

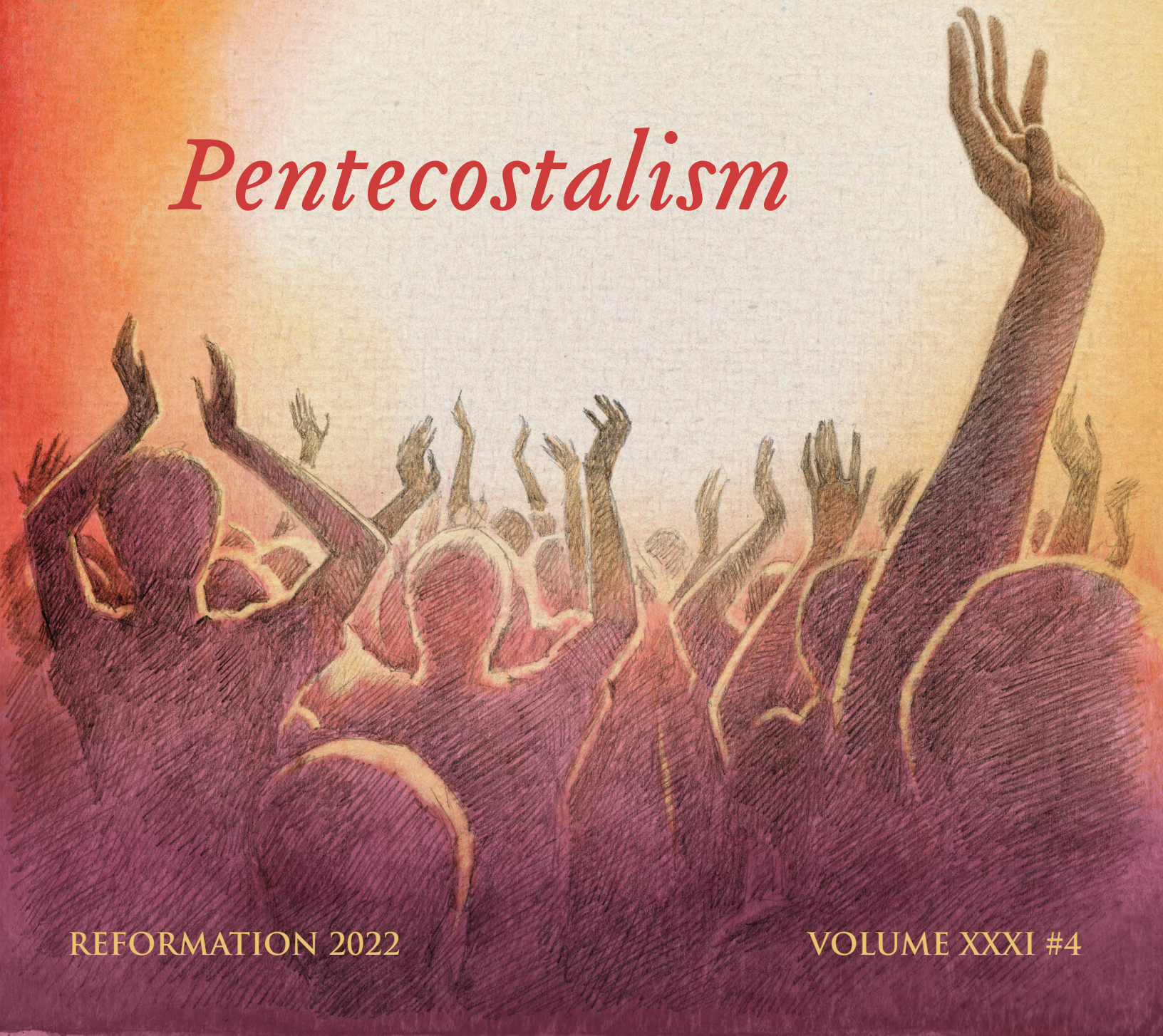
A journal of Lutheran theology

LOGIA

Pentecostalism

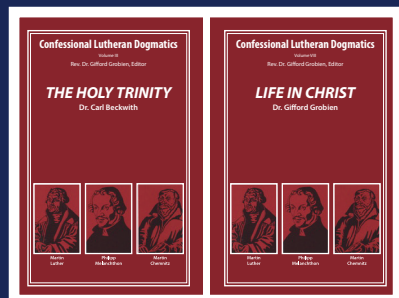
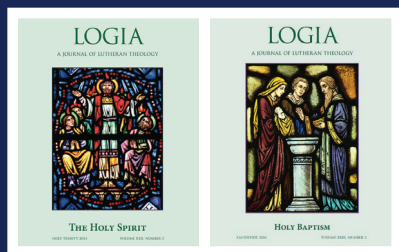
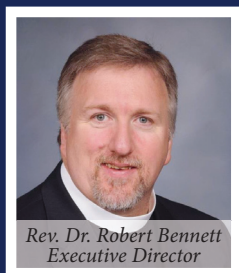
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VOLUME XXXI #4



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Luther Academy promotes genuine, confessional Lutheran theology and research through conferences, scholarly exchanges and publications that assist the church both to preserve and to proclaim to the world the Gospel of Jesus Christ, the only saving faith.

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LOGIA is a quarterly publication of the Luther Academy. It serves the Church by publishing articles on exegetical, historical, systematic, and liturgical theology that promote the orthodox teachings of the Evangelical Lutheran Church.

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εἴ τις λαλεῖ, ὥς λόγια θεοῦ

LOGIA is a journal of Lutheran theology. As such it publishes articles on exegetical, historical, systematic, and liturgical theology that promote the orthodox theology of the Evangelical Lutheran Church. We cling to God's divinely instituted marks of the church: the gospel, preached purely in all its articles, and the sacraments, administered according to Christ's institution. This name expresses what this journal wants to be. In Greek, ΛΟΓΙΑ functions either as an adjective meaning "eloquent," "learned," or "cultured," or as a plural noun meaning "divine revelations," "words," or "messages." The word is found in 1 Peter 4:11, Acts 7:38, and Romans 3:2. Its compound forms include ὁμολογία (confession), ἀπολογία (defense), and ἀναλογία (right relationship). Each of these concepts and all of them together express the purpose and method of this journal. *LOGIA* considers itself a *free conference in print* and is committed to providing an independent theological forum normed by the prophetic and apostolic Scriptures and the Lutheran Confessions. At the heart of our journal we want our readers to find a love for the sacred Scriptures as the very Word of God, not merely as rule and norm, but especially as Spirit, truth, and life that reveals him who is the Way, the Truth, and the Life—Jesus Christ our Lord. Therefore, we confess the church, without apology and without rancor, only with a sincere and fervent love for the precious Bride of Christ, the holy Christian church, "the mother that begets and bears every Christian through the Word of God," as Martin Luther says in the Large Catechism (LC II, 42). We are animated by the conviction that the Evangelical Church of the Augsburg Confession represents the true expression of the church that we confess as one, holy, catholic, and apostolic.

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FREQUENTLY USED ABBREVIATIONS

AC [CA]	Augsburg Confession
ANF	Ante-Nicene Fathers
Ap	Apology of the Augsburg Confession
Ep	Epitome of the Formula of Concord
FC	Formula of Concord
LC	Large Catechism
LSB	Lutheran Service Book
LW	Luther's Works, American Edition
SA	Smalcald Articles
SC	Small Catechism
SD	Solid Declaration of the Formula of Concord
SL	St. Louis Edition of Luther's Works
Tappert	<i>The Book of Concord: The Confessions of the Evangelical Lutheran Church</i> . Trans. and ed. Theodore G. Tappert
Triglotta	Concordia Triglotta
TLH	<i>The Lutheran Hymnal</i>
Tr	Treatise on the Power and Primacy of the Pope
WA	<i>Luthers Werke</i> , Weimarer Ausgabe [Weimar Edition]
Kolb-Wengert	Robert Kolb and Timothy J. Wengert, eds., <i>The Book of Concord: The Confessions of the Evangelical Lutheran Church</i> (Minneapolis: Fortress Press, 2000).
NPNF ¹	<i>Nicene and Post-Nicene Fathers</i> , Series 1
NPNF ²	<i>Nicene and Post-Nicene Fathers</i> , Series 2

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LOGIA

A JOURNAL OF LUTHERAN THEOLOGY

REFORMATION 2022

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Editor's Introduction

Pentecostalism



JUST OVER A HUNDRED YEARS AGO (beginning in 1906), the revival that took place on Azusa Street in Los Angeles sparked what has come to be known as the Pentecostal movement. It began when only seven men who were waiting on God began to speak in tongues. The movement quickly grew, and other miraculous signs followed.

At first thought, such a topic seems rather far removed from Lutheran theology. It might also seem strange that a journal for Lutheran theology that strives for scholarly content would take an interest in a movement that has a reputation for being quite anti-intellectual. But to ignore Pentecostalism is to do so at one's peril. Some have claimed Pentecostalism is the fastest growing religion in the world. Some estimates claim that as many as a quarter of the world's Christian have a connection to Pentecostalism or the charismatic movement. In addition, its stress on clean living and helping the poor coupled with sensational gifts of the Spirit appeals to many people in today's world. It is important to be aware of this movement because it is something with which more and more people will be coming into contact.

The editors of *LOGIA* are pleased to bring this issue on Pentecostalism to our readers. Three articles deal directly with the topic of Pentecostalism and its implications for the church and society. From describing its history, teachings, and connection to ministry, the authors have produced Christ-centered treatments engaging different aspects of this challenging topic. We pray that our readers find them helpful and edifying.

Nancy Almodovar examines the "forgotten history" of Pentecostalism. She offers an interesting take on the movement's

history by focusing on the individuals involved in bringing it about. Christopher Maronde discusses the topic of healing and what the pastor's role might be in it. One important focus in Pentecostalism is "faith healing." This article invites the reader to consider what Scripture has to say on the topic and wrestles with contemporary applications of those passages. Leopoldo Sánchez offers a Lutheran proposal on the topic of Spirit Christology. Clearly the Holy Spirit is an area of focus in the teachings and practices of Pentecostalism. Sánchez explores that topic here and invites Lutherans to consider what Scripture teaches about the Holy Spirit.

Finally, there is one other article for readers to consider, although it departs from the topic of Pentecostalism. Robert Hinckley provides a helpful exploration of the vestments of the high priest in the Old Testament. It is a topic worth taking time to study. Pastors especially will find much in this article to aid in preparing a Bible study or Lenten sermon series on the priestly vestments.

We hope that readers will find plenty in this issue to edify them. The person and work of the Holy Spirit can be overshadowed at times, but the articles here are an opportunity to consider those important teachings of Holy Scripture once again. To study and know the truth of what the Bible says will also prepare the student to recognize and defend against error when it occurs. May the Spirit bless your reading!

*Jason Oakland
for the editors*

CORRESPONDENCE & COLLOQUIUM FRATRUM

We encourage our readers to respond to the material they find in LOGIA — whether it be in the articles, book reviews, or letters of other readers. While we cannot print everything that is sent, our Colloquium Fratrum section will allow for longer response and counter-response exchanges. Our Correspondence section is a place for shorter "Letters to the Editors."

If you wish to respond to something in LOGIA, please do so soon after you receive an issue. Since LOGIA is a quarterly periodical, we are often meeting deadlines for the next issue about the time you receive your current issue. Getting your responses in early will help keep them timely. Send Correspondence or Colloquium Fratrum contributions to

Aaron M. Moldenhauer, 12800 N Lake Shore Drive, Mequon, WI 53097
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We are experiencing a budget shortfall of about \$30,000 this year ,

and we need your help to continue our work! Theological education remains the number one request from our partner church bodies around the world. Sadly, we have already had to deny a number of requests for international theological conferences this year.

Help us say yes to those who are in such great need of confessional Lutheran teaching, preaching, education, and books. Join us in our mission today!

WE NEED YOUR HELP MORE THAN EVER.

This letter from Pastor Lehman expressing his gratitude for Luther Academy's work in Spain reflects not only our work as an organization, but even more importantly the support of our donors. **This letter is for you, too.** Thank you!

Rev. Dr. Bennett,

Grace and peace to you from our Risen Lord and Savior, Jesus Christ. And greetings from your brothers and sisters living in Spain.

I am writing to thank you for your most recent visit to Spain, for bringing Rev. Len Astrowski with you, and for continuing to provide us with such theologically sound, confessional Lutheran conferences. We always look forward to your visits, as they are always a great blessing to us. It is a great joy for me to see the continued theological growth among the Spanish pastors serving congregations here, as well as the men in formation for the Office of the Holy Ministry, and indeed the missionaries currently serving in Spain. We have continued discussing many of the topics covered during the conference in the following weeks, and we will continue to do so. Thank you for the great service that you provide to the church, both here in Spain and across the world.

It is my great hope that it will be possible for Luther Academy to return again next year for another conference. I am certain that if Luther Academy can return for another conference, the Lord will bless us again with the sound, biblical teaching that we have come to expect. Your conferences here in Spain have been a great encouragement and blessing to us.

Thank you, again, for the continued support that Luther Academy has given to the LCMS mission in Spain.

The Lord's richest blessings to you and Luther Academy.

Peace in Christ,

Pastor Adam Lehman
LCMS Missionary Pastor to Spain



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Spirit Christology Today

An Assessment of the Pentecostal Discussion and a Lutheran Proposal

LEOPOLDO A. SÁNCHEZ M.



SPIRIT CHRISTOLOGY, A CURRENT developing field of study, reflects on the role of the Holy Spirit in the human life and redemptive mission of God's incarnate Son. It has implications for Christology, Trinitarian theology, and the Christian life. The first part of this essay describes the historical factors that gave rise to Spirit Christology, explains its three main varieties, and outlines its key questions. The second part is an analysis of the current discussion on Spirit Christology among Pentecostal theologians in the United States who work within a Nicene (Chalcedonian) framework. The analysis surveys basic arguments, highlights their Pentecostal distinctives, and offers an initial assessment. The third section is a sketch of the contours of a Lutheran Spirit Christology in the context of Martin Chemnitz's Logos Christology. The essay concludes with a final assessment of Pentecostal approaches and a summary of the benefits of a Lutheran Spirit Christology.

SPIRIT CHRISTOLOGY'S HISTORICAL SETTING, TYPES, AND QUESTIONS

Since around the mid-twentieth-century, studies in pneumatology across theological traditions have included significant reflection on the presence and activity of the Holy Spirit in the life and mission of Jesus Christ. A number of historical events and movements have set the stage for the development of these studies across the globe.¹ The renaissance of Trinitarian theology in the West was ushered in by Karl Barth's *Church Dogmatics* (1932–1968) and Karl Rahner's *The Trinity* (1967). These were partly reactions against the perceived merely monotheistic tendencies and Trinitarian deficits in Friedrich Schleiermacher's work and in neo-scholastic textbook theology. They promoted further work in pneumatology and the Trinitarian implications of all theology.

The ecumenical call of the Second Vatican Council (1962–1965) for a return to biblical and patristic sources (*ressourcement*) in the formulation of what was seen as a mostly Latin-influenced Catholic theology led to the rise of biblical scholarship and the study of the Greek fathers within and outside of Catholic educational institutions.² Last but not least, the growth of Pentecostal churches around the world (and various Charismatic movements within mainline churches), as well as the rise of Pentecostal scholarship in the past fifty years or so,

has influenced the exploration of the pneumatological features of all theology, including Christology and Trinitarian studies, in all theological traditions.³

Historically, Spirit Christology (or pneumatological Christology) can mean several things. It depends on the meaning of the term "spirit" (Gk. *pneuma*, Lat. *spiritus*). There are pre-Nicene, Nicene (Chalcedonian), and post-Nicene (post-Chalcedonian) varieties.⁴ If "spirit" means the divinity of Christ, then we have an example of a pre-Nicene way of speaking. This is found occasionally among some church fathers, such as Ignatius of Antioch (c. AD 35–107) and Tertullian (c. AD 160–225). They use the terms *flesh* and *spirit* to signify respectively the humanity and divinity of Christ. Despite this substance-oriented use of "spirit," these church fathers hold to an orthodox confession of the Trinity. By contrast, seeking to move beyond the ontological language of the ecumenical councils, some theologians such as G. W. H. Lampe, Paul W. Newman, and Roger Haight have proposed to interpret *Spirit* more functionally or metaphorically as God's presence and power without committing to a Trinitarian understanding.⁵ The Nicene (Chalcedonian) type comprises the majority of approaches to Spirit Christology today, including those offered by Pentecostal theologians. It understands *Spirit* as a distinct person of the Trinity (as in "the Holy Spirit") and seeks to integrate this un-

1. For a bird's-eye view of these historical factors and representative theological examples, see Leopoldo A. Sánchez M., *T & T Introduction to Spirit Christology* (London: T & T Clark, 2021), 17–32.
2. As an example of the ecumenical impact of Vatican II's *ressourcement* through U.S. Catholic institutions, it is interesting to note that over the years a significant number of PhDs earned by LCMS theological faculty members (especially from the seminaries) and pastors have been granted by Catholic universities, notably Notre Dame and Marquette, in the areas of biblical, historical (patristic, medieval, Reformation), and liturgical studies.
3. As an example of theology done through pneumatological eyes, see Reformed theologian Myk Habets, ed., *Third Article Theology: A Pneumatological Dogmatics* (Minneapolis: Fortress, 2015), which includes articles by authors working from Catholic, Lutheran, Reformed, Anglican, and Pentecostal traditions.
4. For a comprehensive treatment of varieties, see Sánchez, *T & T Introduction to Spirit Christology*, 5–17.
5. Roger Haight, *Jesus: Symbol of God* (Maryknoll, NY: Orbis, 1999); Paul W. Newman, *A Spirit Christology: Recovering the Biblical Paradigm of Christian Faith* (Lanham, MD: University Press of America, 1987); G. W. H. Lampe, *God as Spirit* (Oxford: Clarendon, 1977).

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derstanding within the framework of the classic Logos Christology of the church councils.

In continuity with the teachings of Scripture and the ecumenical councils, a Lutheran confessional approach to Spirit Christology functions not as a replacement for but as a complement to Logos Christology. A Lutheran contribution to Nicene (Chalcedonian) Spirit Christology integrates Jesus' identity as the bearer and giver of the Holy Spirit with his identity as the incarnate Logos. To use Johannine language, the Son of God is the Word (Logos) made flesh, on whom the Spirit remains and through whom the Holy Spirit is given to others (John 1:1–3, 14, 32–34).

Spirit Christology, in a Nicene (Chalcedonian) context, has expanded to include work in all the theological disciplines, including biblical studies, historical theology (especially in patristics), systematic theology (including studies in pneumatology, Christology, and Trinitarian theology), and other areas such as spirituality, sanctification, ecclesiology, sacraments, and mission.⁶ Theologians working in the field typically ask three types of questions: (1) *Christology*: How do we express the Holy Spirit's relationship to the Son in his human life and work of salvation? (2) *Trinitarian Theology*: How does the Holy Spirit's relationship to the Son in the economy of salvation promote reflection on their relations in the immanent Trinity? (3) *Life in the Spirit*: How does the Spirit's presence in Christ's humanity differ from and relate to the Spirit's presence in his disciples? How does the Spirit shape the Christlike life in the saints?

AN INTRODUCTORY SURVEY AND ASSESSMENT OF U. S. PENTECOSTAL CONTRIBUTIONS TO SPIRIT CHRISTOLOGY

Pentecostal scholars Frank Macchia, Sammy Alfaro, Andréa Snavelly, and Skip Jenkins have contributed book-length monographs on Spirit Christology.⁷ Assuming a Trinitarian framework, they interpret *Spirit* hypostatically as a person distinct

from the Father and the Son and look for ways to complement (and in some cases, integrate) a Logos (two-natures) Christology with a pneumatological orientation. Although the authors engage voices outside their own traditions, their Spirit Christologies develop significantly using Pentecostal theological distinctives, including but not limited to aspects of the principle of the fivefold gospel, which describes Jesus as Savior, Sanctifier, Spirit Baptizer, Healer, and Coming King.⁸

A central tenet of Pentecostalism is the baptism in the Holy Spirit as an event that takes place after conversion (new birth) and water baptism, and is accompanied with the evidence of inspired tongues (seen as prophetic speech and a form of prayer).⁹ Yet Pentecostals today differ on the precise meaning and import of the baptism in (or with) the Spirit for their theology and piety.¹⁰ A professor of Christian theology at Vanguard University, a school connected to his denomination, the Assemblies of God, Macchia sees the baptism in the Spirit as a fluid term for describing a post-conversion and post-initiation experience that includes various works of the Spirit such as judgment, cleansing, empowerment, incorporation into the church's life, and the final new creation.¹¹ In this way, he moves beyond the classic Pentecostal understanding. Focusing on Christ's identity as Spirit Baptizer, Macchia articulates a comprehensive Christology through the lens of the Day of Pentecost. Interpreting Jesus' identity as Spirit Baptizer as "the decisive disclosure of Christ's identity . . . the experiential beginning for those called to follow him," Macchia argues that Pentecost reveals Christ's divine unity with God the Father, his human identity in unity with humanity, and the incorporation of humanity into God's life. Although the "chief concern of Christology" lies in upholding the ontological unity of the Son with the Father and the Holy Spirit, the incarnation also discloses the fulfillment of Christ's "human personhood" in his exaltation by the Spirit. In his incarnation, Christ takes on our fallen humanity "under the sign of a virginal conception and lived out in sinless faithfulness to

6. See, for example, concerning biblical studies: James D. G. Dunn, *Jesus and the Spirit: A Study of the Religious and Charismatic Experience of Jesus and the First Christians as Reflected in the New Testament* (Grand Rapids, MI: Eerdmans, 1997); concerning historical theology: Herschel Odell Bryant, *Spirit Christology in the Christian Tradition: From the Patristic Period to the Rise of Pentecostalism in the Twentieth Century* (Cleveland, TN: CPT Press, 2014); from a systematic perspective: Leopoldo A. Sánchez M., *Receiver, Bearer, and Giver of God's Spirit: Jesus' Life in the Spirit as a Lens for Theology and Life* (Eugene, OR: Pickwick, 2015); concerning areas related to life in the Spirit: Leopoldo A. Sánchez M., *Sculptor Spirit: Models of Sanctification from Spirit Christology* (Downers Grove, IL: IVP Academic, 2019).

7. Frank Macchia, *Jesus the Baptizer: Christology in Light of Pentecost* (Grand Rapids, MI: Eerdmans, 2010); Sammy Alfaro, *Divino Compañero: Toward a Hispanic Pentecostal Christology* (Eugene, OR: Pickwick, 2010); Andréa Snavelly, *Life in the Spirit: A Post-Constantinian and Trinitarian Account of the Christian Life* (Eugene, OR: Pickwick, 2015); Skip Jenkins, *A Spirit Christology* (New York: Peter Lang, 2018). Although it is not dealt with in this essay, readers should also note the work of Steven M. Studebaker, *From Pentecost to the Triune God: A Pentecostal Trinitarian Theology* (Grand Rapids, MI: Eerdmans, 2012).

8. Stephenson sees a Spirit Christology as a more helpful Trinitarian framework for Pentecostals than the fivefold principle because of the latter's tendency towards a non-Trinitarian Christocentrism and a reductionism of Christ's person to his work of salvation. See Christopher A. Stephenson, "Fivefold Gospel and Spirit Christology: Pentecostal and Ecumenical Explorations," in Peter Hocken, Tony L. Richie, and Christopher A. Stephenson, eds., *Pentecostal and Ecumenical Theology: Interpretations and Intersections* (Leiden: Brill, 2019), 200–21.

9. For a statement on the classic Pentecostal view laid out by the Assemblies of God, see *Baptism in the Holy Spirit*, accessed on January 23, 2022, <https://ag.org/Beliefs/Position-Papers/Baptism-in-the-Holy-Spirit>. On the other hand, in his study of the roots of Pentecostalism, Synan argues that "[t]he most striking teaching was that the gifts of the Spirit or 'charisms' were intended for the twentieth century as much as for the church of the first century." Vinson Synan, *The Century of the Holy Spirit: One Hundred Years of Pentecostal and Charismatic Renewal, 1901–2001* (Nashville, TN: Thomas Nelson, 2001), 18.

10. On the spectrum of Pentecostal positions, see Anthony C. Thiselton, *A Shorter Guide to the Holy Spirit: Bible, Doctrine, Experience* (Grand Rapids, MI: Eerdmans, 2016), 48, 138, 157–61.

11. Cited in Thiselton, *A Shorter Guide to the Holy Spirit*, 160–61.

the Father” in order to become the Spirit Baptizer who makes us into his image through participation in his sonship and exaltation by the same Spirit.¹² Christ’s baptizing with the Spirit shows that his bearing of the Spirit in his humanity is the condition for our bearing of his Spirit.

In addition to the function of Spirit baptism for prophetic empowerment, Pentecostalism stresses the need for holiness and healing as parts of the full gospel.¹³

Alfaro argues that a Spirit Christology is better equipped than a Logos Christology to frame biblically and explain theologically early Pentecostal descriptions of Jesus’ dependence on the Spirit for his perfect life of sanctification and empowerment for ministry. The Spirit’s activity in Jesus serves as a lens to make sense of the Pentecostal fivefold faith in and worship of Jesus.¹⁴ To clarify how such a Christology can also foster a spirituality of accompaniment or solidarity with poor and suffering neighbors, however, Alfaro seeks an integration of Spirit Christology with “the liberative Christological imagination of Latin American and Hispanic thinkers.” This “aims to integrate faith and lived experience of Jesus in a context of economic hardship, transnational ambivalence, and continual marginalization.” Alfaro finds in the singing of Mexican *coritos* (literally, choruses, short canticles) an implicit Christology that is congenial with the fivefold gospel in Hispanic musical portrayals of Jesus as “El Divino Compañero—their Divine Companion—the one who walks with them in the midst of pain and struggle, and makes provision for their needs through his Spirit.” According to Alfaro, the benefits of a liberative Pentecostal Spirit Christology include a more holistic (rather than individualistic) approach to the fivefold gospel, a Christological balance to the risk of pneumatological excesses in the church (say, focus on tongues to the exclusion of care for poor and immigrants), a critique of the prosperity gospel, and an integral view of salvation inclusive of the healing of the whole person (through proclamation and justice).¹⁵ Coming from a Pentecostal Holiness tradition that holds out hope for the possibility of entire sanctification in this life, Alfaro’s proposal can be seen as an attempt for the Pentecostal church to perfect her holiness in the here and now among often neglected neighbors.

Jenkins argues that a Spirit Christology can integrate what he deems as disconnected Pentecostal emphases on holiness (dealing with sin through justification and sanctification) and power (dealing with empowerment for witness through Spirit baptism). He sees the teaching of “proto-Pentecostal” English theologian Edward Irving (1792–1834) on “the eternal Son’s assumption of *fallen* flesh as pivotal for such a fusion.” Although the Son is sinless in his divinity, he assumed a fallen humanity in his incarnation, which the Spirit sanctified in cooperation

with the Son in his human obedience, so that fallen humans can be made holy and empowered by the same Spirit. Like Jesus, human persons are empowered to triumph over sin “in and through the same Holy Spirit that was triumphant in Jesus Christ.” For Jenkins, Irving’s idea that a believer may live without sin in this life by the Spirit’s power is congenial to the Holiness Pentecostal teaching of entire sanctification and an “advantage” of a Spirit Christology in which “such holiness is possible, not just in theory, but in actuality because Jesus Christ actually accomplished it through the Spirit.” For Jesus to be truly human and for us to truly follow him by the Spirit’s power, one must assert Jesus’ “real struggle and real possibility for disobedience.”¹⁶ Jenkins allows for this possibility even if it is totally overcome by Christ’s human obedience acting in harmony with his divine will and in cooperation with the Spirit in him.

Pentecostalism stresses the need for holiness and healing as parts of the full gospel.

Snively agrees with the post-Constantinian theologians’ critique of the church’s cultural accommodation to the culture and their call to live faithfully under the lordship of Christ. Yet he feels such countercultural critique does not on its own have the power to lead the church toward the repentance and transformation it calls for—partly due to what he sees as an optimistic view of the freedom of the will without a robust view of the Spirit’s agency.¹⁷

Drawing from Snively’s own study of Luke-Acts, a cruciform account of the Son’s life in the Spirit best explains how the adopted sons share in the life of their Lord, namely, through humility, sacrificial service, suffering at the hands of others for doing God’s will, and vindication through participation in his resurrection. Although Jesus’ identity as the incarnate Logos explains how he is unique and distinct from us, a complementary Spirit Christology best shows how Jesus’ life in the Spirit serves as a paradigm for the church’s Christlike ethic in the world. Being shaped by the Spirit into the likeness of Christ can transform Pentecostal churches today to become more like the early Pentecostals of Azusa Street, namely, to embody Jesus’ life in the Spirit in the form of nonviolence in her political life, contentment and sharing in her economic life, and racial unity and reconciliation in her cultural life.¹⁸ Snively’s cruciform account of transformation makes use of a Spirit Christology not only to frame theologically the early Pentecostals’ experiences

12. Macchia, *Jesus the Baptizer*, 5, 64, 183.

13. See the Assemblies of God’s *Statement of Fundamental Truths*, accessed 24 January 2022, <https://ag.org/beliefs/statement-of-fundamental-truths>; see also the Church of God, Cleveland’s *Declaration of Faith*, accessed 24 January 2022, <https://churchofgod.org/beliefs/declaration-of-faith>.

14. Alfaro, *Divino Compañero*, 17–46.

15. Alfaro, 14 (cf. 94), 134, 147–50.

16. Jenkins, *Spirit Christology*, 9–11, 153, 167–68, 216.

17. Snively, *Life in the Spirit*, 1–25.

18. Snively, 59–106, 154–89, 193.

of the Spirit, but also to outline the countercultural elements of the church's life of holiness or sanctification in a cultural situation in which the church is tempted to assimilate to American culture and thus operate apart from her own unique cruciform narrative, ethic, and Spirit-power.

All the authors see Jesus' life in the Spirit as a paradigm or model for the Christian's and the church's life in the Spirit.

A few observations are in order. First, all these Pentecostal authors above agree on the importance of articulating a Spirit Christology as a complement to Logos Christology. Jenkins focuses explicitly and comprehensively on a theological integration of these aspects and its implications for Trinitarian theology, especially in dialogue with Catholic theologian David Coffey's Spirit Christology. Second, all the authors use aspects of the fivefold gospel, especially sanctification, Spirit baptism, and healing, in their proposals, but all ultimately see a Spirit Christology itself as a broader framework for discussing the Spirit's work in Jesus and his disciples. Macchia has arguably the most comprehensive, in-depth narrative account of the Spirit in all major events of Jesus' life and mission. Third, all the authors see Jesus' life in the Spirit as a paradigm or model for the Christian's and the church's life in the Spirit, but they differ in some ways on the Christlike configurations of such life. Alfaro and Snively are most interested in laying out the social-ethical configurations of life in the Spirit, drawing significantly from liberation and post-Constantinian critiques of the church as respectively spiritualistic and accommodationist.

Finally, all proposals base the believer's capacity to cooperate with the Holy Spirit in his sanctification on Christ's assumption of a true human nature and will to live a sanctified life in cooperation with the same Spirit. But only Jenkins argues further, especially in dialogue with Karl Barth and J. D. G. Dunn, that Christ assumes a fallen human flesh, which he sanctifies with the Spirit, giving fallen humans the possibility of perfect sanctification in this life by the same Spirit. Even though Alfaro comes from the same tradition, he nevertheless seems a bit more suspicious about the human potential for a more integral view of sanctification and healing that includes social justice, likely in part due to liberation theology's view of human nature as captive to sin in all its forms (including systemic forms of oppression). Alfaro is also critical of middle-class U. S. Pentecostal churches that, despite their call to holiness, tend to emphasize personal salvation to the exclusion of issues affecting marginal communities. Snively shares this criticism of U. S. Pentecostal churches and, of all the authors, explicitly rejects a transformational view of sanctification that relies too much on

the freedom of the will, to some extent because of his significant interaction with Lutheran sources.

THE CONTOURS OF A DISTINCTIVE LUTHERAN SPIRIT CHRISTOLOGY

Assessing Spirit Christology from a Pentecostal perspective today raises some questions for confessional Lutherans. First, how do Lutherans understand the role of the Holy Spirit in the main events of Jesus' life and work? Second, how do Lutherans integrate the Holy Spirit in a Logos Christology? Finally, how does the Spirit's activity in and through the humanity of the Son relate to the Spirit's activity in the adopted sons of God? Over the past few years, I have sought to address these questions, particularly in dialogue with Martin Chemnitz's (1522–1586) Christology and Martin Luther's (1483–1546) descriptions of the Christian life.¹⁹ A sketch of responses to the aforementioned questions follows with supporting texts to illustrate the contours of a Lutheran Spirit Christology.

