"Meditate
upon these things;

give thyself
wholly to them;

that thy profiting
may appear unto all"

I Timothy 4:15

Journal

of

Theology

Church of the Lutheran Confession

CONTENTS

N O T E S   O N   T H E   H E B R E W   V E R B

Our studies last time took us into the work of J.
Wash Watts. We learned that while his staunch advocacy
of the aspect theory is really nothing new, but another
presentation similar to that of S.R. Driver and others,[1]
he does offer us something quite novel and revolutionary
to consider when he postulates a distinct function for
the weak form of *waw* with *shewa*, the function of always
indicating a parallel, and a corresponding distinct
function for the strong form of *waw* with *pathah*, the
function of always indicating a sequence. The strong
form of *waw*, when linked with the imperfect in the *waw*
consecutive construction, expresses temporal or logical
sequence: usually in the form of coordination, occasion-
ally also, however, in the form of subordination. Ele-
ments are added to one another as links in a chain. By
contrast, however, the "*waw* conjunctive" (Watts' name for
the weak *waw*),[2] never in any of its uses indicates a se-
quence, but always indicates a parallel: elements are
stacked upon one another (if such a rough picture may be
used) in a pile, rather than attached end to end. There
is not an advancing from one thing to another, but a
filling in of details in an overall picture, a grouping
of facts next to one another so as to produce one larger
whole. This is sometimes done by coordinating, sometimes
by correlating, and sometimes by subordinating. Correla-
tion is the descriptive term employed by Watts whenever a
perfect is linked to the *waw* conjunctive, and it is des-
cribed by him as being heightened or intensified coordina-
tion. As "father" and "son" are correlative ideas and
imply each other, so a perfect linked to *waw* conjunctive
and the preceding verb imply each other; they are corre-
lative. Watts insists that all perfects thus linked with
the *waw* conjunctive are correlated to the preceding verb;
they are being used to fill in the subordinate parts of an
overall picture. Watts therefore rejects the commonly
held view that there is a *waw* <u>consecutive</u> construction
with the perfect, just as there is such a construction
with the imperfect. That is, he rejects the view that
there is a perfect linked to *waw* which is the consequence,
whether temporal or logical, of the preceding verb.

This is certainly a novel and challenging presenta-
tion.[3] Are there any objections that might come to mind?

One senses that a careful examination of terminology
is in order. Let's begin with the term "conjunctive." A
central part of Watts' theory is the distinction between
the respective functions of the two forms of waw. A
glance into the dictionary, however, confirms our sus-
picions that waw "conjunctive" can be a misleading term
for what he has in mind. The dictionary definitions of
the terms involved do not suggest the drawing of a par-
allel, but simply the more general idea of joining things
together, something which it seems could be applied with
equal propriety to the waw consecutive constructions with
the imperfect. Here, for example, is how the American
Heritage Dictionary defines "conjoin": "To join together;
connect; unite." Its definition of "conjunctive" is this:
"Joining; associative; connective;" "Serving to connect
elements of meaning and construction in a sentence, as
and and moreover." (our underlining) While this criti-
cism, if justified, does not deal with the substance of
Watts' presentation, but only with his use of terminology,
it is perhaps well for us to take note of this point,
lest we be misled by a less-than-appropriate term into an
incorrect understanding of what Watts is saying.

If we try to come to grips with the actual substance
of Watts' distinction between sequences and parallels
and their application to the use of the Hebrew verb, we
may still have our questions. Though we may be taken by
surprise at first, a little thought will show that co-
ordinate clauses may readily fit under both categories.
Making up our own examples is the most helpful exercise
in this. "He will go to town and buy some groceries."
"He often went outside and shovelled snow." (Better yet:
"Go and shovel snow.") In each case, two verbs are co-
ordinated. But the thrust of the sentences is not to
indicate sequence. Really, only one thing was accomp-
lished, although more than one action comes into the
picture. Such sentences would remind us of the perfect
with waw conjunctive in Hebrew. On the other hand, we
might have a couple of sentences like these: "Joe ate
breakfast, then shovelled off the sidewalk, then did some
business in town. After that he read a book, then played

basketball, and finally came home and rested." The se-
quence is apparent. Such sentences in Hebrew would employ
the *waw* consecutive with the imperfect. Thus we may
grant such different kinds of coordination. And we may
grant that a language other than English could lay greater
stress upon the distinction between such kinds of coordi-
nation than we are accustomed to, differentiating between
the two by means of formal features.

Our suspicions may linger longer and be less easily
laid to rest, however, when we consider that, according
to Watts' theory, subordinate clauses also fit in both
categories. One of the four categories into which Watts
divides the *waw* consecutive clauses with imperfect is that
of logical cause (Cf. p. 7 of the December, 1976 *Journal*).
This category (and possibly also the category of logical
contrast) might appear to stretch its limits and burst its
boundaries. Can logical cause properly be viewed as in-
dicating a sequence? If it can be so viewed, it is a
sequence in reverse, thus the very opposite of the other
three categories of *waw* consecutive with imperfect. Can
it not also be viewed as having more in common with the
clauses which indicate a parallel? On the other hand, we
have a large class of subordinate clauses used with the
parallel-indicating *waw* conjunctive. It is very common
for the weak *waw* to be linked with an imperfect in a
purpose clause. This too might appear to stretch things;
could not such clauses easily be conceived as fitting
rather with those clauses or sentences which are linked
together to indicate a sequence?

This writer, for one, is left gasping for air on
such heights of abstraction. We wonder if we have really
grasped the broad categories, in view of what is included
under them. Are Watts' categories being stretched so far
and so freely, that they are finally bereft of real
meaning, usefulness, and applicability? Are his ideas so
broad that they cannot be falsified, hence shown to be
devoid of significance? Is Watts, for the sake of logical
neatness, elaborating a framework which is not able to
hold all the material for which it is designed? These are
questions which at least pass through one's mind.

The other key point which demands our scrutiny is

the "correlative perfect" of Watts. Is he right in re-
jecting the "consecutive" perfect with *waw* and in making
all perfects linked with *waw* "correlative" perfects?
That, too, is a large question, and some consideration of
it will be made in connection with our summary of the
book review of Watts' grammar by A.R. Crabtree, a gram-
marian who takes issue with Watts on this point and be-
lieves that there are both correlative and consecutive
perfects with *waw*.

Perhaps it is that peculiar looseness of Hebrew
which is such a formidable barrier to overcome in one's
efforts to classify constructions neatly and accurately,
and which has such a way of defying even the best of ef-
forts to elaborate a conceptual framework which adequately
accounts for all the material.

Yet, though we may have our doubts, even serious
doubts, about these points, it must be conceded that much
of Watts' analysis commends itself as being accurate to a
high degree and very helpful. To a large extent, the
distinction between the two kinds of *waw* seems to fit,
even if we feel uneasy about going to the extent of
translating the imperfects with *waw* consecutive with the
somewhat cumbersome, "And he proceeded to ..." Likewise,
Watts' exposition of the concept "correlative" in appli-
cation to the perfect with weak *waw* must be conceded to be
an eminently helpful descriptive device. We can well
understand it when Watts explains that he was led to this
from observation of the use of the perfect in future time
after an imperative.[4]

But we will now want to examine what others have to
say about Watts' book.

                                        R.E. Wehrwein

                        FOOTNOTES

    1. The aspect theory has long since had legitimate
claim to being called the "traditional" theory, for until
challenged earlier in this century, it had been generally
accepted as having replaced the older "traditional"

theory of tense which held the day before Ewald, Driver,
et al.

2. We do not here enter into the question of the
use of *waw* apart from verbs in the linking of clauses.
There is one sentence in which Watts applies the term
"*waw* conjunctive" to a *waw* not linked to a verb: "Com-
parison may be observed in clauses linked by *waw* con-
junctive, as in Job 5:7." (p. 101) But it seems that
Watts intends the parallel-indicating function to be
restricted to the *waw* linked to verbs. "There are two
forms of *waw* as a conjunction with verbs. The simple
form, usually written with *shewa*, is called *waw* con-
junctive. The special form, usually written with *pathah*
and followed by *daghesh forte*, is called *waw* consecutive.
... *Waw* conjunctive appears always to indicate a
parallel." (p. 103) Under the heading, "Use of *Waw*
Conjunctive in Co-ordination," Watts writes (p. 111):
"The coordination of clauses wherein verbs are separate
from *waw* and assume wide dissimilarity, as in Isa. 46:4,
is not in question here."

3. Thanks to Pastor Norman Greve, who was kind
enough to send me his copy, I have now been able to
examine also the first edition (1951) of Watts' book.
(Unless otherwise noted, however, all quotations in this
article are still taken from the 1964 edition.) While
the differences between the two editions are not that
great, a quick comparison turned up a few paragraphs
worth quoting from the first edition. A couple of brief
and helpful explanatory paragraphs are grouped together
on pp. 90-91. Watts is explaining the relationship be-
tween verbs linked by *waw* conjunctives:

> "At times the relation is merely temporal, indi-
> cating simultaneous existence; at times it is also
> logical, indicating synonymous meaning; and in both
> cases there is a co-ordinate parallel, the two
> verbal states being made for the time being to
> enjoy equal rank and order.
> "At times the two verbs are counterparts of each
> other. Not merely do they exist simultaneously but
> they are logically identified. Not merely are they
> given equal rank and order for the time being but

they enjoy it inherently and permanently. This is a correlative parallel.

"At times the second verb is subordinate to the first, making its clause dependent. The two verbal states exist simultaneously, but the second is contingent upon the first. This is a collateral parallel.

"In all three cases there is a parallel by reason of simultaneous existence of the verbal states, and the parallel is indicated by *waw*. In each case, however, a distinctive meaning is indicated by the logical relation of the forms linked by *waw*."

On p. 97 we are given the "Summary Conclusions Concerning *Waw* Conjunctive":

"When a perfect is linked by *waw* conjunctive to any other verb, the relation is correlative. When an imperfect is linked to any other verb not synonymous with it, the relation is subordinate. In all other cases the relation is co-ordinate.

"Only perfects can be correlated by *waw* conjunctive. Only imperfects can be subordinated by it. All verbs except perfects can be co-ordinated by it."

