

# THE SPRINGFIELDER

Vol. XXX

Summer, 1966

No. 2

THE SPRINGFIELDER is published quarterly by the faculty of Concordia Theological Seminary, Springfield, Illinois, of the Lutheran Church—Missouri Synod.

## EDITORIAL COMMITTEE

ERICH H. HEINTZEN, *Editor*

RAYMOND F. SURBURG, *Book Review Editor*

EUGENE F. KLUG, *Associate Editor*

MARK J. STEEGE, *Associate Editor*

PRESIDENT J. A. O. PREUS, *ex officio*

## Contents

	Page
EDITORIALS	
Our Director of Seminary Relations .....	1
What Kind of Seminary?.....	1
NEGLECTED FACTORS IN THE STUDY OF MIEVEAL REFORM .....	4
CARL VOLZ, St. Louis, Missouri	
CHAPEL ADDRESS .....	25
RAY MARTENS, Springfield, Illinois	
PROBLEMS IN ESCHATOLOGY: THE SECOND COMING OF CHRIST. THE RESURRECTION OF THE BODY.....	28
HOWARD TEPKER, Springfield, Illinois	
Book Reviews .....	42
Books Received .....	62

*Indexed in* INDEX TO RELIGIOUS PERIODICAL LITERATURE, published by the American Theological Library Association, Speer Library, Princeton Theological Seminary, Princeton, New Jersey.

Clergy changes of address reported to Concordia Publishing House, St. Louis, Missouri, will also cover mailing change of *The Springfielder*. Other changes of address should be sent to the Business Manager of *The Springfielder*, Concordia Theological Seminary, Springfield, Illinois.

Address communications to the Editor, Erich H. Heintzen, Concordia Theological Seminary, Springfield, Illinois.

# Editorial

## *Our Director of Seminary Relations*

WITH THIS ISSUE we take pleasure in introducing to our readers, particularly those of our Synod, Dr. John F. Johnson, Director of Seminary Relations. Dr. Johnson is a graduate of our school and received his doctorate at American Divinity School. He has done additional work at Marquette University in Milwaukee. He has served for several years in the parish and prior to joining our staff served as professor and Director of Public Relations at Concordia College, Milwaukee. Dr. Johnson brings to his office wide experience and excellent talent. We already love him, and we are confident that our entire Church will love him, too. He will be working in the area of recruitment, fund raising, alumni relations, and publicity. He will also be attached to the department of Systematic Theology.

We are herewith presenting to our readers an editorial by Dr. Johnson, which we believe not only reveals his literary talents but also serves very well to express in clear and beautiful language what we might well call the Manifesto of Concordia Theological Seminary.

We commend Dr. Johnson to our Church in the hope and prayer that he and the message of Springfield will be received in every parish and in every parsonage.

J.A.O. Preus  
President

\* \* \*

## *What Kind of Seminary?*

This will be neither the first nor the last article written about the church and the seminary. A seminary which is maintained by the church as a theological training school for future pastors has the right to expect certain things from that church. These include spiritual and financial support, the prayers of the faithful, and the genuine concern of the leadership for the seminary's theological and academic welfare. The church, by the same token, has the right to expect certain things from its seminaries.

A seminary ought to be *theological*. Its purpose is to teach theology and prepare theologians. As any school a seminary shares and bears the marks of an educational institution. But pervading everything undertaken by the president, administrators, and faculty is love for and devotion to sound theology.

The theology reflected by the seminary must be *theologia crucis et verbi*. As Carl Stange put it, genuine theology is "das Wort an Gottes Gottheit," the God who in Christ, suffering and triumphant, decisively asserted his Godhead in the midst of a hostile world; the God who in Christ established reconciliation between the Divine and the human, the Creator and the creature, the Holy one and the sinful ones.

The theology of the seminary ought further to reflect the theological stance of the church body it serves. The cry of a Lutheran seminary ought to be: "To the Scriptures and the Confessions." Remembering that *quod est biblicum est Lutheranum*, it will demonstrate its unquestioning loyalty to the biblical witness, thereby asserting its character as a Lutheran school of the prophets.

The seminary ought to concern itself with academic proficiency. As the sainted Dr. Walter Albrecht once put it, "The Lord cannot use dolts in the ministry." It is unquestionably true that the breadth of theological knowledge is constantly expanding. Other disciplines are caught up in the knowledge explosion. Without elaborating on the responsibility of the seminary to the student and the student to the seminary, suffice it to say that the seminary must expose budding clerics and theologians to the conflicting currents of theological thought; most importantly it must make the student aware of emergent theological patterns and structures of thought as they appear in the light of its own explicit confessional foundation.

The seminary's primary responsibility, it seems to me, is to provide able and qualified men for the parish ministry. In this respect the theological seminary is *congregational* in purpose and outlook. The training of professional theologians is a task from which the seminary can never dissociate itself; but the greatest need of the church is parish pastors—men to whom the full ministry of the Word is committed, men who are apt to teach, who take heed to themselves and the doctrine, who themselves are continuing in and leading their people into the Word which bestows both discipleship and freedom. Only as it meets this responsibility will a seminary continue to be *Dei ministrorum perpetuum seminarium*.

The seminary must be an articulate voice speaking up and out to the critical issues that disturb the church in any age. Theological problems appear on the ecclesiastical scene with disturbing regularity. The seminary cannot avoid or evade these issues. It cannot effectively function in one century with the theological mentality of a former century; on the other hand it must not act as though the contemporary age had first discovered major theological problems to which no previous generation had addressed itself with concern and conscience.

The seminary, as a servant of the church, must stand under the searching judgment of the church; as a servant of Christ the seminary must stand under the searching judgment of the Lord. But as the training school for the future prophets of the Lord the seminary must challenge the church and summon her to renewed dedication to her divinely given tasks. The seminary must provide the prophets who by proclamation draw the people of God under the *iustitia legalis* only to set them free to live in the glorious liberty of the *iustitia evangelica*.

Such a seminary demands the love, the concern, and the support of the church; because such a seminary serves the church in the name of the exalted Lord who in His unending grace continues

to give "some pastors . . . for building up the body of Christ until we attain to the unity of faith and of the knowledge of the Son of God."

*John F. Johnson, Associate Professor  
of Systematic Theology and  
Director of Seminary Relations*

\* \* \*

#### Correction

The name of the author of the article, "Is God Dead?" (*THE SPRINGFIELDER*, Spring, 1966), should read John (not James) Warwick Montgomery (page 18). Also, page 35, line 24, the article should read "hardly establishes."