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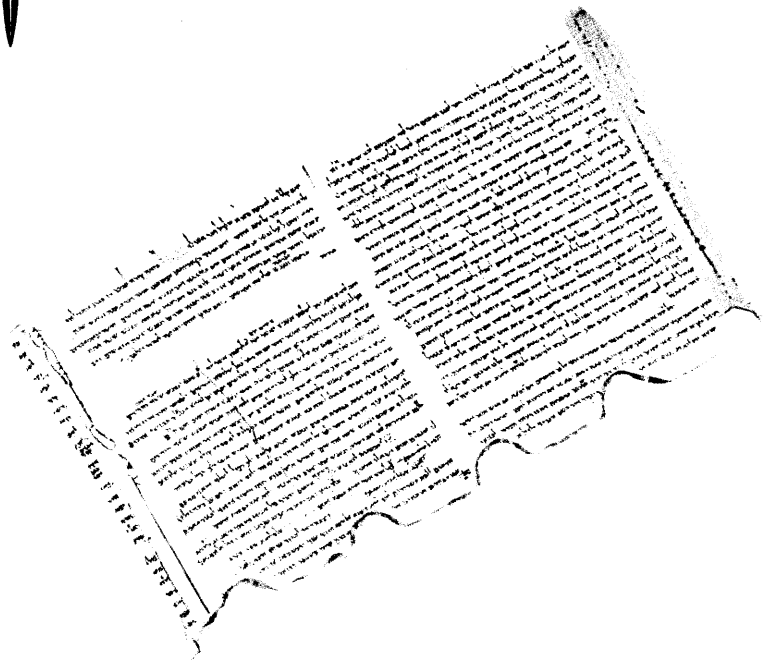

The Lutheran Synod Quarterly

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Funeral Service for Rev. Hans Theiste
Psalm 103, March 7, 1985

Dear Christian Friends, especially the Theiste family, and Dorothy:

This past Saturday one of God's soldiers laid down his sword, took off his breastplate of righteousness, loosened his belt of truth, and set aside his shield of faith. Pastor Hans Theiste is no longer in need of this armor furnished by God. He has finished his fight. He has run his race. And now he has the prize of grace. He sees Jesus face to face. He is one of the Host arrayed in white, he is singing with the glorious choir: Worthy is the Lamb who was slain to receive power and wealth and wisdom and strength and honor and glory and praise.

Because Hans has been taken from us by God we are saddened. Relationships have been broken. We have lost a friend, a pastor, a husband, a father, a grandfather, and a great-grandfather. In order to bring us joy and comfort in this hour, we have gathered to hear the Word of God. The Word I have chosen for this occasion is Psalm 103, a favorite of the Theiste's, affectionately known by them as the birthday Psalm.

David, the inspired writer of the Psalm, praises the Lord with his inmost being. Even in this hour we are able to praise God because He reigns. The Psalmist encourages us not to forget all of God's benefits. When it is raining, it is easy to forget the sunshine. When someone has died, we often forget how that person was blessed and was such a blessing to others through life. The

most precious benefit of the Lord is the forgiveness of all of our sins. We do not want to forget this.

Since all have sinned, all die. Death comes to sinners. We need a remedy. We need redemption. We need forgiveness lest we perish everlastingly. It is God who forgives and redeems us from the pit. In Jesus Christ we have redemption through His blood, the forgiveness of sins, in accordance with the riches of God's grace. In this Lenten season we are reminded of God's riches for us in Christ. God's great love, His plan of redemption, finds it's fulfillment in the cross. It was on this piece of wood that Jesus bore our sin, carried our shame, and shed his blood, thereby cleasing the world. It is because of Christ and His work that we have the forgiveness of sins.

As the letter to the Romans states: "Since we have been justified through faith we have peace with God through our Lord Jesus Christ." This forgiveness, this peace is a precious benefit that God alone can give. The Psalmist expresses God's forgiveness this way: He does not treat us as our sins deserve or repay us according to our iniquities. As far as the East is from the West, so far has He removed our transgressions from us. God would have us know for certain that all sin is forgiven in Christ.

Another benefit that our God gives to us is that He heals all our diseases. The greatest healing that God can give is for the soul. Yet, God also takes away our fevers, our sore throats, even our cancer, if He so chooses. Hans was afflicted with a heart ailment about four years ago. It was God who gave him a measure of healing, extending his life for a time. It is God who has given

Hans complete healing in the Kingdom of Glory.

Another benefit that God gives is that He crowns us with love and compassion. God not only meets our needs, He showers us with bountiful grace, and pours His love and mercy upon us. Hans received blessing upon blessing, crown upon crown from his Lord Jesus. He was privileged to be married to Dorothy for 55 years. He was privileged to be a minister of the Gospel, a pastor for 54 years. When King of Grace celebrated Hans' 50th year in the ministry, Hans wrote the congregation: "Dorothy joins me in thanking our gracious God who has enabled us to serve Him these fifty years and has permitted us to see how the Holy Spirit works through the ministry of Word and Sacraments creating in His people hearts that receive that Word with grateful appreciation. To God alone the glory." Hans and Dorothy were blessed with six children, many grandchildren, and even great-grandchildren. His marriage, his ministry, and his family were special blessings from the Lord, things which crowned his life.

Today we praise God for His benefits of forgiveness, of healing, and for crowning our lives with His love. Today we also want to praise God for His great compassion toward us. After someone dies, those who remain are longing for answers, longing for healing, longing for the hurt to go away, longing for the emptiness to be filled, longing for new direction. This same Lord who forgives, who showers us with benefits, is also the one who knows how we are formed, He remembers that we are dust, and so as a father has compassion on his children, so the Lord has compassion on those who fear Him. God knows our breaking points. He will not give us more than

we can bear. He will give deliverance, He satisfies our desires with good things, and renews us, the Psalmist says. We human beings who are but a spot in time are often troubled, and sometimes grieving, and so we should look to the Lord whose love for us is from everlasting to everlasting.

Praise the Lord, O my soul. Yes, let us praise Him because He reigns, He rules, He is in control. Jesus is the Lord of the Church, the ruler of the world. "He has established His throne in heaven, and the angels do His bidding." What He does is right. What He does is good, even when He takes someone from us.

Today, as we review the words of the 103rd Psalm, we are moved to praise God. I cannot but help think of Hans singing, "Praise God from whom all blessings flow, Praise Him all creatures here below, Praise Him above ye heavenly hosts, Praise Father, Son and Holy Ghost." This was a favorite song of his, one that he sung even while in the intensive care unit. Hans spent his life praising the Lord. Hans was brought to faith in the Lord Jesus at his baptism, and through this gift of God, took hold of the forgiveness of all of his sins, a precious benefit of the Lord. It was God who guided his life, bringing him to the United States, all the while training him for the ministry. As your pastor he shared the benefits of the Lord with you. As your pastor he encouraged you to praise the Lord.

I remember two Synod Conventions ago, when Hans stood before the assembly and told then how he treasured the message of justification by grace through faith in Christ. I remember him preaching at funerals, sharing the message of comfort and hope, the message of the resurrection. I am sure that many of you remember his ministry,

the times when he was at your bedside, the times when he married some of you, baptized some of you, communed you, and buried some in your family. I am sure that you remember how he prayed for you and with you, instructed you, and cheered you in your fight for the faith. Through his life, throughout his ministry of preaching and teaching, he was praising the Lord, giving God the glory, sharing the message of His forgiveness, His healing, His compassion, His rule. When I think of Hans I think of a kind, gracious, faithful soldier. He would greet you with a smile, always think the best, and encourage you to lean on the Lord, the Lord who reigns.

In this hour, I believe that Hans would have us praise the Lord. After all, it was the Lord who forgave him his sins, healed his diseases, crowned his life with love and mercy, and brought him to glory. It is this same Lord who shall keep us in the one true faith and finally bring us to glory also. For this, we praise you Lord, we praise you with our inmost being. Amen.

-- The Rev. Erwin J. Ekhoff
King of Grace Lutheran Church
Golden Valley, Minnesota

THE REV. HANS ASTRUP THEISTE
1905-1985

Hans Astrup Theiste was born July 3, 1905, in Eshowe, Zululand, South Africa, of parents Immanuel S. and Wilhelmine (nee Astrup) Theiste. The years from his birth until 1912 were spent on the Entumeni Mission Station in Zululand, where his grandfather, Hans Astrup, was the missionary superintendent. In 1912 he accompanied his grandparents to Norway, staying in Oslo two years where he began his formal schooling. In 1914 he came to the United States of America with his widowed father and made his home in Richmond, California, finishing the six-year course preparatory for the theological seminary in 1925. He attended Concordia seminary, St. Louis, Missouri, from 1925 to 1929. He was ordained into the holy ministry in Richmond, California, August of 1929, on call from the Forsyth, Montana, parish. He was married to Dorothy Haserodt of Oakland, California, in 1930, and served parishes in Montana and Chicago, Illinois, before coming to Fairview, Minneapolis, in August 1937. He completed exactly 20 years of ministry in the Fairview congregation before accepting a call to the Parkland Lutheran Church, Tacoma, Washington, in August 1957.

While serving the Fairview congregation, Pastor Theiste was active in Synodical affairs of the Evangelical Lutheran Synod. In particular, he served as the executive secretary of the Mission Board of the Evangelical Lutheran Synod for many years. During his pastorate, Fairview began its ministry to the mentally ill at what was then the Homewood Hospital and later became the Glenwood Hills Hospital.

After serving 15 years at Parkland Lutheran Church, he retired and accepted the call to be visitation Pastor at King of Grace Lutheran Church. He served in this position until May 22, 1983.

During his ministry at King of Grace Lutheran Church he served on the Evangelical Lutheran Synod Board of Evangelism and the Committee on Archives.

Pastor Theiste was preceded in death by a son, The Rev. Victor Theiste.

He is survived by his wife, Dorothy; four sons, Norman & wife, Susan; Harold and wife, Arlene; Theodore and wife, Sharon; Rev. Frederick and wife, Janet; one daughter, Constance and husband, Gerald W. Schilling; daughter-in-law Barbara Theiste; 24 grandchildren; 5 great-grandchildren.

Interment will be at Glen Haven Memorial Gardens. Blessed be his memory.

A LOOK AT OUR LORD'S HUMILIATION AND EXALTATION

(An Exegesis of Philippians 2:5-11)

"How can Jesus be called true God in the Bible and yet be talked about as praying to God?" That was the question asked by a man in adult instruction class lately. We were discussing Christ's actions in Gethsemene. It is a good question which gets to the heart and core of the Christian faith. Pastors have been asked many similar questions: "Why is it that Jesus calls Himself 'one with the Father' and at the same time says, (only four chapters later in John's Gospel) 'my Father is greater than I'?" "When we confess that after Jesus' ascension He sits at the right hand of God the Father, does this mean that before that time Jesus did not possess full power as God?" "If Jesus is God, how was it possible for Him to die?" "Since Jesus possessed 'all the fulness of the Godhead, bodily,' how can we understand His cry, "My God, my God, why hast Thou forsaken me?'"

In answer to the man's question about Jesus' prayer in Gethsemene, I had the man open his Bible to Philippians 2:5-11, and together we looked at these words which speak of Christ's states of humiliation and exaltation. This section in Scripture helps us understand the many things in Christ's earthly life which, on the surface, seem

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Delivered at the Central Southwestern Pastoral Conference, May 23, 1983, by Rev. John A. Moldstad, Jr., Lake Havasu City, Arizona.

to imply a "lessening" of His deity. Though He always was/is in possession of full divine power and glory from eternity as true God, Jesus did not always make use of that full power from the time of His incarnation until His ascension.

It is interesting to note that this section in Phil. 2 is one of the few sedes doctrinae which are derived in an incidental way in the immediate context. This section, as shown by verse 5, is especially urging humility on the part of Christ's followers. Christology here is presented incidentally; nevertheless, Paul presents it in detail and with clarity. "All that Paul says of Christ is true as it stands, apart from Paul's hortatory interest."[1] Though it is one of the most profound sections in all of Scripture, the doctrines of the exinanition and the exaltation of Christ are presented in such a way that no other parallel passages are needed for their perspicuity. Is. 53, John 1, Eph. 1 and 5, I Pet. 3, I Cor. 15 are just some of the many parallel sections.

It has been brought to my attention that Luther's sermon on Phil. 2 has not been translated in the English editions. On a section of Scripture such as this, which often has pitted Lutheran and Calvinistic interpretations against each other, his sermon in the English could be of much insight. In the past these verses have been treated somewhat sloppily in many English versions with a decidedly Calvinistic flavor Christologically. Since every translation is an interpretation, pastors must refresh themselves with continuous exegesis, especially on such a vital Scriptural section as this.

