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THE MISSIOLOGICAL SIGNIFICANCE OF THE DOCTRINE OF JUSTIFICATION
IN THE LUTHERAN CONFESSIONS

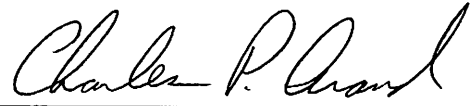
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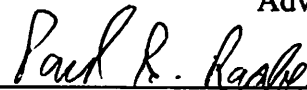
Klaus Detlev Schulz

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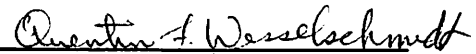
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TABLE OF CONTENTS

INTRODUCTORY CHAPTER 1

PART ONE
THE EXTENSIVE TRINITARIAN STRUCTURE OF MISSION

Chapter
I. INTRODUCTION TO PART ONE 18

II. CREATION AND PRESERVATION IN GOD'S MISSION 21

 Creation and Preservation Express Divine Goodness
 and Love 21

 The Recognition of God's Creative Goodness and
 Love Through Faith 24

 The Soteriological Implications of Creation
 and Preservation 26

 The Cultural Mandate of the *Missio Ecclesiae* 29

III. THE FOUNDATION AND GOAL OF GOD'S MISSION 33

 The Sending Motif 33

 THE *CHRISTUS-SATISFACTOR-SOTERIOLOGY* 35

 The Cross of Christ: The Assertion of God's
 Love to the World 35

 The Soteriological Exclusivity and Uniqueness
 of the Christ Event 36

 The Universal Motif 38

 The Hamartiological Motif 41

 Christ's Mission in the "*Unio Personalis*" 43

 Christ as *Sacramentum* or *Exemplum*? 45

 THE *CHRISTUS-VICTOR SOTERIOLOGY* 47

 The Lordship of Jesus Christ as the "Goal"
 of God's Mission 47

 God's Salvation Plan: The Struggle between the
 "*Regnum Christi*" and the "*Regnum Diaboli*" 51

IV. THE DYNAMIC OF GOD'S MISSION 56

 The Continuation of the Saving Mission of God
 Through the Holy Spirit 56

The Saving work of the Holy Spirit Embraces
the Entire Life of the Individual 58
The "*Media Salutis*" in the Holy Spirit's Mission 59
The Holy Spirit Builds and Gathers the Church 61
The Holy Spirit Equips the Church as
"*Cooperatix*" for His Mission 65
The Church as the Provisional End of the
Divine Mission 68

V. THE PROJECTION OF GOD'S MISSION: HIS UNIVERSAL
AND SALVIFIC WILL 70

The Mediation of God's Election
Through Christ 70
God Wills Salvation Through Word and Sacrament 71
God's Salvific Will is Abandoned by Man's Own Evil
Inclinations and Intentions 74
God's Will - Mission - World 76

PART TWO
THE INTENSIVE-TRINITARIAN STRUCTURE OF MISSION

VI. INTRODUCTION TO PART TWO 79

VII. JUSTIFICATION AS THE MOMENTOUS EVENT
OF SALVATION 81

The Kerygmatic Motif 81
The Divine Act on Man in the Dialectic Relationship
of Law and Gospel 84
God's Merciful Gift of Christ's Righteousness
Through Faith 90
The "Kyrological" Motif and Goal of God's
Mission: Christ, the Lord 96
Baptism as the Visible Manifestation
of Christ's Reign 101
Mission as a Necessary Correlation to Faith 106

VIII. SUMMARY OF PARTS ONE AND TWO 119

IX. EXCURSUS: THE "*MISSIO DEI*" CONCEPT 122

PART THREE
THE ECCLESIOLOGICAL STRUCTURE OF MISSION

X. INTRODUCTION TO PART THREE 129

XI. THE SOTERIOLOGICAL AND MISSIOLOGICAL DIMENSION
OF THE CHURCH'S EXISTENCE 134

 "*Extra Ecclesiam Christi Nulla Salus*" 134

 The True Definition of the Church Precludes All
 Sociological or Ethical Understanding 139

 The Missiological Significance of the Worship 143

XII. THE ESCHATOLOGICAL FOUNDATION OF THE
CHURCH AND HER MISSION 153

 The Eschatological Existence and Struggle of
 the *Missio Ecclesiae* 153

 The Realism of the *Missio Ecclesiae* 158

XIII. THE MISSIONARY SERVICE OF THE CHURCH 161

 The Spiritual Office in the *Missio Ecclesiae* 161

 The Common Priesthood in the *Missio Ecclesiae* 174

 The Universal and Ecumenical Aspect of
 the *Missio Ecclesiae* 180

 The Primacy of Faith - The Goal of
 the *Missio Ecclesiae* 189

XIV. JUSTIFICATION - THE "*ARTICULUS STANTIS ET
CADENTIS RELIGIONIS*" 195

 A Restrained "Yes" to All Religions and Heathens 195

 An Explicit "No" to All Religions and Heathens 201

 "*Extra Praedicationem Evangelii Nulla Salus*" 211

XV. SUMMARY Of PART THREE 221

CONCLUSION 225

BIBLIOGRAPHY 233

LIST OF ABBREVIATIONS

AC	The Augsburg Confession (1530)
Ap	Apology of the Augsburg Confession (1531)
AS	The Smalcald Articles (1537)
BSLK	<u>Die Bekenntnisschriften der evangelisch-lutherischen Kirche.</u> Göttingen: Vandenhoeck & Ruprecht, 1976.
Ep	Epitome
FC	Formula of Concord (1577)
LC	The Large Catechism (1529)
SC	The Small Catechism (1529)
SD	Solid Declaration
Tappert	<u>The Book of Concord. The Confessions of the Evangelical Lutheran Church.</u> Translated and edited by Theodore Tappert. Philadelphia: Muhlenberg Press, 1959.
Treatise	Treatise on the Power and Primacy of the Pope (1537)
WA	<u>D. Martin Luthers Werke.</u> Kritische Gesamtausgabe (Weimar, 1883-).
WA Br	<u>D. Martin Luthers Werke.</u> Kritische Gesamtausgabe. Briefwechsel (Weimar 1930-1978).

INTRODUCTORY CHAPTER

Generally the Lutheran Confessions are understood in the traditional sense as the normative sources for Lutheran doctrine; in addition, they are also documents which offer valuable missiological insights.¹ To support the latter observation the following study attempts to read the Lutheran Confessions with a heightened missiological perspective. Such a reading takes up the interests and concerns frequently raised by Lutheran theologians who in light of the increasing changes in mission see the theological integrity of Lutheran mission endangered. Consequently, they plea for a return to the Book of Concord from which guiding principles for Lutheran mission must be taken.² This proposed missiological interpretation of the

¹ The author of this study does not share the presuppositions of certain scholars with regard to the Confessions, namely, that explicit statements to missions are not as such apparent. James Scherer, ... that the Gospel may be sincerely preached throughout the world. A Lutheran Perspective on Mission and Evangelism. LWF Report 11/12 (Stuttgart: Lutheran World Federation, 1982), p. 3, for example states: "However, the Lutheran confessions make no statements whatever about mission theology or practice, and apart from scattered undertakings no real mission practice is available for examination until the 18th century."

² Kurt E. Marquart, The Church and Her Fellowship, Ministry, and Governance (Fort Wayne, Indiana: The International Foundation for Lutheran Confessional Research, 1990), p. 185, footnote 30, for example raises a legitimate concern: "Lutheran congregations and synods must learn again to treasure the Book of Concord as their best and most authentic 'mission statement,' and to implement its doctrinal and sacramental substance full-strength in the actual shaping of their church-life." In a more general note Scherer, 1, voices a similar plea for a proper foundation for Lutheran mission which points – although he himself does not say so – to the Lutheran Confessions: "The Lutheran church needs to do mission and evangelism with theological integrity. This requires the trust and support of the entire church. In order to merit this support it should avoid doing mission or evangelism on the basis of an alien foundation or motivation that might bring its work into contempt or cause it to fall under suspicion. Therefore, the search for a theological and ecclesiological rationale for mission is necessary and justified. It cannot be postponed."

Confessions, though, should not be regarded as a violation of the original message and primary intent³ of the Confessions but should rather be seen as a legitimate attempt to elucidate their missionary affirmations inherent to their theology.

It lies in the nature of this task to refer briefly to the continuous discussion among scholars with regard to the missionary dimension of the theology of Luther and that of the other Reformers.⁴ Since explicit references to mission are sparse in Luther's writings, scholars have engaged in a contentious debate over the question, To what degree are world mission and evangelization concerns for Luther and the Reformation? Two fronts seem to have emerged from such discussion: For some scholars mission statements in Luther's theology are so sparse and far in between that they have denied Luther any concern for mission whatsoever.⁵ Such a negative view

³ The confessional and ecclesiological interests rather than missiological concerns of the Confessions are expressed, for example, in the preface to the Augsburg Confession (1530). The goal of the Lutheran party was to remove dissensions and misunderstandings so that all Christians might "embrace and adhere to a single, true religion and live together in unity and in one fellowship and church," Augsburg Confession (AC) Preface 4 (Die Bekenntnisschriften der evangelisch-lutherischen Kirche [BSLK] 44; Tappert 25).

⁴ Although Luther receives most attention numerous scholars include the reformers Calvin and Melancthon in their observations and discuss what is common to them, see for example Hans-Werner Gensichen, "Were the Reformers Indifferent to Missions?" in History's Lessons for Tomorrow's Mission (Geneva, Switzerland: World's Student Christian Federation, 1964), pp. 119-127. Walter Holsten, "Reformation und Mission," in Archiv für Reformationsgeschichte (Gütersloh: C. Bertelsmann Verlag, 1953), p. 14, recognizes a common thread in the theology of Luther, Melancthon, Bugenhagen, Veit Dietrich and even Calvin but sets apart from them Martin Bucer, Zwingli and Bibliander. With regard to all Holsten concludes that the theologians of the Reformation had decidedly positive views on missionary work. The short review below focuses on the missionary dimension in Luther's theology on which most scholars have placed their concentration.

⁵ The instigator of such discussion is, needless to say, Gustav Warneck in his groundbreaking essay "Mission unter den Heiden," in Realencyklopädie für protestantische Theologie und Kirche, (4 edition; Leipzig, J. C. Hinrichs'sche Buchhandlung, 1903), 13: 128. See also his Outline of a History of Protestant Missions from the Reformation to the Present Time: A Contribution to Modern Church History (New York/Chicago/Toronto: Flemming H. Revell Co., 1902), where he makes the following conclusion to his observations: "If, however, the Reformers and their immediate disciples have no word either of sorrow or excuse that circumstances hindered their discharge of missionary duty, while they

has not been accepted in its entirety by other scholars.⁶ These do not seem to

could not but see that the Church of Rome was implementing this duty on a broad scale, this strange silence can be accounted for satisfactorily only by the fact that the recognition of the missionary obligation was itself absent. We miss in the Reformers not only missionary action, but even the idea of missions, in the sense in which we understand them to-day. And this not only because the newly discovered heathen world across the sea lay almost wholly beyond the range of their vision, though that reason had some weight, but because fundamental theological views hindered them from giving their activity, and even their thoughts, a missionary direction," 10 (Citation also found in Horst Bürkle, Missionstheologie [Stuttgart, Berlin, Köln, Mainz: Verlag W. Kohlhammer, 1979], p. 43). Countless scholars followed Warneck's position of which an incomplete list will have to suffice: Thomas Ohm, Machet zu Jüngern alle Völker. Theorie der Mission (Freiburg in Breisgau: Erich Wewel Verlag, 1962), p. 113 (His position is also discussed in Bürkle, 44); Gerhard Müller, "Missionarischer Gemeindeaufbau bei Martin Luther," in Zwischen Reformation und Gegenwart II: Vorträge und Aufsätze (Hannover: Lutherisches Verlagshaus, 1988), pp. 31-37; Franklin Littel, "Protestantism and the Great Commission," Southwestern Journal of Theology, 2 (October 1959), 26-42; William Richey Hogg, "The Rise of Protestant Missionary Concern," in The Theology of Christian Mission, edited by Gerald Anderson (Nashville and New York: Abingdon Press, 1961) pp. 95-111; Kenneth Scott Latourette, A History of the Expansion of Christianity, (New York: Harper and Bros., Publ., 1939), 3: 25; Gerhard Rosenkranz, Weltmission und Weltende (Gütersloh: C. Bertelsmann Verlag, 1951), pp. 43-44.

