

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

1 Timothy 4:15

**Journal
of
Theology**

Church of the Lutheran Confession

VOLUME 20

JUNE 1980

NUMBER 2

ISSN 0361-1906

THE JOURNAL OF THEOLOGY

VOLUME 20

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

Subscriptions: \$5.00 per year, \$9.00 for 2 years, payable in advance.

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THE HOLY SPIRIT — A NEGLECTED PERSON IN THE TRINITY?

On a certain occasion when Paul traveled through the upper coasts and arrived at Ephesus, he found certain disciples who said to him, "We have not so much as heard whether there be any Holy Ghost," (Acts 19:2). This is all the more shocking when one considers that they said they had received John's baptism. It is quite evident from the context that these were adherents of a cult which had formed as a separate group, apart from those faithful disciples of John who joined themselves to Jesus. This separatistic action and spurious baptism was no reflection on John and the baptism administered by him, for Paul immediately told them, "John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus." That these misguided disciples were now converted and received a valid baptism was a joyful outcome of the meeting with Paul in Ephesus. But the haunting question still remains: "How does one account for the fact that they had not even heard that there is a Holy Spirit?" Whoever had instructed them had certainly been very negligent and remiss in teaching them the full counsel of God.

Had they been true followers of John the Baptist, they would have heard of the Holy Spirit. For any student of the Scriptural account of John's ministry will know that the Holy Spirit not only played an important role in his life, but also was a topic for consideration in his preaching. The angel Gabriel prophesied of John: "... he shall be filled with the Holy Ghost even from his mother's womb," (Luke 1:15). When Zacharias prophesied of his son in the words of the "Benedictus," he did so as he was filled with the Holy Spirit, as we are told in Luke 1:67ff. When the time came for John to introduce Jesus, the Lamb of God, he said, "He that sent me to baptize with water, the same said unto me, upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost," (John 1:33). In connection with the baptism of Jesus we

read: "And Jesus, when he was baptized, went up straight-way out of the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him," (Matt. 3:16). Previously John had testified to the multitude, "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost, and with fire," (Matt. 3:11).

In the life and ministry of Jesus Christ, the Holy Spirit was very much in evidence. The angel Gabriel had said to Mary, "The Holy Ghost shall come upon thee, and the power of the highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God," (Luke 1:35). From His very conception Jesus had, without measure, been anointed with the Holy Spirit and with power (Acts 10:38; Heb. 1:8-9). To the inquiring Nicodemus Jesus said, "Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit," (John 3:5-8). In His farewell address to His disciples, Jesus said, "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be with you ... The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you," (John 14:16,17,25). Furthermore He said, "When the Comforter is come, whom I will send unto you from the Father, he shall testify of me; and ye also shall bear witness, because ye have been with me from the beginning," (John 15:26-27). Later in the same address, He said, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you: but if

I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me: Of righteousness, because I go to my Father, and ye see me no more: Of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will shew you things to come," (John 16:7-13). After His resurrection, toward evening of that memorable day, Jesus appeared to His disciples and said, "Receive ye the Holy Ghost: whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained," (John 20: 22-23). Before His ascension into heaven, Jesus specifically told the disciples not to depart from Jerusalem until they had received the promise of the Father, namely the baptism with the Holy Spirit: "John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence ... Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth," (Acts 1:5,8).

Did the Holy Spirit suffer neglect at the hands of John the Baptist, who served as an ideal type of the holy ministry? Did Jesus speak of Himself and the Heavenly Father to the exclusion of the Holy Spirit, or did He in any way pass by the importance of the work of the third person in the godhead? Nay, on the contrary He even said, "All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come," (Matt. 12:31-32). But the world around us pays little or no attention, even in an external way, to the Spirit of God, for it does not know Him. This is so manifestly shown by its lack of attention to the Christian festival of Pentecost and its message. The

world has found a way of commercializing Christmas and Easter, to its monetary satisfaction, but not so with Pentecost, which shows how completely it has missed the message of the Father's gift of His Son and the Son's victory over death. Now it is quite easy to become eloquent in deploring the world's superficial and erroneous view of those eternal truths which to us are spirit and life. But is there not a danger that we may become guilty of giving less attention to the person and work of the Holy Spirit than we should? To serve as an encouragement for a Scripture-oriented emphasis upon the person and work of the Holy Spirit — this is the thrust and intent of this article and the question which it raises: The Holy Spirit — a Neglected Person in the Trinity?

That the question is timely may be brought to our attention in a rather negative way by surveying the wrong and unscriptural presentation of the Holy Spirit and His work which is sweeping the land in the so-called Charismatic Movement. Charismatic conferences, conventions, and seminars are mushrooming over the country, bringing together people of every doctrinal stripe and hue. In the process, unionistic fellowships and worship services are being fostered with the intent of filling a void which its sponsors claim has been left by the organized church. It is claimed that the baptism of the Holy Spirit, the gift of tongues, the gift of healing, etc., have largely been neglected. On our part, it is granted that special gifts were granted by the Holy Spirit particularly in the early New Testament Christian Church, for the purpose of confirming the truth of Jesus Christ and to serve the propagation of the Gospel — but never with such fan-fare and publicity and hoop-la as is evident on every hand among charismatics in our day. And certainly not with such disregard for the purity of doctrine as is seen in the unionistic gatherings of present-day charismatics! This is nothing new, this false presentation of the work of the Holy Spirit, for we have had it with us for many years in the Pentecostal churches, the Assemblies of God, etc. But never in recent memory has it been as widespread as today when it has even infiltrated such churches as, for instance, the Lutheran Church — Missouri Synod.

How are we to confront this popular movement? How better than to review the Scriptural doctrine of the Holy Spirit, placing it into its proper Scriptural perspective and emphasis, as we also examine ourselves to see if we have given as much attention to the third person in the god-head as is His due?

In our ministry we are accustomed to follow the course which has been set by the church year with its three cycles: the Christmas, the Easter, and the Pentecost cycles. And certainly the three major festivals and the Sundays preceding and following them, with their appointed texts, are admirably suited to a proclamation of the full counsel of God for our salvation. But is it not true that there is a tendency to give more attention to Christmas and Easter than to Pentecost? Surrounding the Christmas festival with Advent and its mid-week services on one end, and the Epiphany season on the other, God's gift in the incarnation of His Son is featured and emphasized. In preparation for the festival of Easter we have the Lenten season with special services during the weeks preceding. Thus hearts are attuned to the significance of Christ's suffering and death as a prelude to the joyous outcome at the resurrection with its message of universal justification. In the Sundays following Easter the texts build on this triumphant event. But now what of the Pentecost festival? It practically comes upon us unawares, and it is a rare person who can quickly identify the date of its celebration. With the coming of the Ascension festival we may have a cue that ten days thereafter the third major festival, Pentecost, will be observed. Does this not indicate that more could be done by way of preparing and alerting the hearers to the coming of this festival and its important message of sanctification through the Holy Spirit? Mid-week services indeed could be the answer. But we believe that the same ends might be accomplished by a due regard for the pericopal texts appointed for the Sundays preceding Pentecost and certainly by considering the thrust of the Spirit in the texts set aside for the Sundays following. In our homiletics class in the seminary, we are suggesting that Cantate, Rogate, and Exaudi Sundays be considered as preparatory to Pentecost even though the usual labels seem to

relate them more to Easter and, in the latter case, to Ascension. And indeed, if one will look at Acts 1:5,8 and Acts 2:33, he will find that Ascension is very much related to Pentecost. Furthermore, while we are accustomed to identify the Sundays following Trinity Sunday as so and so many Sundays after Trinity, we may with good reason follow the example of some authorities who prefer to include the entire Trinity season as the *Nachfeier* of Pentecost. So we find that here and there, these Sundays are designated as so and so many Sundays after Pentecost. While this season, the longest of the three cycles, has no progressive development of a common theme, one might state it in one sentence: "If we live by the Spirit, let us walk by the Spirit," (Gal. 5:25). One cannot then miss the emphasis on the person and work of the Holy Spirit. While such liturgical arrangements as are found in the church year may be an external thing in itself, it can serve a spiritual purpose, and, not least, would be a reminder and incentive to give the person and work of the Holy Spirit due emphasis and consideration. It would, furthermore, serve the dual purpose of instructing the hearers on the importance of the work of the Holy Spirit, on the one hand, and of warning against the errors of the present-day charismatics, on the other. In studying the doctrines of Holy Scripture, one cannot but be impressed by the role that the Holy Spirit plays in all of them. We will find that this fact is largely passed over by the emotional emphasis that is placed upon the gift of tongues, the gift of healing, etc., by the charismatics. By so doing they are missing the dynamic force and saving power of the very One Whom they claim to be serving — the Holy Spirit.

