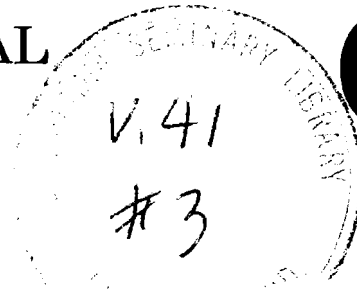


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Theological Observer

DELANEY'S DEFENCE OF THE ILCW

According to the March 7, 1977, *Christian News* (pp. 1, 16), the Rev. E. Theodore Delaney, sometime Executive Secretary of the Synod's Commission on Worship, has taken issue with certain objections to the work of the Inter-Lutheran Commission on Worship stated in an article entitled "The Deepening Liturgical Crisis" in the January 1977 *Concordia Theological Quarterly*. Many Missourians were surprised and saddened to read Pastor Delaney's response. We had previously assumed that all the Missourian members of the ILCW had steadfastly but unsuccessfully opposed the doctrinal deviations of the other participants (ALC and LCA). The representatives of Synod have, after all, been outnumbered two-to-one on the Commission and so, we believed, were consistently outvoted. Surely Pastor Delaney has struggled gallantly, like the other Missourian representatives, for what remnants of orthodoxy remain in the ILCW products. How sad it is, then, to see this man defending the false teachings of the ILCW. We pray that Pastor Delaney may yet realize the spiritual dangers of his misplaced loyalty to a heterodox institution. His remarks have, indeed, made more apparent than ever the deep rift between authentic Lutheranism and the religion of the ILCW.

(1) E.T. Delaney asserts that various articles published recently in the journals of the two seminaries on the work of the ILCW are "based upon lack of knowledge or an inaccurate information." Such articles would include Carl Bornmann, "The Twenty-Seventh Institute of Liturgical Studies," *The Springfielder*, XXXIX, pp. 40-43; Lowell C. Green, "Between Luther and the 'Now' Generation: Some Thoughts About 'Contemporary Worship' As Advanced by the Inter-Lutheran Commission on Worship," *ibid.*, pp. 81-87; and David P. Scaer, "The Great Thanksgiving of the ILCW," *ibid.*, XL, pp. 36-41. Delaney also charges that Bornmann, Green, Scaer, and other critics of the ILCW at no time attempted "to ascertain actual data or accurate and complete information, choosing rather to present *argumenta ad hominem*..."

Response: In actuality, Bornmann, Green, Scaer, and the others consistently quote from the primary sources—the members and products of the ILCW. They never resort to *argumenta ad hominem* by attacking the personal integrity of the members of the ILCW. Delaney and other adherents of the ILCW would do well to show the same consideration to their critics.

(2) Delaney accuses a critic of the ILCW of a "sin against veracity" and again of "unconscionable perfidy."

Response: In the first place, it is scarcely a "sin against veracity," despite Delaney's charge, to say that the products of the ILCW reject what they call "a narrowly defined orthodoxy," since the ILCW explicitly states its avoidance of such orthodoxy in *Contemporary Worship* 6 (p. 12). Secondly, even if someone had said something incorrect about the theology of the ILCW, Delaney would have been more charitable to assert that the man was in error (whether historical or doctrinal) than to charge him with deliberate deception. The critics of the ILCW have treated its proponents as sincere men, even though differing from them on important points of doctrine and practice. All Christians are surely entitled to the same treatment.

(3) Delaney defends the ILCW commemoration of the unitarian Albert Schweitzer on the grounds that "much of what Schweitzer has written is in agreement with traditional Protestant Christianity."

Response: Albert Schweitzer was a great thinker (as well as a great humanitarian) and, like all great thinkers (Plato, Aristotle, Cicero, etc.) taught

many of the same truths as Christianity (especially in the realm of morality). This fact does not, however, make the commemoration of a unitarian appropriate in the Lutheran Church. For faith in the Holy Trinity is an essential doctrine of Christianity (Matt. 28:19; Athanasian Creed; Augustana I).

(4) Delaney likewise sees no problem in the ILCW commemoration of the Spanish mystics, Juan de la Cruz and Theresa de Avila.