On p. 100 we are given the "Conclusions Concerning *Waw* Consecutive":

"When *waw* consecutive signifies temporal sequence, logical result, or logical contrast, it serves as a co-ordinating conjunction. It serves as a subordinating conjunction only when signifying logical cause."

The first edition also has Appendix A, "A Distinctive Translation of Selected Passages From I Kings, Chapters 2-8." It is very helpful, for a total of 56 constructions, mostly the various types of verbs but also various types of clauses, are carefully listed and numbered. In the sections quoted from I Kings 2-8 in Watts' own distinctive rendering, each construction is labelled with the appropriate number, so that the reader can identify it by comparison with the list.

We scanned the entire reading quickly, intending to

find all the prophetic perfects and all consecutive im-
perfects used to indicate logical cause or logical con-
trast. This hasty and perhaps not entirely accurate
search turned up logical contrast with the consecutive
imperfect in 2:15 ("is turned about," - KJV; "is become,"
- KJV, and thus all quotations), 2:29 ("sent"), 2:30
("And he said, Nay"), 3:21 ("But when I had considered
it"), 8:16 ("But I chose"), and 8:18 ("And the Lord
said"); logical cause in 2:5 ("whom he slew," "and shed,"
"and put"), 5:11 ("For he was wiser," - the KJV reference
here is not 5:11, as in the Hebrew, but 4:31), and 8:24
("Thou spakest also"); and prophetic perfects no place.

The number of correlative perfects is very con-
siderable. Watts himself calls our attention to certain
sets of them: 2:2 (3), 6, 7, 9 (2); 2:31 (2), 32, 33;
3:9; 8:28-50. Perusal of these verses will give the
reader the flavor of these constructions.

4. The pertinent paragraph is found on pp. vii-viii
of the preface to the 1951 edition of Watts' grammar:
    "The starting point of this study was, first of
    all, a state of rebellion against the confusion into
    which previous treatments lead the student of
    Hebrew. The next was observation of uses of the
    perfect in future time, especially after an impera-
    tive. It is usual for an imperative to be followed
    by a string of perfects with waw rather than other
    imperatives, such as we would use, and such as the
    Hebrew author could use if he so desired. Further
    observation revealed that such a string of perfects
    with waw is always so closely related to the initial
    imperative as to break down its commission into de-
    tails. When an author desires to turn to an unre-
    lated commission he uses another imperative. He, of
    course, could use another imperative at any time,
    according to his pleasure. These observations led
    to the hypothesis that a perfect with waw expressed
    a correlative idea. Extensive observation of the
    behavior of these perfects with waw in all sorts
    of cases led to the fixed conclusion that this is
    the way they are always used in the Old Testament."

_U P D A T I N G   R O M A N   C A T H O L I C I S M_

T H E   M A S S

(Continued)

The word which designates the Lord's Supper, as it is understood and practised in the Roman Catholic Church, is the Mass. It is included as one of the seven Sacraments of the Roman Church, and at the same time it is commonly referred to as the Sacrifice of the Mass. We generally think of a Sacrament as something which God gives to us, whereas a Sacrifice is something which we direct to God. In the case of the Lord's Supper, the Roman Church regards it as being both Sacrament and Sacrifice. They believe that the priest offers it as a sacrifice, both for the living and for the dead, and that in it the atoning sacrifice of Christ on Calvary is daily repeated.

HISTORY   Nowhere are we specifically told that Jesus released the Israelites who believed on Him from the sacrificial ritual of Moses. In His early ministry, His words in the Sermon on the Mount would tend to presuppose their participation therein, when He says: "If thou bring thy gift to the altar ...," Matt. 5:23. On the other hand, He proclaimed a worship of God in spirit and in truth, not limited to Jerusalem or any other geographical location, John 4:21-24. Later on, the apostles testified that Christ Himself was the true Sacrifice given for the sins of the world. "Christ our passover is sacrificed for us," 1 Cor. 5:7. "Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweetsmelling savour," Eph. 5:2. "Ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot," 1 Pet. 1:18-19. "Lo, in the midst of the throne ... stood a Lamb as it had been slain," Rev. 5:6. The Epistle to the Hebrews carries out this argument in detail, and shows that the offering of Christ as the eternal High Priest was made once for all, Heb. 7:27;

9:12 and 28; 10:10. This being the case, it does not need to be repeated. To repeat it is to suggest that Christ's sacrifice of Himself on the cross was not enough to atone for all the sins of all people, and must therefore be continually repeated by men.

On the other hand, the apostles were far from discarding the idea of spiritual sacrifice from religion. This idea was included in the teaching of the spiritual priesthood of all believers. "Ye also, as lively stones, are built up a spiritual house, to offer up spiritual sacrifices, acceptable to God by Jesus Christ ... But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people ...," 1 Pet. 2:5 and 9. In this sense, the writer to the Hebrews speaks of praising the Lord and doing good as being sacrifices. "By Him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His name. But to do good and to communicate forget not: for with such sacrifices God is well pleased," Heb. 13:15-16. So also Paul writes: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice ...," Rom. 12:1. He speaks of the gift he had received from the Philippians as "a sacrifice acceptable, well-pleasing to God," Phil. 4:18. He compares the faith of the Philippians to a sacrifice, Phil. 2:17.

The Mosaic sacrificial ordinances were therefore only a temporary system. They were a picture of the one great sacrifice which Christ would offer up. Since no additional sacrifices for sin are needed, the New Testament now regards as true sacrifices: a heart consecrated to God, faith, obedience, righteousness, and prayer. These sacrifices can be offered up acceptably to God only by those who are members of the spiritual priesthood -- the believers in Jesus Christ.

It was in this sense that the idea of sacrifice was at first associated with the Lord's Supper. In the apostolic age, the agape, or love-feasts, were connected with the Communion service. Even after these were separated, the members of the congregation brought offerings of bread and wine which were used, not only at the Com-

munion, but also in the support of the clergy and for the
relief of the poor. These gifts were called "oblations"
and "sacrifices." The bread and wine as such were of-
fered, not the body and blood of Christ. The offering
was not an atoning sacrifice, but a sacrifice of thanks-
giving. It was made by the congregation, not by the
clergyman alone. It was called a "bloodless sacrifice,"
not in distinction to the sacrifice on Calvary, but to
the bloody sacrifices of the ancient·world.

A new meaning was given to these offerings when the
bishops and presbyters came to be clothed with the func-
tions of a clerical priesthood. Cyprian first advocated
the priestly idea, regarding priesthood and sacrifice as
correlates. He treated the whole Communion service as an
offering wherein not only sacrifices of bread and wine
were made, but of Christ's body and blood. Cyril of
Jerusalem spoke of the atoning sacrifice in the Lord's
Supper. More and more, the Lord's Supper came to be re-
garded as a true sacrifice. The Eastern Church continued
to hold to the spiritual nature of Christian sacrifice,
while the Latin Church laid an increasing emphasis on the
sacrificial notion. Gregory the Great saw a victim on
the altar, through which the sufferings and death of
Christ are repeated.

The effects of the Communion were regarded as expi-
atory, but at first only for so-called "venial" sins.
"Mortal" sins were to be paid for by penance. But it
conferred blessings in every relation of life. There
are masses against drought and too much rain, storms,
sickness, etc. Many magical effects were reported.
Masses were even offered for the dead. Augustine hoped
that God would deal with the dead less severely than
their sins merited. Gregory, by his doctrine of purga-
tory, established a final warrant for this custom. He
taught that the dead were helped out of purgatory by the
prayers, and especially the masses, of the living.

In the early church, the celebration of the Lord's
Supper was confined, for the most part, to the Lord's Day
and to the anniversaries of the martyrs. Later it was
repeated every day. After the time of Leo the Great, it
was repeated several times each day. In the 8th and 9th

centuries, when the number of chapels greatly increased, the priest often found himself without a congregation at the time of the celebration. Thus arose the controversial private masses, in which the Lord's Supper was separated from the Communion of the congregation.

The 13th century marked the beginning of a new epoch in the history of the Lord's Supper. The Roman Catholic doctrine of Transubstantiation was fixed in the year 1215. In proportion as the sermon was neglected, the sacrificial functions of the priesthood were emphasized. Thomas Aquinas said that the priest, like Christ, was the mediator between God and the congregation, and that the consummation of the Sacrament of the Lord's Supper did not lie in the participation of believers, but in the consecration of the elements. Thomas Aquinas was the real founder of the Mass. He drew a sharp distinction between Sacrament and Sacrifice. The Mass came to be regarded as propitiatory, removing even "mortal" sins. The benefits of the Mass were not confined to those who were present to participate in it, but extended *ex opere operato* to the absent, among whom the dead were included. The Mass came to be regarded as a true immolation upon the altar by the hands of the priest.

THE COUNCIL OF TRENT   The Council of Trent gave the doctrine of the Mass its final form on Sept. 17, 1562, at its twenty-second session. It defines it both as a Sacrament which is received and a sacrifice which is offered. Over the centuries this definition has been interpreted as being a confirmation of Christ's eternal priesthood, spoken of in the Epistle to the Hebrews, thus suggesting that His sacrifice was to continue to all times. It is held that when Jesus said: "This do in remembrance of Me," that this had reference to offering a sacrifice.

The doctrine of Transubstantiation leads naturally to the doctrine of the Mass. If the body of Christ is truly offered up in the Eucharist, then it follows that it is the same body offered on the cross, except that in the one case it is bloodless. Then the Mass does have a propitiatory power in effecting the forgiveness of sins, as well as preserving from the commission of mortal sins.

And then it is also useful for all the perplexities and difficulties in life.

The canons and decrees of the Council of Trent brought out the idea of sacrifice in all its baldness. The participation of communicants was not regarded as being indispensable to its efficacy. What was regarded as indispensable was the act of consecration by the priest, interceding for the living and the dead. We might mention also the practice which the Council confirmed, that of mixing water with the wine before its consecration, to represent the union of the church with its head. The words of consecration are spoken in an undertone, for they are spoken only to the elements, to change them into Christ's body and blood. It is in the Mass, therefore, that the central idea of Catholicism is involved, namely, the mediating and propitiatory functions of the church, which believes that the incarnation and sacrifice of Christ are repeated every day.

