

“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 16

DECEMBER 1976

NUMBER 4

ISSN 0361-1906

THE JOURNAL OF THEOLOGY

VOLUME 16

DECEMBER 1976

NUMBER 4

CONTENTS

NOTES ON THE HEBREW VERB	2
R. E. Wehrwein	
CHAPEL TALKS: CHILDREN OF THE HEAVENLY FATHER	13
Robert Dommer	
UPDATING ROMAN CATHOLICISM (Continued)	22
A. Schulz	
BOOK REVIEW: <i>The Battle for the Bible</i>	35
R. E. Schaller	
PANORAMA: A NEW CHURCH BODY EMERGES — AELC	39
A CAUSE TO REJOICE?	41
C. M. Gullerud	

The JOURNAL OF THEOLOGY is published at Eau Claire, Wisconsin, by authorization of the Church of the Lutheran Confession.

Subscriptions: \$4.00 per year, \$7.50 for 2 years, payable in advance.

Issues are dated: March, June, September, December.

Editor-in-chief: Prof. C. M. Gullerud
Immanuel Lutheran College
Eau Claire, Wisconsin 54701

Managing Editor: Prof. John Lau
Immanuel Lutheran College
Eau Claire, Wisconsin 54701

Staff Contributors: A. Schulz, P. Nolting,
C. Kuehne, R. Wehrwein.

Correspondence regarding subscriptions, renewals, and changes of address should be directed to the Managing Editor. Correspondence regarding material published in the JOURNAL should be addressed to the Editor-in-chief.

NOTES ON THE HEBREW VERB

In the last *Journal* the chief issues which confront us in the Hebrew verbal systems were summarized. We then presented F. R. Blake's outline of the nature and development of the Hebrew tenses and consecutive constructions. In contrast to the somewhat rigid and a *priori* outlook of the earlier aspect theorists,* (the most outstanding of whom was S. R. Driver), Blake, taking more of an a *posteriori* approach, employed historical considerations in analyzing the constructions with *waw* consecutive (or "*waw* conversive," as he calls it). The chief hypothesis which he advanced and discussed is that "*wa* with a vocalization (◌◌) implies a past meaning, and *we* with *e* vocalization (◌◌), an imperfect meaning." (*Journal of Theology*, Sept., 1976, p. 15) Blake offers us a plausible explanation not only of the development but also of the gradual disappearance of the consecutive forms. His articulate presentation merits our careful study. Remember that, with Bauer and in opposition to S. R. Driver, Blake felt that aspect ought to be consistently subordinated to time in the Hebrew verbal system.

Yet, taxing as it may be, we are obliged to give further attention to alternative points of view. The grammarian whose work we consider next is J. Wash Watts, for many years professor of Old Testament Interpretation and Hebrew at New Orleans Baptist Theological Seminary. His book, *A Survey of Syntax in the Hebrew Old Testament*, was first published in 1951, also the year of publication

* For the benefit of those who do not have the September, 1976, issue of the *Journal* for ready reference, the definition of aspect theory is herewith given: "According to this view, the tenses do not express order of time, but kind of time: the perfect tense being used to represent action as completed, and the imperfect being used to represent action as incomplete, nascent, developing." — Editor.

of Blake's book, *A Resurvey of Hebrew Tenses*. Our notes here are based on the revised edition published in 1964 by Eerdmans (now out of print). Our study of Watts brings us back once again into the camp of the aspect theorists.

It was this book by Watts which first sparked in this writer a deeper interest in the Hebrew verbal system; his presentation of the material, which seemed so startlingly new and revolutionary in my student days, brought into the open issues which one might otherwise have permitted to lie dormant in the mind. The glance into history which we have been making in these pages shows that less of Watts' presentation is truly revolutionary than might be first thought (What a little study of history won't do to level out one's perspective on things!); nevertheless, in his particular treatment of the *waw* consecutive with the perfect he is striking out on a path of his own. We, therefore, proceed now to keep the promise made on page 8 of the September, 1975, *Journal*: the promise to examine the work of J. Wash Watts. The liberal use of quotations may be justified in the light of the assumption that probably only a few of our pastors have ready access to the book.

Watts' book is just what the title says it is: a survey of syntax, a treatment of "the due arrangement of words in sentences and their agreement" ("Introductory Explanations," p. 9). We concentrate our attention here on the author's treatment of the nature of the verb (pp. 28-33), the perfect tense (pp. 35-54), the imperfect tense (pp. 55-69), the distinctive meanings of the two forms of *waw* with verbs (p. 103ff.), and the meanings which result from the combination of the perfect or imperfect with the two forms of *waw* (pp. 108-117).

As we enter upon the treatment of the verb, nothing is more quickly and forcefully impressed upon us than the fact that Watts is an aspect theorist of the aspect theorists. This becomes evident when, early in the chapter entitled "Introductory matters concerning verbs," we find this statement: "Evidence of the state [of the verb] appears usually in the grammatical construction of the verb alone, but at times additional evidence is in the context; ... evidence of the time appears in the con-

text only" (p. 28). According to Watts, therefore, the grammatical form of the verb, whether imperfect or perfect, tells us absolutely nothing in itself about its time, whether it is past, present, or future. It only gives information about the state: whether complete or incomplete. A few sentences later come the expected descriptions: "A perfect indicates a complete state, i.e., one that is finished or established; an imperfect indicates an incomplete state, i.e., one that is not finished and so is beginning, or is not established and so subject to interruptions and repetitions" (p. 29).

Watts' suggested classification of perfects (cf. p. 36ff.) includes four categories: previous perfects ("their time is previous to another time"), characteristic perfects ("their state is characteristic of a life or period of time"), correlative perfects (the name he gives to the perfect when linked with *waw*; "the facts they describe are correlatives of another fact"), and simple perfects (perfects "uncomplicated by relationships indicated by the context" — such as those in the previous three categories). As the best summary of the nature of every perfect, we select Watts' statement on p. 36: "It is helpful to note that each perfect bears all of these three general characteristics. Let us emphasize the and as we say that a perfect state is single, and finished, and certain."

A corresponding summary of the imperfect is found on p. 55: "All imperfects represent incomplete states. They are either repeated (frequentative), or developing (progressive), or contingent (subjunctive). In other words, they are either part of a series, or partially developed, or partially assured. In all cases they are partial in some sense, i.e., incomplete." Excluding from consideration here the last category of subjunctive, we find that Watts includes among the indicative imperfects the following categories: frequentative, progressive, characteristic, and consecutive.

The difference between the frequentative and the progressive imperfect is that the former indicates repeated occurrences and the latter a single occurrence while in progress, (p. 58). The difference between the

characteristic perfect referred to earlier and the characteristic imperfect, according to Watts, is that the former "designates a state which is typical of the whole life or character of an individual," whereas the latter "designates a state which marks one as a member of a certain group, because it is repeated in each member of that group" (p. 60). A few sentences later it is conceded that "there are only a very few clear cases of the characteristic imperfect" (p. 60). When the special form of *waw* with *pathah* followed by *daghesh-forte* is linked to the imperfect, Watts agrees with other grammarians in calling it the consecutive imperfect. But he regards this construction as being the linking of progressive and occasionally frequentative imperfects into a chain of sequences.

That all this (except for reference to correlative perfects) is essentially another presentation of the aspect theory is readily seen. Things get more interesting when Watts takes up the matter of the two forms of *waw* when used with verbs (p. 103f.). He gives the name "waw conjunctive" to the form with *shewa*, and the name "waw consecutive" to the form with *pathah*. "As a fundamental distinction between *waw* conjunctive and *waw* consecutive, the following interpretations are offered: (1) *waw* conjunctive appears always to indicate a parallel. ... A graph may be formed by parallel lines with a brace at their ends to represent the conjunction. (====}). (2) *waw* consecutive appears always to indicate a sequence. ... A graph may be formed by consecutive lines with a brace at their juncture to represent the conjunction. (———})."

This analysis, if correct, is truly breathtaking. Closer inspection shows that it presents a greater challenge to the understanding than might appear at first sight. Watts' distinction here between the respective functions of the two forms of *waw* does not by any means coincide with the distinction between coordinating and subordinating. Included under the *waw* conjunctive's function of indicating a parallel are the functions of coordinating, correlating, or subordinating the verb to which it is attached to the verb preceding (p. 111). With the imperfect, too, this customary distinction is

transcended in that included under the *waw* consecutive's function of indicating a sequence, we find not only the function of coordinating a clause with that which precedes, but also the function of subordinating the verb and its clause to the preceding (p. 110; see below). Watts' analysis is, therefore, found to be on a rather high and tenuous level of abstraction, hence somewhat elusive.