First, Chemnitz speaks of the Spirit's activity in Christ's human nature in a twofold manner. On the one hand, Chemnitz locates the Spirit's sanctification and purification of Christ's humanity at the time of conception. Reflecting on Luke 1:35, Chemnitz writes: "And the Son of God assumed that individual unit (*massa*) [body] from the flesh and blood of Mary, which the Holy Spirit in the act of conception so sanctified and purified from the whole ruin of sin that that which was born of Mary was holy (Luke 1:35)." The Son alone assumes a human nature (personal union), and the Holy Spirit makes it sinless and preserves it from sin from conception. On the other hand, the Spirit's activity in Christ continues throughout his life and mission. For instance, Chemnitz cites approvingly Luther's interpretation of Luke 2:40, where the Reformer explains that "although the Spirit was in Him [that is, Christ] from the beginning of His conception, yet His stature and reasoning ability increased upon Him more and more, and hence moved Him more and more." To grow in strength and wisdom "in the Spirit" signifies that Christ, according to his human nature, "learned to reprove the evil and choose the good."²⁰ In his state of humiliation, the Son allows the Holy Spirit to lead him in obedience even as the Son himself obeys his Father over against the temptations of the evil one, so that he might choose the good and fulfill the Father's plan of salvation. In this sense, the incarnate Son, who is God the Logos, cooperates with the Holy Spirit who acts in and through his humanity to bring to fulfillment his own human life and work for us and for our salvation.

Second, Chemnitz offers a theological basis for integrating the Holy Spirit into a Logos Christology. In accordance with a Logos Christology, which highlights the Son's possession of divine (essential) attributes in his humanity and thus his

19. See Sánchez, *T & T Clark Introduction to Spirit Christology*, 121–22; Sánchez, *Receiver, Bearer, and Giver of God's Spirit*, 167–80, 230–37; Sánchez, *Sculptor Spirit*, 77–81, 100–105, 127–31, 151–59, 180–85.

20. Martin Chemnitz, *The Two Natures in Christ*, trans. J. A. O. Preus (St. Louis: Concordia Publishing House, 1971), 57, 384, 489.

distinction from the saints, Chemnitz teaches the Son's communication of divine attributes (or the divine majesty) to his assumed human nature (known as *genus maiestaticum*). Significantly, Chemnitz also teaches the Son's communication of "infused gifts" to his assumed human nature. In contrast to the *genus maiestaticum*, these infused gifts are neither the "essential, uncreated, and infinite attributes of the Deity" (for example, omnipotence, omnipresence) nor the proper attributes of the human nature (for example, being born, dying), but rather "created and finite gifts" (*gratuita dona & finita*) or "supernatural gifts" (*hyperphysica*) that inhere in Christ's humanity.²¹ Chemnitz sees Christ's growth in strength and wisdom as an example of such infused, created, supernatural, or habitual gifts.²² Christ's sinlessness would logically fall into the same category. Chemnitz locates the function of these gifts within Christ's redemptive work. He argues that when the Son of God "willed to assume our infirmities, apart from sin, for our sakes, in order that He might be the victim for us," he did so in a way that "these infused gifts . . . might gradually and little by little increase and advance before God and men."²³ Christ's bearing of these supernatural gifts has a cruciform trajectory.

Chemnitz notes that through these infused gifts "the very humanity of Christ . . . is formed and perfected, so that it can be an instrument . . . properly disposed for the deity, through which and in communion and in cooperation with which the divine power of the Logos can exercise and carry out the workings of His divine majesty."²⁴ Because Chemnitz associates these gifts with the Holy Spirit's activity in Christ's life and ministry, I have proposed that we speak more directly of the fullness of the Holy Spirit's presence and gifts in the assumed human nature of the Logos by incorporating a *genus pneumatikon* or *genus habitualis* into Lutheran Christology. Chemnitz's biblical sources for such a *genus* include texts such as Psalm 45:7; Isaiah 11:1–2, 61:1–2; Luke 1:35; 2:40, 52; and Acts 2:1–4.²⁵ This fourth *genus* of the Spirit does not replace but complements the *genus maiestaticum*, integrating Christ's identity as the incarnate Logos with his identity as the bearer and giver of the Spirit. The benefit of this *genus* of the Spirit and its gifts lies in its capacity to clarify that the Logos does his work of salvation through his own humanity in which the Spirit also dwells and operates. Otherwise stated, in his work of salvation, the Logos communicates to his human nature both his own divine power (*genus maiestaticum*) and the Spirit with his supernatural gifts inhering in it (*genus pneu-*

matikon, genus habitualis). Here the divine Logos cooperates with his Spirit-filled humanity for our salvation in a way that preserves the Son's personal union and highlights the Spirit's place in the Son's life and work. As long as the Son is seen as the personal subject of his own human actions (without dividing his divine and human natures), and the Holy Spirit is seen as the Son's own Spirit (equal in nature with him), Chemnitz sees no problem with seeing his humanity as "a cooperating agent in the performance of His miracles."²⁶ Furthermore, because the Son's divine and human wills are in harmony with one another in the unity of his person, there is always a cooperative relationship of the Logos and the Spirit in the mystery of the incarnation and salvation.

Ontologically speaking, whereas the Son has the Spirit by nature, the adopted sons have the Spirit by the grace of adoption.

Third, Chemnitz can speak to the discontinuity and relative continuity between the Spirit's presence in Christ and his saints. On the one hand, Christ bears the Spirit (and his gifts) in his humanity without measure because Christ's relationship with the Spirit of the Father is according to nature—that is to say, because the Son is begotten of the essence of God the Father, and the Holy Spirit proceeds from the Father and the Son according to the same essence (cf. FC SD VII, 72–74). As Chemnitz puts it, Christ's humanity differs from ours "not only by reason of His gifts, which by comparison excel the others in number and degree, but also by reason of the [personal] union."²⁷ Ontologically speaking, whereas the Son has the Spirit by nature, the adopted sons have the Spirit by the grace of adoption. On the other hand, in soteriological terms, Chemnitz argues, along with the interpretative tradition of early church fathers such as Irenaeus, Athanasius, and Cyril of Alexandria, that Christ bears the Spirit or is anointed with the Spirit in his humanity to give the Spirit to humanity. In a beautiful section of his treatise on Christology, Chemnitz reflects on the anointing of Christ's human nature with the Spirit as the condition in God's plan of salvation for Christ's generous and restorative anointing of the race of Adam with the Spirit whom Adam lost in the Fall.

21. Chemnitz, 247–48. For the Latin terms, I consulted the original of this work, the 1653 edition of *De Duabis naturis in Christo*.

22. Chemnitz notes that the language of "habitual gifts" comes from the scholastics (490). In Western Christology, habitual grace (*gratia habitualis*) is a reference to Christ's special holiness.

23. Chemnitz, 490.

24. Chemnitz, 248 (cf. 252).

25. Following Chemnitz's biblical logic, other Spirit Christology texts highlighting Christ's identity as bearer and giver of the Holy Spirit would include, to name only a few: Isaiah 42:1; Luke 3:21–22, 4:1–2, 14, 18–19; Acts 10:38; Matthew 12:28; Luke 24:49; Acts 1:1–5, 2:38–39; John 1:32–34, 3:34, 7:37–39, 20:21–23; 14:16–17, 26; 15:26.

26. Chemnitz, 253.

27. Chemnitz, 263: "Although gifts are conferred upon the other saints as God distributes to each the measure of faith (Rom 12:6), yet to Christ alone is the Spirit not given by measure (John 3:34)."

For our comfort we should consider why Scripture speaks this way, namely, that Adam through the Fall lost the Holy Spirit, and the flesh, because of its depravity, was not able to contain the Holy Spirit. But in the person of Christ human nature was again anointed with the Spirit, not in small measure but in such a way that He exercises all of His divine powers in Christ's human nature. In this way the Spirit with His gifts is poured upon all flesh (Acts 2:4 ff.) . . . Christ as the Firstborn has received gifts from his Father according to His assumed nature for the benefit of men (Ps 68:18). He is worthy to receive them (Rev 5:12), while we are most unworthy. But having received these gifts, He does not keep them to Himself alone, but because we are His brothers according to the assumed nature (Heb 2:11 ff.) and the flesh of His flesh (Eph 5:30), He gives, communicates, and distributes them to His brothers according to His assumed nature, as the Head to its members.²⁸

Whereas a Logos Christology focuses on the Son's identity as the only-begotten Son of God (*unigenitus*), a Spirit Christology highlights the Son's identity as the firstborn among many brothers and sisters (*primogenitus*). If the former emphasizes how we are distinct from the Son who alone is God, the latter speaks to the Spirit we have in common with the Son in his humanity. From Christ's generous gift of the Spirit to the church follows that the Spirit shapes the church in the likeness of Christ. Based on Scripture, the patristic tradition, and Martin Luther, I have outlined five ways in which the Holy Spirit sculpts Christ in and through us, namely, through death and resurrection, struggle against the evil one, sacrificial service, hospitality to strangers, and devotion to the Father in labor, prayer, and rest.²⁹

CONCLUDING REMARKS

This brief study of Spirit Christology today reveals a rising number of proposals in the field coming from U. S. Pentecostal scholars, who differ significantly in the weight given to various Pentecostal distinctives in their methodology. A Lutheran assessment of these proposals will have to examine more critically some Pentecostal theological assumptions in the construction of Spirit Christologies. We can highlight two critical points in the form of questions: (1) Should Jesus' identity as Spirit Baptizer be the constitutive organizing principle in Christology (Macchia)? Or should Spirit Christology have a cruciform trajectory (Snively)? A Lutheran approach would be more amenable to incorporating Jesus' identity as bearer and giver of the Spirit in a cruciform trajectory. (2) Should Jesus' assumption of fallen flesh that he can sanctify in cooperation with the Spirit be the condition for the believer's cooperation with the Spirit to

achieve perfect sanctification in this life (Jenkins)? Or should the believer's participation in Jesus' cooperation with the Spirit in sanctification acknowledge a form of holiness that includes more struggle between the Spirit and the flesh in the believer than perfect sanctification allows (Snively)? Neither the fallenness of Jesus' human nature nor perfect sanctification as its consequence are congenial to a Lutheran approach or even required in a Pentecostal approach. Further dialogue with Pentecostals working in Spirit Christology today could benefit from the proposals of Pentecostals like Snively who are familiar and have interacted significantly with Lutheran sources.

Lutherans must offer a constructive Spirit Christology that draws significantly from their own theological resources.

Beyond critical assessment, Lutherans must offer a constructive Spirit Christology that draws significantly from their own theological resources. To that end, my proposal for the inclusion of a *genus pneumatikon* or *genus habitualis* in Lutheran Christology extends Chemnitz' Logos Christology in a Spirit-oriented direction in a way that addresses the main questions in the field today. Although synonymous terms, a *genus pneumatikon* points to the indwelling of the Spirit himself in Christ's assumed human nature, while a *genus habitualis* points more specifically to the Spirit's supernatural gifts that inhere in such human nature. As a complement to the Lutheran *genus maiestaticum*, the genus of the Spirit adds that the person of the Logos does his work of salvation in, with, and through his own Spirit-indwelt humanity. The Logos alone is the subject who assumes and works through his own human nature in view of his work of salvation. In his state of humiliation, the incarnate Son bears the Spirit in the flesh as our Servant to do his work of salvation. The Son carries out and wills to do this work in cooperation with the Spirit, who sanctifies, indwells, and empowers him in his mission. In his state of exaltation, the glorified Son gives the Spirit to others so that they might receive the gift of the Spirit who brings them to faith in Christ and shapes them in his likeness. At a time when Lutherans continue to hear informal and formal critiques about their supposed lack of or underdeveloped pneumatological teaching, a Spirit Christology gives Lutherans the opportunity to draw from their own sources to offer the Christian church a robust account of the Spirit in Christ, his work of salvation, and our lives. **LOGIA**

28. Chemnitz, 328–29.

29. See *Sculptor Spirit*, chapters three through seven.

The Forgotten History of Modern Pentecostalism

NANCY A. ALMODOVAR

MODERN PENTECOSTALISM, AS THE Assemblies of God and United Pentecostal Church see it, began on 9 April 1906 at the Azusa Street Revival meetings led by William J. Seymour. That is not the true beginning of this modern movement. Lately, Edward Irving, a former Scottish Presbyterian pastor, has been recognized as the Pentecostal forerunner. Still, modern Pentecostalism and its varied teachings come from a long line of movements in the Christian church. Nevertheless, we will begin the history of modern Pentecostalism with Irving and look at the doctrines that formed this movement on false doctrine.

While the early sprouts of modern Pentecostalism were in the loosened soils of political upheaval in Europe and Great Britain specifically, it is Edward Irving (1792–1834), who is identified as a forerunner of Pentecostalism.¹ The Assemblies of God's own church historian, Dr. Edith Blumhofer, has stated that Edward Irving is often forgotten as one of the greatest influencers and forerunner of the Pentecostal and Charismatic movements. Dr. Blumhofer recommends two books, *The Pentecostal Theology of Edward Irving* by Gordon Strachan, and *The Life of Edward Irving: The Fore-Runner of the Charismatic Movement* by Arnold Dallimore, to use in any research into modern Pentecostalism.

This history is important so that Lutherans understand the foundations that were laid in the earliest parts of the movement and how bad theology became detrimental to the message of the gospel. This version of the theology of glory is counter to the biblical teaching of the theology of the cross as it stresses visions, dreams, and modern prophets and seers as a source of continued revelation from God. Its focus upon inner experiences as validation for its teachings results in theological understandings that are reflective of ancient heresies more than they align with God's written Word. When speaking with modern Pentecostals or charismatics it is important for Lutherans to recognize the faulty foundations so that they may warn them while also guarding themselves from falling into these heretical and heterodox teachings. In theology, just as in life, knowing the danger zones enables people to steer clear of them and warn others as well. It is the calling of Christians to maintain fidelity to God's written revelation, the Scriptures, over and

against modern movements and resurgences of heresies such as Neo-Montanism. Knowing the history of a movement equips Lutherans to spot these dangers and educates them to better respond to the challenges of modern Pentecostalism.

EDWARD IRVING

The Origins of a religion are key to understanding much of its teachings and the resulting effects upon its adherents. Therefore, when looking into Pentecostalism's gospel proclamation one must first look at the history of its origins. This foundation lays open the various ways of how Pentecostals interpret Scripture and their views on the gospel of Jesus Christ.

The modern Pentecostal movement generally tracks its own roots in Europe and the United States to Edward Irving, a former Presbyterian Minister from Scotland, who was initially the minister at Caledonian Chapel, Hatton Garden, London.² One of his own contemporaries referred to him as one who “vanished tragically, and fled into oblivion and darkness, like a bright dream!”³ One of Irving's earliest biographers, Thomas Carlyle, wrote, “Irving was a meteor in the moral and religious world, a nine days wonder.”⁴ Edward Irving longed for the “five-fold ministry of the Spirit” to come again to the Church.⁵ It has been said that the “Babel of tongues,” which Irving believed needed to be restored before Christ would be able to come again, drowned out Irving himself.⁶

1. By 1833, Irving had become “a convinced believer in such pentecostal phenomena as speaking in tongues”; <https://www.britannica.com/biography/Edward-Irving>
2. Gordon P. Gardiner, *Out of Zion Into All the World* (Ridgewood, NY: Destiny Image Publishers, 1990), 119; Philip Schaff, *The Creeds of Christendom* (reprint Grand Rapids, MI: Baker Books, 1996), 906.
3. Paul Ewing Davies, “An Examination of the Views of Edward Irving Concerning the Person and Work of Jesus Christ,” (June 1928):72.
4. Thomas Carlyle, *Carlyle's Reminiscences*, vol. 2 (London: C. E. Norton, 1887), chapter on Edward Irving.
5. Carlyle, *Carlyle's Reminiscences*; Benjamin Breckinridge Warfield, *Counterfeit Miracles* (London: Banner of Truth Trust, 1995), 136. (The five-fold ministry refers to Ephesians 4:9–16, where Paul outlines five ministries: apostles, prophets, evangelists, pastors, and teachers. Irving, who held a pre-millennial view, believed judgment was coming and that God must give a new outpouring of his Spirit as He had done on Pentecost, so that the gospel could go into all the world.)
6. Davies, “An Examination of the Views of Edward Irving,” 3.

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Reverend Edward Irving, minister of the National Scotch Church, Regent Square, London, first came under scrutiny for his teaching that Jesus Christ was incarnate of “sinful human flesh and was a sinner yet never sinned himself.” That teaching resulted in a trial for Irving, and before the Scots Presbytery of London he was found “guilty of the charge of contumacy (stubborn refusal to obey or comply with authority).”⁷ Irving, along with his elders of the Kirk Session and Trustees, refused to listen to the court, so he was not removed as pastor. Irving’s error was to “maintain that he (Christ Jesus) assumed our fallen, that is, temptable, mortal, corruptible nature, yet without sin itself, into complete fellowship with his divine person.”⁸ Irving’s laser-like focus on the charismata became a “blind maze of millennialism and miraculous gifts” along with the restoration of the office of apostle and even baptism for the dead long before Joseph Smith developed that heretical teaching.⁹

Irving said the church was down and out because it had no living prophets and apostles.

This is the man to whom the modern Pentecostal movement looks to as its forerunner, the one who best promoted and taught about a restoration of the charismatic gifts, namely, prophecy, visions, dreams, tongues, and interpretation of tongues. Both John Alexander Dowie and Charles Parham, progenitors of the modern Pentecostal movement (Neo-Montanism), were followers of Edward Irving and continued to teach Irving’s errors and similar heretical beliefs, especially regarding the Nature of Christ.¹⁰

Irving’s Teachings

While Edward Irving founded and led the new Catholic Apostolic Church, it was based upon several false teachings and heretical views of the nature of Christ and the end times. There are a total of ten errors, many of which would be viewed as heterodox, and many as outright heresies, which Irving developed, teaching them to his own apostles and newly founded church. None of these are to be found in the Bible, and many have already been condemned throughout the centuries.

Eschatology and a New Ecclesiology. Edward Irving developed a chiliastic view of the church as he began to move away from his old Scottish Covenanters belief system. Chiliasm believes that there must be a long time of peace and prosperity in the world with the establishment of Christianity above all other religions in order for Jesus to return. Longing for Christ to return, Irving developed a system that he believed the worldwide church needed to believe and act upon in order for Jesus to come back for his own. In this system, Jesus could not return unless certain aspects of the church had been set up once again. If there were no apostles, those to whom God would directly reveal himself and his ways, there could be no true church and no return of Christ. As a chiliast, Irving insisted and interpreted Acts 1:11, 1 Thessalonians 4:15 and Matthew 28:20 as declaring that “the Lord’s return can take place only during the time of the apostles, and therefore a ‘visible active apostolate, identical with the former apostolate established in the early church’ was considered indispensable to the church.”¹¹ Irving said the church was down and out because it had no living prophets and apostles.

Therefore, to help in this matter, Irving and his elders, now called apostles, organized the Catholic Apostolic Church and ordained twelve men to be the new apostles. These men alone had the right to decide upon every doctrine and matter of worship and church government. Their new church also held that they alone were the 144,000 of Revelation 14:1–5.¹²

These new apostles set up seven churches in London that mirrored the seven churches of the Book of Revelation. They believed that they were the “twelve spiritual canals” through which Jesus could work and return for His own.¹³ Only through the restoration of these twelve apostles, through the laying on of hands and bestowing of the gifts exhibited by the original twelve apostles in the New Testament, would Jesus be able to return.

In the hopes of enabling Jesus to return sooner, they began to teach that the fivefold ministry of the church must be restored (Eph 4:11). Those who operated in these gifts of apostles, prophets, evangelists, pastors, and teachers would also have the charismatic gifts (tongues, interpretation, prophecy, visions and dreams) restored, and they would operate in them. It was and is believed that since Jesus is only glorified through His Body, “the Church, which is constantly in need of supernatural gifts, visions and dreams” must return to the ministry of the apostles and the charismatic gifts must be restored.¹⁴ These various charismatic gifts also marked out who was an apostle or prophet within each congregation.

Soteriology. The effects of both their view of church structure, with a return of apostles and prophets, along with their hyper-millennial views of the return of Jesus Christ, began to change the views on soteriological issues. In an interesting note

7. C. Gordon Strachan, *The Pentecostal Theology of Edward Irving* (London: Darton, Longman and Todd, 1973), 8.

8. Schaff, *The Creeds of Christendom*, 906.

9. Paul Ewing Davies, *An Examination Of*, 2; Theodore Engelder, “Reformed Bodies: The Catholic Apostolic Church (Irvingites),” in *Popular Symbolics: The Doctrines of the Churches of Christendom and of Other Religious Bodies Examined in the Light of Scripture* (St. Louis: Concordia Publishing House, 1945), 324, 326.

10. Jacobsen, *Thinking in the Spirit*, 17.

11. F. E. Mayer, *The Religious Bodies of America* (St. Louis: Concordia Publishing House, 1968), 436.

12. Mayer, *Religious Bodies of America*, 437, 327.

13. Mayer, *Religious Bodies of America*, 327.

14. Engelder, *Popular Symbolics*, 326.

of history, a few years (1827) before Joseph Smith (1830) would declare the doctrine of baptism for the dead, Edward Irving developed his own teachings on the sacrament of baptism by living Christians for those who died outside of the Christian faith.¹⁵ F. E. Mayer writes, “The departed are brought to the living apostles by the perfected saints and angels, and thus there is salvation after death if the living apostles can perform the sacraments on some living person as a substitute for the departed individual.”¹⁶

Furthermore, the Catholic Apostolic Church would outright reject the doctrine of justification by faith alone. Holy sealing, which is what they call the baptism of the Holy Spirit, or holy anointing, is where the new birth or regeneration was dispensed “only through the laying on of hands by the apostles.”¹⁷ This sealing, and not justification by faith alone, is what brings salvation to the individual. One is then kept by one’s works and fidelity to the Catholic Apostolic Church.

Christology. Edward Irving taught that Jesus took on a fallen humanity and was only kept from sin after the anointing of the Holy Spirit at his water baptism. In other words, Jesus came in sinful flesh. This teaching has fallen by the wayside in most Pentecostal and charismatic churches, which is a good thing. Still, their forerunner promoted this heresy, and this is the reason he would be defrocked from the Scottish Presbyterians after his ecclesiastical trial.

Insufficiency of Scripture. Another egregious error introduced by Irving and his church in their teachings was biblical reductionism. Throughout church history the Bible has been the normative norm; it is all sufficient for life and godliness and is itself the power of God unto salvation (Rom 1:16–17) as it contains the gospel throughout. Since the new church had new apostles and prophets, the result was to diminish the use of the Scriptures. Very often Irving and his church taught that the Bible is corrupt, and this is why God had restored the offices of apostle and prophet, so that he could reveal to them personally what he was now doing in the world.

The Irvingites’ claim that the church must have “living apostles, prophets who rule the communities with the instructions and dispense the blessings prescribed in the Bible,”¹⁸ resulted in a view which diminished the place of Scripture as God’s sole special revelation. In practical application of their beliefs

in new revelation, the belief became that the Scripture is not enough. If God is continuing to give the church new revelations, either via dreams, tongues and interpretation, and visions, then what we have in the Bible is insufficient, lacking completion and, therefore, inadequate for gospel proclamation. This places Irving and the movement he spawned in a precarious place, one which endangers the actual Christian faith and the faith of each individual.

If God is continuing to give the church new revelations, then what we have in the Bible is insufficient.

Irving rejected formal doctrine and churches as he was greatly influenced by Alexander J. Scott, who promised him that there would not be any requirement to hold to doctrine, and he could preach and teach “entirely unfettered by any pledge as to doctrine.”¹⁹ Therefore, he would have no confessional or creedal fences guarding his teachings. Each of these various teachings are extra-biblical and dangerous as they affect the assurance of believers; they bring with them the ball and chains of uncertainty, causing believers to wonder whether they belong to Christ at all.²⁰ They also drag mightily against the advancement of gospel proclamation. These chains of subjectivism cause the gospel to limp forward, based not upon objective truth, but personal experience, which is a subjective proclamation.

Irving’s Defrocking

Edward Irving was eventually removed and defrocked from ministry within the Presbyterian Church. The church where he served, however, backed him, and eventually the Catholic Apostolic Church was formed. Irving also rejected that the Scriptures alone were a completed revelation of God. He insisted that when a tongue was interpreted it was “the very voice of God,” inspired, and that it constituted a new revelation equal in authority to the Bible.²¹ This idea that you can hear from God personally, apart from and outside of the written word, eventually leads to a subjective word that cannot be authenticated or proven to be the voice of God. In both his teaching and his practice, Irving moved away from proclaiming the objective truth of God’s word to sharing a subjective experience. This practice is still followed by Pentecostals and charismatics today.

15. Amy Keim, “179 Years Ago today Joseph Smith Announced Baptism for the Dead,” *ThirdHour (LDS)*, August 15, 2019, accessed September 28, 2019, <https://thirdhour.org/blog/buzz/lds-news/179-years-baptisms-for-the-dead/>. “On August 15, 1840, shortly after the Saints moved to the future site of Nauvoo, Illinois, Joseph Smith preached a sermon at the funeral of church member Seymour Brunson. Noticing a woman in attendance who had lost her son before he could be baptized, Joseph revealed that the Saints ‘could now act for their friends who had departed this life’ by being baptized in their behalf. He cited the ancient apostle Paul’s teachings regarding baptism for the dead and encouraged the Saints to rejoice ‘that the plan of salvation was calculated to save all who were willing to obey the requirements of the law of God.’”

16. Mayer, *Religious Bodies*.

17. Mayer, *Religious Bodies of America*, 437.

18. Engelder, *Popular Symbolics*, 325.

19. Warfield, *Counterfeit Miracles*.

20. Rick Ross, *Pentecostalism and Its Impact* (<https://culteducation.com/group/936-christian-fundamentalists/7558-pentecostalism-and-its-impact.html>). By a former Pentecostal minister.

21. Arnold Dallimore, *The Life of Edward Irving: Fore-runner of the Charismatic Movement* (Carlisle, PA: Banner of Truth Trust, 1983), 121.

Historians of Edward Irving argue that today's Pentecostals and charismatics believe so similarly that one may think they have taken their teachings directly from him: "The beliefs and experiences of the various branches of the contemporary Pentecostal Churches are so similar to those of Irving and his followers that one might suspect they had been handed down by word of mouth, or discovered like some Deuteronomy of the Spirit."²²

Their Christian life then becomes one of subjective experience.

PENTECOSTAL DOCTRINE: SUBJECTIVISM RULES

In the Pentecostal view a continual voice of God, in addition to the complete, sufficient, certain, and superior written word of God, is necessary in order to live out the Christian faith. In the fashion of the Anabaptists, who also believed in direct revelation (also Quakers with the inner light), Pentecostals teach "that the Holy Spirit works in the hearts of men without the divine Word . . . regarding the 'inner light.'"²³ Arthur J. Clement, in rebutting this inner light, writes: "To Luther there was simply no arguing the fact that the enthusiasts, those heavenly prophets, were walking the devil's road instead of standing firm on scriptural ground. Either Holy Scripture is the 'lamp to my feet and a light for my path' (Psalm 119:105) or each is a light unto himself as he follows his own imagination."²⁴

JOHN N. DARBY

John N. Darby of the Plymouth Brethren, who developed an eschatological system now called Dispensationalism, was greatly influenced by Irving. Focusing on an imminent appearing of Christ and the end of this age, Darby simply followed Irving and his teachings on the second coming and became a chiliast. He was also influenced by Irving's rejection of creeds. He stood in strong opposition to formal and ecumenical creeds, denominations, and particularly to an ordained ministry.²⁵ Darby believed that only by the return of the gifts and offices of early Christianity would Jesus Christ be able to return.

Irving promoted extra-biblical teaching as if it came directly from the voice of God and was equivalent to the written Scriptures. In practice, this teaching made the Bible insufficient as the normative norm for Christians and the church in all times and among all people. If the claim of the Irvingites that the Bible must have "living apostles, prophets, who rule the communities

with their instructions and dispense the blessings prescribed in the Bible" is true, then the gospel, as contained in the entire Scriptures, can no longer be considered sufficient.²⁶ What then is proclaimed? The Irvingites gave preeminence to the subjective word or experience of a modern prophet and apostle rather than to the gospel message that Jesus died, was buried, and rose again according to the Scriptures (see 1 Cor 15:1–3).

This practice was a resurgence of mysticism within the church, where believers were not satisfied with hearing from God's written word. Instead, they longed to have personal prophecies, visions, dreams, tongues, and interpretations from God. Rather than the objective truth of the written word, they began to seek out subjective experiences via direct revelations and labeled them as "God speaking." Today it is not uncommon to hear Christians across the denominational and non-denominational plane say, "God told me . . .". Many look for God to tell them where to go, when to drive, even what clothes to wear. In wanting to know God's will for their lives, they have created this conversation in their own mind and pretend it is God's Spirit directing their every step. Their Christian life then becomes one of subjective experience, which then bleeds into their presentation of the faith and creates believers based not on objective facts, but fleeting feelings, thus debilitating the gospel.

They have stated that doctrine is not necessary and that the local church structure is to be done away with, which is why the Assemblies of God is a fellowship of churches, not a denomination. One prophet said, "We are in a season of great transition. Transitioning out of old doctrine, old structure, religious mindsets and religion . . .". Another such prophet, C. Peter Wagner, writes that the church is changing and God is "establishing the foundation of the Church for the new millennium."²⁷ These men and women are often referred to as "more than apostles" and often encourage the audience to "bow before them" in order to receive a spiritual gift.²⁸

While some of the teachings are not new, such as visions, tongues, or prophecies, they took on new life and spread through Irving's disciples in Europe and the Americas. John Alexander Dowie, a principal founder of the American Pentecostal movement along with Charles Parham, the catalyst for the Azusa Street revival, from which several large Pentecostal denominations were formed, were taught and influenced by Edward Irving.

JOHN ALEXANDER DOWIE

John Alexander Dowie, a principal founder of the American Pentecostal movement along with Charles Parham, was taught and influenced by Edward Irving. As was said above, these

22. Dallimore, *The Life of Edward Irving*, 175.

23. *Lutheran Cyclopedia*, ed. Erwin L. Lueker (St. Louis: Concordia Publishing House, 1954), 425.

24. Arthur J. Clement, *The Pentecostals and Charismatics* (Waukesha, WI: Northwestern Publishing House, 2000), 214.

25. Engelder, *Popular Symbolics*, 307.

26. Engelder, *Popular Symbolics*, 325.

27. Nancy A. Almodovar, *A Modern Ninety-Five* (Eugene, OR: Wipf and Stock), 74, 75.

28. J. Lee Grady, "Fire in My Bones," *Charisma Magazine Online*, July 2007, accessed July 27, 2007, <http://www.charismamag.com/fireinmybones/Columns/show.php>; J. Lee Grady, "The Deadly Virus of Celebrity Christianity," *Columns, Charisma Magazine Online*, July 2007, accessed July 27, 2007, <http://www.charismamag.com/fireinmybones/Columns/show.php>.

men were the catalysts for the Azusa Street revival. In 1893, John Alexander Dowie founded the Zion Tabernacle Church in Chicago and later created the denomination called the Apostolic Church, which changed its name to the Christian Catholic Church.²⁹ Following the Restoration Movement and its teachings, which Irving made popular in Europe and the United States, Dowie organized modern-day apostles and prophets. In 1901, as Dr. Blumhofer writes, Dowie took this to “an extreme degree” when he claimed for himself the name “Elijah the Restorer.”³⁰ Then, in 1904, he advanced himself, by private revelation from God, to “First Apostle.”³¹

Dowie espoused direct communication from God and held that it was often over and above the written word. He also denied plenary inspiration and taught a continuous revelation, which held a higher position. His theory was that the Bible was written by men and contained error; yet the messages he or any of the New Apostles heard was inspired, inerrant, and infallible.³² He taught that this subjective word is what God uses today, as the written word was corrupted.

Thousands flocked to Dowie and his church in Chicago, and his message to unbelievers was primarily the new word he had received via direct communication from God.³³ This subjective presentation trickled down to his followers, and they in turn would proclaim these new words rather than the gospel. The restored “Spirit baptism” changed the theology of the Scriptures and held that this operation of the Spirit will be separate from, as well as subsequent to, the written word.³⁴ He taught that individuals could hear from God directly, and they should proclaim the new revelation first to the nations.