THE CELEBRATION   In the apostolic age, the celebration of the Lord's Supper consisted in the Christians' continuing steadfastly "in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers," Acts 2:42. During the following years a simple service developed, by which the didactic and the sacramental portions of the service were distinguished.

The Mass falls into two main parts, the first being a preparatory celebration; the second, the sacramental, followed by the post-communion. Each part of the service was introduced by the words of the priest: "The Lord be with you," and the response of the congregation: "And with thy spirit." This would indicate that the early idea included the presence of a congregation. The second part of the service included five priestly prayers. The first of these five prayers implores the Father to receive the immaculate host which "I offer to thee for my innumerable sins, and for all circumstances, and also for all faithful Christians, both the living and the dead," etc.[1] The second prayer is then offered at the mixing of the water and wine. The third asks that the sacrifice being consummated may be well pleasing in God's sight. In the fourth and fifth the priest asks the Sanctifier to

bless the sacrifice and to accept it. Thereupon the ser-
vice includes the words "This is my body." After uttering
these words the priest bows his knees and prays to the
Christ who is present in the host, and then shows it to
the congregation, that it may do the same. He then
places it on the "corporale" and again kneels before it.
He does the same with the cup. The whole process is
called the "elevation and adoration of the host." At
this point the Catholic Burial service book contains this
explanation: "After the Consecration, Christ is upon the
altar in a sacrificial state; recall to mind that each
Mass is offered to honor, glorify, thank almighty God; to
make reparation to Him for the sins of man; to obtain for
us all graces and blessings."[2]

In the year 1203, Cardinal Guido, papal legate in
Cologne, ordained that when the host was elevated, the
congregation should fall on its knees at the ringing of a
bell, and remain kneeling until the consecration of the
cup. Pope Honorius III, in 1217, raised this enactment
to the dignity of a permanent and universal obligation.
This portion of the service is concluded by the cele-
brant's breaking the host over the mouth of the cup, and
allowing a piece to fall into the cup, thus signifying
both Christ's suffering and the reunion of His soul and
body. The bread is then dispensed to the communicants,
if any are present.

The Mass in the Roman Catholic Church takes the
place of meditation upon the Word of God, as is the custom
in our churches. Thus the people are indissolubly bound
to the priest, without whom the principal part of her
worship cannot be performed. A mysterious and pompous
ritual is connected with the celebration of the Mass.
Roman Catholic theologians refer to the contrast which the
beauty of this worship presents as compared to the plain-
ness of our service, with hymns, a brief liturgy, and a
sermon. The Council of Trent decreed that this service
was to be in Latin. Only recently has this decree been
lifted, causing mixed emotions among Roman Catholics.

VATICAN
COUNCIL II

What changes, if any, have been made in
the doctrine of the Mass by Vatican
Council II? In its *Decree on the Sacred*

Liturgy, Vatican Council II declared: "It is through the liturgy, especially the divine Eucharistic Sacrifice, that the work of our redemption is exercised ... To outsiders the liturgy thereby reveals the Church as a sign raised above the nations. Under this sign the scattered sons of God are being gathered into one Body, until there is one fold and one shepherd."[3]

The United States Conference of Catholic Bishops, in its "Instructions on Eucharistic Worship," quoting from the *Decrees on the Liturgy* issued by Vatican Council II, explained:

Hence the Mass, the Lord's Supper, is at the same time and inseparably:
* A sacrifice in which the Sacrifice of the Cross is perpetuated.
* A memorial of the death and resurrection of the Lord, who said "Do this in memory of me."
* A sacred banquet in which ... the People of God share the benefits of the Paschal Sacrifice, renew the New Covenant ... and in faith and hope foreshadow and anticipate the banquet in the kingdom of the Father, and proclaim the Lord's death "till His coming."[4]

The Bishops' *Instructions* furthermore declare: "There should be no doubt in anyone's mind that all the faithful ought to show this most holy sacrament the worship which is due to the true God, as has always been the custom of the Catholic Church. Nor is it to be adored any less because it was instituted by Christ to be eaten. For even in the reserved sacrament He is adored because He is substantially present there through the conversion of bread and wine which, as the Council of Trent tells us, is most aptly named transubstantiation ... These are the principles from which practical roles are to be drawn to govern devotion due to the sacrament...."[5]

It is apparent, then, that no essential changes in the doctrine of the Mass were brought about by Vatican Council II. In recent years it has been spoken in the vernacular, and certain other external changes are permitted. But the doctrine remains the same. Here

Rome has not changed.

LUTHER   Luther, of course, had much to say concerning
          the Mass. When he was at the Wartburg, he ad-
monished the papists for giving a different character to
the Lord's Supper. He said:

> Note then, the fraud of the priests, who have turned
> the testament into a sacrifice. God bestows it upon
> us and gives it to us, but they offer it as a
> sacrifice. This is nothing but charging God with a
> lie and considering Him foolish for calling it a
> testament, because it is impossible for a sacrifice
> to be a testament. The former we offer, the latter
> we receive; the former comes from us to God, the
> latter comes from God to us; the latter is per-
> formed for us."[6]

Again Luther says:
> That the Mass is neither a sacrifice nor a work, the
> words of Christ's institution prove; then also the
> example of the apostles themselves and of the whole
> primitive church. Furthermore, let those who cele-
> brate Mass be asked what the use and benefit of
> their Masses are. If they say they are celebrated
> to abolish sins or to serve God, their godlessness
> is clear, since there is only one sacrifice for the
> abolishing of sins, namely, Christ, once sacrificed.
> Of Him all are made partakers, not by doing or by
> sacrificing but by believing, through the Word alone.
> Blasphemous it is to add something to this sacrifice,
> as if it had not entirely removed the sins of all
> men. This, then, must be the choice: either all
> sins, past, present, and future, have not been can-
> celed by Christ's death, or the Mass cannot be a
> sacrifice or work for sins."[7]

In this connection, our readers will do well to read
again Luther's Smalcald Articles, especially Article II
on the Mass. There, among other things, he says:

> "When the Mass falls, the Papacy lies in ruins."[8]
> "The Word of God shall establish articles of faith,
> and no one else, not even an angel."[9]

"In short, the Mass itself and anything that proceeds
from it, and anything that is attached to it, we
cannot tolerate, but must condemn, in order that we
may retain the holy Sacrament pure and certain,
according to the institution of Christ, employed and
received through faith."[10]

Our conclusion is inescapable. Nothing has changed,
essentially, in the doctrine of the Mass since the time of
Luther. It is still offered up as a sacrifice for the
living and the dead. It is still looked upon as a work
which people can perform (a sacrifice they offer to God),
in order to obtain forgiveness of their sins. Therefore
it still says that Christ's sacrifice of Himself upon the
cross was not really sufficient to atone for all the sins
of all people. So it is that the Smalcald Articles are
still up-to-date and are most helpful to us in under-
standing what the Mass is all about. May God graciously
preserve us in the true faith and confession all of our
days!

A. Schulz

FOOTNOTES

1. *The Catholic Burial Service*, published by the
   Catholic Truth Society of Oregon, p. 12.
2. *Ibid.*, p. 18.
3. *Decree on the Liturgy*, Par. 2.
4. *Instruction on the Worship of the Eucharistic
   Mystery*, Aug. 15, 1967, see *Catholic Mind*, Sept.
   1967, No. 4, p. 45.
5. *Ibid.*, No. 3, p. 46.
6. St. L. Ed. XIX: 1121.
7. St. L. Ed. XIX: 1187.
8. Trigl. 465: 10.
9. Trigl. 467: 15.
10. Trigl. 471: 29.

—————— *P A N O R A M A* ——————

THE QUEST FOR TRUE LUTHERAN IDENTITY IN AMERICA":

A REVIEW

In recent years Bethany Lutheran Junior College and
Seminary (ELS), Mankato, Minnesota, has been hosting a
series of "Reformation Lectures." The latest in the ser-
ies were held on October 28 and 29, 1976, and were pre-
sented by Professor E. C. Fredrich, Chairman of the De-
partment of Historical Theology, Wisconsin Lutheran Sem-
inary, Mequon, Wisconsin. In three lectures, Professor
Fredrich discussed "The Quest for True Lutheran Identi-
ty in America." These lectures were published in the
Fall, 1976, edition of *The Lutheran Synod Quarterly*, the
theological journal of the Evangelical Lutheran Synod
(ELS), edited by the theological faculty of Bethany Lu-
theran Seminary.

Prof. Fredrich titled his three lectures: I. Trail-
blazers and Trains (from the beginning of Lutheranism in
America to the formation of the Synodical Conference in
1872); II. Shake-Down and Shape-Up (from 1872 through
the 1930's); and III. Losers and Finders (from 1938 to
the present). As can be noted from these titles, the
author chose to treat his topic historically, tracing
the story of the growth and development of the Lutheran
church in the United States, as a quest for Lutheran
identity. Early on, however, he defines "True Lutheran
Identity" in the following way:

> "The quest being described in these lectures
> is to be thought of as attainable. True Lutheran
> identity is no elusive will-o'-the-wisp, no El Do-
> rado beyond the horizon. It is real, as real as
> anything taught in Scripture. It can be found, it
> must be found, by following the Bible's own direc-
> tions."

After indicating that he does not intend to say that
true Lutheran identity can be attained through some He-

gelian evolutionary process or some historical develop-
ment, the author states that "there has been some true
Lutheranism in the Old World and there has been some in
the New." As far as this reviewer is able to ascertain,
the lectures do not in any place make an effort to iso-
late or describe the true Lutheranism in the Old World
mentioned by the author. Was it in Germany? Sweden?
Norway? When? 16th, 17th, or 18th century? Of course,
the general topic is limited to the quest for Lutheran
identity in America, but when the ideal sought and found
in the New World is described as being the same (evident-
ly) as in the Old, the reader would find it helpful to
know precisely what the point of comparison is.

Near the end of his introduction, the author pre-
sents his first statement to define the objective of the
quest he is discussing:

> "These lectures proceed from the conviction
> that true Lutheran identity is achieved by a firm
> commitment in confession and practice to the full
> inspiration, inerrancy, and authority of Scripture
> and to the Lutheran Confessions as a faithful *norma
> normata*."

