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There is room for differences of opinion where the doctrine of the means of grace may be best discussed in a textbook on dogmatics, whether under the Prolegomena, under the Prophetic Office of Christ, in the article on the Church, or as a separate *locus*. But it is essential that the indissoluble connection between the doctrines of justification and the means of grace be preserved. The order established by the Augustana must be maintained, for grace and faith are correlative terms. Article IV presents justification by faith, and Article V very properly continues: "That we may obtain this faith [described in Article IV], the ministry of teaching the Gospel and administering the Sacraments was instituted." In passing it might be mentioned that the title "Of the Ministry" is misleading, since the article actually speaks of the means of grace and answers the all-important question: How is faith engendered?

The doctrine of the means of grace is central in Lutheran theology. On the one hand, Lutheranism is distinct from Romanism with its sacramentalism and sacerdotalism. Rome anathematized the Lutheran definition of grace as *favor Dei propter Christum*,¹ and therefore there is no need of a doctrine of the means of grace. On the other hand, Lutheran theology is distinct from Reformed theology, of which enthusiasm is a chief characteristic. Liberal theology is a natural outcome of the sixteenth-century enthusiasm, for it prepared the soil for the pantheistic mysticism of Schleiermacher's theology. Liberal theology is predicated to a large

degree on the premise that there is no qualitative difference between God and man, and claims that the point of contact between God and man is in man himself. Because of its empirical orientation liberal theology does not hesitate to say that the voice of God can be heard as one shouts very loudly. The *vox populi* has been made the *vox Dei*. True, Neo-orthodoxy has checked this view to some extent. Nevertheless, as C. C. Morrison has recently pointed out, the dialectical theology is oriented in the liberal school.² The Fundamentalists lay great emphasis on the teaching that the Bible is the inspired Word of God. However, many of them have so overemphasized the Holy Spirit's immediate operation that there is little, if any, room left for the doctrine of the means of grace.

The Lutheran Church, therefore, must steer a clear course between the Charybdis of the Roman Catholic *opus operatum* and the Scylla of the Reformed enthusiasm, and the doctrine of the means of grace has attained a central position in Lutheran theology.³ The great heritage of Lutheran theology which the Lutheran Church must emphasize today is the doctrine as it is briefly stated in Article V of the Augsburg Confession.⁴

I

"TO ATTAIN SUCH FAITH GOD HAS INSTITUTED THE MINISTRY"

1. All Christians are agreed that only the Holy Spirit can engender faith. All Christians believe implicitly with St. Paul (Eph. 2:1) that by nature man is totally blind, dead, and an enemy of God; that the natural man can understand nothing of the Spirit of God, and that the Gospel is foolishness to him. Luther had to emphasize this truth against the egocentric doctrine of Rome. He did so particularly in his famous *De Servo Arbitrio*, where every capacity for good in spiritual things is denied to natural man.⁵ In line with its basic principle, Rome believes that natural man must be credited with having so many spiritual powers as will enable him to know God without the work of the Holy Spirit. Neo-Thomists, such as J. Maritain, Christopher Dawson, hold that man can find God by employing his natural abilities and the God-given supernatural gifts. This is practically the same view which Moehler held when he said that the fear of the pagan may be defined as

the beginning of faith.⁶ Our modern "superman," of course, cannot believe that man is by nature totally blind and depraved. Neo-orthodoxy has indeed denied to natural man the abilities which liberal theology ascribed to him. But in the final analysis Neo-orthodoxy still believes that natural man has so much ability that he can recognize God at least to some extent.⁷

Lutheran theology teaches the total depravity of man.⁸ In the Flacian controversy the Lutheran theologians were constrained to express themselves very precisely on this point, so that they would avoid both Synergism and Manichaeism. In his debate with V. Striegel, M. Flacius held that the image of God has been changed into the image of the devil, and made the extreme statement that original sin is the very essence of man. Incidentally Barth's view on the total depravity of man comes dangerously close to the Flacian error. In distinction from both Striegel and Flacius, Lutheran theology holds that in the area of the Law, man can learn something of God's essence and will. But in the area of the Gospel, man is totally blind, yes, an enemy of God. He cannot see that his sin in reality is nothing but a rebellion against the holy God, in reality an attempted deicide. The doctrine of original sin and man's total depravity by nature is to him an offense. God's judgment on sin appears to him to be wholly unjust, and he revolts with every fiber of his being against the revelation of God's justice from heaven. He places the veil of Moses over his face to shut off his view from the strict demands of God's holy Law, or he is constantly looking for a scapegoat for his own transgressions and loves to blame, just as Adam did in Paradise, someone else, even God, for his sin.