⁶ To the scholars Gustav Leopold Plitt, Karl Holl and Werner Elert may be attributed the first valid observations in support of the missionary affirmations in Luther's theology: Gustav Leopold Plitt, Geschichte der lutherischen Mission nach den Vorträgen des Professor D. Plitt, edited by Otto Hardeland (2 edition; Leipzig: A. Deichert'sche Verlagsbuchhandlung, 1894), 1: 3-15; Karl Holl, "Luther und die Mission," in Gesammelte Aufsätze zur Kirchengeschichte (Tübingen: J. C. B. Mohr Verlag, 1928) III: Der Westen, 234-243; Werner Elert, The Structure of Lutheranism, translated by Walter A. Hansen (St. Louis: Concordia Publishing House, 1962), 1: 385-402. The number of those scholars in support of Plitt, Holl and Elert are far from all: Johannes Agard, "Missionstheologie," in The Lutheran Church Past and Present (Minneapolis, Minnesota: Augsburg Publishing House, 1977), pp. 250-274; Herbert Blöchle, "Die missionarische Dimension in der Theologie Luthers," in Die Einheit der Kirche: Dimensionen ihrer Heiligkeit, Katholizität und Apostolizität (Wiesbaden: Franz Steiner Verlag, 1977), pp. 357-368; David J. Bosch, Transforming Mission. Paradigm Shifts in Theology of Missions (Maryknoll, New York: Orbis Books, 1991), pp. 239-248; Eugene W. Bunkowske, "Luther, the Missionary," in God's Mission in Action. A Booklet of Essays delivered at the First Annual Missions Congress. Concordia Theological Seminary Fort Wayne, Indiana April 24-27, 1986, edited by Eugene W. Bunkowske and Michael A. Nichol (Fort Wayne: The Great Commission Resource Library, 1986), pp. 54-91; Horst Bürkle, 42-46; Hermann Dörries, "Luther und die Heidenpredigt," in Wort und Stunde (Göttingen: Vandenhoeck & Ruprecht, 1970), 3: 327-346; Paul Drews, "Die Anschauungen reformatorischer Theologen über die Heidenmission," in Zeitschrift für praktische Theologie, 1897, 19: 1-26; Hans Werner Gensichen, "Mission im Luthertum," in Religionsgeschichte und Gegenwart, 4: 546-547; Also "Were the Reformers indifferent to Missions?," 119-127; Walter Holsten, 1-32; Gordon D. Laman, "The origin of Protestant missions," Reformed Review, 43 (Autumn 1989), 728-774; Alfred Koschade, "Luther on Missionary Motivation," Lutheran Quarterly, 17 (1965), 224-239; Wilhelm Maurer, "Reformation und Mission," in Ihr werdet meine Zeugen sein (Nürnberg: Selbstverlag der Bayerischen Missionskonferenz, 1963), pp. 20-41; Paul Peters, "Luthers weltweiter Missionssinn," Lutherischer Rundblick, 17 (1969), 162-175; James A. Scherer, 4-15. Scherer offers a helpful insight into some of the negative and positive views of scholars on mission in the Theology of the Reformation; Johann Schmidt, "Die missionarische Dimension der

disagree with the observation that the Reformation did not originate primarily as a call to missionary or evangelistic obedience but as a movement for the reform and renewal of existing Christian life.⁷ However, they have not judged Luther -- as their opponents do -- from the modern organizational and sociological understanding of mission which arose at the time of Pietism.⁸ They rather pleaded for a more foundational view on mission that could draw its understanding from the theology of Luther and the Reformation.⁹ For these scholars Luther's theological rationale became a valuable source¹⁰ for a theory of mission that would also be of essential importance for any mission practice. They spoke without restraints of the missionary

Theologie," in Das Wort und die Wörter. Festschrift Gerhard Friedrich zum 65. Geburtstag. Edited by Horst Balz und Siegfried Schulz. (Stuttgart - Berlin - Köln - Mainz: Verlag W. Kohlhammer, 1973), pp. 193-201; Volker Stolle, Kirche aus allen Völkern. Luthertexte zur Mission (Erlangen: Martin Luther Verlag, 1983).

⁷ For example Scherer, 2.

⁸ How much the institutionalized understanding of missions as "sending" dominates Warneck's thought and made him ignore the missiological dimension of Luther's theology can be seen from his definition of missions: "For by 'missions' we understand, and we must not understand anything else than, this sending [i.e. a regular sending of messengers of the Gospel to non-Christian nations, with the view of Christianizing them], continuing through every age of the church, which carries out the commandment, "Go and make disciples of all nations," Outline of a History of Protestant Missions from the Reformation to the Present Time: A Contribution to Modern Church History, 10.

⁹ Maurer's approach to Luther's theology becomes representative of those pleas: "Während er [Luther] kein organisatorisches Missionswerk getrieben hat, hat er die Prinzipien evangelischer Missionsarbeit rein herausgearbeitet; und wir müssen bei ihm ansetzen, um diese Prinzipien zu erkennen," 28. Similarly, Elert also pleaded for an understanding of the more profound missionary structure of Luther's thought, rather than to look to Luther for advice on how to run a missionary society, 391. Holsten too observed that it was now time to grasp the deeper meaning of God's mission as laid bare by the Reformation rather than judge Luther by the standards of the 19th century missionary movement, 1-3.

¹⁰ Johann Schmidt defines the Reformation theology as the "Brunnenstube" of evangelic mission, 193.

dimension in Luther's theology and highlighted important mission affirmations in it.¹¹

According to these scholars the following missiological insights can be derived from the reformer's theological reasoning. In the center and as the starting point stands the (1) "vertical"¹² view of mission as the work of the triune God.¹³ The vehicle through which God works His mission is His Word. With references to the Word¹⁴ as the *verbum externum*,¹⁵ that is the Gospel,¹⁶ scholars underline the theocentric dimension of mission of Luther's theology as well as the dynamic missionary character of the Word.¹⁷ God's Word is universal; it is not limited to

¹¹ Already with the title of his essay, "Die missionarische Dimension in der Theologie Luthers," Blöchle reveals his position which he summarizes as follows: "Luther hat sich nicht nur gelegentlich und nebenbei zu Fragen der Heidenmission geäußert, seine gesamte Theologie ist vielmehr von einer 'missionarischen Dimension' bestimmt," 367.

¹² The terms "vertical" and "horizontal" are frequently used by Scherer, 11.

¹³ Scherer, 6; Gensichen, "Were the Reformers Indifferent to Missions?" 120-121.

¹⁴ Blöchle, 361; Maurer, 41.

¹⁵ Holsten, 9.

¹⁶ Elert speaks of the impact of the Gospel ("evangelischer Ansatz") for the idea of missions which entails two things: "(1) faith in the omnipotence and the universal teleology of the Gospel and (2) the affirmation of the mission to proclaim the Gospel, 385; Blöchle, 362.

¹⁷ For Luther there was nothing static about the Word of God. Wherever it is preached its dynamic character would always guarantee an outward movement of missions as his famous quotation vividly portrays it: With the proclamation of the Gospel it is "als wenn man ain stain jns wasser würfft: der macht bulgen und kreyß oder stryemen umbsich, und die bulgen walchen sy ye mer fürt und fürt, aine treibt die ander, biß das sy an das ufer kommen: wie wohl es miten inn still wirt, noch ruwent die bulgen nit, sonder farent fūr sich. Also geedt es auch mit der predyg zu," D. Martin Luthers Werke. Kritische Gesamtausgabe (WA) 10, 3: 140, 2-6. See Herbert Blöchle, 362; In this sense there was no need to call for a foreign missionary campaign. The lack to this specific call can be partly attributed to the religio-geographical misconception of Luther and the Reformers at that time, namely, that in all regions of the world Christians were already present. From their proclamation the Gospel will spread out to all heathens, Holsten, 11.

time and space, for it reaches out to bring God's grace in Christ to all humans.¹⁸

God's Word is also eschatological in nature; it pronounces victory over Satan within history, and yet such victory points to the end of history to the final day of consummation when it becomes manifest to all.¹⁹ The article of justification, as the content of the Gospel, expresses God's saving work for all those who are in need of salvation. Thus the article on which the church stands and falls supports and indeed is a mission motive.²⁰

¹⁸ Maurer, 30; For Luther it was a given that the Gospel's universal character will have it spread to all nations. Yet Luther's missionary outlook was marked by a sober realism. Despite the Gospel being preached and heard everywhere only a few among the nations will become Christians, Drews, 7: "Er [Luther] hört . . . , daß das Evangelium seinen Lauf durch die ganze Welt nehmen, daß es von Volk zu Volk gehen wird, ohne doch überall die herrschende Religion zu werden, höchstens daß da und dort ein Häuflein Christen bleibt. Aber angeboten wird es allen Völkern werden."

¹⁹ The opinion that Luther's apocalyptic vision of the end of the world being imminent together with his doctrine of predestination caused him to reject missions as Ohm, 113 and Rosenkranz, 43, claim has been persuasively rejected by Dörries, 344: "Die Eschatologie Luthers dämpft die Evangeliums predigt nicht, sondern treibt zu ihr an. Die Zuversicht des Glaubens bedarf keines Optimismus und keines 'Prinzips Hoffnung'. 'Das Evangelium will immer und immer gepredigt werden, daß es immer im Aufgang sei'. Das Werk der Mission, das die Apostel begonnen haben, wird also fortgehen bis zum Jüngsten Tag, bis alle Länder und Völker erreicht sind und aller Kreatur das Evangelium gepredigt ist, mögen es auch nicht alle annehmen," and Bürkle, 44: "In einer unechten Dialektik sieht Ohm in der Theologie Luthers die Sache Gottes von der Verantwortung des Menschen gelöst. Nach ihm, war Luther der Auffassung, 'daß es Sache Gottes sei, die Auserwählten zum Heile zu führen'. Ein eher für Calvin, aber nicht für Luther charakteristischer Prädestinationsglaube erscheint hier als Motiv für die missionarische Inaktivität der Gemeinde." God's gracious offer of universal salvation, namely, His wish to justify all sinners, makes it impossible for Luther to see it limited to only a privileged group of people; See also Drews, 2-4.

²⁰ Bürkle, 45: "Insofern steckt im reformatorischen Grundansatz ein die Mission begründendes und sie ermöglichendes Motiv"; Bosch, 241: "This article expresses a basic conviction of the Reformation: there is an awesome distance between God and his creation, but that God nevertheless, in his sovereignty and by grace (sola gratia), took the initiative to forgive, justify, and save human beings". Blöchle, 359, shows how the motivation to do missions lies for Luther in the Word and faith: "Mit diesem seinem Heilsverständnis, wonach allein die Annahme des Wortes Gottes im Glauben das Heil schenkt, die Ablehnung dagegen die Verdammnis bewirkt, begründet Luther die Notwendigkeit der Mission, deren Zweck in der Errettung der Heiden aus der Macht der falschen Götter und Religionen und somit aus ihrer Verdammnis besteht. Zu dieser Errettung geschieht die Verkündigung der Heilsbotschaft Christi gemäß seinem Befehl."

(2) The "vertical" aspect of mission corresponds to its "horizontal" dimension.

