



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

I Timothy 4:15

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EXEGETICAL STUDY OF 2 JOHN

Canonicity The epistle which in manuscripts Sinaiticus and Vaticanus (of the 4th century) bears the title $\bar{\text{I}}\text{O}\text{A}\text{N}\text{N}\text{O}\text{U}$ B, is by Eusebius of Caesarea and others numbered with the Antilegomena, that is, those books whose canonicity has been called into question. The testimony of the early church is as follows:

1. Clement of Alexandria (ca. 150-220) and Ireanaeus (born between 115 and 125 A.D.) not only mentioned the second epistle of John, but also, as is seen from their writings, received it as an epistle of the Apostle John.

2. Dionysius of Alexandria (born ca. 190) used 2 John in his argument against the canonicity of the Book of Revelation. While he polemicized against the genuineness of Revelation, he did accept the apostolic origin of 2 John.

3. During the time of Cyprian, bishop of Carthage (born ca. 200), 2 John was known as a canonical writing. This is shown from an incident in the North African Church in which, at a synod held at Carthage, Bishop Aurelius used 2 John 10 in the argument concerning the baptism of heretics.

4. Ephraem the Syrian (4th century), who combated Arianism and other heresies in his day, quoted from the second epistle of John.

While the canonicity of 2 John is questioned by Eusebius (born ca. 280) and by others, the weight of the testimony of the ancient church is in favor of its canonicity and apostolic origin.

Authorship The argument on the authorship of the epistle is divided between those who contend for the apostolic authorship and those who hold that the epistle was

written by a man known as Presbyter John. The latter view (which is not found in the middle ages) was later supported by Erasmus and Grotius (1583-1645). It is perhaps significant that while Erasmus was one of the most learned men of his time, he was dilatory and vacillating in his method of thinking, writing and acting. Grotius showed very little regard for dogma and was filled with a unionistic desire to unite all Christian churches. The argument for a Presbyter John as distinguished from the Apostle John is based on assumptions, one of these assumptions being that a non-apostolic John had an official title of HO PRESBYTEROS by virtue of serving as Presbyter for a number of small churches. However, if this were the case one would expect that the name John would be added to the superscription of verse 1, which is not necessary in the case of the Apostle John, who was well known by virtue of his apostleship and his relation to certain churches as PRESBYTEROS, a term which in the New Testament is also used interchangeably with EPISKOPOS (Titus 1:5-7; I Pet. 5:1, where Peter calls himself SYMPRESBYTEROS). It is, of course, admitted that especially in Acts 15 apostles and elders were distinguished (verses 2, 4, 6, 22, 23).

Aside from the fact that the testimony of the early church is strongly in favor of the apostolic authorship, we have the substantiating evidence of style, language and content. While we cannot here go into detail, we do assert that the epistle bears the Johannean imprint on it. We might call attention to this, that of the 107 times ALĒTHEIA is used in the New Testament 43 are found in the books ascribed to the Apostle John. The word is used not less than five times in the first five verses of the second epistle of John. The epistle certainly carries out the thought that John is the apostle of love (verses 1-3). The claim has been made that the prohibitions contained in verses 10 and 11 argue against the loving disposition of the Apostle John. This has fittingly been answered in these words: "The love of the Apostle John was that sort of love which does not want to please, but to save souls; and hence he meets the lie not with careless connivance, but

with firm confession of the truth and other discipline." (Ebrard).

Exegesis Verses 1-3: Superscription.

 Verses 1-2: "The elder to elect lady and her children whom I love in truth, and not I alone but also all who have known the truth, because of the truth which abides in us and shall be with us forever."

As the definite article indicates, the PRESBYTEROS designates a certain person. This particular person is the writer of this epistle, and, as we have seen in the introduction, this person is the Apostle John, who has the right of designation himself as "elder" over against the addressee.

EKLEKTĒ KYRIA KAI TOIS TEKNOIS AUTĒS. The interpretation hinges on the explanation to be given the word KYRIA. This is of considerable importance since with the correct understanding of this word, the meaning of the succeeding passages will come into clear view (cf. verses 10 and 13). We shall list the diverse views together with an evaluation, and then give the reasons for the one which we accept.

1. A view held by such men as Grotius and Wetstein takes the word as adjectival, modifying EKLEKTĒ, which is then translated as a proper noun. The translation would then read: "The lady Eklekte." This view is scarcely held by anyone today, and it is certainly opposed by the way in which it is connected with KYRIA and by the use of the same work EKLEKTĒS in verse 13, "your elect sister."

2. Such men as Athanasius, Bengel, DeWette take KYRIA to be a proper noun, thus rendering the translation "elect Cyria." Thayer accepts this as the meaning. It is admitted that KYRIA as a feminine proper name has appeared in Greek literature, but it has this against it that the construction to be expected would be KYRIA TĒ EKLEKTĒ, as, for instance, we find in John's third epistle, GAIO TŌ AGAPETO; and in Rom. 16:13, ROUPHON TON EKLEKTON. The interpretation which takes KYRIA as a feminine proper name also has this to overcome, that the New Testament does not call any individual "elect" (with the only exception of Rom. 16:13, where Rufus is called "elect," but with the

addition EN KYRĪŌ). Huther furthermore makes the point that if KYRIA is to be taken as a proper noun, then the TOIS TEKNOIS would have to be taken as meaning male children in view of the following HOUS.

3. A third interpretation which takes KYRIA as being Mary the mother of Jesus has no foundation.

4. A number of exegetes, including Luther, hold that the meaning is simply and literally "The elect lady." This is open to a number of objections, although it cannot be ruled out as wholly unacceptable. It is indeed a rule of hermeneutics that the literal meaning is to be accepted unless the text and context require a symbolic interpretation. In the interpretation which holds that KYRIA is literally "lady," it would have to be taken as a very formal and polite form.

