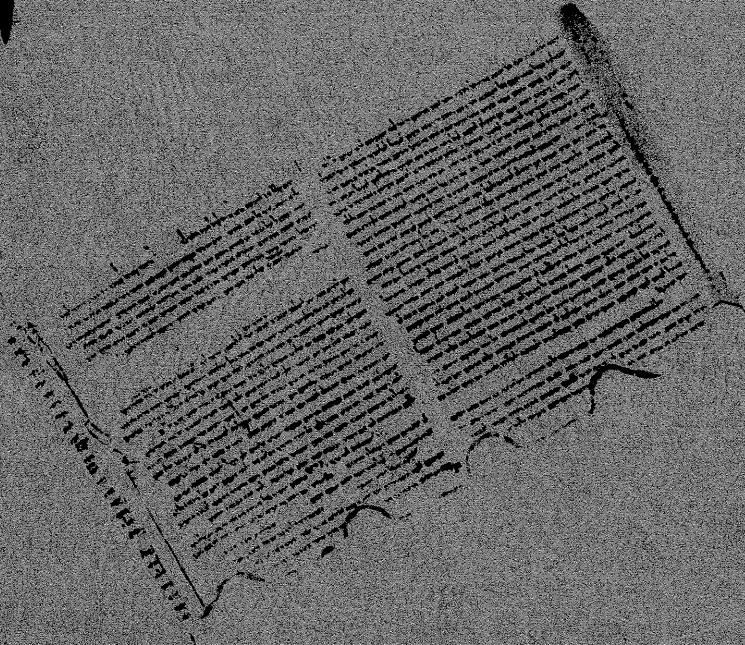


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FOREWORD

In this issue of the Quarterly there is an article that is very timely as we approach another Christmas season. It is the one on "Messianic Prophecies" by Dr. Ernest Bartels. He matches the various Old Testament prophecies with their fulfillment as recorded in the New Testament. We believe our readers will be truly edified as they review this meticulous study.

There is a companion article on understanding the modern approach to the study of Christology. While brief in length it does give one a "handle" for following the modern day approach to this subject. The writer, Pastor Gary Faleide, is currently working on his doctorate in Christology.

The contribution by Professor Erling Teigen on Pietism and Fundamentalism will be found to be instructive and thought provoking. Pastor A. M. Harstad, who has been supplying us with interesting articles on the old Norwegian Synod, this time has an article on the pre-reformer, John Hus.

We also take this opportunity to wish all our readers a most blessed Christmastide as they again meditate on the Incarnation, the coming into the flesh of God's only begotten Son. Through His redemptive work He has made the anniversary of His birth a joyous hope-giving festival, which inspires us to look forward to the eternal Christmas festival in the mansions of glory with eager anticipation. It is in this sure and blessed hope that we live and labor.

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THE MESSIANIC PROPHECIES OF THE OLD TESTAMENT FULFILLED IN CHRIST

When Adam and Eve sinned in Eden, God promised to send a Savior. This promise was made in the words God spoke to the serpent who had tempted Eve (Gen.3: 15). This was the first Messianic prophecy, and the first Gospel proclamation.¹

Expanding and elaborating on this beginning, God continued to make Messianic promises all through the Old Testament.² Walter A. Maier, Sr. wrote: "It is said that the Old Testament in 333 prophecies predicts the life, death, and resurrection of our Lord."³ By way of prophecy many details about the promised Savior -- His family line, coming, life, death, and resurrection -- were revealed. The Old Testament is Messianic throughout.⁴ Numerous passages give specific details.

Among Biblical scholars there are basically five interpretive approaches to Messianic prophecy: the Rationalistic, which denies predictive prophecy as such; the Generalizing, which says a text must make sense in its historical situation, and a passage cannot have a multiple sense; the Idealistic, which holds that the people of the Old Testament covenant had no knowledge of the coming Messiah; the Typological; and the Rectilinear.⁵

The writer of this paper rejects the positions of the Rationalistic, the Generalizing and Idealistic schools of interpretation. He believes that the Old Testament contains such typological Messianic material and data. However, in this study he will deal primarily with representative rectilinear predictions about the Messiah. Speaking of such direct prophecies, Raymond E. Surburg said that

"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."⁶ Rectilinear interpreters hold that there are prophecies which refer specifically to Christ, and that these references are direct.⁷

This position is in agreement with the position of our Lord and His apostles.

Christ declared that the Messianic prophecies of the Old Testament were prophecies concerning Him, and that they were directly fulfilled in Him. To His opponents He said: "Search the scriptures, for in them ye think ye have eternal life: and they are they which testify of me" (John 5: 39). He told two of His followers: "all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me" (Luke 24: 44).

After Philip had met Jesus, he said to Nathaniel: "We have found him of whom Moses in the law, and the prophets did write, Jesus of Nazareth, the son of Joseph" (John 1: 45).

Referring to the Old Testament, Paul told Timothy: "and from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith in Christ Jesus" (II Tim. 3: 15).

Commenting on Paul's words: "I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come" (Acts 26: 22), J. H. Hartenberger said: "He referred to those things which had been prophesied by Moses and the prophets concerning the promised Messiah. All the prophecies concerning the Messiah were literally

fulfilled in the person and work of Jesus of Nazareth."⁸

In this paper a number of Messianic verses will be discussed. The method will be to present the prophecies as given in the Old Testament, and then to show from the New Testament that they were fulfilled in Christ. Comments by Bible scholars will be added when appropriate.

Seed of a Woman

The first Messianic prediction reads: "I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise the head, and thou shalt bruise his heel" (Gen.3: 15). This prophecy was spoken by God as a curse for the serpent and Satan, but it was a glorious Gospel promise for fallen mankind.⁹ Essentially, the prophecy was that the Seed of the Woman would encounter Satan, do battle with him, destroy his works, and deliver mankind from sin and its curse.

Paul saw Christ as the Woman's Seed. He wrote: "when the fulness of time was come, God sent forth his Son, made of a woman" (Gal.4: 4). R.C.H. Lenski cites Genesis 3: 15 as decisive background for this statement in Galatians 4: 4.¹⁰

Two verses from the last Bible book are:

And she being with child cried, travailing in birth, and pained to be delivered... And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne (Rev. 12: 2, 5).

In regard to verse two, C. H. Little says:

The reference in this is to the incarnation of the Son of God and is a fulfillment of the Prot-Evangelium (First Gospel), Gen. 3: 15, the promise concerning the "Seed of the Woman."¹¹

Commenting on Genesis 3:15, Herbert C. Leupold spoke of the conflict between the Woman's Seed (Christ) and Satan, and said: "On the cross this victory was sealed and brought to a perfect conclusion. The cry 'It is finished' marked the successful completion of the task."¹²

In a sermon Hartenberger told his congregation: "all true Christians believed Jesus of Nazareth to be the true Messiah or the Seed of the woman, promised by God Himself after the Fall."¹³ He makes the summary statement: "He is the Seed of the woman, who bruised the devil's head; He is the promised Savior of mankind."¹⁴

Luke reported the Messiah's birth as the child of a virgin mother (Luke 1: 31-35; 2: 7).

Seed of Abraham

God predicted that the Messiah would be a descendant of Abraham. He told Abraham: "in thee shall all families of the earth be blessed" (Gen. 12: 3). This promise is repeated in Genesis 18: 18; 22: 18; and 26: 4.

Peter considered this prophecy to have been fulfilled in Christ. Addressing the enemies of our Lord and His church, He said:

Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.

Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities (Acts 3: 25-26).

Lenski writes of these verses: "The great covenant blessing of redemption and salvation was made in connection with Christ.... That Seed, that great son of Abraham."¹⁵

Paul told the Galatians: "And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed" (Gal. 3: 8). He also said: "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as one, And to thy seed, which is Christ" (Gal. 3: 16).

Seed of Isaac

God told Abraham that the Messiah would also be a descendant of his son, Isaac. In Genesis 17: 19 we read that God said to Abraham: "Sarah, thy wife, shall bear thee a son indeed and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him." The covenant of which God spoke included the promise that Isaac would be an ancestor of the Messiah. George O. Lillegard said:

God promised Abram repeatedly that in his seed all the families of the earth should be blessed...many of Abraham's children by blood were not included in the seed to whom the promises were given. Ishmael and his descendants were definitely excluded from the covenant God made with Abraham at that time... God told Abraham that he would establish His covenant only with Isaac.¹⁶

Matthew 1: 1 and Luke 3: 34 establish the fact that Christ was a descendant of Isaac.

Paul's words in Romans 9: 6 - 9 are fitting here:

For they are not all Israel, which are of Israel: neither because they are seed of Abraham, are they all children: but, in Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed. For this is the word of promise, At that time will I come and Sarah shall have a son.

Seed and Star of Jacob

Isaac spoke these words to Jacob: "And God Almighty bless thee... And give thee the blessing of Abraham, to thee, and to thy seed with thee" (Gen. 28: 3 - 4). Leupold commented: "By these words Isaac conveys the most important part of the patriarchial blessing, the part relative to the Messiah."¹⁷

In Numbers, chapter twenty-four, we read the prophecy which God gave through Baalam:

I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel... Out of Jacob shall come he that shall have dominion (Num. 24: 17, 19).

Discussing these verses, Martin J. Naumann writes: "'There shall come a star from Jacob'... This is easy to understand as a reference to the One seen and envisaged. He is represented by a

star."¹⁸ Later in the same discussion, he says: "That this is the understanding of these prophecies is evident from the words of Christ Himself speaking in the last book of the Bible."¹⁹ He quotes Revelation 22: 16, where Christ says, in part: "I am...the bright morning star." When the wise men came to Jerusalem, they asked: "Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him" (Matt. 2: 22). Naumann opines: "It is hardly credible that the wise men coming to Judea to worship the King announced by the star would have been ignorant of the words of Baalam. They came, they saw, they believed and worshipped."²⁰

Matthew 1: 2 and Luke 3: 34 verify that the Messiah was indeed a descendant of Jacob.

Shiloh from Tribe of Judah

When Jacob blessed his sons he prophesied that the Messiah would come from the line of Judah. He said: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be" (Gen. 49: 10). While the meaning of the name Shiloh is controverted, it definitely is a Messianic title.²¹

The verse immediately following this prophecy reads, in part, regarding Shiloh: "he washed his garments in wine, and his clothes in blood" (Gen. 49: 11). These words prompted Naumann to write:

The Promised Ruler washes his clothes in wine. The blood of grapes stains his raiment. Which of us can avoid thinking of the question: "Who is this that comes from Edom and his garments stained in blood?" Is Shiloh the one who treads the winepress alone and crushes his enemies

with his feet till their blood gives royal color to his coat?²²

The obvious answer is "Yes."

That Shiloh, the Messiah, was born of the tribe is established in Matthew 1: 2. 3 and Luke 3: 33.

In Revelation 5: 5 Christ was called "the lion of the tribe of Juda." Leupold is of the opinion that the speaker here is alluding to Genesis 49: 10.²³

The Throne of David

The prophet Nathan gave David a message from God: "I will set up thy seed after thee...and I will establish the throne of his kingdom forever" (II Sam. 7: 12. 13). These words were fulfilled in Christ.²⁴

In the same prophetic vein, Isaiah wrote:

Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forevermore (Is. 9: 7).

