



"Meditate
upon these things;
give thyself
wholly to them;
that thy profiting
may appear unto all"

I Timothy 4:15

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**COME TO
CALVARY'S
HOLY MOUNTAIN**

THE SINNER'S SAVIOR IN THE LIGHT OF ISAIAH 53

(As rendered jointly by Clifford Kuehne and E. Reim, on the basis of the 1919 translation into German of Professor August Pieper)

*I. Introducing the Sinner's Savior:
Supremely Exalted after Deepest Humiliation (52:13-15)*

Behold, My Servant shall succeed:
He shall arise, lift up Himself, and then be very high.

Just as the many were aghast at Thee—
(So utterly disfigured was His countenance,
His form as well, more than the sons of men)

—So shall He startle many nations;
Because of Him shall kings close up their mouths,
For what has not been told them shall they see
And what they have not heard they shall perceive.

II. The Profound Humiliation of the Sinner's Savior (53:1-3)

But who believes our preaching,
And that JEHOVAH'S arm is here revealed?

For like a tender sprout grew He before Him,
And as a root from desert land;
No form for Him, and splendor none;
And when we saw Him, no appearance there that we should
long for Him.

Despised was He, and shunned by men of rank,
A man of sorrows, one well known of grief,
And one from whom men hide their face:
Despised was He—and we esteemed Him not.

III. The Sinner's Savior as Our Substitute (53:4-6)

But truly, our griefs are what He took on Himself;
Our sorrows too—they also has He borne;
While we regarded Him as stricken, smitten and bowed
down by God.

But He was pierced for our transgression,
And crushed for our iniquity;
The strokes that fell on Him were for our peace,
And by His stripes our wounds have now been healed.

All we like sheep had gone astray,
Each one had turned himself to his own way;
But He, the LORD, did lay on Him the sin-guilt of us all.

*IV. The Patient Suffering, Death, and Honorable Burial
of the Innocent Savior of Sinners (53:7-9)*

Hard pressed He was—but He, He bowed Himself
And opened not His mouth:
Just as a lamb that's to the slaughter led,
And as a sheep that cries not when it's shorn,
E'en so He opened not His mouth.

Brute force did speak, and swept Him to His doom.
As for His generation—none of them did care
That from the land of living He was thus cut off.
The stroke that fell on Him was for My people's sin.

So they had meant for Him a grave 'mong wicked men,
And yet a rich man's tomb was now His resting place
Because there was no wrong that He had done
And no deceit came ever from His mouth.

V. The Supreme Exaltation of the Sinner's Savior (53:10-12)

But lo, it pleased Jehovah so to bruise Him, lay Him low:
For, once His soul had brought its sacrifice for guilt,
Then would He see a seed, His days He would prolong,
And thus the purpose of the LORD would triumph by His
hand.

By reason of the travail of His soul He shall both see and
be refreshed,
And through His knowledge shall the Savior, e'en My
Servant,

Bring words of pardon to the many:
For He Himself doth bear their sins always.

Therefore will I allot to Him the many,
And even great ones shall His portion be
Because of this that He poured out His soul in death,
And let Himself be numbered with transgressors—
While it was He who took upon Himself the sin of many,
Indeed, for sinners did become the Advocate.

THE PROBLEM OF THE ISOLATED BELIEVER

(From the *YEARBOOK* -- Grace Lutheran Church -- Sleepy Eye, Minnesota)

The Situation—

We are a very small church body. We have congregations in few states of the Union and in but one foreign country. In the states in which we are located we have congregations in but a very limited number of cities. The greatest concentration of congregations in the Church of the Lutheran Confession is in Minnesota, but even in Minnesota we have congregations in but fifteen cities and towns of the state.

The society in which we live has been aptly described as living on wheels. People move from place to place more now than ever before in the history of our country. We have less of such activity in our rural area, but the flow of population from rural areas to the urban centers means that most of our young people leave for the cities where they can find jobs. Most leave immediately after their high school days, some to continue their education and then to a job, others directly to a job opportunity. In addition the demands of military service take most of our men away for a period of years and some permanently, if they choose the military as a career.

An age-old social factor adds to the scattering of our young people. Our young women can find few job opportunities in our own area. So they seek and find jobs else-

where in the larger cities. In due time they also find boy friends, fall in love, marry and settle down where their husbands have become established. Small is the chance that it will be in an area where we have a church.

When we combine these two factors, the small number of areas in which we are located with congregations and the movement of our modern society, we find the causes for the situation that so many individual true believers or family units find themselves isolated. They find themselves in an area where there is no place for them to worship and where they cannot enjoy the strengthening and encouragement of fellowship with those of the same confession.

The Problem, Not New—

The problem of the isolated believer is not new. The situation has indeed been aggravated by the necessity of our leaving our former fellowship some five years ago. But even when we were members of the much larger Wisconsin Synod, the problem of advising and counseling, aiding and helping those who moved away was a constant cause for concern. Those were the days when, in addition to warning against other heterodox Lutherans, we also had to begin warning people against joining congregations of the formerly orthodox Missouri Synod. More than one individual and family left with a clear conception of the issues, determined to confess and uphold the Truth, but then joined a Missouri Synod congregation only to be soon absorbed in the organization and soft-talked out of their former confessional position.

But let us not for a moment think that the problem of the isolated confessor is something new in the history of the Church. Nay, rather it is a characteristic feature of confessing believers since the beginning of time. Confessional isolation or aloneness manifested itself already

in the second generation of men. Abel found himself estranged religiously from his brother Cain. In that case the confession remained the same, but the Lord caused it to be known that the hearts of the two worshipers were far apart. After Abel's martyrdom a religious division developed between the Cainites and the Sethites. As time passed the Sethites became an ever smaller minority until in the days before the flood the family of Noah had become an isolated island of confessors in a world of mockers and scorners.

When the march of civilization continued after the interlude of the flood, the situation of isolation for the sake of loyalty to the Truth again became characteristic of the lives of believers. Abraham must have felt that loneliness and isolation, for the command of his God caused him to separate even from his own family. Think of young Joseph isolated by force from the fellowship of believers in his own family, even though they lived and acted contrary to their own profession. For more than twenty years he bore that isolation until he was able to develop a spiritual fellowship within his own family. There is a loneliness, an inescapable isolation from the company of the world and even from men of religion, that accompanies the child of God on his journey through this life. Think but of the lonely efforts of an Elijah as he sought to restore to Israel the true worship of the Lord.

