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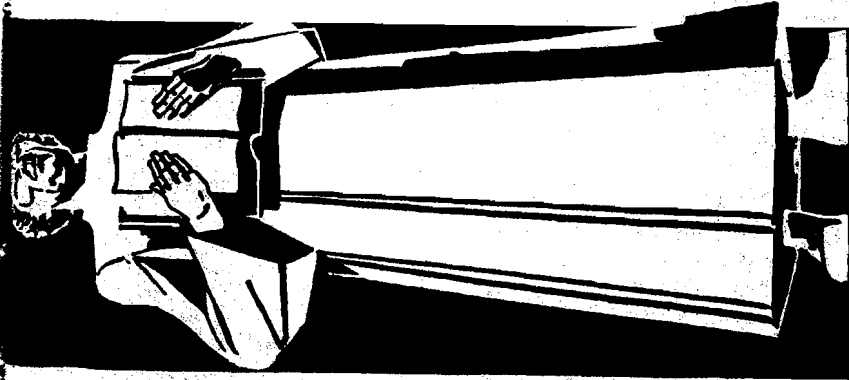
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Theological Refractions

FRANKFURT

On October 6 and 7, the conservative and pietistic "Confessing Movement: No Other Gospel" met in Frankfurt Germany under the leadership of Professor Dr. Dr. Walter Kunneth. Professor Dr. Bold, the main essayist for the occasion, openly stated his opposition to the exegetical methods of Professors Ernst Kasemann and Walter Schmithals for separating the pre-Easter Jesus from the post-Easter Christ. These two disciples of Rudolf Bultmann were scored for teaching that Jesus is only the proclaimer of salvation and not the bringer of salvation. Jesus is more than a teacher of wisdom (*Weisheitslehrer*) as Kasemann contends. According to the New Testament, His person in itself has divine value. Professor Bold to advance the concept that Jesus is God Himself concentrated on the "I am" sections not only in John but also in the synoptic Gospels. The origin for these phrases are not Gnostic, as Hultmann asserts, but Isaiah 43:10.

Prof. Dr. Schold delivered an essayist on the crisis in religious instruction. Another essay on the battle for conservative theology in Berlin was delivered by Prof. Dr. Winterhager, formerly assistant to Bishop Dibelius. Prof. Kunneth gave a general overview of the church situation and Prof. Dr. Peter Beyerhaus spoke on reactions to the "Frankfurt Declaration." Other participants were Superintendent W. Thiel from Berlin, Prof. Dr. Vicedom, Prof. Dr. Heubach, and Dekan Dr. Reissinger.

The "Confessing Movement," as we have previously reported, is a conservative group of clergymen and theologians in the state related churches of Germany protesting the denial of traditional Christianity. Their major concerns are the so-called historical critical method and other related systems with their denial of the bodily resurrection of Jesus and universalism, with its denial of eternal perdition of unbelievers.

BREMEN

The December 1970 issue of *The Springfielder* had a two page editorial under the heading Confessional "Reawakening" in Germany. In writing of the "reawakening" in the established churches of Germany the editor mentions the movement called *Kirchliche Sammlungen (K.S.)* and characterizes this movement as being closer to the German Lutheran Free churches than some of the other movements.

It was the privilege of the undersigned to attend the annual meeting of the "Kirchliche Sammlung um Bibel und Bekenntnis" (Churches rallying around Bible and Confession) in Bremen, Germany, November 6-8, 1970.

The meeting gave those attending it a general idea of the position that this certain group of pastors, professors, and lay people of the German churches are taking against the overwhelming majority of liberals. To such as have for many years hoped for a sign that the proper stance toward Scripture and Confession is viable in the European churches

in spite of the almost unanimous defection from the position of the men of the Reformation, this meeting gave a spark of hope.

At this meeting there were no theological debates, because its character was to be that of an evangelization. In a suburb of Bremen, Vahr, the beautiful and new facilities of the Epiphany congregation were placed at the disposal of the K. S., and the pastor of the congregation was a most gracious and interesting host. Dr. Dr. Georg Huntemann dominated the gathering both with his genial hospitality and with his ready wit. (One becomes still better acquainted with him by reading his book "In Spannung Leben" [Living in Tension] in which he describes his conflicts as boy, youth, young pastor and Doctor of Theology and Philosophy.)

