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Light from Galatians 3:1 on Pauline Theology
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The Luther quotation is from the *Hauspostille* (Röhler) for the 9th Sunday after Trinity, from 1533, p. 404 (my translation; W. A. 37, 128).

Commentaries consulted include W. F. Arndt (Concordia Publishing House, 1956), Adolf Schlatter (Stuttgart: Calwer Verlag, 1960, 2d ed.); Petrus Dausch, *Die drei ältesten Evangelien* (Bonn: Peter Hausteiner, 1932, 4th ed.), quot. p. 521; J. A. Findlay

in *Abingdon Bible Commentary* (Abingdon, 1929), quot. p. 1049; Norval Goldenhuys (Grand Rapids: Eerdmans, 1951); P. E. Kretzmann, *Popular Commentary of the Bible* (Concordia Publishing House, N. T., Vol. I 1921), quot. p. 354; G. Stoeckhardt, *Biblische Geschichte des Neuen Testaments* (Concordia Publishing House, 1906), quot. p. 204 (my translation).

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LAW-GOSPEL AND GOSPEL-LAW

Under this heading Professor Joseph H. Deibert in the *Scottish Journal of Theology* (September 1962) urges his colleagues in the Christian ministry to preach the Gospel of salvation in Christ Jesus. This, as he endeavors to show, should be proclaimed first and then the Law. He does not wish his essay to be interpreted as antinomian or amoral. "But the Christian preacher must avoid like the plague the noxious virus that God's love is conditioned by our moral achievements. He must proclaim the Gospel without ceasing, and in crystal-clear terms the Gospel message that 'Christ Jesus came into the world to save sinners' (1 Tim. 1:15)." Nothing in his paper is to be explained as universalism. "Those who do not respond to God's love will be lost. But will they be lost because we have not adequately reflected the love of God in our preaching or daily walk?" That is his concern. There is something very refreshing in the writer's emphasis on the preaching of the Gospel as the manifestation of God's saving love. It is gratifying also to a Lutheran reader that he quotes Luther so frequently on behalf of intensive Gospel preaching. He writes, for example: "The infant's very first contact with God is a graphic proclamation of the Gospel, for the Sacrament of Baptism is Gospel. When he is still a babe in arms, only a few days old, the

child is made a recipient of God's love in the Sacrament." However the writer evidently does not seem to understand the meaning of "Law-Gospel" preaching. Our Lutheran Confessions declare that the Law and Gospel should be preached "side by side." Just this happened at Pentecost when Peter addressed the disturbed Jews. His was not a "Gospel-Law" preaching, as the author suggests, but a "Law and Gospel" preaching. This was true also of Paul's preaching at Antioch as recorded in Acts 13:16-41. The author admits this indirectly when he says: "*Almost* [italics ours] the entire sermon is Gospel." The same is true of Christ's address to the Samaritan woman (John 4). Here too was "Law and Gospel" preaching. The expression "Law-Gospel" must never be understood as something mechanical or stereotyped: just so much Law and then so much Gospel, which permits no variation in its application. Certainly the remission of sins will not be believed if there is no conviction of sin. Dr. Walther's *Law and Gospel* is still worth studying. We agree of course that in Christian preaching the Gospel is the real objective and that the Law is only ancillary. But between the extremes of "Law-Gospel" and "Gospel-Law" lies the golden mean of "Law and Gospel."

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