The Problem, Therefore, Characteristic—

We should realize that the lonely isolation of a true believer, who is in the world but not of the world, who finds himself among professing Christians but alone in his confession of the whole Truth of his God, is not foreign to the status of the true believer but rather characteristic of it. The ratio of believers to unbelievers is always heavily tilted in favor of the unbelievers. Think but of the imbalance in the days before the flood when the family of Noah stood alone against an estimated world population of a

billion. Think today of the teeming millions of atheistic China and Russia, Hindu and Moslem India and Pakistan, and pagan and Moslem Africa and the Middle East over against the much smaller numbers of the so-called Christianized countries. Think further of the imbalance between the ratio of heterodox churches to orthodox church (false over against true-teaching) in the Christian countries. The orthodox Christian Church, whose confession in word and deed can stand the test of reflecting every Word of the Lord, has almost become extinct. Our Church of the Lutheran Confession stands alone and isolated. Because of our small numbers we are ignored by many.

"Many are called, but few chosen." So it has ever been. "Enter ye in at the strait (narrow) gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait (narrow) is the gate, and narrow is the way, which leadeth unto life, and few there be that find it," Matthew 7:13-14. At any given time in history the unbelievers and hypocrites outnumber the believers by a tremendous amount. At the end of time there will be a tremendous population gap between the dwellers in heaven and the prisoners of hell. How can it then be otherwise than that the believer be an isolated individual or that believers be isolated groups in this world? When one further considers that most believers here on earth are members of Christian churches that do not confess the whole Truth, one can begin to appreciate the even greater isolation and loneliness of the child of the child of God who is determined to confess the whole Truth and avoid those who in any way or degree compromise their confession.

A Wrong Attempt to Solve the Problem of Isolation—

Let us now confine ourselves to the problem of the isolated confessor of the whole Truth in the midst of Christians who confess a mixture of Truth and error. The problem can be put very bluntly in this way: When one of our

members moves to an area in which we have no congregation, what should he do? Should he look about and seek out the church that comes the closest to our confession—which would normally be a Lutheran church of another synod? Should he then join that church with the determination to accept, believe and be influenced only by what agrees with our confession of the Truth and to reject in his mind and combat that which opposes and contradicts the Word of God? In practice most people do this very thing—solve the problem of isolation by joining the Lutheran church that comes the closest to ours with the sincere intention of maintaining their private confessional position within such a church.

Is it possible to maintain an orthodox confession in the midst of a heterodox congregation and church body? Let us realize that in the interaction of people in a group influences go both ways. Whenever we interact in society, we influence and are influenced. A believer who knows and confesses the Truth will have an effect upon members of a heterodox congregation. He may arouse the consciences of some, bring knowledge and understanding and insight to others, and even bring about certain changes in the policies and confessional position of the group. But at the same time that person is being influenced by his spiritual environment. Error, in whatever form it appears—heretical or respectable—always acts as a leaven. It never first seeks to conquer, but always first seeks to be tolerated. A heterodox congregation will tolerate, even welcome, the views and confessions of an orthodox Christian (whom, from their point of view, they consider an errorist). Why not? No one in a heterodox communion expects, hopes for, or thinks that unanimity in confession is either possible or desirable. The attentive audience that the orthodox Christian receives in a heterodox communion, the permission and even encouragement to continue in his beliefs and confessions, may suggest to the orthodox Christian that he is really making progress. But such progress is just an illusion. For it is really accommodation to an existing pattern. For most heterodox com-

munions have these characteristics in common: a gentlemen's agreement to disagree honestly without destroying the arrangement of worshipping and working together and a basic belief that no one person or group does or can have the correct confession of all the Truth, but rather that individuals and divergent groups have special insights into the Truth, with the correct confessions of the whole Truth being a composite of these divergent and conflicting parts. When an orthodox Christian subjects himself to this atmosphere, his confessional edge cannot but be dulled, his confessional enthusiasm lessened, his will to confess worn down. And before long he becomes immersed in the organizational church, while periodically protesting his confessional independence.

So it is because of the silent, but unrelenting working of the leaven of error. So it is also because the orthodox Christian, when he joins a heterodox congregation, immediately and with the very act of joining, compromises his position. He says in effect: "I confess that doctrinal agreement and agreement in practice are necessary before I should pray with you, be instructed by you from the pulpit, and commune with you, BUT because I have no church of my own confession available, I will waive this part of my confession." Whenever a confessor of the whole Truth seeks and obtains membership in a congregation and church body which denies any part of the Truth, that person has thereby contradicted himself, become untrue to his beliefs and confession, and exposes himself to the leaven of error. What spiritual damage is done to the individual and succeeding generations may not be fully revealed until the last day—when it is too late to undo what has been done.

The Proper Solution: Accept Isolation, but Seek to Remove
It by Mission Work—

What should one of our members do when he or she finds himself or herself religiously isolated in some community where we have no congregation? Accept that isolation as

part of the cross which Christ Himself lays on those who follow Him with the determination to continue faithfully in His Word despite the isolation.

There is no other alternative. The warning, "Beware of false prophets!" is clear. A false prophet is any teacher or preacher in the church who teaches or tolerates any doctrine or practice contrary to that which the Bible clearly teaches. It makes no difference whether the false prophet bears the denominational label of "Catholic," "Reformed," or "Lutheran." The dangers of error are not lessened when they bear the disarming label of "Lutheran;" they are only more cleverly camouflaged. When one of our members joins a heterodox church (usually it is a Lutheran church), that person is inviting instruction, comfort, exhortation, counsel and advice from a false prophet. The Lord says, "Beware;" the individual says, "I'll take a chance." The Lord says that error works as a "leaven" to destroy saving faith; the individual protests that his faith is strong enough to survive the leaven of error but too weak to survive the trial of isolation. It is very easy to understand and sympathize with the pressures that cause people who are isolated to join a heterodox church, but such an action has no divine approval, but is rather done contrary to clear and specific warnings of our Lord. The proper solution to isolation is to accept it.

But the individual is to accept such isolation only as a temporary necessity. He is immediately to seek to remove that isolation by witnessing unto the Truth and thus seeking to gather a congregation of those who share with him the whole of God's Truth. This is precisely the manner in which so many of the early Christian congregations were founded. When persecution set in at Jerusalem, the Christians were scattered. They moved from place to place, not with languid hearts and sealed lips, but with throbbing hearts and lips bursting to confess the way of life that they had found in the Lord. Why do people look in such bewilderment when one suggests that they do the same thing today?

Possibly because today mission work is considered professional and big business. The parent body is expected to send a trained professional into a given area, pay his rent and salary while he tries to gather a congregation, and supply funds for the erection of a house of worship. Certainly, we try to and do work that same way—to the limited extent of our funds. But let no one think that this is the only way that mission work can be done. The Lord has never relieved the individual of the responsibility of being a witness and a light and a salt and shifted that responsibility entirely to the group, the church body. When what we today consider the regular ways and means for doing mission work are not available, then we must revert to the ways and means frequently used by the early Christian Church, and used successfully!

