

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

I Timothy 4:15

---

Journal  
of  
Theology

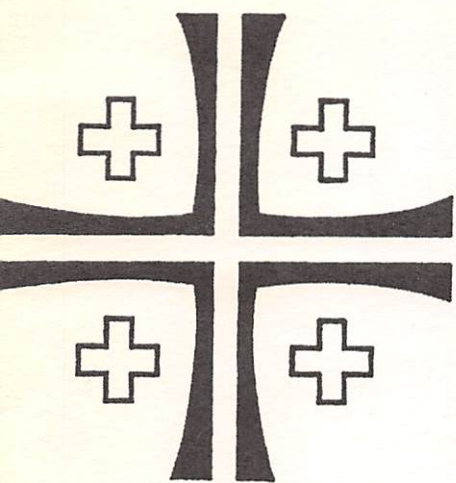
**Church of the Lutheran Confession**

---

VOLUME 6

DECEMBER 1966

NUMBER 5



“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**

---

# *Seasonal Psalms*

## *And Prophecy*

P S A L M   XXIV   --   A D V E N T  
THE LORD WHO COMES ON EARTH TO DWELL

A PSALM OF DAVID

(BEHOLD WHO COMES!)

1. *The earth and all its fulness is the LORD'S,  
The world and all that dwell therein.*
2. *For by the seas He founded it,  
Established it where living waters flow.*  
(WHAT SHOULD MAN BE. TO MEET HIM?)
3. *One who is clean of hands and pure of heart,  
Who does not lust for evil,  
Who does not swear deceit.*
4. *A blessing from the LORD shall he receive,  
And from the God of his salvation, righteousness.*
5. *These are the ones who will enquire of Him --  
A "Jacob" that demands Thy face.*  
(AND YET. REJOICE! FOR WHEN HE COMES,  
HE COMES WITH POWER. TO SAVE!)
6. *Ye gates, lift up your heads,  
And be ye lifted up, ye everlasting doors,  
That He, the King of Glory, may come in.*
7. *This King of Glory - Who is He?  
It is the LORD, the Strong, the Mighty;  
It is JEHOVAH, mighty Man of War!*

8. *Ye gates, lift up your heads,  
Yea, lift them up, ye everlasting doors,  
That He, the King of Glory, may come in!*
9. *Who then is He, this King of Glory?  
The LORD of Hosts, He is the King of Glory.*
- 

Note: The reference to Jacob in verse 5 (v. 6 in A. V.) is to his wrestling with the Angel of the Lord, Gen. 32: 24 to 30. The use of "demand" for "seek" is because of the intensive PIEL in the original.

P S A L M VIII -- T H E I N C A R N A T I O N

SON OF GOD -- AND SON OF MAN

LOWER BUT LITTLE THAN ANGELS ABOVE

(But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that He by the grace of God should taste death for every man. Hebrews 2: 9)

1. *For the Director; on 'Gittith'; a Psalm of David.*
2. *O LORD, our Lord,  
How glorious is Thy name in all the earth,  
Thy praise, as written in the skies!*
3. *Out of the mouth of babes and infants at the breast  
Thou hast prepared a power against Thine enemies,  
To silence both the foe and the avenger.*
4. *When to Thy heavens I look up, work of Thy hands,  
The moon, the stars, which also Thou hast made,  
What then is man, that Thou shouldst still  
remember him?*

*And Adam's son, that Thou shouldst show Thy care  
for him?*

5. Yet but a little lower than the angels Thou didst  
  make him,  
    With glory and with honor Thou didst crown him.
6. A ruler Thou didst make him, of what Thy hands had  
  made;  
    Aye, all things hast Thou put beneath his feet:
7. The sheep, the oxen, all of them,  
    And even wild beasts of the field;
8. Birds of the air, fish of the sea,  
    The traveller of the ocean's paths!
9. Our Lord Jehovah --  
    How glorious is Thy name in all the earth!

ISAIAH 9: 2-7 -- CHRISTMAS

2. The people who in darkness groped,  
    A great light shall they see.  
    Though dwelling where death's shadows lay,  
    The light will now upon them dawn.
3. The nation Thou hast multiplied,  
    Their joy Thou hast increased,  
    As when the harvest's in,  
    As men rejoice when they divide the spoil.
4. For lo, the yoke that was his burden,  
    The shaft that made his shoulder bow,  
    The goad of his oppressor --  
    As in the day of Midian didst Thou them break.
5. For all the terrifying weaponry of war,  
    And every cloak that's drenched with blood --  
    It shall be but for burning, food for fire.
6. For unto us a Child is born, to us a Son is given.  
    And on His shoulder shall the sceptre be.  
    And this shall be His name:  
    The wonder-Counsellor, the God of Might,  
    The Father from Eternity, the Prince of Peace.

7. Great be His reign, and endless peace there be  
 Upon the throne of David, on his kingdom too,  
 That it may be confirmed, upheld  
 With justice and with righteousness, henceforth  
 and evermore.  
 THE LORD OF HOSTS HIS ZEAL WILL DO THIS ALL!

ISAIAH 60: 1 -6 -- EPIPHANY

1. Up! -- Shine! -- because thy light is come!  
 The glory of Jehovah, dawning over thee!
2. For lo, in deepest darkness lies the earth,  
 And on its nations heavy gloom of night;  
 But over thee shall rise the LORD;  
 On thee His radiant glory shall be seen.
3. And now they come, the Gentiles, to thy light  
 And to the splendor of thy dawning, even kings.
4. Lift up thine eyes and look around:  
 How they all come, the gathered ones, to thee:  
 Thy sons -- from far they come,  
 Thy daughters also -- even carried on the side.
5. This you shall see. Then you will glow,  
 Your heart will throb and swell  
 As you behold the bounties of the sea,  
 The wealth of nations, coming unto thee.
6. The camel caravans around thre throng,  
 The foals of Midian and Epha come,  
 All they from Sheba too.  
 'Tis gold they bring, and frankincense,  
 And praises of the Lord they sing!

### THE PURPOSE OF IT ALL

Efforts like the above have now been published in several issues of our Journal. Not only have others asked, but this writer has asked himself: Why am I doing these translations? Why in metrical form? Why all this work when already there are so many others to choose from? I might answer lightly and call it just a hobby. But the real answer involves more than just that. Not only the Psalms but many other parts of Scripture are sheer poetry, Isaiah, to mention just another. These metrical translations are meant to help the reader keep this in mind, so that these passages may be read for what they really are in the original -- the greatest poetry ever written. While such attempts will of necessity be less literal than prose, yet the absolute authority of the original has been respected as a matter of principle.

Another reason for this venture is the hope that for those of us who have been trained in the sacred languages of the Bible this may awaken an interest that will reactivate or intensify the use we make of this precious asset. A pair of articles in our PANORAMA section describes the impressive activity of others in this area of Biblical scholarship. While our modest efforts will certainly not add up to another title in the growing list of Bible versions, we should nevertheless try our hand at it, if only to experience at first hand what the problems of the translator really are. What is even more important, this personal participation will surely make us increasingly competent to judge the work that others are doing. While we cannot match the quantity, let us at least become competent judges of quality, so that we may properly and fairly appraise the other versions according to their merit.

E. Reim

# The Pentateuch And Its Critics

## I.

(Continued)

When the passages we have heretofore listed (Exodus 17:14; 34:27; Numbers 33:2; Deuteronomy 31:9-11, 19, 24-26; etc.) are studied objectively and without fatal prejudice, this is what they say: Moses wrote this and Moses wrote that; he wrote at various times and in various places; he wrote again and again. Finally, in Deuteronomy, we read: He made an end of writing this law in a book. What impression is left by this manner of reporting? Moses was authoring a large work over a period of years. At the outset of Israel's desert wanderings he began with it, and shortly before his death he completed it. The expression "made an end of writing" presupposes not merely a beginning, but a continuation as well. If "made an end" referred only to the law contained in Deuteronomy and excluded the other four books, the correlative for "making an end" would be missing, since Deuteronomy contains no reference to any writing activity of Moses except in the memorable Chapter 31.