Response: Juan de la Cruz and Theresa de Avila were two of the most radical enthusiasts of all time, seeking union with Christ through their ecstatic experiences (Charles G. Herbermann, etc., eds., *The Catholic Encyclopedia*, New York, 1913, VIII, pp. 480-1; XIV, pp. 515-6). Such people are scarcely suitable candidates for commemoration in the Lutheran Church. For union with Christ comes only through the Word of God and Sacraments (Rom. 10:7; Titus 3:5; 1 Cor. 10:16; Smalcald Articles III, 8:10).

(5) Delaney defends the ILCW commemoration of the late Pope John XXIII, asking if it is not "the system of the papacy, rather than the person of the pope, which the Lutheran Confessions hold to be the antichrist?"

Response: Firstly, it is true that no man is born the antichrist; but once he assumes the office of pope, he is rightly called the antichrist. It is, therefore, correct to say that the ILCW has proposed a festival of the antichrist. Secondly, it is for his actions as pope that the ILCW commemorates John XXIII (CW 6, p. 40). Thirdly, one completely misunderstands the doctrine of the antichrist if one implies that an exemplary Christian could hold the office of pope, serving as "the man of lawlessness" and "the son of perdition" (2 Thess. 2:3, 7). (See Francis Pieper, *Christian Dogmatics*, tr. W.W.F. Albrecht, Concordia Publishing House, 1953, III, pp. 468-469). Fourthly, Pope John XXIII personally taught the doctrine of salvation by works both before and after his election to papacy. Thus his commemoration is clearly inappropriate to the Lutheran Church.

(6) Delaney defends the failure of the ILCW to distinguish on principle between the official Jewish canon of the Old Testament and the Apocrypha, even arguing that the Apology asserts the canonicity of 2 Maccabees "in unmistakable terms" and "seemingly" that of Tobit.

Response: None of the apocryphal books meet the criterion of canonicity in Old Testament times, authorship by a duly authenticated prophet of God. The Lord Jesus and His apostles, therefore, set their imprimatur only upon the official Jewish canon from which the Apocrypha was and is absent (e.g., Matt. 23:2-3; Rom. 3:2; Acts 23:6-10; 26:5). Dr. Luther, consequently, though he included the apocryphal books as an appendix to his German translation of the Old Testament, emphatically distinguishes in his prefaces to these books between the Apocrypha and the Old Testament Scriptures. The Lutheran dogmatists followed suit. Martin Chemnitz, for example, the principal author of the Formula of Concord, argues against the canonicity of the Apocrypha in his masterful *Examination of the Council of Trent* (VI, 19-20, etc.). Thus, despite Delaney's assertion, the Confessions nowhere imply that Tobit is canonical—a book in which charming illustrations of Christian piety are intermixed with the silliest expressions of superstition. The angel Raphael, for example, instructs Tobias to burn the heart and liver of a fish in his bridal bedroom in order to drive off the demon who, in love with the beautiful Sarah, has slain her previous seven bridegrooms (Tobit 6:15-17). Melancthon merely argues that Tobit, contrary to the Romanist claims, can be interpreted in such a way as to avoid the teaching of works-righteousness (Apology III, 156-158).

As far as 2 Maccabees is concerned, Melancthon does state, to be sure, that "no testimony concerning the praying of the dead is extant in the Scriptures, except the dream taken from the Second Book of Maccabees, 15, 14" (Apology XXI, 9). His language shows, however, that he mentions 2 Mac-

cabees in a purely incidental manner, rather than citing it by way of doctrinal proof. Indeed, he does not treat its testimony as determinative on the point in question, as he would have done in the case of any canonical book. It is obvious, then, that when he extends the word "Scriptures" to include 2 Maccabees, Melancthon is speaking *sugchōrētichōs*—that is, employing the name claimed by others for a thing without necessarily admitting the validity of the claim. So it is that the prophets often speak of the images of the heathen as "gods" without implying that these images really were gods, and we often refer to the Roman Church as the "Catholic Church" without admitting its traditional claims to be a universal church. No true Lutheran, after all, could accept as canonical a book which teaches that the living may atone for the sins of the dead by praying and offering sacrifices for them (2 Macc. 12:39-45).

(7) Delaney adopts the ILCW concept of marriage, which abolishes the vow of obedience on the part of the wife. Indeed, he describes a critic's desire to retain this vow as "wistfulness."