5. The interpretation accepted by the present writer is the one which takes KYRIA as a symbolic description of a Christian congregation with an encyclical design giving valuable instruction and admonition for every Christian congregation. This view is held by Jerome, Calovius, Whiston, Michaelis, Augusti, Hofmann, Hilgenfeld, Ewald and Huther. This interpretation is also preferred in the scholarly Greek lexicon of Arndt and Gingrich. KYRIA is a term used only in this epistle. The meaning will, therefore, have to be determined according to the context in which it is used, with the understanding that the interpretation adopted must not be in conflict with any other part of Scripture. The word itself is very well adapted to signify a Christian congregation, since KYRIA is a feminine derivative of KYRIOS, referring to Jesus who is the head of the church and therefore of every Christian congregation. We are reminded of the relationship of Christ to His Church as it is expressed in the symbolism of bridegroom and bride (NYMPHIOS and NYMPHĒ). That a congregation should be called EKLEKTĒ has a precedent in I Pet. 5:13, HĒ EN BABYLŌN SYNEKLEKTĒ. Also in I Pet. 1:2 we see that Peter addresses the diaspora as "elect according to the foreknowledge of God the Father." The whole content of the letter argues for the interpretation of KYRIA as congregation or Church (cf. verses 4, 8, 10). The greeting of verse

13, with that interpretation, is the greeting of a sister congregation to another.

The Scriptural precedent of calling a Christian congregation "elect" has already been shown. This is no more inappropriate than the address of Paul to the Corinthian congregation, "unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints ..." (I Cor. 1:1). There is no reason to take the EKLEKTE as designating this congregation as having a pre-eminence over other congregations, since the term can equally well be referred to every Christian congregation. We cannot follow Thayer here when he gives the meaning of "choice, select (i. e. the best of its kind or class)," referring it to a certain individual Christian as, of course, Thayer does. The simple meaning is to refer it to eternal election unto salvation as Peter does in the first epistle in designating the diaspora as EKLEKTOI KATA PROGNOsin THEOU.

The words TOIS TEKNOIS AUTĒS refer to the individual members of the congregation, as is also the case in verse 13 where the members of the sister congregation are so designated. Huther here refers to Gal. 4:26, where Jerusalem which is above is spoken of as a mother. Jerusalem there is, of course, the Holy Christian Church. It is not uncommon among us to speak of "a congregation and all its members." The apostle furthermore makes special reference to the individual members of this congregation, as for instance in verses 4 and 8.

HOUS EGO AGAPŌ EN ALĒTHEIA. In bringing out the intimate basis of his relationship to this congregation and its members the apostle uses the personal pronoun EGO for emphasis. As to the love which the apostle here expresses for the members of the congregation, we note that it is a love founded in admiration and esteem rather than a love prompted by sense and emotion, in which case PHILEŌ would have been used. AGAPAO is used not fewer than 26 times in the first epistle of John, where it is used as referring not only to a Christian's love to another but also to God's love toward us which is the source and motive for Christian love. EN ALĒTHEIA: the article is not found.

We do not translate, "in the truth," but "in connection with truth." The phrase is used adverbially and means a love which truly deserves the name. "It is the real Christian love that is meant." (Luecke).

KAI OUK EGŌ, MONOS, ALLA PANTES HOI EG-NŌKOTES TĒN ALĒTHEIAN. The Christian love of John for the members of the congregation is shared by all who have known the truth. While we are not personally acquainted with all our fellow-believers, yet we have love in our hearts for them. When we hear of them or read of them, we experience a feeling of love and concern for them. In fact, love of the brethren is one of the marks of a Christian faith. "We know that we have passed from death unto life, because we love the brethren." (I John 3:14). This is true of "all who have known the truth," and here we are reminded of John 8:31-32, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth (GNŌSES-THE TĒN ALĒTHEIAN)." This is divine, objective truth which is not changeable and variable. How far removed this is from Paul Tillich of Harvard who has been heralded as the foremost Protestant thinker in the United States (more is the pity). Tillich, in speaking of our Confession of faith, says, "After a hard-fought battle, we agreed that these traditional articles of faith could not be made obligatory to the individual. Specific doubts on the part of the individual should be allowable -- and even necessary . . ." Where this leads a person can be seen from Tillich's teaching on the doctrine of God. "God," he says, "must be called the infinite power of being which resists the threat of non-being." He says that God cannot be spoken of as "existing" or "not existing," for this would be the conditioning of the unconditional. Even Karl Barth calls this "a frigid monstrosity." Tillich says the Protestant principle "does not accept any truth of faith as ultimate, except the one that no man possesses it." No wonder Jesuits say "the sustained brilliance of Tillich is amazing." They see that if this theology prevails then Protestantism is dead, for the keystone of Tillich's theology is the relationship between faith and doubt according to which he speaks of the necessity of

challenging the claim of pure, "unbroken" truth by any church or even by Scripture. Tillich says that a world view cannot be gained by asserting theological truth, or by getting back to the Reformation's theme of justification by faith alone. No wonder Jesuits are acclaiming him as Protestantism's only hope! What a refreshing thing it is to get back to our text with its PANTES HOI EGNOKOTES TĒN ALĒTHEIAN.

DIA TĒN ALĒTHEIAN TĒN MENOUSAN EN HĒ-MĪN. There could have been no love in truth on the part of John and others without the truth which is here given as the cause of it. The truth is spoken of as "abiding," since, far from being insecure, it is firm and stable. Thus MENEIN is used in John 1:32, "I saw the spirit descending from heaven and it abode (EMEINEN) upon him." And again in John 15:7, "If ye abide (MEINĒTE) in me and my words abide (MEINĒ) in you." In fact, the verb MENŌ is a favorite word with John and is used by him many more times than by any of the other writers of the New Testament.

By saying that the truth is abiding "in us" (EN HĒ-MĪN), the apostle is including himself with the congregation being addressed. KAI METH' HEMŌN ESTAI EIS TON AIONA. According to Winner (page 533), the use of the finite verb instead of the participle here is an irregular construction. It gives prominence to the objectivity of the truth. This is an expression of a solid faith in the continuing fellowship with the truth. With such a foundation the love which is declared is something more than just a polite expression and passing emotion. Because of its solid basis it cannot be quickly turned to hatred. It is the assurance of a continuing love. What a wonderful way for the apostle to open his letter to the Christian congregation in which he, in the body of the letter, will admonish and warn with prohibitions following. He knows that true love does not abide apart from truth. He that would preserve true love must contend for the truth even when he is accused of a lack of love in so doing.

Verse 3: "Grace shall be with us, mercy, peace from God the Father, and from Jesus Christ, the son of the

Father, in truth and love."

