been considered in its first part as giving a description of the suffering and death of the Messiah, is explained as simply setting forth in poignant words the sufferings of an Old Testament saint of God. The theme of this Psalm might be said: "Through Suffering to Glory." This psalm might be applied to Christ, because He also went through great sufferings to great glory.⁵

3. The Idealistic Interpretation School of Messianic Prophecy

According to advocates of this school of dealing with Messianic prophecies, it is held that the people of the Old Testament covenant had no knowledge of the coming Messiah. However, many Old Testament writers, especially Isaiah, dreamed that in the future there might come an ideal person. As an example the Fourth Servant Passage of Isaiah (52:13-53:12) is cited.⁶ In the days of the New Testament as the disciples observed the life, teaching, suffering, death and resurrection of Jesus of Nazareth they noted a remarkable similarity between the Old Testament description of this ideal person and ruler and Jesus and reached the conclusion that Jesus fulfilled the description and so they concluded that Jesus of Nazareth was that ideal individual. However, the disciples' identification was not the original intent of the Old Testament passages: the Old Testament writers did not have Jesus in view. Those scholars sharing this type of thinking are in actuality denying and rejecting Old Testament predictive Messianic prophecy. Their position contradicts the assertion of the inspired apostle Peter, who in writing to

the congregations of Asia Minor stated:

Concerning this salvation, the prophets who spoke of the grace that was to come to you, searched intently and with the greatest care, trying to find out the time and the circumstances to which the Spirit of Christ in them was pointing when he predicted the sufferings of Christ and the glories that would follow. It was revealed to them that they were not serving themselves but you, when they spoke of the things that have now been told you by those who have preached the gospel to you by the Holy Spirit sent from heaven (1 Peter 1: 10-12).

4. The Typological School of Messianic Interpretation

The typological school of Messianic interpretation has found proponents in most Christian churches; in the Reformed, the Arminian, the Roman Catholic and Lutheran churches. There have been scholars of great theological stature who have explained many Old Testament passages in a typological manner. Many of these interpreters believe and hold a correct doctrine of revelation and inspiration of Holy Writ; they defend the historical character of Biblical miracles and believe in predictive Biblical prophecy.⁷

A review of the exegetical literature unfortunately reveals the fact that among exegetes of both the Old and New Testaments there is a difference of opinion about a number of passages, which liberalism, neo-orthodoxy and neo-liberalism, have rejected as Messianic passages. Isaiah 7:14; II Samuel 7:12-14, Isaiah 40:1-8; Hosea 11:1; Jeremiah 31:15; Psalms 2, 8, 16, 40, 45, 69, 72, 89, 110, 118 and others are examples of Messianic

passages concerning which a difference of hermeneutical opinion exists, as to their proper explanation.

5. The School of Rectilinear Interpretation of Messianic Prophecy

For some Lutheran and Protestant Biblical interpreters the correct conception of Messianic prophecy is that there are prophecies referring specifically to Christ, and that these references are direct. What Christ says in the synagogue at Capernaum of Isaiah 61:1-2: "This day is this Scripture fulfilled in your ears," applies to every Messianic prophecy.⁸ In a Christmas sermon, published in The Radio for Christ, Walter A. Maier, Sr. claimed that there were 333 prophecies which predicted the life, death, and resurrection of the Christian's Lord.⁹

AN ANALYSIS OF THE CHRISTOLOGICAL TEACHINGS OF THE OLD TESTAMENT

1. The Angel of the Lord as a Pre-Bethlehemite Appearance of Christ

Both Protestant and Lutheran theologians of the past have identified the "Angel of the LORD" with the Second Person of the Trinity, an interpretation rejected by liberal scholars, Jewish Old Testament savants and also a number of conservative Old Testament scholars. The essayist believes that there are three different kinds of data in the Old Testament that are Christological in character. Both the Lutheran Cyclopedia of 1927¹⁰ and the Lutheran Cyclopedia of 1954,¹¹ and that of 1975,¹² have listed a series of Old Testament passages that are unique in that "the Angel of the LORD" is depicted as a special uncreated Angel. The Angel of the LORD is twice described as appearing to Hagar, Gen. 16:7ff.

and 21:17. The same Angel is found in the company of two created angels who visited Abraham at Mamre, Genesis 18. The Angel of the LORD appears to Abraham as he is about to sacrifice Isaac, Gen. 22:11; to Jacob He appears as a man, Gen. 31:11-13. Later Jacob asks the Angel of the LORD to bless the sons of Joseph, Gen. 48:16; the same Angel of the LORD appeared to Moses in the burning bush, Exodus 3; He goes before the camp of Israel, Ex. 14:19. Yahweh warned Israel not to provoke Him, Ex. 23:20f. The same Angel of the LORD led Israel to Kadesh; He appears to Balaam, Num. 22:22ff.; He appears to Joshua as the Captain of the LORD's Host, Josh. 5:13-6:2. The same Angel comes to Bochim, Judges 2:1-4, He appeared to Manoah and his wife, Judges 13:2ff. In Is. 63:9 Isaiah calls the Angel of the LORD the Angel of God's presence. He appeared to Zechariah, who mentions His name, Zech. 1:8ff.; 3:1ff.; 12:8. Malachi called Him the Angel of the Covenant, Mal. 3:1.

There have been those who have challenged the interpretation that the Angel of the LORD is not just another angel.¹³ While it is true that the Malakh Yahweh may refer to any of God's created angels, but in certain passages, though the Angel of Yahweh may be seen initially to be no more than any of God's angels (Judges 6:11), this Angel soon transcends the angelic category in terms which are only suitable to a distinct Person of the Godhead. Exodus 3:1-6 clearly shows that the angel of the Lord who appeared to Moses was Yahweh Himself.

2. Typological Messianic Teachings As Shown by New Testament Authors

The fact that certain persons, institutions, and historical occurrences were intended to be types of Christ and His kingdom is clearly taught

by the New Testament. The person who is faithful to the inscripturated revelation of God believes that the Old Testament contains typological Messianic teachings and data. In exegeting the Old Testament the person who accepts the hermeneutical principle, that Scripture interprets Scripture, will accept the New Testament interpretation that Adam in some respects was a type of Christ, that Melchizedek, Aaron, Moses, Joshua, David, Solomon, Zerubbabel were types of Christ, that the passover lamb was a type of the sacrificial death of Christ, that the killing of the passover lamb and the sprinkling of its blood on the doorposts was a type of Christ, who as the Lamb of God took away the sin of the world. On the strength of John's teaching in chapter 3:14-15 the Old Testament exegete will hold that the lifting up the brazen serpent in Numbers 21:1-8 was a type of the crucifixion of Christ on the accursed tree of the cross; that the swallowing of Jonah by the great fish and Jonah's stay in the body of the fish was a type of Christ's death and stay in the bosom of the earth, and just as Jonah was spued about by the fish so Christ arose from the grave. Jesus Himself tells the New Testament readers that Jonah was a type of his death and resurrection. The believer's hermeneutics is not determined by man's interpretative principles but by those the Holy Spirit has laid down in the Bible.¹⁴ The crowning of Joshua in Zechariah 6 was a typical action designed to teach the truth that Christ was both priest and king in one person, a truth earlier set forth in the person of Melchizedek, king and priest of Salem.

The Books of Exodus, Leviticus, and Numbers (with repetitions in Deuteronomy) are rich in ritual or ceremonial types.¹⁵ A New Testament commentary on the ritual and types of the Old Testament is the Epistle to the Hebrews. The writer of Hebrews shows at every point the immense superiority of the Christian antitype,¹⁶ to the type.

The reader of Hebrews will find in the tabernacle and its furniture a prefigurement of the permanent realities of the Christian religion. The Old Testament taught with clearness the truth of the vicarious and substitutionary atonement and prepared the way for the teaching of the Baptist: "Behold the Lamb of God that taketh away the sins of the world."

The Books of Exodus (16:16-20) and Numbers (11:7-8) record the historical happening of Yahweh giving Israel food from heaven while they dwelled in the wilderness for forty years. According to Christ's own teaching this manna was a type of Him, who came from heaven to be the "bread of Life" for all humanity. (John 6:37-40)

Moses, the prophet with whom God spake face to face, was fitted to be a type of Christ through whom God would make a perfect revelation of His nature and purpose. The Coming of the Great Prophet, the Messiah, would be like Moses (Det. 18:15-18). Moses was a type of the office of Christ. In 1969 Roehrs delivered a very interesting and helpful essay on "The Typological Use of the Old Testament in the New Testament."¹⁷ In this presentation Roehrs discussed 1 Cor. 10:1-13; Romans 5:12-19 and Romans 4; 1 Cor. 15:20-21, 44-49; Col. 2:16-17 and Gal. 4:21-30.

3. Rectilinear Predictions about the Messiah, Stated as Fulfilled in the New Testament

The whole river of Messianic prophecy, which in the course of its flow through the times of the Old Testament received many rivulets and streams, begins with a declarative statement, that from the seed of the woman in the future there would come a descendant of woman who would destroy the Serpent's head.¹⁸ The New Testament clearly shows from a number of passages that the Devil was the Evil Personality

who brought about Eve and Adam's fall through sin. Beginning with Genesis 3:15 and continuing through the Old Testament and ending with Malachi (last book in European Bibles) there are at least some sixty passages that are prophetic of the Messiah's conception, birth, birthplace, His person, the nature of His offices and nature of His kingdom, His humiliation and exaltation which the New Testament shows were predictions that were fulfilled in the Person of Jesus of Nazareth. The greatest of Messianic Old Testament passages was Isaiah 52:13-53:12, in which the vicarious suffering and substitutionary atonement are clearly declared, as the New Testament clearly shows. The Old Testament types are greatly helped by these clear declarations of prophets and psalmists and help to make the types the New Testament identified clearer and more intelligible.

