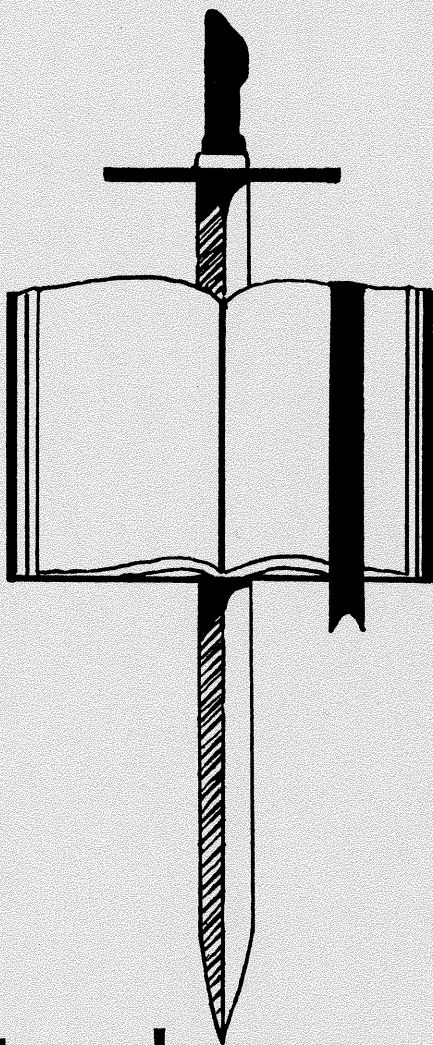


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FOREWORD

This issue begins with a sermon by the editor which was delivered to the 1989 General Pastoral Conference of the Evangelical Lutheran Synod.

The essay, Christ's Use of the Old Testament in His prophetic Ministry, originally delivered to the 1934 convention of the Evangelical Lutheran Synodical Conference of North America, is printed as a memorial to Dr. Sigurd Christian Ylvisaker who was the first president of the Bethany Lutheran Theological Seminary. He also served as president of Bethany Lutheran College from 1930 to 1950. A new fine arts center on the Bethany campus was recently dedicated to his memory.

Our readers will appreciate the article The Devotional Life of the Pastor in the Light of the Third Commandment by the Reverend Harry Bartels, pastor of Good Shepherd Lutheran Church, Brownsburg, Indiana.

We continue and conclude a brief history of the Evangelical Lutheran Synod from 1918-1927 by Rev. George Orvick, president of the Evangelical Lutheran Synod. The ELS will observe the 75th anniversary of its reorganization in 1993.

--WWP

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PASTORAL CONFERENCE, September 26, 1989
Hebrews 11:24-26

"By faith Moses, when he grew up, refused to be called a son of Pharaoh's daughter and preferred being mistreated with God's people rather than enjoying the short-lived pleasures of sin. He considered the abuse suffered for Christ greater riches than the treasures of Egypt, because he was looking ahead to the reward." (GWN)

* * * * *

In Christ Jesus, dear brethren in the ministry,

It is good for us to be here, good for us to study and grow together, good for us to enjoy Christian fellowship. As we go about our work in our respective callings we experience both joy and sorrow, success and failure, frustration and satisfaction. It is therefore good for us to share these with our brethren - to regard our brethren as a support group - and encourage one another, as Scripture bids us to do. Conference time, then, should be a pleasant time, a time of refreshing and strengthening so that we return to our callings with renewed zeal and enthusiasm.

The devotions are an important part of our conference. The theme which has been chosen this year is THE LORD'S PROPHETS AND APOSTLES AS MODELS FOR OUR MINISTRY. Certainly, this is an appropriate theme and it is in keeping with the Scriptural injunction to remember them who have spoken unto us the word of truth, to learn from them, and to imitate their faith! (Cf. Hebrews 13:7). The model for our ministry that we shall consider at our opening devotion is Moses, that great leader of Israel. As we gather our thoughts around the theme, MOSES

THE LEADER, we shall consider, first of all, that he was a man of humble faith; secondly, he was self-sacrificing and had a genuine love for souls; and thirdly, he knew where his true riches lay.

The Scriptures have much to say about Moses. A few moments ago we heard a summary of this man's life as told by Stephen before the council and recorded in Acts 7. Time does not permit us to go into detail about his life; suffice it to say that his life was a dramatic story from the time of his birth in Egypt to his death on Mt. Nebo. The Lord preserved him for his life's work, chief of which was to lead the children of Israel from the bondage in Egypt to the Promised Land. Moses was blessed with godly parents who, as we are told in the verse preceding our text, "were not afraid of the king's order." They ignored the king's command to kill every Hebrew infant and so they hid Moses in a basket in the Nile river, where the king's daughter found him, felt sorry for him, and took him into the palace where she raised him. Apparently, the king turned the other way and permitted this. Is not this another case of where "the king's heart is in the hand of the Lord, as the rivers of water: he turneth it withersoever he will!" (Proverbs 21:1)

Our text begins by saying, "By faith Moses." And in the first verse of this chapter from which our text is taken we have this definition of faith, "Faith is being sure of the things we hope for, being convinced of the things we cannot see" and in the verse following we read that "he (Moses) persisted as one who was constantly seeing Him who cannot be seen." (v. 27) Elsewhere we are told that "He was very meek" (Numbers 12:3) and Psalm 90, a psalm of Moses, breathes a spirit of true humility as he writes of the frailty of man and the brevity of life. We can, therefore, sum up his life as

being a leader of humble faith who took God at his word, believed his promises, and carried out his commands.

Humble faith is an indispensable prerequisite for any servant of the Lord, especially pastors. Luther calls humility "the mother of virtues." The Lord, through Isaiah says, "to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." (Is. 66:2b) A true pastor will be the first to acknowledge his own sinfulness and unworthiness and confess his desperate need of a Savior. He also believes that it is the Lord who has called him to proclaim the message of a crucified and risen Lord Jesus Christ and that He has placed him in his respective calling and given him the necessary gifts to carry out his ministry. In all humility he will ask with the apostle Paul, "What do you have that you did not receive?" That rules out any pride and arrogance.

As pastors we have been called to serve the spiritual needs of God's people and prepare them for eternity. What higher calling can there be on this earth! A couple of weeks ago the world stood in awe as Voyager II returned with the incredible information from Neptune. Whether the creator took note of this scientific achievement or not we do not know, but we do know that where the gospel is preached there the Holy Spirit is busy and active creating and sustaining faith and that there is joy amongst the angels of heaven every time that a sinner repents. Therefore, we should look upon our calling as the most important work in the world.

And the place to which the Lord has called us should, as Dr. Walther says, "be the dearest, most beautiful, and most precious spot on earth. He should be unwilling to exchange it for a kingdom" and then he asks, "Do not the blessed angels descend

from heaven with great joy whenever the Father in heaven sends them to minister to those who are to be heirs of salvation? Why, then, should we poor sinners be unwilling to hurry after them with great joy to any place where we can lead other men, our fellow-sinners, to salvation?"

When we become disgruntled and give way to murmuring and complaining, then think of Moses in the wilderness and all the hardships that he had to contend with, including taking a lot of "flak" from his own people. If we think we have alligators to deal with at times, just think of what Moses had to put up with. But being a humble leader he went about his work with all diligence and dedication because he believed that he was doing the Lord's work. Yes, he was willing to suffer affliction for his people. And that brings us to the second lesson that we can learn from our role model, namely, to be self-sacrificing and have a true love for souls.

Our text says, "he refused to be called the son of Pharaoh's daughter." Just think of the advantages that Moses had: raised in a palace, received an education that was second to none "learned in all the wisdom of the Egyptians," he knew the right people and could have gone high on the ladder of success. Instead "he preferred being mistreated with God's people than enjoying the short-lived pleasures of sin." To exchange a life of service with God's people for the pleasures of sin in Egypt was unthinkable to Moses.

He thereby displayed a self-sacrificing spirit. As we carry out our calling we, too, can expect some mistreatment. Has not our Lord forewarned: "Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you." (John 15:20) Out there in the trenches we do at times feel the

"reproach of Christ" and the "offence of the gospel." That doesn't mean, though, that we are to feel sorry for ourselves and develop a martyr complex; rather we should rejoice that we are counted worthy to suffer shame for his name. Let us make certain, though, that we do not bring upon ourselves unnecessary problems by our own blundering, tactlessness, and insisting on our own way in matters of adiaphora. Make sure that it is for Christ's sake!

Moses was willing to give of himself. That is evident from the way he led the people through the wilderness. Recall when he came down from Sinai from where we received the Law on two tablets of stone and there he saw the people engaged in the grossest idolatry, dancing around and worshipping a golden calf. Yes, Moses became angry, "his anger waxed hot" and rightly so, but when he regained his composure he said, "Oh, this people have sinned a great sin, and have made them gods of idols. Yet now, if thou wilt forgive their sin - (a dash indicates a sudden transition of thought); and if not, blot me, I pray thee, out of the book which thou hast written." Just think, willing to be condemned, to go to hell, if only his people could be saved! Now that is a real love for souls.

From this role model we can learn that a love for souls involves faithfully ministering to God's people from the pulpit and in their daily lives, willing to make sacrifices, yes, to go about our work in the spirit of the hymnist,

"To bear thy people on our heart
And love the souls whom that dost love.
To warn the sinner, cheer the saint,
Nourish the lambs and feed the sheep."

Finally, Moses knew where his true riches lay.

The text says, "he considered the abuse suffered for Christ greater riches than the treasures of Egypt, because he was looking ahead to the reward." Consider the contrast: mistreatment and abuse on one hand, the riches and treasures on the other. He had tasted the "good life" in Egypt and no doubt had been offered a prestigious and lucrative position. From a human standpoint it would have been much easier to choose the latter, but he chose "abuse for Christ." There is only one explanation: By faith he saw that in Christ he had true and lasting treasures, not the kind which moth and rust doth corrupt and where thieves break through and steal. These treasures could not begin to compare with the fleeting treasures of Egypt. As a man of faith he was convinced of the things which he could not see.

Yes, "he was looking ahead to the reward," looking ahead to the time when the important thing will not be how successful or wealthy one is, but whether he is in possession of saving faith. That is what motivated Moses and made all suffering worthwhile. May we learn from him "to set our affection on things above" and that as we go about our work remember the promise of our Lord, "When the chief shepherd shall appear ye shall receive a crown of glory that fadeth not away."

May Moses, the Leader, be our role model. May we learn from him to be pastors of humble faith, self-sacrificing with a true love for souls, and know where our true riches lie. We must confess, to our shame, that we have often been men of little faith, often been self-serving instead of self-sacrificing, more concerned about our earthly comforts than heavenly treasures. Let us repent of this and turn for comfort to that One of whom Moses prophesied, who has come and shed his blood for our sins and in that blood we have forgiveness

for these sins. Rejoicing in this forgiveness let us press on and be the kind of pastors that truly glorify God and are a blessing to his people. In the meantime, let us keep the eye of our faith firmly gazed on the end of the road when our faith will give way to sight, grace to glory, and our prayers to eternal hymns of praise. God grant it to us all!

- Wilhelm W. Petersen

DOCTRINAL PAPER

CHRIST'S USE OF THE OLD TESTAMENT IN HIS PROPHETIC MINISTRY

Essayist: Dr. S. C. Ylvisaker

The Old Testament has been a bone of contention among scholars and laymen so long that too many are on the point of taking it for granted that this section of our sacred Scriptures is at least disputed and may therefore be discredited in some way or other. It is not our task to trace the steps of this controversy here; but we do need to remind ourselves of the fact that many of those who despise and reject parts or all of the Old Testament claim the Christian name and are proud to point to Jesus as their Master and Shepherd and even Savior and very God. In other words, these modern Sadducees may raise their heads even within the Christian Church; we may look for them as hiding behind the Lutheran name. In fact, we do well to examine our own hearts; for is it not true that we easily neglect the Old Testament for the New, that we at times wonder at statements that are found there, historically, ethically, theologically, and to let its difficulties, its veiled and to us obscure manner of speech, its apparent emphasis on Law rather than Gospel, its background of history and geography, which to many a modern reader is quite unfamiliar, justify us in allowing it to remain as a closed book? But a closed book has also become an unnecessary thing; and before we realize it, the devil has succeeded in robbing us of that heavenly storehouse of God's grace to which the sacred writer primarily refers when he says: The Holy Scriptures "are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God and is profitable for doctrine, for

reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works," 2 Tim. 3: 15-17. And again: "For whatsoever things were written aforetime were written for our learning that we through patience and comfort of the Scriptures might have hope," Rom. 15:4. When the Spirit speaks to us about the serious conflict which we must face as Christians, urging us to "put on the whole armor of God that ye may be able to stand against the wiles of the devil," He does not neglect to add the admonition: "Take the . . . sword of the Spirit, which is the Word of God," Eph. 6:17. If we then turn to the writings of the apostles, it immediately becomes apparent that they, though they had enjoyed the full instruction of the Lord Himself, continually refer to the Old Testament Scriptures, breathe the atmosphere of the Old Testament, speak the language of it, call upon it for proof and illustration, as they give their divine instruction in both Law and Gospel, that they fortify and arm themselves with this Word in their battle for the truth and against temptation, admonishing their fellow Christians to do the same. In all of this they but showed their faithful following in the steps of Him who had said: "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify for Me," John 5;39.

It may seem more surprising in a way that the Savior Himself followed this course. It requires only a cursory reading of the gospels to make it clear that Jesus knew the Old Testament Scriptures, that He used them, lived in them, quoted them frequently, took His material without stint from them when He preached, admonished, taught, fought. The reason why He chose to do this would prove a profitable theme for study. It is the fact that our Savior used the Old Testament as He did, as well as the manner in which He used it, that is to be summarized

in this paper. The theme is stated in the words "Christ's Use of the Old Testament in His Prophetic Ministry," and we purpose to study the attitude which our Savior takes toward the Old Testament Scriptures, hoping and expecting to learn valuable lessons from this study for our faith and life. To every Christian it should be of great importance to know what He, our Redeemer and Lord has to say in a matter which is sure to be of concern for us. And we shall find that also this search of the Scriptures will accomplish the end of which the apostle has spoken: doctrine, reproof, correction, instruction, hope. Again we shall find Christ, as He Himself has said. And may the Spirit of God guide us to find Him as our eternal life!

