



"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

VOLUME II

APRIL, 1962

NUMBER 2



The Kingdom of God

(Conclusion)

We now proceed with the listing of those Scripture passages in which the kingdom is described as a possession of which a person may become a partaker. Thus we read of the kingdom of heaven: "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven" (Matt. 5:10); "...the kingdom of heaven suffereth violence, and the violent take it by force" (Matt. 11:12); "...suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven" (Matt. 19:14). We immediately recognize the latter passage as a parallel of Mark 10:14; Luke 18:16, where we read kingdom of God in place of kingdom of heaven. Other passages describing the kingdom of God as a possession: "Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein" (Mark 10:15, as also Luke 18:17); "...blessed be ye poor: for yours is the kingdom of God" (Luke 6:20); negatively: "... the unrighteous shall not inherit the kingdom of God" (1 Cor. 6:9); "... that flesh and blood cannot inherit the kingdom of God" (1 Cor. 15:50); "... they that do such things shall not inherit the kingdom of God" (Gal. 5:21); "...no whoremonger etc. hath any inheritance in the kingdom of Christ and of God" (Eph. 5:5).

It is at once evident that this second metonymy invokes essentially the same concepts called forth by the metonymy of place. Here, too, the issue is not the manner in which

men are placed into a proper relationship with the gracious rule of God in the Gospel; even less does it involve a physical, material possession. Rather, the nearest reference of all these passages is to the subjective ownership, the awareness in faith of the fact that in the Gospel one actually possesses the fulness of grace and love of God in Jesus Christ. The distinctive characteristic of this second metonymy lies in this, that by it our thoughts are involuntarily led to address themselves to the treasures which accrue to us under the gracious ruling of Christ. Wherever Jesus speaks of eating and drinking in his kingdom, he paints the picture of a table laden with manifold refreshments that await our pleasure without charge. The imagery of an inheritance points to a possession of rich variety, a treasure-trove of many priceless items which we gladly enjoy again and again with deeply satisfying contemplation. He who has been led to an enjoyment of these precious gifts of the Gospel in the conviction of faith has the kingdom of heaven, possesses the kingdom of God as an acquired inheritance. Yet here, too, it will be profitable to submit some individual statements to a closer scrutiny.

Because of certain similarities the following two beatitudes shall be considered jointly: "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven" (Matt. 5:10); "...blessed be ye poor: for yours is the kingdom of God" (Luke 6:20). It will not be wholly superfluous again to point out that the Lord is not here speaking of the way by which souls are rescued from the corruption of sin, but is describing such who are already delivered. Here, as in all beatitudes, blessed does not mean saved, but is an exact translation of *μακάριος*....* The persecuted and the poor do not enter the kingdom of heaven because of the persecution and the poverty, nor do they have a better claim than others to the kingdom of heaven because of the persecution and the poverty. Nor do the words of Jesus say this, and thus they do not conflict with the scrip-

*) It represents the same concept expressed by the Hebrew *שְׂמֵחַ* — e.g. in Ps. 1:1 In the English Bible *σωτηρία* and *μακάριος* are carefully distinguished: the former is consistently translated "salvation," the latter, "blessedness."

tural doctrine that there is nothing in man, of man, or in his external, earthly circumstances which can contribute to the effort of bringing him into a proper relationship with his God. Jesus affirms that those who are persecuted for righteousness' sake, and the poor of whom he speaks, are subjectively happy, because they possess the kingdom of God; he does not say that they shall at some indefinite future time attain to the possession of the kingdom. We can here concern ourselves only briefly with the meaning of "righteousness" and "poor" as used in these passages. One may not simply affirm that "righteousness" in this context means "the imputed righteousness of Christ," although it is to be granted that those who are so persecuted are such as have accepted this imputation. The Beatitudes actually and consistently describe something which the persons so addressed are, or suffer, or do; and thus righteousness will here be understood as a reference to the active righteousness of the believers as expressed in their lives. In the sense in which Jesus speaks, then, the situation is this, that they are being persecuted because of certain actions or conduct which, through the enlightenment of the Holy Spirit, they recognize as righteous, approved of God. Persecution does not rob them of the blessed awareness that they stand under the gracious ruling activity of their Lord; no persecutor can lay hands upon this treasure-trove of their faith, for his attacks, after all, exert purely external force (cp. Acts 5: 41!). Rather, inasmuch as they are acting in the cause of faith by the power of the Gospel and in manifest accord with the Lord's will, they recognize the persecution of the ungodly which assails them as additional evidence for the fact that they stand beneath the kingly sway of their Savior. The poor whom the Lord declares blessed are not such who lack some earthly possession or other, or control a lesser fortune than other people of comparable status. Poverty and riches in that sense are purely relative concepts. Jesus speaks of real poverty, absolute poverty, which renders a person literally "penniless." He means that poverty which Paul paraphrases when he presents the Christians ideally as "having nothing" (2 Cor. 6:10) and "as though they possessed not" (1 Cor. 7:30), that is, such who have learned and are actually thus minded, that earthly possession of whatever sort is not essentially relevant to their true blessedness.

This frame of mind is the opposite of covetousness by which the heart is slavishly chained to material goods. Whoever through God's goodness is endowed with that "poverty"—and it is foreign to the natural heart — is accounted blessed by Jesus. Such people own the kingdom of God; for only he can take this stance over against earthly possession who truly lives under the ruling activity of the heavenly King and is conscious of his state of grace through faith. Any temporal loss may pain him too, yet "they that weep, as though they wept not" (1 Cor. 7:30).

The word concerning the little children whose "the kingdom of heaven is" (Matt. 19:14; Mark 10:14; Luke 18:16) does not signify that all little children without exception will be saved; but neither does it announce that the little ones of whom Jesus speaks, namely those "who believe" in him, merely hold title to a heavenly blessedness to which they shall perhaps attain only after many years. On the contrary, he specifically declares that the kingdom of heaven has become their possession. Only this interpretation corresponds with the supplementary observation: "Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." Not every child receives the kingdom of God; certainly not those children who remain untouched by the Gospel, the single means of God's rule of grace. But the children who receive the kingdom of God through the Gospel (perhaps in Baptism) lay hold on it in the manner of children, with a simple faith which is not given to reflection, reasoning and a desire to reduce everything to logical, dogmatic formulas. In this respect the faith of little children is urged upon us, the elder Christians, as an example; the more nearly we attain to the simplicity of a child's faith, the more surely we shall attain to the joyous awareness that we are securely fixed in the hand of our Lord who saves us.

Understanding that the kingdom of heaven can be described as a possession only metonymically, we are thereby also brought closer to a comprehension of that obscure statement: "And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force." (Matt. 11:12). We continue to maintain that our Lord never conceived of the kingdom of heaven as

being something externally tangible, and that in this passage also He speaks of an inward, spiritual seizure of possession. The time-reference supports this; for between the days of John and the date of Jesus' statement there is no mention of a visible presentation of the kingdom of Messiah, and yet the Lord affirms that during that period certain ones seized the kingdom of heaven for themselves forcibly. Since He is not speaking of the false, national messianic hopes, his words also cannot be construed as a criticism. They are to be related to that authoritative recognition which He conferred upon His forerunner John, whom He ranked with Moses and the prophets as a messenger of God and in certain respects wanted to have regarded more highly than they. The significance of this statement, then, will most likely be appreciated only when we see in it a description of the actual success of the preaching of John. Jesus observed that this preaching aroused a violent desire in some (He does not say, in many!) Jews to enter the gracious sphere of influence of the Messiah to whom John had pointed them. They practically compelled Jesus to take them into His care; and whoever thus laid siege to Him and importuned Him did not go away empty, but carried away as booty the assurance of his salvation, the possession of the kingdom of heaven. Jesus employed strong terminology, not to imply complaint against such importunity, but with a certain inner jubilation, although the press of those excited hearts oftentimes cost him exhausting physical effort (cp. for example Mark 3:20f; 5:24. 30). May we not compare this with the case of a mother who might scold her noisy brood of little ones because of their impetuous demands upon her attention, but who actually would not want to have it any other way? And as such children gleefully carry off like loot the gifts which the mother cheerfully distributes, so did Jesus with great joy observe among the people those souls who with a violent hand of faith grasped and took unto themselves the salvation which He so gladly proffered.

We shall now briefly look at the passages in which the negative thought finds expression that some do not acquire the kingdom of God as their inheritance or possession. The Holy Spirit pronounces this judgment upon all who live in manifest works of the flesh (1 Cor. 6:9; Gal. 5:21; Eph. 5:

5). The future tense ("shall not inherit") ought not induce us to suppose that the object of the verb represents the heavenly possession, as though the thought were that for such persons the time of grace has ended and the possibility of deliverance is past and gone. Scripture indeed teaches plainly that he who remains captive in such works of the flesh to his last hour will be eternally lost; but in the passages mentioned this is not the principal issue. That is apparent not only from the passage in Ephesians where Paul in a unique presentation employs the present tense, but especially in the fact that in 1 Cor. 6:11 he immediately adds: "And such were some of you: but ye arejustified" etc. This his statement about the works of the flesh visualizes basically the same situation described by Jesus in His remark about the sin against the Holy Ghost, for which there is forgiveness neither in this world nor in the next. Jesus too does not declare that persons lying in that sin cannot be converted and ultimately saved; but He assures us that they will vainly seek pardon if they disdainfully reject the one forgiveness that is offered by the Holy Ghost in the Gospel. He who lives in coarse, manifest works of the flesh cannot possibly have a part in the kingdom of God with his heart or possess it in faith as his inheritance. Devoid of all metaphorical coloring is our standard expression of this thought: Saving faith cannot exist side by side with such sins. For the conscious possession of the kingdom of heaven, the awareness of living under the gracious rule of the Savior, is attained only through the genuine faith of the heart; therefore faithless sinners whose unbelief becomes manifest through their public conduct have no share in this priceless heritage.