How then does the Holy Spirit relate to the doctrines of Holy Scripture? First of all, what role does the Holy Spirit play in God's transmission of His Word to the human race? David, the sweet Psalmist of Israel, said, "The Spirit of the Lord spake by me, and his word was in my tongue. The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God," (II Sam. 23:2-3). The prophet Ezekiel said, "And the Spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that

spake unto me," (Ezek. 2:2). Upon the day of Pentecost, when the apostles spoke of the wonderful works of God in languages that all could understand, we are told: "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance," (Acts 2:4). This was in fulfillment of the prophecy spoken by Joel in the Old Testament: "I will pour my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my Spirit," (Joel 2:28-29). Concerning the transmission of His Word in the Old Testament, the Holy Ghost caused Peter to write: "The prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost," (II Pet. 1:21). Jesus had said to His apostles, "The comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance, whatsoever I have said unto you," (John 14:26). Accordingly the apostle Paul had every right to say, "Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual," (I Cor. 2:12-13). Therefore, when we read any text from the Holy Scripture we have every right to preface such reading with the introduction: "The Holy Spirit has caused to be recorded ..." and thereby every hearer has the assurance that he is about to hear the infallible and inerrant Word of the most holy God. Through the Gospel Word, men shall be brought to faith and through that Word shall be sanctified in fulfillment of Jesus' high-priestly prayer: "Sanctify them through thy truth; thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me," (John 17:17-21).

That we owe our election and salvation to the joint operation of the Father and the Son as well as of the Holy Spirit — of this we are assured in these inspired words: "But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth; whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ," (II Thess. 2:13-14). Writing to his co-worker, Titus, Paul declared, "Not by works of righteousness which we have done, but according to His mercy He saved us by the washing of regeneration and renewing of the Holy Ghost," (Titus 3:5). Thus Peter, addressing those who had come to the knowledge of their sins, said, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost," (Acts 2:38). To the Corinthians Paul wrote, "No man can say that Jesus is the Lord but by the Holy Ghost," (I Cor. 12:3), and: "By one Spirit are we all baptized into one body," (I Cor. 12:13). Thus through the operation of the Holy Spirit it is that the Church is gathered, even as on the day of Pentecost three thousand souls were added to the Church.

Scripture teaches explicitly that the Holy Spirit is active in connection with the Holy Ministry. There naturally come to mind the words addressed to the elders of the Church: "Take heed therefore unto yourselves and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood," (Acts 20:28). Of his own ministry, Paul wrote to the Romans, "That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost," (Rom. 15:16). Concerning the call of Barnabas and Saul, it is written: "The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus," (Acts 11:2-4). There certainly can be no doubt that the Holy Spirit is directly involved

in the gathering of the Church and in the call to the Holy Ministry.

Even as the Holy Spirit is involved in the gathering of the Church, so indeed is He involved in the life of the Church. A most important exercise of our faith is the lifting up of our hearts in prayer. "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father," (Gal. 4:6). The outflow of our faith is shown in the love that is shown to the brethren. "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently," (I Pet. 1:22). The exercise of our faith in the performance of good works is called the fruit of the Spirit. "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another. Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burden, and so fulfill the law of Christ," (Gal. 5:22-6:2). And so the apostle admonishes: "If ye bite and devour one another, take heed that ye be not consumed one of another. This I say then, walk in the Spirit, and ye shall not fulfill the lust of the flesh," (Gal. 5:15-16). In this connection it may be well to review a pertinent section from our Lutheran Confessions as we find it recorded in the Formula of Concord:

But when man has been converted, and is thus enlightened, and his will is renewed, it is then that man wills what is good (so far as he in regenerate or a new man), and delights in the law of God after the inward man, Rom. 7:22, and henceforth does good to such an extent and as long as he is impelled by God's Spirit, as St. Paul says, Rom. 8:14: For as many as are led by the Spirit of God, they are the sons of God. And this impulse of the Holy Ghost is

not a *coactio*, or coercion, but the converted man does good spontaneously, as David says, Ps. 110:3: Thy people shall be willing in the day of Thy power. And nevertheless that also remains in the regenerate of which St. Paul wrote, Rom. 7:22f.: For I delight in the Law of God after the inward man; but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. Also v.25: So then, with my mind I myself serve the Law of God, but with the flesh the law of sin. Also Gal. 5:17: For the flesh lusteth against the spirit and the spirit against the flesh; and these are contrary the one to the other, so that ye cannot do the things that ye would. From this, then, it follows that as soon as the Holy Ghost, as has been said, through the Word and holy sacraments, has begun in us this work of regeneration and renewal, it is certain that through the power of the Holy Ghost we can and should cooperate, although still in great weakness. But this does not occur from our carnal natural powers, but from the new powers and gifts which the Holy Ghost has begun in us in conversion, as St. Paul expressly and earnestly exhorts that as workers together with Him we receive not the grace of God in vain, 2 Cor. 6:1. But this is to be understood in no other way than that the converted man does good to such an extent and so long as God by His Holy Spirit rules, guides, and leads him, and that as soon as God would withdraw His gracious hand from him, he could not for a moment persevere in obedience to God. But if this were understood thus that the converted man cooperates with the Holy Ghost in the manner as when two horses draw together a wagon, this could in no way be conceded without prejudice to the divine truth. (II Cor. 6:1, We who are servants or coworkers with God beseech you who are God's husbandry and God's building, I Cor. 3:9, to imitate our example, that the grace of God may not be among you in vain, I Cor. 15:10, but that ye may be the temple of God, living and dwelling in you, II Cor. 6:16.) [The Formula of Concord, Thorough Declaration, Art. II, Of Free Will. Triglotta, pp. 905, 907.]

It is apparent that the Scriptures lay a great deal of stress upon the person and work of the Holy Spirit. Many passages could be cited both from the Old as well as from the New Testament to support this assertion. This article is by no means to be considered as an exhaustive treatment of a subject that deserves a lifetime of study. The precious lode runs deep, and he who sinks his shaft into this mine will be edified and will certainly be impressed with the importance of the person and work of the Holy Spirit. One will certainly be moved to place a greater emphasis upon the doctrine of the third person in the godhead than he has done heretofore. This will serve to the mutual advantage of both pastor and congregation.

C. M. Gullerud



"LOVE, HONOR, AND OBEY"

The reader will immediately recognize these words as part of the question asked of brides in the traditional marriage ceremony. "Do you solemnly promise before God and these witnesses to obey your husband?" Oswald Riess in his manual for adult instruction, "What Does the Bible Say?", has this question in his worksheet for the Sixth Commandment: "Many ministers no longer use the word 'obey' in the marriage ceremony. (A) Is the intentional omission of this word right or wrong? (B) Why?" The anticipated answer is "Wrong" on the basis of Ephesians 5: 22 and 24. For thirty years this writer has so taught without giving the matter much thought, but recent studies have given me pause.

The form of the Greek verb in the passages that exhort the wife to "obey" is the middle or passive voice, both forms being identical in the present tense. Thus the verb is to be translated "become subject, subject oneself, be subjected or subordinated, obey" (Arndt and Gingrich). The point is that the verb implies a self-imposed rather than an imposed restraint. Christian wives are instructed to discipline themselves or to impose upon themselves a restraint in accordance with the order of creation. Nowhere does the Scripture suggest or even hint that the husband, as the head of the family and head of the wife, is to impose such a restraint upon his wife or demand obedience. The Spirit of God knows the wickedness of man's heart; He did not put any such tool of oppression into the hands of husbands. The subtlety of the middle form of the Greek verb is lost in the bare question, "Do you obey?" Strangely, the newer translations lose sight of this insight which is caught by the KJV in the translation of Eph. 5:21: "Wives, submit yourselves unto your own husbands, as unto the Lord." In contrast: "Wives, submit to your husbands as to the Lord" (NIV), "You married women, obey your husbands as you obey the Lord" (Beck), and "Wives, be subject to your own husbands, as to the Lord" (NASB). The same difference between

the KJV and the other three translations used above holds true in the translation of Col. 3:18. When the subtlety of the middle voice fades from the mind of the reader and becomes lost in translation, a precious fruit of faith that works itself out in love on the part of the wife may well be converted into a legalistic moral command, "You married women, obey your husbands as you obey the Lord" (Beck). Hopefully the carry-over would not extend to the relationship between the believing wife and her Lord!