Kretzmann says of Isaiah's words:

The kingdom of Christ is the kingdom of David, continued and established in the spiritual sense... Christ endured the judgment, the punishment of sin...satisfied the justice of God, brought about the foundation of His kingdom, upon...His atonement He build up His Church.²⁵

Isaiah further prophesied: "There shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots" (Is. 11: 1). Leupold states:

The reference is to the royal house of David, called..."stump of Jesse," because of the time involved the glory that inhered in the name of David will have been lost and the family will have sunk to the level at which it stood when Jesse bore the honor of the clan.²⁶

He further says: "Such was the family of Joseph and Mary at the time when Jesus appeared on the scene."²⁷

When the angel told Mary that she would have a baby named Jesus, the heavenly visitor spoke to this prophecy saying:

The Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end (Luke 1: 32b. 33).

In a reference to Christ in the book of Revelation, John wrote: "One of the elders saith unto me, Weep not: behold...the Root of David hath prevailed to open the book, and to loose the seven seals thereof" (Rev. 5: 5).

Place of Birth

Through the prophet Micah, God told where the Messiah would be born. Micah wrote:

But thou, Bethlehem Ephrathah, though thou be little among the thousands of Judah, yet

out of thee shall he come forth unto me
that is to be ruler in Israel; whose goings
forth have been from old, from everlasting
(Micah 5: 2).

Both Matthew and Luke state that Christ was born in Bethlehem. Luke gives the information in narrative form (Luke 2: 4 - 7). Matthew writes in direct relation to the prophecy. After stating in the first verse of chapter two, that Jesus was born in Bethlehem, he then tells of the question of the wise men at the court of Herod of Jerusalem: "Where is he that is born King of the Jews?" (Matt. 2: 2). Then the scribes quote Micah 5: 2, indicating Bethlehem of Judea as the place he is to be born (Matt. 2: 5. 6).

There were two communities named "Bethlehem" in the land of promise. The prophecy is so specific that it states in which Bethlehem the Messiah shall be born, namely "Bethlehem Ephratah." George Stoeckhart wrote concerning this prophecy: "The city is...designated...with two names, Bethlehem Ephratah...in this way it is immediately distinguished from another in the land of Israel."²⁸ He further says: "...at this place the Messiah was born."²⁹

Time of Appearance & Work of Messiah

The prophet Daniel wrote:

Seventy years are determined upon the people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity and to bring in everlasting righteousness, and to seal up the vision and the prophecy, and to anoint the most Holy. Know therefore and understand that from the going forth of the commandment to restore and build Jerusalem unto Messiah

the Prince shall be seven weeks, and three score and two weeks (Dan. 9: 24, 25).

Evangelical Bible scholars agree that this is Messianic prophecy.

The prediction is that seventy weeks after the issuing of the decree to rebuild Jerusalem, the Messiah will have accomplished His saving work.³⁰ Daniel used the word shabua, which means a week of seven years. Hartenberger says: "Seventy weeks or shabuas are equal to seven times seven years, which would be 490 years."³¹

The prophet says: "from the going forth of the commandment to restore and build Jerusalem unto the Messiah the Prince shall be seven weeks, and three score and two weeks" (Dan. 9: 25). Seven plus sixty plus two weeks total sixty-nine weeks. Sixty-nine weeks equal 483 years.³²

The decree to rebuild Jerusalem was issued in 457 B.C.³³ Halley says: "Adding 483 years to 457 B.C. brings us to A.D. 26, the very year that Jesus was baptized and began his public ministry. A most remarkable fulfillment of the Daniel prophecy, even to the year."³⁴

The prophecy that by the end of the seventieth week the saving work of the Messiah would be completed, was literally fulfilled in Jesus Christ.

In the midst of the seventieth year he finished his work.³⁵ Daniel says in verse twenty-seven of his prophecy: "in the midst of the week he shall cause the sacrifice and the oblation to cease" (Dan. 9: 27). E. W. Hengstenberg wrote: " ⁴⁷ means the half and the middle. No one can dispute the latter meaning."³⁶ Halley comments: "within three and one-half years Jesus was crucified, that is, 'in the midst of the one week.'³⁷ He goes so

far as to say: "Thus Daniel foretold not only the Time at which the Messiah would appear, but also the Duration of his Public Ministry, and his Atoning Death for Human Sin."³⁸

Joseph D. Wilson remarks: "If the words of Daniel had been written after the death of our Savior...no one could fail to see that the Lord Jesus Christ is indicated."³⁹

Virgin

By inspiration, the prophet Isaiah predicted the virgin birth of the Messiah, saying: "The Lord himself shall give you a sign: Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Is. 7: 14).

While the meaning of this verse has been much controverted in recent times, there was nothing controversial about it as far as Matthew was concerned. He also wrote by divine inspiration. He reported regarding the birth of Jesus Christ of the virgin Mary:

Now all this was done, that it might be fulfilled which was spoken of the Lord, by the prophet, saying, Behold a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us (Matt. 1: 22 - 23).

Infants

The prophet Jeremiah wrote these words of prophecy:

Thus saith the Lord: A voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children refused to

be comforted for her children, because they were not (Jer. 31: 15).

When Rachel, the beloved wife of Jacob, died in childbirth, she was buried "in the way to Ephrath, which is Bethlehem" (Gen. 35: 19).

Matthew writes that the prophecy of Rachel weeping for her children was fulfilled when Herod, wishing to destroy the infant Christ, massacred the babies of Bethlehem (Matt. 2: 17 - 18).

In his "Bible Commentary on Jeremiah" Theodore Laetsch gives a several-page discussion of numerous suggested interpretations of this prophecy and concludes: "In the New Testament this passage is definitely stated to have found its fulfillment in Herod's murdering the infants of Bethlehem."⁴⁰

Flight into Egypt

Closely related to the prophecy of the murder of the infants is that of the flight into Egypt. The relevant prophecy is in Hosea 11: 1: "When Israel was a child, then I loved him, and called my son out of Egypt."

This verse, at first reading sounds more like historical reporting than predictive prophecy. However, God in His own interpretation applied this to the Messiah. Matthew wrote of Joseph:

When he arose, he took the young child and his mother by night, and departed into Egypt: And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called by son (Matt. 2: 14. 15).

Laetsch says of Hosea 11: 1:

Read...without taking into account Matt. 2: 15, it seems certain, indeed, that the clause "and called my son out of Egypt" refers to Israel and its deliverance out of Egypt, yet this interpretation, plausible as it seems, runs counter to the Lord's own interpretation as recorded by his inspired penman, who very definitely states that the words "I called my Son out of Egypt" refer to the Christ Child."⁴¹

Ministry in Galilee

Christ's ministry in Galilee was prophesied in Isaiah 9: 1 - 2:

Nevertheless the dimness shall not be such as was in her vexation, when at the first he lightly afflicted the land of Zebulon and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations. The people that walked in darkness have seen great light: they that dwell in the land of the shadow of death, upon them hath the light shined.

Matthew wrote of Jesus:

...he departed into Galilee; And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zebulon and Nephthalim: that it might be fulfilled which was spoken by Esaias the prophet, saying, The land of Zebulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles: The people which sat in darkness saw great

light; and to them which sat in the region and shadows of death is light sprung up (Matt. 4: 13 - 16).

Prophet

It was foretold that the Messiah would do the work of a prophet. Moses said that God told him: "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto all them that I command him" (Deut. 18: 15).

After Jesus had fed the five thousand, St. John reports: "Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world" (John 6: 14).

In a sermon in which he called upon his audience to repent and be converted, Peter identified Jesus Christ as the one of whom:

Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me: him shall ye hear in all things whatsoever he shall say unto you (Acts 3: 22).

Rejection by Jews

Writing to Jewish readers, Isaiah predicted concerning the Messiah: "He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not" (Is. 53: 3).

In the opening chapter of his Gospel, John said: "He came unto his own, and his own received him not" (John 1: 11).

Jesus Himself spoke of his rejection, saying: "I am come in my Father's name, and ye received me not" (John 5: 43). Speaking prophetically, he declared: "but first he must suffer many things, and be rejected of this generation" (Luke 17: 25).

When He was on trial before Pilate, the rejection was harsh and vocal. When Pilate offered to release Him, the mob "cried out all at once, saying, Away with this man, and release unto us Barabbas" (Luke 23: 18). Peter charged the Jews: "But ye denied the Holy One and the Just, and desired a murderer to be granted to you" (Acts 3: 14).

Triumphal Entry

The prophet Zechariah prophesied the Messiah's triumphant entry into Jerusalem, saying:

Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold Thy King cometh unto thee: he is just and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass (Zech. 9: 9).

Matthew and John explicitly declare that the prophecy was fulfilled when Jesus entered triumphantly into Jerusalem on the first Palm Sunday. Recounting the entry, Matthew writes:

All this was done, that it might be fulfilled which was spoken by the prophet saying, Tell ye the daughter of Sion, Behold thy King cometh unto thee, meek and sitting upon an ass, and a colt the foal of an ass (Matt. 21: 4. 5).

John's words are: "And Jesus, when he had found a young ass, sat thereon; as it is written,

Fear Not, daughter of Sion: behold thy King cometh, sitting on an ass's colt" (John 12: 14. 15).

Betrayed by a Friend

In Psalm 41, David prophesied that the Messiah would be betrayed by a friend, saying: "Yea, mine own familiar friend in who I trusted, which did eat of my bread, hath lifted up his heel against me" (Ps. 41: 9).

Jesus expressly applied this verse to His betrayal by Judas, when he said:

I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me. Now I tell you before it come, that, when it is come to pass, ye may believe that I am he" (John 13: 18. 19).

Passages treating of the betrayal include Mark 14: 10, 43 - 45 and Matthew 26: 14 - 16.

Thirty Pieces of Silver

Zechariah wrote prophetically: "they weighed for my price thirty pieces of silver" (Zech. 11: 12). This was predictive of the price for which the Messiah would be betrayed.

Matthew relates how Judas went to the chief priests:

And said unto them, What will you give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver. And from that time he sought opportunity to betray him (Matt. 26: 15. 16).

Zechariah further wrote:

And the Lord said unto me, Cast it unto the potter: a goodly price that I was prised at of them. And I took the thirty pieces of silver and cast them to the potter in the house of the Lord (Zech. 11: 13).

In chapter twenty-seven of his Gospel, Matthew tells how Judas tried to return the pieces of silver to the chief priests and elders. When they spurned him, he cast them on the temple floor and went out and hanged himself. Whereupon they used the money to buy a potter's field to bury strangers in (Matt. 27: 1 - 8). He then says:

Then was fulfilled that which was spoken by Jeremy the prophet saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; and gave them for the potter's field, as the Lord appointed me (Matt. 27: 8, 10).

Matthew's statement attributing the prophecy to Jeremiah, rather than to Zechariah, has been much criticized.⁴² Laetsch, in his Commentary on the Minor Prophets asks: "Jeremiah or Zechariah?" He then shows that Matthew did not confuse the prophets or make a mistake. He delineates how Matthew in verse nine combines two prophecies -- one by Jeremiah, the other by Zechariah -- and then "ascribes the prophecy not to 'prophets,' but to 'the prophet,' the well-known prophet."⁴³ He adds, by way of explanation: "The Minor Prophets, though frequently quoted in the New Testament, are rarely quoted in the name of their writers."⁴⁴

False Witnesses

In two Psalms, David prophetically predicts

false witnesses who would testify against the Messiah. In Psalm 27: 12, he says: "false witnesses are risen up against me and such as breathe out cruelty." Psalm 35 reads: "False witnesses did rise up, they laid to my charge things I knew not."