Controversy over Which Passages are
Rectilinear and Which Typological

Relative to a number of Old Testament Messianic predictions there has developed a sharp difference of opinion in the Christian church as to which verses and pericopes should be understood as rectilinear and which typological. This difference cuts right across theological and denominational lines. Church history has shown that this was an issue for discussion in the Lutheran exegetical, doctrinal, and homiletical literature a hundred years ago at least. While the Synodical Conference was in existence some of its outstanding theologians grappled with this hermeneutical issue. Hassold in an article that dealt with the interpretation of Messianic prophecy as debated in the literature appearing in organs and books connected with the Synodical Conference wrote:

One approach regards all Messianic prophecy as rectilinear, pointing directly to Jesus

of Nazareth as the only fulfillment of a particular prophecy. This approach has in the past been chiefly associated with exegetes of the Lutheran Church-Missouri Synod. The other approach recognizes the existence of both types and antitypes. In the words of one of the advocates of this approach, "A prophecy that is Messianic by type is in no wise Messianic in an inferior sense, since the type is not an accidental but a divinely ordained type and is described to us by the Spirit of prophecy."¹⁹

Till about 1920 the rectilinear Messianic interpretation appeared to have dominated the exegetes and publications of LC-MS, but in 1921, William Arndt, professor of hermeneutics and New Testament interpretation, came out in favor of typological Messianic interpretation.²⁰ His colleague, Paul E. Kretzmann, adopted a typological interpretation for Hosea 11:1 and Jeremiah 33:15. Professors who have taught at the St. Louis seminary were von Rohr Sauer, Franzmann, Hummel and others and they all have in a number of instances abandoned the rectilinear approach and adopted the typological.

Rectilinear Messianic Prophecy between 1947-1920

The older exegetes and theologians in the LC-MS were undoubtedly influenced by Luther's Christological interpretation of the Old Testament.²¹ An examination of Lehre und Wehre reveals that George Stockhardt especially wrote extensively on the subject of prophecy and fulfillment (nine articles, covering the years 1884, 1885)²² and 14 articles dealing with Messianic Prophecy as used in Matthew's Gospel,²³ which appeared in the years 1890-1892. In 1879 there appeared an article entitled "Über messianische Weissagung," written by a person signing himself H.F.²⁴

H.F. criticized Franz Delitzsch's Kommentar über die Psalmen. In it Delitzsch took the position that Psalm 72 first of all spoke to the people shortly after Solomon's ascension to the throne as a prayer in behalf of a new ruler.²⁵ Nevertheless, Delitzsch argued that it was a Messianic psalm and that the church had acted properly when it selected Psalm 72 for the Ascension festival. In justification of this view and this typological interpretation Delitzsch argues as follows: Solomon was a righteous, God-fearing sovereign. He established and extended the Kingdom of Israel. Solomon ruled over a large number of people and was renowned in the Near East for his wisdom. The time of Solomon was that of the golden age of Israel's history, an age characterized by prosperity and peace. However, this description only applied to the first part of Solomon's reign. Unfortunately the splendor of God's anointed did not last, for Solomon's reign ended in shame and disgrace. This latter fact, in the opinion of H.F. militated against making Solomon an adequate type of Christ in His kingdom.

Delitzsch argued against the rectilinear interpretation of Psalm 72 for the following reason:

In order rightly to estimate this, we must free ourselves from the prejudice that the center of the Old Testament proclamation of salvation lies in the prophecy of the Messiah. Is the Messiah, then, anywhere set forth as the Redeemer of the world? The Redeemer of the world is Yahweh. The parousia of Yahweh is the center of the Old Testament proclamation of salvation.²⁶

The author, H.F., objected to Delitzsch's typological interpretation on the following grounds: (1) It imposed upon Scripture more than one single meaning. It violated the simple sense of the Word

of God. (2) There are statements in Psalm 72 that go beyond what would be truthful, factual or possible relative to Solomon.²⁷ To this might also be added that Delitzsch contradicted St. Paul who clearly stated what the purpose of the Old Testament was, namely, to make people wise unto salvation by faith in Christ Jesus (2 Timothy 3:15-17). Delitzsch failed to appreciate the New Testament statements that the Gospel concerning God's Son was foretold in the Old Testament and that the doctrine of justification was known to Abraham, that David was justified by faith, as is evident from Psalm 32. The same plan of salvation was essentially available to the Old Testament saints as the plan of salvation which constitutes the heart of the New Testament. Stockhardt undoubtedly influenced the pastors, students, and professors and laity of his own time and for decades after his death. In the first article of the series dealing with "Prophecy and Fulfillment" Stockhardt wrote:

In their view the truth of the Old Testament rests on the typical character of sacred history. Prophecy is also, according to this modern typical approach, the (prophet's) reflection on history. The prophets meditated on the history of their people, both past and present, and through such meditation discovered the general rules and principles of historical development, which also determine the future. From the occurrences of the past, they draw conclusions as to similar developments in the future. Their sharp eyes see through the purposes God had for his people.²⁸

The typological understanding of Old Testament history was developed especially by von Hofmann, the main proponent of the heilsgeschichte approach to the Old Testament and to Biblical history. This was

the objection of H.F., who wrote:

Delitzsch proves by his example only that anyone who denies the direct prophecy of the Messiah and accepts only a typical prophecy, which is realized by means of a heilsgeschichtlich development, must of necessity give up the pure Messianic doctrine of the Old Testament.²⁹

The "heilsgeschichte school" of Biblical interpretation contended that certain themes reoccurred in the Old Testament. Especially prominent was that of redemption; the first great example was the freeing of Israel from the Egyptian bondage. The theme of bondage deliverance occurs a number of times in the Old Testament. The same motif is found in the prophecies that deal with historical situations. According to this position prophecy is nothing but history. The history of Israel is typological throughout. According to this stance history automatically progresses toward God's predetermined goal. The proponents of Heilsgeschichte claimed that since throughout all periods of holy history the same and similar events occur, and that which follows is interpreted by what went before, step-by-step prophecy is changed into fulfillment, and every fulfillment is again a prophecy which will experience a future fulfillment.³⁰ Thus the prophecy of Israel's deliverance was first fulfilled when Joshua and Zerubbabel led the Jews back from the Babylonian captivity; it was later fulfilled by the redemption achieved by Jesus Christ; and in terms of a third fulfillment will consist in the conversion of Israel when Christ returns at the end of the age to judge all mankind. In this interpretation of the New Testament, history is only a continuation of the history of the Old Testament. Every Old Testament prophecy has accordingly a multitude of meanings. This would make prophecy complex in

character. One might add that there is not too much difference between this hermeneutical approach and the use of allegory, a method which also permits giving a text at least four different meanings.

Von Hofmann sponsored an indirect view of prophecy and thereby rejected direct rectilinear prophecy and thus played into the hands of liberal Biblical critics who also rejected direct rectilinear prophecy. Von Hofmann's hermeneutics might be labeled a compromise between the position of liberal Biblical criticism and the hermeneutics of Luther and the Lutheran Confessions.³¹

C.F.W. Walther as a part of Thesis XVI, D of The Lutheran Church the True Visible Church, asserted: "The Ev. Lutheran Church holds the literal sense has but one intended meaning."³² Exegetes and scholars such as F. Pieper, R. Pieper, L. Graebner, J.T. Mueller, Stöckhardt, Carl Manthey Zorn, Pardieck, Laetsch and many others held to this principle which meant that a text like Isaiah 7:14 could not first refer to a woman of Ahaz' time, and then this woman further was a type of the Virgin Mary. The intended meaning was stated by the Holy Spirit in Matthew 1:23, which clearly asserts that Isaiah had predicted the virgin conception and virgin birth of Jesus, who was God and man in one person (God-with-us). L. Fuerbringer, author of a manual on theological hermeneutics, claimed the exegete must adhere firmly to two factors when dealing with Messianic Texts: (1) To the fulfillment of God's preordained plan being carried out in Old Testament times; (2) to the record of the fulfillment as determinative for the interpretation of this principle. He called special attention to Hosea 11:1 and Matt. 2:15; Jer. 31:15 and Matt. 2:17; and Is. 11:1 and Matt. 2:23.³³

Walter A. Maier, Sr. in his Notes on Genesis and Notes on the Psalms has rejected the typological

interpretation of Genesis 3:15 and 9:25-27 and in the Book of Psalms he repudiated the typological interpretation of Psalms 2, 8, 16, 22, 40, 45, 72, and 110 and has defended the rectilinear exegesis of these Messianic psalms.