This horizontal dimension which finds its expression in the missionary duty of the common priesthood of all believers²¹ has an ecclesio-centric emphasis.²² The goal of their mission does not have as its objective the transplantation of existing church structures nor an institutional or organizational expression of the church but the extension of the kingdom of God.²³ This mission cannot be separated from the church; based on the fullness of the missionary power of the Word, mission rather is an inseparable component of the church's existence in this world. Mission occurs wherever the people of God are present and proclaim the Word.²⁴ Mission therefore is the expansion of the universal church as it moves towards all heathens when the Gospel is preached and the believers witness of Christ.²⁵ The seat from which

²¹ Holl, 238; Gensichen, "Were the Reformers Indifferent to Missions?" 123; Bosch, 242; Blöchle, 36-37.

²² Maurer, 33-44.; Stolle, *passim*; Aagaard, 208; Koschade, 236-237.

²³ Gensichen, "Mission und Luthertum," 546.

²⁴ Holl, 237; Scherer, 14; Peters, 238.

²⁵ Elert, 390, who finds this understanding of Luther correctly represented in Wilhelm Löhe's statement: "Mission is nothing but one church in its motion--the realization of a universal, catholic church" (Wilhelm Löhe, "Drei Bücher von der Kirche (1845)," in Gesammelte Werke, Vol. 5\1, edited by Klaus Ganzert [Neuendettelsau: Freimund=Verlag, 1954], p. 112). This view of the church's progression underlines the position that for Luther the time of missions was far from over. The time of missions only ends when the day of judgment comes. One must therefore agree with Blöchle, 358-360, whose opinion from the overall data in Luther's writings on the Great Commission is that Luther -- despite occasional contradictions -- did not believe that the preaching of the Gospel to all parts of the world had ended with the apostles; all Christians are therefore committed to this task. See also Elert, 386: "The idea of many later theologians - that the church of the present time is no longer obligated to preach among the heathen, because the apostles have already reached all - is totally foreign to him, just as it is to Melancton. Furthermore, it would be opposed to the dynamic view of the Gospel and the church. It is self-evident that Luther knows that no apostle came to the Germans."

expansion takes place is at the level of the congregation.²⁶ For there God's Word extends to the unbelievers through the preaching and administration of the sacraments.²⁷ The church, however, can never be the starting point of mission but performs only as the agent of God's mission; mission from the first to the last remains the cause of God Himself.²⁸

(3) Luther's sensitive view of customs and cultures supports the practical principles for missionary methodology and anthropology.²⁹ Not only was the Gospel to be taught and preached in the given language of the culture³⁰ but the newly converted should find their own expression of faith within their particular cultural context.³¹

²⁶ Holl, 238; Bürkle uses the term "Kirche von unten", 45. The organized and specialized understanding and practice of mission has partly contributed to the decline of this aspect. Missions should thus once more become the expression of the congregations, as Wilhelm Maurer, "Der lutherische Beitrag zur Weltmission der Kirche Jesu Christi," Evangelische Missionszeitschrift (EMZ), 26 (August 1969), 181, pleads: "Damit tritt zutage, daß jene Form der Gemeindemission die ursprüngliche und sachgemäße ist. Schon die alte Christenheit hat, mindestens seit der apostolischen Zeit, Mission vorwiegend so getrieben, daß das Leben der Einzelgemeinde auf ihre Umgebung ausstrahlte. Und wenn Luther die Pflicht zur Mission einschärft, denkt er an die gewinnende Kraft, die von evangelischen Gemeinden und Einzelchristen in die andersgläubige Umgebung ausgeht". Since Christians are now living all over the world this missiological principle of Luther can finally be realized and put to practice, see here Koschade, 239.

²⁷ Drews, 9; One should note here the missionary dimension of the pastor's office, so that Luther never really thought it necessary to recognize any special missionary office. Luther's idea of mission as the gradual expansion of the church rather than an explicit organizational campaign to foreign parts of the world saw in the office of the parish pastor and the witness of the laity explicit missionary functions, see here Holsten, 12; Scherer, 15.

²⁸ Scherer, 14.

²⁹ Holl, 239; Bürkle, 45-46; Scherer, 13.

³⁰ Blöchle, 364-365.

³¹ Holl, 239-241; Bürkle, 46: "Vom reformatorischen Grundansatz her ist die Aufgabe unausweichlich, dem Evangelium auch unter anderen kulturellen und geschichtlichen Bedingungen neue Gestaltungsmöglichkeiten zu eröffnen". Attempts at an inculturation of the Gospel were already evident

Despite Luther's silence on explicit foreign mission enterprises his theology is nevertheless marked by an unceasing interest for the spreading of the Good News to those of other nations with whom Christians came into direct contact.³² In this sense the Reformation in itself proved to become an extremely significant missionary undertaking despite the apparent lack of such explicit organized missionary endeavors.³³ Nevertheless, on the basis of Luther's missionary affirmations, because of the discovery of the Gospel as well as due to the newly won freedom from the bonds of the Roman Catholic Church, numerous organized mission enterprises soon marked the existence of Lutheran Churches in the sixteenth Century.³⁴ Thereby they

during the era of the Reformation for example in Luther's translation of the Bible into the vernacular German and his liturgical reform as expressed in the "Deutsche Messe". The own particular expression of faith within the given culture did of course not occur at the expense of the universal aspect of the Christian faith and confession, Bürkle, 45.

³² One should note here Luther's missionary interest for the conversion of the Jews and the Turks, Peters, 173-174; Holsten, 12-14.

³³ That the Reformation spread, before the counter-Reformation started, to the North Sea and the Mediterranean Sea from the Britannia to the Balcan states must be acknowledged as a successful missionary movement in itself as Peters, 163, points out: "[Wir] sollten uns zunächst klarmachen, daß die Reformation als solche ein gewaltiges missionarisches Unternehmen war. Dies wird leider von denen übersehen, die in ihren Geschichtswerken über Weltmission im besonderen und allgemeinen schreiben." Although one should be aware of the ecclesiastical and political situation within Germany and the law "cuius regio eius religio" which made official missionary undertakings nearly impossible. Also, from the attempts on the part of the Reformers to re-christianize pagan Germany as well as their understanding of heathendom as being within Germany and the church, one must concur with Gustav Wingren who observes that Germany was in a "typische Missions-situation, in der es unnatürlich gewesen sein würde, Ausschau zu halten nach anderen Missionsfeldern außerhalb Europas." From this Wingren draws the correct conclusion: "wenn wir von Wortverkündigung in Europa sprechen, sprechen wir von Weltmission." The quotations are taken from Franz Wiebe, "Missionsgedanken in den lutherischen Bekenntnisschriften," in *Lutherisches Missionsjahrbuch für das Jahr 1955*, edited by Walther Ruf (Neuendettelsau: Selbstverlag der Bayerischen Missionskonferenz, 1955), p. 29.

³⁴ Scholars such as Werner Elert, 385-402; Plitt, 15-33 and Peters, 174, bring up numerous examples of mission campaigns carried out by Lutheran Churches in the early era of the Reformation. On the basis of these examples one must reject all arguments brought by scholars against the Lutheran movement in the 16th Century. Plitt, 19, therefore observes: "Es ist Unrecht, diese Erstlingsversuche zu vergessen. Die Vorwürfe, daß die lutherische Kirche im Anfange ihre Missionspflicht vernachlässigt habe, sollten endlich verstummen."

proved faithful to Luther's idea about the motion of the church and the boundless dynamic of the Gospel.³⁵

The above missiological rationale derived from the theology of Luther should be regarded as providing foundational principles for any Lutheran missiology. In fact, any missionary endeavor today should "allow the Reformers to challenge our own conceptions, even if this leads to a somewhat painful readjustment on our part" instead of regarding the nineteenth-century idea of mission as the only possible standard.³⁶ However, as significant as these positive findings in Luther's theology are, these affirmations have beyond their missiological weight no subscriptory character for Lutheran mission. The normative and binding authority for a Lutheran church and her mission can ultimately only be the Confessions. This then calls for a closer scrutiny on the Confessions in terms of their own missionary character.

A glance into the missiological research on the Confessions reveals a rather disparate situation. While the scholarly debate over mission in Luther's theology is widely known, the Confessions have hardly received attention. Despite the occasional references to Luther's Catechisms only few scholars have attempted to read the Confessions themselves in order to derive from them valuable missiological insights.

³⁵ These ideas of Luther finally came to their fullest expression again in the 19th Century among the protagonists of missions like Rudelbach, Scheibel, Löhle, L. A. Petri, Louis Harms, and Graul who saw in their "special arrangement" of foreign mission nothing other than the church in its motion and a logical expression of the dynamic and universal power of the Gospel. The cultivation of a particular method of mission in Pietism had in the previous decades undermined these foundational principles of Lutheran missiology, see Elert, *passim*; Holsten, *passim*; Koschade, 233.

³⁶ Gensichen, "Were the Reformers indifferent to Missions?" 120. Holsten, 2, makes a similar poignant remark: "Wenn aber immer wieder, ob nun anklagend oder bedauernd oder entschuldigend, konstatiert wird, daß der Reformation die - moderne - Mission fremd sei, so könnte das darin seinen Grund haben, daß der - modernen - Mission die Reformation fremd ist."

Franz Wiebe with his essay "Missionsgedanken in den lutherischen Bekenntnisschriften" in 1955 has made the first attempts.³⁷ Georg Schulz in a presentation, "Die Bedeutung des Bekenntnisses der lutherischen Kirche für die missionarische Verkündigung"³⁸ offers additional helpful yet brief insights. These few contributions cannot prevent the impression that the chasm between Confessional and mission theology continues to exist.³⁹

The aim of this study is to continue these initial observations in order to show that the Lutheran Confessions can indeed provide a foundation for Lutheran mission today. In order to remain faithful to the central message of the Confessions in the endeavor, it is appropriate to set forth the Confessions' missiological affirmations on the basis of the doctrine of justification, which, after all, is claimed to be the "*praecipuus locus doctrinae Christianae*." Since this study is essentially missiological in nature it cannot set forth nor answer all dogmatical questions revolving around the

³⁷ For the full reference to this essay, see previous footnote 33. Wiebe presents a cursory introduction in the major missiological themes in the Confessions. His methodological approach to the Confessions discusses Luther, Melancton and the Formula of Concord separately but manages to derive from them aspects which in essence are common to all. His brief and often disjointed presentation, however, limits its value. He also bypasses the major themes of this thesis, namely the trinitarian aspect of mission as well as the full missiological significance of the doctrine of justification.

³⁸ It was held at an International theological convention on the 4. September 1980 in Heiligenstein, Elsaß. The unpublished manuscript is available to the author of this thesis.

³⁹ Franz Wiebe, 18, speaks of a "noch nicht behobenen *Fremdheit* zwischen Bekenntnis- und Missionstheologie." Even the Lutheran missiology of Georg Vicedom, Mission of God. An Introduction to a Theology of Mission, translated by Gilbert A. Thiele and Dennis Hilgendorf (Saint Louis: Concordia Publishing House, 1965) is disappointing in this respect. (This author has found only one reference to the Confessions namely to AC VII on p. 86).

doctrine of justification.⁴⁰ The need for such a task has already been recognized elsewhere: Ever since the controversial declarations at the fourth meeting of the Lutheran World Federation in Helsinki in 1963 on the doctrine of justification numerous Lutheran scholars have sought to resolve the "identity crisis" which as a result has come about within Lutheranism.⁴¹

Several noteworthy scholars, who have already drawn attention to the missiological significance of the doctrine of justification, deserve mentioning here. Adolf Schlatter in his essay, "Luther und die Mission," "hailed the doctrine of justification by faith as the formative motif in all evangelical missionary activity, and freedom from legalism as its missionary corollary."⁴² Georg Vicedom's brief article, under the appropriate title "Die Rechtfertigung als gestaltende Kraft der Mission,"⁴³ accentuates the doctrine of justification as the foundation of any missionary endeavor

⁴⁰ It is also not the attempt to resolve the various nuances on the doctrine of justification in the Lutheran Confessions -- although they have been brought to attention (See chapter VII). They have no impact on the missiological explications of this study.

