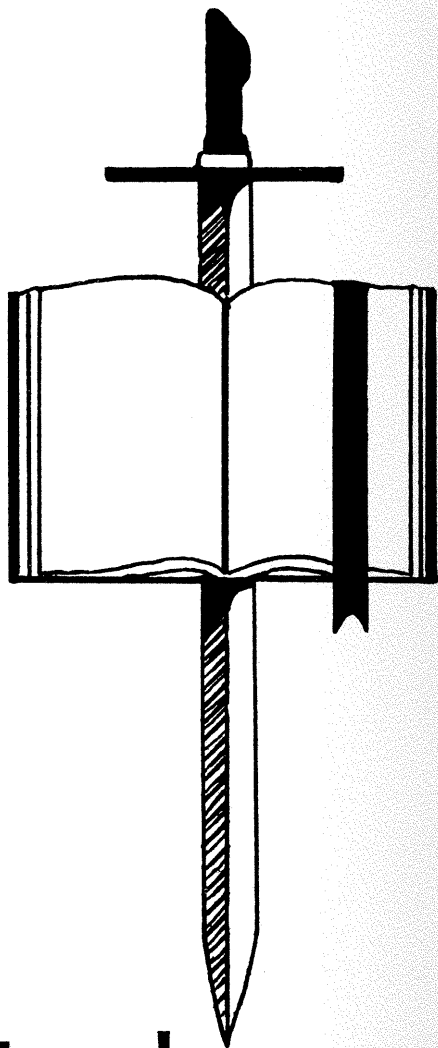


June 1989

Vol. XXIX No. 2

ISSN 0360-9685



Lutheran Synod Quarterly

LUTHERAN SYNOD QUARTERLY

Theological Journal of the
Evangelical Lutheran Synod

Edited by the faculty of
Bethany Lutheran Theological Seminary
Mankato, Minnesota

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Managing Editor: W. W. Petersen
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Subscription Price: \$6.00 per year

Address all subscriptions and all correspondence to:

LUTHERAN SYNOD QUARTERLY
Bethany Lutheran Theological Seminary
447 North Division Street
Mankato, MN 56001

FOREWORD

This issue of the Quarterly contains an exegetical study of Colossians 1:15-20 by the Reverend John A. Moldstad, Jr., and an article on THE USE OF HERMENEUTICS IN SERMON PREPARATION by Reverend Theodore Gullixson.

Because of the nature of Appendix B in this article, it has been enclosed loosely after page 69. This Appendix contains much helpful information and we are pleased to include it. Both of these presentations were delivered to the General Pastoral Conference of the Evangelical Lutheran Synod, held on September 27-29, 1988, at King of Grace Lutheran Church, Golden Valley, Minnesota.

--WWP

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THE ABSOLUTE SUPREMACY OF CHRIST
OVER ALL THINGS
IN HEAVEN AND ON EARTH*

-- Colossians 1:15-20

A thorough study of Christology is always vital for the life of a Christian. The doctrine of the Personal Union of the two natures of Christ --the divine and the human--is not something meant only for ivory-tower theologians to discuss, nor is it something that pertains only to a discussion of Christian history involving the first few centuries after Pentecost, when Christological controversies of all kinds were in abundance. Needless to say, there are still the same Arian and Nestorian issues for orthodox theologians to battle with today, though the names of the heresies have changed considerably.

Besides the fact that all doctrines for Christendom must always be Scriptural--nothing more or nothing less--and thus a deep study of Colossians I is warranted at any time, we ought to realize that a study of this nature is extremely beneficial for our own personal, spiritual life. Focusing on Christ--learning more about His power and His infinite supremacy--is the very thing that makes our faith grow, for then we are assured that the $\chi\rho\iota\sigma\tau\acute{o}\varsigma$ (Messiah) we hold to for our eternal redemption is indeed an all-sufficient and invincible $\chi\rho\iota\sigma\tau\acute{o}\varsigma$. We dare not approach the topic of

*Delivered by The Rev. John A. Moldstad, Jr., pastor of Our Saviour Lutheran Church, Lake Havasu City, Arizona, at the ELS General Pastoral Conference, held on September 27-29, 1988.

this paper with only a pedagogical attitude, such as was displayed some time ago by a psychologist-priest in a Trappist monastery when he candidly admitted: "Every time some kind of insight comes to me, I find myself wondering how I can use it in a lecture, a sermon, or an article; and very soon I am far away from God and all wrapped up in my own preoccupation."¹

Non-Trinitarian cults, like the Jehovah's Witnesses (which we will refer to later), naturally practice tampered exegesis on this section. But even among the Trinitarians there has been a strong difference of opinion on these verses, since some ascribe what is said here only to the Eternal Word and not to the Incarnate Christ, while others predicate it to the Incarnate Christ. Historically, the exegetes who have lined up on the side of the Eternal Word are Severianus, Theodoret, Marcellus, John Damascene, and Theophylact. Those who have taken it of the Incarnate Christ are Augustine, Gregory of Nyssa, Cyril, and Pelagius. Two of the more modern exegetes who have opposing viewpoints are Lenski, who strongly advocates the Incarnate Christ position, and Lightfoot, who refers these verses in Colossians I to the pre-incarnate Christ. As we will observe, this is a theological debate that is of no trifling matter, since the position one aligns himself with will of necessity affect the view one has of the Personal Union of the two natures of our Lord Jesus Christ.

Another point of interest in this section of Scripture is the "reconciliation" spoken of in verse 20. For whom did Christ render satisfaction with His "blood," shed on the cross"? What is meant by "all things, whether things on earth, or things in heaven"?

These are a couple of the more important issues we will attempt to direct ourselves to, as we proceed with our exegesis.

VERSE 15: ὅς ἐστιν εἰκὼν τοῦ θεοῦ τοῦ ἀοράτου,
πρωτοτόκος πάσης κτίσεως,

To find contextually in the Greek the precise subject of vv. 15ff., one has to go back to verses 13 and 14: "the Son... in whom we have redemption, the forgiveness of sins." Thus, we translate verse 15 as follows: "(the Son) Who is (the) image of the invisible God, (the) firstborn of all creaton..."

There has been much discussion as to the description of the Colossian heresy that Paul attacks here in his epistle. Many have simply described it as Gnosticism, while others feel that such a term cannot apply to this era. Lightfoot uses the term "Gnostic" in labeling the heresy, but he is not dogmatic about it: "If it be urged that there is no authority for the name 'Gnostic' as applied to these pre-Christian theosophists, I am not concerned to prove the contrary... The term 'Gnostic' is here used, only because no other is so convenient or so appropriate."² Certain other Biblical scholars portray the Colossian heretics simply as Judaizers.

One thing appears certain, however: "The false teachers aimed at effecting a partial reconciliation between God and man through the interposition of angelic mediators... Their mediators were ineffective, because they were neither human nor divine. The true mediator must be both human and divine. It was necessary that in Him all the plenitude of the Godhead should dwell. It was necessary also that He should be born into the world

and suffer as a man."³ This is why in chapter 2 the Apostle says: "Do not let anyone who delights in false humility and the worship of angels disqualify you for the prize."

The word εἰκών, "image, figure, likeness," is a word which always implies a derivation. In this sense it is more than the word ὁμοίωμα, "likeness," for in the word ὁμοίωμα only resemblance and not derivation is implied. "The eternal Son born of the Father is 'the image' of the Father, 'the effulgence of his glory and the impress of his substance (ὑπόστασις),' Heb. 1:3. Man was created (not born) in God's image. Man thus had the image, was in it, but was not the image. The difference is vast."⁴ Trench has this to say: "It is evident that εἰκών (from εἶκω, ἕοικα) and ὁμοίωμα might often be used as equivalent, and in many positions it would be indifferent whether one or the other were employed... When, however, the Church found it necessary to raise up bulwarks against Arian error and equivocation, it drew a strong distinction between these two, one not arbitrary, but having essential difference in the words themselves for its ground. Εἶκων... always assumes a prototype, that which it not merely resembles, but from which it is drawn."⁵ The one time that εἰκὼν θεοῦ is applied to man (I Cor. 11:7) it refers to man's power of command in the whole context of authority, but here and in II Cor. 4:4 the expression is used of Christ, due to His divine nature and absolute moral excellence.⁶ (Incidentally, the reason why there is an omission of the definite article twice in this verse is that it is "often omitted when the noun names a person or an object, the duplicate of which does not exist."⁶)

Robertson draws attention to the fact that, even though v. 15 speaks of the "invisible God,"

it is recorded in John 14:9 that the one who has seen Jesus has indeed seen God.⁷ Parallel passages that have other Greek words describing Christ in similar fashion--as the One who so thoroughly is God that He alone makes the invisible Godhead visible to mankind--are: the Λόγος section in John 1:1-18; the word χαρακτήρ in Hebrews 1:1-4; and also the word μορφή in Philippians 2:5-11.

Much more has to be said about the word πρωτότοκος in this verse. In the Septuagint it is the term used for the Hebrew יְיָוָה, "first-born." The meaning of the word itself is simple, but in the context what exactly is it telling us about Christ in saying that He is "the firstborn of all creation"? The TEV, the NEB, and the Revised Version are ambiguous in their renderings of this phrase. Any suggestion that Christ was the first of created things must be carefully avoided; in fact, the first part of verse 16 emphasizes that "in Him were all things created." The true sense is: born before the creation.⁸ Mysteriously, Jesus Christ--the Second Person of the Trinity--was and is eternally begotten from the Father as the first and only-begotten Son. This eternal generation from the Father is spoken of also in the Old Testament in passages such as Psalm 2:7 and Psalm 89:27. The Nicene Creed has so aptly put it: "the only-begotten Son of God, Begotten of His Father before all worlds, God of God, Light of Light, Very God of Very God, Begotten, not made, Being of one substance with the Father; By whom all things were made."

The main ideas which the word πρωτότοκος involves are 1) PRIORITY in regard to all creation, and 2) SOVEREIGNTY over all creation. But there is no question that the word here in this context also is closely related to the word μονογενής,

which describes the incomprehensible inner workings of the Trinity. With regard to the similarity between these words, Lightfoot says: "The two words express the same eternal fact; but while μονογενής states it in itself, πρωτότοκος places it in relation to the universe."⁹

Unfortunately, Lightfoot takes the position (typical of the Reformed theologians) that this entire section is speaking only of the PRE-INCARNATE CHRIST. His reasoning apparently is that the divine attribute of CREATING ALL THINGS cannot be attributed to the human nature of Christ, since, as the Reformed say, "the finite is incapable of the infinite." He wrongly assesses the "predicament" which he claims orthodox theologians find themselves in, were they to take the section as speaking of the INCARNATE CHRIST, as you can see from the following:

... All the fathers of the second and third centuries without exception, so far as I have noticed, correctly refer it to the Eternal Word and not to the Incarnate Christ, to the Deity and not to the humanity of our Lord. . . . Many orthodox fathers, however, not satisfied with this, transferred the expression into a new sphere, and maintained that πρωτότοκος πάσης κτίσεως describes the Incarnate Christ. By doing so, they thought to cut up the Arian argument by the roots. As a consequence of this interpretation, they were obliged to understand the κτίσις and the κτίζεσθαι in the context of the new spiritual creation, the καινή κτίσις of 2 Cor. 5:17, Gal. 6:15. Thus interpreted, πρωτότοκος πάσης κτίσεως here becomes nearly equivalent to πρωτότοκος ἐν πολλοῖς ἀδελφοῖς in Rom. 8:29.¹⁰

If one has read Lightfoot's commentary on Philippians, it will come as no surprise that he regards this section in Colossians as pertaining to Christ only before His becoming flesh and blood. In his comments on Philippians 2:6, his treatment of the word μορφή follows this same pattern of thinking, while Lutherans have held that the "form of God" in Philippians 2:6 refers not to CHRIST PRE-INCARNATE, but specifically to CHRIST INCARNATE. (For a longer discussion on this Philippians passage see the June 1985 issue of LSQ, page 14.)

Lutherans have rightly charged that Reformed theologians are guilty of a KENOSIS regarding the Person of Christ, not caring to attribute to Christ's human nature the qualities of His divine nature. In an article entitled, "Kenotic Ignorance or Accommodation," P. E. Kretzmann defines KENOTICISM as saying "that the Son of God, in the act of the incarnation, laid aside the divine attributes of omnipotence and omniscience, together with His divine self-consciousness, and regained the latter gradually, in the way of a really human development." Kretzmann points out that, even though many do not wish consciously to take away from Christ being true God and true man at the same time, they often subtly fall into this trap of emptying the full import of the Personal Union. It appears that this is what Lightfoot has done, albeit he strongly objects to those who hold only a humanitarian view of Christ. But in concluding his article, Kretzmann sets forth this important principle: "It is contrary to Scripture to teach any kenosis which postulates the nonpossession of any divine attribute in the person of Jesus of Nazareth. The emphasis is on His choosing not to use any of His divine attributes rather than on any alleged inability to do so."¹¹

Lightfoot underestimates the orthodox theologians

who understand this verse as speaking of the INCARNATE CHRIST. Their reasoning for interpreting it so was not to ward off any further threats from the Arian camp, nor does it follow that they had to have understood this verse as referring to "the new spiritual creation." Lenski rightly contends that Arianism is defeated from the start in verse 15 because of Paul's use of πρωτότοκος as opposed to πρωτόκτιστος ("the first-created").