Response: The wife's obedience is an essential aspect of the Scriptural relationship of husband and wife—and an aspect in which pious Christian women still rejoice and find fulfillment. The following passages should suffice for any impartial reader—Genesis 2:18-23; 3:6, 17; Isaiah 3:12; 1 Corinthians 11:3, 8-9; 14:34-35; Ephesians 5:22-24; Colossians 3:18; 1 Timothy 2:11-14; Titus 2:5; 1 Peter 3:1-6. Modern man's abnegation of authority to woman is an attack upon the Order of Creation, the pattern of relationships which God established from the beginning between His various creatures. Nor is this natural pattern something foreign to the church, since one's position in it is hallowed by his incorporation into Christ and His Church (as is shown by the New Testament passages cited above). Thus, the Order of Creation, translated into the Christ-grounded Order of Redemption, ought to be more apparent in the church than anywhere else in this sin-corrupted world.

(8) Delaney approves the view of the ILCW that all people are brothers regardless of their state of grace. He cites as confirmation of this concept Matthew 25:31-36 and "the many other passages in which our Lord sets forth his social consciousness instructions."

Response: In Matthew 25:40 the word "brethren" means what it generally means in the New Testament, namely, Christians. One of the principal rules of proper interpretation, after all, is that a word is used in its most common sense unless there is good reason to depart from the meaning. The word is often used, of course, in a more physical sense, of close relatives (e.g. Matt. 12:46), but the ILCW hymn is obviously not using the term with this latter meaning. Delaney and the ILCW clearly imply a spiritual kinship among all men when they sing (CW 1, hymn 4):

God made all Mankind brothers
Wherever they may be;
One destiny unites us—
Man, woman, slave or free.
No tyrant can defeat us,
No nation strike us down
Who will to live as brothers
The whole wide world around.
My brothers are all others
Forever hand in hand;
Where sounds the call to freedom,
There is my native land.
My brother's fears are my fears—
Black, yellow, white or brown—
My brother's tears are my tears
The whole wide world around.

No such kinship exists, however, between Christians and non-Christians. Only those who have received Christ Jesus through faith are children of God (John 1:12), and so only they can be brethren one of another. Our Lord teaches that we are to regard the impenitent sinner, not as a brother, but as a heathen and publican (Matt. 18:15-17). Christians love non-Christians, of course, and seek to promote their spiritual and material welfare (especially by proclaiming the Gospel of Christ to them), but they cannot consider them brethren.

The ILCW hymn is an expression, not of Christianity, but of secular humanism. There is no common "destiny" uniting Christians and non-Christians. Christians are on their way to heaven; non-Christians are on their way to hell (Mark 16:16). No "tyrant can defeat" the Church of Christ. No nation can strike it down (Matt. 16:18). But this assurance by no means extends to the rest of mankind; unbelievers are the slaves of Satan and his representatives (e.g., Rev. 13:1-8). Nor can men "will to live as brothers"; spiritual sonship, and hence brotherhood, derives solely from the will of God (John 1:13). Christians do not stand forever hand in hand" with non-Christians; they are already separate and this separation will become much more obvious on Judgment Day (Matt. 25:46). The native land of the Christian is heaven, not "where sounds the call to freedom" (Phil. 3:20; Heb. 11:13-16). The fears of the believer are not those of the unbeliever, nor are their tears the same. The tears of the non-Christian are symptomatic of his rejection of God and therefore endure to eternity (Matt. 24:51). The tears of the Christian are evidence of his incorporation into Christ and will pass away with this world (Matt. 5:4; Rev. 21:4).

(9) Delaney defends the explanation of the Trinity recently provided by *The Lutheran*, the official organ of the Lutheran Church in America.

Response: This explicit defence *The Lutheran's* position by a member of the ILCW makes the disappearance of many Trinitarian references in the ILCW literature all the more worrisome. Since Delaney contends that the *The Lutheran* item, when taken as a whole, is an acceptable explication of the doctrine of the Trinity, we shall quote the complete entry in the "My Question Is" column of the June 2, 1976, issue (p. 29):

Q. What's the Trinity?

A. Christians believe in one God, who has revealed himself in three ways, sometimes called the three "persons" of God. We believe that God is the heavenly Father, who created and sustains everything. We believe that God is the Son who came down to earth as Jesus Christ to atone for the sins of the world. We believe that God is the Holy Spirit, at work today in our lives and in the world. These three "persons" are known as the Holy Trinity, but they are of one substance.