Whoever attended the meeting learned of the short history of the movement of which Pastor Hartig gave an account. Pastor Hartig, himself in serious conflict with the officials of the established church, dated the beginning from a meeting on October 12, 1964, when in a clash between Kunneth and Fuchs the church leaders were either unable or unwilling to decide between true and false doctrine. From that time on it was clear to some of these conservative men that they had to seek cooperation and contact with other men of similar persuasion. The various conventions and gatherings of other movements toward a Biblical position did not fully satisfy the men that met later under Pastor Hartig's leadership in Sittensen (near Bremen) to establish themselves as a *Verein* or Society with legal character within the city of Bremen. Since that time an informational periodical was published and contact with men of other churches of a confessional character was sought. These contacts have led to relations also with men of the Scandinavian churches, mainly with men who have been protesting the advanced state of decay of the established so-called Lutheran churches of those countries. Among men attending the meeting in Bremen were Lic. Jorgen Glenthoz of Denmark, Dr. Gustav Adolf Danell of Sweden, Pastor Wagner of Juetland, Denmark; also several pastors of the Lutheran Freechurches were guests: e.g. Pastor Hans-Lutz Poetsch of Bremen who was well acquainted with the men of the movement, and others of the Independent Freechurch which had recently called Pastor Hartig to one of its parishes, a proof of the close relations established between the men interested in the battle for the Lutheran Confessions.

As it happened two members of the Springfield seminary faculty could be present, Prof. Eugene Klug who had received the invitation through Pastor Poetsch and Dr. Naumann. Prof. Klug is at present living in Amsterdam where he is doing his doctoral work. Both Prof. Klug and Dr. Naumann were asked to address the meeting.

Prominent members of the *Kirchliche Sammlung* were Prof. Dr. Heubach at present *Landessuperintendent* (Bishop) of Schleswig who was elected chairman of the K. S.; Pastor W. Buescher, who recently published a pamphlet against the ordination of women; Pastor Steindor of Muenster and others.

The meetings and the services in connection with the assembly were particularly directed to members of the congregation. A special meeting for the young people with presentations by what was called an evangelical

"beat" group united youngsters from surrounding congregations for "interviews" on questions of faith and confession.

For the undersigned the meetings of the K. S. were a witness to the fact, that the heritage of the Reformation is not preserved by organizations or by church establishments. In fact, the more power the structure and anatomy of the church as an organization seems to have, the harder it is to preserve the confessional character of the church. Where the need for reform or gathering about Bible and confession is felt the so-called "Kirchenleitung" (leaders of the church) as officials are inclined to consider the preservation of the outward structure of greater importance than retention of true faith and obedience to the Word. This was evident in the reports of the attending churchmen.

The many years of neglect of indoctrination and instruction of the people of the church has made the term people's church (*Volkskirche*) no more significant than speaking of a *Volkstheater* (Municipal theatre) or other *Anstalt* open to the public. The concept that the people, the believers, are the Church is lost to the members themselves. This movement of K. S. can look forward to more conflict and bitter disappointments till the confessing pastors have succeeded in building congregations of members who are well founded in Luther's Catechism and acquainted with the Lutheran Confessions. As the men of the K. S. work toward this goal our prayers go with them. Would to God that there could be a revival of Biblical and confessional faithfulness!

M. J. Naumann

BASEL

ACADEMIA LIBERA EVANGELICA THEOLOGICA BASILIENSIS

We have the catalog of the "Free Evangelical-Theological Academy of Basel" of Switzerland listing the courses and the instructors for the first two semesters of the academy's existence.

The character of the academy is described as being essentially different than that of existing theological faculties at other universities. The statement claims that it is a matter of faith proceeding from the conviction of the truth of the Holy Scriptures. All work is to be done by scientifically thorough method but in firm obligation (*Bindung*) to the Bible of the Old and New Testaments. Free research is not to be hampered by this stance. The statement of objectives of this new academy comes to a noteworthy conclusion when it proposes to demonstrate to the theological faculties of other universities that "thorough theological work can be done without (negative) Biblical criticism."

The first semester started in October 1970, the second January 4, 1971.

Most interesting is the list of professors and instructors. To those somewhat familiar with the names particularly of conservative men in theology in Europe the list will show the theological character of the academy.