Dowie’s message consisted of the preaching of healing and miracles. Reviewing the original sermons, Douglas Jacobsen in *Thinking in the Spirit* notes that along with promoting the healing ministries, Dowie concentrated upon “prophesying the full restoration of the apostolic office.” He believed that God was doing a new work in the world and this restoration was essential to the fulfillment of the Great Commission.³⁵

This focus on the miraculous and revelatory work of God in modern times resulted in a failed missionary endeavor in New York City, which broke Dowie’s influence in his own church. Accusations of immorality (adultery) and theft of funds led to his demise as Elijah, although Blumhofer still holds that he was an important contributor to the Pentecostal heritage.³⁶

Furthermore, by 1932, Zion City was bankrupt and “no longer listed in the census reports as a religious body.”³⁷

Subjective theology results in a subjective message, which ends in either pride or despair for all involved.

False prophecies abounded through Wilbur Glen Voliva, Dowie’s successor, regarding dates of the second coming, the rapture, and other dispensational end-times beliefs. This cast doubt on Dowie and his church, and many left. There are small remaining congregations and buildings that still have the name Catholic Apostolic Church on them, but those buildings are now housing other congregations and denominations. One of these, which is in Queens in my old neighborhood in New York, on Madison Street, Ridgewood, still exists, but is now a Nazarene Church.³⁸ A subjective gospel resulted in shame for this denomination. Even though Dr. Blumhofer defends Dowie, she readily recognizes the demise of him and his church as due to his own “novel interpretation of Scripture.”³⁹ Subjective theology results in a subjective message, which ends in either pride or despair for all involved.

CHARLES PARHAM

The next on the scene is Charles Parham. He was a Restoration proponent and the founder of Bethel Bible College in Topeka, Kansas.⁴⁰ He believed that the experience of spirit baptism was confirmed by the speaking of tongues in a foreign language. Often in his services the worship would be interrupted by tongues followed by interpretation. Then Parham would change his sermon from what he had prepared to the “new word of the Lord.”⁴¹

From the beginning, Charles Fox Parham set out to reject denominational Christianity and its creeds or confessions of faith. Parham was all about “experiencing apostolic Christianity.”⁴² In his search of the apostolic experience, Parham often said he would search the word to find out what it meant. This search eventually led him to seek out and discover what others were teaching about the Holy Spirit and what they were experiencing.

29. Engelder, *Popular Symbolics*, 350.

30. Edith Blumhofer, *The Assemblies of God: A Popular History* (Springfield, MO: Radiant Books, 1985).

31. Engelder, *Popular Symbolics*, 351.

32. Edith L. Blumhofer, compiler, “Pentecost in My Soul”: *Explorations in the Meaning of Pentecostal Experience in the Assemblies of God* (Springfield, MO: Gospel Publishing House, 1989), 97.

33. Blumhofer, compiler, “Pentecost in My Soul,” 15.

34. Jacobsen, *Thinking in the Spirit*, 64; Clement, *The Pentecostals and Charismatics*, 46.

35. Edith Blumhofer, *The New International Dictionary of Pentecostal and Charismatic Movements*, ed. Stanley M. Burgess (Grand Rapids, MI: Zondervan Publishing House, 2002).

36. Engelder, *Popular Symbolics*, 351; Blumhofer, *The Assemblies of God*, 17.

37. Mayer, *Religious Bodies*, 448.

38. Christian Apostolic Catholic Church — Nazarene, accessed January 18, 2020, <http://www.acc-nazarean.org/>.

39. Blumhofer, *The Assemblies of God*.

40. Blumhofer, *The Assemblies of God*, 23.

41. Jacobsen, *Thinking in the Spirit*, 14.

42. Blumhofer, *The Assemblies of God*, 23.

FRANK SANDFORD

This search led to another figure, Frank Sandford, who had previously declared himself “Elijah the Restorer” just as Dowie had done.⁴³ Fast-forward to the latter twentieth century and one of the most popular songs to sing in a charismatic/evangelical/Pentecostal church is “These Are the Days of Elijah,” where all those with the “anointing” are a contemporary Elijah ushering in the second coming of the Lord.⁴⁴

The written word began to play second fiddle even in evangelistic meetings and revivals.

Sandford’s school, “The Holy Ghost and Us,” was an intense experience in Spirit baptism. The purpose was “not to learn these things in our heads only, but have each thing in the Scriptures wrought out in their hearts.”⁴⁵ It was about experiencing God, not listening to his Word by reading it only. Two of Parham’s contemporaries, D. L. Moody and R. A. Torrey, warned Parham about finding God through experience instead of the written word.⁴⁶ They soon broke from this movement because they believed it broke from the norm of how God worked at that time and throughout the past centuries of the Christian church, through the written word.⁴⁷

The focus of the message of the early Pentecostals began to change swiftly. All throughout the teachings and sermons of Irving and Dowie, these new revelations were a central part, proclaiming Spirit baptism rather than gospel. The elevation of modern-day prophets and apostles took center stage. Messages from God directly and immediately given to these of-

ficers were to be proclaimed. The written word began to play second fiddle even in evangelistic meetings and revivals. At Stone’s Folly, Parham’s career as a Pentecostal preacher could be seen. What was Parham’s message? The “Pentecostal Message” or what is called the Full Gospel.⁴⁸ Ecstatic gifts, healing, visions and dreams, and similar things were the core message. Instead of stress upon the true gospel, the life, death, and resurrection of Jesus, and the forgiveness of sins, healing became the focus of any and all sermons and evangelical proclamations. People welcomed this Pentecostal full-gospel message and wanted more. They flocked to his meetings hoping to “meet God there.”⁴⁹

People wanted an experience. The subjective outweighed the objective truth. Even unbelievers came to see what all this excitement was about. They came for a subjective experience and heard a subjective message. Still today, people want what excites them. They go to professional games to cheer on their teams. They listen to popular speakers for what they can experience. Modern day charismatics and Pentecostals talk about miracles, dreams, and private conversations with God before mentioning that we have eyewitness testimony and documented proof of the life, death, and resurrection of Jesus. Jesus warned that the desire for further signs was a clear mark of “an evil and adulterous generation” (Matt 12:38–39). Yet it is still what people today want: an experience rather than law and gospel.

TODAY’S PENTECOSTALS AND CHARISMATICS

While some teachings have fallen by the wayside, most remain. Today’s Pentecostals still look for God’s spoken word outside of the Scriptures. They may say it must align with God’s written word, but they still add to it. Their focus upon immediate experience from God rather than mediated through word and sacrament is as dangerous today as it was back in the early days of the movement. In many cases, your Pentecostal or charismatic neighbors, family members, and friends need to hear this history. More importantly, they need to hear the gospel of justification by faith alone through grace alone in Christ alone. They need to be reminded that God’s word is complete and sufficient and then be prayerfully catechized in the true faith. Their history, origins, and teachings still muddy what they understand as the gospel, and they need each of us, when we can, to guide them into the clean and pure waters of the true faith. **LOGIA**

43. Blumhofer, “Pentecost in My Soul,” 27.

44. Robin Mark, “The Story behind These are the Days of Elijah,” accessed February 1, 2020, <https://robinmark.com/the-story-behind-days-of-elijah/>; R. T. Kendall, “Fire of God,” in *These Are the Days of Elijah: How God Uses Ordinary People to Do Extraordinary Things* (USA: Chosen Books, 2013).

45. Blumhofer, *The Assemblies of God*, 23, 24.

46. Warfield, *Counterfeit Miracles*, 119.

47. Edith L. Blumhofer, *Restoring the Faith: The Assemblies of God, Pentecostalism, and American Culture* (Urbana IL: University of Illinois Press, 1993), 29.

48. Blumhofer, *The Assemblies of God*, 26.

49. John Thomas Nichol, *The Pentecostals* (Plainfield, NJ: Logos International, 1966), 29.

The Pastor as Healer

CHRISTOPHER MARONDE



CONSCIENTIOUS PASTORS OFTEN FOLLOW a similar pattern when summoned to the aid of a suffering Christian. They will of course point the sufferer to appropriate words of comfort from the Scriptures. They will often employ the sacraments, absolving, communing, and pointing the Christian to his or her baptism. They may encourage the sufferer to pray, or even to meditate, but often vaguely, without much concrete definition as to what those spiritual disciplines look like. Instead, they may provide some process from secular counseling or a psychological technique in its place.¹ Then they often will have the appropriate “professional” selected to assist with the needs of the sheep entrusted to their care that they do not feel equipped to provide. In other words, the next move of pastoral care will be referral, for most pastors see themselves only as physicians of the soul, with little to do with the care of the mind or body.² While there may be times when other professionals are needed, immediate referral signals to the sick or suffering person that the pastor, that the church, and perhaps even that Christ has little that can help him or her beyond concerns understood as “spiritual.” Sins are forgiven, and heaven is promised, where all sufferings will end, but there is often little that the pastor has to do with the ailments of this present age. Do pastors know how to bring healing to the suffering? Even if the pastor rejects so-called charismatic gifts of healing, does any aspect of healing still adhere to the Office? Is the Office of the Holy Ministry only concerned with the soul, or do pastors have something to say about the body and the mind?

Few resources exist on the topic of healing and pastoral care for the body from a Lutheran perspective that hold to a theology of healing while rejecting the perspective of the charismatic movement.³ Indeed, Martin Marty contends that no book on health and healing, “being well,” has been produced in the history of the Lutheran tradition.⁴ Roland Rittgers suggests that the emphasis on grace alone and faith alone meant that the body, long a part of the salvific “process” through spiritual discipline, suffering, and ritual, no longer had to play such a significant role. Miracles of healing were similarly replaced by miracles of consolation through the proclamation of the gospel.⁵ Marty agrees, saying that the most important questions that Lutherans ask refer to salvation, not health and well-being.⁶ That does not mean that Lutherans have said nothing on health and well-being,

but he contends (echoed by Martin Scharlemann) that Lutherans have rarely explored the depths of a theology of health.⁷

While not advocating charismatic healing per se, Marty demonstrates a sympathy toward the charismatic movement.⁸ This is not shared by Garth Ludwig, a theologically trained medical anthropologist who, while espousing a theology of healing that may make many in the Lutheran tradition nervous, rejects any form of charismatic healing in favor of the power of healing inherent in prayer and the means of grace.⁹ Scharlemann also, at least in part as a Lutheran response to the charismatic movement, together with Ludwig argues that faith healers have made penultimate gifts ultimate.¹⁰ Although he does not explicitly identify with the charismatic movement himself, Bengt Hoffman argues that Luther’s “theology of the heart,” in his opinion heavily influenced by a positive appropriation of medieval mysticism, including a belief in the healing power of prayer, has been obscured by Lutheran orthodoxy.¹¹

1. Beverly Yahnke, “When God’s Good Gifts Are Defiled: Pastoral Care for the Sinner and the Sinned Against” (Fort Wayne, IN: Cranach Institute Conference, September 2006), 11.
2. Garth D. Ludwig, *Order Restored: A Biblical Interpretation of Health, Medicine, and Healing* (St. Louis: Concordia Academic Press, 1999), 157.
3. Such resources may perhaps be limited to only three monographs: Ludwig, *Order Restored*; Martin E. Marty, *Health and Medicine in the Lutheran Tradition: Being Well, Health/Medicine and the Faith Traditions* (New York: Crossroad, 1983); Martin H. Scharlemann, *Healing and Redemption* (St. Louis: Concordia Publishing House, 1965).
4. Marty, *Health and Medicine in the Lutheran Tradition*, 10–11.
5. Ronald K. Rittgers, *The Reformation of Suffering: Pastoral Theology and Lay Piety in Late Medieval and Early Modern Germany* (Oxford: Oxford University Press, 2012), 199–207.
6. Marty, *Health and Medicine in the Lutheran Tradition*, 10.
7. Scharlemann, *Healing and Redemption*, 5.
8. Marty, *Health and Medicine in the Lutheran Tradition*, 86–93.
9. Ludwig, *Order Restored*, 178–82.
10. Scharlemann, *Healing and Redemption*, 86–87; similarly, Shuman and Meador see the problem of what they describe as the current “rapprochement” between theology and medicine as an idolizing of health and healing as an end in itself, with religion only as a tool toward that end. See Joel James Shuman and Keith G. Meador, *Heal Thyself: Spirituality, Medicine, and the Distortion of Christianity* (Oxford: Oxford University Press, 2002), 6–7.
11. Bengt R. Hoffman, *Theology of the Heart: The Role of Mysticism in the Theology of Martin Luther* (Minneapolis: Kirk House, 2003), 131. He makes this claim without citing the rich devotional literature of the writers of Lutheran orthodoxy, such as Johann Gerhard.

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As part of this polemic, Hoffman claims that for Luther healing was an “integral part of the pastoral task.”¹²

Does the pastor as healer have a place in a church shaped in part by Luther’s own insights?

It is not our intent to dismiss over a millennium of teaching and reflection on health and healing in Christian thought. Instead, this investigation will center on two poles, namely, the New Testament witness and Martin Luther’s own appropriation of the same. In so doing, this study will attempt to determine the contours of a Lutheran understanding of the Office of the Holy Ministry and healing. Certainly, the New Testament connects the Office of the Holy Ministry with healing, but in what way and how is this applicable to the Office beyond the borders of the New Testament? Does the pastor as healer have a place in a church shaped in part by Luther’s own insights? If Luther could speak of healing in any sense of the word, what were the tools of healing given to the pastor? What place does intercessory prayer have? As is evident in the preceding, this study will operate with a definition of healing that involves more than simple physical recovery, but will deal with it in a holistic manner that includes mental and physical healing from the ravages of sin.

THE SCRIPTURAL WITNESS

The four Gospels and the book of Acts clearly attest that both Jesus and his disciples performed miraculous acts of healing, with around seventy accounts of healing described. Jesus himself healed all manner of diseases, from paralysis to leprosy, from blindness to deafness, and from demon possession to death itself. The apostles follow in his stead, with the Gospels recounting several instances of Jesus’ followers performing healing, and then the book of Acts recounting the very same kind of healing miracles that Jesus performed, even the raising of the dead.

When the healing ministry of Jesus and his followers is analyzed, a number of features stand out. On several occasions, the evangelists tie the healing of Jesus directly to his preaching (Matt 4:23, 9:35; Mark 6:13). In the book of Acts, healing miracles are almost always tied to the preaching of the apostles, with Luke often stressing the result of the healing miracle, that people believe (Acts 8:4–8, 9:32–35). Several different rationales for the healing work of Jesus are given in the Gospels. The fulfillment of Scripture is stressed in connection with several healings, particularly Isa 53:5 (Matt 8:14–17) and Isa 61:1–2 (Luke 4:16–

22). The healing work of Jesus is explained in Mark 2:9–11 as a demonstration of his own authority, particularly the authority to forgive sins. Similarly, in the report to John the Baptist, the healing miracles are adduced as a demonstration that Jesus truly is the Messiah (Luke 7:22–23). Finally, healing is described as a result of Jesus’ own compassion for the sick and suffering (Matthew 9:35–36). The chronology of his healing miracles may also be worth noting: Jesus performs no miracles of healing on the week of his death aside from the healing of Malchus’ ear, cut off by Peter in the Garden of Gethsemane. Apart from this, the final healing in the synoptic Gospels is that of a blind man in Jericho, recounted by all three authors.

The relationship between physical healing and the forgiveness of sins, faith, and salvation also deserves note. While the explanation given for the healing of the paralyzed man in Mark 2 is to demonstrate Christ’s ability to forgive sins, the forgiveness of sins is explicitly tied to remarkably few healing miracles. Of the seventy healing accounts in the Gospels and Acts, the forgiveness of sins is mentioned only in the three synoptic accounts of the healing of the paralytic. Despite their paucity, these texts can be viewed as paradigmatic, especially concerning the connection between all maladies and sin found throughout the Scriptures.¹³ That the relationship between the forgiveness of sins and healing is not often found does perhaps indicate that physical healing has an importance in its own right; it is not simply a foil for more important spiritual healing. Faith is a more common theme, but is actually found in only seventeen texts, roughly a quarter of all healings. Finally, there is in several texts a connection of healing with salvation, through the use of the verb σώζω (“your faith has made you well/saved you”), which can be translated to indicate either physical healing or the salvation brought by the Messiah.¹⁴ Despite the importance of understanding this verb for our topic, however, the above phrase with σώζω is found in only five Gospel healing texts, three of them in Luke (8:40–56, 17:11–19, 18:35–43; see also Mark 5:21–43, 10:46–52).

That Jesus intended for his followers to participate in this healing work is indicated by two separate occasions where he commissioned his followers to heal:¹⁵

And he summoned his twelve disciples and gave them authority [ἐξουσίαν] over unclean spirits in order to cast them out and to heal [θεραπεύειν] all disease [νόσον] and every sickness [μαλακίαν]. “Now go and preach saying that the kingdom of the heavens is near. Heal [θεραπεύετε] the sick [ἄσθενοῦντας], raise the dead, cleanse lepers, cast out demons. Gratis you received, gratis give” (Matt 10:1, 7–8).

And he made twelve, whom also he named apostles, in order that they might be with him and in order that he might send them to preach and to have authority [ἐξουσίαν] to cast out demons (Mark 3:14–15).

13. Ludwig, *Order Restored*, 72–73.

14. Ludwig, *Order Restored*, 71.

15. Translations of Scripture are the author’s.

12. Hoffman, *Theology of the Heart*, 49.

And he summoned the twelve and began to send them two by two and he gave them authority [ἐξουσίαν] over unclean spirits. And they went out and preached that they should repent, and many demons they cast out, and anointed [ἡλειφον] with oil many sick ones [ἀρρώστους] and healed [ἔθεραπεύον] (Mark 6:7, 12–13).

Now summoning together the twelve, he gave to them power and authority [ἐξουσίαν] over all demons and diseases [νόσους] to heal [θεραπεύειν]. And he sent them to preach the kingdom of God and to heal [ἰᾶσθαι] the sick ones [ἀσθενεῖς]. Now they went out and traveled through the villages preaching the gospel and healing [θεραπεύοντες] everywhere (Luke 9:1–2, 6).

Now after these things the Lord appointed [ἀνέδειξεν] seventy[-two] others and sent them two by two before his face into every city and place where he was about to go. . . . “And heal [θεραπεύετε] the ones in it who are sick [ἀσθενεῖς] and say to them, ‘The kingdom of God has come near to you’” (Luke 10:1, 9).

In these texts we have recounted both the sending of the Twelve and the sending of the Seventy(-two). With undeniable clarity, Jesus gives to his disciples the authority, ἐξουσίαν, to heal disease and cast out demons. This activity is tied in every case to proclamation, the preaching of the word, and necessarily accompanies it. It must be stressed that both the sending of the Twelve and of the Seventy (-two) are limited missions; they are demarcated by both time and geography. That is, these commissions apply to a specific period during Jesus’ earthly life and have a certain geographical scope: namely, the towns that Jesus is approaching. The limited nature of these texts, however, does not prevent the Lutheran Confessions from citing them to support their teaching on the Office of the Holy Ministry.¹⁶

The dominical mandates that establish the Office of the Holy Ministry have a much wider view, with universal applicability to all who will hold that Office until Christ’s return. They not only establish the Office but also speak of the tasks that the Office-bearers are to fulfill. These texts can be limited to three: Matthew 28:18–20, Luke 24:46–49, and John 20:21–23. The dominical mandate from Mark 16:15–18 will be discussed below.

And having come, Jesus spoke to them, saying, “All authority [ἐξουσία] in heaven and upon earth is given to me. Therefore, having gone, make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things as many as I commanded you. And behold, I am with you all the days until the completion of the age” (Matt 28:18–20).

And he said to them, “Thus it has been written the Christ to suffer and to rise from the dead ones on the third day, and to preach the upon his name repentance into the forgiveness of sins into all the nations beginning from Je-

rusalem. You are witnesses of these things. And behold, I am sending the promise of my Father upon you; but sit in the city until when you are clothed with power from on high” (Luke 24:46–49).

Therefore Jesus said to them again, “Peace to you. Just as the Father has sent me, also I send you.” And after saying this he breathed upon and said to them, “Receive the Holy Spirit. Whoever’s sins you forgive, they have been forgiven to them; whoever’s you hold, they have been held” (John 20:21–23).

Jesus gives to his disciples the authority to heal disease and cast out demons.

A number of tasks are associated with the Office of the Holy Ministry according to these texts. The disciples have been sent forth to make disciples by baptizing and teaching (Matt 28), and they are commanded to call to repentance and proclaim the forgiveness of sins (Luke 24 and John 20). This includes both the act of proclaiming absolution (the rite of confession and absolution) and the preaching of Christ for the salvation of sinners. Elsewhere the command attached to the institution of the Lord’s Supper, “Do this in my remembrance” (Luke 22:19), adds the celebration of this sacrament to the continuing tasks of the Office. Notably absent is any command or commission to perform miracles of any sort, healing or otherwise. Such commands and commissions were undeniably present in the temporary commissioning texts given during the life of Jesus, but in these texts, which are intended to be constitutive for the Office going forward after the ascension of Jesus, such commissions do not appear.

At first glance, the commissioning text from Mark’s Gospel appears to present a significant contrast with the dominical mandates examined above, especially in that final feature:

And he said to them, “Go into all the world and preach the gospel to all creation. The one believing and being baptized will be saved, but the one unbelieving will be condemned. Now these signs will follow the ones who believe: in my name demons they will cast out, new tongues they will speak, and in their hands snakes they will pick up, and if any poison they drink it will certainly not hurt them, upon sick ones [ἀρρώστους] hands they will lay [ἐπιθήσουσιν], and they will have health [καλῶς]” (Mark 16:15–18).

Here we perhaps have a commission for the disciples beyond the limited sending of the Twelve or Seventy to perform miracles and heal. Yet there are significant challenges to such an interpretation. The textual issues with the so-called longer

16. See particularly the citations of Luke 10:16 in AC xxvii, 22; Ap vii, 28; Ap x, 47.

ending of Mark are well known. Such textual issues, however, do not prevent the Lutheran Confessions from making use of this text, primarily to support the theology of baptism, but also as one of mandating texts for the Office of the Holy Ministry.¹⁷

A closer examination of this text, however, reveals that the only commission in this text is the command to preach the gospel (κηρύξατε—imperative), having gone (πορευθέντες—participle). Every other verb in this text is in the future tense, a description of what the spread of the gospel will look like: those baptized will be saved, those not believing will be condemned, and signs will accompany the ones who believe; namely, the casting out of demons, the speaking in new tongues, handling of snakes, the drinking of poison without harm, and the healing of the sick. This text does not even command the apostles to baptize, much less heal the sick; but here Jesus promises that such powerful signs will accompany their work.

When James instructs the sick to summon the elders, he is calling on the clergy to come to the sick man.

Thus, while it is clear that the limited commission given to the Twelve and the Seventy includes an explicit command to heal, no such command can be found in the dominical mandates that establish the Office. In any text that constitutes the post-ascension Office of the Holy Ministry, the disciples were not commissioned to heal.¹⁸ This fact, especially in the absence of any explicit statement by the New Testament, is the clearest indication that charismatic gifts of healing are meant to fade away with the apostolic era.

But to say that there is no healing role for the church and the Office established by Christ, or that the investigation above into the healing work of Christ and his apostles has no continuing relevance, is countered by a significant text in the epistle of James:

Anyone suffers [κακοπαθεῖ] among you, let him pray. Anyone is cheerful, let him rejoice. Anyone is sick [ἀσθενεῖ] among you, let him summon [προσκαλεσάσθω] the elders of the church and let them pray upon him, anointing him with oil in the name of the Lord. And the prayer [εὐχή]

of faith will save [σώσει] the ill man [κείμενον] and the Lord will raise him; and if there might be sins having been done, they will be forgiven to him. Therefore, confess to one another sins and pray [εὐχεσθε] for one another, so that you may be healed [ἰαθῇτε]. The petition [δέησις] of a righteous one has great power while working (Jas 5:13–16).

This text is remarkable in that it provides one of the only New Testament prescriptions of pastoral care for the sick. It calls for certain specific actions both on the part of the sick individual and all who care for him. After a general exhortation for the suffering to pray and the cheerful to rejoice, James specifically instructs the sick to summon the elders of the church.¹⁹ Two points are especially relevant here. First, James does not restrict this procedure to certain types of sick people, such as those who are particularly weak in the faith, but to anyone (τις) who is sick. Second, James specifically instructs that the elders of the church (πρεσβυτέρους τῆς ἐκκλησίας) should be called. After the ascension, in the New Testament the term πρεσβύτεροι is almost exclusively used to designate occupants of the Office of the Holy Ministry (see Acts 20:17, 1 Tim 5:17, Titus 1:5, 1 Pet 5:1, 5). Thus, when James instructs the sick to summon the elders, he is calling on the clergy to come to the sick man.

James has specific instructions for the elders when they arrive. They are to pray upon him, perhaps indicating the laying on of hands, and then anoint him with oil.²⁰ The reason for the oil is not given in the text, and the church has interpreted this action in reference to baptism or even as a medicine.²¹ Throughout these instructions, there is a perplexing ambiguity between physical and spiritual healing. In verse fifteen, the prayer of faith will “save” (σώσει) the sick, a salvation described further as the Lord raising up the ill man and forgiving his sins. The following verse draws the conclusion that confession and prayer should be offered for fellow members of the church, with the result that “you may be healed” (ἰαθῇτε), and James drives this home by stressing the power of prayer offered in faith. It is not clear whether the raising up of the sick man is a temporal restoration of health or the raising of the last day. At the very least, James makes the same connection between physical maladies and sin that we have observed in the Gospels, and the elders are to come bringing not only intercessory prayer, but confession and absolution.²²

The key to interpreting these phrases is the verb σώζω, which we have noted is found in five Gospel healing texts. The verb itself can be somewhat ambiguous, indicating either preservation or rescue from natural dangers, including death, or rescue

17. Ap xxiv, 18; SA III, viii, 7; SC IV, 8; LC Preface, 19; LC IV, 5–6, 23; FC SD XIII, 27; FC SD XI, 39.

18. Contra Hoffman, *Theology of the Heart*, 46; Karen B. Westerfield Tucker, “Christian Rituals Concerning Sickness,” in *Life Cycles in Jewish and Christian Worship*, ed. Paul F. Bradshaw and Lawrence A. Hoffman, vol. 4, *Two Liturgical Traditions* (Notre Dame, IN: University of Notre Dame Press, 1996), 154. Both authors cite the limited sendings discussed above.

19. This recourse to God and his messengers first has Old Testament attestation in the negative evaluation of King Asa: “Yet even in his disease he did not seek the Lord, but sought help from physicians” (2 Chr 16:12).

20. Tucker, “Christian Rituals Concerning Sickness,” 164–65.

21. Tucker, “Christian Rituals Concerning Sickness,” 160.

22. Ludwig calls confession and absolution the “first step in recovery from sickness,” citing texts such as Ps 32:1–5, 41:3–4, and 103:3. See Ludwig, *Order Restored*, 74–75.

from transcendent danger, that is, from eternal death. In that latter sense, the messianic salvation that Christ brings is often described with this verb. In Luke 7:50, eternal salvation is clearly attested, for the woman who anointed Jesus had no physical malady that was healed, as is also true in Luke 8:12 and 18:26–27. In James, other than the ambiguous use in this text, $\sigma\phi\zeta\omega$ is always used of deliverance at the last judgment (Jas 1:21, 2:14, 4:12, 5:20). On the other hand, other texts just as clearly use this verb to denote physical healing, such as Luke 6:9, “I ask you, is it lawful on the Sabbath to do good or to do harm, to save life or to destroy it?” Similarly the Jews who mocked Christ on the cross, asking if Jesus could “save” himself (Luke 23:35).²³ What is stressed is the healing of the whole person, with the use of this word perhaps indicating both physical and spiritual healing.²⁴ The stress of $\sigma\phi\zeta\omega$ seems to be not so much on what kind of deliverance has occurred, but on who has done the delivering, namely, God.²⁵ There is an ambiguity in these texts, and in the use of the verb $\sigma\phi\zeta\omega$, between physical and spiritual healing, one that we are perhaps too quick to attempt to resolve, perhaps one that is only a problem for those who divide the soul and the body. Here again we observe the linkage between preaching and healing, between spiritual and physical healing, that we have observed in the New Testament data throughout.

LUTHER AND HEALING

Martin Luther speaks extensively on James 5:13–16 in his 1520 treatise *The Babylonian Captivity of the Church*, because the medieval Roman Church considered those words to be the proof text for its sacrament of extreme unction. Luther’s critique is twofold: first, that it has been made a sacrament, and second, that it has been made the final sacrament (LW 36:117). He contends that even if James wrote the letter (on which he casts some doubt), no apostle has the ability to establish a sacrament (LW 36:118). Moreover, a sacrament’s promise must be absolute, which is obviously not so in this case, in that many who are anointed and prayed over do not recover their health. Indeed, if they do recover their health, then the sacrament is no longer extreme (LW 36:120). Luther is observing and making a critique of a medieval development in the understanding of James 5, a shift from considering this to be a ritual for the sick in order that they may be made well to the use of this rite only on those who will not be made well, that is, the dying.²⁶ As another blow to its status as a sacrament, Luther contends, contrary to the conclusion made above, that James is here speaking simply of older, wiser men in the congregation, who are to visit the sick (LW 36:120).

Despite these disparaging words, it would appear both from clues within this treatise and from later examples that Luther himself followed the guidance of James when dealing with sickness and disease. In the *Babylonian Captivity*, Luther on the one hand declares his opinion that James 5 describes a ritual of the apostles “by which they worked miracles on the sick, and which has long since ceased” (LW 36:121). On the other hand, Luther attaches great power to the prayer of faith of the type recommended by James:

Luther himself followed the guidance of James when dealing with sickness and disease.

There is no doubt at all that, even if today such a prayer were made over a sick man, that is, made in full faith by older, graver, and saintly men, as many as we wished would be healed. For what could not faith do? But we neglect this faith which the authority of the apostle demands above all else (LW 36:120).

To prayer and faith Luther will place no limits. Indeed, Luther contends that James very carefully attached healing and the forgiveness of sins to prayer and faith, not to the application of oil (LW 36:160–61). He will even go so far as to say that “forgiveness and peace” are given through extreme unction, even in the form in which it exists amongst his opponents, through faith alone, not through the performance of the rite (LW 36:122). These thoughts seem to have formed Luther’s own pastoral practice and advice on the subject of healing, at least as far as several salient examples demonstrate.

On 1 June 1545, less than a year before his death, Luther responded to a request for advice from Pastor Severin Schulze, who was dealing with an apparent situation of mental illness.²⁷ While this letter could refer to a case of demon possession, it appears that Luther has little concern in diagnosis, and the letter itself perhaps indicates that his advice would be the same whether dealing with a case of demon-possession, mental illness, or another sickness of the body:²⁸

I know of no worldly help to give. If the physicians are at a loss to find a remedy, you may be sure that it is not a case of

23. Frederick W. Danker, Walter Bauer, and William F. Arndt, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3rd ed. (Chicago: University of Chicago Press, 2000), 982–83.

24. Gerhard Kittel, G W. Bromiley, and Gerhard Friedrich, *Theological Dictionary of the New Testament*, vol. 7 (Grand Rapids, MI: W. B. Eerdmans, 1964), 990.

25. Kittel, Bromiley, and Friedrich, *Theological Dictionary of the New Testament*, 7:996.

26. Tucker, “Christian Rituals Concerning Sickness,” 160–61.

27. Martin Luther, “Letter to Severin Schulze (June 1, 1545),” WA Br 11:111–12. Translations of WA hereafter are from Theodore G. Tappert, *Luther: Letters of Spiritual Counsel* (Vancouver, BC: Regent College, 1998), 51–52.

28. Both Ludwig and Hoffman mention the significance of this letter for contemporary healing ‘rituals.’ See Ludwig, *Order Restored*, 216–17; Hoffman, *Theology of the Heart*, 49–51.

ordinary melancholy. It must, rather, be an affliction that comes from the devil, and this must be counteracted by the power of Christ and the prayer of faith. This is what we do, and what we have been accustomed to do, for a cabinetmaker here was similarly afflicted by madness and we cured him by prayer in Christ's name (WA Br 11:112).

The boldness with which Luther asserts, "we cured him," is striking to the modern Lutheran ear. Having mentioned the procedure among the pastors in Wittenberg, Luther proceeds to outline in great detail how the pastor should proceed:

Go to him with the deacon and two or three good men. Confident that you, as pastor of the place, are clothed with the authority of the ministerial office, lay your hands upon him and say, "Peace be with you, dear brother, from God our Father and from our Lord Jesus Christ" (WA Br 11:112).