As we proceed, verse 5 sets the tone and

presents us with the subject of what follows: Christ Jesus. What is the role of Christ in His humiliation and exaltation? The answer to this question ultimately will reflect itself in our sermon applications on Phil. 2.

5 τοῦτο φρονεῖτε ἐν ὑμῖν ὅ καὶ Χριστῷ Ἰησοῦ,

Translation of v. 5: "Have in mind among yourselves this, which also was in Christ Jesus.."

NOTES:

τοῦτο -- There are variant readings here: τοῦτο γαρ, τοῦτο οὖν and καὶ τοῦτο.

φρονεῖτε -- Present impv. of φρονέω. The word means "to be wise; to have understanding." Here it means "to direct one's mind to a thing." Variant (Textus Receptus): φρονεῖσθω.

ἐν ὑμῖν -- To translate "among yourselves" is preferable to "in you," since it brings out the plural form.

One must keep in mind the purpose of Paul's letter to the Philippians. "It was not written, like the Epistle to the Galatians, to counteract doctrinal errors, or, like the First to the Corinthians, to correct irregularities of practice ... It lays down no dogmatic system, though incidentally it refers to the majesty and the humiliation of Christ and to the contrast of law and grace. It is the spontaneous utterance of Christian love and gratitude, called forth by a recent token which the Philippians had given of their loyal affection."[2] (This gift is mentioned in 4:18).

This verse looks back on verse 2 and further clarifies the lowly-mindedness (in verses 3 and 4)

which is to permeate the entire attitude of a believer. Just as with all Christian virtues, there is only one supreme and infallible example to follow: Christ Jesus. Obviously, Paul here is talking about the person of Jesus Christ -- the One in whom there is the personal union of the two natures.

Karl Barth appears to take "Christ Jesus" to be "the body of Christ," the Church. He comments: "They exist in the fellowship of Christ Jesus, they are members of his body. Set your minds, Paul means to say, on the truth which is manifested and apprehended in the place where you stand."[3] This is a strong and sad clue as to the "Christ" of Barthian theology.

A copula verb needs to be supplied in this verse. The question as to whether it should be "was" or "is" must be decided contextually. Since Christ's humiliation is held up here as the example to emulate, and since that is in the past tense at Paul's time of writing, "was" is the choice.

Though Jesus existed as true God from eternity (John 1:1, "In the beginning was the Word"), He did not cling to all the advantages of His divine glory and majesty. He did not zealously show off His equality with God, but instead divested Himself of the glories of heaven. This is what Paul now goes on to explain.

6 ὅς ἐν μορφῇ θεοῦ ὑπάρχων οὐχ ἁρπαγμὸν
ἡγήσατο τὸ εἶναι ἴσα θεῷ,

Translation of v. 6: "...who existing in the form of God, thought being equal to God not a thing to be grasped..."

NOTES:

μορφῇ -- "The external appearance; for form." Thayer says of Phil. 2:6 that the "form" of Jesus here is that in which He appeared to the inhabitants of heaven.[4] We Lutherans take issue with that view. Here, the word is in the dative following the preposition ἐν. Luther: göttlicher Gestalt (divine form).

ὑπάρχων -- Present act. part. of ὑπάρχω. The participle should be viewed as concessive: "although being, although existing." Unfortunately, the past tense is used in LB (paraphrase), "though he was God"; and in the JB, "His state was divine."

ἁρπαγμὸν -- "The act of seizing, robbery; a thing seized or to be seized, booty." Luther: Raub (robbery, booty)

ἡγήσατο -- Aorist dep. mid., 3rd sing, of ἡγέομαι. Verb is used in verse 3. Means: "to lead, go before; to consider, deem, think (like Latin duco).

τὸ εἶναι -- Articular pres. inf. in the objective case. "The infinitive with the article is the immediate object of ἡγήσατο, and ἁρπαγμὸν is predicate."[5]

ἴσα -- Neuter pl. of ἴσας, here used adverbially.[6] Nouns denoting a feeling disposition, or state

use the pl. when expressed.
The dat. (θεῷ) is used, expressing likeness to which.[7]

From the time of the early Church Fathers this verse, together with verse 7, has been the basis of much discussion. Due to the stormy history in the church of the doctrine of the humiliation and the exaltation of Christ, the Lutheran Confessors felt constrained to address the issue. This resulted primarily because of Calvinistic and Crypto-Calvinistic tendencies to tamper with the personal union of the two natures in Christ. It is particularly in the Epitome (VIII, 16) and the Solid Declaration (VIII, 26, 50-53, 81ff.) that a Lutheran exposition of Phil. 2 can be ascertained. Referring to this treatment, Prof. H. Buls of St. Louis says: "This is distinctively Lutheran."[8] The expository treatment of this doctrine in the Confessions is one not typically found in other theological circles.

With regard to the relative ὅς and the "form of God," the major question is: Does this refer to the pre-incarnate Christ or to the incarnate Christ? Should one say that Christ humiliated Himself before or after the time of His becoming flesh? As you can see, the question is not an innocent one. "The issue it raises is really the old Arian one in a new form: What think ye of Christ? Is he really God's Son or only partly God's Son or only a man and not even partly God's Son? ... To state it in brief, the whole Christian faith is the real issue."[9]

Lutherans have rightly understood that Paul is here speaking about Christ after His incarnation. The reasoning goes something like this: Since the relative ὅς obviously refers back to

"Christ Jesus" as its antecedent; and since "Christ Jesus" is the name by which He is known after His becoming man; therefore "existing in the form of God" must refer to His state of being after the incarnation.[10]

On the other hand, J. B. Lightfoot argues for the pre-incarnate position because he takes "the form of a slave" in verse 7 to indicate the incarnation. So, by means of antithesis, he claims "the form of God" necessarily implies Christ's pre-incarnate state of being.[11] Even though Lightfoot does not agree with those who hold humanitarian views of Christ (kenoticists), he admits that their line of argument on μορφῇ Θεοῦ follows his way of thinking.[12]

We must ask: Can one take the "form of God" to refer to Christ before His incarnation and still remain orthodox Christologically? Is the "form of God" identical with the divine essence, or does it imply something which can be laid aside? Certain English versions allow room for the impression that Christ "emptied Himself" of being God in His state of humiliation by their translation of μορφῇ Θεοῦ. (For example, check LB, Beck, NIV.) But the Greek says that Christ emptied Himself of "<u>the form</u> of God," not <u>the essence</u> of God.

Concerning this question, it is worth noting what F. Pieper has to say in a footnote on p. 288 of Vol. II, where he refers to Luther's strong position: "Luther irrefutably shows that the term <u>form of God</u> cannot possibly mean the divine nature and that the term <u>form of a servant</u> cannot mean the human nature, but that <u>form</u> indicates the appearance of conduct. He writes: '<u>The form of God</u> means for one to assume the appearance of a god.' (St. L. XII: 468ff.)"[13]

Is there a "form" of God apart from His "essence"? Since God's essence cannot be removed or altered because it is immutable, to speak of any "form" of God naturally implies His full essence. However, the "form" or "appearance" of God surely can be talked about as something different than His essence. On the Mount of Transfiguration we witness an example of this "form." Matthew 17:2--"There He was transfigured before them. His face shone like the sun, and His clothes became as white as the light."
M. R. Vincent says: "This form, not being identical with the divine essence, but dependent upon it, and necessarily implying it, can be parted with or laid aside. Since Christ is one with God, and therefore pure being, absolute essence, He can exist without form. This form of God Christ laid aside in His incarnation."[14]

Absolutely essential for this discussion is a study of the word μορφή. Does μορφή, when contrasted with the synonym σχῆμα in verse 7, support the Lutheran view?

Technically speaking, the word μορφή does not mean the same as οὐσία or φύοις, yet the possession of the μορφή involves participation in the οὐσία also."[15] It is Lightfoot's contention that when μορφή is contrasted with σχῆμα it means "that which is intrinsic and essential" as opposed to "that which is accidental and outward."[16] For this reason, he (as well as A. T. Robertson and R. C. Trench) believes that what is being referred to as "the form of God" in verse 6 is simply the fact that Jesus pre-existed in the full essence of God.

Surely, it is agreed that Jesus has the full essence of God from eternity. But is it to this that verse 6 specifically refers? Anyone who

maintains that the "form of God" is Jesus in God's essence will of necessity (according to the text) imply that Jesus' essence as God was somewhat emptied during His humiliation. But Pieper puts it plainly: "Christ could not dispense with His deity in the state of exinanition. He had to attach the full weight of His deity to His obedience, suffering, and death.... To be able to render such perfect obedience in the stead of men, to suffer and die for them. He had to renounce not seemingly, but actually the full use of the form of God."[17]

The word μορφή formally and accurately denotes "not the divine essence itself, but properly the glorious condition, or the glory and universal use of divine majesty, which cannot exist except with a true Godhead, but presuppose the same in the same person."[18]

From the context it is clear that Paul speaks here of the Christ as He has appeared in the flesh. To set up His attitude for Christians to imitate can only mean the Christ who partook of human flesh and blood. The pre-existence of Christ's divine nature is presupposed. So, as Stoeckhardt says, "to be in 'the form of God'... can only mean that Jesus Christ outwardly revealed and asserted Himself as being in such form."[19] Other similar passages in Scripture which we understand to speak about Christ's human nature in communication with the majesty of the divine (the genus majestaticum of the communicatio idiomatum) are: I Cor. 4:4 ("Christ, who is in the image of God"), and Col. 1:15 ("He is in the image of the invincible God") and Heb. 1:3 ("...the exact representation of His being").

The extreme liberal view of μορφῇ Θεοῦ is illustrated by Barth who claims that "equality

with God" is ruled out here. He postulates that the phrase only indicates Jesus is God in outward appearance. We quote him: "Christ is God like that."[20]

But if Paul were not presenting Jesus in Phil. 2 as true God in all aspects, His humiliation would be a total sham. Christ's being in "the form of God" would be the biggest put-on in history. "Only one that has the nature of God, who in His essence is God, will also have divine form. This form of God includes every manifestation of His divinity, everything wherein the divinity is shown, John 1:14."[21]

This is the "form of God" which Jesus renounced when He took on the "form of a slave." For this reason, it is unfortunate that ἁρπαγμόν in the KJV is rendered "robbery." This translation does not fit the immediate context of Christ's humble attitude which we are to emulate. Instead, it makes Christ out to be a seeker of God's glory--something which isn't in the text. If Paul meant that equality with God was considered by Jesus not to be robbery, then we expect Paul to say that Christ wanted to get this equality in some other way. But Paul does not say this. The sense is really the opposite, expressing wherein His true humility lies. He existed in the form of God, but nevertheless did not eagerly assert His equality with God. The context shows it isn't the act of robbery which is meant, but the object of robbery: booty, plunder.

Originally, words ending in -μος signified the act, not the result (-μα). But this word is much like βαπτισμός and βάπτισμα, which can be interchanged at times. So it is with this word in verse 6.[22]

Once Jesus became flesh and blood, He did not look upon His being equal to God as something to clutch greedily and display ostentatiously. Notice the role of Christ Himself in His humiliation. This humbling was not forced upon Him by God the Father or by fate. It was a willing and conscious act, just as with all He does for our salvation.

One of the early hymn writers has captured the thought in verse:

> "He who Himself all things did make
> A servant's form vouchsafed to take
> That He as man mankind might win
> And save His creatures from their sin."
>
> (Hymnal #104, v. 2)

7 ἀλλὰ ἑαυτὸν ἐκένωσεν μορφὴν δούλου λαβὼν ἐν ὁμοιώματι ανθρωπων γενόμεμος καὶ σχήματι εὑρεθεὶς ὡς ἄνθρωπος 8 ἐταπείνωσεν ἑαυτὸν γενόμενος ὑπήκοος μέχρι θανάτου, θανάτου δὲ σταυροῦ.

Translation of vv. 7 & 8: "...but He emptied Himself, taking the form of a slave, having become in the likeness of men; and having been found in appearance as a man He humbled Himself having become obedient until death; yes, the death of the cross."

NOTES: ἐκένωσεν -- Aorist act. ind. of κενόω, meaning "to empty" to make empty; to make void, useless, of no effect." Lid. & Scott: "to empty out, drain, forsake."

δούλου -- The genitive of δοῦλος, "slave, man of servile condition."

Trench's Synonyms: "It is... properly the 'bond man,' from δεώ, 'ligo,' the one that is in a permanent relation of servitude to another, his will altogether swallowed up in the will of the other."[23] Luther: Knechtsgestalt (slave-form).

ὁμοιώματι -- "Figure, image, likeness, representation." It is the dat. (with prep.) of ὁμοίωμα.

ἀνθρώπων -- The genitive plural of ἄνθροπος. There is a variant: ἀνθρώπου. Probably the singular was introduced to correlate with singular δούλου.