*The Means for Maintaining Isolation Successfully
and Removing It—*

Can an individual child of God survive isolation in the midst of unbelieving and false-believing people? The simple answer is "Yes." Since God has made such isolation not the exception but rather the rule for His people, He has always provided the means for survival in isolation. He has provided His Word by which He is constantly able to communicate to the isolated person and He has provided prayer as a way by which the isolated person can communicate directly with Him. So then, isolation from fellow confessors can never mean and be isolation from the Lord God who is confessed. The same Word, by which the Lord can communicate with the isolated person, provides the means for that person to communicate with others and thereby remove his isolation by gathering others who will rally around the Word with him.

The Past: More Difficult Than the Present—

Have you ever thought of young Joseph, a lad of seventeen years who was forcibly isolated from his family, the

only congregation of true confessors in the world at that time? What a shock it must have been for young Joseph to experience personally the chasm that existed between the profession and practice of his own brothers. Yet the Lord expected Joseph to remain faithful to the confession that his brothers professed but didn't practice. The Lord expected Joseph to be able to survive spiritually, which he did with the help of the Lord. Think of the meager means of survival at Joseph's disposal. He had no written Word of the Lord, not a single syllable. Joseph couldn't sit in his room or in his cell and read a chapter of the Bible as our isolated young people can do wherever they may be. All that Joseph had to nourish and guide his faith was what his father Jacob had taught him orally. He had learned from his father's lips the stories contained in the first half of the book of Genesis. Especially the promises made by the Lord God to Abraham, his grandfather, were the milk and meat that kept his faith alive.

Have you ever thought about the fact that the Lord expected the Children of Israel to survive for more than four hundred years in Egypt with little more than Joseph had. During those centuries they had no written Word of the Lord and no priesthood. Not even once did the Lord appear to His people during those long centuries, as He appeared to Jacob when he took his family to Egypt. Yet the Lord expected that His promises, handed down from mother and father to son and daughter, would and could keep alive saving faith in the hearts of His people.

Contrast these meager means of survival with the wealth of means for survival that a modern isolated child of God has. We have the entire revealed and inspired Word of God which God has given us as a light to lighten our paths. In addition, any isolated member of our congregation or of the Church of the Lutheran Confession can have weekly sermons and additional spiritual food in the form of the weekly bulletin sent to him wherever he is. The telephone, with but little cost, can bring any isolated child of God comfort

and consolation, strengthening and instruction at any time, night or day. The fact of the matter is that modern means of transportation and communication have lessened the cross of isolation to a great degree. The full revelation of God's living Word in the Bible, which is available to anyone, and the modern means for distributing the same, together with Bible-based messages, have made survival in isolation considerably easier than in days gone by.

The Lord Wills the Survival of the Isolated—

It is the Lord who imposes isolation upon His people. That is part of the cross that He lays upon us at times. But the same Lord has also provided the means for survival, and provided them most abundantly. The wide distribution of the Holy Bible together with universal education which provides the reading skill necessary to use the Bible and modern means of communication combined with the willingness of fellow believers to provide spiritual literature have provided all the aids necessary for any child of God to survive confessionally any place in the world. Behind all these means stands the will of the Lord that His confessors do survive. To that end He sends His Spirit to instruct, encourage, strengthen, comfort and cheer the isolated believer through the means that He has provided.

The Will of the Lord

in Behalf of the Isolated Frustrated—

But the Lord forces no one, neither a believer living in the company of fellow believers nor a believer living under isolated conditions, to remain true until his end. If the believer in the midst of fellow believers refuses to use the Word and Sacraments, he may well fall from the faith and lose his soul. If the isolated believer refuses to nourish his soul with the living waters and the bread of life at his disposal, his faith may perish. We can and do provide Bibles, if need be, and we do send spiritual literature, if

and when requested; but the reading is up to the person himself. If the isolated person refuses to minister unto himself and if he ignores the warnings against false prophets and concerning the leaven of error, he tempts his God and may suffer serious spiritual harm. The will of the Lord, who would have also the isolated remain faithful unto the end and be saved, may be frustrated by them. Then it's a case of "I would" on the part of the Lord, but "ye would not."

The Will of the Lord
in Behalf of the Isolated Realized—

Sometimes believers isolate themselves at their own peril. Sometimes that isolation is unavoidable. In general isolation is part of the cross that all believers must bear at some time or another. For that reason the Lord has made provisions for survival. We need to warn our people against unnecessarily isolating themselves—usually for purely material benefits. We need to instruct them on the methods of survival: receiving constant communication from their Lord through His Word and communicating with Him by prayer. We need to encourage them to function in their calling as witnesses for Christ. If the isolated Christian both nourishes and exercises his faith, he will not only survive but remove his isolation by gathering a congregation to join with him in confessing the whole of God's eternal Truth. So is the Lord's will done!

Paul F. Nolting

PAIDEIA

Learning *as* *Entertainment*

(Intrare—tenere: to enter—to hold)

Teachers worthy of the name will never grow tired of devising means and materials for entertaining their students -- entertainment being defined as that which holds. Such teachers will not worry if at times learning is amusing, even downright diverting after a long session of hard work.

Before readers leave, we must hasten to justify the word that we have used: simply shuck off all connotations of the modern industry that amuses the masses with uncounted devices to save them from boredom as the television set that is said to hold the average American family for more than five hours every day. We mean activity that comes naturally to a normal child, not only the bright one: his desire to investigate, such as to open the old alarm clock and see what makes it tick.

Now, what is it that catches and holds our attention, that entertains us, that gets inside us and holds us together as the living beings that we are intended to be? Is it not life? Were you disappointed to get the answer so soon? "Life" is an abstraction, a word that can be

as wholly stripped of daily doings as is "love." But let both those words live, and they will hold the attention so long as breath is drawn. They will not only entertain for the present; they will mightily stir men for eternity.

"What is this I hear of sorrow and weariness,
Anger, discontent, and drooping hopes?
Degenerate sons and daughters,
Life is too strong for you --
It takes life to love Life."

A little boy penciled a sign, "editor," and taped it to his desk. The whole room stirred into action. Many had something to write. The teacher would duplicate it. Thus was born a room newspaper written by the primary grades. Something got into them and it held them to the activity. Life is like that; it entertains. Remember the definition.

An upper-elementary room studied the life of the Reformer of the church. They chose to challenge modern Halloween's usurpation of October 31 by enacting in a drama the momentous events that they had thrilled to appreciate: painted their own background scenery, enacted the high spots of the Reformation with extemporaneous dialogue, "entertained" their elders, and stopped a lot of "trick or treat" traffic. With verbs, then, they let the nouns live. Reformation became much more than an abstraction to be learned, more exactly, memorized.