This is an excellent statement, and one could have
no quarrel with it, even standing alone, if it had been
made in Synodical Conference circles in the 1920's or
1930's, perhaps. Today, however, in the light of what
has been said and done by Lutherans (chiefly their lead-
ers) in America since then, each key term in that defi-
nition (inspiration, inerrancy, authority, Scripture,
etc.) needs to be set forth in a more extended manner.
Too many Lutherans, as indicated by the sordid develop-
ments at the Missouri Synod's Concordia Seminary at St.
Louis, culminating in the formation of the Seminary in
Exile, have been able to promulgate too much theological
rubbish and downright heresy while at the same time hid-
ing behind the same theological terms. Prof. Fredrich
seems to feel, in his introduction, that he will be open
to criticism from the more liberal side for limiting true
Lutheranism by his definition. I, on the other hand,
feel that he should have already in this introductory
portion identified what he means by true Lutheranism in

the Old World and should have demonstrated that with
more extended definitions of his terms. It is true that
he brings, in a historical or chronological manner, a
fuller description of the conflict over inerrancy, Scrip-
ture, unionism, etc., in the third lecture.

Immediately following his definition of true Luth-
eran identity, as quoted above, Prof. Fredrich declares:
"The corollary conviction holds that in history this
kind of commitment was achieved in the Synodical Confer-
ence that organized in 1872 and ceased to function in
the 1960's. Its precious heritage has found haven in
remnants clustered around this city and mine."

We would not want, nor do we find it necessary, to
infer from these words that the author intends to include
the entire period of Synodical Conference history from
1872 to the 1960's as being the height of true Lutheran-
ism. After all, as he also relates, much of that period,
especially from 1938 on, was tainted by doctrinal state-
ments emanating from within the Synodical Conference
that were not soundly Lutheran. Perhaps, however, we ob-
serve a logical pattern of thought, proceeding something
like this: "When a church body loses its true Lutheran
identity it must be described as such, and connections
with it must.be severed. In 1961 the WELS suspended its
fellowship relations with the Lutheran Church — Missouri
Synod, and in 1963 with the Synodical Conference. There-
fore, it was at that point that the Synodical Conference
lost its true Lutheran identity." We have, after all,
seen that type of logic presented by WELS spokesmen be-
fore, notably in the explanations presented later on as
to why WELS did not obey God's directive to suspend fel-
lowship relations upon identifying the LCMS as a church
body that was causing divisions and offenses. It went
something like this: "If the WELS judged the LCMS in
that way, then it would have been wrong not to break off
fellowship relations. Therefore it is evident that WELS
did not yet find the LCMS guilty." Circularity, howev-
er, is unconvincing.

We find it rather strange for Prof. Fredrich to
speak of the "precious heritage" of the Synodical Con-
ference as having found haven in "remnants clustered

around this city and mine." One has to travel through
some 44 pages before the metaphor of small groups in the
vicinity of Mankato and Mequon is interpreted for us.
On page 46 we read: "Whether we like it or not [!], the
heritage of the Synodical Conference has been bequeathed
to two small synods that virtually had to destroy the
Conference by their withdrawals in order to keep that
heritage alive. The Synodical Conference's definition
and realization of true Lutheran identity is ours."

So, in answer to one's query as to the nature of
true Lutheran identity, the quest for which is discuss-
ed in these lectures, Prof. Fredrich responds by declar-
ing that it is that Lutheranism which was to be found at
some unspecified time and place in Europe, in the Synodi-
cal Conference from 1872 to the 1960's, and at present
within the ELS and the WELS, and only there! The abso-
lute limiting of true Lutheran identity in America to
these two synods is expressed in the following:

> "The matter could be summed up by quoting what
> the old Quaker said to his wife as an expression of
> his dissatisfaction with the prevailing state of af-
> fairs. The Quaker said, 'Everybody in the world is
> queer but thee and me and sometimes I have my doubts
> about thee.' Summing up what is wrong on the quest
> for true Lutheran identity in our land at this time,
> your guest lecturer turns to his hosts and says,
> 'Everybody in the land is wrong but thee and me.'
> The rest of the quotation is not applicable." (p.46)

The Saxon founders of the Lutheran Church — Missouri
Synod had been in this country since 1839. Although
their first years were fraught with difficulties in rid-
ding themselves of the confusion and distrust engendered
by the defection of Stephan, yet, under the leadership
of C. F. W. Walther, their course was soon held in the
way of true Lutheranism. This is shown with great care
by J. P. Koehler in his *The History of the Wisconsin
Synod*, for example on page 81, where he speaks of Mis-
souri's doctrine: "A study of the early volumes of *Lu-
theraner* and *Lehre und Wehre* will reveal that their sim-
ple, instructive, all-embracing and extensive setting

forth of what a Lutheran Christian should know and treasure is unrivalled by any printed word of that day. Those writers were delving into the great Gospel treasure of the past and like unsophisticated children marveling at their finds. Thus they had really something to tell their readers whose minds had been bored and whose hearts had been starved by the inanities of declining Rationalism. They were restoring the old wells and a fresh flow of the water of life." Thus Koehler describes the Missouri Synod in the 1850's and 1860's, during which period of time the Missourians, by and large, regarded the Wisconsin Synod as unionistic and un-Lutheran. In relating Missouri's handling of certain well-known cases of intersynodical conflict on the local congregational level, Koehler faulted Missouri only for its manner of dealing, but granted that "they were right about their protest against unionism." (Koehler, p. 86)

Truly, historians have clearly recognized that God worked through the testimony of the Missouri Synod to bring about true, Lutheran confessionalism in the Wisconsin Synod. From before 1849 (the year of the organization of the Wisconsin Synod) until 1868 the Missouri Synod dealt with the Wisconsin Synod from outside the framework of recognition and fellowship. It was on October 22, 1868, that Wisconsin was recognized by Missouri as an orthodox Lutheran church body.

In this connection, it is easy to understand why Professor Eugene F. Klug, of Concordia Theological Seminary, Fort Wayne, Indiana, one of the official reactors to the lectures, criticizes the author for failing to give "more than passing notice" to Walther and his influential writings. The criticism appears to this present reviewer to be eminently valid. In lectures comprising nearly 58 pages of print, some scant twenty lines are devoted to the positive influence of Walther and the Missourians in the quest for true Lutheran identity in America. For some reason, Prof. Fredrich evidently does not wish to include the early Missouri Synod period from its organization in 1847, at least, until the formation of the Synodical Conference in 1872 as being truly Lutheran. One notes, on the other hand, that Dr. Klug presents about seven pages of material in his critique to

testify to the true Lutheranism of the early Missouri
Synod — yes, <u>before</u> it was able to recognize the Wiscon-
sin Synod as being an orthodox Lutheran church body.

One is grateful to Dr. Klug for including in his
reaction a more exhaustive statement on principles and
practices, espoused and fostered by Walther and others,
that set forth what true Lutheranism is. He (Klug) re-
fers, for example, to the four free conferences held be-
tween 1856 and 1859 which were of such great influence:
"In the aftermath of and through the free conferences
Walther expressed a principle, which became a working
rule for conservative Lutherans thereafter, namely, that
organization, fellowship, union, merger, etc., ought in
every case follow, not precede, the quest and discovery
of genuine doctrinal unity and consistent churchly prac-
tice." (p. 61) The Wisconsin Synod, on the other hand,
was following a somewhat different practice when, in
1866, it associated itself with the short-lived General
Council before it became evident that that association's
doctrinal stand was correct on paper only, and Wiscon-
sin felt constrained to leave the organization in 1869.

In a masterly way, Klug also sets forth a descrip-
tion of the resources which our Lutheran forefathers in
America had in their quest for true Lutheran identity,
chief among which were the writings of Martin Luther.
"... like the confessors at the time of the *Formula of
Concord*, a document which brought the quest for true Lu-
theran identity to a successful conclusion in 1577, they
plowed deeply and thoroughly through all of Luther's
writings. If it is impossible to explain the *Formula of
Concord* without men like Chemnitz and Adreae [*sic*], great
students of the Scriptures and of Luther, it is equally
impossible for you and me to understand today the nature
of true Lutheran identity without reference to our found-
ing fathers and their deliberate 'driven-ness' into the
writings of Luther. Need it be stated, then, that if we
truly intend to be Lutheran in this day, a day which has
witnessed the disclosure and the deception of liberalism
among us, particularly higher critical methodology in
Biblical theology, then our refrain must necessarily
sound like this: 'We were driven into the writings of
Luther.' When we have exhausted that field, then these

lectures may well have reached their terminus!" (p. 64)

As a final comment on this matter of omission, on the part of Prof. Fredrich, of an adequate discussion of true Lutheranism as found in the Missouri Synod before the organization of the Synodical Conference, this reviewer appreciates also the inclusion by Prof. Klug of some of the theses presented by Walther in his essay, "The Evangelical Lutheran Church and True Visible Church of God on Earth." We note that this work was published in 1866, the same year in which the Wisconsin Synod helped to form the General Council, which Missouri did not join.

It does, therefore, seem to this reviewer that the lecturer's limiting true Lutheranism to the Synodical Conference from 1872 to the 1961's narrows the field too much when it so unfortunately excludes the contribution of the Lutheran Church — Missouri Synod and its founding fathers in the two and a half decades preceding 1872.

The third and only (in Prof. Fredrich's view) area in which true Lutheran identity is to be found, at the present time, is the Evangelical Lutheran Synod (ELS) and the Wisconsin Evangelical Lutheran Synod (WELS). This, presumably, has been the case ever since these two church bodies suspended fellowship with the LCMS and the Synodical Conference.

