



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

I Timothy 4:15

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HOW DO THE WORDS OF PAUL
"I AM MADE ALL THINGS TO ALL MEN"
APPLY TO US IN OUR MINISTRY?

The name of Paul the apostle appears in the New Testament more often than any other, apart from that of our Savior, Jesus Christ. The Holy Spirit caused his name to be recorded 54 times in the book of Acts, 10 times in the epistles, and numerous times in the form of pronouns scattered throughout both. Paul stands out as one of the prominent men in the New Testament. In his early adult life he was a Pharisee and an enemy of the Gospel, but the Lord made him His chosen vessel to preach the Gospel to the Gentile world. He preached justification by grace, for Christ's sake, through faith all the way from Jerusalem to Rome. Most people acquainted with the New Testament regard him as the greatest missionary the Christian Church has ever had.

Paul did not have this exalted opinion of himself. To the Corinthians he wrote: "I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God" (1 Cor. 2:3-5). The world in which he carried on his ministry was full of heathen temples, altars, priests, and worship supported by governments. He turned that world upside down with the Gospel of Jesus Christ. To many it was a "foolish" message that he proclaimed, since it told of a Christ born in a stable, reared in an unknown town, of One who associated with fishermen, tax collectors, and harlots, was arrested, condemned, and crucified. This message of Christ crucified for sinners poured contempt upon the salvation that was devised by the world and based on its good works. It left no room for lust and sensual living. It lumped all men together under the condemnation of God, and offered them but one hope--forgiveness of sins and eternal life through repentance and faith in Jesus Christ.

But oh, what a powerful message the Gospel is! It robbed Athena of Athens and her Parthenon of their glory; it dimmed the splendor of "great" Diana and her temple in Ephesus; it caused magicians' books to be burned; it toppled the gods and goddesses of Greece and Rome from their heavens. Paul raised the banner of the cross over a world that had been lost in sin, given wholly to idolatry. And it is no wonder, for Jesus Christ is the holy, harmless, undefiled Son of God and separate from sinners. When He spoke, the winds and the waves obeyed Him; the sick, the lame, and the palsied were healed; even the dead came back to life. When He died on the cross, it was not because someone had taken His life from Him, but because He laid it down of Himself. He came into the world to fulfill the Law for sinners, to suffer and die for their sin and guilt. When He did, the earth quaked, rocks split open, believers came forth from their graves, the veil in the temple split from top to bottom, jeering Jews smote their breasts, and Roman soldiers said: "Truly, this was the Son of God!"

Despite Jesus' shameful death, He was not buried in a potters' field, but among the rich. Although His tomb was sealed and guarded against tampering, when the morning of the new week dawned it was opened by an angel to reveal that He was no longer dead but had risen again. Forty days later He returned to His place of glory in heaven. He is the living Savior of all men. On the basis of His perfect life, innocent suffering and death, and His glorious resurrection, God declared this whole world of sinners forgiven. Paul expressed the blessed results for sinners when he said: "Thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Cor. 15:57).

Three times Paul told in detail of how this glorious, living Savior turned him from a Pharisaic "model" of self-righteousness and a persecutor of the Church into a preacher of the Gospel. Jesus called him to carry the Good News of salvation to the Gentile world, and through that Good News caused heathen temples to be

deserted, shrine-makers to riot, governors to tremble, and a whole empire to be called Christian. Paul was, as most people who are acquainted with the New Testament say, the greatest missionary the Christian Church has ever had. His ministry has become a pattern for all who would preach Christ Jesus as the Savior of sinners. For us who have received a seminary training, we might say that he, by inspiration, "wrote the book" on pastoral theology.

As we study his ministry it is evident that he patterned it after our Savior's own ministry. Jesus dealt with large numbers of people, but His work with them was chiefly as individuals. We can listen to Him speak to Nicodemus, Nathaniel, Zacchaeus, the woman caught in adultery, the woman at Jacob's well, and many more. It was a ministry of one on one. He loved every sinner He met, even from eternity. He knew each one of them individually with a perfect understanding of their strengths, weaknesses, temptations, opinions, peculiarities, and sins. His dealing with each one of them was different. He didn't talk to Mary as He did to Martha, nor did He treat John as He did Peter. He sought to have all come unto Him and be saved, including Judas, the son of perdition.

Paul followed Jesus' example in his ministry. He too preached to large numbers of people in synagogues and market places, but his work with sinners was chiefly on a one-to-one basis. In 1 Corinthians 9:22 he lays before us his practice in dealing with those to whom he brought the Gospel: "I am made all things to all men, that I might by all means save some."

τοῖς πᾶσιν γέγονα πάντα, ἵνα πάντως τινας σώσω

This passage has been variously translated, but not with any significant difference in meaning.

NKJV: "I have become all things to all men, that I might by all means save some."

NASB: "I have become all things to all men, that I may by all means save some."

Reader's Digest Bible: "I have become all things to all men, that I might by all means save some."

Beck: "I've been everything to everybody to be sure to save some of them."

NIV: "I have become all things to all men so that by all possible means I might save some."

Lenski: "To all men I became all things in order that by all means I might save some."

J. Anderson: "I have worked among all kinds of people, and therefore I have lived in all kinds of ways, doing everything possible to save some of them."

Phillips: "I have, in short, been all things to all sorts of men that by every possible means I might win some to God."

Living Bible: "Yes, whatever a person is like, I try to find common ground with him so that he will let me tell him about Christ and let Christ save him."

Moffatt: "To all men I have become all things, to save some by all and every means."

Goodspeed: "I have become everything to everybody, so as by all means to save some of them."

Jerusalem: "I made myself all things to all men in order to save some at any cost."

Luther: "Ich bin jedermann allerlei worden, auf dasz ich allenthalben ja etliche selig mache."

Paul's ministry was like that of our Savior. He did not have the attribute of omniscience, but he did have a heart for sinners. He himself had once been on the road to perdition, but the Lord plucked him as a brand from the burning. His aim was to do individually with others, so often as he had the opportunity, what Jesus had done for him. Let us look at his words in more detail.

τοῖς πᾶσιν -- to all men

Paul does not say that he occasionally here and there sought to find some common ground with others in order to tell them of Christ, but he did this *to all men*. That does not mean every single person who lived in his day, but to those with whom he came in contact. This includes young and old, men and women, learned and unlearned, masters and slaves, Jews and Gentiles. Each individual had his own peculiar characteristics, views, prejudices, emotions, feelings, cares, failures, sins, etc. He dealt with all classes of people who had varying kinds of personalities. To all of them he became all things.

(γέγονα) πάντα -- all things

Paul does not say that he became some things or many things, but all things to all men. This does not mean that he made himself what they were, that is, evil or good. Had he done that, he would have been a miserable slave of men. To the Galatians he wrote: "For do I now persuade men, or God? Or do I seek to please men? For if I yet pleased men, I should not be the servant of Christ" (Gal. 1:10). He met them where they were, found a common ground with them in order to tell them of salvation in Jesus Christ. He did not compromise his doctrinal position to gain a hearing, nor did he support evil in his dealings with men. By trade he was a tentmaker. We might call him a blue-collar worker. When he came into communities new to him, it seems that he first sought out the areas where tentmakers worked and took up his trade among them. He didn't walk into their midst and tell them that he was God's chosen vessel to bring the Gospel to the Gentiles, but came to them as one of them and spoke to them on their level. He joined them in their work and suffered along with them. As opportunity presented itself, he discussed salvation in Christ.