Dr. Samuel Kuelling, Old Testament, (Dr. Amsterdam 1964)

Dr. Theophil Fluegge, Old Testament (1964 he resigned his position as professor at the Kirchliche Hochschule in Zehlendorf because of the rise of Bible criticism there).

Dr. Theodore Stanley, New Testament, (Ph.D. Chicago U. 1963)

Dr. Harold Ogden Brown, Historic Theology (Th.D. Harvard 1967)

Dr. Arthur H. Hoffmann, Psychology, Philosophy etc.

Dr. Dr. Georg Huntemann, Systematic Theology (Ph.D. 1953 in Erlangen (summa cum laude).

Dr. Huntemann is one of the leading men in the movement "Kirchliche Sammlung" (see report on the November meeting of that society).

Dr. Burkhard Krug, Church History and Practical Theology.

Dr. Francis Schaeffer, lectures on intellectual and cultural problems of the 20th century. He is a member of the Evangelical Synod (Presbyterian), U.S.A.

Dr. Alfred Stueckelberger, Pedagogy, Philosophy, Psychology.

Dr. Helmut Saake, Greek.

If there are any theological students looking for overseas experience they can be assured of an interesting and enriching time of study at this academy.

Write to "Freie Evangelisch-Theologische Akademie Basel"

Chrishonarain 201, C H (Switzerland)

4126 — Bettingen

M. J. Naumann

EXCLUSIVE PARTICLES — FOUNDATION OF REFORMATION FAITH

"When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." "Nothing shall by any means hurt you."

Two promises of God, one from each Testament, which promises would prove to be ridiculous unless rightly understood. Ask the truly spiritual man for an explanation. He will tell you that these words are no guarantee against snake-bite, drowning, burning to death or a lingering disease. Such promises applied to the apostles in spite of the fact that these men died a martyr's death. They applied to the prophets who were put to death by their own people.

Lutheran Christians are grateful for a heritage which has made the proper understanding, under God, of such passages possible. Lutheran Christians are thankful that God in His mercy through Christ grants His children the knowledge to understand such promises as He intended them to be believed and understood.

Luther, Melancthon and their co-workers found the Gospel promises everywhere in both Testaments. They had real convictions about how a man becomes and remains to be God's child. They said again and again that, when it comes to justification before God, the grace of God in Christ and the works of man are mutually exclusive. They didn't dream this

up. They found it especially in the New Testament, especially in the epistles to the Romans and to the Galatians.

A glance at the Index of the Concordia Triglotta reveals that the Confessions speak of the so-called Exclusive Particles six times. This is the name given to certain phrases and expressions in Scripture involving prepositions, adverbs, specific case uses and, in some cases, the voice of verbs, whereby it is made clear that the salvation of man is based solely on the grace of God, the merit of Christ and faith as a means of reception. These are the little words and expressions which make it quite clear that salvation by grace and salvation by man's efforts are mutually exclusive. The Confessions quote seven passages to exemplify this point: Rom. 1:17; 3:24,28; 4:3,6; Gal. 3:11; Eph. 2:8. Of course these references are only typical and are by no means exhaustive. Others can be quoted in which the particles are stated explicitly or are felt to be implicit. Before quoting these passages we make several observations about all of these references:

1. In all passages where the exclusive particles are found the Greek is simple and unmistakably clear. And this comes through clearly in all the translations, even the Vulgate.
2. Luther was accused of adding to the text of Rom. 3:28 when he translated: "So halten wir es nun, dasz der Mensch gerecht Werde ohne des Gesetzes Werke, *allein* durch den Glauben." The Apology (Article IV) comes to Luther's defense: "If the exclusive *alone* displeases, let them remove from Paul also the exclusives *freely, not of works, it is the gift*, etc. For these also are (very strong) exclusives." Now it is interesting to note that several times the NEB translates as did Luther in the case of Rom. 3:28. The translators in such cases did not expand the text. They understood the principle of the exclusive particles.
3. A study of the passages in which the exclusive particles are found brings out the fact that the method of salvation proclaimed in the New Testament is the same as that taught in the Old.
4. Finally, the exclusive particles are involved with the teachings of the atonement of Christ, eternal election (a forgotten doctrine in the LC-MS) and the unity of the Testaments.

According to the RSV we quote several passages which exemplify these points. If the reader can handle the Greek he ought study these passages in that language. The exclusive particles *are italicized* in our quotations.