Such is the treatment Watts offers us of the verb, and of the *waw*. What is the result when we put the two together? It is axiomatic with Watts that neither the perfect nor the imperfect ever loses its distinctive character, even when linked with *waw*. Since the *waw* with *pathah* signals a sequence, and since the imperfect is the tense of incompleteness, continuance, development, the ordinary construction of *waw* consecutive with the imperfect brings a further development in a continuous, uncompleted sequence of events, and is to be translated something like this: "And he proceeded to say"; or: "Afterwards he proceeded to say" (Cf. p. 62, p. 109). The strong form of *waw* (וַ), then, which is only used with the imperfect, fits the nature of the imperfect. The two match each other beautifully. "In both cases [the imperfect with *waw* consecutive and the perfect with *waw* conjunctive] a peculiar force is developed by reason of the combination of a conjunction and a verb with natures peculiarly adapted to each other" (p. 114; underlining mine). The entire construction is ideally suited to record a developing sequence of events in the past, with each phrase flowing out of the preceding one.

Watts' analysis here is very similar to S. R. Driver's treatment of the imperfect with *waw* consecutive. Driver, too, insisted that the imperfect in this construction retains its particular aspectual thrust and dare not be treated as though it were turned into something else. He did concede, however, that later the real character and original exact sense of this construction may well have receded greatly into the background (*Journal of Theology*, September, 1975, p. 8). Watts, however, goes beyond Driver in postulating for the *waw* with *pathah* a particular significance or function in contrast to that of the other form of *waw*: that of indicating a sequence

instead of a parallel.

The relationship established by the *waw* between the imperfect to which it is attached and the preceding verb is further subdivided by Watts into four headings: temporal sequence (Gen. 1:1-3 - "Afterwards God proceeded to say ..."), logical result (Gen. 2:7b - "so the man became a living creature"), logical cause (II Sam. 14:5 - "for my husband passed away"), and logical contrast (I Sam. 10:27 - "but he continued to be as a dumb man"), (pp. 109-110; the emphases are Watts' own). The relationship of logical cause is one of subordination, that of the other three one of coordination.

On p. 54, in a chart of the various indicative perfects and imperfects, the consecutive imperfect is described thus: "successive and linked by temporal or logical sequence." "Within the sentences introduced by *waw* consecutive, all kinds of varying constructions may appear, but always the narrative will return to *waw* consecutive to indicate movement from one event to another, one state to another, and so on and on so long as it is the wish of the author to continue his narrative" (p. 111).

As for the contrasting construction, the union of the weak *waw* (ו) with the perfect, we must, first of all, get some terminology straight. The term "*waw* consecutive" is customarily applied by grammarians not only to the strong form of *waw* when linked with the imperfect, but also to the weak form when attached to a perfect that is thought to be in some sense the "consequence" of some preceding verb such as an imperfect. Traditionally, grammarians such as S. R. Driver have assumed that sometimes the weak *waw* was consecutive when linked with the perfect, and sometimes it was not. In the former case, the perfect was in some way a temporal or logical consequence of the preceding verb; it was related to it particularly closely, linked to it, subordinated to it; in the latter case it was not. Besides context, the only help in differentiating between these two cases was thought to be the formal feature of the shift of accent toward the end of the verb linked to the *waw* in the case of the *waw* consecutive. Nevertheless, it was acknowledged that there were a great many exceptions to this "rule"

concerning accent shift.

This is where Watts' analysis differs sharply from that of previous grammarians and can only be regarded as revolutionary. For he will not concede the existence of a "consecutive" *waw* with the perfect. Or, perhaps, it would be more accurate to say that he refuses to apply the term "consecutive" to any union of *waw* with a perfect; he restricts the use of that term to the strong form of *waw* with the imperfect. In fact, he refuses to entertain the thought of any major distinction between one kind of perfect-*waw* combination and another kind. He groups all of them together, without distinction, under the category of "correlative." Any perfect linked with *waw* is thereby being correlated to a preceding verb.

It is the concept of a "correlative perfect" which interests us most in this study, and which is probably the book's chief claim for attention. Let us not lose sight of the total picture, however. To correlate, as noted above, is but one of several functions of the *waw* conjunctive; it is but one way in which the *waw* conjunctive carries out its function, in contrast to that of the *waw* consecutive: namely, the function of indicating a parallel, as opposed to indicating a sequence. Thus the *waw* conjunctive also coordinates, frequently linking together imperfects, participles, infinitives, and imperatives. Frequently it also subordinates, linking an imperfect to a preceding verb in a purpose or result clause. But whenever, according to Watts, this *waw* conjunctive is linked to a perfect, the result is correlation.

What, exactly, is correlation? Essentially, it is heightened or intensified coordination. Some approximation of an understanding of this concept may be attained by considering the following statements of Watts: "... Correlation includes co-ordination, differing from ordinary co-ordination merely in the fact that its co-ordination is inherent and permanent" (p. 48). On the bottom of p. 54, the correlative perfect is summarized this way: "Coexistent and related logically by inherent and permanent co-ordination." In the middle of p. 103 it is stated that the *waw* conjunctive, which always indicates

a parallel, "is the only form of *waw* used with correlative perfects, and this usage magnifies the parallel" (underlining mine).

Watts feels that the parallel-indicating function of the *waw* conjunctive fits beautifully with the perfect tense. When the perfect and the *waw* conjunctive are linked, the result is "correlation": the verb in the perfect fills in the total picture of what is suggested by the governing verb. The subordinate parts of an overall picture are being filled in, explanatory statements are being made, details are being added to one grand theme (as in prophecy)! Additional facts are being added, as it were, under the principal or dominant verb. There is no sequence, but rather a grouping together of facts in a larger pattern. Each perfect is one complete whole; yet in this construction its function is to serve with other perfects to form an even greater whole. But it is best to let Watts himself do the explaining.

"As the word 'father' and the word 'son' imply each other, or as a whole and its parts imply each other, so a perfect with *waw* attached and its antecedent imply each other. This relationship is correlative and gives occasion for the name correlative perfect. A circle, representing the antecedent, divided into segments, which are its correlatives, will furnish a graph (⊕). The visible mark of correlative perfects is their immediate connection with the conjunction. It is always attached to them, but never to other perfects" (pp. 47-48).

"These two verses [Josh. 6:8-9] together make it quite obvious that the passing over did not occur separately from the blowing of the trumpets. The passing over and the blowing were two phases of one general movement. Thus the perfect 'and they blew' at the end of 6:8 furnishes an excellent example of a correlative perfect. The absence of sequences is obvious. The inseparable relation of the two actions as parts of one general movement, actions that combined the military and the religious warning to the enemy, is likewise clear" (p. 49).

Watts also comments on Deut. 2:30: "Hardening and making strong (or obstinate) are obviously different descriptions of the same thing. Thus they are correlative ideas" (p. 49). He continues:

"The co-ordination that is indicated in their usage [perfect with *waw* conjunctive] is a stronger type of co-ordination than that indicated in the case of other verbs. They are linked by *waw* conjunctive to imperatives to show the details of the command, to the protases of conditions taken for granted or sure to occur in general experience, and to central statements in prophetic utterances to explain and expand what the prophet says God will do for his people. Thus they introduce features of a preceding statement that are counterparts of it, related to it logically by inherent and permanent co-ordination. This is correlation ..." (p. 112).

"The parallel significance of *waw* conjunctive and the fixed nature of the perfect make a combination fitted to indicate that one state is a counterpart of another. The antecedent may present a general idea, while correlatives supply the details; it may give only a part, while correlatives describe other parts. In any case correlatives designate a state as a fixed part of a larger unit. The unity of the whole is the fundamental concept of this relationship. No matter whether the antecedent appear in a statement of fact, a conditional statement, a command, or an exhortation, details presented by this idiom fill out the picture and appear as fixed parts of it" (p. 113).

Finally, no effort to outline Watts' view of the consecutive imperfect and the correlative perfect would be complete without these concluding quotations:

"The correlative nature of the perfect with *waw* fitted it for the account of details in extended descriptions of the future. When looking into the future, it is impossible for human understanding to grasp much of the sequence of things. This remains true even when the mind of man is illumined

by the light of prophecy. One may become conscious of many circumstances of revealed truths, yet remain unaware of their temporal and logical order, seeing only their inherent connections with some central fact. It is understandable, therefore, that prophecy should multiply correlative perfects and minimize consecutive imperfects.