Matthew tells us: "Now the chief priests, and elders, and all the council, sought false witnesses against Jesus, to put him to death; But found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses" (Matt. 26: 59. 60).

Silent

The prophet Isaiah wrote:

He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth (Is. 53: 7).

In Psalm 38, we read:

But I as a deaf man, heard not; and I was as a dumb man that openeth not his mouth. Thus I was as a man that heareth not, and in whose mouth are no reproofs (Ps. 38: 13, 14).

A comparison of these Old Testament scriptures and that recorded by Matthew is striking. Matthew wrote of Jesus on trial before the Sanhadrin: "And the high priest arose, and said unto him, Answerest thou nothing? But Jesus held his peace" (Matt. 26: 63. 63). Matthew also reports:

And when he was accused of the chief priests and elders, he answered nothing. Then said

Pilate unto him, Hearest thou not how many things they witness against thee? And he answered him to never a word (Matt. 27: 12 - 14).

In his comments regarding the Isaiah prophecy, August Pieper makes reference to the words of Peter concerning Jesus: "Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously" (I Pet. 2: 23). Pieper further says:

It is self-evident that the Lord's responses to the high priests or the secular court, or what he said to Judas and the soldiers in the guard, do not distract from the truth of the statement.⁴⁵

Smitten & Spat Upon

Another prophecy from the book of Isaiah reads: "I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting" (Is. 50: 6). Pieper says that, in the chapter in which this verse occurs, the Servant of the Lord appears as the speaker.⁴⁶ He states: "these words of the Servant were literally fulfilled in His own body."⁴⁷ He further remarks: "this portrayal is of an individual, of the Servant, who is Christ."⁴⁸

Mark tells us that when Christ was on trial before the high priest and the council: "some began to spit on him, and to cover his face, and to buffet him...and the servants did strike him with the palms of their hands" (Mark 14: 65). He tells of scourging ordered by Pilate: "And so Pilate...delivered Jesus, when he had scourged him, to be crucified" (March 15: 17). Record of this mistreatment is also given in John 18: 22 and John 19: 1 - 3.

Hated Without A Cause

Three times in the Psalms, David speaks in the first person of being hated without a cause. In Psalm 55: 19, he says: "Let not them that are mine enemies wrongfully rejoice over me: neither let them wink with the eye that hate me without a cause." In Psalm 69: 4 David wrote: "They that hate me without a cause are more than the hairs of my head." Again, in Psalm 109: 3, he said: "They compassed me about with words of hatred; and fought against me without a cause." These references are Messianic.⁴⁹

Kretzmann says of Psalm 69: "The psalm is referred to...in the New Testament...as prophetic of Christ and the Messianic period."⁵⁰ He specifically cites John 15: 25.⁵¹ Of Psalm 109, he remarks that it is: "prophetic...of the relation in which Christ stood to the Jews, and especially to Judas Iscariot, who betrayed Him."⁵²

In His Upper Room discourse with His disciples, Jesus spoke of His enemies, saying:

If I had not come and spoken unto them they had not had sin: but now they have no cloke for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. But this cometh to pass; that the word might be fulfilled that is written in their law, They hated me without a cause (John 15: 22 - 25).

His reference most likely is to Psalm 49: 4. Lenski says: "Jesus refers to Ps. 35: 16 or 69: 4."⁵³

Suffered

Isaiah 53 describes the Messiah as the suffering Servant of the Lord.⁵⁴ A portion of this prophecy reads:

Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him: and with his stripes we are healed...the Lord hath laid on him the iniquity of us all (Is. 53: 4,5,6b).

This is but one of many prophecies in which suffering for the Messiah is foretold.

Paul told Agrippa:

Having...obtained help of God, I continue unto this day, witnessing both to small and great, saying none other than those things which the prophets and Moses did say should come: That Christ should suffer (Acts 26: 22. 23a).

Lenski commented: "Jesus was...subjected to suffering just as the prophecies declared."⁵⁵

The suffering of Jesus saw its climax in the agonies of His passion, as recorded by the four evangelists in Matthew 26 and 27; Mark 14 and 15; Luke 22 and 23; and John 18 and 19. He took our suffering and pain upon Himself.⁵⁶

Speaking in a broad way of the suffering of Jesus, Paul used the language of verse five of Isaiah 53, when he said that He "was delivered for our offenses (Rom. 4: 25).⁵⁷

Matthew reports that verse four of Isaiah's

prophecy was also fulfilled in Christ's ministry, when he in another sense dealt with human suffering.⁵⁸ He wrote:

When the even was come, they brought unto him many that were possessed with devils and he cast out the spirits with his word, and healed all that were sick: That it might be fulfilled what was spoken by Esaias the prophet saying, Himself took our infirmities and bore our sicknesses (Matt. 18: 16. 17).

Pieper commenting on the words of Isaiah, says with regard to Matthew's reference, "The meaning ...is 'to lift up, to take up a burden.'"⁵⁹

Crucified

While the crucifixion is not mentioned in so many words in the Old Testament, the crucifixion of Christ clearly fulfilled distinct Old Testament prophecies. In Psalm 22, the tortured agonies of the Messiah, as He is being executed, are described:

I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou has brought me to the dust of death (Ps. 22: 14, 15).

These words are descriptive of the physical experiences of one dying by crucifixion.⁶⁰

Isaiah wrote of the Messiah's agonizing death process: "he hath poured out his soul unto death: and he was numbered with the transgressors" (Is. 53: 12). Pieper explains:

He lets Himself be counted...with the evil-doers, that is, He lets Himself be treated as an evildoer...The Lord Himself foretold the literal, physical fulfillment of the prophecy, and Mark quotes it in 15: 26.⁶¹

Mark's report is:

...and they crucified him...And with him they crucify two thieves; one on his right hand, and the other on his left. And the scripture was fulfilled which saith, And he was numbered with the transgressors (Mark 15: 25b, 27, 28).

Matthew and Luke also relate His crucifixion between thieves, but without mentioning the fulfillment of prophecy (Matt. 27: 38) (Luke 23:33).

Speaking of His disciples on the night before His crucifixion, Jesus Himself had predicted the impending fulfillment of the prophecy, saying: "I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end" (Luke 22: 37).

Pierced Hands, Feet & Side

David prophesied of the Messiah in Psalm 22: "they pierced my hands and my feet" (Ps. 22: 16). Leupold says that this is "the one statement of the psalm that most obviously points to the crucifixion."⁶²

Zechariah also predicted concerning the Messiah: "and they shall look upon me whom they pierced" (Zech. 12: 10).

John reported of the dead Jesus upon the cross: "one of the soldiers with a spear pierced his side,

and forthwith came there out blood and water" (John 19: 34). He tied this to the prophecy of Zechariah, saying: "scripture saith, They shall look on him whom they pierced" (John 19: 37). Laetsch commented that the

Spirit through His apostle reveals to us the actual fulfillment of this strange prophecy; more than 500 years later the Lord used a Roman soldier as the unwitting instrument to fulfill this prophecy.⁶³

When on the first Easter night Jesus appeared to His followers "he shewed unto them his hands and his side" (John 20: 20). Thomas, who was not present with them at the time, doubted, and stated: "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe" (John 20: 25, 26). When Jesus again appeared He invited Thomas: "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing" (John 20: 27).

Mocked

Psalm 22 gives the Messianic prophecy:

I am a worm and no man; a reproach of men, and despised of the people. All they that see it laugh me to scorn: they shoot out the lip, they shake the head, saying, He trusted on the Lord that he would deliver him: let him deliver him, seeing he delighted in him (Ps. 22: 6 - 8).

Kretzmann comments that: "This was the bitter, blasphemous irony and mockery which the Jews flung at Christ there on Calvary's mount."⁶⁴

The behavior of the unbelievers around the Savior's cross fit exactly this Messianic prophecy.⁶⁵ Matthew's report is:

And they that passed by reviled him, wagging their heads...Likewise also the chief priests mocking him, with the scribes and elders, said...He trusted in God; let him deliver him now, if he will have him (Matt. 27:39, 41, 43).

Full appropriate references showing fulfillment of this prophecy are Matthew 27: 39 - 44; Mark 15: 19 - 32; and Luke 23: 35. 36.

Gall and Vinegar

The giving of gall and vinegar to the suffering Savior was prophesied in Psalm 69: 21: "They gave me also gall for my meat; and in my thirst they gave me vinegar to drink."

Matthew states that preparatory to placing Christ upon the cross: "They gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink" (Matt. 27: 34). After He had cried out "I thirst" John says: "Now there was set a vessel full of vinegar; and they filled a sponge with vinegar, and put it upon hyssop, and put it in his mouth" (John 19: 29).

Leupold says: "this...met with literal fulfillment in the agony of Jesus on the cross."⁶⁶ Kretzmann writes that they offered

Him this astringent liquid when his body was racked with the most unbearable thirst. Such was the awful misery, and untold agony, the immeasurable anguish of Christ's suffering, in His capacity as the Substitute of mankind, as the Redeemer of the world.⁶⁷

Soldiers Cast Lots

Again Psalm 22 predicts: "They parted my garments among them and cast lots upon my vesture" (Ps. 22: 18).

John relates:

Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did (John 19: 23. 24).

Lenski says: "The main point of this episode is the remarkable fulfillment of the prophecy."⁶⁸

Bones Not Broken

In several Old Testament passages there are prophetic words about the bones of the Messiah not being broken. These include a direct prophecy in Psalm 34: 20: "He keepeth all his bones: not one of them is broken." Exodus 12: 46 continues a typological reference when speaking of the pass-over lamb: "neither shall ye break a bone thereof."⁶⁹ Leupold says that the evangelist may have had both passages (Ps. 34: 20 and Ex. 12:46) in mind when he wrote John 19: 36.⁷⁰ Lenski also regards Numbers 9: 12 as a typical reference.⁷¹ He does not consider Psalm 34: 20 to be a Messianic prophecy.⁷²

John relates that the soldiers at the crucifixion broke the legs of the two crucified with

Jesus. "But when they came to Jesus, and saw that he was dead already, they broke not his legs" (John 19: 34). He adds, by way of explanation, that this was done: "that the scripture should be fulfilled, A bone of him shall not be broken" (John 19: 36).

Buried with the Rich

Isaiah wrote: "And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit found in his mouth" (Is. 53: 9). Pieper, seeing this as fulfilled in the burial of Christ, interprets: "His enemies had meant that His body should be laid in the grave of a criminal, but God ordained that it should lie in a splendid tomb."⁷³ He offers this translation: "They meant to give him a grave with the wicked: but he was with the rich (or: with a rich man) in His death, because He had done no wrong and no deceit was found in His mouth."⁷⁴

Matthew recorded the fulfillment of this prophecy:

When the even was come, there came a rich man of Arimathaea, named Joseph, who also himself was Jesus' disciple: He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed (Matt. 27: 57 - 60).