It came to be a habit, the proper way to do things in their school. When Christmas came they wanted to "do" their own presentation of the way of salvation, climaxing their demonstration with the high points of Luke 2. More home-made scenery, more extemporaneous dialogue, a procedure that required daring and confidence and nerve, for rarely do players want to go on stage without knowing their lines, full of fear, often, that they will forget, and ruin the whole thing. But there were no such fears. And

why? Because enough real knowledge had entered into the group to hold it together and make the presentation pure enjoyment.

The scene of the Fall gripped us as we have seldom been taken by a similar presentation; it entered the observers and held them as an audience has seldom been seen to be held. This continued through the acts of Noah and the Deluge; Abraham offered Isaac; Jacob wrestled with the Angel and limped; the Commandments came from God on Sinai; Ruth showed what it meant to join God's people; Nathan brought David to repentance; the priests of Baal suffered derision and death. Gabriel announced the coming Birth, and the shepherds made their visit to the manger. Hundreds had gathered, and some people came off the street because they wondered what was going on. They used the right word: there were verbs in the air, and the passers-by were taken by the action. They got the message.

Nouns can be assigned and recited. But they tend to be colorless and abstract. Such words do not bite, leave a sensation, or work their way in. And until something enters in there is no *inter est*, there is no "it concerns." Until something enters there is no interaction, nothing in common between the learner and the matter learned, and there is no interest. Only something "takes" us, holds us, entertains us. (It is no heresy to say that this attribute describes education at its very best.)

At one time the world of learning was largely busy with nouns, names of things. Nothing wrong with that, unless it is forgotten that the names are not the same as the things. The many boners committed in school are amusing testimony of the extent to which "learning" of this kind still exists; they can be bought by the paperback-full. If the situation were only amusing it would not be so serious. There is massive "learning" that is tongue-tied in the day of action -- the most frequently mentioned sin-

gle complaint that we have personally heard about typical education. How good, in contrast, to hear: "There isn't a day that I don't think of something you taught us in class." And what marks the difference? Obviously this, that many things were entertaining, as we have defined the word. Born in life, they entered into another life. Excellent entertainment!

We must look again at that world of learning that one time was filled with what Whitehead called inert ideas. They were so rarefied that they made no difference to anybody because they were so meaningless, stripped of flesh and blood and of life and action.

For example: children may be taught the big Latin words for the effect of Jesus' death upon the Cross, for our being born again by the work of the Holy Spirit, the *omni* words that describe the different Persons that are God. Or take some words from science, defined as any body of knowledge about something: ecdysis, dolichocephaly, flotation, osmosis, florescence, histogram, reticulation, regression; or from theology, kenosis and acceptilation. None of them mean anything before they are made entertaining, before they enter in and hold us, before they give us the aha-experience, before they are fun defined as enjoyment of insight. (We will not spend more than this one sentence to disclaim learning disguised as maudlin time-wasting used to bribe spirited youngsters into some measure of docility until the bell rings.)

We want teaching with authority, with effect, even as Jesus of Nazareth so took people with His teaching that they could not miss the point: He did not teach as the scribes, who so dangled the tradition and the abstractions about, that it didn't even dawn on them that they had rendered the Law of none effect, burying judgment, mercy, and faith. Even Jesus had trouble with words: "Believe me that I am in the Father, and the Father in me: or

else believe me for the very works' sake." John 14:11. Philip had been along "so long time" seeing the works of Jesus, but failing to see the Father at work in all this, that Jesus had to make the connection. But the referents were at hand to make the meaning. That is teaching! Helping the works so to enter in that they should seize Philip's mind and understanding, and thus his life! What matters it that we must sometimes resort to the words under a graph or illustration to understand what it means?

This has been the divine method from the beginning. Most of the Old Testament Scripture is one mass of audio-visual approaches by God to man, no less living and effective to us as they are reported in the Word than they originally were in the flesh: the tree of life, the Deluge, the rainbow, the plagues of Egypt, the passover lamb, the brazen serpent, the manna, and the Rock which was Christ. God had talked words, but these works made His Word stick—in the minds that would receive it, that would entertain it. Nor did even God make His way with man on a grand scale before He entered into our flesh and life and "went about doing good." To the will of God manifested in works, Jesus made His appeal. That combination should grip men, entertain them through tribulation to the end.

The legendary little boy wanted to know something about the stars. His mother told him to ask his father, the learned astronomer. "But I don't want to know that much," said the boy. We tend to resemble that little boy. We cannot handle the abstractions-- not yet. We first want the joy of success with things that do appear; from them we will get our grasp of the abstruse and the eternal. Spare us from that idea of education that revels in the difficult, that struts its indifference toward the dull, and hurts those that it should help. The formal is formed, but it is not always formative. But it is formative that we must be, if anything. The formal can be entertaining to minds that have arrived. It can be a glorious entertainment, but glory must await the consummation.

All that is best in the history of education has come largely from the efforts of those who would make education the process of arrival at the consummation so devoutly to be wished. It is not only understanding, but the arrival at understanding. It is not the attainment, but the following after, that we may attain. But there seems to be a limitation. Wisdom seems to lie in the manner and the measure in which we ourselves are grasped and held by that which is revealed to us. That assumption is broad enough to include both our knowledge of the material world and our grasp of the grace and knowledge of God. That part which we grasp, and which grasps us (entertains; both *inter* and *est*) is that by which we are formed and matured. It is the only entertainment that is valid. To deal in abstractions as realities may be the same as knowing a lot of things that are not (surely may not be) so. Call this pragmatism, if you will; it is the divine kind. Only after we have become possessed of what God has given us, said to us, and done for us --only then will He give us Himself to enjoy. And that belongs to the ultimate consummation; it is not for this world. Let God provide the eternal glorious entertainment; we will be concerned now with the kind that informs us and makes us "grow up into Him."

The latter entertainment is tangible and appearing, as practical as potatoes and proverbs. The values we discover, and those that are revealed, are as real as a stubbed toe. Heaven spare us from the surgeon friend who does not treat us as the people who appear, when we meet him, say, at a picnic. Let no theology withdraw from the tumble of life, but let it do the works of love, May no teaching do anything but that which entertains, which enters and holds. It is a mystique to be attained.

Martin Galstad

PREACHING THE WORD

MEDITATIONS

IN THE

BOOK OF DANIEL

(Concluded)

CHAPTER VIII

HE THAT SITTETH IN THE HEAVENS SHALL LAUGH

It would be quite a simple matter to take our hearers back into the pages of history and relate how Daniel's vision of the ram and the he-goat was fulfilled according to the Word of the Lord; for it is all past, and the story is there. When the kingdom of the Medes and Persians, the double kingdom, the ram with two horns, stood in its power and seemed unbeatable, Alexander the Great of Greece, a new ruler only twenty years old, came roaring out of the west with his armies at an unbelievable pace and crushed Persia in but a few weeks. But Alexander died when he was only thirty-two; and his large empire was divided into four kingdoms by Alexander's generals. Thus appeared the four horns on the he-goat. The southern kingdom included the pleasant land, the land of Canaan; and it was here that the little horn grew out which became so exceedingly big and did so many cruel things to Jerusalem, its Temple and worshipers. History knows

this horn as Antiochus Epiphanes. The Jews called him the Crazy One. He robbed the people of their right to bring offerings to the Lord God of Israel; he desecrated the Temple, took away the altar and the sacred vessels of worship. This terror lasted, as Daniel foresaw, 2,300 days or about six years, until Antiochus died, without hands, of a dreadful disease.