It is indeed surprising how deeply modern man is involved in Greek Platonism, believing that he has by nature the capacity to transcend from the physical to the metaphysical, be that in Roman Catholic *meritum de congruo* (of which Melancthon says: "Pfiu des leidigen Teufels, der Christi heiligen Tod so laestern darf!"⁹), be that an enthusiastic dualism, which attempts to distinguish between the corporeal and the spiritual, be that in liberalism, which believes that man is essentially like God. Since modern man does not have the faintest idea of the true essence of sin or the greatness

of God's wrath, therefore he has no understanding of the wrath of God nor any appreciation for the true meaning of the Cross of Christ. Lutheran theologians, yes, all Christian preachers ought to read and take to heart Luther's exposition of Psalm 90.¹⁰ This Psalm takes away from modern man that which he loves best, his own righteousness. I remember so vividly the chambermaid in the Tempelhof in Berlin who refused to understand how "der liebe Gott" could be so cruel and inconsiderate of her righteousness. During our discussions at Bad Boll the problem which came to the foreground again and again was the preacher's earnest question: "Wie koennen wir unsern Volksgenossen das Gesetz Gottes predigen?" Modern man has again talked about sin and probably no longer glibly dismisses sin with statements like "sin is a quest for God in the process of evolution" or "a social maladjustment." Nevertheless the fact that sin is rebellion against the holy God is still a stumbling block and an offense to the natural man.¹¹

But the situation is even worse. Where physical death has entered, there immediately a vicious activity takes place, namely, a dreadful corruption. Likewise in spiritual death, Eph. 2:3, man is being driven by the devil, and in his alienation from God he manifests his rebellious attitude toward God. In his entire being he repudiates, he resents, and he opposes God and His revealed grace. He cannot and, if a comparative degree is in place, he will not believe. In his conversion or regeneration man is like a stone or block, as Luther puts it.¹²

For this reason Augustana II describes original sin as both "being without fear of God" and as "concupiscence." This Augustinian definition, describing both the negative and the positive side of original sin, adequately sets forth the total depravity of man in all his affections. It points out one thing particularly, namely, that sin does not consist in isolated acts. The basic weakness of Rome's theology is the fact that it atomizes sin. For this reason it is Luther's great contribution that he has presented sin, as it were, as a collective noun. Yes, that he speaks of original sin as "*die Haupt-suende*," meaning that original sin is the source, the fountainhead, the summary of all sin.¹³ Sin is the inherent hostility against God coupled with man's boundless egocentricity—man's is *φίλαυτος*,

2 Tim. 3:2 — which manifests itself in the wicked fruits of unbelief and all manner of sin.

Not only is man unable to do anything toward his conversion, there is in natural man not the least desire for grace as grace. True, he seeks liberation from the power of sin, but he refuses to accept a liberation through God's grace. He is steeped in the thought that he can ascend to the throne of God by a ladder of his own construction. But in doing this he is only sinking deeper into the abyss of eternal destruction.

Only the Holy Spirit can create faith in man, who is by nature dead. Nothing less than the almighty power of God can quicken man who is dead in trespasses and sins, Eph. 1:19; 1 Cor. 12:3. Just as the mighty *fiat* called the light out of darkness, so God has spoken an almighty word of His grace and thereby has kindled light in the Egyptian blindness of our heart, and we have come to the knowledge of the glory of God in the face of Jesus Christ (2 Cor. 4:6).¹⁴