Had a reactor from the CLC been invited to the 1976 Reformation Lectures, his criticism would have been similar to that of Prof. Klug, but in connection with a different historical period. For when, in his third lecture, Prof. Fredrich traces the demise of the LCMS as a true, Lutheran confessional church body, it is interesting to note that he omits any mention of the historical fact that not only did those two church bodies (WELS and ELS) separate themselves — at different times and in different ways — from the LCMS, but that also within WELS and ELS separations took place, resulting in large part in the formation of the CLC. The omission is consistent. (In his conclusion, in which Prof. Fredrich wonders whether, in addition to WELS and ELS, there may be more finders of a true Lutheran identity in the future, he thinks

that "a most likely place to look for them is the Luth-
eran Church — Missouri Synod." Even in speculation he
makes no comment regarding the existence of the CLC!)
We note also, in passing, that the same author, whose
five lectures on the general subject of "Wisconsin's
Interchurch Relations" at the Fall, 1975, Mequon Semina-
ry Pastors' Institute are being published in the WELS'
theological journal, has a similar omission in the lec-
ture dealing with "The Great Debate with Missouri" (*Wis-
consin Lutheran Quarterly*, April, 1977, pp. 157-173).
The sole comment referring there to a separation within
the WELS is: "A break [between WELS and LCMS] in 1955 or
1956 or 1957 might have prevented withdrawals, but the
break in 1961 could be declared on a clear and demonstra-
ted doctrinal difference." (*Ibid.*, p. 173)

While we of the CLC do not expect that members of
the WELS or ELS might share our feelings and doctrinal
concerns, yet it does seem that an objective observer of
history might make some comment concerning our existence.
It is a historical fact, after all, that those individu-
als who withdrew from the WELS and ELS (also, of course,
from the LCMS and the Synodical Conference) did have
roles that they played in the years prior to their with-
drawal. Because of his silence regarding them, we must
assume that Prof. Fredrich regards them as not involved
in the quest for a true Lutheran identity. Yet some of
them were individuals of some influence in their former
church bodies; most of them were probably quite vocal
in certain areas. Perhaps we are somewhat of an embar-
rassment for someone seeking to describe the quest for
true Lutheranism. Rather than to discuss us in a true
historical perspective, it is perhaps easier to make no
mention at all. Easier, but not truthful! But, then, we
have seen WELS' attempts at revisionism at work before.
(Cf. "On Rewriting History," *Journal of Theology*, June,
1975, pp. 26-38.)

Speaking of that, Prof. Fredrich has a fascinating
way of attempting to describe two actions that were ac-
tually different as though they were practically alike,
in his relating of events taking place in 1955: "In
1955 the Evangelical Lutheran Synod suspended fellowship
with Missouri but continued to participate in Synodical

Conference affairs. In the same year Wisconsin all but
did the same. It 'held in abeyance' for a year a final
vote on a break resolution. In 1956 Wisconsin continued
this policy." (p. 38) On the one hand, the ELS voted to
suspend fellowship with the LCMS; on the other hand,
the WELS did not vote to suspend fellowship but, rather,
postponed voting on the matter. These two actions are
not the same; that is, they are not the same on paper.

Perhaps unconsciously and without intending to do
so, the lecturer spoke more truly than he thought. The
ELS, although purportedly breaking off fellowship with
Missouri in 1955, justified continued forms of selective
fellowship with Missouri by pleading that it did so
"within the framework of the Synodical Conference." (Cer-
tainly this is a far cry from what the WELS later termed
the "unit concept" of fellowship practice. It also is
not in accord with Walther's statement on fellowship quo-
ted earlier.) The WELS, on the other hand, also contin-
ued to practice fellowship with Missouri, albeit a so-
called "vigorously protesting" fellowship, even after
having stated with unanimous voice in its 1955 conven-
tion: "The Lutheran Church — Missouri Synod has by its
official resolutions, policies, and practices created di-
visions and offenses both in her own body and in the en-
tire Synodical Conference. Such divisions and offenses
are of long standing." (1955 WELS Proceedings) So, in
the actions following their 1955 conventions, the ELS and
the WELS actually were doing the same thing — both in
disobedience to God's clear directive in Romans 16:17-18.

As far as this reviewer is aware, Prof. Fredrich,
in his statement that Wisconsin "all but" suspended fel-
lowship relations with Missouri, comes nearer to a true
account of what took place in the WELS' 1955 convention
than any recent statement coming from that synod. Back
in 1955 through 1957, of course, current official inter-
pretations were factual, in the main. It was after the
re-interpretation of events proposed by Prof. Lawrenz
and then espoused by the Protest Committee of the WELS,
published in 1958, that Wisconsin's revisionism gained
credence in that church body. It was, after all, a way
out of the dilemma that disobedience to Romans 16:17-18
brought about. Wisconsin's latest official attempt to

revise its own 1955-1956 history by *fiat* can be seen in
its Resolution No. 11 (1973 WELS Proceedings), where it
is simply stated that the term "state of confession"
used before 1961 to describe the fellowship relation of
WELS over against the LCMS is shown by "the synodical
resolutions in effect during that period" not to have
meant to express a "judgment tantamount to that of Rom-
ans 16:17." One needs only to read the 1955 WELS Pro-
ceedings, as quoted above, to realize that Prof. Fredrich
is somewhat closer to the truth.

When it comes to a description of the errors on the
part of Missouri up to 1961, when WELS suspended fellow-
ship relations, and of the subsequent, rapid spread of
current doctrinal errors both in Missouri and among Amer-
ican Lutherans in general, the lectures are extremely
well done. We quote a brief section as demonstration:

"True Lutheran identity will only be kept in
America's third century if the deviant variety is
recognized and resisted. The brand of Lutheranism
that features laxity in doctrine and practice has
become dominant among two of every three Lutherans
in this land. Future events may force the ratio
higher. Much ground has been lost in the present
century. No more can be surrendered without ulti-
mate risk.

"Refuge and strength will be found in the sav-
ing Word. Reductionism, historical-critical inter-
pretation, and all other faulty approaches to the
Scriptures need to be summarily rejected. The au-
thoritative, inspired, inerrant Bible is the prized
possession of the true Lutheran. By it he keeps
his identity."

We can certainly agree with that statement, and al-
so with one that follows, in which the author resists
the suggestion "that the outnumbered conservative Luth-
erans in the various church bodies should realign them-
selves, pool their efforts and forget their doctrinal
differences. [*a la* Otten in his *Christian News*? - J.L.]
That is a Fundamentalist approach but not one that is
Lutheran. It points to a pathway that leads directly

and immediately away from true Lutheran identity. It
cannot lead to more finders on the quest."

We did not, of course, expect or hope that the lec-
tures would include a discussion of the year 1959, a
year which members of the CLC recognize as a "watershed
year" (a favorite expression of the lecturer) for them.
It was a "year of decision" because of a particular
statement that was made and officially approved by the
Wisconsin Synod that year. To illustrate by comparison,
one such earlier "watershed" statement was that issued
by the ALC in 1938 in which that church body declared
that it was "firmly convinced that it is neither neces-
sary nor possible to agree in all non-fundamental doc-
trines." When we knew what the ALC meant by "non-funda-
mental doctrines" (in strong contrast to what Walther
understood by the term!), we recognized that as a his-
toric statement, having much effect on subsequent devel-
opments. Similarly, Wisconsin took a firm position,
which we recognize as Scripturally and confessionally
untruthful and, therefore, as false doctrine, when in
1959 it accepted the statement as correct: "Termination
of church fellowship is called for when you have reached
the conviction that admonition is of no further avail
and that the erring brother or church body demands re-
cognition for their error." This statement truly sets
forth a "clear and demonstrated doctrinal difference"
between the WELS and those who withdrew from it and la-
ter formed the CLC. Coming to a conviction that admoni-
tion is of no further avail demands an omniscience that
is possessed by God alone. Basing termination of fel-
lowship on the expected course of future admonition is a
clear violation of God's Word in Romans 16:17-18, where
we are instructed that termination of fellowship ("avoid
them") is called for when the individual or church body
involved causes divisions and offenses by teaching con-
trary to the true doctrine. God has given the ability
to "mark" (take careful note of) such "causers"; further
prescience He has not given.

The logical extension of Wisconsin's false doctrine
is the 1973 WELS statement in which continuation of fel-
lowship with a heterodox church body is condoned under
the plea that thereby the orthodox may bring Scriptural

testimony to "those brethren who are not themselves ad-
vocating and propagandizing the errors." (1973 WELS Pro-
ceedings, pp. 95-96) Although this is now *doctrina pub-
lica* in the WELS and, I suppose, in the ELS also, Prof.
Fredrich claims that true Lutheran identity is today lim-
ited to those two church bodies. Yet the lecturer says:
"A good position on Scripture and a good fellowship po-
sition go together. You can't have the one without the
other. You need them both for true Lutheran identity."
(p. 49) It seems to this reviewer that in that state-
ment Prof. Fredrich has, without intending to, judged his
two church bodies — and found them wanting.

John Lau

B O O K   R E V I E W S

Is the Bible Inerrant, by John D. Frey, 1976.*

The question that Pastor Frey proposes to answer in
his 43-page pamphlet is, as he says in his brief intro-
duction, an important and even a crucial one. IS THE
BIBLE INERRANT? Or, to rephrase the question, can the
term "inerrant" rightly be applied to the Bible? This
question is currently in controversy not only in the LC-
MS and in the ALC, but also in many so-called evangelical
and fundamentalist churches. Cf. the current book by
Harold Lindsell called *The Battle for the Bible* that has
been reviewed in various nation-wide publications.

Pastor Frey's conclusion is that the Bible is iner-
rant. However, his understanding is that the term
"inerrant" allows the possibility of inaccuracies and
discrepancies in the details of history and in the con-

---

* Presented to the Minnesota Pastoral Conference of
the CLC, Oct. 24-25, 1976, by David Lau, pastor of Our
Redeemer's Lutheran Church, Red Wing, Minn.

cepts of science taught by the Bible (p. 43). He con-
cedes that others use the term "inerrant" to mean "that
there are no discrepancies of any kind, not even in quo-
tations or at points of historical detail" (p. 43).
Therefore he prefers to call the Bible "reliable, depend-
able, trustworthy, truthful" rather than inerrant,
"words that point more to content than to incidental
matters." (p. 43)

Pastor Frey's dictionary's definition of inerrant is
the same as my dictionary's definition. Inerrant means
"exempt from error; truthful." How can something that is
supposedly exempt from error contain faulty science or
historical inaccuracies? It should be clear that our
usage of the word "inerrant" is not in agreement with
Pastor Frey's understanding. We subscribe to the *Brief
Statement* of 1932, which declares that the Scriptures
"contain no errors or contradictions, but that they are
in all their parts and words the infallible truth, also
in those parts which treat of historical, geographical,
and other secular matters." This is quoted also in
Concerning Church Fellowship. Who are we to divide the
Scriptures into "incidental matters" subject to error and
matters of "content" which are inerrant? Jesus said:
"The Scriptures cannot be broken" (Jn. 10:35). Appeals
are made by the New Testament writers to individual words
and individual letters and even parts of letters in the
Scriptures. Jn. 10:34-36; Gal. 3:16; Mt. 5:18. (Cf.
CLC *Journal of Theology*, Vol. 12, No. 4, Vol. 13, Nos.
1-2 for C. Kuehne's article, "Thy Word Is Truth.")