One finds it all in the history books. It came to pass exactly as God let Daniel dream of it in his vision. We could let it go at that and say no more about this chapter of the Prophet, except that we find it hard to understand why the chapter was written in the first place if it held no other content for us. The Christian is moved to ask questions. God revealed a portion of world history to Daniel. Why? What was the good of this advance notice? Why did God not just let events happen without troubling to explain it all ahead of time? Certainly we know that God sees all the future; but what purpose did He have in letting Daniel see it? Moreover, what value does this prophecy have for us? When we read it, we read of things that took place long, long ago. The dust of centuries has settled upon the kingdoms of the Persians and the Greeks. The he-goat out of the west lies in his grave, and the horns that terrorized Jerusalem, the little antichrist Antiochus, is largely forgotten except by historians and during a Jewish festival. What possible use can we have of all these musty ashes of the past? Do not real, live problems confront us in our own day? Are not our times filled with difficulties of their own? They are indeed; but how can we better face our troubled days than by learning that even the chart of history summons us to arise cheerfully and go about our King's business unafraid? That is why this chapter was written and the vision was given. It rings with God's laughter.

1

Things look differently from below than they do from above. When the world is full of horns, it seems to the people of God that they cannot survive the terrible power

that is let loose on the earth. Persia and Greece may appear unimportant to us now; but there was nothing small about them in the days of Alexander. The ground trembled and shook beneath those armies and the sky all about was red with their burning and looting. To the believers the world powers seemed like giants. Just as when the spies sent out by Moses to investigate the Promised Land came back and said that the people were giants and they were as grasshoppers before them, so it was again when Alexander's armies overran the earth, or when Antiochus with iron fist began to beat upon the Church. The believers seemed as grasshoppers. They ran in all directions. They hid for their lives in caves and woods. How little was their power; yes, and the cause of God seemed doomed to be crushed beneath the trampling boots of human conquerors.

That is the way things always look in this world to those who get the view from below. From where we stand, matters look bad. Little comfort do we find in the knowledge that Alexander and Antiochus are dead and buried, because history repeats itself again and again. Our world is a forest of horns. First one nation and one man strut about pawing the ground and pushing other nations about. Then suddenly another people roars onto the plain with its weapons and beats the first nation into a bloody pulp. Hardly is victory secured when a third nation is ready to attack the winner. War and rumors of war are our daily fare. But this is not the worst; for with each battle other dreadful evils arise. Each war brings new waves of ungodliness; after each struggle the world is farther from God. Those who are true to the Faith are more and more threatened by organized opposition to the Truth. The Antichrist grows more powerful with each year of tumult. Within remaining orthodox confessions men arise speaking perverse things and drawing disciples after them. Even now the most horrible of all conflicts is shaping up between giant powers of earth; and we see terrifying visions of the shape of things to come.

It is then that we should hear the tinkling laughter from heaven. For so it is written: "The Lord shall have them in derision!" From where He sits, the Lord of Hosts sees these unfolding events in an entirely different light. He saw the Persian empire, and He saw Alexander. But He would have us know how silly they looked. A ram acting important—and a goat charges him, breaking the horns off, trampling him into oblivion. Then the goat suddenly lies down and dies! God watches the spectacle, and laughs.

Who is destroyed by all this pushing and bleating and ramming of horns? Is it the Church of Jesus Christ, the flock purchased with His blood? Never. Though the redeemed may be sorely bruised and tossed about, though they are sickened, as Daniel was, by the sight of all the senseless horror and destruction on earth, the only ones that perish are the rams and the he-goats, one after the other, the kings and rulers as well as all those who, despising the fold of the Lord and Shepherd of souls, shake their horns and butt with their heads against the throne of God. They kill each other off; but the Church of Christ goes on. Beneath the bloody skies stands the city of God, the holy place of the tabernacles of the most High with its life-giving streams. God is in the midst of her: she shall not be moved. What is a fight between goats and their cousins to her? Let them fight; but let us learn to laugh with God, a laughter of pity and faith and fearlessness. Let us laugh and go on with our work, doing the King's business.

2

It is but a few years since many of us built churches anew in the aftermath of a confessional struggle, or established new congregations where the old had repudiated our message. This was like beginning a new program of construction at the hour of sunset. All about us the lengthening shadows of the world's day seemed to cry out saying: It is too late to begin all over; the night is almost here when

no man can work, and your small measure of vitality will be smothered in the storms of the approaching end.

In faintness of heart we may sometimes have felt that such a warning could well have been taken to heart. For the gathering darkness has seemed at times like a weight upon our shoulders too great to be borne. Horns within and outside our church body have been raised to bruise it. There has been hatred and unbelief and evil speaking against it. Nor are these threats diminishing. There will be yet other horns; for the race of rams and he-goats is flourishing. We shall have to brace ourselves against many a charge before the end of all things is at hand.

Let us learn to watch it all from above, through the eyes of God. Against the Prince of princes, who shall prevail? Him we serve; and we have work to do today, work that will flourish. So very recently, even as one measures time in these eventful years, we established a high school and college upon that Foundation which shall never be removed; and this was done while our own walls were trembling in the quakes of seemingly insoluble problems. Yet the school now stands filled with children of the Kingdom, a youth which is learning to know our heritage in the Gospel. All who comprehend this symbolism of the horns will understand the need of our school. We do not fight with horns, as do the goats of this world. We have only the Gospel of love and peace; and unless we fiercely possess it, strive for it and work with it at every opportunity and in every proper way, we shall have nothing left save the hopelessness of a world built upon human might. Our children, not having the Gospel, would be caught between the horns of the rams and the he-goats. We offer them escape and security by binding them with a cord woven day by day, in school as well as at home, to their Savior. They shall not grow up to fear, or to trust in their horns, but are to become wholly followers of the Lamb of God.

May we continue to build and grow well. Let nothing us dismay. Let us rise up with Daniel and quietly continue to do the King's business. (v. 27)

CHAPTER IX

MEA CULPA!