We don't know how often he came into contact with publicans and sinners such as Jesus met, but he knew how

to talk with every class of sinner. He met them on their level, but he did not condone their way of life or wrongdoing. When he met Pharisees, he could talk their language. His aim was always to win them for Christ--not at all costs, but at great cost. That is, he personally accommodated himself to their ways in order to speak to them of salvation in Christ.

We know that he came into contact with slaves, such as Onesimus was. He did not seek to be anything more to him than a fellow servant and fellow Christian. But when he dealt with a slave's master, like Philemon, it was immediately clear that he was a man of equal birth and standing. When Paul spoke before royalty, such as King Agrippa, he knew how to present himself, his cause, and the cause of the Gospel without the least bit of intimidation. He spoke to them also as sharing a common ground with them and sought their salvation.

Paul did not show off his grasp of the languages or his scholastic degrees when he was in the presence of the unlearned. Rather, he spoke to them of the highest wisdom, namely, Jesus Christ and Him crucified. It was different, however, among those who were learned and cultured and important in the eyes of men. He let them see that he was well educated and could quote the poets, perhaps even better than they.

When he dealt with those who were led astray by false teachers, such as the Galatian Christians, he knew how to deal with them like a father deals patiently with his erring child. But it was a different story when it came to confronting those guilty of promoting the error by a different gospel from that which he preached. He told them: "If any man preach any other gospel unto you than that ye have received, let him be accursed" (Gal. 1:9).

If we look back to verse 19, we can hear Paul himself describe this feature of his ministry:

v. 19: "For though I be free from all men, yet have

I made myself servant unto all, that I might gain the more."

Through faith in Christ Paul was free from all men; but love moved him to be the servant of all men so that he might gain the more. Luther based his *Treatise on the Liberty of a Christian Man* on these words of Paul. Luther stated it this way: 1) A Christian man is a perfectly free lord of all, subject to none. 2) A Christian man is a perfectly dutiful servant of all, subject to all. A sinner brought to faith by the Holy Spirit voluntarily becomes a servant to all men. He is no longer under the judgment of God or men, but truly free in Christ. Yet, as Paul says: "The love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again" (2 Cor. 5:14-15). When he sees his neighbor in need, he becomes his servant to meet that need. His neighbor's greatest need is salvation. So Paul became a servant to his fellowmen in order to gain the more, that is, more than he could gain in any other way. Now he cites some examples.

v. 20a: "Unto the Jews I became as a Jew, that I might gain the Jews;"

Paul speaks first of the Jews as an ethnic group. On his first missionary journey, he and Barnabas went into the synagogue at Antioch in Pisidia and were asked to say a few words of comfort and encouragement to the people, if they had such to bring. Paul stood up and addressed the audience: "Men of Israel, and ye that fear God" (Acts 13:16). Then he rehearsed the history of the Jews from the time of their deliverance in the days of Moses down to David. He told them: "Of this man's seed hath God according to his promise raised unto Israel a Saviour, Jesus" (Acts 13:23). When almost the whole city came on the next Sabbath to hear more of the Gospel, the local Jews resented it, contradicted Paul and Barnabas, and chased them out of the city. Paul and

Barnabas then shook the dust of that city off their feet and went to Iconium. But first they had brought the Gospel of forgiveness to Pisidian Antioch.

v. 20b: "to them that are under the law, as under the law, that I might gain them that are under the law;"

Now Paul tells how he acted toward the Jews in regard to their religion. The Jews were under the moral, ceremonial, and civil law given by Moses. They were especially zealous in seeking to live according to its regulations. Paul, through faith in Jesus, was free from the law. He was no longer conscience bound to observe its ordinances, such as abstaining from certain kinds of food, the rite of purification, vows, etc. He could have eaten pork, without any scruples of conscience, and blood, and things strangled. But he did not use his freedom when he was dealing with Jews. Instead he became as one of them under the law. He conformed to their customs without in the least approving what was false in their thinking and practice. He remembered all too clearly his own Pharisaic past, his frustrating efforts to keep the law in order to be saved. He knew how they thought and felt, and could understand their ways. He did not hesitate to have his head shorn at Cenchrea because of a vow (Acts 18:18), or to observe the rite of purification in Jerusalem (Acts 21:26), or to give up eating meat so as not to offend them (1 Cor. 8:13). He showed great patience and tact in dealing with the Jews, gladly conformed to their customs and way of life, for the one purpose--to bring them the Gospel so they could be saved. He did not compromise that Gospel, but merely sought the necessary common ground upon which he could get near them and preach salvation through Jesus Christ.

But when Judaizers insisted that Titus should be circumcised, he drew the line immediately. This would have been a subjection to the law and the loss of the liberty that belongs to those who believe in Jesus. It would have been a going back into bondage from which Christ had set him free.

v. 21: "to them that are without law, as without law, (being not without law to God, but under the law to Christ) that I might gain them that are without law."

Paul now speaks about his relationship to the Gentiles who had no legal code from God to regulate them. The Gentiles did have the law written in their hearts, as all men do (Rom. 2:14-15), but they did not have the law given by Moses. Among them Paul practiced the law of Christ, that is, the law of love of which he speaks to the Galatians: "Bear ye one another's burdens, and so fulfil the law of Christ" (Gal. 6:2); and in chapter five, verse 13: "For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another." When Paul was among the Gentiles he adapted himself to their ways and avoided observing the requirements of the Mosaic law. For example, on Mars Hill he spoke to the sophisticated philosophers of Athens with politeness; he credited them with being *very religious*, and then went on to tell them on the basis of an inscription on one of their many altars who the true God is and of salvation in Him. They listened until he spoke of the resurrection and the judgment to come. Then they mocked him. But some believed. Paul was equipped intellectually to meet the philosophers of Greece and to speak their language. In their presence he became a non-Jew in order to gain some for Christ. Lenski in his commentary on 1 Corinthians (p. 378) goes into detail on this point and offers worthwhile information about Paul's dealing with Jews and Gentiles in behalf of the Gospel.

v. 22a: "To the weak became I as weak, that I might gain the weak."

Most commentators consider *the weak* to be weak brethren, that is, Christians who have not made much headway in Christian knowledge (Kretzmann). Lenski says: "'The weak' are Christians indeed, but because they are weak they are easily offended by the strong who act without regard to their weakness, (8:7)" (379f.). Werner Franzmann in an essay on this portion of 1 Cor-

inthians to the 1955 WELS convention in Saginaw preferred to consider the weak as being among the unconverted. He speaks of the weak in health, for whom Paul would have a heart because of his thorn in the flesh; the intellectually weak over against the highly intelligent; the morally weak, such as publicans and sinners; the emotionally weak, such as the high-strung and neurotic. Franzmann bases his argument on the use of κερδαίνω (gain), used four times as a set term for converting men to Christ. He feels that it is not likely that Paul would suddenly shift to the meaning of Matthew 18:15, gaining a sinning brother, or of 8:7 and 8:10 of 1 Corinthians, gaining (winning) a Christian weak in knowledge and understanding, especially since it occurs in the refrain-like statement of purpose. He says that at the end of chapter eight Paul has really left the topic of how such weak brethren are to be borne along and won. It is not impossible, of course, for him to go back to it here, but it seems to strike a jarring note in his eloquent cadences extolling the self-denying love that would save the more. The essay is in the *Quartalschrift*, vol. 54, no. 4, p. 231.