Theodore Laetsch who contributed two commentaries to the aborted Concordia Bible Commentary series based on the original text, has in his Twelve Minor Prophets and in his Commentary on Jeremiah defended the rectilinear interpretation espoused by all critical scholars as well as conservative expositors. Laetsch opposed the position taken by P. E. Kretzmann on these passages in his Popular Commentary.³⁴

Scholars in the Wisconsin Synod Espouse the Typological Approach to Old Testament Messianic Passages

At the same time that F. Pieper, Engelder, L. Fuerbringer and others were rejecting the typological approach there were scholars in the Wisconsin Synod who defended the typological interpretation of the same passages understood in a rectilinear manner. Thus Adolf H^onecke in an article treating of the use of Scripture in the Formula of Concord cited Martin Chemnitz who did not consider Hosea 11:1 to be a rectilinear prophecy but that these words primarily spoke about Israel.³⁵ Hassold asserted that the leading theologians of the Wisconsin Synod at the beginning of the 20th century expressed approval of the typological interpretation of Messianic prophecies.³⁶

In Volume II of Theologische Quartalschrift August Pieper in a sermon study of Psalm 72 raised the question whether this was a Psalm that spoke directly or typologically about the Messiah. While he favored the rectilinear interpretation he did not exclude the typological interpretation.³⁷

Paul Peters, seminary professor at Mequon, in an article came out for the typological interpretation of Old Testament Messianic texts and also criticized Laetsch's rectilinear understanding of Hosea 11:1 and Jeremiah 31:15.³⁸

The Shift toward Typological Interpretation
in the Lutheran Church-Missouri Synod

In the 20th century there have appeared a number of scholars who have turned their backs on the rectilinear interpretation of Messianic Old Testament texts held for about seventy years in the Missouri Synod. William Arndt, in an article appearing in Lehre und Wehre, entitled "Typische Messianische Weissagungen" espoused a difference stance on a number of prophecies once held to be rectilinear by former teachers at Concordia Seminary, St. Louis. In his presentation he suggested the following hermeneutical rules to be employed when dealing with Old Testament Messianic passages. They were: (1) The entire Old Testament has a typical character; (2) Where Scripture itself indicates that a type exists, the reader possesses the correct interpretation; (3) When the New Testament points out that there are types in the Old Testament, the Biblical exegete must search them out; (4) The rule that one cannot go beyond making those passages typological which are so indicated is to go too far; (5) It is not proper to claim a typical meaning where the text, context, and the New Testament indicates a verbal prophecy. Psalm 22, the Great Good Friday Psalm, is wrongly interpreted when it is treated typologically in Arndt's opinion; (6) The interpreter should observe with exactitude how Christ and the Apostles call attention to Old Testament types and then follow these principles in their practice of exegesis; and (7) However, for a typological interpretation not expressly stated in the Bible the exegete cannot demand unconditional acceptance. Under these circumstances the typological

can only be advanced as a possible interpretation.³⁹

Paul E. Kretzmann, a fellow faculty member of Arndt's, during the nineteen twenties and thirties, in his The Popular Commentary adopted a typological interpretation of Hosea 11:1 and Jeremiah 31:15, different from that advocated by Stöckhardt and the earlier fathers of Missouri.⁴⁰ However, Kretzmann left a 350 page book dealing with Messianic prophecies, a manuscript McLaughlin consulted and used in writing a series of articles on Messianic prophecy entitled "The Messianic Predictions in the Old Testament" in The Lutheran Defender.⁴¹

Roehrs in his brief expository remarks on Jeremiah 31:15 and Hosea 11:1 in Concordia Self-Study Commentary (1979) follows the typological approach as he deals with these two Old Testament passages.⁴² In his explanation of Isaiah 7:14, the almah verse, he adopted the typological understanding, holding first a woman of Ahaz' time is meant, then secondarily the woman is a type of Mary.⁴³ He thus rejected Stöckhardt's exegesis of this verse as a rectilinear prophecy announcing the Virgin Conception and Virgin Birth.⁴⁴

Martin Franzmann in Follow Me⁴⁵ and in the New Testament section of Concordia's Self-Study Commentary supported the typological interpretation of Hosea 11:1 and Jeremiah 31:15,⁴⁶ but was inclined to hold that Isaiah 7:14 was a rectilinear prophecy.⁴⁷

Alfred von Rohr Sauer, another St. Louis professor, in a sermon study on Isaiah 40:1-8 did not accept Matthew's statement that the preaching of John the Baptist had been specifically foretold by Isaiah, but interpreted the text as primarily referring to the proclamation of Isaiah and only typologically as speaking of John the Baptist.⁴⁸ That was in 1950. In 1964 Rohr Sauer published an article, entitled

"Problems of Messianic Interpretation," in which he discussed Old Testament Messianic materials and the manner they were understood by New Testament writers.⁴⁹ He distinguished three types of Messianic materials. According to him they are: (1) direct Messianic predictions; (2) typological prophecies; and (3) applications of Old Testament materials. This threefold classification was proposed by the German 19th century scholar Tholuck. The reader of Sauer's article will find that prophecies formerly understood in Missouri as rectilinear are placed into the typological class. Treated typologically are: Psalm 8, Isaiah 40:1-8, Hosea 11:1, Jeremiah 31:15; Psalm 69:4; 35:19. Other texts formerly considered rectilinear were simply understood as applications by New Testament writers, their Old Testament bases in no way were intended to be Messianic. By 1964 von Rohr Sauer had undergone a theological conversion in the direction of the historical-critical method and had worked out a new system of hermeneutics for the interpretation of Old Testament Messianic data and their use in the New Testament.

Von Rohr Sauer suggested the following hermeneutical guidelines for the understanding of Old Testament texts used in some manner Messianically in the New. Thus he proposed:

How do I know whether I am dealing with a direct prophecy, a typical prophecy, or the New Testament application? The answer is that the original Old Testament text and its context must determine what the text meant at that time. If the liberal sense of the passage clearly refers to an ideal deliverer of the future and not to any contemporary figure, then a direct prophecy may well be involved. If the literal sense permits an identification of the deliverer

with a leader of that day as well as with an ideal figure of the future, this may suggest a typical prophecy. If the literal sense has to do with an incident or circumstance which is relevant for the people of that day and which has nothing about it that is inherently predictive or prophetic, but which is interpreted Messianically in the New Testament, then the interpreter may regard this as the application of an Old Testament passage to a New Testament situation.⁵⁰

Horace Hummel's Typological Interpretation of the Old Testament

Hummel, in his voluminous introduction to the Old Testament, called The Word Becoming Flesh, presents a defense of a form of typological interpretation of Messianic prophecies, which appears to have been influenced by L. Goppelt, Typos: die typologische Deutung des Alten Testaments. The typological approach dominates Hummel's magnum opus.⁵¹ He has devoted a number of pages in the early part of his book to his concept of typology. Hummel distinguished between "vertical and horizontal typology." "Vertical typology," said by him to be advocated by scholars who derive salvation primarily from history, a position Hummel rejects. The other kind, "horizontal typology" he claims is the Bible's kind of typology, one which Hummel sees as going toward the future (salvation incarnationally through history), and thus for Hummel all typology is both eschatologically and Christologically oriented.⁵²

In describing the relationship of the vertical and the horizontal Hummel wrote as follows:

Nevertheless, the differences may be overdone as liberalism generally does. It is

more a matter of accent than of mutual exclusiveness. Thus the earthly tabernacle/temple is also a type of the heavenly temple, its "reflection" or minature. The holy war of Biblical history is fought both and often simultaneously in heaven and earth. God chose to come down to deal with man, as Christ did climatically. Only eschatologically, at the end of our sinful time, will both the vertical and horizontal types be totally fulfilled or consummated in the new heavens and a new earth in which righteousness dwells (2 Peter 3:13).⁵³

Hummel avers that both liberals (positivists, historicists) as well as conservatives have attacked typology. The author of The Word Becoming Flesh admits that conservatives have been correct in their criticism that unlike allegory, typological correspondences must be real, and must be rooted in real and genuine history.⁵⁴ But, asserts Hummel, the matter cannot stop there. It is Hummel's contention that typology, as we understand it, implies much more than mere correspondence, analogy or symbol. Lutherans especially have no or little difficulty with the use of the word "sacrament" in this connection. The external history (or elements) must be real enough, but "in, with, and under" it lies the ultimate meaning. There is an integral connection between type and antitype.⁵⁵

It is Hummel's further contention that it is wrong to distinguish or place in opposition to each other typology and "prophecy-fulfillment." No, so argues the St. Louis professor, they are two sides of the same coin, and thus ultimately are asserting the same thing. In describing the relationship of prophecy to fulfillment to type-antitype, Hummel has advanced the following proposition:

Prophecy-fulfillment is to type-antitype

as Word is to Sacrament. Neither part of the proportion is complete without its mate. Prophecy and preaching would be only words about words, great ideas and ideals, if the "visible Word" did not accompany it. Similarly, mere history or sacramental elements are mute without the inspired word to explain and apply.⁵⁶

Hummel conceives of Old Testament history as being our history via Christ. The history of the Old Testament was also accomplished for us and for our salvation, and into it we too were baptized. According to Hummel Christ is Israel reduced to one; furthermore since Israel's inner history was all recapitulated and consummated in Christ, "the new Israel," the church, expressed its identity and mission in terms of promise given the old Israel. The relationship to the Old Testament and the New is not theological at all, but basically only that the first Israel was both "church" and state, while in the age of the antitype or fulfillment the political (and accompanying ceremonial) scaffolding fell away.⁵⁷

Critique of Hummel's Typology

Hummel's views on typology are sui generis. They are unique. Besides pages 16-18, where he sets forth his unique typological views, he interprets and applies his unique theories at fifty-two places in The Word Recoming Flesh. His inter-penetration of typology and prophecy is overdone. He practically wipes out the difference between prophecy and fulfillment. He denotes predictive prophecy, even though he claims he does not. His view of predictive prophecy slides into immanentistic directions. The essayist does not see the viability of the distinction between vertical and horizontal typology. Hummel and all those who make direct predictive

Messianic prophecies typological violate the hermeneutical principle that a text has only one intended sense and does not have multiple meanings. Lieber in his Legal and Political Hermeneutics asserted:

No sentence or form of words can have more than one true sense, and this is only the one we have to inquire for. This is the very basis of all interpretation. Interpretation without it has no meaning. Every man or body of persons making use of words does so in order to convey a certain meaning, and to find this precise meaning in the object of interpretation. To have two meanings in view is equivalent to having no meaning. The interpretation of two meanings implies absurdity.⁵⁸

Luther wrote: "We should not say that Scripture, or God's Word, has more than one sense."