To be sure, it must be pointed out that the term
"inerrant" does not apply in every respect to Bible
translations or to copies of the original manuscripts but
only to those documents written by holy men of God as
they were moved by the Holy Spirit (2 Pet. 1:21). "We
regard this Book of Books as the Word of God, verbally
inspired and wholly without error as written by holy men
of God." (*Statement of Faith and Purpose of the Church
of the Lutheran Confession*) It may not be ungodly un-
belief at all but conservative Christian caution to have
doubts concerning the inerrancy and inspiration of those
portions of the King James Version not found in all the
oldest manuscripts (e.g. 1 Jn. 5:7; Jn. 5:4), or of those

books of Scripture not accepted as Scripture by the early Christian Church. (Cf. Luther's and Chemnitz's hesitation in accepting the *antilegomena* - F. Pieper's *Christian Dogmatics*, Vol. I, pp. 291-292; also Luther's statement about errors of copyists - *op. cit.*, Vol. I, p. 295.)

Dr. F. Pieper taught: "We have never held that the copyists of the holy writings were inspired. Spelling mistakes or slips or attempted corrections in the copies have absolutely nothing to do with the inspiration of the originals." (*op. cit.*, Vol. I, p. 237) "As we have a firm and fixed Word of God in the original despite the *variae lectiones*, so the current versions of the Bible present a firm and fixed Word of God, and this despite the fact that every existing translation contains occasional mistakes and is subject to continuous correction in the light of the original." (*op. cit.*, Vol. I, p. 349)

Pastor Frey claims that the term "inerrant" is of recent origin. The term itself may be relatively recent, but certainly not the idea conveyed by the term. Cf. Robert Preus, *The Theology of Post-Reformation Lutheranism*, footnote 241, pp. 394-395. Abraham Calov, for example, taught: "Not only must we hold to be true what is set forth in Scripture concerning faith and morals, but we must hold to everything that happens to be included therein. ... No untruth or error or lapse can be ascribed to the God-breathed Scripture." (quoted in R. Preus, *op. cit.*, p. 341) Likewise, John Quenstedt taught: "Each and everything presented to us in Scripture is absolutely true, whether it pertains to doctrine, ethics, history, chronology, topography, or onomastics." (quoted in R. Preus, *op. cit.*, p. 346)

Pastor Frey's views concerning the possibility of errancy in so-called minor matters was precisely the view taken by the Socinians, against whom our Lutheran fathers contended in the seventeenth century. Our Lutheran fathers rightly concluded: "If error, or even the intimation of error, is admitted in these (minor, incidental) matters, then not even that which pertains to true doctrine is above the suspicion of error."

(Abraham Calov as quoted in R. Preus, *op. cit.*, p. 347.)
In other words, they recognized that it is dangerous and
well-nigh fatal to attempt the division of Holy Scrip-
tures into that which is doctrinal and inerrant, on the
one hand, and that which is incidental and possibly
errant, on the other. These Lutheran dogmaticians were
only echoing what Martin Luther and St. Augustine and the
apostles Peter and Paul and our Lord Jesus Himself had
taught before them. For Luther's views of inerrancy see
F. Pieper's *Christian Dogmatics*, Vol. I, pp. 276ff.; also
John Montgomery's *In Defense of Martin Luther*.

In partial agreement with Pastor Frey we concede
that inerrancy does not imply absolute word-for-word
agreement between Old Testament passage and its New
Testament quotation, or between two parallel accounts of
the same incident, etc. Robert Preus has done a service
for us in enumerating what he calls "Adjuncts to the
Doctrine of Biblical Inerrancy." (*Crisis in Lutheran
Theology*, Vol. II, pp. 40ff.) Since this material may
not be available to all of us, we present it here.

"1. Inerrancy does not imply verbal exactness of
quotations. The New Testament ordinarily quotes the Old
Testament according to its sense only. ...
"2. Inerrancy does not imply verbal or intentional
agreement in parallel accounts of the same event. ...
However, it must be clearly recognized that incomplete
history or an incomplete presentation of doctrine in a
given pericope is not false history or a false presenta-
tion.
"3. Scripture is replete with figures of speech,
for example, metonymy, metaphor, personification, synec-
doche, apostrophe, hyperbole. It should go without saying
that figurative language is not errant language. ...
"4. Scripture uses popular phrases and expressions
of its day, for example, bowels of mercy; four corners of
the earth. ... No error is involved in the use of such
popular expressions.
"5. In describing the things of nature Scripture
does not employ scientifically precise language, but
describes and alludes to things phenomenally as they
appear to our senses. ... Phenomenal language also ex-
plains why the bat is classified with birds. ... Many

things in the realm of nature are spoken of in poetic language. ... In none of the above instances is inerrancy threatened or vitiated. ... Because the language is not scientific does not imply that it is not true descriptively.

    "6. The various literary forms used by Scripture...

    "7. Biblical historiography. ... Chronology and genealogies are not presented in Scripture in the full and orderly manner in which we might present a chronicle or family tree today. ... Genealogies often omit many generations. ...

    "8. There is often a *sensus plenior* in Scripture pericopes in the sense of 1 Peter 1:10-12. ... We hold only to a profounder and sometimes more distinct sense than the writer may have perceived as he expressed himself. ...

    "9. Pseudepigrapha. Pseudonymity in the sense of one writer pretending to be another in order to secure acceptance of his own work is illicit and not compatible with inerrancy. ... Pseudonymity is deliberate fraud. ...

    "10. Etymologies in Scripture are often according to sound and not (obviously) according to modern linguistic analysis. This fact does not affect inerrancy. ...

    "11. The inerrancy and the authority of Scripture are inseparably related. ... Without inerrancy the *sola scriptura* principle cannot be maintained or practiced. An erring authority for all Christian doctrine (like an erring Word of God) is an impossible and impracticable *contradictio in adjecto*.

    "12. ... Scripture is *autopistos*, that is to say, we are to believe its utterances simply because Scripture, the Word of God, makes these utterances (inerrancy is always to be accepted on faith!), and we are to believe without the need of any corroborating evidence. ... Scripture is *anapodeiktos*, that is, self-authenticating. It brings its own demonstration, the demonstration of the Spirit and of power. Again no corroborating evidence is necessary or sought for. ..."

If Pastor Frey had gone no further than R. Preus in defining and limiting inerrancy, we would not want to charge him with harming Christ's Church. But he does go further, and we therefore do accuse him of using "good words and fair speeches" (Rom. 16:18) to deceive the

public. For he answers his own question by saying that
the Bible is inerrant, whereas in fact his position is
that the Bible is errant, that "it contains faulty
science, inaccurate quotations, and various discrepan-
cies" (p. 42). He, of course, defends his position by
saying that "inerrancy does not mean an absence of all
inaccuracies and discrepancies, but that the Bible says
what it intends to say and what it intends to say cor-
responds to fact" (p. 42). This is very cleverly stated.
The fact remains, however, that the term inerrancy, as it
has historically been used, means the absence of all
error.

Inerrancy certainly means more than "that Scripture
infallibly achieves its purpose or that Scripture unerr-
ingly says what God wants said." (R. Preus, *The Theology
of Post-Reformation Lutheranism*, Vol. I, p. 343)   In-
errancy means more than that the Bible is "inerrant in
all that it affirms" or that "the Bible contains errors,
but teaches none." (*Eternity*, June 1976, p. 41)   In-
errancy means more than that "the Scriptures express what
God wants them to say and accomplish what God wants them
to do.   In this sense and in the fulfillment of this
function they are inerrant, infallible, and wholly
reliable." (Concordia St. Louis faculty statement of
1960)   Inerrancy means more than that "the truths re-
vealed for our faith, doctrine and life" are inerrant,
rather than the text of Scripture.   (Statement of former
ALC President, Dr. Schiotz)

Pastor Frey stresses the intention of Scripture.   He
says: "Minor discrepancies do not necessarily effect
(sic) the truthfulness of the intended message." (p. 43)
The problem is that we fallible human beings must then
determine what God intended by a certain passage.

Pastor Frey answers on the basis of Jn. 5:39; Jn.
20:30-31; Rom. 15:4; 2 Tim. 3:16-17: "It is the intent of
Scripture to bear witness to Christ, to lead us to faith
in Him, to give instruction in the things of God, to
reveal the way of righteousness, to share with us all
that we need know about God's will, to instruct and in-
spire us for godly living, to give us encouragement and
hope, and to assure us of eternal life." (p. 41)   It is

Pastor Frey's contention that the purpose of Scripture is
"to teach the things of God, to show His relationship to
man, to give us the way of life and salvation, and in-
errancy should be determined by these intended teachings.
... The fact that the Bible is not correct with respect
to every detail does not mean that it contains errors,
for the reason that absolute correctness was never the
intention." (p. 22)

On this basis many scholars have argued that Christ's
virgin birth is not necessarily taught in Scripture, be-
cause the statements in Matthew and Luke to that effect
are only incidental and not the main thrust or intention
of what Matthew and Luke are there teaching.

But how can Pastor Frey speak so freely about errors
in the God-breathed Scriptures? Is this not accusing God
of lying to us? Pastor Frey does not believe that in-
spiration necessarily implies "that God eliminated the
human capacity to make mistakes." (p. 31) He says that
that aspect of inspiration is not directly taught in
Scripture, and that the various mistakes and errors in
Scripture prove that God did not eliminate the possibility
of mistakes by the human authors of Scripture. It is
right at this point that the implications of Pastor
Frey's false views become apparent. He concedes that God
Himself is perfect and cannot lie. He concedes that the
Scriptures are breathed out by God. And yet he says that
there are errors in Scripture because God used fallible
men in the production of Scripture. For all practical
purposes then we do not have a definite Word of God at all
but only a library of books that "contain" the Word of an
infallible God together with the words of fallible men.
Instead of starting from the great passages that proclaim
the inspiration and inerrancy of the Bible, Pastor Frey
begins with the so-called discrepancies and tries to prove
from them that inspiration cannot mean that God eliminated
the human capacity to make mistakes. How the devil can
use Pastor Frey's presentation to undermine our confidence
in every teaching of God is plain to see.