ESTAI METH' HĒMŌN CHARIS ELEOS EIRĒNĒ
 PARA THEOU PATROS. The weight of testimony is in favor of HĒMŌN instead of HYMŌN, and thus the writer is explicitly including himself in the greeting, which is not the case in other similar formulae of apostolic greetings. This is a variation from the usual form of blessing and benediction as is also frequently practiced among us when we say, "The Lord bless us," instead of "The Lord bless thee." The verb is in the future tense and thus indicates a wish with the certain expectation that it will be fulfilled. What indeed could be better than the assurance of "grace, mercy and peace from the Father"? This is something which, because of our sins and miserable condition, we all need, both pastors and people. The one from whom the blessings proceed is called PATĒR, primarily because he is the Father of our Lord Jesus but also because He is the Father of all those who have known the truth, HOI EGNŌKOTES TĒN ALĒTHEIAN.

KAI PARA IĒSOU CHRISTOU TOU HIOU TOU PATROS, EN ALĒTHEIA KAI AGAPĒ. The divine sonship of Jesus Christ is here specifically stated, and the repetition of the preposition emphasizes the fact that the Son is not to be confused with God the Father, although He is united with Him in the one godhead. Grace, mercy and peace proceed both from the Father and the Son, Jesus Christ, who by His bitter suffering and death has purchased our peace and given us grace and mercy instead of the wrath and judgment which we have deserved.

EN ALĒTHEIA KAI AGAPĒ is distinctively Johannean. Grace, mercy and peace work in truth and love in the lives of the believers. We reject the interpretation of Grotius and others who make our conduct the cause of divine grace. The opposite is true and is plainly taught in our text.

Verse 4: "I rejoiced greatly that I found of thy children walking in truth, according as we received commandment from the Father."

The apostle begins with an expression of joy over

what he had found, namely that the members were walking in truth. However, the EK TON TEKNON, instead of simply TA TEKNA, shows that he could not say this of all. The HEUREKA shows that he is speaking of a time when he had been with the members of the congregation. If John were writing to a family, one might expect that he would have spoken in greater detail to the mother about the children's conduct; however, writing to a congregation, this is not so strange.

KATHOS ENTOLĒN ELABOMEN. This does not refer to any particular commandment. The Christian faith itself calls upon us to walk in the truth. It is always a cause for rejoicing when a pastor can report that the members of a congregation are walking in the truth. When they depart from the truth and refuse to bow to the truth, this is cause for grief and sorrow. John is very much concerned that the members of the congregation may continue to walk in the truth and that they may not be led astray by deceiving spirits, as following verses will show.

Verses 5-6: "And now I beseech you, lady, not as writing a new commandment to you but that which we had from the beginning, that we love one another. And this is the love that we walk according to his commandments; this commandment is, as you have heard from the beginning that ye should walk in it."

NUN is used not to designate time, but logical sequence. HINA AGAPOMEN ALLELOUS is dependent on ERĒTĒ, giving the purpose and substance of the plea. What is the significance of verse 5 in view of the Savior's words in John 13:34, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another"? The significance is this, that it is not a new commandment to Christian converts that they should love one another. In the first epistle John writes, "And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another as he gave us commandment." (1 John 3:23; 2:7).

In verse 6 a question may arise on the meaning of HE AGAPE. Is it love of God or brotherly love? The most

natural interpretation would be to refer it to the foregoing, thus declaring that we show love to one another when we do according to the Lord's commandments. That which may not appear to the world as love, when we deal with our fellowmen according to the Word, is indeed love. And this is to be born in mind by the congregation and its members when the apostle proceeds to warn and admonish and to prohibit anything that would break down their Christian faith and profession. "This is the love, that we walk according to his commandments." Here we see that the writer is including himself and is reminding them furthermore that when he now deals with them according to the Lord's commandments, he is dealing in love. And in such love we should also walk, and be on our guard against all things which would break down this love. The AUTÉ at the end of the verse refers to this commandment, "Love one another."

Verse 7: "Because many deceivers are come forth into the world who do not confess Jesus Christ coming in flesh; this is the deceiver and the antichrist."

The Apostle John had expressed his joy over the fact that he had found in the congregation members walking in the truth. But deceivers had been abroad, and deceivers were still abroad who were leading people away from the truth. They are here characterized as such who denied the incarnate Lord Jesus Christ. But being deceivers they covered up their false teachings with pious expressions and deceptive phrases in accordance with the method of the arch-deceiver, the devil. Those who in effect deny the incarnate Savior do not always come out with their denial in so many words, saying, "We deny that Jesus Christ came in the flesh." By virtue of the deceptive nature of these false teachers this is often hidden. Indeed, we know, for instance, in the case of the so-called "neo-orthodox," phrases are used such as we use, but by them they mean something entirely different. We know that when the Modernists deny the virgin birth of Christ, the deity of Christ, etc., they are in effect denying that Jesus Christ is come in the flesh, although they will maintain that they still preach Jesus as Savior and Messiah. We know that although the Roman

Catholics teach the virgin birth of Christ and His deity, they overthrow it by their cursing of the doctrine of justification by faith alone and by their appeal to Mary as a mediator. These are deceivers although they claim to be Christian.

When the apostle says, "This is the deceiver and the antichrist," he is thereby referring to all those who confess not that Jesus Christ is come in the flesh. He is thus using antichristos in the wider sense, designating the many deceivers who have gone out into the world. While "the man of sin" and the "son of perdition" of II Thessalonians is also included, namely the pope of Rome, he is not specifically designated in this passage. The Apostle John did indeed in his first epistle single him out from among the many antichrists, "Little children, it is the last time; and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time." (I John 2:18).

Verse 8: "Look to yourselves, that ye lose not what we worked for, but that ye receive a full reward."

The members of the congregation are here admonished to take care that they do not permit the false teachers, to take away the precious truths and resulting blessings which had come to them by the Scriptural instruction and missionary activity of the Apostle John and of others who had labored in their midst. Whether we accept the reading of APOLESETE or APOLESOMEN, the sense is not changed, for in the latter case the loss would be considered as one which the workers among them would sustain if they departed from the truth. In either case the warning is against the loss which would result from defection from the truth.

Two readings for the verb APOLAMBANEIN are possible, namely APOLABETE and APOLABOMEN. If the latter is preferred, then the MISTHOS or reward cannot be "eternal salvation," for this is not lost to the missionary by the defection of the flock, for his salvation is not dependent on the fruit of his labors, nor can his salvation be gained by his activity. However, with the reading APOLABETE the

MISTHON PLERĒ can well be the eternal salvation of those who had partaken of the truth through the work of the Evangelists. They are ever to keep before their eyes the importance of receiving the crown of life which comes as a MISTHON PLĒRĒ, not by merit or worthiness but as a reward of grace, flowing from the precious Word of God, the ALĒ-THELA. With every temptation to depart from any Word of truth; with every temptation to disobey the Word of truth, the arch-deceiver has in mind that the loss of this MISTHON PLĒRĒ may be effected. Every faithful shepherd therefore should conscientiously follow the example of the Apostle John in calling upon all to look to themselves that they lose not the truth and its blessings.