If this is not modal monarchianism, what is? Delaney specifically defends as legitimate the *tertium comparationis*, as he calls it, in this explanation of the Trinity. It is the point of comparison, however, which is completely wrong; the Persons of the Holy Trinity are not ways in which God has revealed Himself. The three distinct Persons of the Godhead exist from eternity in and of themselves, quite apart from their revelation of themselves to men. Thus, the Augsburg Confession (I) employs the word "person" as the fathers used it, "to signify, not a part or quality in another, but that which subsists of itself."

In conclusion, then, the arguments which Pastor Delaney has recently advanced in defence of the products of the ILCW are of considerable significance. For they reveal more plainly than ever the yawning chasm which separates orthodox Lutheranism from the theology of the Inter-Lutheran Commission on Worship. The endeavors of the ILCW were from the start founded upon woefully unsound presuppositions—the validity of higher criticism and the so-called ecumenical movement. The inevitable result is a

multitude of deviations from orthodox doctrine by the Commission. The Synod can no longer in good conscience leave in such alien hands the future destiny of the liturgy and hymnody which has always exerted such a profound influence on the popular theology of the Lutheran Church.

Judicius

PREUS OF MISSOURI

Anyone expecting new and startling revelations from the *St. Louis Post-Dispatch* religion editor James E. Adams' *Preus of Missouri and the Great Lutheran Civil War* (Harper and Row, New York) will be disappointed. For several years rumors of a grand expose floated about, but anyone fearing revelations of secrets can relax for the moment. Adams' style is more sensational than his revelations. *Preus of Missouri* is not the kind of book that gets a review in a theological journal, but since the subject of the book was a member of the Fort Wayne (Springfield) faculty and served as president of this institution, an exception is in order. This journal, under its older name *Springfielder*, also receives mention.

Adams has a ready-made market in the readers of *Christian News, Missouri in Perspective*, and *Christianity Today*. Since President J. A. O. Preus has also touched bases in the Little Norwegian Synod and the American Lutheran Church, the potential readership is boundless. Anyone who considers himself a true blue, born-and-bred Missourian and anyone who carries a chip on his shoulder against the conservative synod will buy, borrow, or steal this book. The Preus biography has arrived right on time, moreover, three months before the Dallas Convention.

Adams' style is hard-hitting, direct, terse, and to the point. Each page reads like an editorial for the morning paper. If Adams was not identified as the author, Jack Anderson might be a good guess. At first glance, some of the language sounds unnecessarily offensive—"Lutheran infighter and conservative commando," "snarl of a teamster boss," "seemingly arrogant and brittle postures of John Tietjen"—but Adams is writing for the newspaper audience and is not the court biographer. A newspaper writer wants to create history just as much as he wants to write it. After a few pages, one accepts Adams as is, sits back, and enjoys. A lot of territory has to be covered and many stones turned over, so the writer jacks a few of them up and puts a dab of color on the less illustrious ones.

Adams' production is no whitewash for anyone involved. A quick glance will soon reveal that *Preus of Missouri* was not put together by the public relations staff of any group connected in any way with the Missouri Synod controversy. In spite of Adams' short, punctuated, explosive style, he does exercise restraint and in many cases lays to rest unsubstantiated rumors. As a researcher Adams seems to have done some jobs better than others. He knows what the president of the Missouri Synod said on the first day of kindergarten, but does not really go behind the scenes on the Jungkuntz matter at St. Louis, Wolbrecht's losing the position of executive director, and the St. Louis seminary strike of 1974. Adams seems to be content to give a description but not an analysis. It is the difference between a painting and a statue or between a two and three dimensional movie. The book lacks depth; motives are simply not explored. Adams is, however, no biographer, historian, or theologian, but a newspaper writer. The research of President Preus's youth, college, university, seminary life, and pastorate is done more intricately than his work in the Missouri Synod. The investigation of the crucial years in 1973-1975 tends to be so superficial that this reviewer is tempted to suggest that the writer relied on his own news reports in the *St. Louis Post-Dispatch* for evidence.