Lenski wrote: "wonderful is the burial of His body. It is laid away in the most astounding manner. Its interment was a fulfillment of Isaiah 53: 9."⁷⁵

Resurrection

David wrote: "For Thou wilt not surrender my soul to Sheol; Thou wilt not permit Thy godly one to see destruction" (Ps. 16: 10 -- translation by Leupold).⁷⁶ This is a clear prophecy of the resurrection of the Messiah from the dead.

In his Pentecost sermon Peter made use of this passage. Speaking of the resurrected Christ, he quoted Psalm 16, including verse ten, saying: "For David says concerning him...For thou wilt not abandon my soul to Hades, nor let thy Holy One see corruption" (Acts 2: 25, 27 RSV). He told his audience that David: "foresaw and spoke of the resurrection of Christ, that his soul was not abandoned to Hades, nor did his flesh see corruption" (Acts 2: 31 RSV).

Paul also saw the resurrection of Christ as the fulfillment of Messianic prophecy. He told an audience at Antioch:

We declare unto you glad tidings, how that that promise that was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again...And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Wherefore he saith also in another psalm, Thou shalt not suffer Thy Holy One to see corruption...he whom God raised again saw no corruption (Acts 13: 32 - 35, 37).

Before Agrippa, Paul gave this testimonial:

I continue unto this day...saying none other things than those which the prophets...did

say should come: That Christ...should be the first that should rise from the dead (Acts 26: 22. 23).

Gospel accounts of the resurrection of Christ are in Matthew 28: 9. 10. 17 - 20; March 16: 9. 12. 14 - 18; Luke 24: 15 - 31. 36 - 49; John 20: 14 - 17. 19 - 23. 26 - 29; John 27: 4 - 22.

Ascension

The author of Psalm 68 wrote:

Thou has ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea for the rebellious also, that the Lord God might dwell among them (Ps. 68: 18).

This is Messianic prophecy.⁷⁷

In his Epistle to the Ephesians, Paul wrote:

Unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he said, When he ascended up on high, he led captivity captive, and give gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things (Eph. 3: 7 - 10).

Leupold comments that: "Paul's use of this verse (Ps. 68: 18) is somewhat free...but entirely in the spirit of the passage."⁷⁸

The account of the ascension is recorded in Mark 16: 19; Luke 24: 50. 51; and Acts 1: 9.

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Reference footnotes in the paper are numbered in sequence as they appear. Biographical items are numbered alphabetically. Thus the biographical references for footnote number one are 17: 9 (main reference), and 7: 1, 9 (additional reference). Biographical item number 17 is the book "Messianic Mountaintops" by Martin Naumann. The number 9 is the book page number. When the footnote reference is to a multi-volume work, the volume number and page number are separated by a comma. Thus, for example, the reference 7: 1, 9 is to Kretzmann's Commentary, volume 1, page 9. Biblical references are not included in the numbering system, but are run into the text as they occur. Unless otherwise indicated Bible quotations are from the King James Version.

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3. (16: 50)
4. (17: 6)
5. (20: 6-10)
6. (20:14)
7. (20: 10)
8. (3: 15)
9. (7: 1, 9)
10. (10: 8, 200-201)
11. (15: 120)
12. (11: 1, 170)
13. (3: 15)
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15. (10: 5, 149)
16. (14: 143, 145)
17. (11: 2, 767)
18. (17: 41)
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21. (11: 2, 1179-1181)
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23. (11: 2, 1180)
24. (12: 1, 187)(7: 1, 521)
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28. (19: 90)
29. (19: 90)
30. (3: 16)
31. (3: 18)
32. (1: 92)
33. (3: 16, 17)(2:349)
34. (2: 349)
35. (2: 349)
36. (4: 856, 857)
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38. (2: 349)

39. (1: 92)
40. (8: 249-251)
41. (9: 88)
42. (10: 1, 1082)(9: 470)
43. (9: 470)
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45. (18: 444)
46. (18: 389)
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48. (18: 391)
49. (15: NT 110)(7: 2, 175)
50. (7: 2, 138)
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54. (18: 458)
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TOWARDS AN UNDERSTANDING
OF
MODERN CHRISTOLOGY

I. Introduction: The purpose and Outline of the Paper

1. If one has been educated in traditional Christology, the reading of modern Christology for the first time can prove to be a bewildering experience. This has nothing to do with the intelligence of the reader. Rather it is comparable to the experience of being given to read a book written in a language with which the prospective reader has no familiarity. Upon opening the book, the words on the printed page carry no meaning because the necessary translation cannot take place. Hence, the words cannot be understood.

2. The same is true of reading a text in modern Christology for the first time. The "language" in which it is written is foreign. In order for there to be understanding, it is necessary that the reader be able to translate it into a language that is already known. The purpose of this paper will be to provide a necessary hermeneutical or interpretive principle with which the reader who is trained in traditional Christology can read modern Christology with understanding.

3. The hermeneutical principle in question concerns the starting-point of Christology. The starting-point for traditional Christology can be expressed in the following question: Given the divinity of Christ, how can one then of

this subject predicate humanity? An example of a Christology which begins in this way is The Two Natures in Christ¹ (1578) by Martin Chemnitz (1522 - 1586).

4. Modern Christology reverses the starting-point of traditional Christology. Its starting-point can be expressed as follows: Given the humanity of Christ, how can one then of this subject predicate divinity? The condition of the possibility for this reversal is historical-criticism. David Friedrich Strauss (1808-1874) is the first theologian to ask this question in his The Life of Jesus Critically Examined² (1835). A recent answer to this question is provided by Wolfhart Pannenberg (1928-) in his Jesus - God and Man³ (1964).

5. Traditional and modern Christology differ significantly with regard to the starting-point of Christology. This difference will be expanded upon in the remainder of the paper. It is hoped that in this way the reader who has been educated in traditional Christology will be given a necessary hermeneutical principle to read modern Christology with understanding.

II. Part One: The Starting-Point of Traditional Christology

6. The starting-point of traditional Christology is καὶ ὁ λόγος σαρκὶ ἐγένετο, "And the word became flesh" (John 1:14). As stated earlier, this starting-point can be expressed in the following question: Given the divinity (i.e., the Word as the second person of the Trinity) of Christ, how can one then predicate of this subject humanity (i.e., flesh)? The answer given by traditional Christology to this question is the doctrine of the personal union. In the words of the Formula of the Council of Chalcedon (451 A.D.), Christ is "one person in two natures."

7. Martin Chemnitz defines the hypostatic union as follows: "...as a result of the hypostatic union of the two natures (divine and human) there comes into being one person (ὕψισταμενον), consisting of two natures and subsisting in two natures."⁴ The Word, the second person of the Trinity, subsists or exists from eternity in the divine nature. At the incarnation, the Word unites or assumes to his person human nature. Henceforth, the Word subsists not only in the divine nature but also in human nature.

8. This union between the two natures takes place not at the level of the natures themselves, but at the level of the person. Because of their union, the two natures are inseparable. Wherever the divinity of Christ is, there is his humanity as well. Conversely, wherever the humanity of Christ is, there is his divinity as well. If this is not the case (as is true of Nestorianism), then the union is not real, but apparent. However, because the union takes place in the person, the two natures are not to be confused either. The union of the two natures is not to be understood in such a way that as the result of the union of the divine and human natures a third divine - human nature results. If this is the case (as is true of monophysitism), then the union is again not real, but apparent.

9. The person in which the union takes place is none other than the person of the Word, the second person of the Trinity. This divine person subsists or exists in the divine nature. The same is not true of the human nature. The human nature is without its own human person (ἀνυπόστατος). It does not exist by itself. Rather, as a result of the union, it exists in the person of the Word (ἐνυπόστατος).

10. Therefore, according to Chemnitz, Christ is the one person of the Word who subsists not only in the divine nature which he has from eternity, but also in human nature which he unites to his person at the incarnation. This is the answer of traditional Christology.

III. Part Two: The Starting-Point of Modern Christology

11. Modern Christology reverses the starting-point of traditional Christology. The condition of the possibility for this reversal is historical-criticism. It is, of course, beyond the scope of this paper to trace the rise of the historical-critical method as applied to Scripture.⁵ Suffice it to say that by 1800 Scripture is understood by many as a product of human culture.

12. Several consequences follow from this understanding. First, given human imperfection, Scripture is susceptible to the same flaws as any other cultural artifact. Second, properly to interpret Scripture, the same canons of critical inquiry must be applied to it as to any other human work. This does not necessarily exclude a doctrine of inspiration, but such a doctrine must accept as a given the imperfection of Scripture.

13. David Friedrich Strauss is the first theologian to draw the implications from the historical-critical method of biblical inquiry to Christology.⁶ Strauss argued that one must approach Scripture, including the Gospels, critically, that is, without the presupposition that Scripture is the Word of God. Strauss then drew out the Christological implication. Not only must the Gospels be approached critically, but also must the one of whom the Gospels speak be so approached. One must examine the Gospels without the Christological presupposition that Jesus is God.

14. Investigating the Gospels in this manner, Strauss concluded that the historical Jesus was a human being and no more. If Christ is pictured as more than man, if he is pictured as God as well, as the Gospels do, then he is understood mythologically. The mythological picture of Christ in the New Testament is the expression of the "Idea" in the form of an historical account. The production of this account is an unconscious activity on the part of the church. The "Idea" which comes to expression in this myth of Jesus as God is the unity of the infinite and the finite, a unity which applies to the whole human race and not just one man.

15. What is the implication of this for the starting-point of Christology? There is an emphasis by Strauss on the humanity of Christ. So much so that this, rather than the divinity of Christ, becomes the starting-point for Christological reflection. This reverses the traditional order. Traditional Christology presupposed the divinity of Christ. The problem for traditional Christology was how humanity could be predicated of this subject. The solution was the doctrine of the hypostatic union. With Strauss and subsequent modern Christology, it is not the divinity, but the humanity of Christ which is presupposed. The problem for modern Christology becomes how can divinity be predicated of this subject.

16. The solution proposed by Strauss, that the New Testament picture of Jesus as God is a mythological expression of the "Idea" that it is the entire human race which is united with the divine, was not historically significant for modern Christology. Therefore, this part of the paper will conclude with a recent solution to the problem, a solution proposed by Wolfhart Pannenberg.

17. In Jesus - God and Man, Pannenberg suggests that one can answer the Christological question "Who is Jesus Christ?" along one of two different lines. One can proceed either "from above" or "from below."⁷ If one begins from above, one begins with the divinity of Christ. This is the starting-point of traditional Christology. If one begins from below, one begins with the humanity of Christ or, in Pannenberg's words, with the historical Jesus. This is the starting-point of modern Christology.

18. Pannenberg rejects a Christology from above. He does so for three reasons. 1. A Christology from above presupposes that which it is the task of Christology to prove -- the divinity of Christ. 2. The problem for a Christology from above is the union of God and man in Jesus. The life of Jesus is not of determinative significance for this. 3. A Christology from above presupposes that one stands in the position of God himself and then proceeds with him into the world. Rather, one must begin where God has revealed himself -- the humanity of Christ. Therefore, "Christology deals with Jesus as the basis of the confession and the faith that he is the Christ of God."⁸

19. Does the humanity of Christ, which is ascertained by a historical-critical investigation of the Gospels, establish the claim that he is God? Unlike Strauss, Pannenberg affirms that "this man Jesus is God."⁹ He does so on the basis of a critical defense of the historicity of the resurrection.¹⁰ This man Jesus is God because God has raised him from the dead. The resurrection identifies Jesus with God because by it God vindicates the pre-Easter claim of Jesus that in his person the Kingdom of God, which is inseparable from God himself, makes its appearance.