γενόμενος -- Second aor. mid. part. of γίνομαι, meaning "to become, come into existence; begin to be." Robertson, p. 445: "definite entrance in time upon His humanity."

σχήματι -- Actually means "the habitus." Lid. & Scott: "form, shape, outward appearance; opposite to the reality: a mere show, pretence." Here it is the locative case of σχῆμα (from ἐχῶ, to have, to hold).[24] (Notice: Some mss. and versions include this phrase in v. 8.)

εὑρεθεὶς -- Aorist pass. part., masc. sing. of εὑρίσκω, "to find a thing sought; to find by inquiry; to find for one's self, to get, obtain."

ἐταπεῖνωσεν -- Aor. act. ind., 3rd sing. of ταπεινόω, "to make low, bring low; to humble or abase." Here, the verb is used reflexively, since ἑαυτόν is used.[25]

ὑπήκοος -- An adjective signifying "giving ear, obedient." It is derived from ὑπακούω, "to listen."

δὲ -- Explanatory δὲ, used in a way similar to the German *aber*.

These two verses continue the description of the humiliation, speaking of it as intensifying throughout Christ's earthly life "until death; yes, the death of the cross." "The humiliation of Christ proceeded by degrees; the longer He lived, the more thoroughly He emptied Himself."[27]

It is vital to understand the "emptying" (ἐκένωσεν) spoken of in verse 7. Of what did Christ empty Himself?

On this question the so-called Kenoticists go haywire. Their aim is to get a Jesus who is totally human, or at least one who is only partly divine. (Though their name labels them as "emptiers" of Christ's deity, I fear the emptiness can also apply to their heads!)

A Crypto-Kenotic controversy developed after the Formula of Concord, between 1619 and 1627. It pitted the Tuebingen faculty against the Giessen faculty. Both sides went too far and did not stay with the plain words of Scripture. The Tuebingen people said Christ exercised His universal power in the same degree during His humiliation and exaltation only in a secret manner. On the other hand, the Giessen people said Christ was

not present with all creatures according to His humanity.[28]

Essentially, this was nothing but warmed over Calvinism. Calvin had taught that Christ both after His incarnation and after His ascension is not all-present according to His humanity. Reformed theology denies that Christ's human nature can participate or cooperate in the works of omniscience, omnipotence, and omnipresence. This is because they are guided by the principle: finitum non est capax infiniti. In large part, that is what accounts for the Zwingli-Calvin objection to the real presence in the Lord's Supper. As with the Calvinists, the Crypto-Kenoticists destroyed the personal union of Christ's divine and human natures.

Modern Christology is no better. Stoeckhardt describes this position: "After he had become man, there was nothing left in Him but a divine Ego, i.e., the consciousness that He knew Himself to be God. But otherwise He was stripped of all His divine attributes.... The miracles which Jesus performed stand on the same level with those performed by the apostles, insomuch as Jesus ever had to ask and receive power from God before He could perform them."[29] They like to maintain that Christ, even after His incarnation was "God," but they say He lacked the majesty of God.

Christ's "emptying" consisted in His voluntary non-use of the divine majesty, which He nevertheless possessed. He took upon Himself "the form of a slave." He became a poor, lowly, humble man. "He took upon Himself the likeness of our sinful flesh and bore the misery of fallen mankind in His body. He seemed altogether like other people of His day and time."[30]

Is Christ's incarnation per se to be included in this "emptying"? Kenoticists, modern theologians, and the Reformed would say "yes." They believe Christ's humiliation means giving up His essence as God and becoming in essence man. Pieper treats this subject extensively, showing why Christ's humiliation does not consist in His merely becoming man. He lists three basic reasons: 1) Nowhere in Scripture are we told to imitate the incarnation for the purpose of Christian humility. 2) Since the "form of God" means the divine majesty and not the essence of God, it follows that the "form of a slave" means a lowly man and not the essence of man. 3) If the exinanition consisted in Christ's taking on the human nature, then the exaltation would have to mean the dehumanization of Christ--His putting aside the human nature.[31]

The phrase "having become in the likeness of men" stresses not the incarnation but the ordinary manner in which Jesus carried out His earthly life. Luther's translation brings it out: "ward gleich wie ein anderer Mensch" ("become like another man"). A famous essay entitled, One Solitary Life, sketches some of the humble aspects in the life of Christ:

> "Here is a man who was born in an obscure village, the child of a peasant woman... He worked in a carpenter shop until He was thirty, and then for three years He was an itinerant preacher. He never owned a home... He never went to college. ..He never traveled two hundred miles from the place where He was born... While still a young man, the tide of popular opinion turned against Him. His friends ran away. One of them denied Him. He was turned over to His enemies. He went through the

mockery of a trial. He was nailed upon a cross between two thieves... When He was dead, He was taken down and laid in a borrowed grave through the pity of a friend."

Much more to His humiliated life can be added. One thinks of the description in Isaiah 53 of the Suffering Servant. Here, in verse 8 of our text, it is all summed up. Luther put it this way in one of his sermons: "Above and beyond being found in fashion as a man and comporting Himself as a man, He became lower than all men... by submitting to a death which was the most ignominious, namely, the death on the cross. He died as an archknave above all knaves... So, then, He was made entirely nothing. All this He did not do because we were worthy of it, but He did it because He was obedient to the Father."[32]

So, it is plain that the "lowliness" is spoken of in verses 7 and 8 and not in the incarnation per se. We ask, then: Why in our Synod's An Explanation of Luther's Small Catechism (1981 edition), question No. 138, do we include Christ's lowly delivery in the manger.[33] But, if we want to be precise in our catechesis, shouldn't we speak of the humiliation after the incarnation? (Remember, a post-Reformation heresy developed over a similar subtle departure: Flacius contended that original sin is the very essence of man. Christ's immaculate conception, of course, proved him wrong.)

9 διὸ καὶ ὁ θεὸς αὐτὸν ὑπερύψωσεν καὶ ἐχαρίσατο
αὐτῷ τὸ ὄνομα τὸ ὑπερ κᾶν ὄνομα, 10 ἵνα ἐν τῷ
ὀνόματι Ἰησοῦ πᾶν γόνυ κάμψῃ ἐπουρανίων καὶ
ἐπιγείων καὶ καταχθονίων, 11 και πᾶσα γλῶσσα
ἐξομολογήσεται ὅτι κύριος Ἰησοῦς χριστὸς εἰς
δόξαν θεοῦ πατρός.

Translation of vv. 9-11: "Therefore God also exalted Him and graciously gave to Him the name which is above every name, that at the name of Jesus every knee should bow--of heavenly ones and of earthly ones and of ones below the earth, and every tongue should confess that Jesus Christ is Lord to the glory of God the Father."

NOTES:

υπερύψωσεν -- Aorist act. ind., 3rd sing. of ὑπερυψόω, "to exalt to the highest rank and power."

ἐχαρίσατο -- From χαρίζομαι, aorist dep. mid., 3rd sing. It has the meaning "to show one's self gracious, to do a favor to, to give graciously."

τὸ ὄνομα -- The Textus Receptus has the first τὸ omitted, yet all the good texts have the article.[34] The NKJB improves on the KJV.

κάμψῃ -- Aorist act. subj. 3rd sing. of κάμπτω, "to bend, bow." The ἵνα purpose clause calls for the subjunctive.

ἐπουρανίων)
ἐπιγείων) - These are genitive plural adjectives used to denote a whole class of things (persons).[35]
καταχθονίων)

ἐξομολογήσεται -- Aorist mid. subj., 3rd sing. of ἐξομολογέω. The subj. is used in the ἵνα purpose clause.

In view of the context (the urging of humility upon the Philippians), does it seem strange for

Paul to add this section of exaltation? Not at all. For one thing, to leave Christ in humiliation and not mention His exaltation would not tell us the full facts about the incarnate Christ. Also, just as humility in Scripture is rewarded (Luke 14:11), so here Christ's humility is given as the reason (διό) for the Father's exalting Him. This, of course, does not exclude the fact that Christ exalted Himself. Both facts are stated in Scripture (Rom. 14:11).

We take the superlative verb ὑπερύψωσεν simply to refer to the highest possible power and majesty. It is interesting to think about what Robertson says on this superlative: "What glory did Christ have after the Ascension that he did not have before in heaven? What did he take back to heaven that he did not bring? Clearly his humanity. He returned to heaven the Son of Man as well as the Son of God."[36] Philosophically, however, we may wonder if anything can add to the divine majesty. As with the humiliation, so with the exaltation Christ's divine nature could undergo no change; it is immutable.

What is "the name" said to have been given Him by the Father? The quick thought is to say "Jesus" found in verse 10. Notice, however, that it is not "the name Jesus" but "the name of Jesus." In his comments on verse 10, Lightfoot says: "The name here must be the same with the name in the preceding verse. And the personal name Jesus cannot there be meant; for the bestowal of the name is represented as following upon the humiliation and death of the Son of Man."[37] Keep in mind that "Jesus" was the personal name of others also (Joshua; Justus--Col. 4:11). Rather, ἐν τῷ ὀνόματι, is an expression frequently used in the Old Testament indicating the exact place full adoration is

to be given (Ps. 44:10, Ps. 105:3, I Kgs. 8:44).

The three plural adjectives (ἐπουρανίων, ἐπιγείων, καταχθονίων) leave no one excluded from honoring the exalted Lord Jesus Christ. Furthermore, it says "every knee" and "every tongue." Here are mentioned not only the angels in heaven and the believers on earth who do so willingly; but also the unbelievers (Ps. 2) and the devils who do so unwillingly (Matt. 8:29). For that matter, all creation is involved (Rev. 5:13, Eph. 1:20-22, Ps. 148).

This all-out recognition and praise of Christ will be seen in its culmination on the day of His glorious return for judgment. The ancient painters are to be commended for depicting Christ's ascension and enthronement in heaven with Him still bearing the wounds from the cross. It is with this same flesh and blood that He will appear visibly to all again--both to the living and to the dead. Thomas Kelly captured the scene in his hymn:

"Look, ye saints, the sight is glorious;
See the Son of Sorrows now!
From the flight returned victorious,
Ev'ry knee to Him shall bow.
Crown Him! Crown Him!
Crowns become the Victor's brow."
(Hymnal #222, v. 1)

On this whole subject of our Lord's humiliation and exaltation, one can only be reminded of Romans 11:33, "O the depth of the riches both of the wisdom and knowledge of God!" "It is not our business to explain the self-exinanition and self-humiliation. The confession of our ignorance on this matter is the highest wisdom."[38] An even greater mystery is the fact that Christ's love moved Him to go through with it all for us sinners! All praise to Thee, Eternal God!

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THE LUTHERAN CHURCH AND THE INFLUENCE OF FUNDAMENTALISM IN THE 1980's

The topic which the conference has assigned for this discussion is "The Lutheran Church and the Influence of Fundamentalism in the 1980's." There is, however, more than a little unclarity as to what the word "fundamentalism" really means or to whom it can be applied. Jerry Falwell can exuberantly claim, "Fundamentalism is certainly alive and well. . . . Fundamentalism has come of age."[1] That Fundamentalism lies behind but is not identical with the so-called Moral Majority or the Religious Right. On the other hand, in a more purely historical sense, Fundamentalism was a movement which began in the second decade of this century, which took its name from a series of pamphlets published in 1909 and following, entitled The Fundamentals. The cause celebre of the Fundamentalism movement became the Scopes evolution trial of 1925. The term Fundamentalist can also, with a certain amount of justification, be used more inclusively to refer not only to those who have attempted to retain the historical term Fundamentalist in spite of a long period of splintering and separating, but also to the moderate offshoot which began in 1942 with the organization of The National Association of Evangelicals (NAE), which in 1947 was called by Harold Ockenga "New Evangelicalism." While disassociating themselves from the term Fundamentalism, those

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new Evangelicals became the prevailing force in conservative protestantism in the 1960's and 1970's. The outward unity of this group has been provided by Christianity Today, founded in 1956 by Billy Graham and Carl F. H. Henry.[2] The Evangelical movement has since been represented by a number of outstanding biblical scholars and writers from various churches of the Reformed tradition and even a few Lutherans.

There is, of course, still another usage of the term "fundamentalism" which must be noted: At the hands of Harry Emerson Fosdick in the 1920's, Stewart Cole in 1931, and a host of others since, it has been the habit to call anyone who believes in the verbal inspiration of Scripture a "fundamentalist," even though it is quite clear that verbal inspiration was held long before Fundamentalism appeared on the scene.

So, one can see that in order to discuss "The Lutheran Church and the Influence of Fundamentalism in the 1980's," a great deal of definition and historical analysis is necessary. This paper will do a certain amount of that, although to do so exhaustively and with sufficient thoroughness is beyond the limits of time and space available to us.