In a manner to be contrasted with his approach in the *Babylonian Captivity*, where the elders were not pastors, but simply "older, graver men," Luther here not only instructs the pastor to take the lead, but he goes into this situation of sickness, demon-possession, or mental illness "clothed with the authority of the ministerial office." This is explicitly a pastoral task, and he goes not as an amateur physician, but in the Office he bears. He lays hands upon the sick man, an action at least implied in James 5:14. Having given this invocation, the pastor is instructed to lead a brief liturgy at the bedside, the very "prayer of faith" that James called for:

The boldness with which Luther asserts, "we cured him," is striking to the modern Lutheran ear.

Thereupon repeat the Creed and the Lord's Prayer over him in a clear voice and close with these words: O God, almighty Father, who hast told us through thy Son, "Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you"; who has commanded and encouraged us to pray in his name, "Ask, and ye shall receive"; and who in like manner hast said, "Call upon me in the day of trouble: I will deliver thee and thou shalt glorify me"; we unworthy sinners, relying on these thy words and commands, pray for thy mercy with such faith as we can muster. Graciously deign to free this man from all evil, and put to naught the work that Satan has done in him, to the honor of thy name and the strengthening of the faith of believers; through the same Jesus Christ, thy Son, our Lord, who liveth and reigneth with thee, world without end. Amen" (WA Br 11:112).

This prayer does not ask for any kind of charismatic gift of healing to come to the pastor, but instead is a classic example of intercessory prayer, and perhaps could even be classified as a psalm of lament. It firmly declares the promises that Christ has attached to prayer and calls on God to fulfill these promises. The bulk of the prayer is actually the recounting of the promises; the intercession itself consists of relatively few words. The basis of the prayer is the word, the very promises of God.²⁹ Why should God answer this prayer? For the sake of "thy name," that is, for the sake of the promises recounted previously, and as a testimony for the strengthening of the faith of others. It is important to note that there is no mention of God's will in this prayer. Luther simply and boldly petitions God to heal, and leaves any consideration of God's will to God himself.³⁰

Having thus petitioned God for healing, the minister then departs, with one final blessing, but not the Aaronic or apostolic blessing:

Then, when you depart, lay your hands upon the man again and say, "These signs shall follow them that believe; they shall lay hands on the sick, and they shall recover" (WA Br 36:112).

Remarkably, Luther's liturgy of healing in this letter concludes with the declaration discussed above from Mark 16. Once again, however, this is descriptive rather than prescriptive. Luther is not intending to employ some kind of charismatic gift, or to guarantee that the ritual he recommends will bring healing. Nor does he think that the prayer of faith is powerless. He has such a faith in the power of intercessory prayer and the promise of Christ in Mark 16 that he expects healing to occur, even if it does not happen in every situation. The ability of the occupants of the Office of the Holy Ministry to heal in a direct, miraculous manner may have passed away with the apostles, but the Christian should expect healing to continue to accompany the proclamation of the gospel.

Luther concludes his instructions with the advice to repeat this for three consecutive days, and he promises that prayers will be offered for this man at Wittenberg as well. Luther's theology of healing is thus not so much a theology of healing per se, but a theology of prayer. He claims no charismatic gifts, for himself or others, but he does believe that prayer, particularly intercessory prayer by the pastor and the body of Christ, has an effect.³¹ In prayer the matter is given over to Jesus, and he does the healing. Intercessory prayer, seemingly modeled on the pattern found in the Epistle of James, forms the core of Luther's approach to the sick, and he will even make the bold claim, as he does at the beginning of this letter, that through such prayer Christians have been healed. Frederick Myconius, for one, believed that such intercessory prayer by Luther granted

29. Hoffman, *Theology of the Heart*, 47.

30. Ludwig, *Order Restored*, 177.

31. Hoffman, *Theology of the Heart*, 49.

him healing: “Although I had made up my mind that I would not rise from my bed again and that I would shortly give up the ghost there, I was so helped by the letter of that dear man [Luther] that, when I read it, I could not but think that I heard Christ say to me, ‘Lazarus, arise!’” (WA Br 9:301).

What great words did Luther give that recalled this dying man to health? When one examines the letter of Luther to Myconius, one finds only the promises of the gospel and a firm declaration that Luther will earnestly pray for Myconius’ recovery: “I ask that you join in our prayers that the Lord may be willing to preserve you for a while longer to serve his church and to spite Satan” (WA Br 9:303). There is no indication of charismatic healing, no incantations, only a determination to petition God on behalf of a beloved fellow worker. Luther concludes with these words: “May he cause you to survive me. This I pray. This I wish. My will be done. Amen. For it is not for my own pleasure but for the glory of God’s name that I wish it” (WA Br 9:303). Here is contained one of the most remarkable phrases in this survey of Luther’s thinking regarding healing. Far from saying, “If it be Thy will,” Luther has the boldness to pray, “My will be done.” Yet this is not selfish, but based on God’s clear promises and the extension of God’s kingdom in this world. Luther would perhaps reply to any objection that this is simply James’s prayer of faith.

Hoffman also recounts, but without primary source attestation, words of Luther regarding a 1537 attack of “the stone.” According to Hoffman, Luther declared, “the prayers and tears of pious men who love me have found favor before God,” and when asked about what remedy had healed him, Luther replied, “Prayer, for in all Christian congregations they fervently prayed for me according to the direction of the apostle James 5:14–15.”³² Similarly, Hoffman quotes Luther as saying during one of Melancthon’s bouts with illness, “This time I besought the Almighty with great vigor. I attacked him with his own weapons, quoting from Scripture all the promises I could remember, that prayers should be granted, and said that he must grant my prayer, if I was henceforth to put faith in his promises.”³³ This once again sounds like the bold prayer of the psalms of lament. Even if we may question the authenticity of these recounted incidents, which for the most part appear in nineteenth century biographies of Luther, they appear to evidence the same understanding of healing and prayer found in the letters to Schulze and Myconius. In 1528, Luther wrote, “I commend myself to the prayers of yourself and the brethren. I have healed others, I cannot heal myself.”³⁴

While the authority of the various collections of Luther’s *Table Talk* can and should be challenged, an observation said to be recorded in 1538 sums up this perspective on health and healing:

Physicians observe only the natural causes of illness and try to counteract these by means of their remedies. They do well to do this. But they do not understand that Satan is sometimes the instigator of the material cause of the disease; he can alter the causes and disease at once, and he can turn fever into chills and health into illness. To deal with Satan there must be a higher medicine, namely faith and prayer (WA TR IV:4784).

There is no indication of charismatic healing, only a determination to petition God on behalf of a beloved fellow worker.

We noted above that Luther’s advice to Severin Schulze could have been for a case of demon possession, mental illness, or another sickness, but that Luther’s advice likely would have been the same. This quotation would support such a theory. Every malady that a Christian encounters, whether it be trauma from abuse, illness or disease, mental illness, or demonic possession, has a dimension that goes beyond what a counselor, psychologist, or doctor can treat.³⁵ The connection noted in the scriptural survey between sin and suffering, absolution and healing, does not always tie individual sins to individual instances of suffering, but it does suggest that the paths to healing of physical ills are those things often confined to the addressing of spiritual ills: the “higher medicine” of absolution, faith, and prayer.

THE PASTOR AS HEALER?

Thus, the point of pastoral care and healing is a right relation with God. Temporal health and healing must not be idolized; therefore, eternal healing is what the dominical mandates stress.³⁶ Approaches to pastoral care that overstress healing, including the expectation of charismatic gifts of healing, have confused what is a penultimate gift with what is ultimate: the destruction of all sickness and suffering eschatologically, the gift of salvation through Christ.³⁷ Even Hoffman must conclude that Luther never considered physical improvement to be a necessary result of prayer, but instead Luther’s focus always remained on the suffering person having a right rela-

32. Hoffman, *Theology of the Heart*, 48–49.

33. Hoffman, *Theology of the Heart*, 47. Luther mentions this incident in a 2 July 1540 letter to his wife, in which he says, “Master Philip truly had been dead, and really, like Lazarus has risen from death. God, the dear father, listens to our prayers” (LW 50:208–09).

34. Hoffman, *Theology of the Heart*, 47.

35. Robert H. Bennett, *I Am Not Afraid: Demon Possession and Spiritual Warfare: True Accounts from the Lutheran Church of Madagascar* (St. Louis: Concordia Publishing House, 2013), 139.

36. Shuman and Meador, *Heal Thyself*, 7.

37. Scharlemann, *Healing and Redemption*, 86; Shuman and Meador, *Heal Thyself*, 7.

tion to Jesus.³⁸ Secular researchers are increasingly noting the benefits of religious observance to mental and physical health, and even encouraging its use, but Christianity is not the “next great medicine,” to be placed alongside the latest medical fad. We have a false conception of God if we think or act as if he owes us healing as the proper due of our prayers or that our purpose of having this God is simply to provide temporal healing.³⁹

Dichotomy between physical and spiritual healing should not exist, for every ill has the same source: sin.

On the other hand, an approach to pastoral care that ignores, denies, or minimizes the pastor’s role in the care of the body and mind of the suffering believer is also unfaithful to the biblical witness and the example of Luther himself. Christianity does not require the believer simply to wallow in his or her suffering, to be resigned to living in misery. The lament tradition in the Old Testament would point the believer to take those sufferings to God, and evidence such as the healing ministry of Jesus and the advice of James would indicate that healing of the body is a good that believers should earnestly desire and cry out for. Indeed, James commands the sick person to call on the resources of the church to come and pray over him for healing. Meador and Shuman posit that there are three possible responses that the Christian can have toward sickness. The first is despair, to consider the suffering indicative of God’s relationship to the person, thus following the advice of Job’s wife, “Curse God and die” (Job 2:9). The second is to flee immediately to the eschatological hope, to assure the person that no matter how much they may suffer now, there is a time when all suffering will cease. That is certainly true, and is the core of the Christian’s hope (Rom 8:18), but such an approach bears the marks of a pastoral approach that has concern only for the soul and eternal salvation; for the sufferings of the body in this life, the sufferer must go elsewhere. But there is another path, a more difficult path that involves the embrace of the suffering person in this life, living in the context of that eschatological hope, seeking healing and providing comfort in the God who has himself defeated and overcome sin and suffering in his own suffering and death.⁴⁰ It is a corporate path, in which the entire body of Christ bears the burdens of one another (Gal 6:2), for the effects of sin are not fundamentally dealt with in the

Christian church by sending the sick away to be treated by our technological marvels.⁴¹

The Scripture texts examined in this study, along with the comments of Luther, indicate an ambiguity between spiritual and physical healing, to the extent that a divide between the two should not exist. Surely that which belongs to the essence of the church’s life (the means of grace, prayer, even spiritual discipline) does not always provide immediate physical or mental healing, but the way to healing is found nowhere else than by means of these gifts we typically associate only with the care of the soul. It is this divide that the pastor must bridge, for the division between care of the body and care of the soul does not exist in Scripture or in Luther. This is the fallacy that confronts pastors who are interested in the needs of the body: they do not employ the resources of the church, but those of the world, becoming amateur psychologists and physicians. The pastor is neither, but carries a very specific office that does include the care of the hurting body, although with much different tools than those used by the secular physician. This is perhaps the most important point to convey: the pastor does not deal with the ills of the body by stepping out of his office, but by remaining within it, for the office that he occupies does have something to say about the care of the body.

This study cannot explore all the resources that the church has to offer for the healing of the body and mind of the Christian afflicted by the consequences of sin, but it can suggest a path forward. First is a change of attitude, on the part of both the sick person and the elders called to his side. The pastor can no longer view his task as only involving the care of the soul, with nothing to say about the body or the mind.⁴² The biblical data and the example of Luther demonstrate that the dichotomy between physical and spiritual healing should not exist, for every ill has the same source: sin. Understanding this reality, the resources of the Church are vital, indeed essential for the suffering person. Certainly, different ailments will require that the gifts of Christ be distributed in nuanced ways, but the common source of all human suffering means that the approach will be essentially the same: the word of God and prayer.⁴³ In the New Testament, healing is connected with preaching in numerous texts, and explicitly with the forgiveness of sins in others. Confession appears to be a vital component in James’s approach to the ailing. James also champions intercessory prayer for the sick, by the minister, and by the congregation at large. This is Luther’s approach, and it seemingly did not matter whether a person was demon-possessed or simply sick. The

38. Hoffman, *Theology of the Heart*, 47.

39. Shuman and Meador, *Heal Thyself*, 5, 116.

40. Shuman and Meador, *Heal Thyself*, 12, 5, 116, 123.

41. Stanley Hauerwas, *Naming the Silences: God, Medicine, and the Problem of Suffering* (Grand Rapids, MI: W. B. Eerdmans, 1990), 62.

42. Tucker, “Christian Rituals Concerning Sickness,” 157. Tucker notes that particularly in the East, historic ordination rites expressly instruct and commission priests and bishops to lay hands upon the afflicted in order to heal them.

43. Yahnke, “When God’s Good Gifts Are Defiled,” 18–21. Yahnke would point the pastor who seeks to help the hurting to the liturgy of the church, particularly the divine service, private confession and absolution, hymnody, and especially prayer.

prayer of faith that truly is a prayer of faith, that is, a prayer that believes that Christ actually can and does heal, and petitions him boldly to that effect, is efficacious. This is the kind of prayer found in the psalms of lament, founded on the promises of God, and calling on God to act in accord with them. Teaching on prayer—including its scriptural companions, meditation and fasting—is sorely needed, along with a renewed use of the ritual, physical acts associated with healing in the New Testament, anointing and the laying on of hands.

Teaching on prayer—including its scriptural companions, meditation and fasting—is sorely needed.

A Christian approach to the use of “spiritual disciplines” is worth examination, especially in a contemporary context where voices both secular and religious are touting the ben-

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44. Amy Oden, *Right Here, Right Now: The Practice of Christian Mindfulness* (Nashville, TN: Abingdon Press, 2017); Tim Stead, *Mindfulness and Christian Spirituality: Making Space for God* (Louisville, KY: Westminster John Knox, 2017).
 45. Harold L. Senkbeil, *The Care of Souls: Cultivating a Pastor's Heart* (Bellingham, WA: Lexham Press, 2019), 243–44.

efits of mindfulness, an approach to sound physical and mental health that focuses heavily on meditation, and at least in Christian applications, prayer.⁴⁴ Lutheran theologians may have something to say here to properly guide Christians into these ancient practices. Senkbeil affirms the potential benefits of meditation and perhaps even mindfulness, with one vital caveat: “Christian meditation is not getting in touch with the self, but getting in touch with God.”⁴⁵

The biblical data and the example of Luther challenge the church and her pastors: they should actually believe that prayer is effective, in the way that Luther speaks in his letters.⁴⁶ They should expect that the gifts of the church would have physical effect, but not in the way that a charismatic miracle-worker would claim. The penultimate gift should never be confused for what is ultimate, but neither does the ultimate reality of final restoration tell the suffering Christian simply to grin and bear it. If anything, the promised ultimate restoration gives afflicted believers and their pastors the confidence that the Christ who healed all manner of maladies during his earthly life also has concern for their suffering. The pastor should be able to leave the ailing person, as Luther directs, with the words of Mark 16 on his lips, not as an incantation, but as a statement of the reality that comes when the gospel enters into this fallen world, “These signs shall follow them that believe . . . they shall lay hands on the sick, and they shall recover” (Mark 16:17–18). **LOGIA**

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46. Bennett, *I Am Not Afraid*, 139.

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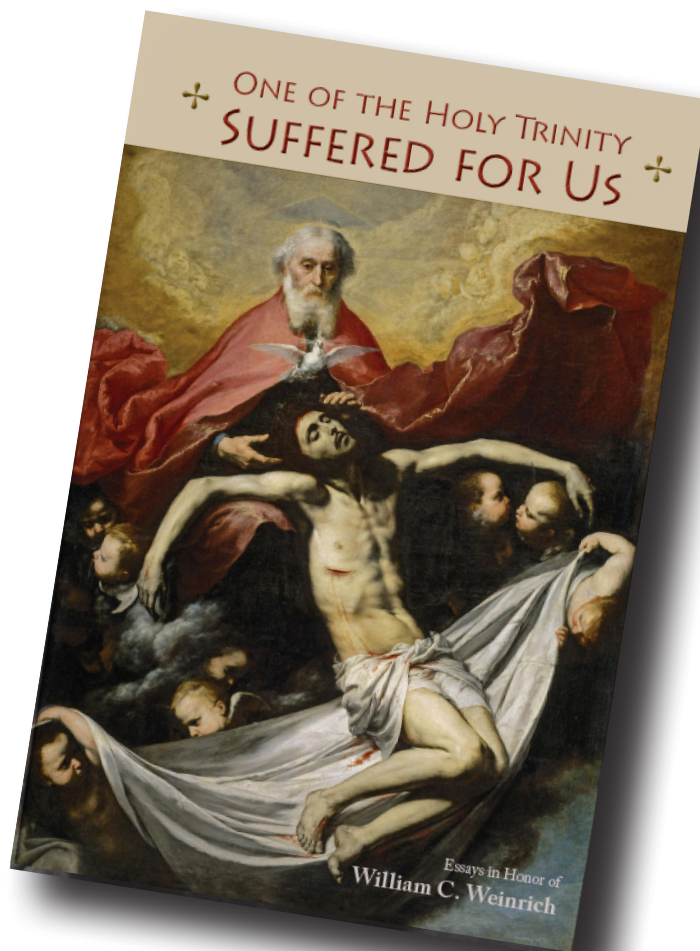
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FROM **LUTHER ACADEMY BOOKS**

Genesis 1 and the Vestments of the High Priest

ROBERT M. HINCKLEY



BEN SIRA'S UNDERSTANDING OF THE HIGH PRIEST has been somewhat lost to history. He describes the high priest with cosmological terms. In the following passage he compares the high priest to a star, the moon, the sun, and a rainbow in the clouds:

How glorious he was
when he looked forth from the tent
and emerged from the house of the veil!
He was like the morning star
appearing between the clouds,
like the full moon on a festival day.
Like the sun shining
upon the temple of the King [הַמֶּלֶךְ],
like a rainbow appearing in the clouds (Sir 50:5–7).¹

Sirach 50:8–11 includes even more comparisons between the high priest and creation:

Like a blossom in the days of first fruits,
like a lily by streams of water,
like a green shoot of Lebanon on a summer day,
like fire of incense upon the meal offering,
like a vessel of [hammered] gold adorned with all kinds of
delightful stones,
like a fresh olive tree putting forth its fruit,
like a tree with oil abounding in its branches,
when he put on his vestment of glory [כְּבוֹד]
and clothed himself with a vestment of beauty [תְּפָאֶרֶת]
and went up the majestic altar,
he made the court of the sanctuary glorious.²

Here the high priest is likened to a blossom, a lily, a green shoot, fire and incense, gold and precious stones, an olive tree and its fruit and oil, and all of this while he is ministering. It appears that as the high priest performs the divine service, all creation joins with him. Indeed, the priest himself enacts and embodies the created world in his performance. How is it that Ben Sira perceives this, and why?

It is well established that the tabernacle was a model of the cosmos. Exactly how is still debatable; nevertheless, most Bible

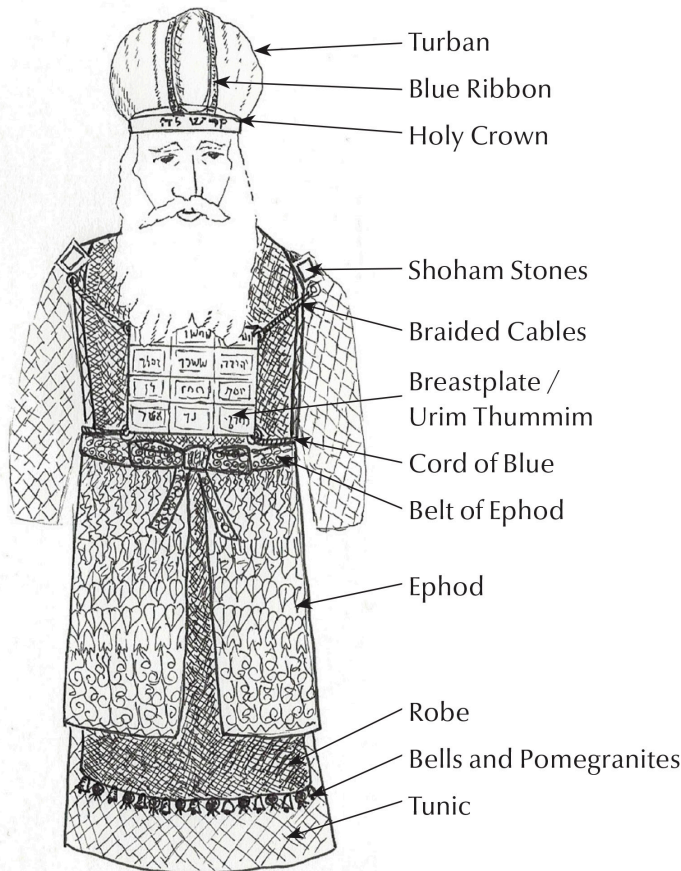
scholars agree the tabernacle precincts resembled creation or the garden of Eden in some way. Flavius Josephus famously divided the tabernacle into three parts: the most holy place = heaven, the holy place = earth, and the courtyard = sea.³ In his masterful study *The Tabernacle Pre-Figured*, L. Michael Morales has thoroughly demonstrated the correspondence between temple and cosmos in Genesis and Exodus.⁴

What is not as well known is how the vestments of the high priest evoked creation. Scholars have noted how the vestments were patterned after the tabernacle and its cultic items.⁵ So then, logic would say, if the tabernacle was a model cosmos, and the vestments of the high priest were like the tabernacle, then the vestments of the high priest were a model of the cosmos also.

That is what we find. Not only in Ben Sira, but in Philo, Josephus, and others, there is the notion that the vestments of the high priest were a model of the cosmos.⁶ For example, the

1. Pancratius C. Beentjes, *The Book of Ben Sira in Hebrew* (Atlanta: Society of Biblical Literature, 2006), 89, my translation. Compare *The Oxford Annotated Apocrypha, Expanded Edition*, Revised Standard Version, edited by Bruce M. Metzger (New York: Oxford University Press, 1965, 1977), 195, based on the Greek.
2. Beentjes, *The Book of Ben Sira in Hebrew*, 89.
3. Josephus, *Antiquities of the Jews*, 3:181.
4. L. Michael Morales, *The Tabernacle Pre-Figured: Cosmic Mountain Ideology in Genesis and Exodus* (Leuven: Peeters, 2012).
5. See Menahem Haran, *Temples and Temple Service in Ancient Israel* (Winona Lake, IN: Eisenbrauns, 1985), 165–74; G. K. Beale, *The Temple and the Church's Mission: A Biblical Theology of the Dwelling Place of God* (Downers Grove, IL: InterVarsity Press, 2004), 39–45. More recently, Carmen J. Imes, “Between Two Worlds: The Functional and Symbolic Significance of the High Priestly Regalia,” in *Dress and Clothing in the Hebrew Bible: “For All Her Household Are Clothed in Crimson”* (London: T & T Clark, 2019), 29–62; and Christine Palmer, “Israelite High Priestly Apparel: Embodying an Identity Between Human and Divine,” in *Fashioned Selves: Dress and Identity in Antiquity* (Oxford: Oxbow Books, 2019), 117–127.
6. Philo, *De Vita Mosis* (Life of Moses), 2:117–26, 133–35, 142–43; Philo, *De Specialibus Legibus* (Special Laws), 1:84–87, 93–97; and Josephus, *Antiquities of the Jews*, 3:151–87, *War of the Jews* 5:184–247. For a good analysis of Ben Sira, Philo, Josephus, and others on this topic, see C. T. R. Hayward, *The Jewish Temple: A Non-Biblical Sourcebook* (London: Routledge, 1996); for an assessment of Josephus, see Annette Weissenrieder, “A Roadmap to Heaven: High Priestly Vestments and the Jerusalem Temple in Flavius Josephus,” in *Beyond Priesthood: Religious Entrepreneurs and Innovators in the Imperial Era*, ed. Richard L. Gordon, Georgia Petridou, and Jörg Rüpke (Berlin: De Gruyter, 2017), 157–183.

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Source: Lindy Hinckley. Adapted from Rabbi Nosson Scherman, *The Chumash, The Stone Edition* (Brooklyn, New York: Mesorah Publications, Ltd., 1998), 473.

Wisdom of Solomon refers to this in 18:24: “For upon his long robe the whole world was depicted, and the glories of the fathers were engraved on the four rows of stones, and thy majesty on the diadem upon his head.”⁷ Philo, in his *Life of Moses*, said: “In its whole [the dress of the high priest] is a copy and representation of the world; and the parts are a representation of the separate parts of the world.”⁸ So then, how are the vestments of the high priest a model of the cosmos, and what does that mean for our view of the high priest and his vocation?

FOR GLORY AND FOR BEAUTY

The priestly vestments are discussed in several chapters of the Bible, particularly in the books of Exodus and Leviticus. Exodus 28 and 39 contain the most details concerning the vestments and their construction and purpose, whereas Exodus 29 and Leviticus 8 list the vestments for the consecration ceremony. Leviticus 16 lists the vestments used for the day of atonement. These combined passages provide a strong textual witness by which to investigate the nature and function of the holy vestments, which may be divided into three groups: those

worn by the high priest, those worn by an ordinary priest, and those worn by the high priest on the day of atonement.

Exodus 28 gives the commands for making the vestments, and Exodus 39 describes how the vestments were made. This aspect of the tabernacle texts is like the command-execution formula of Genesis 1, where there is a command to create something, and then the command is carried out or executed. For instance, the command, “Let there be light,” is carried out with, “And there was light” (Gen 1:3). In Genesis 1 God’s commands are carried out perfectly by reason of the word itself; in the tabernacle texts the commands are carried out by Moses and the people of Israel. Exodus 28:3 says the people were endowed with the “spirit of wisdom” (רוח חכמה) to make the vestments.

Exodus 28 also tells us that the vestments were made, “for glory and for beauty” (לכבוד ולתפארת, Exod 28:2, 40). כבוד is a word often used to describe the glory of God and trapt has been associated with the beauty of the temple.⁹ Crispin Fletcher-Louis has shown how these characterizations were understood to recall the glory and beauty that Adam had before the fall, when he was made in the image and likeness of God and called to rule the earth (Gen 1:26–28).¹⁰ Fletcher-Louis argues that Adam was the “icon of God” and that in second-temple Judaism and Qumran “there was a particular interest in Adam’s original, glorious, and in some ways ‘divine,’ pre-fall identity,” and that “Adam was created with cosmic dimensions.” Even after the fall, God made garments of skin for Adam and Eve and clothed them before they were exiled from the garden (Gen 3:21). In Exodus 28, the vestments bring glory and beauty to the holy office of the priesthood and those who serve on behalf of the Lord and his people Israel: “And you shall put [the vestments] on Aaron your brother, and his sons with them, and shall anoint them and ordain them and consecrate them, that they may serve me as priests” (Exod 28:41).

PRIESTLY ECONOMY

The vestments were holy and separated the priests from the laity. They were to be worn only in the tabernacle precincts. There were exceptions to the rule, as when a plague struck Israel in the desert and Aaron intervened on their behalf with his censer, stopping the destroyer from inflicting further death.¹¹ Although the priests worked in conjunction with each other, the office of high priest was set apart from the ordinary priests in several ways. The high priest wore an elaborate set of eight vestments, whereas an ordinary priest wore only four.¹² The material and workmanship of the high priestly vestments was

9. See 2 Chronicles 3:6, Psalm 96:6, Isaiah 60:13, and the discussion in Beale, *The Temple*, 42–43.

10. See Crispin Fletcher-Louis, *All the Glory of Adam: Liturgical Anthropology in the Dead Sea Scrolls* (STDJ 42; Leiden: Brill, 2002), 92; also Crispin Fletcher-Louis, *Jesus Monotheism, vol. 1 Christological Origins: The Emerging Consensus and Beyond* (Eugene, OR: Cascade Books, 2015), 252.

11. See Numbers 16:41–50 and the significant text for this study in Wisdom 18:20–25.

12. See *Mishnah Yoma* 7:5.

7. *The Oxford Annotated Apocrypha*, 126.

8. Philo, *Vit. Mos.* 2:117.

a higher grade than those of ordinary priests.¹³ In the spiritual economy of the tabernacle, the high priestly office was responsible for overseeing the performance of the twice-daily divine service.¹⁴ This economy is illustrated in the order of the priestly vestments in Exodus 28 and Exodus 39, where the high priestly vestments are detailed first, and the vestments of the ordinary priests follow.

<i>Exodus 28</i>	<i>Exodus 39</i>
Command to make	Report of making
1. Ephod	1. Ephod
2. Shoham stones	2. Shoham stones
3. Breastplate (Urim-Thummim)	3. Breastplate (Urim-Thummim)
4. Robe	4. Robe
5. Headplate	5. Tunic, Turban, Breeches, Sash
6. Tunic, Turban, Sash, Breeches	6. Headplate

As observed in the lists above, the order of the vestments from Exodus 28 to Exodus 39 is consistent, except the headplate and the tunic-turban-sash-breeches change places at the end. One wonders what the reason is for this order of the vestments, because it is not the order they were put on. Carmen Imes has suggested it is an order of “the costliest to the most common,”¹⁵ and in Exodus 28 that may be the case. The order seems to reflect a graded holiness, since it begins with the items of highest quality workmanship and finishes with those more basic. The ephod and breastplate were the work of an artist (חָשֵׁב), a mixed fabric with designs worked into it, whereas the robe and tunic were the work of a weaver (אָרָג), with a fabric made of one kind of material. The high priestly vestments were the inverse of the tabernacle tapestries. With the tabernacle, the grade of materials became more sophisticated—and more expensive—the closer one approached to the most holy place (for instance, linen curtains for the courtyard and a dyed wool-linen mixture over the most holy place). With the vestments of the high priest, the higher-grade materials started with the outermost vestment, the ephod, and became simpler as one went inward, finishing with the breeches in Exodus 28:42.

There may be other reasons for the order. The ephod encompassed three individual yet related pieces: the shoham stones, the breastplate, and the Urim and Thummim, which may explain why it is mentioned first. Each of these elements of the ephod had a specific ritual function in the divine service (תָּרִיִּד, Exod 28:12; 28:29; 28:30), as did the robe (Exod 28:35) and the headplate (Exod 28:38). The divine service may be why these items are mentioned in the order they are: each piece was

created for a particular purpose in the service, and wearing them constituted a ritual act.

The order for donning the priestly vestments is prescribed in the consecration ceremony of Exodus 29 and carried out in Leviticus 8. This order naturally starts with the tunic and finishes with the headplate (the breeches are assumed).

<i>Exodus 29</i>	<i>Leviticus 8</i>
1. Tunic	1. Tunic, Sash
2. Robe	2. Robe
3. Ephod	3. Ephod
4. Breastplate	4. Breastplate
5. Turban	5. Turban
6. Headplate	6. Headplate

NEW CREATION

Exodus 39 is a chapter that is similar to Exodus 40 in that the vestments are recorded as being made, and in a build-like fashion are presented, one by one, with the phrase, “as the Lord had commanded Moses” (Exod 39:1, 5, 7, 21, 26, 29, 31). Thus, in their making, the vestments of the high priest are given a sevenfold refrain, like that of the tabernacle’s assembly in Exodus 40:17–33.

<i>Exodus 39</i>	
They made the vestments . . .	As the Lord had commanded Moses
1. Ephod	As the Lord had commanded Moses
2. Shoham stones	As the Lord had commanded Moses
3. Breastplate	As the Lord had commanded Moses
4. Robe	As the Lord had commanded Moses
5. Tunic, Turban, Breeches, Sash	As the Lord had commanded Moses
6. Headplate	As the Lord had commanded Moses

The similarity between Exodus 39 and 40 is deliberate. The priestly vestments have the same status as the tabernacle itself and are to be handled and treated as such. The vestments are sacred equipment that belong with all the tabernacle’s cultic items, where they have their ritual function in the holy places. Like the cultic items, the vestments were anointed with the holy oil in the consecration ceremony of Leviticus 8 for the purpose of establishing the priesthood and celebrating the divine service. The vestments were sprinkled with a mixture of the holy anointing oil and sacrificial blood (Lev 8:30).¹⁶

The sevenfold refrain of Exodus 39 signifies that the priestly vestments have as much cosmic significance as the tabernacle in Exodus 40. The vestments are also part of the new creation.