In his discussion of the Book of Isaiah, Hummel refers to the three passages that occur in the Immanuel segment of chapters 7-12; namely, 7:14; 9:1-7; and 11. Thus this scholar wrote:

The distinction between Messianism and the more general eschatology is ultimately artificial, as we noted earlier, but at the moment we pinpoint the former. Both atomistic critics and well-meaning conservatives are often guilty of isolating these oracles from their total Isaianic context. Involved are not only some of the best-known prophecies in the Old Testament (Is. 7, 9, 11), but others that are not so well known (e.g. chapters 32 and 33). It is especially nugatory to try to distinguish historical and eschatological content of these pericopes.⁵⁹

On page 203 he discussed these major Isaianic passages and stated that in chapters 7, 9, 11 a member of the house of David is meant, possibly Hezekiah. He claims that these three passages formerly always considered to be rectilinear predictions are simply passages about a Judean king. Relative to 7:14 and its almah word, he asserts that almah technically means "a young woman" of marriageable age, who may or may not be a virgin. While Hummel prefers the translation "virgin" he avers that it would not be wrong for those conservatives to understand almah as referring to Isaiah's (future) wife and son. Thus he allows the text to have a multiple meaning!⁶⁰ What does such an interpretation, which pleases two different schools of interpretation, do to the Lutheran belief of the perspicuity of Holy Writ?

To assign a typological interpretation to predictive texts that clearly assert some fact about the Messiah's life and work contravenes the Lutheran principle of hermeneutics that doctrines must be based on sedes doctrinae that clearly enunciate a truth or doctrine. Certainly the Christological teachings of the Old Testament ought to be clearly stated and not only taught by means of types and symbols. Christology is the heart and center of Old Testament revelation. Many important truths about the life, person, and ministry of the Messiah, with Whom Jesus identified Himself, must have been available in the Old Testament for the Old Testament believer. Otherwise Jesus could not have rebuked Cleophas and his friend on the Emmaus road on Easter afternoon. Jesus chided and rebuked them for their failure to have known from the Old Testament the pertinent truths that the Messiah had to suffer, die and be raised up again. Luke reports: "Then He explained to them, starting with Moses and all the prophets, what they said about Him all their writings"(24:27, Beck). How could Jesus prove His assertions, that the Old Testament spoke about Him, if

there were no clear predictive sentences about Him?

An examination of the preaching of Peter and Paul as given in Acts clearly shows that these apostles quoted passages that in their opinion clearly stated the great truths about Christ's life, which they held had been fulfillment in the life and ministry of Jesus. They use the method of "prophecy and fulfillment," and did not merely cite typological verses. The New Testament had not yet originated at the time when Peter and Paul were evangelizing the Jewish and Roman worlds. Those Scriptural books, like Romans, Corinthians, Colossians, Hebrews which contain the typical Christological interpretations had not yet been written before Paul, Peter, and Stephen were quoting passages from the Old Testament that traditionally were understood to be clearly speaking about Jesus Christ.

The verb pleroo which occurs in Matthew in the following passages 1:22; 2:15, 17, 23; 4:14; 8:17; 12:17; 13:35; 21:4; 26:54, 56 and 27:9 in most cases cites verses from the Old Testament that certainly must be rectilinear. There is no reason why Hosea 11:1 and Jeremiah 31:15 also quoted by Matthew cannot be a predictive prophecy.⁶¹ Christian scholars accept the fact that certain persons, institutions, and events were typologically predictive because the New Testament teaches such a meaning. Reading Genesis 14 no person would be able to find the explanations given in Hebrews 7 about Melchizedek. No person reading the Book of Jonah would be able to deduce from its four chapters that the experiences of Jonah were typological of Christ's burial and resurrection. Yet on the strength of the statements in Matthew and Luke we accept this. If one can accept the New Testament hermeneutics on the whole range of typology, why then should it be considered inadmissible to accept Matthew's interpretation that when Hosea spoke about calling my son out of Egypt,

that the prophet had the calling out of Egypt of Jesus in mind or that the Prophecy in Jeremiah 31:15 had the weeping of the mothers in mind whose infants had been killed by Herod?

Hassold has pointed out that while the theologians and exegetes within the Synodical Conference disagree on Messianic Old Testament interpretation, the respective schools of interpretation did not question each other's orthodoxy.⁶² The advocates of rectilinear prophecy and the advocates of typological prophecy wanted to be faithful to the meaning of Scripture. Von Rohr Sauer expressed the same views relative to his three different categories of Messianic classification.⁶³ In the opinion of the essayist the arguments for the rectilinear carry for him greater conviction and are more faithful to the Messianic meaning of Old Testament passages and pericopes that were intended from the beginning to set forth that teaching which is the heart of the Old Testament.

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-- Raymond F. Surburg

A PASTORAL CONFERENCE DEVOTION*

Text: Galatians 2:16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

In Christ Jesus, dear fellow redeemed:

The shepherds, "Made known abroad the saying which was told them concerning this child." (Luke 2:17). With those words, the Bible presents to us the plain statement that the shepherds from the hills of Bethlehem were confessors of what the angel had declared to them, "Unto you is born this day, in the city of David, a Savior, which is Christ the Lord." It has been our privilege to hear those truths, to preach those truths, and thus to confess those truths with our congregations in the recent Christmas festival. How wonderful it is to go on from Christmas to Epiphany celebrating again the fact that the great gospel of Jesus Christ has been confessed by men of other lands, that as the angel said the Good News was for all people, we have been privileged to discover and contemplate the bringing of that message to all people in Epiphany. It is also a great joy for us to enter into the 1980 New Year. This is a year of exceptional jubilation for our Lutheran Church, the 450th Anniversary of the Book of Concord. For four and a half

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centuries, we have been confessing the truths of Christmas, the truths of Epiphany, the truths of the universal Grace of God having appeared unto us in the person of Jesus Christ our Savior.

Let's go back to the statement about the shepherds for a moment. "The shepherds made known abroad." Did you catch that? They confessed, they stated, they told it the way God had told it. They spoke it the same way that God had revealed it. The shepherds were confessors, confessors of the justification which God had brought into the world through the work and ministry of His Son, Jesus Christ, our Lord. But listen to it again, "The shepherds. . ." Your other name is shepherd, "Pastor." No, you're not a sheep herder, and yet you are called by those you serve, shepherd, or pastor. Taking the example of the shepherd of Bethlehem, we shepherds also confess. We shepherds also reveal. We shepherds also say it as God has said it when we teach and preach what our dear God has said and our Lutheran Church has so faithfully confessed:

THE DOCTRINE OF JUSTIFICATION

I.

We confess the Doctrine of Justification in all of its objective purity and certainty. The shepherds of Bethlehem indeed did this. The declaration which they heard was an objective revelation from God as the angel revealed to them that God had now sent His only begotten Son in the town of Bethlehem, the Savior of the World. This revelation was indeed the work of God from start to finish. It did not originate with the mind or imagination of man, but came from God's pure heart to the world: the Savior had appeared. The shepherds simply told it as they had heard it, and that's what confessing is, telling

it as God has said it, saying it back to God as He has said it to us in the first place.

The faithful church of which we are by grace members confesses it in this way. Indeed our ancestors in the faith taught us to say what God has said, namely, that God has come seeking lost mankind. It was not the other way around. Mankind has not sought God on its own. Mankind has not looked for God on its own, or in any way drawn near unto Him on its own. But God has drawn back the curtains of Heaven and revealed it through His words: A Savior, in Bethlehem, which is Christ the Lord. God has set the circumstances by which He will graciously receive and welcome the fallen race back into His presence and favor. The Apostles heard this message and taught it correctly as St. Peter in His preaching ministry did saying, "Neither is there salvation in any other, for there is none other name under Heaven given among men whereby we must be saved." God sets the basis for His absolving the world of its sins and restoring it unto the fellowship of His Son. And that basis is in the Babe of Bethlehem, who has come to take our place under the law and to fulfill it in our behalf. For our text says that to the fallen world there is no chance that men can, by themselves, restore their status with God. "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ." To many people, this is terrible news. It deflates their ego, for many think that they can, by themselves, earn God's favor, deserve God's blessings, and reap His everlasting good will. This text totally negates any such human fantasies or imagination. The basis for forgiveness and restoration lies not with man and his abilities to perform God's services but lies in the heart of God reaching out with His Son unto mankind.

Our ancestors in the faith truly confessed the

Doctrine of Justification as the work of God totally through Jesus Christ our Savior. They put the spotlight on God and His gracious work, not on man and on his deeds. They held up the Christ of Bethlehem to the world, saying as the angels had said and as the shepherds before them confessed that Christ has come for the salvation of mankind. They held up the Christ of Golgatha as the full and complete payment for human sin. As John the Baptist had taught that Christ is the Lamb of God which takes away the sins of the world, so the framers of the Book of Concord did say likewise just as God had said before them, that the crucified Christ is the true and sufficient and only payment for the sins of man and works a reconciliation. Our ancestors in the faith held up the Christ of the empty tomb as the only conqueror of death and Satan. They pointed to the victorious resurrected Redeemer and taught us to know what scripture had said before, that by His resurrection we reap the benefits of His saving grace, of His substitutionary death in our behalf, of His total satisfaction of the law of God as our representative. Now we need not fear death and Satan, for they cannot terrorize us or remove us from God's favor and grace.

Our spiritual ancestors in the faith held up this all-sufficient Christ before a world that thought it could do it on its own, and render some work that would make it acceptable and pleasing to God. Our ancestors in the faith held up this Christ before a church which was filled with human ideas and subjective opinions and practices about justification and taught in unmistakable terms that what God had said would be the teaching that they would confess, "That a man is not justified by the works of the law but by the faith of Jesus Christ."

This objective confessing, preaching, and teaching must go on today, as our ancestors preached,

taught and confessed 450 years ago. For the world has not changed. It still likes to go on its own. It still proposes its own ideas, it still suggests its own solutions to its needs. But the faithful shepherds and the faithful church say that God alone has addressed and solved the needs and problems of man in the person and the work of Jesus Christ. For all men, for all generations, for all time, we must ever confess this pure objectivity of the Doctrine of Justification by Grace through Christ our Savior.

II.