I would assume that what the title assigned by the conference has in mind is the current form of Fundamentalism as represented, for example, in Jerry Falwell and the Moral Majority[3] but certainly not limited to that movement. I would also suspect that the assignment has in mind the spate of popular material in the last fifteen years which has certainly been influential among conservative Lutherans, which has pushed millenialistic views of current events into the public view.

There is one other thing I suspect we have in mind in our concern over Fundamentalism in its current manifestation. In historic Fundamentalism the foe which became the common cause for disparate elements in the larger family of Reformed protestants was the Modernist/Liberal/Social Gospel theology[4] of mainline protestantism. The common cause for the Evangelicals from 1942 to the 1970's was first Neo-orthodoxy and the higher critical views of the Bible. Those first two movements had a common focus in that they stood against those views of Scripture which denied divine revelation, inspiration, and inerrancy. The current form of Fundamentalism, however, has taken quite a different direction and is unified in its attack on a different foe--secular humanism,[5] which often becomes a category into which is placed nearly all which is opposed to Christianity, as well as a great number of other things.[6]

There are several different approaches which could be taken in this study, all of which, I think, would be more or less fruitful. The one which I think will most successfully uncover the issues which the assignment seems to have in mind is the approach suggested by David Scaer in a recent article on Fundamentalism:

> [Today, the Missouri] Synod is more keenly conscious of C. F. W. Walther's warning that an Americanized, that is, anglicized, Lutheran church could easily become Protestantized in a Reformed sense. The Reformed danger, once clothed as Neo-orthodoxy, is now presenting itself in Fundamentalist disguise. Both Neo-orthodoxy and Fundamentalism are in different ways

> extensions of Reformed, not Lutheran theology.[7]
>
> No permanent immunization against the Protestantization of the Lutheran church exists, and the forms of this Protestantization vary. Simply saying we are aware of such a Reformed danger does not guarantee protection against the disease. Any American church, including Lutheran churches, is almost by definition exposed to the Reformed danger. Very few areas in Lutheran life and practice are not exposed to Reformed influences.[8]

I hope that my friend Scaer will not mind if I borrow these paragraphs as a sort of a "text for the day." I would suggest that rather than thinking in terms of "Fundamentalist influence," which is really too narrow to be useful or helpful, we should think rather of "Protestantization," influenced by Reformed theology in its many different manifestations, the current Fundamentalist movement being one of them but not really a unique one.

The traditional outline for a history of Fundamentalism is this: In the late 1870's and through the next two decades a series of Bible and prophecy conferences were held, the best known being the Niagara conference. Those conferences focused especially on two issues--the inspiration and inerrancy of Scripture and the millenium.[9] The conferences were attended by those who were concerned with the rise of Modernism and Liberalism and their hold chiefly on the Baptist, Congregational, Methodist, Presbyterian, and Anglican churches. There was

also a certain amount of concern about the Social Gospel ideas of Walter Rauschenbusch.[10] The conferences seem to have been dominated by the dispensationalists.[11]

The birth of Fundamentalism, strictly speaking, came in 1909 when two California laymen, Lyman and Milton Stewart, sponsored and funded the publication of a series of twelve pamphlets entitled The Fundamentals, most of which were sent out to "all" pastors in the United States, teachers, Sunday School superintendents, and others.[12]

One of the several organizations which provided the base for the Fundamentalist movement was the World's Christian Fundamentals Association.[13] At its meeting in Philadelphia in 1919 a list of nine fundamentals was adopted.[14] It is not clear when the term "Fundamentalism" came into being; it is obviously derived from the title of the pamphlets. In 1922 Harry Emerson Fosdick preached a sermon, "Shall the Fundamentalists Win?"[15] and the battle was then on--the movement became a controversy.

The Fundamentalist controversy reached the peak of national attention in the 1925 Scopes trial where Fundamentalism was represented by William Jennings Bryan. The Fundamentalists won--Scopes was found guilty; but it was a pyrrhic victory in the light of the ridicule which was brought not only on Bryan (who died five days after the trial) but on the Fundamentalist cause as a whole.

The war against Liberalism continued after 1925 and the tone of the Fundamentalists became more strident. The followers of J. Gresham Machen, who never really relished the name Fundamentalist,

left the Presbyterian Church in the U.S.A. and Princeton Seminary, when Machen was defrocked, and founded Westminster Seminary in Philadelphia, which was never an active part of the Fundamentalist movement. A group broke away, however, after a controversy over pre-millenialism and became the Bible Presbyterian Church--a distinctly Fundamentalist group.[16] Otherwise, the Fundamentalist movement consisted chiefly of Baptists who separated from the Northern Baptist convention. After the 1920's the Fundamentalists attracted less attention. There were a number of separations; they founded a number of schools; and, most important, Fundamentlist strength moved from North to South.

In 1942 a resurgence and transfiguration of Fundamentalism took place when the National Association of Evangelicals was organized under the leadership of Harold Ockenga and others.[17] In 1947 Ockenga first used the term "New Evangelicalism" and thereafter the rift between the traditional Fundamentalists and the Evangelicals widened.[18] From mid-century on, the focus was on the Evangelicals, especially because of the tremendous output of the publishing houses in Grand Rapids, Michigan, under their control.

Strictly speaking, it is not accurate, as Rudnick points out,[19] to refer to any kind of a Fundamentalist movement before 1909 when the first of The Fundamentals pamphlets appeared. I will certainly not attempt any historic revisionism here by trying to suggest that Fundamentalism was really born at Zurich, Münster, or Geneva. What I would, however, suggest is that both modern Evangelicalism and Fundamentalism belong wholly inside of the multi-faceted Reformed tradition. I would also suggest that there was a unique,

American brand of Evangelicalism which arose in the 1840's and which represented something of an homogenization of most of the various strands of the Reformed heritage into an American Protestantism. This American Protestantism contains some seemingly antithetical elements--Calvinistic theology on the one hand and Arminian (perfectionist) holiness theologies on the other; or confessionally-oriented Reformed bodies on the one hand and anti-credal Baptists on the other. And yet all of those traditions have modified their views in one way or another over the years so that they are more or less capable of living in peace and harmony when they have a common cause. I would suggest still further that in this homogenized Protestantism the fundamental presuppositions of Reformed theology, the formal and material principles, were at work in such a way that Liberalism/Modernism and Social Gospel were logical, though not absolutely necessary, consequences. The Fundamentalism of the post-World War I period, Evangelicalism of the post-World War II period, and the Fundamentalism of the post-Vietnam period all represent a reaction to theologies--heretical--which were produced by those Reformed presuppositions and had a desire to return to the earlier form of that Evangelical Protestantism.[20] Finally, I suggest that Evangelicalism has begun to drift into a heresy similar to that which it defeated (Neo-orthodoxy) and the reborn Fundamentalism of the 1980's is also drifting toward at least a part of the heresies against which it exists to defeat.[21]

It was into the amalgam of American Reformed or Evangelical Protestantism that the heresies of the 19th century made their way. It was also within this Protestantism that the Fundamentalist reaction took place. When David Scaer proposed

that "Neo-orthodoxy and Fundamentalism are in different ways extensions of Reformed, not Lutheran theology," he was echoing the earlier judgment of F. E. Mayer, who wrote, "On the surface the Reformed churches seemed to be rent asunder by the modernist-fundamentalist controversy of the 20th century. But the unbiased observer is impressed by the fact that both movements express aspects of the basic Reformed, more specifically, Calvinistic principles of theology. Modernism seeks to magnify the glory of God in a social and economic revolution; fundamentalism, in the establishment of a millennial kingdom."[22]

There are, of course, any number of different ways in which Reformed theology can be analyzed. It seems to me, however, that there are at least these four principles inherent in Reformed, Evangelical theology which, on the one hand gave rise to the infiltration of Liberalism/Modernism and the Social Gospel against which the Fundamentalist reaction took place, and which are, on the other hand, inherent in basic Neo-evangelical or Fundamentalist theology: (1) Latitudinarianism, (2) Rationalism and Empiricism, (3) Sanctification theology, and (4) secularizing tendencies or confusion of the two kingdoms. It is under these headings that we will first analyze Reformed-Evangelical theology and then attempt to assess the influence on the Lutheran church.

(1) Latitudinarianism. The Reformed bodies, beginning with Calvin and Zwingli, have always had a broad tolerance of views and would not be as separatistic and decisively exclusive confessionally as were the Lutherans. Melanchthonian Lutheranism certainly found kinship with the Calvinists and Zwinglians when it could express its theology less than precisely in order to come to

an accommodation to form a united front against Catholicism. It was, then, in pluralistic America quite possible to come to accommodation with other new ideas. The Reformed have not, generally, had a doctrine of altar and pulpit fellowship and hence did not quickly exclude novel notions. The chief grounds for church discipline were immorality, outright denial of the faith or Catholicism. The American Reformed of the late 18th century were always quite happy to have the pietistic Lutherans of the Pennsylvania and New York ministeria preach in their pulpits. There have, of course, been some exceptions--the pilgrims of the Plymouth Bay colony were separatists and did not get over that until the arrival of the more moderate Puritans (who differed from the separatists in that they were going to reform the Church of England from within, which, however, became a moot point when they arrived on American soil). It did not take long for that New England Congregationalism to become so watered down that in the 1740's Jonathan Edwards and George Whitfield became revivalists. Another exception is modern Fundamentalism in the separatistic churches, even to the right of Falwell, who on occasion cite Romans 16:17 for their separatistic practices.[23]

(2) Rationalism and Empiricism. We usually tend to lump all philosophical approaches to Christian theology together under the heading "rationalism." Thus, when we say, for example, that the formal principle of Calvinism is Scripture and reason, it is not always clear what is meant. There are different kinds of rationalism in the broad sense. Pure philosophical rationalism first of all believes that knowledge is chiefly by innate reason and thus tends to deny the supernatural on a priori grounds (but not always). Another branch under the

generalized heading of rationalism is empiricism. Philosophical empiricism believes that knowledge is acquired by experience and perception. Hence, it is from the created world that one gains knowledge and against which acquired knowledge all else is tested. The most extreme form of empiricism is 20th century Logical Positivism which held that no statement is meaningful unless it can be empirically verified. Empiricism in its more extreme forms denies the supernatural a posteriori, on the basis of experience. Now, I suspect that when we say that reason is a formal principle in Reformed theology, alongside of Scripture, we are usually thinking of the empirical side of things. Reformation and post-Reformation Reformed theology tended to use chiefly empirical notions of reality to test revelation--hence, to a degree Calvin's and Zwingli's doctrines of the Lord's Supper. In Calvin, however, there is also a tendency to use logical categories to test revealed theology.[24]

Empiricism also becomes a part of Reformed-Evangelical Protestant thinking in another way--by way of "Lutheran" pietism. The influence is, to a degree, circular. I believe that it can be demonstrated that when the pietistic movement arose in the Lutheran church, it was to a large degree influenced by the subjective, experiential emphasis of Reformed, especially Zwinglian, theology. Nearly all modern historians of the Fundamentalist-Evangelical movement, both within the movement and without, cite Pietism as being a most influential ingredient in American Evangelicalism. One can trace the subjective, experiential nature of Pietism through Kant's moralistic philosophy, Schleiermacher's liberal subjectivism, and the rise of Higher Criticism.[25] More to the point, the rampant empiricism of modern Evangelicalism becomes part and parcel of the Reformed apologetic

which has been highly influential among Lutherans.