IV. Conclusion: A Redemptive Critique

20. Modern Christology reverses the starting-point of traditional Christology. Unlike traditional Christology, which presupposes the divinity of Christ, modern Christology presupposes the humanity of Christ. The question with which this conclusion is concerned is as follows: What is objectionable with the starting-point of modern Christology?

21. Is it the fact that it begins with the humanity of Christ itself which is objectionable? No, because in time, that is, in the time of the disciples, this was the starting-point of Christology. Recall the confession of Peter as recorded in Matthew 16:15-16. "He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God." Chemnitz says that "we thus begin from the flesh of Christ and from there mount to communion with the deity of the Logos, and from there to communion with the entire Trinity."¹¹ Therefore, beginning with the humanity of Christ is not in itself objectionable.

22. However, what is objectionable with the starting-point of modern Christology is the reason why it begins where it does. The condition of the possibility for the starting-point of modern Christology is the historical-critical method. Scripture is approached without the presupposition that it is the Word of God. The Christological implication is that Jesus must be approached without the presupposition that he is God. But is such a presuppositionless Christology theologically legitimate?

23. Although it is true that the starting-point of Christology for the disciples was the humanity of Jesus, for those of us who follow the disciples in time, it cannot be. Unlike the disciples, we live after the earthly life of Jesus and the inspiration of the New Testament writings and their canonization. Scripture declares that the Word became flesh (John 1:14). We can never think of Christ except as God. The possibility of a presuppositionless Christology is forever excluded. This is the starting-point of traditional Christology.

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3. Wolfhart Pannenberg, Jesus - God and Man (Philadelphia: The Westminster Press, 1977²). Henceforth, all future reference to this work will be by author and page number.
4. Chemnitz, p. 68.
5. For such a history, the reader is referred to Werner Georg Kümmel, The New Testament: The History of the Investigation of Its Problems (Nashville: Abingdon Press, 1972).

6. For the following discussion of Strauss, see Strauss, "Introduction," pp. 39-92 and "Concluding Dissertation." pp. 757-784.
7. See Pannenberg, pp. 33-37.
8. Pannenberg, p. 21.
9. Pannenberg, p. 283.
10. See Pannenberg, pp. 53-107.
11. Chemnitz, p. 79.

-- Rev. G. M. Faleide
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The Holy Bible was written by men divinely inspired and is the record of God's revelation of Himself to man. It is a perfect treasure of divine instruction. It has God for its author, salvation for its end, and truth, without any mixture of error, for its matter. It reveals the principles by which God judges us; and therefore is, and will remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds, and religious opinions should be tried. The criterion by which the Bible is to be interpreted is Jesus Christ.

-- from the American Baptists'
1833 New Hampshire Confession
of Faith.

FUNDAMENTALISM AND PIETISM THREATS TO LUTHERAN CHURCH LIFE

Our church life as well as our life in society is filled with labels. Sometimes those labels are necessary, for they represent a kind of shorthand; rather than speak a whole paragraph, we can say what we mean in a single word or phrase and be very well understood. Labels can be dangerous, however, for two reasons. On the one hand, they can become too convenient. They can cover over all sorts of biases and prejudices, so that we can condemn without having to answer for or take responsibility for our allegations. We are enabled also, by the use of labels, to cover over our failure to come to grips with certain fears and ideas. How often, for example, don't we label certain things "catholic" without having come to grips with the substance of whatever it is that we fear. Likewise, the labels "liberal" and "conservative." On the other hand, there are labels which represent things we should fear--but in the mindless overuse of the label, we lose sight of the substance denoted by the label and render the label as meaningless as adolescent jargon and "in-talk."

It is in this latter category that I would classify the two words which are the subject of this paper--"Fundamentalism" and "Pietism." Those words represent substantial ideas which are threats to our faith and confession. But the two words have been rendered meaningless code words, designed mostly to raise red flags, and the ideas for which they stand are forgotten.

It will be my thesis in this short study that the ideas represented by these words represent a

theology and a mind-set which is destructive of confessional Lutheranism, but which has been lost sight of through careless overusage. I would maintain that some of the heresies which our church has had to confront in recent years may very well pale into insignificance (if that were possible) next to the common thread found in the words assigned to this study. I would also suggest that the ideas for which "Fundamentalism" and "Pietism" stand are cut from the same cloth and represent a continuation of the Melancthonian controversy which resulted in the gnesio-Lutheran Formula of Concord.

FUNDAMENTALISM

We will not undertake here a thorough history and analysis of the Fundamentalist movement and theology. Briefly, The Fundamentals was a series of pamphlets which emanated from the Moody Bible Institute Press beginning in 1909 under the sponsorship of two laymen, who were later known to be Lyman and Milton Stewart. Lyman Stewart was president of the Union Oil Company. Nearly three million copies were sent out. Some of those involved in the project were conventional Reformed conservatives--e.g., Charles Erdman and B. B. Warfield--while others, including Lyman Stewart, were dispensationalists. Some historians trace the origin of the movement to the Niagara Conference of 1895 where a statement was prepared which later became known as "the five points of fundamentalism." The five points were verbal inerrancy, the deity of Christ, the virgin birth, the substitutionary atonement, and the physical resurrection and bodily return of Christ. /Williston Walker, A History of the Christian Church, 1918, revised 1959, p. 517/. The term "fundamentalism" did not, apparently, come into widespread use until about 1920. /For an

excellent historical survey of the movement, see Milton Rudnik, Fundamentalism and the Missouri Synod, CPH, 1966.⁷

In criticizing Fundamentalism, orthodox Lutherans have usually fastened upon the millennialistic, dispensationalistic tendency of Fundamentalism as the point upon which Fundamentalism was in error. On the other hand, modern liberal scholars and theologians have attacked Fundamentalism on the point of verbal inerrancy and have proceeded to label all who hold to verbal, inerrant inspiration as "Fundamentalists." There has always been at least a vague recognition among Lutherans of the fact that the Fundamentalists were Sacramentarians, not holding to the efficacy of the Sacraments.

There were, however, two more serious errors in Fundamentalism which usually escaped the notice of conservative Lutherans. For one thing, to establish a list of doctrines for the basis of church fellowship hardly does justice to the sola scriptura principle and the confessional principles of Lutheranism. Of course, there are matters which are not held to be divisive of church fellowship and we do not seek division over simple exegetical differences by themselves nor over historical judgments. Some biblical doctrines have been called "essential" and others "non-essential" by confessional Lutherans because the denial of those doctrines, e.g., the Trinity, puts one outside the sphere of Christendom. However, to make a distinction between "essential" and "non-essential" biblical doctrines for fellowship has been seen as destructive of a pure confession of the biblical faith. It was, among other things, over the question of such "non-essentials" that Charles Porterfield Krauth with the General Council and C.F.W. Walther separated before they even got very close to each other.

The other error of Fundamentalism which was generally overlooked involved the nature and character of Scripture. Conservative Lutherans saw their common ground with the Fundamentalists within the Zwinglian and Reformed confessions on the matter of inspiration and inerrancy. In the years following the publication of The Fundamentals, when the battle for an inerrant Scripture became the overriding concern of orthodox Lutherans, an ally was discovered in the Fundamentalists. On the surface there was agreement on that--that Scripture is inerrantly and infallibly verbally inspired. How deep that agreement really went, however, is questionable. I believe that it is implied by Robert Preus in his still excellent The Inspiration of Scripture that 17th century orthodoxy's understanding of inspiration and inerrancy was not the same as that of most Fundamentalists who often tended toward an inhuman, depersonalized, mechanistic view of inspiration and were especially at odds with the hermeneutical principles held by the Lutheran confessors. /Cp. also Ralph Bohlman, Principles and Interpretation of the Lutheran Confessions./

But more seriously, in only one half of the doctrine of Scripture were the Fundamentalists and the Lutherans even ostensibly agreed. The irreconcilable difference came in the matter of the efficacy of Scripture. The division can be best illustrated, I think, by a passage from Jonathan Edwards's sermon, "A Divine and Supernatural Light." Edwards, I believe, articulates the classical difference between Lutheranism and the Reformed-Anabaptist theologies, being characteristic not only of Calvin, but also of Zwingli and his spiritual successors.

When it is said that this light is given immediately by God and not obtained by

natural means, hereby is intended that it is given by God without making use of any means that operate by their own power or natural force. God makes use of means; but it is not as mediate causes to produce this effect. There are not truly any second causes of it; but it is produced by God immediately. The word of God is no proper cause of this effect, but is made use of only to convey to the minds these doctrines; it is the cause of a notion of them in our heads, but not of the sense of their divine excellency in our hearts /by which Edwards means "faith"--ETT/. Indeed, a person cannot have spiritual light without the word. But that does not argue /"prove"--ETT/ that the word properly causes that light. The mind cannot see the excellency of any doctrine unless that doctrine be first in the mind; but seeing the excellency of the doctrine may be immediately from the Spirit of God; though the conveying of the doctrine, or proposition, itself, may be by the word. So that the notions which are the subject matter of this light are conveyed to the mind by the word of God; but that due sense of the heart, wherein this light formally consists is immediately by the Spirit of God. As, for instance, the notion that there is a Christ and that Christ is holy and gracious is conveyed to the mind by the word of God. But the sense of the excellency of Christ /again, "faith in Christ"--ETT/ by reason of that holiness and grace, is, nevertheless, immediately the work of the Holy Spirit. /"Doctrine," part II, point 3; emphasis mine/

This, it seems to me, is the most forthright and clear demonstration of the difference between the Reformed doctrine and the Word and the Lutheran

understanding of the power and efficacy of the Word. Compare to this, for example, Luther in the Smalcald Articles, III, VIII, 10:

Accordingly, we should and must constantly maintain that God will not deal with us except through his external Word and Sacrament. Whatever is attributed to the Spirit apart from such Word and Sacrament is of the devil.

Compare also the doctrine of the Sacrament and Consecration, and the efficacious and powerful working of God's will by the Word for faith, I Peter 1:23, James 1:18, 2 Thessalonians 2:13, etc. Classical Lutheranism clearly held to an inherently powerful Word as Robert Preus has shown in The Theology of Post Reformation Lutheranism, I, p. 362 ff. Preus cites a passage from Gerhard /p. 365/ on I Peter 1:23:

/The Word/ regenerates us not merely theoretically by enlightening the mind with a knowledge of the divine will and indicating to us what we must believe and do, but does so actually by really turning our will to accept the divine witness and by moving and transforming and awakening our heart to believe in it so that we cling to this grace that is offered in Christ and find happiness in it, and through this faith become children of God and heirs of eternal life. The Word quickens us not only in the sense that it invites us to enjoy God's favor towards us and encourages us with a living comfort, but it also makes us partakers of that spiritual life. /Cp. also Preus, Vol. II, on "Creation."/

Lutherans, for a variety of reasons, have been dependent in the last years on the literature of

the Reformed during the battle for an inerrant Scripture. As a result they have steadily imbibed, in a most subtle way, a weak doctrine of Scripture, and in spite of a certain amount of lip service paid to it, have missed or de-emphasized the inherent power of Scripture.