The closing portion of our treatise shall be devoted to a development of evidence for the fact that with the metonymic use of the expressions which we are considering Holy Scripture never points to external, material circumstances, goods or treasures, but ever and only to those gifts which are mediated by the Gospel. In other words: In the manner of speaking employed by Holy Scripture, the external circumstances within which we have our being here on earth are never involved in the concept kingdom of God; not family life, not life as citizens under government, not even the external fellowship association which God's children establish among

themselves according to certain forms. The natural endowments of body and soul are not involved; neither the subjective ones which are inherent in the physical organs and in the attributes of the soul, nor the objective ones, such as food, clothing and shelter. Certainly all of these, too, are in every sense under God's ruling activity and the supplying of such things belongs to the limitless rule exercised by Jesus Christ, as Scripture abundantly testifies; and if we occasionally include all of them in speaking of God's kingdom, of His βασιλεία, we are not thereby contradicting Scripture. But for God, Who regards His Savior-fame as His glory supreme which He will share with no other, those grand, immeasurable demonstrations of His power are, humanly speaking, to be accounted of secondary importance, in a sense quite self-understood, and in grandeur far inferior to the majesty of his plan of salvation and its execution by means of the Gospel — so inferior, indeed, that only upon the latter does He in His Scripture confer that name of distinction, calling it His kingdom, and that in His own manner of speaking possession of this kingdom is acquired only with those treasures which the Gospel offers and conveys.

We may be brief here; for if God's kingdom comes alone through the Gospel, then only those things are included in its possession which the Gospel confers: righteousness, peace, joy in the Holy Ghost, in general the inner conversion of man's heart unto true fear, love and trust in God etc. It should suffice here to demonstrate the correctness of this view by means of the lone statement made by Jesus before Pilate: "My kingdom is not of this world" etc. (John 18:36f). His kingdom, his kingly rule, does not have its origin in earthly, external conditions ("is not from hence") and therefore is not "of this world," has nothing to do with this world as such, does not concern itself with cosmic, that is, physical, worldly, external matters. Thus Pilate was immediately given assurance that the rule of the Lord would not enter into conflict with the activity of the temporal government. We note that Jesus could at the same time with divine authority point out to Pilate that human authority may not exercise unlimited dominion ("Thou couldest have no power at all against me, except it were given thee from above," John 19:11); and we know that implicit herein lay the claim that in the matter at hand Jesus himself would speak the deciding word, for He

controls also all external matters. But He does not call that His kingdom; this expression He reserves as designation for his activity through the truth, that is, by the Gospel. By means of witness to the Truth, by the preaching of the Gospel, He administers His kingly office; by this Truth He works in men what He wills to work. Now He continues: "Every-one that is of the truth heareth My voice." That is to say: He who has been won by this Truth (or: whosoever by means of the Gospel has come to faith in Me) heareth my voice, is under My control, is governed by the Gospel, is in My king-dom. Not only the metonymy of place, but the metonymy of possession thus finds a conclusive interpretation; he receives the kingdom of God as a gift who receives the Gospel within himself, that is, who in the pregnant sense of Christ's word "hears " acquires it for himself as a spiritual possession. All things cosmic are excluded here, everything for which the earthly-minded compete and wage bloody war. No outward material possession, no external, cosmic cir-cumstances can alter the fact that those who hear the voice of Jesus possess His kingdom and live in it under Him. With his disdainful "What is Truth?" Pilate served notice that while he indeed had no understanding whatever of the Truth of which Jesus spoke, he did realize that Christ's kingdom dealt only with spiritual and not with physical, material matters and conditions that are the sole concern of secular government.

A few references to certain antitheses which confront us here will reveal how far-reaching is the correct prac-tical application of the understanding outlined above. The venerable Ad. Osiander rightly says of that statement of Jesus that in and of itself it suffices as refutation of the claims of the Roman Church which insists that the kingdom of Jesus Christ and of God is represented by its external organization. This claim is part and parcel of the structure of the true, real Antichrist. He has not only assumed the authority of the *βασιλεία* of Christ to rule the consciences; he has not only blasphemed, rejected and perverted into its own antithesis the Gospel, the means by which Christ ad-ministers His kingdom; he also insists with perfect con-sistency that his external rule is the true kingdom of God, and that only those who recognize him as spiritual dictator

is in God's kingdom. With the Antichrist external membership by means of the observance of external rules and statutes, external "morality" without an internal change of heart replaces that which Christ describes as the genuine form of membership in His kingdom. The entire concept of God's kingdom is there externalized; not one iota of its fundamental principles as defined by Scripture remains in the Roman system. Even there, of course, Christ rules in the midst of His enemies. The liturgy of the Roman church contains the Gospel by which Christ exercises His kingdom; it remains likewise in the Sacrament of Holy Baptism. Thus we may assume that even within the Roman communion many a soul lives in the kingdom of God and possesses it. But the Roman church as such, as a system, as an external structure stands outside this kingdom and is indeed the expressed enemy of the true rule of Christ.

But with its system the Roman church has merely capitalized upon a universal trait of human nature, and exploits it. By nature every human being tends in the same direction. That Jesus alone effects and creates everything, that the kingdom truly belongs only to Him and is administered by Him, that under this rule man can only receive and can never contribute — this truth is so foreign to natural man that even those Christians are few in number who are able to appreciate it in its fulness and to bring it to bear with total penetration upon their religious views. For this reason even our Lutheran church manifests numerous signs of the trend toward externalization of the kingdom of God, wherein the activity of man is supposed to be of some consequence. In our enlightenment we know, of course, that the kingdom of God is being built only when through the Gospel hearts are drawn to Him and placed under His regime. Yet withal it comes to pass that we quite inadvertently describe the outward increase of our congregations, their organization and congregational activity, as a building of the kingdom of God. Theoretically we are well acquainted with the proposition that a local congregation is not as such, that is, as a visibly integrated communion, a part of the kingdom of Jesus Christ and that even all Christian communions in the world put together, insofar as they may be numbered and recognized, do not comprise the kingdom of Christ; in other words, theoretic-

cally we understand that Christ's kingdom is invisible, a spiritual influence in hearts over which we have no control whatever. Yet again and again we speak of a visible church and try to determine membership in the kingdom of God by all manner of external marks, for example, by participation in the public worship and the Sacraments, by formal membership in a locally recognizable congregation, by the generosity and, in general, the upright conversation of the church members. In short, by inadvertence we make of the kingdom of God an external, cosmic thing determined by legalistic forms, whereas we ought steadfastly to abide in the truth that Jesus' kingdom is present where His Gospel is preached because everywhere and always by the Gospel alone He rules the hearts of men. In this matter, too, we are constantly encumbered by the nature of the flesh that clings to us, which prompts us, if only surreptitiously, to ascribe significance to human, external doings in cooperation with the divine activity. We shall not refrain from making the observation that the current drive toward amalgamation of all Lutheran church bodies into one external fellowship of largest possible size, as well as all distasteful boasting about the achievements of our denomination, are products of the fleshly weakness to which we have referred. In our own circles, fortunately, it is still true that we reject such cosmic representations of Christ's kingdom as soon as we recognize their true nature; and thus this tendency of human weakness is repeatedly counteracted by a firm reaffirmation of the truth that the kingdom of God comes to us in the Gospel alone.