⁴¹ Most recently an International Consultation of Lutheran Theologians was staged in Neuendettelsau from 9 to 12 September 1991 under the theme "Rechtfertigung und Weltverantwortung." The participants of this Convention worked towards a proper understanding of what "justification" meant for Lutherans today which the Lutheran World Federation in Helsinki had failed to do persuasively. An extensive report of this Consultation which includes all presentations has now been published: Rechtfertigung und Weltverantwortung. Internationale Konsultation Neuendettelsau 1991, edited by Wolfhart Schlichting (Neuendettelsau: Freimund Verlag, 1993). Also, in a recent published dissertation, Die Rechtfertigung des Sünders - Rettungshandeln Gottes oder historisches Interpretament? (Göttingen: Vandenhoeck & Ruprecht, 1992), Gottfried Martens has explicitly dealt with the LWF declarations of Helsinki and all subsequent ecumenical documents as they pertain to the doctrine of justification.

⁴² Adolf Schlatter, "Luther und die Mission," Evangelisches Missionsmagazin, 61, (1917), 281-288. See Scherer, 12.

⁴³ Georg Vicedom, Die Rechtfertigung als gestaltende Kraft der Mission (Neuendettelsau: Freimund Verlag, 1952).

which brings out the facts of salvation, the judgment over mankind and God's merciful intention of saving the world. Walter Holsten in his book, "Das Kerygma und der Mensch"⁴⁴ follows the Bultmann tradition by concentrating on the "nowness" of the Gospel message. For him Christian mission can be based only on God's own kerygmatic action. In fact the kerygma itself -- the message of justification -- evangelizes. Missionary activity is therefore defined and justified by Holsten as the verbal witness of the Pauline kerygma of justification. In his presentation, "Der missiologische Aspekt der Rechtfertigungslehre,"⁴⁵ Hans Schwarz defines the goal of the mission as the overcoming of man's estrangement from God founded in the reconciling event of Christ's death on the cross. Seen from the doctrine of justification mission should therefore be nothing other than to bring man to faith and to strengthen him therein. Despite these valuable contributions the scholars have strangely enough bypassed the Lutheran Confessions. Nevertheless their contributions are invaluable in that they have brought out the missiological aspect of the doctrine of justification. It is true as the scholars above have shown that the missiological dimension of the doctrine of justification lies in its soteriological significance. It embodies and epitomizes God's salvatory act on man. It is concerned with the world-

⁴⁴ Walter Holsten, Das Kerygma und der Mensch. Einführung in die Religions- und Missionswissenschaft (Munich: Chr. Kaiser Verlag, 1953). Walter Holsten's emphasis on verbal witness has often been rejected by scholars as being too one-sided in definition thus losing the wealth of possible methods which was part of Christian mission from its inception; see Karl Müller, Mission Theology. An Introduction (Nettetal: Steyler Verlag-Wort und Werk, 1987), pp. 20-21; The criticism of Walter Holsten as with the Bultmann school in general should point in a different direction, see here chapter VII, p. 81.

⁴⁵ Hans Schwarz, "Der missiologische Aspekt der Rechtfertigungslehre," in Rechtfertigung und Weltverantwortung. Internationale Konsultation Neuendettelsau 1991 (Neuendettelsau: Freimund - Verlag, 1993), pp. 209-217.

wide and universal distribution of Christ's presence to the world which is received in faith through proclamation. This soteriological concern underlying the doctrine of justification motivates the missionary enterprise.⁴⁶

Yet the missiological significance of the doctrine of justification has even deeper underlying structures. Described as an event through which faith is given, this doctrine does not stand apart from the other doctrines of the Confessions. Behind and the basis of this doctrine is the work of the triune God, both in terms of its extensive and intensive dimension. It points to the office of the ministry, to the means of grace, to the definition of the church, and it holds the key to the proper discernment of Christendom from heathendom. As a result, the far-reaching soteriological explication of the doctrine of justification draws attention to these doctrines and therefore highlights the missiological ramification of the doctrine of justification. Consequently, in the process of this discussion it will become evident that the study will provide a panoramic view of mission in the Lutheran Confessions. Likewise, the order of discussion this presentation takes is not one chosen at random but it is given by the doctrine of justification itself. The study begins with the basic concept of the extensive trinitarian work. It offers insights into the work of the triune God in terms of creation, reconciliation, sanctification and the doctrine of predestination. Secondly, these aspects provide the platform from which justification itself as the intensive

⁴⁶ One therefore has to concur with Horst Bürkle, 45, who observes: "Das Verständnis der Rechtfertigung bei Luther als dem Zentrum des Heilsgeschehens darf sich deshalb nicht nur in herkömmlicher Weise in der Frage nach der persönlichen Heilsgewißheit erschöpfen. Sie ist zugleich die prinzipielle Freigabe der christlichen Botschaft an diejenigen, die dieses Heils bedürftig sind und es begehren. Insofern steckt im reformatorischen Grundansatz ein die Mission begründendes und sie ermöglichendes Motiv."

trinitarian act on man follows. In part three the ecclesiological structure of mission is discussed. The church is the seat in the mission of the triune God, who through her service offers salvation to mankind. Therefore, some light will be shed on the doctrine of the church in terms of her existence and service in this world, especially on the missionary frontier, and her challenges, namely heathendom, with which the mission of the church is always confronted.

The intent of this study is to work within the framework of the doctrinal affirmations of the Confessions. The Lutheran Confessions are read against their historical background⁴⁷ of competing theological views and church practices which were therewith decisively rejected as well as against contemporary views in the field of mission today. Hence the hermeneutical concern underlying this study is not to merely affirm the missiological dimension of the Confessions; it becomes imperative for our task to affirm what they *would* have said here and now. In other words, this study seeks also to apply the confessional statements to the situation and challenges of mission today. The objective of this study is therefore twofold: It seeks to derive from the Confessions missiological affirmations, at the same time it also applies them to the context of the missiological discussions today. Confessional fidelity demands from current Lutheran missiology that the study identifies both what the Confessors said

⁴⁷ An example how the *Sitz im Leben* of the Augsburg Confession can be explored is Wilhelm Maurer's Historical Commentary on the Augsburg Confession, translated by H. George Anderson (Philadelphia: Fortress Press, 1986).

under different sociopolitical conditions of the sixteenth century⁴⁸ and also with what they would now say to missions in the twentieth century.⁴⁹ The hope is thereby to make the Lutheran Confessions a valid source for a contemporary Lutheran missiology. The nature of this study also intends to underline the important fact that missiology cannot avoid the discipline of systematic theology. Missiology is a discipline which must engage in theological discussions before it proceeds into practical applications.⁵⁰

⁴⁸ Despite the different historical settings and doctrinal affirmations of each Confession in the Book of Concord, the intention of this author is to bring out the common doctrinal positions of all Confessions rather than to set forth their differences.

⁴⁹ It is also important to be aware of the Confessions' comprehensive and ecumenical claim so that Lutheran missions should not look upon them as Confessions of an "ecclesia particolare." See here Edmund Schlink, Theology of the Lutheran Confessions, translated by Paul F. Koehneke and Herbert J. A. Bouman (Philadelphia: Fortress Press, 1978), pp. xvi-xvii, especially in terms of the universal and ecumenical claim of the Confessions which is also evident from the doctrine of justification as the "doctrina catholica et apostolica." See also Vilmos Vajta, "The Confessions of the Church as an ecumenical concern," in The Church and the Confessions. The role of the Confessions in the Life and the Doctrine of Lutheran Churches, edited by Vilmos Vajta and Hans Weissgerber (Philadelphia: Fortress Press, 1963), pp. 176 and 179; The concern for the ecumenicity of the Lutheran Confessions is also expressed in the studies: Walter Meyer-Roscher, "Die Bedeutung der lutherischen Bekenntnisschriften für die gegenwärtige ökumenische Diskussion," in Lutherisches Jahrbuch für das Jahr 1966, edited by Walther Ruf (Nürnberg: Selbstverlag der Bayer. Missionskonferenz, 1966), pp. 19-34 and Peter Brunner, "Die bleibende Bedeutung des lutherischen Bekenntnisses für die Mission," in Lutherische Blätter, 106 (1972), 8-22.

⁵⁰ The journal Missio Apostolica, 1 (1993), 26, defines the relation of systematic theology and missiology as: "Systematic Theology seeks the meaning and application of Christology and Soteriology in mission, and the interaction of Christian faith with the secular world" but it also concludes that ". . . every aspect of theology has an inescapable missiological dimension"; Hans-Werner Gensichen, Glaube für die Welt. Theologische Aspekte der Mission (Gütersloh: Gütersloher Verlagshaus Gerd Mohn, 1971), p. 250, states that missiology should be "the theme of all Theology" ("Gegenstand aller Theologie") or as David J. Bosch, Transforming Mission. Paradigm Shifts in Theology of Mission (Maryknoll, New York: Orbis Books, 1991), p. 494, points out: "Missiology may be termed 'the synoptic discipline' within the wider encyclopedia of theology."

PART ONE
THE EXTENSIVE TRINITARIAN
STRUCTURE OF MISSION

CHAPTER I

INTRODUCTION TO PART ONE

The *raison d'être* for missions is not defined anthropologically. Mission motives based on political, cultural, sociological, ecclesiological and religious¹ concerns remain essentially on the anthropological and not on the theological level.² Mission rather is a fruit of faith³ and finds its source in the saving action of the triune God. The article of justification as the intensive saving act of God on man in the dialectic relation of law and Gospel presupposes and is embedded in the extensive "*heilsgeschichtliche*"⁴ action of the triune God.⁵ In the forefront of the work of the

¹ See Gustav Warneck, *Evangelische Missionslehre* (Gotha: Friedrich Andreas Perthes, 1892), 1: 5-6; Also Georg Vicedom, *Die Rechtfertigung als gestaltende Kraft der Mission*, (Neuendettelsau: Freimund Verlag, 1952) pp. 4-5.

² Hans-Werner Gensichen, *Living Mission. The Test of Faith* (Philadelphia: Fortress Press, 1966), p. 22.

³ Vicedom, 5: "Frucht des Glaubens"; Karl Barth, "Theologie und Mission in der Gegenwart (1932)," in *Theologische Fragen und Antworten* (Zollikon-Zürich: Evangelischer Verlag, 1957), p. 105, cited in Hans-Werner Gensichen, 20, calls mission a work of faith.

⁴ The controversial and ambiguous term "Heilsgeschichte" is used in our sense as God's saving acts in and under history although they are never to be equated with history. One must distinguish qualitatively between world history in general and "salvation history," between the vertical dimension of God's acts and the horizontal course of events in history. God's saving acts are not evolutionary in that they transform history nor do the actions of man influence God's saving plan. God's salvation plan centers in the cross, which to the insight of faith (which does not exclude the cross and resurrection from being true historical acts, see Wolfhart Pannenberg, *Faith and Reality*, translated by John Maxwell [London: Search Press; Philadelphia: The Westminster Press, 1977], pp. 72-73) is the greatest of all; For an excellent trinitarian-redemptive ("heilsgeschichtlicher") discourse, see LC II, 63-55 (Die Bekenntnisschriften der evangelisch-lutherischen Kirche [BSLK] 660; Tappert 419); Cf. footnote 8.

triune God stands the cross through which God has reconciled Himself with the world⁶ and the Holy Spirit who reopens the access⁷ to God.⁸ This theological (divine) and theocentric dimension is stated in the Confessions either in explicit references to the Trinity⁹ or implicitly expressed in the sequence of the doctrinal

⁵ Gottfried Martens, Die Rechtfertigung des Sünders - Rettungshandeln Gottes oder historisches Interpretament? (Göttingen: Vandenhoeck & Ruprecht, 1992), p. 32; Georg Vicedom, The Mission of God, translated by Gilbert A. Thiele and Dennis Hilgendorf (Saint Louis: Concordia Publishing House, 1965), p. 14: "Justification . . . is . . . included in the totality of God's dealing with mankind. This dealing involves more than declaring man righteous and accepting him into divine fellowship."