I believe that the general Reformed preoccupation with apologetics may also be rooted in this-- that argumentation either must accompany the use of the Word, or that rational argumentation is somehow embedded in the Word and is the means that the Holy Spirit uses to bring one to faith.

I wonder too how much of the Reformed doctrine of the Word, characteristic of Fundamentalism, has unwittingly crept into the theology of well-meaning Lutherans who are heavily involved in the evolution controversy.

The habit of the liberal Lutherans in referring to their conservative brethren who hold to the verbal and plenary inspiration of Scripture as "Fundamentalists" or "fundamentalists" is only a half truth. It may very well be true that there was a common ground between the Lutherans and the Reformed conservatives on the matter of inspiration. To use "fundamentalism" as a pejorative label for that commonality is unjust, but understandable. But it may also well be that the liberals are more correct than they or we think in referring to modern confessional Lutherans as "fundamentalists," for the real commonality may just be that we have let slip from us the doctrine of the inherent power of the Word. /Here an interesting structure suggests itself. On the one hand, the conservative Lutherans and the fundamentalists do have a sort of commonality on inspiration; but it is really the liberal Lutherans and not true confessional Lutheranism which has a commonality

with fundamentalism when it comes to the doctrine of the efficacy of the Word./

PIETISM

"Pietism" and "fundamentalism" are distinctly different in that the latter is a movement which arose in the 19th and 20th centuries in Reformed and Anabaptist protestantism, while the former was a distinctively Lutheran movement which arose in the 17th and 18th centuries. In other respects, however, I would suspect that they are cut from the same cloak.

In the labeling which we discussed at the beginning of this paper, "pietism" has occupied a place close to our hearts. It is one of our favorite pejorative labels for others. But I fear that it has been most misdirected. "Pietism" has come to stand for those who hold to an external piety too rigid for our own tastes. Some of us who grew up in Scandinavian communities have seen Pietism at work in some very superficial and inconsistent systems of morality. Others of us have perhaps seen "Pietism" at work from a different vantage point--one wonders how often some Lutherans have let the "barley pop" flow a bit too freely or indulged in other licentious behavior in reaction against pietistic restraint and rigidity.

The usual picture of pietism and the free use of "pietism" as a label is usually mistaken. It is true that Pietism excessively emphasized an outward piety in a way that was often essentially pharisaical and legalistic. It is also true that one of the fundamental errors of classical Pietism is the excessive subjectivising of the Christian faith, unduly emphasizing the fides qua as opposed to the fides quae, (the faith which believes--the

faith which is believed). But I do not believe that these points, while important, are quite the main issues. The real issues of Pietism are the third use of the Law and the inability to come to grips with the simul iustus et peccator.

While Pietism did develop a strenuous and exaggerated external piety, it was essentially a new theological system. So, I distinguish between external pietism (which may be a little hard to take sometimes, and is often a bit shrill, but which can be tolerated) and theological pietism. Some of the men at the University of Christiania as well as some of the confessional men who came out of Germany may have been the former; but they were certainly not guilty of the latter, and conscientiously objected to the theological principles of Pietism.

Many evaluations of Pietism have depended on Albrecht Ritschl's quite negative Geschichte des Pietismus (3 volumes, Bonn, 1880-1886). There is some good reason, however, to differ from Ritschl's analysis, a study of which will have to be left for another time. Theodore Tappert has a good introduction to Pietism and the theology of Spener in the introduction to his translation of Pia Desideria (Fortress, Seminar editions, 1964). I depend to a large degree on J. H. Kurz' (University of Dorpat, born 1809) Textbook of Church History (1849, 1893 Lippincott translation). I believe that Kurz' analysis is quite good and is also helpful because he lists extensively the various participants in the 17th century pietistic controversies.

Philip Jacob Spener (1635-1705) is usually credited with the paternity of Pietism. There is better reason, however, to give the credit to Johann Arndt (1555-1621). Arndt participated in

Lutheran orthodoxy and, so far as I know, never dissented from the Formula of Concord. I doubt that he would have been in the ministry yet at the time of the Formula's signing. It has been demonstrated beyond a doubt, I think, that many signed and/or assented to the Formula even though they continued to harbor Melancthonian sympathies and views. Arndt believed that orthodoxy had de-emphasized the medieval unio mystica of the believer with Christ. He believed that for Luther, the unio mystica was a central doctrine and put forth his views in Wahres Christentum, 1605. The work went through 20 editions in its first 16 years. Today it has been reprinted a total of 125 times and has been translated into just about every European language. Arndt also put out a postil which in one edition at least had a preface by Johann Gerhardt (of which I have a copy, translated into Norwegian) which, in the opinion of at least one confessional scholar that I know, calls Gerhardt's orthodoxy into question. Another edition had a preface by Spener. In both, it appears to me, Arndt depends on the medieval mysticism of Thomas A. Kempis more than he depends on his ostensible authority, Luther.

Spener was the conscious, self-admitted disciple of Arndt, which a casual perusal of Pia Desideria will certainly show. Spener was essentially an exegete by training. He had studied at Strassburg and completed the theological curriculum there, after which he traveled briefly to other universities, according to the custom of the day. Notable stops on his itinerary were Basel, Geneva, Berne, and Tübingen, among others. During that trip, apparently, Spener began to develop a conviction that the work of the Reformation had not been completed and lacked the necessary level of piety. It appears that while holding firmly to the Lutheran confessions, he developed a certain

antipathy to the absoluteness of confessional, dogmatic theology.

Spener returned to Strassburg and wrote his doctoral dissertation, after which he was called in 1666 to serve as senior of the clergy in Frankfurt am Main, where he remained until 1686. He left Frankfurt because of the controversies which grew up over the publication of Pia Desideria and his activities with the laity. He lasted only until 1691 in his next place, Dresden. It was there, however, that he met August Herman Francke, who became Spener's administrative disciple and apostle. From 1691 until his death in 1705, Spener was inspector in Berlin and preacher at St. Nicholas' church.

In 1678, Spener wrote Pia Desideria oder herzliches Verlangen nach gottgefälliger Besserung d. wahren evangelischen Kirche.¹ In Pia Desideria Spener cited the reasons for continuation of the Reformation and offered some suggestions as to the form that it might take. His chief concern was to have the true believers experiment with practical Christianity. In 1680, he published Allgemeine Gottesgelahrheit aller gläubigen Christen und rechtschaffenen Theologen,² in which he proposed to "revive" the forgotten biblical doctrine of the Universal Priesthood. In the meantime, Spener had begun holding religious meetings in his home (the collegia pietatis) which later became too

¹"Pia Desideria or heartfelt longing for a God-pleasing improvement of the true, evangelical Church"

²"The universal priesthood of all faithful Christians and upright theologians"

large and moved to the church. The idea of the collegia pietatis was to take those in the congregation who were true Christians and bring them to a higher level of sanctification. In 1686 he began a series of meetings with young pastors called Collegia Philobiblica. Both of these types of private meetings were attacked by the theological faculty of Leipzig, headed by Carpzov. About this time, "Pietism" came to be used to designate the "effort to make display of extravagant piety" /Kurz/ and there then ensued what Kurz calls the "first stage of the pietistic controversy."

The founding of the University of Halle was vital in the growth of Pietism. Kurz:

Soon after this, Spener was compelled to leave Dresden (1691), but in his new position in Berlin, he acquired decided influence in the appointment of professors of theology in the new university, which the pacific Elector, Frederick III, of Brandenburg, founded in Halle, in opposition to the contentious institutions at Wittenberg and Leipzig, and the organization of which he entrusted (1694) to the jurist Christian Thomasius, who also had been driven from Leipzig (on account of his indifferentism), and who had in Leipzig, already, been the advocate of the pietists. In connection with others of like sentiments ... Francke was appointed a member of the theological faculty. Halle now, for a time, acquired almost the importance which Wittenberg and Geneva possessed in the period of the Reformation, and the pietistic controversy entered upon its second and more general state. /Kurz, p. 198 ff./

Kurz also reports that "More than 6,000 theologians from all parts of Germany, received, up to

Francke's death, their theological education at Halle and carried the leaven of his spirit into as many congregations and schools" /p. 240/.

Spener's movement was supposedly aimed against the dead-orthodoxy and the lifelessness of 17th century orthodoxy. The accusation probably had a grain of truth in it, but has been taken a little too seriously by most. Kurz again:

...Scholastic orthodoxy, with all its one-sidedness, imparted to Lutheran theology a fullness and wealth, an acuteness and consistency of structure, the grandeur of which even a Lessing was compelled to acknowledge. And it cannot be denied that this period, so commonly reviled as that of "dead orthodoxy" possessed more true piety and spiritual life, than the period (18th century) which most decried it. At the same time, the one-sidedness and degeneracy of that orthodoxy is not to be denied....It cannot be disputed that this opposition was marked by a one-sidedness of another sort. /196 f./

In Pia Desideria, Spener offered six proposals to lead to better conditions in the church:

1) "More extensive use of Scripture" but for personal devotion, not for systematic, academic competence. In this proposal, Spener seems to be suggesting that the systematic study of Scripture under the topics established by Scripture (dogmatics, doctrine) is inferior to the more godly "straight Bible study." Spener also suggests that it would "not be inexpedient...to reintroduce the ancient and apostolic kind of church meetings. In addition to our customary services with preaching, other assemblies would also be held in the

manner in which Paul describes them in I Corinthians 14: 26-40. One person would not rise to preach...but others who have been blessed with gifts and knowledge would also speak and present their pious opinions on the proposed subject..." /Pia, p. 89/.

2) "The establishment and diligent exercise of the spiritual priesthood" /Pia, p. 92/. While Spener's own description of the Universal Priesthood of all believers is quite in accord with Luther's, there is an incessant carping in this section about a "presumptuous monopoly of the clergy alongside the aforementioned prohibition of Bible reading" which was characteristic of papism and a tendency to transfer that criticism to Lutheran orthodoxy, which is hardly less than a caricature . At least among the later Pietists there was a consequent deprecation of the ministry and the call.

3) "...It is by no means enough to have knowledge of the Christian faith, for Christianity consists rather of practice." This urging to the third use of the Law was as much in place then as it is now. But in Spener the one-sidedness of Pietism toward Christian sanctification to the neglect of "the faith once delivered to the saints," of the cognitive doctrines of Scripture, is already apparent /Pia, p. 95/.

4) "We must beware how we conduct ourselves in religious controversies with unbelievers and heretics." The birth of apologetics was at Halle (at least, "apologetics" in the modern sense), and the immediate successor to the apologetic movement at Halle was Semler and destructive biblical criticism. Most of Spener's exhortation here is good; but there is a tone of avoiding theological disputation at all costs /Pia, p. 97 f./.

5) Theological education, Spener says, must stress standards of conduct. Too much attention is devoted to doctrinal training; there is too much "tippling and brawling." This section is longer than any other in Pia /Pia, p. 103/.

6) Preaching must be devoted more to the Christian life. "Our whole Christian religion consists of the inner man or the new man, whose soul is faith and whose expressions are the fruits of life, and all sermons should be aimed at this" /Pia, p. 116/.

