

Table of Contents

THE IMPACT OF THE REFORMATION ON SOCIETY BY MATTHEW HARRISON.....	2
THE SHAPE OF LUTHERAN ECCLESIOLOGY BY CHARLES EVANSON	5
LUTHERAN EDUCATION IN THE TWENTY-FIRST CENTURY IN VIEW OF MODERN COMMUNICATION TECHNOLOGIES BY ALEXEY STRELTSOV.....	16
PASTORAL FORMATION IN THE TWENTY-FIRST CENTURY BY LAWRENCE RAST.....	24
THEOLOGICAL EDUCATION IN INTERNATIONAL MISSIONS IN THE TWENTY-FIRST CENTURY BY TIMOTHY QUILL	32
LUTHER WITHOUT THE FAKE NEWS BY JOBST SCHÖNE	48
BOOK REVIEW: <i>THE NECESSARY DISTINCTION</i> BY MATTHEW RICHARD	57
BOOK REVIEW: <i>REFORMATION 500</i> BY MARK A LOEST	60
BOOK REVIEW: <i>CHURCH PLANTING IN THE SECULAR WEST</i> BY ADAM KOONTZ.....	61
BOOK REVIEW: <i>WITH MY OWN EYES</i> BY JOHN T. PLESS	63

© 2017 The Lutheran Church—Missouri Synod. Reproduction of a single article or column for parish use only does not require permission of *The Journal of Lutheran Mission*. Such reproductions, however, should credit *The Journal of Lutheran Mission* as the source. Cover images are not reproducible without permission. Also, photos and images credited to sources outside the LCMS are not to be copied.

Published by The Lutheran Church—Missouri Synod.
Please direct queries to
journaloflutheranmission@lcms.org.
This journal may also be found at
www.lcms.org/journaloflutheranmission.
Find the *Journal of Lutheran Mission* on Facebook.

Editorial office:
1333 S. Kirkwood Road,
St. Louis, MO 63122-7294,
314-996-1202

Member: Associated Church Press Evangelical Press Association (ISSN 2334-1998). Indexed in ATLA Religion Database. A periodical of The Lutheran Church—Missouri Synod's Offices of National and International Mission.



THE IMPACT OF THE REFORMATION ON SOCIETY: ADDRESS FOR THE GUATEMALAN REFORMATION CELEBRATION, OCTOBER 5, 2017, GUATEMALA CITY

by Matthew C. Harrison

DEAR FRIENDS, I wish to thank you all for this marvelous opportunity to speak of the Lutheran Reformation. And I thank the committee for inviting me, especially President and Pastor Abdiel!

I am president of The Lutheran Church—Missouri Synod. We have 6200 congregations across the U.S. and 2.1 million members. I bring you warm greetings on behalf of our church.

Before I speak to our topic of the impact of the Reformation on Society, I wish to express to you my thankfulness for our ability to work together in the United States with our friends in the Roman Catholic Church, The Anglican Church of North America, and many others, including Reformed and Evangelical Christians in standing for the sanctity of marriage, in defending the unborn and the preservation of religious freedom for all people.

I am deeply honored to be present in your lovely country for this celebration. Our Guatemalan Lutheran Church celebrates 70 years in this country. We love Guatemala and its people. Perhaps we can build a great ladder or crane to help Guatemalans over our wall on the southern boarder!

The Reformation 500 years ago has had enormous influence upon western culture and thought, and upon the world.

The Reformation had tremendous effect upon art. Think only of the great master, Albrecht Dürer and Lucas Cranach!

It had tremendous affect upon philosophy, the philosophy of science, and science itself. Medicine was advanced.

The study of history was revolutionized. Mathias Flacius Illyricus, who studied with Luther, is the father of modern historiography.

The Reformation welcomed the discoveries of Nicholas Copernicus, and his works were first published by Lutherans. The first astrophysicist, Johannes Kepler was a Lutheran.

The Reformation propelled the rise of the modern nation-state.

The Reformation strongly influenced economies, work habits, honored secular vocations, and Protestant cities of northern Europe blossomed economically, and entrepreneurialism grew tremendously.

The Reformation forced the reform of the Catholic Church, forced it to take the Bible much more seriously.

It is impossible to think of the mass in the vernacular of the Roman Church without Luther's famous "Deutsche Messe," which put the liturgy in the language of the people for the first time in a thousand years.

It is impossible to think of the Bible in the vernacular without remembering the influence of Luther's translation first of the New Testament, and then of the entire Bible. Luther led a committee of translators who continued, as long as he lived, to make sure the translation spoke the heart language of the people. The Luther Bible unified the German language, and through its influence on the King James Bible, shaped the English language and influenced Christians for centuries.

It was in Luther's Wittenberg that the church became a singing church. His opponents complained that through his hymns this "heretical" faith was being sung into the hearts of the common people. The people were no longer observers in church, but full participants.