Verse 9: "Everyone who goes farther and remains not in the doctrine of Christ has not God; He that remains in the doctrine, this one has both the Father and the Son."

The opening words of the verse, PĀS HO PROAGŌN (all who advance farther), speak with irony of that modern "progressiveness" which finds it necessary to re-examine and re-interpret the doctrine of Christ to fit new situations and in so doing goes beyond the limits of true doctrine. We are here reminded of Fletcher's "situation ethics" and "the new morality" of Harvey Cox and others.

EN TĒ DIDACHĒ TOU CHRISTOU here occurs with the genitive of the person which is to be taken as the subjective genitive. The DIDACHĒ accordingly refers to the doctrine which proceeded from Christ, the doctrine which Christ teaches in the Bible and not simply the doctrine of Redemption. This is the usage of the New Testament, as may be seen from Matt. 16:12; Acts 13:12; Matt. 7:28; Mark 1:22 and 11:18; Luke 4:32.

The judgment THEON OUK ECHEI, "has not God," is God's judgment and not the judgment of man. That there is a happy inconsistency, namely that there are those in heterodox communions who in their hearts remain in the DIDACHĒ TOU CHRISTOU even though they are associated with those who have not remained with the doctrine and though in theory they may even at times give expression to teachings which are wrong, this is something that we thankfully admit.

However, God alone can look into the heart and determine where such a happy inconsistency exists. The judgment of God stands, namely that those who go beyond and do not remain in the doctrine which Jesus reveals in the Bible, have not God.

Thus we are to have a profound fear of every deviation in doctrine, knowing that it touches the salvation of the soul and is not a thing to be tolerated or excused by saying that it is neither necessary nor possible to agree in all details of doctrine. Every detail of Scriptural doctrine is a DIDACHĒ TOU CHRISTOU.

We are to have a devout and healthy respect for the importance of continuing in the doctrine, for our text gives us the assurance which should gladden our hearts: "He that remains in the doctrine, this one has both the Father and the Son." There may indeed be those who theoretically and academically remain in the DIDACHĒ TOU CHRISTOU but in their hearts deviate therefrom and go beyond. With such we may even be in outward fellowship. The judgment also here belongs to God. We can only judge by what we see and hear. We on our part should be prayerfully aware of the importance of confessing the whole truth not only with our lips but also with our hearts.

Verse 10: "If anyone comes to you and does not bring this doctrine, receive him not into the house, and give him not a greeting; for he who gives him a greeting makes himself a partner of his evil deeds."

"This doctrine" clearly refers back to DIDACHĒ TOU CHRISTOU. The warning against receiving into the house such as bring not this doctrine certainly is not a prohibition of works of charity performed outside the framework of fellowship, for we are told to do good unto all men (Gal. 6:10), nor does the prohibition calling upon us not to greet them refer to the courteous salutation which we extend to our fellowmen in general. Nor, indeed, does it mean that we are to bar from our church services those who are of false churches or who even are atheists, scoffers and excommunicated persons. We are surely glad to see them enter our church doors, for we entertain the hope that the

Word which is preached may bear fruit in their hearts and lives in order that they may be brought to faith and that misguided souls may be purged of false doctrine and be encouraged to come out from heterodox associations where their souls are continually being endangered.

Whether the term EIS OIKIAN is taken literally as our dwelling place, or symbolically as our communion or fellowship, the meaning is still the same, namely that we are not to receive them as brethren. We do not judge their hearts or judge their personal Christianity, for this is the prerogative of God, but we do judge as to whether or not they bring (PHEREI) the DIDACHE TOU CHRISTOU. That this does not only refer to men who are in the office as teachers and preachers but also to those who follow false teachers and cooperate with them and support them and are therefore partakers of their evil deeds is shown also from verse 11. KOINONEI TOIS ERGOIS AUTOU PONEROIS is a warning to all that when we greet as brethren those who bring not the doctrine of Christ we are partakers with them of their evil deeds. That verse 10 does not only refer to false preachers and teachers is also shown by Dr. Walther in his "Proper Form of a Lutheran Congregation," where in paragraph 29 he uses 2 John 10-11 to demonstrate what restrictions are to be observed in receiving adults into our fellowship. He also there shows that the DIDACHE TOU CHRISTOU is not only the teaching concerning Christ but refers to all the teachings of Holy Scripture.

There is certainly, then, a difference between having people admitted to our church services which are open to all and asking them to stand forth, for instance, as sponsors for our children or lead the congregation in worship, whether it be in the spoken Word or in song. Even though we should choose the very words which they are to speak or sing it would still be a receiving of them into our house, our fellowship, contrary to the prohibition of 2 John 10. All arguments to the contrary notwithstanding, when we ask someone to lead us in prayers and praises, this is done "von gemeinschaftswegen," whether that person be a preacher or a layman. That we may not always have been faith-

ful in this respect should not cause us to defend a false practice, but should cause us grief. We should be filled with a determination to amend and follow the direction of God's Word. When we refuse to receive into fellowship relations those who deviate from God's Word, this is indeed an act of love not only to our own members who need to be strengthened in their adherence to the truth, but also to the erring, that they may by our practice be moved to see the dangers of the errors with which they are associated. It is, furthermore, a safeguard for ourselves that we may not become partakers of the evil deeds of others.

The bidding of "God speed," as our A. V. has it, is evidently an interpretation rather than a translation of CHAIREIN AUTŌ LEGETE. It is, however, a good and proper interpretation. In applying this to present circumstances we may well say that when we support church work jointly with those whom God has told us to avoid then we are becoming partakers of their evil deeds -- we are bidding them God speed. If we agree with them on the division of mission fields, enter into communion agreements with them, support their ministerial service to the people in the armed forces by chaplaincy arrangements and by erecting chapels and service centers for joint use, then we would be bidding them God speed in their endeavors and work. God's Word teaches and experience also shows that thereby indifference to false doctrine and diverse practices is fostered. While the flesh rebels against such so-called isolationism and while the epithet of "legalism" is often levelled against us, we know that the Lord is dealing with us in love when He builds fences around us in order that the truth may be preserved. While we may be tempted to feel that the spread of the Gospel is hindered by such a rigorous practice, we can only say that we receive our marching orders from God who also has the right to tell us how His Gospel is to be spread. The fruit and the results of our work always remain with His whose Word we are to proclaim with all faithfulness.