Let the critics, if they wish, conclude that, because in the cited passages a recording by Moses is so specifically announced, the rest of the Pentateuch was not authored by him. It is far more logical to argue that what is said of individual portions of the Pentateuch can be assumed as true of the entire book, especially when we take into consideration other arguments for Mosaic authorship which we shall later adduce.



It is a common occurrence in Scripture that in a larger book the author is reported to have received an express command to write certain sections; yet from this one does not prove that the rest of the book was *not* written by that same penman. (cf. Isaiah 8:1; 30:8; Jeremiah 30:2; 36:28; Habakkuk 2:2)

We cannot accept the judgment of the modern critics when they say that the statements, "Moses wrote this law," and, "When Moses had made an end of writing the words of this law in a book," (Deuteronomy 31:9, 24) refer only to the law contained in Deuteronomy. On the contrary, they involve also the law recorded in the preceding four books and thus identify the entire Pentateuch as the product of Moses's pen. Since this is a crucial issue, we shall examine it more closely.\*

First of all, the content of the expression "this law" (*hatora hazo't*) must be determined. This term occurs fifteen times in Deuteronomy and is thus specific. We find it for the first time at the very beginning of the book, where we read: "On this side Jordan, in the land of Moab, began Moses to declare [explain] this law . . ." (*be'er 'et-hatora hazo't*) (Deuteronomy 1:5) This passage is itself decisive in determining the meaning of the term "this law." It cannot, as the modernists insist, have reference to the Deuternomium later proclaimed on the plains of Moab, but must of necessity be speaking of the law

\* The study which follows demonstrates that the facts warrant a far more confident testimony than that ventured by the conservative scholar Oswald Allis when he writes: "Chapter 31:9,24 [of Deuteronomy] tells us that Moses wrote the law in a book; and v. 26 tells us that he commanded the Levites to place this book beside the Ark. The meaning and scope of the word "law" in these statements is a matter of dispute, but the natural inference would be that it at least includes all the legal portions of the Pentateuch." (Allis, *The Five Books of Moses*, p. 6.

recorded in the earlier books of Exodus, Leviticus, and Numbers. The expression "this law" does not point forward in the sense of "the following provisions of law," but backward: Moses began (*to'il*) to explain, expound this Thora, long since revealed to him by the Lord and also long since known to the people. The expression "*be'er*" requires this understanding. One can expound only what is already at hand. All efforts of modern critics and exegetes designed to provide the word "*be'er*" with another meaning, such as "make known," "present," or "inculcate," are refuted by the consistent usage of the Hebrew verb. In all passages in which it occurs in the Old Testament, it simply means "to make clear, explain." (Deuteronomy 27:8; Habakkuk 2:2) Thus in our present text, in a transferred sense, it means to expound, interpret. The Septuagint translates it with διασαφέσαι, to expound, make clear, and all modern lexica so define it. In his Thesaurus Gesenius coordinates it with the Latin *explicit*. Even Friedrich Koenig, one of the first of the modern Hebraists, while protesting vigorously against the supposition of Mosaic authorship and rejecting our understanding of the present passage, felt obliged as a professional philologist to concede that the Hebrew *be'er* most likely means "explain," and that "it would seem very risky to divest the word in this context of that transferred sense which has been uniformly ascribed to it by ancient tradition and which became the accepted sense in post-Biblical Hebrew." (Koenig, *Einleitung in das Alte Testament*, p. 137f.)

Even the context demands that we associate the concept "this law" also with the law contained in the earlier books and not exclusively with that in Deuteronomy. For Moses later identifies "this law" with the one promulgated at Mount Horeb, or Sinai, and expressly repeats the Ten Commandments there given. (Deuteronomy 4:10-19, 40, 44-45; 5:1-22) This undeniable fact is in no way amended by the rebuttal of those critics who refer to Deuteronomy 4:8 and the words "this law, which

I set before you *today*," claiming that this argues for restricting the concept to the law in Deuteronomy. (*cf.* also Deuteronomy 27:1) Obviously these passages are governed by the analogy of Deuteronomy 1:5 and can only mean, "I set this law before you today by explaining, making it clear." The law was in evidence before this explanation, as Moses himself explicitly indicates before he begins his explanation: "Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them." (Deuteronomy 4:5-6)

This understanding of the matter might be challenged by yet one other argument, namely, if someone would say: Even if we grant that the expression "this law" in Deuteronomy 1:5 refers back to the law contained in earlier books, it cannot be assumed that this earlier law was already then in its present *written* form. Very possibly Moses was setting out to explain existing but still unrecorded law, and later perpetuated this exposition in written form, as may be inferred from Deuteronomy 31:9,24. Thus the case for the Mosaic authorship of the first four books has by no means been demonstrated.

We must say in reply that it is most reasonable to take the expression "this law" as referring to the law already fixed by *written* record, since we have learned from various passages before cited that Moses had indeed done such writing prior to Deuteronomy. And, as we shall point out later, there are other good reasons for claiming that the record of Genesis 1:1 to Numbers 36:13 was already in existence in writing at this time.

But Deuteronomy itself may be called as witness for the fact that our present passage *must* be understood as referring to the *written* law. Speaking of the day when Israel shall choose a king to rule over the people, Moses says: "And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him *a copy of*

*this law* [*'t-mishne matora mazo't*] in a book out of that which is before the priests the Levites. And it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the Lord his God, to keep all the words of this law and these statutes, to do them." (Deuteronomy 17:18-19)

How could Moses speak of "a copy of this law" if this law had not already been in written form? Or how could the future king keep all the words (*kol-divre*) of this law if the earlier laws had existed only in oral tradition and not in writing? Here too, of course, the critics have sought to evade the issue by claiming that in this passage, as well, Moses was speaking only of the law in Deuteronomy. They even appeal to Jewish tradition for their claim. But the "Jewish tradition" here is nothing more than a mistranslation in the Septuagint, which incorrectly renders the words "a copy of this law" in the Greek as το δευτερονόμιον τοῦτο (this second law), a lead which the Vulgate regrettably followed by translating "*Deuteronomium legis hujus.*" The ancient Chaldean translator, however, and the Jewish rabbis properly rendered *mishne* as "a doubling, *duplum*," namely of a manuscript, a copy — a meaning which is recognized by the Gesenius Lexicon.

Deuteronomy 28:58 is of considerable significance. Here God announces to His people that, unless they observe to do all the "words of this law that are written in this book," He would bring upon them "all the diseases of Egypt" and "also every sickness, and every plague, which is not written in the book of this law. . . ." Two groups of visitations are here distinguished: plagues not written in this book, and the plagues of Egypt. The latter group, then, involves those plagues recorded in the book of the law as having occurred in the Egyptian period: murrain, boils and blains, frogs, locusts, etc. But where do we find the report of these visitations? Only in the Book of Exodus, which thus obviously is included in "the book of this law."

Now for good measure a final bit of conclusive evidence may be offered. In Deuteronomy 31:9-12 we read: "And Moses wrote this law, and delivered it unto the priests the sons of Levi, which bare the ark of the covenant of the Lord, and unto all the elders of Israel. And Moses commanded them, saying, At the end of every seven years, in the solemnity of the year of release, in the feast of tabernacles, when all Israel is come to appear before the Lord thy God in the place which he shall choose, thou shalt read this law before all Israel in their hearing. Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law. . . ."

So "this law" was to be read every seven years at the feast of tabernacles. Of the first celebration of this festival of which we have any detailed record, in the days of Ezra and Nehemiah, it is said: "Also day by day, from the first day unto the last day, he read in the book of the law of God. And they kept the feast seven days; and on the eighth day was a solemn assembly, according unto the manner." (Nehemiah 8:18; *cf.* also the description of the festival in vv. 15-17) Now what was "the book of the law of God?" Only Deuteronomy? If the critics were right, this would have to be the answer. But in v. 14 we read: "And they found written in the law which the Lord had commanded by Moses, that the children of Israel should dwell in booths in the feast of the seventh month." Where did they thus find the institution of the feast of tabernacles? Not in Deuteronomy, but in Leviticus! (Leviticus 23:34-43) So the third book of Moses also was read on that occasion; and such reading was done in response to the divine directive that "this law" be read at the feast.