We come back now to the original statement before us--"I am made all things to all men, that I might by all means save some." Paul became *all* things to *all* men, that he might by *all* means save some. Three *alls* present Paul's great desire to bring the Gospel to sinners for their salvation. Paul had no illusions about the success of his work. Jesus spoke with numerous publicans and sinners, yet we read of only two publicans who were converted--Levi and Zacchaeus. Had Jesus not made Himself all things to all men, they very likely would not have been counted among the converted.

γέγονα -- I have become

Paul at one time was completely different from what he was when he wrote these words. This being all things to all men was not something he had learned by his own ability. This happened through Christ, who called him as he was going to Damascus in an effort to destroy the

Christian church. (At that time he was still Saul.) He had tasted blood at the stoning of Stephen, and he wanted more of it. He pursued every Christian he could find to imprison, punish, or kill him. But then he met Jesus, One mightier than himself, who threw him to the ground, struck him blind physically, but gave him a new eyesight when he called: "Saul, Saul, why persecutest thou me?" (Acts 9:4) Then and there Saul saw both the fire of hell awaiting him for seeking salvation by his own merits, and Jesus, the Savior, who came to save him. He never forgot how Jesus plucked him like a brand from the burning and made him a chosen vessel to carry the Gospel to the Gentiles. From then on he said: "I live; yet not I, but Christ liveth in me" (Gal. 2:20). As Jesus had become all things for him, so he now sought to become all things to all men for Christ's sake, that some might be saved. No matter where he was, or what the occasion was, he proclaimed salvation through faith in Christ. He had a heart for sinners, and his one great desire was that the Jews and all men be saved. Phillips catches the spirit of Paul when he translates: "I have, in short, been all things to all sorts of men that by every possible means I might win some to God."

The world we live in is different from what it was in Paul's day. We carry on our ministry in communities in which there are established Christian congregations. Paul found it useful to make contacts at synagogues, but the bulk of his work was carried on in totally heathen surroundings. We deal with few really unchurched people. Most of the prospects that we seek to instruct in sound Christian doctrine come from some Christian background. Nevertheless, the principle that Paul followed in his ministry, of being all things to all men, applies also to us in our work.

The theme of this essay now asks--How do these words apply to us in our ministry?

All of us can make applications of those words to our work, but it should be evident that we need to be in personal touch with those whom we seek to serve as

ministers of the Gospel. We can't spend all week in our study, but we have to get out among our members and our prospects. The Lord expects us to study so that we can rightly divide His Word of truth, but then He wants us to bring it to others. That means that we cannot sit in the protective surroundings of our books and mimeograph at people the things we should discuss with them personally.

We will go where our people are and talk to them on their level. The more we see them in their own surroundings, the better we will understand their doubts and fears, their problems and needs. It won't take long to see that we cannot expect the same fruits of faith from all whom we serve. God in His wisdom didn't make them all alike. He gave five talents to some, three to others, and only one to some. Where there is fruit of faith evident in their lives, we will be glad to see it, since this is the Lord's work in them. When we get a close-up look at their struggles in life and the problems they face every day, we will learn patience and not be unreasonable in our dealings. It is unreasonable to expect fruit before there have been any blossoms, or leaves and branches before the roots have taken hold. When we grow impatient with them, let us remember the words of the divine Dresser of the vineyard who pleaded with the heavenly Owner: "Let it alone this year also, till I shall dig about it, and dung it" (Luke 13:8). We are dealing with immortal souls who will be saved if they believe in Jesus as their Savior, but eternally damned if they do not.

Only under certain circumstances will we visit people while they are busy at their work. Rather, we will meet them in their homes where they are relaxed, feel comfortable, and can talk freely. As they talk, our job is to be good listeners. Some individuals never reveal much about themselves until we can do something with them that gains their confidence, such as joining them on a picnic, spending a few hours in a boat fishing, or sitting in a blind hunting ducks with them. Wherever their interests are strong, there we will find

an opportunity to get to know them and to find that common ground on which we can speak of Christ.

Our role as pastors is somewhat like that of salesmen. A salesman serves his prospects best by coming to them neat, clean, properly dressed, with an enthusiastic attitude, and, usually, at the customer's convenience. He avoids being pushy if he hopes to be successful. He also knows how to present his wares and to leave at the right time. The salesman doesn't weary those whom he seeks to sell. He is considerate, and sensitive to the situation, at all times. Certainly we should be no less in our pastoral calling.

Some of our work will involve us with the sick, the mentally ill, the imprisoned, and with people in all kinds of different situations. Some homes we enter will be dirty, others immaculately clean. None of the outward circumstances involved in our visits dare disturb or distress us. We may feel deeply saddened to see our fellow Christian in the situation that he is in, but as the Lord's representatives we have the duty to come with the Word of God and apply it properly to his needs.

The ministry is our calling. It's not a five-day-a-week job. It is ongoing. There is no room for self-pity, self-service, or self-glory. Idleness may belong to others, but it does not belong to those who work in Zion. Amos says: "Woe to them that are at ease in Zion" (Amos 6:1). How many pastors work as hard during the week as their members do, who spend eight to nine hours on the job, with only a half-hour for lunch? How many pastors have been TV addicts, baby sitters, and a whole host of other things? The Lord's work requires haste. The night is coming when no man can work. Do we really "owe it to ourselves" to rise late, rest often, fritter away precious opportunities when the Gospel needs to be brought to others? If we really become all things to all men so that some may be saved, our days will be long and our vacations well-earned.

Egbert Albrecht

THE INFORMATIONAL MEETING AND ITS ROLE IN EVANGELISM OUTREACH

During this 25th anniversary year of the Church of the Lutheran Confession, we are experiencing a renewed interest in evangelism and outreach to the unchurched. This is evident in the very theme of our celebration of thanksgiving, "You are the light of the world. Let your light shine!" It is commendable that our attention is focused on those who do not yet know the love of the Redeemer. We trust that our interest in evangelism is not just limited to special occasions and anniversaries, however, and that our people will always be motivated by the Gospel to share their Savior.

In any study or discussion of evangelism, a pastor's first and foremost concern should be: "How can I best equip the members of my flock to witness in their everyday lives?" This involves instruction in the Biblical principles of evangelism, as well as techniques to best communicate the Word. Although we cannot add to the Word of Christ to make it more acceptable to lost, corrupt sinners, our own human flesh can indeed hinder it.

A pastor's second concern in evangelism is how the congregation as a body can best get its message out into the community. Even though this is a secondary consideration, it is nevertheless important, both for established and mission congregations alike. We take it for granted that each congregation makes itself visible in its neighborhood and community by the use of clear, neat, and readable signs, directional markers on adjacent streets and roads, Yellow-Page advertising, and even listing itself in newspaper church directories, etc.

But what else can be done besides the obvious? For years pastors and congregations have limited themselves to neighborhood canvasses. The pastor and other members

of the congregation go door to door obtaining church-status information from households, and then the pastor returns at a later date for in-depth follow-up work with those families who were discovered to be unchurched. Because of past experience, and because of the way the sects such as the Mormons and Jehovah Witnesses have abused the concept of the canvass, this writer believes that there is a way in which our time and money can be better spent than in going door to door through a neighborhood.