⁶ The death on the cross embraces the entire world: e.g. Ap IV, 103 (BSLK 181; Tappert 122): "Quia postquam totus mundus subditus factus est, totius mundi peccatum abstulit"; AC III, 3 (BSLK 54; Tappert 30): "pro omnibus actualibus hominum peccatis."

⁷ E.g. Ap IV, 223 (BSLK 202; Tappert 138); Ap IV, 256 (BSLK 210; Tappert 144): "retinendum est evangelium, quod per Christum habeamus accessum ad Patrem."

⁸ God's salvation plan as the trinitarian act is beautifully set out in Luther's explanation to the third article: "Siehe, da hat Du das ganze göttliche Wesen, Willen und Werk . . . Denn da hat er selbs offenbaret und aufgetan den tieffsten Abgrund seines väterlichen Herzens und und eitel unausprechlicher Liebe in allen dreien Artikeln. Denn er hat uns eben dazu geschaffen, daß er uns erlösete und heiligte und über, daß er uns alles geben und eingetan hatte, was im Himmel und auf Erden ist, hat er uns auch seinen Sohn und heiligen Geist geben, durch welcher er uns zu sich brächte. Denn wir künnden (wie droben verkläret) nimmermehr dazu kommen, daß wir des Vaters Hulde und Gnade erckneten ohn durch den HERRN Christum, der ein Spiegel ist des väterlichen Herzens, außer welchem wir nichts sehen denn eine zornigen und schrecklichen Richter. Von Christo aber künnten wir auch nichts wissen, wo es nicht durch den Heiligen Geist offenbaret wäre," LC II, 63-65 (BSLK 660; Tappert 419).

⁹ Edmund Schlink, Theology of the Lutheran Confessions, translated by Paul F. Koehneke and Herbert J. A. Bouman (Philadelphia: Fortress Press, 1961), p. 65: "Nevertheless, in the Confessions the doctrine of the Trinity is evidently quoted as a presupposition rather than developed and proved dogmatically. After all, it is taken over as a finished and settled doctrine." To show that the Confessions go in accord with tradition they have placed the Symbols of the ancient church at the beginning although they do not regard them as dead formulars, see Schlink, 61; "Die trinitarische Formel wird wiederholt, und es kann kein Zweifel sein, daß die Trinitätslehre Grundlage der B.S. ist. Sie geht ja auch allen Artikeln voran, wird freilich mehr als Voraussetzung angefügt als entwickelt und begründet," Friedrich Brunstäd, Theologie der lutherischen Bekenntnisschriften (Gütersloh: C. Bertelsmann Verlag, 1951), p. 28.

affirmations.¹⁰ "The doctrine of the Trinity is thus the basis of the Lutheran Confessions and it determines the structure of all their doctrinal statements."¹¹ The interest of the Confessions is to express the extensive theological dimension of the doctrine of justification in terms of the entire divine essence,¹² will and work.¹³

¹⁰ Wilhelm Maurer, Historical Commentary on the Augsburg Confession, translated by H. George Anderson (Philadelphia: Fortress Press, 1986), p. 246 clearly shows that Melanchton's editorial intention was to rework Luther's Gospel grounded Confession of faith (LW 37) into a Trinitarian history of salvation by drawing the readers attention to the sequence of the articles within Part One of the Augsburg Confessions: "[The triune] God (AC I) sends to fallen humanity (AC II) Christ the redeemer (AC III). This deliverance and renewal is accomplished in the justification of the sinner (AC IV); through the beneficial influence of office, Word and sacraments (AC V), new spiritual powers and forgiveness are given to humanity (AC VI). These powers carry out their historical work within the one, holy, Christian church (AC VII), and although that work is continually threatened by hypocrites (AC VIII), it continues to exist. That work occurs in the sacraments (AC IX to XIII); its existence is humanly guaranteed through the activity of the spiritual office and by church orders (AC XIV, XV), for which civil order provides the presuppositions (AC XVI)."

¹¹ Schlink, 65; Brunstäd, 28; Holsten Fagerberg, Die Theologie der lutherischen Bekenntnisschriften von 1529 bis 1537 (Göttingen: Vandenhoeck & Ruprecht, 1965), p. 118.

¹² The issue of the divine essence will receive most attention in the excursus on the "missio Dei" concept.

¹³ LC II, 63 (BSLK 660; Tappert 419): "Siehe, da hast Du das ganze göttliche Wesen, Willen und Werk mit ganz kurzen und doch reichen Worten aufs allerfeinste abgemalet, darin alle unser Weisheit stehet, so über alle Menschen Weisheit, Sinn und Vernunft gehet und schwebt."

CHAPTER II
CREATION AND PRESERVATION IN GOD'S MISSION

Creation and Preservation Express Divine Goodness and Love

God's deeds need to be seen together yet in their ordered sequence.¹ This then calls attention to God, the creator. As God is the "omnipotent creator of heaven and earth"² and of all "visible and invisible things" (*creatio ex nihilo seu immediata*)³ so too He is the source of all things, keeps and preserves them (*creatio continuata*).⁴ Creation is never a past occurrence in the perfect tense, but all existing life is preserved and protected by the creator.⁵ Creation therefore contains both a cosmological and an anthropological-existential dimension.⁶ As creator of the world God expresses His creative power in His "giving love" to man. This love compels

¹ Edmund Schlink, Theology of the Lutheran Confessions, translated by Paul F. Koehneke and Herbert J. A. Bouman (Philadelphia: Fortress Press, 1978), p. 60.

² Apostolic Creed (Die Bekenntnisschriften der evangelisch-lutherischen Kirche [BSLK] 21; Tappert 18), line 7-8.

³ Nicene Creed (Die Bekenntnisschriften der evangelisch-lutherischen Kirche (BSLK) 26; Tappert 18), line 5.

⁴ AC I, 2 (BSLK 50; Tappert 27) : "creator et conservator omnium rerum"; See also SC II, 1-2 and LC II, 9-24 (BSLK 510-511, 647-650; Tappert 344-345, 411-413).

⁵ LC II, 19 (BSLK 649; Tappert 412): "täglich von Gott gegeben, erhalten und bewahret wird"; Albrecht Peters, Kommentar zu Luthers Katechismen: Der Glaube (Göttingen: Vandenhoeck & Ruprecht, 1991), 2: 63.

⁶ Peters, *Ibid.*, 65.

Him to act "out of pure, fatherly, and divine goodness and mercy."⁷ The divine care⁸ over life continues despite man's fall and corruption.⁹ God rules over life and takes man into His services, to preserve life and all creatures. Through natural law and communal law and through the work of humans God guarantees an appropriate righteousness on earth (*iustitia civilis*).¹⁰ All humans become *cooperationes Dei*,¹¹ "the hands, channels and means through which God bestows all blessings."¹² They order¹³ life on earth, despite their inability to become creators and preservers of life

⁷ LC II, 2 (BSLK 646; Tappert 345); This personal and existential relationship to God, the creator, is best expressed in the words of the LC II, 13-14 (BSLK 648; Tappert 412): "I hold and believe that I am a creature of God; that is, that he has given and constantly sustains my body, soul, and life, my members great and small, all the faculties of my mind, my reason and understanding, and so forth; my food and drink, clothing, means of support, wife and child, servants, house and home, etc. Besides, he makes all creation help provide the comforts and necessities of life-sun, moon and stars in the heavens, day and night, air, fire, water, the earth and all that it brings forth, birds and fish, beasts, grain and all kinds of produce. Moreover, he gives all physical and temporal blessings-good government, peace, security"; Similarly also SC II, 2 (BSLK 510; Tappert 345).

⁸ Nowhere in the Confessions is the term "gratia creatoris" used to correspond the "gratia redemptoris," Schlink, 40; Horst Georg Pöhlmann, *Abriß der Dogmatik. Ein Kompendium* (Vierte, verbesserte und erweiterte Auflage; Gütersloh: Gütersloher Verlagshaus Gerd Mohn, 1985), p. 140.

⁹ Schlink, 39; Peters, 58 and 86.

¹⁰ Ap IV, 22-24 (BSLK 164; Tappert 110): Note also how in the context of civil righteousness and natural law Melancton will use the term "lex" (but not always e.g. Ap IV, 22 BSLK 164; Tappert 110: "mandatum Dei" and Ap II, 9-10 BSLK 149; Tappert 102) compared to Luther's "Gepot" as Robert Preuss, "The Confessions and the Mission of the Church," *The Springfielder*, 39 (June 1975), 37, footnote 13, points out: "Luther never calls God's positive will for our life 'law,' but rather Gebot, mandatum, praeceptum. For Luther, who owed so much to Paul, 'law' was too closely related to God's wrath."

¹¹ Pöhlmann, 150.

¹² LC I, 26 (BSLK 566; Tappert 368); Peters, 64.

¹³ Ordering life has the full dimension of protecting life against the evil and destructive powers of the devil, Peters, 73-74 and 86.

themselves.¹⁴

The worldly regiment and the first use of the law (*usus civilis*), however, are not declared completely autonomous, for they can always easily be abused under the influences of the devil¹⁵ and are thus in need of constant corrective through the proclamation of the church.¹⁶ In this way the natural and the proclaimed law perform a positive, socio-ethical role of regulating and safeguarding life.¹⁷ The external righteousness, the *iustitia civilis* or *rationis*,¹⁸ belongs to the realm of creation, to law and work and does not avail before God.¹⁹ It cannot lead to salvation and eternal life which is the true righteousness.²⁰

¹⁴ LC II, 16 (BSLK 648; Tappert 412); "Also daß man aus diesem Artikel lerne, daß unser keiner das Leben noch alles, was itzt erzählet ist und erzählt mag werden, von ihm selbs hat noch erhalten kann, wie klein und gering es ist."

¹⁵ Ap II, line 3, (German Text: BSLK 150; Triglotta 109): Note the restraint in the phrase "etlichermaß in unserm Vermögens"; Ap XVIII, 5-6 (BSLK 311; Tappert 225): "Quamquam tanta est vis concupiscentia, ut malis affectibus saepius obtemperant homines quam recto iudicio. Et diabolus, qui est efficax in impiis, ut ait Paulus, non desinit incitare hanc imbecillem naturam ad varia delicta. Haec causae sunt, quare et civilis iustitia rara sit inter homines."

¹⁶ Schlink, 226: "All statements of the Confessions are to be understood as presenting what is to be preached to the Christian congregation"; Ibid., 240: "This implies that this preaching is never done, either to subjects or to rulers, on the basis of the natural knowledge of the law but always and only on the basis of the norm of the divine Word, hence never separated from the Gospel and the preaching of the unseparated *two* tables of the Decalogue."

¹⁷ Ingemar Oberg, "Mission und Heilsgeschichte bei Luther und in den Bekenntnisschriften," in Lutherische Beiträge zur Missio Dei (Erlangen: Martin Luther Verlag, 1982) p. 27: "So ist es ganz klar, daß das natürliche und gepredigte Gesetz eine positive Aufgabe im Menschenleben hat."

¹⁸ Ap IV, 22 (BSLK 164; Tappert 110): Here the "iustitia rationis" equals the "iustitia civilis", whereas in Ap IV, 9 (BSLK 160; Tappert 108) the righteousness of reason is rejected since it reflects the idea of the Roman Church of earning the merit of God's forgiveness.

