

Luther And The Ministry

WILHELM PAUCK

Luther: Right or Wrong

EUGENE F. KLUG

A Response To The Leuenberg Concord

TRANSLATED BY JOHN DRICKAMER

The Outside Limits Of Lutheran
Confessionalism In Contemporary
Biblical Interpretation

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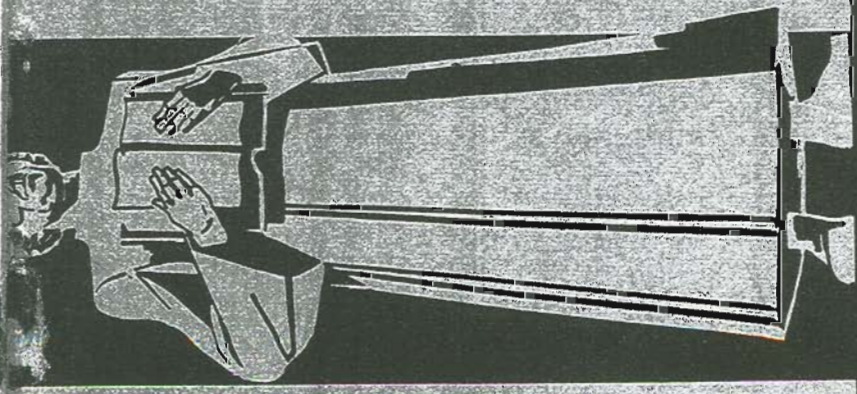
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IN MEMORIAM



DR. MARTIN J. NAUMANN

Dr. Martin Justus Naumann, over 47 years in the ministry as pastor, professor, scholar and lecturer, was in his 24th year at the Concordia Seminary in Springfield.

He was born in Glenwood City, Wis., the son of the Rev. George A. and Helene Willkomm Naumann. Dr. Naumann attended Concordia College at Milwaukee, Wis., graduating in 1920 and he graduated in 1924 from the Concordia Seminary in St. Louis.

In 1924 he was assigned to Germany to be a pastor of the Evangelical Lutheran Free Church of Saxony, where after ordination in 1924, he served as pastor of churches at Chemnitz, Schoenfeld, Annaberg and Hamburg. Returning to the United States in 1940 he did graduate work at Washington University and Concordia Seminary of St. Louis. He accepted a call to Immanuel Lutheran Church of Altamont, where he served until 1948, when he joined the faculty of Concordia Seminary. His fields of teaching were education, philosophy and Old Testament Interpretation. During the post war period he was a member of the team of theologians who served as essayists at the famous Bad Boll Conferences in Europe. Concordia Seminary of Adelaide, South Australia, conferred upon him the honorary degree of Doctor of Divinity in 1963.

He originated the Concordia Seminary Bible Lands Seminars in 1965 and was Coordinator of Overseas Programs of the seminary. He was also instrumental in creation of the famous Soetebier Luther Statue in Germany which now stands on the Springfield campus.

In 1969 Dr. Naumann spent his sabbatical teaching at the Lutheran Seminary at Porto Alegre, Brazil. He was member of the Missouri Synod's Board for European Affairs and Trinity Lutheran Church. In recent years he was engaged in research and writing for a volume on Old Testament Messianic Prophecies for the Committee of Research of the Lutheran Church-Missouri Synod.

MARTIN J. NAUMANN

In Retrospect

All the trumpets of the Church Triumphant sounded for Martin J. Naumann on Maundy Thursday morning, 1972 A.D. Pre releases have carried the statistical details of his life and ministry. It is appropriate, however, that the theological journal of the faculty with which he served for twenty four years should comment about his theological influence and stance.

Dr. Naumann was correctly labelled as a "conservative" theologian. In his case the meaning of "conservative" was not obscure. It did *not* mean pietistic. As a world traveler, as a conversationalist and as a friend Martin was a delightful raconteur with a zest for God's gifts in life. With his beloved wife and family he maintained a home which was unique in what might be called a rugged, genteel culture. One must have experienced it to realize that such a description is not an existential contradiction.

Nor did "conservative" in Martin's case mean anything negative—such as "peevisish," "legalistic," "critical." His convictions were firm and he was a formidable opponent in debate, but he argued issues and avoided ad hominem logic.

"Conservative" for Martin meant bringing every thought into captivity to the Scriptures. He believed that the Old Testament abounds with clear Messianic Prophecies and that the believers of the Old Testament era were saved by faith in the Christ who was to become incarnate. He persuasively maintained that Scripture taught the concept of Natural Orders of creation. He taught that God created the world in six days. He was outspokenly opposed to abortion. His position was not blindly fundamentalistic. As an exegete he was acquainted with the nuances of Hebrew and with the problems of establishing the Biblical texts. His hermeneutical presuppositions however, were consistent and clear. Scripture, to him, was verbally inspired and inerrant not because he thought God has "dictated" the writings, but because he accepted God's own claims that human authors were guided by the Holy Spirit in a process beyond our ken.

The theology which emerged was not narrow. It was gloriously Christo-centric, confessionally evangelical, firm, sure and robust. Little wonder that his greatest popularity arose from his frequent lectures in Bible institutes for lay people. There was much of the rugged certainty of Luther about this Martin. The church will continue to profit if his colleagues and students continue to actualize the concern for God's truth and the concern for God's people exemplified in the ministry of Martin J. Naumann.

Richard J. Schultz