The publication of Pia Desideria provoked an extensive controversy in two stages, the first before Spener's death and the second after his death. Kurz /p. 242 ff./ summarizes the four points which were chiefly at issue in the controversy:

The Orthodox regarded the Pietists as a new sect, holding doctrines that were dangerous and hostile to the pure doctrines of the Lutheran Church; whilst the Pietists themselves declared that they only wished to preserve Lutheran orthodoxy unadulterated and to substitute a biblical, practical Christianity for its then existing rigid form and dead externality....

1. Regeneration. The orthodox affirmed that regeneration took place in baptism; that every baptized person was regenerated: but that the new birth required fostering, nourishment, and growth; and where these had been wanting, re-awakening. The Pietists, on the other hand, identified awakening or conversion with regeneration, which was conditioned in subsequent life by the Word of God, mediated by spiritual and physical conflicts of repentance and thereupon follow communication of grace, and sealed

by a very palpable approbation of God in the state of grace attained. With this sealing began the life of the child in Christ. Accordingly, they distinguished between a theologia viatorum, viz. the churchly symbolical doctrine, and a theologia regeneratorum, which has to do with the conditions of the soul after regeneration; on which account they were also charged with holding the doctrine that a true Christian, who had attained the age of spiritual manhood, could and must be without sin even in this life.

2. Justification. In opposition to a very common view of the doctrine of justification which made it too external, Spener taught that living faith alone attained justification, and that it must be active in preserving it (although without any merit). A sure guarantee of attained justification existed only in a faith which gave evidence of being alive in a pious life and active Christianity, and not already in a belief in the external, objective promise of the word of God. His opponents charged him, on this account, with confounding justification with sanctification and with disregarding the former at the expense of the latter. And if the royal doctrine of justification was not allowed to recede into the background by Spener himself, it was by many of his adherents, and an importance was attached, in a one-sided way, to practical Christianity, such as the Lutheran Church could never approve....

3. The Church and office. Kirche und Amt. Orthodoxy regarded the word, the sacraments, and the office administering them, as the basis and foundation of the church: Pietism, on the contrary, conditioned the nature and existence

of the Church by individual believers; according to the former the church began, nourished, and fostered believers; according to the latter, believers constituted, preserved, and renewed the church; /cp. the modern heresy in which rather than God's Word creating the church, the church creates God's Word/ to which end, conventicles (ecclesiolae in ecclesia) as meeting places and propaganda of living Christianity were the most appropriate means. /The Pietists also denied that the preaching of an unconverted preacher could be efficacious--ETT./ /The Pietists/ cherished great aversion to private confession and priestly absolution.... Spener held firmly fast to the necessity of adherence to the symbols; but the later pietists disputed it because the symbols as a work of man could contain errors. /Here Kurz attributes the reintroduction of confirmation, which was disputed by some of the orthodox and accepted by others, to Spener--ETT./

4. Eschatology. Spener interpreted the biblical doctrine of the millennium to mean that at some future time after the overthrow of the papacy, after the conversion of the heathen and Jews, there would come a period of the most glorious and undisturbed development and formation for the Church of Christ on earth, as ante-sabbath of the eternal sabbath.

By the time that A. H. Francke had become a leader of the Pietistic movement, the theological system of Pietism had developed into a clearly defined set of theses:

1. Doctrinal formulations are important, but secondary to piety.
2. Sanctification is not contained in, but must be added to faith.

3. Penitential struggles and sensations of grace are necessary concomitants to conversion.
4. The assurance of salvation is found in the marks of faith.
5. The believer must constantly examine his piety in order to ascertain if he still has faith.
6. Only the "revived" or "awakened" are truly members of the church. Every church has a discernible group of true believers (ecclaeiolae in ecclesia).

Along with Fundamentalism as it manifested itself in American Lutheranism, Pietism represents a continuation of the Melanchthonian controversy of the 16th century. For two reasons: 1) Melanchthonianism, just as Pietism and Fundamentalism, de-emphasized the power of the Word, and 2) Melanchthonianism, along with its later forms, had a tendency to be preoccupied with ethics and the third use of the Law, seeing the Gospel as a means of getting Christians to live better lives. It did so because of a fundamental weakness, found among the Lutherans, first in Melanchthon, on the full extent of man's depravity.

As to the first point, Melanchthon and his later disciples show their understanding of the power of the Word in the doctrine of the Real Presence. For Melanchthon, it was not an inherent power in the Words of Institution as Christ's Word which he commands to be repeated and to which he attaches his promise, which brings about the Real Presence. Rather, Christ's action in bringing about the Real Presence is parallel to what takes place in the consecration. The two do not, however,

coincide. By his divine and sovereign will, the lofty God-man causes that which he foresees will be eaten and drunk to become the body and blood. But it is not properly speaking by the agency of the Word that the presence is affected.

In the later Melanchthonian controversies, the Melanchthonians accused the gnesio-Lutherans of being materialistic in believing that the body and blood of Christ were in a full temporal and spatial sense present under the forms of bread and wine and thus adorable. Melanchthonianism removed locality and temporality from reality, and what was left was the Real Presence, something less than real. The Word was not permitted to be the precise means by which the Real Presence was called into being, but had to have a parallel, but somewhat removed, work of the Holy Spirit to create the Real Presence.

As to the second point, it should be remembered that Melanchthon was chiefly an ethicist, out of the humanist tradition of Erasmus. B. W. Teigen in I Believe V (The Augsburg Confession and Apology): "Melanchthon's humanistic training brought him closer to the position of Erasmus so that he gave up the doctrinal stance that man is by nature totally dead in trespasses and sins" /p. 9/. "/Melanchthon's/ early humanistic training under the influence of Erasmus reasserted itself in his later years, so that in 1548 (after Luther's death) he introduced it into his original Loc1. The revised edition taught that the conversion of an individual results from the cooperation of three factors: the Word, the Holy Spirit, and the human will which has the 'ability to apply oneself to grace.' This intrusion of Semi-Pelagianism into Lutheran circles has been termed 'Synergism' which is the doctrine that man has sufficient strength in spiritual

matters to cooperate in his conversion. It is also sometimes called 'Arminianism,' especially in the Reformed churches. This fundamentally humanistic position is always with us in the organized churches down to this day because it is by nature rooted in the human heart. It reveals itself in the tendency to trust in the perfectability of man, to believe that human reason can solve all our problems, and to teach that Christianity's main objective is to promote good morals" /p. 20, emphasis mine/.

Following Melanchthonianism, Pietism and Fundamentalism show their weakness at these two points. The Word is not, for them, the absolute, efficacious exercise of God's will and power, but is always conditioned by its reception in the human heart. The full impact of the biblical doctrine of justification is not realized, because there remains a spark of cooperative or non-resisting ability in the heart of man. The fundamental purpose of the Gospel is thus not to enter into the heart of man and abrogate the vile, evil will which is there by nature, but is rather to spur man on to the good life. Consequently, the preaching of Pietism and Fundamentalistic Lutheranism has never understood the chief purpose of the Law to be the conviction of man in his sin, but rather to be the exhortation to good works. Pietism has shown itself to be simply incapable of coming to grips with the great paradox of the New Testament, Simul iustus et peccator.

How are Melanchthonian Pietism and Lutheran Fundamentalism contemporary threats for Lutheranism? The applications should be obvious. All of us need to do some soul searching and ask whether or not we have slipped away from the Lutheranism of our Confession on any of these issues.

As to the power of the Word: Lutherans who still hold to the infallible, inerrant, verbal inspiration of Scripture need to be aware that the doctrine of the efficacy of the Word is not present in the Reformed and Fundamentalistic-Evangelical literature they have depended upon in recent years, from Christianity Today to most apologetic literature. More than a few so-called conservative Lutheran periodicals have provided us with a steady diet of such theology. As good an ally as the Reformed-Fundamentalist camp was in the battle for inspiration, our reliance on that literature just may have led us to forget or not think much about the power of the Word. It should be obvious that such a de-emphasis leads one away from an understanding of other confessional doctrine of Scripture--the Real Presence, Justification, Absolution, and Creation.

As to the matter of sanctification: I would suggest that here we are probably in deeper danger than we might have thought possible. Our people cry for "moral direction for my life," and, indeed, they must be given it. But not at the cost of Law and Gospel. Of course, the Christian is to present his body as a living sacrifice; and he must "let his light so shine before men that they may see his good works and glorify the Father in heaven." But yet, any preaching which predominates in third use of the Law is not faithful to the Lutheran confession. It is easy to pay lip service to Law and Gospel and then go on to what we really need to do--stewardship, sanctification, missions, etc.

In conclusion, we need to ask ourselves: Is it perhaps due to our failure to lead our people into a deeper understanding of Law and Gospel that some of our people have been attracted to Reformed theology? It is indeed incumbent upon

all of us to be constantly aware of the dangers of Pietism and Fundamentalism which endanger the very Gospel itself.

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A word needs to be said about the use of the words *infallible* and *inerrant*. There are some who try to distinguish between these words as though there is a difference. I do not know of any standard dictionary that does not use these two words interchangeably. All of them use them synonymously. Thus the synonym for *infallible* is *inerrant*, and vice versa. For some strange reason some people gag at the use of the word *inerrant* but do not seem concerned about the use of the word *infallible*. I shall use these words interchangeably and even speak about the Bible as trustworthy, authoritative, etc. Whatever particular work I use, it is to be understood that I have in mind the view that the Bible is free from error in the whole and in the part....

-- Harold Lindsell in
The Battle for the Bible
p. 27, fn. 1.

THE LIFE, THOUGHT, AND WORK OF JOHN HUSS

In an old town square in Prague, Czechoslovakia, stands a large statue of John Huss. It shows him surrounded by various other figures, among them Hussite warriors and also women and children. Professor Milan Hauner, a professor of history at the University of Wisconsin, Madison, who hails from Prague, tells me that this statue was erected in 1915 on the occasion of the 500th anniversary of the martyrdom of John Huss. It was a thrill to stand at this statue in the month of August, 1980, when we were on a tour of Eastern Europe. On each of the four sides of the statue is an inscription in the Czech language which we copied letter by letter and later obtained a translation to them all. These inscriptions are sayings of John Huss, according to Professor Hauner. They read as follows in translation:

Love - wish the truth for each man.
Whoever are God's warriors and (are) of His law.
Stay alive, you God's blessed nations, do
not die!
I believe that the control of your affairs
will again return to you, O Czech people!

What Huss taught and confessed was counted heresy by the authorities in the church of his day. He was condemned by the Council at Constance and was burned at the stake on July 6, 1415. This was a little more than a hundred years before Luther nailed the 95 Theses to the doors of the church in Wittenberg and the Lutheran Reformation got under way.

Early in his career Luther spoke disparagingly of John Huss. But when he later read some of Huss' writings he said that he and his fellow reformers had all been Hussites and had not known it. It is remarkable that when Luther took the vow of a monk in the chapel of the Monastery at Erfurt, he prostrated himself on the floor over the grave of a man who had been active in the matter of getting Huss burned at the stake.

In Volume III of "What Luther Says," paragraph 3758, we have this quotation from Luther:

St. John Huss prophesied of me when he wrote from his prison in Bohemia: They will now roast a goose (for Huss means a goose), but after a hundred years they will hear a swan song; him they will have to tolerate. And so it shall continue, if it please God.