To exemplify the clarity of these passages we quote the well-known reference in Rom. 3:28: "For we hold that a man is justified *by faith apart from works* of law." The first particle is the dative case and the second a preposition. By means of these particles faith and works, as a basis for justification, are mutually exclusive.

To exemplify what has been called an expansion of the text owing to the fact that the translator understood the principle of the exclusive particles we quote Rom. 4:16 from the NEB: "The promise was made *on the ground of faith*, in order that it might be a matter of *sheer* grace." No word for the adjective "sheer" appears in the Greek text. But the

translator correctly realized that eternal inheritance is by faith (as opposed to works) and therefore by *sheer* grace (literally "according to grace"). This reminds one of Luther's translation of Rom. 3:28. Other examples of such expansion in the NEB are found in Rom. 3:21,23,28 and Gal. 2:16. The preacher should preach this way. He should stress these exclusive particles, as did Luther, and in this way leave no doubt in the mind of his hearers concerning these very important truths.

To exemplify the principle that the method of salvation proclaimed in the New Testament is the same as that taught in the Old we quote Rom. 3:21: "But now the righteousness of God has been manifested *apart from the law*. **ALTHOUGH THE LAW AND THE PROPHETS BEAR WITNESS TO IT**, the righteousness of God *through faith in Jesus Christ* for all who believe." Other examples are found in Rom. 4:6,10,11,13 and Gal. 3:11.

To exemplify the involvement of the atonement of Christ in passages where the exclusive particles are found we offer Rom. 3:24: "They (all men) are justified *by his grace* as a gift, *through the redemption* which is in Christ Jesus." And, finally, that the teaching of eternal election is involved with the exclusiveness of salvation by grace is exemplified in 2 Tim. 1:9 "who (God) saved us and called us with a holy calling *not* in virtue of *our works* but in virtue of *his own purpose and the grace* which he gave us *in Christ Jesus* ages ago."

The rediscovery of the importance of the exclusive particles is one of the glories of the Lutheran Reformation. We note the observation made in the Formula of Concord, Epitome, III: "We believe, teach, and confess that for the preservation of the pure doctrine concerning the righteousness of faith before God it is necessary to urge with special diligence the *particulae exclusivae*, that is, the exclusive particles."

Other examples of the exclusive particles, not quoted in this article, are found in Rom. 4:16; 11:6; Gal. 5:4; Phil. 3:9; and Gal. 2:16, a *locus classicus* which bristles with exclusive particles. The devices used in all these passages to make these matters of grace versus works clear are primarily the dative case and the following prepositions and adverbs: ek, ouk ex, ouketi ex, choris, dia, kata, ou kata, en and epi.

We live in an age which has little time for humble prepositions, adverbs and case uses. But such are the small items which the Holy Spirit employs to strengthen the Christian's conviction in such a rich promise as in found in Luke 10: "Nothing shall by any means hurt you." No exclusive particle is used here but the Christian understands this passage as purest Gospel which is addressed to faith and is therefore a matter of *sheer* grace.

Harold H. Buls

JESUS CHRIST SUPERSTAR

A theological journal might not be the best place to discuss the merits of recent rock music, but in this case the rock record is *Jesus Christ Superstar*. Recorded in Great Britain, it has caught fire in the United States and has been the subject of discussion in TIME magazine and on

Mike Wallace At Large on CBS radio. The writer of the lyrics, Tim Rice, and the composer of the score, Andrew Webber, are not theologians. They're not even confessing Christians, but they are a current religious sensation and have become "preachers." If the theological task is directing the eternal Word of God to new and different situations, then a theological evaluation of *Jesus Christ Superstar* is not only permitted but absolutely demanded.

The first listening of *Jesus Christ Superstar* will be totally jarring, bordering on the sacrilegious for the more sensitive or traditionally oriented Christian. For the more radical, who is always looking for something new to startle, it will inevitably be gobbled up without any discretion. It's the old business of straining at the gnat and swallowing whole live camels. I want to speak to the question of whether there is anything capable of being theologically digested.

Jesus Christ Superstar is really part of the "historical lives of Jesus tradition" which flourished in the last century and creeps up as a weed in New Testament studies today where the right amount of theological fertilizer is applied. Albert Schweitzer gathered up in his *Quest for the Historical Jesus* the choice products of the 19th century search for the historical Jesus and called the whole enterprise useless. He was right. All that happened is that all the historical researchers came up with a picture of Jesus which fit the imagination or their own preconceived notions. The studies were either mirrors of their minds or portraits of what they thought Jesus should be.