But we must maintain just as emphatically that God does His gracious work solely through means. All the Reformed church bodies which follow Calvin's principle of God's sovereign will hold that it would be unworthy of God if man were able to resist God. God would actually, so they say, cease to be the Absolute if it were possible for man to resist Him. Therefore God does not work upon man through the external Word, which, as is proved empirically, can be resisted, but through the immediate working of the Holy Spirit by inner illumination.¹⁵ Furthermore, it must be observed that consistent Calvinists, whether they realize it or not, are inclined to a Platonic dualism, whereby the body and the spirit of man are put into two compartments. In Roman theology this dualism has led to the view that the body — not primarily the soul — requires the infusion of grace. For this reason Rome puts such emphasis on the *ex-opere-operato*-efficacy theory of the visible means. In Calvinism the emphasis lies on the theory that man's spirit is the predominant part of man and that man therefore does not require audible and visible means. It seems to us that this is one of the basic points of difference between Calvinism and Lutheranism in the doctrine of the means of grace, especially con-

cerning Baptism and the Lord's Supper. American Reformed theology also relegates the doctrine of the means of grace into the background because of the belief that all men by nature somehow come under the influence of "the inner light."

It is for this reason that Lutheran theology in America has the specific mission to present the Scriptural doctrine on the means of grace in its entire fullness and relevance. Two points in particular require constant emphasis.

1. God will give His Holy Spirit only through means. The Savior encourages us again and again to pray for the Holy Spirit. However, this Holy Spirit can be obtained only through the means of grace, Gal. 3:2. In Holy Baptism God pours out His Spirit abundantly, Titus 3:5-6, and our Confessions state that only by the Gospel, that is, Word and Sacraments, can we obtain "the eternal things, eternal righteousness, the Holy Spirit, and eternal life." It is, as it were, part of the ABC of Christendom to know that we do not receive the Holy Spirit in a Quakerlike silent meeting. The first Pentecost did not come because the disciples had sat quietly for ten days, but because they had occupied themselves with the Word of Christ and with His promises.¹⁶

2. Our Confessions state, furthermore, that the Holy Spirit, given through the means of grace, creates faith through the proclamation of the Gospel. We agree with Luther, who describes the work of God on our hearts in a twofold manner: externally through the oral Word and the visible sign, inwardly through the Holy Spirit. These two activities are in such a relation to each other that the inner effect is accomplished through the external one. Luther had to emphasize this against the Neo-Platonic views of Roman theology as well as against the spiritualism of the Anabaptists. Both, as was indicated already, separate the spiritual and the corporeal, Rome teaching that only the body requires the working of the Holy Spirit and therefore has invented the *opus operatum*; Spiritualism, however, emphasizes the Spirit, and therefore teaches that the Holy Spirit requires no means at all. According to the Scriptures and Lutheran theology man is both body and soul, and therefore man according to body and soul, that is, the total person, must be converted by the Holy Spirit and sanctified.¹⁷

II

"GOD HAS INSTITUTED THE MINISTRY OF TEACHING THE GOSPEL
AND ADMINISTERING THE SACRAMENTS"

The "ministry" as presented in this article is the means of grace, the proclamation of the Gospel. This "Gospel" confronts us in three forms, 1. the written Word, 2. the spoken Word, and 3. the visible or signed Word.

1. The written Word is the Gospel in which God reveals Himself and through which He engenders faith in the heart of man. Lutheran theologians have sometimes been accused of so emphasizing a so-called "static" view of the Scriptures that they have lost sight of the "dynamic" character of the Gospel. The charge is also phrased as follows: Orthodox Lutheran theology is so concerned to maintain the inerrancy of the written Word that it has ignored the power of the oral proclamation and finds great difficulty in understanding the New Testament concept of the *kerygma*. But Lutheran theology is far removed from ascribing to the Bible such an objectivity that Scripture becomes, as it were, a "paper pope." Lutherans do not consider the Scriptures as a collection of dogmatical propositions which are apprehended intellectually and are reproduced in a precise dogmatical formulation.¹⁸ The revelation of God in the Scriptures does not consist in this, that God's revelation is like a newspaper report concerning God's essence and God's deeds. God's revelation is at the same time a mighty activity which reaches into our lives and affects us most vitally. The central message of Scripture, the Reconciliation, is not only a drama which is enacted outside of us, but is at the same time an activity of God taking place within us. God confronts us in the Scriptures. We search the Scriptures because in its testimony of Christ it brings us life and salvation. From this viewpoint there is a correlation between the two facts that the Scripture is the infallible and inerrant Word of God and that this inerrant Word of God is God's gracious Word to man. Thus the written Word is not a dead letter, but it is spirit and life. This is what Luther had in mind, when he said:

Hiernaechst, dass uns nicht jemand betruege, so sagt Johannes abermal wider die Schwaermer, er schreibe dieses: "Solches habe ich euch geschrieben." Der Buchstabe ist bei ihnen ein totes Wesen auf dem Papier. Johannes aber spricht: Ich schreibe euch,

sintemal die Schrift dazu dienen soll, dass der Brief ein Mittel sei, dadurch man zum Glauben und ewigen Leben kommt. Denn also spricht Johannes im 20. Kapitel, v. 31., seines Evangelii: "Diese sind geschrieben, dass ihr glaubet, Jesus sei Christ, der Sohn Gottes, und dass ihr durch den Glauben das Leben habt in seinem Namen." Deswegen sollen wir das wissen, dass das Zeugnis Gottes nicht zu uns kommt, ohne durch die muendliche Stimme oder durch die Schrift. "Alle Schrift, von Gott eingegeben, ist nuetze zur Lehre, zur Strafe, zur Besserung, zur Zuechtigung in der Gerechtigkeit, dass ein Mensch Gottes sei vollkommen, und zu allen guten Werken geschickt," 2 Tim. 3,16.17. Ingleichen im vorhergehenden 15. Vers des angezogenen Kapitels: "Weil du von Kindheit auf die heilige Schrift weissest, kann dich dieselbige unterweisen zur Seligkeit, durch den Glauben an Christum Jesum." Item, 1 Tim. 4,13: "Halte an mit Lesen, mit Ermahnen, mit Lehren." Warum befiehlt er, die Schrift zu lesen, wenn es ein totes Wesen ist? Warum schreiben und geben sie selbst Buecher heraus, wenn der Buchstabe nichts gilt noch nuetzt? Warum wollen sie uns und andere durch ihre Schriften unterweisen?¹⁹

The Barthian view of the "threefold Word" is entirely foreign to Lutheran theologians. His concept of the Word is, in the first place, the activity of the *logos* in eternity; secondly, the reproduction of a revelation given to the Prophets and Apostles; and, thirdly, the witness of this revelation as it is proclaimed by the Church today. Such a definition separates the Word as revelation from the Word which is in the Scriptures, and will ultimately lead to the individual determining as to what is and what is not the Word of God.²⁰

2. The Sacraments are to be co-ordinated with the Word so that the same thing which applies to the Word applies also to the Sacraments. The Apology has appropriated Augustine's statement: "The Word comes to the element, and thus it becomes a Sacrament," i. e., the Sacrament is the visible Word. We do not object to this epigrammatic statement, so long as a person does not thereby wish to defend the symbolic view of the Sacraments which Augustine held. *Essentially* there is no difference between the written Word and the visible or sign Word in the Sacraments. I suppose the real distinction lies in this, that the Sacraments are the individualized Word of salvation.²¹ The Reformed view the Sacraments primarily

as signs and badges whereby the Christian can be recognized as a Christian. Sacraments, as our Confessions point out, are signs and testimonies of God's will toward us for the purpose that thereby faith is engendered or strengthened. True, Baptism is a symbol of our daily repentance, but, as Luther points out, Baptism also effects what it symbolizes.²³

It must be emphasized by Lutheran theologians that the doctrine of the means of grace and the Sacraments in particular uncover and place into sharp emphasis the basic difference between the Lutheran, on the one hand, and the Reformed and Catholic doctrines, on the other. I find in the Reformed doctrine on the Sacraments merely a symptom of their entire theology. Likewise, Rome's sacramentalism is merely consistent application of its basic premise that the Romanist works out his salvation by meticulously observing all the commandments of the Church, for which obedience he receives strength from the Sacraments.