Since the doctrine of the Reformed bodies does not coincide with what Scripture teaches of the power of the Gospel, they have in consequence been unable to resist the trend toward the externalization of the concept kingdom of God. The entire doctrinal system of extreme Calvinism is oriented in the concept of the absolute sovereignty of God, to such degree that by logical consequence God must be held responsible for the existence of sin and regarded as actual originator of all individual sins. Because this system does not allow the Gospel to be the all-powerful means of God's rule in His kingdom, but considers it to be a mere proclamation of divine truths which, however, lack the power of exerting a vivifying influence upon the human heart without a separate operation

of the Holy Spirit, the Calvinist, when he undertakes to discuss the kingdom of God, places all activity of God in the universe into one category. The ruling activity by the Law and the ruling activity through the Gospel intermingle in his thinking. Consequently he automatically imports the concept kingdom of God into all earthly relationships and so utterly externalizes it that he finds it possible to speak of the laws of this kingdom, of conditions for reception into this kingdom and even of the establishment of a universal kingdom of God on earth. According to this view those people possess the kingdom of God who finally succeed in compelling all other persons to accept the restraint of certain "moral" zones which are then very arbitrarily marked. This Calvinistic conception has permeated all Reformed denominations and outside of the confessional Lutheran church has become dominant in our country. The kingdom of God is for them an external realm which can be established and maintained by force. So it is reported that in these disturbed days the pulpits of the sects almost universally proclaim that our entrance into the war was a matter of religious necessity, in order that the cause of the kingdom of God might be defended against its foes and led to victory. Through this religious misapprehension, which with its legalistic spirit so readily arouses hearts to fanaticism, our freedom of religion is at this moment being threatened more seriously than by any danger which might confront our nation and land from extraneous sources. Indeed, this confusion of concepts prevents our people from taking to heart the fearful preachment of repentance pronounced by the war, so that they might humble themselves before Almighty God; instead, a pharisaical concept plainly manifests itself, as though we Americans were better people than our present enemies. Thus the false preachment concerning the kingdom of God helps to bring to pass, here as in all countries participating in the war, a fulfillment of the dreadful word: "Thou hast stricken them, but they have not grieved; thou hast consumed them, but they have refused to receive correction" (Jer. 5:3).

May God protect us against this commingling of spiritual and purely materialistic concepts with reference to His kingdom, lest we come to mistrust His promise and make room for some type of chiliastic hope which does not rest

upon His Word. The coarse form of chiliasm, which expects a millenium wherein God's people will be blest with every imaginable kind of earthly enjoyments, has claimed many adherents in our nation. Far larger, however, is the number of those who by means of a synthesis of Biblical thoughts and the most up-to-date evolutionism have composed for themselves a fanciful picture of the future, supposing that a day will dawn in which man will at long last have hoisted himself out of the morass of selfishness and have brought it to pass that universal charity, righteousness and peace actually reign on earth. By this time they have somewhat recovered from the consternation occasioned by the outbreak of this world war; they concede that civilized humanity had, after all, not yet progressed as far as they had imagined; but they regard the war as a final flare-up of the battle of all against all and confidently expect the establishment of a peace which shall eternally endure. In their view, that would be a moral victory. While it does indeed appear to be an impossible task to stem the powerful current of those false notions, we who by God's grace have a better understanding of the Gospel of His kingdom cannot be excused from the obligation of combating such universal confusion of concepts with our testimony. If it please God, such witnessing shall not be in vain; in any event, there is no means other than the Gospel for coming to grips with the error.

In conclusion let us not fail to take note of the great comfort which we derive from our understanding of the truth. After a long period of time during which, in our land of freedom, we were privileged to develop our church system in peace, the Lutheran church has now become an ecclesia pressa almost overnight. We need not explore the course of events which led to this situation; it will suffice simply to say that we are experiencing difficulties and have reason to fear that despite its blatant violation of the bill of rights and, indeed, of every consideration of equity, the oppression may yet assume proportions even more disagreeable. Because we must obey God rather than men, hostile fanaticism could conceivably bring it to pass that our church life would be shattered and its external forms destroyed. Would the Lutheran church then have ceased to exist? According to the Calvinistic view which regards Lutheranism

as nothing more than an historical concept, a name for an outward mode of existence, the question would have to be answered in the affirmative. But if we are agreed that Lutheranism in its essence constitutes possession and confession of the Gospel of Christ, a spiritual treasure immune to purely fortuitous external events, and if we hold that those Lutherans who with all their heart believe the Gospel are in the kingdom of God and possess this kingdom, that we therefore, as genuine Lutherans, are under the gracious regency of the Savior: then, while persecution may sadden us and the loss of certain beloved, traditional external forms cause us sorrow, we shall in joyful confidence abide in the assurance that the goods and treasure which we as Lutherans possess in the kingdom of Christ and of God will remain untouched by outward vicissitudes. No earthly foe and no devil can touch our real possession of faith. Thus Luther saw it, and therefore sang:

And take they our life,
Goods, fame, child and wife —
Let these all be gone,
They yet have nothing won;
The Kingdom ours remaineth!

May God preserve us in this faith and thus in His kingdom. Amen.

E. Schaller

Note: This concludes the presentation, in translation from the German, of the essay by the late Prof. John Schaller as printed in the Quartalschrift, Vol. 15, Nos. 2-3. Written during World War I, it remains timely and has been offered to our readers as a contribution toward an understanding in current discussions relating to the doctrine of the Church.

P A I D E I A

Being and Becoming

The attitude of a teacher toward his subject-matter and toward his students can make or mar his usefulness in the field of paideia, the leading of youth into literacy and learning and life. The topic is big enough for books, but books are still somewhat limited to the few. A thin slice of pertinent thought is here taken for a few moments of consideration: the relation of being to becoming. Neither can displace the other, is not contrary to the other, nor can it stand without the other.

The harm and disharmony come when both are not seen steadily and whole. "We be Abraham's seed" stood in the way of the Jews' becoming children of God. "Now ye say, We see; therefore your sin remaineth" (John 9:41). It is possible for one so to think he is something that it is impossible for him to become that which he ought. On the other hand, one can become so involved in the pursuit of becoming that he breezes past established truth without recognizing it, never pausing to set his feet upon a fact.

Schools and schoolmen have sometimes split apart these two things that belong together. The constancy of established truth has captivated some and become the content of their curriculum. The pursuit of the unknown and the coming has so taken up the mind of others that their schools have become all too current. These have ignored the past and its lessons and its learning. But deadening indeed has been the humdrum of those who seek only to transmit what has been found and established and proved.

Take these thoughts down to earth for a moment, into the schoolroom. Don't let arithmetic as a system be learned and admired for its own sake alone, but as a tool and a language for use and meaning and understanding of daily life. Then that which is can help the child become. Geography as fact and place and name is there for creative thinking and understanding and use. Grammar, as knowledge of what a language has come to be (surely true of our English), is great; but apart from

its function in a child's becoming an articulate adult it is not much to have. Surely, a child's being something, and his becoming something, are two friendly views of education that belong together.

In the matter of our religion Luther dropped a depth-charge that should stir us all awake to our theme. Once we read in a forgotten footnote the Reformer's observation: "If any man says he is a Christian, he is no Christian." That is a startling statement from one who so strongly urged the certainty of faith and the sure doctrine of justification, but he obviously emphasized that what counts is the becoming and the continuing. Here was the thought of St. Paul: "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith; that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus"(Phil. 3:8-14). Here is the right union between what we be and what we may become.

What results reveals what we are. Jesus looked for fruit in His disciples. What they were was not much cause for rejoicing; yet even then He called His friends-- in hope, we can be sure. The mere "son of Jonas" became Peter, the rock. Thomas was the doubter; he became the confessor. If that which is dust could become a living soul, don't stop at what a child is, but keep your mind on what he can become. Let your teaching have the proper "run of attention," from the static to the dynamic. "Now are we the sons of God." That is great! "It doth not yet appear what we shall be." That is much greater! "We shall be like him"!!

The thought we are urging was powerfully put by Luther, whom we have seen quoted as saying: "This life is not righteousness, but growth in righteousness; not health, but healing;

not being, but becoming; not rest, but exercise; we are not yet what we shall be, but we are growing toward it; the process is not yet finished, but it is going on; this is not the end, but it is the road; all does not gleam with glory, but all is being purified."

Again we see that what happens in the spiritual realm is meaningful for the material, even as the material so readily becomes a pattern for the spiritual. Study nature, said all the educational reformers, Luther in their lead. We sow in hope, though sometimes in tears; that which comes of it will be cause for rejoicing. Nature holds out hope; what is to come may often be better. Even when that fails, we try once more. That which is may always become something greater. What is marred by sin need not be resigned as lost. The blood of Christ cleanseth.... Eye hath not seen.... Hereafter ye shall see.... What I do thou knowest not now, but.... The sufferings of the present time are not worthy to be compared.. We are more than conquerors....

Our orientation is toward the future. To borrow a thought from science, that which is said to be is best when operationally defined. What is truth, has consequences. Boast not of what is if it does not become something more. "These are written, that ye might believe... and have life." "Put new wine into new bottles."

Calling all teachers! How do you feel about tomorrow's work? What is your attitude toward the pupils and students? What is your stance? Preachers of the Gospel! Those who hear you shall one day judge the world! Let not what they "are" blind you to what they are becoming. Kings and priests in secret now, they shall one day come to bear the rule with Christ. Keep together both what they be and are becoming.

M. Galstad

PREACHING THE WORD

The Third Need

Editor's Note:

(Our readers have already become acquainted with the sermons of the sainted Rev. F. Kuegele, as they have been transcribed by his grand-daughter, Mrs. Helen Johanningmeier of Carlsbad, New Mexico. Preaching to the Baltimore Convention (1897) of his "English Lutheran Synod (later District) of Missouri," and taking I Corinthians 1:10 as his text, he had something to say on how Christians should strive for the true unity described there by the Apostle. Three basic needs were mentioned. The first: "that both as individuals and as a body we insist strenuously on purity of doctrine." The second: "that one object of an Evangelical Lutheran Synod is to detect and expose errors." The third seems particularly appropriate to our own times and conditions, and since it is so often neglected when the other two are under discussion, we present that paragraph in its entirety. It is the closing part of the sermon.)