Verses 12-13: "Having many things to write to you I did not want to do so with paper and ink but I hope to get to

you and to speak mouth to mouth that our joy may be complete. The children of your elect sister greet you."

In these closing words of the epistle the Apostle John gives the reason for the brevity of the epistle. He will speak more to them on these matters when he sees them on his contemplated visit. There are many other things that will be the subject of his conversation with them touching upon the welfare of the congregation and its members. Such visits of brethren in the faith are looked forward to and treasured and especially so when false teachers and their adherents are threatening the faithful.

The greeting of the final verse is the greeting of the members of the congregation from whose midst John is writing to the congregation being addressed in the epistle. If KYRIA were to be taken as an individual lady, then this last verse would indicate that the mother of the children mentioned was either dead or not present. But following the interpretation of KYRIA as congregation, this last verse would be the greeting of one congregation to another. Such greetings are indeed precious, and we should exercise ourselves in their use especially in these last days when such fraternal greetings are possible among so very few.

This, then, ends the epistle of the Apostle of Love. In it we have seen the practice of love in a spirit which breathes earnest concern for the eternal welfare of Christian brethren.

C. M. Gullerud

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Editor: Prof. E. Schaller, 513 W. Grover Rd.,

Eau Claire, Wisconsin 54701.

Editorial Staff: C. M. Gullerud, R. Gurgel, E. Reim.

Contributing Editors: M. Galstad, G. Radtke,

G. Sydow, F. Tiefel.

All correspondence, including subscriptions, renewals and changes of address, should be directed to the Editor.

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Church of Fin-
land has taken a

painful and courageous step. Long affiliated with the Lutheran Church-Missouri Synod, and indebted to her for past financial assistance, this church body has now found itself compelled in conscience to renounce those ties. We deeply honor and respect an action taken in obedience to the Word of God, even as we are also certain that for Lutherans who would be faithful to their confessional heritage no other course lay open.

We have received a copy of the Resolution of severance, together with an open letter from the President of the Finnish Confessional Church, and are reproducing these documents here for the information of our readers.

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RESOLUTION

unanimously adopted by the special synodical convention of the Confessional Lutheran Church of Finland (at Helsinki April 11, 1970).

Since her establishment almost 50 years ago the Confessional Lutheran Church (former: The Free Evangelical Lutheran Church of Finland) has been in church fellowship with the Lutheran Church-Missouri Synod. During this time the Confessional Lutheran Church of Finland has, with deep gratitude to God, been privileged to make use of all the fraternal help which the Lutheran Church-Missouri Synod, as the leader of all the confessional Lutheran churches, has been able to offer. The pure Lutheran doctrine which the Lutheran Church-Missouri Synod has offered us through her theological literature and through other means, has been an indescribable source of strength

and encouragement to us. The Lutheran Church-Missouri Synod has stood by us, sparing herself no trouble, as a true sister church does for the sake of faith. The size of our membership has not been a determining factor in her relations with us. In situations which have demanded the settling of difficult problems pertaining to doctrine she has stood beside us and been willing to bear our mutual cross. Here in northwestern Europe we have with joy been willing to be known as the representatives of the Missouri Synod and have deemed ourselves unworthy of bearing the shame and opposition that such a title has brought upon us.

In this connection we wish to make special mention of the large amount of financial assistance which the Confessional Lutheran Church of Finland has received from the Lutheran Church-Missouri Synod during all this time. This assistance has been granted solely on the basis of our mutual faith. It also has been a continuous expression of great brotherly love. May God in His mercy reward the givers.

Already before World War II we noted to our regret that within the large Missouri Synod there began to appear developments that departed from the faithful confessional Lutheranism which had prevailed in the Synod up to this time. But only after the war did we ourselves come into contact with these aberrations in the theology of one of the leading theologians of the Synod (the visit of Theo. Graebner, D.D., to Europe in 1949). In 1950 we, together with the pastors of the Free Ev. Lutheran Church of France, sent a request to all of the confessional Lutheran churches, that these doctrinal aberrations be treated in a joint conference. The officials of the Lutheran Church-Missouri Synod did not respond to this request. On the contrary the Lutheran Church-Missouri Synod organized the first joint conference of the pastors of our European churches (Ulzen 1952), at which conference the Missouri Synod representatives strongly emphasized that our confessional Lutheran churches should join the Lutheran World Federation as soon as possible. This would have meant the denial of the divine right of existence of our confessional churches. This plan

did not materialize.

From the beginning of the 1960s it became apparent that the doctrinal corruption within the Missouri Synod was gaining an ever firmer foothold. The Missouri Synod's new definite endeavor to engage in joint activity with nominally Lutheran churches that belong both to the Lutheran World Federation and to the World Council of Churches led to the first tangible results already at the 1965 synodical convention. ("Affirmations on God's Mission", LCUSA). The following synodical conventions, 1967 and 1969, led to a new type of theology concerning church fellowship both in doctrine and practice ("Theology of Fellowship" and the establishment of church fellowship with the American Lutheran Church).

In this connection we wish to point out that about 46% of the delegates at the Denver convention voted against the establishment of church fellowship with the American Lutheran Church. However, already earlier the Synod had approved doctrinal statements which led to this decision. Finally, however, the minority at the Denver convention -- at least for the time being -- agreed almost as a whole to the carrying out of this decision. A portion of this minority is now actively endeavoring to return to the road of true confessional Lutheranism.

The Confessional Lutheran Church of Finland must make its decisions concerning church fellowship on the basis of the actual decisions and the actual practice of the Missouri Synod. Already in 1947 the situation in the Missouri Synod would have demanded a decisive treatment by all of the confessional Lutheran churches. At this time the leaders of the Missouri Synod granted free right of existence to the new doctrinal position of the Chicago conference ("Statement of the 44", Chicago 1945). This new position demanded that a closer relationship be established with the theologians of the nominally Lutheran churches. Its results became clearly apparent in the fateful decisions of the synodical conventions of 1965-1969.