We would be justified in this study to draw on the whole New Testament, --not only the gospels, then, as those writings of the New Testament which record in a special sense the words of Christ, but also the other portions, particularly the Book of Acts and the epistles. For we must bear in mind that also these writings were recorded by those who had been instructed by the Lord Himself. Compare in this connection the words of Paul: "For I have delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures and that He was buried and that He rose again the third day according to the Scriptures," 1 Cor. 15:3; and again: "For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ," Gal. 1:12. Also 1 John 1:1 "That which was from the beginning, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of Life, . . . these things write we unto you." As often as we read the account of Jesus and the two disciples on the way to Emmaus, we regret that we could not be at hand to hear the interpretation of Jesus as He opened the Old Testament Scriptures

and showed how these declared beforehand His suffering, death, and resurrection, forgetting that all of this has been recorded in the writings of the disciples. Thus we might gather much information regarding the attitude of Jesus toward the Old Testament from the epistles and the Book of Acts. However, we shall confine ourselves in this discussion to what we may call His actual words, direct quotations from His mouth, as we find them recorded in the four gospels.

The passages wherein Jesus is quoted as speaking directly teach:

1. That Jesus knew the Old Testament Scriptures in their extent as we have them today.

Luke 24:44: "And He said unto them, These are the words which I spake unto you while I was yet with you, that all things must be fulfilled which were written in the Law of Moses and in the Prophets and in the Psalms concerning Me." The designation "the Law of Moses, the Prophets, and the Psalms" is the familiar one, --*torah*, *nebhi'im*, *kethubhim*, --and by this expression the writings of the whole Old Testament are meant. The *torah* is the Pentateuch: the *nebhi'im*, or prophets, are the books of Joshua, Judges, 1. and 2. Samuel, 1. and 2. Kings, and the actual prophetic books, Isaiah, Jeremiah, Ezekial, and the twelve Minor Prophets; and the *kethubhim* are the rest of the canonical books, including 1. and 2. Chronicles. That the order of books was the same and the canon of the Old Testament closed where it is closed today we learn from the passage Luke 11: 49-51: "Therefore also said the Wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute, that the blood of all the prophets which was shed from the foundation of the world may be required of this generation, from the blood of Abel unto the blood of Zacharias, which perished between the altar and the Temple.

Verily I say unto you, It shall be required of this generation." The account of the murder of Abel is found in the fourth chapter of the first book of the Old Testament, Genesis, while that of the murder of Zacharias is told in the twenty-fourth chapter of the last book of the Jewish canon, 2. Chronicles. The expression in this passage "that the blood of all the prophets which was shed from the foundation of the world, ... from the blood of Abel unto the blood of Zacharias" thus includes all prophets mentioned in the canonical books of the Old Testament as we have them today. These two passages suffice to make it clear that the Alexandrine and Roman churches had no right to include the apocryphal books in the canon.

2. Although this would be sufficient evidence with regard to the canon recognized by Jesus, He establishes this fact further by references and direct quotations from various parts and books of the Old Testament. He names such writers as Moses, David, Isaiah, Daniel, and refers quite evidently to as many as twenty-nine out of the thirty-nine books which make up the canon of the Old Testament. I can find no direct reference to the following books: Judges, Ruth, Ezra, Esther, Ecclesiastes, Obadiah, Nahum, Habakkuk, Haggai, Lamentations. However, there is no question but that these are included in the whole which He mentions so often under the term "the Law and the Prophets" (Matt. 5:7, 7:12, 11:13), "the Scriptures" (Matt. 21:42, 22:29, 26:54.56, Mark 12:24, 14:49, John 5:39, 10:35, 17:12, Luke 24:27.45), "Moses and the Prophets (Luke 16:29.31, 24:27 -- "Moses and all the prophets").

3. In his references to, and use of, the Old Testament, Jesus takes for granted that what it records is historically true, and that in what might seem to be minor details in these accounts.

Thus he speaks of --

a) The creation of Adam and Eve. Matt. 19:4: "Have ye not read that He which made them at the beginning made them male and female and said, For this cause shall a man leave father and mother and cleave to his wife; and they twain shall be one flesh?" See Mark 10:6 and 13:19.

b) Satan as the one who first received man. John 8:44: "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning and abode not in the truth because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar and the father of it."

c) Abel and his murder. Luke 11:51: "From the blood of Abel unto the blood of Zacharias." See Matt. 23:35.

d) Noah and the days before the Deluge. Matt. 24:37-39: "But as the Days of Noe were, so shall also the coming of the Son of Man be. For as in the days that were before the Flood they were eating drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the Flood came and took them all away; so shall also the coming of the Son of Man be." See Luke 17:26.27.

e) Abraham, Isaac, and Jacob. Matt. 8:11: "And I say unto you, That many shall come from the East and West and shall sit down with Abraham and Isaac in the kingdom of heaven." Matt. 22:31.32: "But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham and the God of Isaac and the God of Jacob? God is not the God of the dead, but of the living." John 8:37: "I know

that ye are Abraham's seed." V. 39: "Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham," V. 40: "But now ye seek to kill Me, a man that hath told you the truth, which I have heard of God; this did not Abraham." V. 56: "Your father Abraham rejoiced to see My day; and he saw it and was glad." V. 58: "Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am."

f) The wickedness and destruction of Sodom and Gomorrah. Matt. 10:15: "Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the Day of Judgment than for that city." Luke 17:28,29: "Likewise also as it was in the days of Lot: they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all." Compare Matt. 11:24; Mark 6:11.

g) Lot. (See above, Luke 17.) Lot's wife. Luke 17:32: "Remember Lot's wife."

h) Jacob's ladder. John 1:51: "And He saith unto them, Verily, verily, I say unto you, Hereafter ye shall see heaven open and the angels of God ascending and descending upon the Son of Man."

i) Moses. Matt. 19:8: "He saith unto them, Moses, because of the hardness of your hearts, suffered you to put away your wives; but from the beginning it was not so." See Matt. 23:2; Mark 1:44. 7:10; 10:3,4, John 5:45,46 -- Moses and the burning bush. Luke 20:37: "Now, that the dead are raised even Moses showed at the bush when he calleth the Lord the God of Abraham and the God of Isaac and the God of Jacob." See Matt. 22:31; Mark 12:36 --Moses and the Law. John 7:22: "Did not Moses give you the Law?" See Luke 5:14 -- Moses and

circumcision. John 7:22: "Moses therefore gave unto you circumcision." --The manna in the wilderness. John 6:32: "Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but My Father giveth you the true bread from heaven." V. 49: "Your fathers did eat manna in the wilderness and are dead. See v. 58.

j) The priests and the Sabbath. Matt. 12:5: "Or have ye not read in the Law how that on the Sabbath days the priests in the Temple profane the Sabbath and are blameless?"

k) David. Matt. 12:3,4: "But He said unto them. Have ye not read what David did when he was an hungered and they that were with him, how he entered into the house of God and did eat the showbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?" See Mark 2:25,26; Luke 6:3,4.

l) Solomon and his glory. Matt. 6:29: "And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these." Luke 12:27. -- The Wisdom of Solomon. Luke 11:31: "The queen of the South shall rise up in the Judgment with the men of this generation and condemn them; for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here."

m) The queen of the South. See above, Luke 11:31.

n) Jonah. Matt. 12,39-41: "But He answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it but the sign of the prophet Jonas; for as Jonas was three days and three nights in the whale's belly, so shall the Son of Man be three

days and three nights in the heart of the earth. The men of Nineveh shall rise in judgment with this generation and shall condemn it, because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here." Matt. 16:4: "A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it but the sign of the prophet Jonas." See Luke 11:29-32.

o) Elijah and the widow of Zarephath. Luke 4: 25.26: "But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; but unto none of them was Elias sent save unto Sarepta, a city of Sidon, unto a woman that was a widow."

p) Elisha and Naaman. Luke 4:27: "And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed saving Naaman and Syrian."

We do well in noting that Jesus in all these instances does not hesitate to commit Himself to the truth of the account of the Old Testament, even basing His arguments on details offered by these accounts. This circumstance cannot give much comfort to those who are quick to find errors in history, geography, or other facts of science, which, after all, belong to the warp and woof of the Old Testament. It is instructive to note that Jesus in these references has drawn an outline of a substantial part of the Old Testament Bible history and committed Himself to its historicity.

4. When Jesus quotes the Old Testament, He quotes it as something that is unquestionably true. There is no argument about this, no hesitancy, no quibbling, no qualifications of one

kind or another. Matt. 22:43: "He saith unto them, How then doth David in spirit call Him Lord?" There is no doubt about it that David did call the promised Messiah Lord, nor is there any question regarding the fitness of this appellation. Again, Matt. 21:13: "And [He] said unto them, It is written, My house shall be called the house of prayer." Because Scripture, the Old Testament, has spoken thus, it must be true. This attitude of Jesus is no less evident when He quotes prophecy, which He does so abundantly. He simply takes it for granted that the prophecies which are found in the Old Testament are true and as such will be fulfilled. Matt. 11:4.5: "Jesus answered and said unto them, Go and show John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them." Compare Is. 29:18; 35:4; 42:7; 61:1. Matt. 11:10: "For this is he of whom it is written, Behold, I send My messenger before Thy face, which shall prepare Thy way before Thee." Compare Mal. 3:1. Matt. 11:13: "And if ye will receive it, this is Elias which was for to come." Compare Mal. 4:5,6. Matt. 12:16-21: "And charged them that they should not make Him known, that it might be fulfilled which was spoken by Esaias the prophet, saying, Behold My Servant, whom I have chosen; My Beloved in whom My soul is well pleased. I will put My Spirit upon Him, and He shall show judgment to the Gentiles. He shall not strive nor cry, neither shall any man hear His voice in the streets. A bruised reed shall He not break, and smoking flax shall He not quench, till He send forth judgment unto victory. And in His name shall the Gentiles trust." Compare Is. 42. Matt. 13:14.15: "And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear and shall not understand; and seeing ye shall see and shall not perceive; For this people's heart is waxed gross, and

their ears are dull of hearing, and their eyes they have closed, lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them." See Is. 6:9; Ezek. 12:2. It is not surprising, Jesus would say, that the promises spoken by the prophets of old should find fulfillment. As true as it is that all the prophets and the Law prophesied until John, so true it is also that the fulfillment in the one case and the other as a perfectly self-evident thing. Even before His opponents Jesus takes these prophecies and their fulfillment as a matter of course. Compare Matt. 21:16: "And Jesus saith unto them, Yea, have ye never read, Out of the mouth of babes and sucklings Thou has perfected praise?" (Ps. 8:2) and Matt. 21:42: "Jesus saith unto them, Did ye never read the Scriptures, The stone which the builders rejected, the same is become the head of the corner; this is the Lord's doing, and it is marvelous in our eyes?" (Ps. 118:22; Is. 28:16.)

5. To Jesus the Old Testament is a Word which is abiding, enduring, final. So often He uses the expression "It is written," signifying thereby that what He quotes from the Old Testament stands and continues to have binding force. It is not a word which is forgotten and no longer of account, nor can it be altered to suit the convenience of any one. When Jesus was asked, "Is it lawful for a man to put away his wife?" He at once replied: "What did Moses command you?" Mark 10:2.3. Not even He Himself can change that Word, as we infer from the passage Matt. 5:17: "Think not that I am come to destroy the Law or the prophets; I am not come to destroy, but to fulfil." After His resurrection He points the disciples to these same Scriptures, Luke 24:25: "O fools and slow to heart to believe all that the prophets have spoken," and v. 45: "Then opened He their

understanding that they might understand the Scriptures." However, the Old Testament is abiding not simply as an old lawbook or historical record or dependable books on morals, or the like.

6. Jesus holds the Old Testament to be abiding because it is the very Word of God. It is for this reason He quotes it and says. "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God," Matt. 4:4; comp. Deut. 8:3. "It is written again, Thou shalt not tempt the Lord, thy God," Matt. 4:7; comp. Deut. 6:16; "It is written, Thou shalt worship the Lord, thy God, and Him only shalt thou serve," Matt. 4:10; comp. Deut. 6:13; 10:20; Josh. 24:14, 1 Sam. 7:3. Of the Temple He says: "It is written, My house shall be called the house of prayer," Matt. 21:13; comp. Is. 56:7. Though it is David that speaks, yet his word is the Word of God, as Jesus says: "And Jesus answered and said while He taught in the Temple, How say the scribes that Christ is the Son of David? For David himself said by the Holy Ghost, The Lord said to my Lord, Sit Thou on My right hand till I make Thine enemies Thy footstool. David therefore himself calleth Him Lord; and whence is He, then, his Son? And the common people heard Him gladly," Mark 12:35-37. Comp. 2 Sam. 23:1,2: "David, the son of Jesse, said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said, The Spirit of the Lord spake by me, and His Word was in my tongue." Jesus clearly refers to the Old Testament and, as it were, echoes the words of the 119th Psalm when He says in John 17:17: "Thy Word is truth." The whole attitude of Jesus with regard to the Old Testament Scriptures would be impossible to understand but for this fundamental conception. It is He who quotes as the words of Moses the passages "Honor thy father and thy mother" and "Whoso curseth

father or mother, let him die the death," Ex. 20:12; 21:17; but in v. 13 He goes on to call these words of Moses the Word of God. It is this Word of the Old Testament He also has in mind when He says: "It is written, That man shall not live by bread alone, but by every word of God," Luke 4:4. In His use of the Old Testament, Jesus betrays inevitably the loving intimacy of the Only-begotten with the Father; it is the Father's words which He, the Son, has come to declare and interpret and establish among men. Jesus does not go out of His way to prove the doctrine that the Old Testament is the Word of God any more than the authors of the Lutheran Confessions undertake to do this. But He, the same as they, proves more forcibly and conclusively by His treatment and use of that Word what His conception is. And let us note, before we continue, that Jesus presupposes that it is the written Word to which He looks, i.e., the very words of the text. In other words, --

7. Jesus plainly teaches the co-called verbal inspiration of the Old Testament. He could not express Himself more clearly in this regard than when He says, John 10:35: "The Scripture cannot be broken"; and on the foundation that each word of it is the very word of God, He bases His argument with the Jews who were ready to stone Him: "Is it not written in your Law, I said, Ye are gods? If He called them gods unto whom the Word of God came,-- and the Scripture cannot be broken,--say ye of Him whom the Father hath sanctified and sent into the world, Thou blasphemest, because I said, I am the Son of God?" John 10:34-36. Again, He speaks plainly in the striking passage Matt. 5:17-19: "Think not that I am come to destroy the Law or the prophets; I am not come to destroy, but to fulfill. For, verily, I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the Law till all be fulfilled.

Whosoever, therefore, shall break one of these least commandments and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matt. 22:31,32: "But as touching the resurrection of the dead have ye not read that which was spoken unto you by God, saying, I am the God of Abraham and the God of Isaac and the God of Jacob? God is not the God of the dead, but of the living." Compare Ex. 3:6,16 and consider how Jesus in this case quotes verbatim where He in certain other instances may seem to take more liberty; for here the very word *am* (present, not past or future) bears the weight of the argument. It is clearly a verbally inspired text He upholds.

