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The 1997-98 School Year Will Be For You A Year of Blessing*

John K. Pfeiffer

* Address at the Opening Service at ILC, August 25, 1997. Prof. Pfeiffer is ILC's newly appointed president.

"In every place where I cause My name to be remembered, I will come to you and bless you"
(Exod. 20:24b).

In Christ Jesus, by whose name we are saved, fellow redeemed and especially you who are students at Immanuel.

It is hard for us to imagine that there was a time when the Bible did not exist -- a time when, so far as we know, there was no written Word of God. Such a time was the time of our text. Moses had not yet written the book of Genesis, and he was just beginning to record those things which were spoken on Mt. Sinai.

At this time, the people were very dependent on two things: (1) the memories of the elders; (2) the messages which God was now beginning to deliver through Moses. The elders could recount the stories of creation, the fall into sin, the promise of a Savior, the Flood, the Tower of Babel, the lives of Abraham, Isaac, and Jacob, and the sojourn in Egypt.

Then, when God sent Moses to the children of Israel, He also sent a torrent of revelations. Through the prophet, God Himself spoke to the people. He revealed to them His glorious name.

From the burning bush, He said, "I am that I am ... this is My name forever, and this is My memorial to all generations" (Exod. 3:14f.). By this name, "Jehovah," the great "I AM," God showed Himself to be the eternal, unchangeable One -- the One who keeps His covenant to all generations.

Later, He proclaimed His name to Moses in this fashion: "Jehovah! Jehovah God! merciful and gracious, long-suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation" (Exod. 34:6f.).

With all these words, God was proclaiming His name. His name is so much more than a series of letters joined together so as to make an intelligible sound. God's name is His very identity. It is who He is. Whenever God came to His people and revealed something about His identity, He was expanding on His name. And how necessary this was!

On a campus like this, we can understand such a need. With a faculty that has two Pauls, two Johns, two Roehls, and two Laus, it is obvious that there is a need to expand on a name.

The children of Israel had come from Egypt, a land of many gods. They were journeying to Canaan, a land of many other gods. Each of these was touted as a genuine god. By expanding upon His name, the only true God clearly showed who He is and that there is none like Him. "I am Jehovah ... And there is no other god besides Me, a righteous God and a Savior; there is none except Me. Turn to Me, and be saved, all the ends of the earth; for I am God, and there is no other" (Isa. 45:5,21f.).

Of course there was more to it than God simply identifying Himself to Israel. As our text says, "In every place where I cause My name to be remembered, I will come to you and bless you." It was not just information that God was giving; it was information that produced a blessing. Along with the proclamation of His name came blessing, and that is because God Himself was present to give that blessing.

What is the blessing? It is the same as that mentioned by Paul: "Whoever will call upon the name of the Lord will be saved." Salvation is the blessing -- eternal salvation from sin, death, and hell. But, as Paul continues, "How then shall they call upon Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? ... So faith comes from hearing, and hearing by the word of Christ" (Rom. 10:13f.,17). Where His Word is taught, there God causes His name to be remembered, and there He is to bless them with faith -- the faith through which they are saved.

Children of God, you have come to such a place: here in Wisconsin -- here on the south side of Eau Claire -- here just a few yards from Grover Road -- here at Immanuel Lutheran College. Of all the places in the world, God has chosen this lowly school to be a place where He causes His name to be remembered. Here God's name is proclaimed. Here His identity is revealed. What love our God has for you!

It happens in the classroom. It happens in chapel. It happens in teachers' offices. It happens in the dormitories. It happens in the gymnasium. It happens all over this place. As surely as we speak to one another about the gracious God, who forgives our iniquities and transgressions and sins -- about the just God who brings judgment upon those who despise and reject His Son -- as surely as we speak about this God, so surely is the Holy Spirit here with us to bless us with the gift of a stronger faith.

Jesus also said it: "Where two or three have gathered together in My name, there am I in their midst" (Matt. 18:20). He is here ... today ... now ... this very moment. He is here and He is blessing you.

This is the kind of thing that will be going on day after day, week after week, here at Immanuel. You are not going to hear the voice of the Father. You are not going to see the face of the Son. You are not going to feel the Holy Spirit within you. But you are going to know that God is here and He is at work in you. You are going to know this because He says so. He has promised and He always keeps his promises.

Be assured, therefore, that, whatever else it may be, the 97-98 school year will be for you a year of blessing. The Triune God of heaven and earth -- the only true and living God -- has caused

His name to be remembered in this place. All praise be to Him for this great love to us undeserving sinners! All praise to Him and all blessing to us!
So, welcome to this place of blessing!

Jehovah / Jesus*

Clifford M. Kuehne

* Presented to the CLC General Pastoral Conference, Eau Claire, Wisconsin, June 20-22, 1995.

Introduction

There is one name which the present generation of Greek students at Immanuel Lutheran College is not likely to forget—the name of Granville Sharp, an English philanthropist and abolitionist, who lived from 1735-1813. Sharp's best-known work, published in London in 1798, had the lengthy title: *Remarks on the Uses of the Definitive Article in the Greek Text of the New Testament, Containing Many New Proofs of the Divinity of Christ, from Passages Which Are Wrongly Translated in the Common English Version*. In that volume he presents six rules on the usage of the definite article, rules which are based on a thorough study of the New Testament in the original Greek. The first and most significant of them is the following:

*When the copulative καὶ connects two nouns of the same case, [viz. nouns (either substantive or adjective, or participles) of personal description respecting office, dignity, affinity, or connection, and attributes, properties, or qualities, good or ill,] if the article ὁ, or any of its cases, precedes the first of the said nouns or participles, and is not repeated before the second noun or participle, the latter always relates to the same person that is expressed or described by the first noun or participle: i.e. it denotes a farther description of the first-named person . . .*¹

This rule was treated at length in a series of articles in the *Journal of Theology*,² and it is this writer's opinion that it is one of the most firmly established rules of Greek grammar. While it applies to a large number of passages in the New Testament, the ones of chief interest are those which deal with Christ's deity: in particular, Ephesians 5:5, Titus 2:13, and 2 Peter 1:1. Beck has accurately rendered the first of these verses as follows: "Be sure of this, that nobody who is immoral, unclean, or greedy (a greedy person worships an idol) has any share in the kingdom **of Christ, who is God.**"³ The latter two passages are correctly rendered in several modern English translations, such as the New King James Version: ". . . looking for the blessed hope and glorious appearing **of our great God and Savior Jesus Christ**" (Tit. 2:13); ". . . To those who have obtained like precious faith with us by the righteousness **of our God and Savior Jesus Christ**" (2 Pet. 1:1). It is unfortunate that these three verses are rarely cited in our confessional literature in discussions treating the deity of Christ. This has probably resulted from the fact that the passages are rendered ambiguously in the Latin Vulgate, in Luther's German translation, and in the King James version.⁴

But why should a paper on Hebrew exegesis make mention of Granville Sharp and the Greek New Testament? The answer has to do with several comments which Sharp makes in his work on the Greek article: "And as I have shown in my Tract on *the Law of Nature*, &c. p. 270 and 271, that these titles, '*the first and the last*,' are ancient titles of *Jehovah*, in the Old Testament, to declare his *eternal existence*, there can be no just reason for giving them an inferior sense when they are applied to Christ, who was truly *Jehovah*, as a variety of texts demonstrate." Later he affirms "that *three divine persons* are really revealed to us under the title of *Jehovah* in the old testament," and he again makes reference to his tract.⁵

Over the years I have had the desire to read Sharp's *Tract on the Law of Nature*, published in 1777, and examine what he refers to as "a great variety of examples, collected from the Old as well as the New Testament,"⁶ which demonstrate that the Old Testament name *Jehovah* is rightly ascribed to

the second and third persons of the Trinity. This paper supplied me with a good excuse finally to locate and peruse this treatise. While Sharp's *Tract* is marred by expressions of synergism and Reformed theology,⁷ it does include one of the finest defenses of the deity of Son of God and of the Holy Spirit that I have ever read. Listen to how Sharp speaks about the doctrine of the Holy Trinity:

But it is an awful mystery, that must be received more by *Faith* in what God has been pleased to reveal to us, than by *Human Comprehension*. The *finite* understanding of the NATURAL MAN cannot, in this life, conceive an adequate idea of that glorious and eternal BEING, which in every attribute is *infinite* perfection! Nay, even if we had a *perfect Knowledge* of that which is now so far above us, yet no language could supply words, no rhetorical figures of comparison could be found to express that *Knowledge!* and it would, therefore, remain unuttered, *in these lower Regions*, like those "*unspeakable Words*" which were heard by the Apostle Paul when he was "*caught up into Paradise!*" 2 Cor. xii. 4. For—"To whom will ye liken God?" (said Isai. xl. 18.) "*or what Likeness will ye compare unto him?*" . . .

But though we can neither attain, in this life, a *perfect Knowledge of God*, nor that *perfect Happiness* which results from it, yet it is our duty to improve and cultivate our *limited Knowledge* concerning *the Divine Nature*, as far as God has been pleased to reveal himself to us in the Scriptures; for SO FAR the *Knowledge* is undoubtedly *necessary* to MAN, even in this life, or otherwise, we may be assured, the *Revelation* would not have been made, *in the Scriptures*, "*by Inspiration of God,*" who cannot act in vain! Let us therefore earnestly desire to partake of that *necessary Knowledge*, and let us look into the evidences of it with the most awful reverence, and the most humble submission of our FAITH to *the Word of GOD* . . .⁸

In this paper I intend to discuss briefly the meaning and usage of the names "Jehovah" and "Jesus" in the Bible; and then to demonstrate that the holy name of Jehovah in the Old Testament is not only *revealed* in the person of Jesus Christ, but is also *ascribed* to Him by Holy Scripture. The purpose is twofold: to show forth the praises of our Lord Jesus Christ, and to encourage us in our testimony against the Jehovah's Witnesses and other modern-day anti-Trinitarians.

Preparation of this paper has involved the reading, not only of Sharp's *Tract on the Law of Nature*, but also of various other books and articles which treat the divine names of the Bible. In addition, I have jotted down notes on this topic from personal Bible study over the years. Let me state that little in this paper is original. The footnotes indicate several helpful sources of information; and, of course, they serve to give credit to others whenever direct quotations are involved.

The Meaning of the Names *Jehovah* and *Jesus*

Scholars have attempted to establish the derivation of the *nomen tetragrammaton*, יהוה (Jehovah); and most of them conclude that it is related somehow to the root הִיָּה, which means "to be" and expresses the idea of *being* or *existence*. The words which God spoke to Moses at the burning bush seem to establish this derivation beyond doubt. In Exodus 3:13-15 we read:

א. ע. ויאמר משה אל־האלהים הנה אנכי בא אל־בני ישראל ואמרתי להם אלהי אבותיכם שלחני אליכם ואמרו־לי מה־שמו־מה אמר אלהם:
א. ע. ויאמר אלהים אל־משה אהיה אשר אהיה ויאמר כה תאמר לבני ישראל אהיה שלחני אליכם:
א. ע. ויאמר עוד אלהים אל־משה כה־תאמר אל־בני ישראל יהוה אלהי אבותיכם אלהי אברהם אלהי יצחק ואלהי יעקב שלחני אליכם זה־שמי לעלם וזה זכרי לדר דר:

(13) And Moses said to God, “Behold, (when) I come to the children of Israel and say to them, ‘The God of your fathers has sent me to you,’ and they say to me, ‘What is His name?’ what shall I say to them?” (14) And God said to Moses, “I am who I am.” And He said, “Thus you shall say to the children of Israel, ‘I AM has sent me to you.’” (15) And God said again to Moses, “Thus you shall say to the children of Israel, ‘Jehovah, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you.’ This is My name forever, and this is my memorial from generation to generation.” (Translation by the writer)

The key word in the Hebrew text for our consideration here is אֲהִיָּה, a qal imperfect of the verb הִיָּה. Some have argued for a future-tense translation, “I will be,” justifying this in part by the clearly future meaning that this verb form has in the next chapter: “Now therefore, go, and **I will be** with your mouth and teach you what you shall say” (Exod. 4:12). We need to remember, however, that the perfect, imperfect, and participle of Biblical Hebrew are timeless, and that the context must in each case determine what tense is appropriate for the translation. In the present passage, Exodus 3:13-15, the context suggests the on-going existence of the God who proclaims His name as Jehovah. Notice how He is at once the God of the patriarchs, the God of Moses, and the God of all the generations to come⁹—Jehovah God, whose name is “I AM” forever. Since the imperfect can be used to express “a frequently or constantly manifested quality” or “a distinctive characteristic,”¹⁰ the translation “I am” for אֲהִיָּה is appropriate. This choice is supported also by the LXX translation of the words, אֲהִיָּה אֲשֶׁר, in our verse: Ἐγὼ εἰμι ὁ ὢν, “I am who I am”—words which are used of and by the Lord Jesus Christ in such passages as the following:

No one has seen God at any time. The only begotten Son, who is [ὁ ὢν] in the bosom of the Father, He has declared *Him*. (John 1:18)

Jesus said to them, “Most assuredly, I say to you, before Abraham was, I AM [Ἐγὼ εἰμί].” (John 8:58)

Jehovah is, then, the God who inhabits eternity: “For thus says the High and Lofty One Who inhabits eternity, whose name *is* Holy: ‘I dwell in the high and holy *place*, With him *who* has a contrite and humble spirit, To revive the spirit of the humble, And to revive the heart of the contrite ones” (Isa. 57:15). He is the God who in the person of the Son declares, “I am the Alpha and the Omega, *the* Beginning and *the* End, the First and the Last” (Rev. 22:13), and who blesses His Church with the words, “Grace to you and peace from Him who is and who was and who is to come” (Rev. 1:4).

These passages present to us an attribute of Jehovah, His eternal existence, which is glorious beyond our comprehension. Yet, there is another aspect of His glory which serves to comfort and reassure the hearts of poor sinners throughout all ages—the *saving* attributes of Jehovah, which are revealed so simply and clearly in Exodus 34:5-7:

(5) וירד יהוה בענן ויחיצב עמו שם ויקרא בשם יהוה:
 (6) ויעבר יהוה על-פניו ויקרא יהוה יהוה אל רחום וחנון
 ארך אפים ורב-חסד ואמת:
 (7) נצר חסד לאלפים נשא עון ופשע וחטאה ונקה לא ינקה
 פקד עון אבות על-בנים ועל-בני בנים על-שלים
 ועל-רבעים:

(5) And Jehovah descended in the cloud and stood with him [Moses] there, and He proclaimed the name of Jehovah. (6) And Jehovah passed by before him and proclaimed: “Jehovah, Jehovah God, merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness, (7) keeping

steadfast love for thousands, taking away iniquity and transgression and sin; and by no means clearing (the guilty), visiting the iniquity of fathers upon children and upon children's children up to the third and fourth generations.” (Translation by the writer)

The children of Israel had broken the covenant that Jehovah God had made with them, by worshipping and sacrificing to the golden calf while Moses was on the mountain. Thereupon the LORD said to Moses, “I have seen this people, and indeed it is a stiff-necked people! Now therefore, let Me alone, that My wrath may burn hot against them and I may consume them. And I will make of you a great nation” (Exod. 32:9-10). Immediately Moses began interceding for his fellow Israelites, reminding the LORD of the promises which He had made to Abraham, Isaac, and Jacob, to give the land of Canaan to their descendants and to multiply them as the stars of heaven. After dealing with the situation in the camp of Israel, Moses returned to the LORD and offered this remarkable prayer, “Oh, these people have sinned a great sin, and have made for themselves a god of gold! Yet now, if You will forgive their sin—but if not, I pray, blot me out of Your book which You have written” (Exod. 32:31-32). The LORD heard his intercession and promised: “My Presence will go with you, and I will give you rest” (Exod. 33:14).