13. Haran, *Temples and Temple Service*, 165–174.

14. Robert Macina has detailed and explained the order and rituals of the daily divine service of the tabernacle throughout Exodus, Leviticus, and Numbers, in *The LORD’s Service: A Ritual Analysis of the Order, Function, and Purpose of the Daily Divine Service in the Pentateuch* (Eugene, OR: Pickwick Publications, 2019); see pages 73, 146, and 180 for the responsibilities of the high priest.

15. Imes, “Between Two Worlds,” 31.

16. For the nature of the holy anointing oil, see Exodus 30:22–33.

Just as God created Adam and placed him into the garden of Eden to serve, so the Lord made Aaron high priest and placed him in the tabernacle to minister. As Margaret Barker observes, “Since assembling the tabernacle corresponded to the days of creation, as we have seen, the creation of Adam corresponded to the installation of the high priest.”¹⁷ Crispin Fletcher-Louis makes a similar parallel: “the high priestly garments also associate him with Adam, which is only natural given the strongly Edenic symbolism of the Temple.”¹⁸

Ancient philosophy proposed that man was a smaller version of the universe.

Exodus 39 presents the high priest as a new man, built piece by piece, for service in the tabernacle’s new creation in Exodus 40. Similar in how the tabernacle would be constructed and subsequently filled with the glory of the Lord, so the divinely instituted vestments were a vehicle for the service of the Lord. The priest himself would be a vessel set apart for the Lord. Christine Palmer has well noted that “The high priest must present the image of perfect corporeal wholeness in an unblemished physical body to embody his consecrated identity (Leviticus 21).”¹⁹ The priest was regarded as an ideal man. “As a representative Israelite, separated from them in order to singly represent them to the deity, he prompted recognition that humanity functions as YHWH’s image.”²⁰

Raphael Patai has studied the comparison between the human body and the world in his *Man and Earth in Hebrew Custom*.²¹ In the book of Genesis, the word for human, אָדָם, and earth, אֶרֶץ, signify in words how Adam was formed from the ground, and the Lord God “breathed into his nostrils the breath of life, and the man became a living creature” (Gen 2:7). Ancient philosophy proposed that man was a smaller version of the universe, representing the various elements that make up the cosmos in his own body. This belief became apparent in the construction of temples, which were considered a model of the world. *Midrash Tanhuma* states, “The Temple corresponds to the whole world and to the creation of man who is a small

world.”²² Luther made this comparison when he described how the tabernacle’s holy places paralleled a threefold division in man (*LW* 21:304). Palmer details this phenomenon with regard to the tabernacle:

The identification of priest and sanctuary is furthered by the use of anthropomorphic terminology in reference to the tent shrine. The top of the frame is called a “head” ([רֹאשׁ] Exodus 26:24), its side a “rib” ([צֵלַע] Exodus 26:26), and the two tenons that connect each frame are “arms” ([יָדוֹת] Exodus 26:17). The entrance is termed a “face” ([פָּנֵי] Exodus 26:9) and to its sides are “shoulders” ([כַּתְפֵּי] Exodus 27:14).²³

There is more. Why, after each vestment is made, is the refrain, “As the Lord had commanded Moses,” given seven times? Does this sevenfold refrain signify anything other than the writer’s penchant for seven? Certainly, the seven days of creation are in view, given all the parallels and intertextual links.²⁴ What if each refrain in Exodus 39:1–31 is recalling a day of creation in Genesis 1?

<i>Day One</i>	Light	Ephod
<i>Day Two</i>	Firmament	Shoham Stones
<i>Day Three</i>	Earth	Breastplate
<i>Day Four</i>	Luminaries	Robe
<i>Day Five</i>	Fish-Birds	Tunic-Sash
<i>Day Six</i>	Animals-Man	Headplate

If we consider the same for the tabernacle and its cultic items in Exodus 40:17–33, we get this match:

<i>Day One</i>	Light	Tabernacle-spread
<i>Day Two</i>	Firmament	(Ark) Veil
<i>Day Three</i>	Earth	Bread Table
<i>Day Four</i>	Luminaries	Lampstand
<i>Day Five</i>	Fish/Birds	Altar/Incense
<i>Day Six</i>	Animals/Man	Altar/Burnt Offering
<i>Day Seven</i>	Sabbath	(Laver)

In the secondary literature there is a relative consensus on the correspondences between Genesis 1 and the tabernacle’s cultic items.²⁵ What Menahem Haran has said in referring to

17. Margaret Barker, *Creation: A Biblical Vision for the Environment* (New York: T. & T. Clark, 2010), 203.

18. Page 167 in “The High Priest as Divine Mediator in the Hebrew Bible: Daniel 7:13 as a Test Case.” *SBLSP* 36 (1997):161–193.

19. Palmer, “Israelite High Priestly Apparel,” 118.

20. Imes, “Between Two Worlds,” 50.

21. Raphael Patai, *Man and Temple: In Ancient Jewish Myth and Ritual* (New York: Ktav Publishing House, Inc., 1967), 113 note 49, 135.

22. Patai, *Man and Temple*, 116.

23. Palmer, “Israelite High Priestly Apparel,” 126.

24. Many scholars have recognized these parallels and intertextual links, which make the comparison between the tabernacle and creation explicit. See Chad L. Bird, “The Tabernacle as a New Creation and a New Eden,” in *You, My People, Shall Be Holy: A Festschrift in Honour of John W. Kleinig*, ed. John R. Stephenson and Thomas M. Winger (St. Catharines, ON: Concordia Lutheran Theological Seminary, 2013), 5–19; and my article, “Adam, Aaron, and the Garden Sanctuary,” in *LOGIA: A Journal of Lutheran Theology*, 22 no. 4 (Reformation 2013): 5–12.

25. The witnesses are both ancient and modern: Margaret Barker, G. K. Beale, Crispin Fletcher-Louis, Louis Ginzberg, Peter J. Kearney, Kosmas, Jon D. Levenson, L. Michael Morales, Raphael Patai, Seth Postell, and others.

the layout of the tabernacle may be true in this context: “An antiquated symbolism is evidently embodied in this principle.”²⁶ Witnesses such as Ben Sira, Philo, Josephus, and others have given the priestly vestments a cosmological interpretation, and this is what is attempted below. First will be a summary of each vestment, and then a symbolical exposition. The order of the vestments in Exodus 39:1–31 will guide the discussion, but we begin with the instruction to make the vestments in Exodus 28:1–5. The raw materials for making the tabernacle and the vestments were listed in Exodus 25:3–7.

SPIRIT OF WISDOM (רוח חכמה)

In Exodus 28:3, Moses is commanded to instruct “all the wise of heart, whom I have filled with the spirit of wisdom” to make the vestments for the high priest. This injunction is similar to that said concerning Bezalel, who was given the task of producing the tabernacle’s cultic items in Exodus 31:3: “I have filled him with the Spirit of God (רוח אלהים), in wisdom (חכמה) and in understanding, and in knowledge, and all manner of workmanship.” The Spirit of God and the wisdom of God are given before the making of the holy vestments and cultic items, reminiscent of Genesis 1:2, where the Spirit of God was hovering over the waters at creation. The Spirit and wisdom are instruments by which God created the world. Psalm 104:24 says, “How many are your works, O Lord, in wisdom you made them all,” and Proverbs 3:19 asserts, “By wisdom the Lord founded the earth; by understanding he established the heavens.” When Exodus 39:1 reports that the vestments for ministering in the holy places were made, it is understood that the Spirit and wisdom of God went into their construction. In many ways the tabernacle texts help us to understand and interpret the creation account of Genesis 1, and vice versa. For example, the translation of רוח אלהים as “Spirit of God” in Exodus 31:3 parallels the same phrase in Genesis 1:2. The Spirit of God is instrumental in the making of both creation and the tabernacle.

EPHOD (אפוד)

The first thing to note about the ephod is that it was made like the tabernacle spread (Exod 26:1–6) and veil (Exod 26:31–33). It was חשב work, the work of an artist, a sacred wool-linen mixture²⁷ with designs woven into the material, like cherubim were woven into the tabernacle spread and veil (Exod 26:1, 31). Although the designs of the ephod are unknown, it can be assumed they were decorative designs, and costly, for gold was the number one thread woven into the fabric, hammered into sheets, and cut to be worked in among the blue, purple, scarlet, and twisted linen threads (Exod 39:3). The golden thread of the ephod connected it materially to the other golden vessels of the tabernacle, such as the incense altar, the lampstand, the bread table, and ultimately, the ark. The ephod was like an apron that went around the waist and the lower extremities of the high

priest. It had a belt, and shoulder straps, where the shoulder stones were placed. The ephod supported and encompassed the breastplate, which would rest upon the chest of the high priest, attached to the ephod by golden settings, cables, rings, and a cord of blue (Exod 28:22–28).

There is no explicit mention of what the ephod symbolized, but there are some clues. The ephod was materially connected with the tabernacle spread and veil, and like those items, the ephod is described first in Exodus 28 and 39.²⁸ Josephus says the four threads that went into the makeup of the ephod symbolize the four elements by which God created the world: linen = the earth, purple = the sea, blue = the air, and scarlet = fire.²⁹ Referring to the golden thread of the ephod, he writes: “[it] relates to the splendor (αὐγή) by which all things are enlightened.”³⁰ The word αὐγή may be translated “dawn,” “daylight,” or especially “radiance,” associating the golden thread with the cosmic light of day one of creation (Gen 1:3–5).³¹

In many ways the tabernacle texts help us to understand and interpret the creation account of Genesis 1, and vice versa.

The tabernacle spread and veil resembled the waters on day two of creation, not only in their bluish hue (תכלת), but especially in how the veil evenly divided (בדל) the tabernacle spread, separating the holy place from the most holy place (Exod 26:33). This act of separation by the veil is much like how the רקיע separated the waters below from the waters above in

26. Menahem Haran, *Temples and Temple-Service*, 164–65.

27. See Deuteronomy 22:11. “The mixture of linen and wool was prohibited in the nonsacred garments because it was considered holy,” Jacob Milgrom, *Leviticus 1–16* (New York: The Anchor Bible, 1991), 501.

28. The tabernacle’s cultic items are consistently ordered as such: 1. Tabernacle spread, 2. (Ark) veil, 3. Bread table, 4. Lampstand, 5. Incense altar, 6. Altar of burnt offering, 7. Laver. See the lists in Exodus 30:26–28, 35:10–19, 36:8–38:20, 39:33–41, 40:17–33; Numbers 3:25–26, 31, 36–37; 4:5–14, 16.

29. Josephus, *Ant.* 3.183. *War.* 5.212–14.

30. Josephus, *Ant.* 3.184.

31. See Bauer Arndt Gingrich, 120, and “αὐγάζω,” *Theological Dictionary of the New Testament*, 1:507–08. Josephus is not simply referring to sunlight here, see his description of the holy crown in *Ant.* 3.187 below, and especially his discussion of the light shining from the shoham (sardonyx) stones and breastplate in *Ant.* 3.215–17; also, Hayward’s estimation, *The Jewish Temple*, 151. “The gold was not one of the four elements but the heavenly glory,” according to Robin A. Parry, *The Biblical Cosmos: A Pilgrim’s Guide to the Weird and Wonderful World of the Bible* (Eugene, OR: Cascade Books, 2014), 160. Palmer makes a good case that gold was the dominant color of the ephod, rendering it “radiant,” with “a divine luminosity,” in “Israelite High Priestly Apparel,” 122–123. She reflects both Haran, *Temples*, 167–68, and Milgrom, *Leviticus 1–16*, 502, in her assessment. The rabbinic interpretation is that gold constituted only “a seventh of the whole weave,” Haran, *Temples*, 167–168, note 41.

Genesis 1:6–8. The symbolism with the veil is strengthened by the way in which the gold for the ephod was “hammered out” (רָקַע, Exod 39:3), a description that also applies to the spreading out of the firmament.³² Margaret Barker says the ephod “was made from the same fabric as the veil showing that it veiled the glory of God from human eyes (Exod 26:31; 28:5–6), and therefore also symbolized the LORD in the creation.”³³

*The stones, in their gold frames,
appeared as the two celestial
bodies above the earth.*

The ephod was the top layer of the high priestly vestments and surrounded the breastplate like the waters surround the earth. A significant feature of the ephod was that it was tied around the waist with a belt (חֹשֶׁבֶת הָאֶפֹּד, Exod 28:8, 27–28; 29:5; 39:5, 20–21; Lev 8:7), which may be likened to the gathering of the seas and their containment on day three of creation (Gen 1:9–10). Josephus says the belt of the ephod symbolized the ocean, “encircling and enfolding the world.”³⁴ The belt of the ephod receives remarkable mention, especially during the consecration ceremony in Exodus 29:5 and again in Leviticus 8:7: “and put the ephod on him and tied the skillfully woven belt of the ephod around him, binding it to him with the belt.” The breastplate was above the belt of the ephod (Exod 28:28; 39:21), and rested on it, like the earth is above the seas. Reinforcing this symbolism, the lower half of the breastplate was fastened to the ephod with a blue cord through its golden rings (Exod 28:28; 39:21).

SHOHAM STONES (אֲבִי־שָׁהָם)

The two shoham stones (Exod 28:9) are sometimes referred to as the shoulder pieces, since they rested on the shoulders of the high priest via the straps and settings of the ephod. These stones were of special quality, each engraved with six names of the tribes of Israel and set in gold frames. Exodus 28:12 says they were stones “of remembrance for the sons of Israel; and Aaron shall carry their names before the Lord on both his shoulders as a remembrance.” The word for carry or bear (נָשָׂא) describes the intercessory action of the high priest,³⁵

and whenever the high priest performed the rituals of the divine service, he did so on behalf of the children of Israel. As Robert Macina notes, “The ornate vestments of the high priest serve intercessory purposes in the incense rite.”³⁶

The only other place before Exodus 25 where שָׁהָם stones are mentioned is in the garden of Eden narrative (Gen 2:12). They are also listed among the stones of Ezekiel 28:13, referring to “Eden, the garden of God.” Here the two stones are “for remembrance,” and as Carmen Imes suggests, the Lord “is the primary one who ‘remembers.’”³⁷ The Lord had made an everlasting covenant with Noah and his offspring, and every living creature, that never again shall there be a flood to destroy the earth, “When I bring clouds over the earth and the bow is seen in the clouds, I will remember (זָכַר) my covenant that is between me and you” (Gen 9:14–15). The shoulder stones may have recalled the sign of the rainbow in the clouds. Both the LXX and Philo say they were emeralds, a bright green transparent stone (σμαραγδος, Exod 28:9).³⁸ Philo and Josephus agree on a tradition that the shoulder stones represented the sun and the moon, which, if true, relates the stones to days two and four of creation concerning the firmament and the greater and lesser lights (Gen 1:6–9, 14–19).³⁹ Given their position on the shoulders of the high priest, the idea is that the stones, in their gold frames, appeared as the two celestial bodies above the earth.

The connection of the shoulder stones with day two of creation may be further explained by the two braided cables of pure gold that would stretch from the golden settings of the ephod’s shoulder straps to the top golden rings of the breastplate. The braided cables were one of only three items of the high priest’s vestments made of “pure gold,” the other two being the golden bells of the robe and the headplate. What is curious is these pure golden cables are mentioned in Exodus 28:13–14 between the shoulder stones legislation and the breastplate pericope, connecting the two, both literally and textually. The golden cables receive greater mention in Exodus 28:22–25 and Exodus 39:15–18, but their presence in Exodus 28:13–14 is perhaps quite symbolic. In the Bible, both the heavens and the earth are said to have pillars (עֲמֻדִים) that uphold them. If the shoulder stones have a heavenly dimension, then the pure gold cables likely do as well. Job 26:11 says, “The pillars of the heavens tremble and are astounded at his rebuke,” and 1 Samuel 2:8 says, “The pillars of the earth are the LORD’s, and on them he has set the world.” There were four gold pillars with silver sockets, which supported the veil of the most holy place (Exod 26:32), five gold pillars with copper sockets, which supported the entrance screen to

32. See M. Gorg, “רָקַע, raqia,” *Theological Dictionary of the Old Testament* 13:649–51, and John H. Walton, *Genesis 1 as Ancient Cosmology* (Winona Lake, IN: Eisenbrauns, 2011), 155–61 for discussions on the background and parallels to this conception.

33. Margaret Barker, *Creation*, 206.

34. Josephus, *Ant.* 3.185.

35. See the helpful list by Carmen Imes, in tracking נָשָׂא through the priestly vestments: “Four times in Exodus 28, a *weqatal* form identifies an active purpose for Aaron’s regalia,” in Imes, “Between Two Worlds,” 55.

36. See the fuller discussion in Macina, *The LORD’s Service*, 139–141.

37. Imes, “Between Two Worlds,” 56: “The inclusion of all twelve tribal names ensured that members of each tribe would continue to have access to YHWH via the high priest’s ministry.”

38. Philo also notes that the stones were round, see *Vit. Mos.* 2.133; *Spec. Laws* 1.86. Josephus claims they were sardonyx stones. *Ant.* 3.165, 185, 215.

39. Philo, *Vit. Mos.* 2.122.; *Ant.* 3.185. See Hayward, *The Jewish Temple*, 146: “where the two writers [Philo and Josephus] agree on single points of detail, they are both dependent on traditional lore older than either of them.”

the holy place (Exod 26:37), and of course, there were the copper pillars of the courtyard (Exod 27:10–17), all with a similar cosmological meaning. In 1 Kings 7:21, the two pillars of the temple's vestibule were given names, Jachin and Boaz, and may have recalled the moon and sun.⁴⁰

BREASTPLATE (חֹשֶׁן)

The breastplate was the centerpiece of the high priestly vestments. It was called the breastplate of judgment (חֹשֶׁן מִשְׁפָּט, Exod 28:15) and was made like the ephod in terms of its material and weave, but square and doubled to form a pocket for the Urim and Thummim. Upon the woven material were twelve different stones set in frames of gold. These stones were each engraved with a name and said to correspond to the twelve tribes of Israel (Exod 28:21), which makes the breastplate the only piece of the entire tabernacle that is given an explicit symbolic function. The breastplate was then attached to the ephod with golden settings, cables, rings, and a cord of blue.

The twelve stones set in gold make the breastplate one of the most splendid of the vestments. It was a square shape, which materially connected it with the two altars, also square shape, and ultimately the most holy place, a perfect cube. In the ancient world, the square was a pictogram of four, and often symbolized the four corners of the earth,⁴¹ yet could also refer to the four pillars of the heavens, or even eternity.⁴² There could be a double meaning here, that both the heavens and the earth were indicated by the breastplate, just as the tabernacle was called the tent of meeting, a meeting between heaven and earth, God and Israel.

Thus, in one sense, the stones of the breastplate, representing the twelve tribes, would remind one of the land promised to Israel. Josephus says the breastplate was like the earth surrounded by the sea: “He also appointed the breastplate to be placed in the middle of the ephod, to resemble the earth, for that has the very middle place of the world. And the belt which encompassed the high priest round, signified the ocean, for that goes round about and includes the universe.”⁴³ The earth (or land) receives the greatest attention in Genesis 1, with both day three and six receiving multiple commands and blessings (Gen 1:9,

11, 24, 26, 28, 29). The fertility of the earth and the blessing given to mankind in Genesis 1 parallel the covenant the Lord made with Israel; as Seth Postell has said, “God graciously prepares and gives a special ‘land’ to Adam (Israel).”⁴⁴ The Lord made a covenant with Abraham that he would give him “this land to possess” (Gen 15:7). In Jacob’s dream, the Lord said, “the land on which you lie I will give to you and to your offspring. Your offspring shall be like the dust of the earth, and you shall spread abroad to the west and to the east and to the north and to the south, and in you and your offspring shall all the families of the earth be blessed” (Gen 28:13–14).

The twelve stones of the breastplate were set against the blue robe, and would shine like stars in the sky.

In another sense, the twelve stones of the breastplate were set against the blue robe, and would shine like stars in the sky, connecting this vestment also with day four of creation (Gen 1:16). This comparison is greatly attested in Scripture, as when God promised Abraham his seed would be like the stars of the heavens (Gen 15:5). Jacob was given a similar promise in Genesis 26:4: “I will multiply your offspring as the stars of the heavens and will give to your offspring all these lands. And in your offspring, all the nations of the earth shall be blessed.”⁴⁵ The heavenly dimension is further strengthened by the presence of the Urim and Thummim, held in the pocket behind the breastplate.⁴⁶ The Urim and Thummim were a means of revelation, a divine oracle (λόγιον) for determining the will of God and making decisions.⁴⁷ Curiously, they have no origin in Exodus 28, there is no command to make them, but they are commanded to be placed inside the pocket over the high priest’s heart when he comes before the Lord during the divine

40. W. F. Albright, “The Place of the Temple of Solomon in the History of Israelite Religion,” in L. Michael Morales, *Cult and Cosmos: Tilting Toward a Temple-Centered Theology*, BTS 18 (Leuven: Peeters, 2014), 18–19; and Patai, *Man and Temple*, 108–10.

41. See Revelation 7:1; Isaiah 11:12; Ezekiel 7:2.

42. See Othmar Keel, *The Symbolism of the Biblical World: Ancient Near Eastern Iconography and the Book of Psalms* (Winona Lake, IN: Eisenbrauns, 1997), 270–72, who refers to Egyptian hieroglyphs depicting temple building as cosmology: “Thus the four corners stand fast as the four pillars of the heavens.” See also Maurice Schmidt, *The Tabernacle of Exodus as a Work of Art: An Aesthetic of Monotheism* (New York: The Edwin Mellen Press, 2009), 24: “the square/cube is the geometric metaphor for the Eternal/Divine or eternity.”

43. Josephus, *Ant.* 3.185. As mentioned above, the “belt” referred to in this passage of Josephus is the belt of the ephod (חֹשֶׁן הָאֵפֹד, Exod 28:8, 27–28; 29:5; 39:5, 20–21; Lev 8:7), which was tied around the waist of the high priest and, being the top layer of the vestments, was quite visible. See the appearance of the belt as described by Aristeas, 97 in Hayward, *The Jewish Temple*, 29–30.

44. Seth D. Postell, *Adam as Israel: Genesis 1–3 as the Introduction to the Torah and the Tanakh* (Eugene, OR: Pickwick Publications, 2011), 82.

45. Several passages compare the people of Israel to the stars. See Genesis 37:9; Exodus 32:13; and Daniel 12:3. Others compare aspects of heaven with precious stones. See Ezekiel 1:16, 22, 26; Revelation 4:3, 6; and Revelation 21:19–20.

46. The Urim and Thummim (אֲוִרִים וְתֻמִּיִּם), may be translated “lights and perfections.” Cornelius Van Dam suggests the phrase may be treated as a hendiadys and translated, “perfect illumination.” See Cornelius Van Dam, *The Urim and Thummim: A Means of Revelation in Ancient Israel* (Winona Lake, IN: Eisenbrauns, 1997), 139; and Milgrom, *Leviticus 1–16*, 511 for the Dead Sea Scrolls evidence.

47. For instance, Numbers 27:21, “He shall present himself to Eleazar the priest, who shall on his behalf seek the decision of the Urim before the Lord. By such instruction they shall go out and by such instruction they shall come in, he and all the Israelites, the whole community.” See also 1 Samuel 14:37–41, 28:6; Ezra 2:63 (Nehemiah 7:65).

service: “thus Aaron shall bear the judgment of the people of Israel on his heart before the LORD regularly” (Exod 28:30).⁴⁸

ROBE (מַעֲלִיל)

The robe was completely made of one-color thread, blue wool (תְּכֵלֶת), with אָרָג quality. Christine Palmer states that the robe was “a prestige textile dyed a richly saturated blue-violet deriving from the gland of the *Murex* snail that would have required several thousand snails for a single garment.”⁴⁹ It was a full-length robe, from the neck to the feet. At the opening for the head and neck, it had a reinforced border all around, “like the opening of a suit of armor, so that it does not tear” (Exod 28:32). Also unique to the robe was that all around its hem were alternated pomegranates and golden bells, so that while the high priest was ministering “the sound of it is heard when he comes into the holy place and when he goes out — that he may not die” (Exod 28:34–35). The sound of the bells signaled his entrance into the holy place and his exit, and like a royal courtier, announced his presence before the Lord and the people. “The high priest sets ritual time in motion.”⁵⁰ Robert Macina comments, “The sound of the bells evoke the favor of the LORD upon the high priest and the Israelites whom he bears into his presence.”⁵¹

The blue robe provided the background for the ephod and breastplate with their colorful stones.

The robe is associated with either day four, which concerns the luminaries in the firmament (Gen 1:14–19), or day five, which concerns the creatures of the sea and the sky (Gen 1:20–23). Firmament or sky matches well with the blue-violet color of the robe, which is the number one color used in all the tabernacle’s tapestries. The blue robe provided the background for the ephod and breastplate with their colorful stones, as G. K. Beale observes: “One needs to picture the precious stones on the priest’s breast-piece set within the larger background of the long blue robe as an apt model of the stars set within the cosmic

tent of the dark bluish heavens.”⁵² Sky also works regarding the bells and pomegranates, which have been likened to thunder and lightning respectively.⁵³ Certainly the pomegranates recalled the fecundity of the earth as in Genesis 1:11–13, where the earth sprouted vegetation, “plants yielding seed, and fruit trees bearing fruit.”

TUNICS (כַּתְּנֹת), TURBAN (מִצְנִפֶּת), CAPS (מִגְבַּעַת), BREECHES (מַכְנִסִּים), SASH (אַבְנֵט)

What unites these vestments is that they are all made with linen and are vestments, which applies to both the high priest and the ordinary priests. The tunic of the high priest was a full-length garment with a checkered texture (שָׁבִיץ, Exod 28:39), again of woven (אָרָג) workmanship. The turban was wound around the head of the high priest and another sign of the superiority of his office, whereas the caps of the ordinary priests were shorter in length.⁵⁴ Breeches were worn by all the priests, to “cover their nakedness” (Exod 28:42).⁵⁵ The sashes were made of “fine twisted linen, blue, purple, and scarlet wool,” the work of an embroiderer (Exod 39:29, רִקְם), and were wrapped around the torso of the priest and tied.

Three of the four vestments worn by the ordinary priests were made exclusively of linen (Exod 39:27–29), as were all the vestments worn by the high priest on the day of atonement. The linen yarns were likely derived from Byssus, an Egyptian species of flax, and symbolic of the fruits of the earth.⁵⁶ The Hebrew word for the number six, שֵׁשׁ, is also the same word for linen, and may explain a connection of these vestments with the sixth day of creation.

The sash, however, has been associated with day five of creation by several scholars, who have considered it not only a symbol of the ocean, but a sign of the defeat of the sea creature Leviathan.⁵⁷ The sash, which was worn by both the high priest

48. Fletcher-Louis says the Urim and Thummim indicated the royal governance of the high priest: “it is the priesthood, especially the high priest, that governs the nation,” and, “in the Pentateuch . . . it is the priesthood who hold judicial responsibility . . . Aaron’s ‘breastpiece of judgment’ also functioned as a war oracle, revealing to the people when and when not to go forth against an enemy.” Fletcher-Louis, *Jesus Monotheism*: vol. 1, 221, 225.

49. Palmer, “Israelite High Priestly Apparel,” 120.

50. Palmer, “Israelite High Priestly Apparel,” 121.

51. Macina, *The LORD’s Service*, 140.

52. Beale, *The Temple and the Church’s Mission*, 39.

53. Josephus, *Ant.* 3.184. *War.* 5.231.

54. Haran says that the מִצְנִפֶּת, or turban, was of superior to the cap of the ordinary priests, and linked with the king, Ezekiel 21:26 (MT Ezek 21:31); cf. Isaiah 62:3. See Haran, *Temples and Temple Service*, 170.

55. After the Fall, the Lord made garments for Adam and Eve “to cover their nakedness” (Gen 3:20).

56. Brown, Driver, Briggs (BDB) says שֵׁשׁ is an Egyptian loan word for linen, cf. Gen 41:42.

57. See Andrei A. Orlov, “Leviathan’s Knot: The High Priest’s Sash as a Cosmological Symbol,” in *Jewish Roots of Eastern Christian Mysticism: Studies in Honor of Alexander Golitzin* (Leiden: Brill, 2020), 146–168. Orlov cites Fletcher-Louis, Angel, and Barker. It is my estimation that the “sash” discussed in *Ant.* 3.185 is not the sash (אַבְנֵט, Exod 28:39; 39:29; Lev 8:7) worn over the linen tunic, but in fact the belt of the ephod (חֹשֶׁן הָאֶפֻּד, Exod 28:8, 27–28; 29:5; 39:5, 20–21; Lev 8:7). Although the sash and belt are two different items, unfortunately Josephus uses the same word for both; compare *Ant.* 3.154, 3.159, 3.171(!), and 3.185. The Greek word is ζώνη, literally “belt” (see Bauer Arndt Gingrich, 341). Yet the context makes it clear which “sash” or “belt” Josephus has in view. Josephus, *Ant.* 3.154 refers to the sash worn over the tunic, which was said to look like the skin of a serpent. Every priest wore this sash, including the high priest (see Exod 39:29 and *Ant.* 3.158–59). Josephus, *Ant.* 3.185 refers to the belt of the ephod, which was said to symbolize the ocean, and was worn only by the high priest.

and the ordinary priests, was not only made of linen; it also was composed of blue, purple, and scarlet wool, the work of an embroiderer (Exod 39:29). Josephus says the material had the appearance of “the skin of a snake,”⁵⁸ from which Orlov has made the connection with Leviathan. *Vayikra Rabbah*, a Jewish midrash from the fifth century AD, says the sash was woven “like a hollow tube” (10:6), continuing the defeated snake-like allusion.

Day-five symbolism also exists with the vestments that the high priest wore on the day of atonement. Here the high priest dressed in four vestments, sometimes called the “white vestments,” or even the “holy vestments,” because they were all made of plain (בד) white linen and were used for a solemn and holy occasion. The four vestments were similar to what an ordinary priest would wear, such as a tunic, turban, sash, and breeches (Lev 16:4), with these differences: the turban belonged to the high priest, and the white sash was not made with any wool, but exclusively of linen. “The four plain linen vestments reflect a holiness transcending that of gold and wool-linen mixture.”⁵⁹ Philo explains the use of pure linen vestments on Yom Kippur when he says the high priest “enters the shrine [the most holy place] to offer incense, because its fine linen is not, like wool, the product of creatures subject to death.”⁶⁰ On the day of atonement, the high priest would take special incense into the most holy place, where the LORD would appear in the cloud over the mercy seat (Lev 16:2, 12–13). Although the incense for Yom Kippur was unique, incense is clearly associated with day five of creation due to the fifth tabernacle speech (Exod 30:34–38), and to the fact that one of the ingredients (שחלל) is from the ocean, and once burned, returned to the sky.⁶¹ Twice daily the high priest would offer incense on the altar in the holy place, but only once a year would he take incense into the most holy place.

Margaret Barker and others have suggested the reason for the special Yom Kippur white vestments is that on this day the high priest would pass through the veil and enter the most holy place, thus entering the realm of heaven, like one of the angels. “In the *debir* [the most holy place] he no longer represented the created world but was deemed one of the heavenly entourage. The white linen garment was the dress of angels, given to favored human beings upon their ascent to heaven.” As Barker states: “Frequently in both the Old Testament and the later apocalypses, the ‘men in white’ were the angels.”⁶² Benno Jacob echoes this perspective: “The highest status that a mortal can attain is that of high priest on his entry into the Holy of Holies on the Day of Atonement. He is then clothed in white as a symbol of purity

and light that he may be compared with the man ‘clothed in linen’ i. e. the angel of the Lord (Ezek 9:3; Dan 10:6).”⁶³

The vestments' fine linen is not, like wool, the product of creatures subject to death.