Next to unity of doctrine and faith we must also see that the bond of peace and of love is not ruptured among us. We must be bent on avoiding those things by which hearts are estranged from each other. Slander and evil speaking, ambition and pride must not be known among us. "The words of a tale-bearer," says Solomon, "are as wounds, and they go down into the innermost parts of the belly." No fire is harder to extinguish than that

which an unbridled tongue kindles in secret. If Jesus Christ, in whose mouth there was no guile and who, when He was reviled, reviled not again, remains our pattern which we pursue after, then will be verified of us the Word of David: "Behold how good and how pleasant it is for brethren to dwell together in unity." Where such unity prevails as among the first Christians, who were of one heart and one soul, there is the good pleasure of the Lord and there he will command his blessing to descend as the dew of Hermon upon the mountains of Zion. Let a synod be ever so small, if the hearts are fixed in the love of the truth and knitted together in the bond of affection, they shall find grace in the eyes of the Lord and they shall accomplish works which even their enemies will not be able to despise.

May the God of all grace, the Father of our Lord Jesus Christ, who has so abundantly blessed us in the past, continue to abide with us and guide our steps aright and our hearts shall exalt and our lips praise Him through our Lord Jesus Christ. Amen.

Pericopic Systems

The following reprint of the Pericopic Systems appearing in Dean Fritz' Preacher's Manual was originally intended simply for the use of our Seminary students. It has been suggested, however, that we might be rendering a service by publishing this material in our Journal, for convenient reference for our pastors. The reprinting is by permission of the copyright owners, Concordia Publishing House, St. Louis, Missouri.

E. R.

PERICOPIC SYSTEMS

	1st Sunday in Advent	2d Sunday in Advent	3d Sunday in Advent	4th Sunday in Advent	Christmas	Sunday after Christmas	New Year	Sunday after New Year
Old System	Matt. 21:1-9 Rom. 13:11-14	Luke 21:35-36 Rom. 15:4-13	Matt. 11:2-10 1 Cor. 4:1-9	John 1:19-28 Phil. 1:4-7	Luke 2:1-14 Titus 2:11-14	Luke 9:37-40 Gal. 4:1-7	Luke 2:21 Gal. 3:23-29	Matt. 2:13-23 1 Pet. 4:12-19
Synodical Conference	Matt. 11:25-30 Luke 1:67-80 Luke 17:20-26 Rom. 1:16-20 Deut. 18:15-22 Ps. 24	Luke 17:26-37 Luke 1:67-80 2 Tim. 3:10-17 Deut. 18:15-22	Matt. 3:1-12 Luke 3:13-14 1 Cor. 9:16-23 Is. 61	Matt. 6:17-29 John 1:39-54 1 Tim. 2:1-6 Hag. 2:7-10	Matt. 1:18-25 John 1:1-14 Hob. 1:1-12 Is. 9:2-7	Luke 2:22-32 Luke 9:57-62 1 Pet. 2:11-10 Is. 28:14-19	Luke 13:1-9 Luke 12:4-9 Col. 2:9-16 Ps. 121	Matt. 9:13-19 Luke 13:15-24 Rom. 3:21-26 Lam. 3:22-33
Eisenach	Luke 1:68-79 Heb. 10:19-23	Luke 17:20-30 2 Pet. 1:3-11	Matt. 3:1-11 2 Tim. 4:1-8	John 1:15-18 1 John 1:1-4	Matt. 1:18-23 1 John 3:1-8	Luke 9:35-32 2 Cor. 5:1-9	Luke 4:16-31 Rom. 8:24-32	Luke 16:1-4 Jas. 4:13-17
Thomasius	Luke 1:87-80 Rev. 1:4-8 Is. 61:1-3	Luke 17:20-30 1 Tim. 6:11-16 Mal. 4:1-6	Matt. 3:1-12 Rom. 2:12-16 Is. 40:1-10	Luke 1:46-55 1 Cor. 1:26-29 Is. 2:2-6	John 1:1-14 Hob. 1:1-6 Is. 9:1-4	Luke 3:22-32 2 Cor. 4:3-8 Is. 63:7-17	Luke 6:20-29 Acts 19:1-7	Matt. 9:13-17 Lam. 3:22-32
Wuerttemberg	Luke 17:20-26 Rom. 14:17-19	Luke 12:35-48 Rom. 14:7-12	Luke 3:2-18 Acts 3:19-26	John 3:22-36 1 John 1:1-4	John 1:14-18 Eph. 1:3-8	Luke 1:46-56 1 Tim. 3:16	Ps. 102:26-28 2 Cor. 13:14	John 12:44-50 1 Thes. 5:5-10
Rheinisch	Luke 1:87-79 Heb. 10:18-27	Luke 13:18-27 2 Pet. 1:2-9	Luke 17:20-30 Heb. 12:18-28	Matt. 3:1-12 2 Cor. 4:3-8	Matt. 1:18-23 1 John 1:1-7	Luke 2:25-32 2 Pet. 1:10-15	Luke 4:16-31 Rom. 8:24-30	Matt. 3:13-17 1 John 3:1-8

	1st Sunday after Epiphany	2d Sunday after Epiphany	3d Sunday after Epiphany	4th Sunday after Epiphany	5th Sunday after Epiphany	6th Sunday after Epiphany	Septuagesima
Old System	Matt. 2:1-12 Is. 60:1-6	Luke 2:41-52 Rom. 12:1-5	John 2:1-11 Rom. 12:6-16	Matt. 8:23-27 Rom. 12:16-31	Matt. 13:24-30 Col. 3:12-17	Matt. 17:1-9 2 Pet. 1:16-21	Matt. 20:1-16 1 Cor. 9:24-10:5
Synodical Conference	Luke 4:16-21 Matt. 4:12-17 Acts 8:28-39 Is. 60:1-11	John 6:28-40 Matt. 10:32-39 Rom. 10:8b-18 Ps. 78:1-7	Matt. 12:46-50 John 1:35-42 Eph. 6:22-33 Ps. 104:24-35	Luke 4:38-44 John 4:1-14 Rom. 8:24-30 Dan. 6:10-23	Matt. 13:31-35 Mark 4:27-42 2 Pet. 3:14-18 Gen. 28:10-22	Mark 9:2-13 John 4:27-42 2 Pet. 3:14-18 Gen. 28:10-22	Matt. 6:17-19 Luke 10:38-42 Eph. 1:13-14 Jer. 31:31-34
Eisenach	Matt. 3:13-17 2 Cor. 4:3-6	John 1:35-42 2 Cor. 6:14-7:1	John 1:43-51 1 Cor. 2:9-16	John 4:31-42 Rom. 7:7-16	Matt. 7:24-29 Rom. 6:1-9	John 6:39-47 2 Cor. 3:12-18	Luke 10:38-42 Phil. 1:27-24
Thomasius	Matt. 3:13-17 1 John 3:1-6 Is. 49:1-9	John 1:35-51 Rom. 10:12-12 Deut. 6:1-9	Luke 4:14-22 Rom. 10:1-17 Num. 24:10-17	John 6:12-18 Matt. 4:13-16 Is. 51:1-12	John 6:26-35 1 John 4:7-17 Jer. 18:1-10	Luke 7:1-10 1 Pet. 1:3-21	John 7:14-17 2 Pet. 1:13-11 Dan. 5:17-30
Wuerttemberg	Luke 2:1-12 Is. 42:1-6	Mark 10:12-16 Eph. 6:1-4	Luke 4:14-24 Rom. 1:16-25	John 4:15-26 Rom. 8:1-5	Matt. 9:35-38 Acts 16:9-15	Luke 8:1-10 Acts 13:42-62	Matt. 11:16-24 John 7:33-39 Luke 6:20-35
Rheinisch	Mark 1:14-22 Col. 1:24-29	John 1:35-42 1 Cor. 1:20-31	John 3:12-16 Heb. 3:12-19	John 4:15-26 Rom. 2:1-11	John 6:53-64 Rom. 3:12-16	John 7:33-39 Rom. 3:19-26	Acts 9:36-43 Rom. 3:27-31