After receiving this assurance, Moses asked to see the glory of the LORD, Jehovah God; and the LORD responded, “I will make all My goodness pass before you, and I will proclaim the name of the LORD [Jehovah] before you. I will be gracious to whom I will be gracious, and I will have compassion on whom I will have compassion” (Exod. 33:19). In the morning Moses went up again on Mount Sinai, and the LORD fulfilled His promise to proclaim His “name,” as recorded in the passage which we are presently considering. Let us look briefly at this marvelous revelation of the name of Jehovah.

Jehovah, Jehovah God, is יהוה, merciful, filled with deep and tender compassion toward the very ones who have sinned so grievously against His holy covenant and will—a mercy so well expressed by the prophet, “How can I give you up, Ephraim? *How* can I hand you over, Israel? How can I make you like Admah? *How* can I set you like Zeboiim? My heart churns within Me; My sympathy is stirred” (Hos. 11:8). How comforting this mercy of Jehovah is also to us, who day by day can live in the divine assurance, “As a father pities *his* children, *So* the LORD [Jehovah] pities those who fear Him. For He knows our frame; He remembers that we *are* dust.” (Ps. 103:13-14).

And Jehovah is חַנּוּן, gracious, showing undeserved love toward those who have in no way merited it. Norman Snaith comments on the meaning of the related noun חַן, which shares the same root, חָנָן:

But when we turn to *chen*, we find that the word is used, practically without exception, of the attitude of a superior to an inferior. . . . It therefore tends to carry with it . . . the idea of unmerited favour, or of supreme graciousness and condescension on the part of the giver, who is the superior. There is not the slightest obligation on the part of the superior to show this *chen*. It is all of his generosity.¹¹

Nor is Jehovah sparing in His bestowal of grace upon us worthless sinners. Each day brings with it a new supply of grace to cover all our sins, for Scripture says concerning our gracious LORD: “And of His fullness we have all received, and grace for grace” (John 1:16). Moreover, the Apostle Paul assures us that “where sin abounded, grace abounded much more” (Rom. 5:20). The Hebrew words derived חַן are clearly related in meaning to the New Testament word χάρις.

And Jehovah אַרְךָ אַפַּיִם, slow to anger. The LXX well translates this phrase with μακρόθυμος, for both the Hebrew and the Greek indicate that the LORD is patient in bearing with our sins and weaknesses, long-suffering, and slow to punish. The Psalmist David expresses it in this way, “The LORD *is* merciful and gracious, Slow to anger, and abounding in mercy. He will not always strive *with us*, Nor will He keep *His anger* forever. He has not dealt with us according to our sins, Nor punished us according to our iniquities” (Ps. 103:8-10).

And Jehovah is abounding (רב) in חסד, steadfast love. An excellent discussion of this term, חסד, can be found in a series on “The Old Testament Covenant Term Chesed” by Prof. Paul Peters.¹² Prof. Peters regards this term as central in the LORD’s dealings with His Old Testament Israel. It affirms His steadfast, enduring, love and faithfulness to the people, in spite of their repeated turning away from Him to their self-chosen idols. While the people again and again showed a great lack of covenant faithfulness to the LORD, He remained faithful to the promises which He had made with them and their fathers. In the words of Prof. Peters, “God had drawn Ephraim with bands of love; Ephraim, however, was determined to turn away from God. Still God loved His people, would not give them up. This persistent and unswerving love is the *chesed* in which God had betrothed Israel unto Himself . . . , a covenant love because of which God could never give up the remnant of His people.”¹³ Listen to Jehovah’s comforting promise: “Can a woman forget her nursing child, And not have compassion on the son of her womb? Surely they may forget, Yet I will not forget you. See, I have inscribed you on the palms of *My hands*; Your walls *are* continually before Me” (Isa. 49:15-16).

And Jehovah is abounding in אמת, faithfulness. While this word is commonly rendered “truth,” the translation “faithfulness” seems appropriate in this context. Prof. Peters states that “‘*Emeth* means *firmness, stability, then faithfulness, and finally truth.*”¹⁴ Martin Luther renders the word here with *Treue*. Compare the Apostle Paul in Romans 3:3- 4: “For what if some did not believe? Will their unbelief make the faithfulness of God without effect? Certainly not! Indeed, let God be true but every man a liar. As it is written: ‘That You may be justified in Your words, And may overcome when You are judged.’” Our lives are marked by repeated unfaithfulness to our LORD, but He remains trustworthy and dependable in all that He has promised to us. Let none of us ever hesitate to return to Him as did the prodigal son, for His arms are ever open to embrace and bless the sinner!

Moreover, Jehovah continues to keep¹⁵ steadfast love, חסד, for thousands—for thousands of people and thousands of generations of those whom He has made His own through faith in the Savior, Jesus Christ. Ernst H. Wendland states in his commentary on Exodus: “By ‘thousands’ we simply understand an unlimited number of people and of generations. The grace of God, like God himself, is boundless. And this is the greatness of his glory!”¹⁶

And Jehovah continues to take away¹⁷ iniquity and transgression and sin. The verb “take away” is נשא in the Hebrew, which corresponds closely in meaning to the verb ἀρῶ in Greek—as found, for example, in John 1:29: “Behold! The Lamb of God who takes away the sin of the world!” The heavenly Father has lifted the burden of sin from off our weak shoulders and has placed it on the strong shoulders of His dear Son, Jesus Christ. His Son, then, bore that sin to the cross of Calvary and paid in full the penalty which the law had decreed. That sin has now forever been removed from us, even as the psalmist affirms: “As far as the east is from the west, *So far has He removed our transgressions from us*” (Ps. 103:12).

Regarding the three words for sin in our passage, it is surely possible that the Hebrews were aware of distinctions in meaning among them.¹⁸ In any case, the piling up of such terms serves to remind us of the greatness of Jehovah God’s forgiveness. No matter by what names our sin may be called—original sin, actual sin, sins of commission, sins of omission—the LORD daily and richly forgives it all! For as Scripture says, “If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness” (1 John 1:9).

As Jehovah God now concludes this proclamation of His name to Moses, the message takes on a very different tone: “. . . and by no means clearing (the guilty), visiting the iniquity of fathers upon children and upon children’s children up to the third and fourth generations.” When such words are appended to a revelation of pure gospel, they serve to underscore the LORD’s seriousness and earnestness in accomplishing the salvation of His elect. Any who would reject that gospel—and that means, in effect, to oppose it—shall fall under the severe judgment of that same LORD. His saving will shall be accomplished, no matter how great the demonic and human forces may be that are arrayed against it. Luther has well taught us what it means to pray, “Thy will be done on earth as it is in heaven.” It includes two quite different, yet related, activities on God’s part: “When God breaks every evil will and counsel, and hinders whatever would not let us hallow the name of God nor let His kingdom come, such as the will of the devil, of the world, and of our flesh; but strengthens and keeps

us steadfast in His Word and in the faith unto our end.” The LORD’s defense of those who trust in Him, and His judgment upon those who oppose Him—both are involved in the accomplishing of His gracious good will.

Prof. August Pieper has given us the following helpful comments in his lengthy article on “The Glory of the Lord”:

The eternal, unchangeable God is the God of grace. And that not just since Abraham, but from everlasting to everlasting. He never was anything else and is not now and never will be. He was the God of grace before all time and is this during all time and will be this at the end of all time and after all time. This is also what is expressed in the word of Heb. 13:8: “Jesus Christ (Luther: ‘And there’s none other God!’) the same yesterday, and today, and for ever.” God is primarily and essentially not a God of wrath but exclusively a God of infinite grace, even as He proclaims Himself as such in Exod. 34:6. We human beings through our defection have turned His grace into wrath for ourselves, without this grace in itself becoming anything else. . . . There would be no wrath and no punishment in God’s great creation if previously there had been no love, goodness, and grace of God. At first God approaches every person exclusively in goodness and grace, also the sinner in spite of his sin. Even his commandments for sinful men are in themselves, like the commandment or prohibition in Paradise, pure goodness and grace, power and Spirit, Rom. 7:7ff. Only sin, the flesh in man, makes the Law “weak,” impotent, and turns that which was given to us for life into something that brings death, *ibid.* and chapter 8:3. Only the rejection of grace on our part changes it for us into wrath and perdition.¹⁹

Specifically on our passage, Pieper adds:

. . . the grace of the Lord, regardless how boundless and thoroughly affectionate it is, does not mean indifference toward sin or a complete overlooking of sin. Sin is *guilt*, no matter what kind it may be; it is in the last analysis an attack upon God’s majesty, an abuse and infringement of His divine glory, His Jehovah glory, as the Lord has just depicted it so wonderfully, not merely an abuse and infringement of that which we are accustomed to calling the holiness and inviolability of His Law. And whoever is guilty of sin, be he a pious or a godless man, him sin hales into court for judgment so that he may receive according to what he has done in the body. The Lord permits no guilty person to be guiltless—in spite of the boundlessness and endlessness of His grace. If He did, He would have to abdicate as God and put the guilty one on His throne. As long as He is God there will be no unpunished sinner. God’s wrath is ultimately every sinner’s death.

How then do God’s grace and wrath harmonize with one another? Not at all before our reason, nor are they supposed to. This is the prerequisite for all real distinction between Law and Gospel, that reason despair and go to rack and ruin over it. It sees in their coexistence only an absolute contradiction and rejects them both as foolishness. It constructs for itself a God after its own heart who is a bit severe and a bit good and finally condemns no one. With Him one can get along, if one exercises a measure of care; but not with a God who is gracious without measure and at the same time lets no one go unpunished. . . .

In this Jehovah God His law and His Gospel, His infinite grace and His dreadful wrath, are harmonized in such a glorious manner as no other two opposites are harmonized in this world and the next, in time and eternity; in that both are at the same time true: that He forgives “iniquity and transgression and sin” for a thousand generations and thereby still lets no one be wholly innocent and go unpunished, but visits the guilt of the fathers upon the children and the children’s children. And the Man in whom this contradiction in God and in all His ways finds its solution is called *Jesus Christ*, the Jehovah-God, the embodiment and revelation of all mysteries in heaven and on earth, of eternity and time: *God manifest in the flesh*, I Tim. 3:16 . . .²⁰

Pieper continues by showing how this Savior has procured righteousness and forgiveness for mankind, so that in Him all sinners can find peace with God forevermore. When He visits punishment upon those who despise His grace, this is meant to lead them to repentance and thereby serves His saving will for sinners. And when we who live in the grace of God by faith experience the temporal consequences of our sin, we recognize this as a visitation, not of His condemnatory wrath, but rather of His saving grace:

. . . but His punishment is now pure visitation. And visitation is never final judgment unto destruction, but the Savior's action of our gracious God, in order to preserve from final destruction. Because we fail to judge ourselves, we are *chastened* by the Lord, that we may not be condemned together with the world. I Cor. 11:32.²¹

This excellent article by Pieper on "The Glory of the Lord" is well worth reading. It is found in the *Quartalschrift*, in English translation by Carl Lawrenz and John Schaadt, in the following issues: April, July, and October 1955; January and April 1956; January 1957; and January 1958.²²

Several more observations regarding the meaning of the name Jehovah need to be made here. First, it is a personal or proper name, unlike such generic or class names as "God" and "Lord." This is seen from the fact יהוה is never used with a pronominal suffix or in the construct state.²³ While we do find in the Old Testament such expressions as "my Lord" and "the God of Israel," there are no instances of "my Jehovah" or "the Jehovah of Israel."

Moreover, the name Jehovah is not shared with any other. While it did become part of the given names of many Old Testament saints, the name as such was reserved for the one, eternal LORD God of heaven and earth. In the words of Granville Sharp: "This glorious Title JEHOVAH is no where in Scripture attributed to any Person whatever, that is not thus included in the Unity of the Godhead, neither can it be without Blasphemy . . . because it is the distinguishing Title of the supreme Divine Nature!—'Thou, whose Name alone (is) JEHOVA (art) the most High over all the Earth.' Psal. lxxxiii. 18."²⁴

Finally, the name Jehovah "denotes the immutable and indivisible divine essence, the absolute Being, the personality of the eternal, holy One."²⁵ In his farewell address to Israel, Moses proclaimed the great *Shema*: "Hear, O Israel: The LORD (Jehovah) our God, the LORD (Jehovah) is one!" (Deut. 6:4)

What, then, does "Jehovah" mean? There is no way in which even a whole book could do justice to this glorious name. With eager anticipation we who believe look forward to the light of eternity, for as Paul says: "Now we see in a mirror, dimly, but then face to face. Now I know in part, but then I shall know just as I also am known" (1 Cor. 13:12). Yet, we do attempt the following summary description of the name Jehovah in the first-year Hebrew class at ILC:

The *nomen tetragammaton*, יהוה, is a proper name and is used in the Old Testament only of the true God. This personal name of God is often referred to as the "covenant name," since it is so closely connected with the promises of salvation. It seems to be derived from the idea of *being* or *existence*, for in Exodus 3:14 God defines His name as follows: "I AM WHO I AM." This name, then, sets forth God's unchangeableness with respect to His promises of grace and mercy. Compare here God's words in Exodus 34:6f.: "The LORD [יהוה], the LORD [יהוה] God, merciful and gracious, long-suffering, and abounding in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin." It is as יהוה that God saves the world, which truth is embodied also in the name Jesus (= Jehovah-Savior).

With these words we move forward to a discussion of the meaning of the name "Jesus." Here we can be quite brief, for as we shall see later, Jesus Himself is the embodiment of Jehovah, so that everything that Holy Scripture says about Jehovah is true at once about Jesus. Scholars tell us that "Jesus" is equivalent to the Old Testament name "Joshua," which means "Jehovah-Savior." In the case of Joshua, the son of Nun, the name was a mere expression of the faith of his parents in the

promised seed of the woman and seed of Abraham. But in the case of Jesus of Nazareth, the name was an identification of who He was in His very person—the eternal, unchangeable covenant God of salvation! How revealing, and how comforting, is the simple announcement of the angel to Joseph concerning the incarnate Son of God: “You shall call His name JESUS, for He will save His people from their sins” (Matt. 1:21). To this we may add the inspired words of Zacharias: “Blessed is the Lord God of Israel, for He has visited and redeemed His people, and has raised up a horn of salvation for us in the house of His servant David” (Luke 1:68-69); the announcement of the angel to the shepherds: “Do not be afraid, for behold, I bring you good tidings of great joy which will be to all people. For there is born to you this day in the city of David a Savior, who is Christ the Lord” (Luke 2:10-11); the song of Simeon as he held the new-born Jesus in his arms: “Lord, now You are letting Your servant depart in peace, according to Your word; for my eyes have seen Your salvation which You have prepared before the face of all peoples, a light to bring revelation to the Gentiles, and the glory of Your people Israel”; and the prologue to John’s Gospel: “The Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth” (1:14). What a magnificent testimony to the fact that this Child of Mary was Jehovah God come in the flesh, the Savior of all mankind!