8. Because the Old Testament in Christ's use of it thus is the Word of God, verbally inspired, it is also according to Jesus authoritative. It deserves and demands obedience, faith, trust, confidence: obedience when it commands, and faith when it promises. Matt. 4:4: "It is written, Man shall not live by bread alone," etc. Because God has said this, it is for man to let his manner of life conform to the whole scheme of life laid down here. Nay, even Jesus in His human nature must do the same; even He is subject to this decree of God. And though sorely tempted in His present misery, He dare not forget that not bread alone must be His concern. Similarly Matt. 4:7: "It is written, Thou shalt not tempt the Lord, thy God." and Him only shalt thou serve." Note the curse and the promise attached by Jesus Himself to these Old Testament commandments and their rejection or observance, Matt. 5:17: "Whosoever, therefore, shall break one of these least commandments and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

He is in the hands of the living God who dares to substitute for the commandments God gave through Moses the traditions and opinions of men. Mark 7: 9,10,13: "Full well ye reject the commandment of God that ye may keep your own tradition. For Moses said, Honor thy father and thy mother; and, Whoso curseth father or mother, let him die the death. ...Making the Word of God of none effect through your tradition which ye have delivered." It is this divine authority of the Old Testament Scriptures, Jesus again holds aloft when He says, Matt. 7:12: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for" --and here follows the reason and basis for this command-- "this is the Law and the prophets." Compare also Matt. 23:2,3.

As the commands of God in the Old Testament are authoritative, so Jesus holds the prophecies and promises to be equally binding and not to be doubted or questioned. As the prophecies and promises of God they will and must be fulfilled. These, too, are a declaration of the will of God. Because God has spoken thus and so in the Old Testament, Jesus considers it self-evident, and would have us consider it self-evident, that thus it must be. Matt. 13:14: "In them is fulfilled the prophecy of Esaias which saith [Is. 6:9], By hearing ye shall hear and shall not understand." Matt. 15:7: "Ye hypocrites, Well did Esaias prophesy of you, saying, This people draweth nigh to Me with their mouth and honoreth Me with their lips; but their heart is far from Me" (Is. 29:13). Matt. 21:16: "Have ye never read, "Out of the mouth of babes and sucklings Thou has perfected praise?" (Ps. 8:2.) Matt. 21:42: "Jesus saith unto them, Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner; this is the Lord's doing, and it is marvelous in our eyes?" (Ps. 118: 22,23) Matt. 26:24: "The Son of Man goeth as it

is written of Him." Matt. 26:54: "But how, then, shall the Scriptures be fulfilled that thus it must be?"

9. Since the Old Testament in its every word is the Word of His heavenly Father, it is binding also for Him, the Son. The prophecies contained in the Old Testament point for Him the way He must walk. There He finds clearly outlined the whole pattern for His life, and according to it He willingly and gladly and consciously directs His course. This might be misunderstood as though He thus deliberately, conscious of being a deceiver, or for the purpose of bolstering up His own courage and faith as well as that of His followers, sought out certain Messianic passages and then set out to live up to them, thus making a case for Himself. Of this there is no trace, however, and in the face of the passages themselves the bare thought is blasphemous. As such we pass it by. On the other hand, we do well in remembering the conformity between the prophecies of the Old Testament and the conscious fulfillment of these prophecies in the life of Jesus for our comfort. As He took for granted that what the Father had said He, the Son, must do, so let us learn to praise God for this willing and conscious obedience of the Son; for it was for the redemption of the human race, even our redemption. The pattern for His life Jesus finds in beautiful detail in the Old Testament, and we follow its tracings with the same wonderment as filled the hearts of the two disciples on the way to Emmaus.

Of the forerunner, John the Baptist, Jesus says, Matt. 11:13,14: "For all the prophets and the Law prophesied until John. And if ye will hear it, this is Elias which was for to come." See Mal. 4:5: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful Day of the Lord."

Matt. 17:11-13: "And Jesus answered and said unto them, Elias truly shall first come and restore all things. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of Man suffer of them. Then the disciples understood that He spake unto them of John the Baptist."

Jesus' course at the time of the temptation had been directed in advance by the passages He quotes, each introduced by the significant expression "It is written." When He acknowledged to the Samaritan woman the descriptive title of the Old Testament "the Messiah," John 4:26, He thereby also accepted the advance description of Him who was to come as a description of Himself in His life and activity. As we know, the Old Testament describes this Messiah very intimately in order that He might be recognized when He did come. Jesus does not hesitate to point to various features of this prefiguration, showing how He, the true Messiah, must fulfill the promises which God has given in advance. Thus He is the Good Shepherd, John 10:11ff, who has come to bring to pass all that has been said of this Shepherd in such passages as Ps. 23; Is. 40:11; Ezek. 34, 37:24. He is there to fulfill by His miracles and by His preaching the advance description of the Messiah found in Is. 35:5 and 61:1. Compare Luke 7:22: "Go your way and tell John what things ye have seen and heard; how that the blind see and the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the Gospel is preached." He is the Lamb of God, John 1:29, 36, who gives His life in accordance with the detailed prophecy of Is. 53.

Therefore He can say in advance of His suffering: "And how it is written of the Son of Man that He must suffer many things and be set at naught,"

Mark 9:12; "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up," John 3:14: and again: "Then took He unto Him the Twelve and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of Man shall be accomplished. For He shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on; and they shall scourge Him and put Him to death; and the third day He shall rise again," Luke 18:31-33.

And so, having calmly accepted what the Old Testament has said in advance about Him, the Messiah, He goes on to fulfill these words in careful detail. It was He who on Palm Sunday arranged His kingly entry into Jerusalem in accordance with two prophecies: Is. 62:9: "Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, His reward is with Him and His work before Him"; and Ezch. 9:9: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy King cometh unto thee; He is just and having salvation; lowly and riding upon an ass and upon a colt, the foal of an ass." Compare Matt. 21; John 12. When He goes to die, He says: "The Son of Man goeth as it is written of Him," Matt. 26:24. His death is to be the cursed death of the cross, because Scripture has spoken: "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up," John 3:14. He was to be numbered with transgressors, as He says: "For I say unto you that this that is written must yet be accomplished in Me, And He was reckoned among the transgressors; for the things concerning Me have an end," Luke 22:37; Mark 14:48,49; see Is. 53:12. He was to be betrayed by a close friend: "But that the Scripture may be fulfilled, He that eateth bread with Me hath lifted up his heel against Me," John 13:18. See

Matt. 26:23; Luke 22:22; Ps. 41:9. According to Scripture His very disciples were to be offended in Him and flee: "All ye shall be offended because of Me this night; for it is written, I will smite the Shepherd, and the sheep of the flock shall be scattered abroad," Matt. 26:31; comp. Zech. 13:7; Ps. 88:8,18. At His trial He answered nothing, Matt. 27:12,14; Mark 14:61; comp. Is. 53:7. On the cross He cried in the words of the Old Testament prophecy: "My God, My God, why hast Thou forsaken Me?" Matt. 27:46; Mark 15:34; Ps. 22:1. Again, "I thirst," John 19:28; see Ps. 69:21. And as He was about to die: "Father, into Thy hands I commend My spirit," Luke 23:46; Ps. 31:5. The pattern pre-figured in the Old Testament points the way for Jesus also into death, the resurrection on the third day, the ascension, the sitting on the right hand of the Father, and His coming again to judge the quick and the dead on the Last Day, as we see from the following passages: "Then took He unto Him the Twelve and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of Man shall be accomplished. For He shall be delivered unto the Gentiles and shall be mocked and spitefully entreated and spitted on; and they shall scourge Him and put Him to death; and the third day He shall rise again," Luke 18:31-33. "But He answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it. For as Jonas was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth," Matt. 12:39,40. "Then said He unto them, O fools and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things and to enter into His glory? And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself," Luke 24:25-27. "And He said unto them,

These are the words which I spake unto you while I was yet with you, that all things must be fulfilled which were written in the Law of Moses and in the Prophets and in the Psalms concerning Me. Then opened He their understanding that they might understand the Scriptures. And said unto them, Thus it is written, and thus it behooved Christ to suffer and to rise from the dead the third day," Luke 24:44,45. "Jesus saith unto Him, Thou has said; nevertheless I say unto you, Hereafter shall ye see the Son of Man sitting on the right hand of power and coming in the clouds of heaven," Matt. 26:24; a plain reference to the prophecy in Dan. 7:14: "I saw in the night visions, and, behold, one like the Son of Man came with the clouds of heaven and came to the Ancient of Days; and they brought Him near before Him. And there was given Him dominion and glory and a kingdom that all people, nations, and languages should serve Him. His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed."

10. By His whole treatment of the Old Testament, Jesus shows that it is inseparably connected with Him and He in turn as inseparably linked up with it; in fact, that its prophecies center about Him and that in Him is to be found the fulfillment of the Old Testament; that He in His person answers the great question of the Old Testament, "Art Thou He that should come?" Matt. 11:3. He is not only the One who fulfills all righteousness demanded by the Old Testament, Matt. 3:15, but also the One by whom the Kingdom is come nigh, Matt. 12:28; see Dan. 2:44; 7:14. He not only declares the deep meaning and significance of the Law (Matt. 5:17: "Think not that I am come to destroy the Law or the prophets; I am not come to destroy, but to fulfill") and with divine authority declares the divine interpretation of that Law, so that men had

to confess that He spoke with authority and not as the scribes, Matt. 7:29; but He points to Himself as the central and chief content of the Old Testament when He says that He is the Son of Man of whom Daniel speaks, the Shepherd of whom David sings, the Messiah foretold by Isaiah (see John 4: 25,26: "The woman saith unto Him, I know that Messias cometh, which is called Christ; when He is come, He will tell us all things. Jesus saith unto her, I that speak unto thee am He"; compare Matt. 20:28: "Even as the Son of Man came not to be ministered unto, but to minister and to give His life a ransom for many": and see Is. 53; the One of whom the psalmist sings: "Blessed is He that cometh in the name of the Lord," Matt. 23:39; who is greater than Jonah, Luke 11:32; greater than Solomon, Luke 11:31; David's Lord, though He is his son, Matt. 21; Mark 12; Luke 20; see Ps. 118; the true Jacob, above whom the heavens are opened and the angels of God are ascending and descending, John 1:51; see Gen. 28:12; the true Manna and Bread of Life which came down from heaven, John 6; the Savior of the race, who, having been lifted up, shall draw all men unto Himself, John 3:14; 8:51; 12:32; see Num. 21:9; the Living Water, John 4:10; see Is. 12:3; the One in whom Abraham rejoiced, John 8:56; who, though coming after Abraham, still says: "Before Abraham was, I am." John 8:58; the true Paschal Lamb, by whose blood alone there was forgiveness in the Old Testament and is forgiveness in the New, Matt. 26:26ff; Mark 14:22ff; Luke 22: 19ff; 1 Cor. 11:23-25. In other words, it is Jesus Himself who declares that He is the Life, the Sun, the Glory of the whole Old Testament, summing it up in that remarkable passage John 5:39: "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of Me."

The following things therefore are not strange:--

11. That Jesus in His prophetic ministry places this Word of God in the Old Testament not only above the tradition of the Jews (Matt. 15:3: "But He answered and said unto them, Why do ye also transgress the commandment of God by your tradition?"), but also above the word of one who might come back from the dead (Luke 16:31: "And he said unto him: If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead").

12. That He holds up the Old Testament Scriptures before us as a weapon which He wields, and which we should likewise wield, against temptation (see the account of the temptation of Christ in the wilderness, Matt. 4), and as a Word by which we are kept from error; Matt. 22:29: "Ye do err, not knowing the Scriptures nor the power of God," which clearly implies that, if we know the Scriptures, we shall not err.

13. That He continually draws from the Old Testament when He warns, admonishes, edifies, or comforts His disciples, treating it as that which it is in very truth, a means of grace. Matt. 4:4: "It is written, Man shall not live by bread alone, but by every word which proceedeth out of the mouth of God." John 5:39: "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of Me." John 5:45: "Had ye believed Moses, ye would have believed Me; for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?"

14. That He not only speaks in the language, the idioms, the style of the Old Testament, but actually lives, as it were in the Old Testament, using its language, idioms, ideas, figures, as property which rightfully belongs to Him. This consideration will help to understand the freedom

with which He often quotes the Old Testament and the manner in which He at times joins together passages widely separated in point of time or authorship. As an illustration we may take the passage Matt. 24:29ff, where He speaks of His second coming. The prophecies are at the same time His own, and He speaks them as such, not as quotations from the Old Testament writers. And yet they are plainly re-echoings of prophecies contained in such widely separated passages as Dan. 7, Ezek. 32, Joel 2, Amos 5, Zech. 12, of which, we take it for granted, He was aware. And the whole passage closes with these words: "Heaven and earth shall pass away, but My words shall not pass away." The first words, "Heaven and earth shall pass away," undoubtedly refer back to such passages as Ps. 102:26 and Is. 51:6. and "My words shall not pass away" refers to Is. 40:8; but Jesus, as it were, identifies His own prophetic speech with that of the prophets of old and His Word with that which is called in Is. 40 "the Word of our God"; and the words of the prophets He makes His own. What is true of their word, being the Word of God, that it shall abide forever, is equally true of His Word; for it is all one and the same.

15. That Jesus makes it such an important part of His prophetic ministry to declare and interpret and open these Scriptures of the Old Testament. Luke 24:27: "And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself."

16. Finally, that He considers it of such importance to prove His teachings by the Old Testament. Without becoming lost too much in detail, let us review briefly some of the doctrines Jesus draws from, and proves by, the Old Testament Scriptures: --

a) The doctrine of the divine inspiration of

Scripture, which we considered above.

b) The doctrine of God: --

1. That there is a God. Matt. 22:31,32 quoting Ex. 3): "Have ye not read that which was spoken unto you by God, saying, I am the God of Abraham and the God of Isaac and the God of Jacob? God is not the God of the dead, but of the living."

2. That heaven is the throne of God and the earth His footstool, Matt. 5:34,35; compare Is. 66: 1,2; and that Jerusalem is the city of the great King, Matt. 5:35; compare Ps. 48:2.

3. That God should be the sole object of worship on the part of man. Matt. 4:10: "It is written, Thou shalt worship the Lord, thy God, and Him only shalt thou serve." See Deut. 6:13.

4. That God is omnipotent. Matt. 19:26: "With God all things are possible." Compare Mark 10:27; Jer. 32:17.

5. That He is merciful. Matt. 9:13: "But go ye and learn what that meaneth, I will have mercy and not sacrifice; for I am not come to call the righteous, but sinners, to repentance." See Hos. 6:6.