We must also confess the Doctrine of Justification in all of its subjective significance. The shepherds of Bethlehem certainly did this. They heard the objective message which the angels proclaimed unto them. But it did not end there. They personally took that message to heart and applied unto themselves. For they left their sheep and went to see, they went to worship, they went to benefit, they went to confess this Christ. In so doing, they were exactly responding as God would have them: to believe the promises that He had revealed unto them, rejoice in the declaration which He had made unto them, and to be satisfied with the message that they had heard.

The faithful Church of which we are by grace ministers or shepherds also confesses this subjective blessedness of Justification by Grace through faith in Christ. No, we are not subjective in our declaration in teaching of the Gospel. Our ancestors in the faith have taught us that we must teach it and confess it objectively, but they taught that we are also to believe it and to rejoice in it personally. Our confessional documents, catechisms, hymns, prayers, liturgies and worship forms must keep the spotlight on Jesus Christ. We are never to divert attention from what God has revealed, taught and

urged us to preach and faithfully to confess.

Yet we must ever sincerely confess that we are personally satisfied and content with this Gospel. Look again at the text. Notice the little phrase, "Even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law." That "Even we," includes St. Paul. That includes the clergy of the church. That includes you and me. We clergy must be satisfied with Christ. We clergy must be content with Christ. We clergy must be happy and secure with Christ.

You may ask, well is it necessary to say that? Indeed it is! For this second chapter of Galatians tells us of some clergyman that had a problem with the subjective application of the Gospel of Jesus Christ. St. Peter had a problem. The second chapter of Galatians from which our text is taken, shows us St. Peter who hesitates and refuses to fellowship with gentile Christians in the presence of Jewish Christians. If Peter could have a problem of subjectively applying the Gospel to himself, you and I may certainly have that same problem. So we shepherds must take the Gospel to heart personally, in all of its sweetness, in all of its heavenly completeness, in all of its soul-strengthening sufficiency.

Thank God for the Doctrine of Justification. Thank Him because there is no other Doctrine, by which the world is justified than by the doctrine that the world is justified through the saving merits of Jesus Christ. This is the only Doctrine which God allows, for He states clearly in the text, "By works of the law shall no flesh be justified." God himself forbids any other form of justification.

Thank God for the objective nature of this

justification; that the whole world is the object of His saving grace and mercy. The whole world is to be the audience of God's message. "I bring you good tidings of great joy which shall be to all people, for unto you is born this day in the city of David, a Savior, which is Christ the Lord." Thank God for this when you step up into your pulpits. For you, God's chosen servant and shepherd to those people in that place where you serve, are able to tell them without distinction and without hesitation that God cares for and loves each and every one of them and in the person of Jesus Christ has truly rescued them and paid for their sins.

Thank God for the subjective justification when you step down from the pulpit, conclude the service and withdraw to your home, being mindful that you are also included in that justification, "Even we." Therefore, we rejoice to confess with the Apostle Paul, "Being justified by faith, we have peace with God through our Lord, Jesus Christ."

Amen!

-- W. V. McCullough

OUT OF HER PAST -- THE EVANGELICAL LUTHERAN SYNOD*

THE NORWEGIAN SYNOD IN 1912

A dead-lock had been reached in the deliberations between the committees of the Synod and the United Church in 1910. There was not agreement in the doctrine of Election. The Synod's committee said that it had been forced out of the deliberations by the stand which the United Church committee took when it branded the Synod's theses as containing un-Biblical and un-Lutheran doctrine. This judgment of the president of the United Church, Rev. T. H. Dahl, and the other members of the United Church committee was announced publicly before the convention of the United Church and in its church paper, Lutheraneren.

However, at its convention in 1911, the United Church elected a new committee to confer with the Norwegian Synod. And the Synod in the same year reciprocated by doing likewise, though it said it would have preferred to have the old committee continue. The following were elected members of the Synod's new committee:

1. Pastor Jorgen Nordby:

Born December 9, 1852, in Norway. Attended Luther College 1867-73; Concordia Seminary 1873-76. Pastor in Iowa, Illinois, and Wisconsin. President of the Eastern District, 1908-17. Died in 1926.

2. Pastor Rasmus Malmin:

Born October 2, 1865 in Norway. Candidate of Theology from Christiania University in

**Installment IV*

1891. Immigrated in 1892. Pastor at Yankton, S.D. and Thompson, Iowa. Editor of Kirketidende 1916-17.

3. Pastor Jakob E. Jorgenson:

Born January 4, 1860 in Norway. Immigrated in 1866. Graduate of Luther College in 1886 and of Luther Seminary in 1888. Pastor at Our Savior's Church in Madison, 1888-91; Bode, Iowa, 1891-1918.

4. Pastor Gustav T. Lee:

Born October 2, 1865 in Minnesota. Graduate of Luther College in 1888 and of Luther Seminary in 1891. Pastor in Wisconsin, Minnesota, and Iowa, and teacher at Glenwood Academy. Editor of Lutheran Herald 1913-17.

5. Pastor Iver D. Ylvisaker:

Born May 26, 1868 in Norway. Immigrated in 1868. Graduate of Luther College in 1888 and of Luther Seminary 1891. Pastor in Montana and North Dakota. Died in 1926.

The Hauge Synod chose to remain outside of the deliberations that were to take place between the Norwegian Synod and the United Church because it had not been involved in the conflict of the 1880's.

OPGJØR IS BROUGHT INTO BEING

The first meeting of the new joint committee was held at the YMCA in St. Paul, Minnesota, beginning on November 21, 1911. The two committees met separately just before the main meeting. Both committees agreed on making concerted effort to demonstrate a spirit of friendliness from the outset. The United Church committee decided that each member should elect a member of the Synod committee and befriend him in a

special way. The Synod committee agreed that the United Church men should be their guests at lunch.

This meeting in St. Paul, November 21-24, was fruitless of theological agreement. A common understanding of Election could not be achieved in the committee as a whole.

After the meeting several of the committee members from the Norwegian Synod expressed themselves to the effect that they had never suspected that there was such a great doctrinal difference between the United Church and their own Synod. (ELS Report 1936, p. 46)

A subcommittee, consisting of Malmin, Lee, Gunderson and Tangjerd, was appointed to draft proposals. But time did not permit the preparation of a statement, so the subcommittee was made a standing committee to continue its work.

The subcommittee met in December, 1911, in Minneapolis. A document embracing the consensus of the four men was prepared.

The second meeting was held in Madison, Wisconsin, starting on February 14, 1912, and continuing until February 22. The first point in the report of the subcommittee read as follows:

The union committees of the Synod and the United Church, unanimously and without reservation, accept that doctrine of Election which is set forth in the Formula of Concord, Part II, Article XI, and in Pontoppidan's Sandhed til Gudfrygtighed, Question 548.

And it was resolved to add the following two parenthetical phrases: After Art. XI, "the co-called First Form," and after Question 548, "the so-called Second Form." The next item in the report of the

subcommittee was to be a statement of the relation between the two forms of doctrine. And at this point there was disagreement, and it looked like a dead-lock had been reached. So, the problem was placed in the hands of a committee of two, Pastors Ylvisaker and Gunderson, "to thrash this thing out." The joint committee said: "We are going to lock you in a room and will not open the door until you have found the right way of stating this matter." (The Lutheran Church among Norwegian Lutherans, Nelson, Vol. 2, pages 177 and 178.)

The report of the two-man committee was finally presented. It read as follows:

Since both the conferring bodies acknowledge that Article XI of the Formula of Concord presents the pure and correct doctrine of the election of the children of God unto salvation as taught in the Word of God and the Confessions of the Lutheran Church, it is deemed unnecessary for church unity to set up new and more elaborate theses on this article of faith.

However, since it is well known that in presenting the doctrine of election two forms of doctrine have been used, both of which have won acceptance and recognition within the orthodox Lutheran Church, some, in accordance with the Formula of Concord, include under the doctrine of election the whole order of salvation of the elect from the call to the glorification, and teach an election "unto salvation through the sanctification of the Spirit and belief of the truth," while others, with Johan Gerhard, Scriver, Pontoppidan and other recognized teachers of the Church, define election more specifically as the decree concerning the final glorification, with faith and perseverance wrought

by the Holy Spirit as its necessary presupposition, and teach that "God has appointed all those to eternal life who He from eternity has foreseen would accept the offered grace, believe in Christ and remain constant in this faith unto the end"; and since neither of these two forms of doctrine, thus presented, contradicts any doctrine revealed in the Word of God, but does full justice to the order of salvation as presented in the Word of God and the confessions of the Church, therefore. . .

The above statement together with the appended phrase,

we find that this should not be a cause for schism within the Church or disturb that unity of the spirit in the bond of peace which God wills should prevail among us

became paragraphs two and three of the Madison Opgjör. (Nelson, Vol. 2, p. 178.)

The report consisted of two parts: 1. The actual doctrinal settlement (Opgjör) and 2. A committee Resolution based on the settlement. There were six paragraphs in the doctrinal portion. The Resolution stated that for the unity of the church agreement in the doctrine of the Gospel and the administration of the sacraments was necessary. And so the joint committee declared

that the essential agreement concerning these doctrines which has been attained is sufficient for church union.

The ten men signed the document and approved a report for the church press, and concluded the historic meeting with a devotional service conducted by Pastor Tangjerd.

Dr. Stub's Reaction

In his report to the district conventions of the Synod in 1912, Dr. Stub said:

To me and others the result seemed almost like a miracle. I wrote, therefore, in our Kirketidende immediately after the message from Madison, February 22, that "the committees have reached full unity," and after I had the report in hand, "This is done by the Lord." And I repeat it here. Thousands in both church bodies could not do otherwise than to see the Lord's finger in this result. They found in it the fulfillment of the many burning prayers that had been uplifted to the throne of grace for a fortunate outcome.