What Jehovah is, then, that Jesus Himself is. For it is true: “The name ‘Jesus,’ given to Him by divine command at His birth, declares His Deity: all the Old Testament names of God, therefore, belong to Him and find their fulfillment in Him.”²⁶

The Usage of the Names *Jehovah* and *Jesus*

“Jehovah” (יהוה) is the most common of the names and titles for God in the Old Testament, occurring 6828 times in 5788 verses of the *Biblia Hebraica Stuttgartensia* (BHS).²⁷ Perhaps because of a misunderstanding of the commandment, “You shall not take the name of the LORD [Jehovah] your God in vain” (Exod. 20:7; cf. also Lev. 24:16, which speaks of blaspheming the name of the Lord), the Jews at an early period came to regard this name as too sacred to utter, and in place of it they pronounced either the word for Lord (אֲדֹנָי) or the word for God (אֱלֹהִים). (In the BHS, the pronunciation אֲדֹנָי is indicated by the following pointing: יהוה; the pronunciation אֱלֹהִים is indicated by the following pointing: יהוה.) In time the original pronunciation of the *nomen tetragrammaton* was lost, and scholars have since been attempting to establish what it may have been. The most commonly held view is that it was pronounced either “Yahveh” or “Yahweh.” However, both Tregelles and Girdlestone²⁸ argue for “Jehovah,” which has been in use since the Middle Ages.²⁹ The fact that “Jehovah” is found in much of our religious literature suggests retaining that pronunciation in our general usage, as I have chosen to do in this paper. (In Hebrew class we routinely pronounce the *nomen tetragrammaton* as “Yehovah,” from the traditional pointing יהוה.)

This personal name of God also occurs in the contracted form, יה—a total of 48 times in 44 verses of the BHS. Almost all of these occurrences are in the Psalms, particularly in the phrase הַלְלֵי-יְהוָה, “Hallelujah, Praise the LORD [Jehovah].” In Isaiah 12:2 and 38:11, there is a doubling of names: in the former passage, we find יהוה יהוה (KJV: “the LORD JEHOVAH”; NKJV: “YAH, the LORD”); in the latter, יהוה יהוה (KJV: “the LORD, *even* the LORD”; NKJV: “YAH, the LORD”).

It is a matter of some importance to note that the LXX translators routinely rendered the following three divine names with κύριος: יהוה, יהוה, and אֲדֹנָי (Lord, in the sense of “master” or “sovereign”)—which usage was then carried over into the New Testament. This makes it all the more necessary carefully to inquire upon each use of κύριος what meaning the Holy Spirit intends. At times κύριος is used as a title of respect, such as our word “sir,” cf. Matthew 27:63: “Sir, we remember, while He was still alive, how that deceiver said, ‘After three days I will rise.’” At times it is used of a master or owner of slaves, cf. Matthew 6:24: “No one can serve [δουλεύειν] two masters.” At times it is used for God in the sense of the Old Testament word אֲדֹנָי, cf. 2 Timothy 2:4: “And a servant [δοῦλος] of the Lord must not quarrel but be gentle to all, able to teach, patient.” And at times it is certainly used in the sense of יהוה or יהוה, cf. Matthew 3:3: “For this is he who was spoken of by the

prophet Isaiah, saying: ‘The voice of one crying in the wilderness: ‘Prepare the way of the LORD; Make His paths straight.’”³⁰ With regard to this last example, the words of Sharp are worth noting:

LORDs there are, indeed, many; and the word κυριος is of as general use and application in the *Greek Tongue*, perhaps, as SIR in the *English Tongue*; but yet, whenever it is preceded by the article ὁ (as, ὁ κυριος) and has no express reference to any particular place, title, office, or *temporal* dignity, it must necessarily, in that case, be understood as a title of *Supreme Dignity*, because it is then applicable to no other Being, but that alone, which is most eminently *the Lord* (ὁ κυριος) as being “*Lord of all*;” so that the title ὁ κυριος, THE LORD (and many times κυριος even without the article) is with propriety substituted in the Greek Scriptures for the title JEHOVAH, in translations and quotations from the Hebrew original, wherein that Holy Name occurs!³¹

Later we will consider passages of this nature, in which the name Jehovah is clearly ascribed to Jesus Christ.

The following chart indicates how a number of translations have rendered several of the names and titles of God in the Old Testament, with the numbers indicating the frequency of occurrence in the BHS. Note that only the common renderings are listed.

Even as “Jehovah” is the most used name for God in the Old Testament, so also “Jesus” is by far the most used name for the incarnate Son of God in the Gospels, and possibly in the entire New Testament.³²

Like the name “Jehovah,” “Jesus” is a personal name, given to the Son of God and Son of Mary by an angel of the Lord in Matthew 1:21. It includes, of course, the fact of His humanity. But, as the embodiment of the Old Testament Jehovah, this Jesus is at once the eternal Lord God of heaven and earth. The next two sections of the paper will present Scriptural evidence for this truth, that Jesus is Jehovah.

Passages Which Link the Name *Jesus* to *Jehovah*

Several months ago, a trio of Jehovah’s Witnesses ventured to knock on the doors of the faculty homes at ILC, and I engaged them in an hour-long discussion on the front porch. They seemed to be little impressed with Bible passages that called Jesus “God,” since, they said, the title “God” was used in Scripture also for created beings, such as angels and men. When I pointed out that according to valid principles of Greek grammar, Jesus Christ is called “our great God and Savior” in Titus 2:13, they seemed somewhat more interested. I now feel that the most convincing proof of Jesus’ deity for these anti-Trinitarians would have been a demonstration that Scripture itself links the Old Testament name “Jehovah” with Jesus of Nazareth. A number of such links are given in the paragraphs which follow.³³

Numbers 21:5-7 / 1 Corinthians 10:9

Numbers 21:5-7: And the people spoke against God and against Moses: “Why have you brought us up out of Egypt to die in the wilderness? For *there is* no food and no water, and our soul loathes this worthless bread.” (6) So the LORD sent fiery serpents among the people, and they bit the people; and many of the people of Israel died. (7) Therefore the people came to Moses, and said, “We have sinned, for we have spoken against the **LORD** [Jehovah] and against you; pray to the LORD that He take away the serpents from us.” So Moses prayed for the people.

1 Corinthians 10:9: nor let us tempt **Christ**, as some of them also tempted, and were destroyed by serpents . . .

The Old Testament account tells us that the Israelites in the wilderness spoke against God, the LORD Jehovah. The New Testament reference reveals to us that this LORD God of Israel was Christ Himself!

Isaiah 2:19 / 2 Thessalonians 1:9

Isaiah 2:19: They shall go into the holes of the rocks, And into the caves of the earth, From the terror of **the LORD** [Jehovah] And the glory of His majesty, When He arises to shake the earth mightily.

2 Thessalonians 1:9: These shall be punished with everlasting destruction from the presence of **the Lord** and from the glory of His power . . .

Both of these passages are speaking about the final Day of Judgment. In the first, the Judge of all is named “the LORD”—namely Jehovah; in the second, He is named “the Lord”—namely Jesus Christ, as the context indicates. Paul seems here to be alluding to the passage from Isaiah, since both verses speak of “the glory” of the majesty or power of the divine Judge. Here is a case, then, where the New Testament phrase *ὁ κύριος* may well be taken in the sense of “Jehovah.”

Isaiah 6:3, 9-10 / John 12:39-41

Isaiah 6:3, 9-10: And one cried to another and said: “Holy, holy, holy *is* **the LORD** of hosts; The whole earth *is* full of **His glory!**” . . . And He said, “Go, and tell this people: ‘Keep on hearing, but do not understand; Keep on seeing, but do not perceive.’ (10) Make the heart of this people dull, And their ears heavy, And shut their eyes; Lest they see with their eyes, And hear with their ears, And understand with their heart, And return and be healed.”

John 12:39-41: Therefore they could not believe, because Isaiah said again: (40) “He has blinded their eyes and hardened their hearts, Lest they should see with *their* eyes, Lest they should understand with *their* hearts and turn, So that I should heal them.” (41) These things Isaiah said when he saw **His glory** and spoke of **Him**.

The “His” and “Him” in the passage from John are a reference to Jesus, whom many of the Jews had rejected as the promised Savior. Jesus’ “glory” of which the evangelist speaks is the “glory” of the LORD Jehovah Himself, spoken of in verse 3 of Isaiah 6. The evangelist is clearly thinking of Jesus here as the incarnate Jehovah.

Isaiah 8:13-14 / Romans 9:33; 1 Peter 2:6-8

Isaiah 8:13-14: **The LORD of hosts**, Him you shall hallow; *Let Him be* your fear, And *let Him be* your dread. (14) He will be as a sanctuary, But a stone of stumbling and a rock of offense To both the houses of Israel, As a trap and a snare to the inhabitants of Jerusalem.

Romans 9:33: As it is written: “Behold, I lay in Zion a stumbling stone and rock of offense, And whoever believes on Him will not be put to shame.”

1 Peter 2:6-8: Therefore it is also contained in the Scripture, “Behold, I lay in Zion A chief cornerstone, elect, precious, And he who believes on Him will by no means be put to shame.” (7) Therefore, to you who believe, *He is* precious; but to those who are disobedient, “The stone which the builders rejected Has become the chief cornerstone,” (8) and “A stone of stumbling And a rock of offense.” They stumble, being disobedient to the word, to which they also were appointed.

Isaiah speaks of the LORD Jehovah of hosts becoming a stone of stumbling and a rock of offense to the houses of Israel and the inhabitants of Jerusalem. Paul and Peter find the fulfillment of this prophecy in Jesus Christ, whom the Jews had rejected as their Messiah. These holy writers too are speaking of Jesus as Jehovah made flesh.

Isaiah 40:3-5; Malachi 3:1 / Mark 1:1-3; John 1:14

Isaiah 40:3-5: The voice of one crying in the wilderness: "Prepare the way of the **LORD** [Jehovah]; Make straight in the desert A highway for our God. (4) Every valley shall be exalted And every mountain and hill brought low; The crooked places shall be made straight And the rough places smooth; (5)The glory of the **LORD** shall be revealed, And all flesh shall see *it* together; For the mouth of the LORD has spoken."

Malachi 3:1: "Behold, I send My messenger, And he will prepare the way before Me. And the Lord, whom you seek, Will suddenly come to His temple, Even the Messenger of the covenant, In whom you delight. Behold, He is coming," Says the LORD of hosts.

Mark 1:1-3: The beginning of the gospel of Jesus Christ, the Son of God. (2) As it is written in the Prophets: "Behold, I send My messenger before Your face, Who will prepare **Your** way before **You**." (3) "The voice of one crying in the wilderness: 'Prepare the way of the LORD; Make His paths straight.'"

John 1:14: And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of **the only begotten of the Father**, full of grace and truth.

The prophecy from Isaiah speaks of the coming of John the Baptist, who would prepare the way before the LORD Jehovah. The fulfillment recorded by Mark employs the words "Your" and "You," which are addressed to Jesus Christ, the Son of God. Thus when the Baptizer prepared the way of Jesus, he was preparing the way of Him who was Jehovah.

With regard to the passage from Malachi, John Warwick Montgomery observes : "Here Mark has quoted Malachi 3:1, but with a highly significant alteration. The prophetic verse reads: 'Behold, I [YHWH] will send my messenger, and he shall prepare *the way before me*.' But Mark changes the verse so that it reads 'he shall prepare *thy way*,' that is, Jesus' way. Mark is saying that when the God of the prophets spoke of preparing for his own coming, he was speaking of the preparation for Jesus' coming. Or, putting it as simply as possible, Jesus is the God of the prophets. This affirmation, which in the Greek text of Mark stands like a red flare at the beginning of the book, is confirmed again and again throughout the book."³⁴

The Prophet Isaiah also said that in the Messianic period the glory of Jehovah would be revealed. The Evangelist John affirms that this was the glory of the only begotten of the Father, Jesus Christ. Thus again, Jesus is regarded as Jehovah.

Isaiah 45:20-25 / Philippians 2:9-11

Isaiah 45:20-25: "Assemble yourselves and come; Draw near together, You *who have* escaped from the nations. They have no knowledge, Who carry the wood of their carved image, And pray to a god *that* cannot save. (21) Tell and bring forth *your case*; Yes, let them take counsel together. Who has declared this from ancient time? *Who* has told it from that time? *Have* not I, the **LORD** [Jehovah]? And *there is* no other God besides Me, A just God and a Savior; *There is* none besides Me. (22) Look to Me, and be saved, All you ends of the earth! For I *am* God, and *there is* no other. (23) I have sworn by Myself; The word has gone out of My mouth *in* righteousness, And shall not return, That to Me every knee shall bow, Every tongue shall take an oath. (24) He shall say, 'Surely in the LORD I have righteousness and strength. To Him *men* shall come, And all shall be

ashamed Who are incensed against Him. (25) In the LORD all the descendants of Israel Shall be justified, and shall glory.”

Philippians 2:9-11: Therefore God also has highly exalted Him and given Him the name which is above every name, (10) that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth, (11) and *that* every tongue should confess that **Jesus Christ is Lord**, to the glory of God the Father.

In the prophecy from Isaiah, the LORD Jehovah says of Himself that every knee shall bow to Him, and every tongue shall acknowledge Him. In the passage from Philippians, we learn that the heavenly Father has raised His Son from the deepest humiliation to the highest exaltation, so that every knee should bow to Him, and every tongue should confess that He is Lord. This “name which is above every name,” which the Father has given to Jesus, is manifestly none other than the name of the LORD Jehovah. Here again, we do well to understand κύριος in the sense of Jehovah.

F. F. Bruce reminds us concerning the passage from the prophet: “We should note, moreover, that this comes from a section of Old Testament prophecy where the exclusive power and glory of Yahweh as the only God are repeatedly underlined. ‘I am Yahweh, and there is no other, beside me there is no God’ (Isa. 45:5; cf. 44:6, 8; 45:21); ‘I, I am Yahweh, and beside me there is no saviour’ (Isa. 43:11); ‘I am Yahweh, that is my name; my glory I give to no other’ (Isa. 42:8).” In commenting on Philippians 2:9-11, he adds: “But in this early Christian hymn, to be dated within the first Christian generation, the supreme name is bestowed on Jesus, the glory of the only God is shared with Jesus, and not diminished but enhanced in the process—for when every tongue confesses that Jesus Christ is Lord, this is done ‘to the glory of God the Father.’ No angel or man, it is implied, by any act or word, can exalt Jesus so highly as God has already done. Even so, the Jesus who has been thus highly exalted is the Jesus who endured the death of the cross—that is to say, He is identical with the *historical* Jesus.”³⁵

Joel 2:32 / Romans 10:13

Joel 2:32: And it shall come to pass *That* whoever calls on the name of the **LORD** [Jehovah] Shall be saved. For in Mount Zion and in Jerusalem there shall be deliverance, As the LORD has said, Among the remnant whom the LORD calls.

Romans 10:13: For “whoever calls on the name of the **LORD** shall be saved.”

Paul cites a passage from the Prophet Joel which contains the covenant name LORD (Jehovah) and indicates that it is fulfilled in the Lord Jesus. Note that Romans 10 has to do with the preaching of the gospel of Christ in the world, and verses 6 and 7 thereof show that the One who is called upon is Christ Himself.

We would agree with Montgomery when he says that links of the above kind “can be multiplied with ease.”³⁶ All that one needs to find them is a Bible with a good concordance and a thoughtful comparison of the Old and New Testament Scriptures. We go on, now, to consider several less direct evidences that Jesus shares with the Father and the Holy Spirit the glory and honor of Jehovah.

Other Passages Which Testify That *Jesus Is Jehovah*

In this section, little more will be done than to set passages from the two testaments side by side. The evidence is so clear and compelling, that comment is hardly required.

Jehovah / Jesus as the I AM

Exodus 3:14: And God [the **LORD** Jehovah, cf. vs. 7] said to Moses, “I AM WHO I AM.” And He said, “Thus you shall say to the children of Israel, ‘**I AM** has sent me to you.’”

John 8:58: Jesus said to them, “Most assuredly, I say to you, before Abraham was, **I AM**.”

Jehovah / Jesus as the Sanctifier

Leviticus 20:8: “And you shall keep My statutes, and perform them: I *am* the **LORD** [Jehovah] who **sanctifies** you.”

Hebrews 13:12: Therefore **Jesus** also, that He might **sanctify** the people with His own blood, suffered outside the gate.

Jehovah / Jesus as the Bringer of Peace

Psalm 29:11: The **LORD** will give strength to His people; The **LORD** [Jehovah] will bless His people with **peace**.