We return to our starting-point. The expression "this law" in the Book of Deuteronomy embraces the entire Pentateuch. And when near the close of Deuter-

onomy we are told that "Moses made an end of writing the words of this law in a book," the book that is meant is the Pentateuch. Thus the first evidence of the Mosaic authorship comes from the mighty witness of the Pentateuch itself.

Upon the strength of its own testimony the Pentateuch was unanimously regarded as the work of Moses by the Israelitic congregation; immediately after its completion (Deuteronomy 31:9,24-26) it found unchallenged recognition and acceptance in Israel as Moses's writing. This is shown by *the witness of the other books of the Old Testament* which either expressly refer to the existing Pentateuch with such titles as "the book of the law," "the law of Moses," "the book of Moses," or "the law of the Lord," or make reference to it as being known and at hand.

It would be too extensive a task to review here all the passages involved. We shall limit ourselves to the most significant of the many; and in our first selections we restrict ourselves to references in the *historical books* dating from Joshua's time to the post-exilic era.

At the very outset of the Book of Joshua the Lord is heard saying to Israel's new leader: "Only be thou strong and very courageous, that thou mayest observe to do according to all the law, *which Moses my servant commanded thee*. . . . This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein. . . ." (Joshua 1:7-8) In the midst of the book we read: "Then Joshua built an altar unto the Lord God of Israel in Mount Ebal, as Moses the servant of the Lord commanded the children of Israel, as it is written in the book of the law of Moses, an altar of whole stones . . . and he wrote there upon the stones a copy of the law of Moses, *which he wrote* in the presence of the children of Israel . . . and afterward he read all the words of the law, the

blessings and the cursings, according to *all that is written in the book of the law*. There was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel. . . ." (Joshua 8:30-35) At the close of the book it is related that Joshua ordered a gathering of the tribes of Israel and admonished the assembly to keep and to do "all that is written in the book of the law of Moses," (Joshua 23:6) and finally reaffirmed the covenant of the people with their God, "set them a statute and an ordinance in Shechem . . . and wrote these words in the book of the law of God. . . ." (Joshua 24:25-26) These passages clearly report that the law-book of Moses was then extant and that Joshua wrote, as it were, an addendum or appendix.

In the Book of the Judges direct references of this kind to the Pentateuch are indeed lacking; but it is not difficult to demonstrate that the author was well acquainted with the entire Pentateuch. This proof has been presented at length by Keil in his "Introduction," third edition, pp. 165-173; also by Hengstenberg in his "Authenticity of the Pentateuch," Volume 2, p. 27. When the Book of Judges reports that the Lord permitted heathen tribes to remain in Canaan in order to prove Israel by them, it explains that He did so in order that one might "know whether they would hearken unto the commandments of the Lord, which he commanded their fathers *by the hand of Moses*" (Judges 3:4); and Hebron was given to Caleb as his share "as Moses said. (Judges 1:20) An unprejudiced reader will find therein a reference to the Pentateuch.

From the story of Ruth's marriage to Boaz, in the Book of Ruth, it is apparent that the so-called levirate marriage commanded in Deuteronomy was known to the people. (Ruth 3:12; 4:1-14) When according to the report in the Books of Samuel the nation demanded a king to rule over it and the Lord designated Saul for that office, "then Samuel told the people the manner of the

kingdom [literally the "law" or "statute" of the kingdom] and wrote it in a book and laid it up before the Lord." (I Samuel 10:25) The entire account of the king's election is strongly reminiscent of the legal provisions recorded in Deuteronomy 17:14-20; and Samuel's action, inscribing the statutes governing a kingdom in a book and placing it before the Lord, is circumstantial evidence of the fact that the book of the law was also preserved thus at the side of the ark of the covenant. Hengstenberg effectively points this out in the work above mentioned when he writes: "Samuel — so the writer indicates — followed the example of Moses who at an earlier date, and for the same purpose, had done the same thing. If the law of the Lord had not already had a place at the side of the ark of the covenant, it would hardly have occurred to Samuel to put his document there." (p. 252) There are so many additional references and allusions to, and citations from, the law that they compensate in full for the lack of direct testimonies to its writing and author.

The Books of the Kings, however, supply us with an abundance of such testimonies. Shortly before his death David exhorts his son Solomon: "And keep the charge of the Lord thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses. . ." (I Kings 2:3) Concerning Jehu we have the report that he "took no heed to walk in the law of the Lord God of Israel." (II Kings 10:31) At his coronation the young King Joash received "the testimony" (*ha'eduth*) from the hand of the priest Jehoiada (II Kings 11:12); that was nothing other than the book of the law or a copy thereof, and this act was performed in accordance with the prescription of Deuteronomy 17:18-19. In II Kings 14:6 it is told of King Amaziah that he refrained from slaying the children of his father's murderers "according unto that which is written in the book of the law of Moses, wherein the Lord commanded, saying, The fathers shall not be put to death for the children, nor



the children be put to death for the fathers; but every man shall be put to death for his own sin." This is an exact quotation of Deuteronomy 24:16.

King Hezekiah is praised because "he clave to the Lord and departed not from following Him, but kept His commandments, which the Lord commanded Moses. . . ." (II Kings 18:6); whereas at the same time it is said of the citizens of the Kingdom of Israel that they were led away by the king of Assyria because "they obeyed not the voice of the Lord their God, but transgressed his covenant, and all that Moses the servant of the Lord commanded, and would not hear them, nor do them. . . ." (v. 11) Thus the people of the northern kingdom also must have had the law of God in their possession in written form, as is further indicated at the close of the 17th Chapter, where express mention is made of "the statutes, and the ordinances, and the law, and the commandment, which he [Jehovah] wrote for you. . . ." (v. 37) Of course, the writing was in the well known Mosaic book of the law.

Further reference to this is made when it is said of the time of King Manasseh that the inhabitants of the Kingdom of Judah "hearkened not [to] all that I have commanded them, and according to all the law that my servant Moses commanded them." (II Kings 21:8-9) When in those sad days the law had become virtually unknown and the original book of the law preserved in the Temple with the ark had been forgotten, it was rediscovered one day by Hilkiyah the high priest, who said to the scribe Shaphan: "I have found the book of the law in the house of the Lord." Whereupon Hilkiyah gave the book to Shaphan who in turn brought it to King Josiah and read it to him. The king initiated a great reformation in Israel in accordance with the provisions of the book. He assembled the entire people in the Temple and "he read in their ears all the words of *the book of the covenant* which was found in the house of the Lord. And the king stood by a pillar, and made a covenant before

the Lord, to walk after the Lord, and to keep his commandments and his testimonies and his statutes with all their heart and all their soul, to perform the words of this covenant *that were written in this book*. And all the people stood to the covenant . . . and the king commanded all the people, saying, Keep the passover unto the Lord your God, *as it is written in the book of this covenant*. . . . Moreover the workers with familiar spirits, and the wizards, and the images, and the idols, and all the abominations that were spied in the land of Judah and in Jerusalem, did Josiah put away, that he might perform the *words of the law which were written in the book* that Hilkiah the priest found in the house of the Lord." (II Kings 22:8; 23:2-3, 21, 24) Because of these reforms it was said in praise of Josiah that "like unto him there was no king before him, that turned to the Lord with all his heart, and with all his soul, and with all his might, according to *all the law of Moses*; neither after him arose there any like him." (II Kings 23:25)

(To be continued)

E. Schaller

# == PAIDEIA ==

## FIGURE ME OUT

The path to learning is one of discovery and exploration. It is an experiencing. Even when matters are spread before us as on a table, we must take an active attitude toward them and comprehend, or we stand there stupidly gazing like, in Luther's simile, a cow at a new gate.

The thought of our heading is expressed in Jesus's invitation to us to "take my yoke upon you, and learn of me . . . my yoke is easy, and my burden is light." (Matthew 11:29-30) It is an invitation to work, however, although the promise is made that success is assured. Learning indicates thought accompanied by endeavor, by inquiry, or by observation.