The writers of *Jesus Christ Superstar* are without seminary education but they have left their religious imprint on the music. This is capable of theological deciphering. The figure of Jesus Christ resembles more a contemporary popular leader. The tragedy is that the leader Jesus Christ becomes a victim or a puppet of His movement. People actually believe He is God. Since He cannot live up to these divine expectations, He opts for the martyr's death. If anything, Jesus is a pathetic figure hanging on the cross, hoping that somehow and some way there will be a life after death. The women associated with Jesus are called the "Apostles' Women" suggesting that they are the apostolic wives or something like that. Anyone can go through the score and find disturbing discrepancies of this kind. It gives the critic a self-righteous feeling to find such mistakes, but it overlooks the main thrust of the composition. Hence, such a procedure is without much value. In presenting an opera of this type, the writers are allowed poetic license for their own convenience and for delivering their own message. All musical and artistic portraits of Biblical episodes are interpretative and reflect the artist's own feelings. Therefore it would be in extremely bad taste to subject Rice and Webber to this kind of a criticism.

The following verdict might be too simple and not based on sufficient evidence, but in general this modern "passion" reflects their own existentialism and maybe even their own agnosticism. It is existential in the sense that Jesus has guided His popular movement by His own interpretation of the mood of the people and agnostic because the burial scene closes the score without any hope about the future. Two centuries before, Bach

wrote his passions also ending with the burial scenes, but there was no doubt that for him Jesus would rise from the dead. There is nothing even nearly resembling this in *Jesus Christ Superstar*; but the composers' groaning for genuine messianic intervention is easily detected.

With this said, it can be questioned whether there is any value at all in *Jesus Christ Superstar*. I think there is. The writers have captured feelings of the people associated with Jesus during Holy Week. The reader might have another opinion, but he must remember that we always read the story of Jesus' suffering *after Easter*. It is somewhat easier to be a saint after Easter than before. Let's consider how some of the characters are portrayed.

The role of Judas is similar to that of the Evangelist in Bach's St. John's and St. Matthew's Passion. Judas is the official interpretative voice for the writers. Mike Wallace on CBS radio stated that Judas does not have the traditional evil role, but sees things even clearer than Jesus. This might be disturbing, but is realistic from Judas' point of view. He had viewed the kingdom of God as a political structure and wanted to deter Jesus from vaporizing his rather successful popular program into a spiritual movement. In the end Judas is more tragic than Jesus, because Jesus plotted His own downfall, while Judas became trapped in a situation not of his own making. Mary Magdalene is the voice of reason and comfort.

Pilate comes across as a non-committed Roman patrician who gradually loses his "cool" when he must pass the final sentence of death. The music for Herod is of the circus type. No matter how distasteful the thought, it probably captures the mood better than the traditional cantatas and passions. Herod was more interested in the miracle for the miracle's sake than for what it signified. The following line is a classic:

So you are the Christ you're the great Jesus Christ.
Prove to me that you're no fool, walk across my swimming pool.

Don't let the reader get offended here, this is just the way it really was!

The priests are pictured as party politicians who for their own benefit do not want to disturb the status quo of a near inflammable situation. The words of Caiaphas concerning the expediency of putting one man to death for the people come across like this:

I see bad things arising—the crowd crown him king
Which the Romans would ban
I see blood and destruction, our elimination because of one man.

The crowd is fickle, cheering Jesus at one moment and jeering Him at the next. The disciples are in a total state of confusion. They see things happening for which there is no explanation. Their refrain is, "What's the buzz? Tell me what's happening."

Much more could be said about *Jesus Christ Superstar* as it portrays the characters of the Last Week of Jesus' life. You almost owe it to yourself to listen to it several times through, if you haven't already.

As mentioned before, the really interesting task is to determine the writers' own mind set. They are not committed Christians in any sense of the word, but they are confronted with what they consider a fantastic story—the death of Jesus. Unlike the contemporary New Testament scholars with their form criticism and *Redaktionsgeschichte*, they approach the text as is. This is a real story for them and not the fabrication of the later church or some unknown editor. Several times during the score, the thought does creep through that maybe Jesus is really God. They can't avoid it. The words of institution are virtually literal in a Lutheran sense. The thought is also clear that at the time of the suffering of Jesus the disciples believed that they would have a great role to play later on, but which was now being destroyed by the unnecessary death of Jesus. Such a thought would be anathema to a good bona fide critical New Testament scholar. Three times the disciples sing in delusion at the Last Supper.