In John 14:27 Jesus says to His disciples: “**Peace** I leave with you, My **peace** I give to you; not as the world gives do I give to you. Let not your heart be troubled, neither let it be afraid.”

Jehovah / Jesus as the Eternal Creator

Psalm 102:25-27: Of old You [the **LORD**, Jehovah, v. 1] laid the foundation of the earth, And the heavens *are* the work of Your hands. (26) They will perish, but You will endure; Yes, they will all grow old like a garment; Like a cloak You will change them, And they will be changed. (27) But You *are* the same, And Your years will have no end.

Hebrews 1:8a, 10-12: But to the **Son** He says: . . . “You, **LORD**, in the beginning laid the foundation of the earth, And the heavens are the work of Your hands. (11) They will perish, but You remain; And they will all grow old like a garment; (12) Like a cloak You will fold them up, And they will be changed. But You are the same, And Your years will not fail.”

Jehovah / Jesus as the Forgiver and Healer

Psalm 103:2-3: Bless the **LORD** [Jehovah], O my soul, And forget not all His benefits: (3) Who **forgives** all your iniquities, Who **heals** all your diseases,

Matthew 4:23: And **Jesus** went about all Galilee, teaching in their synagogues, **preaching the gospel** of the kingdom, and **healing** all kinds of sickness and all kinds of disease among the people.

Matthew 9:6: “But that you may know that **the Son of Man** has power on earth to **forgive sins**”; then He said to the paralytic, “Arise, take up your bed, and go to your house.”

Jehovah / Jesus as the Shepherd of Israel

Isaiah 40:10-11: Behold, the Lord **GOD** [Jehovah] shall come with a strong *hand*, And His arm shall rule for Him; Behold, His reward *is* with Him, And His work before Him. (11) He will feed His flock like a **shepherd**; He will gather the lambs with His arm, And carry *them* in His bosom, And gently lead those who are with young.

In John 10:14-16 Jesus affirms: “I am **the good shepherd**; and I know My *sheep*, and am known by My own. (15) As the Father knows Me, even so I know the Father; and I lay down My life for

the sheep. (16) And other sheep I have which are not of this fold; them also I must bring, and they will hear My voice; and there will be one flock *and* one shepherd.”

Jehovah / Jesus as the LORD of Glory

Isaiah 42:8: I *am* **the LORD** [Jehovah], that *is* My name; And My **glory** I will not give to another, Nor My praise to carved images.

1 Corinthians 2:7-8: But we speak the wisdom of God in a mystery, the hidden *wisdom* which God ordained before the ages for our glory, (8) which none of the rulers of this age knew; for had they known, they would not have crucified **the Lord of glory**.

Jehovah / Jesus as the Only Savior

Isaiah 43:11: I, *even* I, *am* the **LORD** [Jehovah], And besides Me *there is* no savior.

Acts 4:12: “Nor is there salvation in any other [than Jesus Christ, v. 10], for there is no other name under heaven given among men by which we must be saved.”

Jehovah / Jesus as the First and the Last

Isaiah 44:6: Thus says the LORD [Jehovah], the King of Israel, And his Redeemer, the LORD of hosts: “I *am* **the First** and I *am* **the Last**; Besides Me *there is* no God.”

Revelation 1:10-11: I was in the Spirit on the Lord’s Day, and I heard behind me a loud voice, as of a trumpet, (11) saying, “I [the Son of Man] am the Alpha and the Omega, **the First** and **the Last**” . . .

Jehovah / Jesus as the Heavenly Husband

Isaiah 54:5: For your Maker *is* your husband, The **LORD** [Jehovah] **of hosts** *is* His name; And your Redeemer *is* the Holy One of Israel; He is called the God of the whole earth.

Revelation 21:9: Then one of the seven angels who had the seven bowls filled with the seven last plagues came to me and talked with me, saying, “Come, I will show you the bride, the **Lamb’s** wife.”

Jehovah / Jesus as Our Righteousness

Jeremiah 23:6: In His days Judah will be saved, And Israel will dwell safely; Now this *is* His name by which He will be called: **THE LORD** [Jehovah] **OUR RIGHTEOUSNESS**.

Matthew 3:15: But Jesus answered and said to him, “Permit *it to be so* now, for thus it is fitting for us to **fulfill all righteousness**.” Then he allowed Him.

1 Corinthians 1:30: But of Him you are in Christ Jesus, who became for us wisdom from God; and **righteousness** and sanctification and redemption;

2 Corinthians 5:21: For He made Him who knew no sin *to be* sin for us, that we might become the **righteousness** of God in Him.

1 John 2:1: My little children, these things I write to you, so that you may not sin. And if anyone sins, we have an Advocate with the Father, **Jesus Christ the righteous**.

Jehovah / Jesus as the One Who Was Pierced

Zechariah 12:10: “And I will pour on the house of David and on the inhabitants of Jerusalem the Spirit of grace and supplication; then they will look on Me [the **LORD Jehovah**, v. 1] whom they pierced. Yes, they will mourn for Him as one mourns for *his* only son, and grieve for Him as one grieves for a firstborn.”

John 19:33-35: But when they came to **Jesus** and saw that He was already dead, they did not break His legs. (34) But one of the soldiers pierced His side with a spear, and immediately blood and water came out. (35) And he who has seen has testified, and his testimony is true; and he knows that he is telling the truth, so that you may believe.

Jehovah / Jesus as the Unchangeable One

Malachi 3:6: “For I *am* the **LORD** [Jehovah], I do **not change**; Therefore you are not consumed, O sons of Jacob.”

Hebrews 13:8: **Jesus Christ is the same** yesterday, today, and forever.

Conclusion

There are many passages in Holy Scripture which can be adduced in proof that Jesus Christ must be recognized as Jehovah along with the Father and the Holy Spirit, and only a few of those verses have been cited in this paper. Granville Sharp comments:

My readers may perhaps think, that I prolong my work too much, and render it tedious, by inserting so many proofs concerning the *Divine Nature of THE SON OF GOD*; but alas! I find, that my labour on this point is become necessary! Many learned men, and some, even of my own particular friends, have unhappily overlooked that indispensable doctrine, and do not perceive, that the glorious Name JEHOVAH (the peculiar Name of THE ONE SUPREME GOD) is clearly in the Scriptures attributed also to *the Son of God*.³⁷

This revelation, of course, lies at the heart of the gospel message. For our sin against Jehovah God is so serious and damning a thing, that only One who was Himself Jehovah God—Jesus—could save us from it!

Yea, as I live, **JEHOVAH** saith,
I would not have the sinner's death,
But that he turn from error's ways,
Repent, and live through endless days.

JESUS! Name of wondrous love,
Name all other names above,
Unto which must ev'ry knee
Bow in deep humility.

JESUS! Name of priceless worth
To the fallen sons of earth
For the promise that it gave,
“Jesus shall His people save.”

JESUS! Name of wondrous love,
Human name of God above;
Pleading only this, we flee,
Helpless, O our God, to Thee.³⁸

NOTES

¹ Granville Sharp, *Remarks on the Uses of the Definitive Article in the Greek Text of the New Testament...*, 3rd ed. (London: Vernor and Hood, 1803) 3. Although he was not a professional theologian, Sharp was a capable scholar in both the Greek and Hebrew languages.

² C. Kuehne, "The Greek Article and the Doctrine of Christ's Deity," six consecutive issues from September 1973 (13:3) through December 1974 (14:4).

³ William F. Beck, *The Holy Bible: An American Translation* (New Haven MO: Leader Publ. Co., c1976) 245. The same rendition appears in the revised edition of the Beck translation entitled *God's Word to the Nations: New Evangelical Translation*. In this paper, emphases added by the writer will be indicated in bold typeface. Moreover, the New King James Version (NKJV) will be used for Bible citations, unless otherwise indicated.

⁴ It is difficult to reproduce the Greek idiom in Latin, since the latter language does not have a definite article. The ambiguity of the Vulgate was, it seems, carried over into Luther's Bible and then into the KJV. It might be added here that the early Greek fathers understood the passages in the sense required by Sharp's Rule.

⁵ Sharp, *Remarks* 19, 65f.

⁶ Sharp, *Remarks* 66 f.n.

⁷ Sharp teaches such things as free will in spiritual matters, the sacraments as mere symbols, and Calvinistic ideas about Christ's session at the right hand of God; and he repeatedly sets conditions on God's promise of grace and forgiveness in Christ Jesus. I had a question, also, about his understanding of the passages in Genesis concerning the tree of the knowledge of good and evil.

⁸ Granville Sharp, *A Tract on the Law of Nature, and Principles of Action in Man* (London: B. White, and E. and C. Dilly, 1777) 212-215.

⁹ In the Hebrew we find the phrase, לְדֹרֵי דָר, of which Gesenius says: "The repetition of substantives serves also as a periphrasis for the superlative." He suggest that the meaning in our passage is "to the remotest generations." E. Kautzsch, *Gesenius' Hebrew Grammar*, 2nd English ed. (Oxford: Clarendon Press, 1910) 432 (section 133 I).

¹⁰ Thus Keil-Delitzsch, *Biblical Commentary on the Old Testament* (Grand Rapids: Eerdmans, 1956) Pentateuch 1:74.

¹¹ Norman H. Snaith, *The Distinctive Ideas of the Old Testament* (London: Epworth Press, 1944) 128.

¹² Published in six consecutive issues of the *Quartalschrift*, from July 1953 (50:3) through October 1954 (51:4).

¹³ This quotation is from part four of the series by Peters, in a section which discusses the *chesed* of God's covenant with His wayward people. (*Quartalschrift*, Jan. 1954 [51:1] 56.)

¹⁴ *Quartalschrift*, Jan. 1954 [51:1] 43 (f.n. 2).

¹⁵ The Hebrew verb form here is a participle, which routinely expresses on-going action.

¹⁶ Ernst H. Wendland, *The People's Bible: Exodus* (Milwaukee: Northwestern, c1984) 247f.

¹⁷ See footnote 15.

¹⁸ In English we have a variety of words for violations of God's holy law, such as sin, transgression, and trespass. I would suppose, however, that the typical speaker of our language is not aware of distinctions in meaning when he uses these terms in his everyday life. May a similar situation have existed among the Hebrews? We need to recognize that verbal roots in Biblical Hebrew occupied an important place in semantics, so it would seem probable that commonly recognized distinctions existed among synonymous terms. Robert B. Girdlestone devotes a chapter to Old Testament words for sin in his volume, *Synonyms of the Old Testament* (Grand Rapids: Eerdmans, 1956). For עוֹן he suggests "the perversion or distortion of nature which is caused by evil-doing"; פֶּשַׁע, he says, "signifies to revolt or refuse subjection to rightful authority"; and he finds in הִטְאָה "a failure or a coming short of that aim which God intended all His children to reach." He may well be correct when he states that "the pictorial power of the Hebrew language is seldom exhibited more clearly than in connection with the various aspects of evil" (76ff.).

¹⁹ August Pieper, “The Glory of the Lord” (*Quartalschrift*, Oct. 1955 [52:4] 255f.

²⁰ *Quartalschrift*, Jan. 1957 (54:1) 34-36.

²¹ *Quartalschrift*, Jan. 1957 (54:1) 37.

²² Volume and issue numbers: 52:2, 3, 4; 53:1, 2; 54:1; 55:1. ²³ According to the Koehler-Baumgartner lexicon, the expression “the LORD of hosts” is an ellipsis for “the LORD, the God of hosts.” This lexicon states categorically that יהוה “always is absolutus a. never precedes a genitive.” (Ludwig Koehler and Walter Baumgartner, eds., *Lexicon in Veteris Testamenti Libros* [Leiden: Brill, 1958] 369.) Moreover, the Gesenius-Tregelles lexicon affirms that in the common phrase אֱלֹהִים יְהוָה, the two words stand in apposition and are to be rendered, not “Jehovah of Gods,” but rather “Jehovah God.” (Samuel Prideaux Tregelles, trans., *Gesenius’ Hebrew and Chaldee Lexicon to the Old Testament Scriptures* [Grand Rapids: Eerdmans, 1952] 338.)

²⁴ Sharp, *A Tract* 233.

²⁵ G. Hageman, “The Person of the Holy Ghost,” in *The Abiding Word* (St. Louis: Concordia, 1955) 1:50.

²⁶ Herbert F. Stevenson, *Titles of the Triune God: Studies in Divine Self-Revelation* (Westwood NJ: Revell, c1956) 102. Another helpful volume is Nathan J. Stone, *Names of God in the Old Testament* (Chicago: Moody, c1944).

²⁷ The numerical totals given here and below have been obtained through the use of the search function of the *Online Bible* computer program, version 6.12. Because of some uncertainty introduced through the use of wildcard operators, errors are possible in some of the totals.

²⁸ Gesenius-Tregelles 337; Girdlestone 36.

²⁹ Koehler-Baumgartner state that “the wrong spelling Jehovah (Revised Version: The LORD) occurs since about 1100” (369).

³⁰ Note how the translators of the NKJV passage cited here used “LORD” in rendering κύριος. They apparently did this whenever they were confident that the New Testament was citing an Old Testament verse containing the *nomen tetragrammaton*. They did this a total of 67 times in 63 verses, according to the search function of the computer program *QuickVerse for Windows*, version 3.0.

³¹ Sharp, *A Tract* 276-278.

³² In the Byzantine text of the gospels, the name Ἰησοῦς in its various cases occurs 615 times in 596 verses; in the Byzantine text of the New Testament, it occurs 972 times in 932 verses. In the NKJV New Testament, the word God occurs 1330 times in 1171 verses. Since, however, many of these refer to the person of the Father, it would appear that “Jesus” stands as the most-used name for the Son of God in the New Testament. (These numbers were generated by the *Online Bible* and by *QuickVerse for Windows*.)

³³ A number of books proved to be helpful in suggesting such links, such as the volumes by Sharp, Stevenson, Stone, and Girdlestone (43f.), which have already been mentioned. Sharp’s *Tract* was particularly helpful. In addition one might mention the following: John Warwick Montgomery, *History and Christianity* (Minneapolis: Bethany House Publishers, c1965) 50ff.; *Who Say Ye That I Am?: Six Theses on the Deity of Christ*, Wm. Childs Robinson, ed. (Grand Rapids: Eerdmans, 1949) 60ff., 133ff.; F. F. Bruce, *Paul & Jesus* (Grand Rapids: Baker, c1974) 81ff.

³⁴ Montgomery 53. His words “Mark changes the verse” might have been expressed in a better way.

³⁵ Bruce 91.

³⁶ Montgomery 51.

³⁷ Sharp, *A Tract* 329f.

³⁸ *The Lutheran Hymnal*: 331:1; 114:1, 3, 6. Emphases added.

PANORAMA

SCHMUCKER REDUX . . .

Now that the smoke and mirrors of the August 1997 ELCA convention have cleared up just a bit, it becomes exceedingly evident that total victory must be awarded to Samuel Schmucker. Now I realize that this name did not appear on the convention program, most likely. However, a student of American church history will remember that Schmucker, at one time president of Gettysburg Seminary, was a principal opponent of the well-known principle of conservative and Bible-based Lutheranism: Lutheran altars and pulpits for Lutherans. Schmucker's hope and dream was to extend Lutheranism throughout the length and breadth of America, but through a spirit of ecumenical compromise with the Reformed churches. He was willing to sacrifice not only Lutheran practice but also Lutheran doctrine in order to accomplish his goal. For instance, he was willing to accept as valid the Reformed belief that the presence of Jesus Christ in the sacrament of the altar was symbolical or spiritual.