One of the most serious conditions troubling the world in our time is a lack in so many people of the sense of personal responsibility. Men and women refuse to accept responsibility for their decisions and actions. We have an example in the treatment given to marriage. When two people are about to enter this holy estate, they are exhorted to do so with a profound sense of the seriousness of the obligations they are about to assume, bearing in mind that the vow and covenant, once made, may not be broken. Thus they have every reason to consider their action well, and they take it free-willingly. Yet how often does it not occur that after a few years, or months, yes, after a few weeks a couple will suddenly run apart, break the vow and behave like irresponsible children who do not understand what it means to see a thing through after it has been seriously undertaken?

This evil and dangerous state of mind, moreover, is being encourage by a prevalent philosophy which tells people: You are not responsible, you cannot help it! Criminals are excused for their crimes while the fault is laid at the door of circumstances allegedly beyond their control. If a drunken driver commits murder on the highway, some attorney will plead that the violator could not help it because drunkenness is a disease. Disobedient children, delinquent youth and its parents are excused, and blame for their neglect or misdeeds is ascribed to environment, lack of proper educational facilities or an inadequate police force.

Unless responsibility for evil is placed where it belongs and accepted by the guilty, there can be no correction. In due and proper acceptance of responsibility Christians must play a leading role and serve as examples.

1

Until now, in our studies in the Book of Daniel, we have seen God's people bowed beneath much trial, persecution and danger. We looked into the fiery furnace and the den of lions; we have heard prophecies of the dark days of the future. And always we were shown whence such sorrows come. We saw the world powers and the world princes in rebellion against God Nebuchadnezzar, Belshazzar, Darius, Antiochus. While these trampled the soil into a bloody paste there was tribulation also for the Church. There were tyrants and traitors. But is that the whole story? Is the full measure of responsibility thus deposited where it belongs? It is well that, before we close our meditations in the Book of Daniel, we should include this ninth chapter in our studies. For here a new window is opened upon the scene of the Church's struggle with evil in the world. Looking out, we see a side of the picture which has not previously been stressed.

Our sympathies, our hearts have been and remain with Daniel and his friends, with Shadrach, Meshach and Abednego, with the people of Israel captive in Babylon. We sorrow to see them under the heel of the oppressor and we stand shoulder to shoulder with them. For they were our brethren in the faith; and we too are well advanced in an age where the faithful will suffer for the sake of their God and Savior at the hands of a corrupt world given to its lusts. But while we sympathize with Daniel, let us now also stand at his side while he confesses to God his share, and the share of his people, in the responsibility for the evils that fell upon them.

In a most wonderful prayer Daniel makes a clean breast of his responsibility for the sorrows of the Church. He confesses, not alone the sins of others, but his own as well. He does not make a speech about that wicked Persia or the heathen generally, but touches the sorest spot in the whole sad business. Daniel says: It was I and my people who have brought this distress upon the earth.

Note well that his confession does not deal in those sanctionious generalities which have sometimes been heard from the lips of church leaders and their followers, when their obvious lack of true repentance labelled their confession a pious fraud. Daniel is very specific: "We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments: neither have we hearkened unto thy servants the prophets" So it was not only Nebuchadnezzar who set his face against the Lord; Daniel and his people had done so also, in many ways. For every sin is a rebellion, and every departure from the Word of God is iniquity. We do not know the details of Daniel's sins; but Daniel did, and so did his God. They understood each other very well. Both of them knew that between themselves it was useless to try to put the blame for all the trouble on outsiders. God's people had acted wickedly and thus given Satan a purchase for his power.

Daniel well knew that the Israelites were suffering because they had not listened. The Lord sent His Word unto them with fullest instruction and direction, by one prophet after the other; but Israel chose to pay no attention and went its own way. Even Daniel accepts his share in this guilt. He did not always listen either, as he should, and he does not think to blame his parents or his teachers for his failures.

Yet another sin is frankly exposed in this confession. "As it is written in the law of Moses, all this evil is come upon us: yet made we not our prayer before the Lord our God, that we might turn from our iniquities, and understand thy truth." Israel forgot to pray, even when under the rod. They were too satisfied with themselves, too indifferent to their weaknesses, too hardened against their crimes to seek out the mighty Power and Love that watched over them. Thus they were brought to their tragic bondage. "O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name." What a penitent cry is

wrung from the very soul of Daniel because he is overwhelmed by the burden of responsibility for the troubles of the world.

2

How rare is the awareness of guilt in our day. Men view with alarm and regard with disgust. They say: Just see how things are going! But of course none of it is their fault. Indeed, with myopic spiritual vision Christians often fail to see how much of the world has actually crept into their way of life. We have grown accustomed, one fears, to the hardness of heart and mind which many display toward the Gospel to which they outwardly profess allegiance. How enriched our lives could be through the blessings that stem from Christian homes, our churches, our schools; yet how poor we sometimes seem. And the sky is growing darker over our lives by the hour. Is it merely because the world is so evil? We like to think that, and consider the matter closed. Let us stop being irresponsible children, and face the facts.

We have rebelled, in heart and mind. It is like a blight upon us that we so readily desire to be called Christians without living like Christians. We want our God's name, but we are reluctant to honor it. We have wanted to have things our own way which so often has proved to be the way of the flesh and not of the spirit. Let each examine himself whether this be not true. Surely it is evident that Christian people are not always strangers to cursing, drunkenness and indecency. They have not always been above helping to keep corrupt men rich by buying corrupt wares. They have not always been innocent of providing the support which keeps smut and filth on the newsstands, furthers the proliferation of the modern orgiastic, maniacal dance habits of a depraved society, and keeps gamblers in business. Is this of no concern to us?

How well have we hearkened unto the prophets? The sun itself does not shine more clearly than does the Word of God upon our homes and from our pulpits. Yet by and large there is so little real knowledge or appreciation of

what it says. Multitudes of confessionally orthodox people are more uninformed about the teachings of God's Word than are their enemies, the false prophets and the error-ists.

It is to be feared that the Christian life today is very short of prayer. There is praying, of course; but one who searches his own heart must ask how much of it is routine, how much is babbling, how little of it is true, full communion with God. Have we truly lived in the lap of our God as His dear children. If we all had always so been, truly there would be a greater degree of peace for the Church on earth.

Hosea once cried out: "Israel, thou hast destroyed thyself!" Let us not say: Where shall we lay blame for the sad state of affairs on earth? For surely a curse must fall upon the minds and hearts which refuse to assume due responsibility.

3

To say: Our fault it is, O Lord- we have sinned, does not of itself magically better the world's circumstances. Indeed, they then seem the worse when God's children must confess that they have been a contributing cause. At the same time, however, the only hope and peace that can be found will be ours when we have been brought to our knees in repentance and confession, as Daniel was.

Hardly had he finished praying when an answer came from heaven. Gabriel, the archangel of God, a high servant of the Most High, is dispatched to visit the weeping man and tells him that he, Gabriel, was sent at the very onset of Daniel's prayer. In the moment that Daniel fell upon his knees to confess his responsibility, his sin, God turned to him with help.