3. Because man finds it so difficult to accept the rich treasures of God's grace in true faith, therefore God has many ways to reveal His gracious will to men. In addition to the written and the signed Word, God has also given us the spoken Word. The sequence in which the three forms of the Word are presented in this article does not in any way imply or indicate that the spoken Word is the least important and effective. In Lutheran theology the oral proclamation of the Word is on the same level in its efficacy as the written or the signed Word. However, it is true that ordinarily the oral proclamation, the *kerygma*, is the most commonly employed method through which the Holy Spirit brings men to faith.²³ The famous dictum of Luther that the Word must be "cried out," as well as the many statements in which Luther states in effect that it is pity that the Word was written, because it was intended by God to be proclaimed orally,²⁴ all these statements must be understood in the light of their historic setting. Probably two things are sometimes overlooked when men call upon Luther as their authority for stressing the oral proclamation to the exclusion of the written Word. First, Aristotelian scholastics saw in the sentences of the dogmaticians a logically well organized *corpus doctrinae*. Against this view Luther was compelled to say that the Gospel is not a philosophical system to be comprehended by the intellect, but God's

living Word of grace and redemption, and as such intended primarily for the heart, and that it can be comprehended only by the heart. "Faith cometh by hearing," for the proclamation and the hearing are, as it were, the most effective means whereby the Holy Spirit reaches the heart of man. In the second place, Rome had invented the theory of the *opus operatum*, and Luther's emphasis of the spoken Word was directed particularly against such a mechanical procedure.

It is not beside the point to state that the Law is in no wise to be viewed as a means of *grace*. This is important, since Barth has defined the Gospel as God's condescension to speak to man, whether that be on Mount Sinai or at Bethlehem. This view is, of course, a natural result of his overemphasis of God's sovereign will and of God's sovereign claim upon man. According to Barth, faith is viewed as a dare; however, not as a dare on the promises of God alone, but a dare on every revelation of God.²⁵ The preaching of the Law is necessary, for in it God does reveal something which man in his depraved condition does not know. The Law reveals God's justice and tells us what His holiness comprehends and wherein the righteousness consists which He demands of us. In fact, the Holy Spirit must take the Law into His own hands to prevent man from being led either to a Pharisaical security or to despair. Natural man is offended at the high demands which God makes upon him and at the eternal punishment which He threatens, and thus in reading the Law is driven to anger and hatred of God. On the other hand, it may happen that the veil of Moses prevents man from seeing sin in its true light. By nature we are all Hegelian relativists and would measure God's demands by our own ability, forgetting completely that He who makes demands upon us is eternal and perfect Holiness. Therefore we dare not measure our guilt by the guilt of our neighbor, but only in the light of Him against whom we have sinned.²⁶ Only the Holy Spirit can bring about the true understanding of the Law and lead the sinner to the abyss of hell, where he will exclaim in despair: "Against Thee have I sinned, not against my parents, my wife, my fellow men." There is no spark of comfort or hope in the Law.

Comfort is found only in the Gospel, and thus Law and Gospel forever remain exclusive concepts. The distinction which Luther

and the Lutheran theologians urge between Law and Gospel is more than of historical interest. This again strikes at the very heart of Lutheran theology and delineates very sharply the difference between Lutheran, on the one hand, and Catholic and Calvinistic theology, on the other hand.²⁷

III

“THROUGH WORD AND SACRAMENT AS THROUGH MEANS THE HOLY SPIRIT IS GIVEN”

Man has ever attempted to bridge the chasm which exists between himself and God. A synopsis of these attempts is beautifully stated by Dr. Koeberle in his *Quest for Holiness*.²⁸ These attempts on the part of man are not only foolish, but entirely superfluous. Christ has reconciled the entire world with God, and God is now reconciled with all men. God Himself has removed the wall of partition through the death and resurrection of Jesus Christ. Furthermore, Christ as our Prophet alone is able to reveal to man the essence and the will of the Father; in the words, in the life, and in the death and resurrection of Christ we behold God in His true essence, and that is the final revelation of God. In nature, in history, and in our own conscience we do find some traces of God. Whoever believes that by an empirical approach he can determine who and what God is, will experience in a terrific awakening that his concept of God was nothing but a terrible caricature of God. The face of God, as Luther points out, can be found only in Christ. In His prophetic office Christ not only reveals the gracious will of God, but in this revelation there is also the power to offer the grace of God to us and to engender faith to accept it. Christ speaks as one having authority, which means that His speaking is nothing but doing. Luther coined the phrase “Christi Wort ist eitel Taetelwort,” in other words, Christ’s Word always results in an event. His words are words of life, not only that they speak of life, but that they actually give life. Christ’s invitation “Come, for all things are ready” is not a mere invitation, but contains in it the almighty power which offers, conveys, and seals to man life and eternal salvation. The same almighty Word which created light out of darkness has shined into our hearts to engender spiritual light.