A second consideration is the verb used by the Spirit of God. It is ὑποτάσσειν, not ὑπακούειν. The root of ὑποτάσσειν is ταγή, which means an order, but not merely in the sense of an order given or a decree made, but rather in the sense of something which is ordered, arranged, or structured. In Second Thessalonians Paul wrote that he had heard that some of the Thessalonians were walking ἀτακτος, that is, "disorderly" or "out of step" (II Thess. 3:6). These were the people who had become "busybodies" instead of remaining "busy" at their jobs, while waiting for the coming of the Lord. In the very ὑπακούειν the idea of structure is lost with only the thought of the obedience required by the structure being stressed. In the relationship of the wife to the husband the Spirit, with one exception, consistently uses the verb ὑποτάσσειν. The one exception is I Peter 3:6, where a third person, Peter, describes Sarah as one who "obeyed Abraham, calling him lord." When the wife is addressed, she is exhorted to submit herself to the order or the structure or the arrangement that God established when He instituted marriage.

God created Adam first and then Eve as a "help meet," that is, fit or suitable for him. The words are incorrectly read "helpmeet" instead of "help meet for him." Here the newer translations clarify: "a helper suitable for him" (NIV and NASB) and "a helper such as he needs" (Beck). The family was created with a head and a helper. This is the order of creation. Society has acknowledged this by the custom of the wife surrendering her name in marriage and assuming the surname of her husband. Wives are to submit to this order of creation or the arrangement that God established when He created woman and

brought her to man, thereby instituting marriage. The necessity for reminding believing women of this facet of married life is due to the fact that the sinful nature of women is naturally, consistently, and permanently rebellious to the whole will of God, also in the matter of her relationship to her husband, even as the sinful nature of the husband is incurably tyrannical.

When the Spirit of God instructs women to submit themselves to the order established by God in creation, no woman and no man is to harbor the notion that the wife is being singled out for such self-restraint. Quite the contrary. God is a God of order. No one is granted license to live completely free and unrestrained in his relationships to others. The Scriptures picture God only as the One who is alone under no restraints. During this present aeon all has been placed under Jesus Christ with the one exception of God the Father. This order shall continue until the Son turns all things back to the Father at the end of this age (I Cor. 15:27-28). The Lord Jesus is now in the position of Lord over all. He gained that exalted position because in His humiliation while working out our salvation He submitted Himself to the will of His Father. He became obedient unto the law, being subject to His parents, or subjecting Himself to His parents (Luke 2:51). The relationship of all believers to Christ, the Head of the Church, is one of self-submission; "Therefore as the church is subject unto Christ ..." It is obvious that this subjection is not imposed, as the demons were subject to Christ, but is rather freely and voluntarily self-imposed. All believers are to submit themselves unto their Lord and do. A rebellious believer is a contradiction in terms.

Submitting oneself unto the Lord implies and involves something more — "submitting yourselves one to another in the fear of God" (Eph. 5:21). This is the basic exhortation from which Paul adduces all subsequent exhortations to wives, husbands, children, slaves, and masters. All believers are to exercise themselves in the love which submits one to the other according to the order or arrangement which God has established for society in this present age. Not only are women to submit them-

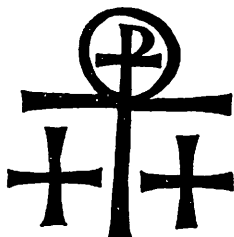
selves unto their husbands as their God-given head, but husbands are to submit unto their wives by loving them as Christ loved the Church. That demands the complete submission of the will, emotions, intellect, body, and strength unto the wife. What is all involved in the husband's submitting himself unto his wife as Christ loved the Church can only become clear through a Spirit-guided meditation upon the passion of our Lord. So also are children to submit to their parents, while parents submit to their children by assuming the responsibilities for their nurture and training that the Lord has placed upon them. Slaves are to submit to their masters, even as masters are to submit to the will of the Lord over against their slaves. All believers are to submit themselves to governmental authorities. Women are to submit to the leadership that the Lord of the Church has entrusted to men in the Church. No one in this world lives in a social vacuum. We all live in relationship to one another. The key to such living is submitting oneself to the order of society that the Lord God has established in creation and confirmed through the redemptive work of His Son.

Two dangers are to be avoided. One is social anarchy that is fostered, for example, by the modern women's liberation movement. The cry for equality often confuses the kingdom of grace with the social order in state and church as established already in creation. The incessant demand for rights defies the exhortation to all believers to submit themselves one to the other in the fear of the Lord, each in the position in which the Lord has placed him. The other danger is that of clothing the exhortation to Spirit-filled women in the form of an order to an immature or rebellious child and thus robbing Christian women of the joy of exercising their faith freely and voluntarily by submitting themselves to the order God has established in marriage. To demand of another what the Spirit exhorts a person to do by himself or herself is demeaning, both to the one who demands and the one who is commanded.

It is to be feared that much spiritual and social damage has been worked over the centuries by a misuse of the passages that speak of the relationship of the wife

to the husband. Many a Christian husband may have been guilty of misusing Eph. 5:22 as his rule for family living. Thus on the one hand he may well have basked in the love of his heavenly Father according to John 3:16, but on the other hand he may have converted his reflected love toward his wife into a club to maintain position and order in the family. It could well be that to some extent, in the current extremes of the women's liberation movement, we are reaping the whirlwind of past misuse of the passages which speak of the relationship that is to exist between husbands and wives. Many a Christian husband has lived his whole married life without ever being tempted or inclined to demand obedience of his wife. So also many a Christian wife has lived a life of self-submission to her husband without feeling that an insufferable burden has been placed upon her. The Holy Spirit teaches a self-submitting love on the part of the wife, without ever instructing the wife to "love" her husband; the same Spirit teaches a form of self-submission to husbands by instructing them to love their wives with a self-sacrificing love, as Christ loved the Church. Experience teaches that the Holy Spirit is the best marriage Counselor in the world. Furthermore, His counsel is free! Just read, study, and meditate upon His Book.

Paul F. Nolting



HYMNS AND HYMNWRITERS OF THE REFORMATION

A hymn is a spiritual meditation in rhythmical prose or verse. Its chief characteristics are praise and prayer to God. The writers of the New Testament use three terms: ψαλμός = psalm; ὕμνος = hymn; and ᾠδὴ πνευματικῆ = spiritual ode (Eph. 5:19).

From earliest times, hymns have been an important element in religious services. Already at the Creation "the morning stars sang together, and all the sons of God shouted for joy," (Job 38:7). Isaiah tells us that in heaven the angelic host sings: "Holy, holy, holy, is the Lord of hosts: the whole earth is full of His glory," (Isaiah 6:3).

From very early times the Hebrews sang hymns commemorating the might and goodness of Jehovah. The songs of Miriam (Ex. 15:21), of Moses (Ex. 15:1-19 and Deut. 32:1-43), of Deborah (Judges 5), and of Hannah (I Sam. 1:1-9), are sacred hymns, full of sublime imagery, and giving fervent devotion to Jehovah. The Book of Psalms is the oldest hymnbook in existence. Down through the centuries it has continued to be a fresh and living fountain of devotion and praise. Even in captivity the Hebrew people did not forget to sing, but mingled praises with their laments, although it was hard to "sing the Lord's song in a strange land," (Ps. 137:4). When the Jews returned from captivity, Ezra (2:65) and Nehemiah (7:67) tell us that more than two hundred "singing men and singing women" also returned.

In the New Testament we have Mary's Magnificat (Lk. 1:46-55), the Benedictus of Zacharias (Lk. 1:68-79), the song of the angels, known as the Gloria in Excelsis (Lk. 2:14), and the Nunc Dimittis of Simeon (Lk. 2:29-32). The Savior, at the conclusion of the last Passover, sang a hymn with His disciples (Matt. 26:30). The early Christians used hymns as a means of edification (I Cor.

14:26; Col. 3:16). One of the oldest Christian hymns in existence is "Shepherd of Tender Youth" (Lutheran Hymnal 628), attributed to Clement of Alexandria around 200 A.D.