That which outwardly and characteristically separates the Church and its members from the world is not a lack

of personal guilt, but genuine contrition and confession of sin. Were we to fail in this, we would have become partners with the world and risk a share in the final destruction. Our mark of distinction is the Spirit-wrought knowledge of responsibility and guilt out of which our hearts turn to our God crying: "O Lord, forgive."

Our confession and prayers may not put an end to our trials. But the Lord assures us of His mercy. He tells us, as He told Daniel: "Thou are greatly beloved," and gives us an understanding of the end of all the weeks of tribulation. We are comforted in the promise of Messiah, of the triumphant course of His redeeming work, of the gift of His righteousness in which we shall survive to await and welcome our final redemption.

In his grave Daniel today awaits that hour. We, before whose eyes Christ has so manifestly been set forth, as the Apostle said, abide without fear the time when we shall lift up our heads at last. But while we are still here, let us labor the more to save what is to be saved and to undo what we may of any neglect which must be charged to us. Confessing and forsaking our sins, judgment shall not begin in us; instead, in our day, there shall be mercy, help, and strength in time of need.

E. Schaller

==== PANORAMA =====

OUTPUT

EQUALS

INTAKE

For those of us who, through press of work or circumstances, have little contact by print or person with present-day theolog-

ical trends within the Lutheran Church—Missouri Synod apart from the interesting, informative but much decried columns of the periodicals *Lutheran News* and *Confessional Lutheran* it becomes an adventure to study the four newspaper sized pages of the *CPH Commentator*, currently being issued at two-month intervals by Concordia Publishing House.

At second-hand we have been hearing that official circles of the Missouri Synod are saying radically uncomplimentary things about the quality and veracity of the information being made available particularly by *Lutheran News*. Admittedly it is not a good thing to rely almost exclusively upon reports that present only one side of what is alleged by some to be a controversial issue. But those who are now receiving the *Commentator* can be reassured in that respect. They are getting the other side, if one may call it that. We may add that they are receiving it without charge, which is pleasant, and in a fashion calculated to allay all doubt.

The January 1965 issue reflects in detail the heart-breaking, sordid portrait of modern Missouri as painted by *Lutheran News*. The controlling spirit of that church body speaks out with an artlessness incredible in men who are still trying elsewhere to convey to a restive constituency the fiction that the Missouri Synod continues in the old paths. That this effort is still being made appears from a recent issue of the *Confessional Lutheran* which, without agreeing with the speaker, quotes President O. Harms as affirming,

in a sermon preached on "Founders' Day" at Concordia Seminary:

"The founding fathers of Concordia sought to establish a school to teach man to preach and teach the Word of God faithfully, firmly and fearlessly. They would be pleased today with the seminary which has emerged."

In the *Commentator* the evidence to the contrary is conclusively presented, for example, in a quotation from an address by the assistant editor of the *Lutheran Witness*, O. Stuenkel, who remarked upon changes that have taken place in church publications in recent years:

"Probably the most notable feature of this change,' Rev. Stuenkel stated, 'is the tone which church papers now employ. This tone can be characterized (as far as the change is concerned) most easily by one negative and one positive characteristic. First, church papers are not as polemical as they once were. They do not feel called upon to defend their own position and to attack the views of other churches. And secondly, the positive feature is that, not only on strictly religious subjects but on all subjects, periodicals reflect a more open view of life—show that the church is ready to listen as well as to speak.'"

This judgment, undoubtedly intended to characterize also the efforts of the *Lutheran Witness* and the *Concordia Theological Monthly* whose content is greatly influenced and determined by faculty members of Concordia Seminary, is unabashedly proclaimed, complete with pictures, in the best tradition of *autokatakrisis* (Titus 3:10). Whatever we have seen of these two church periodicals in the past five to ten years confirms Dr. Stuenkel's diagnosis even to the last jot and tittle.

What goes in must, of course, come out! In December, Concordia Publishing House was host to a meeting of some-

thing called "The Commission on Church Literature," which opened with what in a moment of rare discernment was labeled an "Intake Session." The speaker was Father Louis Putz, S.J., who told the participants that "what we need is a theology that meets the needs of the 20th century, that understands the new advances in science and technology This new theology must be Biblical and reflect the Word of God to people of the 20th century. Let the laymen know what the revelation of God is really about."

This sort of thing, and much else like unto it from anti-christian sources, is being ingested by the clerical junta which has taken over "Zion on the Mississippi" by heretical infiltration and revolution. What has been going in is obviously coming out.

Here is the ripening fruit of what was minor unionism at its inception.

E. Schaller

THE NEW TESTAMENT
IN THE LANGUAGE OF
TODAY

As new translations follow each other with startling frequency in these days of intense commercial competition, this one by William F. Beck, Th. D., calls for our careful and sympathetic attention. Even in these days of intersynodical controversy and separation it means something that in contrast to other translations this is the work of a Lutheran scholar, even as it comes from a Lutheran publishing house, Concordia. One may still look for something different from the usual modern approach. But even so, this dare not be the basis of our evaluation. The work must, of course, be judged solely on the basis of its merits.

It must have been work, indeed, to prepare this one-man translation. Again and again there is evidence of the care with which the text was studied, not only for its meaning but also for the manuscript evidence supporting the text. And this has brought some gratifying results. The Preface introduces two papyrus manuscripts (*p*⁶⁶ and *p*⁷⁵) which are dated about the end of the second or beginning of the third century, roughly about A.D. 200. Only two other manuscripts show that rare "II" with which scholars in their tabulations indicate the probable age of these treasures. Now it is just on the basis of these two manuscripts which are among the very oldest that a number of important readings which had either been dropped, as by Goodspeed and others, or reduced to the level of footnotes (*RSV* and *NEB*) could be restored to the text as read by the translator, Dr. Beck. Yet all that he has done thereby is to restore readings which already Luther and the King James translators had before them in the *Textus Receptus*—the very one which in deference to "the findings of modern scholarship" has in our day been so arbitrarily dismissed as "obsolete."

The passages in question are Luke 22:19-20; 24:6, 40, 51; and John 1:18 and 3:57. While we are unable to follow the Doctor's conclusions on John 1:18, since both papyri have μονογενῆς θεός, his finding on Luke 22 is most significant. It is here that both *RSV* and *NEB* have, after "This is My body" (v. 19a), dropped the rest of this verse and all of 20: "which is given for you. This do in remembrance of me. Also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you." Thereby they have thrown this part of Luke's account into utter confusion, creating the impression that here the sacramental sequence of bread and cup has been inverted, or (if one notes that the cup of verse 17 was not the cup of the καὶ νῆ δαθήκη, the new testament, but of the Ancient Passover rite) that the Evangelist had apparently completely overlooked what should have been his main point. But now, as Beck shows, we have the assurance that the old familiar reading of these two important verses does indeed rest on

solid manuscript evidence, even as it is in full accord with the other accounts of Scripture. And as an extra bonus we have this evidence as well that many of the judgments of modern scholarship concerning the alleged defects of the *Receptus* were decidedly premature.