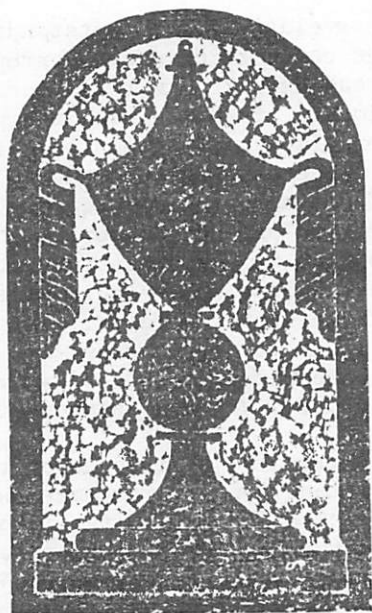
"The progressive nature of the imperfect with *waw* consecutive fitted it for tracing the sequences of history. When telling stories and narrating history, human interest usually looks for chains of development which lead steadily onward to a goal. Repetitions and details may be added when wanted, but the times when they are wanted are comparatively few. It is understandable, therefore, that all narratives should multiply consecutive imperfects and minimize correlative perfects. (pp. 53-54)

"*Waw* correlative is an outstanding characteristic of the composition used in prophetic utterance. Whereas narrative with *waw* consecutive attached to imperfects deals with the past, prophecy with *waw* correlative attached to perfects deals with the future. Whereas the consecutive imperfects in narrative trace a series of sequences, the correlative perfects in prophecy describe the various details, or parts, or features of one central fact. Whereas consecutives state facts of experience, correlatives state facts of faith. This unique idiom is used in other important ways, but each one reflects the same characteristic feature seen in prophecy, i.e., unity with an antecedent" (pp. 116-117).

The book is marked by insistence on treating the tenses in a consistent manner; grammarians and translators alike are rebuked for unclarity, inconsistency, lack of logic, confusion, use of subjective judgment (Cf. pp. 35, 41, 48-49, 51, 53, 65, 68, 69, 104ff.). An additional point of interest is Watts' claim that the cognate language, Arabic, supports his particular view of the imperfect with *waw* consecutive (p. 65f.). Interesting exegetical treatments of Gen. 2:19, Gen. 12:1, and Ex. 3:14 are found on pp. 61ff.

We content ourselves for the time being with this sketch of Watts' view of the Hebrew tenses and the constructions with *waw*. The more difficult task of attempting some sort of evaluation of this still lies before us. We expect, God willing, to devote ourselves to this task in a future issue, using as a basis a number of book reviews of Watts' grammar.

R. E. Wehrwein



A SERIES OF CHAPEL TALKS:
"CHILDREN OF THE HEAVENLY FATHER" *

I

CHILDREN BY FAITH

Luke 18:17 — Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.

When you enter high school, you are taking one more step into the adult world. You are growing up; you are learning to make decisions and take responsibilities. If there is anything that is embarrassing to you ninth graders, it is to be called children. Just imagine, then, how twelfth graders or college freshmen or seminary students would feel to be called children! Yet, we are all children; we, your professors, as much as you students, we are all children of the heavenly Father. It is Jesus Who said in Luke 18:17, "Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein." And the Apostle John, when he wrote to his congregations, addressed them, young and old alike, as children. While it might be embarrassing to have someone call you children, it is an honor and a privilege to be called children of God, to be called children of the heavenly Father.

It is an honor and a privilege simply because "children" is not only a name applied to us; rather, it is a name with meaning, a name that expresses a blessed rela-

* This series of chapel addresses delivered at Immanuel Lutheran College was submitted at the request of the editor. These addresses are here presented not only in order that our readers may have a sample of the type of address heard daily in the ILC Chapel Hour, but also as a suggested pattern for devotions for young people's meetings and for our Christian Day Schools as well.

— Editor.

tionship between you and me and our heavenly Father. One of the most beautiful Scripture lessons in the New Testament is that section of Matthew 6 in which the Savior tells us about the birds of the air. He says, "... they don't sow, and they don't reap, and they don't gather into barns," and yet, He says — and listen carefully to His words — "your heavenly Father feedeth them." And then He asks, "Are you not much better than they?" The birds are not nearly as well taken care of as you and I are because we belong to God's family; He is our heavenly Father. It is our Father Who created heaven and earth, our Father Who in creation made the birds and animals and the flowers for our blessing and enjoyment. And our Father takes care of His creation and sees to it that the rain falls and that there is sunshine and food, and all of this so that you and I, His children, the real center of His creation, would be happy and blessed. Our heavenly Father loves us and takes care of us, and that is true in your life and mine. Has not every one of us enjoyed the care and love of a kindly Father? And has it not been an honor and a blessing to be His children?

Yet, we do not really appreciate and understand what an honor and privilege it is for us to be children of the heavenly Father until we appreciate what He has done to bring us into His family. We were not born children of God, as the Scriptures say, "... for in sin did my mother conceive me"; and we not only do not deserve any of the kindness and care of the heavenly Father, but by ourselves we do not even want it; as the Apostle Paul writes, "The carnal mind (the one we are born with) hates God and neither is able nor wants to do His will." By nature, as we come into this world, we are not children of God at all, but we are people overcome by sin. Sin separates people from God; sin makes men rebels who oppose God, or it makes us into gods unto ourselves. And then our lives begin to center about the question, not "What does God want me to do?", but "What do I want to do?", and we find that as a result of sin, our lives become totally selfish and self-centered. While we accept His many blessings, sin makes us act as if we deserve them, and makes us blame God for anything that does not go the way we feel it ought to go in our lives. What a dreadful thing sin is, and how it destroys the father-

child relationship between us and our God! Now, the terrible truth about it is that there is no way out; sin makes slaves of men. Men may think and study and research, they may spend millions of dollars on schools and libraries and laboratories, and yet will never discover our wonderful heavenly Father or become children of God.

If men cannot discover this truth, how did we become children of God? St. Paul answers, "You are all children of God by faith in Christ Jesus." It is through Jesus Christ that we come into the family. It is Christ Jesus that lived and died and rose again to redeem us from our sins. And it is because of Christ Jesus that we can really understand our heavenly Father, a Father with a heart so big that He would give His only Son into death for us, a Father Who would that no one should perish, but that men everywhere should accept and believe what His Son has done for them. But without Jesus Christ there is no family; without Christ Jesus there is no security and warmth and love of a heavenly Father; there is only sin, and selfishness, and greed, and loneliness, and eternal death.

What a blessed thing it is that sin does not separate us from our heavenly Father, but that through Baptism and His holy Word God has made us natural born sinners children of God. Through faith in Christ Jesus we have a new birthright, we are new persons, we have a new spirit, or — to put all of this and more into a single expression — we have become children of the heavenly Father. May all of us begin this school year as children, children who appreciate their heavenly Father; children who are thankful for what their Brother, Jesus, has done for them; children whose grateful intent it is not to let sin destroy this relationship between them and their Father.

II

SIMPLY CHILDREN

Luke 18:17 — Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child

shall in no wise enter therein.

It is our prayer that we stay children! Strange as it may sound, it is our prayer that we, in a certain sense, do not grow up. In fact, our future depends on it. Notice how final Jesus' words are: "Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein." It is not a matter of whether it might be better to be as a little child, but it is either/or — either as a little child, or you do not enter! But notice again. Our Savior does not say that you must become a little child. It is ridiculous for you to try to be younger than you are or to resort to baby-talk, but you must be as a little child. We enter the kingdom of God with child-like faith: the kind of faith that does not question the things that our heavenly Father says in His Word; the kind of faith that does not doubt the kindly purposes of God in what He asks us to do; the kind of faith that by the Holy Ghost is willing to take the hand of the heavenly Father in complete trust, as children hold tight to the hands of their parents; as you at one time held on to the hand of your father or your mother and in all simplicity trusted that they would not harm you or lead you in wrong ways.

It is important that in this matter of trust we remain as children. As children, we learned that God created heaven and earth in six days, and we believed it; but as we grow older, when we continue our studies in higher education, the devil would have us believe that our world evolved over billions of years; we are told by some of the wisest men of our age that man came from anywhere except a direct creation of God. As children, we learned and believed that Jesus loved us; in kindergarten classes we sang, "Jesus loves me, this I know," and we came from church with little paper hearts or crosses about our necks saying, "Jesus died for me"; but when we grew older, the devil would have us doubt that we have sin, or that Jesus Christ could possibly have been the Son of God, or that blood could wipe away sin. As children, we learned and believed that in the Holy Sacrament we receive the true body and blood of our Savior in, with, and under the bread and wine; but as we grow older, the devil would come with a host of argu-

ments to convince us that we could not possibly be receiving the true body and blood of our Savior every time we attend Lord's Supper. You see, the older we become, the greater the temptation of our reason to take away our child-like faith. And when we come to the point that we begin to question who really did make heaven and earth, then we are no longer believing as children; when we begin to question the mystery of our redemption or the divinity of the Son of God, then we are no longer children; when we have come to the point where we consider the Holy Sacrament only as a memorial meal, then we are no longer trusting as children of the heavenly Father. And though we may feel that we have grown older and wiser, we are no longer believing as we once did and are in grave danger of forfeiting the inheritance of God's children, which is everlasting life. How important it is for us to remain as children, to cry with Samuel, "Speak, Lord, for thy servant heareth," and to humbly trust the Word and will of our heavenly Father.