Perhaps Adams is being faulted too quickly. His purpose was to write about President Preus and not the Missouri Synod controversy. On the jacket cover *Preus of Missouri* stands out in such bold red letters that the rest of the title in smaller white print *And The Great Lutheran Civil War* is lost in the shadows. This is not to suggest that a member of the Missouri Synod could have done a better job, but the events of these last years should be examined from other avenues. Theological-political biographies of Alfred Feuerbringer and John H. Tietjen should command audiences of the same size as Adams has commandeered for Preus.

Preus of Missouri, understood from the author's point of view, can be appreciated not as untainted original source material but rather as a literary piece of art produced by the writer as he viewed the St. Louis countryside. Those who understand the exegetical sciences of *Gemeindetheologie*, form criticism, and redaction criticism will be able to sympathize with the way in which Adam viewed his task. Dr. J. A. O. Preus had been catapulted faster than anyone previously into positions of influence and power in the Missouri Synod. A sequence of events soon pushed him into national prominence. Books simply have to be written on people of such fame, and the mantle fell naturally on the religious editor of the prestigious Nobel prize-winning newspaper whose headquarters were in the same city as the Missouri Synod's. Still unknown is whether he had an inner call or if the community employed him to collect the traditions. But at the first layer of tradition it is quite obvious that the anti-Preus bias with which Adams began his research had nearly dissipated when the final production was ready for the press. Adams' rush to beat Dallas might have been the reason not to push the shovel any deeper into the excavation site, but he does bring things right up to 1977.

Most newspapermen forget that they belong to the fourth estate, journalists, and not the third estate, the clergy. Maybe editorial writers like Adams believe that their position on the editorial page gives them the best of two worlds. Adams is not totally an outsider. He has his own credo and law. He cannot resist preaching. Adams' faith fits within the AELC or ELIM framework. "Christ is God's only absolute gift to the church and the world. His other gifts are relative and are inspired and inerrant only in a metaphorical sense" (p. 237). If the editor (the German word is *Redaktor*) had the same starting point as Preus's opponents, the real miracle is that he has any critical views of Preus's opponents. Adams, who feels more at home with Seminec theology, is harder on that group than on Preus.

One item, however, which should be cleared up in Adams' account is that he endorses Tietjen's charge that Preus lied on the Ehlen dismissal (p. 176). Adams' account is muddled here. Adams states that Preus had agreed to a one year contract for Ehlen, an agreement which Tietjen claims that Preus broke—a claim which Adams has turned into a charge against Preus (p. 234). The decision in the Ehlen matter, however, was made by the Board of Higher Education and not Preus. Adams' one source close to that situation, moreover, said that Preus never made the promise. This mistake on the part of Adams is not so serious, but what is serious is that he renders a moral judgment against Preus on the basis of it. Overly Freudian, furthermore, is Adams' attempt to play junior psychologist in seeing the Missouri Synod president's career as set against the backdrop of his father's successful career as governor. That kind of stuff should have gone out of style by now.

Adams has turned over many leaves in the Missouri Synod history, but many more still are left unturned. He seems never to have grasped the desire of conservatives to have a truly confessional church. Failure for conservative theology is the final prediction. He is not unlike the crowds who are amazed at the miracles and preaching of Jesus, but have no way of comprehending the mystery that is present. None of the major figures of Missouri Synod leave the

scene unscathed except for *Christian News* editor Herman Otten (pp. 130-1). Maybe the exception represents one fighting journalist's respect for a comrade-in-arms. *Missouri in Perspective*, on the other hand, comes off as a "moderate muckraker" (p. 200). Adams is the first to jump into the water, but the last chapter has not been written.

dps

THE CHARISMATIC THREAT

One prominent Missouri Synod theologian has identified three types of charismatics: first, the Spirit-driven fanatics of the Reformation period, like Thomas Müntzer; second, those who belong to churches which are overtly 'Pentecostal'; third, those who are open to the sovereign working of the Holy Spirit. The first two types are not real problems for the Lutheran Church today. Sixteenth-century iconoclasts are not roving around looking for statues and windows to break in our churches. Members of avowed Pentecostal groups are not applying for membership in our churches. The third type of charismatic deserves further attention. Persons in this group do not like to identify themselves with persons they sometimes call "hardcore Pentecostals." Also they do not join denominations limited to those who have some type of Pentecostal experience. Charismatics of the third type are trans-denominational. The Missouri Synod seems to be seeing the light at the end of the tunnel in regard to the conservative-liberal controversy. But before we get to the end of the tunnel, the charismatic issue, as understood in this third sense, looms ever larger.