HOW THE DISTRICTS DEALT WITH OPGJØR IN 1912

1. The Minnesota District

Concerning the Minnesota District, the book GRACE FOR GRACE says (page 102):

Unfortunately, the Minnesota District for the first time met in advance of the rest. This district more than any of the others was torn by internal dissensions on other issues. It was unfortunate, too, that at this meeting two representatives of the Church of Norway, Bishop P. W. K. ["]Böckman and Pastor Hans Nielsen Hauge, appeared with special greetings from the king and the church of their homeland. This being the first time that there had been such official contact with the fatherland, it was self-evident that much enthusiasm was aroused, which could not fail to awaken and strengthen in many a desire for a merging of all Lutherans of Norwegian extraction in this country.

In his report to the Minnesota District, as well as to all the other districts, Dr. Stub said:

The point which has caused some misgiving on account of its form is Point 1 in Opgjør where it speaks about accepting unanimately and without reservation that doctrine of election which is set forth in Article XI of the Formula of Concord (the so-called First Form) and Pontoppidan's Sandhed til Gudfrygtighed, Question 548 (the so-called Second Form).

The misgiving has its cause in this that the point seems to speak both of "doctrine" and "form of doctrine" - though the latter is only in parentheses and could seem to require of everyone an unreserved acceptance of both forms of the doctrine, so that consequently the same person should equally and without reservation be able to accept both forms or concepts of the doctrine of Election. But it is a psychological impossibility. . . .

I have been very much concerned about getting an explanation of this first point that would be satisfactory for everyone. Therefore I have turned to the members of the union committee. Several of them gave the following declaration in the form of a communication to the members of the union committee, signed by J. Nordby and P. Tangjerd:

"Since it has been intimated by members of both parties that the expression 'unreserved' in Section 1 and in the conclusion of the resolution may cause conscientious tensions, since one would not be able in the same sense to vote for the one form (of doctrine) as well as the other, we suggest that under the discussion of this point the Committee agree to explain as follows: First, that the expression does not

speak of accepting two forms (of doctrine), but the acceptance of that doctrine which is expressed in the two forms. Secondly, that the meaning of the section is, that in spite of the differences in presentation, everyone shall be free to use the form which his own conviction dictates within the frame fixed by the 'Agreement' itself, without any strictures on fellowship or recognition as a good Lutheran."

Dr. Johannes Ylvisaker directed the following questions to the three members of the union committee who were present, and their answers were made part of the record to be submitted to the other district conventions. These questions and answers read:

1. Is there anything said in Section 1 which is essentially different from what is stated in Section 3?
2. If one accepts Section 1 as it reads, does one then also unconditionally accept the second form of doctrine as the teaching of the Scriptures and the Confessions concerning Election?

Answer:

To the first question we answer, No.

To the second question we answer: We members of the Committee on Union of the Norwegian Synod present declare: By the first sentence no form of doctrine is accepted, but the doctrine in the two forms. The Synod's Committee unconditionally accepts the first form of doctrine as that of the Scriptures and the Confessions, but can nevertheless recognize as brethren in the faith those who hold the second form of doctrine construed in the light of the following sections of this 'Agreement.'

J. Nordby, I. D. Ylvisaker, G. T. Lee

The vote was unanimous, 209 votes.

2. The Eastern District

Pastor Nordby, president of the District and also a member of the Union Committee, said that when the committee came together in Madison they came with the wish and with the prayer that they might come to an understanding. "We said this to each other and we let our church people understand and urged them to pray for help so as to confer with one another to the end that we might bring about a fortunate result for our church."

There was much discussion. Among others, Pastor G. A. Gullixson said that he could not be satisfied especially with the first point in Opgjør. He said that he considered it to be unclear.

The vote: 116 for; none opposed; 12 not voting.

3. The Iowa District

Prof. C. K. Preus, the head of Luther College and also the vice-president of the Synod, said:

They have said concerning Opgjør: The second form of the doctrine is indeed rescued. Those who say this, what interest have they? Remember, that hardly a year ago they declared that Stub's and our committee's theses contained "un-Biblical and un-Lutheran doctrine." And our president therefore would not accept the hand of brotherhood at the synod meeting last year when Pastor Ofstedal brought greetings from the United Church. In 1911 they wrote that they had superabundantly proved that our theses contained un-Biblical and un-Lutheran doctrine. See Lutheraneren of March, 1911. This was undersigned by Pres. Dahl, Kildahl, Bockman, etc. There it says: "As the reader sees, the difference is not a difference in the form, but in the doctrine. Here it is not

a question of form, but doctrine, and it pertains to God's counsel of salvation." In 1911, after Pres. Dahl had reported to his church body, our president said at our Synod convention: "At the same time as the Norwegian Synod will understand to evaluate the feelings, so nevertheless we cannot really understand how they can send us a brotherly greeting. I would be unfaithful," he said, "to the truth which we have sought to set forth if I did not say that I cannot understand how they in the United Church can send a brotherly greeting to a synod whose doctrine they declare to be un-Biblical and un-Lutheran." Synodical Report, 1911, p. 87. This was declared publicly in our synod a year ago. That means something, and it means a great deal, when one goes along with a form whereunder those who condemn us can get their doctrine in.

What we are saying here is not the same as what we said formerly. We have never before approved of or acknowledged the second form unreservedly. It has always been with reservation. See An Accounting, III, 13. . . Therefore, we want our reservation added to Point 1, like in An Accounting. I cannot go along with it that I without reservation acknowledge the second form of the doctrine.

Pastor Torrison said:

Dr. Stub says: "This is from the Lord" - has Dr. Stub received some revelation about this?

Prof. Preus spoke again and said:

It is not right to say that we do not wish union because we do not accept without reservation this Opgjør. We want union, but there must first be agreement, and that there is not. The attitude to Paragraph 1 shows that. If there was agreement in both church bodies about this, then it

would not be difficult to get it corrected so everyone could understand it.

I had not intended in this connection to quote something from the late Dr. Koren. He is gone. Opgjör has not been placed before him. But when words of his are here quoted in favor of Opgjör, then I believe that it is right to quote the last words of his to the Synod concerning the matter of union. This was in 1910. From this one will see that he cannot be quoted in favor of Opgjör. The deceased Pres. Koren said, among other things:

The doctrinal discussions which have been carried on with other Norwegian Lutheran church bodies have not, it is my conviction, led to any reliable results. The disagreement which appeared in the discussion of the last point in which we follow the Book of Concord word for word surely rests on disagreement in the doctrine of conversion. That a series of theses on this doctrine is adopted does not prove that there is thorough agreement. This we have experienced before when all our positive theses were accepted while violent objections were made to the antitheses although these were only inevitable conclusions of the former. If only insignificant things were at stake, then it would not be right to separate; but when the question is raised whether God alone is our Savior, then we cannot be too careful. Perhaps the necessary antitheses may yet be submitted. If agreement concerning such things could be attained, then there would be real rejoicing. . .

Election 'intuitu fidei' rests upon a definition of election that stands in sharp contradiction to the Formula of Concord, Solid

Declaration XI, 7.10.20. Also, see An Accounting III, 13.

The above quotation from Dr. Koren was included in his Report to the District Convention of the Synod in 1910. Dr. Koren was unable to attend these meetings; he passed away late in the year. Dr. Stub, the vice-president at that time, took his place and, in reading Dr. Koren's Report, Dr. Stub omitted reading the above quotation. (See Grace for Grace, pages 98 and 99.)

Dr. Stub's answer to Rev. Torrison's words, quoted above, was:

Pastor Torrison doubts the truth of my words that the result that has been won in the direction of oneness of faith comes from the Lord. Dear, to whom do we owe it, then? Is the result from beneath? From the evil one? I say that the one who cannot see the finger of the Lord here must be blind in this matter. That manifold thousands who before have been suspicious of each other for false doctrine and have not dared to go together now can gather about this Opgjör and these mutual reports, is that not the Lord's work? All synergism and all Calvinism is rejected, and they gather themselves together about the truths that the Lutheran Church confesses. Is not this from the Lord?

Rev. M. K. Bleken said:

Dr. Dahl of the United Church says that Opgjör has not closed the door to different understanding in doctrine - there are hiding places there. Opgjör is not straight-talk, but it should be, so that we would be able to adopt it. Therefore, I cannot understand why we get no opportunity to correct that which is wrong.

The vote: 101 for, 17 opposed.

4. The Northwestern District

Evidently there was very little debate about Opgjör at this convention.

The vote: Unanimous, 122 votes.

5. The Pacific District

The committee of the District on Union Matters consisted of Dr. Stub, chairman, Prof. Mikkelsen, Pastor O. Grønsberg, Representative O. H. Berg and Pastor Harstad, secretary. This committee brought in a majority report and a minority report. The majority report advocated acceptance of Opgjör with the explanations given by members of the committee, namely, Pastor J. Nordby of the Norwegian Synod and Pastor Peder Tangjerd of the United Church. This was signed by Dr. Stub, Prof. Mikkelsen, Pastors Grønsberg and Harstad.

The majority report was taken up for consideration and was accepted. One negative vote was cast in the case of each of the points.

But there was a lengthy debate on this matter in this District.

In his report to this district, Dr. Stub said:

This unanimous settlement of the matter in the Minnesota District should certainly also be a strong appeal to the sister districts to go the same way. The responsibility will fall heavily on the one that should try to frustrate or hinder the realization of this matter. Therefore I cry to the pastors and representatives in the Pacific District: Place yourselves in brotherly manner at the side of your brethren in the Minnesota District, and thereby do your part so that this cause may be crowned with success! The matter is of God and cannot be stopped.

In the course of the debate Dr. Stub said:

Pastor Harstad will not admit that there is a great difference between doctrine and form of doctrine. A pastor in the Iowa District said that he did not know that there was any difference in doctrine and form of doctrine. Then a layman said that he could not understand how one could have been a pastor for 30 years and not know that. There is a great difference between doctrine and form of doctrine. The doctrine is of God, the forms are of men. Dr. Walther, Dr. Koren, and the church's teachers as a whole have carefully differentiated between doctrine and form of doctrine, and the Norwegian Synod has, down through time, maintained that it has not wanted to break fellowship with those who followed the second form of doctrine when they otherwise were correct in the doctrine. Thereby it has, as strongly as possible, maintained the difference between doctrine and form of doctrine.