Jacob Milgrom agrees by pointing out that, “entry in the adytum [the most holy place] is equivalent to admission to the heavenly council.” And further,

[The high priestly] rites of purgation required clothes different from those required by his rites on the altar . . . because he had to wear different clothes in the adytum, it was therefore logical that he be fitted with garments of the same material worn by the angels; like them he was being given access to the divine presence.⁶⁴

HEADPLATE (צִיץ)

The headplate, or holy crown (נוֹר־הַקֹּדֶשׁ, Exod 39:30), was made of pure gold, and engraved or embossed with the words “Holy to the LORD” (קֹדֶשׁ לַיהוָה, Exod 28:36).⁶⁵ It was tied to the forehead of the high priest using a ribbon of blue. “It shall be on Aaron’s forehead, and Aaron shall bear any guilt from the holy things that the people of Israel consecrate as their holy gifts. It shall regularly be on his forehead, that they may be accepted before the LORD” (Exod 28:38). The headplate portrayed the mediatorial role of the high priest: he represented the people to the LORD and the LORD to the people. “As Israel’s intercessor, the high priest presents them as favorable to God because he bears their guilt on their behalf.”⁶⁶ Macina further explains how the headplate was particularly emphasized during the service at the altar in the courtyard:

When the high priest approaches the altar for burnt offering, the assembled congregation beholds the golden crown on the front of his turban with the words ‘YHWH’s holiness’ (Exod 28:36–38). This is the only place at the sanctuary where the divine name, יהוה, is actually seen. By wearing the LORD’s crown, the high priest represents him

58. Josephus, *Ant.* 3.154.

59. Haran, *Temples and Temple Service*, 174.

60. Philo, *Spec. Laws*. 1.84.

61. Jacob Milgrom, *Leviticus 1–16*, 1026, explains this ingredient was “the covering (operculum) of a shellfish like the murex, coming from India or the Red Sea,” otherwise known as onycha.

62. Margaret Barker, *The Gate of Heaven: The History and Symbolism of the Temple in Jerusalem* (Sheffield: Sheffield Phoenix Press, 2008), 113, and Ezekiel 9:2, Daniel 10:5, 12:7 (she also cites Enoch), Revelation 3:5, 4:4, 7:9, 13. Other instances of white clothing include Jesus on the mount of transfiguration and the angels at the resurrection.

63. Nehama Leibowitz, *Studies in Shemot (The Book of Exodus) Part 2* (Jerusalem: The World Zionist Organization, 1976), 528.

64. Milgrom, *Leviticus 1–16*, 1016. Milgrom also explains that the requirement for the high priest to bathe his entire body was because “entry into the adytum requires more thoroughgoing purification” (1017).

65. Macina translates this “Yahweh’s holiness”; see Macina, *The LORD’s Service*, 132. The LORD’s holiness is communicated and bestowed through the vestments and rituals of the divine service.

66. Macina, *The LORD’s Service*, 140.

to Israel as a personal royal king. Although the high priest is not God, he functions as an icon or image of God to the people when he conducts the divine service.⁶⁷

The high priest was first among a nation of priests (Exod 19:6), and his vestments combined to give him a royal and even messianic vocation. This was revealed in dramatic fashion when in Leviticus 8:12, after Moses had set the holy crown on the turban, he anointed (מָשַׁח) the head of Aaron with the holy oil, to consecrate him. As Fletcher-Louis has stated: “The high priest is an ‘anointed one,’ a messiah.”⁶⁸ Aaron, in his own person and lineage, would bear the office of high priest before Israel in the stead and by the command of their King. As Margaret Barker has said, “[The high priest] wore the Sacred Name on his forehead because he represented the LORD of the hosts dwelling with his people.”⁶⁹

Fletcher-Louis has stated: “The high priest is an ‘anointed one,’ a messiah.”

The headplate served a ritual function throughout the divine service, yet the service at the altar of burnt offering and especially the benediction suggest that the headplate is associated with days six and seven. As Adam was the crown of God’s creation on day six and given a blessing (Gen 1:26–28), so the high priest wore the crown of God’s glory and blessed the people, putting the Lord’s name on them (Num 6:22–27).⁷⁰ Just as the high priest was sanctified and set apart for the Lord’s service in the tabernacle, so the seventh day was set apart from the rest of the days as holy to the LORD (Gen 2:2–3). The Sabbath was central to worship in the tabernacle and was set apart by doubling the sacrifices (Num 28:9–10). It was also on the Sabbath day that the most holy bread of the presence was arranged by the high priest on the table in the tabernacle (Exod 25:30), and when he and his sons would eat the bread in a holy place as a perpetual due (Lev 24:9).

Josephus says that the entire headdress of the high priest, that is, the turban, the blue ribbon and headplate, represented heaven: “with its blue color, the mitre [turban] seems to me to mean heaven. How otherwise could the name of God be inscribed upon it? That it was also adorned with a crown of gold

is because of the splendor (αὐγή) in which God rejoices.”⁷¹ The Venerable Bede made this observation about the headplate:

Just as the divine power stands out above everything that it has created, so was it necessary that its name should stand out higher by surmounting the other garments and adornments of the high priest and sanctify them all (as it were) by occupying a prominent position on his forehead.⁷²

GREAT HIGH PRIEST

John W. Kleinig and Vern S. Poythress have described the high priest in the following ways:

[The high priest] functioned as a representative of the holy Lord before the people, clothed in glory and honor, the ambassador of the heavenly King, dressed in royal robes. The vestments of the high priest starkly portrayed his equivocal status as the great mediator between the holy God of Israel and his sinful people.⁷³

The high priest himself is in fact a kind of vertical replica of the tabernacle. His garments correspond to the curtains of the tabernacle. His head band with the inscription “Holy to the LORD” corresponds to the Most Holy Place, the representation of heaven. His hands manipulate the blood that mediates between heaven and earth. His feet remain planted on the earth. Ears, hands, and feet are all consecrated with blood, corresponding to the consecration of all the parts of the tabernacle. Thus, he is not only a human being, sinful like ourselves, but a human being clothed with the majesty of heaven.⁷⁴

A distinct movement takes place in Ben Sira 50:5–11. It is a movement from “heaven to earth,” from the most holy place, “the house of the veil” (v 5), to the “majestic altar” of burnt offering in the courtyard (v 11). This movement took place on the Day of Atonement,⁷⁵ when the high priest, after cleansing the holy places with consecrated blood, exited the sanctuary to ascend the altar outside. After he cleansed the altar of burnt offering and reconsecrated it, he would then remove his Yom Kippur vestments, bathe, don his regal vestments, and return to the altar for the whole burnt offering (Lev 16:23–24).

The movement explains why in Sirach 50:5–7, the high priest is described in terms of the heavenly bodies, for at that point he was “descending” from the heavenly realm, and, coming out of the smoke-filled holy places wearing his white linen

67. Macina, *The LORD’s Service*, 154.

68. See the thesis of Crispin Fletcher-Louis in *Jesus Monotheism: Vol. 1*, 221 and following.

69. Margaret Barker, *Temple Theology: An Introduction* (London: SPCK, 2004), 30.

70. See the theological purpose of the blessing rite in Macina, *The LORD’s Service*, 164–168, and the discussion in Carmen Imes, “Between Two Worlds,” 60–61.

71. Josephus, *Ant.* 3.186–87.

72. Bede: *On the Tabernacle*, trans. and ed. Arthur G. Holder (Liverpool: Liverpool University Press, 1994), 130.

73. John W. Kleinig, *Leviticus*, Concordia Commentary Series (St. Louis: Concordia Publishing House, 2003), 339.

74. Vern S. Poythress, *The Shadow of Christ in the Law of Moses* (Phillipsburg, NJ: P & R Publishing, 1991), 53–54.

75. For the view that this was the daily Tamid offering, see Fearghas Ó Fearghail, “Sir 50, 5–21: Yom Kippur or the Daily Whole-Offering?” *Biblica* 59, no. 3 (1978): 301–316.

vestments, he really appeared as a morning star between the clouds or a full moon on a festival day, or the sun shining on the temple.⁷⁶ His donning of the regal vestments and ascending the altar for the whole burnt offering may explain the imagery of Sirach 50:8–11. The description of the high priest as a blossom may refer to his crown. The lily, green shoot, and olive tree may refer to the decorative ephod. The fire and incense of the cereal offering was part of the daily burnt offering that the high priest would perform. The vessel of hammered gold set with precious stones must be the breastplate. Finally, Sirach 50:11 refers to when the high priest would put on (עֲטָה) his vestment of glory and clothe (לְבַשׁ) himself with his vestment of beauty, an explicit reference to Exodus 28:2. The sequence is important to note: in Sirach 50:5, the high priest exits the holy place, and in Sirach 50:11 he puts on the high priestly vestments before ascending the altar. This sequence can only have taken place on Yom Kippur. Somewhere between Sirach 50:5 and 50:11 the high priest went from wearing the plain linen vestments to wearing the regal vestments. The transition seems likely at verses 7 and 8, where the description goes from the celestial to the earthly.

After all the ritual solemnity of the Day of Atonement, with its expiation of sin, cleansing of the sanctuary, and atonement for the people, the moment when the high priest finally ascended the altar to resume the daily divine service and the whole burnt offering was truly a moment of exaltation. John Kleinig discusses the anticipation of the people in this movement of Yom Kippur:

During the time when the high priest appeared before God in the Most Holy Place (the inner shrine) to sprinkle the blood on the mercy seat, the people would wait anxiously and expectantly for him to reappear to cleanse them from sin and release them from their indebtedness to God for another year.⁷⁷

This Yom Kippur movement of the high priest from the altar of burnt offering to the most holy place and back again is the background to the author of the Hebrews discussion of the

work of Christ, where he describes Christ as crossing the same boundaries, yet not in a sanctuary made of wood and stone, but from earth to heaven itself.

This Yom Kippur movement of the high priest from the altar of burnt offering to the most holy place and back again describes Christ as crossing the same boundaries.

For Christ has entered, not into holy places made with hands, which are copies of the true things, but into heaven itself, now to appear in the presence of God on our behalf. Nor was it to offer himself repeatedly, as the high priest enters the holy places every year with blood not his own, for then he would have had to suffer repeatedly since the foundation of the world. But as it is, he has appeared once for all at the end of the ages to put away sin by the sacrifice of himself (Heb 9:24–26).

Kleinig comments:

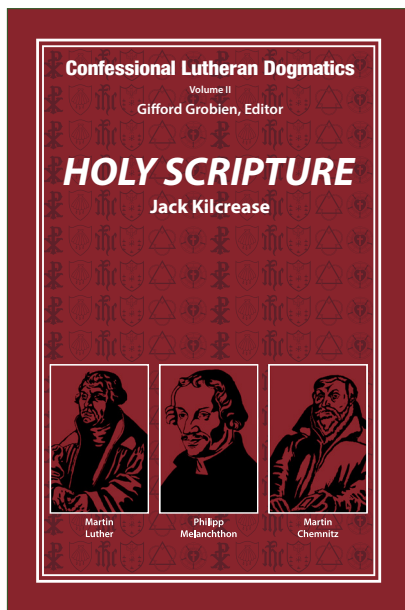
He entered “heaven itself” (9:24). The unusual singular form of “heaven” (τὸν οὐρανόν) is the term for the highest and innermost place in the heavenly realm, where God is enthroned in glory; since God’s throne is there, it is the place where God is located. Christ appears there before God the heavenly King and represents the congregation as their mediator. This claim recalls 7:25; by his intervention and intercession he gains access for them to the throne of grace (4:16), so that they can now “come near to God through him” (7:25) and receive salvation from him in the Divine Service, for he “has the power to save completely” (7:25).⁷⁸ **LOGIA**

76. See the discussion of Crispin Fletcher-Louis in “The High Priest in Ben Sira 50: The High Priest Is an Incorporative Divine Messiah and At-One-Ment Takes Place through Worship in the Microcosm,” in *Atonement: Jewish and Christian Origins*, edited by Max Botner, Justin Harrison Duff, and Simon Durr (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 2020), 89–111; see especially 98.

77. John W. Kleinig, *Hebrews*, Concordia Commentary Series (St. Louis: Concordia Publishing House, 2017), 464.

78. Kleinig, *Hebrews*, 461–62.

FROM LUTHER ACADEMY BOOKS



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by

Jack D. Kilcrease

HOLY SCRIPTURE, VOLUME 3 OF THE CONFESSIONAL LUTHERAN DOGMATICS SERIES, seeks to explicate and defend the truthfulness of the Bible as well as its Christocentricity in response to the challenges of contemporary theology. This study appropriates the theological resources of Scripture and the Lutheran Confessions in order to counteract the destructive

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Jack D. Kilcrease is associate professor of historical and systematic theology at the Institute of Lutheran Theology in Brookings, South Dakota.

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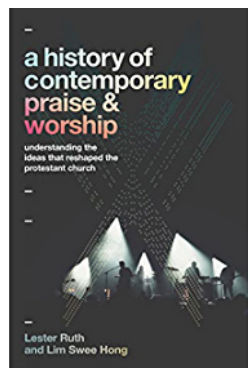
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REVIEWS

"It is not many books that make men learned . . . but it is a good book frequently read."

Martin Luther



A History of Contemporary Praise and Worship: Understanding the Ideas That Reshaped the Protestant Church. By Lester Ruth and Lim Swee Hong. Grand Rapids, Michigan: Baker Academic, 2021.

✪ Lester Ruth and Lim Swee Hong tell the history of popular Protestant worship in the twenty-first century as the convergence of two rivers. They

offer not only a chronicle of the names, institutions, and publications that contributed to new forms of worship in North America in the mid-to-late twentieth century; they also organize this history around the theological principles that stand behind the practices. “Contemporary praise and worship” is the comprehensive term that Ruth and Hong give to the confluence of liturgical theology and practice that characterize much of the worship found in Protestant churches today. The first river, “Praise and Worship,” is a quest to experience the presence of God in worship, namely, in the musical praise of God. The second, “Contemporary Worship,” seeks to bridge a gap between church and culture with relevant worship content. By the turn of the twenty-first century, these two streams come together in a synthesis not only of style, but also of theology.

Ruth and Hong identify the origin of the Praise and Worship river in the Latter Rain Movement of the Pentecostal tradition of the 1940s. The theological impetus for this style of worship arose from an interpretation of Psalm 22:3 advanced by the Pentecostal preacher Reg Layzell. In the King James Version, Psalm 22:3 reads, “But thou art holy, O thou that inhabitest the praises of Israel” (Ps. 22:3). Layzell understood this to mean that, while God was indeed present everywhere, he was present in a peculiar way in the act of praising him. As this theology of God’s presence in praise spread within the Pentecostal tradition, it combined with a typological reading of Old Testament tabernacle worship. Two characteristics emerged from this typological reading: that praise was to be musical and exuberant, as when David returned the ark of God to Jerusalem, and that worship progressed ever closer to the presence of God as though passing from the gate to the inner holy place in the tabernacle of Moses. The result was that praise and worship sought to usher the worshiper into the presence of God by musical acts of praise. True worship was consummated, then, in an

intimate experience of God’s presence in musical expression. As Ruth and Hong trace the progression of this movement in subsequent generations, the core theological conviction from Psalm 22:3—that God is present in praise—remained the organizing theological principle.

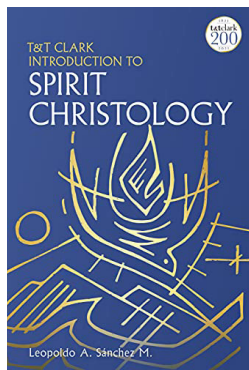
Contemporary Worship, the second river in Ruth’s and Hong’s history, describes a new pragmatic approach to worship that began to coalesce in mainline Protestant churches in the 1960s. While Praise and Worship had a very clear beginning in a certain segment of the Pentecostal Church, the origins of Contemporary Worship were more diffused. The middle of the twentieth century saw a widening gap between church and culture and, concomitantly, traditional mainline churches sought to bridge that gap. Because Contemporary Worship was a more pragmatic approach to worship, its theology was less clearly defined than that of Praise and Worship. However, Ruth and Hong identify a recurring theological theme from 1 Corinthians 9:22: “I have become all things to all people, that by all means I might save some” (1 Cor 9:22 ESV). Advocates of Contemporary Worship saw worship as the primary means to evangelize the unchurched and sought to adapt worship to the culture to attract more people to the church. Regardless of denominational affiliation or theological commitments, a core conviction of Contemporary Worship was that the style of worship can and must be distinguished from its content so that the unchanging content can be communicated effectively in different cultural situations.

One of the great benefits of Ruth’s and Hong’s story of contemporary praise and worship is their focus on the theology behind the practice. By identifying biblical and theological grounds for these practices, they open up a space for a biblical and theological critique of contemporary praise and worship. This is important because it recognizes that worship style cannot be evaluated merely on subjective aesthetic preferences or results-driven pragmatism. There are theological matters at stake. This becomes evident in the case of Community Church of Joy, Ruth’s and Hong’s example of contemporary worship in the Lutheran tradition. In 2016, Community Church of Joy gave up its confessional commitments to become a campus of Dream City Church, an evangelical congregation with Pentecostal roots (“Community Church of Joy now Dream City Church-Glendale,” *The Glendale Star*, March 3, 2016, https://www.glendalestar.com/news/article_b7398624-df25-11e5-a5fd-8757c16804f9.html). The case of Community Church of Joy indicates that the conflu-

ence of Contemporary Worship with Praise and Worship is not theologically neutral, and the distinction between worship style and substance does not necessarily preserve a “changeless message.” *Lex orandi, lex credendi* remains a two-way street. Faith determines worship and worship determines faith.

A History of Contemporary Praise and Worship should be an essential text for advocates of contemporary styles of worship as well as for those who are committed to traditional forms of worship. Ruth and Hong not only identify sources of contemporary styles of worship, but they also expose theological issues that are too often overlooked or diminished. Because the coauthors are both advocates of newer forms of worship, their critiques cannot be dismissed as defamatory potshots and should also be taken seriously by practitioners of contemporary styles. Similarly, advocates of traditional and liturgical worship will find an honest assessment of contemporary praise and worship from some of its own practitioners, which may help temper some of the more heated conversations about worship styles.

Jacob Ehrhard
Chicago, Illinois



Introduction to Spirit Christology.

By Leopoldo A. Sánchez M. London: T & T Clark, 2021.

✚ In *Introduction to Spirit Christology*, Leopoldo Sánchez, professor of systematic theology at Concordia Seminary, provides the first primer for the field of a Spirit-oriented (or pneumatological) Christology, or Spirit Christology. Spirit Christology

addresses Justin Martyr’s old burden—*does Jesus really need the Holy Spirit?*—by exploring who Jesus is with respect to the role of the Holy Spirit in his life and mission. Broadly speaking, Spirit Christology refers to theological inquiry where the person and work of the Holy Spirit (pneumatology) figures predominantly and indispensably in one’s confession of the person and work of Jesus (Christology). Sánchez understands Spirit Christology to focus on the presence and activity of the Holy Spirit in the life of Jesus, asking what the identity of Jesus as the receiver, bearer, and giver of God’s Spirit contributes to theological reflection and Christian living.

To demonstrate how Spirit Christology enriches theology, Sánchez’s goal is twofold. He first offers an extensive review of the literature. The field is vast as Spirit Christology is interdisciplinary (biblical, historical, systematic, and practical), but Sánchez narrows the focus by highlighting three types of questions those working in Spirit Christology ask. The first relates to Christology and soteriology, giving proper account to the presence and activity of the Spirit in the life and ministry of the incarnate Son. The second relates to Trinitarian theological investigation of the Spirit’s mission in the economy of salva-

tion. Here the focus is on the distinction between the Spirit’s and the Son’s missions as well as their relation to each other. The third question asks about life in the Spirit, exploring the continuity and discontinuity between the presence and activity of the Spirit in the Son of God and in the adopted sons of God. Sánchez’s second goal is to explore the responses to these major questions in a biblically formed Nicene logic.

A challenge of Spirit Christology is that there are various iterations of it, which Sánchez details in the first chapter: Nicene, pre-Nicene, and post-Nicene, also referred to as Chalcedonian, pre-Chalcedonian, and post-Chalcedonian (8–17). As Sánchez demonstrates, “Spirit” has not always been used the same way throughout history, resulting in some types of Spirit Christology becoming a revision (or replacement) of the orthodox Christology of the great councils (Logos Christology). The thread that binds Sánchez’s argument together is his commitment to classic Lutheran Christology, which affirms the ontological unity of Father and the Son (against Arius) while also affirming the personal unity of the Son (against Nestorius). Sensitive to the significance of this Christological tradition, Sánchez argues for Spirit Christology to complement, not replace, this *Logos* Christology.

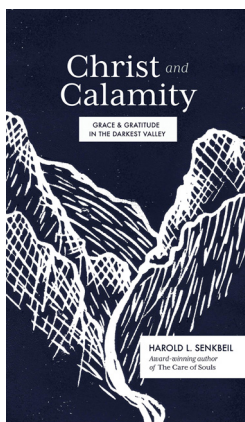
The true strength of Sánchez’s short primer is its breadth. Though Spirit Christology naturally finds its place in systematic theology, chapter two explores biblical studies that have thoughtfully considered the New Testament’s portrayal of Jesus from a Spirit-oriented reading. Though they are not Spirit Christologists, Sánchez focuses on two exegetes. The first is James D. G. Dunn, who “works out a pneumatologically informed reading of Jesus’ and his disciples’ experiences of sonship and Spirit in the New Testament by offering an interpretative lens that adopts significantly the eschatological interest and shift in the field of biblical studies since the nineteenth century” (48). The second is Gerald F. Hawthorne, who “more explicitly attempts to account for prominent Spirit texts in the gospels in a way that integrates them into a broader Christological perspective—a kenotic approach in which the pneumatic identity of Jesus does not compete with his divine sonship or incarnation” (48). The chapter concludes by exploring how current biblical scholars and theologians have employed Spirit Christology as a lens for biblical interpretation.

In chapter three, Sánchez centers on the patristic voices that have served as building blocks for Spirit Christology. He notes, “Even by early church standards, we see a diversity of approaches to the Spirit in accounts of Jesus—in particular, in reference to Jesus’ ‘anointing’ at the incarnation or at his baptism” (58). Irenaeus and Athanasius contribute to what Sánchez calls “the development of an incarnational pneumatology” in their responses to Gnostics and Arians (59). For Irenaeus, the anointing of Jesus in the Jordan has a soteriological trajectory: “The Son of God, according to his divinity, did not need to be anointed with the Spirit, but if the Word wants to save humans, he must be anointed as a man” (64). Athanasius’ focus is on the Word as the subject of his own Spirit-oriented actions in salvation and, ultimately, how the goal of the Son’s life in the Spirit rests with the giving of his Spirit to others (69).

In chapters four and five, Sánchez turns to contemporary studies in Spirit Christology. While these chapters are not exhaustive of the work being done in the field, Sánchez's emphases are intended to demonstrate the potential and productivity of Spirit Christology. Chapter four reflects on Trinitarian theology (Coffey and Moltmann) as well as Christology from Lutheran (Sánchez and Chemnitz), Reformed (Habets and Owen), and Pentecostal (Jenkins and Irving) perspectives. Chapter five develops Spirit Christology and its contributions for Christian life. Sánchez highlights Sammy Alfaro's proposal for developing a Pentecostal Christology "through a constructive dialogue between Spirit Christology and US Hispanic/Latin American theologies" (153–157). Next, Sánchez demonstrates how English Evangelical theologian Lucy Peppiatt develops a theology of mission by exploring the interaction between Spirit Christology and missiology (157–164). Finally, Sánchez discusses his own proposal for a models-based understanding of sanctification from a Spirit Christology (164–172).

Despite its relative unfamiliarity, Lutheran pastors ought not dismiss Spirit Christology as just another academic novelty. Lutherans should find this text both intellectually stimulating and insightful as Sánchez demonstrates the strong exegetical and historical witness to Jesus in, with, and under the Spirit in his own life and ministry and its significance for contemporary theological reflection. Spirit Christology challenges Christians not to see the Spirit *only after* Jesus, but *already in* Jesus. A closer examination of Jesus' own life in the Spirit in the Scriptures as well as a review of how voices throughout the past have spoken concerning Jesus as the one who receives, bears, and gives the Spirit, will surely strengthen Lutheran preaching and teaching as well as give a Christlike shape to ministry and life in the Spirit. For "despite Christ's uniqueness as bearer and giver of the Spirit, humans can [and do] participate by the grace of adoption in the same Spirit who dwells in Christ's humanity" (175).

Brian A. Gauthier
Seward, Nebraska



Christ and Calamity: Grace and Gratitude in the Darkest Valley. By Harold Senkbeil. Bellingham, Washington: Lexham Press, 2020.

✂ In one sense it seems as though this review might not need to be written. A book to give hope, authored during the surges and struggles of the Covid-19 pandemic, might be irrelevant once that season is no longer pressing

upon us. Yet Harold Senkbeil's *Christ and Calamity: Grace and Gratitude in the Darkest Valley* has an enduring quality that supersedes specific manifestations of life's trials and tragedies. This book makes reference to the pandemic, though only in a way illustrative of the various and continual struggles people

face. Senkbeil further cites some very personal calamities of his own, to which many readers will relate their own periods of sadness and distress, including people suffering from chronic and incurable pain or the sudden and painful deaths of loved ones. Many others could be listed. He can name these very real calamities, and he readily acknowledges their pain, because he posits a message of hope that is up to the task of providing comfort that will sustain even "in the darkest valley."

This slim volume contains resources for praying and attending to spiritual needs in the midst of personal calamity. Senkbeil writes in a personal style using the second person, speaking words of comfort directly to his readers. It is as though he is one's pastor, acknowledging the pain his reader is facing, identifying with it, and then offering words of grace and gratitude centered in Christ. The focus of the book is evident, even in the chapter headings. The headings describe our common responses to calamity: When you "Are Faithless," "Cry Out," "Are Afflicted," "Bear Your Cross," "Are Weak," "Are Sad," "Are in Darkness," "Are Alone," "Are Dying." The culminating emphasis of each chapter is an application of the gospel to one's struggles. Accordingly, the second part of each heading begins with similar, more gospel-oriented words: Christ is your "Advocate," "Comfort," "King," "Strength," "Joy," "Light," is "With You," is your "Life."

Three major thematic threads run throughout this little guidebook for facing life's darker hours. Two of those are indicated above: the suffering you face in calamity and the gifts Christ provides to you amidst your suffering. The third thread is that of a faith that clings to Christ. The reader may find it sobering yet calming to observe how Senkbeil unapologetically relates that God's people in the biblical narrative typically responded to calamity the way we often do, with an initial show of faithlessness. He points his readers to the same promises God gave them. In this way, he makes it clear that hope is found in the object of faith, not in the quality or strength of one's personal faith. The object of faith is ultimately the suffering servant—the crucified and risen Jesus.

For Senkbeil, such a faith is manifested in cries of pain and anguish to God, what Scripture refers to as lamentation. The difference between a whining "why me?" and a lament is that the latter is a cry of faith in one's God. Senkbeil shows how one's suffering will find its meaning in clinging to Christ's suffering for hope. In fact, comfort is given as one's suffering links the Christian in faith to Jesus and his suffering. He acknowledges that this sounds upside down in our world. This theology of the cross claims that the cross, an instrument of death, is the source of life. It is a sign of salvation. To preach Christ is to preach the cross. It is to say that when one loses, one wins; when one loses his life, he gains eternal life.

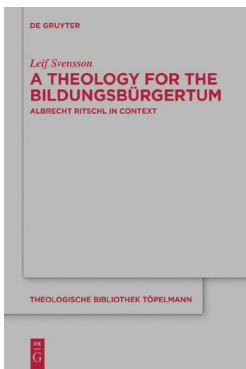
In this handbook of hope, there are many other words of comfort and clarity woven into the themes of suffering, Christ, and faith. These include discussions about the problem of evil and the efficacy of the Word of God, a spoken and incarnate Word that gives comfort to the hearer in the face of evil. These themes culminate in an honest acknowledgement of the impending great calamity coming for this present world, namely,

that it is passing away. In a culture that lives in the denial of death, it honestly states that death is real and that an impending judgement day is real. Senkbeil answers this proclamation with an application of Christ's message of hope to this greatest of all calamities. We need not deny death or judgment, for Christ who brings life out of death rose from the dead to bring life and salvation to all who trust in him. To live is Christ, to die is gain.

Senkbeil exhorts his readers that they must, in the face of trials, tragedies, and calamities, look to the Lord. In the day of trouble—be it chronic personal pain or pandemic, sudden death or the devastation of war, or the end of the world—we are exhorted and encouraged to call on the Lord. The message of the cross and victory of Christ's resurrection promises hope, offers grace, and elicits gratitude even in the darkest valley.

Christ and Calamity can easily fit into a pocket or purse. It can be used by an individual or with a group. It contains practical guidance, offering several classic prayer services and hymns of comfort. It would be an excellent resource for someone to have along when facing a difficult time in life, as it provides personal messages of pastoral care and hope in the face of calamity and trial.

W. Mart Thompson
St. Louis, Missouri



A Theology for the Bildungsbürgertum: Albrecht Ritschl in Context. By Leif Svensson. Boston: De Gruyter, 2020.

📖 The discipline of theology found itself pulled in opposing directions amid the intellectual culture of Germany during the nineteenth century.

In the wake of the historical turn of university disciplines and the ascendancy of the sciences, some theologians postured a radical revision of their field of study, a few going to the extreme of abandoning Christianity altogether. Yet, other theologians held all calls for theological reappraisal as an abandonment of the Christian faith. David Friedrich Strauß and August Vilmar represent these poles respectively. But while both Strauß and Vilmar were not without their disciples, the greatest intellectual influence belonged to theologians who sought to mediate between the most extreme reconstructions of Christian theology and the strictest adherence to antiquated orthodoxies. Schleiermacher's precedent of theological mediation became paradigmatic for university theologians across the century. It is within this milieu of nineteenth-century theological mediation that Leif Svensson contextualizes the theological contribution of Albrecht Ritschl. Where Ritschl's star lost its brilliance in the wake of Barth's denunciation of Ritschl as the theologian of the "national-liberal bourgeois," Svensson calls for a reassessment of Ritschl's legacy against the backdrop of various cultural debates that transpired across the second half of the century. It is not that Svensson seeks a rehabilitation

of Ritschl's theology—in fact, he frequently criticizes Ritschl. Rather than retrieval, Svensson holds that Ritschl's efforts at combating various intellectual antagonists of Christianity have been forgotten. While Ritschl's particular theological postures may not have stood the test of time, he endeavored to defend Christianity against various cultural despisers.

To reassess his legacy, Svensson engages Ritschl's thought, including many of his most well-known theological themes and contributions (for example, the kingdom of God and the excision of classical metaphysics from theology), and contextualizes them against three nineteenth-century antagonists of Christianity: (1) historicism and historical-critical theology; (2) scientific materialism, and (3) anti-Lutheran polemicists. This triangulated contextualization allows Svensson the opportunity to reexhibit Ritschl's theological oeuvre under new light. Against criticisms that threatened the intellectual and cultural legitimacy of Christianity, Svensson depicts Ritschl's theological project as his attempt at a broad defense of Christianity, both its academic bona fides and its indispensable character for modern society.

But Ritschl's take on apologetics cannot be confused with any staunch defense of traditional Christian orthodoxy. Frequently, he even ceded much ground to the antagonists he sought to counter. In fact, he not only ceded ground; he occupied the same ground. In the face of a rationalistic rejection of biblical miracles, or Strauß's hermeneutic of myth, Ritschl did not counter their positions by defending the veracity of miracles or the virgin birth. Curiously, neither did Ritschl embrace such crude dismissals of miracles, not because he believed in them—he most certainly dismissed miracles outright, since they oppose the laws of nature—but because miracles correspond to the "religious cognition" of the biblical authors. Ritschl held that faith grants the believer a subjective religious knowledge regarding divine agency; but this knowledge does not correspond directly to matters of objective reality. Biblical narratives of the miraculous are not statements about empirical facts; rather, they reflect the author's interior experience of divine activity. This allowed Ritschl to object to any axiomatic rejection of miracles without having to mount a defense of their historical legitimacy. Ritschl took a similar apologetic approach against the increasingly popular materialism of mid-century Germany. Ritschl called into question the supposed empirical objectivity of materialists like Carl Voigt, Jakob Moleschott, and Ludwig Büchner. Ritschl further recognized that in excising any reality beyond the material, such a materialistic worldview forswore the possibility of human freedom, in place of a hopeless determinism. But instead of recovering a robust Christian metaphysical vision of reality, Ritschl proscribed classical metaphysics, and reduced the proof of Christianity to the effects that it has on the Christian, namely, its impact upon Christian consciousness, the transformation of the human will, and the ethical activity of the Christian, specifically his ethical activity in laboring for the realization of the kingdom of God within society.