Central to this particular type of charismatic thinking is the idea that the Holy Spirit is sovereign and works anywhere and anytime He pleases. At face value such phraseology seems pious enough. But to speak about the sovereign working of the Holy Spirit is not as acceptable as it sounds at first. Let us consider some of the following points. First, God-Father, Son and Holy Spirit is not free to act contrary to His own nature. God cannot annihilate Himself. He cannot offend against His own justice. The list could be expanded. Absolute freedom is a philosophical hypothesis that exists neither for God nor man. The Holy Spirit has a given place within the Trinity and no freedom to assume the place or functions of the Father and the Son. Secondly, the Spirit as He operates in the world does not have absolute freedom. Since the Spirit comes forth from the Son, the Spirit must testify about the Son and from what the Son gives Him, just as the Son receives His message from the Father. The Holy Spirit has taken the words spoken by Jesus to His disciples and has preserved them in the inerrant written words of the apostles. The Holy Spirit does not have a sovereignty that permits Him to go and give messages which He has not received from the Son. So-called testimonials which testify to God's working in the lives of Christians have none of the markings of the Spirit's work. It is regrettable that some Christians have been led to believe that such testimonials come from the Holy Spirit. To summarize, the Holy Spirit works within the boundaries of the Deity and speaks words prescribed by the Son, just as the Son speaks words prescribed by the Father. These words of the Father and the Son are conveyed to the church by the words of the Holy Spirit which compose the Bible. Lutherans have always understood this fact and have denied a special work of the Holy Spirit outside of the apostolic word. Lutherans object to a special giving of the Holy Spirit in the priestly ordination of the Roman Church and to the Calvinistic idea that the Holy Spirit works alongside of the apostolic word and not through it.

The tendency has always existed among Christians to postulate a working of the Holy Spirit outside of the words of the prophets and apostles. What some have called the sovereign working of the Holy Spirit is not more than an

amputation of the Holy Spirit's working from the words of Jesus. To amputate the Spirit from the words of Jesus by postulating an independent and sovereign working of the Spirit results in an amputation of the Spirit from the Trinity—at least, a temporary suspension.

Many Christians are now allowing for special workings of the Holy Spirit. They fear that if they do not approve of such autonomous actions, they would be putting a straight-jacket on the Holy Spirit. Before Lutherans adopt such a false posture, they should realize that the Spirit always works through the Word and is Himself no fanatic. Those who object to these special manifestations are not putting the Spirit in a box, but they are understanding the Holy Spirit according to terms which He Himself has set down in the Bible. The Holy Spirit can neither contradict Himself nor act contrary to His essence. Just as He comes from the Son and receives His place within the Trinity from the Son, so He also testifies of the Son.

The Christological controversies occupied the attention of the church's first millenium. The church is now in the middle of the controversies of the Holy Spirit. The liberal denial of the Holy Scriptures as the Word of God is a controversy concerning the Holy Spirit. Essential to the charismatic misunderstanding is the separation of the Spirit from the apostolic word. Rationalism already in the eighteenth century began their separation by denying the Spirit's inspiration of the Holy Scriptures. They thus began treating these writings as ordinary writings. The Spirit and the Word were divorced. Missouri Synod moderates associate the Spirit's working with coming to faith and not with the actual words of Scripture themselves. Their position belongs to the heritage of eighteenth-century Rationalism. Also influential for moderates is Karl Barth with his concept of the sovereign God who can use the Bible to bring someone to faith, but who is free and independent of that word.