Pastor Harstad pleaded for time for this very important matter to be thoroughly examined and discussed in the Synod. He said there were many things that needed to be considered, not only as regards Opgjør and the meaning of same, how the United Church understood it, whether the judgment that the United Church had directed against the Synod still stood, and also things concerning other doctrinal matters in the United Church: The doctrine of inspiration, the attitude toward the lodge, etc. He said he denied that the second form has found acceptance and acknowledgment in the Lutheran Church.

I have no controversy with the second form in the mouth of the old church teachers, but to say that it is looked upon as the right one in the Lutheran Church -- that thought is

entirely strange for the Lutheran Church. We hold to the first form and acknowledge no other form, least of all according to that which has taken place between us and those we now are dealing with. They have used it in order to hide their synergism under it.

I do not understand how our own committee could first accept the 11th Article of the Formula of Concord and Pontoppidan's explanation of Question 548, naming both of the forms, and thereafter with one stroke also declare that one thereby does not accept any form of the doctrine. I am terrified at such use of words.

If I practice brotherhood with a man who is an open thief and robber, and I do not say anything about it, but make off as though all is good and well, would that be defensible? Then I should say to him: "How do you stand with regard to that which you formerly did? You reach out the hand of fellowship, but I cannot accept it until you admit you were a thief and a robber!" That is the way I stand with regard to that church which has robbed the congregations, not of property, because that isn't much to talk about, but that has grieved my Savior by saying that they decide their own salvation. . .

I am trying to save my conscience. That is it: I do not want to get a miserable conscience. We are told that the men of the Synod have accepted the Opgjør with a great majority and that they have spoken warmly and advocated acceptance. And this I would do right away, too, if I can be shown from God's Word that when I, in a few years, or it may be days, shall give account of my stewardship, that I then could tell my God that I acted like the big majority, and so I couldn't be responsible for this or that. But when I meet my God, then I know that there I am not protected by the big majority.

I can't hide behind that. Then I must stand alone. In the last "opgjør" (settlement) I do not expect to hide myself behind the big majorities. Then I shall meet my Savior, and I know that He will protect me. He is my best Friend, both now and in eternity, and I expect that He will take care of my case before God's Judgment seat, and I do not want to give even the appearance of wanting to tamper with any of His honor.

A representative from Norway had said that the Synod was lucky when it had to do only with small errors. In Norway they had big errors to counteract.

In answer to this, Pastor Otto Ottesen said:

There has been talk about the controversy in Norway, and that the controversy that we have had is nothing compared to that. An open battle against God's Word and truth is not nearly as dangerous as the "fine" battle. I rather view the battle in the church in Norway as nothing compared with the battle that there has been between the Norwegian Synod and the United Church. I would look upon it as exceedingly deplorable if the zeal that the Norwegian Synod formerly has always shown in its battle for pure doctrine should now in any way be blunted. There are many things that show that this is the case when one sees so many show such impatience in dealing with these theses and do not want to hear about the strife, regarding it as unnecessary, etc. I am worried about this.

Pastor Harstad:

Our duty is to witness to the truth, and no one can prove to me that the Lord has commanded me as a necessary thing that I must join an outward church body, or that congregations should join

together in a synod. There is no divine command for this. In this respect we have liberty to arrange things as we find best. Therefore, I think it strange to hear that a union with those who have done us more harm than all other church bodies is such an exceedingly important matter...

Before I give them the hand of fellowship, I would want to know what they teach with regard to Law and Gospel. I must publicly maintain that herein lies the chief error in that the Gospel is made into a Law; also that can be done in such a fine manner that the large crowd of hearers does not notice it much.

The vote: 42 for; 1 opposed.

IN CONCLUSION

Dr. Stub and Dr. Johannes Ylvisaker attended the convention of the Synodical Conference in Saginaw, Michigan, in 1912 and laid the matter before this body. Though Dr. Stub exhausted all his energy to show that the Settlement represented the position always held by the Norwegian Synod and the fathers, especially of the Missouri Synod, the Synodical Conference could not be persuaded to take his view. The Synodical conference elected a committee of three to advise with the Synod on this matter. But this committee was never given an official hearing. (See Grace for Grace, pages 105 and 106.)

After coming out of the last session of the two union committees in Madison, one of the members of the Norwegian Synod union committee was asked by a friend, "Well, did you get what you wanted?" He answered: "Not exactly, but we pressed them pretty hard." Our 1936 Synodical Report, p. 46, says: A better characterization of Opgjör than this remark has probably never been given.

Rev. S. Gunderson, one of the authors of Opgjör,["] declared before the Chicago-Madison pastoral conference in 1913: "The United Church has not changed a tittle of its doctrine, neither has the Synod. Opgjör["] is a compromise." (Report of 1924 convention of the ELS, p. 62.)

The writer of these lines must say that he knows of no better presentation of the objections that we have to the Opgjör["] than that which was presented before the 1924 Convention of our re-organized Synod at Jerico, Iowa, under the title: The Objection of the Norwegian Synod to the First Paragraph of Opgjör["], by Pastor J. E. Thoen. (Pages 47-65)

And if one wants a good discussion of how to deal with the subject of church union and related matters, he is referred to the essay on UNITY, UNION, AND UNIONISM in the 1936 Report of the Norwegian Synod, pages 30 to 51.*

*This was later published in pamphlet form.

-- Editor

SOME OBSERVATIONS

Dr. Stub said that the Second Form of the doctrine of Election, namely the "intuitu fidei" doctrine, when explained in the manner that John Gerhard explains it, should not be divisive of church fellowship.

Then the question becomes: How did the United Church's committee understand the "intuitu fidei" doctrine? We have an answer in an article in Kirketidende, 1911, p. 208f, where the editor quotes Prof. Kildahl's statement in Lutheraneren, 1911, p. 69:

If one who is bound to the Missourian understanding of Election uses such Lutheran expressions as, f. ex., that God has elected those who remain steadfast in faith until the end, then he does not mean by that expression that the foreseen faith in the elect EXPLAINS why God has elected these ahead of others; but he means only that those whom God has predestined to receive the faith that endures unto their end, these He has also predestined to eternal salvation.

The editor continues:

Here Prof. Kildahl comes into evident conflict with the Lutheran Confession that calls it "false doctrine" when it is taught that "not God's mercy and Christ's most holy merit alone are the cause of our election, but that there is also in us a cause on account of which God has elected us to eternal life." The Lutheran confession gives two causes -- not more -- for Election, namely, God's mercy and Christ's merit, and it declares it to be "error" to hold that "there also in us is a cause on account of which God has elected us to eternal

life." Prof. Kildahl, on the contrary, says that that "which explains why God has elected these ahead of others is the foreseen faith in the elect," that is, something in them, and not only as a cause alongside of the other causes, but as the cause and the explanation of it. But then he cannot hold completely that we cannot by our own reason and strength believe in Christ and that it is the work of the Holy Ghost who brings it about that we believe. If it is God's own work that He has foreseen in our faith, then this cannot be the cause explaining why He has elected us.

The cause is such that God has not given us any explanation why He has elected some ahead of others. On the contrary, He has told us that He wants all to be saved, and that those who are saved are saved only by His power, while those who are not saved are lost only by their own fault. . . . The confessions refer to Hosea 13:9: "O Israel, thou hast destroyed thyself; but in Me is thine help." If we, in this matter, want to go beyond these bounds, then we must lay the finger on the mouth and think and say: O man, who art thou that thou wilt gain-say God? Kirketidende, 1911, p. 209.

If we don't want to keep within these bounds that have been set up for us, then we must explain the salvation of those who are saved as coming from something in themselves, their own 'good attitude,' and then we become synergists. And likewise, if we want to explain the condemnation of the lost by saying that God has passed us by with His grace, then we become Calvinists. This they accuse us of; but we are not, have never been, and shall by God's gracious help never be. But Prof. Kildahl -- how will he avoid the pitfall of synergism with his explaining cause? Kirketidende, 1911, p. 210.

THE INVOLVEMENT OF THE SYNODICAL CONFERENCE IN
THE UNION MATTER OF THE NORWEGIAN SYNOD

In the Report of the 24th Convention of the Evangelical Lutheran Synodical Conference of North America in Saginaw, Michigan, in 1912, we find the following report

Concerning Our Relation to the Honorable
Ev. Luth. Norwegian Synod
(P. 14 ff.)

The following were elected to the committee to deal with this matter: Prof. Aug. Pieper, Prof. W. H. T. Dau, Pastor W. Luessenhop, Dr. F. Pieper, Dir. J. Schaller, Dr. G. Stoeckhardt and Prof. L. Fuerbringer. This committee was to present to the convention certain points for consideration. The committee recommended that the Opgjör be made the subject of discussion, and after several sessions in which thorough consideration of the same was carried on, the committee reported the following to be accepted:

The church press of the Norwegian Lutheran church bodies of America has now for two years brought many accounts concerning a movement that has as its goal the establishment of brotherly relations and church fellowship between these church bodies. This movement, according to the last reports, has come so far that there is the prospect of reaching this goal.

In this movement, such Norwegian Lutherans have taken part who in doctrine and practice are agreed with the Ev. Luth. Synodical Conference, and we stand in church fellowship with them. But on the other hand, there are

such Norwegian Lutherans who thirty years ago and ever after have declared that they are not in agreement with the doctrine of the Synodical Conference, especially in the doctrine of Conversion and Election, and for this reason have attacked us. These, therefore, do not stand in fellowship with the Ev. Luth. Synodical Conference.