6. That He is eternal. See Matt. 22:32: "God is not the God of the dead, but of the living." Compare Ex. 3.

7. That He gives commandments to men. Matt. 15:4: "For God commanded, saying, Honor thy father and mother," etc. "The first of all commandments is, Hear, O Israel: the Lord, our God, is one Lord (see Deut. 6:4); and yet there is, according to the testimony of the same Old Testament, a second person in the Holy Trinity, the Son of David and Son of Man; Matt. 22:42ff: "What think ye of Christ? Whose Son is He? They say unto Him, The son of David. He saith unto them, How, then, doth David in spirit call Him Lord,

saying, The Lord said unto my Lord, Sit Thou on My right hand till I make Thine enemies Thy footstool?" Comp. Ps. 110:1. Mark treats the same matter in chapter 12 (v. 35ff) and quotes there these words of Jesus: "For David himself said by the Holy Ghost," referring clearly to 2 Sam. 23:2, where David says: "The Spirit of the Lord spake by me, and His word was in my tongue," thus proving also the doctrine of the Holy Spirit from the Old Testament.

c) The doctrine of Creation. From Mark 13:19: "For in those days shall be affliction such as was not from the beginning of creation which God created unto this time, neither shall be"; Mark 10:6: "But from the beginning of the creation God made them male and female"; and Matt. 19:4: "Have ye not read that He which made them at the beginning made them male and female?" it is clear that the Savior not only teaches the same regarding Creation as the Old Testament in the Book of Genesis, but that He proves His teaching regarding Creation as well as regarding marriage and divorce by that of the Old Testament.

d) The Doctrine of the Law.

1. He presupposes the Law as given by Moses, its various commandments, its general content, which is love, its stern demands, impossible of fulfillment by sinful man. Luke 18:20: "Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honor thy father and thy mother." Compare Matt. 19:18ff; Mark 10:9; Ex. 20 and Deut. 5. John 7:19: "Did not Moses give you the Law?" Luke 4:8: "It is written, Thou shalt worship the Lord, thy God, and Him only shalt thou serve." Compare Matt. 4:10; Deut. 6:13; 10:20. Matt. 15:3: "But He answered and said unto them, Why do ye also transgress the commandment of God by your tradition?"

For God commanded, saying, Honor thy father and mother; and, He that curseth father or mother, let him die the death." Compare Mark 7:10; Ex. 20; Lev. 19; Deut. 5.--On capital punishment. Matt. 26: 52: "All they that take the sword shall perish with the sword"; comp. Gen. 6:9.--On marriage and divorce; see above under point c. The Sermon on the Mount is an insistent interpretation of the letter and spirit of the Law of the Old Testament. --On the general content of the Law. Mark 12:28-31: "Which is the first commandment of all? And Jesus answered him, The first of all the commandments is, Hear, O Israel: The Lord, our God, is one Lord. And thou shalt love the Lord, thy God, with all thy heart and with all thy soul, and with all thy mind, and with all thy strength. This is the first commandment. And the second is like, namely, this, Thou shalt love thy neighbor as thyself." See Matt. 22:35; Luke 21:1; Deut. 6:4,5; Lev. 19:18.

2. He points out that this law of God stands. Luke 7:28: "Thou has answered right; this do, and thou shalt live." See Lev. 18:5: "Ye shall therefore keep My statutes and My judgments; which if a man do, he shall live in them. I am the Lord." See Ezek. 20:11; Neh. 9:29.

3. He speaks of the Ceremonial Law. Luke 5:14: "Show thyself to the priest and offer for thy cleansing according as Moses commanded, for a testimony unto them." Comp. Lev. 14:4, 10, 21, 22. But Jesus, like David and the priests, was in certain respects above this Law. Luke 6:3,4: "And Jesus, answering them, said, Have ye not read so much as this what David did when himself was an hungered and they which were with him, how he went into the house of God and did take and eat the show-bread and gave also to them that were with him; which it is not lawful to eat but for the priests alone?" Comp. Matt. 12:1; Mark 2:23; Ex. 20:10; 1 Sam. 21:6. He also shows by the Old Testament that the command-

ment regarding the seventh day as a day of rest is a ceremonial and not a moral law. John 7: 22,23: "Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the Sabbath-day circumcize a man. If a man on the Sabbath-day receive circumcision that the Law of Moses should not be broken, are ye angry at Me because I have made a man every whit whole on the Sabbath-day?" Comp. Num. 28:9.

e) The doctrine of Satan, that he exists and that he is a murderer from the beginning, being the cause of the fall of man. John 8:44: "Ye are of your father and devil, and the lusts of your father ye will do. He was a murderer from the beginning and abode not in the truth because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar and the father of it." See Gen. 3.

f) The doctrine of Jesus.

1. His Person. He is God and man. Mark 12:35-37: "And Jesus answered and said, while He taught in the Temple, How say the scribes that Christ is the son of David? For David himself said by the Holy Ghost, The Lord said to my Lord, Sit Thou on My right hand till I make Thine enemies Thy footstool: David therefore himself calleth Him Lord; and whence is He, then, his Son?" Comp. Ps. 110. Throughout the gospels Jesus identifies Himself with the Messiah of the Old Testament and also applies the description of this Messiah's person there as God and man to Himself. It would be beyond the scope of this paper to review these passages here.--

2. His work. Again we remember that He appropriated unto Himself the title Messiah and thereby also that which this title implies regarding His work. Specifically He speaks of His active obedience, John 15:25, quoting Ps. 35:19: "But this cometh to pass that the word might be fulfilled that is written in their Law, They hated

Me without a cause." He has come to fulfill all righteousness demanded by the Old Testament, Matt. 3:15. Respecting His passive obedience He refers to the type of the brazen serpent, John 3; to the shepherd who lays down his life for the sheep, John 10; Is. 53. Compare Matt. 20:28: "Even as the Son of Man came not to be ministered unto, but to minister and to give His life a ransom for many." His suffering and death are but a fulfillment of the prophecies of the Old Testament, Luke 24:25-27; Matt. 16:21. Regarding His prophetic office He quotes Is. 35:5; 61:1; 29:18; 42:7; and says, Luke 7:22 (comp. Matt. 11:4): "Then Jesus, answering, said unto them, Go your way and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the Gospel is preached." Compare also Luke 4:18ff, the account of His visit to the synagogue at Nazareth, where He proclaims the fulfillment through Himself of the prophecy of Is. 61: "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the Gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." Respecting His office as King He accepts the adoration due the Messiah-King promised in Ps. 118:26: "Blessed be the King that cometh in the name of the Lord," Luke 19:38. And it is He who adds the description of His kingdom that it is not of this world, John 18:36, plainly referring to the prophetic description of Daniel (2:24; see 7:14): "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to another people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Jesus is also the great High Priest to whom the whole office of the high-priesthood and the whole sacrificial

system of the Old Testament point. Though there may be no direct references and quotations from the mouth of Jesus where He speaks of Himself as the great High Priest in words of the Old Testament, we cannot separate Him from the Old Testament types and prophecies in this regard. It is as the High Priest that He prays for His own, John 17. As the High Priest He makes the great sacrifice of Himself, the Lamb of God. As the High Priest He takes His place among His disciples and distributes to these as to priests the benefits of His high-priestly ministry, the forgiveness of sins and the body and blood of the sacrifice, pledges of forgiveness and peace.

g) Faith, then, in this Jesus who suffered and died also saves, as Jesus proves by referring to the type of the brazen serpent, John 3:14-15: "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up that whosoever believeth in Him should not perish, but have eternal life." See Num. 21:9. By this faith all men shall be freely saved. Luke 24: 45-47: "Then opened He their understanding that they might understand the Scriptures and said unto them, Thus it is written, and thus is behooved Christ to suffer and to rise from the dead the third day; and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem." See Is. 49:6: "I will also give thee for a light to the Gentiles that Thou mayest be My Salvation unto the end of the earth." Jer. 31:34: "For they shall all know Me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more." It is to this saving faith in Him Jesus refers in the case of Abraham when He says, John 8:56: "Your father Abraham rejoiced to see My day; and he saw it and was glad." Under the type of the manna of the Old Testament He makes clear

how necessary it is to own Him, the true Bread from heaven, by a living faith, John 6:32-35: "Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but My Father giveth you the true Bread from heaven. For the Bread of God is He which cometh down from heaven and giveth life unto the world. Then said they unto Him, Lord, evermore give us this bread. And Jesus said unto them, I am the Bread of Life; he that cometh to Me shall never hunger, and he that believeth on Me shall never thirst."

h) As for His doctrine of conversion, Jesus showed in His conversation with Nicodemus that this doctrine was well known from the Old Testament, saying: "Art thou a master in Israel and knowest not these things?" John 3:10. The teaching which Jesus brought in the preceding verses of this chapter should have been altogether familiar to Nicodemus, a teacher in Israel, a student of the Old Testament, whose duty it was to instruct others in these teachings.

i) Of the indwelling of the Spirit and consequent fruits of faith Jesus speaks, drawing His teaching from the Old Testament, John 7:38,39: "He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake He of the Spirit which they that believe on Him should receive; for the Holy Ghost was not yet given, because that Jesus was not yet glorified.)" "By the pouring of the water, which brought to memory the fountain that gushed forth as a divine blessing in the dry desert land, the passage in Isaiah (12:3) should be symbolized. Out of Zion, salvation should come, and every one that thirsted should drink with joy. This is fulfilled, Jesus says, in Him. Jesus was the objective of the Old Testament. In Him the symbol and the

prophecy were accomplished. Jesus was the living Fountain of water. The person who entered into permanent fellowship with Him through faith, as Jesus says to the Samaritan woman, should become a well of water springing up into everlasting life, John 4:14, or, as He says in this verse, from him 'shall flow rivers of living water.' Not only shall his own thirst be quenched, and not only shall he find everlasting satisfaction in the Spirit, but he shall impart this blessed gift also to others (Luthardt). The life of faith and love in the believer cannot be hid, but projects itself, as it were, upon its surroundings. He who is truly blessed of the Lord must be a blessing also to others (Luthardt). 'Thou shalt be like a watered garden and like a spring of water, whose waters fail not,' Is. 58:1. The connecting clause, 'as the Scripture hath said,' does not refer to a certain verse in the Old Testament, but to the truth embodied in various passages, thus Is. 58:11; 44:3; 55:1; Ezek. 47:1,12; Zech. 13:1; 14:8; Joel 3:1,23; Cant. 4:15. Scripture points repeatedly to the important truth that the person who has apprehended God and who has shared in the new life of love will exert a salutary influence in word and in deed on others, will scatter light and true joy to those about him, even in distant lands, through his work in the Church." (Dr. J. Ylvisaker, *The Gospels*, p. 378.)

j) Regarding unbelief as the one great sin which condemns, Jesus quotes the prophet Isaiah (6:9) in the well-known passage Matt. 13:14,15 (see Mark 4:12; Luke 8:10; John 12:40): "And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear and shall not understand, and seeing ye shall see and shall not perceive; for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed, lest at any time they should see with their eyes,

and hear with their ears, and should understand with their heart, and should be converted, and I should heal them."

k) Of the last great Day of Judgment Jesus again speaks in terms of the Old Testament. Then shall the sun be darkened (Matt. 24:22; see Is. 13:10; Joel 2:10,31; Amos 5:20, 8:9; there shall be great tribulation (Matt. 24:21; see Dan 9:26; 12:1; "for these be the days of vengeance that all things which are written may be fulfilled," Luke 21:22. But before the final Judgment the abomination of desolation, spoken of by Daniel the prophet, shall be seen standing in the Holy Place (Matt. 24:15; see Dan. 9:27 and 12:11).

l) Finally, as we have seen above, Christ proves also the doctrine of the resurrection from the Old Testament. Matt. 22:31,32: "But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham and the God of Isaac and the God of Jacob? God is not the God of the dead, but of the living." See Ex. 3:6,16.

Thus, then, it is true in a deep sense when Jesus says in the Sermon on the Mount: "Think not that I am come to destroy the Law or the prophets; I am not come to destroy, but to fulfill." It is to the whole Old Testament that Jesus points when He says, Matt. 11:13: "For all the prophets and the Law prophesied until John." That is, the Law and the Prophets, as an expression for the Old Testament as a whole, were prophetic, awaiting their full glory in the person of Christ. The Old Testament was as a bud which contained in itself the whole flower, but it was the full bloom of that flower at the coming of Christ that revealed the majestic glory of the bud. We may also separate and say that the Law of the Old Testament was prophetic, in this,

namely, that, although it revealed to man the perfect will of God and revealed, too, the perfect holiness of that God who gave it, yet that Law awaited its fulfillment in Christ. When Christ came, He showed men in and by His own person what perfect innocence really meant, what holiness is, and what the true glory of that Law is; and it was Christ who by His perfect life did what no man had done or could do, and as the Son of Man He accomplished the end and goal of the Law for all mankind. Then, too, the Gospel of the Old Testament was prophetic, pointing forward to, and yearningly awaiting, the Christ, who in His sacred body should atone for the sins of the world. There is a breath of expectancy, of longing, of holy anticipation, which pervaded the whole Old Testament from the time of the first promise to Adam and on to the message of Malachi. Continually God speaks, either directly or through His chosen servants, to comfort His own with the tidings of a Savior who shall come and redeem a lost world from sin and all its terrifying consequences. And it is only when we have caught this spirit of the Old Testament and have breathed this air, that we begin to realize the import of the message of John the Baptist and the deep significance of the words of Christ: "For all the prophets and the Law prophesied until John."

A brief excursus into one of the high places of the Old Testament may help us to see as in a perspective the intimate connection between the Old Testament and the New and to know the Christ of the Old Testament and the Christ of the New as one and the same, the Lamb of God, that taketh away the sin of the world.

The account of the offering up of Isaac, Gen. 22, is so well known that it is unnecessary to consider more than the points of special interest in this discussion.

1. The persons. Abraham, the patriarch, here surely must be recognized as a priest of God. He is commanded to perform a priestly function, the sacrifice for sin, the burnt offering.

Isaac, the only son of Abraham, is the son of the promise; from his descendants shall proceed the promised Messiah, the Savior sent by God. We must, however, bear in mind that in himself Isaac is but a man among men, flesh born of flesh, therefore by nature sinful and himself in need of redemption. Must we not recognize in the case of Abraham and Sarah the same lurking danger as in that of Adam and Eve? As the latter were quick to look upon their first-born, Cain, as the God-man and in his person look for the promised Savior, so it was tempting also for Abraham and Sarah to look upon their only-begotten Isaac, so miraculously given to them, as being the bearer of the promise in the sense that he was the very Messiah, who in his person would bless many nations. Considering this, it would seem a necessary lesson for Abraham and Sarah to learn that Isaac, their beloved son, was, so far as his person was concerned, nothing else than sinful flesh and as greatly in need of redemption as any son of man. And since Isaac himself by this time had reached an age where he could be tempted by the thought and knowledge that he was the bearer of the promise, we may add that this lesson for him, too, would be a most wholesome one.