(3) Sanctification theology. The great Calvinistic experiment in Geneva is well known. A little less well known is Zwingli's socio-religious program in Zurich. The Geneva experiment was the creation of a theocracy in which the moral precepts of the Old and New Testaments were the chief principles.[26] A great deal of emphasis was placed on outward sanctification, so that, in effect, Law and Gospel, Justification and Sanctification, were placed on an equal footing. The goal of Calvin's theology always appears to be to place the two in balance and find a golden mean between the two.[27] For Lutheranism, of course, the Gospel must predominate.[28] It was against a church which had elevated the works of the Law and the fruits of faith to an equal footing with the alien, imputed righteousness, that Luther rebelled. But the same elevation was inherent in Calvinism. The heart of Calvin's social theology was that there were "civil laws which are to be put into operation in Christ's name."[29] For Calvinism, justification nearly becomes a means for bringing about sanctification--which, to anticipate ourselves, is a secularizing of the Gospel. Sasse also observes:

> According to the Reformed view, on the contrary, the Gospel must be the source of all the Laws in society and state. That Jesus Christ, the Lord to whom "all authority hath been given. . . in heaven and on earth," should be manifest before the Last Day when He reveals His glory which is now hidden, the church should see to it that the world obeys His Laws, which are contained in the Gospel, even now. In various ways,

> Reformed theologians and churches--Zwingli more than the prudent Calvin, the Puritans in England and American more than the German Reformed [but especially, we would add, American Methodists, Baptists, and Holiness bodies--ETT] have proclaimed a Theocracy (or "Christocracy"). . . and thus set before the church tasks with which the church as Lutheranism sees it, has nothing to do whatsoever.[30]

Sasse here puts his finger on one of the most important issues that must be addressed in answer to the assignment given this paper--influence of the Fundamentalists in the 1980's. The ramifications of this aspect of Reformed theology for our discussion here are two-fold: (1) It led to the Social Gospel movement in 19th century Evangelical Protestantism, and (2) it remains a fundamental operating principle of both Fundamentalism and Evangelicalism, especially the former. And in this light one can perhaps better understand the various influences which have been exerted on Lutherans through the Bill Gothard lectures, Francis Schaeffer, the Moral Majority, the focus on secular humanism and a host of other programs and causes. The development of a moralistic, sanctification-oriented theology which manifested itself in the Social Gospel movement as well as in modern Fundamentalism can be traced through Calvin and Zwingli on the one hand and through Pietism on the other hand.[31] In either case there may not be all that much difference between Rauschenbusch's "divine social order established on earth" and Jerry Falwell's "Moral Majority."[32]

(4) Secularizing--a confusion of the two kingdoms. The final tendency which I suggest inheres in Reformed-Evangelical Protestantism, which is really related to the previous two principals, is its propensity to secularize. This secularization is essentially a confusion of the two kingdoms and has manifested itself in a number of different ways--in the Calvinian, Zwinglian and Puritan theocracies, Evangelical Pre-mellenialism and dispensationalism, Francis Schaeffer's model of the history of Western culture, the focus on secular humanism, and the notion that America is somehow founded on Christian principles or the Judaeo-Christian world view. In this paper we will not be able to examine all of these issues in sufficient detail but would suggest them for further private study and reflection.

In this analysis we will operate with some terms which need to be defined at the outset.

"Secularize." "Secular" is, of course, a simple word and in its most customary sense refers to worldly or temporal, especially in contrast to religious, spiritual, or ecclesiastical. It is not usually a pejorative word. It does, however, become a pejorative term in "secularism" which tends to refer to the rejection of religious considerations and the verb "to secularize" means to convert or imbue with secularism.[33]

Gabriel Fackre seems to hold that such a secularizing is inherent in Calvinism when he writes, "Calvin's Geneva can be seen as the prototype of efforts to organize society under the moral and religious roles of a sovereign God." To secularize Christianity is "a determination to transform the political community into the kingdom of God."[34] To say that Christianity is secularized

means that it is used for utilitarian, pragmatic, or secular purposes. To think that by evangelizing the world one will be able to create a better society and to have that as one's motivation for evangelism is secularizing Christianity. And, of course, to formulate foreign policy toward, for example, the Middle East on the basis of a millenialistic doctrine is really no less a secularization of Christianity than liberation theology or Social Gospel.

"Secular humanism." The basic definition of secular humanism is really not a matter of contention. Fackre defines the word "in its fundamental theological meaning: an anthropocentrism which makes finite human judgment, derived from secular experience, definitive of ultimate truth and sets humanity in the place of the deity."[35] In general usage, especially among the Fundamentalists and those who have taken up the cause, "humanism" and "secular humanism" are used interchangeably, sometimes quite sloppily. So one can find Fundamentalist writings picking up ideas or disciplines which were called humanistic in the older, more respectable sense of the word, which was certainly not exclusionary of the supernatural and revealed religion, and, because they were so labeled, include them under "humanism" as a shortened term for "secular humanism." Tim La Haye defines humanism (thinking of secular humanism) appropriately: "humanism is man's attempt to solve his problems independently of God."[36]

Before we go further, let there be no mistake: we have no desire to defend secular humanism. It is a false philosophy and a false religious view. It is essentially a paganism which is destructive, ultimately, of Christian belief as well as the very dignity of man in this world, which it claims

to uphold. It is also demeaning of creation, of Natural Law, and even of the values of the 18th century Deists who had a strong hand in the framing of the Declaration of Independence and the framing of the Constitution and the Bill of Rights, which they did on the basis of Natural Law, not on the basis of a "Judaeo-Christian world view."

Having gotten those necessary preliminaries out of the way, we begin with the question of the doctrine of the two kingdoms. To a great extent much of what is held in modern Evangelical and Fundamentalistic circles is based on the work of Francis Schaeffer which has been popularized through a number of widely-read books. Schaeffer is not the only one to put forth these views; they are quite widely published in Reformed-Evangelical circles.[37]

Schaeffer believes that the deterioration of Western culture begins with Thomas Aquinas, who separated Nature and Grace. Subsequent philosophers, artists, and writers have widened that separation. In orthodox, biblical Christianity, according to Schaeffer, Nature and Grace were not so separated. The separation which has occurred has been responsible for the humanistic view of man and the world which prevails today in secular humanism.[38]

Schaeffer's view, in fact, represents and typifies more than one fundamental distortion of biblical theology in the Reformed tradition. While Reformed theology can assent to a doctrine of the separation of church and state when it is convenient, the doctrine of the two kingdoms as recognized in Luther and the Confessions does not play an important role in Reformed theology, if indeed it can be recognized at all.

The Lutheran doctrine of the two kingdoms is not limited to the superficial view of a kingdom of State as opposed to a kingdom of Church which seems to be held in Reformed circles so that the doctrine of the two kingdoms becomes synonymous with the separation of church and state. Rather, the Lutheran doctrine of the two kingdoms recognizes that there is a fundamental dichotomy or dualism between an earthly realm and a spiritual realm. The earthly realm in which the believer exists includes not only government, but all that concerns existence and life in this world--the life of the believer in the world, his vocation, his participation in and knowledge of the created world, as well as his duty to the state. That temporal realm is governed by Natural Law and reason in its broadest sense, innate reason and empirical knowledge. The Bible, the revealed word of God, does not govern in this realm. The Christian (not the unbeliever) also lives in the kingdom or realm of Grace or the Gospel. There he is ruled by God's Word alone. Reason does not rule. It may be a servant, but reason has no magisterial authority over faith. Hence, the two kingdoms may be referred to as the kingdom of the Word and the kingdom of Sword, Spiritual and Temporal, Reason and Faith, Nature and Grace, or by any number of other dichotomies. The Christian lives in both of these worlds or realms. According to Luther, he carries the love and forgiveness of the kingdom of Grace into the temporal kingdom as he lives out his life there.[39] The separation or distinctness of the two kingdoms is a consequence of sin: and, thus, as long as the world stands and sin inheres in the world, the Christian, who himself has two natures, lives in the two realms simultaneously.

Calvinism and Reformed theology in general have

usually blurred this distinction in one way or another. In part, the reason for the Reformed confusion has to do with the fact that Calvinistic theology begins with the Sovereignty of God rather than the fundamental dichotomy of the believer as saint and sinner--hence Calvinism's inherent confusion of Law and Gospel, its legalism, its use of reason and empirical knowledge.[40]

Francis Schaeffer's theory of the history of ideas is certainly in accord with the general Reformed denial of or confusion of the two kingdoms. Schaeffer begins from this point: "[The Thinker's] presuppositions are selected on the basis of which presuppositions fit what is; that is, what presuppositions give solid answers concerning what is. It is only the Christian suppositions gained from the Word become the governing principles which govern the world. From that point on "the Judaeo-Christian world view" is established which replaces the Natural Law and reason which govern in the temporal sphere.[42] One can then see why the fundamental dichotomy of Luther and orthodox, biblical Christianity is repugnant to Calvinism and Reformed-Evangelical apologists in general and to Schaeffer in particular. To obliterate the distinction between the Light of Nature (reason, experience, and Natural Law) and the Light of Grace (the Word and faith) which are so important in The Bondage of the Will has, in fact, disastrous consequences not only for the doctrine of the two kingdoms, but for the Law and Gospel, Grace, Faith, and Justification, and all of the doctrines which for Luther flow from the fact that man's will is unfree.

It should also be noted here that Schaeffer believes that Thomas Aquinas began the separation of Nature and Grace. In fact, this reading

represents a misconstrual of Thomas who did not separate the two (the New Testament separates them) but established a relationship on which later Reformed theology as well as Scholasticism built its system. Rather than beginning the downfall of culture which has "culminated" in secular humanism, Thomas, in fact, created the possibility by which Reformed theology could give reason and experience a position nearly beside Scripture.[43]

Now, one of the points of the foregoing is to demonstrate that Evangelical and Fundamentalist Protestantism has inherent in it, to varying degrees, a secularizing tendency. To confuse the two kingdoms is to secularize the kingdom of Grace. It is likewise a secularizing of the kingdom of Grace to attempt to install the Bible (under the guise of "Judaeo-Christian world view") as the governing principle of the temporal realm. I would also go further at this point and suggest as a thesis for further study that one of the most disastrous consequences of the Protestantization of the Lutheran Church has come under the guise of "Christianizing" the social, cultural, and consitutional outlook of the nation. By way of the Reformed confusion of the two kingdoms and the denigration or denial of Natural Law, we have been led to abandon the basis on which society, especially a pluralistic one like the one in which we live, is to be regulated--the natural knowledge of God and the natural knowledge of the law, innate and acquired.

There are numerous other ways in which Protestantism is guilty of secularizing.[44] It should not be forgotten either that Reformed Protestantism has from the beginning been essentially humanistic[45] which, not surprisingly, leads one critic

of the Religious Right to ask, "Who are the real secular humanists."[46]

The secularizing nature of that part of Protestantism which is dispensationalistic and premillenialistic is especially obvious in Fundamentalism's treatment of Israel. Falwell writes, "To stand against Israel is to stand against God .... My life is dedicated to a number of priorities, and one of them is to promote, protect, and stand beside the Jewish people. History and Scripture prove that God deals with nations in relation to how they deal with Israel. My conviction is that America will not remain a free nation unless we defend the freedom of Israel."[47] As another paper at this conference will demonstrate, this position is based on a monstrous misunderstanding of Romans 9-11. What Scripture interprets spiritually (Israel in the New Testament no longer is the nation, but it is the people of God, the Church) Fundamentalism secularizes crassly. Falwell also reveals a secularizing of the very Gospel promise when he says, "We believe that God in Genesis 12:1-3 very clearly promised a blessing for those who bless Israel and a curse for those who curse Israel. I take that as literally as I take John 3:16 in the New Testament."[48]

CONCLUSION

What are the influences of Fundamentalism, of Evangelical Protestantism, on the Lutheran Church?

At the outset I think we need to acknowledge a great deal of indebtedness. To the early Fundamentalists, especially to those on the fringe, the Princeton circle of J. Gresham Machen, it was a

heroic stand they took in their forthright defense of biblical inerrancy. It was also from their circle at Westminster and the many other conservative seminaries which grew out of that movement that nearly all of the biblical scholarship came in the 1930's and 1940's which held the lines until a new generation arose.

To the later "fundamentalists" of New Evangelicalism we owe even more, especially to the Christianity Today circle under the leadership of Carl F. H. Henry. They bore the brunt of the initial battles with Bultimannism, Brunnerism, and Barthianism. They fought the battle which the conservative Lutherans, perhaps drowsy with sleep, perhaps drowsy after a long day's work among the immigrants, were ill-prepared to fight. And a quick glance at the bookshelves of my study or those of any other pastor will quickly reveal our debt to the great Reformed publishing houses, especially those in Grand Rapids. They fed us, often with some pretty good fare, long before Chemnitz became the bread and butter of a certain Lutheran publishing house.

And we certainly cannot fail to mention those of whom I have often been very critical, the apologists from Evangelical circles--Francis Schaeffer, Colin Brown, J. I. Packer, John Scott, Clark Pinnock, Kenneth Kantzer, Harold Lindsell, Carl F. H. Henry, and many others. They taught us that we did not need to check our intellects in the vestry or leave our brains in the sacristy. To the late Francis Schaeffer, of whom I have long been especially critical, I need to publicly aknowledge a great debt--he led me into the study of philosophy, taught me to ask hard if unpopular questions and to differ, even if with great respect, from him. To all of these figures and

movements we do indeed owe a debt of gratitude which can never be repaid. From our unofficial sub rosa and perhaps sub-confessional alliance with them we got much more than they.

I believe also that we may have to extend the same gratitude, though to a lesser degree, to the modern, separatistic Fundamentalists. I must confess that in the course of this study, while I have gained some insights into issues which separate us from men like Jerry Falwell even more deeply than I at first thought, I have come also to respect his honesty, forthrightness, and integrity, and have also found that on some issues he has been unjustly maligned. Even in their confusion of the two kingdoms the Fundamentalists have had a salutary effect on civil morality. The Fundamentalists have also provoked a new discussion on the relationship between religion and politics and especially religion and public morality in an age when the power of society to make any moral judgments at all has nearly been emasculated.