	<i>Sequentia</i>	<i>Quinquagesima</i> (<i>Antiphona</i>)	<i>Invocavit</i>	<i>Reminiscere</i>	<i>Oculi</i>	<i>Lectore</i>	<i>Judica</i>	<i>Palm Sunday</i>
Old System	Luke 8:1-15 2 Cor. 11:19-12:9	Luke 18:31-43 1 Cor. 13:1-13	Matt. 4:1-11 2 Cor. 6:1-10	Matt. 16:21-28 1 Thess. 4:1-7	Luke 11:14-28 Eph. 5:1-9	John 6:1-16 Gal. 4:21-31	John 8:46-59 Zech. 9:11-15 Phil. 2:6-11	Matt. 21:1-9 Phil. 2:6-11
Synodical Conference	John 8:28-36 Matt. 16:13-20 Acts 16:26-34 1 Sam. 17:52-51	Matt. 20:17-28 Matt. 16:21-28 Zech. 13:12-11 Jonah 3:1-4:11	Luke 4:1-15 John 15:1-17 Rom. 3:27-31 Gen. 3:1-15	John 12:20-28 John 15:18-25 1 Cor. 1:18-25 Gen. 22:1-18	John 8:13-25 Mark 10:35-45 Gal. 2:17-21 Ps. 25	John 11:47-57 John 17:1-16 Rev. 5:8-14 Deut. 7:6-11	John 12:37-39 Matt. 23:34-39 Eph. 2:1-10 Gen. 14:8-20 Ps. 8	John 12:1-11 Phil. 2:12-18 Ps. 8
Eusebius	John 11:20-27 Phil. 1:12-21	Mark 10:35-45 1 Cor. 1:21-31	Matt. 16:21-28 Feb. 4:15, 16	Luke 10:17-27 1 John 2:12-17	Luke 9:51-56 1 Pet. 1:13-16	John 6:47-57 2 Cor. 7:4-10	John 12:31-35 1 Pet. 1:17-25 Feb. 12:1-6	John 12:1-8 Feb. 12:1-6
Thomasius	Matt. 17:1-9 2 Pet. 1:16-21 Is. 25:1-9	Mark 8:27-38 Matt. 1:18-24 Jer. 6:18-22	John 11:20-24 Feb. 12:14-17 Jer. 2:17-19	John 8:21-30 Feb. 2:10-15 Ex. 14:13-21	John 10:24-33 Feb. 6:7-10 Gen. 22	John 11:47-57 John 10:1-14 Is. 42:1-8	John 12:33-33 Feb. 7:24-27 Num. 21:4-9 Zech. 9:8-12	John 12:1-19 Feb. 12:1-6 Zech. 9:8-12
Wuerttemberg	John 8:21-29 Luko 9:19-29 Feb. 10:10-11	Mark 16:21-23 2 Cor. 11:23-30	John 2:13-22 1 Pet. 1:17-25	Matt. 13:38-42 Jas. 1:12-12	John 6:47-56 2 Cor. 1:3-9 Luko 10:17-22	John 8:57-60 Feb. 10:9-18	John 12:30-23 2 Cor. 6:14-21	Luko 19:29-40
Rheinisch	Luko 9:19-29 Rom. 5:1-11	Luko 10:38-42 Jas. 3:13-18	Mark 2:18-22 Gal. 5:13-18	Luko 7:36-50 1 John 2:12-17	Luko 10:17-22 Jas. 1:2-8	John 8:12-20 2 Cor. 7:6-13	John 11:41-53 1 Pet. 1:17-25	John 12:1-19 Feb. 12:1-6

	<i>Mundy</i> <i>Thursday</i>	<i>Good</i> <i>Friday</i>	<i>Easter</i> <i>Sunday</i>	<i>Easter</i> <i>Monday</i>	<i>Quasi-</i> <i>modogeniti</i>	<i>Miscellaneous</i> <i>Domini</i>	<i>Jubilate</i>	<i>Cantate</i>
Old System	John 13:1-15 1 Cor. 11:23-32	Is. 53	Mark 16:1-8 1 Cor. 5:9-8	Luko 24:13-36 Acts 10:34-48	John 20:19-31 1 John 5:14-12	John 10:11-16 1 Pet. 2:11-25	John 16:16-23 1 Pet. 2:11-20 Jas. 1:16-21	John 16:5-15 Jas. 1:16-21
Synodical Conference	Matt. 26:17-30 Luko 22:7-20 1 Cor. 10:14-21	Luko 22:39-53 John 19:17-30 2 Cor. 6:14-21	Luko 24:1-12 Matt. 28:1-10 Acts 13:26-39	Luko 24:38-48 John 20:11-18 1 Cor. 15:50-58	Matt. 12:38-42 John 21:1-14 Eph. 2:11-18 2 Sam. 12	Mark 2:18-22 John 11:1-16 Heb. 4:1-13	Mark 2:18-22 John 11:1-16 1 John 2:3-11	John 5:19-29 John 11:17-27 Eph. 2:19-22
Eusebius	Ex. 12:1-14	Is. 53	Job 19:23-27	Is. 52:7-10	1-10, 13, 14	Ps. 23	Ps. 100	Jer. 15:15-21
Thomasius	Luko 22:14-20 1 Cor. 10:16, 17	Luko 22:38-46 2 Cor. 5:14-21	Matt. 28:1-10 1 Cor. 15:12-20	John 20:11-18 1 Cor. 15:54-58	John 21:15-19 1 Pet. 1:3-9	John 14:1-6 Eph. 2:14-10	John 12:20-26 1 John 4:7-14	John 6:46-69 2 Tim. 2:8-13
Wuerttemberg	Luko 22:14-23 1 Cor. 10:16-23 Ex. 12:1-14	John 19:28-30 Zech. 10:16-23 Is. 53:1-7	Matt. 28:1-10 Job 19:23-27	John 20:11-18 1 Cor. 15:12-22 Is. 26:13-20	John 21:15-24 1 John 4:1-6 Gen. 22:22-31	John 10:1-14 Rev. 2:1-5 Ezek. 34:11-16	John 10:1-11 Rev. 3:1-6 Is. 61:10 f.	John 15:1-11 Rev. 3:7-11 Is. 5:1-7
Rheinisch	John 13:1-15	Luko 22:14-49 2 Cor. 5:12-21	John 20:1-10 1 Cor. 15:12-20	John 20:11-18 1 Cor. 15:35-49	Luko 24:36-47 2 Tim. 2:11-13	John 10:22-30 Rev. 7:13-17	Matt. 10:16-20 Acts 4:16-20	Matt. 10:24-33 1 Thess. 2:19-13 John 17:1-10 Phil. 2:1-4

	Rogate	Ascension Day	Exaudi	Pentecost	Pentecost Monday	Trinity Sunday	1st Sunday after Trinity	2d Sunday after Trinity
Old System	John 16:23-30 Jas. 1:22-27	Mark 16:14-20 Acts 1:1-11	John 15:26-16:4 1 Pet. 4:7-11	John 14:23-31 Acts 2:1-13	John 3:16-21 Acts 10:43-48	John 3:1-15 Rom. 11:33-36	Luke 18:19-31 1 John 4:16-21	Luke 16:16-24 1 John 3:12-18
Synodical Conference	Luke 18:1-8 John 11:28-45 1 John 3:19-24 Gen. 18:16-33	Luke 24:50-53 John 17:17-28 Eph. 4:17-16 Ps. 47	John 8:12-20 Luke 11:9-13 2 Cor. 5:1-10 Is. 55	John 14:15-21 John 6:50-71 1 Cor. 2:13-16 Ezek. 36:22-28	John 7:33-39 Matt. 10:16-22 Acts 2:33-43 Ps. 80:15-20	Matt. 3:13-17 Matt. 28:16-20 1 Pet. 1:1-9 Num. 6:22-27	Matt. 18:16-28 John 18:1-8 Rom. 8:1-11 Prov. 11:23-31	John 8:1-11 Matt. 11:16-24 Hab. 1:11-6 Judg. 2:1-13
Elisabeth	Luke 11:15-13 1 Tim. 2:1-6	Luke 24:50-53 Col. 3:1-4	John 7:33-39 Eph. 1:15-23	John 14:15-21 Eph. 2:18-22	John 15:9-16 John 18:1-8	Matt. 28:16-20 Eph. 1:3-14	Matt. 13:31-35 Acts 4:32-35	Matt. 9:13-15 Rom. 10:1-15
Thomasius	John 14:13-21 Rev. 3:14-23 Is. 54:7-13	Luke 24:50-53 Eph. 1:15-23 Ps. 110	John 14:1-13 1 John 3:19-24 Is. 64:1	John 7:37-39 Eph. 6:8-11 Is. 44:1-6	John 4:19-26 Acts 2:22-39 Ezek. 36:22-28	Matt. 28:18-20 1 Cor. 12:4-13 Is. 6:13-7	Mark 4:28-29 Acts 2:42-47 Gen. 12:1-4	Matt. 9:13-15 Acts 3:1-10 Gen. 15:1-6
Wuerttemberg	Luke 11:8-13 1 Tim. 6:11-16	Luke 24:49-53 Heb. 4:14-16	John 7:33-39 Col. 3:1-10	John 14:15-21 Acts 2:39-41	Ezek. 36:26, 27 1 Cor. 2:7-16	Matt. 28:16-20 Titus 3:4-8	Mark 4:28-29 Acts 2:42-47	Luke 16:15-25 1 John 1:6-19
Rheinisch	Luke 11:1-13 1 Tim. 2:1-6	John 17:11-26 Col. 3:1-4	Acts 1:15-26 2 Tim. 2:18-13	Acts 2:1-13 Eph. 2:19-22	Acts 2:37-47 Eph. 4:11-16	Matt. 28:16-20 1 Cor. 2:1-12	Acts 3:1-11 Rom. 8:1-11	Acts 4:11-13 Rom. 10:1-15