Luther's full affirmation of the arts in service to the Gospel meant great achievements in music. The text of the Bible was sung and performed in service of the gospel. There is no Bach without Luther. The Reformation sent singing from church into the home. Singing societies,

which became so popular in the eighteenth and nineteenth centuries, happened because of the Reformation.

Though all this and more is true, and though there are many interpretations of the Reformation. It was finally a great religious movement.

On October 31st, the Eve of All Hallows, Luther walked from his study in the monastery on the east side of the obscure little city of Wittenberg, to the Castle church on the other end of town. It is about an eight-minute walk. There on the church door he posted his famous 95 Theses protesting the abuse of indulgences. He found it outrageous that the church should offer for sale a piece of paper, complete with papal seal, granting full remission of all temporal punishment for sins. Christ, it was alleged by Medieval Catholicism, paid for the eternal guilt, not temporal punishments. So, a person after death had to spend hundreds of thousands of years in purgatory before being purified enough to enter heaven. Johann Tetzel was selling indulgences right and left! "As soon as the coin in the coffer rings, the soul from purgatory springs!" Tetzel preached.

A fire storm was ignited. Luther had touched a nerve! In the months that followed, he was driven deeper into the New Testament. By May of 1518 he had come to a new understanding. He was poring over Romans 1:17, "The just shall live by faith." "The gospel is the power of God unto salvation!" (1:16). Suddenly he realized that the righteousness spoken of by Saint Paul was not an ACTIVE righteousness, NOT OUR deeds, but a PASSIVE righteousness, the righteousness of Christ! Verses from the Bible jumped out at him. "He who knew no sin became sin for us, that we might become the righteousness of God!" (2 COR. 5:21)

Luther knew his thoughts, deeds, and actions were never pure of sin! He could never be holy enough to gain God's favor! He could never be certain of eternal life! But now he discovered what he called the "happy switch," the fröhliche Wechsel! Christ gets my sin, death and hell. I get his sinless birth, life, deeds, suffering, punishment, death, resurrection, and ascension! And all of this comes "not by works," as St. Paul says, "but by faith," and faith alone.

Luther was brought before the princes and the emperor himself in April of 1521 at the city of Worms.

It was 4:00 p.m. His books had been piled on a table. The emperor wanted to hear one word from Luther: Revoco! I recant!

Luther responded, "It is neither good or right to go against conscience. Unless I can be shown by reason and clear scripture where I have erred, I cannot, I will not recant, God help me. Amen."

Two enormously significant cultural issues resulted.

The next day, Emperor Charles V personally penned Luther's religious and political condemnation. In the course of his struggles, Luther became convinced that the conscience is free and accountable only to God for religious views. "For freedom Christ has set us free." Luther quoted John 8:36, "If the Son makes you free, you shall be free indeed." "Thoughts are tax free," Luther asserted! The Christian owes temporal authority and government physical obedience. As St. Paul teaches, civil authority is to be honored. Taxes are to be paid. We are to pray for government. But in matters of the religious conscience, the government has NO authority. Luther lived the rest of his life a condemned man, and in civil disobedience.

As a result of Luther's struggle, in the Peace of Augsburg, the emerging

nation states won the right of religious toleration. A century later in the Peace of Westphalia, individuals won the right to believe differently than their prince. The freedom of the conscience from government coercion is perhaps the greatest cultural impact of the Lutheran Reformation.

In this struggle, Luther carefully defined two realms or kingdoms. The Christian lives simultaneously in both. As a citizen of the state he lives in the secular kingdom. He honors the government. He obeys laws. He may well serve as a judge, or a lawyer, or in any god-pleasing vocation. There is but one rule. "In all things, we must obey God rather than men."

The government is given to guard the well-being of its subjects, not to dictate matters of religion or conscience. The supreme authority of government is not the Bible, but reason. And reason—when functioning properly—agrees with the Ten Commandments. The government may punish bad behavior.

The other kingdom is that of the Church. Here the Bible is the highest authority. The Word of God rules.

Christ gets my sin,
death and hell. I
get his sinless birth,
life, deeds, suffering,
punishment, death,
resurrection, and
ascension! And all
of this comes "not
by works," as St.
Paul says, "but by
faith," and faith
alone.

The gospel knows no coercion, no physical punishment. Its only power is the Word of God to convict and forgive souls.

These two kingdoms should not meddle in the affairs of the other. The church should honor the government so far as the Word of God allows. And the government, if it has any sense at all, will honor the church, and protect its rights and freedoms, because churches produce good citizens.

May God bless the heritage of the Reformation here and now! May God give us all free consciences! May God grant us here and now good government!

Thank you!

*Rev. Dr. Matthew C. Harrison is the president
of The Lutheran Church—Missouri Synod*