Always hoped that I'd be an apostle
 Knew that I would make it if I tried
 Then when we retire we can write the gospels
 So they'll still talk about us when we've died.

Pastors who are looking for the record *Jesus Christ Superstar* to make more Christians are going to be greatly disillusioned. A warning is also in order for those who seek after the novel. But for a look into the souls of men who have confronted the person of Jesus and have not known what to do with Him, *Jesus Christ Superstar* will provide a window. One student remarked that it was too bad that a Christian had not written this contemporary religious sensation. That's right, it is too bad, but then we would not know how the unbeliever feels. Of course, don't get offended by the attitude of confusion of the disciples, the scheming of Judas, the politic maneuvering of the priests, etc. This is just the way we all would have acted, if God had placed us in that history instead of the present. I get the impression that the composers would have preferred that Jesus would have never existed. They can't and don't want to believe in him—but they can't get rid of him.

dps

MATTHEW: TWO DIFFERENT APPROACHES

On a recent trip to New York City, I carried with me two volumes on the Gospel of Matthew. I have always enjoyed this particular Gospel and grabbed volumes by two Missouri Synod authors. The first one, *Follow Me*, was written by Martin Franzmann, long-time chairman of the exegetical department of the St. Louis Seminary and the other was a more recently published study, *The Parables of Jesus in Matthew 13*, by Jack D. Kingsbury. There are some obvious similarities and dissimilarities. By coincidence both men were at the seminary as teacher and student for at least four years and now both are in the employ of churches in fellowship with her. Franzmann is in England in the training program of the Evangelical Lutheran Church of England and Kingsbury is at the ALC

seminary in St. Paul. Franzmann gives a verse and chapter exposition of the entire Gospel, while Kingsbury focuses his attention on chapter thirteen. Kingsbury's work was originally his doctoral dissertation and is abounding in the scholarly apparatus. Franzmann is more concerned in getting into the heart of the Gospel's message and explaining it. The somewhat flowery language for which the former St. Louis professor is known blooms on every page. The Luther Seminary professor lays out his arguments with cold precision. Of course, considering the nature of his writing, we would not expect or want anything else. Enough for introductory details. All this is incidental, but not too helpful.

Laying these two works side by side and after disposing of the insignificant differences, we can see the impasse that has been reached in Biblical studies in the Missouri Synod. This is not to offer a premature judgment, but the differences between Franzmann and Kingsbury in handling the Gospel of Matthew are little deeper than the problems of irritated skin.

Franzmann adopts what we can comfortably call the "older approach." True, he has no use for traditional Lutheran dogmatical terminology and obviously had no difficulty keeping it out of his manuscript. Still his prejudices are traditional. He assumes that Jesus spoke the words ascribed to Him by the Gospel writer and that Matthew, a disciple of the Lord, penned them. What Franzmann has produced is a Biblical theology. The only cross references of significance are those to other sections of the Bible. He accepts the virgin birth, Messianic prophecies, miracles, etc., the hallmarks of an "orthodox" approach. Franzmann's contributions are twofold: (1) his phraseology and (2) his deepening of the traditionally accepted theology with further Biblical study. For Franzmann there is no doubt that what is recorded as happening in the Gospel of Matthew did happen.

Kingsbury's approach is different. After outlining several approaches to Matthew and in particular to the parables of Jesus, all of which are very interesting and clearly laid out, Kingsbury opts for the more recent method of Redaction-Criticism. The questions of authorship and of whether what is recorded as taking place really did take place are hardly consequential. Franzmann uses the term "Matthew" to refer to the disciple of the Lord, while Kingsbury uses the same designation to refer to the person who is responsible for the final draft of the Gospel as we have it now—whoever that was. Also assumed is that the Gospel was written in Syro-Phoenicia as the church there was struggling for its existence against Pharisaic Judaism. The hypotheses of Redaction-Criticism and a Syro-Phoenician place for authorship are nevertheless only hypotheses. Let's forget about verbal inspiration and the baggage that goes along with it, both concepts employed by Kingsbury are only theories. Even without prophetic insight, it can be predicted that each will eventually receive the critics' dagger. Redaction-Criticism sees the early church painting a picture of Jesus and placing it in the Gospels. (But why could not the reverse be true that the figure of Jesus was so forceful that He engraved it on the minds of the apostles?) Syro-Phoenicia has no outstanding place in the early church and seems an unlikely locale for what some