	3d Sunday after Trinity	4th Sunday after Trinity	5th Sunday after Trinity	6th Sunday after Trinity	7th Sunday after Trinity	8th Sunday after Trinity	9th Sunday after Trinity	10th Sunday after Trinity
Old System	Luke 15:1-10 1 Pet. 5:6-11	Luke 6:36-42 Rom. 8:18-23	Luke 6:1-11 1 Pet. 3:8-15	Matt. 6:20-26 Rom. 6:13-11	Mark 8:1-9 Rom. 6:19-23	Matt. 7:15-23 Rom. 8:12-17	Luke 16:1-9 1 Cor. 10:6-13	Luke 19:41-48 1 Cor. 12:1-11
Synodical Conference	Luke 15:11-32 Mark 10:13-16 1 Tim. 1:9-17 2 Chron. 33:9-16	Matt. 7:1-6 Luke 17:1-10 Acts 7:54-8:3 Is. 12:1-6	John 14:5-8 John 21:15-19 Acts 9:1-23 Ex. 3:1-15	Matt. 18:1-14 Matt. 15:1-9 Rom. 6:12-18 Gen. 4:3-16	Matt. 18:15-22 Matt. 15:10-20 Eph. 4:29-32 1 Kings 17:1-16	John 7:14-24 John 8:30-38 1 John 4:1-9 Jer. 23:21-32	Mark 12:38-44 John 6:39-47 1 Tim. 6:6-10 Ex. 32:1-14	Matt. 21:33-44 Matt. 21:12-22 Acts 4:18-20 Deut. 4:23-31
Elisabeth	Luke 15:11-32 Luk. 15:1-6	Matt. 6:13-16 Acts 4:1-12	Luke 9:18-26 Acts 9:24-42	Matt. 21:28-32 Acts 8:26-38	Mark 4:26-29 1 Tim. 6:8-12	Matt. 12:46-50 Acts 16:16-32	Matt. 13:44-46 Acts 17:16-34	Matt. 23:34-39 Acts 20:17-31
Thomasius	Matt. 6:1-6 Acts 4:1-12 Gen. 17:1-9	Matt. 8:7-12 Acts 8:26-38 Gen. 18:20-33	Matt. 7:24-29 Acts 9:1-19 Gen. 19:15-26	Matt. 19:16-26 Acts 14:9-18 Gen. 28:7-10	Matt. 13:44-46 Acts 16:22-33 Gen. 28:10-23	Mark 8:34-38 Acts 18:12-15 Ex. 3:1-14	Matt. 14:22-34 Acts 24:22-26 Ex. 17:1-7	Matt. 23:34-39 Acts 7:54-59 Num. 28:1-9
Wuerttemberg	Matt. 15:1-14 Acts 6:34-43	Matt. 8:5-13 Acts 4:23-27	Luke 10:38-42 Phil. 3:8-14	John 5:19-29 Eph. 2:4-10	Luke 13:10-17 Heb. 12:16-11	Matt. 19:16-26 1 Tim. 6:6-10	Matt. 18:24-28 Acts 17:24-31	Luke 19:1-10 Acts 16:16-34
Rheinisch	Acts 4:13-32 Eph. 2:13-18	Acts 4:23-27 Col. 4:1-6	Gal. 2:17-21	Gal. 2:17-21	1 Tim. 1:12-17	Rom. 11:11-21	Rom. 11:29-32	1 Cor. 3:10-17

	11th Sunday after Trinity	12th Sunday after Trinity	13th Sunday after Trinity	14th Sunday after Trinity	15th Sunday after Trinity	16th Sunday after Trinity	17th Sunday after Trinity	18th Sunday after Trinity
Old System	Luke 18:9-14 1 Cor. 15:1-10	Mark 7:31-37 2 Cor. 3:14-11	Luke 10:23-37 Gal. 3:18-22	Luke 17:11-19 Gal. 5:16-24	Mat. 6:24-34 Gal. 5:25-6:10	Luke 7:11-17 Eph. 3:13-31	Luke 14:1-11 Eph. 4:1-6	Mat. 22:34-46 1 Cor. 14:9
Synodical Conference	Mark 2:13-17 John 9:1-7 2 Tim. 4:1-8 Micah 2:7-13	Mark 9:37-34 John 9:24-41 2 Cor. 3:12-18 Ex. 34:29-35	John 7:28-31 Mark 12:28-37 Jas. 1:2-12 Ex. 20:18-24	Luke 7:36-50 Matt. 12:9-21 Rom. 7:14-25 Num. 21:4-9	John 14:7-14 Luke 14:12-15 2 Cor. 9:8-11 1 Kings 18:21-40	Mat. 23:23-33 Luke 20:27-40 1 John 3:1-9 2 Kings 6:8-19a	Luke 13:10-17 Matt. 12:1-8 Acta 6:1-7 Ezek. 3:17-21	Mat. 6:11-12 Matt. 6:15-15 2 Thess. 3:1-5 Ezek. 3:17-21
Eisenach	Luke 7:36-50 Rom. 8:35-39	John 8:31-36 Acta 16:9-15	Mark 12:41-44 1 Pet. 2:1-10	John 8:1-14 1 Tim. 1:12-17	John 11:2-11 2 Thess. 3:6-13	Mat. 11:28-30 Eph. 12:18-24	Mat. 12:1-8 Eph. 4:9-15	Mark 10:17-27 Jas. 2:10-17
Thomasius	Mat. 16:13-20 Acta 17:18-34 1 Sam. 7:18-12	Mat. 13:31-35 Acta 18:24-40 1 Sam. 16:1-13	Mat. 6:13-19 Acta 20:17-38 2 Sam. 12:1-10	Mat. 10:28-38 Eph. 2:19-22 Prov. 4:14-23	Luke 18:1-8 Eph. 4:18-18 1 Kings 17:1-6	Mat. 23:14-30 1 Thess. 5:14-24 1 Kings 17:9-24	Luke 10:38-42 Jas. 3:13-18 Prov. 16:1-9	Luke 7:36-50 2 Cor. 7:18-10 Jer. 17:18-10
Wuerttemberg	Mark 12:41-44 Jas. 2:13-17	John 8:31-45 Rom. 7:18-8:4	Luke 6:20-31 Phil. 2:1-11	Mat. 13:44-50 2 Pet. 1:2-11	Luke 12:13-21 1 John 2:12-17	John 15:1-11 1 John 2:28-3:8	John 8:1-7 Eph. 4:9-13	John 9:24-39 1 John 4:7-12
Rheinisch	Acta 20:18-38 1 Thess. 5:14-24	Acta 26:24-31 1 Pet. 3:15-18	Luke 12:1-8 Rom. 8:31-39	Luke 15:11-32 Eph. 6:1-9	Luke 9:46-56 2 Thess. 3:6-16	Luke 9:57-62 Jas. 3:1-10	John 9:1-12 2 Cor. 8:1-9	Mark 10:17-27 1 Tim. 6:6-16

	19th Sunday after Trinity	20th Sunday after Trinity	21st Sunday after Trinity	22d Sunday after Trinity	23d Sunday after Trinity	24th Sunday after Trinity	25th Sunday after Trinity	26th Sunday after Trinity	27th Sunday after Trinity	
Old System	Mat. 9:1-8 Eph. 4:22-28	Mat. 22:1-14 Eph. 6:15-21	John 4:46-54 Eph. 6:10-17	Mat. 18:23-35 Phil. 1:3-11	Mat. 22:15-22 Phil. 3:17-21	Mat. 9:18-26 Col. 1:9-14	Mat. 24:15-28 1 Thess. 4:13-18	Mat. 25:31-46 2 Pet. 3:3-14	Mat. 25:1-13 1 Thess. 5, 1-11	
Synodical Conference	Mat. 10:40-42 Mark 6:18-23 Col. 3:1-10 Ps. 37:25-40	Luke 6:43-49 Mark 7:24-29 1 John 1:5-2:2 2 Kings 2:6-18	Mark 10:46-52 John 6:1-9 Rom. 4:1-8 Dan. 3:19-30	Luke 14:25-35 Luke 8:27-39 Rom. 4:1-8 Gen. 50:15-23a	John 7:1-13 Acts 20:28-32 1 Sam. 20:27-42	Mark 8:34-38 John 10:22-30 Rev. 5:7-13 Is. 54:7-13	Mark 8:34-38 John 10:22-30 Rev. 5:7-13 Is. 54:7-13	Mat. 13:44-52 Matt. 16:1-12 Rom. 8:31-39 Ex. 33:11-17	Luke 18:11-27 Luke 16:10-17 Eph. 4:14-16 Gen. 18:15-29	Mat. 25:13-30 Rev. 22:12-21 Ps. 126
Eisenach	John 9:24-41 Jas. 6:13-20	John 15:1-8 Rom. 14:1-9	Mark 10:13-16 Eph. 6:1-9	Luke 9:57-62 Heb. 13:1-9	Mat. 10:24-33 1 Tim. 4:14-11	John 10:23-30 1 Thess. 5:14-24	John 8:18-29 Heb. 10:32-39	Luke 19:11-27 Rev. 2:8-11	Luke 12:38-43 Luke 7:9-17	
Thomasius	Mat. 12:1-13 2 Thess. 3:6-12 1 Kings 19:1-8	Luke 19:1-10 Eph. 6:1-9 1 Kings 21:17-25	Luke 12:15-21 2 Cor. 8:11-12 Is. 30:18-19	Luke 13:23-30 Col. 3:1-4 Eph. 2:1-10	Luke 13:33-30 Col. 3:1-4 Eph. 2:1-10	Mat. 24:1-14 1 Thess. 5:1-11 Is. 63:1-9	John 11:21-27 2 Thess. 2:1-12 Is. 35:4-10	John 6:18-29 Rev. 7:9-17	Luke 12:38-46 Mark 11:1-7	
Wuerttemberg	Luke 7:36-50 Jas. 3:18-19	Luke 18:1-8 1 Tim. 2:1-6	John 11:32-45 1 Cor. 15:36-50	Mat. 23:23-33 Luke 14:16-24 Rev. 21:1-8	Luke 14:16-24 Luke 19:11-27	Mat. 18:18-23 Heb. 11:1-10	Mat. 21:33-43 Jas. 4:4-10	Mat. 26:14-30 Heb. 12:18-24	Mark 13:33-37 1 Thess. 6:11-24	
Rheinisch	Mark 12:38-44 2 Cor. 8:6-15	Luke 12:18-23 Hob. 4:1-11	Mark 12:38-44 Jas. 2:9-13	Luke 19:1-11 Jas. 1:8-12	Luke 19:11-27 Hob. 12:7-13	Luke 16:10-17 Jas. 6:7-11	Luke 12:38-46 2 Cor. 6:8-11	Luke 12:48-57 2 Cor. 4:13-18	John 14:1-6 Mark 13:13-13	