And what do we propose in place of a canvass? First of all, let it be recognized that a congregation's organized evangelism efforts should not be limited to just one thing. Businesses do not depend solely on one form of advertising; neither should the church. A congregation can make use of newspaper and radio advertising, direct-mail campaigns, free public-service announcements, the door-to-door distribution of professionally printed pamphlets (a distribution, not a canvass), and the use of the public informational meeting. Such forms of exposure and advertising might sound expensive. Upon further investigation, however, you can usually find various means to limit the cost involved.

In this article we would like to focus our attention on the public informational meeting. Briefly stated, it is a well-publicized seminar at a well-known but neutral meeting place where interested people can learn more about your local congregation and the Church of the Lutheran Confession. Let's examine these points in greater detail.

1. The informational meeting is a well-publicized seminar. In most major cities you can usually find at least one ad in the Sunday newspaper promoting a seminar on such topics as financial planning, real estate investment, time management, etc. The success of a seminar is directly proportional to the quality and quantity of its promotion. It is no different for a church's public informational meeting. Interested people will not, in fact, can not attend if they don't know about

it. Therefore an attractive ad should be placed in your local newspaper for at least four consecutive insertions. The advertising community recognizes that an ad must run at least this long to be truly effective. If your meeting is to be held on a Sunday evening, ads can be run on Thursday, Friday, Saturday, and Sunday. The following is a sample ad:

LUTHERAN INFORMATIONAL MEETING

An open meeting for those interested
in a conservative church which proclaims
the Good News of a loving Savior
from the inspired Word of God, the Bible.

7:00 p.m., July 19th, at the Community Center.
For more information call 123-4567.

Free public-service announcements can also be utilized to publicize such a meeting. Send a news release to all of your local TV and radio stations and newspapers at least two weeks prior to the meeting. The news release should include the same basic information as your ad. A cover letter should also be sent, addressed by name to the editor or the public-service director. It should include the basic request for insertion or announcement as a public service, as well as an appropriate expression of thanks. A separate thank-you note should be sent to the same person after the announcement is actually made.

2. The meeting should be held at a well-known but neutral meeting place. It would seem that the obvious location for a public informational meeting would be your church building. It must be remembered, however, that you are trying to reach people who are interested in learning more about your church, but who might hesitate about entering the church building itself. Just entering a church building involves a commitment from people, a commitment many are not initially ready to make. Your primary purpose in holding the seminar is to communicate a message—the message of the Gospel. You

want to do this in a setting which is familiar to the listener, a setting where he does not feel threatened. The neutral meeting room should also be well known and easy to find. Some suggested places would be recreation centers, civic centers, motels or hotels where conference rooms can be rented, etc.

3. The meeting is conducted so that interested people can learn more about your local congregation and the Church of the Lutheran Confession. Interested residents of your community will attend your public informational meeting to obtain information. They will not be there to attend a worship service or hear a sermon. We suggest that your material be short, to the point, and not last more than 45 minutes. Be sure to give those in the audience the opportunity to ask questions. With questions that require a difficult answer, be open and honest. In the pamphlet which each guest receives, appropriate addresses, phone numbers, and time of service should be included. A guest register should also be made available for everyone to sign, so that a follow up can be pursued.

What material should be presented? This writer believes that the introduction to the CLC Directory (available from the CLC Book House at Immanuel Lutheran College) is ideal for such a purpose. It can be reproduced in a bulletin format, with local information on the last page. You may also want to provide copies of the CLC's *Statement of Faith and Purpose*.

Before a congregation or mission group conducts a public informational meeting, two other factors must be considered:

1) The cost may vary from community to community. It may be as low as \$150 or as high as \$600. The group must be prepared to make this kind of investment in order to have an effective meeting.

2) The seminar can be conducted by either a large, established congregation, or by a small mission group.

It can be held in a big city or a small town. But results are not always as we want or expect. You might not have any visitors, or you might have 50.

As with any mission and outreach endeavor, the work must be preceded and accompanied by prayer, asking the Lord of the harvest to bless our efforts in His own good way. "You are the light of the world. Let your light shine!"

Stephen C. F. Kurtzahn



A NEW PERICOPIC SYSTEM

(Continuation)

The texts from Easter to Pentecost are taken from the private discourses of the King with His subjects on Maundy Thursday night. The setting was anything but royal, as was also the appearance of the King. Was Jesus speaking to His subjects as "King"?

Jesus was born King (John 18:37). So Gabriel had announced to Mary—that the Lord God would give to her Son "the throne of His father David" (Luke 1:32). The wise men came seeking the newborn King of the Jews (Matt. 2:2). At the beginning of Jesus' ministry Nathaniel confessed Him to be King (John 1:49). Later in His ministry when He, as Prophet, fed the five thousand with but five barley loaves and two small fish, the crowd was determined to conscript Him as a king (John 6:15). He entered Jerusalem in all lowliness as the King foretold by the prophets (Matt. 21:5; Mark 11:9-10; Luke 19:38; John 12:13). He was charged with being "Christ, a King," by His own (Luke 23:2). Pilate interrogated Him as to that charge (John 18:33) and received his prisoner's confession: "You say rightly that I am a King" (John 18:37). The soldiers mocked Him as a king (John 19:3); Pilate presented Him to the people as a king (John 19:14). All four evangelists report that the superscription on the cross testified that He was King (Matt. 27:37; Mark 15:26; Luke 23:38; John 19:19). The Apostle Paul addressed a doxology to Jesus as "King eternal, immortal, invisible" (1 Tim. 1:17); in the same epistle he also spoke of Jesus returning as "the King of kings and Lord of lords" (1 Tim. 6:15). The Apostle John saw a vision of Jesus sitting on a white horse wearing a robe bearing the insignia "KING OF KINGS AND LORD OF LORDS" (Rev. 19:16). That's about all that the New Testament has to say of Jesus as King, except His parables and description of the final judgment (Matt. 25:31-46). Jesus appeared as King at the time of His birth, at the beginning of His public ministry, in the midst of His ministry, and during the final week of His

life; Paul and John speak of His return as King. Otherwise the New Testament is remarkably silent about the King in contrast to the vivid description of Him and His Kingdom in the royal psalms (45 and 72) and in the prophets (e.g., Isaiah 9 and 11).

But if He was born King (John 18:37), He lived as King, testified as Prophet-King (John 18:37), entered His passion as the Shepherd-King giving His life for the sheep (John 10:11) or as the High Priest/Sacrifice King (Heb. 7:26-27), conquered as the Lion of Judah by becoming the Lamb slain (Rev. 5:5-6), and so died and arose as King, ascended on high and sits on the right hand of the Father as King (Eph. 1:20-23), and shall return as KING OF KINGS AND LORD OF LORDS (Rev. 19:11-16). When He spoke to His disciples on the night of His betrayal, He spoke to them as their King who was about to go into battle for them against their enemies--sin, death, and Satan.