Admittedly, for our capabilities of the human mind there is a real problem in predicating the creation of all things to the God-man. Two quotes from Lenski are to the point: "If we let the communication of the divine attributes bestow upon the human nature also the acts of deity we may more nearly approach the facts regarding the God-man in his connection with the creation of all that exists, although even then we shall never for a moment pretend to visualize or really to comprehend them."¹² "The Scriptures present the facts, these are inconceivable but still eternal facts. Accept them, bow down and worship, leave a little to the light of glory, rejoice in Christ, God and man in one."¹³

As was previously mentioned, one of the modern-day Arians, the Jehovah's Witnesses, do quite an injustice to this Greek text. It should be realized, however, that corrupting this text is a virtual necessity as a result of their position on WHO Jesus Christ is. They claim that Christ before His earthly life was a spirit-creature named Michael, the first of God's creation, through whom God made the other things. Christ's birth is viewed not as an incarnation, but only as the way this angelic being became a perfect human being, the equal of Adam before the Fall. Jesus' human nature was annihilated in his death, they say. But as a reward for his sacrificial obedience, God gave him a divine, spiritual nature. This is why the Jehovah's Witnesses firmly

maintain that throughout his existence Jesus Christ never was co-equal with God. For them, he is not eternal; while he was on earth he was nothing more than a man, and thus the "atoning effect" of his death can have no more meaning than that of a "good human being."¹⁴

VERSE 16: ὅτι ἐν αὐτῷ ἐκτίσθη τὰ πάντα ἐν τοῖς οὐρανοῖς καὶ ἐπὶ τῆς γῆς, τὰ ὄρατὰ καὶ τὰ ἀόρατα, εἴτε θρόνοι εἴτε κυριότητες εἴτε ἀρχαὶ εἴτε ἐξουσίαι τὰ πάντα δι' αὐτοῦ καὶ εἰς αὐτὸν ἔκτισται,

TRANSLATION: "for in Him all the things in heaven and on earth were created, the visible things and the invisible things, whether thrones or powers or rulers or authorities; all the things are created through Him and to Him,..."

Here we have one of those clear passages ascribing the entire work of creation to Jesus Christ, the God-man. Other verses in Scripture are Heb. 1:10, John 1:1-3, Heb. 1:2, and I Cor. 8:6.

Note the tenses of the two times the verb "create" is used. First of all the aorist is used, describing the definite, historical act of creation as a punctiliar event. At the end of the verse we have the perfect ἔκτισται, bringing out the continuous and present relationship of all of creation to the Creator. The grammarian Winer states: "The perfect is employed in strict accordance with its proper import, whenever the past is to be put into relation with the present... Here the result of the action is usually, but not necessarily ..., conceived of as permanent."¹⁵

One of the common objections to Christ's full

deity on the part of the subordinationists is that the Bible speaks of the divine works in nature and in the Church as being done through (διὰ, ἐν) the Son and the Holy Spirit, supposing that this conclusively teaches subordination. In this particular verse both of these propositions are used of the Son to describe how creation came about. But Francis Pieper ably refutes the claim of the subordinationists:

"True, Scripture states that all things were made by the Son (John 1:3; Col. 1:16); that 'by the Word of the Lord were the heavens made and all the host of them by the Breath (Spirit) of His mouth' (Ps. 33:6); ... But it is a fallacy to infer from this a subordination of the Son and of the Holy Ghost. ... The fact that there is an order of operation does not imply a division of the divine activity, for the Scriptures ascribe the one operation to the Son and the Holy Ghost as well as to the Father. Jesus not only says that He can do nothing of Himself, but adds immediately that He does the same work in the same manner (ομοίως) as the Father, thereby declaring that the work of the Father and the Son is numerically identical, that is, the operation belongs to the entire Trinity without any division among the three Persons (John 5:19)."¹⁶

In Romans 11:36 we find the expression, "from him (ἐκ) and through him (διὰ) and to him (εἰς) are all things." Yet Paul does not in this context use ἐκ of Christ, but in his writings he uses only ἐν, διὰ, εἰς. Robertson notes that the same distinction is preserved in I Cor. 8:6 (ἐκ of God, διὰ of Christ).¹⁷ But in the passage that we have before us, it appears that ἐν and διὰ basically carry the same meaning. Winer says: "Passages in which ἐν and διὰ in reference to things are interchanged in

the same proposition, Col. i. 16; 2 Cor. vi. 4ff. 8; I Cor. xiv. 19, merely show that both prepositions are identical as respects the sense."¹⁸

Is it appropriate to say, "The Bible ascribes the work of creation and preservation especially to God the Father"?¹⁹ The seventeenth century Lutheran dogmaticians, Gerhard and Hollaz, speak about the appropriateness of attributing the work of creation especially to God the Father. Pieper, too, asserts: "Scripture attributes the work of creation especially to the Father."²⁰ But he quickly adds that by the church saying this there is no taking away from the Augustinian rule, Opera ad extra indivisa sunt. One, of course, needs to guard against a naive tritheism and also against a naive subordinationism. Suffice it to say what Chemnitz says on the matter:

We must not dispute too curiously concerning the distinction of persons in the work of creation, but let us be content with the revelation, that all things were created by the eternal Father, through the Son, while the Holy Ghost hovered over them, Rom. 11:36. But these things are not to be construed into an inequality of persons, as the Arians blasphemously assert that the Son was God's instrument in creation, just as the workman uses an axe. For the prepositions (ἀπό, αἰά, ἐν) do not divide the nature, but express the properties of a nature that is one and unconfused.²¹

The expression "heaven and earth," as we have it here, frequently is used throughout Scripture to denote all created things, such as "the universe." This is not to be confused with what is commonly referred to as "celestial heaven." "The heaven of angels and saints is not a created locality, but the

condition of the blessed vision of God."²² Some exegetes contend that the "celestial heaven" is being talked about here. Thayer is a good example: "This heaven is the abode to which Christ ascended after His resurrection."²³ But Lightfoot correctly surmises: "Heaven and earth together comprehend all space... Thus the sun and the moon would belong to ὀρατά, but they would be ἐν τοῖς οὐρανοῖς; while the human soul would be classed among ἀόρατα, but would be regarded as ἐπί τῆς γῆς..."²⁴ If one takes the expression not to refer to the "celestial heaven," one should not be afraid to use this section to prove angels also are created beings. Certainly angels as being created are referred to in the following expression: εἴτε θρόνου εἴτε κυριότητες εἴτε ἀρχαί εἴτε ἐξουσίαι. These words are not just speaking of earthly potentates and dignities. The whole design and intention of the letter is to combat worship paid to angels. So the reference to the orders of authority here is especially in regard to the celestial hierarchy.²⁵ "This passage is aimed at the angel-worship of the Colossians; showing that while they have been discussing the various grades of angels which fill the space between God and men, and depending on them as media of communion with God, they have degraded Christ who is above them all, and is the sole mediator."²⁶

Lightfoot gives a good paraphrase of the Apostle Paul's meaning as follows:

You dispute much about the successive grades of angels; you distinguish each grade by its special title; you can tell how each order was generated from the preceding; you assign to each its proper degree of worship. Meanwhile you have ignored or you have degraded Christ. I tell you, it is not so. He is first and foremost, Lord of heaven and earth,

far above all thrones or dominations, all principedoms or powers, far above every dignity and potentate--whether earthly or heavenly--whether angel or demon or man--that evokes your reverence or excites your fear.²⁷

Blasphemously, the translation by the Jehovah's Witnesses implies that Christ is simply one of the created Himself, by inserting the word "other" before τὰ πάντα: "He is the image of the invisible God, the firstborn of all creation, because by means of him all other things were created in the heaven and upon the earth..." Bruce M. Metzger in a critical article entitled, "The Jehovah Witnesses and Jesus Christ." counters a favorite assertion made by this cult:

Frequently Jehovah's Witnesses make the assertion that this passage teaches that God created the Son. Actually the verb 'to create' in reference to the relation of the Son of God to the Father appears neither here nor anywhere else in the New Testament. Here he is spoken of as 'the first begotten of all creation,' which is something quite different than saying that he was made or created. If Paul had wished to express the latter idea, he had available a Greek word to do so, the word πρωτόκτιστος, meaning 'first created.' Actually, however, Paul uses the word πρωτότοκος, meaning 'first begotten,' which signifies something quite different...²⁸

VERSES 17, 18: καὶ αὐτός ἐστιν πρὸ πάντων καὶ τὰ πάντα ἐν αὐτῷ συνέστηκεν.

καὶ αὐτός ἐστιν ἡ κεφαλὴ τοῦ σώματος, τῆς ἐκκλησίας· ὃς ἐστιν ἀρχή, πρωτότοκος ἐν τῶν

νεκρῶν, ἵνα γένηται ἐν πᾶσιν
αὐτὸς πρωτεύων,

TRANSLATION: "and He is before all things and all the things hold together in Him. And He is the head of the body, the Church; He is (the) beginning, (the) firstborn from the dead, in order that in everything He might be the one holding first place..."

The verb συνέστηκεν, "to hold together, consist" is the perfect tense, and thus it not only stresses that the universe was in the past entirely held together by Christ, but that it will continue to be so into eternity. The power that the world frequently attributes to "gravity" or "mother nature" is a slap in the face to Christ, through whom alone all things consist. When Christians attribute power to gravity, they must "in solemn gravity" understand it as a force that emanates from and has its existence only in and by Christ.

Pieper cites this verse, together with Acts 17:28 ("In Him we live and move and have our being.") to show "where creation ceases, there is no other space, with any space behind it, but the universe is in the infinite, illocal God."²⁹ In other words, besides the fact that "he's got the whole world in His hands," our God--Jesus Christ--has every inch of existing space and of any space imaginable in His almighty hands!

It is true that God operates everywhere in the realm of nature. "He causes His sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous," Matt. 5:45. In the sense of God's omnipresence anyone in the universe whatsoever can speak of God being with the individual. But we

Lutherans have consistently held, according to Scripture, that in the realm of one's personal, spiritual relationship with God, God presents Himself to people in the Means of Grace. "God does not wish to deal with us otherwise than through the spoken Word and Sacraments. It is the devil himself whatsoever is extolled as Spirit without the Word and the Sacrament," (Smalcald Articles, Part III, Art. VIII, par. 10). This caused Martin Luther to go so far as to say in a lecture on Genesis 17:22, "Indeed, if the matter were in my hands, I would not want God to speak to me from heaven or to appear to me. But I would want--and this is my daily prayer--that I might duly honor and truly esteem the gift of my Baptism and thank God for it; that I might see and hear the brethren, who have grace and the Holy Spirit and who by the Word can console, strengthen, exhort, admonish, and teach me. What better and more useful appearance of God would you desire?"³⁰ "The remission of sins for Christ's sake and faith in this remission . . . God will give only through the means of grace He has ordained, through the Word of the Gospel and the Sacraments."³¹

The precedence of Jesus Christ in time (or shall we say, timelessness?) and His pre-eminence as the Creator are both sharply brought out here. Didn't Jesus Himself tell this to the Jews? "I tell you the truth, before Abraham was born, I AM!" (John 8:58). (See also John 17:5) In his comments on Col. 1:17 Lenski once again takes issue with the kenoticists, for here it plainly says Christ is before all things and this must mean precisely what it says: "He must most certainly be before them if their continuous existence is to depend on him. But this dependence is not divided so that up to the time of the incarnation... the deity of the Son ὁσπριος preserved all things, and since that date

both the deity and the humanity of the Son ἕνασρκος do so. ...Eternity is communicated to the human nature just as all the other divine attributes are. Inconceivable? Most assuredly! Even 'eternity' itself, like every other essential divine attribute, is inconceivable."³²

In verse 18 Jesus is called "the head of the body--the Church." Metaphorically κεφαλή means anything supreme, chief, or prominent.³³ As in Eph. 5:23, Paul is emphasizing that even the corporate body of the Communion of Saints has its leadership, foundation, and source in Jesus Christ alone. To add to this, Winer postulates that the καὶ αὐτός is emphatic "he, even he."³⁴

Christ is called ἀρχή, reminiscent of "Alpha and Omega," the first and the last, the beginning and the end. The word γένηται is the subjunctive of γίνομαι, typically used after a ἵνα purpose clause. Interestingly, this verse holds the only New Testament citation of πρωτεύων, meaning adjectivally here "being above all else." An excellent commentary on the words "firstborn from the dead" is I Cor. 15:20-22.

VERSE 19: ὅτι ἐν αὐτῷ εὐδόκησεν πᾶν τὸ πλήρωμα κατοικῆσαι

TRANSLATION: "...that in Him all the fulness was pleased to dwell..."

A man by the name of L. T. Wohlfeil has written quite a discussion on the matter of the subject in this verse.³⁵ Some supply the verb "was pleased" with the subject "Father," others "the Son" or "Christ," and still others "God." Wohlfeil sides with Moffatt in taking the subject as "all the fulness," just as we have done here. He states: "The only choice left is πᾶν τὸ πλήρωμα as subject,

rather, to let it stand as subject according to the well-known principle that nothing is to be supplied until all the syntactical possibilities are exhausted and the supplement is clearly indicated by the context."³⁶ Furthermore, he states: "It must be granted that πᾶν τὸ πλήρωμα is a beautiful term to describe our great God, pointing as it does to His omnipresence and confirming the Scripture truth that He fills all things. What more fitting term could have been used in the context?"³⁷

The word πλήρωμα is "a recognized technical term in theology denoting the totality of the divine powers and attributes."³⁸ It was common thought among the Gnostics to view the divine powers at work in the universe as having been distributed among various aeons. But Paul places all the divine powers in Christ. He does so also in Col. 2:9. The word κατοικῆσαι is the aorist infinite of κατοικέω, "to dwell, live, or inhabit." In a metaphorical sense, "divine powers, influences, etc., are said to dwell in someone (dative of person)."³⁹

VERSE 20: καὶ δι' αὐτοῦ ἀποκαταλλάξαι τὰ πάντα εἰς αὐτόν, εἰρηνοποιήσας διὰ τοῦ σταυροῦ αὐτοῦ, [δι' αὐτοῦ] εἴτε τὰ ἐπὶ τῆς γῆς εἴτε τὰ ἐν τοῖς οὐρανοῖς.