III

GROWN-UP CHILDREN

I Corinthians 14:20 — Brethren, be not children in understanding.

If we said anything in our last chapel devotion, we stressed the importance of a child-like disposition on the part of all of us. Yet, as essential as this is, the Scriptures also instruct us to grow, not to be children any more, to become spiritually mature. Listen when St. Paul tells us in Ephesians 4: "Be no more children, tossed to and fro and carried about with every wind of doctrine"; or again in I Corinthians 14: "Brethren, be not children in understanding"; or think of the many exhortations for us to grow in grace, to mature in understanding, to increase in wisdom and knowledge. St. Peter, for example, tells us to desire the pure milk of the Word so that we might grow thereby, so that we might also be able to digest the meat of the Word. As infants learn to speak their first words and then to toddle, and finally to walk and to speak, so the apostles urge us to grow up and not to be spiritual infants all our lives.

It is a mistake to feel that once we have come to know and confess the basic truths of Christianity our learning is complete, a mistake that is apparent sometimes in congregations in regard to confirmation. Children are faithful in church attendance until they are confirmed, and then many times church attendance dwindles until in some cases these young people seem to disappear from the church service and finally from church membership. Now, the problem is not with confirmation, which is a fine opportunity to teach and learn God's Word; the problem is more basic. It has to do with your attitude and mine toward the concept of spiritual growth. How do you feel about confirmation and church membership? Is this the end, and there is no more to be learned? If there is no more to be learned, then our future is doubtful, and we will find ourselves tossed to and fro and carried about with every wind of doctrine. If there is no more to be learned, we will find ourselves without sure convictions, easily swayed by foolish notions and wrong suggestions. All of us need to realize how dangerous it is not to continue growing in the Word, for our Savior explains that we cannot stand still in this matter of spiritual growth — either we go ahead or we fall behind.

St. Peter tells us to desire the milk of the Word so that we may grow thereby. It is through the Word of God and only through the Word of God that the Holy Spirit strengthens faith and affords spiritual growth. Talking about it won't do it; prayer alone won't do it; but studying Scripture with the blessing of the Holy Spirit will.

And if we feel when we read our Bibles as the Ethiopian Eunuch felt when he read his — "How can I understand this unless someone explains it to me?" — we will welcome every opportunity to have the Word explained to us. Here at ILC you not only have the opportunity to study Scripture by yourself, you not only have a God-fearing faculty which would direct your thinking in God's ways, but for every class from ninth grade on a number of specific religion periods every week has been provided to lead you to a deeper understanding of the holy Word, to feed you the milk and the meat of Scripture so

that you do not remain children but grow to mature Christians with sound convictions.

This fall I overheard the Dean of Students say, while he was speaking about who was going to stay with whom this year, "I'm really not afraid to let that individual stay in that room, because I know that this person is not going to be easily persuaded to do the wrong things, but will be a good example," and I thought to myself: he is describing a mature person, someone with convictions, someone who is not easily swayed to do the wrong thing. It is this kind of person we would have everyone at ILC become, a person with steadfast convictions based on God's Word, a person with an understanding deep enough to follow God's direction, and a person mature enough to find his delight in being a child of the heavenly Father.

IV

CHILDREN OF THE HEAVENLY FATHER

Matthew 6:32 — For your heavenly Father knoweth that ye have need of all these things.

In the Scriptures our Savior repeatedly uses real-life pictures and illustrations to make divine truths clear to us. He might explain, for example, how He searches after a lost sinner by using the picture of a woman cleaning every nook and cranny of her house to find a lost coin. The two pictures, however, that He used the most are drawn from human relationships; namely, the picture of a husband and wife (used to illustrate Christ and His Church), and the picture of a father and his children (used to illustrate how God cares for us and deals with us). It is this last picture that we want to talk about in this devotion.

In the words before our text the Savior tells us how He sees to it that the birds have enough to eat without having to plant or sow, and how the flowers wear the most exquisite colors and textures without thread, needle, or sewing machine; and He challenges us! If God so takes care of birds and flowers, what do you have to wor-

ry about? Do you think He is going to let you down? Don't you think He knows about your food or your clothes or how you look? And to make you doubly sure, Jesus does not say, "God knows all about you," but "your heavenly Father knows." He uses this wonderful picture of a father who cares about his children.

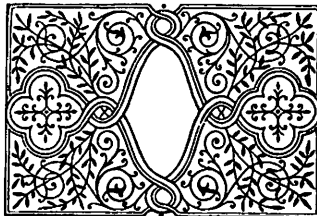
At another place in the Scriptures, Jesus said, "If a son asks his father for a piece of bread, will he give him a stone?" Of course not; fathers don't act that way. Fathers care about their children and will make sacrifices to do the best for them that they can. In fact, that is one of the problems with fathers, and at least one cause for delinquency. Fathers tend to be indulgent to their children; they tend to give them more than they need or everything they want. You see, fathers do not always know what is good for their children. This is not true about God! He knows what is good for us because He is our heavenly Father. He made us. If you build something, you know exactly how it is put together; and if it does not work, you are able to repair it. Well, God put your body together out of nothing but dust, and He surely knows how each member functions better than any doctor or dentist.

But that is only a part of it. He especially understands your soul, your inner being. Psychologists and psychiatrists can only guess about the function of the spirit and can in no way guarantee results. But our heavenly Father can tell us point blank why we behave the way we do, namely, because of our sinfulness; and He has, in turn, the only answer to sin: the righteousness of Jesus Christ. While earthly fathers can give tremendous gifts to their children, they all fade when compared to the great gifts of our heavenly Father. Listen, as the Savior explains it to you: "If you, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?" Think of it! Our heavenly Father gives the Holy Spirit to His children, that very Spirit that creates faith in your hearts and sustains your faith when the going is rough, and that sees you through to eternal life. If you were to choose one gift that you would want from God, Jesus says, "Choose

the Holy Spirit." But do not only choose it; ask for it: "How much more shall your heavenly Father give the Holy Spirit to them that ask him." And your heavenly Father can be relied upon to keep His Word and promises to His children. When you read your Bible, when you recite Scripture or hear a sermon, ask your heavenly Father for the Holy Spirit, and you will receive it. You will receive the strength or warning or encouragement that you need, but, most of all, you will receive the assurance that He is your Father and that you are His children.

Oh, what a wonderful thing it is to belong to the family of God! As His children you are so secure that neither life nor death nor height nor depth can separate you from His love; and though sorrows and afflictions befall everyone of us, whom our Father loves He chastens that we might be partakers of His holiness; though He gives and takes, He ne'er forsakes, for it is His loving purpose to preserve us solely, that we might always be His children, free from the curse of sin, pure and holy.

Robert Dommer



UPDATING ROMAN CATHOLICISM

(Continued)

We are now drawing near to the end of America's Bicentennial observance. In this past year our attention has been directed to many incidents of an historical nature which have played a part in the development of our country. Surely, as we consider the many blessings which we enjoy in these United States of America, we must say that God has been good to us beyond measure for the past 200 years. How thankful we should be as Christian citizens to live and work in this land!

In our continuing study of the present-day teachings of the Roman Catholic Church, we might do well to focus our attention at this time upon the topic of CHURCH AND STATE. We are familiar with those passages of Scripture which make the distinction between these two kingdoms. For example, Jesus spoke of two realms when He said to Pilate: "My kingdom is not of this world" (John 18:36). In Romans 13:1-7 we are taught that civil government is not merely a human, but a divine, institution. The God-given duties of civil government are clearly outlined. Christians are to obey the civil government (I Peter 2:13-17). The membership of the State is composed of two classes: rulers and subjects. In the Church it is different. Jesus says: "One is your Master, even Christ; and all ye are brethren" (Matthew 23:8). No man has the least right to command and make laws in the Church. Our Savior showed in a very simple and clear manner where our duties lie when He said: "Render therefore unto Caesar the things which are Caesar's, and unto God the things that are God's" (Matthew 22:21). In other words, in those things which concern the Word of God (worship, faith, and conscience) we are obedient to God only and pay no attention to objections made by men. But in temporal, earthly things, which concern money, possessions, body, and life, we obey the government of the country in which we live.