Concern and grief have filled our hearts, but we have on our part earnestly tried to the very last to witness

against this anti-scriptural doctrinal position in behalf of the cause of the true Lutheran church.

In the following we will point out some of the decisions of the synodical conventions of the Missouri Synod, which are a result of the influence of the new trend (supporters of the present ecumenical movement) and partly a result of theological liberalism.

1. The Synod has adopted the document "Affirmations on God's Mission" (Detroit 1965). This document when dealing with the mission of the Church confuses the spiritual and secular realms and makes vague the boundaries of the orthodox and heterodox churches.

2. The Synod has adopted the document "Theology of Fellowship" (New York 1967). This document also makes vague the doctrine on the distinction between orthodox and heterodox churches and waters down the Scripture passages pertinent to church fellowship. The document makes possible church fellowship with heterodox churches and grants the right of doctrinal freedom within the Synod itself.

3. The Synod has joined the Lutheran Council in the U.S.A. (LCUSA) (Decision, Detroit 1965; activity began 1967). The Synod functions in this Council unionistically on an equal basis with the heterodox and (pseudo) ecumenical churches, The American Lutheran Church and the Lutheran Church in America, under the common Lutheran name.

4. The Synod has by a majority vote (522-438) established pulpit and altar fellowship with the American Lutheran Church (ALC). (Final decision Denver 1969; decision of principle already at New York, 1967). The decision was made despite the fact that doctrinal unity had not been achieved. A strong indication of this was the fact that 46% of the delegates at the convention voted against the decision for doctrinal reasons. The American Lutheran Church is, in addition, a member of the Lutheran World Federation and the World Council of Churches and her president has also been the president of the Lutheran World Federation since 1963. A similar situation would exist here in Finland were the Confessional Lutheran Church of Finland to accept the nominally Lutheran State Church as her

sister church and establish church fellowship with her. The decision of the Missouri Synod is against the Lutheran Confessions which presuppose, in matters of church fellowship, that the congregations "are agreed with one another in the doctrine and all its articles, also in the right use of the holy Sacraments" (FC, TD X, 31; CA VII).

5. The Synod has approved the ecumenical cooperation and involvements of its mission churches (Resolution 1-05, Denver 1969).

6. The Synod has acknowledged that the doctrinally divided Synod enjoys "the unity in the Gospel of Jesus Christ". Through this resolution the right to exist was actually given to the existing false teachings in the Synod. (Resolution 5-06).

The Confessional Lutheran Church of Finland has been following the changes that have taken place in the doctrinal position of the Missouri Synod and -- being concerned about the preservation of the true doctrine and practice in the Missouri Synod -- has in discussions with her representatives and in countless communications made known her concern. Despite these appeals the Missouri Synod has continued to travel her own way.

According to the Word of God our duty is to make the distinction between orthodox and heterodox doctrine and to follow only the voice of the Good Shepherd. "Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world." 1 John 4:1. According to the Lutheran Confessions "for thorough, permanent unity in the Church it is, above all things, necessary that we have a comprehensive, unanimously approved summary and form wherein is brought together from God's Word the common doctrine, reduced to a brief compass, which the churches that are of the true Christian religion, confess" (FC, TD, 1). The afore-mentioned decisions of the Missouri Synod mean that God's Word, and the Lutheran Confessions based on this Word, have not determined the decisions of the Synod. This being the case neither do the congregations of the Synod in practice unanimously adhere to the Lutheran Confessions as

a rule.

Furthermore the decisions of the Missouri Synod mean that the Synod has left the fellowship of the confessional Lutheran churches and joined the ranks of the nominally Lutheran churches and has approved in part and indirectly the present ecumenical movement, which rejects doctrinal unity as the only basis for church fellowship.

The Confessional Lutheran Church of Finland cannot, according to God's Word and the Lutheran Confessions, accept the new theology and practice of the Missouri Synod. Our church continues -- as the Missouri Synod did before -- to be in fellowship only with confessional Lutheran churches. Because of her actual activity and actual decisions, we can no longer recognize the Missouri Synod as a confessional Lutheran church. For this reason the Confessional Lutheran Church of Finland resolves that she can no longer be in church fellowship with the Lutheran Church-Missouri Synod.

We have been forced to make this decision with heavy hearts, but with our conscience bound by the Word of God we can do nothing but say in the words of the Lutheran Confessions: "Here stands God's command." We pray with all our heart that true, divine Lutheran church fellowship may be restored. For this we are always prepared to strive according to the possibilities before us. In respect to ourselves we have made this decision with humility and trembling before God, but in obedience to God's command we have made it with confidence. We pray that we may be able to continue in all things as a confessional Lutheran church.

(This is a translation of the Finnish original.)

May 25, 1970

The Confessional Lutheran Church of Finland
Rev. Markku Sarela, President
Solkikatu 4 B 9, Tampere 51, Finland

To The Lutheran Church-Missouri Synod and
to the Confessional Lutheran Churches

The Confessional Lutheran Church of Finland had a special synodical convention April 11, 1970 at Helsinki. The convention was occasioned by the doctrinal situation of the Lutheran Church-Missouri Synod. All member congregations were represented at the convention and the resolution was made unanimously. The congregations have then ratified the resolution. The resolution is made public now.

As the enclosed resolution states, the Confessional Lutheran Church of Finland can no more be in church fellowship with the Lutheran Church-Missouri Synod, because the Lutheran Church-Missouri Synod has definitely changed its doctrinal position.

Some of our friends abroad had suggested that our church should enter the so-called state of protest (status confessionis) instead of the final decision. It was noted at the convention, that neither the Scriptures nor the Lutheran Confessions use the term state of protest and that the term is undefined and unclear. A certain period of transition is understandable, if clear decisions have not as yet taken place. But the Lutheran Church-Missouri Synod had made plenty of such clear decisions, which make the true church fellowship impossible. The convention considered it to be necessary to act directly according to God's command (cf. Luke 14:18-19).

We are now reminded especially by the words of the Lutheran Confessions: "It is a grave matter wanting to separate one's self from so many lands and nations, and to profess a separate doctrine. But here stands God's command, that everyone should beware and not agree with those who maintain false doctrine... On this account our

consciences are sufficiently excused."

The Confessional Lutheranism has critical times. We pray ardently that the confessional Lutheran churches throughout the world would be able to make clear decisions and confess unanimously the Lutheran doctrine in contrast to the heterodox Lutheran World Federation and to the other churches of the ecumenical movement. In order to maintain or to achieve the true church fellowship we stand ready to do everything we can.