TRANSLATION: "...and through Him to reconcile all the things to Himself, having made peace through His blood of the cross--through Him, whether the things of the earth or the things in the heavens."

Usually Paul's term for "reconcile" is καταλλάσσω (as in II Cor. 5:18-20 and in Rom. 5:10). The root meaning behind ἀποκαταλλάσσω can be found in the

word ἄλλος, around which this verb was formed. It refers to "placing into a relation or a situation that is very much 'other' than the existing one."⁴⁰ The two prepositions ἀπό and κατὰ add to the intensity of this, emphasizing the completeness of the reconciliation. It is only because of Christ's atoning work that such a complete reconciliation not only is possible but has come about in actuality. Why? It all goes back to verse 14: He is the One in whom we have "redemption, the forgiveness of sins."

The word εἰρηνοποιήσας, is found only here in the New Testament. It is the aorist active principle of εἰρηνοποιέω, to make peace, establish harmony." Though Christ said, "Blessed are the peacemakers," HE ALONE is the one and only true peacemaker between God and man, for He endured the curse of sin for mankind by shedding His blood on the cross. And this is why Paul quickly adds:
διὰ τοῦ αἵματος τοῦ σταυροῦ αὐτοῦ

Robertson says that Paul adds this for the benefit of the "docetic Gnostics who denied the real humanity of Jesus," and thus he stated that the means by which reconciliation had come was only through the cross of Christ.⁴¹

How necessary this doctrine of the cross--the shedding of Christ's holy blood--is for twentieth century Christianity! In a nineteen-page cover story of the December, 1986, Atlantic Monthly, the results of a survey among top national theologians showed the appalling positions modernists take on doctrines which have always been regarded as sine qua non for wearing the label "Christian." David Tracy, a liberal Roman Catholic, is quoted in the article as saying that he feels much of the problem for lay Christians is that they are "functional

Docetists" (i.e., referring to a belief in an apparent rather than a real incarnation of Christ). He criticizes twentieth-century Christians for putting too much emphasis on the divinity of Christ, and as a result not thinking of Jesus so much as a true man. He says that the answer to this problem is "good historical work on Jesus" which will clearly "demythologize" the common Christian view about who Jesus was. Reading between the lines, of course, one realizes that this is just a clever ploy for the acceptance of the modernists' "historical Jesus," who is certainly not fully God and thus unable to bring about true reconciliation with His blood.

But, you see, Tracy fails to point out that Docetism is not the real issue in the context of modern historical criticism and its tendencies. Listen to the way a writer on historical Docetism perceives the real crux of Christology today:

For most of the church the four ecumenical councils at Nicea, Constantinople, Ephesus, and Chalcedon have clarified and defined the human nature and the divine nature of Jesus Christ. In our day the major attacks upon orthodoxy come from those who would question the Lord's divinity rather than his humanity.⁴² (Emphasis added)

Finally, we need to discuss the issue we raised at the outset in connection with this verse. When it says that "all things" are reconciled by Jesus' blood, and then adds "whether the things of the earth or the things in the heavens," what exactly are we to believe? As Lenski says, "We have no difficulty in understanding the effect of Christ's redemption on the world in view of Rom. 8:19, etc., and Rev. 21:1, etc. The difficulty lies in a

reference to the good angels in heaven and a statement such as that found in Heb. 2:16."⁴³ The Hebrews passage says: "For surely it is not angels he helps, but Abraham's descendants.

Pieper asks, "For whom did Christ render satisfaction?" He then proceeds to answer: "Not for the angels. The good angels did not need it. Some Reformed have held that through Christ's work the incomplete holiness of the good angels was fully completed. And for the evil angels no salvation has been prepared."

Nevertheless, in a footnote on that same page, Pieper has this to say by way of explaining Col. 1:20 and Eph. 1:10:

It is true that, according to Col. 1:20 and Eph. 1:10, the effect of the expiatory death of Christ extended also to the angels (Nitsch, p. 294), but only in this way, that men who through sin had lost their membership in the holy family of angels have, 'through the blood of His cross,' been reinstated in the celestial family. Those who have come to faith in Christ are come to the heavenly Jerusalem and to the innumerable company of angels (Heb. 12:22-23), and the angels in heaven rejoice over every repenting sinner returning to the family fold (Luke 15:10).⁴⁴

Paul's point here is to enforce the beautiful Gospel message which states that God and sinful mankind have been so fully reconciled as a result of Christ's shed blood that there can never be a doubt for anyone reading or hearing the Scriptures that he too has been completely harmonized with the Lord. What joy we have in this sure Word of God penned by Paul under inspiration of the Lord!

And the reason we can be so certain reconciliation has been accomplished is that the One on whom reconciliation depends is the One in whom God's fullness is pleased to dwell!

In Thee all fulness dwelleth
All grace and pow'r divine;
The glory that excelleth,
O Son of God, is Thine.
We worship Thee, we bless Thee,
To Thee, O Christ we sing;
We praise Thee and confess Thee,
Our glorious Lord and King.

(Hymnal #352, v. 3)

SOLI DEO GLORIA!

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THE USE OF HERMENEUTICS IN SERMON PREPARATION

"The first and foremost purpose of Bible interpretation is to give glory to God."

--Victor Mennicke (38)

An experienced carpenter building a house may not need a set of blueprints to work from. Even if he has all the proper tools except a tape ruler and a level, without these measuring devices the building will be crooked throughout. The Bible interpreter who has the skills of languages, theology, systematics, and homiletics, but does not know or practice the measuring device of hermeneutics in his work, his sermons will eventually be twisted away from the clear teaching of Scripture.

Hermeneutics is a very important discipline. If someone thinks that hermeneutics is assumed in all interpretation, the modern hermeneutical approaches render this idea as being too passive. For the present theological climate exists because of hermeneutical confusion. If someone objects that hermeneutical study of the Bible is not necessary since pastors have vowed to be guided by the Lutheran Confessions, the objection is not valid. While the Lutheran Confessions are a correct exposition of Holy Scripture, they do not cover every Bible text or doctrine. Preachers dare not use the Confessions as a crutch to avoid their own study of God's Word. The Confessions can be used to enrich the preachers' biblical understanding and a litmus test to check the results of interpretation.

This paper has a two-fold purpose: to call attention to why the study of hermeneutics is so

vital and necessary to the modern Lutheran Church, and to demonstrate how hermeneutical principles may be practically employed in sermon preparation. As someone said almost a century ago:

Especially should the theological exegete endeavor to serve his hearers or readers by opening to them the Scriptures and thereby making their hearts burn within them, chiefly by expounding unto them in all the Scriptures the things concerning Christ.¹

The discipline of hermeneutics has generally been subsumed under the study of exegesis or dogmatics. Its relationship to homiletics has been recognized in the past but it has not been extensively treated by homileticians. Hermeneutics should not exist as a set of pre-suppositions and principles which are not actively involved in the interpretation of Scripture. If the Bible is God's inerrant Word which speaks to His people, then sermons should not be preached without a careful consideration of the hermeneutical principles applied to the text.

While every Christian should aim to read the Bible with understanding (Mennicke 58), and while Bible interpretation should never be the sole monopoly of the trained exegete (Mayer 43), the preacher especially needs to pay particular attention to hermeneutics. In a textbook for homiletics, Joel Gerlach and Richard Balge state: "Whenever you investigate and interpret the original meaning of any portion of Scripture, you will want to practice sound hermeneutics" (19).

Since the glory of God's name is at stake, and because the salvation of many souls are at risk, the preacher must be certain of what he

proclaims. Luther says:

You yourself must be so certain of this word of grace that if all people should speak otherwise, yes, if all angels should say no, you nevertheless stand alone and say, "And yet I know that this word is correct." (Luther, St. Louis VIII:1003) (Mennicke adds:) In matters of faith it is not sufficient to say that a passage might have a certain meaning. We must be so certain that we can say, It must be understood this way and not otherwise. (qtd. in Mennicke 40)

THE NEED TO STUDY HERMENEUTICS

"If elephants can be trained to dance, lions to play, and leopards to hunt, surely preachers can be trained to preach."

--Erasmus (qtd. in Stott 213)

The need to study the discipline and principles of hermeneutics ought to be self-evident. Yet the correct interpretation of God's Word hinges, in part, upon knowing this discipline. Twentieth Century religious thought gives preachers many reasons for the need to practice hermeneutics.

First, preachers need hermeneutics "---to ascertain what God has said in Sacred Scripture; to determine the meaning of the Word of God. There is no profit to us if God has spoken and we do not know what He has said" (Ramm, Protestant 2). Bernard Ramm assumes that God can speak to human beings and that what He says is meaningful. For if God has spoken to man in the language of angels,

humans would not know the words or their meanings, since angels and men do not have common referents. Modern linguistics has defied words as symbols which have a unique and a determinant (rather than a non-determinant) meaning. God spoke in human language through holy men as they were moved by the Holy Ghost to write what He wanted to reveal to humans about their sin and His salvation.

Luther identified a second need for hermeneutics:

Here Christ would indicate the principle reason why the Scripture was given by God. Men are to study and search in it and to learn that He, He, Mary's Son, is the One who is able to give eternal life to all who come to Him and believe on Him. Therefore he who would correctly and profitably read Scripture should see to it that he finds Christ in it" (qtd. in Surburg, Pre-suppositions 21, from sermon on John 5:39, 40, 43.)

Here Luther describes a fundamental Lutheran hermeneutical principle. Without this understanding, the Bible would simply be regarded as great literature like the works of Homer, Chaucer, Shakespeare, or Milton. Should preachers fail to find Christ in Scripture, they will fail their listeners, and themselves, and they will fail to glorify God.

Third, biblical interpreters need to be objective in their study of Scripture. William LaSor states: "There is nothing cultic or fantastic in the interpretations. The literal meaning is always definite, and both the fuller meaning and the typical interpretation are developed from the literal" (116).² Because Bible interpreters can

follow clear principles of hermeneutics and show how they arrived at a certain interpretation, their results can be tested and verified by others. Interpretation should not become a playground for how one feels about a certain text.

Errorists of the present time provide a fourth reason to study hermeneutics. With scholars meeting to determine which parts of Scripture are authentic, which words did Jesus actually speak, which events are not myths, orthodox Lutherans need to assure the faithful that such attempts are contrary to a correct understanding of Scripture. Christians need to know that the cults also misuse Scripture to 'prove' their errors. The Science of Mind Church teaches that humans are partly divine, citing the words of Jesus "The kingdom of God is within you" (Luke 17:21) to mean that divinity is within man. The Jehovah's Witnesses use Jesus' words "that they all may be one, as You, Father are in Me" (John 17:21) to deny that Jesus is equal to the Father, as He says "I and my Father are one" (John 10:30). Also, the millennialists have interpreted Revelation 20 incorrectly, along with many other passages, which they claim 'proves' their error. All these are problems of hermeneutics and the answers to these problems arise from this discipline. Luther shows why preachers need to study hermeneutics and exegesis: "While a preacher may preach Christ with edification though He may be unable to read the Scriptures in the originals, he cannot expound or maintain their teaching against the heretics without this indispensable knowledge" (qtd. in Ramm, Protestant 54-55).³

A fifth need for the study of hermeneutics results from the preceding one. The person in the pew needs to have confidence that what he or she

hears in the sermon and in the Bible class is the correct understanding of God's Word. Mennicke wrote: "Every Christian should busy himself with Bible interpretation, i.e., aim to read the Bible with understanding, for his own blessing and salvation" (58). Without learning the basic principles of hermeneutics, lay people may be unable to deal with the cult members who come to their door or to follow the arguments drawn from Scripture during the doctrinal controversies. Orthodox Lutherans cannot hide their heads in the sand and hope that the problem of Bible interpretation will go away. Believers can be affected by false doctrine and need to have confidence in the correct interpretation of Scripture.

Sixth, hermeneutics is vital to a proper understanding of the Lutheran Confessions. One cannot read the Confessions without appreciating how deeply they are grounded in hermeneutical principles. Referring to Romans 15:4, the Formula of Concord states: "It is certain that any interpretation of the Scriptures which weakens or even removes this comfort and hope is contrary to the Holy Spirit's will and intent" (FC SD XI: 92). And Robert Preus declares:

A doctrinal position may well seem nonsense until we grasp the exegetical method and canons of hermeneutics which yield this position. It is particularly important for us as Lutherans to know how the writers of our Lutheran Symbols read the Scriptures, inasmuch as we have subscribed to and are committed to the doctrine of these Symbols. And certainly subscribing to the doctrine of the Confessions involves our agreement with the basic approach and hermeneutics which were employed by the Confessions in

reading Scripture and drawing doctrine from it. (Biblical Hermeneutics 83)

Finally, the preacher also needs to be closely connected with the discipline of hermeneutics. Ramm declares: "Hermeneutics, exegesis, and preaching form one continuum. The minister who stands in the tradition of the Reformation that the minister is the minister of the Word of God (ministerium verbi divine [sic]) believes that the center of gravity of his ministry is the Word of God" (Ramm, New Hermeneutic 9). The preacher who fails to mine his text for the central thought and chief applications through use of hermeneutics and exegesis has failed his hearers. Prof. M. Reu declares:

The sermon is the presentation of God's Word in its meaning for the Christian congregation of the present. But before the preacher can know what his text means for the present he must understand it in its meaning for the past, in which it was originally set forth as a word of God." (339)

The preacher needs to bridge the gap between two worlds of thought and culture. This means he must distinguish between a covenant and a contract, show how Old Testament sacrifice pointed to Christ, fit the ancient customs in Jesus' parables into our modern age, and show how customs like foot-washing and women wearing hats in the service are to be interpreted and applied to modern times.