Over the centuries, the Roman Catholic Church has historically abused this distinction between Church and State. The pope and his princes claim the right to rule in the Church. Our Lutheran Confessions strongly condemn the arrogant claims of the Roman hierarchy. A study of Article 23 of the Apology on "Ecclesiastical Power" would be most profitable for our readers (Trigl. p. 443ff). At the same time, read Article 4 of the Smalcald Articles on "The Papacy" (Trigl. p. 471ff). Numerous other references will be found in the Lutheran Confessions concerning Church and State.

Originally the Church was born free. Jesus did not ask permission of Caiphaz or Pilate or Herod to establish it. When it became necessary to elect deacons, they simply called the disciples together, stated the case, and the Church elected them (Acts 6). When the Church was persecuted, they did not defend their cause with the sword (as Zwinglians and Calvinists did later on), but they suffered, sometimes fleeing to other lands. In the Roman Empire, civil government and religion were completely mixed. Among both Romans and Greeks, religion was a matter of the State. The Romans did not usually compel conquered nations to give up their religion, but simply adopted the gods of the conquered people and added them to their own menagerie. But the Roman government turned against the Christians and persecuted them, because they were not unionistic. They insisted that the Triune God was the only true God. For the first three centuries, religion was a part of the State's field of activity, and the control of religion was a part of the regular government program.

A change for the worse came when Constantine, as head of the State, joined the Christian Church. Quite evidently he turned to Christianity as a prop for his tottering empire. He assumed that Christianity would now take the same role that paganism had formerly played, that of a State religion. And in the process, the Church lost its freedom. Constantine's *Edict of Milan* (313 A.D.) reads like a perfect toleration edict. But he remained the absolute ruler of the Church. He called the great Council of Nicea, and at times acted as chairman of the meeting. The Christian Church became

an institution of the State. Not without reason, many have held that the close association between Church and State inaugurated by Constantine was the beginning of corruption in the Church. Formalism and worldliness entered, and the Church became thoroughly depraved.

Some order was restored in the State under Charlemagne. But he was moved by a sense of duty to spread the Church with the sword. He wanted to be the protector of the Church in the west. But there was no free Church under Charlemagne. Christianity was a State religion. By this time the Roman Catholic Church had increased in power and influence. On Christmas Day, 800 A.D., he permitted the pope to crown him emperor. This is followed in the history books with an account of the various popes who assumed positions of power in Church and State. Absolute papal rule continued for over 200 years. The Church ruled the State. A majority of State officials were clergymen. Education was the affair of the Church. The State, split by dissensions and never-ceasing feuds, was no match for the Church and was practically helpless.

It was in 1302 A.D. that Pope Boniface VIII gave bold expression to the political claims of the papacy. In his bull *Unam Sanctam*, he said:

"We are taught by evangelical words that in this power of his (Peter's) are two swords, namely, spiritual and temporal. ... Each is in the power of the Church, that is, a spiritual and a material sword. ... The latter indeed must be exercised for the Church, the former by the Church. The former by the hand of the priest, the latter by the hand of kings and soldiers, but at the will and sufferance of the priest. For it is necessary that a sword be under a sword, and that temporal authority be subject to spiritual power."¹

This declaration was reinstated two centuries later by Pope Leo X, in his bull *Pastor Aeternus*, in 1516, just one year before Luther nailed his 95 Theses to the church door in Wittenberg.

It is impossible in the span of this article to even outline all the events of the various centuries in which abuses of the separation of Church and State took place. Our ambitious readers would do well to pursue their own private study of history in this regard. Let us now proceed to America's experience in this matter. The religious controversies of Europe, coupled with political rivalry and poverty, led to the greatest movement of emigrant populations the world had ever seen. One writer says: "We usually overlook the fact that, of the possibly seventy-five thousand persons who left their old home, only about one-third came to our America. It was a vast emigration of which only this fraction impinged upon our own shores."²

Yet there was something that made these settlers of North America unique. They were not warriors seeking new territories for king or pope. Nor were they agents attempting to capitalize on the vast untapped resources of virgin territories. Rather, they were seeking liberty for themselves and their children. We can only trace briefly how one of these particular liberties they sought for themselves was finally won.

At their inception, the American colonies were dominated by the religious sect which could boast a majority of the population. The Puritans ruled Massachusetts. The Church of England ruled in Virginia and the South. The Quakers ruled in Pennsylvania. The Roman Catholics enjoyed a slim majority in Maryland. Oddly enough, the sect in majority sought to make its church the established church of the region. Thus can be seen how firm a hold the European concept of a national church had upon their minds. But as the flow of emigrants increased, new sects had to be absorbed into the colonial life, thus making it increasingly difficult for the original church to hold its majority position in civil matters. The Roman Catholics of Maryland, for example, were obliged by the increasing number of Protestants in their midst to grant religious freedom to all citizens.

But it was among the Protestant sects that the principle of complete religious liberty had to be fought and won. Roger Williams of Rhode Island became the man

of destiny in this respect, although many others shared the responsibility for bringing the issue to its conclusion. Though the Puritans sought freedom of worship, it was really to worship as they chose. And being in the highest positions of government, they sought to enforce their worship as the official form of Christian worship. Roger Williams was a Baptist, and for refusing to obey the Massachusetts Puritan Law he was "banished to the wilderness of Rhode Island." With foresight enough to see the necessity of a complete separation of Church and State for any society in which there is to be liberty for all, Williams expounded in clear detail his arguments:

"All civil states with their officers of justice, in their respective constitutions and administrations, are proved essentially civil and therefore, not judges, governors or defenders of the spiritual or Christian state and worship. God requireth not a uniformity of religion enacted and enforced in any civil state; which enforced uniformity, sooner or later, is the greatest occasion of civil war, ravishing of conscience ... and of hypocrisy. Enforced uniformity confounds civil and religious and denies the principles of Christianity and Civility."³

While Roger Williams was promoting his new settlement in Rhode Island, many discontented inhabitants migrated from Massachusetts to Connecticut. Among them was the Rev. Thomas Hooker, who at first was one who opposed Roger Williams in Massachusetts. He and most of his congregation emigrated and founded what is now Hartford, Connecticut. Hooker held that the foundation of authority is laid in the free consent of the people, that it is in their power to appoint officers and magistrates, and that it is also in their power to set bounds and limitations on the power, and the place to which they call them. Other voices added the final touchstone to these ideas as expounded by Williams and Hooker. By the end of the 17th century, the common man argued that government is based on "human free compacts" and not on divine authority, that its only end is "the good of every man in all his rights, his life, liberty, estate,

honor," and that "all power is originally in the people."

Thus, by argument and by experiment, the Baptists of Rhode Island demonstrated to all the colonists that a Declaration of Toleration for all religious groups was possible when the common man consented to strive not only for his own liberties, but also for those of his neighbor as well. So it was that Thomas Jefferson said:

"In reviewing the history of the times through which we have passed, no portion of its gives greater satisfaction, or reflection, than that which represents the efforts of the friends of religious freedom, and the success with which they are crowned. We have solved by fair experiment, the great and interesting question whether freedom of religion is compatible with order in government, and obedience to the laws."⁴

The historical events which led to the distinctive American practice of the separation of Church and State make it clear that the issues involved were not incidental theological clashes between Protestantism and Roman Catholicism. Rather, they were the result of a rapidly expanding population determined to secure the greatest possible freedom for all people of whatever creed. The primary issue was not which church in the new republic was the best among many, nor which sectarian group held the allegiance of the majority in the emerging nation, but rather whether any single church, claiming it alone possesses a divine right to exercise an exclusive authority over the spiritual and civil affairs of men, must therefore be granted an official status as such by all men in the independent states joined together in one great nation.

The big question, therefore, is: Who can guide the State aright? The answer to that question was spelled out in the very first amendment of the Constitution, which reads: "Congress shall make no law respecting an establishment of religion, nor prohibiting the free exercise thereof." Thus the separation of Church and State was spelled out. But from a large two-volume work, *The Unchangeable Church*, which bears the *imprimatur* of

the archbishop of New York, it is maintained that this separation solution has not solved all the problems of either State or Church:

"If, as many think, democracy will soon assume control of public affairs, the question is, what kind of democracy will it be — what influence will be powerful enough to guide it morally right? No sectarian form of Christianity can be the guide of mighty human forces. So far as men are sectarians, so far are they deviate from the universal truth; and only the universal principles of reason and revelation, grasped and wielded by such an organic world-power as the Roman Catholic Church, can guide aright the tumultuous masses of mankind when the transition from one phase of civilization to another has begun. The power that could tame the barbarian ancestors of the civilized world exhibits ... a force competent to guide to its proper destiny the baptized democracy of our days."⁵

We notice how the problem is here stated: "What influence will be powerful enough to guide it [the State] morally aright?" "No sectarian form of Christianity" is able to do it, because it has "deviated from the universal truth." So, what is the only solution? "Only ... an organic world-power as the Roman Catholic Church" can effectually guide the State.