Schmucker's views and practices became more and more acceptable to those Lutherans in the east who eventually became grouped together as the ULC (United Lutheran Church) and later as the LCA (Lutheran Church in America--a rather arrogant title, I have always thought). The church group known recently as the ELC (Evangelical Lutheran Church), made up of several midwestern Scandinavian Lutheran church bodies, plus a few others, was slower to adopt the liberalism of the Schmuckerites but developed its own liberalism (millennialism, unionism, and opposition to plenary verbal inspiration, for example). Today Luther Theological Seminary in St. Paul, Minnesota, the pre-eminent seminary of the former ELC, even has had faculty members who deny the physical, bodily resurrection of Jesus. The third member of the triumvirate, the Association of Evangelical Lutheran Churches (AELC), was formed by the rebellious members of the LCMS who were the "44" and their offspring. They rebelled against the truly scriptural teachings and practices of Walther and Pieper, desiring to have a unionistic practice of fellowship with heterodox Lutherans and others with whom the LCMS had no doctrinal agreement. When these three church bodies merged into the Evangelical Lutheran Church in America (ELCA--another arrogant title), it turned out that the AELC, which had once been in the LCMS, became the prime mover in urging the ELCA to greater and greater efforts in ecumenical unionism.

And so it came to pass this past August that the ELCA, by an overwhelming margin, declared itself in full communion with the Reformed Churches: The Presbyterian Church (USA), the Reformed Church in America, and the United Church of Christ. Does "full communion" mean that doctrinal agreement has been reached? Silly question! Of course not. In true Schmucker fashion it means only that agreement is not necessary to practice full communion such as exchanging pulpits and altars among the ELCA and the others. The Reformed teaching that the body and blood of Jesus are only present in a symbolical or spiritual sense still stands, as far as can be determined. What the ELCA teaches in the matter is now anyone's guess, since the document on agreement merely states: "In the Lord's Supper the risen Jesus Christ imparts himself in his body and blood, given for all, through his word of promise with bread and wine." What is meant by the word "risen" in this statement is also in doubt, for in the ELCA it is stated that one cannot positively teach that the grave of Jesus was empty that first Easter morning (cf. Carl Braaten in *Christian Doctrine*).

It was reported that there was great sorrow in the convention hall when the vote to declare full communion also with the Protestant Episcopal Church failed to reach a two-thirds majority by just six votes. Sadly, the evidence is there that this failure to capitulate to the desires of ELCA leaders was not due to doctrinal considerations. Rather, the chief issue was a political one, that is, having to do with church polity. While the ELCA bishops have no evident problem in accepting the Episcopal bishops' insistence on their superiority due to the concept of apostolic succession (not mentioned in Scripture!), a natural phenomenon, really, since they too want life terms of office after being ordained as bishops by their Episcopal brethren, nevertheless a concerted opposition chiefly led by midwestern members of the former ELC brought about the failure of those six affirmative votes. That the matter was only political was shown by the expressions from the midwestern contingent to the effect that they did not want this to indicate to the Episcopalians that they were not the ELCA's true brothers and sisters. One expects that next time around the political difficulties will have vanished.

The ELCA, according to its news release, also adopted a “Joint Declaration on the Doctrine of Justification.” Really, this was only half of a joint declaration, since “Roman Catholic approval will also be required for the joint declaration to take effect.” The gist of what the ELCA approved is this: “Condemnations the Lutherans hurled at Roman Catholics during the 16th century, concerning the key Lutheran doctrine of justification, no longer apply to present Catholic teaching on this topic. The understanding of the doctrine of justification set forth in this declaration shows that a consensus in the basic truths of the doctrine of justification exists between Lutherans and Catholics.” Has the Roman Catholic church changed its anathema on those who teach that man is justified by faith alone without works? No, not at all. What has occurred is that Lutherans in Europe and now also in America (the majority of those calling themselves Lutheran, that is) have capitulated and no longer teach justification as it is taught in Holy Scripture. They now agree with Roman Catholics that human merit also has a part in justification.

In one fell swoop the ELCA has surrendered scriptural and Lutheran doctrines on inspiration, the means of grace, justification, and fellowship, among others, and has not denied but accepted both Reformed and Roman Catholic teaching. What a tragedy for all concerned! The former LCA, of course, has had a loose regard for scriptural teaching in these matters almost since its origin. The former ELC has been betrayed by its relationship with the former LCA into moving ever farther away from true Lutheran doctrine and practice. And the former AELC, which was formerly LCMS, has strayed the farthest of all from the true Lutheran doctrine and practice once found in the LCMS and no longer found there, either, although not to such a great extent as in the ELCA. One cannot but feel deep sympathy and sorrow for the lay people in the former LCA and ELC, but most of all for those in the former AELC, for these last have fallen the farthest. Yet the lay people should know that the sheep are to judge their shepherds. -- Yes, Schmucker has won!

- John Lau

SOME EDITORIAL MUSINGS . . .

1. Public Doctrine vs. Private Opinion

There indeed are times when a theologian has the right to have a private opinion in his theological studies. Perhaps the most common of these instances is a matter of grammar in the original languages of the Scriptures, when there are variant readings. Certain exegetical difficulties arise for that reason or others.

At times there are questions to which one would like answers, but the Scriptures are silent on those subjects. Or perhaps one would like to find a *sedes doctrinae* on a particular issue, but the Scriptures, while allusions or expressions about the matter may be found, do not provide such a doctrinal statement that needs no interpretation to be perfectly and obviously clear. In such instances the theologian is at a certain risk in his work. In his eagerness to solve the question he is tempted to draw conclusions from logic or reason in reference to related passages.

When this occurs, that a theologian comes to such conclusions, he is well advised to keep these opinions private, and not attempt to use them to teach others. If he wishes to let others in on his conclusions, to test his ideas with one or two of his brethren in the ministry without adopting the stance of their teacher, one could not fault him. His brethren would do well to advise him to refrain from theological speculation of that sort. They may help him to find Scripture passages that do provide an answer, or they may confirm that there is no *sedes*. It is to be hoped that he will then accept their counsel and acknowledge to them that his course has been that of theological speculation, also assuring them that he will not teach his speculations as doctrine. The matter is, of course, of greater importance when a conference or synodical committee is asked to study a certain matter and provide an answer that may settle a controversy which has arisen. Private opinions really have no place in such a situation, that is, beyond the private committee discussions. A committee member should be free to air his opinions not based upon *sedes*, again provided that he does not assume the role of teacher. But, again, it behooves the other committee members to admonish him not to speculate, as in the case described earlier.

The committee involved (as described above) is, after all, not invited or asked to provide a theological speculation, or even a “study document.” What is needed is a definitive answer from clear Scripture passages, not from reason applied to passages which may allude to or relate to the pertinent points in controversy. Again, especially when such a presentation is put forth and published as the work of a synodical committee, great care must be taken to avoid any answer that does not clearly express doctrines of Scripture as presented in clear passages. If there is no *sedes* on a controversial matter, then that too is an answer from Scripture. The doctrine of the church must go as far as and no farther than Scripture itself. If a committee’s published report is mere theological speculation, then it must be rejected in no uncertain terms, and those who presented it should be required to repudiate it in no uncertain terms, lest confusion in the church result.

2. On Organizations

America is filled with organizations of various types, some open to all and some available to those with certain qualifications by way of previous life experience. Christians must indeed be on their guard when considering membership in such organizations, for they run the entire range: from being totally without any objectionable religious or semi-religious feature to being almost totally religious in nature. Some Christians have followed a practice of seeking to determine whether or not an organization that has some religious or semi-religious feature(s) contains those things only as “incidental” or, on the other hand, as “essential.” If, for example, an organization identifies one of its officers as a chaplain, and has programmed and printed prayers for special occasions, but allows an individual member to refrain from participation in a unionistic prayer, such religious practice on the organization’s part might be regarded as “incidental”; however, if participation is required in order to be a member, then the activity is regarded as “essential.” “Incidental” religious practice would not require the Christian to refrain from membership, it is concluded; whereas “essential” religious practice would.

In my opinion, there are some overwhelming flaws in using that approach. It might be practical to apply it to a local organization that has absolutely no ties to a more widespread or even national organization. In a larger organization, what might be allowable practice in a particular locality may not be acceptable in another area. More importantly, however, what one may or may not be compelled to do personally as a member is not really the point. More to the point is the question of what the organization itself stands for or has as a standard practice. For example, if an voluntary organization declares in its constitution and literature that the purpose of its existence is “for God,” is not every member expected and obliged to be for that purpose? To me the answer is obviously “Yes.” When an inquiry is then made as to the name and nature of that god whom the member is “for,” and the answer is that the god is purposefully and deliberately not named (certainly not identified as the Triune God of the Bible), isn’t that in itself sufficient to lead the Christian to know that the organization supports idolatry, even if the Christian himself, as an individual, is not compelled to join in an idolatrous and unionistic prayer? Knowing this, would a Christian still desire membership in such an organization?

The point I am trying to make is as follows: being excused on a personal level from individual participation in a religious activity that an organization normally conducts does not change the nature of the organization, nor does it excuse such an individual member from the fact that by his membership he is condoning and supporting the organization’s religious activities. A better and far more conclusive way to determine whether or not a religious activity of an organization is “essential” is to ask that all such activity be totally removed from the organization’s program.

3. On Retirement

One year ago I made the decision that the time had come for me to request a release from my call as professor and president of Immanuel Lutheran College and Seminary in order to retire at the end of the then current school year, in May 1997. The request was granted, and the occasion of my retirement was duly observed in the Commencement Service. And so my public ministry as a called servant has come to an end. It has been a run of 47 years, if you include the two years I taught at Bethany Junior College in Mankato, Minnesota, before completing my senior year at the WELS Seminary in Mequon, Wisconsin, and being ordained and installed as the pastor of St. Philip’s in

Minneapolis in 1952. I began my pastoral ministry as a Synodical Conference missionary and concluded my teaching ministry in the CLC. How grateful I am for the opportunities for service my Savior has given me! All glory to Him!

Almost as soon as I came to Immanuel in 1965 I was asked to serve our *Journal of Theology* as a production assistant to Prof. E. Reim, who was the editor. This meant that I helped with the editing and did the typing of copy for the printer. I became an appointed member of the editorial staff in 1970 and editor in 1986. Pres. Daniel Fleischer has asked me to continue on as editor, and I acceded to his request.

Since Prof. John Pfeiffer, who has been serving as the Journal's business manager, has been appointed to serve out the remaining year in the present term of office of the ILC president, it will be necessary to find a replacement for him on the staff.

4. Apology and Correction

A discerning and sensitive reader has called our attention to the paragraph beginning at the bottom of page 13 of our last issue (June 1997, 37:2), in the translated article by F. F. G. Harders, "*Im Beruf Bleiben.*" The reader believes that it would have been better to delete the entire paragraph, but at least the third sentence. Belatedly, I unqualifiedly concur. Of course, Harders was reaching for examples from history to show evils resulting when "we operate outside our calling." He did not really need to use the illustrations he presented and should have omitted them. So should we have. Political and/or historical bias has no place in a church publication. I, too, am sensitive on these issues, but I was sleeping at the switch. I do sincerely apologize.

An alert reader wrote to inform us that the same Harders article was originally published in 1905, not in 1904, as we footnoted it. Make the necessary correction in your copy, please.

- John Lau

BOOK REVIEWS

Dealing with depression and other "emotional and psychological problems"

We are not in the public ministry long before we realize that there is more to counseling the depressed and distressed than simply reciting Bible passages. For although we may recognize that most "emotional and psychological problems" are connected (if not rooted) to spiritual problems, the Word of God -- law and gospel -- must be rightly *applied* to our people as individuals, not merely *announced*. It is necessary then for the *Seelsorger* to listen well, and to be familiar with each person's particular situation. Sweeping judgments that "lump" people and become the springboard for the pastor's attempt to resolve the problem must be avoided.

All this takes time and patience. The busy pastor may be tempted to dismiss quickly the member who seeks help because he has been "down" a lot, or is subject to great mood swings. The insensitive pastor may think: "That's just the way he is!" or "She'll get over it in a few days!" Or he may feel justified in letting the psychologists, psychiatrists, and other medical professionals look after his troubled member, so that he can get his sermons written, prepare for his classes, visit the shut-ins, etc.. How *uncharacteristic* of the caring under-shepherd of our Lord Jesus!

Surely, every Christian pastor has a *special* ministry and responsibility to the spiritual needs of the "troubled" Christian, if he would follow the example of our dear Savior and Lord of the Church. In His words to the paralytic -- "Be of good cheer, *your sins are forgiven you*" -- we find the emphasis, the message, and the power of our ministry to all who are troubled physically, emotionally, psychologically, or however one puts it! By this astounding, public declaration to the paralyzed man our Lord indicated that, although the man's friends may have thought otherwise, his greatest need was spiritual; he needed most to be assured of his right standing with God. Jesus recognized that need, emphasized it, and ministered to the man with the heart-lifting announcement that his sins were forgiven.

While this hardly means that we ought not or can not entrust souls to the medical professionals, it *does* suggest, to this writer at least, that *we -- not they --* ought to be the *first* to minister to those members and “contacts” who are experiencing emotional and psychological problems in their lives. With this in mind, the following book reviews are offered. The undersigned has made use of both volumes in his ministry. They have been especially helpful as “homework” for those who are being counseled.

Pressed Down but Not Forgotten, by H. Curtis Lyon and John Juern. Milwaukee: Northwestern, 1993. \$11.99.

This book is addressed to the depressed Christian as well as the “helper” of the depressed person. Curt Lyon “has done extensive pastoral counseling” while serving a WELS congregation in Crete, Illinois. He has also authored *Counseling at the Cross* (NPH). Dr. John Juern is a practicing psychologist, who has also served as a Lutheran elementary school teacher and as a professor of psychology at Wisconsin Lutheran College in Milwaukee.

This book is one of NPH’s “*Christians in Crises*” series -- an application of law and gospel to the various crises in the lives of Christians. The goal of this particular volume is to help depressed Christians “find hope”:

This book will tell you what psychology and psychiatry have to say on the subject, and what solutions they have to offer. That is important. But **even more important**, this book will lead you to understand depression from God’s point of view and give you answers and solutions God provides in his Word. In addition, it will show you how your study of Scripture and your prayers are an important part of the healing process when you deal with depression [emphasis added]. (8)

The editor’s preface cautions the reader that the *Crises* series is “not meant” to offer “an exhaustive treatment to be used in place of personal counseling.” “Where crises patterns persist, we urge you to seek counseling from professionals in the field,” the disclaimer reads (5). We do appreciate the need for such a statement. However, it is this reviewer’s opinion that in our ministry to the depressed *no* printed material should *ever* be a substitute for our pastoral counsel at *any* stage of the healing process.

We believe *Pressed Down But Not Forgotten* achieves its stated goals quite well. Its brevity, large print, and easy style contribute to its usefulness in our pastoral ministry. We hope our readers will find the following chapter-summaries helpful.

Chapter 1-- Christians get depressed too! Definitions, misconceptions, etc.

Chapter 2 -- “A Clinical Look at Depression” . . . Depression is defined as to various types and symptoms. Chapter ends with a twenty-question *self*-test to help the reader determine whether a person may be suffering from depression.

Chapter 3 -- Various treatments for physiological and psychological symptoms of depression

Chapter 4 -- Spiritual roots of depression as a self-centered disorder, consequences

Chapter 5 -- Spiritual answers to a spiritual problem. (It is the nature of depression to look inward. The gospel must be applied to point people outward.)

Chapter 6 -- This chapter is directed particularly to the question: “How do you help a depressed person?”

Chapter 7 -- This is a most helpful chapter, offering the biblical record of a few “depressed” Christians, and how they dealt with the problem. Thought questions are designed to help the reader think about the faithfulness of God in the midst of the Christian’s periods of depression.

Hidden Rift with God, by Dr. William Backus. Bethany House, 1989. Paperback, 191 pages.