We must hear this voice of Jesus if we would know God and if we would accept His gracious offer by faith, and this Word of Christ we hear in the Word, the Bible, in the proclamation, in the absolution, in the mutual encouragement of fellow Christians, and in the Sacraments. Whenever we perform a Baptism, then Christ is speaking to the candidate for Baptism, and by His Word, which we are repeating, He engenders faith. When we proclaim the absolution, then we must always be sure that this Word has the power to do what the words promise, because it is Christ's "Taetel-wort." As a taut bow will send the arrow through the air by virtue of the tension in the bow, so the power of Christ's Word spoken two thousand years ago remains the same until the end of time.²⁹

The efficacy of the Word is present even when men through their own hostility reject Christ and His Word. How could a man resist the Word of God if it did not have a power? For that reason we dare never judge the efficacy of the Spirit in the Word by our own personal feelings. In Lutheran theology there can never be any room for any kind of enthusiasm. Every Lutheran Christian, in fact every Christian, believes that the Gospel is the power of God unto salvation.³⁰

IV

"WHEN AND WHERE HE WILLS"

The Holy Spirit has reserved for Himself the time and place when and where He will engender faith. He has bound us to the means of grace, and the question whether or not the Holy Spirit can engender faith immediately is entirely beside the point. This means that the Word of God does not become the Word of God when it pleases the Holy Spirit to engender faith in us. Our Confessions merely want to indicate that we have no business to attempt to scrutinize the mysterious dealing of God with individuals and with entire nations.³¹ Since God has not told us the time of our own or of other people's conversion, therefore we must be occupied with the Word constantly and leave the time of God's activity to Him.

The Lutheran doctrine of the means of grace gives all glory to God. We can render God no greater service than to cling firmly to His Word and to believe firmly all His promises whether we

feel them or not. Our Confessions state very correctly that the highest form of divine worship is the faithful acceptance of the Gospel proclamation. The Lutheran doctrine of the means of grace gives to every Christian an objective and therefore a firm foundation for his faith. For this reason the Christian can always say: "I believe what the Word of Christ promises, whether I feel it or feel it not."³²

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FOOTNOTES

1. Council of Trent, Sess. VI, Canon 11.
2. CONCORDIA THEOLOGICAL MONTHLY, 1950, p. 617 ff.
3. At its initial meeting at Lund, Sweden, the Lutheran World Federation made the Lutheran doctrine of the means of grace the central theme of the dogmatical discussions. *Proceedings of LWF*, Philadelphia 1948, pp. 44—61.
4. This article is in substance one of the essays read at the first Bad Boll Free Conference, 1948, on the contents of Augustana V.
5. Philip Watson, *Let God Be God*, London, 1947. See especially chapter 2. The author, an English Methodist, did his graduate theological work at Lund and his treatise is in the spirit of the Lundensian theologians.
6. Adam Moehler, *Symbolism*, tr. by J. B. Robertson, London, 1906, 5th ed., p. 69 f. John Wesley held that a pagan can be saved if he lives according to the measure of light with which God provides him.
7. See Emil Brunner, *Man in Revolt*, translated by Olive Wyon, New York, 1939, and Reinhold Niebuhr, *The Nature and Destiny of Man*, New York, 1941, on Neo-Orthodoxy's view of the image of God.
8. Formula of Concord, S. D., II, 9, and the relevant section in the Historical Introductions in the *Triglotta*.
9. Apology, VI, 48.
10. Theodosius Harnack, *Luthers Theologie*, Muenchen, 1927, Vol. I, ch. 2.
11. Formula of Concord, S. D., II, 43.
12. The Elector August, who financed the conferences which led to the formulation of the Formula of Concord, suggested that the strong terms used in S. D., II, 19, be deleted or at least modified. He objected particularly to the statement that man's heart is likened to "einem harten Stein, so dem, der ihn ruehrt, nicht weicht, sondern widersteht, und einem ungehobelten Block und wildem, unbaendigem Tier," because they had been exploited by Flacius in the interest of his thesis that original sin belongs to the essence of man. The theologians answered that this definition of man was Scriptural: Jer. 5:3; Ezek. 36:26, and Is. 48:4. Fr. Frank, *Die Theologie der Concordienformel*, Erlangen, 1858, Vol. I, 138 ff. W. Preger, *Matthias Flacius Illyricus*, Erlangen, 1859, II, 302 ff.
13. Many theologians consider Luther's classic statement concerning sin in Smalcald Articles, III, i, 1, the best definition of the true nature of sin. Cp. also Apology, II, 26 f. Joachim Iwand, "Sed peccatum originale per hominum unum," *Evangelische Theologie*, Muenchen, 1946, p. 26 f.
14. See the many references in the Formula of Concord, S. D., II, 26, which ascribe conversion exclusively to God. In passing, it should be stated that neither Scripture nor the Lutheran Confessions in emphasizing monergism in conversion teach that God's converting power is irresistible.—Neo-Orthodoxy has stemmed the tide of American Liberalism which ascribes