have justly considered to be the greatest book ever written. Arguments on this point will all prove inconclusive and they are therefore to be considered wasted. But it is on such inconclusive theories that Kingsbury set forth the parables in Matthew 13. Kingsbury also uses the theories of primacy of Mark's Gospel and existence of "Q", but his commitment to them is weak at best, as he sees a definite independent spirit in "Matthew." In reading through Franzmann, you cannot escape the impression that Jesus did and said the things attributed to Him. This impression is totally missing from Kingsbury's approach. He uses the word "create" in an artistic or literary sense. For example, and this can be multiplied, "Once Jesus is in the open, Matthew, in general dependence on Mark, creates the great crowd scene . . ." Does this mean that Jesus really spoke to a crowd, that Matthew created the picture of Jesus speaking to a crowd, or that we don't know what Jesus did? At the conclusion of his work, Kingsbury explains that Matthew adopted Jesus' parables for his congregation as preachers do today. This leaves unanswered the big question of whether Matthew adapted them in the way that Jesus intended. Does this give license to any preacher in contemporary adaption? To be fair, this is not an honest question for Redaction-Criticism, as they rule out the possibility of determining whether the words of the Gospel adequately and accurately reflect what really happened in the life of Jesus in any way. All we have in the Gospel is the adaptation of the early church. (I trust that I have not misrepresented the platform of the Redaction Critics!) If Franzmann is "dogmatic" in the sense that what is recorded as being said and happening really did, then Kingsbury is also "dogmatic" in having definite ideas about what the Gospel of Matthew teaches. A monolithic approach in doctrine and practice is not as important as doing the will of God. Hatred, lovelessness and spiritual slothfulness are the real problems in "Matthew's" congregation. I suppose that if Kingsbury's assumptions are totally accepted, we could also come to these conclusions—but they are certainly not self-evident in reading Matthew's Gospel without the benefit of these assumptions.

Let this not be interpreted that Kingsbury has not made some very positive contributions. For example, he identified the "Son of Man" with Jesus Himself, something that Bultmann could never do. The questions which faces the church is can we take the Scriptures at their face value, interpreting them as they clearly stand and in connection with other parts of the Bible? Or do we have to read them in the light of a "method," whether this method be Form Criticism or Redaction-Criticism? If the latter is the case, then the scholars of the present have taken the place of medieval *magisterium* of the church. Let the reader decide for himself. Franzmann's work is available from Concordia Publishing House, 1961. Kingsbury's work was published by John Knox Press, 1969. Somewhere in between we will find where the real battle lines of the church are drawn up.

"THE 44"

When Dr. O. P. Kretzmann of Valparaiso University heard last summer that the November 1970 issue of the *Concordia Historical Quarterly* would be dedicated to the twenty-fifth anniversary of the "Statement of the Forty-Four," he wrote a personal letter to the journal's editor Dr. Carl S. Meyer for twenty additional copies. As I stepped into the theological arena at least a half a generation after the *Statement* was prepared and discussed, I had heard a lot about it, but never knew exactly what it was all about. The November 1970 issue of the *Concordia Historical Quarterly* contains a copy of the famous *Statement*, a letter from the late Dr. John Behnken in which the matter is adjudicated, and reminiscing essays by some of the signers. Dr. Meyer provides some introductory remarks and a paper written by Prof. E. W. A. Koehler, opposing the *Statement* and the procedure in which the *Statement* was handled is also included. As the *Concordia Historical Quarterly* does not have a near total coverage in the clergy of the Missouri Synod, it is recommended that all those under 44 send for a copy. (This is hoping that Dr. Kretzmann has not already bought out the entire supply.) The *Statement* was officially withdrawn and the signers kept their word in never reviving it or themselves as a group. But the past cannot be retracted or withdrawn, officially or unofficially. The issue is worth every penny of the \$1.50 needed to buy a copy. Address your requests to the Concordia Historical Institute, 80 DeMun Ave., St. Louis, Mo. 63105. This is not a paid advertisement and is done without foreknowledge of anyone, but it's worth a try.