In this book the author lends strong support to the conclusion Christian pastors have often made when counseling emotionally troubled and depressed individuals: "This person's problem is the result of unrecognized resentment, anger, and rebellion against God." Although the author would like to heal what he correctly views as the "rift between modern psychology and Christianity," he states that his book is written primarily for those who have suffered from the "spiritual malady" of a hidden rift with God. His work contains many "composite" case histories as well as his own actual case to assist in making his point. The book's appendix is a bibliography of sources dealing with religion and health.

Are we leery of anyone promoting a "wedding" of the tenets of modern psychology and Christian theology? Most certainly! Dr. Backus, however, is a psychologist who seems quite aware of the humanistic, materialistic errors of *modern* psychology, while strongly believing that true psychology (i.e., "knowledge about the soul or mind" -- Backus) must be made to agree with biblical truth. We let him speak for himself. . . .

Given this understanding of psychology, it's quite true to say that a biblical psychology existed long before contemporary psychology came into being. Christian theology has something to say, both to the person practicing psychological therapies and to the client who receives counseling.

According to Christian teaching, you cannot deal with deviant human behavior as if man is a malfunctioning computer. There are realities which, though invisible, exert real and powerful influences on human behavior -- for instance, a universal and inborn inclination to do wrong (as it is defined by God's command), the existence of potent, evil, spiritual entities, and the presence and activity of God's Holy Spirit. (15)

As a psychologist, I write from a cognitive behavioral perspective, chosen partly because it is readily modified by and subordinated to Christian truth. In relation to the truth of Scripture, cognitive psychology is merely a method of understanding how the human mind works to process material, including the material offered by Scripture.

I have deliberately related certain biblical terms to psychological equivalents. Sometimes, however the psychological must be moved over to accommodate the prior claims of God's revealed truth. For instance, the fundamental human plight is not anxiety or the oedipal situation or imbalance in neurotransmitting chemistry, though all of these may exist. Man's greatest plight is a separation from his Source, which is God. This separation was wrought by human sin. Sin, at its core, is fed by untruth stated and restated in the internal monologue, the thoughts of the heart and mind of man. We alienate ourselves from God by actively contradicting Him, by taking issue with Him over what is good. Instead of accepting His view of what is good for us, we disagree with Him; we wish for and act on our own view of what is good.

The cure is not insight or desensitization, or healing of memories, or making the unconscious conscious, or increased rationality, or finding one's real self, though one or another of these may help. The cure is God's free gift of righteousness, gained for us when Jesus offered himself for us. We gain this gift by grace through faith. This righteousness alone reunites us with God; it is our life-giving reconnection to our Source. (16)

We hear a lot about the importance of "self-talk." It seems that Dr. Backus recognizes the fact that "self-talk" is not new with humans, not something that modern psychology "discovered." In Romans 2:15 doesn't the apostle describe a kind of "self-talk" on the part of the Gentiles whose conscience bears witness to the work of the law written in their hearts so that *between themselves their thoughts continually accuse or else excuse them?* We know how easily we may "talk *ourselves* into" doing, saying, or believing something. Backus argues correctly that, when a person's emotional and psychological problems are due to a hidden rift with God, it is because his self-talk has led him to

various “*misbeliefs*” about self, truth, God and good. In a section entitled, “What Makes You Think *That?*” Backus writes:

I found the term *misbelief* in the writings of Martin Luther, where it stands for wrong thinking prompted by the devil, the world, and the sinful human nature. Luther said it was men’s wrong interpretation of events and their meanings that played a primary role in causing “*despair*” (bad feelings) and “*vice*” (bad behavior).

Recent research done by cognitive psychologists concurs with Luther’s thoughts. Our bad feelings don’t just fall on us out of the sky, nor do our undesirable choices and actions simply happen. It is the self-talk, what we tell ourselves inside, that causes emotions and behaviors. (112)

In “self-help” books of this nature one casts a critical eye on what are offered as the solutions to the problems defined. According to Backus, the solution begins with Spirit-worked faith in Christ, and continues as one uses God’s Word to “self-talk” *against* the “old sin nature (“OSN”), prays and repents.

The “condition” that the Holy Spirit brings to you is called *faith*. . . . the Holy Spirit works by means of God’s Word. Practically speaking, this means that you and I must prayerfully ponder the Word of God, asking Him to make its truth alive by the power of the Spirit. That is the beginning, the point at which we open the door to the Spirit of truth. . . .

As we’ve noted, faith is a gift from God. But Paul describes His Word as a sword that you and I must wield (Ephesians 6:17). You and I must energetically, resolutely, firmly, even mulishly *insist* that the old, God-hating misbeliefs have to go, and we must daily practice telling ourselves the truth. This means deliberately silencing our misbeliefs at the moment they’re voiced within, “thrusting through” these lies, as it were, with God’s word of truth. This is our part in the spiritual battle (see Ephesians 6:12). (152)

For the truth about God is that He is not like us. His ego is not damaged at the first whiff that you and I disagree with Him. He doesn’t push us away when we’re weak and, with bitterness say, “If you think you know so much, go ahead and do it your way. But you’ll see!”

He only wants truth and honesty -- all the time, in all circumstances. Spiritual cover-ups don’t do anything but keep us further from Him. So the next time you feel yourself slipping away from God and embarrassed to let Him know it, consider this passage, written by the apostle John: ‘If we claim to be without sin, we deceive ourselves and the truth is not in us. If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness.’ (1 John 1:8,9). (178)

Although this reviewer has made effective use of *The Hidden Rift with God* in private study as well as in counseling (on a limited basis), it *cannot* be recommended without caution. William Backus is an ordained Lutheran clergyman who describes his background as “evangelical, conservative and biblical.” He writes: “To me, as a confessional Lutheran, the Word of God is absolute truth, though no human being can rightly claim to know all truth absolutely” (16). And again:

My theological training at Concordia Seminary, St. Louis, was conservative and grounded in the Scriptures. But the first reason for my inner blindness was this: Like most of my contemporaries, I’d been exposed to the latest, “fashionable” theologians, who taught that the Bible is a flawed book, of human origin, that its claims must be weighed by human judgment. They taught that, although the Bible *contains* God’s truth, it is by no means totally true, and I’d hardly noticed that some of these notions had filtered in among my own beliefs. (25)

It is clear from his book that the author experienced a Spirit-worked “awakening” on several fronts of the fight of faith. We join Dr. Backus in giving thanks to God for healing the rift!

However, the discerning Lutheran Pastor/Christian will discover scattered statements that appear or may appear synergistic and contradictory to the author's own confession. At times it seems that he attributes to all of his readers what only the Christian is enabled to do. In the following examples all bold type is my emphasis:

- ◆ "It is the *living out* of both righteousness and faith that requires **energetic commitment and effort**" (17).
- ◆ "Nor does He reveal himself only to 'special people.' He wants to reveal himself to **anyone who seeks Him**, no matter what their difficulties may be" (28).
- ◆ "There is only One in all the universe who can truly help us to exchange misbeliefs for the truth: He is the Holy Spirit of truth. I believe it's impossible to make yourself agree with God from the heart without His Spirit's deep work in your life. Here is how **you make the simple, first steps if you have never done so. You begin by confessing to God that you want and need Him. You acknowledge that His Son, Jesus, is your Savior -- the only one who can save you from sin and death. If you haven't opened your heart to Jesus Christ, if you haven't accepted Him as your only hope for forgiveness, renewal and salvation, you can do that now.** Jesus pledges that God will send the Holy Spirit to dwell in you. And He will enable you to agree with God. He will give you a heart-grip on the truth that will make it real and alive. The 'condition' that the Holy Spirit brings to you is called *faith*. . . . This comes from God as a gift" (151-152).

Our readers should know that when the undersigned telephoned Dr. Backus about the synergistic appearance of these statements, the author indicated that he would have to rewrite these portions in the event of a second printing, since he is firmly committed to true Lutheran theology and has no desire to appear otherwise.

-- Vance A. Fossum

***Luther Digest* (Volumes 1-6)**

Luther Digest came out with Volume 1 in 1993 and subsequent volumes (2-5) in 1994, 1995, 1996, and 1997. Volume 6 is planned for 1998. Each volume is subtitled "An Annual Abridgment of Luther Studies," and that is an accurate description of its contents. The publisher is Luther Academy, whose address was Fort Wayne, Indiana, but is now given as Crestwood, Missouri.

The purpose of these volumes is to acquaint persons interested in Martin Luther with what is being written about Luther all over the world. Articles about Luther are abridged. Non-English materials are translated into English. Each digest has been approved by the original author. Obviously, different points of view are expressed by the different authors.

The value of these volumes is that the reader in a few hours can get a good idea of what is being written about Luther in our time. Those readers who find their interests aroused by one or the other digest are encouraged to continue their studies by searching for and finding the original article that is being abridged in the *Luther Digest*. Since many specific references to Luther's writings are made, anyone with access to *Luther's Works* (the 55-volume English edition) can determine what Luther actually said on the matter under discussion.

Volume 1 (1993) contains abridgments of articles on the following subjects: Luther's system of Bible chronology, Luther's relationship with Staupitz, Luther's method of meditation on the Biblical text, Luther's opinion of Thomas Aquinas, the influence of Luther's lectures on Genesis, Luther's doctrine of justification, and many others. Some are abridgments of whole books; others are abridgments of articles in periodicals. Original authors include such scholars as Robert Kolb, Wolfhart Pannenberg, Franz Posset, and the late Robert D. Preus, who in 1993 was the president of Luther Academy.

Volume 2 (1994) includes articles by Gerhard Ebeling, James Kittelson, James Nestingen, and Carter Lindberg. The article by Lindberg points out how Luther would never have agreed with the ecumenical slogan: "Doctrine divides, but service unites." To Luther doctrine is to life as heaven is to

earth. "We err daily in our life; ... but by the grace of God our doctrine is pure" (*Luther's Works*, 27: 41-42).

Volume 3 (1995) includes a summary of an article by Rudolf Mau on Luther's discussion of the Second Table: "Thou shalt love thy neighbor as thyself," quoting extensively from Luther's lectures on Galatians (*Luther's Works*, Volumes 26 and 27). Since the Eastern Orthodox churches are gaining many new members in America, considerable space is given in this volume to a comparison between the Eastern Orthodox concept of *theosis* (becoming God or becoming like God) and Luther's occasional use of the same kind of terminology, based, for example, on 2 Peter 1:4 ("that you may be partakers of the divine nature").

Volume 4 (1996) contains an easy-to-read summary of a full-length book by James Kiecker, entitled *Martin Luther and the Long Reformation*, published by Northwestern Publishing Company, 1992. One section of Volume 4 is given over to articles discussing Luther's attitude toward Bernard of Clairvaux (1090-1153), Luther's favorite monk.

Volume 5 (1997) contains many short articles on various topics. Of special interest are a presentation of Luther's arguments for infant baptism by Paul Zietlow, a couple of articles by Carter Lindberg on Luther's views on Christian welfare (taking care of the poor) and Luther's views on the Jews, and an article by Robert Preus on Luther's *theologia crucis* ("The Theology of the Cross").

Each volume costs \$15, but two volumes can be obtained for \$25. Contact Luther Digest Circulation Development, PO Box 28801, Greenfield, WI 53228-8801.

***Contending for the Faith*, by David R. Barnhart, 1994. Abiding Word Ministries, 4300 Nicols Road, Eagan, MN 55122**

The title of this book is taken from Jude 3: "I found it necessary to write to you exhorting you to contend earnestly for the faith which was once for all delivered to the saints." Pastor Barnhart, author of *The Church's Desperate Need for Revival*, forcefully encourages us Christians in this book to take action against the many devilish forces arrayed against genuine Christianity in our time. One action that Pastor Barnhart himself took in 1984 was to get out of the liberal LCA -- Lutheran Church in America (now part of the ELCA -- Evangelical Lutheran Church in America) and join the AFLC -- Association of Free Lutheran Congregations.

Confessional Lutherans will certainly agree that a continuing battle must be waged against such forces as historical criticism that denies the inspiration of the Bible, blatant sexual immorality that demands toleration and acceptance from supposedly Christian denominations, the charismatic movement, the feminist takeover of once-faithful Christian churches and schools, and what Barnhart calls "ill-advised alliances with false religions, liberal churches and questionable organizations" (12).

Barnhart's book also includes warnings against modern efforts to establish a one-world religion and a one-world government. He makes reference to such organizations as the Trilateral Commission, the Parliament of World Religions, the World Conference on Religion and Peace, and the Council on Foreign Relations. We certainly need to keep our eyes open to what is going on in our world. It is easy to get sucked in by these ideologies and organizations that may seem at first to be neutral or non-religious but turn out on closer examination to be antichristian.

Barnhart says many things very well, and we would like to be able to agree with him 100%. Nevertheless, we cannot altogether agree with what he says about "denominational distinctives" in Chapter 4 (31-41). We do, of course, agree that the Holy Christian Church includes all believers in Christ throughout the world, Lutherans as well as non-Lutherans. We can even agree with him when he says that confessional Christians too often "spend their energies fighting one another, rather than fighting the enemy of men's souls." But then he tells us he is "referring to honest differences of interpretation which exist among Bible-believing Christians, not to doctrinal differences where unbelief and twisting of Scripture are involved." Yet among these "honest differences of interpretation" he seems to include such matters as baptismal regeneration, original sin, predestination, and the real presence of Christ's body and blood in the Lord's Supper. Therefore, in contrast to David Barnhart, we do believe that contending for the Scriptural doctrine in these "lesser" matters also is a necessary and worthwhile contending for the faith. God's Word clearly teaches what we are to

believe and teach in these doctrines also, and our God does not want us to tolerate any other kind of teaching. "A little leaven leavens the whole lump" (Gal. 5:9).

As our Lutheran *Formula of Concord* (1577) says so well, "we desire such harmony as will not violate God's honor, that will not detract anything from the divine truth of the holy Gospel, **that will not give place to the smallest error** [our emphasis], but will lead the poor sinner to true and sincere repentance, raise him up through faith, strengthen him in his new obedience, and thus justify and save him forever through the sole merit of Christ" (the last words of the Solid Declaration, Art. XI). This also is contending for the faith.

The Recovery of Mission, by Vinoth Ramachandra. Eerdmans, 1996.

What is the role of Christianity in a pluralistic world? Asian Christians have long been "a small, powerless and often persecuted minority" (viii), but now this is increasingly true in North America and Europe as well. Should we still insist under these circumstances that Jesus Christ is God and the only Savior of the world and that Christianity is the only true and saving religion? Or should we soften our approach to adherents of other religions in order to gain a hearing for Christian teaching?

The author of this book is a Christian from Sri Lanka, India's island neighbor to the south. He is an Anglican lay preacher who has served since 1987 as the South Asian regional secretary of the International Fellowship of Evangelical Students.

Part I of Ramachandra's book examines the views of three Asian theologians, Stanley Samartha of India, Aloysius Pieris of Sri Lanka, and Raimundo Panikkar of India. Ramachandra summarizes their views in these words: "All regard any ascription of uniqueness, normativity and historical finality to Jesus as neither intellectually tenable nor morally desirable" (116). Thus, even though all three of them seem to want to be considered Christians, they are willing to give up or explain away large portions of Scripture in their efforts to combine certain features of Christianity with the Asian religions.

Samartha, for example, says: "In a religiously plural world the mission of the church is not to make other people Christians but to invite people to enter the kingdom of God" (quoted on p. 9). We know as Christians, however, that the only way to the kingdom of God is Jesus Christ and the way of salvation by faith in Him and His work in our behalf that is revealed in the Bible. The deity of Jesus Christ and therefore His absolute uniqueness in the world proves to be the stumbling block for these three theologians who are more religious philosophers than theologians.