- to man such ethical and spiritual powers as exclude the work of God completely. Brunner states: "All our modern progress not only has not brought us any nearer to essential truth; indeed it has only led us still further into the feeling that we know nothing, that everything is dim and obscure, that we are strangers in the universe. Ultimately does not an honest little sparrow know more about the mystery of nature than we who are so clever? Oh! the irony of *homo sapiens*, oh! the tragi-comedy of man who confuses himself with God" (*loc. cit.* 182). But Neo-Orthodoxy is not ready to announce a complete parting of the ways from Liberal Theology. Niebuhr, for example, states: "Against pessimistic theories of human nature which affirm the total depravity of man it is important to assert a continued presence in man of the *justitia originalis*" (I, p. 296).
15. While the American Calvinistic churches have very largely divorced themselves from many of Calvin's theological deductions, nevertheless the basic principles of Calvinistic theology are still evident. A study of the Westminster Confession shows clearly that the "sovereign will of God" still is, as it were, the *leitmotif* of American Calvinistic theology.
 16. See Luther's classical statement on "Enthusiasm" in Smalcald Articles, III, 8. Cp. also Augsburg Confession, 28, 3; Formula of Concord, S. D., II, par. 75.
 17. Luther's theology breaks with the long history of Greek thinking within the Christian Church, and that break is complete. It is for this reason that Luther can say that since "water and Word are *one* Baptism, therefore also body and soul must be [jointly] saved: the soul through the Word which it believes, the body because it is united with the soul and appropriates Baptism in so far as it is able." Large Catechism, Baptism, par. 44. Concerning the Lord's Supper he says: "The mouth must live into all eternity because of the heart which lives through the Word," St. Louis Ed., Vol. XX:831. Cp. also the Large Catechism, Of the Lord's Supper, par. 68. Luther summarizes his view: "In short, where the soul through the Gospel has been saved, there also the body has been healed." The doctrine of the resurrection of the body receives much greater emphasis and significance in Lutheran theology than in Calvinistic theology. Cp. also Paul Tschackert, *Entstehung der lutherischen und reformierten Kirchenlehre*, Goettingen, 1910, p. 163 f.
 18. In the presentation of this topic before a group of European theologians it became necessary to discuss the doctrine of inspiration, especially its meaning in American Lutheranism. A great deal of time in the Free Conference of 1948 was devoted to a discussion of the divergent views on inspiration as they exist between Lutheranism and Barthianism.
 19. St. Louis ed., IX: 1514. Cp. also Luther's Large Catechism, Third Commandment, par. 91.
 20. See especially Karl Barth, *Dogmatik*, Prolegomena, Vol. I, 1, 5th ed. Zuerich, 1947, 101 ff. Similarly, and even more specifically, Brunner holds that the Word of God in the Scriptures is as little to be identified with the words of the Scriptures as Christ according to the flesh is to be identified with the Christ according to the spirit. *The Divine-Human Encounter*, tr. by A. W. Loos, Philadelphia, 1943, IV. For a critique see Cornelius Van Til, *The New Modernism*, Philadelphia, 1946, chapters 6 and 7.
 21. Tschackert, *op. cit.*, p. 348; M. Reu, *Die Gnadenmittellehre*, Chicago, 1917, *passim*.
 22. Luther's Large Catechism, "Baptism," 74. Karl Barth greatly disturbed his Lutheran adherents when he stated that *infant* Baptism is an obscure Baptism (*eine verdunkelte Taufe*) and a wound on the body of the Church. *Theologische Existenz Heute*, No. 4, pp. 17—28. His main thesis reads: "The purpose of Baptism is the glorification of God in the building of the