¹⁹ Ap IV, 22-23 and XVIII, 4-5 (BSLK 22 and 311; Tappert 110 and 225).

²⁰ Ap. IV, 224 (BSLK 203; Tappert 138); Schlink, 240. For a detailed discussion on the twofold righteousness, see Maurer, 89-97.

The Recognition of God's Creative Goodness and Love Through Faith

The recognition of the Creator's goodness and love is hidden behind the "simul of creatureliness and corruption."²¹ It cannot be recognized from the natural reality of man, nor from the empirical observation of human reality.²² The *ignoratio Dei* as a loss of the knowledge of God²³ and a failure to grasp the first table is a result of original sin.²⁴ Fallen man has no power²⁵ to fulfill the first commandment. His heart and will²⁶ cause him not only to commit actual sins but from the very start

²¹ Schlink, 48; Ap II, 8 and 14 (BSLK 148-149. 150; Tappert 101-111).

²² Ap II, 13 (BSLK 149; Triglotta 109); AS III, I, 1 (BSLK 434; Tappert 302); Schlink, 48; Peters, 1: 116 and 2: 76.

²³ E.g. Ap II, 23 (BSLK 151; Tappert 151). Fagerberg, 68, states: "Für die BK liegt der Akzent auf der *Mangelhaftigkeit* der natürlichen Gotteserkenntnis, die vor allem unwahr ist, ein verkehrtes Bild von Gott vermittelt, und daher die Werkfrömmigkeit hervorbringt." From this Fagerberg deduces that although true knowledge is given only through Jesus Christ the Confessions nevertheless presuppose some ability in man for natural knowledge of God (natürliche Gotteserkenntnis) also with regard to the first table even if it is only a clouded knowledge (verdunkeltes Wissen). Schlink, 48-49, instead seems to be less positive and rejects even this ability in natural man on the basis of what the Confessions overall say; It seems to me that the Confessions only speak of natural knowledge by way of negation (via negationis). They would thus disagree for example with Paul Althaus's concept of Uroffenbarung: "Wir meinen auch nicht, daß das Evangelium sich einfach an die Stelle aller religiösen Traditionen der Völker setze; es tritt in Beziehung zu ihr, und zwar nicht immer nur in die negative des Gerichts," "Um die Reinheit der Mission," in Mission und Theologie, edited by Franz Wiebe (Göttingen: Heinz Reise Verlag, 1953), p. 52. The yardstick for the Confessions' evaluation of natural man and his religion is at all times the doctrine of justification (therefore the "Articulus Stantis et Cadentis Religionis"). Therefore, to what degree the Confessions are in support of the contemporary missiological schemes of contextualization as the establishment of "Anknüpfungspunkte" for the proclamation of God's Word remains a question. See with regard to this the final chapter.

²⁴ Ap II, 8. 14. 16 (BSLK 148. 150; Tappert 101-102); Ap IV, 34 (BSLK 166; Tappert 111-112): With the reference to original sin and the "concupiscentia" the Confessions show that the perverted heart cannot only keep the first table but all his deeds are sin before God, Ap IV, 28 (BSLK 165; Tappert 111); Ap XVIII, 6 (BSLK 311; Tappert 225).

²⁵ AC II, 1 (German Text: BSLK 53; Tappert 29): "keinen wahren Glauben an Gott von Natur haben können."

²⁶ Being possessed by the "potestas diaboli" the heart, which plays a key role in the Confessions' description of the relationship of man to God both in the negative as well as positive sense, cannot remain in a neutral zone between good and bad, AC XX, 32 (BSLK 80; Tappert 45). The same applies also to the

he is incapable of fearing and loving God;²⁷ he hates and despises God.²⁸ The perversion of man's heart is such that he puts all his trust and fear on other powers and goods and creates his own gods.²⁹ The peculiarity of divine creation and preservation therefore is such that despite sin and death humanity is maintained solely in view of Jesus Christ and the Holy Spirit.³⁰ God preserves the sinner as His creature for the sake of forgiveness and sanctification, to redeem and create it anew.³¹ His love to the creature is always and only a love based on the sacrifice of His son.³² Speaking of love and goodness of God as the creator is thus an act of confession revealed under the cross.³³ Only through faith in the *iustitia aliena*³⁴ of

will, AS III, I, 4 (BSLK 434; Tappert 302).

²⁷ Ap II, 3 (BSLK 146; Tappert 101): "His locus testatur nos non solum actus, sed potentiam seu dona efficiendi timorem et fiduciam erga Deum adimere propogatis secundum carnalem naturam."

²⁸ Ap II, 8 (BSLK 148-149; Tappert 101).

²⁹ See here Luther's explanation to the first Commandment, LC I, 1-3 (BSLK 560; Tappert 365); See also Peters, 110-112; Martens, 30.

³⁰ LC II, 64 (BSLK 660; Tappert 419): "Denn er hat uns eben dazu geschaffen, daß er uns erlösete und heiligte."

³¹ Luther touches this idea in his explanation to the first article in the Large Catechism, LC II, 24 (BSLK 650; Tappert 412) and in his summary of the articles LC II, 63-66 (BSLK 660; Tappert 419); Peters, 2: 90; Peter Brunner, "Gott, das Nichts und die Kreatur," in *PRO ECCLESIA* (Berlin/Hamburg: Lutherisches Verlagshaus, 1966), 2: 35: "Nur weil Gott selige Kreaturen will, will er überhaupt Kreatur."

³² Schlink, 57; Brunner, *Ibid.*

³³ Schlink, 58; Peters, 2: 83. Confessing creation under the cross also suggests the motive of suffering and acceptance for what one is and how one has been created, e.g. Ap XII, 158-160 (BSLK 286; Tappert 207): The German text calls these "afflictiones" "Gnadenzeichen"; Schlink, 58; This motive of suffering is missing in the first article of the Large Catechism, Peters, 2: 65.

³⁴ The doctrine of justification therefore underlies and is the core of the theology of creation as Walter Mostert points out: "Das Problem des Kosmos, der Schöpfung, ist der Mensch; und der Kern der Schöpfungstheologie ist die Rechtfertigung", "Hinweise zu Luthers Lehre vom Heiligen Geist," in *Der Heilige Geist im Verständnis Luthers und der lutherischen Theologie*, edited by Joachim Heubach (Erlangen: Martin Luther Verlag, 1990), p. 19.

Christ, the second Adam, will one become appreciative of God's divine care and thankful for the reason of existing before God the creator and judge.³⁵ Through faith God becomes an *obiectum amibile*³⁶ and receives the thanks, praise and servitude.³⁷ Such acknowledgement is given to God in the invocation "father."³⁸

The Soteriological Implications of Creation and Preservation

The teleological goal of creation can therefore only be soteriological.³⁹

Creation as "*Heilsgeschichte*," marked by God's intervening acts,⁴⁰ progresses from

(Erlangen: Martin Luther Verlag, 1990), p. 19.

³⁵ The role of the Holy Spirit is relevant here. He brings the believer to Christ and from Him back to the Creator. This trinitarian aspect can be seen in the Large Catechism II, 64 (BSLK 660; Tappert 419): "Denn wir künnden nimmermehr dazu kommen, daß wir des Vaters Hulde und Gnade erkenneten ohne durch den HERRN Christum, der ein Spiegel ist des väterlichen Herzens, außer welchem wir nichts sehen denn einen zornigen und schrecklichen Richter. Von Christo aber künnten wir auch nichts wissen, wo es nicht durch den heiligen Geist offenbaret wäre"; Mostert, 19: "Diejenige Existenz, in welcher der Mensch Gott als den Schöpfer alles Wirklichen anerkennt, ist selbst als Werk eben dieses Gottes definiert, nämlich des Heiligen Geistes, des creator spiritus."

³⁶ Ap IV, 129 (BSLK 186; Tappert 125).

³⁷ SC II, 4 (BSLK 507; Tappert 345); AC XX, 24 (BSLK 79; Tappert 44): "Iam qui scit se per Christum habere propitium patrem, is vere novit Deum, scit se ei curae esse, invocat eum"; Friedrich Mildenerger, Theologie der lutherischen Bekenntnisschriften, (Stuttgart; Berlin; Köln; Mainz: Verlag W. Kohlhammer, 1983), p. 74: "Gott fürchten und lieben heißt ihn anrufen in der Gewißheit der Erhörung und darum von Gott Hilfe erwarten. Dieses elementare religiöse Verhalten läßt Gott den sein, der er ist, den Allmächtigen, den Schöpfer des Himmels und der Erde."

³⁸ Peters, 2: 83 und 67: Luther's accent in his explanation to the first article lies on "father": "Damit ist der eingeborene Sohn des zweiten Artikels, durch dessen Kreuz und Auferstehung wir in der Taufe zu Söhnen Gottes aufgenommen werden, schon in dem Wort Vater des ersten Artikels heimlich anwesend" and "Vater als Schöpfer gewinnt christozentrisch-heilsgeschichtliche Bedeutung"; See also Johannes Meyer, Historischer Kommentar zu Luthers Kleinem Katechismus (Gütersloh: C. Bertelsmann Verlag, 1929), p. 274; Schlink, 56.

³⁹ Brunner, 2: 35 quotes here Martin Kähler: "Die teleologische Weltbetrachtung ist nur als soteriologische verbürgt."

⁴⁰ Peters, 2: 90.

"*proton*" to "*eschaton*."⁴¹ The once uncorrupted creation will not only be regenerated through faith in Jesus Christ,⁴² but will also be completely restored at resurrection which is the work of the Holy Spirit.⁴³ Redemption and sanctification are therefore simply the restoration of the work of creation.⁴⁴ Thus the Creator is the triune God, Father, Son and Holy Spirit.⁴⁵

Seen from the perspective of the historico-soteriological (eschatological) or "*heilsgeschichtliche*" dimension of creation, the divine preservation and care extends over fallen creation in order to redeem it in Jesus Christ.⁴⁶ God protects mankind from sin and self-destruction for the realization of the new creation through Christ and the gifts of the Holy Spirit.⁴⁷ From the first article respectively the goal of God's mission is already evident, which is the restoration of God's whole creation,⁴⁸

⁴¹ Ibid. 2: 49: "Das Protologische und das Eschatologische verhalten sich zueinander wie Verheißung und Erfüllung, wie Ursprung und Ziel. Das Ziel gründet in dem Ursprung und wäre ohne jeden Ursprung ein Wahngewilde. Der Ursprung ist auf dieses Ziel hin gewollt und wäre ohne dieses Ziel ein unendlicher Mißgriff, ein Schlag ins Leere. Die eschatologische Hoffnung auf den neuen Himmel und die neue Erde ist darum die Bewährung des Glaubens an Gott den Schöpfer"; Pöhlmann, 154.

⁴² Ap IV, 351-352 (BSLK 227; Tappert 161).

⁴³ Peters, 2: 88; Schlink, 60: "because all activity of the Holy Spirit aims at the resurrection and the new creation, the doctrine of creation finds its continuation and completion in the third article."

⁴⁴ Regin Prenter, *Spiritus Creator*, translated by John M. Jensen (Philadelphia: Muhlenberg Press, 1953), p. 240: "Redemption and sanctification are simply the completion of the work of creation."

⁴⁵ AC I, 2 (BSLK 50; Tappert 27); SD VII, 44-45 (BSLK 986-987; Tappert 577).

⁴⁶ LC II, 64 (BSLK 660; Tappert 419): "Denn er hat uns dazu geschaffen, daß er uns erlösete und heiligte . . . daß er uns auch seinen Sohn und Heiligen Geist geben, durch welche er uns zu sich brächte."

⁴⁷ LC II, 66 (BSLK 661; Tappert 419): "Denn sie den HERRN Christum nicht haben, dazu mit keinen Gaben durch den Heiligen Geist erleuchtet und begnadet sin."