PANORAMA

MISSOURI AND N.L.C. — THE OVERALL PICTURE

(Continued from the previous issue)

III. What Kind of Cooperation Is Possible in View of the Discussions to Date?

The formulation of the topic is the same for each of the essayists, Dr. Alvin Rogness for NLC and Dr. Franzmann again for Missouri. One senses from the very wording that as far as these representative groups were concerned, this would be the decisive phase of these discussions. So we find the former, Dr. Rogness, pressing hard for the avowed NLC objectives: "There are impatient voices who charge us with dabbling with rhetoric while the world is afire. I confess to some such mild infection, and am tempted to brush aside the impedimenta of our respective histories and declare that there is nothing within our Lutheran family to keep us from being at once a solid phalanx in our approach to our sister denominations (sic) and to the world." (p. 9) He calls the efforts to settle the existing differences "an exercise too tedious for men who are under apostolic command." (p. 10). He argues, "can we with good ground do our theological tasks separately while joining hands in deeds of Christian service? Is there not an organic continuity from the witness of proclamation to the witness of diakonia?" (p. 11). From him comes the proposal that seems to have met with general acceptance among the two delegations, to reconstitute the NLC

into "a new symbol or agency," with Missouri as an original member, and with invitations "to all Lutheran bodies in America to undertake responsible participation." (p. 16).

By contrast, Dr. Franzmann seems strangely hesitant and uncertain: "We feel ourselves to be in a sort of theological no-man's land, for we cannot work easily with the idea of a degree of cooperation commensurate with the degree of consensus, which strikes us as somehow sociological rather than theological." (p. 18). He struggles for a footing: "the kind and degree of cooperation between church bodies is felt to be somehow contingent upon the kind and degree of confessional agreement that exists between them." (ibid.). Speaking of "an all-or-nothing insistence on complete doctrinal agreement as the indispensable basis for any cooperation," he makes a stout effort to defend Missouri's earlier adherence to that policy: "The Lutheran Church-Missouri Synod has been more or less identified with the first approach, insistence on complete doctrinal agreement to the virtual exclusion of any other kind of inter-church contact or cooperation. It represents a sincere and resolute attempt to actualize the *magnus consensus* of which our Confessions speak." (p. 19). But then he gives ground: "The weakness of this 'all-or-nothing' position is readily apparent: often the only service that can be rendered by a church pursuing this ideal is that of witness by abstention, which is often powerful but seldom articulate. When a call for a free conference fails, the church's will to serve is thwarted; there seems to be no second alternative. Moreover, the brute facts of the life ecclesiastical as it is actually lived, often force the church out of the 'splendid isolation' which it by choice and conviction is cultivating." (p. 19). And then comes what to us seems to be the author's adjustment to the prevailing winds: "Our discussions so far have revealed a degree of consensus concerning the doctrine of the Gospel and the signifi-

cance of the subscription to the Confessions which is heartening and full of promise," a statement which is balanced, however, with one more stoutly conservative pronouncement: "that whenever or wherever the teaching or life of a Lutheran loses its life-connection with the doctrine of the Gospel, it is a fearful thing and a matter of deep fraternal concern for all Lutherans. It can neither be glossed over with churchly amenities nor become the subject for solitary laments. It calls for action by all, just as surely as we must all appear before the judgment seat of God." (p. 20 —our emphasis). But then again the peculiar note of uncertainty (in marked contrast to Dr. Bergendoff's exultant "We agree. . . We agree. . . We agree. . ."), which is unfortunately the note on which the essay closes: "Perhaps He is leading us in these last days to greater things than we have dared to dream of. . . Perhaps He is preparing us for a missionary march that will make all of our previous little successes seem like stumbling in the dark." (p. 22 — our emphasis).

Perhaps! Perhaps! — But where is the assurance, where is the certainty that He is leading in the contemplated direction? Where is the scriptural source of that assurance and that certainty which is so necessary, so indispensable, that the Apostle tells us that "whatever is not of faith (i. e., assurance, certainty) is sin,"?

This is the overall picture of these very important discussions. Some bold and brave things were said. Some grave and fateful concessions were made. But taken all together, we believe that these things show a clear trend, a trend in a direction one once would have considered impossible for Missouri. We indeed see its representatives struggling, perhaps with all their power, but as men who are caught in a current that defies their flagging strength. It is our earnest prayer that Missouri, the Missouri that once commanded such universal respect, weigh these matters most carefully be-

fore committing itself to the program that is now so clearly outlined. Despite our past differences it would grieve us deeply if that great body with its inspiring history should become just another Elder Brother who sold his birthright for a mess of pottage.

A BRIEF STATEMENT—
THEN AND NOW.

The year 1962 marks the thirtieth anniversary of A Brief Statement, a document that has no doubt received more attention in Synodical Conference circles than any other document produced within the Lutheran Church—Missouri Synod. A study of the role of A Brief Statement (hereafter referred to as ABS) shows that this document has figured in many resolutions and has been the basis of many discussions within the Synod and outside of it. In not a few instances it has become the center of debate and the focal point of controversy. Some have insisted on an unqualified subscription (a quia subscription) to it, while others have just as insistently qualified their acceptance of it by reserving their own objections to it by a quatenus subscription. To the one side it has served as a banner for the rallies of conservatives who accept it as a clear and sound presentation of the doctrines of Holy Scripture there set down. To the other it has been a source of embarrassment for the moderns and liberals who found their own views of scriptural doctrine condemned by it. The fact that some have regarded it as a sound and timely confessional document has been deprecated by the latter, while the fact that it has been side-tracked by those who do not like its strictures and sharp antitheses has been deplored by the former. Those who would like to amend it by expansion and/or correction no doubt have their reasons whether expressed or unexpressed. The expressed reason now current is that it served its purpose for the time when it was written but is not adequate and relevant for our day. Questions are being raised regarding the correctness of its exegesis, the adequacy of its exegetical basis, and the scriptural perspective of its exegetical substance. Some have alleged that the authors came to their task with presuppositions and a methodology that colored their presentation and led them to non-Biblical concepts and rigid dogmatical propositions out of line with true exegesis. It has been held that the proof text method used does violence to Holy Scripture and disregards the contextual setting and the historical connection. Until recently the vocal objections to ABS were heard only in extra-Synodical Conference circles, although there were indications that a ground swell was also developing among those who were on record as affirming and reaffirming the document.

The Concordia Theological Monthly, edited by the faculty of Concordia Seminary, St. Louis, Mo., has sounded the call for a revised, enlarged and up-dated edition of ABS. The purpose of this call is stated as being the need for a document that will address itself to the contemporary scene. It is no secret that there is a division within the Lutheran Church—Missouri Synod regarding the binding force of past resolutions affirming and reaffirming adherence to ABS. The Theological Faculty at St. Louis has entered the lists with an extensive evaluation of the document. This evaluation which has brought the issue into the open gives the Journal an opportunity to make some observations of its own.

The CTM editorial staff declares that it undertakes its task with a sense of gratitude and filial respect to the authors of ABS and wants its readers to observe that the presentation does not declare the doctrines of ABS to be contrary to the Scriptures or in conflict with the Symbols. The staff also informs its readers that the material has been drawn from studies and discussions of ABS by the entire faculty. There is no indication that any member of the faculty dissents from the observations made. It is therefore fair to conclude that all faculty members subscribe to the evaluation and the criticisms presented in the issue of April 1962.

IS A BRIEF STATEMENT RELEVANT FOR OUR DAY?