While Svensson's volume is not without its shortcomings, his approach to Ritschl results in a valuable study, even for

those without any particular interest in Ritschl. It is quite likely that for many readers of *LOGIA*, Ritschl's is only a name skimmed over in surveys of church history. How is it that one of the most popular and relevant theologians of the nineteenth century is hardly known today? Svensson's work is a study that illustrates how most of the victories achieved by mediating apologetic measures are frequently pyrrhic. Satisfaction will be found neither among the cultured despisers, nor among the Christian "barbarism" of Schleiermacher's nightmares (see *On the Glaubenslehre: Two Letters to Dr. Lücke*). The syntheses achieved by figures like Ritschl always break down in the face of the most recent "scholarship." Ritschl defended Christianity as socially relevant and essential against her most ardent antagonists. In the face of Strauß and other historical critics, he asserted belief in a historical Jesus. He even held Jesus to be the historical founder of the Christian Church. But what good is a historical Jesus excavated from the incarnation, the virgin birth, and the resurrection?

James Ambrose Lee II
River Forest, Illinois



The Canons of the Third Lateran Council of 1179: Their Origins and Reception. By Danica Summerlin. Cambridge: Cambridge University Press, 2019.

American Christians are not typically inclined toward bureaucracy or institutionalization of any sort.

Grassroots democracy, laissez-faire capitalism, religious voluntarism all fit the mood of our culture more than secular or ecclesiastical governments telling us what we should or shouldn't do. Lutherans who organize themselves synodally tend to share the same sensibilities as our fellow countrymen, and we have little space for churches that overstep their bounds. It's not too much to say that this attitude is ingrained in us genetically as Lutherans. Lutheranism emerged out of a Reformation context that saw a politically overreaching Roman papacy enforcing its views against the consciences of (many of) the faithful.

Yet, if this book by Sheffield medievalist Danica Summerlin is any indication, that was not the case for the medieval church—at least not the medieval church of 1179's Third Lateran Council, called by Pope Alexander III (c. 1159–1181). The four Lateran councils, so called because they were held in the papal palace adjacent to the cathedral church of Rome, St. John Lateran, are traditionally considered medieval papal councils because they were said to be convoked at the pope's behest, their canons drafted by the pope's curia to reflect his own program for the church, and their legislation declared and enforced by the papacy itself. Scholars have long presented these councils as platforms for the hegemony of the high medieval papacy, running from the Gregorian reforms of the late eleventh century through the end of the contest between papacy and empire in

the early fourteenth century. In Summerlin's telling, however, this was far from the case: instead, the Third Lateran Council was an inherently responsive council, addressing the expressed needs of the church in a way that provided genuine pastoral guidance, but lacking legislative enforcement.

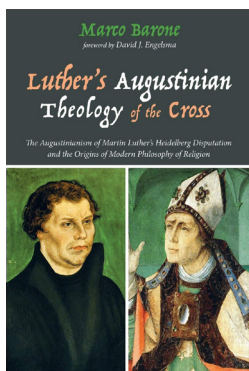
While the details of a medieval Latin papal council will be of little interest to a Lutheran audience, Summerlin's points of emphasis run directly contrary to the customary Lutheran supposition of a medieval papacy strong-handedly dictating the faith and life of the church. One of those emphases has to do with the actual promulgation of the canons at Lateran III. While councils often contained different types of legislation—decrees, canons, constitutions, each with varying definitions and applications—the medieval Lateran councils issued only canons, or disciplinary regulations. These are distinct from papal decrees or bulls, ordinarily issued by the pope himself and incorporated into the books of medieval canon law. While canons of the other Lateran councils may have (debatably) taken the shape of such decretals, Lateran III issued twenty-seven canons of a very different character. Instead of reflecting some pre-existing platform of Alexander III, the canons mostly arose from concerns in various territories of the church that were addressed to Rome in the form of requests for consultation, particularly in the decade leading up to the council itself. They dealt with proper procedures for papal elections, the prosecution of heretics, the governance of emerging universities in granting the license to teach (*licentia docendi*), and the conferral of ecclesiastical benefices, among others. To note one example of some later pertinence for the Protestant Reformation, though Alexander had been preoccupied with enforcing clerical celibacy, drafting roughly one-third of the decretals from the 1234 canon law collection known as the *Liber extra*, Lateran III included only one canon (canon 11) related to the topic—and that merely repeated much earlier legislation prohibiting marriage in the higher orders or subdiaconate (see 92, 203). Whatever one may say about the papal monarchy of the High Middle Ages, this particular council did not reveal a pope attempting to micromanage the church so much as a pope pastorally addressing tensions that had arisen within the church.

Not only were the actual canons of Lateran III effectively pastoral responses to existing problems within the church, but, Summerlin argues, they were not so much prescriptions to be followed as guidelines to be adapted as local context suggested. There were no official texts of the canons distributed to all church prelates, and there was no agency to enforce the adoption of these disciplinary regulations. On the contrary, the canons were far more the preoccupation of canonists and their commentary on canon law than of the prelates or clerics. Where the canons were received, they were adapted and applied as the local clergy saw fit. This demonstrates, according to Summerlin, that the canons were seen as "precepts or guidelines rather than set rules" (238). Again, a far cry from the hegemonic papal monarchy so often presumed.

The relevance of a volume like this for a Lutheran audience is limited. Only scholars of the medieval church, canon law,

councils, or the papacy would have the interest in or patience for such a topic. That said, its conclusions are not unimportant. First, it contradicts commonly held assumptions of an imperious medieval papacy that molded a church according to its whims. The Alexandrine papacy of the Lateran III canons was, on the contrary, pastoral, responsive, and surprisingly tentative. Second, that same Alexandrine papacy of the Lateran III canons provides an admittedly circumscribed (and potentially conjectural) example of a bureaucratic institution—and an ecclesiastical one, at that—listening to those it serves, responding to their concerns, and providing something of value to them without the expectation of uniform reception. In a word, one might even call this sort of governance advisory.

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Luther's Augustinian Theology of the Cross: The Augustinianism of Martin Luther's Heidelberg Disputation and the Origins of Modern Philosophy of Religion. By Marco Barone. Eugene, Oregon: Resource Publications, 2017.

✪ The five-hundredth anniversary of the Lutheran Reformation brought with it new publications on

the life and theology of the great reformer Martin Luther. Many have identified the posting of *The Ninety-Five Theses*—the event that marks the anniversary of reform—as less theologically significant in its separation from Roman Catholic thought than the disputations that were soon to follow. Some scholars place the evangelical shift as soon as April 1518 with the *Heidelberg Disputation*. Marco Barone's *Martin Luther's Augustinian Theology of the Cross* attempts to clarify the beginnings of this shift by outlining where Luther's disputation parallels and draws from Augustine and where it employs Luther's distinctly evangelical approach. In his appeal to Luther's *theologia crucis*, Barone makes the case that Luther's theological breakthrough was not detached from, but aligned with, Augustine's thought. Additionally, Barone argues that the *theologia crucis* presented by Luther at Heidelberg needs to be understood as an *Augustinian* theology of the cross. While emphasizing the Augustinian context of the disputation, Barone also maintains that the disputation is a philosophical corrective to the medieval scholastics of Luther's time. In this way his interpretation remains fairly consistent with that of Gerhard Forde and Alister McGrath.

While briefly engaging other commentaries such as Forde's *On Being a Theologian of the Cross* and McGrath's *Luther's Theology of the Cross*, Barone appeals first and foremost to the primary texts, spending most of his time analyzing the twenty-

eight proofs of the *Heidelberg Disputation*. Barone contextualizes the theses by focusing on Luther's references to Augustine and the Pauline epistles. Barone does the bibliographical leg work of identifying not only the sections of Augustine that Luther is directly referencing, but also provides the context of these doctrines from within the broader corpus of Augustine's work. The value of the documentation provided here should not be understated and makes this work a valuable tool for those who desire to go beyond Barone's writing and into the primary sources for themselves. Following the bibliographical work, Barone takes on the role of commentator and neatly compares and contrasts Luther and Augustine. Barone argues that this comparison is a necessary key to understanding the disputation appealing to Luther's use of the term "the Theologian" and Luther's statement from the preface that Augustine is the "proper interpreter of St. Paul." Acknowledging the systematic organization of the *Heidelberg Disputation* presented by Forde, Barone takes his doctrinal comparison through the subjects of free will, the law of God and the works of man, the righteousness of God, and glory and the cross.

In the process of connecting Luther and Augustine, Barone at times fails to reflect on the greater significance of these Augustinian commitments. It is well known that the *Heidelberg Disputation* was an Augustinian event, and so perhaps the more interesting question, which is not completely addressed, is whether Luther's divergence from Augustine is the result of Luther misunderstanding Augustine or disagreeing with him. Nevertheless, Barone's conclusions do support the idea that the theology of the cross cannot be a complete summary of Luther's theology, because Luther had not yet reached the peak of his evangelical breakthrough. Some scholars, such as Steven Paulson, have reached similar conclusions to Barone's, arguing that Luther's emphasis at Heidelberg is Augustinian by nature due to its focus on the internal meditations and affections of the believer—and that this internal emphasis is later exchanged for proclamation of the external word.

Barone's final conclusion is that the *theologia crucis* is a significant theological and philosophical account of how God's action at the cross is abrasively opposed to the nature of man and man's constant tendency for self-justifying theologies of glory. In the closing chapter, Barone presents that the theology of the cross stands as an exclusive starting point not only for theology, but also philosophy. Using this thesis, Barone offers up an example by briefly engaging with the philosophies of Immanuel Kant and Gottfried Wilhelm Leibniz. Barone identifies these modern philosophies of religion as carefully crafted theologies of glory. The refutation of these systems is successful and could be useful as an apologetic tool. The apologetic use of the *theologia crucis*, however, is not fully fleshed out by Barone—though he has opened a promising door to further exploration.

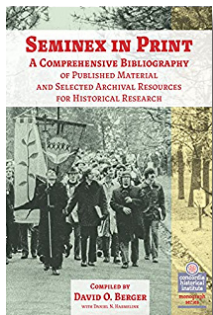
Overall, Barone's work is an accessible bibliographical outline and commentary on Luther's use of Augustine. It will be most useful and appealing to scholars in the field of reformation history and students studying the origins of the Reforma-

tion. The book began life as an MA Thesis and was published while Barone was a PhD candidate at Queen's University, Belfast. Barone's stated interest in the subject was to find a distinctly Christian starting point for philosophical exploration. His research at Mary Immaculate College led him to conclude that the cross must be the starting and end point for all Christian philosophical inquiry.

Luther's Augustinian Theology of the Cross stands as a unique contribution to the discussion on the theology of the cross and the theology of glory and is a useful aid in studying the *Heidelberg Disputation*. For those studying and interpreting Luther's work, it is an important reminder that the theology of the cross is not a catch-all, but instead a picture of evangelical theology in development. In fact, for those concerned with Luther's early disputations, Barone helps set important boundaries and expectations, specifically the fact that the theology of the cross was not Luther's most radical assertion, but rather paves the way for greater evangelical development.

Caleb E. Keith
Sugarloaf, California

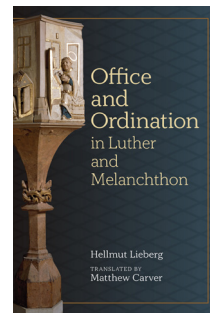
Briefly Noted



Seminex in Print: A Comprehensive Bibliography of Published Material and Selected Archival Resources for Historical Research. Compiled by David O. Berger with Daniel N. Harmelink. St. Louis: Concordia Publishing House, 2021.

Retired Director of Library Services at Concordia Seminary David O. Berger has collaborated with Concordia Historical Institute (CHI) director Daniel Harmelink to produce this inaugural volume in the CHI Monograph Series. True to its name, this is a comprehensive bibliography of materials related to the momentous walkout of the faculty majority of the Lutheran Church—Missouri Synod's Concordia Seminary in 1974, which caused many of the denomination's most influential theologians and not an insignificant number of congregations to leave the Synod. As a bibliography, it by design offers precious little in the way of historical narrative or theological commentary. As a comprehensive effort, it includes a vast amount of material addressing this formative controversy from different media: printed volumes, academic works, audiovisual recordings, essays in academic journals, book reviews, a variety of more popular periodicals, official LCMS publications, reference works, archival materials, and convention resolutions. Due to the overwhelming mass of sources and potentially related topics, this bibliography largely limits itself

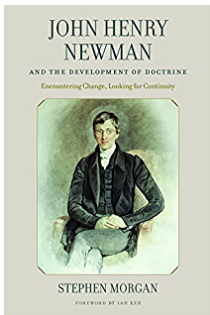
to the decade spanning the early 1970s to the early 1980s. There are important exceptions, however, such as recordings of more recent course lectures from Concordia Seminary. Maybe the most promising resource that Berger and Harmelink unearth is the recordings housed at scholar.csl.edu, which include a wealth of important commentary on the period that is now readily accessible online. One will likely not find many granular discussions of disputed theological topics of the day that led to the controversy, like historical criticism, hermeneutics, church fellowship, or Neo-Orthodox theology, since many of those topics were covered in more academically oriented publications of the 1960s. Nevertheless, resources related to the figures, events, and consequences of the walkout will provide ample literature for scholars of the LCMS and for anyone interested in this pivotal period of its history.



Office and Ordination in Luther and Melancthon. By Helmut Lieberg. Translated by Matthew Carver. St. Louis: Concordia Publishing House, 2020.

Matthew Carver has provided an English translation of Helmut Lieberg's *Amt und Ordination bei Luther und Melancthon*, which Lieberg originally submitted as a dissertation at Erlangen under Paul Althaus. The publication

was an important contribution at the time to debates over Lutheran ecclesiology and ministeriology due, in no small part, to ongoing ecumenical dialogues between Lutheran and Roman Catholic theologians. The principal issues Lieberg raises are the continuity of Luther's positions on the office of the ministry—Lieberg finding more continuity than most (205–211)—and the relationship between Luther and Melancthon on this score, which had emerged as a controversial point more generally in German scholarship, particularly among those who sought to distance the two theologians from each other, identifying confessional Lutheran theology with Melancthon and thus facilitating a “return to Luther” on more ecumenically desirable points. Lieberg flatly rejects this disjunction, at least on the question of ministry (349–353). While the substance of the book merits attention and fuller development, the discussion Lieberg offers is relatively dated, as is the scholarly context for his book—thus, an admittedly superficial note in this section must suffice. Nonetheless, this volume is highly commended as a resource for studying the concepts and arguments that Luther and Melancthon employ regarding the ministry. Carver's translation is, as usual, clear and accessible. The one complaint that may be lodged is the omission of Lieberg's foreword and introduction from the original version, which provide essential context for understanding the purpose and potential limitations of this book.



✠ *John Henry Newman and the Development of Doctrine: Encountering Change, Looking for Continuity.* By Stephen Morgan. Foreword by Ian Ker. Washington, DC: The Catholic University of America, 2021.

Among the readership of *LOGIA*, familiarity with John Henry Newman (1801–1890) is likely associated with two periods from

Newman's life: his time as an Anglican Divine, during his appointment as the vicar of St. Mary's University Church, Oxford, as one of the chief authors of the *Tracts for the Times*, the celebrated and contentious publications of the Oxford Movement; and Newman's controversial exodus from the Church of England and reception into the Roman Catholic Church (1845). Between these two chapters stands Newman's most famous theological treatise, *An Essay on the Development of Christian Doctrine* (1845), wherein he explicated his theory of doctrinal evolution, through which he defended certain tenets of the Roman Catholic Church, justifying his conversion. Newman and his essay have generated a cottage industry of scholarship seeking to contextualize, valorize, and malign Newman's eventual departure from the Anglican Church and his theological rationale for embracing the ecclesial communion that he had formerly denounced as guilty of innovation against Catholic orthodoxy. Stephen Morgan's recent monograph represents a significant contribution to this well-argued debate. While Morgan's admiration for Newman is apparent, his respect does not undermine his scholarship. Across four chapters, Morgan examines Newman's theological writings during the twenty-year period leading to the publication of *Essay*. Morgan navigates between scholars who hold that Newman's *Essay* represented a marked break with his hitherto theological posture, while also avoiding those who argue that Newman's thought underwent no significant change. Rather, Morgan advances the thesis that between 1826–1844, through his research in patristics and in his apologetic engagement with Roman Catholic theologians, Newman was regularly occupied with the task of demonstrating continuity with the early church amid his ever-increasing awareness of change and development. Across two decades, Newman tirelessly worked to create different hypotheses by

which he sought to substantiate the catholicity of the Anglican Church, while underscoring the innovative rupture represented by the Church of Rome. Morgan shows that by the early 1840s, with each aborted apologetic effort and his failure to gain widespread support among Anglican clergy, especially the episcopacy, Newman became convinced that only the Roman Catholic Church, especially the papacy, could satisfactorily maintain continuity in the face of change. Newman convinced himself that only papal authority was able to differentiate between authentic doctrinal development and corruption. While readers may not have much at stake in the battle over the correct interpretation of Newman and his legacy, Morgan provides an insightful narrative into Newman's personal theological development that culminated in his *Essay* and conversion.



Lutheranism the Classics VII *Humor*

September 28–29, 2023

Concordia Theological Seminary, Fort Wayne, Indiana

CALL FOR PAPERS: Each paper should be 17 minutes long, or a panel (consisting of up to three persons) should not exceed 50 minutes in total, on such topics as:

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- ♦ Luther and Scatology
- ♦ Invective and Sarcasm in Scripture and at Wittenberg
- ♦ Translating Humor
- ♦ Luther's Upbraiding of Tetzel and Other Adversaries
- ♦ How Jokes Work
- ♦ Humor or Ridicule as Understood by Ancient Philosophers
- ♦ Church Fathers and Their Use of Humor
- ♦ Was Jesus Funny?
- ♦ Pauline Broadside
- ♦ Humor's Gospel Insight
- ♦ Humor in Sacred Music: Bach and Others
- ♦ Witty Preaching
- ♦ What Role Might Humor Play in the Raising of Christian Children?

Submit abstracts of 250 words or less by electronic attachment to Professor Carl P. E. Springer at carl-springer@utc.edu by November 1, 2022. Selected papers may be published.

LOGIA Forum

SHORT STUDIES AND COMMENTARY

ONGOING RECEPTION OF THE HOLY SPIRIT

Over the last fifty years or so there has been much discussion in all Protestant denominations about the gift of the Holy Spirit. Some of the discussion has been about when and how Christians are filled with the Holy Spirit. This issue was put on the agenda by the teaching of the Pentecostal churches that there are two stages in our Christian journey. For them the first stage begins with the experience of conversion, when we are born again as children of God; the second begins with our experience of baptism by the Holy Spirit, the infilling of the Holy Spirit for our empowerment in doing the Lord's work. The apparent proof of this, the initial evidence that it has occurred, is the fact that a person has spoken in tongues. Every converted person who has spoken in tongues is held to be a born-again, Spirit-filled believer. Some groups have modified the link between being filled with the Spirit and speaking in tongues, but most Pentecostal churches still retain the teaching that each Christian must have a single definitive experience of baptism by the Holy Spirit apart from baptism with water.

In contrast to this, the New Testament teaches that all those who have been baptized and believe in the Lord Jesus have received the Holy Spirit (Acts 2:38). What's more, there are not two baptisms but only one baptism (Ephesians 4:5), the baptism by which we have been regenerated by water and the Spirit (John 3:5) and given the one and same Spirit to drink (1 Cor 12:13).

Yet, from misunderstanding this teaching we Lutherans can too easily fall into the same trap as the Pentecostals by

concluding that every baptized person has the Holy Spirit as a permanent possession that can never be lost. The notion that we "possess" the Spirit misreads the Scriptures and misapplies the teaching of the church. Even though Christ gives us the Holy Spirit through his word in baptism, we do not possess the Spirit, any more than a wife possesses her husband and his love because she is married to him. The giving and receiving of love in marriage is a lifelong business that has its foundation in the rite of marriage. So too the ongoing reception of the Holy Spirit has its foundation in baptism. After all, the Holy Spirit is a person, not a thing. A thing can be possessed, but not a person. That process of receiving what is given begins with a single event, just as breathing begins at our birth and married life starts with a wedding. Just as a husband gives himself and his love to his wife on the day of their marriage, so God the Father gave us his Holy Spirit through Jesus on the day that we were baptized, the Spirit who creates and maintains our faith in God. But that's not the end of it. We who have been given the Spirit in baptism keep on receiving the Holy Spirit from God the Father for as long as we live here on earth. So, in that sense, we never possess the Spirit, just as we never possess the light of the sun. In fact, for the whole of our life as baptized people we keep on receiving the Holy Spirit. Paul therefore tells the Christians in Ephesus, who have already received the Holy Spirit as a seal of their redemption in baptism (Eph 1:13–14), to "be filled with the Spirit" whenever they assemble for worship (Eph 5:18).

The various aspects of the biblical teaching on the Holy Spirit make sense only if we realize that Christ does not just give us his Holy Spirit once for all, at one point in our lives, but continually. And that not partially but fully (John 3:34). Jesus is the fountain, the spring from which we receive the Holy Spirit, like drinking water from a tap (John 7:37–39). When he declares that his words are "Spirit and life" (John 6:63), he tells us that he gives his life-giving Spirit through his Word. Paul likewise teaches us in Galatians 3:1–5 that we receive the Spirit by hearing God's word as it addresses us. So wherever God's word is proclaimed and enacted, wherever it is used in meditation and prayer, we can be sure that Christ is there giving the Holy Spirit for us to receive as

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the greatest of all the gifts from him. Every Sunday the risen Lord Jesus breathes the Holy Spirit into us as he did with his eleven disciples at the first Sunday service in Jerusalem (John 20:22).

Since this is true, we go to church and have our daily devotions in order to be filled with the Spirit. This happens when we hear the word of God in the Bible readings and the sermon. It also happens when we receive Christ's body and blood as our Spirit-filled, Spirit-giving food and drink for our journey through life (1 Cor 10:3-4). In Holy Communion we who have been baptized by one Spirit are given the same Spirit to drink (1 Cor 12:13). That, too, is why we do well to begin each day with meditation on God's word and prayer. Jesus encourages us to depend on the Spirit by giving us this promise in Luke 11:13: "If you then, though you are evil, know how to give good gifts to your children, how much more will your Father in heaven give the Holy Spirit to those who ask him." If we are going to live in the Spirit and walk in the Spirit on our daily journey through life with Jesus, we need to ask God the Father daily for his Holy Spirit.

That is what we pray for in the second petition of the Lord's Prayer. In his Small Catechism Luther gives this explanation of how God's kingdom comes to us: "God's kingdom comes when our heavenly Father gives us His Holy Spirit, so that by his grace we believe His holy Word and lead godly lives here in time and there in eternity." The daily life of faith depends on our daily reception of the Holy Spirit through daily meditation on God's word and daily prayer for what he has promised to give us in his Word.

John Kleinig

SPIRIT-FILLED

Fifty years ago, the charismatic movement was going strong at Concordia Lutheran Junior College in Ann Arbor, Michigan. I was a sophomore and was interested in a young lady who was a freshman. She was pretty, pious, and interested in theology. What more could I ask for? But I had some concerns. So I asked her: "Are you a charismatic?" She replied, "I'm Spirit-filled." "Oh, no," I thought. "She's a charismatic." But I was determined not to let that get in my way. So I pursued the matter further. "I didn't ask you if you were Spirit-filled. You cannot call Jesus Lord if you are not Spirit-filled. I asked you if you were a charismatic." Over the years (she and I have been married for forty-seven years), she has often mentioned this conversation as the beginning of her release from the influence of the charismatic movement and her return to the Lutheran orthodoxy in which she was raised. She wasn't the only pious Lutheran who had been drawn into the charismatic movement. The appeal was (and is) the Spirit-filled life. What Christian would not want to be filled with the Holy Spirit? What Christian would not want to live a holy life?

About a decade before our conversation, Lorenz Wundlich, professor at Concordia Seminary in St. Louis, wrote a book about the Holy Spirit entitled *The Half-Known God* (Concordia Publishing House, 1963). As the title suggests, we Lutherans have not always provided sufficient instruction about the Holy Spirit. As the charismatic movement blazed through the major Christian denominations during the sixties and seventies, its success was in part due to a perceived neglect of the Holy Spirit. If we won't talk about the Holy Spirit, they will. And they did!

The Pentecostal emphasis on the Holy Spirit brings to mind the country western song "Lookin' for Love in All the Wrong Places." Their doctrine of perfect sanctification by a baptism in the Holy Spirit evidenced by the speaking in tongues is unbiblical. The desire for victory over sin, confidence in prayer, the experience of holiness within, and the fullness of joy that the Holy Spirit brings to us is a worthy desire. It is a Christian desire. Christians want to be holy. But how does this happen?

The Holy Spirit makes us holy. He gives to us what Jesus did for us. In so doing, he works within us and changes us from loving sin to loving God. We are born from above. While our baptism occurs only once, the washing with which we are washed washes us clean day after day. And who does the washing? The Holy Spirit! The Holy Spirit makes us holy. How does he do so? Through the holy christian church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting.

The Holy Spirit makes us holy through the holy christian church, which is the communion of saints. Where the Holy Spirit is there is the church. This is because the Holy Spirit calls, gathers, enlightens, and sanctifies the whole christian church on earth and keeps it with Christ Jesus in the one true faith. The Lord and giver of life enlivens the church and joins it together as a communion of holy people. How does he do this?

The Holy Spirit makes the church holy through the forgiveness of sins. This is counterintuitive. To make holy entails an inner change of desire and an outward change in behavior. One would think that we would find holiness by seeking these things. And of course, this is what Pentecostalism teaches people to do: to seek out that inner change and that outward change that signifies genuine holiness. But the Holy Spirit would tell us to wait. Before we think, feel, do, or say anything at all, listen to him. The Father told us to listen to his only begotten Son. The Son breathed on us and gave us the Holy Spirit. For what purpose? "Whoever sins you forgive are forgiven." This is true holiness! When God forgives you, he declares you to be righteous. God tells you that you are righteous and you are righteous because he said so. As righteous is, so righteous does. And this is the work of the Holy Spirit in our lives.

But while the righteousness reckoned to us is perfect, the righteousness within us is not as sin clings to us until the day we die. The holiness to which the Holy Spirit has called us does not reach its goal in this life as we consider the weakness of our flesh and our many sins of thought, word, and deed.

Flesh and blood cannot inherit the kingdom of God. But this mortal shall put on immortality. That is the work of the Holy Spirit. The resurrection of the body and the life everlasting are the full manifestation of the holiness of the Holy Spirit in us. Never again will we want to do anything wrong. Our joy will be full because the love of God that the Holy Spirit poured into our hearts will no longer face the rival of sin, the flesh, the devil, and this world.

We can learn from our Charismatic friends. No, we do not consult them about signs of the Holy Spirit's indwelling. Nor do we receive instruction from them on how worship may be more vibrant and exciting. We do not seek with them direct illumination from the Holy Spirit. When they accuse us of putting the Holy Spirit in a box, we respond by seeking the Holy Spirit in the "box" of his pure gospel and rightly administered sacraments!

But we can learn from them that the desire to be holy is a good desire. Living in a culture that is becoming increasingly godless as so many representatives of Christianity have adopted values and standards antithetical to the teaching of God's word, we must be reminded of our dire need of the Holy Spirit. We need to read the book he wrote: the Holy Scriptures. We need to listen to his voice in church. In sermon and supper the Holy Spirit speaks to our spirits, assuring us that we are children of God. So we ask God as dear children ask their dear Father that he purify our lives by the power of the Holy Spirit. We do so with the confidence that whatever is lacking in what we say is more than compensated by the Holy Spirit who intercedes for us. Yes, we Lutherans can live holy lives because we are Spirit-filled Christians!

Rolf Preus

GOOD AND EVIL: A DIABOLICAL DIALECTIC

Kenneth Korby loved to teach in aphorisms: short, pithy, and often dialectical sentences that captured a golden nugget of truth that made you stop and think. He once introduced a lecture on the temptation and fall this way: "The fascination of man is with good and evil; God's fascination is with life and death." The recollection of this little aphorism set me thinking.

The dialectic of good and evil is first introduced in the garden of Genesis 2. The garden was God's planting, the ordered exception to the disordered wilderness. There God placed man to tend and keep it. In the middle of the garden were two trees: the tree of life and the tree of the knowledge of good and evil. Life and death are inextricably bound together. In some iconography, the two trees are depicted as twisted together at the trunk.

Located in the center of the garden — the God-place — life and death are God's to dispense as he sees fit. When man reaches into the center on his own initiative, he becomes "like God," a competitor, a judge of God, and so must die. To be "dead," as Bonhoeffer puts it, is "to no longer be able to live — yet having to live — in the presence of God." It is to be outlawed, lost, and condemned, to receive life from God no longer as grace but commandment, and to be barred from the tree of life and the garden by a flaming sword. "Man dies of the knowledge of good and evil" (Bonhoeffer, "Temptation").

The knowledge of good and evil is not the knowledge of science (*scientia*). The text is not anti-science. This is not observational but experiential. To "know good and evil" is to experience (*yada'*) the creation over and against the Creator and to stand in judgment over his work. This is at the heart of *dualism*, the notion that good and evil are a struggle of competing and opposite forces. If A is "good" and B is "evil," then A must be of God and B must not, if indeed God is good. But if B has existence at all, then it must be of God. Therefore, God is not good.

This is the conundrum of theodicy, man's attempt to justify the goodness of God in the face of evil by one's own reason and senses. If God is good, why does he permit evil? And if he permits evil, then man is justified in judging God, for God is not good.

We who have eaten of the tree of the knowledge of good and evil, and therefore experience the created order in terms of the dialectic of "good" and "evil," have made good and evil not only our fascination but also the matrix through which we lens our engagements with the world.

Our knowing good and evil leads to moralism in which the goal and purpose of life is to seek good and shun evil on their own terms. But good and evil, though they are distinguishable, cannot be dealt with as binary categories. Where there is good, evil always lies close at hand. The good wheat always grows in close proximity to the evil weeds, and any attempt to rid the field of weeds will do ultimate damage to the wheat.

The "cult of purity," which seeks to eliminate evil by exclusion, inevitably destroys the good. Only in the eschaton — the last and final judgment — are good and evil shown for what they are in the light of Christ. And even then, the sorting is not done by man, for the dividing line between good and evil runs through the very center of man. In this life, evil is not overcome by elimination, but by being overcome with good (Rom 12:21). The pollution of good with evil is best dealt with by dilution; filtration is far too costly and destructive.

We are not to call evil good or good evil (Isaiah 5:20), and as the baptized children of God, we are to shun evil and do good. This does not flow out of our fascination with good and evil, but out of a new center of being: being found in Christ, in whom all things are reconciled to the Father in his death (2 Cor 5:19), and through whom all things are worked together for good (Rom 8:28). In Christ, man again has access to the tree of life, now untangled from the tree of death and no longer in a garden but now planted in the center of the city of God and watered by the Spirit proceeding from Father and Son

(Rev 22:2). Death gives way to life in Christ, and all things are reconciled in his death. Man in Christ is free of the dialectic of good and evil to engage the world as it is, redeemed in Christ in the hope of the new creation that is to come and has already dawned in Jesus' death and resurrection.

William Cwirla

EDUCATIONAL ENTHUSIASM

It is a form of Enthusiasm for Christians to live as though they can be taught the doctrines of another god day after day and still continue to flourish in the Christian faith. We cannot send our children to schools in which the pure word of God does not rule and expect them to continue in the Lutheran faith and confession. Experience alone teaches us this truth. Go look at your congregation's gallery of confirmation pictures and see how many have abandoned the truth. God warns us about this in his Scriptures.

We confess with Luther in the Smalcald Articles, "In these matters, which concern the spoken, external Word, it must be firmly maintained that God gives no one his Spirit or grace apart from the external Word which goes before. We say this to protect ourselves from the enthusiasts, that is, the 'spirits,' who boast that they have the Spirit apart from and before the Word" (SA III VIII 3). The Holy Spirit works faith and piety in us through his word alone. The evil spirit works "false belief, despair, and other great shame and vice" through his evil doctrine. These two are at war in the lives of our children, in our homes and communities, in our churches, in our own hearts. There is no neutral ground.

It is time for us to abandon the pretense of neutrality in the education of our children. I am, of course, not referring to children in a robustly Lutheran parish or home school. My point is that we can no longer in good faith put Lutheran children in government or secular schools. To do so is Enthusiasm. It is to maintain the misbelief that our children will enjoy and keep the Holy Spirit with all his gifts while being catechized seven hours daily in an anti-Christian religion. Let me defend this thesis with three points.

First, we have long objected to the teaching and doing of openly evil things in our community schools. In my day, it was sex, drugs, rock and roll, and evolution. But now I wonder, did we additionally fail to recognize the intrusion of feminism, existentialism, materialism, and a post-modern hermeneutic into our classrooms? Our parents were scarcely equipped to detect or respond to all these evils, much less we children. Today we have to combat additional religious curricula, including the entire LGBTQ+ doctrine and practice, the various iterations of critical theory, and other such dehumanizing and antichristian teachings and measures. Here are reasons enough to withdraw our children from such schools. It requires a deliberate labor for conscien-

tious Lutheran parents to deprogram their children and counter these evil doctrines in their homes and churches.