When the Lord invites us, "learn of me," He invites us to figure Him out. He has by no means displayed everything so plainly that our darkened minds are able to grasp it at first glance. "The analogy to the constitution and course of nature" is once more clear: even as learning to know our natural environment requires application and hard work, so our Christian occupation of learning to know God and His assigned way of life is something that comes only by diligence. That it is this way is not something that is wholly the result of our darkened understanding due to sin; it was apparently that way before the Fall, for our first parents in their rectitude had the task of "having dominion." Adam might have contrived the radio had he wished, but it would have taken some doing also for him. He had a scientific knowledge of nature, but it would have taken some work, pleasant as it would have been, like tending the Garden. It was that kind of creation that God devised.

---

After the Fall into sin everything was dim, as hidden by a veil. The way to enlightenment would take work. Now man must surely have to "figure it out." He would have to *want* to know in order to know very much thereafter. Jesus's big problem with the men of His time was to win them to want to know Him and the Father. Surely it would be a burden to them to bear the way of life that alone would be abundant and freighted with an eternal weight of glory. Jesus spoke of it as such. He offered a yoke to make it lighter, a collar as on horses to enable them to pull the load. That would make it easy; in fact, it would make it like rest.

"Figure me out," said Jesus. We must take an active attitude. The activity is like that in mathematics, and those who know Greek will see the "disciple" in "math." For what do mathematicians do but figure things out, see relationships, measure quantity, speed, vectors of all kinds, and fields of force. A book would be required to trace this truth in all the sacred record of God's work to make men seek Him in the straining work of journeying back to life — eternal taking part in that wherein alone man is fulfilled. "Ye are complete in him."

This process is the whole of education, defining it as the coming back to Paradise regained, or as the common work of all our schools the world around. Every science men pursue from reading as an art to figuring landings on some distant planet comes by work, of figuring things out.

Engagedness of mind is what the Lord as well as teachers in the world (we hope) do seek to gain. "To labor at their own improvement" is the goal of every teacher worthy of the name. When they begin to do this, Pestalozzi found, the children thrive, behave as never before, and begin to be happy. "Oh, this is neat! I love it when you get the trick!" reports John Holt, author of *How Children Fail*, reviewed in these columns recently. "Written words fail dismally to convey the

joy and excitement in her voice." It was when the mind had grasped, that the Ethiopian went on his way rejoicing. After they were assuredly *in* on the way that Christ showed them, the disciples departed from the council rejoicing, even as Jesus ended the allegory of the vine and the pain of pruning with the promise: "that my joy might remain in you, and that your joy might be full."

"Engagedness of mind," yes, "with it," as some say. "In harness," as our Scripture puts it. A way of thinking, if you please, or the right way to look at things, which is a gift, not natural to us at all. A few catch on; the rest but muddle through. "No man can say that Jesus is the Lord, but by the Holy Ghost." What man can win at anything, but in the spirit that the game or task requires? In faith or work, he loses in despair who doesn't get the drift of what is going on.

Laws will not save a people where men themselves have not the spirit of the laws. But where men have a mind for right and wrong, good living and success will crown their work without so much as teachers in the land to tell them the right way. The great solutions have in history come from men of mind who knew what must be done, not from the schools; from men engaged in seeking and invention, not sedentary minds waiting to be told. The thing is process, not a point. The poorest way to get a point is to be told; the best way is to find it in the spirit of the search.

What would not teachers give if they could have a group that wants to learn! The only way to win a few that willingly engage is for the teacher to himself be such among the learners. We know *no* other way. The virtue can't be taught; it can be caught. And to infect a few is what a teacher lives for. One out of ten, it seems, would be a good reward.

But why so pessimistic, you object. We take man as he is, and warn you not to force results by short-cuts not allowed. The "human condition" stands there in you way. Your bribes of marks and threats and promises and punishments are all to no avail. They get results, you say. They do? Think twice. And scan the Gospels once again and see the Master Teacher at His task. He would not do a thing to force and drive. He walked among men as the Light, inviting them to become children of the light. More He would not do. And when He spoke the Law, it was a "foreign work," as our Confessions say. It made clear how things stood, but that was all — for the moment.

He teased men to the truth: figure Me out! Save your life, and you will lose it. There is a hook in that that sticks in some. The meek shall inherit the earth. One can hardly hear that and go on as before. All the wealth of the ungodly in the world shall one day be mine to enjoy? It makes you think at least twice. A man's life consisteth *not* in the abundance of the things that he possesseth? The humble shall be exalted. That is a new idea. It is more blessed to give than to receive? Of course! That having pity upon the poor is a lending unto the Lord puts a new wrinkle into the welfare business. And when one sets a trap for another, he will step into it himself? Amazing! Or that tribulation is the road through which one enters into the kingdom of heaven? The related truth is not very far away, that no one ever got any place in this world who didn't work for it, and very hard at that. All of which is very foolish, of course, except to those few who get the drift of it.

Children are not so stupid. Their minds will stretch, but the teacher must stretch them, not give them the answers. Jesus was forever puzzling people. Unpuzzled people are not very interested, or interesting. The Lord was always ready to answer inquiries. He answered many that the Pharisees were thinking and not

asking. We have to anticipate a lot of curiosity, coaxing forth much more of it. Children want to learn, at least until we have taken that characteristic out of them with some of our foolish procedures of cite and recite. Children love the spirit of the game, but the teachers must know how to play it. Even when learners are reluctant, as the Jews were in John's Gospel, the only adequate procedure is to say something that calls for a still greater grasp. The game must go on. Ignorance of the rules is no excuse.

It was the God who was always hiding from him that made Luther the reformer pursue the truth that was so bit, and that he finally grasped so well. Had God let him alone with a few simple answers to a few early inquiries, what would he have become? A quiet monk, perhaps, content to be happy in the faith alone in his own little corner, but incompetent to master the truths that shook the world. "Figure Me out" can take one pretty far, not only along the glory road, but down the course that this life indicates in service to our fellow men.

It is an immense journey. Would that we could grasp enough of it to be beckoned on to its adventure and fired for its pursuit! To puzzle out our God! Eternity to know Him who is infinite! Men have been known to neither eat nor sleep till they have found some truth of which they had the scent at workbench or laboratory. And this they did when at work on the *creation*. We shall have the joy of knowing the *Creator!* Get with it, harness for the journey, catch the spirit (Spirit) of it all, and take to wing! The figures have to mix!

*Martin Galstad*

## == PREACHING THE WORD ==

### SERMON STUDIES IN THE BOOK OF HABAKKUK

(Based on the booklet *From Fear to Faith*  
by Dr. D. Martin Lloyd-Jones)

#### III (continued)

The text: Habakkuk 2:2-3

*<sup>2</sup>And the Lord answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it. <sup>3</sup>For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry.*

It is not fashionable today to state that our church proclaims the truth — *all* of it. But that is our claim, and we need not be so timid about saying so. Of course, there is a way of saying it that is not Christ-like and serves no purpose other than that akin to the spite of two children each claiming that his father is stronger.

But there is a way of saying and meaning that we have found the very truth of God, a way which leads others, not so privileged, to examine our claim and, in doing so, to find Christ, the Way, the Truth, and the Life. Why was it that, as Matthew reports, "When Jesus had ended these sayings, the people were astonished at His doctrine [for] He taught them as One having authority, and not as the scribes."? (Matthew 7:28-29)

One searches the Scriptures in vain to find Jesus or the writers He inspired saying that everyone who is sincere in his faith has some of the truth to offer and that therefore all religious groups should get together



and share the best of each. But it is easy to find many a reference in both Testaments in which God warns His people against mixing God's revealed truth with human religion based on man's reason or opinion. Elijah cleared the air by telling God's fickle people: "How long halt ye between two opinions? If the Lord be God follow Him: but if Baal, then follow him." (I Kings 18:21) We need not long wonder what Elijah would have said about the so-called "dialog" now going on between the Roman Church of the Antichrist and some of what is left of Luther's Reformation churches, in which dialog the areas of agreement are stressed and the vital doctrines which make the difference between the soul in heaven or the soul in hell are smoothed over or avoided. Nor does one hear even a hint of doubt or uncertainty in the voice of Paul as God caused him to record: "For I *know* whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." (II Timothy 1:12)

If our purpose as congregations or as a synod is to add our bit of knowledge to see if it will help humanity, heaven help us! We are not forever searching, searching, and never fully finding the truth! By God's great love and grace we found it in Christ's full and fully free pardon from sin, and certain promise of life eternal. We must all readily admit that we have much to learn about God's will and way. But such learning comes through the searching of Scriptures, not through dialog with other denominations, causers of divisions and offenses contrary to the doctrine. We have God's Word, the only and final authority for faith and life. Let us not only use that Word ourselves and stand firm on it, but also present it to the world without timidity or doubt as *the* Truth, *all* the Truth, and nothing but the Truth. Thus we here emphasize, in this third sermon study on the Book of Habakkuk, that we should act as though — because we are in fact — we find ourselves

"UNDER THE LIGHT OF GOD'S PROPHECY."