THE CRISIS TODAY

"Poor and sloppy hermeneutics is very often the result of a poor attitude toward the sacred Scriptures." --Robert Preus (Biblical Hermeneutics 113)

Certainly a crisis exists within the Christian community over the discipline of hermeneutics. Rare, indeed, is the American seminary professor who has not accepted the presuppositions and methods of higher-criticism. This results in seminary graduates trained to deny the basic doctrines of the Bible. Bible studies are further complicated with disciplines that include philology, archeology, philosophy, and history, which are often used to deny Scripture truths. Robert Preus states: "We must face with judgment and knowledge all attacks against Scripture and its proper interpretation and refute them. Our life as a Lutheran Church depends upon this" (Biblical Hermeneutics 81).⁴ Since hermeneutics have become the focal point of all theology, John Montgomery notes, "a misstep here may well find the church fatally committed to heresy or irrelevance" (I:45).

But the more important issue for Lutherans today is: Does a crisis exist in the understanding and practice of hermeneutics and homiletics among the orthodox Lutherans? While this question may sound alarmist, there are good reasons for raising it.

In a much-quoted book which Walter C. Kaiser wrote, Toward An Exegetical Theology (1981), he answered the question this way: "...the most 'basic crisis in biblical studies' must be placed in the discipline of exegesis" (17). This crisis exists, he says, because "grammatico-historical exegesis has failed to map the route between the actual determination of the authentic meaning and the delivery of the word to modern men and women who ask that that meaning be translated into some kind of normative application or significance for their lives" (Kaiser 88). As proof of this, Kaiser cites the lack of textbooks which would instruct the preacher to move from the text to the sermon

without losing the text's message or the needs of modern people (18).

While most homiletic books offer steps the preacher should take to arrive at the central meaning of their text, rarely do the authors present practical aids for studying the text. Gerlach and Balge in Preach the Gospel have done more than other authors to help the preacher find the message of the text (pages 17-23), but they devote only one paragraph directly to hermeneutics (pages 19-20).

In a survey for this paper, seven Lutheran seminaries in America reported that they felt hermeneutics was important in their curricula and important to the study of homiletics. Most seminaries required at least four hours of class work in hermeneutics, with larger seminaries offering more than 20 hours of classes. (For the results of this survey see Appendix A-1.)

The most serious problem which the survey identified was the lack of any Lutheran textbook on hermeneutics outside of Ralph Bohlmann's Principles of Biblical Interpretation in the Lutheran Confessions. Some of the seminaries published their own hermeneutics class notes-- Ft. Wayne, Mequon, and Tacoma--but otherwise the textbooks are Reformed. While Reformed textbooks contain important hermeneutical material, they also present a false hermeneutical approach to many texts.

An improper study of the text may produce a crisis with the following results. Foremost, preachers will not preach their text. One idea may be pulled from the text, but the subordinate concepts will remain untouched. Ralph Moellering

says that a second result is a sterile "flight into 'liturgicism' (Liturgismus as distinguished from Liturgie)" (101).⁵ Third, improper study habits results in an avoidance of preaching the Old Testament and turning to "moralizing, allegorizing, psychologizing, spiritualizing, or subjectively editorializing on a selected Biblical text" (Kaiser 132). Fourth, preachers may turn to "pompous and dogmatic answer sessions, emotional binges, poetic declamations, object lessons, clown suits, etc." (Wedel 21, 8).⁶ A fifth result of not studying the text is a spiritually undernourished congregation which cannot weather the storm of catastrophe or the burden of doctrinal controversy. Jerry Vines says, "The lack of moral strength and convictions that plagues our day is due, to a large degree, to a lack of Bible preaching in the pulpits in recent years." (22-23).

Therefore Daniel Kidder maintains that "...no preacher of the Gospel should content himself with limited and fragmentary studies of God's Word" (133). To this end, and to help overcome any future crises that may arise in either hermeneutics or homiletics, the next section of the paper will review the discipline of hermeneutics and show how the preacher may use it to prepare his sermons.

THE PRINCIPLES OF HERMENEUTICS

"God has joined Gospel and Scripture together in an inseparable unity. What God has joined together, Lutheran theology does not put asunder." --"Gospel and Scripture," CTCR of the LC-MS (21).

Hermeneutics means different things to different people. To the orthodox scholar hermeneutics deals

with principles one uses to draw meaning out of the Bible text. To the higher-critical scholar it means the methods one uses to determine the historical and authentic importance of the text. Robert Preus noted that "...for Luther exegesis was seen essentially as a philological discipline. For modern historical-critics exegesis is an historical discipline" (How to Interpret 39).

Even among those committed to the Bible as God's inerrant Word that discipline of hermeneutics has been variously described. The more hermeneutical books one reads, the more confused one can become as to what are the basic principles of hermeneutics.

Hermeneutics has usually been divided into general and special hermeneutics. More precision is needed, however, to deal with the added concerns of higher-criticism and related disciplines which are now included with hermeneutics. This paper will work with a three-part division of hermeneutics. AREA I deals with the presuppositions which people bring into their interpretation of Scripture. AREA II deals with the basic principles of biblical interpretation which control the questions one brings to the text and which tests the results of interpretation. AREA III describes the specific rules and concerns by which hermeneutical investigation is done; it also describes the special concerns of different types of literature in the Bible.

AREA I: Presuppositions

The debate between the proponents of the grammatical-historical method and the historical-critical method demonstrates how important presupposition are to the study of Scripture. Rudolph

Bultmann insisted that each interpreter approaches the Bible with presuppositions which influence his results--a hermeneutical circle.⁷ Should an interpreter believe that God did not write the Bible, that miracles did not occur, that the scientific method determines what is true, and that the Bible contains internal and external contradictions, he will be led to demythologize the Bible, seek moral lessons from miracle stories, look for evidence of divergent sources and theologies, and reject everything contrary to human wisdom or experience (Ramm, Protestant 64-67).

A totally different set of presuppositions governs the hermeneutics of those who believe that the Bible is God's inerrant Word. The fundamental presupposition declares that God has acted in history and has revealed to man His Son and His Word. From this presupposition flow many others. The whole subject of Prolegomena in the discipline of dogmatics contains vital presuppositions for hermeneutical studies about the nature of Scripture. Dr. Raymond Surburg lists the following presuppositions used by the historical-grammatical method as summarized:

1. The Bible in its entirety is the inspired, inerrant Word of God.
2. Only those canonical books which were employed as Scripture by the Jewish synogogue and are also reflected in the New Testament are to be recognized as God's Word.
3. Only the text in the original languages is the determinative one.
4. The Bible is the supreme and final authority in all theological matters.
5. The literal meaning is the usual and normal one.

6. The autographic text is the authoritative one and since errors have crept into the transmission of the text, it is necessary to practice textual criticism.
7. As literary documents, the Bible is a proper place for literary criticism to answer isagogical questions about individual books.
8. The 66 books of the Old and New Testaments are one complete revelation of God and are not to be separated.
9. The Scriptures are to be used to interpret Scripture.
10. The autographic texts are inerrant and do not contain errors or contradictions.
11. The centrality of justification by faith is the chief article of biblical revelation.
12. The entire Bible is Christocentric... the O.T. is fulfilled in the N.T.
13. In the Holy Scriptures God speaks a word of law and a word of Gospel.
14. The Holy Spirit is the true interpreter of the Bible.
15. The Holy Scriptures are profitable "for teaching, for refutation, for correction, and for training in righteousness."
(Presuppositions 280-287)

Those who hold such presuppositions will be properly equipped to interpret the words God has placed in Scripture. These presuppositions are the result of analyzing Scripture to see what it says about itself. That some of these presuppositions also become hermeneutical principles demonstrates the unity that exists between one's approach to Scripture and one's interpretation of God's Word.

The attributes of Scripture which form a part of the hermeneutical presuppositions also have important aspects and influences upon sermonizing. Since the Bible is inerrant, preachers can be confident that what they proclaim from Scripture is true, vital for their listeners to hear, and correct in all matters pertaining to God and humans. Because the Bible is clear, many passages "need no further interpretation, and any attempt to interpret them would only make them doubtful and uncertain" (Mennicke 47). Preachers can use these clear passages as proofs without explanation.⁸ Paul's epistles and the Lutheran Confessions often cite Scripture this way. Scripture is a unity, which means that "Scripture does not teach contradictory theologies, but one Gospel. The articles of faith may not agree with each other according to our logic, but neither do they contradict each other" (Preus, How to Interpret 15). Preachers who believe in this unity of Scripture can quote from both Testaments to show that God has spoken the same way throughout the Bible. If the Bible is sufficient to bring people to salvation, then the preacher will concentrate on his text as the source and foundation of his message. Human logic, quotations from the classics, illustrations from daily life will not accomplish the goal of guiding people to know God's promises. Other books and disciplines are important tools of homiletics, but the text is always of primary concern.

AREA II: Principles

Presuppositions reflect the qualities people attribute to Scripture--what they expect to find in the Bible. Principles govern how Scripture is to be dealt with and they form a corrective on the results of exegesis. As important as these principles are, a definitive list or comprehensive set of principles on which all authors agree is

not easy to make. The following set of hermeneutical principles serves for this discussion:

1. The Bible is the supreme authority in matters of faith and doctrine.
2. Every word should be interpreted literally.
3. Scripture interprets Scripture--the analogy of Scripture.
4. Scripture is to be interpreted by the Analogy of Faith.
5. Christ is the center of the Bible and of all interpretation.
6. The Bible shall be divided into Law and Gospel.

Two things must be noted before these principles are discussed. First, Victor Mennicke states: "It must be clearly understood that our Church never evolved a set of rules for Bible interpretation. Those which the Lord established are all-sufficient and of such a perfect nature that all human attempts lead only to confusion" (36). However, these principles are not to be considered as laws or rules ordained by God. Principles are derived from the way Jesus and the apostles used the Old Testament and they serve to guide the interpreter in the manner in which he handles the text of Scripture.

Second, Preus reminds the pastor:

...every biblical hermeneutical principle recognized and used by the Lutheran Confessions has the force of doctrine, for these principles (e.g., the unity principles, the divine origin principles) are drawn exegetically from Scripture. The rejection of these principles is therefore false doctrine. (How to Interpret 28)

All six principles have important implications for sermon preparation. The last three principles listed above will be discussed at great length because they are in dispute today even among conservative Christians and because they present evidence that Lutherans have a unique hermeneutical perspective.

PRINCIPLE NO. 1: Jesus' ministry demonstrated His belief that the Bible is the supreme authority. He quoted Scripture to the devil in the wilderness to respond to temptations (Matthew 4:4, 7, 10), He defended Himself with the Scripture "you are gods" (John 10:34-36), and He expounded Moses and the prophets to the disciples to show that He was supposed to rise from the dead (Luke 24:27, 45-47). Peter's Pentecost sermon relied on the authority of Joel 2:28 (Acts 2:16-18). When preachers use this principle, they make their text the center of their sermon and support doctrines and assertions by other Scripture passages.

PRINCIPLE NO. 2: The Literal principle is so fundamental a principle that no true interpretation can be carried on without it. In general, this rule should apply: "The literal language of Scripture is to be preferred unless otherwise demanded by the context, parallel passages, or analogy" (Evans 40). As Chemnitz shows, this principle is especially important when considering the Gospel and the Sacraments. Yet much of the Bible is written in figurative language which requires special rules to properly interpret the God-intended meaning. Jesus' teaching was filled with figures of speech, both His parables and the "I am..." passages in John. Yet Jesus did not take figuratively the passage "I am the God of Abraham, Isaac, and Jacob," as the Sadducees wanted to do (Luke 20:37-38). Preachers need to identify

figurative expressions in the Psalms, prophecies, and apocalyptic books so that the people will not be swayed by the arguments of the cults who misuse figures of speech.

PRINCIPLE NO. 3: The Analogy of Scripture, or the concept that Scripture interprets Scripture, is an important and valid principle recognized by most teachers of hermeneutics and homiletics. Passages in both Testaments which speak about the same subject must be considered as being in full agreement with one another. This analogy also requires that the less clear passages be understood by the more clear passages. Preachers use this principle in their application of parallel passages to the text they are preaching.⁹

PRINCIPLE NO. 4: The Analogy of Faith principle "is clearly laid down in the Bible," according to Victor Mennicke (42), who cites 2 Timothy 1:13, and I Timothy 4:6 and 6:3 as proof. The phrase itself is taken from Romans 12:6 where Paul exhorts: "Having then gifts differing according to the grace that is given to us, whether prophesy, let us prophesy according to the proportion of faith" (κατὰ τὴν ἀναλογίαν τῆς πίστεως). Many Lutherans interpret this phrase to refer to a body of doctrine. Louis Berkof objects, saying that it means the "measure of your subjective faith" (164).¹⁰ Lenski, however, refers to the context of verse six to show that "prophesy" requires an objective content of what is preached, not subjective faith (Romans 761).

This principle has been misused in the past to impose an interpretation on Scripture--such as oral tradition, the decrees of Pope, Zwingli's use of reason, or the philosopher's use of the moral law. Others have claimed that reading Scripture makes

one absorb a biblical impression of the Word which can be used to interpret the Bible. But all this is an "...analogy of human pride and self-conceit" (Mennicke 43).