2. The burnt offering. This is, according to the law of the burnt offering as declared in Leviticus, an offering for sin. In the case of an animal sacrifice it would be brought for the sin of some human being who made the sacrifice, being a type of Christ. However, in the case of the offering of Isaac, a human being, Scripture says: "None of them can by any means redeem his brother nor give to God a ransom for him," Ps. 46:7. In other

words, Isaac was not to be offered for the sins of another. Nor dare we look upon this offering as a mere pretense, as if God were playing with the idea of sacrifice in this case and were taking away from it its real significance. The command of God to Abraham to slay his son could not be for mere show, nor was it given merely to "tempt Abraham" in the ordinary sense, so that some other means might have been used instead. As the "tempting" was real, so, too, the burnt offering was to be real as an offering for sin. There is a plain declaration of God here to Abraham, Sarah, and, we may add, to Isaac as well that Isaac was not in his own person the Messiah, but as a sinner was worthy of the same condemnation as others.

3. The faith of Abraham consisted, then, not only in obedience to the word of command, by which he was willing to comply with a demand of God; but it consisted first of all in a humble acceptance of the decree of God that Isaac was a sinner and that the judgment of God was true and right every whit. It consisted, then, also furthermore in this, that Abraham nevertheless clung to the promise, never doubting that God would in some way, now more beyond human reason and understanding than ever, fulfill His promise of salvation, spoken so clearly to him as well as to the patriarchs who had gone before. By this faith, including both acknowledgment of, and repentance for, sin and trust in the saving Gospel, Abraham was justified, as the Epistle to the Romans declares.

4. The substitute offering. As sin, even in the case of Isaac, was real and the stern judgment of God also in this case was real -- "The wages of sin is death" -- so the offering for sin was to be real. But the lesson of the offering for sin is the same here as in the whole Bible and in the plan of God's salvation; it is the lesson of the substitute

offering. So the Lord Himself (the "Angel of the Lord" here being identified with the Lord Himself, v. 12) provides the "lamb for the burnt offering," the ram caught in the thicket by his horns. "And Abraham went and took the ram and offered him up for a burnt offering in the stead of his son."

However, this substitute offering was no more than a type prefiguring the true offering for sin promised by God, as is apparent from the expression which became a saying in the mouth of the people, Gen. 22:14: "In the mount of the Lord it shall be seen" -- not "it has been seen" -- as if the substitute offering had now been accomplished; it is still a matter of the future, "it shall be seen." Just what is the meaning of this?

When Isaac turned a troubled face to his father and inquired: "Behold the fire and the wood; but where is the lamb for a burnt offering (*hasseh l'olah*)?" Abraham answered: "My son, God will provide Himself a lamb for a burnt offering." We note that the word used in the Hebrew for "provide" is *ra'ah*, usually translated "to see." When the Lord, then, miraculously did provide the substitute offering, Abraham showed his gratitude and made his confession to the world by naming that place Jehovah-jireh, which is translated "The Lord will provide," namely, the lamb for the burnt offering. Again the word *ra'ah* is used. In other words, Abraham clearly saw the lesson which the Lord had taught, the lesson that the Lord Himself would provide an offering for sin, whereby not the sinner himself, in this case Isaac, would have to atone for his own sins, but another, the coming Seed of Abraham, would take his place, thus delivering the sinner from the curse of the Law, which says, "The wages of sin is death." And this Gospel of the substitute offering for sin, to be provided by God Himself, Abraham not only confessed, but taught to

his and succeeding generations, so that it was still a saying in the mouth of the people at the time of Moses, more than four hundred years later, "In the mount of the Lord it" --the lamb for a burnt offering-- "shall be provided." The same verb *ra'ah* is used also here.

The passage, in my opinion, can mean nothing else than this, that Abraham, Sarah, Isaac, the house of Abraham, and, from their testimony, the people with whom they came in contact (for Abraham preached wherever he went) as well as the succeeding generations (note: "as it is said to this day," namely, the time of Moses) learned that God would at a time appointed by Him provide a substitute sacrifice for sin, of which the ram was but a true and prefiguration, and this sacrifice would be provided on this very mount, the mount of the Lord, Mount Moriah, i.e., Jerusalem.

What a beautiful confession the Old Testament Church has left us in these simple words "In the mount of the Lord it [the lamb as a substitute offering for sin] shall be provided"! And it is no idle fancy which finds here the deep note that is sounded by the Old Testament believers as individuals and as a Church, a people of God, in connection with the whole sacrificial system, particularly that of the burnt offering, throughout the time of the Old Testament dispensation and until the coming of Christ. We may think of this confession when the pious believer brings his burnt offering; we seem to hear it spoken as a part of the ritual in the Temple; it is carried on by the prophets, sounded so clearly by David in his psalms, by Isaiah in that remarkable fifty-third chapter; and when John the Baptist, as the last of the witnesses of the Old Testament, is given the glorious privilege of pointing directly to Christ and saying, "Behold the Lamb of God, which taketh away the sin

of the world," this testimony differs from that of Gen. 22 and the confession of the Old Testament Church not so much in clearness of conception regarding the deep content of the Gospel as in this one thing, that John saw together with the prophecy also the blessed fulfillment. The longing, the age-long expectation, the faithful waiting, the blessed and heaven-born hope, torn so many a time by strifes and dissensions, scarred by centuries of persecution, all but stifled by the thorns and thistles of error with which the Old Testament Church, too, so often was infested, --all of this is not forgotten, cannot be, in the face of the mighty tidings brought by John. In one sense his cry "Behold the Lamb of God, which taketh away the sin of the world" only seems to emphasize the infinite longing of those long centuries since the time of the first Gospel message to Adam and this message to Abraham with which we are concerned. We would do well to contemplate more than we do the startled surprise, the holy joy, the victorious hope of those representatives of the Old Testament and at the same time of the New Testament Church, a Zacharias, a Mary, a Joseph, the shepherds, the disciples of Christ, and the rest to whom was brought the glorious tidings "Behold the Lamb of God," the fulfillment of the promise to Abraham, the *seh adhonai*, the *amos tou theou*, the Lamb of God who has faithfully kept His promise, the Substitute Sacrifice of whom the Old Testament Church confessed, On the Mount of the Lord the Substitute shall be provided. Heaven and earth trembled as those tidings were brought, and the hearts of those believers were filled with holy fear at the bright appearance of God's good pleasure. But how easily we pass by this mighty spectacle of God's grace!

It is in this, the consummation of the hope of Israel in the Lamb of God, that the Old Testament and the New kiss each other and are one. As two bright cherubim they meet with extended wings over

the mercy seat, where dwells the divinely appointed Sacrifice for sin. And as we study and contemplate the Old Testament in the prophetic ministry of Christ, let us ever hark back to this sublime scene and testimony of the Son Himself in the first chapter of the Gospel according to St. John. Though He in this instance speaks not so much as one word, it is here that we discover one of the most emphatic, most remarkable, and most direct endorsements of the divine authenticity, the significance, and the heavenly beauty of the Old Testament. Here the Only-begotten of the Father, as it were, bows the head in obedience to the divine will, accepts the office of substitute to which He has been appointed, and willingly greets as with a friendly embrace labor and anguish, peril, persecution, and death that God might be found faithful to His promise and He, the Son, as the long-expected Lamb of God. Is it not as if Isaiah declared to us the significance of this very scene when He writes those mighty and yet so tenderly inviting words as a superscription over the whole life and work of our Savior: "Surely He hath borne our griefs and carried our sorrows; yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all. He was oppressed, and He was afflicted, yet He opened not His mouth; He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth"?

And so the Old Testament does not seem so distant any more. The way back to Moriah does not seem so long. It is the Lamb of God to whom John pointed in the New Testament who was confessed

also by Abraham two thousand years before. As it is undoubtedly to this scene our Savior refers when He says: "Your father Abraham rejoiced to see My day; and he saw it and was glad," John 8:56. By faith in the Lamb of God for sinners slain we are in spirit joined with an Abraham and an Isaac as they in praise and thanksgiving confessed the gracious name of Him who by the *seh adhonai* promised that He would provide also for them an abundant salvation. We are in spirit one with all of those who have learned to love and adore and magnify the name of the wondrous *amos tou theou*, the Lamb of God. And we hail the day that shall find us one with the saints of every nation and every age, who have washed their robes in the blood of the Lamb, who therefore are before His throne to serve Him day and night in His temple, where He that sitteth on the throne shall dwell among them, Rev. 7.

But while we are here, let our confession be that of Abraham and the people of God: On the mount of the Lord a substitute offering for sin has been provided. And let us ever return to sit at the feet of Him of whom we read: "And He said unto them, These are the words which I spake unto you while I was yet with you, that all things must be fulfilled which were written in the Law of Moses and in the Prophets and in the Psalms concerning Me. Then opened He their understanding that they might understand the Scriptures and said unto them, Thus it is written, and thus it behooved Christ to suffer and to rise from the dead the third day, and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem. And ye are witnesses to these things," Luke 24:44-48.

THE DEVOTIONAL LIFE OF THE PASTOR IN THE LIGHT OF THE THIRD COMMANDMENT

It is sometimes said of certain carpenters that while they give attention to the carpentry needs of others, the carpentry needs in their own home are the last to be tended to, that they readily take care of the carpentry needs of others, and thus let their own house fall into disrepair. God forbid that a similar thing should be the case as far as the devotional life of us pastors is concerned -- that is, God forbid that while we are constantly giving attention to the devotional needs of others, we neglect our own devotional needs, our own devotional life. For if we do not tend to our own devotional life, we ourselves suffer spiritually on account thereof, and what is more, our congregations will suffer on account thereof also. We need to start with our own house, our own personal devotional life, care for that, and that will help equip and condition us for tending the better to the devotional life of our congregations. Indeed, the richer, the more full, the healthier, the more robust our own devotional life personally, the better will we be able to tend to the devotional needs of those in our congregations -- both individually, such as in visitations at the sick-bed and death-bed, and also corporately, as in the conduct of the divine worship services at which our people assemble together with us. But how does a pastor tend to his own devotional needs, the devotional needs of his own house? We turn to Colossians 3:16 for guidance, which reads:

"Let the Word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord," --

This brief text, I say, wonderfully breathes the meaning and spirit of the Third Commandment, so well expressed by Luther in the explanation of this Commandment in the Small Catechism.

"We should fear and love God that we may not despise preaching and His Word, but hold it sacred, and gladly hear and learn it,"

and, at the same time, this text points well the way to the answer to the question: How does the pastor tend to his own devotional needs, and that with an eye to tending his congregation's devotional needs?

"Let the Word of Christ dwell in you richly in all wisdom." Against the backdrop of these words of our text, what I now want to do as a fellow-Confessional Lutheran pastor is to urge upon all of us a regular and devout use of a truly Confessional Lutheran plan for morning and evening devotions -- and this will be just as pertinent for you wives for your devotions, since this plan has been drawn up for all of us, and for all of our people as well. Perhaps it is the practice of everyone here to regularly and devoutly use the plan of which I speak. If that is so with you, let this reaffirm you in your appreciation and use of it. If not, let this encourage you to an appreciation and use of it. And this Confessional Lutheran plan to which I have reference is the one set forth for us in that most brief of our distinctly Lutheran Confessions, the Small Catechism,

in Appendix I, following the six chief parts, where, in this appendix, we are given what we might term a basic liturgy for personal morning and evening devotions, or home devotions. Here it is, in these familiar words (I should say I'm quoting from the Bente-Dau translation in the Concordia Triglotta), thus:

"HOW THE HEAD OF THE FAMILY
Should Teach His Household to Bless
Themselves in the Morning and
in the Evening."

Then comes the heading:

"Morning Prayer"

Under this heading are the following instructions:

"In the morning, when you rise, you shall bless yourself with the holy cross and say:

"In the name of God the Father, Son, and Holy Ghost. Amen.

"Then, kneeling or standing, repeat the Creed and the Lord's Prayer. If you choose, you may, in addition, say this little prayer:

"I thank Thee, my Heavenly Father, through Jesus Christ, Thy dear Son, that Thou hast kept me this night from all harm and danger; and I pray Thee to keep me this day also from all evil, that all my doings and life may please Thee. For into Thy hands I commend myself, my body and soul, and all things. Let Thy holy angel be with me, that the Wicked Foe may have no power over me. Amen.

"Then go to your work with joy, singing a hymn, as the Ten Commandments, or what your devotion may suggest."

Next comes the heading:

"Evening Prayer"

And here we have these instructions:

"In the evening, when you go to bed, you shall bless yourself with the holy cross and say:

"In the name of God the Father, Son, and Holy Ghost. Amen.

"Then, kneeling or standing, repeat the Creed and the Lord's Prayer. If you choose, you may, in addition, say this little prayer.

"I thank Thee, my Heavenly Father, through Jesus Christ, Thy dear Son, that Thou hast graciously kept me this day, and I pray Thee to forgive me all my sins, where I have done wrong, and graciously keep me this night. For into Thy hands I commend myself, my body and soul, and all things. Let Thy holy angel be with me, that the Wicked Foe may have no power over me. Amen.

"Then go to sleep promptly and cheerfully."

This is the basic liturgy for morning and evening devotions, the regular and devout use of which is herewith being urged.

Now I know that there are some who are not as Confessional Lutheran as we are here, who would say, and, yes, say with contempt,

"Why urge a museum piece such as that for devotional use?! Why not something new, exciting, creative, contemporary?! Do you expect people to continually say the same old thing -- the same boring thing morning and evening, day after day?! Who wants to do something as dull as that?! The Creed -- twice a day?! Why not something relevant to

people's every day lives?! Why not something living?! Why not spontaneous, extempore, ex corde prayers, prayers from the heart, rather than such dead formality?!

But we who are Confessional Lutherans will not look thus scornfully on the devotional plan which is outlined here, but will see much spiritual wisdom in the plan. We will recognize that this basic liturgy for morning and evening devotions provides excellent help toward letting the Word of Christ dwell in us richly in all wisdom, as our text bids us do.

I want to go into that more in a moment, but first a word in regard to extempore, ex corde prayers. We certainly have nothing against spontaneous, extempore, ex corde Christian prayers. On the contrary, we urge that there also be much such praying in our daily lives. May each of us throughout each day do much such praying. But let not such praying be pitted against our formal morning and evening devotions to which the Small Catechism calls us, as though such formal devotions can be only mechanical babbling and dead formality, and cannot be ex corde, that is, from the heart. The Christian who treasures aright the thoughts expressed in the Creed, the Lord's Prayer, and Luther's Morning and Evening Prayers, will certainly also pray them ex corde, from the heart, yes, from deep within the heart! No, let it be both spontaneous prayers and formal devotions, the formal devotions as basic, and the spontaneous as additional, augmenting the basic.

There is great value indeed -- that is, great help to us -- in the use of our brief liturgy for morning and evening devotions, including the use of the poor, despised Creed, great help toward letting the Word of Christ dwell in us richly in all wisdom,

as before said. Let's give some thought to the Creed in this regard.