The translator makes much of the fact that the New Testament was written in the language of that day, the *Koinē* Greek, the common language of the many nations which differed so widely in their native speech. So Beck puts his translation into easy conversational form, without any attempt at formal literary style. He keeps his sentences short, sometimes making two or three out of the longer Greek. He uses contractions like "couldn't, didn't, don't," etc. All this makes for easy, fluent, yes, fascinating reading. It makes the sacred story come alive for our modern minds. Yet there is no suggestion of irreverence when he lets Jesus in Gethsemane say to His disciples: "So you couldn't keep awake with Me one hour!" Nor does it seem flippant to quote Jesus as saying: "I taught in the temple... ..and you didn't arrest Me!" In the account of the trial one senses the curt impatience of Caiaphas asking Jesus, "Don't you have anything to say to this?" and later demanding of the Council: "He has blasphemed! What's your verdict?" One can almost hear his cold, clipped speech.

Nevertheless there are pitfalls. Even our impatient age does not always use the quick, snappy, colloquial manner. There are times when we instinctively adopt a more formal and dignified attitude, simply because the situation calls for it. But it was certainly such a moment when at the close of the Last Supper Jesus spoke His great High-Priestly Prayer. The translation is in the main fully in keeping with the solemnity of the occasion. Yet even here there is an occasional lapse, as when, speaking of His disciples, Jesus is made to say: "I pray for them. I don't pray for the world..... They don't belong to the world.....Father, the world didn't know you." We are glad that the usual "etc." has no place

here, there being no other instances in this solemn chapter. Yet there are others. To render the Sixth Petition of the Lord's Prayer with "And don't bring us into temptation" has not even the virtue of brevity and certainly is not in character with the general tone of the Prayer. —And then there is the passage where a good copy ready might have saved the day by pointing out that words sometimes suggest a thought to the reader that is not even remotely in the mind of the writer or, in this case, the translator. That is certainly true here, where, having just described the reinstatement of a fallen disciple into his apostolic office, the translator quotes Jesus as saying to Peter: "When you were younger, you used to fasten your belt and go where you wanted to." We are sure that when the translator wrote "fasten your belt" he was for the moment completely oblivious of the fact that to modern ears this suggests a mode of transportation quite different from that followed by Peter when he would "gird himself."

But if there are such pitfalls even in the narrative part of the New Testament, how much greater the care that must be exercised in the Epistles where because of their substantial doctrinal content the subject matter is so much more demanding. Yet also here we may speak of the real merits of this work, of successes achieved without surrender either of dignity or the translator's principle of using the language of today. Whoever has struggled through the labored Authorized Version of Romans 5:12-17, or with the complexity of chapter 8:3-4, will rejoice at the ease with which one is led through the involved sentence construction by this new translation. Or take Romans 7:7, where Paul asks, "Is the Law sin?" and answers, "Certainly not! But only by the Law did I learn to know what sin is. For example, only when the Law said, *Don't lust*, did I know how wrong it is to lust." For particularly the last sentence states the thought with such vigor and clarity that one is reminded of a new coin, fresh from the mint. Another instance is Romans 4:14 where, speaking of the promise to Abraham and his descendants that the world should be their heritage, Paul

then continues: "If the Law is the way to get it, then faith can't get anything and the promise can't give anything." And continuing in 16: "God promises to those who believe, in order to bring them a gift of His love." Or chapter 4:4. Where AV has "Now to him that worketh is the reward not reckoned of grace but of debt" Beck translates: "If you work, your pay isn't considered a gift but a debt." Very good!

BUT—(Why must there always be a "But"? Supposing there are a few places where things may not be quite right, must one strike at every fly? —Well, let's see.) BUT: there are indeed some places where things are not quite right. Take the passages just quoted, where the careful reader may twice have noted the absence of the word "grace." They are still good translations. But when one finds *χάρις* translated as "love" in such key passages as John 1:14, 17, II Cor. 8:9, Eph. 1:7f; II Tim. 1:19; Tit. 2:11 —or when the simple but so very rich word "grace" is replaced by "gift of love" (John 1:16; Romans 3:24; 4:16; 5:20; Eph. 2:5, 8), "unearned love" (Rom. 11:6), "benefit" (Eph. 4:29), "undeserved kindness" (I Tim. 1:14), and finally "blessing" (James 4:6), one does become disturbed. While these phrases may help to bring out the meaning of the Greek word, they should certainly not crowd out the simple word "grace," nor the wealth of thought that has come to be associated with it in the minds of Christians everywhere. And then, when a hurried check reveals that this translation seems to have used the word "grace" only once in the entire New Testament (II Cor. 13:13) one begins to wonder just why there should be such a wholesale elimination of this beautiful and meaningful word. Just one example to show what we mean. The Apostolic greeting from Romans 1:7 (Grace to you and peace from God our Father, and the Lord Jesus Christ) becomes: "May God our Father and the Lord Jesus Christ continue to love you and give you peace!"

Even more disturbing is the rendering of *δικαιοῦν*, to justify. Romans 3:20 is furnished with a foot note which by cross reference is then used for at least sixteen other passages where

this same term occurs. The footnote reads:

"'Righteous' is a court term. God, who gives us the righteousness of Christ (3:23-24; 4:5; Phil. 3:9), as a judge declares us righteous and by His creative verdict makes us righteous."

The words we have underlined reveal a grave confusing of justification and sanctification, of the imputed righteousness of Christ and the personal righteousness of the believer. They in effect assign a dual role to faith in passages which speak of salvation. The first would correctly attribute to faith the function of accepting the imputed righteousness of Christ (the '*aliena justitia*'). The other would, however, make of faith the basis for the attainment of a personal righteousness (the '*propria justitia*'), thereby bringing works into the very area from which they are so vigorously excluded by Paul in the same passage to which this confusing footnote is attached, and which is so well translated in this new version: "What anyone does to keep the Law will not make him righteous before God." (Emphasis added). But the force of this negative statement is gradually lost as later translations speak in terms of becoming righteous (v. 24), being righteous (v. 28) being made righteous (vv. 26 and 30), getting to be righteous (4:1), made holy and righteous (I Cor. 6:11), once more, becoming righteous (Gal. 2:15f), and even Gal. 3:11, "because if you believe you are righteous and you will live" What then has become of the "court term," of the footnote, of the declaration of a verdict, of "the forensic use" of this basic term of Scripture?

We say this with keenest regret. There is much one can learn from this work. But let the user be careful lest he unlearn some very precious truths.

E. Reim

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1953: January through May, July through October

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