The foundation for the present evaluation was laid in an extensive presentation of "The Historical Background of 'A Brief Statement'" (CTM. July, Aug., Sept., 1961.) and "The Role of A Brief Statement since 1932." (CTM April, 1962), both by Dr. Carl S. Meyer. The author of these articles places ABS into an era which he calls "The Middle Period in the History of the Lutheran Church—Missouri Synod." The years 1887-1932 comprise the time-span of this period which the author characterizes at great length in order to show the theological concerns of the church body at that time. This is important groundwork for the critics who maintain that ABS is definitely a dated document that has been given a confessional status out of proportion to its usefulness and relevancy for our day.

Comparing the 1932 Brief Statement with one of its progenitors Dr. Meyer brings his historical survey to a close with this observation: "The 1897 document spoke in more universal tones—it does not need to be read in reverse to see the questions to which it was addressed—than did the 1932 document. It spoke with an evangelical, confessional voice, but it was not a polemical product. The 1897 Brief Statement, in the opinion of the present

writer, answers the need of the 1960s better than does its 1932 offspring, because it has less of an ad hoc character. The 1932 document seems to him an illustration of pouring new wine into old bottles. The church might have been served better if modifications had been made in the Chicago Theses where they may have been necessary. Be that as it may. If the 1932 Brief Statement is indeed a product of the Middle Period of the Missouri Synod, can it serve as an adequate statement of her beliefs at the close of the third period of her history?" (CTM, Sept., 1961 p. 542.) The concluding question gives the reader an indication of what is to come.

The follow-up appeared in the current issue (April, 1962) of CTM which presented two articles: "The Role of A Brief Statement Since 1932" by Dr. Carl Meyer, and "A Brief Statement—Guidelines and Helps for Study" by the editorial staff. The article by Dr. Meyer traces the history of the document from 1932 to the San Francisco Convention of 1959 when a resolution was passed stating "every doctrinal statement of a confessional nature adopted by Synod as a true exposition of the Holy Scriptures is to be regarded as public doctrine (*publica doctrina*) in Synod." The preamble shows that ABS was very much in the minds of those who drew up this resolution. Individuals, Area Conferences and Districts that were not too well pleased with this resolution have chafed under the implications of it. An indication of the reaction is given in the concluding paragraph of Dr. Meyer's article: "The resolution raised more questions than it answered. At the Counselors' Conference in 1960 Arthur C. Repp read an essay on 'Scripture, Confessions, and Doctrinal Statements,' in which he pointed out the need for clarification of the scope of Resolution 9. He suggests a renewed study of the Scriptures and the Lutheran Confessions rather than a return to statements that served their purpose for their day." (CTM, April 1962 pp. 208-209.) The whole article breathes a spirit of dissatisfaction with the uses made of ABS by those who have been critical of Missouri's union negotiations and rapprochement to unaffiliated Lutheran bodies. The impression is left that even the Missouri Synod itself has on occasion gone too far in giving ABS a confessional rating.

The second article which is designed for study bears out the thesis that the ABS needs expansion, correction, and amendment before it can serve the present needs. From the article the following quotation is pertinent: "But in the past 30 years much has happened which makes A Brief Statement in some respects a dated document. On the external side, the American Lutheran Church, which was organized in 1930, no longer exists as a separate body but has, since 1961, become merged with other Lutheran groups

which have adopted the name of American Lutheran Church. In future meetings, which will probably be held with the American Lutheran Church as well as with the Lutheran Church in America, which is coming into being this year, Synod's Committee on Doctrinal Unity may wish to submit a doctrinal statement as a basis for discussion. Which will it be? If it proved desirable for Synod to have doctrinal statements prepared for the express purpose of employing them when conferring with representatives of the former American Lutheran Church (Doctrinal Affirmation, Common Confession), Synod might again think it expedient to have a confessional statement drafted for the express purpose of meeting the issues when its committee confers with representatives of the soon-to-be-realized Lutheran Church in America. We believe that such meetings will eventuate." (CTM. April 1962. p. 222.) Attention is also called to the possibility that the Synod may decide to assume some responsibility to the Lutheran World Federation and the World Council of Churches. Reference is also made to developments occasioned by the work of men like Karl Barth, Gerhard Kittel, and Rudolf Bultmann. The impression is left that in view of these developments ABS is neither adequately suited nor exegetically competent to face up to the needs of the Church in the 60s. The criticisms (which we shall reserve for future review) of ABS make it clear that the authors consider ABS inadequate for this role from exegetical, symbolical, dogmatic, historical, and practical points of view. ABS is not considered suited as an instrument of the Church in addressing itself to the contemporary scene.

What shall be our reaction to the observations made regarding the inadequacy and irrelevancy of ABS for our day? The CLC has given its answer by including ABS in its confessional basis. That expansion may be called for regarding certain points that have arisen is also admitted by the CLC. This is shown by its adoption of certain theses on "Church and Ministry." We shall find as little fault with such expansion as we would with "The Apology of the Augsburg Confession." When the need is there we shall not hesitate to follow the example of the fathers of the Reformation era. But even as they did not only permit the Augsburg Confession to stand unaltered but insisted on it, so we adhere to ABS as it stands! There is the sad story of the Variata—but this was disowned by the Lutheran Church which to this day makes its stand clear by designating its adherence to the Unaltered Augsburg Confession. There is no hint in subsequent confessional writings that the Augsburg Confession needed correction nor indeed that it was irrelevant. It was considered as relevant for 1580 as it was considered relevant for 1530. We have this solid statement in the Preface to the Formula of Concord: "We intend also, by the grace of the Almighty, faithfully to abide until our end by this Christian Con-

fession, mentioned several times, as it was delivered in the year 1530 to the Emperor Charles V; and it is our purpose, neither in this nor in any other writing, to recede in the least from that oft-cited Confession, nor to propose another or new confession." (Trig. p. 847.) The Formula of Concord is placed in its proper relation to the Augsburg Confession in the following words: "Necessity, therefore, requires us to explain these controverted articles according to God's Word and approved writings, so that every one who has Christian understanding can notice which opinion concerning the matters in controversy accords with God's Word and the Christian Augsburg Confession, and which does not. And sincere Christians who have the truth at heart may guard and protect themselves against the errors and corruptions that have arisen." (Trig. p. 849.)

The fact that mergers have taken place since 1932 and the fact that the work of men like Barth, Bultmann and their coterie has appeared on the scene does not make ABS nor the Lutheran Confessions irrelevant for our day. For, by and large, the heresies are not new but old and find their answers in the documents at hand. The situation in Lutheran circles has not been changed by the mergers. The differences are the same even though previous documents to which we have objected have been submerged. For instance the ELC contingent of the new ALC will strenuously maintain that the Madison Settlement is as much a statement of its convictions now as it was in 1917. The old ALC section of the new body will affirm its allegiance to its Declaration as fervently now as it did in 1938. There is no evidence that these documents have been rejected or repudiated even though new documents have superseded them. ABS is as relevant for our day in these matters as it was in the years immediately following 1932.

Aside from its application to the situation prevailing in Lutheran circles in 1932 and following years, we are conscious of the fact that ABS was adopted in its present form "as a brief Scriptural statement of the doctrinal position of the Missouri Synod" on the points set forth. This is the preliminary statement on our copy of ABS as it was made over the signatures of F. Pfotenhauer, President of Synod and M. F. Kretzmann, Secretary. What has happened that the Theological Faculty at St. Louis should find it necessary to propose the following course of action to the forthcoming convention: "To appoint a representative committee, possibly the proposed Commission on Theology, whose responsibility kit will be to review thoroughly A Brief Statement from the exegetical, symbolical, dogmatic, historical, and practical points of view, with special attention also to its adequacy and relevancy for our day, and to submit its report to a future convention of Synod." (CTM. April 1962. p. 233.) The reasons behind this proposal shall be the subject of a subsequent article in Panorama.

C. M. G.

C O N T E N T S

VOLUME II

APRIL, 1962

NUMBER 2

THE KINGDOM OF GOD (conclusion).	1
(Schaller-Schaller)	

PAEDEIA

BEING AND BECOMING.	14
M. Galstad	

PREACHING THE WORD

THE THIRD NEED.	17
F. Kuegele	

PERICOPIC SYSTEMS.	18
----------------------------	----

PANORAMA

MISSOURI AND N.L.C. — THE OVERALL PICTURE	
Part III.	23
E. Reim	

<u>A BRIEF STATEMENT</u> — THEN AND NOW. . . .	26
C. M. Gullerud	

THE JOURNAL OF THEOLOGY (Church of the Lutheran Confession) is published at New Ulm, Minnesota, by authorization of the Church of the Lutheran Confession. Subscriptions are payable in advance at the CLC BOOK HOUSE, Box 145, New Ulm, Minnesota. The rate is \$2.00 per year for five issues: February, April, June, October, December. All correspondence other than subscriptions or changes of address should be addressed to Prof. E. Reim, Editor, 436 James Ave., Mankato, Minnesota. The Editorial Committee: E. Reim, Chairman; C. M. Gullerud; E. Schaller, M. Galstad.