The Creed, in its brief, sweeping, encompassing statements, is absolutely rich and full with the Word of God. Indeed, in the Creed we have the most comprehensive framework of all Christian dogma, under which all the articles of our holy faith come in one relationship or another. The Creed lifts up our hearts by holding before us in an overarching way that most sublime and absolutely foundational doctrine under which every true Christian stands in reverence and awe, confidence and trust, thanksgiving and adoration -- the doctrine of the One true God, the Father, the Son, and the Holy Ghost, the God of our creation, of our redemption, and of our sanctification, and under this framework must come and does come all the rest, everything else in our holy faith, in an interlocking whole, an interlocking unity. Indeed, the Christian verity, the truth of God's Word, comprehended and encompassed so succinctly, concisely, tersely in the simple Creed, is of such length, breadth, depth, and height, that a whole life-time will not be sufficient to fully contemplate it, and in eternal life on high with all saints and angels, in the blissful presence of our God, we will be occupied through all eternity in the most joyful devotional, worshipful reflection and contemplation of the truth of God expressed and bound up in the Creed. Nothing dull or boring there! Nothing as living as this! And what a blessing, what a help to our faith, it is now by way of confessing the Creed devoutly and thoughtfully in our morning and evening devotions to be brought daily, yes, morning and evening into touch with it all!

In this way, the Creed provides the very orientation we need for our daily life. It gives us our bearings when we get up and when we go to bed, so

that we don't go wandering aimlessly and pointlessly through the day and through the night oblivious to our God, as so many of our fellow men around us sadly do. It reminds us who our God, yes, the only God, the God who only doest wondrous things, is, under whom we live our life each new day, and under whose watchful eye, under whose mercy and care we sleep the night in peace. It also helps us to know ourselves, and keeps before us the answer as to who we are under Him, created, redeemed, and sanctified by Him, and thus reminds us as to how we are to walk under Him in true godliness, and joyfully serve Him with our lives.

How practical, then, is our use of the Creed, our confession of it in our devotions morning and evening! How relevant for our daily life! How cogent are the reasons for us to follow, then, the brief liturgy which we have in our Small Catechism for morning and evening devotions, and to use the Creed in our morning and evening devotions as a mighty help toward letting the Word of Christ dwell in us richly in all wisdom.

Would that we had time to expound upon the individual statements of the Creed, and show this all further. Would that we also had time to speak in detail about our Lord's Prayer, that most excellent of all prayers, and to comment further about Luther's Morning and Evening Prayers, which are also part of this brief Confessional liturgy for our morning and evening devotions. But there are a couple other items in that brief liturgical formula for our morning and evening devotions for us to make some observations about, and we shall now take these up.

One of these is Luther's statement at the beginning of the "Morning Prayer" section,

"In the morning, when you rise, you shall bless yourself with the holy cross and say:

"In the name of God the Father, Son, and Holy Ghost,"

and along with that, his similar statement in the "Evening Prayer" section,

"In the evening, when you go to bed, you shall bless yourself with the holy cross and say:

"In the name of God the Father, Son, and Holy Ghost. Amen."

What an excellent part of the Confessional plan for our morning and evening devotions this instruction also is! I can think of no better way for us pastors, you pastors' wives, our children, and our people to begin our days and close our days than when arising in the morning and when going to bed, to make the sign of the holy cross and say, "In the name of God the Father, Son, and Holy Ghost," and then say the Creed, our Lord's Prayer, and either Luther's Morning Prayer or Evening Prayer, depending on which time of the day it is! -- What a beautiful way! -- that is, by signing the sign of the holy cross, as the Latin text of the Small Catechism reads, or by blessing ourselves with the holy cross, as the German text reads -- what a beautiful way to remind ourselves right away each morning, and then again when we go to bed each night, that it is only through Jesus and His cross that we have God as our dear Father and can approach God in prayer, to remind ourselves that because of His cross we can confidently live our life as God's dear children under Him now, and look for life eternal with Him, rather than the eternal damnation we had deserved by our sins! Yes, what a beautiful way of reminding ourselves that we belong to Christ, that He bought us by His cross, that we are His, to live for Him, to serve Him, to labor faithfully for Him in His kingdom, in His

holy church, us men as pastors, you women as pastors' wives, and in our homes, us men as husbands and fathers, you women as wives and mothers, etc.

Is it not unfortunate that this part of our Confessional formula for our devotions in our Lutheran homes has broadly fallen into disuse? Has not something salutary been lost? Would it not be enriching to our devotional life in our Lutheran homes if this practice of making the sign of the holy cross were reintroduced and recaptured again? The sign of the holy cross takes us in a graphic way to the very heart of Christian theology -- the atonement -- the atonement wrought by Christ for our sins, so that by faith in Him we might have forgiveness, life, and salvation. The sign of the holy cross puts the focus precisely where our hearts should be focused both morn and eve, both day and night! Surely no informed Confessional Lutheran will say that it is not Lutheran practice to make the sign of the cross with our devotions. Indeed, it is eminently Lutheran, yes, the Confessional Lutheran thing to do. We pastors make the sign of the holy cross upon our congregations regularly in our worship services. Why should we and our people not also make the sign of the holy cross upon ourselves as part of our devotional piety in our homes?!

The Book of Concord, the Small Catechism,
Appendix I:

"In the morning, when you rise, you shall bless yourself with the holy cross and say:

"In the name of God the Father, Son, and Holy Ghost. Amen.

"In the evening, when you go to bed, you shall bless yourself with the holy cross and say:

"In the name of God the Father, Son, and Holy Ghost. Amen."

The other item from the brief liturgical formula we have in Appendix I of the Small Catechism to which I would call your attention yet is this:

"Then" (i.e., when you have finished the various parts of your morning devotion mentioned in the formula) -- "Then go to your work with joy, singing a hymn, as that of the Ten Commandments, or what your devotion may suggest."

It is of much interest to note that this instruction bids us to continue in a devotional spirit when we have finished our basic morning devotion, yes, really to continue our devotion as we go to our work, --

"Then go to your work with joy, singing a hymn, as the Ten Commandments, or what your devotion may suggest."

And this calls to mind that Luther conceived of one's whole day as being lived in a devotional spirit, both letting Christ speak to him from His Word and speaking to Christ in prayer throughout the day. That should be also our approach to our whole life --with Luther, the devotional approach. He took to heart the injunction given to us in Scripture that we are to "pray without ceasing," that our devotional life should not cease, and so should we take it to heart. He drank in God's Word as he worked with it, and it came to dwell in Him richly. So should we drink it in too as we work with it, and so does it come to dwell in us richly too. As you handle God's Word, preparing for preaching and teaching it, let it not be such a scientific handling that it is not devotional,

that it leaves you unmoved and unhelped. Let it warn and warm and stir and comfort and console and counsel and encourage and strengthen and embolden your heart as you use it. Yes, so let the Word of Christ dwell in you richly in all wisdom in this way, and this will greatly help you in bringing, preaching, teaching Christ's Word to your people in the right spirit, so that it dwells in them thus too, giving them too of its warning, comfort, counsel, encouragement, strength, etc.

"Then go to your work with joy, singing a hymn, as the Ten Commandments, or what your devotional may suggest."

The Latin uses the word "psalm" here too, thus: "singing a psalm, the Ten Commandments," etc. How well this instruction we are considering accords with the words of our text, yes, flows directly out of it,

"Let the Word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

Note that a two-fold divinely instructed purpose of our use of psalms and hymns and spiritual songs is mentioned here. One of those is: "singing with grace in your hearts to the Lord," coming before Him thus with praise, thanksgiving, supplication, singing in our hearts the precious truth of His Word. How much we have to sing to Him about thus! Then let us as pastors and pastors' wives do much such singing with grace in our hearts to the Lord as we go about our work -- a wonderful dimension of our devotional life. As we sing in our hearts the powerful psalms which God has recorded for us in His Word and our powerful hymns based solidly

on His Word, what help this can give to our faith!

And this leads to the other divinely instructed purpose of the use of psalms and hymns to which we are called in our text:

"Let the Word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs..."

Clearly, then, we are to use psalms and hymns for a teaching and admonishing purpose in the church -- for teaching God's Word to the people of the church, for working and imbedding it in their hearts, so that it dwells in their hearts richly, both in them and us, -- and for admonishing the people of the church, to the end that they stand fast in God's faithful Word, His Word of Truth, and that they walk in genuine Christian faith and piety, both them and us together. No better body of hymns for this purpose can be found than those from the Reformation period and from the period of Lutheran Orthodoxy following the Reformation period. How rich indeed that body of hymns is in setting forth the doctrine of our most holy faith, and in godly exhortation! Thus, we pastors will do well to give attention to selecting many hymns regularly from that rich body of truly didactic and hortatory hymns, hymnody the like of which our text calls for, hymnody at its best.

And just here in the matter of selecting hymns for congregational singing is another opportunity for rich personal devotional life on the part of us pastors, built right into our work. Let's use the opportunity we have in selecting hymns for the congregation to read through them devotionally as we select them, letting the instruction and admonition conveyed in those hymns fall well on our own hearts. That, too, will be a great aid in letting

the Word of Christ dwell in us richly in all wisdom, and will at the same time help us in seeking to bring His Word to dwell richly in all wisdom in the hearts of our people as well.

Then as we assemble with our congregations, with the gathered church, and lead our people in the corporate worship of the divine service, let this be the place where our devotional life here on earth, together with that of our people, finds its culmination, as we with them let Christ's Word which we proclaim fall also on our own hearts; as we in our preaching rejoice with our people in our Baptism with all its continuing benefits; and as we with our people partake of the Holy Supper of our Lord which we administer, in which He gives us in, with, and under the consecrated bread and wine His own body and blood to eat and to drink, bringing us into wonderful Sacramental oneness with Himself and with one another. Here indeed, in the Lord's Supper, we enter into the very Holy of Holies of our devotional life here below, the most lofty and profound communion with our Lord there is this side of the Father's House on high to which He, Jesus, our Lord, has opened the door for us, and where, holding to Him in faith, we will finally enter to be with Him in all His grace, glory, majesty, power, forever, in eternal peace and joy at the throne of our blessed God, the only God, Father, Son, and Holy Ghost, who has created, redeemed and sanctified us to be His own both here in time and hereafter throughout eternity. Oh, for the day that He receives us there! What unspeakably marvellous devotional life awaits us there in the eternal presence of our God and Savior, both hearing Him Himself speaking His Word to us there and praising Him with all the company of heaven there forever! It is toward that day that we who are His faithful people move, yea, press steadfastly and eagerly with all of our devotional life here and now.

Here, then, we have considered together "The Devotional Life of the Pastor in the Light of the Third Commandment."

"We should fear and love God that we may not despise preaching and His Word, but hold it sacred and gladly hear and learn it."

"Let the Word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

May our Lord help us all to such a healthy, strong, rich, and full devotional life for our own soul's welfare, and for the welfare of the souls of His dear Christian people in our congregations as well!

SOLI DEO GLORIA

THE SEVENTH ANNUAL CONVENTION
OF THE NORWEGIAN SYNOD OF THE AMERICAN
EVANGELICAL LUTHERAN CHURCH

The Norwegian Synod of the American Evangelical Lutheran Church held its seventh annual meeting from the 19th to the 25th of June, 1924, in Jerico Lutheran Congregation, Pastor H. M. Tjernagel's call.

The meeting opened with a divine service before noon in which Pastor O. M. Gullerud preached on the theme, "True Faith in Love" based on Eph. 4: 15. There were twenty-three pastors eligible to vote and forty-three laymen. At this time the synod had seven Christian Day Schools and 192 students. Pres. Gullixson's message to the convention centered upon the theme "How Can We by God's Grace Give all Honor to God?"

At this convention Pastor Christian Anderson presented an essay on "The Power of God's Word." The second essay was entitled, "The Objection of the Norwegian Synod to the First Paragraph of Opgjor" and was given by Rev. J. E. Thoen. The third essay presented at this convention was entitled, "An Historical Overview of Christian Day Schools in the Synod" and was presented by Rev. L. S. Guttebo. In his essay on the subject of Opgjor Pastor Thoen sums up the differences between the United Church and the former Norwegian Synod in simple sentences. He then goes on to explain the compromise that was adopted.

United Church

- 1) All believers are elected.
- 2) God has been determined to elect one in preference to another by what he foresaw in every individual of the elected.
- 3) God treats men alike, but men conduct themselves differently, this is the cause of the different results.
- 4) The good conduct of man *explains* why one is saved in preference to another.

Former Norwegian Synod

- 1) Only those who persevere in faith unto death are elected.
- 2) In his decree of election God has not been determined or moved by anything that man is or does, but solely by the merits of Christ alone.
- 3) God treats all men alike. The reason why some are lost is their own enduring resistance alone. The reason why some are saved must be ascribed to God's mercy in Christ alone.
- 4) Why one is saved and not the other is a mystery to human reason.

The fourth paragraph of "Opgjor" tells what the committees have done with these differences. It reads as follows: (4) "Since, during the doctrinal controversy among us, words and expressions have been used which--justly or unjustly imputed to the respective parties--seemed to the other part to be lead to a denial of the Confessions, we have agreed to reject all errors which seek to

explain away the mystery of election (Form of Conc. Sol. Deci. XI, 39-44) either in a synergistic or Calvinistic way; in other words, every doctrine which either on the one hand would rob God of his glory as the only Savior, or on the other hand weaken man's feeling of responsibility over against the acceptance or rejection of grace."

This paragraph speaks first of the controversy between the two churches, and declares that certain words and expressions were used by the United Church, which to the Synod seemed to deny the Confessions, or lead to such denial. Likewise certain words and expressions were used by the Synod which to the United Church seemed to deny the Confessions, or lead to such denial. The paragraph does not want to judge in this matter. Perhaps it was right and just for the United Church to claim that certain words and expressions used by the Synod were contrary to the Confession, or perhaps it was unjust to make such a claim. Perhaps it was just of the United Church to accuse the Synod of teaching Calvinistic doctrine, or perhaps it was not. When the Synod accused the United Church of teaching synergism, it may have been true, or it may not have been true. The committees have not come to any conclusion as to whether the doctrine of the Synod was right doctrine or not. They have not determined, whether the United Church taught true or false doctrine concerning the election of grace. They have not agreed to do anything with regard to the differences. They have, however, agreed "to reject all errors which seek to explain away the mystery of election either in a synergistic or Calvinistic way." This would be very well, if it were not for the fact that the two churches were thoroughly disagreed about what is synergism and what is Calvinism. The way in which the United Church sought to explain the mystery of election, the Synod claimed to be a synergistic

way. The United Church denied this, and claimed that their doctrine was in agreement with Scripture and the Confessions of the Lutheran Church. The Synod declared that why one is saved in preference to another is a mystery, which we must not ponder or seek to harmonize with human reason. This the United Church claimed to be Calvinistic doctrine. Now, since the paragraph does not judge between the two doctrines, are we not justified in concluding that it does not intend to apply the term "synergistic" to the doctrine of the United Church and that we are not to understand that the doctrine of the Synod is meant by the term Calvinistic? It cannot be the intention to reject that upon which it passes no judgment. So far, no differences have been settled. They have been left standing as they were.