But while we cordially and fondly embrace these Evangelical Protestants with one arm, we must also, sadly, push them away with the other. Perhaps the relationship becomes something like the deep admiration one must have on occasion for Pope John Paul II, who has courageously and uncompromisingly rejected the secularized Gospel of his South American priests and whose moral pronouncements on abortion, homosexuality, and other contemporary moral issues have been at great risk. But in so doing, we do not thereby cease calling him the Anti-christ. Or, perhaps, our relationship may be like that of Luther and Erasmus. Luther, who well knew that Erasmus had prepared the way for reformation in more ways

than one, was deeply grateful to his forerunner. But yet Luther was not afraid to protest vigorously and vehemently on that point which lay at the bottom of theology--the bondage of the will.

So, how can we then sum up the influences of Funamentalism, of Evangelical Protestantism on the Lutheran Church? I believe that we have sketched in this paper the primary areas where those influences can and do occur. Not only must we be aware of them, but we must persistently check our practice by our doctrine and see to it that what we do in the church is in conformity with our confession. We have observed that the issue is really broadened--it is not just a matter of the influence of Fundamentalism; it is a matter of protestantization, of being sucked up into the maelstrom of a mentality in which the Gospel no longer predominates and cannot predominate. The differences, and thus the areas in which the real influence has occurred, are not found simply in a list of a few fundamentals--issues like the sacraments, the power of the Word, the doctrine of the church, and the like. The issue goes much deeper. The differences are precisely those which have always separated the Reformed and Lutheran confessions; they are the same issues which made Luther say to Bucer at Marburg, "You have a different spirit."[49] The differences finally come in the very conception of the Gospel and the nature of the Christian, who lives in two kingdoms and who has two natures--simul justus et peccator.

Practically speaking, the influences that we have cited tend to be subtle. Some of the ideas which have seemed at first to be innocent and matters of adiaphora--certain forms of evangelism, stewardship, apologetics, outward church

organization, preaching styles and forms--and we have felt free to adapt and imitate. But the time comes when the bills have to be paid. Ideas have consequences and one has to begin to wonder how deeply some of those surface, superficial issues aren't really rooted in one's very outlook on the Gospel, the nature of man under Law and under Grace, the church, and even the very person of Christ.

I think that perhaps two British Evangelists most articulately point the direction in which we should look, and we will let them conclude this study.

> These things need to be pondered by Protestants today. With what right may we call ourselves children of the Reformation? Much modern Protestantism would be neither owned nor even recognized by the pioneer Reformers. The Bondage of the Will fairly sets before us what they believed about the salvation of lost mankind. In the light of it, we are forced to ask whether Protestant Christendom has not tragically sold its birthright between Luther's day and our own. Has not Protestantism today become more Erasmian than Lutheran? Do we not often try to minimize and gloss over doctrinal differences for the sake of interparty peace? Are we innocent of the doctrinal indifferentism with which Luther charged Erasmus? Do we still believe that doctrine matters? Or do we now, with Erasmus, rate a deceptive appearance of unity as of more importance than truth? Have we not grown

> used to an Erasmian brand of teaching from our pulpits--a message that rests on the same shallow synergistic conception which Luther refuted, picturing God and man approaching each other almost on equal terms, each having his own contribution to make to man's salvation and each depending on the dutiful co-operation of the other for the attainment of that end?

. . . . .

> To accept the principles which Martin Luther vindicates in The Bondage of the Will would certainly involve a mental and spiritual revolution for many Christians at the present time. It would involve a radically different approach to preaching and the practice of evangelism, and to most other departments of theology and pastoral work as well.[50]

ENDNOTES

1. Jerry Falwell, The Fundamantalist Phenomenon, Doubleday & Company, 1981, p. vii. Falwell provides a forward and afterword. The body of the study is written by his colleagues at Liberty Baptist College, Ed Dobson and Ed Hindson.

2. See Christianity Today, July 17, 1981, p. 26ff., an interview with Billy Graham on the 25th Anniversary of Christianity Today. Graham, along with his father-in-law, L. Nelson Bell, is the founder. Henry was the first editor and the one to whom the credit must go for Christianity Today's success. See also "The Marks and Misses of a Magazine," p. 48ff. in the same issue by Martin Marty, a mostly sympathetic and provocative reflection on Christianity Today.

3. See Christianity Today, September 24, 1981, p. 22ff., "An Interview with the Lone Ranger of Fundamentalism," and p. 28ff., "The Man Behind the Mask," by Tom Minnery. Minnery shows that Falwell has been much maligned from all directions, including those of his right. Care must be taken to distinguish the Moral Majority from Falwell's Fundamentalism. They no not always coincide. Nevertheless, the policies of the Moral Majority certainly reflect to a large degree the doctrines of the Fundamentalists.

4. Modernism and Liberalism are sometimes equated and sometimes distinguished. The difference is not always easy to put one's finger on. See Bruce Shelley, Evangelicalism in America,

Eerdmans, 1967, p. 60. Writers like F. E. Mayer seem to regard Modernism as a species of Liberalism, with Modernism being a method--with a concern for making religion, specifically Christianity, relevant for modern man. See also William R. Hutchinson, The Modernist Impulse in American Protestantism, Harvard University Press, 1976.

5. See Gabriel Fackre, The Religious Right and Christian Faith, Eerdmans, 1982, p. 109, note 10. Fackre quotes Tim La Haye: "The wisdom of men, often called secular humanism today, can be traced back to the writings of man. In fact, only two lines of reasoning permeate all literature: biblical revelation and the wisdom of men. All books are based on either man's thoughts or God's thoughts" (Battle for the Mind, Revell, 1980, p. 27). This expression seems to come close to denying a natural knowledge of God which necessarily governs in the world as well as the Natural Moral Law. It also comes very close to the gnostic dualism of material and temporal evil versus the spiritual good. It does not seem to me that one can confess Luther's explanation of the first article of the Creed and hold to La Haye's dualism--which is clearly not the same thing as the "dualism" of the two kingdoms.

6. There is also this interesting difference between the contemporary movement called Fundamentalism, the Moral Majority, or the Religious Right and its predecessors, the New Evangelicalism and old Fundamentalism: contemporary Fundamentalism has taken into its cause the anti-communism movement of the 1950's which had its beginnings in McCarthyism and the

"cold war" struggles. While the "anti-communism" movement certainly had a very clear religious dimension in that it opposed atheism, it had a more pronounced political-social dimension--it touched on constitutional matters, on internal political and social policies and foreign affairs. Generally, the right wing causes of the 1950's and 1960's could hardly be called religious movements. In the Fundamentalism of the 1980's and the Moral Majority, there seems to be a decided difference. Issues which begin as purely religious issues become very profound political issues--e.g., the issue of the state of Israel. Israel and the Middle East loom large in dispensational and pre-millenialistic doctrine; and since the government's position on foreign policy over against Israel will be a position which may either accord with the millenialistic view of Israel or not accord with it, there is bound to be a reaction, either positive or negative, between the Religious Right and the government. Still further, the present Fundamentalist movement differs from its predecessors in that national moral issues are at stake, both in a political and a constitutional way. Federal and state legislation, it is clearly seen, deal with moral issues--from segregation, discrimination, women's rights, and social welfare to gambling, homosexuality, and abortion. To the degree that civil legislation either accords with or dissents from the moral principles of Christians in society and Natural Law, there is bound to be either support or reaction against the governmental agencies and political parties. What is at issue, of course, is how that support or dissent is carried out by the Christians.

7. See F. E. Mayer, Religious Bodies of America, Concordia, 1961 (4th edition), p. 200 (quoted on p. 4 of this paper) and p. 205, "Fundamentalism has its taproots in the soil of Calvinism."

8. David P. Scaer, "Lutheran Viewpoints on the Challenge of Fundamentalism: Eschatology," in The Concordia Journal, Spring, 1984.

9. The chief interest in millenialism came through the dispensationalism of John Darby (1800-1882), an Anglican clergyman in England. He left the Church of England and his followers came to be called the Plymouth Brethren. Darby's influential views were incorporated into the popular reference Bible by Cyrus Scofield.

10. Walter Rauschenbusch (1969-1918), a Baptist, is usually credited with the paternity of the Social Gospel movement, although the Social Gospel was merely a point in the long tradition of moralistic theology in Protestantism, beginning with Immanuel Kant. The essence of Rauschenbush's theology (which was radicalized by his successors) is expressed in this statement: "The purpose of all that Jesus said and did and helped to do was always the social redemption of the entire life of the human race on earth. Christianity set out with a great social ideal. The live substance of the Christian religion was the hope of seeing a divine social order established on Earth," Christianizing the Social Order, New York, 1912, p. 67ff. Rauschenbusch's idea is hardly distinguishable from Calvin's theocratic notions. The pietistic legacy of Evangelical Protestantism should not be overlooked. See below, notes 25 and 31.

11. Milton Rudnick, Fundamentalism and the Missouri Synod, Concordia, 1966, p. 31.

12. Ibid., p. 37ff. Rudnick tabulates the articles in the twelve pamphlets; out of a total of 94 articles, 27 dealt with Scripture, p. 40f.

13. Ibid., p. 47ff.

14. The notion of five fundamentals is mythological, perpetuated by Stewart Cole and others. The nine points are (1) Trinity, (2) Biblical authority, (3) Deity of Christ, (4) Sin, (5) atonement, (6) bodily resurrection and ascension of Christ, (7) Christ's personal and pre-millenial return, (8) regeneration, (9) resurrection and eternal existence of all, believer and unbeliever, Rudnick, p. 48.

15. Bruce Shelley, Evangelicalism in America, Eerdman's, 1967, p. 59, cites this passage from the sermon: "The present world situation smells of heaven. And now in the presence of colossal problems, which must be solved in Christ's name and for Christ's sake, the Fundamentalists propose to drive out from the Christian Churches all the consecrated souls who do not agree with their theory of inspiration." For earlier uses of the term see Rudnick, p. 120, note 3.

16. Francis Schaeffer was involved in this controversy. In a news article in Christianity Today, June 15, 1984, p. 60f., shortly after Schaeffer's death, the story is told: "Later, two events marked Schaeffer's formative years as a student at the fledgling Westminster Theological Seminary. The first was the

expulsion of J. Gresham Machen from what was then the Presbyterian Church, U.S.A. Schaeffer saw the 1936 defrocking of Machen by liberal forces in the mainline church as a paradigm of the intellectual conflict, first of Christianity and liberalism, then of the entire culture.

"Machen and others formed what later became the Orthodox Presbyterian Church. A split in the newly found separatist Presbyterian body provided the second formative event in Schaeffer's early life. Machen loyalists soon found differences among themselves, chiefly over eschatology, Christian liberty, and denominational sectarianism. Though Schaeffer was still a student, he sided with the element that became Faith Theological Seminary and the Bible Presbyterian Church. The key leaders were James O. Buswell, Jr., Carl McIntire, and Harold Laird.

...

"A serious breach was developing between Schaeffer and the most vocal figure in his American denomination, Carl McIntire. In 1956 the majority of the Bible Presbyterian group removed McIntire from power and founded Covenant College and Seminary as an alternative to the McIntire-controlled Sheldon College and Faith Seminary. Though in later years he would rarely speak of this era, Schaeffer was a principal figure in the anti-McIntire element that would become first the Evangelical Presbyterian Church, then the Reformed Presbyterian Church, Evangelical Synod (now a part of the Presbyterian Church in America)."

Also on Schaeffer, see Christianity Today,

April 10, 1981, p. 28ff., an interview. A largely uncomplimentary view of Schaeffer appears in Newsweek, November 1, 1982, with only a few perceptive comments. Another critique, which must be taken seriously, appears in Christian News, February 28, 1983, p. 8f., by Jon Zens. The article is a critique of Christian Manifesto, more on which below, note 38.

Even the complimentary article in the June 15, 1984, Christianity Today, reports, "In the seventies, some faculty members of evangelical colleges were becoming critical of Schaeffer. His earlier world-affirming message was gratefully acknowledged, but he was sometimes regarded as a dilettante who pronounced outside of his competence" (p. 60). It has been my experience also to find that Schaeffer has in several cases based his analysis of Western culture on misreadings of some of the sources or on the use of inaccurate secondary sources, see, e.g., below, note 43.

17. See Shelley, op cit., p. 69ff.

18. For an account of the rift between the separatistic Fundamentalists and the New Evangelicals, see Falwell, p. 122ff., 163ff., Richard Quebedeaux, The Young Evangelicals, Harper and Row, 1974, esp. p. 18ff., Donald Bloesch, The Evangelical Renaissance, Eerdmans, 1973, passim, and numerous others.