⁴⁸ Karl Müller, *Mission Theology. An Introduction* (Nettetal: Steyler Verlag-Wort und Werk, 1987), p. 161.

or speaking in similar terms, divine preservation and care of creation has the inclusive aim of establishing the "*regnum Christi*" over the whole redeemed creation.⁴⁹ The historico-eschatological dimension of creation is therefore solely christologically focused, for through Him alone the *gratia redemptoris* is bestowed and the saving righteousness given. Accordingly, God sustains and guides creation to implement His special mission which manifests itself in His sending of Jesus Christ.⁵⁰

However, God's salvific activities or His special salvatory mission in Jesus Christ must be distinguished from His providential activities or His general mission over creation and history.⁵¹ In light of His general mission God sustains it with "*bona opera*" which are the legitimate civil orders.⁵² The "*gratia creatoris*" as the expression of the creator's goodness establishes the "*regnum civile*" and the civil righteousness⁵³ whereas God's special mission brings the Gospel of salvation, the forgiveness of sins and eternal life. Divine blessing and redemption are therefore two separate acts of the same God. If these two acts are not kept separate a confusion of the two kingdoms, of law and Gospel, would take place which would make Christ's

⁴⁹ Karl Hartenstein, "Theologische Besinnung," in *Mission zwischen Gestern und morgen*, edited by Walter Freytag et al. (Stuttgart: Evang. Missionsverlag, 1952), p. 56: "Das Ziel der Mission ist die neue Welt, das Reich, die Herrschaft Gottes"; Similarly Georg Vicedom, *The Mission of God*, translated by Gilbert A. Thiele and Dennis Hilgendorf (Saint Louis: Concordia Publishing House), p. 14.

⁵⁰ Vicedom, *Ibid*, 10.

⁵¹ Modern paradigms of salvation generally challenge this position, see David Bosch, *Transforming Mission. Paradigm Shifts in Theology of Mission* (Maryknoll, New York: Orbis Books, 1992), p. 395.

⁵² AC XVI, 1 (BSLK 70; Tappert 37): "Legitimae ordinationes civiles sint bona opera"; Vicedom, 10.

⁵³ Oberg, 27-28: "Wir müssen uns nur erinnern, daß diese Gerechtigkeit auf der Ebene der Schöpfung, des Gesetzes und des Tuns nicht zum Heil und zum ewigen Leben führt. Diese werden in ganz anderer Weise gegeben."

role superfluous.⁵⁴ The second article of the Creed would be placed in the first with the result that creation becomes salvation and man through his participation in society could bring it about himself.⁵⁵

The Cultural Mandate⁵⁶ of the *Missio Ecclesiae*

The ten commandments,⁵⁷ the prayer for daily bread⁵⁸ and the table of duties⁵⁹ are all sources of encouragement for the Christian to participate in everyday activities. In fact, the new obedience and the good works⁶⁰ do not focus on special Christian activities⁶¹ but are directed at the natural sphere of life, where the neighbor

⁵⁴ Friedrich Beißer, "Mission und Reich Gottes," in *Lutherische Beiträge zur Missio Dei* (Erlangen: Martin Luther Verlag, 1982), p. 51: "In diesem Sinne ist eine Zwei Reiche Lehre für die christliche Theologie unaufgebbar."

⁵⁵ Oberg, 27.

⁵⁶ The "world related" concerns of the *missio ecclesiae* are generally defined as her "horizontal" dimension. See Hans-Werner Gensichen, *Glaube für die Welt* (Gütersloh: Gütersloher Verlagshaus Gerd Mohn, 1971), p. 203.

⁵⁷ SC I, 1-22 (BSLK 507-510; Tappert 342-344); LC I, 1-333 (BSLK 560-645; Tappert 365-411).

⁵⁸ SC III, 12-13 (BSLK 513-514; Tappert 347, 12-14); LC III, 71-84 (BSLK 679-682; Tappert 430-432).

⁵⁹ SC IX, 1-15 (BSLK 523-527; Tappert 354-356).

⁶⁰ AC VI, 1-3 (BSLK 60; Tappert, 31-32) and AC XX, 1-40 (BSLK 72-81; Tappert 41). For the discussion on the relation of justification and good works, see part two, chapter VII, pp. 106-118, *passim*.

⁶¹ There is a correspondence between the good works of the Christian and the *justitia civilis* of the world in that both are normed by natural law, which means as Fagerberg, 70, points out that the *lex naturae* agrees in content with the decalogue: "Wenn Luther von der *lex naturae* spricht, hat er dabei die inhaltliche Entsprechung zum Dekalog im Sinn." He thus concludes that there is no need for a unique Christian ethic: "Da erübrigt es sich, von einer speziell christlichen Sittlichkeit zu sprechen"; See Ap IV, 34 (BSLK 166; Tappert 111-112) and Ap XVIII, 4 (BSLK 311; Tappert 225); Preus, 28.

is in need of help and love.⁶² Christians are encouraged to participate in social life and work (duties)⁶³ not merely as a response to a command but to their vocation⁶⁴ within creation and the order of God.⁶⁵ Christians participate in the divine love, preservation and care over creation and assume an active role because their vocation makes them "the hands and channels of his goodness."⁶⁶ The specific role and duty of each Christian in God's creation does not mitigate the church's role in her mission to the world. It is not a concern for corporate action in the sphere of civil and secular affairs⁶⁷ but rather a corporate concern for the individual which is driven by love for his well being. The missionary scope of the *missio ecclesiae* is not theologically reduced to spiritual-eschatological concerns alone,⁶⁸ but she recognizes the world as the realm where she performs her new obedience to Christ in answer to the

⁶² Ap IV, 226 (See German Text: BSLK 203; Tappert 138): "Aber die Liebe gehet auf Erden untern Leuten um und tut viel Guts mit trösten, lehren, unterrichten, helfen, raten, heimlich, öffentlich"; Ap IV, 242 (BSLK 207; Tappert 141).

⁶³ AC XVI, 4 (BSLK 71; Tappert 38).

⁶⁴ The idea of vocation is not a concern for the clergy of the Roman Church who rather pursue a monastic life, Ap XXVII, 40f. (BSLK 390; Tappert 276). From the table of duties (see footnote above) the station or calling (Ap XV, 25 BSLK 302; Tappert 218-219) of each Christian will vary but all are held equally responsible to the 10 Commandments in word and deed, SC V, 20 (BSLK 517; Tappert 350: "Da siehe deinen Stand an nach den 10 Geboten"; Ap XII, 174 (BSLK 290; Tappert 174).

⁶⁵ AC XXVII, 20 (BSLK 113; Tappert 74): "Neque mandatum solum, sed etiam creatio et ordinatio Dei."

⁶⁶ See footnote 25; "The priesthood of all believers lives out its Christian vocation within their daily occupations and in their sharing responsibility for the corporate witness of the church," Together in God's Mission. A LWF Contribution to the Understanding of Mission, No. 26 (Hannover/Neuendettelsau, 1988), p. 14.

⁶⁷ AC XXVIII, 11 passim (BSLK 122; Tappert 82): "politica administratio." There is no mention for such action in the Confessions; See Preus, 29.

⁶⁸ Gensichen, 203.

"indicative" of grace. The background to such ethical action is her worship service in which she has received through the Gospel good things from God. In reply she now worships God in presenting and offering to Him her goods.⁶⁹ Such ethical service is therefore derived from justification through the Holy Spirit.⁷⁰

The missionary theology and practice, therefore, does not occur in antithetical terms. It sees both the social relevance of the "vertical dimensions of mission as well as the theological relevance of the horizontal dimensions."⁷¹ The *missio ecclesiae* takes part in the general mission of God, but she keeps her focus on the specific mission of God which wants to save mankind through Jesus Christ and inaugurate the "*regnum Christi*" over the redeemed community. Within this special mission of God the *missio ecclesiae* is confined to the proclamation of the Gospel and administration

⁶⁹ Ap IV, 49 (BSLK 170; Tappert 114): "Fides est *latría*, quae accipit a Deo oblata beneficia; iustitia legis est *latría*, quae offert Deo nostra merita"; See Preus, 170.

⁷⁰ Holsten Fagerberg, *A New Look at the Lutheran Confessions*, translated by Gene J. Lund (Saint Louis: Concordia Publishing House, 1972), p. 279.

⁷¹ Won Yong Ji, 176, "Evangelization and Humanization," *Concordia Theological Monthly*, 42 (March 1971), 163-172 written as a critical reaction to Peter Beyerhaus, *Humanisierung. Einzige Hoffnung der Welt?* (Bad Salzuflen: Verlag für Missions- und Bibelkunde, 1970) and the "Frankfurt Declaration" on the fundamental Crisis of mission. The evangelical protestant position has long since been verified. See for example her report at the *International Consultation of the Relationship Between Evangelism and Social Responsibility (CRESR) at Grand Rapids*, June 19-25, 1982, where it said: "Thus, evangelism and social responsibility, while distinct from one another, are integrally related in our proclamation of and obedience to the Gospel. The partnership is, in reality, a marriage" and to the question of primacy it resolves: "In practice, as in the public ministry of Jesus, the two are inseparable, at least in open societies. Rather than competing with each other, they mutually support and strengthen each other in an upward spiral of increased concern for both," in *New Directions in Mission & Evangelization 1. Basic Statements 1974-1991*, edited by James A. Scherer and Stephen B. Bevans (Maryknoll, New York: Orbis Books, 1992) pp. 279 and 280. For the conciliar position, see for example the *Stuttgart Consultation*, 1987, written by the CWME of the World Council of Churches, 65-72.

of the sacraments.⁷² It is in this ministry that the *missio ecclesiae* becomes the Holy Spirit's instrument. With the proper distinction, however, a synthesis rather than an antithesis of both dimensions must be upheld so that the question "Bread for the world" or "Word for the world" will pose a false alternative. "Word and service, mission and diaconia" belong together.⁷³ Since all mission is conducted *sub specie aeternitatis* the church anticipates Christ's immanent return to judge and to vindicate⁷⁴ and therefore senses a kind of urgency about her mission. In light of this her ultimate task will be the proclamation of new righteousness in and under Jesus Christ. At the same time the "*missio politica oeconomica*" becomes a constituent element within this ultimate task.⁷⁵

⁷² Preus, 30; Together in God's Mission. A LWF Contribution to the Understanding of Mission, p. 14: "Among all the ministries of the church, the ministry of word and sacrament occupies, however, a special place because of its responsibility for the means of grace."

⁷³ Hans-Werner Gensichen, Glaube für die Welt, p. 204. Elsewhere in his article "Ambassadors of Reconciliation," in Lutheran World, 20 (1973), 242, he speaks of "mission in two gears". For similar argumentation see also Horst Bürkle, Missionstheologie (Stuttgart-Berlin-Köln-Mainz: Verlag W. Kohlhammer, 1979), p. 142.

⁷⁴ AC III, 6 (BSLK 54; Tappert 30); AC XVII, 1-5 (BSLK 72; Tappert 38).

⁷⁵ Johannes Verkuyl, Contemporary Missiology. An Introduction (Grand Rapids, Michigan: Eerdmans, 1978), p. 197. It should become clear however that "integral mission" does not mean "integral salvation" e.g. as in Müller, 83; This can be said no clearer than Brunner does, "Rechtfertigung" heute, in PRO ECCLESIA (Berlin and Hamburg: Lutherisches Verlagshaus, 1966), 2: 128: "Niemand wird leugnen, daß die Kirche niemals ihre Augen verschließen darf vor der menschlichen Not in dieser Welt. Den ganzen Umfang dieser Not muß die Kirche ernst nehmen und ihr zu steuern versuchen . . . Die Kirche hat zweifellos eine umfassende diakonische Aufgabe, wo immer eine Notlage im kleinen oder im großen auftaucht . . . Aber die Gefahr besteht, wenn dieser diakonische Dienst der Kirche an der Welt zur eigentlichen, zur sinngebenden, zur maßgebenden Funktion ihrer Existenz gemacht wird . . . Damit wäre die Botschaft von der Rechtfertigung aus Glauben geradezu in ihr Gegenteil verkehrt."