In contrast to the Church Father's analogy of faith definition of "a compendium of true Biblical teaching," Luther's sola Scriptura emphasis placed exegesis in harmony with the rest of the Scriptures (Johnson 69-70). Not creeds, but the clear passages of Scripture form the analogy of faith, so that the whole of Scripture be kept in mind when interpreting any of its parts (Bohlmann 153, footnote 26). The Apology (XXVII:60) defines the analogy of faith this way: "Besides, examples ought to be interpreted according to the rule, i.e., according to certain and clear passages of Scripture, not contrary to the rule, that is, contrary to the Scripture" (Triglot 441). For Luther, the Analogy of Faith means "the form of Scripture is such that the whole of the Christian faith is revealed in passages which call for no explanation" (qtd. in Carter 137-138).

Some Lutherans have been concerned that nothing interfere with the exegetical task. This has led to a separation between exegesis and dogmatics and to the denial of the validity of the Analogy of Faith principle. However, an objective exegesis of the text is not possible, for even the questions one asks of the text reflect a preunderstanding of the Bible (Johnson 76-77).

The Analogy of Faith principle is important in guiding the work of the exegete. Positively, the analogy guides the interpreter to look for Scriptural parallels which speak about the same subject. John 6:6 cannot be used to interpret the Words of Institution. When the Psalms speak about the

righteous, interpreters are justified in citing the doctrine of justification by faith to show how one becomes righteous. Negatively, the Analogy of Faith helps the interpreter to test his exegetical results by bringing to bear the clear passages of the Bible where a specific doctrine is taught.¹¹

For the preacher, the Analogy of Faith principal means that he will look for doctrine in the text. Reu says, "It is taken for granted, further, that he will compare the result of his exegetical investigation of a passage with the fundamental teachings of Scripture, in order to discover any possible deviation from them" (Reu 358). A text which refers to a doctrine will not have been properly studied until the preacher looks at the sedes doctrinae of that doctrine.

Working from the Analogy of Faith after the text has been studied, the preacher may also make inferences based on his exegesis. For example, Christ the propitiator leads one to conclude that man's works cannot appease God's wrath; or, since all nations are to be baptized, children are to be baptized. Preus states that such inferences have the force of doctrine as long as they are drawn according to the analogy of Scripture (How To Interpret 13-14).

By applying this principle preachers will remain consistent with Scripture as they proclaim God's Word. W. A. Poovey stated:

(The Analogy of Faith)...means that the uniqueness of a text must not be stressed to a point where it denies the basic truths of the Bible. We must not preach salvation by grace one Sunday and salvation by works the next. We cannot make God a loving father a few weeks later. (35)

PRINCIPLE NO. 5: The Christological principal of Luther constitutes his most important contribution to hermeneutics. Luther declares, "If you will interpret well and securely, take Christ with you, for he is the man whom everything concerns" (qtd. in Ramm, Protestant 56). Luther shows that Christ portrayed Himself as the center of Scripture, as he discussed John 3:14 (Moses lifting up the serpent in the wilderness):

Christ thereby gives us real ability to explain Moses and all the Prophets. He tells us clearly that Moses with all his stories and figures (Bildern) points to Him, refers to Him, and means Him, in the sense that He is the Center from which the entire circle has been drawn and towards which it looked and that whoever directs himself to this Center belongs in the circle. For Christ is the central spot of the circle, and when viewed aright, all stories in Holy Scripture refer to Christ. (qtd. in Surburg, Luther 14)

This principle has been attacked by many people. Bernard Ramm declares: "This is Luther's method of making the entire Bible a Christian book. The Fathers did it with their allegorical method. Luther does it with his Christological principle" (Protestant 56). Walter Kaiser rejects any attempt to read Jesus back into the Old Testament unless the author explicitly intended to refer to Christ. Kaiser fears that Luther's method destroys objective hermeneutical and exegetical analysis (82; Oss 109).

Surburg answers Ramm's attack by saying: "The Fathers did it with a dubious method which the Reformer did on Biblical grounds. The latter

employed a Biblical principle of interpretation inspired by the Holy Ghost Himself" (Luther 13). Douglas Oss answers Kaiser by saying that absolute objectivity in interpretation is impossible to achieve (122). Since Calvin rejected the Christological principle in denying a rectilinear fulfillment by Jesus of many Old Testament prophecies, it becomes vital for Lutherans to maintain that principle today.¹²

Preaching Christologically from Scripture, the pastor will speak about faith in relation to the person and work of Christ. With Luther, he can declare Adam to be a Christian on the basis of Genesis 3:15 (Carter 137). Alton Wedel wrote:

It is Christ who opens to us the Scriptures. He is the Word humanity must see and hear... One does not preach the Bible unless one preaches Jesus Christ, the foolishness of God and the wisdom of God. He is the Way, the Truth, the Life. (21)

PRINCIPLE NO. 6: The Law and Gospel is another unique and distinctive Lutheran hermeneutical principle, as Ramm demonstrates:

Lutheran theologians make a distinction between Law and Gospel which the Reformed and Anglican theologians do not make.... The differentiation of Law and Gospel is an important working tool for the Lutheran theologian or interpreter and at this point Lutheran and Reformed hermeneutics divide.

Reformed theologians look at Law as something contained within the Gospel. It expresses the moral seriousness of faith in God and the absolute necessity for repentance in salvation. ...they do not

believe that the distinction is of such a nature that it becomes a major hermeneutical principle. (Protestant 147-148)

However, Melanchthon shows that the Law-Gospel principle is derived from Scripture: "It is necessary to divide these things aright, as Paul says (2 Tim. 2:15). We must see what Scripture ascribes to the Law and what it promises. For it praises works in such a way as not to remove the free promise" (Apology III:56, Triglot 173). Since salvation by works or by grace formed the center of the dispute between Lutherans and Rome, through the use of this Christological principle the Lutherans could show that they did not abuse Scripture as their opponents did. (LC-MS 13)

The Law-Gospel principle has important consequences for preaching. For no sermon should be preached without a proper balance of Law and Gospel in it. Also, the Sermon on the Mount (Matthew 5-7) will be seen primarily as Law, contrary to contemporary Protestantism. (Spitz 23) The Law will be used to drive people to the saving grace of Christ, and afterwards as a guide for Christian works of love flowing from grace. The Gospel will proclaim how people are saved from the condemnation of the Law by the merits and grace of Jesus Christ.

While Bernard Ramm may snidely comment that "It (the Law-Gospel distinction) is a very complicated subject with nuances that escape those who do not come out of Lutheran tradition" (Protestant 146, footnote 6), C. F. W. Walther declares: "The value of a sermon depends not only on this, that every statement in it be taken from the Word of God and be in agreement with the same, but also in this, whether Law and Gospel have been rightly divided" (32).

Since all six hermeneutical principles discussed above are disputed within the Christian community, orthodox Lutherans need to know these principles, to employ them in their sermon preparation, and to teach them to their hearers so that they can also read the Scriptures with understanding. Lutherans have a unique approach to Scripture because their principles of interpretation are drawn from those Scriptures. Mennicke declares:

We are to observe most carefully how the Prophets and Apostles, and especially Jesus Himself, explained and interpreted the Bible. The observance of these principles removes all doubt; it presents to us a firm foundation for our faith. (36)

Preus observes that these principles are uniquely Lutheran and that they should totally determine the interpreter's attitude and approach to the Bible. (Biblical Hermeneutics 82)

AREA III: Rules

The field of hermeneutics also has many specialized areas of study both internal and external to the Bible. Prof. W. M. H. Petersen has given specific rules for determining the literal and figurative interpretation of passages. Interpreting either Hebrew or Greek present special concerns since the grammar and cultures are different. Poetry, prophecy, and apocalyptic literature in the Bible have their own rules whereby symbolism and figurative language are to be understood. The interpretation of parables requires that the interpreter determine the single point of comparison and not allegorize the details of the parable. The types and allegories in an area of study recently being applied to grammar

which is changing the way Greek and Hebrew are classified.

Externally the interpreter will also need to be acquainted with several other important disciplines. The problems of biblical chronology, geography, archaeology, ancient languages, ancient history, culture, agriculture, warfare, all need to be dealt with in order to understand better the times in which the biblical characters were living. These studies dare not change the interpretation of the text itself since interpretation is based upon grammatical studies and hermeneutical principles. But such studies will help the interpreter to understand why certain things were done and said the way they were. Ramm stated the need for these studies: "The greater the cultural, historical, and geographical divergences are, the more difficult is the task of interpretation" (Protestant 4).

The preacher needs to be concerned with two other vital areas of study if he is to draw meaning from the text--the context and grammatical studies.

The context is important in determining both the meaning of the text and the meaning of individual words. Reu declares, "That the literal sense cannot be found without a careful study of the context, is a principle generally recognized, but not so generally practiced" (Reu 349). Herbert T. Mayer identifies four circles of context: 1) the immediately preceding and following verses, 2) the entire book or letter of the passage, 3) all the books written by a given writer, and 4) the entire Bible. (57) R. C. H. Lenski instructs the homilete to catechize the text to identify the writer, the times written, etc.¹³ The answers to these contextual questions can be found in Bible

handbooks and isagogical textbooks. The study of context helps the preacher identify the unique place a certain text has in the Scriptures so that he preaches that text and not the whole Bible.

Walter Kaiser has discussed some of the tools needed for the contextual study of a text. He suggests that not only should the preacher make an outline of the chapter in which the text resides, but also make an outline of the entire book. The study of Romans requires such an outline, for Paul presents a precise argumentation concerning sin, justification, and sanctification. By an outline, interpreters should be able to see Paul's logic and use of Law and Gospel.

An outline also helps the preacher identify those parts of the book where the author speaks on the same subject, enabling the homilete to identify the uniqueness of the text as well as the parallel passages and thoughts, and help determine why the text is important for the present day. Context is especially important for the study of the four Gospels. For example, Arthur Pink, a dispensationalist, interprets John 1:35-43 to mean that John the Baptist's work has ended. But John 3:23 declares that John was still baptizing (Mickelsen 99). A. Berkeley Mickelsen also suggests using a wide-margin Bible so that the outlines and summaries of paragraphs can be written in the margins (100-102).

The second major concern is the grammatical study of the text in the original language. While translations do convey the God-intended meaning to the reader, only the study of the original language can give the preacher precision of meaning and confidence in understanding the text.

Words are symbols which convey meaning. Meaning should be determined by the context in which it is used. Kaiser says, "The author has the right to define his own words as he wishes to do so--and context is a key to unlocking part of that meaning" (85). And H. P. Hamann declares: "Common sense suggests that we give the search into the origin of the term and into the reason for its use a rest...and concentrate on the sentence, where the real meaning resides after all" (122).

Writers in hermeneutics have promoted two tools which they deem essential to finding the meaning of a word. One tool is the dictionary of phrases. The preacher should take two or three important words from each text and by use of a concordance list the various meanings by their use in context. The passages should be grouped by author to show whether one author uses the word in the same way as other authors. Then the preacher can check his results with the dictionaries and word studies that are available. (Mayer 56-56)¹⁴

The second tool for the grammatical analysis of a text is a diagram of the words and phrases in the original language. Kaiser calls this a "syntactical display." He describes it as follows:

I try to determine the core of the sentence: that is, the main subject, the main verb, and the main object of each sentence. I do this for each of the sentences in my preaching paragraph. For this I do what is called a textual recreation. In visual form the entire paragraph is laid out. Each sentence is diagrammed. This enables me to readily see the structure of each sentence. Such clues as repetitions, comparisons, and

progressions are indented, underlined, or circled and tied together by lines drawn. (76-77)

Making a syntactical display forces the interpreter to identify the various words, parts of speech, phrases, and thoughts of the text. Enough room can remain on the left margin to write the main thoughts of the text. The preacher can then work from those main thoughts toward determining the central thought of the text using the other textual thoughts for the subdivisions. This tool not only helps the preacher study the text thoroughly, but it keeps the sermon textual in both content and application.

For the preacher, learning the hermeneutical rules and tools helps gain a fuller appreciation of what was written, to understand exactly what God intended to reveal, and to be able to state God's Word exactly in the preacher's native language. However, Victor Mennicke raises an important caveat:

No new doctrines are found by the use of the original text. Regardless of whether the Bible is studied in Hebrew or Greek, in English or German, in Chinese or Swahili, the truths remain the same. Doctrines do not change with language. Nor is it possible to find new doctrines in one language which are not contained in another. (54)

THE GOALS OF HERMENEUTICAL SERMON PREPARATION

"Evangelical Christians, who have the highest doctrine of Scripture in the Church, should be conspicuously the most conscientious preachers."

-- Stott (99)

The use of hermeneutical principles and tools in sermon preparation is not an end in itself-- simply to make the preacher wiser in the Scriptures. Hermeneutics, exegesis, and homiletics unite in the common goal of presenting the Word of God clearly with its message of salvation. The preacher is to "...hide behind his message, and to receive it equally with those he addresses." "The preacher is a proclaimer, a herald, not a college professor, or an originator of theories. He has the Word given him, and that he is to proclaim" (Crosby 105). When the preacher reads a portion of Scripture for a text he makes a promise on the Lord's behalf to the people in the pew. "One cannot keep that promise until one has learned what the text means. ... That requires reverent, careful, honest study" (Gerlach and Balge 17).