Our Lord, "increase our faith"!

In behalf of the Confessional Lutheran
Church of Finland

Markku Sarela
President



BOOK REVIEWS

"Pauline and Other Studies in Early
Christian History." by Wm. M.
Ramsay; Baker Book House, 1970.
406 pages & Index; Price: \$6.95.

Reprinted from the original edition of 1906, this volume contains a series of essays treating a considerable variety of topics relating to the Church of the first and second centuries. Subjects range from reflections upon the person and qualities of the Apostle Paul to matters of archeological interest in the Asian field of Paul's labors.

Sir Ramsay became known as an outstanding authority on the historical data of Paul and the early Church. In addition to serving in a professorship at the University of Aberdeen, Scotland, he travelled extensively in the Bible lands and published definitive studies.

The reader of this volume soon comes to realize that its messages inevitably suffer from the weakness which the passage of time inflicts upon the fruits of research. The author wrote at the turn of the previous century. In the meantime an enormous amount of later discovery, including manuscript and archeological finds, has updated the information available to students of the early New Testament era. As a result, it is necessary to receive some of Ramsay's statements and conclusions with reservation.

Nevertheless, for anyone who in this day and age finds the stately prose of the Victorian age congenial, these essays contain much fascinating reading and valuable information presented with painstaking thoroughness. The book is replete with photographic plates. Though they lack the sharpness of modern pictures, and no doubt suffered from the reprinting process, many of them contain views most interesting to the Bible student.

E. Schaller

II.

"Exposition of Psalms," by H. C. Leupold;
Baker Book House, new reprint edition,
1970; 1008 pages & index; cloth: \$8.95.

For those who are unacquainted with this valuable book it should be stated that it is designed to be useful also in the hands of some laymen, and therefore brings linguistic and textual discussions primarily in Notes appended to the treatment of each Psalm. By this method it offers technical scholarship to the student of the Hebrew original, although such material is by no means as extensive as some might wish. Above all, the value of this book is measured by the fact that it is the work of a competent craftsman who accepts the New Testament witness of Luke 24:44 concerning the Psalter as a working premise.

It must also be said, however, that the promise implicit in such a premise is not always, or in all respects, fully redeemed. If the Christian faith of those who love the

Psalms tastes the joy of discovery in Dr. Leupold's unfolding of the divine message, the experience is flavored with a drop or two of bitter admixture.

As an example we refer to Dr. Leupold's treatment of the Second Psalm. Orthodox Lutheranism has been nursed and nurtured on the view that this psalm consists of direct Messianic prophecy. And that view is fully supported, not only by sound Christian tradition but above all by the witness of Scripture itself (Acts 4:25-27; Heb. 1:5; Acts 13:33).

Dr. Leupold does not, indeed, deny the Messianic character of the psalm. In the opening words of his exposition he says that "... this psalm sets forth the basic truth concerning the Messiah and His kingdom " (p. 41). But on the next page he informs us that the psalm is only "typically" Messianic; that in the first instance it had reference to some contemporary king of Judah. Thus when Dr. Leupold gives this psalm the excellent title: "The Ultimate Victory of the Lord's Anointed," that does not mean precisely what the reader might at first glance assume, namely that the psalm speaks directly of the Lord Jesus Christ. Kings of Judah were also regarded as having been anointed of the Lord. Such a king was David himself. "He in his own person portrays the truth concerning the Messiah and knows that he does, and the writer presents him with this very thought in mind ..." (p. 43).

Dr. Leupold emphatically states: "Let it be understood that the psalm that is Messianic by type is in no sense Messianic in an inferior sense" (p. 44). However true that may be, it does not settle the question which concerns us here. We are, of course, fully aware of the fact that in the Old Testament, including the Book of Psalms, we have much prophecy that is typical rather than direct. Where it is obviously typical, we are not less edified by it, but receive it with great satisfaction. There is, for example, the case of Psalm 8, particularly verses 4-8. These verses are confirmed by Hebrews 2:6-10 as Messianic prophecy. Yet a careful study of the psalm as well as of the cited portion in Hebrews, with proper attention given to the context,

will indicate clearly that the Holy Spirit did not lead the author of Hebrews to employ the psalmist's words as though they were directly Messianic. Though there are also textual difficulties involved, these in no way obscure the point made in Hebrews, which in turn reveals the true Messianic thrust of the Eighth Psalm. The essential point in both portions of Scripture is that the divinely purposed destiny of man, which man aborted by his sin, was fulfilled in an unexpected, marvellous and vicarious manner. For the status first ascribed to mankind became perfectly perpetuated in the divine Son who took man's nature upon Himself.

Thus we can concur with Dr. Leupold that Psalm 8 contains typical prophecy; but only because Scripture itself directs us to such a conclusion. That is not the case with the Second Psalm; however. Here the argument that seeks to reduce David's utterances to indirect Messianic significance proceeds entirely from the premise that the psalm might be so understood. That is not good enough for us! The author of Hebrews manifestly was not led to understand this psalm as typical. We suggest that he who reads Heb. 1: 1-6 with devout understanding, and remembers therewith the inspired and fervent prayer of the Jerusalem congregation (Acts 4:24ff), ought not feel moved to urge that Psalm 2 must have initial application to David or any other king of Judah.

Our complaint would include similar exceptions taken to Dr. Leupold's treatment of Psalm 41 and Psalm 118: 22-23. Lack of time and space prevent a detailed discussion of these sections here, but we would encourage the reader to explore them privately.

We are glad to be able to report that Dr. Leupold interprets certain other Psalms, including the Twenty-second, as directly Messianic, and "does not deem such a type of prophecy impossible" (p. 43). Yet we would wish that the hermeneutical principle, *Scriptura Sacra sui ipsius Interpres*, had been consistently and rigorously applied by him to the prophetic element in the psalms.

E. Schaller

== PREACHING THE WORD ==DEDICATION SERMON *

Text: Colossians 3:17.