The paragraph then goes on to express the same proposition "in other words." It rejects "every doctrine which, either on the one hand, would rob God of His glory as the only Savior, or, on the other hand, weakens man's feeling of responsibility over against the acceptance or rejection of grace." If this paragraph is to be regarded as in harmony with itself, we cannot say that by "every doctrine which robs God of His glory as the only Savior," it means the doctrine of the United Church, for that would be to say, that words and expressions used by it "deny the Confessions or lead to such denial." That was the claim of the Synod, to be sure, but whether that was "just or unjust" the paragraph does not say. The last sentence "acknowledges" the doctrine of the United Church. They reject "every doctrine which would weaken man's feeling of responsibility over against the acceptance or rejection of grace." One of the authors of this paragraph has translated the expression "over against" with "face to face with." The sense is then, that when unregenerate man

stands face to face with the question of accepting or rejecting the proffered grace, he has a "feeling of responsibility" with regard to the decision to be made. It is up to him to accept or reject. He is accountable for his conduct. He is conscious of the fact that all depends upon his conduct or decision now. He must choose life or death, and he is conscious of the fact. This is the doctrine of self-determination in conversion, or that man must dispose himself for grace. This has always been the doctrine of the United Church. They say that it is by the grace of God that man is put in such position, that he must choose for himself to accept or reject the proffered grace, and that it is by the power of the call that he is made able to decide for himself, but *it is his decision, it is his conduct* at this moment, which determines whether he will be saved or lost. If he "lets himself be saved," he is among those whom God "has elected in preference to others." The good conduct of man is the deciding factor.

The Synod has always rejected this doctrine, and declared that it "robs God of His glory as the only Savior." If man's conduct is the deciding factor, then we are not saved by grace alone. To teach that man contributes in the least to his own salvation has always been regarded by the Synod as teaching synergistic doctrine.

Now then, it seems that the paragraph would defend both doctrines. It will reject every doctrine that militates against either of them. This can be understood only in one way. They do not reject either of these doctrines. Both doctrines are to be allowed and defended. The United Church is granted the right to teach and defend its doctrine. The Synod is granted the right to teach and defend its doctrine. In this sense the paragraph is in harmony with itself and in agreement with foregoing paragraphs.¹⁵

In his essay Pastor Thoen has thus clearly pointed out the teachings of the United Church which accuse the synod of Calvinism and the teachings of the synod which accuse the United Church of synergism. A compromise settlement allowed both views to stand side by side. For this reason, then, the members of the reorganized synod refused to enter into the union.

The committee for Home Missions reported that pastors had been called to various congregations and that Pastor G. E. Miller was called as a missionary to Alberta, Canada. An appeal was made for money so that a Ford car could be purchased for him. The Committee for Foreign Missions reports on its joint work together with the Missouri Synod. The Norwegian Synod had a representative on the China field in the person of Rev. G. O. Lillegard and the committee had decided to devote its efforts to China and not to the India mission. It reported that three new mission stations had been opened in China and that Pastor and Mrs. Lillegard were now living in the city of Wanhsien. This was a city of over 200,000 inhabitants and there was only one small Catholic church there. The committee also reports how ladies' aid societies and young people's societies are supporting the work of Foreign Missions in China. One congregation in Chicago had a ladies' aid society meeting. At this meeting three individuals in the audience contributed each \$500 for the support of one student at the seminary in Hankow. "The committee is convinced that a visit from some of these missionaries will arouse fresh interest in our circles for foreign missions.¹⁷

Missionary George Lillegard addressed a letter to the synod dated May 5, 1924. We quote portions of the letter to show how Rev. Lillegard urges the synod to take a greater interest in "heathen missions."

Dear Christian Brethren:

Your representatives in China have always followed the work and progress of the Norwegian Synod with great interest. Although we are so closely identified with the work of our "Big Brother," the Missouri Synod, and have found no need to draw national lines, all our missionaries being young Americans first and last, we still feel very conscious of the fact that we are members of the Norwegian Synod, not of the Missouri Synod, and are proud to own the persecutions, difficulties, and enmity that it meets with as ours also....

...We in China can follow you in your work closely, and you at home can do the same with our work. The kingdom of God knows neither Jew nor Greek, neither Norwegian nor Chinese, and every Norwegian Christian is as interested in bringing true Christianity to his Chinese neighbors as he is to his Norwegian kinsmen. I am convinced that all the brethren are theoretically agreed with me in this. But practically, there would seem to be considerable difference of opinion as to the extent to which our synod is responsible for bringing the light of the pure gospel to heathen China. The facts, at least, seem to indicate that the members of the Norwegian Synod are less interested in heathen missions than in any other branch of Christian work, if I have read its financial reports correctly. It is in the hope that this situation can be changed for the better that I venture to address the synod directly and to ask it to do something more tangible for the cause of Lutheran, that is, truly Christian mission work in China.

Thus I believe that it would be entirely

right and proper for the Norwegian Synod to emphasize heathen missions far more than it has done hitherto. None will say that more could not be done. The Lutheran Brethren, a smaller church body than ours, is supporting fourteen missionaries (including wives) at three stations in China, besides conducting a Bible School and considerable mission work in the States. What others can do, we can do. It should not be said that those who are zealous for the pure doctrine do not manifest any zeal for bringing that doctrine to others, to the heathen as well as the unchurched at home. It should not be said that even with a show of right that our synod can live only through the accession and support of dissatisfied members of other churches. The history of the Christian church shows that Christians have all too often not succeeded in keeping up their zeal both for pure doctrine and for the preaching of the gospel throughout the world, the one suffering where the other was emphasized. And yet real work of Christ on earth has been done by that "very small remnant," "den lille hob" -- that was able to fulfill both parts of Christ's command: -- "Go ye, therefore, and teach all nations,-- teaching them to observe all things whatsoever I have commanded you." May our little Norwegian Synod be marked in God's History, if not in histories written by men, as one that was thus obedient throughout its existence to every jot and tittle of Christ's Word!¹⁸

The Board of Education reported that Professor O. B. Harstad accepted the call extended to him by the board as authorized by synod, and has served during the past year as representative of synod on

the faculty of Concordia College. Professor C. U. Faye was called and salaried by the Missouri Synod and was in charge of instruction in Norse. Students numbered as follows: Martin Luther College, New Ulm 8; Concordia College, St. Paul 14; Concordia College, Milwaukee 1; Concordia Seminary, St. Louis 3.

Professor Oscar Levorson, the representative of the synod on the faculty at Dr. Martin Luther College, New Ulm, closed his report with these words:

Then we have had repeatedly pointed out to us the danger of hearing the preaching of false doctrine. Allow me to point out that this danger is the same, whether the false doctrine is preached by a minister or taught by a teacher. It is necessary, not only to have ministers and teachers thoroughly founded in the doctrines of our church, but also to have laymen so founded. Let this be done first of all in the home and in the congregation; and secondly, whenever a high school education is desired let our boys and girls get this at a Christian school. Through the kindness of our German brethren, our Norwegian Synod has provided for this at our Concordia College, St. Paul, and at Dr. Martin Luther College, New Ulm, Minnesota. ¹⁹

Vice President Christian Anderson preached the closing sermon and expressed the joy of being together: "We have held fast to the truth and can stand together upon it and witness."

Chasdens embedsmænd.

- Formand: G. A. Gullixson . . . 219 W. North Ave., Chicago, Ill.
- Viceformand: Chr. Anderson, 916 31 Ave. N., Minneapolis, Minn.
- Secretar: S. P. Jensen Marshfield, Ore.
- Kassjerr: A. J. Torgerson N. 3, Northwood, Iowa.

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Nuldberg, S.	Suttons Bay, Mich.
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Nutteb, R. L.	Holton, Mich.
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Nngbritson, S.	R. 1, Lake Mills, Iowa.
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Nohanjen, J. 204 Jay St.,	Fresno, Calif.
Norverson, D., prof.	Dr. Martin Luther College, New Ulm, Minn.
Nillegard, Geo. D.	Barshien, Szechwan, China.
Nildstad, C. A. 66 Orchard St.,	Jamaica Plain, Boston, Mass.
Noldstad, J. A. 1535 N. Keeler Ave.,	Chicago, Ill.
Nomansen, M. J.	Redview, Minn.
Noller, G. E.	Bulcan, Alta., Canada.
Nesseth, S. P.	R. 1, Box 95, Clearbrook, Minn.
Nbern, D. B., prof.	Concordia College, St. Paul, Minn.
Neterfon, C. R.	Fertile, Minn.
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Nuill, E. J.	Albert Lea, Minn.
Nande, Stephen	Portland, Minn.
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Ntrand, J. J.	R. 3, St. Peter, Minn.
Nhoen, J. E.	R. 2, Amberst, Ia., Wis.

Ljernagel, G. W.....	R. 2, Lawler, Iowa.
Lorgerson, A. J.....	R. 3, Northwood, Iowa.
Manjeth, Jos. B.....	Waterville, Iowa.
Widbey, P. A. (c/o Gunnar Thorfen, Betafivuin, Alta., Canada.	
Wiese, M. Jr. (Cur.).....	Cambridge, Wis.
Witzaler, S. C.....	13 So. Hancock St., Madison, Wis. 20

THE EIGHTH ANNUAL CONVENTION
OF THE NORWEGIAN SYNOD OF THE AMERICAN
EVANGELICAL LUTHERAN CHURCH

The eighth annual convention of the synod was held at the Nicollet Norwegian Evangelical Lutheran Congregation, Pastor O. M. Gullerud's call, from the 11th to the 17th of June 1925.

One essay given at the convention was entitled "Judgment Day and Its PreHappening Signs." This was followed by a rather unique series of very brief essays entitled "True Christian Progress." The outline for this essay is as follows:

True Christian Progress

What it is.

How it may be obtained.

Introductory remarks..... G. A. Gullixson

A. True Christian Progress in Home Life.

- (a) The family altar;
Christian reading matter..... C. J. Quill
- (b) Child training;
Christian schools N. Madson
- (c) The family pew (church going)..... H. Ingebritson

B. True Progress in Congregational Life.

- (a) Worship—use of word and sacraments
by pastors and members..... J. A. Moldstad

- (b) Congregational meetings—use of members in personal missionary work.....S. C. Ylvisaker
 - (c) Congregational finances; measures for charity, etc.....Chr. Anderson
 - (d) Young People's Societies; Women's Societies; Mens' Societies; Choirs.....Emil Hansen
- C. *True Progress in Synodical Relations.*
- (a) Deeper consciousness and sense of responsibility for maintaining pure doctrine (doctrinal discipline)J. E. Thoen
 - (b) Missionary Zeal.....H. Tjernagel
 - (c) Christian higher education.....O. Harstad
 - (d) Fostering fellowship and cooperation with orthodox synods; avoiding false alliances, at home and abroadM. F. Mommsen
 - (e) Spreading pure Christian literature, books, periodicals, church papers.....H. A. Preus
 - (f) Synodical finances.....A. J. Torgerson²¹

The Board for Education reported that Rev. Faye taught for one year at Concordia Seminary and had three Norwegian Synod students whom he instructed in Norwegian. Prof. O. Harstad would continue at Concordia College in St. Paul and the Wisconsin Synod had called Prof. O. Levorson as a permanent professor.

On Synod Sunday two festival services were held, one in Norwegian and one in English. Pastor J. A. Moldstad preached the Norwegian sermon and Pastor J. A. Petersen the English. The English service was held in a large tent outside of the church. The choir of Fairview Congregation in Minneapolis under the direction of Pastor Christian Anderson presented a concert. Pastor Norman Madson spoke on "Lutheran Church Music." Correspondents were

chosen for the various Norwegian newspapers. Moldstad was to write for the "Skandinaven"; Madson for the "Decorah-Posten"; Hendricks for the "Minneapolis Tidende." Pastor Christian Anderson was chosen to bring greetings to the Missouri Synod meeting in the Minnesota District of St. Paul.

THE NINTH ANNUAL CONVENTION
OF THE NORWEGIAN SYNOD OF THE AMERICAN
EVANGELICAL LUTHERAN CHURCH

The ninth annual convention of the synod was held at the Rock Dell Congregation which was served by Pastor M. F. Mommsen, from the 23rd until the 29th of June 1926.

The president's message and the doctrinal papers that were presented surely gave the little synod plenty of food for thought and discussion. President G. A. Gullixson's message centered about the theme "Our Churches' Chief Purpose is to Preserve God's Word as our Only Rule and Guide for Faith, Doctrine and Life and to Proclaim This Word to Others." The essays were as follows: "The Call," delivered by the Rev. N. A. Madson; "Unionism," by the Rev. Holden M. Olsen; "The Curse of Unionism in the Early History of the Lutheran Church in America," by the Rev. John Hendricks; "The Curse of Unionism in the American Lutheran Church Today," by the Rev. H. M. Tjernagel; "The Christian Day School," by the Rev. Justin A. Petersen; "What Shall the Lambs be Fed," by the Rev. L. S. Guttebo; "Christ's Clear Command to His Disciples: Feed My Lambs," by the Rev. O. M. Gullerud. One can readily see that the synod was certainly concerned about remaining faithful to the Word of the Lord avoiding the

practice of unionism. It was also much concerned about the welfare of the young and the establishment of Christian Day Schools.

The Committee for Home Missions announced that two new candidates had been called to do mission work. The one was candidate Erling Ylvisaker who was called to East Madison, Wisconsin, and the other was candidate Joseph R. Runholt who was called to Minneapolis.

From the foreign Mission Committee it is particularly interesting to note that another worker was called from our synod to work in India. She was Miss Anena Christiansen, a graduate of Lutheran Normal School, Sioux Falls, in 1915 after serving for four years in the Madagascar Mission. She had severed her connections with the Norwegian Lutheran Church in America for reasons of conscience. After a colloquy she was recommended to the board for work in India and was commissioned in Fairview Lutheran Church the second Sunday after Easter. This work was, of course, carried out jointly with the Lutheran Church-Missouri Synod. We now had Rev. Lillegard in China and Miss Christiansen working in India. The synod thereby continued to show its deep concern for the work of foreign missions.

Appeals were made to the convention for more funds for mission work. Since a deficit of \$100,000 existed in the foreign mission fund, it was urged upon all congregations that they adopt the duplex envelope system.