A second goal of hermeneutics is that of "bridge-building." This concept comes from John Stott in his book Between Two Worlds. He says that the preacher needs to bring the message of the Bible into the modern world. Stott pictures this problem of communication as two sides of a gulf--the Bible and the modern world. He says that the conservative feels comfortable on the Bible side of the gulf studying and preaching the Bible, while feeling uncomfortable in the modern world and unable to apply the Word to that side of the gulf. The liberals, on the other hand, are sensitive to current moods, modern science, and present needs, but they are not biblical. Stott declares: "The type of bridge must be determined by the biblical revelation rather than by the Zeitgeist or spirit of the age" (139, 140-143). Reu also described the type of bridge-building when he wrote:

The preacher must take the Word of God, whose meaning in the past he has

ascertained, set it unaltered and un-abridged, with all its winsomeness and all its severity in the midst of the present, and let it say to men of today what it said to men of the past.
(361-362)¹⁵

A direct result of hermeneutical study is the preaching of expository sermons, a third goal. This type of sermonizing has been especially emphasized by Walter Kaiser, John Stott, Jerry Vines, and Haddon Robinson. (Rev. Paul Petersen's 1981 General Pastoral Conference paper also called for expository preaching.) Robinson defined expository preaching as "the communication of a biblical concept, derived from and transmitted through a historical, grammatical, and literary study of a passage in its context, which the Holy Spirit first applies to the personality and experience of the preacher, then through him to his hearers" (20). Expository sermonizing does not require a verse-by-verse treatment of the text, but refers to "the content of the sermon (biblical truth) rather than its style (a running commentary)" (Stott 126).

Fourth, hermeneutical study should be done with the goal of affecting the hearers of the sermon. When the Word of God is clearly presented with sin and grace, when Christ is shown to be the source of salvation, and when the hearers are called upon to believe this message, the sermon should bring grace to the hearers and lead them to rejoice in the salvation of God.

These goals of expository preaching are precisely what are needed in the Lutheran church of today if it is to remain faithful to the Lord and His Word. Both the preacher and his hearers

need to be thoroughly grounded in the Word of God. Through the exegetical analysis of the text, using the hermeneutical principles and tools at hand, the preacher can best be faithful to the Lord and to his hearers.

Given these principles, tools, and goals, the preacher can now commence his journey through the Bible a Sunday at a time. Gerlach and Balge list the various steps the preacher should take on that journey in working through the text, as summarized:

1. Begin with prayer.
2. Read the text in English first, note the truths of the text.
3. Compare a number of translations, note significant differences.
4. Look at the context--scan the whole book of the text.
5. Discover where the message of sin and grace is implicit in the text.
6. Study the text in the original language.
7. Write your own translation of the original text.
8. Parse or diagram the sentence of the text.
9. Look for the grammatical sense of the original text.
10. Consult the commentaries.
11. Use the scriptural indices for the Book of Concord, the works of the dogmaticians, and the catechism.
12. Search for 'preaching values,' that is, doctrinal concepts.
13. Make notes on the practical values (applications) in the text.
14. Look for the parallel or illustrative passages in the Bible.
15. Analyze the coordinate and subordinate thoughts of the text. (17-22)

At this point, the preacher is ready to begin work on the sermon outline. If this sounds like a lot of work, the preacher can help himself by looking at the text weeks in advance so that the message can be absorbed and illustrations can be looked for.

CONCLUSION

"A study of the facts shows that wherever the Church has prospered spiritually, stress has fallen upon the work of the pulpit."

--Blackwood (14)

The discipline of hermeneutics is both a science and an art. As a science, pastors use the principles and rules of hermeneutics to analyze the passages of Scripture and to judge their results. Hermeneutics is also an art because "good exegesis depends on the guidance and illumination of the Holy Spirit" (Mayer 10). Homiletics is also "...the art and science of 'saying the same thing' that the text of Scripture says" (Kaiser 193). When the two disciplines of hermeneutics and homiletics are closely united in sermon preparation, then God's Word will be proclaimed with understanding and His truths will be correctly applied to the people living in the modern world.

The principles of hermeneutics help the preacher show that the meaning he has discovered in the text is the right one and they demonstrate why meanings which others have found are false (W. M. H. Petersen 8). From hermeneutical principles proceed exegesis, homiletics, and dogmatics.

The Hindu guru, the Jewish rabbi, and the Moslem mullah "are essentially the expositors of an ancient tradition," Stott declares. "Only Christian preachers claim to be heralds of good news from God, and dare to think of themselves as His ambassadors or representatives who actually utter 'oracles of God' (1 Peter 4:11)" (15-16) Because preachers are ambassadors for Christ, "what you are after is not that people shall say at the end of it all, 'what an excellent sermon!' That is to fail in preaching. What you are after is to have them say with deep thanksgiving, 'What a wonderful Savior!'" (Krieger 44).

God grant that everyone "Hold fast the form of sound words" (2 Timothy 1:13), "study to show (himself) approved unto God...rightly dividing the word of truth" (2 Timothy 2:15), "continue in the things which (he has) learned and (has) been assured of" (2 Timothy 3:14), and "preach the Word in season and out of season" (2 Timothy 4:2). By doing these things, pastors will be found to be servants faithful to God and to His Word.

SOLI DEO GLORIA

END NOTES

1. A quote from the Theological Quarterly, 1898, pages 30-32, cited in Victor Mennicke (58). Mennicke also writes: "(Bible interpretation)... should not be a mere pastime or academic exercise. The linguist, the philosopher, the jurist, will all find the work of interpreting the Scripture fascinating, but its real objective is far greater. The chief purpose of the layman as well as the theologian in searching the Scripture should be to find therein eternal life" (58).
2. By "literal meaning" LaSor means that "which the author intended his hearers or readers to understand" (98). When Joel wrote that "The moon shall be turned into blood" (Joel 2:31), this, interpreted literally, means that the moon's color shall become blood-red, and not that the moon actually becomes blood" (LaSor 99). He adds, "Every sect and schismatic group calling itself Biblical is able to find Biblical support for its doctrines. It is the hermeneutic used, the method of Biblical interpretation which they apply, that makes such confusing and contradictory claims possible" (99-100). Unfortunately, LaSor applies this principle errantly when dealing with Genesis 3:15: "God is saying that there will be hostility between human beings (the seed of the woman) and serpents (the seed of the serpent), in the course of which human beings will be hurt (bruising of the heel) and serpents will be killed (bruising of the head)." He continues by saying that there must be a deeper meaning: The spiritual crisis of the fall was brought about by a being hostile to God who will hurt humans by this hostility. But Jesus will destroy the tempter (both identified

by later revelation) (109). Here LaSor's literal meaning is not what God intended to say. If Adam had interpreted God's words as LaSor did, he would have had no comfort for his sins. God intended Genesis 3:15 to be a direct promise of the Savior, just as Eve understood, though she misapplied the promise to her first son. Here is a good example of how the Christological principle of Luther applies to a passage.

3. Louis Berkof declares that hermeneutics is very important for future pastors:
 - 1) Only the intelligent study of the Bible will furnish them with the material which they need for the construction of their theology.
 - 2) Every sermon they preach ought to rest on a solid exegetical foundation. This is one of the greatest desiderata of the present day.
 - 3) In instructing the young people of the Church, and in family visitations, pastors are often called upon unexpectedly to interpret passages of Scripture. On such occasions a fair understanding of the laws of interpretation will aid them materially.
 - 4) It will be a part of their duty to defend the truth against the assaults of higher criticism. But in order to do this effectively, they must know how to handle it. (12)

4. Orthodox Lutherans dare not become complacent about higher-criticism. To remain orthodox, Lutherans need to be engaged in the discipline of hermeneutics. Montgomery reminds us: "... more powerful churches than ours have in an unbelievably short time and in our own experience passed doctrinally into a 'golden age of Pooh' through hermeneutic contamination" (I:76). Robert Preus notes that the present crisis is more serious

than the one in the 1880s. First, the debate is not confined to the Lutheran Church; second, the present debate strikes at every doctrine of Scripture; and third, the debate has become very complicated (Biblical Hermeneutics 81). He also pointed out three dangers that have arisen in the Missouri Synod: 1) a certain embarrassment against past deeds and criticism of great theologians; 2) a "servile attitude towards what is called scholarship and a reluctance, even fear, of questioning the 'assured results' of what is called modern scholarship," and 3) a subtle unionism through reading books of liberal theologians (Biblical Hermeneutics 118-119). D. A. Carson declares: "Make a mistake in the interpretation of one of Shakespeare's plays, falsely scan a piece of Spenserian verse, and there is unlikely to be an entailment of eternal consequence; but we cannot lightly accept a similar laxity in the interpretation of Scripture" (12).

5. Luther's restoration of preaching as the central part of worship had more than one result. When the Word was being proclaimed, there was less of a need for religious festivals and medieval 'divine dramas.' Furthermore, the best liturgy in the world is no substitute for the preaching of the Word. The true 'divine drama' is proclaiming Law and Gospel, Satan defeated by Jesus Christ on the cross, the resurrection of Jesus from the grave, and the hope of eternal life. However, the Scriptural sermon ought to be surrounded by the 'best clothes' that the Church can produce, that is, a liturgy which points to and reaffirms these truths, so that hearts can be directed to hearing the preached Word and be given opportunity to respond to that Word.

6. Alton Wedel continues his critique: "We have abused Scripture as we sought excuse from

Scripture to promote our favorite cause or ride our favorite steed. Jonathan and David offer an excuse to preach on 'Just a Perfect Friendship.' Hannah lends an inspiration for a Mother's Day address. Abraham and Isaac on a mountain climbing expedition might be stretched to cover Father's Day or Boy Scout Sunday. Nehemiah serves us well (4:6) if we are trying to promote the building fund, and Malachi can spice the stewardship campaign and make it Biblical. But we have not preached the Word of Moses and the Prophets" (15).

7. The term 'hermeneutical cricle' comes from Bultmann and his followers. Before Bultmann, critical scholars tried to obtain a totally objective interpretation apart from any presuppositions. Bultmann insisted that the interpreter cannot be divorced from his pre-understandings and that they govern how one approaches and questions Scripture. Montgomery describes Bultmann's position as follows: "Though exegesis must not presuppose its results, it can never dispense with the method of historical-critical research...or with an existential 'life relation' between Scriptural text and the interpreter himself; thus all Biblical interpretation involves a necessary circularity (the so-called 'hermeneutical circle' embracing text and exegete), and no exegesis can properly be regarded as objective" (I:47).

8. Robert Preus defines clear passages as "those passages, verses, pericopies which present no problems in a) their historical setting, or b) their grammatical construction" (Biblical Hermeneutics 85). Victor Mennicke says that "the perspicuity of a passage of Scripture is its own proof" of its clarity. "It would be nothing short of the sophistry and mockery of agnosticism to demand that the clearness of a passage of

Scripture be proved by others still more clear" (44). Montgomery declared: "For Luther is so convinced of the verbal soundness and objective perspicuity of the original text of the Bible that he is willing to center his whole defense of his Lord's Supper doctrine on the five words τοῦτό ἐστὶν τὸ σῶμά μου" (67).

9. Robert Preus states: "The unity principle is observed in the Confessions chiefly in the persistent use of the so-called analogia Scripturae (the agreement of Scripture with itself): The New Testament sheds light on the Old, and the Old on the New, and the entire Scriptures must be brought to bear on any theme, motif, or article of faith" (How To Interpret 10).

However, Bernard Ramm and Walter Kaiser reject such a practice. Ramm states: "There is no uniformity of importance in the Scriptures. It is true that in so-called scholastic orthodoxy, Scriptures were cited as proofs without regard to their location in Scripture (hence a passing reference in the Psalms was given as much weight as a verse in Romans). But this kind of exegesis is no longer defensible and has all but disappeared in contemporary theology" (Biblical Interpretation 22). Kaiser declares: "It is a mark of eisegesis, not exegesis, to borrow freight that appears chronologically later in the text and to transport it back and unload it on an earlier passage simply because both or all the passages share the same canon" (82).

But Victor Mennicke replies: "While the method of basing a teaching on specific prooftexts finds little favor today it is the method approved by Scripture, and it is at the same time the only certain guarantee against false teaching" (49).

10. Mayer interprets Romans 12:6 this way:

"'Analogy' means the correct relation of agreement between two or more items. 'Faith' in this phrase means the body of Christian doctrine, that which the Christians confess" (44).

Berkhof rejects this interpretation: "Some commentators mistakenly interpreted 'faith' objectively here, in the sense of doctrine, and looked upon analogian as the designation of an external standard. Correctly interpreted, however, the whole expression simply means, according to the measure of your subjective faith. Hence the term, as derived from this passage, is based on a misunderstanding." Berkhof's bias against Lutheran teaching is even more evident: "It is perfectly ridiculous to raise the Confessions of the Church to the dignity of Regulae Veritatis, for it makes that which is derived from Scriptures a test of the truth of Scripture" (164, emphases are the authors). G. Kittel agrees with Berkhof's analyses of Romans 12:6. He cites the context of Romans 12:3 to show that 'faith' refers to the subjective gift of God (Kittel, Theological Dictionary of the New Testament, Grand Rapids: Wm. B. Eerdmans Publ. Co., 1964, Vol. I: 347-348).

Lenski responds by saying that what Paul means by "prophecy" in verse 6 is not a supernatural gift of God, but the gift of proclaiming the Word which all pastors have. The measure or standard they are to be judged by is not their personal faith, but the doctrine derived from the word of God (Romans 761).

11. While the Analogy of Faith consists of the clear passages where a doctrine is presented, the analogy will also test the results of

interpretation. For it may well be the case that one's exegetical study differs from the Confessions or from other dogmatics works. The Confessions and dogmatics works form a check upon the results of exegesis. One should not set aside 2,000 years of exegetical work on the basis of one's own studies. Exegesis dare not be separated from doctrine, for "exegesis yields and must yield doctrine" (Preus, How To Interpret 8).

Reu states: "It is taken for granted, further, that he will compare the results of his exegetical investigation of a passage with the fundamental teachings of Scripture, in order to discover any possible deviation from them" (358). Caemerer adds, "Doctrinal study is not pursued in order to clothe preaching in the language of dogmatics. Rather, it is the purpose to clarify the concepts and correct the impressions of the preacher to the end that his statements will be clear and solid, and that he will recognize the areas of faith and life in which he must make the application of his test" (9).