VATICAN II ON RELIGIOUS FREEDOM

One basic goal of Vatican II was to say how the Roman Catholic Church, as the guardian of all universal truth, looks upon its relationship to world States today. Two documents, the *Declaration on the Church Today* and the *Declaration on Religious Freedom* contain the essence of their teaching for modern times. The *Declaration on Religious Freedom* was hailed by Pope Paul VI as "one of the major texts of the Council." From what we have read, it was certainly the most worked-over text of all the published Declarations, with 5 corrected versions, 3 public debates, 600 written appeals by groups of bishops, more than 2000 suggested corrections, and much advice from theological experts and non-Catholic consultants attending the Council.

We quoted earlier from Pope Boniface VIII, who spoke of temporal and spiritual authority as "two swords." The spiritual sword dominates the material sword. The Church is sovereign over all pertaining to the State. And, of course, since the Roman Catholic Church claims to be God's vicegerent on earth, the State exercises its power only under the highest authority of the pope.

Rome still tries by every means to regain political power, and considers itself ill-used when it is denied a voice in the councils of nations. It teaches that a properly constituted State must profess as such the Roman Catholic faith, practise Roman worship, protect and promote that Church in all its interests, take all the necessary civil measures to advance its purposes, recognize the Church's right of jurisdiction in all matters purely or partly spiritual, and acknowledge the right of the Church to determine what matters come under its jurisdiction. It is evident that under the last clause Rome can claim not only control of all education, but, as it has done in the past, jurisdiction over all that relates to marriage, to last wills, to alleged breaches of contract, to offenses against morals, etc. The State becomes a mere appendage to the Church. Where this "ideal" condition does not exist, Rome tolerates what it must, but makes it the duty of its adherents to strive to materialize the ideal. Rome chafes at being "reduced to the liberty of living according to the law common to all citizens."⁶ Rome teaches its adherents that they must "allow themselves to be ruled and directed by the authority and leadership of bishops, and, above all, of the Apostolic See,"⁷ whose "charge is not only to rule the Church, but generally to regulate the actions of Christian citizens."⁸ Therefore, "the faithful should imitate the practical political wisdom of the ecclesiastical authority"⁹ and "support men of acknowledged worth, who pledge themselves to deserve well in the Catholic cause,"¹⁰ seeing that "in the public order itself of states it is always urgent, and indeed the main preoccupation, to take thought how best to consult the interests of Catholicism."¹¹

The Roman Catholic Church does accept the independency of the State, but with some qualifying considera-

tions. For one thing, the end or purpose for which the civil and church authorities were created by God distinguishes them in such a manner as to make one superior to the other. The purpose of the Church is to secure man's eternal salvation, his everlasting destiny. The State's purpose is to provide for his temporal welfare during his brief earth-bound sojourn. Spiritual life is eternal, whereas our material life perishes. Hence, the Church with its much higher and more noble purpose takes pre-eminence over the State.

Then, too, while the State was created by God, its right to exist can never be guaranteed by men. Therefore the Church (and by this they always mean the Roman Catholic Church) is the divinely appointed guardian of the State. As such, it claims the right to exercise supreme authority to enforce its will upon any State whose actions violate the teachings of Roman Catholicism. Monsignor George B. O'Toole, professor of philosophy at the Catholic University of America, wrote in 1939:

"It is clear, then, that no Catholic may positively and unconditionally approve of the policy of separation of church and state. But given a country like the United States, where religious denominations abound and the population is largely non-Catholic, it is clear that the policy of treating all religions alike becomes, all things considered, a practical necessity, the only way of avoiding a deadlock. Under such circumstances, separation of Church and State is to be accepted, not indeed as the ideal arrangement, but as a *modus vivendi*."12

Clearly, then, the ideal situation would be a Catholic Church in a Catholic State, in which the Church could freely exercise a complete monopoly in both the secular and spiritual realms of organized society. But since this ideal is seldom realized, it seeks freedom for the Church when Catholics are in a minority, and privilege for the Church and actual intolerance for others when Catholics are in a majority.

The goal of Vatican Council II was to clarify and reformulate the policy of the Church governing her rela-

tionship to the world today, without, of course, changing her basic theological principle of the authority proper to both the Church and the State. In regard to religious freedom, the Council said that this is the right of every man because of the dignity of each human person.

"This freedom means that all men are to be immune from coercion on the part of individuals or of social groups or of any human power, in such wise that in matters religious no one is to be forced to act in a manner contrary to his own beliefs. Nor is anyone to be restrained from acting in accordance with his own beliefs, whether privately or publicly, whether alone or in association with others, within due limits."¹³

The Council further declared that the right to religious freedom has its foundation in the very dignity of the human person, as this dignity is known through the revealed Word of God and by reason itself. This right of the human person to religious freedom is to be recognized in the constitutional law whereby society is governed. Thus it becomes a civil right.

However, the content or object of religious freedom is one thing. Its foundation is quite another matter. True freedom, the Declaration insists, must be based on the solid foundation of universal truth. They refer to Christ's words: "Ye shall know the truth, and the truth shall make you free" (John 8:32). Thus he alone is truly free who bears the full responsibility for discovering and obeying the truth. But truth is to be sought after in a manner proper to the dignity of the human person and his social nature. The inquiry is to be free, carried on with the aid of teaching or instruction, communication, and dialogue. In the course of these, men explain to one another the truth they have discovered, or think they have discovered, in order thus to assist one another in the quest for truth. Moreover, as the truth is discovered, it is by a personal assent that men are to adhere to it. By its very nature, then, the exercise of religion is said to consist before all else in those internal, voluntary, and free acts whereby man

sets the course of his life directly toward God. No merely human power can either command or prohibit acts of this kind.

This "truth" which is the foundation of all freedom, whether social or spiritual, civil or religious, is a matter of conscience. One is not free, as some contend, "to follow the dictates of his own conscience," without any regard for the truth. The upright conscience must conform to the truth. Therefore the Council declared:

"In the formation of their consciences, the Christian faithful ought carefully to attend to the sacred and certain doctrines of the [Catholic] Church. The Church is by the will of Christ, the teacher of the truth. It is her duty to give utterance to, and to confirm by her authority, those principles of the moral order which have their origin in human nature itself."¹⁴

Other religious bodies, or non-Catholic churches, enjoy religious freedom as a social or civil right, not as authoritative teachers of the truth, or by some divine mandate. They lack that universal truth which, it is argued, resides in the Roman Catholic Church alone. And so it would appear that Rome simply intends to continue setting forth its "truth" in the hope that eventually it may be able to put into practice its age-old "ideal" of Church and State.

Luther in his day protested against the confusion brought about by the mixing of Church and State. He said: "The devil always wants to cook and brew these two kingdoms into one mess."¹⁵ He tried to carefully define the nature and limitations of both. In a treatise in 1523 he points out that the Christian as such is not in need of government:

"A wild, savage beast is bound with chains and bands so that it cannot bite and tear according to its nature, although it would gladly do so. However, a tame and gentle beast does not require such treatment; though without chains and bands, it is nevertheless harmless. If this restraining power

were removed — seeing that the entire world is evil and that among thousands there is scarcely one true Christian — men would devour one another, and no one could preserve wife and child, support himself, and serve God. Thus the world would be reduced to chaos. This is why God has ordained two governments: the spiritual, which by the Holy Spirit under Christ makes Christians and pious people; and the secular, which restrains the unchristian and wicked so that they are obliged to keep the peace outwardly and be quiet without being grateful for being required to do so. So St. Paul interprets the supreme secular authority (Rom. 13:3) and says that it is not a terror to good works but to the evil. And Peter says (I Pet. 2:14) that it is for the punishment of evildoers."16

These, then, are the principles which God has laid down in His Word for the relation between Church and State. Wherever men have departed from them, the results have been evil.

God has been good to us. He led our fathers to the shores of this land where, for the first time in history, Church and State were separated. This "experiment" has proved marvelously successful. For 200 years God has preserved this blessing to us. Surely we have remembered this fact many times during the past Bicentennial celebration. Let us only not forget that this separation principle still has its enemies. Therefore eternal vigilance is still the price of liberty.