Ramachandra responds with these well-spoken words that echo the apostle Paul's words in First Corinthians 15: "If Jesus was not more than human, the Christian church has lived a lie. Its creeds and practices have been based on falsehood. It has elevated a mere human being to the level of God and worshipped him. We are guilty of the most monstrous idolatry" (32). But Jesus was no buddha or Hindu guru or political liberator or religious philosopher. He was and is God incarnate. To be a Christian means to believe in Jesus as the Son of God and trust in His saving work as the one and only way of salvation provided by God in His grace for the whole human race.

In Part II Ramachandra presents at length the views of the Christian missionary leader Lesslie Newbigin, who has written: "As long as the church is content to offer its beliefs modestly as simply one of the many brands available in the ideological supermarket, no offense is taken. But the affirmation that the truth revealed in the gospel ought to govern public life is offensive" (quoted on pp. 145-146). If a person is willing to say that some idea is right for him and does not insist that it is also right for others, no one has a problem with that. But when we as Christians say that Christianity is right for all and that all other religions are wrong, then we are being arrogant, judgmental, and intolerable.

What is our mission as Christians? Newbigin's answer is that Jesus Christ is "Lord not only of the Church but of the world, not only in the religious life but in all life, not merely over some peoples but over all peoples. He is just not my saviour, but the saviour of the world" (quoted on p. 168).

Part III begins with a chapter entitled "The Scandal of Jesus." Ramachandra rightly says: "The controversy over Jesus concerns *who he is*. ... No category short of deity itself is sufficient. It is this traditional claim -- that in the human person of Jesus, God himself has come amongst us in a decisive

and unrepeatable way -- that constitutes an offense to a pluralist society. It is this that invites the scorn of the secular humanist, the puzzlement of the Hindu and the indignant hostility of the Muslim” (181). Reflecting a famous saying of C. S. Lewis, Ramachandra says of Jesus: “If one hesitates to acknowledge the truth of his claims, then logically one is compelled to dismiss him either as a liar/charlatan, thus implying that the whole edifice of Christianity is built on a gigantic hoax, or as a megalomaniac, a self-deceived fool” (202). Again, he says of Jesus: “One can search all the religious traditions -- indeed all the great literature -- of humankind, and you will not come across one like Jesus, who makes seemingly the most arrogant claims concerning himself yet lives in the most humble and selfless manner conceivable” (203).

It is the resurrection of Jesus from the dead, as prophesied, that establishes the truth of Jesus’ claims. Ramachandra maintains: “No one (from that generation) disputes the claim that the tomb was empty. ... It simply will not do to say, as many in the liberal Western theological tradition (including Asian writers influenced by this tradition) have said, that the disciples had such a wonderful inner experience of the love and grace of God mediated through Jesus that the ‘mythical’ language of ‘resurrection’ was the only way they could express the abiding significance of this experience” (205).

The last two chapters show how the claims of the risen Christ compel us Christians to proclaim Christ’s gospel to the whole world. “Missionary outreach, both to Jews and to pagans, ... flowed from the very logic of the death and resurrection of Jesus” (224). “Evidently not only the apostles but many ‘ordinary’ (unknown) Christian men and women saw it as entirely natural to their faith to travel about the known world and to tell those they met, irrespective of culture and religious adherence, that there was ‘another King,’ namely Jesus” (225). It is exciting to read how the early Christians proclaimed the “deeply offensive” message of Christ crucified in the Roman Empire, and how quickly the gospel traveled to places large and small all over the world.

Not that it was easy to become or be a Christian in those days. “If one wanted a comfortable life or to move ahead in respectable social circles, the last thing one did was to become a Christian” (228). As then, so now! “All over the continent (of Asia), Christian converts are subject to intimidation, ostracism and frequent violence at the hands of family and neighbors” (228).

Ramachandra sees a similarity between the heretical gnosticism of the first two centuries of the Christian era with the religious thought-world (including Hinduism and Buddhism) of most present-day Asians. The church father Irenaeus of Lyons was the chief battler against gnosticism. Ramachandra says we Christians today can learn from Irenaeus and other early Christians a good way of testifying against the gnosticism in our world and presenting the claims of Jesus Christ. He concludes his book with these words: “Through humble conversation with the early Christians we shall perhaps discover resources that equip us to face the challenges of interaction with the worldviews and ideologies of our world at the end of the twentieth century, and to bear witness to Jesus Christ with integrity and radicalness” (282).

The Diary of a Missionary, by Ernst H. Wendland. Northwestern Publishing House, 1996.

What is it like for a Christian missionary from the United States to serve in an African mission field? What is it like for his wife and family? In this interesting 319-page paperback retired missionary Ernst H. Wendland gives us his answers to these questions. He is well-qualified to do so, since he served as a missionary in the country of Zambia in central Africa from 1962 to 1978 and again from 1988 to 1993.

When he first accepted the call to Zambia, Pastor Wendland was already in his middle forties. He had a wife and six children, the youngest being only 5 years old. The value of this book lies in its underscoring of the planning, organizing, and arranging of details having to do with travel, education, language learning, congregational visitation, and many other things that are necessary in undertaking a family venture of this kind. A friend suggested to the author that this book ought to become “required reading for anyone seriously contemplating working in a foreign mission field” (1). I think that it would be good reading for all pastors and their wives and families and anyone interested and involved

in Christian mission work. This means all of us. Certainly all of our seminary students and all the members of our Board of Missions should read it.

Missionary Wendland has written other interesting and worthwhile books about mission work in Africa, among them *To Africa with Love, Of Other Gods and Other Spirits, Dear Mister Missionary,* and *Ibibio*. The special feature of *The Diary of a Missionary* is that it contains excerpts from the actual diary written by Pastor Wendland during the years from 1962 to 1972, together with his present-day retrospective reflections on the events and incidents described. A word that occurs over and over again is the word “frustration.” Plans often had to be changed. Uprooted children needed to have their problems addressed. Unexpected failures as well as surprising blessings abounded, with the blessings outweighing the failures if they are judged by a Christian standard. After all, what can be compared to the value of thousands of souls brought to faith in Christ through the use of God’s means of grace? One can sense the great satisfaction Pastor Wendland feels today when a decision made years ago in the dark, so to speak, has turned out, in retrospect, to be a wise decision, and a student of years ago has proved to be a dependable church leader.

The book concludes with these words. “In the first week of April 1962, I received a letter ... containing a call to serve ‘as professor in the Bible school and missionary to Northern Rhodesia’ (then a colony of Great Britain, today the independent country of Zambia). In the fear of God I accepted this call. Little did I realize at the time that this call not only would change the rest of my life and that of my immediate family, but it would also affect the lives of many other people as well. God has blessed the spread of his Word in that great continent, Africa, and I thank him for including our family in his plans to bring many who live there to faith in their Savior” (318).

***Ministry and Theology in Global Perspective*, by Don A. Pittman, Ruben L. F. Habito, and Terry C. Muck, editors. Eerdmans, 1996.**

This large book (524 pages) was written as a textbook in missiology by three scholars representing mainline Protestantism, Roman Catholicism, and evangelicalism. Besides being a textbook, it includes many readings on the topic of missiology from the early church fathers to modern church leaders.

In Part I of this book, entitled “Towards a Christian Theology of Religions,” three basic views are described: theological exclusivism, theological inclusivism, and theological pluralism. Theological exclusivism is the position of those who “firmly maintain that no salvation exists apart from the atoning action of the triune God known in the life, death, and resurrection of Jesus Christ and that no spiritual community other than the Christian church is a God-inspired mediator of saving grace” (55). Scripture passages that teach this position are Mark 16:15-16; John 14:6; 2 Corinthians 6:14-15; Acts 4:12. One would think, therefore, that this would be the firm position of all those who consider themselves Christians. But already in the early church Justin Martyr (100-165) contended that the heathen philosopher Socrates was really a Christian (68). Ulrich Zwingli (1484-1531), one of the reformers, held the same view. Martin Luther vehemently opposed Zwingli’s anti-Scriptural speculations on this topic and made his confession in the Large Catechism: “Outside the Christian church (that is, where the Gospel is not) there is no forgiveness, and hence no holiness. ... All who are outside the Christian church ... remain in eternal wrath and damnation” (*Large Catechism*, Second Part: The Creed, #56, #66).

Historically the Roman Catholic Church has been considered exclusivistic also, teaching that there is no salvation apart from the Roman Catholic Church. But present-day evidence shows that the pope and his followers are now theological inclusivists. The Second Vatican Council (1962-1965) opened the door of salvation “to all persons who, through no fault of their own, do not know Jesus Christ and are not joined to the church, but who, moved by grace, seek sincerely to do God’s will” (57). Jews and Muslims are given special recognition as children of God.

The third view is theological pluralism, which is even weaker than inclusivism. Persons who hold this view “have focused attention on the relativity of all human knowledge, on the mutual sharing of religious experiences, and on the dialogical exploration in a multi-religious context of criteria for the discernment of truth” (59). To them, “the Christian mission ... may lie more in influencing those

in other traditions to incorporate something of Christ's spirit into their own practice than in leading them explicitly to renounce their heritage in order to become Christians" (61).

Of course, these scholars are trying to be fair to all viewpoints in the modern debate as to what the Christian mission is and ought to be in our time. But statements already in the Preface give an indication of their own viewpoint. They speak of adherents of all religions as being "precious children of God" (4). They speak of "our embrace of all others in a common quest for adequate expressions of the good and the true" (8). The authors state: "We desperately need one another in discerning God's will. ... We need both *intrafaith and interfaith dialogue* on a global scale if we are to see more clearly dimensions of the *missio Dei* in our time" (20). "We should humbly enter into dialogue with people of all living faiths and ideologies to give as well as to receive" (21).

The readings that are included in this book also seem to be heavily weighted away from theological exclusivism. Lesslie Newbigin, for example, is presented as an exclusivist because he "strongly affirms the uniqueness of Jesus Christ" and yet "he rejects the extreme position that all non-Christians are eternally separated from God" (196). James A. Borland, on the other hand, a Baptist professor from Liberty Seminary in Lynchburg, Virginia, quotes many Bible references and concludes: "To hold out the possibility of any other way of salvation (other than faith in Christ) does not add to God's greatness but depreciates his Word and the work of the Church through the ages. To teach any other way of salvation for the heathen diminishes missionary zeal and leaves the helpless hopeless" (209). But Borland seems to be the only representative of this kind of exclusivism.

The second major part of the book is entitled "Mission and Ministry." The same pattern is followed as in Part I, first an introductory chapter and then readings from various authors, such as Pope John Paul II, Donald A. McGavran (originator of Church Growth concepts), the World Council of Churches, and Lesslie Newbigin.

The third major part of the book is entitled "Dialogue and Ministry." Again, an introductory chapter and then readings from various authors, including John Stott. No one quoted in this section seems to have any understanding of the many Biblical warnings against false teachers and syncretism. In fact the index of Scripture passages at the end of the book contains no reference to Matthew 7:15 or Romans 16:17 or 1 Corinthians 6:17 or 1 John 4:1 or 2 John 10-11. Galatians 1: 6-9 is referred to once by James Borland.

Since this is intended as a textbook, there are discussion questions and suggestions for further reading at the close of the introductory chapters. The value of this book for us who disagree most thoroughly with the viewpoint of the editors is the handy collection of readings on the subject of missiology from so many different sources, including adherents of heathen religions. This book cannot be a textbook for us, but it is helpful to know the viewpoint of our theological opponents from their own words.

-- David Lau

Showers of Blessing

"I will cause showers to come down in their season; there shall be showers of blessing" (Ezekiel 34:26).

In recent years God has been using Northwestern Publishing House in Milwaukee to shower down on us blessings in the form of precious theological treasures from the past. I am referring especially to seven full-sized volumes of doctrinal essays, most of which had once appeared in the *Quartalschrift* or its successor, the *Wisconsin Lutheran Quarterly*.

Our Great Heritage is a three-volume set edited by Lyle W. Lange and priced at \$95.99 in the latest Northwestern catalog. What you get in these volumes is theology: doctrinal, exegetical, historical, and practical theology, written by such past and present scholars as John Schaller, August Pieper, John Meyer, Paul Peters, Siegbert Becker, Carl Lawrenz, Wilbert Gawrisch, Armin Schuetze,

and many others. Most of these essays have appeared in print before, but some have not been previously available.

Of special interest to the Church of the Lutheran Confession (CLC) are the essays of two men instrumental in the forming of the CLC: Edmund Reim and Otto Eckert, Sr. Essays of theirs that are included:

- What Constitutes False Doctrine? - Edmund Reim;
- The Historical Background of the Ecumenical Creeds - Edmund Reim;
- Crooked Sticks at Augsburg A.D. 1530 - Otto Eckert, Sr.;
- Ancient Heresies in Modern Garb - Edmund Reim;
- In an Instant and in a Moment - Otto Eckert, Sr.;
- Justification -- Ethical or Judicial? - Edmund Reim;
- The Relation of Time to Eternity in God's Dealing with Man as Concerning the Doctrine of Election - Otto Eckert, Sr.;
- Our Christian Liberty and Its Proper Use - Edmund Reim.

No doubt anyone who has been a regular reader of the *Wisconsin Lutheran Quarterly* or *Quartalschrift* will find in these volumes some of his favorite or most useful essays. Among such I would have to include August Pieper's "The Book of Job in Its Significance for Preaching and the Care of Souls," "Luther on the Form and Scope of the Mosaic Law" by Paul Peters, "The Christological Flesh-Spirit Antithesis" by Siegbert Becker, "The Doctrine of Election as Taught by the Seventeenth Century Lutheran Dogmaticians" by Robert Preus, and "Teaching Law and Gospel" by William Fischer.

Essays on Church Fellowship is a 1996 volume edited by Curtis Jahn (\$31.99 in the Northwestern catalog). Besides essays that had been published in the *Wisconsin Lutheran Quarterly*, this book reprints several popular pamphlets on the subject of church fellowship, plus two previously unpublished essays, "History of Fellowship Practice in the Wisconsin Synod" by Wayne Mueller and "Joining Together in Prayer and the Lord's Supper" by Armin Schuetze.

Two essays written by persons who later joined the CLC are included: "The Strength of Christian Unity" by Edmund Reim and "Concerning Christian Brotherhood and Christian Fellowship: Their Relation and Certain Practical Questions Involved" by Egbert Schaller.

No doubt a careful study of these essays would reveal the specific doctrinal difference between the Wisconsin Evangelical Lutheran Synod (WELS) and the CLC on the matter of terminating church fellowship. Certainly the consistent use of the term "persistent" on the part of WELS essayists to describe "errorist" allows for the view approved by the WELS in 1959, namely, that "termination of fellowship is called for when you have reached the conviction that admonition is of no further avail." The term "impasse" is also found repeatedly in the WELS literature of that time to describe what happens when according to human judgment admonition is of no further avail.

In contrast, the CLC stated in its confession *Concerning Church Fellowship*: "Suspension of an established fellowship is to take place when it has been ascertained that a person or group is causing divisions and offenses through a false position in doctrine or practice." Also: "We reject the opinion that separation from errorists is dependent upon the course of admonition."

It is good to have in one handy volume the many different essays that were written on this topic. On many aspects of the doctrine of fellowship the WELS and the CLC are in agreement, over against the wide-open syncretism of the Evangelical Lutheran Church in America (ELCA) and the escalating unionism of the Lutheran Church - Missouri Synod (LC-MS) with its approval of prayer fellowship with errorists and its theory about "levels of fellowship." Such errors are clearly shown to be errors in this volume.