If all of history up until this time is to be understood at all, then all historical events must come under the light of God's prophecy. When one takes a panoramic view of Old Testament history, it is especially striking to note how God directs both men and events toward His one great purpose, the birth of our Savior-God. It is astounding to trace God's master plan for His Chosen People through the history of heathen nations, especially when such history was clearly foretold, sometimes hundreds of years before it happened. Surely the Lord wishes to lay this truth on our hearts for our great comfort, that, when governments seem furthest away from God's purposes, He tells us to calm down because the biggest and the smallest are all under control, careful and complete. To illustrate God's foreknowledge and control of all history, the text answers again the question, "What is prophecy?" God answers by telling Habakkuk: "Write the vision and make it plain."

Prophecy is then, first of all, something that is revealed by God to man. But now the scoffers, the rationalists, say: "Certainly the prophets were men of political genius and men who, like poets, had particularly clear insights into certain situations; but there was nothing supernatural involved at all." However, Holy Scripture clearly teaches here and elsewhere that God took hold of a certain man and gave him a definite message. Witness one of the first confirmation-class proof passages: "Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." (II Peter 1:20-21) Prophecy cannot have involved merely some vague flash of insight that suddenly illuminated a particularly receptive mind. The Holy Ghost breathed into the holy men of God not only the thoughts but the very words which they wrote down. The Apostle Peter also urges all of us to pay particular

attention to prophecy when he writes: "We also have a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." (II Peter 1:19)

Secondly, prophecy is not just telling something, it is frequently the telling of something that is going to happen in the future. God told Habakkuk that the Chaldeans would come to overrun His people for their unbelief and wickedness. However, at the height of their power, the Chaldeans were to be overrun in turn by the Medes and Persians. As even secular history now records for us, that is exactly what happened. How could it be otherwise?

Thirdly, the words before us reveal that the fulfillment of such prophecy is certain. "Write the vision," we read here, ". . . for the vision is yet for an appointed time." God tells Habakkuk that He has a definite time schedule in which events must take place. Here is stated, not the chance and stoic human philosophy of "whatever will be, will be," but that certain events were sure to take place in God's good time and at His specific direction. "Though it tarry," says God of His prophecy, ". . . wait for it . . . it will surely come." In all of the prophecy in the Bible there is the tone of complete and absolute finality.

Fourthly, and finally, the fulfillment of God's prophecies are exact. Concerning this particular vision God said: "At the end it shall speak, and not lie." "At the end" — when the time for fulfillment of the prophecy has arrived — it will take place at the exact moment appointed by God, and the event will not be a fraction of a second early or late. God's timing is never off, even by the smallest fraction.

Now, what does all this emphasis on God's prophecy have to do with each of us in our individual lives at this point in history? Surely we can see it! Our

entire lives as Christians are tied to God's prophecies concerning the future. When we in weakness are struck by doubts without and fears within, we are to recall and remember how God has in the past done exactly what He said He would do at the exact, precise moment when His time came. We are not to be *of* the world; but God has put us *in* it to be the salt and light that exposes sin and shows the way to heaven. Being in the world, we, too, experience the uproar around us; and frightening indeed can be, even to the strongest faith, the escalation of war in Vietnam, the disintegration of morals at home, the imminence of nuclear destruction, the constant turmoil of our personal lives. But Habakkuk speaks to us today across the ages and declares by God's own authority: "Now calm down! And when you have calmed down, begin once more your rejoicing in the Lord. God is in complete control. Go back to the Old Testament history if you still need proof: these things really happened!"

The Great Flood was prophesied 120 years in advance. Like poor, "addled" Noah, when we follow God's prophecies regardless and heedless of the world's judgments on our actions, we often fare no better in the eyes of many than he who was idiotic enough to build a big boat, on top of a hill, far from water. Let us not, for all the world, back up when our church's Scriptural teachings are criticized as being "behind the times" or "intolerably narrow." By that Word let us keep our faith clearly under the light of God's prophecy and stick with it joyfully. Noah was calm and even joyful under the light of prophecy. The flood came, and then the big boat on the hill looked just fine.

Even godly Lot had his doubts about the impending destruction of Sodom and Gomorrah, and his sons-in-law just laughed at him and told him to stop making jokes and go home. But the next morning, as Abraham looked across the plains in the direction of the once great and thriving cities, he reports seeing the smoke rising as though from a giant furnace.

In Genesis 15 and Exodus 12 are recorded the prophecy and fulfillment of Israel's 400-year bondage in Egypt. It happened just as God said it would.

To Jeremiah God foretold that Judah would be carried off to Babylon for 70 years and then brought back again. It happened just as God said it would.

Today God says to us, as we observe the thriving success of the ungodly: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing: for in due season we shall reap, if we faint not." (Galatians 6:7-9) Surely we are under the light of these prophecies. Recall another: "Let not your heart be troubled: ye believe in God, believe also in Me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." (John 14:1-3) Therefore we are to calm down — even rejoice in the Lord; we are under the light of God's prophecy. Let us get on with the main work we are called to do — preach the Gospel to every creature. (Here may be listed the immediate problems and opportunities in carrying out our Great Commission both on the local and synod level.) We have plenty to do while we calmly and joyfully await the Great Day of the Lord.

Let us, in the words of this prophet, "wait for the vision . . . it is certain . . . it is sure . . . it cannot fail." What is there to fear? Uncertainty concerning the future is not founded in God's prophecy but in the sinful flesh of man. For all who are living by faith in the Son of man and the Son of God are living under the sure, certain, unfailing light of God's prophecy.

## IV

The text: Habakkuk 2:4

"Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith.

Time, it is universally claimed, is a great healer. With the passage of time the memory fades, the facts grow obscure, and the sharp edges of circumstance are blunted by vagueness and inaccuracy. Such results of the proverb may be welcome in veiling an otherwise unbearable sorrow. Unfortunately, however, the same results of the proverb have held true with the passage of almost 450 years since the Lutheran Reformation.

Judging from the joint Roman Catholic-Protestant-Lutheran "Festivals of Faith" held in most major cities everywhere this past year at the end of October, next year's blast will be an anti-climax. We expect to witness the Roman Catholic celebration of the Lutheran Reformation. Never has a bigger nor more treacherous Trojan Horse been rolled through the Protestant-lowered walls of *sola gratia*, *sola fide*, or *sola scriptura*.

It is almost 450 years ago since Martin Luther took his 95 Theses downtown to Wittenberg's Castle Church. In hammering the nails through the paper onto the town bulletin board, Luther launched the Reformation. Time has not healed the soul-destroying doctrines of the Roman Catholic Church; it has only obscured the facts and blunted the circumstances. It is up to us, whom the Truth has set free, to keep the facts clear and the record straight, because the eternal souls of men are involved. The reason that the whole 16th Century world was stirred by Luther into Reformation action was that each soul was again confronted with this word of God, and led to choose between

"A WAY OF REASON OR THE LIFE OF FAITH."

This sermon study is based on the words which launched the Reformation: "The just shall live by his

faith." We cannot expect the full impact of these all-important words so to electrify each heart that they strike like a bolt out of the blue. They may. But it took Luther some time to grasp the full direction in which these words would send him, after he first read them in the great, chained Bible in the Augustinian monastery library. It may help to grasp the impact of the text if we state it negatively. What would the opposite or negative statement say? Change three words and we have: "The *unjust* shall *perish* by his *reason*."