But our assignment is to study in particular the hymns and hymnwriters of the time of the Reformation. We therefore turn our attention to Germany, which most surely possesses a richer hymnology than any other country. Almost 200 years ago a list of 72,732 German hymns was prepared, arranged in alphabetical order. By now that number must surely exceed 100,000! And among these are many of the choicest pieces of religious poetry, overflowing with devotion and praise to the Redeemer. The introduction of hymns and congregational singing into the public services was one of the first results of the Reformation in Germany. That country had a fine supply of hymns long before any were composed in English.

The father of German hymnody was Martin Luther. Among the works of John Huss (died in 1415) which the Bohemian Brethren sent to Luther were that martyr's hymns. Luther made a free translation of one of them, "Jesus Christ, Our Blessed Savior" (L.H. 311). In 1524 the first Lutheran hymnal was published, containing eight of Luther's own hymns. By 1545 the hymnal had increased to 125 hymns. These hymns were carried by traveling singers from village to village, and sung into the hearts of the German people. The English poet, Samuel Coleridge, made the statement that "Luther did as much for the Reformation by his hymns as by his translation of the Bible." His hymns were very effective agencies for spreading the Gospel truths of the Reformation. This fact moved the Roman Catholic theologian Conzenius (1620) to write that the "hymns of Luther have destroyed more souls than his writings and sermons."

Luther's hymns are joyful and confident outbursts of a manly and unwavering trust in God. His whole personality breathes through the hymn, "A Mighty Fortress is Our God" (L.H. 262). Among all hymns of the Reformation, this hymn stands supreme and became the watchword of Lutheranism. Although he drew his inspiration for this hymn from Psalm 46, yet it was original in phrase-

ology and characterized the spirit of the Reformation. The hymn was born of deep tribulation in the year 1527. No other hymn has ever been as popular. It has been reproduced many times in other languages. Its tune (also by Luther) was used by Bach in several cantatas, by Mendelssohn in his Reformation Symphony, by Meyerbeer in his opera, *The Huguenots*, by Wagner in his "Kaisermarsch," and by numerous others.

Luther's other hymns, too, are overflowing with Christian trust and joyfulness, as, for example, his "Dear Christians, one and all, rejoice" (L.H. 387). Other hymns of Luther that we have in our Lutheran Hymnal are the following: 80, 85, 95, 103, 104, 137, 195, 224, 231, 249, 251, 259, 260, 261, 267, 287, 313, 329, 458, 500, and 590.

From a musical and cultural point of view, it was providential that the Reformation movement originated in the domain of Frederick the Wise, a man of culture and refinement. He not only built the Castle Church at Wittenberg and founded the University of Wittenberg (later on referred to as the "*Poeten-universitaet*"), but he also brought to Saxony not a few of the foremost artisans, painters, architects, and musicians of his day. Through these men the music of the great Renaissance composers of the Netherlands and Italy flourished, notably in towns like Wittenberg and Torgau. Frederick the Wise died on May 5, 1525, and was succeeded by John the Steadfast, who did not share his brother's generous and profound interest in music and the other fine arts. Nevertheless, music continued to flourish among the Lutherans. This was due in large measure to Martin Luther's genuine understanding of music and to his deep-rooted enthusiasm for the same. By 1525 Luther's interest was well-known, his *Formulae Missae* had been published, and not a few hymns had been written by Luther and his followers. Composers (including several of the Roman Catholic Church) had begun to write choral music in which the chorale was the heart of the composition. Luther's many remarks concerning music soon began to bear fruit and eventually helped make of the Lutheran Church "the Singing Church" and provided for this Church a musical heritage that is second

to none. For example, in the Preface to his and Walther's *Geistliche Gesangbuechlein*, he said: "I am not of the opinion that because of the Gospel all arts should be rejected and vanish, as is desired by the heterodox, but I desire that all arts, particularly music, be employed in the service of Him who has given and created them," (St. L. Ed., X: 1422ff.). Through the influence of Luther and others, not only famous Latin hymns of the Middle Ages were translated into German and converted into chorales, but also not a few pre-Reformation German chorales, never adopted by the Church of Rome, were adopted by Lutherans as precious hymns, ideally suited for Lutheran services of worship. It is well known that Luther insisted that the youth of the Church be exposed to as much good and wholesome music as possible. He maintained that "next to theology there is no art which is the equal of music, for she alone, after theology, can do what otherwise only theology can accomplish," (St. L. Ed., XXIa: 1574).

While hymns did exist, even in the Vernacular, before the Reformation, they were tolerated only on special occasions, the laity not being permitted to sing them in the liturgical services. Singing had become a function of the clergy. Thus in the Catholic Church the people were really passive spectators of the ceremonial pageant, silent listeners to the priestly chant, which they could not understand. Moreover, with some fine exceptions, the pre-Reformation hymns were grossly offensive and blasphemous, given chiefly to the worship of the saints and the Virgin Mary, some going so far as to teach the pre-existence of Mary with God at the creation, that all things are created in her and for her, etc. It was, therefore, not merely out of love for song, but also from necessity, that Luther became the father of German hymnody. When he was engaged in translating the Psalms, the spirit of the Psalmist came over him, and the first hymns of the Reformation were produced. Some of them were translated from the Latin. Others were paraphrases of Psalms and other portions of Scripture (L.H. 329). Still others were strictly original (L.H. 261). Luther incited his co-workers to write and adapt hymns, and soon a host of hymnwriters sprang up, all more or less influ-

enced by Luther.

Luther was ably assisted in his music endeavors by Johann Walther, the first Lutheran cantor and the first to write a Passion (St. Matthew) based on Luther's German translation of the Bible. To this day Walther is known as "the father of Lutheran Church music." Just as Gregorian chant served as the heart of Roman Catholic church music, so the chorale was at the heart of much of the great music of the Lutheran Church. Under Walther the *Kantorei* became an important institution in Lutheran circles, taking the place of the guilds of former days. Student choirs and Singing Students played an important part in raising musical standards among the people. Some time elapsed before congregational singing came to full bloom, since illiteracy was not at all uncommon in the first half of the 16th century. Precentors and choirs were obliged to lead in congregational singing, and the organ was not as yet employed commonly for worship purposes.

Encouraged to do so by Luther, Melancthon, Bugenhagen, and other leaders of the Lutheran movement, composers wrote much music for school children and students. Soon there appeared such famous collections as Georg Rhau's *Neue deutsche Geistliche Gesenge - fuer die gemeinen Schulen*, Wittenberg, 1544. The collection contained 123 compositions, 20 composers were represented, and the collection included 30 compositions based on chorales by Martin Luther. The composers represented include: Thomas Stoltzer, Ludwig Senfl, Arnold von Bruck, Stefan Mahu, Lupus Hellinek, Benedict Ducis, Balthasar Resinarius, and Sixt Dietrich.

The principles of Calvin and Zwingli stifled the musical activities of the musicians of the Reformed groups. Calvin had misgivings regarding sacred music and also here parts company with Martin Luther, who likewise did not agree when Calvin insisted that all church music must be simple and neither involved nor artistic.

A new era began in the history of Lutheran church music through the compositions, teaching, and influence of a great Roman Catholic composer whose name is often

coupled with that of Palestrina. We refer to Orlando di Lasso, who is referred to by some as the last great composer of the Netherlands. His motets are conceded to surpass those of Palestrina. He studied and interpreted texts carefully. Largely through his influence, Lutheran church music began to change its character. Music was no longer merely a bearer of the text, but it became an interpreter as well. Two outstanding Lutheran composers were favorite pupils of Orlando di Lasso: Johann Eccard and Leonhard Lechner. Of the two, Lechner in particular succeeded in writing excellent interpretative church music. His contrapuntal technique (as in his St. John Passion) reflects the craftsmanship of his great teacher. Eccard set to music many texts of Ludwig Helmbold (the "German Asaph").