The Board of Education reported that during the past year 11 students from the synod attended Dr. Martin Luther College, 14 were in attendance at Concordia College, and four students were studying theology at Concordia Seminary. Two of these were graduated from the seminary in that year.

In the report of the Committee for Higher Education, the most crucial and far-reaching matter to come before the convention in 1926 was the proposal by Bethany Lutheran College Association that the synod purchase and take over the operation of Bethany Lutheran College. A complete and detailed account of the synod's deliberations and final decision to take over Bethany Lutheran College may be found in President Theodore Aaberg's book, "A City Set on a Hill."

In 1925 President George A. Gullixson reported to the Nicollet convention of the synod that a committee from Bethany Lutheran College, Mankato, Minnesota, wished to present a proposal to the convention whereby the ELS might take over the college.²² The synod, however, decided at that time that it could not undertake such a responsibility. In 1926, however, the offer was again made by the committee from Bethany College to the Evangelical Lutheran Synod to consider taking over the school. Dr. S. C. Ylvisaker was the chairman of the committee and writes about the matter in the September 1947 issue of The Lutheran Sentinel where he describes the negotiations that took place. When it appeared that the college would be lost to the synod a group of ELS pastors and laymen formed the Bethany Lutheran College Association and became the legal owners of the school. It was this association under the leadership of Dr. S. C. Ylvisaker which offered the synod the opportunity of purchasing the school at its 1926 convention. Dr. Ylvisaker gave a thorough report to the synod but made no attempt to foist the school on the synod. The synod, however, was not quite ready to assume this responsibility and its response to the overture by the association was as follows: "Without assuming any responsibility itself at this time, the Norwegian Synod nevertheless expresses full confidence in the Bethany Lutheran College Association that it will

conduct the school in a true Lutheran, Christian spirit."²³ Thus the 1926 convention of the Norwegian Synod, which had been attended by 24 pastors eligible to vote and 40 laymen, drew to a close. The newly elected president of the synod, the Rev. Christian Anderson, expressed thanks to the Rev. G. A. Gullixson for his four years of service as president.

THE TENTH ANNUAL CONVENTION
OF THE NORWEGIAN SYNOD OF THE AMERICAN
EVANGELICAL LUTHERAN CHURCH

The tenth annual convention of the synod was held at the Lime Creek Lutheran Congregation which was served by Pastor H. Ingebritson. The convention met from the 16th until the 22nd of June 1927.

President Anderson reported that candidate of theology Joseph Runholt was ordained and installed to work at the Emmaus Mission in Minneapolis. Pastor M. F. Mommsen was installed in the Cottonwood parish, and candidate Erling Ylvisaker was ordained and installed to work in the East Madison Mission.

The president reported with much gladness that it had been resolved that a new Christian Day School would be established at the Scarville Congregation, Pastor Justin Petersen's call. "May many of our congregation follow this example which this congregation has set in this important matter." It was also reported that Western Koskonong Congregation had recently laid the cornerstone of its new school building.

From the seminary in St. Louis were graduated two candidates for our synod. They were the Rev. Sophus E. Lee and the Rev. Ahlert Strand.

Candidate Lee was called to the Emmaus Mission after Pastor Runholt had accepted a call to Ulen, Minnesota. Candidate Strand was assigned to serve as a vicar at St. Luke's Congregation in Chicago.

Essays presented at this convention were, "The Lutheran Church--The True Visible Church of God on Earth," by the Rev. C. A. Moldstad. The second essay was entitled "The Relation of the Home to the Christian School," by the Rev. C. J. Quill. Another essay entitled "The Certainty of Faith," was presented by Pastor G. Guldberg.

The Home Mission Report

The Committee for Home Missions reported that the new congregation in East Madison, Wisconsin, had grown large and a new church building had been built. It was also reported that the mission in Canada had been closed.

The Committee on Foreign Missions

It was reported by the Foreign Mission Committee that the Civil War in China had practically put a stop to all missionary activities in that country. Most of the missionaries had been brought back to this country. The matter of the Chinese "Term Question" had caused some difficulty. The matter had been referred to the General Board of Foreign Missions of the Missouri Synod and also to the theological faculty where it was being studied. This matter had to do with which Chinese word should be used for God.

Proposal for a New Hymnbook

The Synodical Conference was asked to undertake the study of the possibility of preparing a new hymnbook for the use of the Synodical Conference. It was

recommended by the Synodical Conference Committee that each of the four church bodies be asked to elect a committee of two or more men who would take part in this feasibility study.

At this convention it was decided to divide the synod into three districts, namely the Eastern District, the Iowa and Southern Minnesota District, and the Pacific Northeast District.

The Decision to Take Over the Operation of Bethany Lutheran College

At this time a definite offer was made to Bethany Lutheran College Association that the synod assume ownership and responsibility of Bethany Lutheran College, with assets of \$314,600 and liabilities of \$51,800. The committee stated, "We respectfully ask that this convention consider this matter and take over the ownership and control of Bethany Lutheran College, in order that it may serve the church as it could and should. The question for consideration by the convention was: "Should the Norwegian Synod have its own school?" The association made this memorable statement in its offer to the convention: "Once we are convinced that the school is a necessity, we will also discover that we can afford it. We can do a lot of things that we think are absolutely impossible once they have become a matter of life or death to us."²⁴

"Without its own school the synod simply cannot hope to continue as the Norwegian Synod. If we will therefore continue as a Norwegian Lutheran Synod, nothing is worth standing in the way, but to support Bethany Lutheran College with love and right Christian Zeal."²⁵

President Theodore Aaberg writes, "Pres. Christian Anderson, in his message to the 1927 Lime Creek Convention, made a stirring appeal on behalf of the

synod's acceptance of the school. After recalling the organizational meeting of the synod nine years earlier in 'this place rich in memories,' and dwelling at great length on the doctrinal heritage which the ELS had received from the Old Norwegian Synod, he spoke of the need for a synodical school. Such an undertaking would be very expensive, and \$100,000 would not go very far, and therefore"

Is it not a marvel of God's providence that we now are offered an equipped school building for less than this amount, which still is worth many times more....We do not have a right, however, to expect that our dear brethren who have secured this property for us will decline the offer which they now have to dispose of it, if this convention says that the Synod does not want it.

Let us therefore consider this matter accurately and earnestly. It is doubtful if any of us will live to have such an opportunity again. On the one hand, it will surely seem a burden for us to attempt at this time to operate our own educational institution. But who has promised that we shall escape all burdens in our work for the upbuilding of the church? Was it for this that we in this congregation nine years ago resolved to re-establish the ruined Norwegian Synod? No, it was because we were convinced that the Lord had given us a problem to solve. Should we then lose heart, when the Lord lays the instrument in our hands whereby we can be in a position to solve the problem, simply because it will require a certain amount of exertion on our part?

....Let us not be afraid to "draw large drafts on Our Father," when they are needed to solve

the problems which He in His grace entrusts to us, and to whose solution He has promised to donate His rich blessing.²⁶

The offer of the association to the synod was discussed "vigorously," as Dr. Ylvisaker described it twenty years later. The prolonged debate showed conscientious concern of the synod. Finally after several days of discussion Pastor G. A. Gullixson, an ardent advocate of Bethany College, got the floor and he declared: "I move we take over the school."²⁷

The assembly voted on Gullixson's motion and the vote was 33 in favor and 21 against. Once the decision had been made, however, the synod got behind the project and gave it its wholehearted support.

"The synod, by its 1927 resolution, had gotten within nine years of its organization, its own institution of higher learning, and had thereby approximated the record of the Old Norwegian Synod in the founding of Luther College. Having resolved to take over Bethany, the synod elected a committee consisting of J. A. Moldstad, O. M. Gullerud, A. J. Torgerson, E. L. Onstad, L. J. Madson, H. N. Hanson, and G. G. Vaala to handle the transfer and operation of the school. (Report...ELS, 1927, p. 82). This committee asked the Board of Trustees of the BLC Association to continue in charge of the institution until the transfer of the property to the Synod had been made. The BLC Association reported to the 1929 Mayville Convention that it was 'ready at this meeting to deliver the deed covering the grounds and building to the Synod' (Report...ELS, 1929, p. 59).

The BLC Association thus brought to a close, in an organizational way, a most notable labor of love

for the cause of Christian education, and for the future welfare of the Synod. The ELS, in its Golden Jubilee Year, owes a deep debt of gratitude to the members of this Association for their courageous undertaking, and not least of all to Dr. S. C. Ylvisaker who, both as president of the Bethany Lutheran College Association and later as president of the college, carried the school on his heart over the years with a foresight and leadership which becomes ever more evident with the passing years."²⁸

Thus ended one of the most historic conventions of our Evangelical Lutheran Synod. The courageous decision to undertake the operation of Bethany Lutheran College has been proven beyond a doubt to have been a most wise decision. The Lord has richly blessed our school and the school has been the focal point of our synod throughout the years. Without our own school of higher education, it is questionable whether our synod would have continued to exist. God be praised for his guidance in this matter and for the many blessings which he has bestowed upon our college throughout the years.

We close this summary of the early history of the Evangelical Lutheran Synod with a very fitting quotation from President Theodore Aaberg's book, A City Set on a Hill:

"Hearts of Oak" is the designation given by Dr. Theodore Graebner to the sturdy confessors of the truth who presented the Lutheran Confession to Emperor Charles V at the Diet of Augsburg in 1530. The Confessors of truth who gathered in the Lime Creek congregation, June 14-19, 1918, and there effected the reorganization of the Norwegian Synod deserve no less a title: HEARTS OF OAK. There is, of course, a great difference between Augsburg and Lime Creek in historical

scope and significance. The essential ingredients, however, are the same, namely, a bold and determined confession of the truth of God's Word in the face of crushing earthly circumstances. The 1918 report carries the names of at least many of those who attended that first convention, and while space does not permit the listing of them all, the names of the pastors are recorded in this Golden Anniversary book in tribute to the entire assembly gathered in 1918: Pastors Christian Anderson, Laurits S. Guttebo, Emil Hansen, Bjug Harstad, Henry Ingebritson, L. P. Jensen, George O. Lillegard, J. A. Moldstad, C. P. Nesseth, Holder M. Olsen, C. N. Peterson, J. E. Thoen, and A. J. Torgerson. Hearts of Oak!

Most of those who were present in that white frame church at Lime Creek in 1918 have since been called to their rest. The oaks which surround the church have in fifty years grown larger and sturdier. The Synod, too, has grown in its organization and work. But more important, what of the hearts for today's tasks? Are hearts of oak still to be found in the Evangelical Lutheran Synod in 1968, so that the work may go forward on the same basis and with the same determination as was shown in 1917 and 1918? "Wherefore lift up the hands which hang down, and the feeble knees" (Heb. 12:12). Hearts of Oak!²⁹

-- President George M. Orvick

END NOTES

- 16 Synod Report, 1924, pp. 58-61.
- 17 Ibid., p. 79.
- 18 Ibid, pp. 78-81.
- 19 Ibid, p. 85.
- 20 Ibid, pp. 101-102.
- 21 Synod Report, 1925, p. 55.
- 22 T. Aaberg, A City Set on a Hill, p. 96.
- 23 Synod Report, 1926, p. 89
- 24 Synod Report, 1927, p. 81.
- 25 Op. cit., p. 81
- 26 Aaberg, op. cit., pp. 100-101
- 27 Aaberg, op. cit., pp. 199-101
- 28 Aaberg, op. cit., p. 102
- 29 Aaberg, op. cit., pp. 79-80.

REVIEW ARTICLE: Heiko A. Oberman

Luther, A Man Between God and the Devil

(Translated by Eileen Walliser - Schwartzbart,
Yale University Press, 1989)

This fine biography of Martin Luther suffers under the heavy hand of the publisher's marketing division. The subtitle, "A Man Between God and the Devil," is a gimmick suggesting a breakthrough in Luther studies that the informed reader will not find. Oberman deals competently with Luther's relationships with both God and the Devil as many good historians have done before him. Readers who expect something new in this area will be disappointed.

The author of the book's blurb carries the publisher's misrepresentation of the book even further. It says that "Oberman suggests that Luther's rebellion against the church, and his exhortations against the temptations of the Devil can be understood only by relating them to Luther's times when belief in the devil was a commonplace." This is to suggest, as Oberman does not, that the Devil is a nonexistent myth and no part of the reality that man and the church must deal with constantly.

We believe that the jacket blurb, which purports to call attention to the contents of the book and its merits has seriously misrepresented Oberman's fine work. In our view Oberman has added significantly to our understanding of the great Reformer, not by new discoveries but rather by new insights and understandings of available knowledge. Every future student of the Reformation

will be in Oberman's debt for his illuminating interpretations.

An example of Oberman's revealing insights may be seen in his discussion of the Dominican Sylvester Prierias' papal court theologian, and later judge at Luther's trial. "It took Prieriasonly three days to unmask Luther's Ninety-Five Theses as heretical. Prierias' Dialogue Concerning The Power Of The Pope is so illuminating because his ideas were far ahead of papal theology, which had been stagnating for a century. The four points underlying his Dialogue anticipates the results of the First and Second Vatican Councils. (p. 193) Scholars will treasure this, as well as other basic insights and interpretations of Heiko Oberman.

We may challenge Harvard's Steven Ozment whose words are always pure poetry to a publisher. "The book will be a success with both a general audience and in a classroom." It seems to us that the book is a historian's history that will not have the public acceptance enjoyed by Bainton's Here I Stand. A meaningful reading of Oberman's book will call for a substantial preparation and knowledge to follow the author's train of thought.

For example, both the first and the last chapters deal with Luther's death. The intervening chapters follow an order that will not be crystal clear to the classroom student. Let it be said, however, that the reader approaching Oberman's profound biography of Luther with adequate preparation will be richly rewarded. As the readership of Oberman's book expands the author will come to be regarded as one of the great biographers of Martin Luther.

An anonymous review of Oberman's book appearing in the New Yorker catches the spirit of the book

admirably. The reviewer says, in part: "Even as he [Oberman] clarified individual differences, and psychological distances, his remarkable study, combining learning, realism, and literary adroitness, brings us close to Luther. He shows us a man imbued with urgency by his expectation of an imminent Last Judgment, and his loathing of the Devil, whose active malice, he felt, constantly threatened the human race. The author explains how Luther's theology affected German politics although Luther himself was not a German Nationalist. Above all this portrait conveys Luther's power: the intensity of his faith, the coherence of his thought, the force of his personality."

-- N. S. Tjernagel
Bremen, Indiana

CORRECTIONS:

The following corrections should be made in Bible passages in the June 1990 issue:

On the Foreword page, second paragraph, the passage listed (Ezra 9:1-19) should be Ezra 9:1-15.

On page 49, ten lines from the bottom, Romans 16:7 should be Romans 16:17.

On page 57, at the end of the first full paragraph, the Bible reference should be Luke 16: 19-31.