In Christ Jesus, dear fellow-redeemed:

When we address you in the name of Jesus Christ on this festive occasion, this is more than just an idle gesture. The name of Jesus is — and it should be — packed with meaning for every child of God. Indeed, all those in whom the Word of Christ dwells possess treasures in abundance; and it is both fitting and right that in their outpouring of thanksgiving and praise they should do all in the name of the Lord Jesus, the Savior-God. Our life, our hope, our future are all wrapped up in this name which is woven into the very warp and woof of Holy Scripture. The meaning of all this has been very well expressed in these words of Christian song:

In Jesus' name
Our work must all be done
If it shall compass our true good and aim,
And not end in shame alone;
For every deed
Which in it doth proceed,
Success and blessing gains
Till it the goal attains.
Thus we honor God on high
And ourselves are blessed thereby;
Wherein our true good remains.

* Preached at the dedication of Reim Hall and the Fieldhouse of Immanuel Lutheran College, Eau Claire, Wisconsin, July 10, 1970, during the Biennial Convention of the Church of the Lutheran Confession.

In Jesus' name
 We praise our God on high.
 He blesses them who spread abroad His fame,
 And we do His will thereby,
 E'er hath the Lord
 Done great things by His Word,
 And still doth bare His arm
 His wonders to perform;
 Hence we should in every clime
 Magnify His name sublime,
 Who doth shield us from all harm.

And so, whether we come from Japan, California, Washington, Texas, Florida, South Carolina or the Midwest, it is all the same — whether we eat or drink or whatsoever we do, we do all to the glory of God — yes, we do it in the name of the Lord Jesus. As we now stand ready to set aside these buildings to the use for which they were intended, with one voice and one heart, we say:

IN THE NAME OF THE LORD JESUS WE DEDICATE . . .

By this we mean, and we would have all men to know,
 that we dedicate these buildings

- I. Not in the name and by the power of man.
- II. But in connection with the name and by the power of our Savior-God.

I.

"Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." The context in which these inspired words occur has much to tell us in what spirit we are to approach the rite of dedication on this festive evening of our convention. A contrast is drawn between the old man with his deeds, which we have put off and which we are admonished to mortify and drown daily, and the new man which we have

put on and which is daily to come forth and arise. Herein is contained an exhortation which was as needful for the Colossians as it is needful for us today. For does it not lie close to the flesh to admire the works of our hands and to seek praise for the part we have had in bringing these buildings to completion? Doesn't God really owe us this much that, having passed through so many trials and tribulations for His sake, we should now have something to point to with pride when visiting teams come to this playing floor of our fieldhouse and when guests come to inspect our classroom building with its modern facilities? The old evil foe whispers in our ears: "It is only fair and just that you should have this compensation."

If we listen to these voices, we shall be making the same mistake that was made by the elders of the Jews who told Jesus that a certain centurion was worthy to have his servant healed. They said: "... he was worthy for whom he should do this; for he loveth our nation and he hath built us a synagogue." This was quite different from the spirit of the centurion himself, who said: "I am not worthy that thou shouldst enter under my roof; wherefore neither thought I myself worthy to come unto thee; but say in a word and my servant shall be healed." It was then that Jesus marvelled, turned to the people and said: "I have not found so great faith, no, not in Israel."

And what did the leaders of the Jews think when Jesus said: "Destroy this temple and in three days I will raise it up."? They thought of their beautiful temple building which it had taken 46 years to build. They didn't understand that Jesus was talking about His death and resurrection: the very hope of man's salvation. Their thoughts were centered on the things on the earth and not on the things above. If they could only have looked ahead and seen what would happen to that temple building forty years later, when it was levelled to the ground, they might have had other thoughts. But they were not there to listen when Jesus said to His disciples: "There shall not be left one stone upon another, that shall not be thrown down."

And so, in telling us that we should do all in the

name of the Lord Jesus, our God is telling us too: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead and your life is hid with Christ in God. When Christ who is our life shall appear, then shall ye also appear with him in glory." The things of this earth will pass away; and so also will these buildings, when Jesus comes. If we find our glory and our pride in them, then all is lost, and we will be found as such who dedicate their buildings in the name and by the power of man. From this preserve us, heavenly Father.

Even in the past weeks when this campus was wracked by hail and heavy winds which could have been more destructive than they were, we have been reminded that our glory consists, not in these buildings, and not in this campus, but in that for which they stand: the greater glory of God.

II.

So when we dedicate today, we dedicate not in the name of man but in connection with the name and by the power of Jesus. In this dedication we are giving thanks to God and the Father by Him in whom rests our soul's salvation, even the forgiveness of all our sins. He who redeemed us and all the world, He by whose resurrection all men were declared righteous, is the soul and center of our service of thanksgiving. He it is who gave the courage to enter upon this project in the first place. He who created all things, He who upholds all things by the Word of His power and owns all things, gave His Spirit so that hearts were opened to support this work with material gifts and with prayers. To Him all praise and glory be.

In dedicating these buildings in the name of Jesus we think, not chiefly of the wood and steel or of the workmanship that put them together, but of the purposes for which they stand. Whether it be in the classrooms where instruction is given, or in the fieldhouse where facilities

are provided for recreation, we would be reminded that whatsoever we do in word or deed, we do all in connection with the name of our Lord Jesus, giving thanks to God and the Father by Him. Our life, our strength, our health are important only as they serve to the fulfillment of the petition of the Lord's prayer: "Thy kingdom come." The gracious rule of our Savior-God is the important thing for us and for those whom we are called to serve with the precious Gospel of salvation. Whether it be in the science laboratory, in the language classes, in history, in music or in the classes in religion, the upper-most thought should be of Christ Jesus and Him crucified — in Him I put my trust, to Him I dedicate my life, to the extension of His kingdom I serve with all I learn and absorb in these halls of learning. All that is done to the accomplishment of these goals is done in the name of Jesus and by His power. In this we follow in the footsteps of patriarch Jacob, who had only his staff in his hand when he crossed over Jordan, but when he returned, had so many people with him, and so many flocks, herds and camels that he divided them into two companies. Upon what did his thoughts center? Not upon his riches or upon his wealth but upon the mercies of God and upon the truth. And when he was about to die, the most precious thing he had to pass along was the promise of the Savior: "The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come and unto him shall the gathering of the people be." This is also the most precious thing we have. To keep it and share it with others — this is what Immanuel Lutheran College and its facilities are all about.

It is fitting and right, therefore, that the buildings we dedicate tonight be dedicated in the name of the Lord Jesus. We do so with the earnest prayer that we may continue in His Word, knowing the truth that makes us free. "Let the peace of God rule in your hearts, to the which also ye are called in one body, and be ye thankful." Amen.

C. M. Gullerud

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