Composers now frequently chose free texts in preference to Biblical and liturgical texts, and thus the objective element was often replaced by elements of a more subjective and interpretative character. Not a few departed from the more healthy and virile standards of Luther and his contemporaries. Sentimentality thus slowly began to find its way into Lutheran music. The influence of the secular madrigal also helped bring on a departure from the style and standards of Walther and Senfl. The heroic and assertive traits of the music of Luther's day slowly began to recede into the background. This can best be seen in the hymns written in the second half of the 16th century. The hymn of prayer, cross and comfort began to take the place of the confessional hymn of testimony. Tunes likewise became softer. Seasonal chorales were also being written and used, replacing the earlier chorales which were seldom seasonal in character. Nikolaus Herman must be counted among the foremost hymn writers of this period: (L.H. 105, 331, 547, 563, 594, and melodies of 105-6, 108, and 340). The heroic element of former days continued to live on in isolated hymns, like Philip Nicolai's "Wake, Awake, for Night is Flying" (L.H. 609) and its twin, "How Lovely Shines the Morning Star" (L.H. 546).

A great Lutheran composer of the second half of the 16th century was Hans Leo Hassler (L.H. melody of 172,

"O Sacred Head, now Wounded"). His hymns present a distinctive Lutheran style and spirit. From now on, the difference between Roman Catholic and Lutheran church music became more and more apparent. Lutheran church music now began to lead to Bach, while Roman Catholic music led to Haydn, Mozart, and Beethoven. Other noted composers at this time were: Nikolaus Selnecker, who wrote some 150 hymns (L.H. 292, 321, 334:1, and 600); Joachim a Burck; Gallus Dressler; Leonhard Schroeter (L.H. 59 melody); Seth Calvisius; Bartholomaeus Gesius; Johann Stobaeus (L.H. 383 melody); Adam Gumpeltzhaimer; Jacob Gallus; Melchior Franck (L.H. 619 - melody of "Jerusalem, thou city fair and high"); Johann Jeep; Melchior Vulpius (L.H. melodies of 19, 53, 140, 208, and 547); Christoph Demantius; and Erhard Bodenschatz. Of these, Gumpeltzhaimer and Gallus are in many ways the most outstanding. Gumpeltzhaimer was among the first to stress the use of major and minor tonalities. Gallus was a Roman Catholic, but his music was used widely in Lutheran circles because of its excellent character. Melchior Franck, too, rates very high as a composer, as do also Vulpius and Demantius, whose Passions are among the best written within the Lutheran Church. Bodenschatz was primarily an editor. His *Anthology* contains 265 motets written by 93 composers of Italy, Germany, the Netherlands, and France. The collection was used a great deal by Bach.

In England, too, there were composers during the Reformation period, notably Christopher Tye (L.H. 176 melody), Robert Whyte, and Thomas Tallis (L.H. 558 melody). Already in 1539 Lutheran chorales were introduced into England through Coverdale's *Goostly Psalms*. During the reigns of Henry VIII and Edward VI, organs were silenced and monasteries destroyed, together with the music they had sheltered and used. Tye, Whyte, and Tallis kept on composing, though their music was not sung.

Where does all this leave us who are heirs of the Reformation? We do well to acknowledge gratefully its countless blessings, and to show our gratitude by cherishing dearly the treasures God has so graciously bestowed upon us through Luther. First and foremost, this would include the preaching of the pure Gospel. But al-

so, and in no small measure, it would include the musical part of our worship service with its congregational hymns. Our liturgy is neither bare nor pompous, but simple, solemn, and Scriptural. Our chorales are unexcelled, and have found their way into better hymnbooks of all denominations. Others have learned to prize the heritage which is ours, so we want to exercise care that we do not neglect it ourselves. In matters of faith we make no concessions to the fads and fancies of the hour. This should also be our position with regard to the music of our Church. With the musical heritage that is ours, we need never use unworthy substitutes, which have no devotional value. The so-called "ecclesiastical ragtime" may be a fitting ornament for a revival of Billy Graham, but is hardly suitable in one of our services in which everything is done unto edifying (I Cor. 14:26). The same holds true regarding choir and organ music. Today modern popular strains often receive generous support, while the classics of the 16th and 17th centuries are neglected.

When Georg Friedrich Handel (composer of the *Messiah*) spoke of the beautiful choruses he had written, he exclaimed: "But what is all this compared to the grandest of all makers of melody — above, above!"

God grant that we may ever employ to His honor the precious gift of music, until we shall, through the infinite merits of our Savior, enter life everlasting, there to join with the angelic choir in rapturous song, there to sing the hymns of joy unspeakable, and to hear the voice come from the throne, saying: "Praise our God, all ye His servants, and ye that fear Him, both small and great ... Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever. Amen." (Rev. 19:5 and 7:12).

A. Schulz

(This essay was read at the Wisconsin Pastoral Conference, Sister Lakes, Michigan, February 6-7, 1979.)

SERMON AT THE GROUNDBREAKING FOR THE NEW MEN'S
DORMITORY AT IMMANUEL LUTHERAN COLLEGE

The Text: Psalm 78:1-7 —

Give ear, O my people, to my law: incline your ears to the words of my mouth. I will open my mouth in a parable: I will utter dark sayings of old: Which we have heard and known, and our fathers have told us. We will not hide them from their children, showing to the generation to come the praises of the Lord, and His strength, and His wonderful works that He hath done. For He established a testimony in Jacob, and appointed a law in Israel, which He commanded our fathers, that they should make them known to their children: That the generation to come might know them, even the children which should be born; who should arise and declare them to their children: That they might set their hope in God, and forget not the works of God, but keep His commandments.

Greetings to each and every one of you in the name of our risen and living Lord and Savior, Jesus Christ!

In a few short minutes we are going to do something that is, in itself, not very great or of any important consequence. We are going to put a small shovel into the ground and with it turn over an equally small amount of dirt. We are going to witness the groundbreaking for the beginning construction of a new dormitory for men on this campus. I say again: in itself it is not a very great or important thing we do.

Why do it then? Why all the fuss and ado about such a thing as turning over a bit of ground? It is because of the opportunity connected with it! We have a God-given moment today to reflect on the purpose of this building to be erected, and what the presence of all the buildings here on the ILC campus should mean to us.

We are children of God — of that we are sure. We are also children of the Reformation, in honor of which we celebrate the publication of our book of confessions (Book of Concord) this anniversary year. From the era of the Reformation we see how God has restored to each and every one of us a special blessing through education — such education as is described in our text. What was at one time denied to the common folk for hundreds of years was finally given back to them when God raised up Martin Luther to educate once again in the knowledge of the mighty works of God. We are now the heirs of that education which came to light again through the Reformation. We are now the children who have heard the mighty works of God as He guided the history of Israel and the world to bring about the full completion of His plan of salvation.

It is in the interest of this vital education of our souls that we remember what our God has done for us. Because of this we also want to educate our children; because of this we turn over a bit of dirt today and initiate the building of a dormitory. The shovel and the dirt are nothing — but the opportunity to educate and learn from the Word of God is everything!

This afternoon, then, let us lend our ears and our hearts to the Holy Spirit Who speaks to us through the mouth of His prophet Asaph, telling us something about

THE IMPORTANCE OF CHRISTIAN EDUCATION.

In the first place, if our God thinks it important enough to tell us His intentions through the history of Israel, we should be concerned that we listen with hearing ears.

The psalmist prophet says to us, "Give ear, O my people, to my law: incline your ears to the words of my mouth. I will open my mouth in a parable: I will utter dark sayings of old." These words were addressed to the older generation, first of all, but were also for the sake of the children, so that the praise of God might be impressed upon each new generation. What Asaph said to

the Children of Israel in his time, we now remind ourselves of today.

All education is beneficial if we receive it in the right attitude. Every secular interest that is needed by us to live peacefully and successfully in this life is to be received with all seriousness. But we are reminded again that we are Christians, Children of God, and our peace and success as such people will be sadly lacking if we do not educate ourselves and our children in the importance of God's activities in history. For all that God has done does indeed affect our daily lives; it gives us divine and eternal direction. Our goal is heaven.

What we hear and learn from the Word of God is to lead us to praise God our Lord for His strength and wonderful works. It is certainly part and parcel of our Christian education here that when we hear of what God has done for us, we express the innermost thoughts of our hearts by glorifying and praising Him.

God tells us that it is important that we be taught the things He did in the history of Israel. What He did was to be a terror to His foes — and a comfort and consolation to His people. These mighty works of God begin with creation and the preservation of the world. It continues on with the manner in which God dealt with sin when that entered into our history. Our own fathers and mothers have educated us in the same facts of history: how God promised a Savior to the world, repeated that promise to individuals such as Abraham, Isaac, and Jacob. The coming Savior from sin, Jesus Christ, is portrayed in prophecy throughout all the record of God's dealing with His chosen nation of Israel. The salvation which God brought about in the work of redemption by His Son, and the work of the Holy Spirit by which our hearts are sanctified, all of these are certainly wonderful works of God by which He wants to educate us in the way of salvation. He thus wants us to take this matter seriously.