Whether John Huss said exactly what Luther quotes him as saying, however, is doubtful. In this matter we quote from Kurtz' Church History, Vol. 2, p. 211 as follows:

The prophecy said to have been uttered by Huss in his last moments, "Today you burn a goose (this being the meaning of Huss in Slavonian), but from its ashes will arise a swan (Luther's coat of arms), which you will not be able to burn," was unknown to his contemporaries. Probably it originated in the Reformation age from the appeals of both martyrs to the judgment of God and history. Huss had often declared that instead of the weak goose there would come powerful eagles and falcons.

Huss was a follower of John Wyclif and, along with him, recognized the crying need for a reformation of the church. Huss beheld the wickedness of the pope and of others of high standing in the

Roman Church, their immorality and greediness, and their devotion to luxury. Huss was filled with the teaching of Paul that the Church is without spot or wrinkle or any such thing; it should be holy and without blemish. Eph. 5; 27.

Here again we quote Luther:

Wyclif and Huss fought merely against the life of the pope. That is why they did not attain their purpose, for they were sinners just as the papists were. But I attacked the doctrine. With this weapon I defeated them. For this matter does not concern life; it concerns doctrine. (What Luther Says, Vol. III, 3788).

John Huss was born at Husinec in Bohemia, the son of lowly parents. The exact year of his birth is not known. Most writers say it was 1369. He was known as John Husinec, and later as John Huss (sometimes spelled Hus). In his youth he had been given to love of dress and playing chess, but later he regretted this. It was the study of the Word of God that changed him. He studied at the University of Prague and became a priest in 1400. In 1402 he became the rector of the University of Prague and also was the preacher in the Bethlehem Chapel in Prague. His chapel was the center of the reform movement in Czechoslovakia, a movement that had been under way for some years previous to the time of John Huss. He gladly joined this movement. The preaching in Bethlehem Chapel was in the language of the people, and Huss drew large crowds to the chapel.

At this time there was a certain closeness between Czechoslovakia and England, strange as it may seem, since the two countries are so far apart. In both countries there was complaint against the bad life in the Roman Church and

against the use of force to keep the church as it was. The pope and bishops attempted to use force in squelching opposition. John Wyclif had spoken up strongly in England, and his writings were brought to Prague and were zealously read by many. There was also an exchange of students between the University of Oxford and the University of Prague. John Huss did not study in England, but his friend and coworker Jerome of Prague did. And Jerome brought back with him writings of Wyclif. Wyclif had written much in the Latin language, and that was also the language of the learned in Czechoslovakia. John Huss wrote both in the Latin and in the Czech language.

The bishops in Prague were, of course, against the writings of Wyclif. At times they tried to rid the country of these writings and ordered all who possessed them to surrender them, and these writings were burned at the behest of the ecclesiastical authorities. John Huss was a diligent student of the writings of Wyclif. And this was, of course, one of the main accusations against him that he was a follower of Wyclif. Some go so far as to say that Huss' writings were simply quotations from Wyclif and that Huss was not original at all. However, this is not entirely true. Huss let it be known that there were things in the writings of Wyclif with which he did not agree. One such doctrine was that of transubstantiation. Wyclif rejected this doctrine, but Huss declared that he held to it.

The following are tenents or teachings of John Huss:

He defined the church as the whole body of the elect of which Christ is the Head.

Huss held that the power of the Keys was given to the entire church, not to Peter alone. This power is spiritual, not temporal.

Huss charged the clerics with appropriating and exaggerating everything which exalted them and ignoring or spurning whatever called for their self-negation and emulation of Christ, such as poverty, humility, chastity and labor.

All men must be subject to Christ for salvation.

The church has no absolute necessity of the pope and the cardinals. In fact, "no one does more harm to the church than he who acts per-
versely, having the name and order of sanctity."

St. Augustine was more profitable to the church than many popes, and his teaching has been more valuable than all the cardinals who ever held office.

To rebel against an erring pope is to obey Christ the Lord.

It is the concern of the people whether the clerics teach and live right.

Huss answered the objection that the pope occupies the place of Christ on earth and, therefore, it is not permissible to criticize him or to point out any fault of his. Huss reminded his foes that Christ called Peter Satan when he presumed to dissuade Him from going to Jerusalem to His death. Certainly a pope is not sinless as Christ was; therefore, he is subject to correction and reproof for

his sins and faults just as any other mortal. The same applies to any other prelate.

Huss held that the Scriptures alone are to decide doctrine. It is not permitted to deny what the Scriptures teach. He accepted tradition as a secondary source of authority, but definitely subordinated it to the Scriptures.

Huss was excommunicated because he disobeyed the Holy See. But he held that no one should be excommunicated except for mortal sin.

Prudential considerations never impeded nor deterred Huss from doing what he believed to be right.

Huss foreshadowed the right of the individual conscience.

Huss was excommunicated from the Roman Church in 1410 and was put under the great ban in 1412. He countered by writing his book "On the Church," basing it on Wyclif's work on the same subject.

Huss indeed taught that salvation is by Jesus Christ who died for man's sins. He said that a person is justified by faith, but not by faith alone. It is a faith that is active in love. Thus Huss confused Law and Gospel and mixed justification and sanctification. Here is one big difference between Luther and Huss. We can be thankful that God brought about the Reformation through one who maintained this distinction, refusing to mix man's works into the article of justification. How remarkable it is that Luther adhered to the true doctrine of Scripture in all things.

Huss lived during the time of the papal schism which lasted from 1378 until the year 1417.

In order to raise money for his war against the king of Naples, Pope John XXIII in 1411 issued a bull for plenary indulgence which in Prague developed into a traffic in indulgences. Huss raised his voice in protest against it. Three young men were arrested because of their opposition to the sale of Indulgences. Despite the protests of Huss they were arrested and beheaded. In a public demonstration the bodies were conducted to Bethlehem Chapel where Huss eulogized them as martyrs. When Pope John XXIII excommunicated Huss and pronounced the interdict against Prague, Huss appealed from the pope to Jesus Christ as the supreme Judge.

The Emperor Sigismund prevailed upon the pope to call a council at Constance. It opened in the year 1414 and continued until 1418. The purpose of the council was to rid the church of heresy and also to do away with the papal schism. John Huss was called to the council and Emperor Sigismund promised him self-conduct. However, he did not live up to his promise. Huss agreed to go to the council, not as one accused, but as a free Christian desired to present his views and to receive correction on the basis of Scripture if he had erred in anything. However, by going to the council he walked into the trap his enemies had set for him. Not long after his arrival in Constance he was imprisoned and was moved from one terrible prison to another more terrible. The pleading of his friends was in vain. His enemies tried to get him to recant. Some of the things he was asked to recant were things he had never held. His trial was a travesty on justice. When he tried to answer the accusations, he was shouted down by his enemies. He was willing rather to go to the stake than to retract what he had stood for. On the day of his execution, judgment was pronounced upon him in the cathedral church. Huss

kneeled down and prayed to God for his enemies and unjust judges. Then seven bishops dressed him in priestly robes in order to strip him of them one after another amid solemn execrations. Then they put on him a high pyramidal hat painted with figures of devils and bearing the inscription CHIEF OF HERETICS and they uttered the words, "We give thy soul to the devil." Huss replied: "I commend it into the hands of our Savior Jesus Christ." On the same day he was delivered to the secular authorities and was led to the stake. There, amid prayer and praise, he expired joyfully, courageously, and confidently. His ashes and even the ground on which he died were cast into the River Rhine.

At the end of the year 1414, after Huss had been thrown into the damp darkness of the dungeon under Lake Constance, a man came to Czechoslovakia from England. His name was Peter Payne. He, too, was filled with the teachings of John Wyclif. He had had to flee from England in order to escape being executed for following the teachings of Wyclif. He never met Huss, but he did make the acquaintance of Jerome of Prague. His contribution to the cause of the Hussites in Bohemia lay principally in his contention that the wealth of the church was the cause of its ineffectiveness and corruption. Payne came to Bohemia as the only place where he could find tolerance and a sphere of activity where he could work for the cause of truth and righteousness.

In 1416 Huss' friend Jerome of Prague was also on trial before the council. Jerome did recant for a time out of fear of the fire. This meant that he renounced the teachings of both Wyclif and Huss. But later, summoning all his strength, he spoke before the council for six hours, boldly recanting his previous recantations and showing

the treacherous manner in which both Huss and he had been treated. He was burned at the stake on May 30, 1416, at the same place where Huss had yielded his life.

The bitterness of the Bohemians over the death of Huss and Jerome was indescribable. Disturbances broke out everywhere against the clergy. Even the archbishop had difficulty in saving himself from the rage of the people. A twelve-year war followed in which the Hussites repelled the armies of the opposition, and won for themselves certain concessions which were later abrogated and declared not binding on the Roman See. In the year 1457 the Hussites formed the congregation of Bohemian and Moravian Brethren which existed for a long time and later hailed the appearance of Luther.

The renowned Huss scholar, Matthew Spinka, writes at the close of his book, JOHN HUS AND THE CZECH REFORM:

Above all, it was the heroic example and the moral earnestness of the Czech Reformer which constitute his most potent influence. The Czech Reformation always stressed the quality of life, ethical conduct, rather than abstract thought. Hus also stressed conscience rather than intellect. It was his moral courage, enabling him to stand alone against the judgment of the supreme tribunal of the Church, which marked him as great. It was his devoted search for truth, his stern moral emphasis, his zeal for reform, his sterling character, and his insistence upon personal responsibility in matters of religion which secured for him the influence which he has enjoyed ever since... (Pages 77 and 78)

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-- Adolph M. Harstad

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October 6 - 7, 1981*

Outline on Gal. 5, 16 - 24

by

Dr. W. H. T. Dau

THE WORK OF DIVINE GRACE IN A CHRISTIAN

- I. It causes the Christian to battle against sin;
- II. It cultivates the virtues of the new life.

- I. Strange state of affairs; being righteous and yet a sinner. Solution: Distinguish between justification and sanctification.

The forces at war in the regenerate: formerly peace, the quiet of spiritual death; now new life asserts itself.

The struggle does not always result in a victory for the Spirit; the saints fall seven times a day. Each his peculiar strength!

Nor does the flesh have its way entirely in the regenerate; old habits are being resisted.

Strength comes to the Christian in the battle; he grows stronger by fighting. "He that is within you is mightier - - "

See the swimmer! That is Christianity.
A spectacle for the angels! -

This battle is no reflection on our Christianity! The battle of the saints!
Paul. - Luther.

Rest all the sweeter afterward!

- II. The heart by nature a field overgrown with weeds - every malignant growth imaginable is there.

Out of this heart the Spirit grows beautiful products of divine grace.

The arid wastes of So. California and Arizona burst into flowers under irrigation.
Gold brought out of the earth mixed with dross;
Priceless diamonds imbedded in ugly lumps of coal;
Lustrous pearl hidden in the slime and dirt of the mussels;
Beautiful cochineal from an ugly insect;
Georgeous silks from a worm.

Such is the power of God - is His grace less mighty?

Drunkard raised from the depth of degradation. Misers - liberal. Lewd - chaste.
Forgiving mind in place of revengeful spirit.
Boisterous gentle. Grumbler contented.

All this not in a day - harvest must have time to grow.

Noah - David - Zacchaeus - Nicodemus - Peter: folly in the saints - but grace fashioned them nevertheless.

Look to grace and be content even with a small violet!

Articles to appear in coming issues on --

The Antichrist

The Origin of Cults

Continuation of "Out of Her Past --
History of the ELS"