19. Rudnick, p. 25.

20. The thesis of an homogenized, American Evangelical Protestantism (as opposed to Confessional Lutheranism and Catholicism--Roman

and Byzantine) cannot be fully described or documented in the short space available to us here. A few facts, however, will help to suggest what happened. First, one should remember the history of the terms Lutheran, Reformed, and Evangelical. The Lutherans were at first called Evangelicals and that was their preference. "Lutheran" began as a derisive name. Catholics occasionally used the term "Lutheran" to denote any follower of the protestant reformation, e.g., Peter Menendez spoke of some "Lutherans" in Florida in the 16th and 17th century, but it turns out that they were in fact Hugenots, certainly not Lutheran in the confessional sense. The Reformed also claimed the title Evangelical (see Sasse, Here We Stand, Adelaide, 1939, p. 34). It was the peace of Westphalia which set the formal and legal designation as "Reformed" for the Calvinistic and Zwinglian churches in Germany and "Lutheran" for the followers of the Book of Concord. The term Evangelische came into existence again in 1817 with the Prussian Union. Thereafter, the term Evangelical was used for various amalgams of Reformed and Lutherans ("union" protestants), but no Lutherans ever really claimed the name for themselves except as an adjective, in Evangelical Lutheran.

The Evangelical movement in the United States was certainly motivated by and in imitation of, in part, the Prussian Union. That union took place in 1817, and just about simultaneously the Lutherans in the United States were attempting to form an organization in which it would be possible to come together with the Reformed in order to present a

united front against rationalism. The Prussian Union itself was an amalgamation of 7,000 Lutheran churches and only 125 German Reformed churches; but by the very nature of things, the union was really on a Reformed basis, since Reformed theology itself was the lowest common denominator. By the time of Schleiermacher, "Evangelical" was a synonym for "protestant." Schleiermacher was an enthusiastic supporter of the Prussian Union.

In 1820 the General Synod was formed by the Lutherans in the United States which had been in the talking stages since 1812. Three synods (out of five or six then existing) formed an association. One body, the New York Ministerium, stayed out of the General Synod because, apparently, it wanted an even closer relationship with the Reformed. Three years after the formation of the General Synod, the Pennsylvania Ministerium withdrew also in order to pursue closer Reformed ties. It must not be forgotten that part of the motivation for closer Reformed-Lutheran ties, both in America and Europe, was to present a united front against Deism and Rationalism (and, of course, Catholicism).

In 1838 S. S. Schmucker, the first president of the Gettysburg Seminary, issued "A Fraternal Appeal to the American Church: With a Plan for Catholic Union on Apostolic Principles." "Obviously," "Catholic" here means exclusion of Roman Catholics. The idea of the plan was a union in which the existing denominations, practically intact, would become jurisdictions of the Apostolic Protestant Church. Schmucker had to wait eight

years for even the beginnings of his plan. In 1846 he attended the organizational meeting of the Evangelical Alliance in London. The American section of The Alliance did not really get going until after the Civil War, by which time Schmucker had no more influence over American Lutheranism. The American branch did manage to collect most of the church of the Reformed heritage--the Zwinglian, Calvinist, Baptist, and Arminian branches--but without the Lutherans. The publication of Schmucker's Definite Platform in the early 1950's began to struggle in American Lutheranism under the leadership of Krauth. The Evangelical Alliance was the predecessor of the Federal Council of Churches, which was later transformed into the National Council of Churches.

The kind of Lutheranism Schmucker had in mind is, of course, illustrated for one thing in his Definite Platform, an emasculated form of the Augsburg Confession, which could be accepted by any protestant--Zwinglian, Calvinist, or Arminian. Following the failure of the Definite Platform, some of Schmucker's supporters formed the Melanchthon Synod. It was when the Melanchthon Synod attempted to join the General Synod that Krauth and his followers finally walked out.

The Evangelical Protestantism which thus makes its appearance on the American scene has strands of Congregationalism (Calvinism tempered by the Great Awakening of Edwards and George Whitfield, the moderate Calvinism of the Presbyterians, the "Lutheran" Calvinism of the Anglicans, the Arminianism of Wesley, the Lutheran Pietism of the Moravians,

frontier revivalism, Finney's perfectionism, and much more. It was into this amalgam of American Evangelical Protestantism that the heresies of the 19th century made their entrance and it was in fact this Evangelical Protestantism to which the first Fundamentalists strove to return and which Evangelicalism in the second half of the century wants to perpetuate.

21. The struggle within contemporary Evangelicalism is well documented. Some of the younger Evangelicals and others who were heavily involved in the apologetic movement came to hold positions on inerrancy and creation which are departures from the classical view of inerrancy held to by earlier writers. See, e.g., Richard Quebedeaus, The Young Evangelicals and others. A view of the conflict can also be gotten from Christianity Today, anytime in the 1970's.

22. F. E. Mayer, op. cit., p. 200.

23. See, e.g., Falwell, p. 147, in a description of "separatistic Fundamentalism."

24. It may be difficult to document assertions that Calvin et al adopt reason and experience (empiricism) as formal principles to stand beside Scripture. Calvin himself would certainly deny the charge. But the existence of such a dual principle is certainly clear from Calvin's theology. F. E. Mayer, op. cit., p. 209, "Calvinism is frequently charged with rationalism. It must be granted that theoretically Calvin fully subscribed to the Sola Scriptura principle. . . . Nevertheless, Calvin also held that apparent contradictions

in God's revelation can be solved by 'sanctified' reason. He believed that 'reason is the instrument which the believer uses in examining the object of faith. Reason and faith are not opposed to each other. Hence even in religious matters nothing contrary to right reason may be admitted.'" (Mayer does not document the sentences which appear to be quotations from Calvin.) Franz Pieper clearly recognizes the use of reason and experience in Calvin in Christian Dogmatics (Concordia, 1950) Vol. I, p. 26ff., and in footnotes provides examples from Calvin's Institutes, esp. p. 28. Pieper sees both rationalistic arguments (p. 27, note 41) and empirical arguments, e.g., in arguments against universal grace, p. 28, note 42.

Closely related are the Calvinistic and Zwinglian denials of the Word as means by which the Holy Spirit works. Instead, the Holy Spirit provides illumination apart from, beside, or parallel to the Word, (see Pieper, Vol. I, p. 26, note 39). Jonathan Edwards provides an exceptionally clear view of that doctrine in his sermon, "A Divine and Supernatural Light," (found, for example, in the Norton Anthology of American Literature, (Norton Company, 1979, p. 220ff., especially II, 3, p. 228). To posit illumination apart from the Word as a source of faith, of course, is first of all mysticism, which, in turn, is merely a variety of subjective, experientialism--empiricism.

25. In The Preacher's Manual (Concordia, 1941), John H. C. Fritz devotes a brief discussion to Pietism. After discussing Pietism's

emphasis on the subjective experience of conversion and its anti-intellectualism, he observes, "We need, therefore, not be too greatly surprised that at the University of Halle, the very seat of Pietism, we later find Semler, 1725-1791, the father of modern destructive criticism." Not enough attention has been paid to this matter. The essayist presents the following outline in his Church History courses to show the connections:

Rationalism	Empiricism
Rene Descartes (1596-1650) All knowledge is a priori, from "I think, therefore I exist." Knowledge is by innate, clear and distinct ideas.	John Locke (1632-1702) There are no innate ideas. All knowledge is derived from experience.
Gottfried W. Leibniz (1646-1716) Taught Mathematics at Halle, recommended by Leibniz. Wolff was exiled to Marburg (a Calvinist University) in 1723 by Frederick I who objected to Wolff's enlightenment philosophy. Frederick II elevated enlightenment philosophy and recalled Wolff. Wolff taught that theology and ethics are based wholly on reason.	George Berkeley (1685-1753) Empirical idealism. Reality and knowledge consist of perceptions--to be perceived or to be a perceiver.
	Christian Thomasius (1665-1728) Assisted in founding Halle University--emphasized the study of Natural Law and enforced the empirical tradition at Halle, with the blessing of A. H. Francke.

Some of Wolff's disciples maintained their pietistic orthodoxy, but used Wolff's rational proofs to validate Christianity.

Alexander Baugarten (1714-1762)

A Wolffian pietist (son of Francke's assistant), MA from Halle, faculty, 1735-1740. Usually acknowledged as an influence on Kant, reintroduced Wolffianism after Wolff's expulsion.

Immanuel Kant (1724-1804)

Reared in a strongly pietistic home, was a follower of Wolff, but later developed an anti-empirical system. He established a form of Christianity with all of the dogmatical elements stripped away, with only moralist precepts remaining. For Kant, the source of religious faith is in the moral consciousness, and there is no natural theology. For Kant, the ethical-moral consciousness is autonomous of any "religious view."

Bengt "Hägglund, History of Theology, Concordia, 1968, tr. Gene Lund, p. 345ff.: Sigmund Jakob Baumgarten (d. 1757, professor at Halle) . . .was profoundly influenced by Wolffianism but at the same time continued the tradition

stemming from orthodoxy and Pietism. . . Harmony between reason and revelation was taken for granted; the very natural knowledge of God which we possess leads to the idea of a special revelation and the rational proofs for the truth of Scripture convince us that the Bible is the source of this revelation. The content of Scripture supplements natural religion. . . Johann Salomo Semler (d. 1791, professor in Halle) . . . was most closely related to Baumgarten and sought (in spite of his radical new ideas) to retain a connection with the older Lutheranism. . . Semler's major contribution was his application of the historicocritical method. It was his desire to renew theology and to release it from the bonds of dogma on the basis of an unbiased critique. For Semler, historical perspective was a means of release from dogma. . . The content of Scripture is to be judged with a moralistic measuring rod. . . Semler's attempt to set forth the new ideas without wholly rejecting the older tradition was expressed in the distinction he drew between theology and religion, and between private and public religion [which distinction later became most vital for Kant--ETT]. Friedrich Schleiermacher. . . was, in many respects, Semler's chief heir. It was he, for example, who perpetuated the idea of the historical development of church doctrine. Semler and Schleiermacher were also united with each other. . . by their freedom from the authority of Scripture in the earlier sense, by their critique of dogma, as well as by their subjective analysis of religion."

26. See Mayer, op. cit., p. 201ff.

27. See Herman Sasse's discussion of the differences between the Reformed and Lutherans in Here We Stand (Was Heist Lutherische), 1938. Translated by Theodore Tappert, reprinted, 1979, by Lutheran Publishing House, Adelaide, p. 118ff.

28. C. F. W. Walther, Law and Gospel, Concordia, 1928. The theme of the entire set of lectures is summarized in thesis XXV. Walther especially castigates the Reformed in thesis IX, lectures 14-20.

29. Sasse, op. cit., p. 144, note 101.

30. Ibid., p. 144.

31. Modern Evangelical and Fundamentalist writers, as well as outside historians of the movement, have in recent literature increasingly taken note of the influence of Pietism on Evangelicalism and Fundamentalism. In most cases they refer to the wider pietistic movements of which Lutheran pietism was the beginning. But they nevertheless trace those movements back to Spener. An interesting and important contribution to the topic is Richard F. Lovelace, The American Pietism of Cotton Mather: Origins of American Evangelicalism, Christian University Press, 1979. Lovelace demonstrates that Mather had extensive contact with Spener and Francke, (p. 32ff.), and proposes, "But it is certainly possible that some of the weaker features of American Fundamentalism were latent in Mather's Puritanism" (p. 384f.). An especially thorough discussion of the Pietist influences on Evangelicalism and Fundamentalism, see Donald Bloesch, op. cit.,

p. 101ff., and George Marsden, Fundamentalism and American Culture, Oxford University Press, 1980.

32. See above, note 10, and compare to Falwell: "The conservative religious movement has resurged as a dynamic spiritual force today. Its impact has brought a renewed hope to millions of God-fearing, family-loving people of our nation. It is a hope for a better life, a better government, a better society, and a better America," p. vii.

33. The term became especially common in the 1960's with John Robinson's Honest to God, Harvey Cox's Secular City, and Paul van Buren's The Secular Meaning of the Gospel. The Liberation theology which has been repudiated by the Pope is essentially a secularizing of Christianity, as was Modernism and the Social Gospel. It should not be too difficult to understand that the same process of secularizing the Gospel was used in Geneva, Zurich, and the Plymouth Bay Colony, and also that the fundamental confusion of the two kingdoms (see below) in modern Fundamentalism is secularizing.

34. Gabriel Fackre, op. cit., p. 13.

35. Ibid., p. xii.

36. Tim La Haye, The Battle for the Mind, Revell, 1980, p. 26.

37. Francis Schaeffer advances this idea especially in Escape from Reason, Intervarsity, 1968, but refers to it in most of his other books and lectures. Colin Brown, Philosophy

and the Christian Faith, Tyndale, 1969, likewise depends on this structure.