As the Psalmist points out to us these things "which we have heard and known and our fathers have told us," he

implies at the same time that if we withhold from our children these wonderful works of God, irreparable harm will come to them. This fact should fill us all with the zeal of spiritual concern. When God tells us how He made a covenant with His people in which He promised to be their God, and the God of their children, He then placed upon us all a solemn responsibility to train the next generation in the knowledge of God, in the knowledge of His wisdom, and in the knowledge of the truth that leads to salvation. This concern is expressed also by the Apostle Paul in Ephesians 6: "ye fathers ... bring them (your children) up in the nurture and admonition of the Lord." What else is this but to teach our children the whole Word of God, both Law and Gospel, in order that they might be keenly aware of the deadly nature of sin, and also keenly aware of the manner in which God has saved us through the redemption in His Son Jesus Christ.

To assist Christian parents in carrying out this solemn duty, the Church comes to their aid. For we, of the Church, have received the same command from our Lord to "teach them to observe all things," and to "feed My sheep, feed My lambs." If God wants to educate us in these things, you can rest assured that He also wants us to pay attention to His Word.

In the second place, Christian education is important because its goal is to lead to eternal life.

Our text says, "That the generation to come might know them, even the children which should be born." How shall the generation to come know these truths except they be taught? This question is the same one Paul asked when he wrote to the Romans: "How shall they believe in Him of whom they have not heard?" It is the same question Philip asked of the Ethiopian in the desert: "Do you understand what you are reading?" And the African answered with another question in kind: "How can I, except some man should guide me?" Therefore we ask ourselves also: How could you and I know the history of God's plan of salvation if the former generation of Christians had not taught us? What would become of the Christian Church if we today neglected to continue that

education with out own children? This goal of educating our children is our God-given duty and joyful responsibility — and we see it being acted out in the groundbreaking today.

The whole purpose is seen in these words: "That they might set their hope in God, and not forget the works of God, but keep His commandments." The Lord's way of continuing the Church here on earth is by consistently bringing into the picture of education more confessors and teachers of "the faith which was once delivered unto the saints." Paul also says: "It pleased God by the foolishness of preaching to save them that believe."

We cannot take lightly what we do today, and if we do, we ought to take stock of our concern. It is certain that our own Church of the Lutheran Confession will not endure long if we do not give our children the opportunity to a thorough Christian education so that they in turn will be able to tell it unto theirs. To teach our children to "set their hope in God" simply means that they should learn to know God as their Creator, their Redeemer, their Sanctifier; and that through faith in Him they will finally reach their goal of eternal life. For this temporal life is no goal at all; like the grass and flowers it withers and fades away. But the life which is to come is the hope held out to us by a loving God — and it cannot be ours without knowing our Lord and Savior Jesus Christ, Who said to us: "No man cometh unto the Father except by Me."

Let none of us forget the works of God which He did in Israel, and which He has continued to do in the New Testament Church down to our day. Let none of us forget that every little thing we do in the interest of Christian education, the erecting of a building, the turning over of a shovel-full of dirt, is not so great in itself, but the greatness is seen in the remembering of the mighty works of God. For by His mighty work He has saved us. Amen.

Paul F. Larsen

BOOK REVIEW*

The Holy Bible: New International Version: The New Testament. Grand Rapids: Zondervan Bible Publishers. 1975. x, 573. \$5.95.

Since the appearance of the English Revised Version of the New Testament in 1881, new or revised English versions of the entire New Testament or of much of it have been issued with almost bewildering frequency. They have been published on the average of one or more a year. And new translations of portions of the New Testament into English in this period are to be numbered in the hundreds. The translators of these versions represent a large variety of theological positions and ecclesiastical connections. The basic texts which they have chosen, the methods of translation which they have followed, the objectives which they have sought to attain, and the grades of

* Editor's Note: The following review of the New International Version: The New Testament appeared in the *Westminster Theological Journal* (Vol. 37, No. 2, Winter, 1975, pp. 256-265). Since that time the NIV of the entire Bible has been published and has elicited considerable interest in our circles. Upon the request of some of the readers of our *Journal of Theology* the review by Dr. John H. Skilton is being reproduced for study. In a letter granting permission to reproduce the review, the editor of *Westminster Theological Journal* wrote: "Dr. John H. Skilton, the author of the review, is a competent student of English versions of the Bible and has been instrumental also in adding to our library resources on this subject." Due to lack of space, it was not possible to include this review in our *Journal* until now. Its reproduction here does not necessarily constitute approval of all its evaluations, but it may be found helpful to those who are making a study of this most recent version of the Bible.

English which they have employed have been diverse. One might suppose that by now there must be some modern version suitable for every taste and for every need. But the recent issuance of the New International Version of the New Testament indicates that, despite the proliferation of New English versions in our times, not a few responsible scholars have felt the need for yet another.

The New International Version of the New Testament (NIV) is the result of much discussion, planning and dedicated labor. Its origins can be traced to the fifties of this century, but the major impetus for its completion was given more recently when the New York Bible Society assumed sponsorship of the work. Dr. Edwin H. Palmer has served as the energetic executive secretary for the project. A large number of scholars from different parts of the world [sic] and various denominations, including specialists in language and style, have worked on the translation. The procedure followed has been painstaking, with almost exhausting revision, checking, rechecking, and testing. The initial translation work was performed by teams of scholars. Their work was revised by an Intermediate Editorial Committee. The work of that Committee was further revised by a General Editorial Committee. Finally, a Committee on Bible Translation inspected the work and made additional revisions. In the process, the advice of literary experts was sought and the version was tested for intelligibility and idiomatic character on various types of people. In all, the whole New Testament was revised three times, and in each revision careful attention was given to fidelity to the Greek and to English style (pp. vii-viii). English-speaking Christians and all who are devoted to the dissemination of the Holy Scriptures cannot but be appreciative of the immense amount of work and intelligent care which has gone into the production of the NIV and must seek to benefit from the translators' labors.

It is well that these labors were as extensive as they were, for otherwise it would have been impossible to approach the high goal which was set for the NIV. That goal was not at all modest. It was not simply, one gathers, to produce another twentieth-century translation

which could be used in a secondary way along with the Authorized Version. It was rather to take over much of the place which evangelicals have customarily in the past accorded to that distinguished and cherished version. One of the objectives established by the New York Bible Society and the Committee on Bible Translation for the NIV was to "Communicate God's Revelation in the Language of the People — to do for our time, what the King James version did for its day" (Publisher's Release). Another objective was that the NIV "Be Equally Effective for Public Worship (Pulpit & Pew), for Private Study and Devotional Reading" (*ibid.*). A further goal was to obtain "universal acceptance" (*ibid.*) We are, in addition, told in the Preface that the translators and consultants "trust that the wide use of the New International Version will encourage the wholesome practice of memorizing Scripture" (p. ix). What is quite evidently in view, then, is not merely supplementing the AV, but rather supplanting it. If the aim of the NIV has been daring and bold, and if it is quite beyond the accomplishment of any other modern version from the ERV on, it is not for this reason to be decried or derided. The exceptional care taken in the production of the NIV may be attributable in part to the exceptionally high objective set for the work. An exalted goal such as was adopted called for the fullest utilization of the powers and the competence of all who worked on the project. To have settled on a lesser objective might have encouraged a lesser performance.

The translators, we are told, have all been committed to the complete authority and trustworthiness of Holy Scripture, which they accepted as the Word of God in written form (pp. viii-ix). It is gratifying to note that the translators did hold this high view of the Bible. The translator who does not receive the teaching of the Bible about itself, who does not recognize the real character of the work which he is trying to translate, lacks a primary requisite for handling the Word of God aright. One who holds an unscriptural view of the Bible and who has not been born of the Spirit of God may produce a version of technical competence, but there will be inescapable deficiencies in his work (see John H. Skilton, "The King James Version Today," in *The Law and the Prophets*,

ed. John H. Skilton [Philadelphia: Presbyterian and Reformed Publishing Co., 1974], pp. 95-96).