The most recent collection of doctrinal essays from the past is found in a three-volume set entitled *The Wauwatosa Theology*, edited by Curtis Jahn. Except for an interesting and helpful essay by Martin Westerhaus introducing the three Wauwatosa theologians, John P. Koehler, August Pieper, and John Schaller, the contents of these three volumes is pure Wauwatosa theology, that is, writings of the talented triumvirate who taught together from 1908 to 1920 at the Wauwatosa Seminary of the Wisconsin Synod. The particular strong point of these three men was their method of careful Scripture study and the derivation of doctrine directly from Scripture instead of the then-prevailing method of citing Bible passages to prove doctrines already established by the dogmaticians.

Section One of Volume One is entitled “Survey and Samples.” Most of the material in this section has not been available in English before now. In this section all three seminary professors are allowed to present to us their method of deriving and proving doctrine from Scripture and from Scripture alone. Psalm 119:105: “Your word is a lamp to my feet and a light to my path.” Martin Luther himself followed this method, as he confessed in the Smalcald Articles: “The Word of God shall establish articles of faith, and no one else, not even an angel.”

Lutherans after Luther, however, often found themselves trying to derive and prove doctrine by citing human authorities, such as Martin Luther, the Lutheran confessions, and the Lutheran dogmaticians. The great Election or Predestination Controversy among American Lutherans at the close of the nineteenth century exposed the dangers of basing doctrine on the opinions of the fathers. Each side in the controversy was able to cite human authorities for its position, for many of the Lutheran teachers of the past had misread or misapplied Scripture in their zeal to oppose the Calvinistic double predestination theory. How could the controversy be resolved? Only by going back to Scripture and studying thoroughly and exegetically the Scripture passages that dealt with this doctrine, specifically Ephesians 1: 3-12 and Romans 8: 28-39. Only through such Scripture study can one become firmly grounded on God’s truth.

August Pieper said it this way, and his associates happily agreed with him wholeheartedly: “Whoever stands on Scripture no longer needs any man as interpreter; he has enough in the Holy Spirit, even if he is a simple child. If that is not established as fact, then the witness of Scripture about its own clarity and efficacy falls down. If we necessarily use the fathers to acquire the correct understanding of Scripture, then it is no longer true that God’s Word is a lamp to our feet, that it makes wise the simple, and makes us more learned than all our teachers; then consistency demands that we become Catholic and take the pope as our sole infallible interpreter of Scripture” (Vol. I, 117).

For some reason three articles already printed in *Our Great Heritage* are repeated in *The Wauwatosa Theology*. This is unfortunate, for when a person shells out \$100 for a set of books, he does not want to buy something he already has. The three repeated articles are “The Hidden God” and “The Origin and Development of the New Testament Ministry” by John Schaller and “Concerning the Doctrine of the Church and Its Ministry” by August Pieper. No doubt it was felt that a collection of Wauwatosa theology simply had to include these three fine essays, even though they were printed in a previous collection.

As mentioned above, some of the essays in this collection have never appeared in English translation before. Other translations have been printed in the *Quartalschrift (Wisconsin Lutheran Quarterly)*, *Faith-Life* of the Protes’tant Conference, and our own *Journal of Theology*.

Those of us who have been around for a while will delight in rediscovering and rereading old favorites like August Pieper’s “Anniversary Reflections” and his 1919 convention essay, “The True Reconstruction of the Church.” J. P. Koehler’s ground-breaking “The Analogy of Faith” is included as well as John Schaller’s “The Kingdom of God.” As we might expect, special emphasis is given to the proper relationship between law and gospel, the church and ministry controversy, and thorough

exegesis of such themes as the glory of the Lord, the veil of Moses, the hardening of the heart, predictive prophecy, and universal justification.

What treasures we have here! Treasures that are becoming increasingly rare in a world where confessional Lutheranism seems to be losing its influence and zeal. I wish I could afford to give this set to every young pastor and seminary student in our church body. But perhaps they will appreciate it more if they have to work and pay for it themselves.

And here is a bonus, still one more treasure from the past unearthed by Northwestern Publishing House: *Studies in the Augsburg Confession* by John P. Meyer, originally a series of articles that appeared in the *Northwestern Lutheran*. The price: \$25.99.

God's Providence, by Mark Lenz. Northwestern Publishing House, 1997.

This is one in a series of 25 paperbacks intended to present all the doctrines of the Bible in simple language. These little books are entitled "People's BIBLE Teachings" and serve as companion volumes to the "People's Bible" series on individual books of the Bible.

This book on God's providence covers the various topics that are usually discussed by dogmatics textbooks under this theme. Several times the author must say: "This does not satisfy our human logic" (as on p. 89). For example, what is meant by God's concurrence with evil? The Bible tells us that "in Him we live and move and have our being" (Acts 17:28). The context shows that by "we" the Bible here means all human beings on earth. Therefore it is correct to say that the bank robber could not do what he did without God's giving him the strength to do so. Yet at the same time God is not responsible for the bank robbery. So our author rightly concludes: "When we speak of God concurring in evil, we mean that the evil can only happen as God goes along with the act. God is, however, never responsible for the evil" (74).

This is typical of how in the doctrine of providence we must avoid going to extremes. Perhaps one extreme many of us are tempted to adopt is the fatalistic viewpoint of the person who says: "When your number's up, it's up" (p. 91). God certainly has determined the exact length of our lives here on this earth. Yet this does not give us the right to be reckless with our lives or avoid using the means God has given us to preserve our lives. We need to remember Jesus' words to Satan when Satan tempted Him to jump from the pinnacle of the temple. Jesus rightly said: "You shall not tempt the Lord your God" (Matt. 4:7). We are guilty of tempting God when we fail to use the means God has provided (such as food, medicine, safety precautions, etc.) and dare God to take care of us without such means. In the spiritual life the same thing is true of God's means of grace: the Gospel in Word and sacraments. We need to make use of what God has given us to sustain our spiritual life as well as what He has given us to sustain our physical life.

All in all, this book does a good job of summarizing what God's Word teaches us about God's providence. For every aspect of this doctrine the evidence from Scripture is presented copiously. A Scripture index in back lists all of the passages quoted and where they can be found in this book. The examples drawn from present-day life are generally helpful.

When I first read the introduction and the first chapters, it struck me that the supposed reader of this volume is presented as one who has led a soft and sheltered life. He was baptized as an infant, attended Lutheran grade school and high school. One of his biggest problems is not being able to get to Grandma's house at Thanksgiving time because of a storm. The reader eats three good meals every day. He gets tired from shoveling snow. He discovers a few gray hairs on his head. He goes out walking on a beautiful spring day. Indeed his problems seem rather trite compared with the disease and the sense of being forsaken by God experienced by Job, the hunger of Elijah in time of famine, the

dangers faced by David as he fled from King Saul, or the persecutions endured by ordinary followers of Christ in the early church. The point no doubt is that God watches over us in the humdrum activities of everyday life as well as in the perilous situations described in Scripture. Nevertheless, I think that there are very few Christians today who have as uneventful or as simple a life as the alleged reader of this book. In the later chapters of this book the problems confronting the alleged reader become more complex and indicate a more difficult life.

The other books available in this series so far include: *Christian Freedom* by William E. Fischer, *Church Fellowship* by John F. Brug (referred to briefly in the *Journal of Theology* of December 1996), *Church -- Mission -- Ministry* by Armin Schuetze, *Law and Gospel* by Leroy A. Dobberstein, and *Angels and Demons* by John D. Schuetze. Each of these little books contains from 130 to 180 pages or so, and is priced at \$8.99.

A Burning and a Shining Light, by Paul G. Koch. Legacy of Words, 117 Vermont St., La Crosse, IN 46348. 189 pages, \$9.95 plus \$1.50 for transportation.

The title of this book comes from Jesus' description of John the Baptist, recorded in John 5:35. This book discusses all that the Bible says concerning John the Baptist. It also includes chapters with such titles as "John in the Worship of Churches Today" (including several pages of hymns referring to John the Baptist), "John the Baptist in Drama," "John the Baptist in Poetry," "John the Baptist in Music," and "John the Baptist in Art" (including 16 full-page art reproductions).

In connection with John's baptism of Jesus Pastor Koch refers to the Matthew account ("Thus it becometh us to fulfill all righteousness") and says: "By baptizing Jesus, John would be doing God's will and would be furthering Jesus' mission to fulfill all righteousness. Although Jesus is the sinless Son of God, He presents Himself along with sinful human beings for baptism. Not that He needed the forgiveness which is offered, given, and certified by baptism, but by receiving the washing ordained for His brethren He put Himself in the same class as sinful human beings to keep the whole will and law of God in their stead" (42).

On the question of whether John the Baptist in prison doubted whether Jesus was the promised Savior (Matt. 11: 2-6), Pastor Koch is of the firm opinion that "the Forerunner ... would not yield to doubt because he was suffering imprisonment for Christ" (66). "John sent his disciples to Jesus to give them the assurance that He is the promised Messiah" (67).

Acts 19:5 seems to be telling us that twelve men who had already been baptized with John's baptism were then baptized with Christian baptism. This may seem to indicate that there was something lacking in John's baptism, that it was not a means of grace like Christian baptism. But Pastor Koch suggests the solution of Martin Chemnitz and others: to take verse 5 as a continuation of the previous verse's quotation of the words of the apostle Paul, namely: "When they heard this (John's invitation to believe in Jesus), they were baptized in the name of the Lord Jesus" (64).

The last half of the book presents a variety of references to John the Baptist in literature and art. A clear distinction is made between these references and what is recorded in Holy Scripture. Pastor Koch accepts the Bible "as the inerrant Word of God" and he rightly confesses that divine inspiration of the Bible "includes references to secular subjects such as geographical and historical matters" (155).

In summary this book examines all the Bible references to John the Baptist and then adds all kinds of interesting tidbits from other sources for our information.

Our older pastors will remember that Paul G. Koch was a member of the Church of the Lutheran Confession for a short time in the early sixties. Since that time he has served for many years as a pastor and officer in the Lutheran Churches of the Reformation (LCR).

Jesus the Messiah, by Robert H. Stein. InterVarsity Press, 1996. 290 pages.

Robert H. Stein is a professor at Bethel Theological Seminary in St. Paul, Minnesota. This study of the life of Christ has been praised by many as a good up-to-date textbook for a college or university course on the life and teachings of our Savior. It certainly is better than anything that the members of the Jesus Seminar would or could produce. Professor Stein believes and teaches that Jesus is the promised Messiah, that He did miracles, that He was crucified, that He truly died, that He actually rose from the dead, and that He “shall return in visible bodily form just as he ascended” (276).

Part One contains three chapters, one on the role of presuppositions in studying the life of Jesus, one on the sources for studying the life of Jesus, and one on the chronology. The second chapter on the sources I found particularly interesting and helpful. Pagan authors that referred to Christ are listed, as well as Jewish authors and non-Biblical sources such as the apocryphal Gospels. Professor Stein’s conclusion is that “anyone wanting to learn about Jesus has to go to the Gospels of Matthew, Mark, Luke, and John. ... The amount of material (from other sources) is small” (50).

Part Two, the major part of the book, covers the life of Christ from His conception to His resurrection and beyond. In some controversial areas of study Professor Stein lists several different interpretations and the evidence supporting them and then gives his own opinions. For example, in his discussion of the ethical teachings of Jesus, he lists six different interpretations: the “Catholic” interpretation; the “utopian” interpretation; the “Lutheran” interpretation; the “liberal” interpretation; the “interim ethic” interpretation; and the “existentialist” interpretation. He describes the “Lutheran” interpretation as this, that “the teachings of Jesus... are simply impossible to fulfill. Any serious attempt to keep them can lead only to guilt and despair. But this is their purpose, for in our despair we are driven to seek God’s grace” (136-137). In his criticism of this interpretation Professor Stein says: “It loses sight of the fact that these ethical teachings, which supposedly are meant to drive us to grace, are directed at those who have already experienced the grace of God and are already followers of Jesus. The Sermon on the Mount, for example, is directed to those who were already disciples” (138). I think our answer to this must be that according to our Lutheran confessions the law has at least three functions: the “mirror” use to show us our sin (the most important function of all), but then also the “curb” use to check the worst excesses of sins, and the “standard” use to show grateful Christians how they can express their love for God. We must remember also that even Christians, who do good works out of love for their Savior, need the law in its “mirror” use to show them that their keeping of God’s commandments is far from perfect. As our Lutheran confessions repeatedly remind us, “*Lex semper accusat*”; that is, the law always condemns.

In his discussion of the Lord’s Supper Professor Stein again lists the various interpretations, including the Lutheran interpretation. He rejects the Lutheran interpretation in this case, saying: “There is no need to insist on a literal interpretation of his (Jesus’) words here” (207).

In trying to harmonize the various gospel accounts, Professor Stein sometimes writes as though one of the gospel writers may have been mistaken in some of the details. In other words, although he does not regard the four Gospels as late products of the early church (like many Bible scholars of today), he still does not seem to regard every Word of Scripture as necessarily the inspired and inerrant Word of God. For example, in connection with Jesus’ cleansing of the temple he says that Mark put the cleansing of the temple on Monday so that the reader would see the connection between the cursing of the fig tree and Jesus’ judgment on the News. But is it not rather true that Mark put the cleansing of the temple on Monday because that is when it took place? Of course we understand that

the evangelists sometimes departed from the chronological order, and wrote about things in the order that they themselves chose for their own purposes. Yet at the same time we believe that the Holy Spirit gave them the exact words they used, so that there would not be any errors in details anywhere in the four Gospels. If Mark says Jesus cleansed the temple on Monday, that is when He did it. The other evangelists never say specifically that Jesus cleansed the temple on any other day of the week. They do not contradict Mark's Gospel on this point.

Professor Stein's interpretations are usually solidly based, although sometimes he is too timid when it seems he could be more dogmatic. Nevertheless, we cannot agree with all of his conclusions and certainly we cannot agree with the conclusions of others that he presents.

Luther's Family Devotions, gathered by George Link, tr. by Joel Baseley. Mark V Publications, 2000 North York, Dearborn, MI 48128, 1996. 688 pages, \$22 plus \$3, shipping and handling.

George Link served 52 years (1851-1903) in the pastoral ministry of the Lutheran Church - Missouri Synod. In 1877 he published a German book of devotions taken from the writings of Martin Luther. This book has now been translated into English by Joel Baseley, a pastor of the Missouri Synod.

The daily devotions follow the pattern of the church year, beginning with the Sunday of the first week in Advent, and concluding with the Saturday after the 27th Sunday after Trinity. Each devotion includes a Bible verse, Luther's comments, and a hymn verse. The source of Luther's comments is also indicated. An appendix contains a Scriptural index and a topical index.

The very first devotion stresses the fact that we sinners cannot begin to go to God. He must come to us first. Our salvation is by grace alone. Typical Luther, and altogether worthwhile reading!

Sermons of Martin Luther, The House Postils, 3 volumes, ed. by Eugene F. A. Klug. Baker Books, 1996.

Besides the sermons of Luther contained in the 55 volumes of *Luther's Works* and the Lenker collection called *Sermons of Martin Luther* (8 volumes reprinted by Baker in 1983), we now have three more volumes of Luther's sermons in English. These sermons of Luther's "Hauspostille" or "House Sermons" cover all the Sundays and festivals of the church year. Most of these sermons were delivered by Luther in his home between 1531 and 1535. They were taken down by George Roerer, an expert note-taker. It seems they were preached at home by Luther, because he felt it was his duty to preach to his family, household, and friends later in the day on Sundays and festivals, even though other preachers had conducted church services earlier in the day. Sometimes, in fact, Luther was too weak or sick to participate in the services in the main church. The texts that Luther expounded were the historic gospel lessons, the same texts on which Luther's Church Postil sermons (the Lenker collection) were based.

Six translators, most of them retired from the pastoral or teaching ministry, are responsible for the present English translation. The editor, Eugene F. A. Klug, is one of the translators.