Our traditional approach in catechizing the youth and in giving professional training to students of divinity (dogmatics) tends to divide that which should remain whole. We teach the threefold office of Jesus--as Prophet, as Priest, and as King. Then we divide the Kingdom of Jesus as that of Grace, of Power, and of Glory. All this is done in the interest of pedagogy. To divide and isolate helps make concepts sharp and clear for the student. But this technique of teaching becomes self-defeating if the unity of the person and work of the Lord is destroyed. Jesus was born King (John 18:37). As King He testified to the truth (John 18:37) and so appeared as the Word (John 1:1, 14) and shall return as the "Word of God" (Rev. 19:13). He conquered as the Lamb (John 1:29, 36; Rev. 5:6). He rules here and now in the hearts and lives of His own (Gal. 2:20), over all things in heaven and on earth (Matt. 28:18; Eph. 1:20-23). His Kingdom is everlasting (Dan. 2:44; 7:14; Rev. 21-22).

King Jesus is no figurehead. He rules and reigns supreme. He acts and judgment falls upon His enemies

and blessings befall His subjects. His power is in His Word; His subjects live in and by that power. Everything that the King has said or done without fail produces a response in His subjects. The King sends up no trial balloons. He is guided by no opinion polls. He speaks and acts effectively and without fail in the lives of His subjects. It is from this viewpoint that the words of the King are to be considered, the words that He spoke before entering the lists for His own as the seemingly weak and helpless Lamb.

Easter: **THE KING LIVES! LONG LIVE HIS SUBJECTS!** When an earthly king died and a new king was crowned, the people were wont to raise their voices in jubilant cry, "Long live the king!" That was a popular cry of well-wishing, expressing the hope that the king would live a long life. But the king always died, and so the cry had to be raised ever anew. The people also died; no king could save them. But our King lives! He has conquered death! He bestows upon His subjects what no earthly king can give--life!

First after Easter: **THE KING INDWELLS HIS SUBJECTS! HIS SUBJECTS ARE TO ABIDE IN HIM!** Earthly kings dwell among, yet apart from their subjects. They are protected from their own people by security guards. The people see their king only on special occasions. To shake the hand of the king or to touch his person is a great honor. Our King needs no security guards. He dwells with His own at all times. But more--He indwells His subjects, something no earthly king can do. He bids His subjects abide in Him. The relationship between the King and His subjects is not geographic or merely legal or emotional, but spiritual!

Second after Easter: **THE KING LOVES HIS SUBJECTS! HIS SUBJECTS ARE TO ABIDE IN HIS LOVE!** Earthly kings are dependent upon their subjects. While they do give to their subjects, they can give to one only after they have taken from another. Our King loves with a love that gave His all and keeps on giving. The love our King has for us is a creative force that reshapes those

loved, His subjects. The King bids His subjects abide in His love so that they lose none of the blessings He has prepared for them.

Third after Easter: THE KING IS HATED BY THE WORLD! HIS SUBJECTS SHOULD EXPECT PERSECUTION! The Kingdom of the King is not of this world! The King came unto His own and was rejected by them and turned over to the Gentiles to be crucified. The King just didn't and doesn't fit in! His ideals, His way of doing things, His aims and purposes are unfailingly at odds with the spirit of the times, no matter what times they may be. His subjects should know that, for He told them repeatedly. They must take up His cross and follow after Him. Persecution is not the exception, but the normal!

Fourth after Easter: THE KING PRAYED FOR HIS SUBJECTS! HIS SUBJECTS HAVE CAUSE TO RESPOND WITH A SONG IN THEIR HEARTS! Earthly kings may pray for their people, but those prayers may be the mere babbling of heathen or if Christian depend upon the "not my will, but Yours!" Our King prayed and prays effectually. What He prays for, His subjects receive without fail. That produces more than a good feeling; it creates a song in the heart, even in the midst of adversities and when walking through the last valley of the shadow of death.

Fifth after Easter: THE KING ENCOURAGED HIS SUBJECTS TO PRAY! HIS SUBJECTS PRAY TO THE FATHER IN THE KING'S NAME. Our King is in the position of supreme power as Mediator between God and man. He does not make political promises as a matter of expediency, promises which are promptly forgotten when the crisis passes. He makes promises that He can and will keep. When He encourages His subjects to pray, He is encouraging them to enrich and sustain themselves with the bounty of His heavenly Father. His subjects respond by fearlessly approaching the Father in the name of the King.

Ascension: The King died and was buried. The Garden Tomb is visited by thousands every year. But His

bones lie in no grave. There was no pyramid or mausoleum built to house His remains. His grave was empty the third day! He arose! Forty days later He ascended on high! No earthly king has ever done that! Earthly kings remain in their graves. Their subjects pay their respects at their gravesites and to monuments erected in their honor. THE KING ASCENDED TO PREPARE A PLACE FOR HIS SUBJECTS! HIS SUBJECTS AWAIT THEIR KING'S RETURN FOR THEM! Such realities transcend the history of the kings of this earth.

Pentecost: While on this earth the King stood at the side of His own to instruct, reprove, comfort, cheer—whatever the situation demanded. He ascended and so removed His visible presence from His subjects, but He did not abandon them, for THE KING SENT THE PARACLETE FOR THE BENEFIT OF HIS SUBJECTS. THE PARACLETE INDWELLS ALL SUBJECTS OF THE KING. When earthly kings die, biographies and histories are written about them; their subjects can read and so relive days forever gone, but the king cannot return. Our King is present with us and indwells us. He has sent the Paraclete to indwell us. The Paraclete unceasingly points the subjects of the King to their King. So it is that He left without leaving.

THE TWENTY-FIFTH ANNIVERSARY SERIES: THE KINGDOM OF GOD

20. Easter Sunday

Text: Job 19:25-27, Psalm 16:10, John 14:19

THE KING LIVES! LONG LIVE HIS SUBJECTS!

I. This is an ancient hope,

II. Expected in connection with the Messiah-King, and

III. Realized for us in Jesus the King.

Lections: OT - Hosea 13:9-14

Epistle - 1 Corinthians 15:50-58

Gospel - Mark 16:1-8

21. First Sunday after Easter (Quasimodogeniti)

Text: John 15:1-8

THE KING INDWELLS HIS SUBJECTS!
 HIS SUBJECTS ARE TO ABIDE IN HIM!

- I. Why? That they may bear much fruit!
- II. Wherefore? That the King's Father may be glorified!

Lectio: OT - Psalm 119:1-16

Epistle - Romans 12:1-8

Gospel - Matthew 5:43-48

22. Second Sunday after Easter (Misericordias Domini)

Text: John 15:9-17

THE KING LOVES HIS SUBJECTS!
 HIS SUBJECTS ARE TO ABIDE IN HIS LOVE!

- I. Love works obedience!
 Abide in that love!
- II. Love creates joy!
 Abide in that love!
- III. Love makes the ultimate sacrifice!
 Abide in that love!
- IV. Love confides in friends!
 Abide in that love!
- V. Love chose us to bear fruit!
 Abide in that love!

Lectio: OT - Hosea 11:1-11

Epistle - 1 John 4:7-11

Gospel - Luke 6:27-36

23. Third Sunday after Easter (Jubilate)

Text: John 15:18-25

THE KING IS HATED BY THE WORLD!
 HIS SUBJECTS SHOULD EXPECT PERSECUTION!

- I. The King was hated because His Kingdom is not of this world.
 His subjects are persecuted because He chose them out of the world.
- II. The King was hated because they knew not His Father.
 His subjects are persecuted because the world still does not know the Father.

III. The King is hated despite His testimony
in word and deed.

His subjects are persecuted because of
their testimony to His words and
deeds.