The basic Greek text used for this version was, the Preface tells us, developed eclectically (p. viii). Now eclecticism in textual criticism can mean different things, and it would have been helpful if the Preface had told us exactly what was in mind in the case of the NIV. The term can be applied, for example, to an extreme type of criticism which virtually or completely disregards external evidence and relies solely on what Westcott and Hort called Internal Evidence of Readings. We are further informed that "where existing texts differ, the translators made their choice of readings in accord with sound principles of textual criticism" (*ibid.*). It would have been serviceable if we had been told more specifically what principles were regarded as "sound."

A sampling of the textual decisions that have been made would appear to indicate that, as in the case of the RSV, eclecticism has not led to a basic text substantially different from that favored by Westcott and Hort, who believed in taking account of every type of evidence, external as well as internal, before reaching a decision on textual problems. A notable exception to this agreement with Westcott and Hort is in the case of the major "Western non-interpolations," where the NIV generally sides with the AV against WH.

Among the textual choices of interest are the omission of the doxology at the end of the Lord's Prayer (Matt. 6:13), the selection of the reading "the Son of God" at Mark 1:1, the questioning of exclusion of Mark 16:9-20, John 5:3b-4, John 7:53-8:11, and I John 5:7-8 (the reference to the three heavenly witnesses), the retention of Luke 22:19b-20 and of "in Ephesus" (Eph. 1:1), the adoption of the reading "God" at John 1:18 and at Acts 20:28 and the choice of "he" rather than "God" as [*sic*] I Timothy 3:16. "Good will toward men" (Luke 2:14) has given way to "men on whom his favor rests." The decision at Romans 5:1 is for an indicative reading ("we have") rather than for the subjunctive ("let us have"). The latter, however, is mentioned in a footnote as an

option.

A disappointing textual choice is made at Jude 5, where the reading "the Lord" rather than "Jesus" is adopted. "Jesus" is better supported by the Greek manuscripts and the versions, and it would have presented greater difficulty to scribes. The attribution of preincarnate activity to Jesus would be in accord with I Peter 3:19 and I Corinthians 10:4.

The text at Romans 9:5 is correctly punctuated and ascribes deity to Christ: "Theirs are the patriarchs, and from them is traced the human ancestry of Christ, who is God over all, forever praised! Amen." The considerations in support of this, the traditional, understanding of the verse are overwhelming. It is therefore puzzling to find that a footnote sets forth rival interpretations as real options: "*Or Christ, who is over all, God be forever praised! Or Christ, God who is over all be forever praised!*" An article by the reviewer on "Romans 9: 5 in Modern English Versions" is to be published in a forthcoming volume of *The New Testament Student*).

The method of translation falls between the rather close type of rendering exemplified by AV, ERV, ARV, and the *New American Standard Bible NT* (NAS) and the very free type favored by Phillips, NEB, and *Today's English Version*. The NIV does not feel obligated to reproduce as nearly as possible the structure of the original or to conserve conjunctions, transitions, or certain other precise details. It will replace a pronoun with a proper noun if it wishes (see Mark 1:38; 3:20; 5:9; and I John 2:6). It does not object to turning infinitives into ordinary nouns ("to eat and to drink" at I Cor. 9:4 become "food and drink." It regards it as legitimate to replace the text with a comment or interpretation at Mark 6:37. A footnote here tells us that the Greek text has "*take 200 denarii.*" The Greek text is closely and accurately translated in the NAS as follows: "And they said to Him, 'Shall we go and spend two hundred denarii on bread and give them something to eat?'" The text in the NIV, however, has: "That would take eight months of a man's wages! Are we to go and spend that much on bread

and give it to them to eat?"

Although NIV does not aim to be as close in its rendering as do certain other translations, and although it is freer in its handling of details than this reviewer prefers, it is nevertheless to be credited with some very competent work. Praiseworthy renderings are found, for example, at I Corinthians 2:13 ("expressing spiritual truths in spiritual words", at Ephesians 4:9 ("descended to the lower, earthly regions"), I Timothy 6:10 ("a root of all kinds of evil"), 2 Timothy 3:16 ("All Scripture is God-breathed"), Titus 2:13 ("our great God and Savior, Jesus Christ"), I Peter 1:11 ("he" rather than "it" in referring to the Holy Spirit), and I Peter 4:6 ("who are now dead").

Every reviewer will naturally find renderings with which he does not agree. Among those which the present reviewer would question are the following:

I Peter 3:18: "He was put to death in the body but made alive by the Spirit ..." This translation, although it may seem an easy way out of the problem of interpretation, fails to render in a similar fashion the obviously parallel datives of the original, *sarki* and *pneumati*. To render one as *in* the body and the other as *By* the Spirit is to depart from the obvious intention of the Greek construction. This rendering also misses the important fact that reference is here being made to successive mediatorial stages, the sarkic and the pneumatic.

2 Corinthians 5:16: "So from now on we regard no one from a worldly point of view. Though we once regarded Christ in this way, we do so no longer." Although this translation provides a welcome measure of correction to a Bultmannian type of misinterpretation of what Paul is saying, it does not fully set forth the meaning of *kata sarka* with its burden of human sinfulness and corruption. (See N. B. Stonehouse's review of the RSV New Testament in the *Westminster Theological Journal* ix [1946-1947]:131).

The NIV does not handle acceptably passages dealing

with propitiation. It prefers "make atonement" to "make propitiation," and thereby, like the RSV and the NEB, fails to give expression to a very important aspect of Christ's redemptive work (see Rom. 3:25; Heb. 2:17; and I John 2:2 and 4:10).

The NIV prefers to drop the concept of "begotten" from "only begotten." The meaning "one" or "one and only" or "unique" does not fit very well at John 1:18, where the NIV quite correctly, as we have noticed, adopts the reading "God."

At Mark 3:21 the pronoun "they" seems clearly to refer in the NIV to the family of Jesus: "When his family heard about this, they went to take charge of him, for they said, 'He is out of his mind.'" It is, however, not at all clear that those who were closely connected with Jesus were making the judgment which is reported. It is quite possible that the subject "they" is indefinite and refers to hostile men, such as the detractors who are immediately mentioned. The activity of the "family" of Jesus may have been solely protective in its design.

As for the language and style of the NIV, we are informed that the translators and consultants aimed to achieve clarity of expression. They desired that the style "be idiomatic without being idiosyncratic, contemporary without being dated" (p. ix). In their quest for simplicity they did not neglect to consider the connotation and sound of words. They tried to achieve a variety in style which would mirror the varying styles and moods of the New Testament writers (*ibid.*). They wished to translate into an English that would not be parochial, or period-bound, and which would speak effectively not only to our generation, but also to men in coming decades.

In general the sentences are short. There is no hesitation in breaking up the longer sentences of the original. This may be in accordance with contemporary style, but it is doubtful that it will always represent the taste of the future. Perhaps a time will come when readers will be capable of appreciating long sentences, when they might be willing to exchange a paragraph full

of short sentences for a masterful periodic sentence such as Walter Pater could produce. Indeed the reduction to short sentences is not always mandatory even for twentieth-century style. No one would complain even today if I Corinthians 15:57 had not been severed, as in the NIV, into two sentences.

The style is terse; there is little disposition to waste words. The type of rendering employed, which, as we have noticed, does not bind the translator to reproducing precisely the details of his text, unquestionably contributes to the terseness of the style. The NIV has been compared by the reviewer for economy of words with twenty-one other English versions, most of them from the period since 1881. In fifteen selected passages taken from different parts of the New Testament, the Gospels, the Acts, the Epistles, and Revelation, the NIV used fewer words than all but five of the versions considered:

<i>Version</i>	<i>Total Number of Words</i>
Fenton	4,203
Moffatt	4,208
RSV	4,208
Berkeley (1945)	4,221
Riverside	4,241
NIV	4,274
Westminster	4,277
Rheims-Challoner	4,291
Confraternity	4,326
Spencer	4,351
Centenary	4,354
AV	4,380
Letchworth	4,397
Goodspeed	4,404
ERV	4,405
ARV	4,412
Weymouth, 5th ed.	4,459
Twentieth Century	4,530
Weymouth, 1st ed.	4,662
Knox	4,666
Williams, C. B.	4,693
Basic English	4,950

It is also of interest to note that in the passages sampled, the NIV made a very sparing use of longer words. Only 174 words of the 4,274 which it used were of three or more syllables — that is to say, only 4.07 percent. About 96 words of every 100 were of only one or two syllables, and should occasion little difficulty to the reader. The NIV ranked second among the versions studied in infrequency of use of longer words:

<i>Version</i>	<i>Percentage of Words of 3 or more Syllables</i>
Basic English	2.4
NIV	4.1
Goodspeed	4.6
Letchworth	4.7
Riverside	4.7
Confraternity	4.8
RSV	4.8
ARV	4.9
ERV	4.9
Moffatt	4.9
Twentieth Century	5.0
Weymouth, 5th ed.	5.0
Westminster	5.1
AV	5.2
Centenary	5.2
Rheims-Challoner	5.2
Knox	5.4
Williams, C. B.	5.4
Weymouth, 1st ed.	5.7
Spencer	6.1
Berkeley	6.7
Fenton	7.6

The NIV has succeeded in its desire to avoid archaisms and parochialisms and to use contemporary English intelligible in all parts of the English-speaking world, and it merits warm commendation for this achievement. In the judgment of the reviewer, however, it has employed an artificial standard in determining what is contemporary English and has rejected some of the current usage of the church and of Christian devotion as archaic. Thus it would drop the forms "thou," "thee," and "thy," which af-

ford a distinctive way of addressing the transcendent Deity. It would accordingly begin the Lord's Prayer in the following fashion:

"Our Father in heaven,
hallowed be your name,
your kingdom come,
your will be done ..." (Matt. 6:9-10).

Peter's high confession of faith at Caesarea Philippi is rendered, "You are the Christ, the Son of the living God" (Matt. 16:16). Strangely enough, the NIV believes that only by this conformity to secular usage can it be true to its aim of faithful translation (p. ix).

The English used in the NIV is direct, plain, and unembellished. Although it evidently does not covet the beauty of earlier versions and is content to go about its task in a business-like, efficient way, it is on the whole quite readable. Even one whose ear is attuned to the music of the authorized version can find much to appreciate in the plainness and starkness of the NIV. The use of contemporary terms for sin, as in I Corinthians 6:9 is a welcome and valuable accomplishment.

Nevertheless, although one may appreciate some of the stylistic traits of the NIV, one must be pardoned for missing the poetry and the eloquence of the AV, which seem so fittingly responsive to the very nature of the New Testament. One must not condemn the NIV for not achieving what it had apparently no real intention of doing, but one must continue to be appreciative of the still unexcelled literary achievements of a version like the AV.

But to return to the territory which the NIV has primarily marked out for itself. On occasion its expressions are unnecessarily awkward and prosaic and do not assist in reaching its objectives. Sometimes the use of a preposition at the end of a sentence contributes to an impression of awkwardness:

Since they could not get to Jesus because of the

crowd, they made an opening in the roof above Jesus and having dug through, lowered the mat the paralyzed man was lying on (Mark 2:4)

Who, then, is this I hear such things about? (Luke 9:9)

What shall I compare it to? (Luke 13:18)

Brothers, each man, as responsible to God, should remain in the situation God called him to. (I Cor. 7:24)

And I will keep on doing what I am doing in order to cut the ground from under those who want an opportunity to be considered equal with us in the things they boast about. (2 Cor. 11:12)

The diction is not solely on the purely popular level, and occasionally it might present problems to those whose knowledge of English is only rudimentary. Consider: ceremonially unwashed (Mark 7:2), resolutely (Luke 9:51), squandered your property with prostitutes (Luke 15:30), adversary (Luke 18:3), duplicity (Luke 20:23), apprehensive (Luke 21:26), subverting (Luke 23:2), bewilderment (Acts 2:6), advocating (Acts 17:18), misdemeanor (Acts 18:14), obstinate (Acts 19:9), publicly maligned (Acts 19:9), invoke (Acts 19:13), discredited (Acts 19:27), grievance (Acts 19:38), dissuaded (Acts 21:14), detachment (Acts 23:23), adjourned the proceedings (Acts 24:22), obsession (Acts 26:11), obligated (Rom. 1:14), liberated (Rom. 8:21), irrevocable (Rom. 11:29), disputable (Rom. 14:1), administer (2 Cor. 8:20), debauchery (2 Cor. 12:21), exasperate (Eph. 6:4), extinguish (Eph. 6:16), restraining sensual indulgence (Col. 2:23), radiance (Heb. 1:3), confiscation of your property (Heb. 10:34).

In seeking out expressions intelligible to all, modern translators have sometimes settled for phrases that have become pale and commonplace from over-use. The NIV has not entirely escaped this defect. The following lack freshness: put(s) them into practice (Matt. 7:24, 26; and see Phil. 4:9; 1 Tim. 5:4), in full view (Mark 2:12), nursed a grudge (Mark 6:19), heaped insults on him (Mark 15:32), breathed his last (Mark 15:37), dawned on him (Acts 12:12), parted company (Acts 15:39), with profound gratitude (Acts 24:3), do more harm than good (1 Cor. 11:

17), knows no bounds (2 Cor. 7:4), put his mind at ease (2 Cor. 7:13), with fear and trembling (2 Cor. 7:15), be that as it may (2 Cor. 12:16), mark my words (Gal. 5:2), make every effort (Eph. 4:3; 2 Pet. 3:14), doomed to destruction (2 Thess. 2:3), word of mouth (2 Thess. 2:15), from bad to worse (2 Tim. 3:13), bear in mind (2 Pet. 3:15).

Alliteration, rhyme, and other matters of form and sound occasionally attract undue attention to themselves. Consider the following: Do not give dogs what is sacred; do not throw your pearls to pigs. If you do, they may trample them under their feet, and then turn and tear you to pieces (Matt. 7:6); went and woke ... We're (Matt. 8:25); down on the ground (Mark 8:6); basketfuls of pieces (Mark 8:19,20); come down now (Mark 15:32); by persevering produce a crop (Luke 8:15); to visit you in advance and finish the arrangements for the generous gift you had promised. Then it will be ready as a generous gift, not as one grudgingly given (2 Cor. 9:5); for this reason I remind you to fan into flame the gift of God, which is in you through ... (2 Tim. 1:6).

Expressions out of tone with their contexts now and then distract the reader. "Get" and "got" sometimes produce a rough, jarring effect: in solemn contexts: Little girl, I say to you, get up! (Mark 5:41); Get up, and take the child and his mother and escape to Egypt (Matt. 2:13 and see 2:19); Now get up and go into the city (Acts 9:6); Jesus Christ heals you. Get up and arrange your things (Acts 9:34); Get up ... and go into Damascus (Acts 22:10); And now what are you waiting for? Get up, be baptized and wash your sins away, calling on his name (Acts 22:16).

"Greetings" hardly has the proper connotation for a resurrection narrative: "So the women hurried away from the tomb, afraid yet filled with joy, and ran to tell his disciples. Suddenly Jesus met them. 'Greetings,' he said" (Matt. 28:8-9).

"Breathed his last" does not qualify as sufficiently solemn for crucifixion accounts: "With a loud cry,

Jesus breathed his last" (Mark 15:37; and see also Luke 23:46).

"No more of this!" (Luke 22:51) is out of tone with the dramatic and highly serious setting in which it occurs. In connection with the cutting off of the ear of the servant of the high priest, it is reported: "But Jesus answered, 'No more of this!'"

"Slipped away" is not appropriate of our Lord's action: "The man who was healed had no idea who it was, for Jesus had slipped away in the crowd" (John 5:13). The polite and cultivated expression, "it was good of you to come," lacks the substance and virility for the reply of Cornelius to Peter on the occasion of the Gentile Pentecost: "So I sent for you immediately, and it was good of you to come" (Acts 10:33).

Among minor imperfections might be mentioned the improper use of "leave" instead of "let" (see Matt. 27:49; Mark 14:16; 15:36; Acts 5:38). An adjectival phrase beginning with "due to" is employed in Ephesians 4:18; where an adverbial expression is required both by the English and the Greek.

The format of the NIV is attractive. There is but one column to the page. The print is large and clear. Sense paragraphs and modern punctuation are employed. Footnotes are kept to a minimum.

Despite the reservations which have been expressed, the NIV merits commendation as an earnest effort to achieve an admirable goal. It is based on a good Greek text; it conveys clearly the message of the New Testament in contemporary language. While it is readable and can achieve eloquence, it has not challenged the literary eminence of the King James Version, but that is hardly surprising. The reviewer would recommend it for use along with the KJV in private reading; but would continue to recommend the KJV for public reading and memorization of texts and the ERV, ARV, and NAS for study purposes.

John H. Skilton

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