But what are the discrepancies that Pastor Frey has
found in the Scriptures? We do not want to list all of
them here. But there is one discrepancy in particular,

according to Pastor Frey, that cannot be explained away as
a copyist's error; that is Matthew's genealogy in chapter
one that contradicts Israel's history as contained in
Kings and Chronicles. Matthew lists fourteen generations
from David to the Babylonian Captivity, whereas the Old
Testament lists eighteen generations. Why did Matthew
skip four generations? Was he not in error in his list-
ing? P. E. Kretzmann's explanation that "Matthew took up
the genealogies just as he found them in the public Jewish
repositories, which, though in the main points correct,
were yet deficient in some respects" (quoted by Frey) does
not altogether satisfy. Arndt's discussion of this al-
leged discrepancy is more helpful, particularly his
statement that "Matthew cannot have been ignorant of the
names of the kings whom he does not mention. ... A simple
explanation is that he used current genealogical tables,
in which, probably for reasons of symmetry, certain names
had been dropped." (*Does the Bible Contradict Itself?*, p.
55) Lenski says that "these three kings are purposely
dropped by Matthew for the simple reason that he intends
to make the three groups of ancestors comprise the same
number of names, namely fourteen." (*Interpretation of
St. Matthew's Gospel*, p. 30)

Other sections of Pastor Frey's pamphlet deal with
alleged conflicts with science, alleged inaccurate quo-
tations, alleged statistical discrepancies, and alleged
contradictions in parallel accounts. Since W. Arndt has
dealt with almost all of these matters in his two little
books, *Does the Bible Contradict Itself?* and *Bible
Difficulties*, it does not seem necessary here to give an
answer to all of these discrepancies listed by Pastor
Frey.

We do want to make a concluding comment, however, on
Pastor Frey's statement that Martin Luther "freely says
that Matthew committed a 'slight error' when he attributed
a quotation to Jeremiah instead of Zechariah (Mt. 27:9)."
Martin Luther discussed this in his two commentaries on
Zechariah (*Luther's Works*, Vol. 20, pp. 125-126, pp.
321-322).

First of all, with respect to quotations from the
Old Testament, Luther correctly says: "The evangelists

do not generally cite testimonies from the prophets word
for word. They merely bring out the sense. ... Nothing
of the sense has been changed." "It is the custom of all
the apostles to do thus: to present the sense of Scrip-
ture without such a quarrelsome zeal for the exactness
and completeness of the text."

Then Luther gives what he considers a possible
answer to the problem of the name of the prophet: "The
prophet perhaps had two names" or "Matthew was quoting
generally, without any concern for the name of the
prophet."**

** W. Arndt presents two other and possibly better
solutions to the problem of Jeremiah's name in *Does the
Bible Contradict Itself?* The one solution is that Mat-
thew was quoting both Jer. 32:6-15, which refers to the
purchase of a field, as well as Zechariah, who makes men-
tion of thirty pieces of silver. Therefore it is in
order that he mentions Jeremiah, who is a more prominent
prophet than Zechariah. The second solution is that the
Jews, in their arrangement of the prophets, placed
Jeremiah first, and that thus all the prophets are to be
found in Jeremiah, since the name Jeremiah was given to
the whole book.
        E. Young, in his book, *Thy Word Is Truth*, mentions
Arndt's two solutions as well as others. His own view is
"that originally the word Zechariah stood in the text,
and that sometime very early indeed, the word Jeremiah,
by a copyist's error, was substituted for it. Toy, for
example, thinks that a copyist may have mistaken one ab-
breviation for another, writing *-iriou* instead of *-zriou*,
a solution which is perfectly possible." He says "this
is a conceivable solution, because the Syrian translation
does not have the word Jeremiah." But he does not press
the point, but sensibly says: "One thing, however, is
clear. There is no warrant for the assertion that
Matthew has made a mistake, that he has simply attributed
to Jeremiah what as a matter of fact was actually from
Zechariah. How glib such an objection is! It sounds
convincing only to those who have not taken the trouble
to study carefully the facts. Whether Matthew himself
originally wrote Zechariah or Jeremiah, we may not today
be able to state with positiveness. However, we may

Then Luther speculates, unwisely, no doubt: "There undoubtedly were with Matthew saintly and learned men, .. who advised him that the Scripture which he cited was in Zechariah, not in Jeremiah. Admonished by their advice, he could have corrected that slight error, had he wished or had he thought it important."

But the question did not really interest Luther, and he spent very little time on it. "There is no reason for us to bother ourselves with these and similar difficulties. After all, the life and sum of our faith do not lie in them. Those people who labor over nonessential matters of this sort are more than mad. Yet this is one thing which the prophets of our day try to do when they read Scriptures for the purpose of searching out texts like this which they can use as the handle and material of debate and controversy."

And this is exactly what Pastor Frey and others like him have done: they have searched for texts that can prove their opinion that the Bible contains errors, instead of clinging to God's own promise that He does not lie and that the Scriptures are His Word. Luther says: "Whoever likes idle strife, let him go. on questioning; he will find that he is doing more questioning than answering."

To be sure, Martin Luther had problems understanding various passages of Scripture, even as we all do. But it is clear that he would have regarded Pastor Frey's efforts as misguided. "It is senseless to imitate the foolhardy geniuses who immediately shout that an obvious error has been committed whenever such a difficulty arises. ... As yet I have no real answer for this question. ... It is the Holy Spirit alone who knows and understands all things." (*Luther's Works*, Vol. 2, p. 238)

David Lau

state with assurance that, whichever word he wrote, he wrote the truth. There is a certain sense in which it may be said that the quotation is from Jeremiah; likewise there is a sense in which it may be said to have come from Zechariah. There is no error here." (*Thy Word Is Truth*, pp. 174-175)

How Should We Then Live? The Rise and Decline of Western Thought and Culture, by Francis A. Schaeffer (Old Tappan, New Jersey: Fleming H. Revell Company, 1976). 288 pp. $12.95. (A study guide and ten-episode film series are also available.)

The reader's first reaction, after noting the sub-title of this volume, might well be: How can anyone presume to survey so large a subject in a single volume of this size? In an early note, however, the author puts the reader somewhat at ease by indicating the intended scope and purpose: "In no way does this book make a pretense of being a complete chronological history of Western culture. ... This book is, however, an analysis of key moments in history which have formed our present culture, and the thinking of the people who brought these moments to pass. This study is made in the hope that light may be shed upon the major characteristics of our age and that solutions may be found to the myriad of problems which face us as we look toward the end of the twentieth century." (p. 17)

There can be doubt that the author has done his homework prior to writing. The book, according to advertisements, represents "the culmination of 40 years of intensive intellectual inquiry." Dr. Schaeffer is indeed one of the most scholarly and prolific writers among contemporary evangelicals. A select bibliography extends over no fewer than eight pages at the end of the volume and is offered "in the spirit of a responsible declaration of [the author's] immediate sources." The topical index which precedes covers fifteen pages and contains hundreds of entries from the areas of history, philosophy, theoretical and applied sciences, religion, political science, economics, sociology, and the arts.

In perusing this book, the reviewer was reminded more than once of Satan's original temptation in the garden: "Ye shall be as gods." (Genesis 3:5) He was successful then in turning man's desires away from God to man himself, and he has been steering fallen mankind down the same humanistic path ever since. If anyone desires

to become more familiar with humanism, religious and sec-
ular, as it has manifested itself in the history of West-
ern civilization, this is one book which he can read with
understanding and profit. Compare these summary state-
ments, selected from the early chapters:

> "Nevertheless, the pristine Christianity set
> forth in the New Testament gradually became distort-
> ed. A humanistic element was added: Increasingly,
> the authority of the church took precedence over
> the teaching of the Bible. And there was an ever-
> growing emphasis on salvation as resting on man's
> meriting the merit of Christ, instead of on Christ's
> work alone. While such humanistic elements were
> somewhat different in content from the humanistic
> elements of the Renaissance, the concept was essen-
> tially the same in that it was man taking to him-
> self that which belonged to God. (p. 32)
> "Beginning from man alone, Renaissance human-
> ism — and humanism ever since — has found no way to
> arrive at universals or absolutes which give mean-
> ing to existence and morals. (p. 55)
> "... it became increasingly clear that the sort
> of human anatomy that many of the Renaissance human-
> ists had in mind referred exclusively to the non-
> Christian Greco-Roman world. Thus Renaissance hu-
> manism steadily evolved toward modern humanism — a
> value system rooted in the belief that man is his
> own measure, that man is autonomous, totally inde-
> pendent." (p. 60)

Dr. Schaeffer begins his historical survey with the
Romans, and covers these topics in order: Ancient Rome;
the Middle Ages; the Renaissance; the Reformation (two
chapters); the Enlightenment; the Rise of Modern Sci-
ence; the Breakdown in Philosophy and Science; Modern
Philosophy and Modern Theology; Modern Art, Music, Lit-
erature, and Films; Our Society; Manipulation and the
New Elite; and the Alternatives. The reader is swept
along through a myriad of details, and yet his interest
does not flag, because of the evident importance of the
subject which is being treated and the unifying purpose
of the author. Many illustrations serve to hold his at-
tention, as well.