(To be continued)

A. Schulz

FOOTNOTES

1. Quoted by Pelikan in *The Riddle of Roman Catholicism* (Abingdon Press, Nashville, Tenn.), p. 95.
2. James G. Adams, *The Epic of America* (Boston: Little, Brown & Co., 1932), p. 30.
3. James Ernest, *Roger Williams*, p. 244.
4. J. M. Dawson, *America's Way in Church, State and So-*

- ciety, p. 24.
5. Edward J. McGolrick, *The Unchangeable Church* (Vol. II), (New York: John Duffy, 1910), p. 420.
 6. Encyclicals of Leo XIII, Benziger Bros., 1903, p. 262.
 7. *Ibid.*, p. 194.
 8. *Ibid.*, p. 202.
 9. *Ibid.*, p. 202.
 10. *Ibid.*, p. 198.
 11. *Ibid.*, p. 197.
 12. Louis Veuillot, *The Liberal Illusion*, translated by Monsignor George B. O'Toole, National Catholic Welfare Conference, p. 10.
 13. *Decree on Religious Freedom*, par. 2.
 14. *Ibid.*, par. 14.
 15. St. Louis Ed., VII:855.
 16. St. Louis Ed., X:382.



B O O K R E V I E W

The Battle for the Bible, by Harold Lindsell,
Grand Rapids: Zondervan Corporation.

Harold Lindsell, the editor of *Christianity Today*, has chosen a weighty title for his book since he considers the saving of the Scriptures as the heaviest battle that besets the Christian world. In his opening chapters, he makes the point that this is indeed the problem of our day and age. He also pledges, while discussing this subject, that he will not withhold the use of names and churches. He will be outspoken. This entire approach is very heartening. Very logically, then, he presents the doctrine of inspiration and inerrancy of the Scriptures and explains how important this doctrine is to all when it comes to our faith. He brusquely wipes out the notions which some have regarding such inerrancy; for example, that this means that God is supposed to have dictated the words to His holy writers. Having shown the doctrine to be scriptural, and thus a matter of whether you accept man's judgment or God's truth, he points out that the charge that anyone who believes in the inerrancy of Scripture is a "wooden-headed literalist" shows the bias of those who make the charge. No one means to say, when Jesus says: "I am the door!", that He actually is a door made of wood, but that figurative speech is to be taken as God gave it — figurative speech! In many portions of the book he shows very beautifully that one must follow the Word as God gave it and thus as Scripture explains or interprets itself.

His main point, however, is that the inerrancy of Scripture is the problem of our day as it never was in history. He draws his points and makes his claims that from the apostles' day until modern times the inerrancy and inspiration of Holy Writ was taken for granted by all concerned. In trying to make his point, he forgets that each false doctrine is in itself a denial of that doctrine, since it (the false doctrine) says that Scripture is not clear or must be altered to fit man's thinking. This, when we get right down to it, is an attack

on the inerrancy of God's Word. This becomes very clear as Lindsell considers Luther's day and finds that both sides, Luther and the Pope, accepted the inspiration and inerrancy of Scripture. One wonders why Luther wrote one of his most powerful pamphlets against the "Three Walls of the Papacy." The whole point of Luther's writing was that the Church of Rome said that they accepted the inspiration of Scripture according to the traditions of the church, which meant simply that the decrees of the popes, the decrees of the councils, and the traditions (including the Apocryphal writings) were equal to or above Scripture. This was rejecting the inspiration and inerrancy of God's Word. There was the same difficulty with the protestant sects, which put "human reason" as above God's Word; then "human experience" and, finally, also "human judgment." It is not only "higher criticism" that would destroy this doctrine, but anything that is put up as equal to God's Word and challenges any of the sacred doctrines of the Truth.

In the following chapters Lindsell takes very candidly, from his own viewpoint, the case of the decay and troubles of the Lutheran Church — Missouri Synod, with special emphasis on some of the leading men, such as Tietjen. He mentions many other denominations which have gone down the same path long, long years ago. He shows the decline of the Southern Baptist Convention and the Fuller Theological Seminary, which was set up to be super-orthodox. One striking thing, which should be a special warning to us, is a conclusion which states what has often happened in our country. He pointed out that in the normal growth of many denominations, students and professors attended sectarian or liberal (worldly) schools to gain their higher degrees and recognition. The result was that they were infected by the very schools to which they had objected. The faith at their own seminaries was finally destroyed and all was lost.

The Covenant Church is a good example: "These people left the Lutheran Church of Sweden for a non-state or free church in their native land." They brought their pietistic faith to America and made Chicago their headquarters, establishing their seminary there. They were very strict in their faith. However, they had no univer-

sity or graduate school where they might continue their studies or gain degrees. Thus students and finally also professors wended their way to the University of Chicago. When students had gained their degrees and returned, they had to take an ordination examination. When a graduate was questioned as to his theology, he was so vague and uncertain that one questioner said, "'This brother might just as well be up for ordination for the Buddhist priesthood.' And he was not far from the truth, for the candidate by his own testimony was no more Christian than a confirmed Buddhist."

Another point which is frightening is the description of the decay of the once conservative Union Theological Seminary. Once connected with some conservative bodies, it soon lost all its affiliations and became rank. Its widespread effect is noted: "William Sloane Coffin, Jr., of Yale University fame, who was prominent in the disorders that struck that campus in the 60's, attended Union. Robert McAfee Brown of Stanford University, whose radical views are so widely known they need no documentation, is a graduate and former faculty member of Union. John Tietjen, the former president of Concordia Seminary at St. Louis, who is at the center of the struggle in the Lutheran Church — Missouri Synod over Scripture, is a graduate of Union with a doctorate. The question can be asked, 'Does a poisoned well bring forth sweet water?'" Indeed, it is vital that we, also, consider whether we have been using worldly schools in too many ways.

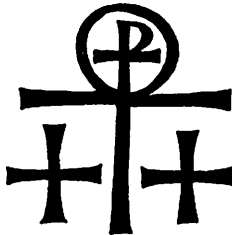
It is sad, however, that Lindsell, who speaks so strongly of the inspiration and inerrancy of Scripture, is so weak on the question of fellowship. He comes to this conclusion on this point: "Nor does it necessarily imply that those who believe in inerrancy must separate themselves from groups and denominations that fail to support the viewpoint. So long as the believer is not called upon to renounce his convictions at this point, and has the freedom to propagate what he believes, he may find it within the will of God to have a ministry in such a group or denomination. In principle, there is no reason why an evangelical believer could not accept a post on the faculty of the Harvard Divinity School how-

ever distasteful some of its theological opinions might be, so long as he is not required to compromise his own convictions."

What of Romans 16:17-18: Avoid them? Or other passages of Holy Writ? What of becoming a part of that school's particular stand? Lindsell seems to think that a man who does not believe in inerrancy should get out, but not the man who is in real danger! An interesting book, but a sad ending!

R. E. Schaller

ADDENDUM: Lindsell's millennialistic leaning comes into evidence by his statement on the gathering of the Jews in Israel: "Several scores of Old Testament prophecies relating to the life of Christ were fulfilled literally in the New Testament age. One of the greatest of the Old Testament prophecies foretold the Diaspora of the Jews because of their sins, with the promise of the regathering of Israel in the latter days. Who can doubt that the return of the Jew to Palestine, even though in unbelief, is anything other than a fulfillment of biblical prophecy?" (p. 35) — Editor.



 P A N O R A M A

A NEW CHURCH It has become customary in recent years
 BODY EMERGES — to designate church bodies by alphabet-
 A E L C izing their names, such as ALC, LCA,
 LCMS, etc. Add to the list another:
 AELC (Association of Evangelical Lutheran Churches), in-
 corporated in Illinois on April 27, 1976. The church
 body as it is now composed consists of LCMS "dissidents,"
 "casualties," or "conscientious protestors," depending
 on who is calling the names. Those who are leaving the
 LCMS are charging that their freedom in Christ has been
 stifled and restricted, chiefly by administrative man-
 euvers; while those who have "invited" them to leave
 are saying that their charges are unfounded and that,
 rather, they have been looking for tolerance for views
 which undermine the authority and inerrancy of Scripture.
 What we find passing strange are the attempts now being
 made by the LCMS Department of Public Relations to keep
 as many of the dissidents as possible from leaving. Cer-
 tain rulings of the LCMS Commission on Constitutional
 Matters are referred to, some of which have all the ear-
 marks of scare tactics. Congregations and full-time
 church workers are put on notice that participation in
 the Concordia Pension and Welfare Plans and in the Church
 Extension Loan system will be adversely affected if they
 join the AELC. Congregations are informed that a deci-
 sion to join the AELC will result in a forfeiture of mem-
 bership in the LCMS but that this opinion is not to be
 placed in full force and effect until September 1, 1977.
 This is indeed a strange view of church fellowship, to
 say the least, in spite of statements made seeking to
 justify it. Quite patently the date-setting is made to
 give congregations a chance to reconsider their decision
 to join the AELC.