But second, and more deadly because it is unseen, is what is assumed in the curriculum and philosophy guiding our government schools. Compare: a truly Lutheran curriculum holds the Scriptures to be the only true and reliable basis for building a course of education, together with our Lutheran Confessions as a faithful and true exposition of biblical doctrine. In contrast, government schools construct a curriculum and culture with very different foundations. They assume that there is no truth, no Christian God, no creator, no essential human nature or essence, no purpose for man, no meaning to life. Religion is a social construct. So is marriage. Male and female are merely unavoidable accidents of evolution. Man is his own maker and master. Justice is a function of power. Science and math are tools for the control of nature and of other men. History and literature are propaganda used for social formation and control. And so on. Those who learn under these assumptions assume them for themselves. The smarter students are often the most vulnerable, because they internalize these assumptions most readily in their formative years.

Third, and most devastating, look and see what is missing in these schools, where so many of our children have lost their faith. Would that we had listened to Luther's impassioned plea earlier:

I would advise no one to send his child where the Holy Scriptures are not supreme. Every institution that does not unceasingly pursue the study of God's Word becomes corrupt . . . Unless they teach the Holy Scriptures diligently and impress them on the young students, [they] are wide gates to hell. (*To the Christian Nobility*, 1520, AE 44:207)

We call our government schools "secular," but that word is clearly just the name for another religion. Christian content is gone. In these schools there is no Christian God, no inerrant and authoritative Christian Scriptures, no basis for Christian morality or Christian virtue, no love of the Christian West and its treasures of theology and philosophy, liturgy and hymns, languages and music and art, literature and architecture. The church will not be praised there as "the pillar and buttress of the truth" (1 Tim 3:15) and the bride of the crucified and risen Christ. Indeed, you will find no credit given to Christianity for the advances of modern science, for liberation from the institution of slavery, for the ennoblement of women and the poor and the downtrodden, for hospitals, and for compassion to the needy. And you will certainly not find sin and grace, vice and virtue, right and wrong, the devil with his raging hatred of all that is good and holy, or Christ with the Father and the Holy Spirit. All these are absent, unless for mockery.

Aleksandr Isayevich Solzhenitsyn reminded us to "live not by lies." He learned this from Jesus and from the Bible. He endured the consequences of such a life. A world without these things is like living under the belief that there is no gravity, no logic, no sequential ordering of integers. It is a lie.

When we send our children to institutions that are ruled by lies of commission and lies of omission, we are teaching our children to live by lies. To expect them to keep the Holy Spirit in their souls and bodies is sheer Enthusiasm.

Spell it out. All math becomes a lie if it does not acknowledge its source in the orderly and wonderful mind of the Creator. All science is a lie if it does not explore the world as a creation of the Creator, made by His Word alone in six normal days, just as he told us in the Bible. All history is a propaganda for someone else's theology if it is not the story of God's dealings with man, revealing his judgments on man's sin and vices and his praise of noble works and virtues. All literature leads to vice, misbelief, and despair if it is not selected and taught in order to inculcate a love of divinely revealed truth, goodness, and beauty. Always at stake in education is the truth—one unbroken continuum of ordinary and divine truth, with its final source and standard in the Bible.

I am deeply grateful for our young Lutheran parents who try to do the best they know how with their children. I acknowledge the dedication of many Christian teachers in our government schools who labor courageously in religiously hostile territory. I am deeply thankful to God for the many Lutheran children who remained in the true faith despite their education. Many are battle-scarred and sometimes war-weary veterans, usually without knowing it, of this eternal contest for their bodies and souls. Almost without exception, they have kept the faith because of faithful Lutheran parents who taught and modeled God's Word in their homes and because of faithful pastors and congregations who let the word of Christ dwell richly in their congregational life.

The church militant perpetually prays, "Come, Holy Spirit, fill the hearts of the faithful, and kindle in them the fire of Your love." This prayer is answered in our children only when we give them an education that is shaped and filled by God's word, "everything that I have commanded you."

John Hill

THE FIFTH INSTALLMENT OF THE MAGDEBURG CONFESSION

On Baptism

Baptism is the washing of water instituted by Christ, which takes place in the name of the Father, and of the Son, and of the Holy Spirit, for rebirth unto eternal life. That is, with this ceremony, as with an eternal pledge, the Father, Son, and Holy Spirit truly make a covenant with the baptized that now all the benefits of Christ apply to him and that he himself belongs to God's people and the true church, is received into grace, is counted righteous, becomes a son and heir of eternal life, and is now given the Holy Spirit who begins the new movements of the new life in his heart, true fear, faith, and love, and who puts to death the desires of the old man.

The outward ceremony itself also pictures these two outcomes. For the washing of water in part signifies the sprinkling of Christ's blood, or the washing away of sins, and in part foreshadows the putting to death of the old man and the birth of the new.

First of all, therefore, we must condemn the Anabaptists who exclude the poor babies from baptism, either because they excuse them from sinning, as if babies have no sin, or because they point to their faculty of reason, that babies are not yet able to use it or have faith. We must condemn them also for their repetition of the ceremony of baptism, acting as if the first baptism were ineffective and so diminishing the universal power of true baptism.

Secondly, just as in times past the *hemerobaptistai*, with their opinion that the covenant of baptism is made ineffective by subsequent sins, would commit the horrible offense of repeating the ceremony over and over again, so now the papists hold to a similar opinion and commit an offense even more horrible by substituting their own works for the power of baptism—works, moreover, based not on God's law, but on human traditions, to the point that monks consider their cowls equal to baptism, even for the dead.

And just as they godlessly remove from baptism the benefit of remission of the sins committed after baptism, so they godlessly add to it another power, which baptism does not have according to God's Word, namely, the diminution of the original sin that remains in human nature after baptism. Moreover, the true and actual power of baptism, which belongs to baptism solely because of God's institution and decree, they attribute directly to the water in a magical way, some on account of a hidden power imparted to the water, others on account of the assistance of the word.

Finally, with human audacity, they asserted their own sordid inventions into the essential characteristics of baptism, namely, the practice of magical anointing. And with diabolical blasphemy, they made use of this sacrament on bells and stones. We disapprove also of the actions of the Adiaphorists, who pollute this sacrament by reinstituting some of the papistic ceremonies.

On the Lord's Supper

In the Last Supper Christ set forth his testament for his church, namely, that his true body is to be eaten under the bread and his blood is to be drunk under the wine, a ceremony that is to last until his second coming. By this eating each Christian is given the opportunity more frequently to remember the Lord in this life, that is, to excite and strengthen his faith by this pledge: that the body of the Lord was handed over and the blood of Christ truly poured out for the forgiveness also of his sins, and that he has become and is a member of Christ and his church and an inheritor of all his benefits. Further, each Christian should by this faith kindle a love toward the other members of the same body, the sharers of this faith, proclaim and praise the author of such great benefits, and obey him in this life.

This testament of our Lord Jesus Christ has been contaminated with sacrilege by the papists:

1. By their mutilation of the institution, by which they rob part of the sacrament, the chalice, from the greater part of the church.
2. By their repeated and horrible blasphemy, by which they put the sacrament to uses far different from what Christ instituted, no, contrary to Christ and his merit, namely, in offering it up as a sacrifice not only for the living but also for the dead, to merit for them remission of guilt and of eternal punishment, in purgatory as well as in this life, and to obtain bodily and spiritual benefits. They have appointed individual masses for just about every one of these individual benefits. And then they put the bread in a box and carry it around as a spectacle and object of idolatrous worship.

No better than the papists are the Interimists, who are offering both kinds of the sacrament to the laity for a time, not because of Christ's institution but by their own special permission, while they add a clear condemnation of the use of this sacrament in its wholeness. They adopt an altogether novel opinion and attribute the reception of Christ's benefits and the action of his gracious working (which Christ commanded to happen in eating and drinking) to the sacrifice that happens in the mass. Finally, when it comes to the eating and drinking or the actual communion, they, together with the papists, ignore faith and the chief use of the sacrament.

We disapprove here also of those who concede to the error of the Interimists that the mass can sometimes be celebrated by the priest alone without any other communicants.

Finally we are horrified at the Zwinglians and those like them who deny for whatever reason that Christ can be present or is present and consumed in this sacrament with the bread and wine, according to his word, truly, essentially, and bodily. On the other hand, we fault the papists and Interimists who command us to believe in the transubstantiation of the bread and wine into the body and blood of Christ. Likewise the Adiaphorists, who are now reinstating the elevation of the elements in those places where it had been previously abolished because of abuse or in Christian freedom, as if this practice were necessary on account of the commands of men. Thus they are also confirming the adoration of this Sacrament, especially with the reinstitution of the feast of Corpus Christi.

We especially condemn this in the Adiaphorists, that they are in large part reinstituting the papist mass and so are making the action of this sacrament into something different from communion, both in fact and in name. In this way they are opening an obvious door for reinstituting all the papist abominations.

Christian Preus

CHRISTIANITY AND “GRAND NARRATIVES”

In his *The Postmodern Condition: A Report on Knowledge*, the French philosopher Jean-François Lyotard described what he regarded as a new emerging cultural ethos in the 1970s. He called this cultural ethos “postmodernism.” According to Lyotard, all previous cultures had constructed what he referred to as “Grand Narratives” or what later authors have also called “Metanarratives.” A grand narrative is a big story that a particular human culture tells itself about the world and how it works. Knowing what story that we are living in not only tells us what is to be trusted as real or not real, but what a proper ethic is. To paraphrase the Roman Catholic ethicist Alasdair MacIntyre: asking, “What should I do?” first provokes the question “What story am I living in?” By analogy, if one is an actor in a play, it helps to know what character one is, and what the play is.

As Lyotard observes, modern culture sought to replace the grand narrative provided by Christianity in the Bible with various other alternative stories. These new modernist grand narratives typically took on the character of a story of human liberation, albeit in a variety of forms. One persistent modernist liberation narrative was the humanistic story of progress through technology and learning (think Carl Sagan or *Star Trek*). Humans would overcome barbarism and ignorance created by religion, as well as the limitations imposed by nature, through technology and science. In the political sphere, the French and American revolutions offered other stories of human liberation, the latter in a somewhat more conservative form that did not necessarily rule out Christianity. Marxism was an even more extreme and all-encompassing story of liberation. In a manner similar to the cultural ambitions of Islam or Roman Catholicism, Marxists sought to explain and control every facet of reality within their narrative framework of material production and class struggle.

From his vantage point in the mid-1970s, Lyotard observed that the alternative narratives of liberation (by politics and/or technology) turned out to be partly or wholly fraudulent. Technology that frees human beings for leisure and comfort could just as easily be employed to create death camps or nuclear weapons. Political liberation aimed at overthrowing old elites (church and aristocrats) simply created a new class of elites who hoarded power. This was especially true of Marxism. Marxism had offered a comprehensive worldview and eschatological hope that everyone from the Western intelligentsia to anti-colonial nation builders felt could create a framework of meaning capable of replacing the void left by Christianity. Nevertheless, in practice Communism proved to be one of the most oppressive systems devised in human history, leaving in its wake a string of wrecked economies, gulags, starvation campaigns, and show trials.

In response to the failures of modernity, Lyotard describes the postmodern condition as one in which there is skepticism

regarding all grand narratives. Lyotard argues that it is right to ultimately reject all grand narratives. Reality is too big and too complex to be explained by a single story or principle. Perhaps smaller stories about reality that do not claim to be so comprehensive can be of value in helping us sort out the world around us, but there can be no grand narratives that comprehend all the facts. Beyond the question of epistemic modesty, Lyotard notes that any comprehensive view of reality has a tendency of becoming a form of oppression. A grand narrative about what reality is like will also dictate to you how you should behave in any given situation. Likewise, it will invariably empower certain groups of people at the expense of others to enforce the worldview. For example, in order to enforce a classless society, Communism created an aristocracy of party leaders and bureaucrats to enforce classlessness on those unwilling to conform.

Lyotard's critique of grand narratives is extremely interesting and offers some insights. This is particularly the case with regard to his critique of how modern movements for liberation have a tendency to become as oppressive (if not more) than the systems they sought to overturn. Nevertheless, when we approach his critique from a Lutheran perspective, it becomes all too clear that Lyotard falls short of his ultimate goal of liberating humans from oppressive condemnation. Stated plainly, Lyotard falsely believes he can find a way to overcome the condemnation of the law by denying the law. From the perspective of the Lutheran paradigm, the oppressive nature of grand narratives that Lyotard complains of is tied up in the problem of the law and its twin poles of antinomianism and legalism.

For Lyotard, grand narratives are oppressive because they place upon humans a demand of obedience to live in accordance with their overarching story. Like all secular people, Lyotard thinks that the solution to the oppressive nature of moral demand in our fallen state is to eliminate demand altogether—that is, antinomianism, which replaces legalism. Nevertheless, this rejection of grand narratives ultimately lends itself to a new nihilist grand narrative. Saying that there is no comprehensive explanation of reality is indeed a comprehensive claim about reality that demands an equally comprehensive response: an ethic of moral indifference. In effect, Lyotard tries to find a way out of the condemnation of the law apart from the gospel and promotes an antinomianism that is just as legalistic as overt legalism.

The biblical and creedal worldview of the Lutheran Confessions does offer a novel way out of Lyotard's dilemma regarding the oppressive nature of grand narratives. To begin with, if we follow Lyotard's definition, the Bible very clearly does offer a grand narrative. The Genesis-to-Revelation narrative tells us a comprehensive story about reality that identifies who God is, how the world began, and how it will end. This biblical narrative was condensed into the creeds of the early church. When Christians recite the creeds, they are in effect reciting the Christian grand narrative.

In reading creeds and the biblical narrative, the centrality of the gospel (what Luther called the inner clarity of Scrip-

ture) helps Lutheran theology safeguard itself against the co-opting of the biblical-creedal grand narrative into the service of cynical powerplays. As we observed, grand narratives demand conformity from their adherents, which can be used as a tool of oppression by those charged with implementing a particular cosmic vision. The gospel promise, which is the central focal point of the Christian grand narrative, is not a set of rules, but a unilateral promise of salvation. It does not place any demand on its hearers and therefore cannot ever be a tool of manipulation. Indeed, it is liberation from the final authority of any temporal force or ruler that seeks to determine one's ultimate destiny apart from God's verdict.

The fact that the Christian grand narrative is centered on a unilateral promise rather than a legal order is not to say that the law possesses no role in the Christian story. Rather, it allows the law to possess its proper role of penultimate authority within what Lyotard might call the "small stories" of our own individual and communal existence. In this, the law can have authority in the ordering of our own individual lives, civilizational projects, and communal-familial existence. The key is that the Christian grand narrative teaches that the infinite fulfillment of the law in Christ shrinks the law down to its proper dimension as a guide for life in the present age, rather than the overarching framework of the divine-human relationship.

Jack Kilcrease

BRIGHT VALLEY OF LOVE FOR HIGH PASTORAL CARE

The Liturgics II class at Concordia Theological Seminary, Fort Wayne, Indiana, focuses on three main topics: the church year, hymnody, and worship planning. We examine the seasons of the church year, pour over the lectionary and the propers, survey the development of hymnody over the ages, and examine many hymn texts and tunes. The readings are many and varied. But if you were to ask the students their favorite reading for the class, many of them would point to a short novel by Edna Hong, *Bright Valley of Love*.

A novel? For a liturgics class? I ran across this novel several summers ago while snooping around the seminary library. Poking my nose into a 1976 issue of *The Cresset*, which in those days was edited by Kenneth Korby, I found a brief endorsement of the book on his Editor's Page. Seldom, he wrote, had he ever been so moved by a book.

I found myself rhythmically rocking in my chair. Groans, tears, and laughter were drawn from me, and for days I was haunted by the stories. Hong has written a novel about a true story, the story of Gunther, a severely handicapped boy who was "nothing but a nothing." The haven of love and life he found at Bethel near Bielefeld, Germany, the corre-

sponding determination of this boy to learn to read, to study the Christian faith, and to endure the threats of the Nazi government will warm your heart.

Needless to say, I was intrigued and pleasantly surprised to find that the book was waiting in the stacks to be checked out. Only later did I learn that Korby had recommended the book to my colleague John Pless, when he began a post-graduate vicarage at Valparaiso University in 1979. The weekend after discovering the book, my wife and I headed out of town for a quick trip. She took the first turn at driving while I settled in to begin reading. After the first chapter, I told her that I thought this was one that she would want to hear as well. And so, turning back to the beginning, I began to read out loud. Soon enough, we were experiencing Dr. Korby's groans, tears, and laughter for ourselves.

Within weeks I had made contact with the author's son, who currently administers his now deceased parents' intellectual property. By the way, Edna and her husband, Howard, are internationally known as the translators of Kirkegaard's complete works into English. My request, which he granted, was to allow the seminary to reprint the book for our students to read for the liturgics class.

Which brings me back to my questions. A novel? For liturgics? Yes! There are many things that this book commends. For purposes of the class, however, it is most of all the way in which Hong weaves hymnody throughout the story. You see, Gunther, though severely handicapped in body, was not handicapped in mind, as Hong so beautifully puts it. And early in his life, just months after his arrival at the Bethel institute at the age of six, Gunther determined that he would learn hymns and sing them to others. For purposes of our class, the novel does a far better job than I ever could of impressing upon my students how hymnody can permeate the life of the Christian.

But there's more. From beginning to end, the loving and faithful service of the pastors, deaconesses, and deacons at Bethel shines through as a model of what pastoral care can and should be. That, too, becomes a point of conversation in class as we discuss what it means to serve even the lowliest among us. While we have several courses on pastoral care at the seminary, this book demonstrates what that care looks like in action, much in the same way as Bo Giertz's *Hammer of God* does.

There's even more. Edna Hong, obviously a gifted linguist as she is able to render Kirkegaard's Danish into English, is also a great storyteller. Though I don't dwell on it, my hope is that my students will learn from her example. Repeated readings of the book reveal marvelous turns of phrase and important insights that will serve them well in the parish.

Finally, I consider the book slightly subversive. Published in 1976, it was written just as the prolife movement was beginning to stir in this country following the 1973 Supreme Court decision. Hong does not hide her opinions as she remarks in her epilogue that the war on the physically and mentally handicapped did not end with the Second World

War but continues to this day, mentioning in particular the battle between those who hold all life to be sacred and those who believe that some life is not worth living. She even dares to utter the words *euthanasia* and *abortion*. Yet she does not go after these hot-button issues with a pitchfork, but with the story of a redeemed child of God whose own life was deemed to be of great value — whether it was the deaconesses who rocked Gunther to comfort him while they sang “O Jesu, So Sweet,” or Pastor Fritz von Bodelschwingh, who looked deeply into young Gunther's eyes and saw what Gunther's father and grandmother could not see before they left him at Bethel: that he, Gunther, was not a piece of worthless junk. He was meant to *be*. To be *Gunther*.

Two side remarks. First, while musing on this book over the past few years, I have had the thought that there is a great likelihood that Hermann Sasse and Dietrich Bonhoeffer encountered Gunther when they met at the Bethel institute in 1933 to hammer out the Bethel Confession. Gunther served as an errand boy for Bodelschwingh and his wife in those days, and even sang a hymn for them each morning to start their day. I recently contacted John Kleinig, asking whether he had ever heard Sasse mention this possibility. Though Sasse died about the same time *Bright Valley* was published, Kleinig does remember his musings on his time at Bethel, especially the high regard in which he held Bodelschwingh, who, like Sasse, was an early opponent of the Nazi regime. It is fascinating to muse on the possible intersection of Sasse, a theologian we admire so much, with Gunther, a humble servant of God who overcame his physical limitations to serve others in word and song.

Second, the overwhelmingly positive response of my students to this book led me over the past two years to work with the author's son toward a reprint of *Bright Valley of Love*. That happened in December 2021 when Concordia Theological Seminary Press released the book in both paperback and Kindle through Amazon. Since then, an audiobook version has also been released (with the hymns quoted in the book sung instead of spoken). And so the story will continue to be told.

Paul J. Grime

THE EMPTINESS OF SIGNS AND WONDERS

On one of my trips to Kenya, Africa, where I teach future pastors and church workers, I witnessed something I had never seen before. After a long, hot day of teaching in the city of Kisi, I sat down outside near a dry riverbed in the shade of a broom tree. I wasn't there long before I heard the most unusual sounds. It was not simply crying or weeping. It was wailing and moaning with loud shrieks of despair.

The sounds came from mourners who were walking on the dry riverbed, some of whom were carrying a casket. There was about a dozen or so in this dirge of downhearted souls. If the march wasn't strange enough to this American and the path they were walking on, it was their headwear that also caught my eye. The men were all wearing what looked to me like white sailor hats that had a red cross imprinted on a turned-up flap in the front.

With the utmost curiosity I got up and walked to the bishop's home and described what I heard and saw. He told me these were a rather large group of worshippers in Africa who were highly charismatic and acclaimed themselves Pentecostal. I asked the bishop about the wailing and very loud shrieks. He told me the sounds were their attempts to beckon the Holy Spirit to come and raise the deceased before they reached the cemetery. Their fear and bemoaning were over the conclusion that if the Holy Spirit did not come and raise the dead person, then that person must have died apart from the faith. It also could be because the mourners had too little faith and their prayers were ineffective or insufficient. It was explained to me that they live their lives by signs and wonders as proof of their place in the kingdom of God.

It didn't take long for me to figure out that what I witnessed was so strange to me. A life that predicates its relationship with God based on signs and wonders of the charismatic nature is going to be a very empty life. The next day in class I spent the entire time talking about the sign God gives us in the baptismal font. The questions flooded from the students with great interest.

We can never exhaust the fullness of baptism and the need to teach it not only to our catechumens, but also to all our members for their entire life. Baptism is not only a sign; it is the means whereby God does to us what he promised he would. We teach of the gifts of forgiveness, faith, and the Holy Spirit given in baptism. We do well to also teach that those gifts are not a one-time donation, but are the gifts that never end. They stay with us unto our life's last breath.

The Pentecostal confession is founded more on inner feelings and emotive proofs than it is on the objective promises of God. It looks for the certainty of salvation in something bigger and more exciting than Jesus and his one-time atonement. Pentecostalism leaves a worshipper wondering if there is more wonder and encourages him to seek signs where signs are not to be sought. It is a theological plate of emptiness and fails to fill the soul with comfort and peace.

On the other hand, we are certain of God's goodness to us based on what he promises and where his promises are delivered. The font is our churchly home. It is where we were born into the faith. The word of God in the water at baptism is the life-giving source then and always. We can trust it because of the objective nature of God's promise through it. We need no sign apart from the act of God within this blessed sacrament. The same is true of the holy supper. We see bread and wine; we believe that Jesus attaches his promise of forgiveness and salvation to the bread and wine because his word places his body and blood in them. We take comfort

in this because Jesus declares it so, and his word is truth above and beyond our feelings and emotions.

What is true in baptism and the Lord's Supper is also true in holy absolution. When the Lord speaks his forgiving word to the repentant heart, he does and bestows what he says: "By the blood of Jesus Christ, God's Son, he forgives you all your sins." The proof of our forgiveness and place in God's kingdom is founded on God's unmerited grace to and upon us. The cross of Jesus secured the payment necessary for our redemption.

When a loved one passes from this life, we weep and cry. Yet we do not wail and shriek out of fear that the loved one is not in God's kingdom or that the resurrection of the loved one depends on us. It all depends on Jesus and his mission that he completed with perfection: "It is finished!" That is what allows us to commend our loved ones to the Lord, knowing they are with him and only await our reunion on the day of resurrection. It is the only way peace and comfort lead us through the remaining days without those who have gone to be with Jesus.

If there is one thing our Lutheran confession affords us in distinction to all others, it is that we can know for certain to whom we belong and why. That certainty is robbed from the Pentecostal community. What a shame! What a blessing to lean solely on the truth that "my hope is built on nothing less than Jesus' blood and righteousness." This is truth from eternity to eternity.

Brian Saunders

PRESUPPOSITIONS FOR PREACHING SERMONS WITH LIFE GOALS

I offer two premises for sermons that can and should contain life goals. The first presupposition is that most Christian sermons are preached to baptized Christians. As such, they are regenerate Christians who do good works freely, without the coercion of the law or fear of punishment. Consider FC Ep VI, "Concerning the Third Use of the Law":

The fruits of the Spirit, however, are the works that the Spirit of God, who dwells in believers, effects through the reborn; they are done by believers (insofar as they are reborn) as if they knew of no command, threat, or reward. In this manner the children of God live in the law and walk according to the law of God — what St. Paul in his epistles calls the law of Christ and the law of the mind. And yet they are "not under the law but under grace" (Rom 7:23 and 8:1, 14).

Good works are done freely by believers "insofar as they are reborn." This brings up an important fact about the hearers. They are simultaneously saint and sinner. This is stated quite plainly in FC SD IV, "Concerning Good Works":

“Here once again the distinction that Paul makes in Romans 7:22–23 should be noted: I am willing and ‘I delight in the law of God in my inmost self,’ but in my flesh I find ‘another law,’ which is not only unwilling and reluctant but also does battle against the law of my mind.” This dichotomy presents a special situation when preaching life goals that will be addressed in the final presupposition, which discusses the work of the Holy Spirit in preaching.

The next presupposition is that good works are the fruit of faith. This fact is stated in AC VI and XX, as well as in FC Ep IV. Given this, as the preacher presents the stated life goal, he will preach the gospel for faith, which gives birth to good works that are born of and nourished by the gospel. C. F. W. Walther, Martin Luther, and Richard Caemmerer give witness to this.

Walther, *The Proper Distinction of Law and Gospel*: In the nineteenth place, the Word of God is not rightly divided . . . when an endeavor is made, by means of the commands of the law rather than by the admonition of the gospel, to urge the regenerate to do good.

Luther, commenting on Romans 12:1, “I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship,” writes:

Paul does not say, “I command you”; for he is preaching to such as are already Christians and godly by faith in newness of life. These must not be coerced by means of the commandments, but admonished to do willingly what has to be done with the old sinful man in them. For any person who does not do this willingly, simply in answer to kind admonitions, is not a Christian; and any person who wants to achieve this result by force applied to such as are unwilling is not a Christian preacher or ruler, but a worldly jailer. A preacher of divine grace coaxes and urges men by reminding them of the goodness and mercy which God has shown them. For he would have no unwilling workers or cheerless service; he wants men to be glad and cheerful in the service of God. Any person who will not permit himself to be coaxed and urged with sweet pleasant words, which remind him of the mercy of God abundantly bestowed on him in Christ, to do good joyfully and livingly to the honor of God and for the benefit of his fellow-men, is worthless, and all that is done for him is labor lost. If he is not melted and dissolved in the fire of heavenly love and grace, how can he be softened and made cheerful by laws and threats? It is not a man’s mercy, but the mercy of God that is bestowed on us; and this mercy Paul wants us to consider in order that we may be incited and moved by it to serve God.

Caemmerer, *Preaching for the Church*: “The preacher preaches the gospel to the goal of life when he causes the hearer to think about Jesus Christ and what he has done to stir the Christian life.” This is what Paul does with Titus when he says he should move the people to good works by reminding them of the grace of God, which appeared to them in the redeeming work of Jesus, and that Jesus has freed them for good works (Titus 2:11–14).

Failure to predicate the life goal on the preaching of the gospel will result in a sermon that can be defined as works righteousness.

More to follow.

Max Mons

NUANCED AND NON-HYSTERICAL

Around the turn of this century and millennium, President Alvin Barry was said to be “going after” the charismatic constituents of the Missouri Synod, who were gathered under the banner of “Renewal in Missouri” (RIM). “Are you going to do the same thing?” I, at that time serving as his CTCR chairman, asked Dr. Barry’s Canadian counterpart. “No,” came the brief and decisive reply.

The inexorable flow of time causes us to forget how hot a potato and controversial a topic the charismatic renewal was perceived to be among conservative Lutherans north and south of the border even a generation ago. Those caught up in the wave of spiritual energy ignited by the sudden appearance of Pentecostalist phenomena in mainline churches in the 1960s are by now either blissfully enjoying the afterlife or going through the last season of their sojourns here below. So far as I know, our synodical presidents are no longer losing sleep over the doings of organised charismatic groups in LCC or LCMS.

Looking back on those years of controversy, two points need to be made. First, despite what is sometimes maintained to the contrary, the orthodox fathers of the ancient church did *not* teach that the *charismata* died out with the last apostle. Justin Martyr tells us that “prophetic gifts” were still manifest in his day, and in his *Church History* Eusebius reports that, as the church rendered a negative judgement on the activities and pronouncements of Montanus and his lady colleagues Priscilla and Maximilla, reputable fathers maintained that the Montanist movement itself was spurious, but not at all that the *charismata* themselves had died out. At the outset of his writing career as a Catholic Christian, Augustine thought that miracles were a thing of the past, but in Book XXII, 8 of his *City of God* he relates narratives from his own experience to the effect that “gifts of healing” were alive and well in the church of his day.

Secondly, in 1 Corinthians 12–14 Paul is keen to regulate the *charismata*, and above all to subordinate them to the higher gifts of faith, hope, and love in the interest of building up the church as a communal whole. But he gives no indication that the gift of healing, for example, will expire with the apostolic age. Quite the oddest among the *charismata* is surely that of speaking in tongues. I recall visiting with a St. Catharines couple in a Toronto hospital prior to the lady’s undergoing major surgery. Lutherans for reasons of German ethnicity rather than confession, both A and B were ardent advocates

of the Pentecostal way. After I anointed the lady and communed the couple, the husband burst forth into a tongue. As I stood wondering at the bedside, I had no idea what was going on; but although Paul indicates that tongues are intended as a rebuke to unbelievers, no accusation struck my heart.

Should we feel the need to assess and respond to the vast spiritual world of Pentecostal and Charismatic Christianity, it makes sense that we save our polemic fire for the ill effects of the Wesleyan perfectionism that passed into the holiness movements and thence into Pentecostalism. As for the ongoing presence and activity of the *charismata* in general and such supernatural phenomena as miracles in particular in the church of our time, we have much to learn from August Vilmar and Wilhelm Loehe, who refused to rule out these avenues of the divine dealing with men.

John Kleinig told me long ago, when we were both students in Cambridge, that these two luminaries of the nineteenth-century Lutheran revival offered a nuanced, non-hysterical response to the Pentecostal-Charismatic movements long before they began. May God preserve “orthodoxy” from lapsing into a cold, arid rationalism that closes mind and heart to the thoroughly supernatural reality of the church as a visible, tangible human society created by the Spirit as the dwelling place of the Incarnate Son. In this church God may do as he will when he will, but he will certainly neither remove the cross from our lives nor extirpate all sin from our hearts till we draw our last breath.

John Stephenson

AS KINGFISHERS CATCH FIRE

In the first stanza of “As Kingfishers Catch Fire,” Gerard Manley Hopkins establishes that a creature or object expresses its essence by means of its attributes. Similarly, the attributes lead to a recognition of the essence. The second stanza affirms that the same is true of the human person. This is especially true when one recognizes Christ in one’s neighbor, a principle affirmed by Christ himself (Matt 25:40). — Paul Lehninger

As kingfishers catch fire, dragonflies draw flame;
As tumbled over rim in roundy wells
Stones ring; like each tucked string tells, each hung bell’s
Bow swung finds tongue to fling out broad its name;
Each mortal thing does one thing and the same:
Deals out that being indoors each one dwells;
Selves — goes itself; myself it speaks and spells,
Crying What I dó is me: for that I came.

I say móre: the just man justices;
Keeps grace: that keeps all his goings graces;
Acts in God’s eye what in God’s eye he is —
Christ — for Christ plays in ten thousand places,
Lovely in limbs, and lovely in eyes not his
To the Father through the features of men’s faces.

Gerard Manley Hopkins

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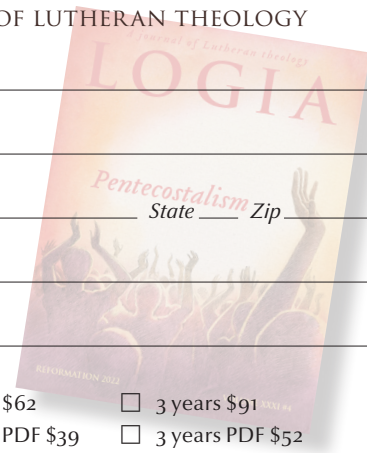
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