It is inevitable that some viewpoints of the reader
will be illuminated or altered by Dr. Schaeffer's fre-
quently penetrating analysis. Countless world travelers
have, for example, viewed with awe the sculptures of
Michelangelo in the great room of the Academy in Flor-
ence. But have they, Christians included, always recog-
nized the thoroughly humanistic spirit that dominates
this art? "Here we see on either side Michelangelo's
statues of men 'tearing themselves out of the rock.'
These were sculpted between 1519 and 1536. They make a
real humanistic statement: Man will make himself great.
Man as Man is tearing himself out of the rock. Man by
himself will tear himself out of nature and free himself
from it. Man will be victorious. ... As we go past these
men tearing themselves out of the rock, we come finally,
at the focal point of the room, to the magnificent sta-
tue of *David* (1504). But let us notice that *David* was
not the Jewish David of the Bible. *David* was simply a
title. Michelangelo knew his Judaism, and in the statue
the figure is not circumcised. We are not to think of
this as the biblical David but as the humanistic ideal.
Man is great! ... The *David* was the statement of what
the humanistic man saw himself as being tomorrow! In
this statue we have man waiting with confidence in his
own strength for the future. Even the disproportionate
size of the hands [almost grotesquely large] says that
man is powerful. ... Humanism was standing in its proud
self and the *David* stood as a representation of that."
(p. 71f.)

Such optimistic humanism, that man can by his own
reason and native resources improve himself and the
world, dominated Renaissance thought and art. The exper-
iences of the succeeding half-milennium — most of the as-
pirations of man remain unfulfilled! — have not elimina-
ted the humanism, but they have altered its mood signi-
ficantly. Dr. Schaeffer shows that the humanism of our
own day is profoundly pessimistic, with fragmented man
striving in manifold ways to find meaning and purpose in
life, but without success. The twin goals of modern man,
both goals intellectually and spiritually unsatisfying,
have become peace and prosperity — peace, as the undis-
turbed opportunity to pursue one's personal desires;
prosperity, as the piling up of all the good things in

life that one can possibly obtain. With such secular, utilitarian goals, man is in danger of losing, not only his eternal soul, but his temporal freedoms as well. For he will accept sociological engineering, political manipulation, and even authoritarian government, if only he can continue to pursue his "own thing."

Most of Dr. Schaeffer's evaluations and conclusions are theologically sound. But at times his Reformed presuppositions manifest themselves. He includes in the term "image of God" also man's rationality and creative strivings, and therefore speaks of the Fall as resulting in a deformed, rather than a lost, image. "It is not only Christians who can paint with beauty, nor for that matter only Christians who can love or have creative stirrings. Even though the image is now contorted, people are made in the image of God. This is who people are, whether or not they know or acknowledge it." (p. 97)

Similarly, one finds in the author a typically Reformed desire to structure government according to Biblical and even Christian principles. He would like to see the Bible made the lawbook of the land, if not literally, at least indirectly. He describes with approval Paul Robert's mural *Justice Lifts the Nations*, with Justice unblindfolded and pointing her sword downward toward a book on which is written "The Law of God" (p. 106), and adds: "To whatever degree a society allows the teaching of the Bible to bring forth its natural conclusions, it is able to have form and freedom in society and government." (p. 110) While we indeed recognize the Scriptural truth that "righteousness exalteth a nation" (Proverbs 14:34), we must affirm that human reason, the natural knowledge of God's law, and the power of the sword — not the revealed Word of God — are the basic principles for secular government.

There are also a number of historical interpretations which one must question, either for what they say or fail to say. For example, the author states that "Wycliffe's and Huss's views were the basic views of the Reformation which came later." (p. 80) It does not appear, however, that either of these precursors of the Reformation arrived at the full and adequate understanding of

the Scriptural concept of grace demonstrated later by
Luther. Again, he affirms that "the Reformers [plural]
accepted the Bible as the Word of God in all that it
teaches." (p. 81f.) Such an assertion ought to be qua-
lified by adding that Zwingli and Calvin frequently fail-
ed to follow the *sola Scriptura* principle in their theo-
logical endeavors. And, while it is true that Luther's
role in the Peasant Wars of 1525 may, in retrospect, be
found to be lacking somewhat in moderation, Schaeffer's
statement regarding "Luther's unbalanced position in re-
gard to the peasant wars" seems overdrawn.

While there is no overt promotion of millenialism
in the book, the author apparently hold to a pre-milen-
nial belief: "Many modern performances often place it
[the Hallelujah Chorus] at the end as a musical climax,
but Handel followed the Bible's teaching exactly and
placed it at that future historic moment when the Bible
says Christ will come back to rule upon the earth."
(p. 92)

What is the way out of the dilemma in which man has
placed himself by his alienation from God and His Word?
Dr. Schaeffer sees only two alternatives for society in
the present flow of events — either an imposed order, or
a return to Christian values. To promote the second of
these, he makes these proposals: 1) Christians must
steadfastly avoid an existential methodology by which
the Bible and its truths are placed into a sphere which
is separate from the world and from the flow of history.
They must regard the Bible as containing absolutes by
which culture, the state, and society can be judged and
helped. 2) Christians must, moreover, be active, indi-
vidually and collectively, in promoting a Scriptural world
view, so as to influence society in every possible way.
And 3) they must continue to speak out and act against
abuses in the areas of race and the noncompassionate use
of wealth, but must raise their voices also against the
special danger of our age — the rise of authoritarian
government. "Here," the author concludes, "is a sentence
to memorize: To make no decision in regard to the growth
of authoritarian government is already a decision for it."
(p. 257)

There is little doubt that many of the readers of this *Journal* are ·disturbed by the political trends of our day, and as citizens of this country they have both a right and a duty to speak out against them. But as Christians, as members of Christ's Church here on earth, we have a far more important role to play — a role which Dr. Schaeffer should, in the opinion of this reviewer, have emphasized more than he did. This role was well expressed by John H. C. Fritz in a tract, "The Greatest Need of Our Country," published 51 years ago: "The greatest need of our country is that the old Gospel be preached. Just as soon as the churches which have departed from the old Gospel will get back to the old Gospel, they will not only be doing what they ought to do, but will also be doing our country a real service. In the very measure in which the Gospel will be preached, in that measure shall we have Christian people; and in the measure in which we shall have Christian people, in that measure our country will be better off than it is to-day."

C. *Kuehne*
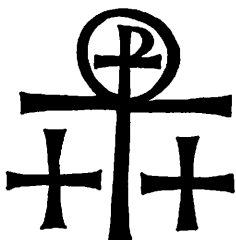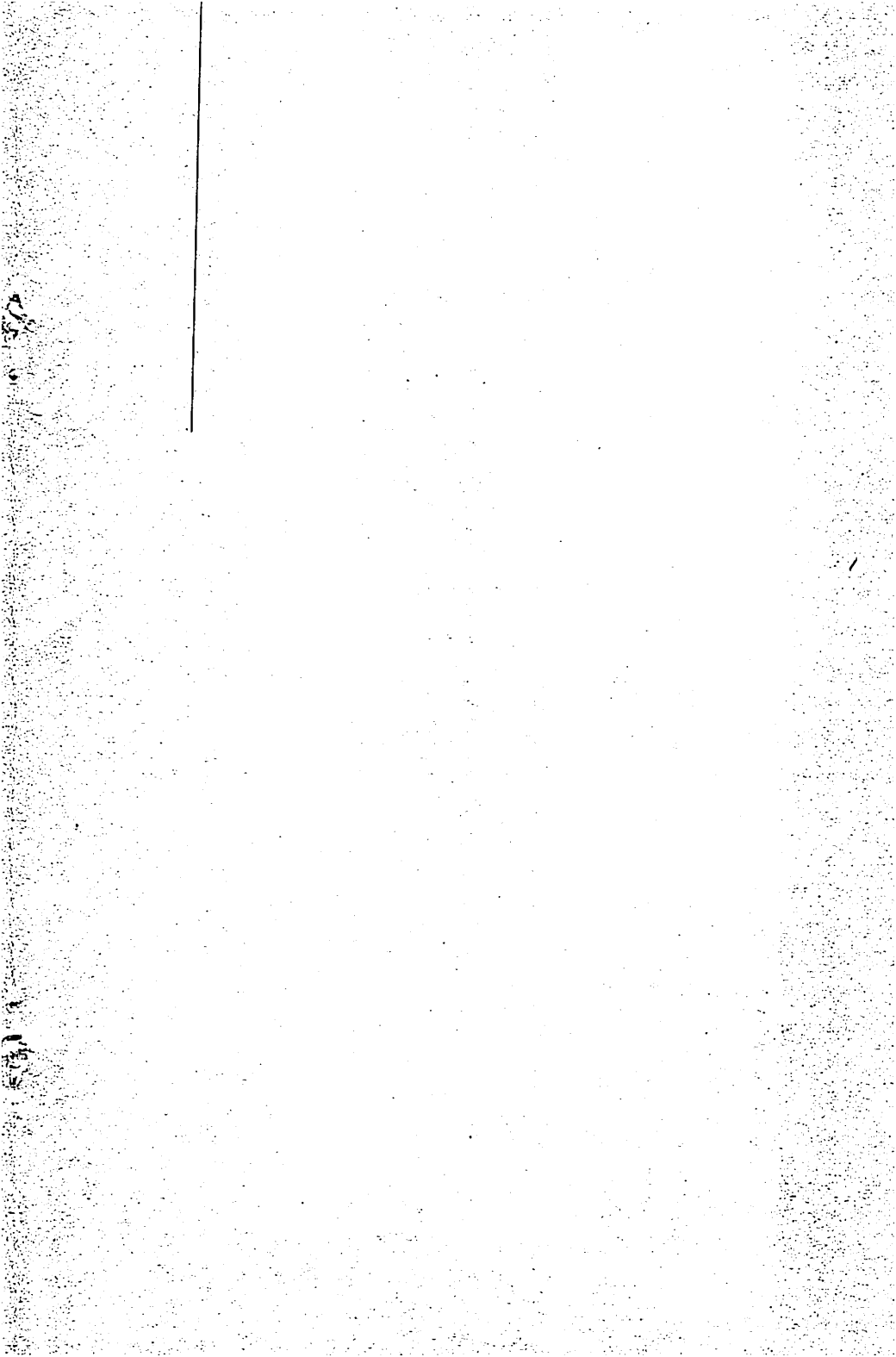
JOURNAL OF THEOLOGY

CHURCH OF THE LUTHERAN CONFESSION

IMMANUEL LUTHERAN COLLEGE

West Grover Road

EAU CLAIRE, WISCONSIN 54701

✠

RETURN POSTAGE GUARANTEED

ADDRESS CORRECTION REQUESTED