Lections: OT - Daniel 8:19-26

Epistle - Acts 13:42-52

Gospel - Matthew 10:16-26

24. Fourth Sunday after Easter (Cantate)

Text: John 17:20-26

THE KING PRAYED FOR HIS SUBJECTS!
HIS SUBJECTS HAVE CAUSE TO RESPOND WITH A
SONG IN THEIR HEARTS

The King prayed that

I. His subjects may be one.

II. His subjects may be with Him.

III. His subjects may possess the love of His
Father.

Lections: OT - Exodus 32:31-35

Epistle - Philippians 1:3-11

Gospel - Mark 1:35-39

25. Fifth Sunday after Easter (Rogate)

Text: John 16:23b-24

THE KING ENCOURAGED HIS SUBJECTS TO PRAY!
HIS SUBJECTS PRAY TO THE FATHER IN THE KING'S
NAME.

I. The King is Mediator between His
subjects and His Father.

II. The King assures His subjects that their
prayers will be answered.

Lections: OT - Psalm 50:7-15

Epistle - James 1:2-8

Gospel - Matthew 7:7-12

26. Sunday after Ascension

Text: John 14:1-6

THE KING ASCENDED TO PREPARE A PLACE FOR HIS
SUBJECTS.

HIS SUBJECTS AWAIT THEIR KING'S RETURN FOR
THEM.

- I. The King promised no earthly kingdom but mansions in heaven.
- II. The King left while His subjects remained to work on earth.
- III. The King promised to return to receive all subjects who trusted Him as the way to His Father.

Lections: OT - Psalm 68:17-20

Epistle - Acts 1:4-11

Gospel - Luke 24:50-53

27. Pentecost

Text: John 14:15-17

THE KING SENT THE PARACLETE FOR THE BENEFIT OF HIS SUBJECTS. THE PARACLETE INDWELLS ALL SUBJECTS OF THE KING.

- I. As Witness concerning the King.
- II. As Prosecutor of all evil.
- III. As Helper in every need.
- IV. As Sanctifier of the body.

Lections: OT - Joel 2:28-32

Epistle - Acts 2:1-13

Gospel - John 16:5-15

Paul F. Nolting

(To Be Continued)

PERIODICAL REVIEW: CHRISTIAN HISTORY

"One generation shall praise Your works to another, and shall declare Your mighty acts" (Ps. 145:4).

Christians look at history as a record of God's mighty acts, and they cannot refrain from passing on this record to the next generation. If all the history were omitted from the Bible, it would be a very small book indeed. Our God wants us to learn history, for His apostle says that the Scriptures were written for our learning.

Of course, the Bible contains not only the history but also God's interpretation of the history. This gives the Bible a value beyond all history books that describe Christian history since the days of the apostles. We have no absolutely authentic record of the deaths of the martyrs, the life of Augustine, the reformation of Martin Luther, or the founding of our own church body. Human interpreters, even Christian human interpreters, have a way of using history to fortify their previously conceived opinions.

Nevertheless, every Christian reader can do his own interpreting of the history if he is given the raw materials: the actual records from the past, the letters, the chronology, etc. A new publication has recently appeared on the scene, entitled simply *Christian History*, that presents in readable fashion the raw materials from various historical episodes together with an interpretation of what that history means to us today.

As this is being written, seven issues have so far appeared, with these topics: Vol. I, No. 1 - Zinzendorf and the Moravians; Vol. II, No. 1 - John Wesley; Vol. II, No. 2 - John Wycliffe; Vol. III, No. 1 - Ulrich Zwingli; Vol. IV, No. 1 - The Anabaptists; Vol. IV, No. 2 - The Baptists; Vol. IV, No. 3 - C. S. Lewis. Volume IV, No. 4, will be devoted to Jonathan Edwards. The

intention is that from now on each volume will have four issues. The subscription price is \$12 per year. The address is Christian History, P.O. Box 3000, Dept. C, Denville, NJ 07834.

We are inclined to agree with the statement made in the inaugural issue: "Christians are handicapped by a lack of knowledge of the story of those who have preceded us in generations past. The scriptures continually call us to remember God's work is ages past and this must now also include the working of our Lord through the centuries since the scriptures were completed. We are too easily captive to the contemporary and become unthinking assenters to our culture's seduction by the now, the latest, the present moment. Understanding of Christian history will help us in many ways."

The magazine's founders say that they have "no sectarian ax to grind" and declare their "openness to the magnificent diversity that the field of Christian history represents." We therefore should not expect a full understanding of or agreement with confessional Lutheran theology in this publication.

In our reading of the first seven issues we have not detected any strong bias against orthodox Lutheranism. For example, the issue devoted to Zwingli contains several pages on the differences between Zwingli and Luther on the doctrines of Christ's nature and the Lord's Supper. Luther's views are adequately stated and the differences between him and Zwingli are pointed out, without any sides being taken in the dispute. Nevertheless, the importance of the Lord's Supper in Luther's theology is highlighted by the historical fact presented that "Luther's Eucharistic services were every Sunday," whereas "Zwingli reduced the number of Eucharistic services to four times a year."

We believe that pastors, teachers, and knowledgeable lay Christians will profit from reading *Christian History*. Any Lutheran who is well acquainted with his Bible and Catechism will be able to understand from

Christian History why Lutherans had to take a stand against Zwingli, against the Anabaptists, against the Baptists. Their theologies cannot stand when their authentic words from the past are compared to the teachings of Holy Scripture.

For those whose appetite is aroused by the 40 pages or so of each issue, a bibliography for further reading is provided. For teachers who wish to use *Christian History* in their classes, a discussion guide is provided.

D. Lau

BOOK REVIEWS AND NOTICES

Dying to Live, by John A. Braun. Milwaukee: Northwestern, 1985. 96 pages, paperback, \$5.25.

This is a good book. It is written in simple language. It deals with the very important subject of death and dying. It makes use of recent researches in this subject area. It relates experiences from the real world of sickness and hospital life and the loss of loved ones. It delves into such issues as depression, suicide, and euthanasia. It warns against hospital chaplains that do not know the full truth of God's Word.

But these strengths in themselves do not make this a good book. This is a good book because it unashamedly presents the only true comfort for dying human beings: God's grace in Jesus Christ, who died and rose that we might live forever.

D. Lau

Five Evangelical Leaders, by Christopher Catherwood. Wheaton, IL: Harold Shaw, 1985. 240 pages,

hard-cover, \$10.36 through membership in Evangelical Book Club, 1000 E. Huron, Milford, MI 48042.

In considering some of the leaders in the church in Corinth the Apostle Paul says: "All things are yours: whether Paul or Apollos or Cephas" (1 Cor. 3:21-22). The Christians were thus encouraged to make use of these gifts God had given them, without exalting one at the expense of the other, without idolizing one or the other of them and thereby diminishing the glory of Christ. "Let no one glory in men" (1 Cor. 3:21), says the apostle.

The five leaders whose biographies are briefly told in this volume cannot, of course, be placed on a level with Paul, Apollos, or Cephas (Simon Peter). For one thing, even though Catherwood calls them all "evangelical," we find them all to be deficient in their Christian teaching and practice in one way or another. Nevertheless, to the extent that the true Gospel of Jesus Christ was and is proclaimed and expounded by them, we can rejoice in what God has done through them, and we can benefit from the gifts God has given them.