12. Roger Nicole states that Jesus and His apostles "...did not narrowly confine their interpretation and use of the Old Testament in terms of the immediate historic context in which any particular passage was uttered or written. On the contrary, they saw throughout one pervasive unity of purpose in terms of God's plan which provides for a recurrent relevancy of particular texts. Moreover, in not infrequent cases they deemed that the complete meaning or effectuation of certain Old Testament texts may come to the fore in the redemptive revelation connected with the incarnation and mediatorial ministry of Jesus Christ." They used words like 'fulfill,' 'type,' and 'shadow' to show that Jesus fulfilled those prophecies. (47).

13. Lenski says the interpreter should catechize the text for: the speaker, the person spoken to, the person spoken of, the place involved, the time indicated, the occasion dealt with, the scope of the text, the emotions running through the text, and the context and connection with Scripture as a whole (The Sermon 50). (Also see Mickelsen 176)

14. Mayer gives an example of using a dictionary of meanings: "Take the important word 'kingdom' as an example. Begin with a good concordance which lists the verses in which the word is found. Select the passages which appear to be most helpful. Write the key phrase on the left side of a sheet of paper and your own brief summary statement (50-500 words) of the meaning of the word 'kingdom' in the Bible on the basis of your own analysis. It's a good idea to group the passages according to individual authors, for often one author's usage of a word will differ from that of another" (56-57).

D. A. Carson warns against using some of the grammatical books available to the interpreter. Books written before the 1900s are often in error by applying classical usage to Koine Greek (68-69). Trench's Synonyms of the New Testament is often in error because he deals with the total semantic range of each word, either to show the unity of meaning or to show how the word is distinguished while New Testament usage may not have such a wide semantic range (54). He also criticizes Kittel's Theological Dictionary of the New Testament for the error of thinking that Hebrew thought forms constrained the thinking of those who spoke in Greek (44-45). One helpful tool for the pastor's work on a dictionary of meanings is" Dr. Alfred Schmoller, Handkonkordanz zum griechischen Neuen Testament. Stuttgart: Privilegierte Württembergische Bibelanstalt (1869). Though in Latin,

this book lists the words in the Greek according to the Nestle text. Very helpful as opposed to Young's Concordance.

15. Other voices have been raised concerning the same theme: "It's not enough that the preacher understand the Word; he must transfer that understanding to the people. It is his responsibility to so wield the tool that he works his way through the stubborn knots of the people's preoccupations. It is his task to guide the tool through the crooked grain of their ignorance. It is his calling to apply the tool at the points in their lives which will result in a shaping and building up of the material that God has entrusted to him" (T. Franzmann 175). And Krueger says: "If people are to be edified by God's Word, the preacher had better make the connection between text and sermon clear beyond all doubt" (93).

Stott declares that many do not think Christianity is relevant: "We have men on the moon in the seventies, and shall have men on Mars in the eighties, transplant surgery today and genetic engineering tomorrow. What possible relevance can a primitive Palestinian religion have for us?" (138-139). Reu replies: "That the word spoken or written in the past has a meaning for today, follows from the fact that it has become under divine guidance a part of Holy Scripture and is thus perpetuated for all time.....Because God is in His nature and works the same now as He was in the past, His Word is still valid today...." (361).

-- The Rev. Theodore Gullixson
Pastor of Our Savior Lutheran
Church, Bishop, California

HERMENEUTICS QUESTIONNAIRE

The following questions were asked of the seminaries listed on the next page. The professors were asked to respond by circling the numbers 1 to 5, number 1 being the least important. Eight questionnaires were sent out, seven responded by filling out the questionnaire.

1. Is at least one course in Biblical Hermeneutics required in your Seminary for graduation?

Yes 7 No 0

2. How many hours of Hermeneutics classes are offered at your Seminary in a general three-year program?

Range of classes: 1-31 hrs.

Median: 15.5 hrs.

Average: 9.6 hrs.

- | | Not. | | | | | | | Very |
|---|------|---|---|---|---|---|---------------|------|
| | Imp. | 1 | 2 | 3 | 4 | 5 | Imp. | |
| 3. How important is Hermeneutics considered at your Seminary to the entire curriculum | | | | 1 | 1 | 5 | | |
| 4. What emphasis does the study of Hermeneutics have in relationship to Homiletics courses? | | | | 1 | 2 | 4 | | |
| 5. At your Seminary, how important is Hermeneutics to the Homiletics courses? | | | | | 3 | 4 | | |
| 6. To what extent should Hermeneutics be taught in the local congregation? <u>Never</u> | | | | | 4 | 3 | <u>Always</u> | |

7. Do you believe that the study of Hermeneutics needs to be strengthened/increased at your Seminary?

Yes 3

No 4

8. What department is the discipline of Hermeneutics under at your Seminary?

Answers: Exegetical Theology 3
Biblical Theology 2
N. T. Studies 1
Systematics 1

9. List the textbooks which are required reading.

10. Additional comments:

In abstract: "A fundamental principle of homiletics at WLS is 'Preach the text!' Preaching the single simple sense of a text, not only when it speaks literally, but also when it employs figures of speech." We've despaired of finding a tailor-made textbook that we can use for our purposes and have written our own." (Prof. Armin J. Panning, Wisconsin Lutheran Seminary, Mequon, Wisconsin)

"Hermeneutics and sermon preparation are of one and the same piece. They must fit together and embrace the same approach to Scripture, especially the proper use of Law and Gospel and the Christological approach to the Bible." (Prof. Theodore W. Schubkegel, Faith Seminary, Tacoma, Washington)

EVALUATION OF QUESTIONNAIRE

- A. The seven seminaries who responded to the questionnaire demonstrate a deep concern for the discipline of hermeneutics in the classroom, as the courses offered and the responses indicate.
- B. The number of courses offered varies according to the size of each seminary. While smaller institutions may not be able to offer 31 hours of hermeneutics classes, they can accomplish the same goals by integrating hermeneutical considerations into their curricula, e.g., Church History and Homiletics. Since not all seminaries identified whether or not they were on the quarter or semester system, the responses to question 2 are not accurate.
- C. All the responding seminaries stated that hermeneutics was important to the study of homiletics. A more extensive survey would be needed to determine the extent to which the principles and tools of hermeneutics were used in sermon preparations and in the classroom.
- D. Some work may be needed to improve the study of hermeneutics in some seminaries, as the answers to questions 1, 2, and 7 demonstrate. Those institutions which answered 'No' to question 7 either had sufficient hours of instruction or had recently revised their curricula to give more emphasis to hermeneutics.
- E. No respondent felt that lay people should not be taught the principles of hermeneutics. They differed on what extent hermeneutical study should be emphasized. Prof. Panning commented: "I think it's perhaps better

done by illustrating it in good preaching and by some informal discussion of that topic in Bible class...bringing examples of how bad hermeneutics on the part of false teachers leads to their mistaken doctrines, e.g., Millennialists' misuse of Revelation 20."

- F. The survey found a distinct lack of unity among the seven seminaries in regard to what discipline hermeneutics is placed under. While this may be due to differing departmental descriptions between the seminaries, the responses also reflect how wide-ranging hermeneutics is, as well as how difficult it is to categorize the discipline in its 'proper' setting.
- G. The respondents also showed a grave concern for the lack of a Lutheran textbook on hermeneutics for the seminary. Either orthodox seminaries need to expand their seminary notes, or a joint effort to produce such a textbook is required. This is vital to the future of orthodox Lutheranism.

The following seminaries participated in the Questionnaire for this paper:

1. Association Free Lutheran Theological Seminary, Minneapolis, Minnesota
2. Bethany Lutheran Theological Seminary, Mankato, Minnesota
3. Concordia Lutheran Seminary, Fort Wayne, Indiana
4. Concordia Lutheran Seminary, St. Louis, Missouri
5. Faith Evangelical Lutheran Seminary, Tacoma, Washington
6. Immanuel Lutheran Seminary, Eau Claire, WI
7. Luther Northwestern Theological Seminary, St. Paul, Minnesota
8. Wisconsin Lutheran Seminary, Mequon, WI

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BOOK REVIEW

The Counseling Shepherd by Armin W. Schuetze and Frederick Matzke, Northwestern Publishing House, Milwaukee, Wisconsin, 1988. 255 pages, \$15.95.

At long last a book on counseling is available that will be of special benefit to a confessional Lutheran pastor. The introduction states the purpose of the book, namely, to be "a practical help to the parish pastor who has many responsibilities besides counseling," and "to help the pastor feel more confident and comfortable and become more competent as he serves as a counseling shepherd." Its emphasis on the proper application of law and gospel is especially appreciated, since this is lacking in most books on counseling.

This book will be a helpful tool that pastors can use for expanding what they are already doing in the counseling area. The first forty-nine pages are a helpful review of some of the Lutheran constructs covered in seminary classes. It then goes on to offer concrete suggestions that can be implemented in counseling situations.

The authors encourage pastors to use the family systems concept in counseling the entire family. They give insights into the complications of counseling the fractured and blended families which are commonplace in our congregations. They also give suggestions on the dynamics of pastor-parishioner interactions. The importance of good listening skills, maintaining control without

giving the impression of being superior, and allowing parishioners to be responsible for change are emphasized. Suggestions like "respond to feelings and not to content in order to avoid being defensive" help pastors to develop strategies for more effective communication.

The emphasis on the danger of over-emphasizing man's reason and intellect is appreciated. Their clear examples give pastors opportunities to think through potential cases. The appendix has useful homework assignments. The guidelines for marriage, divorce, and remarriage found in Appendix B are straightforward and could well serve as a study guide for a Bible class. Although the book is written primarily for pastors, it could also be beneficial to the laity as well.

-- Mark Wiechmann

BOOK REVIEW

Journey Out of Time, A Study of the Interval Between Death and the Resurrection of the Body, by Arthur C. Custance, Doorway Publications, Brockville, Ontario, Canada, 1981, Second Printing, 1987.

-- N. S. Tjernagel

A jacket blurb indicates that the author is an evangelical Christian who has written sixteen books and has been writing for scientific, technical, military, educational, and Christian journals for over 45 years. His Reformed background is apparent in his reference to his millenarian views and his lack of a full understanding of the doctrine of justification by faith alone. His commitment of Holy Scripture, his unreserved acceptance of the inspiration of the Bible, and his competent and respectful treatment of a broad range of Scriptures is beyond cavil. The motif of his writing is expressed in these words: "We must not use reason, or knowledge gained by scientific means, as a basis for our faith, since that kind of knowledge may prove to be in error. But we may indeed use reason and scientific knowledge to explore what we already believe.

The first part of the book is a careful probing of the concepts of time and eternity. The author says that "Time comes out of eternity and passes into eternity." He then goes on to a study of time and eternity in psychological, cultural, philosophical, and scientific, as well, above all, in Scriptural terms. He quotes Revelation 10, 6: "Time shall be no more," and affirms that unlike eternity, time has a beginning,

a present, and an end. He quotes the familiar words of John 8:58, "Before Abraham was, I am," and Psalm 90:4, and 2 Peter 3:8 which refers to a thousand years as one day, or a watch in the night, to God. What makes the book so valuable is the author's reference to many other Scriptures, not normally considered, that clarify the concepts of time and eternity.

We are happy to see the author's use of many philosophic and scientific researches that provide us with broadened insights into the concepts of time and eternity. The well-known scientist Einstein has said that "Without matter there can be no space or time," and that "Time has no meaning or reality apart from the physical universe." The author quotes Luther as having said: "Here you must put time out of your mind and know that in that world [eternity] there is neither time nor measure of time, but everything is an eternal moment."

After dealing with the concepts of time and eternity, the author takes up the question of the interdependence of body and soul and the interaction between mind and brain. That soul and body are an indivisible unity is clearly stated by Martin Chemnitz who said in The Two Natures of Christ that "we must note that in man neither the soul nor the body by itself has the condition of a person, and the union takes place in order that the person of man may be constituted."

This conclusion leads the author to his main objective in writing this book, namely, that of resolving the problem of the common assumption that body and soul are separated at the point of death. The author says: "We must assume..... that some circumstance which has hitherto been

given insufficient attention guarantees that in departing this life we do not enter into the Lord's presence bodiless. In leaving this body, our now perfected spirit is at once united with a glorious body so that the believer will literally never taste of death at all" (John 8:52 and 11:26). Somehow the expected interim between death and the resurrection will never be experienced. How such a thing can be possible is indicated in the closing section of the book.

It is significant that when Arthur Custance reached the mountain top of a resolution of the problem of the interim between death and the resurrection he found, to his delight, he says, that Martin Luther had already been there ahead of him. When Luther was asked about this interim period between death and the resurrection, he responded without detailed elaboration that he considered it most likely that the interval would be no longer than an eternal moment. He did not pursue the implications of his observation.

Arthur Custance has simply elaborated on Luther's opinion. Death is the passage from time into eternity. Adam, Noah, Jesus, the thief on the cross, and all others have passed into eternity in the same moment of death. All, including those who will die in the future, will pass from time into eternity at that same definite moment. There is no interval, in this view, between death and the resurrection. Jesus meant it when he said to the thief on the cross, "Today shalt thou be with me in paradise."

The author of this book, Arthur C. Custance, died at his home in Brockville, Ontario, Canada, on 22 October, 1985. He had said, as he closed the book, Journey Out Of Time, that "I do not

look for the Lord's return and the glory that shall be revealed as an event coming long after I depart from the scene. I look for it the very moment I am called home to be with him. And I have every confidence of joining him with all his saints who have gone before me and with all who shall come after me. This is my expectation; and this will be my fulfillment. What a day of rejoicing that will be."