We are, of course, especially interested in the ques-
 tion: "Does the AELC have a doctrinal stance that is dif-
 ferent from that of the LCMS?" The answer given in the
 Missouri Synod's pamphlet is the following: "This is
 the most important question of all. The proposed con-
 stitutions of the AELC (but not that of the 'English

Synod') omit the words 'without reservation' in the 'Confession' where it reads: 'We joyfully acknowledge and confess the Scriptures of the Old and New Testaments as the written Word of God.' Because the controversy in the LCMS is basically about the nature of the authority of Holy Scripture, the doctrinal stance of the AELC deserves investigation. Does it allow any 'reservations' in confessing the Scriptures as the written Word of God? The congregations are entitled to a full explanation." This is a rather weak testimony if it is any testimony at all. Now the LCMS moderates' paper, *Missouri in Perspective*, reports: "At the October AELC interim Board of Directors meeting, the directors noted the editorial oversight and added the words 'without reservation' to the proposed article prior to the Synod's pamphlet." (MIP, Nov. 8, 1976, p. 3.) Why didn't the Synod's pamphlet forthrightly state that the orthodoxy of the new church body is not to be determined by its outward acceptance of an orthodox creed but by the doctrine which is actually taught in its pulpits and in its theological seminaries (as, for instance, in Seminex, which is openly considered its seminary)? Certainly the Synod has labeled the historical-critical method as representing false doctrine, and this is being taught and/or defended by AELC leaders and teachers. Here is the issue, and why not face it and label it? But there is a problem here for Missouri, for the Synod is in fellowship with the ALC, which defends the position of the leaders of AELC. How can fellowship with AELC be denied while fellowship with the ALC is in force? For our part, it is quite clear that the difference on the doctrine of church fellowship still exists between us and Missouri, and there has been no indication that this difference is being removed. Rather, the difference is perpetuated by the lame procedures which have been followed in the dealings with the false teachers who have arisen and manifested themselves within the church body. The resolving of the difference was not helped, either, when the present Missouri Synod President accepted his office in Denver even though it meant the implementing of a fellowship with the ALC which very properly he had opposed on doctrinal grounds.

Very frankly, we were left cold by the Missouri Syn-

od pamphlet which at the very outset cited the small number of congregations which had applied for membership in the AELC in comparison to the large membership of the Missouri Synod which is quoted in the same context. What is this supposed to prove? And what effect is this supposed to have on congregations which are considering membership in the AELC? Furthermore, of what use is this statement of the pamphlet: "Contrary to statements by AELC leaders that growing numbers of LCMS congregations will continue to join the AELC, a review of the history of recent splits in other denominations shows that this has not been the case with new churches formed from those leaving established bodies"? This is surely a poor way to argue in seeking to retain congregations that may have decided to break away. Furthermore, speaking of history, one could also prove that certain splits in other denominations have taught us that the few who withdrew from parent denominations represented the conservative element, while the larger church bodies remained with their liberal theology. An outstanding example was the separation of J. G. Machen and his small group of colleagues from the large and liberal Presbyterian Church of the U.S.A. One has to be careful when citing history to support an argument.

C. M. Gullerud

A CAUSE
TO REJOICE?

Under the heading, "A Cause to Rejoice," the *Christian News* of November 8, 1976 (p. 4), calls upon us to rejoice, stating: "All Christians should rejoice that the LCMS in recent years has returned to the truth of God's Word." The same editorial calls upon conservative Lutherans throughout the world to enter some sort of conference with the LCMS and urges those who left the Synod now to return. It is suggested that some conservatives are sad because Missouri has become conservative and has, therefore, precluded the possibility that some might leave and join their church body. Now, this calls for an answer, and we find our answer most effectively demonstrated in the very issue in which the editorial appears.

But before turning to these examples, let it be said that one does not hesitate to rejoice over any return to the truth of God's Word wherever it takes place, whether that be in the Missouri Synod or in any other church body. Just because one does not editorialize on it does not mean that joy has been lacking. However, the trouble has often been that so many other events have taken place in the same circles that the joy has been muted and cannot honestly be expressed. To cite an example: When firm doctrinal and Scriptural discipline against false teachers has not been exercised and, instead, constitutional and Handbook rules and regulations have taken precedence, while fellowship with false teachers has been practiced and brotherhood relations even avowed, then any joy we may have had has been clouded over. In fact, the differences which brought about our separation from Missouri still remain. And these differences have nothing to do with bitter words which some Missouri Synod official may have spoken in the heat of controversy, as the editorial suggests. These we have long since forgiven and even forgotten. But now to the examples which demonstrate the difference on the church fellowship doctrine and practice which still exists.

In the very issue of *Christian News* which calls for a return to Missouri we find citations of a number of public examples of deviation from Scriptural doctrine and practice which exist in the church body. In some cases official Boards, instead of exercising doctrinal discipline, have even made moves to place such teachers in positions of trust. On page 4 we read: "The staff of the Board of Higher Education of the Missouri Synod has committed itself to placing as many faculty members of the now defunct and liberal Concordia Senior College, Ft. Wayne, faculty as possible without consideration to the theological position of the professor and his support of ELIM, Seminex, AELC, and the Lutheran Faculty Federation. The Ft. Wayne senior college had a higher percentage of liberals on the faculty than any other institution in the Missouri Synod. They earned for themselves the name, 'Little Seminex of the North.' *Christian News* opposed the placing of these men because their liberal theology and rebellious ideas would be carried to other institutions. In the summer of 1975 an overwhelming majority

of the Fort Wayne senior college faculty signed a petition protesting Missouri Synod's conservative theology and indicating further formal support for ELIM, Tietjen, and Seminex." The very fact that the *Christian News* opposed such placement and registered protest makes the action of the Board all the more serious. This is not the way an orthodox church body deals with false teachers.

In an article reviewing the book, *Creation Versus Evolution? Not Really*, by Wm. A. Schmeling, the following statements are made in *Christian News* on page 1: "Clayton Publishing House was founded by Frederick Danker of 'Seminex' and has been serving as a publisher for 'moderates' in The Lutheran Church-Missouri Synod [sic]. Rev. William A. Schmeling is a Lutheran Church-Missouri Synod clergyman and is the pastor of Hope Memorial Lutheran Church in Los Angeles. Rev. Arnold Kuntz is his district president. Pastor Schmeling throughout his book maintains that there is no conflict between the doctrine of creationism and evolution. He rejects the real inerrancy of the Bible and the natural historical interpretation of the Genesis creation account. Although Jesus taught that Moses wrote the book of Genesis, the LCMS clergyman contends that various unknown men wrote the book." There is no evidence at hand that doctrinal discipline is being exercised in connection with this public expression of heterodoxy.

Under the heading, "Focus on the Lutherans," we find this statement on page 2: "The Reverend Carl Heckmann, D.D., president of the Texas District, continues to defend John H. Tietjen and his theology." "Don't Underestimate the 'New Left'" is another headline in the same issue of *Christian News*, on page 6. Here we read: "The 'new left' or the 'Dallas 9' on The Lutheran Church-Missouri Synod's Council of Presidents may be more powerful than most LCMS conservatives realize. The members of the 'new left' on the LCMS's Council of Presidents maintain that the theology of Dr. John Tietjen and 'Seminex' is not contrary to Scripture." On page 9 of *Christian News* an address by the president of the LCMS's Southern District is cited which, among other things, brings this statement: "I feel that one of the most critical and unjust actions taken by a synodical convention was

taken in New Orleans in 1973 when 3-09 was passed, condemning en masse the faculty majority of Concordia Seminary in St. Louis and a supposed position they were claimed to hold. To this day, not one of the professors have [sic] been officially charged — and they all have district presidents through whom they can be charged — and this, mind you, after three years. Not one person in over 3-million members of the Synod has officially brought charges since that fateful day in New Orleans." This, of course, may be challenged by *Christian News* and others, but the point is that a district president is saying it. A leader in the church who sits in the high council of the Missouri Synod is asserting it. To tolerate this even for a time is not the way of orthodoxy, when it comes to those who, far from being weak brothers, are indeed false teachers causing divisions and offenses.

This, then, is our answer, and in all frankness it must be said that even with the positive moves that Missouri has made in the direction of purging out the leaven, the situation is not better but worse than it was when we severed relations fifteen and more years ago. This one says, not with any satisfaction or with an "I told you so" attitude, but with sadness over a church body that once stood so firm and fulfilled the provisions of its own Brief Statement, which called for prompt action against false teachers and no temporizing. Those who followed a course of tolerance were once labeled as heterodox.

C. M. Gullerud





JOURNAL OF THEOLOGY
CHURCH OF THE LUTHERAN CONFESSION
IMMANUEL LUTHERAN COLLEGE

West Grover Road
EAU CLAIRE, WISCONSIN 54701



RETURN POSTAGE GUARANTEED
ADDRESS CORRECTION REQUESTED

U. S. POSTAGE
Permit No. 34

PAID

EAU CLAIRE, WIS.

Non-Profit
Organization