Whether a person has carefully and knowingly worked out and follows his principles of life or whether he lets things happen as they come, what he does reflects what he believes. As a man believes, so is he. A person's belief determines conduct. If a person is convinced that God really has very little, if anything, to do with history and his own personal life, he is going to act differently. How?

Eve is as good a bad example as any. Before her stood the simple words of God: "Thou shalt not eat of it. . . . In the day that thou eatest thereof, thou shalt surely die." (Genesis 2:17) But reason came along, with Satan's promptings, and said, "No, death won't really come. Besides, the fruit looks so good and who knows what benefits of unknown wisdom I might gain from it?" Eve's choice was the dictates of her own reason. She did not trust the simple words of God as she should have: for the basic and single reason that God had spoken them.

In the text of this sermon study, as borne out by the context, is another example of faith in action where all human reasoning is absent. God tells Habakkuk that what then seemed impossible would soon be a stark reality. Chaldea would overrun Israel. The prophet, upon hearing God's prediction for the future, does not begin to reason. He doesn't first check other possibilities, because only what God *says* will happen *will* happen. He doesn't say, "Now, let's see. Israel has

so-and-so many men, and Chaldea has so many. According to our military might and power, we ought to be able to take them without any trouble." Habakkuk, in short, believed and acted solely on the strength of what God said.

Two ways of life beckon: reason with Satan, or faith by Christ. One way of life through reason with Satan, which is by no means dead, is the way of "neo-orthodoxy." Although the term may not be familiar to many of our laymen, the thought behind neo-orthodoxy is bringing great pressure to bear upon their faith. It means "the new, right way" — the new, right way to God. Neo-orthodoxy is killing Lutheranism. It is killing what little is left of Bible truth in the Roman Catholic Church. You can hear its cancerous teachings furthered on most local radio devotional programs sponsored by any and all major denominations. What is neo-orthodoxy, simply stated? It is a religious system that rejects everything that a man cannot understand or comprehend, such as the miracles in the Bible, and the foretelling of future events. Neo-orthodoxy proclaims that miracles and prophecy are simply unthinkable and untenable in this modern, sophisticated age. The story of Jonah and the fish is like Cinderella and the pumpkin, they say, but the golden nuggets of truth must be separated from the wrappings of error. Applying this way of reason makes the raising of Lazarus from the dead no more significant than the awakening of Snow White by the handsome prince. Our children especially will be facing this ungodly but pervasive movement to a degree that we can only dimly imagine. Evolution, as taught by our local public high schools and universities, fits easily within the framework of neo-orthodox philosophy. Parents and students alike face this truth, as Luther did and every would-be Christian must: *Either you take the simple word of God as it stands and act upon it, or you do not.* Either you live by faith, or you live by reason.



God says the world will end, and heaven or hell will follow. Try to prove it by reason to anyone. It can't be done. We live by faith.

Abraham was told to sacrifice his only son, Isaac. He lived by faith.

Early Christians refused even to say, "Caesar is the Lord," but rather staked life itself on the God of Scripture. They lived — and died — by faith.

Luther stood before kings and emperors to whom his life meant little or nothing and said, "I will not recant. Here I stand. So help me God." He lived by faith.

And you and I? If we were to make a graph showing how many people of the earth's billions still confess every word of the Bible to be God's infallible, inspired Word, we would have to draw it on a large wall and then use magnification to see the slight shading representing the percentage of the faithful. What are we doing to equip ourselves and our children for this challenge of reason that will most certainly sweep along with it all half-hearted efforts at resistance?

We will start anew with this Reformation scripture to oil and polish the armor which God supplies by going back to this and the full Source-Book of supply for the only armor that will withstand Satan, the world, our flesh, the reason of neo-orthodoxy, and every other onslaught. The source of supply is the Bible, and the heart of the Bible is the message of this text: "The just shall live by his faith."

What is the object of that faith that will stand up to all comers? The object is Christ Jesus, our Savior. He has taken my place as I stand condemned by God's holy Law before His judgment throne. When it comes to thinking about being *now* in the presence of the holy God, do we not feel ignorant about our knowledge of the Scripture, unclean about our way of life,

dissatisfied with the few ways in which we have shown our little faith, and doubtful that God could ever consider us worthy to live forever with Him? Must we not conclude that, all things considered, we have given no reason for God to accept us? Wonderful! Marvelous! For then we are convinced of our own total lack of wisdom, righteousness, sanctification, and redemption, and God's Word speaks of "Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." (I Corinthians 1:30) And Christ Himself says: "I am the resurrection and the life." How does that help us? The passage continues: "He that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die." (John 11:25-26) We don't have to search for such a righteousness, such a faith in God. God gave it to us in baptism. He renews and strengthens such faith whenever we are truly repentant, despair of reason or any self-help, and trust that Christ has become our Substitute before God's throne. He distributes an extra measure of that faith at His table. Now we can say with Luther: "My Savior, Jesus Christ's living, doing, speaking, suffering, and dying are all mine just as if I had lived, done, spoken, suffered, and died as He did."

Through faith in Christ, therefore, His righteousness becomes our righteousness, and all that He has and is become ours. That is why Paul can say: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth. . . . For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith." (Romans 1:16-17) If the very holiness of God is ours because Christ earned it *for* us and gave it *to* us, then we have, by faith in His bare promise alone, the same righteousness, the same holiness, the same sinlessness as Christ. Paul therefore dares to say in Galatians 2:20: "It is no longer I who live, but Christ who lives in me." The just shall live by his faith.

You and I can and do right now stand before God, and He sees a perfect man, a perfect woman, perfectly clothed in the righteousness of Jesus Christ.

That truth turned the Reformation world inside out. Faith in Christ will always turn Satan upside down. Faith in Christ, the just living by faith, will always turn the human soul, in every circumstance, right-side up.

*B. J. Naumann*

---

# ==== PANORAMA =====

## THE DOCUMENTS OF VATICAN II: AN EXAMINATION

(Continued from the issue of May 1966)

### 2. DECREE ON THE INSTRUMENTS OF SOCIAL COMMUNICATION

In the opening address of the Second Vatican Council Pope John XXIII sounded the keynote and laid down the main line of policy for the council members. While the keynoter at a political convention often expresses views which may later be ignored by delegates as the meeting progresses, this cannot be said of the pope, who is still considered to be infallible when he speaks *ex cathedra*. "The supreme pontiff" made it clear at the very outset that the council was not convened for the purpose of discussing fundamental doctrines of the church, but rather that the Catholic Church, with a renewed adherence, might find new and modern methods of presenting them. Those who have expected to find changes in the teachings of Rome should bear this in mind. Rome will not permit herself to be maneuvered into a position which would lead her to admit that there has been a change in "the substance of the ancient teaching of the *depositum fidei*." Here is what the pope said: "The significant purpose of this council is not a discussion of one or another article of fundamental doctrine of the church. This has been repeatedly taught by the fathers, the ancient and modern theologians. It is presumed that it is well known and familiar to all of us. A council is not necessary for this. From the renewed, serene, and tranquil adherence to all the teachings of the church in their entirety and preciseness (and they still shine forth in the acts of the Councils of Trent and Vatican I), the Christian,

Catholic, and apostolic spirit of the whole world expects a step forward. This step should lead toward a doctrinal penetration and formation of consciences in faithful and perfect conformity to the authentic doctrine. This doctrine, however, should be studied and taught through the methods of research and literary forms of modern thought. The substance of the ancient teaching of the *depositum fidei* is one thing; the manner in which it is presented is another." That Rome in all of this has an eye open to the possibility of reaching out on the ecumenical scene is shown in these words of Pope John: "The Catholic Church raises the torch of religious truth by means of this Ecumenical Council. She desires to show herself as the loving mother of all; benign, patient, full of mercy and goodness to the children separated from her." (Quotations from *The Teachings of the Second Vatican Council*, Newman Press, Westminster, Maryland, 1966, pp. 5-6) In line with this updating and renewal it must ever be borne in mind that the more proficient Rome becomes in the use of modern methods of presentation, the more effective will she become in the propagation of her errors. The call to stand on guard and sound forth with warning against the "deceivableness of unrighteousness" (II Thessalonians 2:10) of the church of the Antichrist becomes all the more apparent as we see how many are being led astray by voices which speak of peace when there is no peace.