While liberal theologians seem to be at the opposite side of the spectrum from charismatics, these two groups share at least one philosophical premise in common. Liberal theology divorces the Spirit from the Word or Scripture and the charismatics theology attaches the Spirit to persons outside of the Word. After the liberal theologian separates the Spirit from the Word he begins looking for a working of the Spirit outside of the Word, generally in the Christian community. The charismatic as he sees the Spirit working in himself and others begins relying less on the Scriptures for the Holy Spirit. The liberal theologian first divorces the Spirit from the Word and then finds another locale for the Spirit's activity. With the charismatic the process is reversed. Liberal theologians and charismatics are ships sailing from two different ports, but their path through the sea is the same, and each travels to the other's port of embarkation.

Symptomatic of the current misunderstanding of the Holy Spirit for both liberal theologians and charismatics is the ordination of women. The liberal theologians simply do not find the Scriptural prohibitions binding. St. Paul's words are not commands of the Spirit but only words intended for one culture and limited by that culture. For the charismatic the Spirit is more vital in the lives of people than He is in the letters of the Scriptures. The sovereign Spirit is not limited by sexual distinctions and can speak through a woman just as He can through a male. The twentieth century is not the first time that the denial of the inspiration of the Scriptures, the charismatic movement, and the ordination of women have all appeared simultaneously. All these problems appeared in the Corinthian congregation in the first century. Some were rising up and questioning St. Paul's apostolic authority. Some were allegedly filled with the Holy Spirit and spoke in tongues. Some women were taking charge of the church services. The parallel to the twentieth century is striking.

Dr. Harry Huth has frequently remarked that the Lutheran Reformation had

a fourth *sola, solo verbo*, the word alone. Of course, the *solo verbo* is contained in the *sola scriptura*, but this fact has not impressed itself upon those who consider themselves charismatics in the "third sense" mentioned above. The Missouri Synod and the Norwegian Synod in the nineteenth century objected to the Haugeans who held that some could be exempted from formal study of the Bible and theology and be received into the ministry. The objection was well-founded. Confessional Lutherans in the twentieth century should be careful not to give any recognition to those who come as special messengers of the Holy Spirit. Such messengers follow not in the steps of Paul and Luther but in the steps of Montanus and Thomas Muntzer.

dps

"THE ONE ANOINTING OF JESUS: ANOTHER APPLICATION OF THE FORM-CRITICAL METHOD"

Under this title an article by Professor Robert Holst of Christ College, Irvine, California, appears in the September 1976 issue of the *Journal of Biblical Literature* (Vol. 95, pp. 435-446). The JBL is both prestigious and influential, and we have noted past contributions to it by Missouri Synod clergymen. The Reverend Jack Kingsbury, for example, once provided a very interesting study showing that the terminology of Matthew 28:16-20 is typically Matthaean and the positing of a later redactor for these verses is simply unnecessary. Our comments about the present contribution are regrettably less favorable for reasons both of conclusion and method. Holst supports the thesis that all four Gospel accounts refer to one incident which has been further elaborated by each of the evangelists. The original story according to Holst's reconstruction is as follows (p. 446):

Jesus came to Bethany to the house of Simon the leper. And a woman bringing an alabaster jar of myrrh, valuable nard *pistikes*, anointed the feet of Jesus with the myrrh and with her tears and wiped them with her hair. Certain men reclining there said, "Why was this myrrh not sold for three hundred denarii and (the money) given to the poor?" But Jesus said, "Leave (plural) her alone. The poor you always have with you; (love?) you do not always have."

Holst sees Mathew 26:6-13, Mark 14:3-9, Luke 7:36-38, and John 12:1-8 as developments of the above historical reconstruction of the original incident. It would have been helpful if he had listed these pericopes. The reader has to search for the references. One is immediately aware of obvious differences in the parts of the body of Jesus which are anointed. In the Synoptics it is the head and in John it is the feet. In John the incident happens in the household of Lazarus, Mary, and Martha. The others speak about Simon's house. Anyone working with anything resembling the doctrine of inerrancy is going to raise red flags all over the place. What is not said frequently enough is that the principles with which this kind of form criticism operates are philosophical and not literary. Here are some of the principles listed by Holst as the basis upon which he builds his arguments: (1) John was written independently of the Synoptics. (2) Mark was the earliest of the four Gospels (but, of course!). (3) "The addition of names to a tradition is a well-known form-critical axiom." (4) "The principle of multiple attestation . . ." is also introduced (pp. 437-9).