-- N. S. Tjernagel

"THE THEOLOGY OF THE LORD'S SUPPER"

Lutheran Synod Quarterly

Vol. XXVIII No. 4, December 1988

ERRATA

Page 76, line 10: Insert "as in the original Supper. One cannot make an exact comparison" after "celebration"

Page 78, line 1: Insert "the blessing or consecration any more than he intends to teach that the bread becomes a participation in the body of Christ at the moment of" after "moment of"

MATTHEW 16:13-20

Peter's Declaration about Jesus
(Mk 8:27-30; Lk 9:18-21)

Jesus leads disciples to quiet place for important question.

13 Ἐλθὼν δὲ ὁ Ἰησοῦς
↑ εἰς τὰ μέρη Καισαρείας τῆς Φιλίππου
ἡρώτα τοὺς μαθητὰς αὐτοῦ λέγων,

Τίνα λέγουσιν οἱ ἄνθρωποι
εἶναι τὸν υἱὸν τοῦ ἀνθρώπου;

'Son of Man' shows Jesus is the second Adam.

Many people were confused about Jesus or refused to see Him as the Messiah and Savior.

14 οἱ δὲ εἶπαν,

↑ { Οἱ μὲν Ἰωάννην τὸν βαπτιστὴν,
αἱλοὶ δὲ Ἡλίαν,
Ἰερεμίαν
↑ ἢ
↑ ἕνα τῶν προφητῶν.

Jesus calls upon believers to confess Him.

15 λέγει αὐτοῖς,

Ἔμεῖς δὲ τίνα με λέγετε εἶναι;

Jesus is the Messiah, God's Son

16 ἀποκριθεὶς δὲ Σίμων Πέτρος εἶπεν,

Σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος.

Such a confession pleases God

17 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτῷ,

Knowledge of Jesus can't come from man

Μακάριος εἶ, Σίμων Βαριωνᾶ,
↑ ὅτι { σὰρξ
καὶ αἷμα } οὐκ ἀπεκάλυψέν σοι
↑ ἀλλ' ὁ πατήρ μου ὁ ἐν τοῖς οὐρανοῖς.

The Father alone reveals who Jesus is
Jesus claims equality with Father

18 κἀγὼ δέ σοι λέγω

Simon is given a new name

↑ ὅτι σὺ εἶ Πέτρος,
καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ

Jesus builds His church on the foundation of Peter's confession.

↑ οἰκοδομήσω μου τὴν ἐκκλησίαν,
καὶ πύλαι ᾄδου οὐ κατισχύσουσιν αὐτῆς.

The Church will not loose to Satan

19 δώσω σοι τὰς κλεῖδας

Jesus is the head of the Church.
He gives authority to preach Law/Gospel

↑ τῆς βασιλείας τῶν οὐρανῶν,

Law binds sins of unrepentant.
God stands behind its judgment.

καὶ ὁ ἐὰν δέσῃς ἐπὶ τῆς γῆς

ἔσται δεδεμένος ἐν τοῖς οὐρανοῖς,

Gospel frees sins of repentant.
God stands behind His promises.

καὶ ὁ ἐὰν λύσῃς ἐπὶ τῆς γῆς

ἔσται λελυμένος ἐν τοῖς οὐρανοῖς.

Jesus commands disciples not to say He is the Christ. Applies only to them.
Believers now are to confess as Peter did.

20 τότε διεστέλατο τοῖς μαθηταῖς

↑ ἵνα μηδενὶ εἰπῶσιν

↑ ὅτι αὐτὸς ἐστὶν ὁ Χριστός.

AIM: Evangelism - Sanctification

PURPOSE: To show that Jesus is the only Savior, the Messiah who won salvation and gives the keys to the Church

CENTRAL THOUGHT: The confession that Jesus is the Son of God is the foundation of the Church which dispenses God's grace.

SIN/LAW:

FAILURE TO CONFESS JESUS AS THE CHRIST
To see Jesus only as a prophet, or radical reformer, or example.
THE SINS OF THE UNREPENTANT ARE BOUND IN HEAVEN AS ON EARTH.

SANCTIFICATION:

Jesus wants us to confess Him as the Son

USE THE AUTHORITY TO TEACH LAW AND GOSPEL
Learn to rightly divide Law and Gospel in dealing with the sins of others.

GOSPEL:

Jesus is Christ-anointed as Savior.
God is the ever-living One.
Jesus is the Son sent to redeem us
Jesus is the foundation of the Church
Jesus blesses those who confess Him
The Gospel opens heaven by the forgiveness of sins.

TEXTUAL DOCTRINES:

Jesus is the Christ, the Son of God
The Holy Christian Church
The Office of the Keys
God gives true faith in Jesus.

WORD STUDIES:

ΚΛΕΙΣ (κλει̅ς̅) (κλει̅ς̅δας)

Matt 16:19 - keys of kingdom of heaven
LUKE 11:52 - (Pharisees) take away keys of knowledge
REV. 1:18 - I have keys of hell and death
REV. 3:7 - He who has keys of David.
REV. 9:1 - Key to bottomless pit.
REV. 20:1 - angel has keys to the abyss.
1) All references in N.T. are figurative, symbols of opening heaven, closing hell.
2) only 2 references to humans having keys.

ΠΕΤΡΑ

Matt 7:24 - built house upon a rock
16:18 - earth split, the rocks split

Rom 9:33 - the rock of offense
1 Pet 2:8
1 Cor 10:4 - drank from spiritual rock.
REV 6:15,16 - hid in caves and in rocks of mountains.

1) 3 references to physical rock
2) 4 references to Christ as rock - fig.
3) Bible usage shows ΠΕΤΡΑ means both large cliffs and boulders.

HERMENEUTICAL STUDIES:

1. The wider context: Matthew writes topically. Characterized by didactic material. Pictures Jesus as King, fulfiller of prophecies. Written to Jews by a disciple of Jesus--former tax-collector. Austere Gospel and sober style. 13:54-19:1 is the 4th cycle of words and deeds of Jesus in the middle of His ministry.

2. The immediate context:
15:1-20-Discussion of defilement
15:21-28-Jesus heals Cannanite daughter
15:32-39-Jesus feeds 4,000
16:1-4-Jesus speaks of sign of Jonah
16:5-12-Jesus warns of Pharisee's doctrine
16:21-23-Jesus predicts His death
17:1-13-The Transfiguration of Jesus

3. Parallel passages:

CHURCH: Matt 18:17	KEYS: Rev. 1:18
Eph 1:22	Rev. 3:7
Eph 5:23,27	John 20:23
Col. 1:18	
CHRIST: Matt 26:63-64	JESUS AS A FOUNDATION:
Acts 2:30-32	Eph 2:20
Heb. 9:11-14	2 Tim 2:19
	Heb 11:10

4. Figures of speech/types:

<u>Figures</u>	<u>Identity</u>	<u>Meaning</u>
Son of Man	Synecdoche	Christ
flesh and blood	Synecdoche	people
this rock	Metonymy	confession
gates of hell	Metonymy	force of evil
Keys of heaven	Metonymy	open/close heaven
bind	Metonymy	not forgive
loose	Metonymy	to forgive sin

5. Law verses of text Gospel verses
v 19,b v. 16, 17, 18
v. 20 v. 19 a, c

POSSIBLE OUTLINES:

A CHURCH FOR THE WORLD

- I. Encounters opposition
- II. Proclaims salvation

WHO IS CHRIST?

- A. The Son of God-Savior
- B. The founder of the Church

I CORINTHIANS 3:10-17

God gives grace to pastors to do His work

Grace makes Paul a wise architect

Pastors labor at various tasks (but God gives the increase)

Pastors are to examine their ministry to see how they present:

Jesus is the only basis for salvation.

Jesus is the Messiah/Savior

Some pastors use the Gospel; others mix human thoughts. Both build on the foundation.

Judgment Day will reveal the work which the pastor does.

Works will be tested by the fire of judgment by Jesus.

Pastors who preach the Gospel aright, and use Sacraments correctly will receive a reward of grace.

Pastors who mix human ideas in with the Gospel will be saved, but they will lose much glory.

Believers are the Temple of God. Holy Spirit lives in the believer.

One corrupts the Temple by false preaching, error, sinful ways. God will destroy such people

Believers are holy by faith, and to live holy lives.

10 Κατὰ τὴν χάριν τοῦ θεοῦ
 τὴν δοθεῖσάν μοι
 ὡς σοφὸς ἀρχιτέκτων
 θεμέλιον ἔθηκα,
 ἄλλος δὲ ἐποικοδομεῖ.

ἕκαστος δὲ βλέπετω πῶς ἐποικοδομεῖ.
 11 θεμέλιον γὰρ ἄλλον οὐδεὶς δύναται θεῖναι
 ὅς ἐστιν Ἰησοῦς Χριστός.
 παρα τὸν κείμενον,

12 εἰ δέ τις ἐποικοδομεῖ ἐπὶ τὸν θεμέλιον

χρυσόν, ἄργυρον, λίθους τιμίους,	ξύλα, χόρτον, καλάμιην,
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13 ἐκάστου τὸ ἔργον φανερόν γενήσεται,
 ἢ γὰρ ἡμέρα δηλώσει
 ὅτι ἐν πυρὶ ἀποκαλύπτεται,
 καὶ τὸ πῦρ [αὐτὸ] δοκιμάσει.

ἕκαστου τὸ ἔργον ὁποῖόν ἐστιν

14 εἰ τις τὸ ἔργον μενεῖ ὁ ἐποικοδόμησεν,	μισθὸν λήμψεται
15 εἰ τις τὸ ἔργον κατακαήσεται,	ζημιωθήσεται, αὐτὸς δὲ σωθήσεται, οὕτως δὲ ὡς διὰ πυρός.

16 οὐκ οἴδατε

ὅτι ναὸς θεοῦ ἐστε
 καὶ τὸ πνεῦμα τοῦ θεοῦ οἰκεῖ ἐν ὑμῖν;

17 εἰ τις τὸν ναὸν τοῦ θεοῦ φθείρει, φθереῖ τοῦτον ὁ θεός.
 ὁ γὰρ ναὸς τοῦ θεοῦ ἅγιός ἐστιν,
 οἳ τινές ἐστε ὑμεῖς.

AIM: Evangelism - Sanctification

PURPOSE: To show that the ministry must be founded on Jesus and built by the Gospel if people are to be Temples of God.

CENTRAL THOUGHT: Jesus is the true foundation on which we are to build our faith, being a holy Temple of God by faith.

SIN/LAW:

TO FOUND FAITH ON SOMEONE ELSE THAN JESUS.
TO BRING IN PHILOSOPHY, HUMAN WISDOM INTO DOCTRINE OR SERMONS.
JUDGMENT DAY WILL REVEAL SIN AND ERRORS.
TO CORRUPT TEMPLE OF GOD BY SIN OR ERROR.

SANCTIFICATION:

PREACH GOD'S WORD, GOSPEL AS MAIN MESSAGE~

Proclaim holy living until the Last Day.
To keep the believer holy in life.
MINISTERS EXAMINE HOW THEY BUILD THE CHURCH.

GOSPEL:

Jesus is the only foundation of Church.
God laid foundation by Jesus' death.
God gives grace to pastors to work.
Holy Ghost lives with believers.
Jesus is Christ-anointed as Savior.
God rewards by grace faithful pastors.

TEXTUAL DOCTRINES:

The Holy Christian Church
Jesus as Savior from sin
In-dwelling of the Holy Spirit
Judgment Day reveals all things.

WORD STUDIES:

Θεμέλιος

Luke 6:48-laid foundation on a rock
:49-built on earth without founda.
14:29-laid foundation, not able to finish it.
Acts 16:26-foundations of prison shaken.
Rom. 15:20-lest I build on another's founda.
1 Cor 3:10,11,12 other foundation no one lay
Eph 2:20-founda. of apostles + prophets.
1 Tim 6:19-storing a good foundation
2 Tim 2:19-solid founda. of God stands
Rev 21:14-12 foundations
1) 4 refs to foundation of building
2) 10 refs to figurative foundations
a. Basis of faith-Jesus or word
b. foundations of heaven
c. work others have done.

HERMENEUTICAL STUDIES:

- The wider context: Paul wrote this letter from Ephesus on 3rd journey. Paul began the Corinth Church, now served by Apollos. Church full of tension, untried by persecution, infected by liberalism. First Paul settles various matters, drawing a line between the Church and the world in its attitude.
- The immediate context: Paul calls Cor.s babes in faith (3:1-4) for divisions over Paul Apollos, Peter. Each pastor has his own work, God gives the increas (v 5-9). v. 18-20, the wise are to be fools for Christ. v. 21-23, all things belong to the believers, why fight over their pastors?
- Parallel passages:

MINISTRY: I Tim 1:12-14

I Tim 3:1-7
2 Tim 1:6, 7
2 Tim 2:15

IN-DWELLING OF SPIRIT:

John 14:16, 17, 26
John 15:26
John 16:13

BELIEVER AS A TEMPLE:

I Cor 6:19-20
Eph 2:19-22
I Pet 2:5

JESUS AS FOUNDATION:

Eph 2:20
Heb 12:2-3
I Pet 2:6-8

4. Figures of speech/types:

<u>Figures</u>	<u>Identity</u>	<u>Meaning</u>
Build on this gold, silver, etc.	ASYNDTON	(no ands)
Foundation	Metonymy	Basis of faith
Temple of God	Metaphor	where God is edify
Saved by fire:		judgment

5. Law verses of text

v. 10 c-Santific.
v. 13, 17

Gospel verses

v. 10 a
v. 11, 15-16

POSSIBLE OUTLINES:

YOU ARE THE TEMPLE OF GOD

- How is the Temple built?
- Who dwells in the Temple?

BUILD ON THE TRUE FOUNDATION

- Jesus is God's foundation
- Be edified by the Gospel
- Live as a holy Temple