On the background of these considerations it should become apparent that we are dealing with no slight document of the council when we take up for consideration the "Decree on the Instruments of Social Communication." If the stipulations of this document are carried out through the far reaches of the Roman Catholic Church, we can expect to witness the operation of the greatest propaganda machine that this world has ever seen. While one may have wondered why this document and the one on liturgy (both proclaimed on the same day, December 4, 1963) were the first to be promulgated and issued, yet

it makes sense and one must say that it shows good planning. These documents prepared the way for reaching the masses both within the fold and without. It was evident to the hierarchy that a pulsating wave of restlessness was convulsing the fold and that the need for pacification was becoming more and more acute with the passing of time. How to reach the people with the message was then number one on the agenda. Perhaps we too can learn something for ourselves and our mission in the process of our examination. After all, the Savior has told us: "Behold, I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents, and harmless as doves." (Matthew 10:16) And again He has said: "What I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye upon the housetops." (Matthew 10:27)

The document before us is one of nine *decrees* passed by the council. The other documents are called either declarations or constitutions. If we are to follow the evaluation of Thomas J. M. Burke, SJ, we may conclude that the *constitutions* are documents expressive of broad theological views, while the *declarations* are statements of practical principles, and the *decrees* documents with practical significances. How well these distinctions apply, of that the readers and students of the documents will have to judge. At any rate it is quite evident that the subject of the present document deals with matters of practical significance — the media of social communications. That we are here dealing with something more than just advice and consent is shown by the statement of the council itself, which calls the stipulations of the decree "principles and norms." This thought was also emphasized by Pope Paul when he joined the council "in approving, decreeing, and establishing these things in the Holy Spirit."

The instruments which come into consideration in this decree are those commonly regarded as the mass media of communication such as the press, the cinema,

radio, and television. The hierarchy is aware of the influence that these may have for good or bad on individual men and on the whole of society. The council addresses itself to the so-called "main problems presented by the instruments of social communication." The problems are in many cases well stated, and one finds himself in hearty agreement with many of the observations and the warnings contained in the decree. As an example we may quote the following: "8. Today public opinion exerts massive force and authority over the private and public life of every class of citizen. Hence the necessity arises for every member of society to do what justice and charity require in this matter. With the aid of these instruments, then, each man should strive to form and to voice worthy views on public affairs. . . . 10. People, especially the young, should take care to develop moderation and self-control in the use of these instruments. Their goal should be an ever more discerning grasp of what they see, hear, and read. Discussions with educators and appropriate experts [*Cave!* —CMG] will school them to make mature judgments. Parents should be mindful of their duty to guard against shows, publications, and the like which would jeopardize faith or good morals. Let them see that such things never cross the thresholds of their homes and that their children do not encounter them elsewhere." There are certainly many statements in the document that one could quote with approval, and it could readily be admitted at the same time that they are set down in better form and with greater power of expression than is commonly found. It would certainly be ironic if the very document which deals with media of communication would itself be a poor instrument in the transmission of information, ideas, and directives. However, it is quite clear that some of the sharpest minds in Roman Catholicism were at work in the framing of the constitutions, decrees, and declarations. This is no less true of the production of this document than it is of the others. Because of this there is good

reason for looking into the seams of this garment and observing how it is put together and what the finished product is like.

We cannot fault the council "fathers" for giving expression to the conviction that modern inventions, and particularly instruments of communication, should be put into the service of such missions as are undertaken on behalf of man's salvation. One can only say that they are being wise and realistic when they provide for the best training in the use of audio-visual methods. This training is extended to every level of Catholic schooling, and to the end that there be a proper organization of this all-out effort provisions are made for its direction. Since the decree was promulgated the pope responded by renaming and reorganizing an existing secretariat now to be known as the "Pontifical Commission for Social-Communications Media." The organization is<sup>so</sup> set up that direction for all the activities that come under this head finally leads back to the one who occupies the seat of supreme authority in the Roman Church. The name of the commission makes that clear, and Article 19 of the document specifically provides for it: "For the fulfillment of his supreme pastoral responsibility regarding instruments of social communication, the Sovereign Pontiff has at its disposal a special office of the Holy See." The entire program is to be organized locally, nationally, and internationally with an eye to unity of planning and effort. In preparation for their work men are to be instructed in art, doctrine, and ethics. Preparation is even to be provided for the critics "so that each may know his specialty superbly and be taught and inspired to make judgments in which moral issues are always presented in their proper light."

In viewing this elaborate set-up a number of thoughts suggest themselves. The Roman Church is a master at so organizing herself that there will be a minimum of deviation from the norm that has been laid



down by the hierarchy. One cannot escape coming to the conclusion that, although the *index librorum prohibitorum* is out, yet the strong hand of Rome will still be in evidence where censorship is called for. The only difference will be that the approach will be more subtle than heretofore. A certain amount of organization is good and often necessary; but when it takes on the form of regimentation and arbitrary rule from on top, freedom is gone and dictatorship takes over. And of course, to put it baldly, the Roman Church is built upon a dictatorial base. Herein lies its strength and its artificial unity. That there is a certain amount of chafing was evident at the council, and the proof of it is not lacking in connection with some of the reactions to this very decree on the media of communications. Some felt that they were being stifled, and others felt that there was a danger that the approach would be inimical to the ecumenical spirit. It is no secret that Catholic journalists have in some quarters been exercising a freedom which is not pleasing to the powers that be in Vatican circles. Whatever the motives, there was not a unanimous consent when it came to the voting. The ballots showed the following results: 1598 voted *placet* and 503 voted *non placet*. This balloting took place on November 25, 1963, and on December 4, 1963, the decree was promulgated. One can sense the uneasiness experienced by some of the council "fathers" by looking at one of the footnotes in the edition from which we are quoting, This is the footnote of Walter M. Abbott, SJ, General Editor: "On fostering religion, *cf.* the Council's Declaration on Religious Freedom." (p. 325) This little footnote speaks volumes, for it is attached to Article 12: "In this whole field, civil authority is bound by special duties in terms of the common good, to which these instruments are subordinate. This authority is duty bound to defend and protect a true and just availability of information; the progress of modern society utterly depends on this, especially as regards freedom of the press. This authority should foster

religion, [sic] culture, and fine arts, it should protect consumers in the free exercise of their lawful rights. . . ." Statements which give the impression that the Roman Church still considers herself the accepted monitor of civil authority are not wanting, and it is clear that there are those who fear that such statements will arise as obstacles to the ecumenical approach.

It is not strange that misgivings have been expressed by those who see in the decree an open door to the management of news working in favor of the promotion of Catholic religious philosophy. Take for an example such statements as the following: "3. The Catholic Church has been commissioned by the Lord Christ to bring salvation to every man, and is consequently bound to proclaim the gospel. Hence she judges it part of her duty to preach the news of redemption with the aid of the instruments of social communication, and to instruct mankind as well in their worthy use. Therefore the church claims as a birthright the use and possession of all instruments of this kind which are necessary or useful for the formation of Christians and for every activity undertaken on behalf of man's salvation. . . . 5. The manner of communication should furthermore be honorable and appropriate; this means that in the gathering and publication of news the norms of morality and the legitimate rights and dignity of a man must be held sacred. For knowledge is sometimes unprofitable, 'but charity edifies.' (I Corinthians 8:1) 6. The second question bears on the connection between what is called art and the rights and norms of the moral law. The increasing disputes on this subject frequently spring from ethical and artistic theories which are false. Hence the council asserts that the primacy of the objective moral order demands absolute allegiance, for this order alone excels and rightly integrates all other fields of human concern including art, however lofty their value. [9.] If those who use these media

are to honor the moral law, they must not neglect to inform themselves in good time, of the judgments made in these affairs by competent authority." Besides all this Catholics are encouraged to patronize theaters "managed by upright Catholics and others — theaters which would do well to form associations." As we read all of this in context it becomes clear that the Roman Church, which considers itself the mother church, is pointing to itself as the authority on norms of the moral law and, far from receding from her position that civil authorities are to be guided by Catholicism, is rather making a point of it. Newsmen, writers, actors, designers, producers, exhibitors, distributors, operators, sellers, critics, and others involved in making and transmitting products of communication are put on notice. "They will merit praise if they aim to secure this goal more certainly by joining professional groups which expect from their members reverence for moral laws in the affairs and regulations of their art. If necessary, these associations should require adherence to a code of ethical conduct." (Article 11) The Roman Church cannot blame us if we take her at her word. Here is what Pope Pius IX said in his encyclical of December 8, 1864:

"5. The material sword is drawn for the church, the spiritual by the church. 6. The material sword must cooperate with the spiritual and assist it. 7. The secular power should be guided by the spiritual, as the higher. 8. The spiritual has the preeminence over the material. 9. The temporal power is subordinate to the ecclesiastical, as to the higher." Cf. also *Canons and Decrees of the Council of Trent*, 25th Session, Chapter 20.