D. Martyn Lloyd-Jones (1899-1981)

The oldest of the five leaders presented in this book is D. Martyn Lloyd-Jones, the grandfather of Christopher Catherwood, the author of this volume. We first became acquainted with Dr. Lloyd-Jones in the early days of our church body when his little book on the Prophet Habakkuk, *From Fear to Faith*, was publicized by the CLC Book House and found its way into many CLC homes. It became clear then that this man had a remarkable gift for explaining and applying the Scriptures. This gift was exercised in his expository preaching at Westminster Chapel in London, England, from 1939 to 1968. Most of his published books are edited sermons, such as his two-volume work on Jesus' Sermon on the Mount, his many volumes on Romans and Ephesians, and his most popular treatise entitled *Spiritual Depression*. I personally have never read anything by Dr. Lloyd-Jones without gaining some spiritual benefit.

What is of special interest to us is that Dr. Lloyd-Jones in 1966 urged all "evangelical" pastors and congregations to withdraw from denominations affiliated with the World Council of Churches. "It was, he felt, 'impossible' for an Evangelical 'to be yoked together with others in the church who deny the very elements of Christian faith.' Evangelicals who remained in mixed denominations were, he said, 'virtually saying that though you think you are right, they may also be right' in their doctrine and interpretation of Scripture. 'That,' he asserted, 'is a denial of the Evangelical, the only true faith'" (Catherwood 88).

Many heeded his call to withdraw and separate, but many did not. After 1966 Lloyd-Jones did not enjoy the popularity or influence he had enjoyed earlier, but he believed he was doing what was right. His opponents and even his friends thought he had gone too far in his separating from false teachers. Actually, he did not go far enough, for he tolerated doctrinal differences in what he regarded as "less important issues" such as baptism, and "he offered Communion to all who truly trusted and believed in the Lord Jesus Christ as their Savior, regardless of the denomination from which they came" (Catherwood 99). Another major error in his teaching was his espousing of some of the tenets of Calvinism, such as the "once saved, always saved" theory.

Francis Schaeffer (1912-1984)

Another leader who called for separation from false teaching was Dr. Francis Schaeffer. In fact, in his early student days Dr. Schaeffer was one of those who followed Dr. J. Gresham Machen out of the large Presbyterian church because of its toleration of false teaching. But Dr. Schaeffer noticed that "those who left often manifested a harshness of spirit and bitterness toward those who had refused to join them" (Catherwood 116). Therefore in his later writings Dr. Schaeffer tried to emphasize "two biblical principles. One principle is that of the purity of the visible church: Scripture commands that we must do more than just talk about the purity of the visible church--we must actually

practice it, even when it is costly. The second principle is that of an observable love among all true Christians" (Catherwood 115).

Dr. Schaeffer's written works and tapes have been helpful to many. His writings include *The God Who Is There, True Spirituality, Escape from Reason, The Church before the Watching World, and How Should We Then Live?* C. Kuehne, for example, pointed out errors in Dr. Schaeffer's understanding of the image of God, the difference between church and state, and millennialism (*Journal of Theology* 17.2 [1977]: 39).

Billy Graham (1918-)

Surely the best-known of the five leaders presented in this book is the evangelist Billy Graham. Unfortunately, he is also the one who has departed farthest from Bible truth in his "decision" theology, his unionistic practice, his acceptance of millennialism, and his dabbling in politics. Of interest is Catherwood's comment: M. Lloyd-Jones "was profoundly unhappy with many of Graham's methods (which he felt placed too much pressure on the will) and by the fact that many liberal clergy appeared on the platform. Yet he prayed regularly every Sunday that many would be born again through Graham's faithful proclamation of the gospel" (229).

John Stott (1921-)

John Stott of England is probably not as well known as the others in this volume. His strong point has been expository preaching in the style of Lloyd-Jones. His weak point has been his opposition to the separation principle espoused by Lloyd-Jones. At the very meeting in 1966 when Lloyd-Jones urged his listeners to withdraw from doctrinally mixed denominations, John Stott, as the chairman of the meeting, declared that Lloyd-Jones' view had "both history and Scripture against him." Of late John Stott has espoused the cause of nuclear pacifism and has become more involved in matters of social concern.

James I. Packer (1926-)

I first became acquainted with James Packer's writings through his translation of Luther's *The Bondage of the Will*, which first appeared in print in 1957. In his historical introduction to this volume Packer emphasized the importance of the *sola gratia* principle in memorable words, stressing the truth that faith itself is a gift from God. "To rely on oneself for faith is no different in principle from relying on oneself for works, and the one is as un-Christian and anti-Christian as the other" (*The Bondage of the Will* [Westwood, NJ: Revell, 1957] 59).

One would think that anyone who could make such a fine statement would have heeded Lloyd-Jones' call to leave the Church of England, but Packer has remained an Anglican, both in England and now as professor in Regent College in Vancouver, Canada. He has felt that his call is to reform that denomination from within.

In spite of this weakness on his part, Packer has been in the forefront in the battle for the Bible, stating his position like this: "If we have at heart spiritual renewal for society, for churches, and for our own lives, we shall make much of the entire trustworthiness--that is, the inerrancy--of Holy Scripture as the inspired and liberating Word of God" (Catherwood 187). Among his books are *God's Inerrant Word*, *God Has Spoken*, *Knowing God*, *Fundamentalism and the Word of God*, and *Evangelism and the Sovereignty of God*. Packer's books have the quality of being interesting and meaty at the same time.

While reading Catherwood's book and considering the contributions of these five leaders, I was reminded of the following paragraphs in the CLC *Statement of Faith and Purpose*: "We are indeed edified and heartened by every testimony, written or spoken, which truly confesses, teaches, preaches and glorifies the Gospel of Christ. But we reject and condemn the false ecumenism which would require us to make common cause in worship and church work with those who, while claiming the Christian name, or even the Lutheran name, publicly

adhere to that which contradicts God's clear Word in whole or in part. We equally condemn separatism--that is, a schismatic withdrawal from others for a reason or purpose not in accord with God's revealed Will.

"We do not deny, but joyfully acknowledge that the Lord knows His elect, even though some are unwitting captives in false-teaching churches where, by their membership, they are partaking of a confession of error and are subjected to grave spiritual danger. We pray that all who now truly believe may persevere in that faith to the end and thus obtain everlasting life."

D. Lau

Miscellaneous Publications by Northwestern Publishing House

Northwestern Publishing House of Milwaukee has recently given us some useful items for church and school:

Dr. Martin Luther's Small Catechism, the NIV edition of the Gausewitz catechism, 1984, together with two workbooks, Series 1 and Series 2, by Julian G. Anderson. The catechism itself is paperback, selling for \$5.95. The Series 1 Workbook is \$3.95, and the Series 2 Workbook is \$3.25. This 1984 catechism is to be distinguished from the Kuske Catechism, which came out in 1982. Both catechisms use the New International Version. The 1984 revised Gausewitz makes some changes in the wording of answers, chiefly to fit the NIV quotation of the Bible passages. There are other small changes here and there. For example, in the discussion of the Fifth Commandment abortion, infanticide, child abuse, wife-beating, and drug abuse are listed as sins, in addition to the suicide, mercy death, and lynching listed in the 1956 Gausewitz revision. Another addition in Question 16, which refers to Bible translations, is this

sentence: "The Bible verses in this Catechism are from the New International Version (1973-1978), an excellent and popular translation in modern English."