It is therefore apparent that any union between Norwegian Lutherans who are our brethren in faith and such who are not our brethren in faith concerns us, the members of the Ev. Luth. Synodical Conference, and compels us to be clear as to what position we should take toward such a union according to God's Word and the Confessions of the Ev. Luth. Church.

The Synodical Conference was induced to take up this matter of the union of the Norwegian synods by the appearance in our midst of Prof. Dr. H. G. Stub and Prof. Dr. Joh. Ylvisaker who, as representatives of their Synod, presented their matter and asked for fraternal discussion.

Therefore the committee recommends the following as the subject of consideration:

1. The so-called Opgjør to be read and that we enter into a discussion of it.
2. In this connection we most heartily and urgently ask the Norwegian Sister Synod that, for the sake of confession, it do the following; and we ask this both through a delegation which we will send to them as well as through a fraternal letter. Our request is this:
 - a. In Theses 1-3 concerning Election to remove the coordination of the so-called

first and second form of the doctrine, since only the first is the truth of Scripture and the Confessions, while the second has no foundation in God's Word or in the Confessions of the Lutheran Church;

- b. In the Theses to include a rejection of human attitude, especially also the omission of the so-called willful resistance on the basis either of natural powers or by powers conferred by divine grace as the explanation of why God has converted and elected the one ahead of the other, as it is taught by our opponents in the American Lutheran Church. The present conditions in the church require such an antithesis;
- c. To carry on with us a fraternal discussion of the earlier theses concerning the Call and Conversion, and the present concerning Election, this to be done according to the Scriptures and Confessions in truth and love.

There follows, then, a German and an English translation of Opgjör and the Resolution connected with it.

Thereupon appears the letter of the Synodical Conference to the Norwegian Synod, both in German and in English. The English version reads as follows:

"The Venerable Synod of the Norwegian Evangelical Lutheran Church of America, in care of its President, the Reverend Professor H. G. Stub, D.D., St. Paul, Minn.

"Esteemed and beloved fathers and brethren in Christ,

"It is just forty years ago since the Evangelical Lutheran Synodical Conference of North America was

organized. Your venerable Synod was a party to this organization, and thereby entered into the most intimate fraternal union with the other Synods of the Synodical Conference. About ten years later your venerable Synod severed its organic connection with, but did not cease its fraternal relation to, the Synodical Conference. On the contrary, this relation was continued and cultivated in a true and pleasant manner by your sending delegates to the Synodical Conference, by joint conferences of your pastors with ours, by pulpit and altar fellowship, and by your cooperating with us in missionary and charitable endeavors. Even at the last meeting of the Synodical Conference, which was convened at Saginaw, Michigan, August 14 to 19, 1912, we rejoiced greatly to have with us as your representatives two members of your venerable Synod, the Reverend Professors Dr. H. G. Stub and Dr. J. Ylvisaker, who gave expression to the fraternal relation existing between us. The fact that this relationship, this intimate fellowship, which unites your venerable Synod with the Synods of the Synodical Conference, exists despite the existing differences of nationality and language, moves us to address this letter to you, which emanates from cordial brotherly love; and we request you, esteemed fathers and brethren, to receive it in the same spirit.

"The fraternal relation existing between us implies solemn duties, among them the duty of brotherly admonition and appeal. This is proved by express directions of God's Word and by the beautiful example of the ancient Christian congregations. The Synodical Conference has taken notice of the union movement among the Norwegian Synods of our country to which your venerable Synod is a party. For two days, during one of which your venerable delegates were present, the Synodical Conference was engaged in a thorough discussion

of the union theses, the so-called "Opgjoer," which you have published; we have carefully examined the "Opgjoer" by the rule of the Scriptures and the Confessions. This was done because the union in question affects Norwegian church bodies which thirty years ago, and at sundry times since then, have controverted and rejected the doctrinal position of the Synodical Conference, especially as regards the doctrine of Conversion and Election. We are moved, reverend fathers and brethren, by an examination of the "Opgjoer," to request you cordially and urgently to heed the three exceptions to the "Opgjoer" which are herewith submitted, to the end that both on your side and on ours the sole and pure truth of the divine Word and the Lutheran Confessions may be confessed in firm, clear, and definite terms, and maintained and defended against all error, in order that consciences which are bound by God's Word and the Lutheran Confessions may be set at rest, and in order that the unity of faith existing among us may be preserved.

"Accordingly, we pray your venerable Synod, for the sake of our Confessions,

"a) To eliminate from Theses 1-3 of the "Opgjoer" the coordination of the so-called first and second forms of doctrine, because only the first form represents the truth of the Scriptures and of the Confessions, while the second form is not founded in God's Word and the confessional writings of the Lutheran Church, and hence is not entitled to such recognition in the Church.

"b) Inasmuch as the present state of affairs in our American Lutheran Church demands a proper antithesis to synergistic doctrine, we pray you to take steps to bring about a rejection of the teaching that man's conduct, in particular, his omission of the so-called willful resistance,

either by his natural powers or by powers conferred by divine grace, is the reason by which we may explain why some are converted and elected rather than others, as our opponents in the American Lutheran Church teach.

"c) We pray you to enter into a fraternal discussion with us, according to the Scriptures and Confessions and in the spirit of truth and love, of your former theses on the Call and Conversion and your present theses on Election.

"We ask and pray God, the Father of our Lord Jesus Christ, the great and only Lord of the Church, that He may grant that this fraternal letter which was demanded of us by our sense of duty and our conscience may find a willing ear in your venerable Synod, and that He may direct this entire affair so as to make it redound to the glory of His name and the salvation of many souls. We have, moreover, elected three delegates who are to present orally what we have stated in those presents.

"In the name and by the order of the Evangelical Lutheran Synod Conference in America.

"(Signed.) C. Gausewitz, President.
John Meyer, Secretary.

"Saginaw, Mich., August 19, 1912"

The delegates who were elected to present this matter also orally before the Norwegian Synod were: Prof. W. H. T. Dau, Prof. F. Pieper, and Director J. Schaller.

Some Statements in Periodicals of the
Synodical Conference in 1912

In the Theologische Quartalschrift (WELS) of October, 1912, p. 269 ff, we find a discussion by

Dir. John Schaller of "THE NORWEGIAN MATTER AT THE SYNODICAL CONFERENCE." He writes as follows:

The unity of spirit that pervades the Synodical Conference showed itself in this way that, irrespective of what synod a person belonged to, there was agreement that under no conditions is it possible to unite the first and the second tropus in the doctrine of Election, so that one places them alongside of each other as equally valid. "Intuitu fidei" not only has no Scriptural basis, but it is actually anti-Scriptural.

Also, there is necessity of rejecting the error which the opponents stubbornly cling to when they say that God gives every man that is called by the Gospel enough power to omit willful resistance against the working of converting grace. The opponents teach that some of the called are not converted because they do not leave off the willful resistance while others overcome it and thereby give the Spirit the opportunity also to overcome the natural resistance. And this is their explanation of "Cur alii prae aliis?", i.e. "Why some and not others?" This places the cause for conversion in man. Dr. Stelhorn (Ohio Synod) writes that man's conversion comes not only from God's grace, but also from man's attitude. This is synergism.

Director Schaller also said that in all the earnestness with which the deliberations were carried on at the convention, there was, nevertheless, the spirit of brotherly love toward the Norwegian Synod. Even when sharp words fell, as they did now and then, it was evident that all present wanted to preserve the fraternal relationship with the Norwegian brethren which has continued until now; indeed, not at any price, but nevertheless earnestly and uprightly. Every expression that might appear to be an ultimatum was avoided.

Lehre und Wehre (Missouri Synod), 1912, p. 367, under the initials E. P., quotes Dr. Stelhorn of the Ohio Synod as follows:

Our readers will at once see that these Norwegian Articles of Union take our stand in everything essential. Only a couple of times would we change the expression some, nevertheless without changing the general meaning.

Likewise, the same theological journal, 1912, page 512, under the initials F. B., quotes the Norwegian paper, Amerika, as follows:

We have seen Opgjör and believe that much in it needs correction. As far as the chief question goes, namely Election, there rules in Opgjör, according to our idea, grievous unclearness; indeed, it contains apparent self-contradictions and it battles against the old Lutheran doctrine. We are no theologian and therefore would rather leave the matter to experts. We would wish that this matter would be considered in the Norwegian Synod and in the other synods. The lure that is offered is: The "truth-loving" President Stub is to be the president after the union. But we believe that one ought to bethink himself before one swallows the lure. Union is not urgent; but one should do everything that can be done in order to bring about unity on the unshakable foundation of the truth. That is the well-meant counsel of "Amerika."

And on page 513, Amerika is again quoted as follows:

When God does His part and we do ours, then we can't come out short. This is the doctrine Opgjör accepted in Madison.

Recently the Synodical Conference met in Saginaw. . . The union theses of the Norwegian synods were thoroughly considered. It was resolved that the Synodical Conference could not agree with these theses, especially not the first three. A delegation, consisting of Professors Dau, Pieper, and Schaller, was elected who are to visit the next meeting of the Norwegian Synod and consider this matter with it. From this it is clear that the Synodical Conference is of the same opinion in this matter as "Amerika."

And F. B. adds:

It is obvious that we rejoice over these expressions of "Amerika." They hit the nail on the head. If only the rest of the periodicals of the Norwegian Synod would sound the same tone, then the air would be cleared soon for the right judgment and well-grounded action within the Norwegian Synod.

Lehre und Wehre, 1912, p. 564, under the initials E. P., states the following:

We have said from the very first that Opgjør is not suited for a union in the truth. True unity does not deserve compromise, but a clear confession in theses and antitheses. It would be a blessing if this understanding would break through even when the objection to this understanding is voiced by those who have less interest in true unity than in union at any price.

-- Adolph M. Harstad

(To be continued in Vol. XXI, #2)