In concluding this section we can do no better than to bring a pertinent quotation from the response of Stanley I. Stuber as it appeared in *The Documents of Vatican II*: "Our aim should not be to force mass media into a particular system but to release it from its own bonds and set it free. This cannot be accomplished by placing it in the exclusive mold of 'Catholic' thinking and procedure." (p. 334)

C. M. Gullerud

A COMMON BIBLE  
FOR ALL CHRISTIANS?

An Associated Press release in early November speaks of a common Bible as something that has been a dream of the ecumenical movement, to bring the churches together. This bit of information would hardly qualify as news were it not that, as the dispatch states, Rome has now given its approval for such an undertaking. While Protestantism has produced one translation after the other until it has become hard to keep track of them all, Catholics have held back until quite recently. When the Knox Bible was produced in 1954 the publishers could say that not since the days of Jerome had any Catholic made the attempt to translate the whole Bible by himself, and that "this was the first single volume to contain the whole Bible translated into modern English in a Catholic version."

While this might seem reason enough for pinning the label of a Johnny-come-lately on Rome in this particular field of Biblical scholarship, we shall do well to think twice before rendering such a verdict. A time lag there has been, indeed. But Rome seems to have made good use of the time by improving the quality of its scholarly work. There was an era when in the study of the sacred languages the lead of Protestants, Lutherans in particular, was hardly challenged. So it was during the two centuries preceding the 20th. But then something happened. Protestant scholarship, including that of a large proportion of Lutherans, became infected with the virus of religious modernism. The effect is only too obvious in some of the current Protestant translations. In the meantime, however, Roman scholarship had, prior to Vatican II, been controlled by the firm hand of papal authority, restrained from entering the quicksand area of modern theological thought. It remained "conservative." The dreams and visions of modern theology were taboo, off limits. But the area of Biblical languages was open and legitimate. It was here, then, that Roman scholars seem to have found an outlet for their abundant energies. And the result? The current Catholic Bible translations!

In an earlier article (*Journal of Theology*, October 1966, p. 28) we have already mentioned the Catholic Biblical Association of America and its CCD (Confraternity of Christian Doctrine) translation. We have spoken of the single-handed work of Knox in England. It is particularly from the latter that we may gather some significant information. No one may question the competence of this scholar. The evidence of his sound and thorough knowledge and understanding of the sacred languages appears on every hand. And the fruits of this scholarship are then rendered in an English which in the opinion of this reviewer is not only simple and intelligible to an unusual degree, but at the same time reveals beauty and dignity appropriate to the sacredness of the subject matter, surpassing perhaps all of the current translations, including both RSV and NEB. But there is also evidence, stark and strong, that in regard to such efforts Rome has not relinquished its control. The passages it uses to support its doctrinal position still read the same. The Latin Vulgata, enshrined by the Council of Trent as the "official" Bible of Roman Catholics, still rules, to the extent of being the *basis* for even this competent translation of Knox. For the title page calls his work "A Translation *from the Latin Vulgata* in the Light of the Hebrew and Greek originals." [emphasis added] But more of this later.

For there are still newer Catholic translations. A recent issue of *Time* (November 4, 1966, p. 53) grows almost lyrical in its praise of the "Jerusalem Bible," the work of a certain Father Jones, professor of divinity at Christ College, Liverpool, and a team of 27 Catholic scholars. The article describes at length the close cooperation of this English Catholic group with the Ecole Biblique at Jerusalem, a group that had already produced its own French translation, which is perhaps the most outstanding fruit of Catholic scholarship. This is the original "Jerusalem Bible," on which the English version is frankly based.

*Time* offers a few samples of this translation, samples which, however, hardly warrant the extravagant praise which its writer has conferred on this latest version. But when this cooperation of Protestant and Catholic translators comes to pass, this "dream of the ecumenical movement," there may be a rude awakening, one where Protestants may find themselves outdistanced by this new scholarship of Rome, and it will become abundantly clear that, when this gap between Catholics and these modern Protestants is closed, it will be by Protestants going to Rome, rather than by Rome going Protestant.

E. Reim

A SAMPLE FOR  
A SEQUEL

The foregoing article speaks of evidence that in the case of the Knox translation Rome was not relinquishing control in such passages as involve its traditional doctrinal position. We realize that such a claim calls for at least some proof, and we believe we have it. Consider the Knox translation of Genesis 3:15: "I will establish a feud between thee [the serpent] and the woman, between thy offspring and hers; she is to crush thy head, while thou dost lie in ambush at her heels." The use made of this passage in the interest of Rome's traditional Mariolatry is well known and not surprising. But what puzzles one is why, with his thorough knowledge of Hebrew, Knox still translated as he did. But rather revealing is a footnote he has added to this verse: "For 'she' and 'her' the Septuagint Greek has 'he' and 'his'; *the Hebrew text also*, as it has come down to us, gives 'he' or perhaps 'it.' But most manuscripts of *the Latin version* have 'she,' which plainly gives a better balance to the sentence. That the reference of this passage, in any case, is to the Incarnation, is the general opinion of the Fathers. The *Latin here assumes* that there is a play upon words in the original, since there are two Hebrew verbs closely alike, one of which means 'to crush,' and the other 'to follow eagerly.' But the Hebrew text has 'to crush' in both clauses; the Septuagint Greek, in both clauses, has 'to lie in wait.'" (emphasis added)

One's heart goes out to a man who must resort to this pitiful explanation in order to justify a translation that rests on the obviously slanted Latin version rather than on the authentic Hebrew text. What a tragedy for a scholar of his stature. But one begins to understand what the archbishop under whose "Imprimatur" the Knox Bible was published meant when in the Preface (p. vii) he wrote that "certain verbal revisions have been made." One begins to wonder whether the footnote does not reveal how Knox had translated this passage originally, and how it then had to be changed in the interest of Roman tradition.

E. Reim

---

# CONTENTS

---

VOLUME 6

DECEMBER 1966

NUMBER 5

SEASONAL PSALMS AND PROPHECY . . . . . 1  
*E. Reim*

THE PENTATEUCH AND ITS CRITICS . . . . . 6  
*E. Schaller*

## PAIDEIA

FIGURE ME OUT! . . . . . 17  
*M. Galstad*

## PREACHING THE WORD

FROM FEAR TO FAITH . . . . . 22  
Homiletical Studies in Habakkuk  
*B. J. Naumann*

## PANORAMA

THE DOCUMENTS OF VATICAN II: AN EXAMINATION . . . . 34  
*C. M. Gullerud*

A COMMON BIBLE FOR ALL CHRISTIANS? . . . . . 42

A SAMPLE FOR A SEQUEL . . . . . 45  
*E. Reim*

*The Journal of Theology* is published at Eau Claire, Wisconsin, by authorization of the Church of the Lutheran Confession. Subscriptions are payable in advance. The rate is \$3.00 per year for five issues: March, May, July, October, and December. Editorial staff: C. M. Gullerud; R. Gurgel; E. Reim; E. Schaller. Contributing editors: M. Galstad; G. Radtke. All correspondence, including subscriptions, renewals, and changes of address, should be directed to the editor, Prof. E. Schaller, 513 Grover Road, Eau Claire, Wisconsin, 54701.

---