Church of Jesus Christ, by which [Baptism] a person receives the grace which comes to him with divine assurance; at the same time the person assumes the divinely imposed obligation to render the service of gratitude demanded of him." It is readily understood that with this concept of Baptism, Barth would not only insist that the Baptism performed on the majority in the large *Volkskirchen* apparently is meaningless, but he would categorically also be compelled to deny infant Baptism. Cp. also the recently adopted Declaration on Baptism by the VELKD, CONCORDIA THEOLOGICAL MONTHLY, November issue.

23. The Apostolic *kerygma* is taken by some to be a verbal noun denoting the act of proclamation. However, *kerygma* is also used to denote the content of the proclamation. Some of the German theologians argue that *kerygma* is primarily an activity and hardly to be thought of as the content of the message. Brunner, *op. cit.*, 174 ff.
24. Luther, W. A. XII, 259.275. See also his exposition of "Bethphage," in which he states that this word "*Mundbaus*" refers to the oral proclamation, St. Louis Ed., Vol. XI:29.
25. K. Barth: "Treue ist allein bei Gott und der Glaube ist das Vertrauen, sich an ihn halten zu duerfen, an seine Zusage und an seine Weisung. Sich an Gott halten heisst, sich darauf verlassen: Gott ist fuer mich da und leben in dieser Gewissheit. Das ist die Zusage, die Gott uns gibt: Ich bin fuer dich da. Aber diese Zusage bedeutet sofort auch Weisung. Ich bin nicht meiner Willkuer und meinen Ideen ueberlassen, sondern ich habe sein Gebot, an das ich mich in allem halten darf, in meiner ganzen irdischen Existenz. Das Credo ist immer gleichzeitig Evangelium, frohe Botschaft Gottes an den Menschen, Botschaft dieses Immanuel, Gott mit us, an uns, und als solche notwendig auch Gesetz. Evangelium und Gesetz sind schlechterdings nicht zu trennen, und zwar in der Weise, dass das Evangelium das primaere ist, dass die frohe Botschaft zuerst auf dem Plan ist und als solche das Gesetz enthaelt. Weil Gott fuer uns ist, duerfen auch wir fuer ihn sein. Weil er sich uns geschenkt hat, duerfen auch wir ihm in Dankbarkeit das Geringe geben, das wir zu geben haben. Sich an Gott halten, heisst also immer: Alles ganz und gar von Gott empfangen und so ganz und gar fuer ihn taetig sein." *Dogmatik im Grundriss*, Muenchen, 1947, p. 19.
26. Cp. Theodosius Harnack, *op. cit.*, *passim*; Luther, St. Louis Ed. II:1579; F. E. Mayer, "The Function of the Law in Christian Preaching," CONCORDIA THEOLOGICAL MONTHLY, 1950, p. 123 f.
27. Formula of Concord, Art. V, par. 1.
28. A. Koeberle lists three attempts by which the natural man attempts to reach God: either by his reason, or his will, or his emotions. See *Quest for Holiness*, translated by J. C. Mattes, Minneapolis, 1946, pp. 1—18.
29. M. Reu: "Lautlich und logisch sonstiger Menschenrede gleich, unterscheiden sich seine Worte dadurch von allen andern Menschenworten, dass er die ganze Fuelle seiner Gnade und Wahrheit, die ganze Kraft seiner Wunderwirksamkeit, in sie hineinlegte," *op. cit.*, p. 5. Commenting on Gen. 1:28, Justus Jonas says: "This word is the living and efficacious Word of God, yea, God's work itself"; cp. G. Plitt, *Einleitung zur Augustana*, Erlangen, 1867. Vol. II, p. 457.
30. Formula of Concord, S. D., II, 56 and XI, 29. Smalcald Articles III, viii, 3 and 5.
31. Formula of Concord, XI, 56 and 57.
32. Luther, Erl. Ausgabe, 47, 351 f.