Christian Teachers and Their Relationships, a faculty study guide by LeDell D. Plath, \$3.95. Christian day school faculties could profit from reading and discussing this book.

Adult Bible Study pamphlets in the Northwestern Bible Study Series include the following:

The People of Promise, by Lyle Lange, 1984, a study of the book of Exodus--\$3.25;

Lord, Teach Us to Pray, by Edward C. Fredrich, a study of prayer--\$2.95;

Justified by Faith, by John F. Brug, a study of Galatians, a 1985 edition of a 1980 pamphlet--\$3.25;

The Revelation of Jesus Christ, by John F. Brug, a study of Revelation, a 1985 edition of a 1976 pamphlet--\$2.50;

Gospel Gems from Isaiah, by Paul E. Eickmann, a 1985 edition of a 1972 pamphlet--\$3.25.

New in the Perspective for Life series for young adults are the following:

Sing Along with Saints and Angels, by Mark Lenz--\$3.25; together with Teacher's Manual, also \$3.25. This is a discussion of songs and singing in the Scriptures.

Say, Pastor, I Was Wondering, by Karl S. Peterson--\$2.75; together with Teacher's Manual--\$3.25. There are chapters on parents, drugs, proper dress, remarriage of a parent, pressure, God's expectations, death, and Jesus' second coming.

Sermon Studies on the Old Testament (ILCW Series B), edited by E. H. Wendland. Milwaukee: Northwestern, c1984. 411 pages, hard-cover, \$11.95.

This is a sequel to *Sermon Studies on the Gospels* (ILCW Series C). The format is the same. Textual studies and outlines were solicited from WELS pastors in all parts of the country. The fruits of their labors were compiled and constitute this volume. No contributors are named.

The study for each Sunday follows this format: "The Scriptures," listing the Old Testament text and the Epistle and Gospel selections for the Sunday; "The Church Year," briefly spelling out the interrelationship of the three selections and their fitness for the particular Sunday; an optional part consisting of a brief review of the book from which the text is taken; "The Text," consisting of an isagogical/exegetical verse-by-verse study of the text which is reproduced in the NIV translation; and "Homiletical Suggestions," bringing general suggestions followed by an offering of a number of outlines.

The discussion of the text appeals to the original Hebrew without becoming technical. The pastor who has little or no knowledge of Hebrew will not be lost. The treatment of the text is necessarily brief, but lucid. Studies on texts taken from Isaiah II reflect the commentary of August Pieper. Pieper, however, combated the negative criticism of his day. The studies of the texts in this volume do not defend the fulfillment of prophecy in the New Testament Church against dispensationalism which is flooding the Christian book stores, the radio, and television. It would seem that a lack of apologetics was part of the design of the editor, perhaps for the sake of brevity. One can only question the wisdom of such a decision. Sermons are preached to living congregations exposed on all sides to the heresies of the day. Pastors must be made alert and must alert their members to errors undermining the Word, even as the sainted August Pieper stood in the breach against

attacks upon the Word in his day. The new commentary *Revelation* by Siegbert W. Becker is a step in the right direction.

Both the exegetical studies and the outlines offered are distinctly Gospel oriented. The volume should prove helpful toward making the Old Testament alive for the modern audience.

Paul F. Nolting

The Martin Luther Christmas Book, translated and arranged by Roland H. Bainton. Philadelphia: Fortress Press, 1948. 74 pages, paperback, \$3.95. (Copyright 1948 by W. L. Jenkins. Quotations used by permission of Fortress Press.)

Christmas was one of Martin Luther's favorite times of the year. So deeply did the Gospel concerning the Christ Child touch his heart that he would preach about it for more than a month each year, from the beginning of Advent until Epiphany. Certain themes are especially prominent in his sermons. For him the Christmas Gospel was more than a miracle; it was a marvel. Luther marveled at the great love of God--a love that could care enough for miserable, rebellious sinners to send His dearest treasure, Jesus Christ, into this sin-cursed world to save them. In Luther's words:

This is the word of the prophet: "*unto us a child is born, unto us a son is given*" (Isa. 9:6). This is for us the hardest point, not so much to believe that He is the son of the Virgin and God himself, as to believe that this Son of God is ours. That is where we wilt, but he who does feel it has become another man. Truly it is marvelous in our eyes that God should place a little child in the lap of a virgin and that all our blessedness should lie in him. And this Child belongs to all mankind. God feeds the whole world through a Babe nursing at Mary's breast. This must be our daily exercise: to

be transformed into Christ, being nourished by this food. Then will the heart be suffused with all joy and will be strong and confident against every assault.

Luther marveled also at the remarkable faith of Mary and Joseph, the shepherds, and the wise men—all of whom recognized in that lowly form of the Child the eternal Son of God and the Savior of the world. Of Mary's faith he says:

The Virgin birth is a mere trifle for God; that God should become man is a greater miracle; but most amazing of all is it that this maiden should credit [believe] the announcement that she, rather than some other virgin, had been chosen to be the mother of God.

And such faith, Luther says, is always based upon the Word of Holy Scripture. In his sermon on the coming of the wise men Luther says:

Here the Evangelist shows us the true nature of faith, how they [the wise men] believed simply what they had not seen and held fast to the Word. That is why God brought them from their land to where they should hear the Word, but God let them first fall into error and bewilderment. . . . God did not leave them long in their error but showed them through the Scripture that they would not find him as they supposed in the big city, but in a little village, and he directed them to the royal town of Bethlehem. . . . Faith pays no regard to what it sees and feels, but clings only to the Word.

Luther's remarkable ability to preach the Gospel in a simple and yet striking way appears repeatedly in his Christmas sermons. After relating the lowly circumstances of Christ's birth, he comforts his hearers:

Behold Christ lying in the lap of his young mother. . . . All that is belongs to him, that your con-

science should not fear but take comfort in him. Doubt nothing. Watch him springing in the lap of the maiden. Laugh with him. Look upon this Lord of Peace and your spirit will be at peace. See how God invites you in many ways. He places before you a Babe with whom you may take refuge. You cannot fear him, for nothing is more appealing to man than a babe. Are you affrighted? Then come to him, lying in the lap of the fairest and sweetest maid. You will see how great is the divine goodness, which seeks above all else that you should not despair. Trust him! Trust him! Here is the Child in whom is salvation. To me there is no greater consolation given to mankind than this, that Christ became man, a child, a babe. . . . Now is overcome the power of sin, death, hell, conscience, and guilt, if you come to this gurgling Babe and believe that he is come, not to judge you, but to save.

Where can the above quotations from Luther's Christmas sermons be found? They are taken from a delightful little volume called *The Martin Luther Christmas Book*. This book was prepared several decades ago by the well-known Yale historian and Luther biographer, Roland Bainton, who died just last year. Following an interesting introduction to the book and its subject matter, Bainton presents excerpts from Luther's sermons under the following headings: Annunciation, Visitation, Nativity, Shepherds, Herod, Wise Men, and Presentation. The book is illustrated with celebrated woodcuts by Luther's contemporaries, and it concludes with Bainton's own translation of Luther's hymn "From Heav'n Above."

Fortress Press is to be commended for keeping this book in print and for making it available at the modest price of \$3.95. It can be ordered from the CLC Book House at Immanuel Lutheran College or from any other bookstore.

C. Kuehne



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