Yet all of these form-critical axioms are dubious. (1) All the Gospels could have been written independently of one another and still share in the oral words of Jesus, the dominical tradition. This common hold on the tradition, and not any theories of mutual alliance, is the best explanation of the similarities of the Synoptic gospels. In addition, John may very well have known the Synoptics. (2)

The assumption of Marcan priority is largely based on the literary principle that the shorter the work, the older it is. But in many pericopes, Mark has a version longer than Matthew. Could we not argue, moreover, that shorter versions are abridgements of the longer, more complex ones. Arguments from the longer and shorter versions cancel each other out and, therefore, for the sake of literary honesty they should be dropped. (I for one hold that the complexity of the Matthaean material indicates a closeness to Jesus which Mark and Luke did not have. This is no startling revelation, of course, since the ancient church always taught this fact.) (3) The principle of adding names to stories as they develop must first be proved by more than a bland assertion. In any event, there seems to be something morally detestable about putting names into a story that were not originally there. The history of Judas is sad enough without making him the villain in this story too, if it were not so. (4) if the principle of multiple attestation is really viable, much of Luke's Gosepl, including his account of the Christmas story, is thrown into doubt. Many conservative Lutherans are going to take legitimate exception to Holst's conclusions. I think he should re-examine his principles. They are not literary principles but philosophical conjectures which happen to be blessed by overuse. Their general acceptance militates against the reliability of the principle of multiple attestation.

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DISMEMBERING THE PASTORAL OFFICE

A number of congregations in The Lutheran Church-Missouri Synod are adopting a type of church constitution which effectually dismembers the pastoral office. Pastoral responsibilities are placed side by side with certain lay responsibilities and then distributed among congregational boards. One such constitution reads as follows:

“B. Administrative Boards

Responsibility and authority for the daily administration of congregational affairs shall be delegated to the following boards:

- (1) A Board of Lay Ministry
- (2) A Board of Evangelism
- (3) A Board of Christian Education
- (4) A Board of Young People's Work
- (5) A Board of Stewardship
- (6) A Board of Church Properties
- (7) A Board of Parish Fellowship
- (8) A Board of Public Relations

One member of each Administrative Board shall serve as the Director of that Board.”

The terminology used here, e.g., directors, boards, public relations, etc., seems an attempt to apply methods and procedures of modern business to the church. There can be no quarrel with words, but the church does have its own terminology developed through the years. From the viewpoint of efficiency, can one or eight different boards really be entrusted with the daily administration of anything, including congregational affairs? Most organizations place policy-making decisions into the hands of boards and administrative decisions into the hands of one person. The above model seems intrinsically clumsy. Concern for this type of church organization is that certain responsibilities of the pastoral office are given to boards. According to this type of model, the pastor is *ex officio* member of all boards and may attend them at his discretion. The pastor thus becomes a religious consultant to the congregation and not what his title suggests, Christ's representative in His church and a carer of souls (*Seelsorger*, to use the German term).

The administration of finances belongs properly enough to

the congregation. The apostles handed over such matters to the congregation, which appointed seven deacons to represent it (Acts 6:1-6). But such matters as supervision of the spiritual affairs of the congregation, including personal pastoral care, evangelism, Christian education, preaching, and catechetical instruction, belong to the pastoral office. Christ holds the pastor responsible for these obligations. The pastor may be assisted by others in the congregation, but the ultimate responsibility lies with the pastor. He, and no board, will be held accountable by Christ on the Last Day (James 3:1).

The adoption of congregational constitutions like the one quoted above cannot be considered as a matter of indifference. Rather it points to a growing lack of awareness of the uniqueness and the divine necessity of the pastoral office. The pastoral office was instituted by God and held by the prophets, Jesus, and the apostles. Its duties, functions, and responsibility are set down by God in the Holy Scripture. The term "pastor" suggests the one appointed by God to feed and care for His flock. Of course, the pastor also belongs to God's flock, but the pastor stands in God's stead as leader of the flock. The new model of constitution relegates the pastor to the role of a professional sheep.

The church, since the very beginning, has operated with various types of church government. But any type of polity that dismantles the pastoral office by keeping the position but giving its responsibilities to others is unacceptable. Christ has established this office and He is the One who determines its functions and responsibilities.

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