38. Schaeffer advances this view in A Christian Manifesto, Crossway Books, 1981, where he does not use the term secular humanism, but only humanism. Christian News, February 28, 1983, carries an extensive critique of the Christian Manifesto, by Jon Zens (originally printed in Searching Together, Fall Quarter, 1982). The entire critique should be studied carefully. In the critique Zens says, among other things, "Interestingly, Schaeffer's invectives against 'humanism' are unending. Humanism is 'the placing of man at the center of all things and making him the measure of all things' (p. 23). However, while he attacks humanistic 'liberal' theology, he arbitrarily skips over the dominant evangelical/fundamentalist theology which (sadly) also fits the above definition of humanism--man-centeredness is its chief characteristic; 'free-will' is the grand assumption. Yet, Schaeffer cannot attack 'Bible-believing' humanism, for he would then alienate himself from the right wing supporters who vigorously hold to a form of theological humanism. From a kingdom perspective, Bible-quoting 'free-will' humanism and secular humanism are both equally dangerous," p. 8.

39. Because of the current questions concerning Church and State, religion and politics, we need to study again the doctrine of the two kingdoms. The 1975 Reformation lectures were devoted to the topic in connection with the Bicentennial. The lectures are found in the Lutheran Synod Quarterly, Fall, 1975.

Especially helpful is the annotated Bibliography of Luther's writings on the subject. The doctrine of the two kingdoms is treated especially in the Augsburg Confession, Articles XVI and XXVIII, and Apology, XVI, as well as extensively in Luther's explanation of the first article in the two catechisms. References to the doctrine of the two kingdoms, under various kinds of terminology, are sprinkled throughout the Book of Concord, and must also be seen in the light of Luther's other writings, especially, The Bondage of the Will (LW 33), On Temporal Authority (LW 45, p. 75ff.), and various sermons, especially "On the Sum of the Christian Life," I Timothy 1:5-7 (LW 51, p. 257ff.), and Sermons on John (LW 22, esp. pp. 150ff.). Also helpful and important is Luther's essay, "How the Christian is to regard Moses" (LW 35).

Especially important here is the summary statement ". . . The Christian finds himself in two realms of existence simultaneously. There is only one Christian individual, but he exists in both realms, the heavenly and the earthly. Scripture presents a fundamental dualism of an earthly and a heavenly kingdom" (B.W. Teigen, Lutheran Synod Quarterly, Fall, 1975, p. 10). To think that the doctrine of the two kingdoms is merely another expression for "The separation of Church and State" is simply not to do justice to Luther's doctrine. That the powers of the two kingdoms are not to be interchanged is, of course, the point of "Separation of Church and State." But the doctrine goes beyond that to note that the whole of life is lived under that dualism of civil and spiritual kingdoms, and in the

former, reason and Natural Law (natural morality) rules, while the latter is governed by the Word alone. Many modern writers and even the Supreme Court have not realized the difference. To insist on the morality of Natural Law is not to insist on the dominance of a Christian world view. (It is puzzling why it is thought to be a simple moral issue to insist, e.g., on equal civil rights for all, but a religious issue to be against abortion. Conservative Christians--Fundamentalists, Evangelicals, Lutherans, and Catholics--may have contributed to that strange division by being silent on the former and vocal on the latter.) See also B. W. Teigen, I Believe, A Study of The Augsburg Confession and The Apology of The Augsburg Confession, p. 65ff.

It should also be remembered that Christians carry what they are--their love, forgiveness and their sanctification, all flowing from the Gospel, into the temporal realm, as is certainly made clear from the Catechisms's "Table of Duties," but they do not thereby install the Gospel as the ruler of the kingdom of the world.

The question of the two kingdoms is very closely related to reason and the natural knowledge of the Law. Brian A. Gerrish, Grace and Reason--A Study in the Theology of Luther, University of Chicago Press, 1979 (a Midway reprint of Oxford University Press, 1962), is a most important study--"It can hardly escape our notice that behind Luther's views on righteousness, as on reason, lies the doctrine of the two Kingdoms. All the 'doublets' we have listed come back, in the

last analysis, to this crucial doctrine. In his mature theology (and most clearly perhaps in the very Commentary on Galatians with which we are especially concerned) Luther is thinking of the two Kingdoms as two dimensions of existence. At one and the same time, the Christian faces toward God in the Heavenly Kingdom, and toward his neighbor in the Earthly Kingdom. He lives in relation to God and he lives in society with his fellows. To the Heavenly Kingdom belong grace, faith, and spiritual righteousness; to the Earthly Kingdom, law, works, and civil righteousness" (p. 119; see also ibid. 25f., 137f.).

For other helpful articles on this, see The Lutheran Synod Quarterly, June 1979, Tom G. A. Hardt, "Natural Knowledge of God and Natural Law according to the teaching of the Lutheran Church," p. 7ff., and the Wisconsin Lutheran Quarterly, April 1970, Siegbert Becker, "The Place of Reason in Lutheran Theology," p. 97ff., and April 1972, Carl Lawrenz, "Natural Law, Natural Knowledge of God, Civic Righteousness and their application to the Boy Scout Question," p. 67ff.

While these notes were being prepared, an article in the October 8, 1984, Christian News, beginning on page 1 and continued on page 8, was called to my attention. The article is a "review" of God and Caesar. Christian Faith and Political Action, by John Eidsmoe (Westchester, Illinois, 1984?). The editor suggests that this book deserves the widest possible circulation. I don't think so. The author appears, from extensive

quotes in the review, to hold to the narrowest possible interpretation of the doctrine of the two kingdoms. Especially alarming is the statement (in which Otten quotes Eidsmoe) "'Modern Evangelicalism. Where should evangelicals stand today? I believe the best position is somewhere between Luther's and Calvin's. Luther probably drew too sharp a distinction between faith and reason, for the two need not be incompatible. Faith may transcend reason, but faith need not contradict reason. One need not apologize for appealing to Scriptural authority in the political arena' (14-16)," which appears to me to be a pretty good representation of the Reformed doctrine of reason as well as that of Thomas Aquinas (see note 43) and its relationship to faith; it is certainly not Luther's and the Confessions' view.

40. F. E. Mayer, op. cit., p. 204f.

41. Francis Schaeffer, The Church at the End of the Twentieth Century, Intervarsity, 1970, p. 23f.

42. The expression "Judaeo-Christian world view" seems to play a large role in much of the current discussion and is also influential among Lutherans. It is not always clear exactly what the expression is supposed to signify. At times it appears to merely be a replacement for "Christianity." Those who use the expression sometimes appear to recognize that one cannot say that American government and culture are founded on Christianity, but yet feel that one must connect the basis for the Declaration and Constitution to some biblically derived ideal--so Francis Schaeffer

uses the expression "Christian Consensus" in The Christian Manifesto. Others use the expression "Judaeo-Christian world view" thinking that the expression means something a little less than Scripture, but more than Natural Law. Presumably, even though the Gospel itself does not govern the values of the society, the Bible otherwise can thus be installed as the basis for society, which, I would think, amounts to a Kantian moralistic reductionism. But none of these views do justice to the historical facts. The fact is that the framers of the Declaration and the Constitution were, to a large degree, rationalistic humanists and Deists. Some were tolerant of Christianity and its morality and others were not. They were followers of John Locke and others in the Enlightenment tradition who rejected revealed theology and recognized only a core of natural morality which agreed with the Natural Law acquired from natural observation or arrived at by innate reason. One cannot really say, then, that they even arrived at their convictions on the basis of a recollection of Christian morality. They tolerated it only insofar as it agreed with that which could be known from nature. It is, of course, true that Natural Law and "the Judaeo-Christian world view" coincide. But that does not make the latter the foundation for the Constitution of the United States. As C. S. Lewis shows in The Abolition of Man (MacMillan, 1947, p. 95ff.), Natural Law is apparent in its broad outlines in the "world views" of Islam, Tao, Roman and Greek, Eastern, and oriental religions and societies (including Viking paganism!).

It must also be observed that since the fall, the knowledge of this Natural Law is far from perfect. The sinfulness of man clouds his perception of the Natural Law written in the heart. Consequently, one will not be able to expect even near perfect behavior or perfect formulation of legislation based on Natural Law. The Christian may indeed have to be satisfied with laws which rule out most, but not all, unethical, immoral behavior. But thereby, the Christian does not exercise political, legal freedom under the looser law, but remains subject to the immutable will of God which he himself knows from the revealed Word of God. That "formulation" of the moral law is perfect; but political legislative formulations of moral law, under natural knowledge, simply will not be perfectly in accord with the revealed law.

None of this must be taken to say that the political sphere can operate in a secular, neutrally moral vacuum. The Christian society, as well as others, has every right to say of certain kinds of actions, we will not permit it. The question at issue is, on what basis do they insist on certain ethical standards?

43. Thomas in Summa Theologica and Summa Contra Gentiles defies demonstrating his view on any neat citation. The usual citation and the closest Thomas comes to a systematic expression on the relationship between faith and reason is in Summa Contra Gentiles, Book I, chapters 3-8 (see University of Notre Dame Press, 1975, p. 63ff.). An evaluation of Thomas on this point actually depends

more on reading and observing his method of stating various doctrines. Luther, in Babylonian Captivity and in The Bondage of the Will certainly thinks that Thomas has given reason a place in relationship to Scripture similar to that which later shows up in Calvin, for example.

44. See Gabriel Fackre, op cit., in numerous places (see his index).

45. See note 38 above.

46. Fackre, op cit., p. 105.

47. Falwell, op cit., p. 215.

48. Ibid.

49. Herman Sasse, This Is My Body, Lutheran Publishing House, Adelaide, 1977, p. 214 (Augsburg, 1959 edition, p. 265).

50. Martin Luther The Bondage of the Will, Introduction and translation by J. I. Packer and O. R. Johnston, Revell, 1957, p. 59f.

-- Erling T. Teigen

BOOK REVIEW

David P. Scaer, James, the Apostle of Faith (St. Louis: Concordia Publishing House, 1983, $9.95)

This 158-page paperback commentary on James was written by Dr. David P. Scaer, academic dean and professor of systematics at Concordia Theological Seminary, Fort Wayne, Indiana. He has also taught an exegetical course on James, and this book is the result. While this book may seem rather expensive, it is well worth the price if for no other reason than that it will cause vigorous mental interaction between the author and the reader. Scaer, as readers of his other books and articles know, is not a man to "halt between two opinions." He states exactly where he stands on points of exegesis and why he does. The reader, in turn, will find a number of the commonly accepted interpretations of James questioned. The reader certainly will not fall asleep, but we will find himself thinking, weighing, accepting, reacting, wondering, questioning, dissenting, and even rejecting statements in the book, depending upon which page he is reading.

Scaer does not offer a detailed commentary of the Greek of James except where he wishes to stress a specific point. He rather develops areas of thought. As can be seen from the title of the book, Scaer sees more justification in James than Lutherans traditionally have seen. This places him in a position of dissent with most commentators. This reviewer disagrees with Scaer's

conclusions. But the readers of this review would do well to read Scaer's comments for themselves before deciding. Certainly most conservative Lutherans would not be as hard on James as was the early Luther, who called James an epistle of straw. One should also remember that Luther later toned down his public comments on James and reserved his stronger statements for the classroom, apparently thus recognizing that his view of James was a private opinion. One would also do well to consider Melanchthon's comments in the Apology on James, as well as the considered evaluation of the Formula of Concord. Both see James stressing works in a proper relationship with faith.

There are a few other comments which this reviewer must make. Scaer does have a liking for phrases such as "not improbably," "leads us to the tentative impression," and the modals which indicate a tentative conclusion, or conjecture. Yet he often builds upon these. For example, he sees James as a pastoral epistle. He takes James' use of the word "brethren" in James 1:2 as applying to clergy. He does this on the basis of passages such as Matthew 28:10 and Acts 15:23, which use the word. But one must wonder whether these passages rather fit in the broader context of Christian discipleship, Matthew 23:8; Mark 3:35. Nor should the beautiful references of Christians as the brethren of Christ in Hebrews 2 be forgotten. Nor does Scaer always follow common usage. An illustration of this would be his conclusions on Diaspora in James 1:1. The Diaspora was a technical name applied to Jews scattered by persecution, wars, exile, and trade through the ancient world. Scaer gives the word a new meaning by applying it to the early Christians scattered into the countryside of Judea and Samaria by persecution. He bases this on the verb in

Acts 8:1, which has the same stem as Diaspora. The phrase "twelve tribes" which is connected with Diaspora in James 1:1 is referred to the Jews specifically in Matthew 19:28; Acts 26:7.

One might gain the impression from these last few comments that the reviewer is discouraging readers of the Lutheran Synod Quarterly from buying this commentary on James. Far to the contrary! This book is filled with a number of exegetical challenges which will make the reader think and become intellectually stimulated. And that, after all, is the purpose of study.

-- Glenn E. Reichwald