CHAPTER III
THE FOUNDATION AND GOAL OF GOD'S MISSION

The Sending Motif

The mission of God implies His special uniquely revealed "salvific" activity in Jesus Christ which stands apart from His providential activities.¹ Next to the act of creation and preservation, the essential feature of God's work becomes His salvation of mankind. God's mission in the real sense can therefore be called the "*missio Christi*": God's salvation plan points to the event on the cross where He revealed Himself in a unique way as the Incarnate Word and where He is redeemed Himself with the world.² Christ's coming for the salvation of the world marks the center and foundation of God's mission in human history between creation and its restoration in glory.³ As God in His mercy sent His Son into the world for its salvation,⁴ so too

¹ Werner Krusche, "Die Kirche für andere. Der Ertrag der ökumenischen Diskussion über die Frage nach Strukturen missionarischer Gemeinden," in Schritte und Markierungen. Aufsätze und Vorträge zum Weg der Kirche (Göttingen: Vandenhoeck & Ruprecht, 1971), p. 167, who correctly suggests that only God's saving acts in the world through Jesus Christ should be called missionary: "Die *missio Dei* ist präzise zu fassen als die Sendung des Sohnes in die Welt zu ihrer Rettung und als die Sendung der Kirche in die Welt durch den Sohn mit dem rettenden Evangelium"; Although I have spoken in relation to the *gubernatio mundi* of God's general mission Krusche's recommendation is theologically significant.

² Friedrich Mildener, Theologie der Lutherischen Bekenntnisschriften (Stuttgart; Berlin; Köln; Mainz: Verlag W. Kohlhammer, 1983), p. 53: " Sein Heilsplan, die göttliche Ökonomie faßt Schöpfung und Erlösung zusammen. Alles spitzt sich auf den Kreuzestod und Auferstehung hin. "

³ Together in God's Mission. A LWF Contribution to the Understanding of Mission, No. 26 (Hannover/Neuendettelsau, 1988), p. 8.

the ascended Christ continues the divine mission in this world by sending the Holy Spirit who in turn empowers the *missio ecclesiae* to participate in God's salvation plan. In the "*missio spiritu sancto*"⁵ Christ becomes the "*Christus praesens*"⁶ as He is continually revealed and sent to the world through His Word.⁷ The "*missio Christi*" does not only refer to the historic events of incarnation, suffering, death and resurrection, but also the heavenly rule.⁸

⁴ Ap IV, 345 (Die Bekenntnisschriften der evangelisch-lutherischen Kirche [BSLK] 226; Tappert 160): "Non misit Deus filium suum in mundum, ut iudicet mundum, sed ut salvetur mundus per ipsum (John 3: 17-18!)."

⁵ Note the "mission formulas" in AC III, 5 (BSLK 54; Tappert 30): "*missio in corda spiritu sancto*" and in SD II, 54 (BSLK 893; Tappert 531): "*Spiritus sanctus . . . in cor mittitur.*"

⁶ Wilfried Joest, *Dogmatik. Die Wirklichkeit Gottes* (2. Auflage; Göttingen: Vandenhoeck & Ruprecht, 1987), 1: 310: "Der Paraklet vertritt also nicht den *abwesenden* Christus (geschweige denn einen abwesenden Gott), er bezeichnet vielmehr eine neue Weise der *Gegenwart* Christi und des Vaters."

⁷ For God's salvation plan, see again LC II, 63-65 (BSLK 660; Tappert 419); Georg Vicedom, *The Mission of God*, translated by Gilbert A. Thiele and Dennis Hilgendorf (Saint Louis: Concordia Publishing House, 1965), p. 8-11.

⁸ "Vere passus, crucifixus, mortuus et sepultus . . . resurrexit tertia die . . . ascendit ad coelos," AC III, 2-6. (BSLK 54; Tappert 29-30); The Christ event is mostly identified with the *passio* and *mors Christi* as the *satisfactio*, Ap XXIV, 23 (BSLK 356; Tappert 253: lists only "*sola mors*") whereas Ap IV, 291. 297 (BSLK 218; Tappert 151-153) lists "*natus, passus, resuscitatum*"; Luther mentions "Gepurt, Leiden, Auferstehen, Himmelfahrt Christi," LC II, 32 (BSLK 653; Tappert 414); SC II, 4 (BSLK 511; Tappert 345). The resurrection receives far less attention, although with regard to the doctrine of justification Melancton defends Christ's glorious resurrection against his opponents arguments with which they bury Christ ("*sepelire Christum*"), Ap IV, 18. 81 (BSLK 163. 176; Tappert 109. 118) and Luther highlights its soteriological aspect, "Darnach wieder aufgestanden, den Tod verschlungen und gefressen" (LC II, 31 BSLK 652; Tappert 414). The ascension generally has to be implied to what is said about the "*regnum Christi*," e.g. LC II 31 (BSLK 652; Tappert 414) and SD VIII, 51-52 (BSLK 1032-1033; Tappert 600); From the data one must conclude: "The life of Christ is a unity . . . Therefore our justification . . . takes in his entire life," Wilhelm Maurer, *Historical Commentary on the Augsburg Confession*, translated by H. George Anderson (Philadelphia: Fortress Press, 1986), p. 314.

THE *CHRISTUS-SATISFACTOR-SOTERIOLOGY*

The Cross of Christ: The Assertion of God's Love to the World

The event of the cross communicates God's "*opus alienum*" as the exclamation and satisfaction of His wrath⁹ as well as His "*opus proprium*" which is the expression of His love for the world.¹⁰ As much as Christ's work includes the crucial aspect of God's wrath pronounced over Him through the law, the event on the cross and the consequent salvation of mankind reflects even more God's love.¹¹ The sending of His Son for the salvation of the world is not only "*Kundgebung*" and "*Bezeugung*" of His love but its "*Selbstermöglichung*" and "*Selbstverwirklichung*."¹² Furthermore, God's initiative of salvation in Christ is an initiative of grace. Christ not only proclaims and brings God's grace, but He actually becomes its "*Grund und Ursach*."¹³ Therefore "God's justifying love . . . can be 'released' and become

⁹ AC IV, 2-3 (BSLK 54; Tappert 30): "qui sua morte pro nostris peccatis satisfecit."

¹⁰ LC II, 63 (BSLK 660; Tappert 419): "Denn da hat er selbs offenbaret und aufgetan den tieffsten Abgrund seines väterlichen Herzens und eitel unausprechlicher Liebe in allen dreien Artikeln."

¹¹ Ap IV, 345-346 (BSLK 226; Tappert 160); Ep VI, 9-10 (BSLK 792; Tappert 479); SD V, 11-12 (BSLK 955; Tappert 560); Horst Georg Pöhlmann, *Abriß der Dogmatik* (Vierte, verbesserte und erweiterte Auflage; Gütersloh: Gütersloher Verlagshaus Gerd Mohn, 1985), p. 226: "Der Zorn Gottes, der durch Christi Tod besänftigt wird, ist nicht Gottes eigentliches, sondern sein uneigentliches Werk. Gott ist also nur in uneigentlicher Weise das Objekt der Versöhnung, eigentlich ist er nur das Subjekt der Versöhnung, denn die Liebe ist sein eigentliches Werk."

¹² Friedrich Brunstäd, *Theologie der Lutherischen Bekenntnisschriften* (Gütersloh: C. Bertelsmann Verlag, 1951), p. 39; Maurer, 252: "It is again through the Son that we know God loves us. In that way the mission of the Son discloses itself to us: he comes not to judge and to slay but so that we might have life in him"; See previous footnote.

¹³ LC II, 29 (BSLK 651-652; Tappert 414); LC II, 65 (BSLK 660; Tappert 419): "Denn wir künden nimmermehr dazu kommen, daß wir des Vaters Hulde und Gnade erkannten ohn durch den HERRN Christum, der ein Spiegel ist des väterlichen Herzens"; Brunstäd, *Ibid*.

effective and thus embrace man only through the instrumentality of Christ's death and resurrection."¹⁴

The death of Christ on the cross was God's own free decision motivated by His love. Through Christ's death on the cross God proclaims His love over the world and therefore becomes the redeemer Himself.¹⁵ He not only observes the incident on the cross as an object, but it lies in the divine nature of Jesus Christ that God Himself dies on the cross according to His human nature driven by His love for the world.

The Soteriological Exclusivity and Uniqueness of the Christ Event

In the forefront of Christ's soteriological work stands the "*munus sacerdotale*,"¹⁶ which bears the sacrificial aspect of the redemptive act under the important formula or heading "*satisfactio vicaria*."¹⁷ Christ "through his death made satisfaction for our sins."¹⁸ He died as a "*hostia*," under the wrath of God and was

¹⁴ Paul Knitter, Towards a Protestant Theology of Religions (Marburg: N. G. Elwert Verlag, 1974), p. 156.

¹⁵ Pöhlmann, 226: "Gott ist also nur in uneigentlicher Weise das Objekt der Versöhnung, eigentlich ist er nur das Subjekt der Versöhnung, denn die Liebe ist sein eigentliches Werk"; Albrecht Peters, Kommentar zu Luthers Katechismen: Der Glaube: Das Apostolikum (Göttingen: Vandenhoeck & Ruprecht, 1991), 2: 138.

¹⁶ Gottfried Martens, Die Rechtfertigung des Sünders - Rettungshandeln Gottes oder historisches Interpretament? (Göttingen: Vandenhoeck & Ruprecht, 1992), p. 33: "In der Darstellung der Bedeutung des Werks Christi wird dem *munus sacerdotale* besonderes Gewicht beigemessen, was vor allem durch die Auseinandersetzung mit dem Meßopfer [AC XXIV and Ap XXIV] motiviert ist, in der Charakter des Streits um die Rechtfertigung als Streit um den rechten Gottesdienst besonders klar erfaßbar ist"; Schlink, Theology of the Lutheran Confessions, translated by Paul F. Koehnke and Herbert J. A. Bouman (Philadelphia: Fortress Press, 1978), p. 84.

¹⁷ With regard to this formula and its ramifications in the New Testament and the Confessions, see Martin H. Franzmann, "Reconciliation and Justification," Concordia Theological Monthly, 21 (February 1950), 81-93.

¹⁸ AC IV, 2 (BSLK 56; Tappert 30).

forsaken by God to propitiate the punitive will of God.¹⁹ He is the sacrificial lamb "who takes away the sin of the world" which results in God bestowing the forgiveness of sins to man.²⁰

Jesus Christ as the high priest intercedes for man before God.²¹ He is "the mediator who reconciles the father," and the propitiator, through whom the Father is reconciled to man.²² Both titles²³ suggest that Christ's work has its goal to placate God so that He is graciously disposed towards man.²⁴ Christ is thus placed before the world as "mediator, propitiation, high priest, and intercessor."²⁵

Furthermore, Christ and His merits are the treasure, the price and the

¹⁹ The German text in AC III, 3 (BSLK 54; Tappert 30) includes *expressis verbis* God's wrath: "daß er ein Opfer (hostia) wäre nicht allein für die Erbsund, sunder auch für alle andere Sunde und Gottes Zorn versöhnet"; Herbert Kane, *Christian Missions in Biblical Perspective* (Grand Rapids, Michigan: Baker Book House, 1976), p. 189, calls this the morality aspect of Christ's death.

²⁰ Ap IV, 103 (BSLK 181; Tappert 121-122); SA II, I, 2 (BSLK 415; Tappert 292).

²¹ Ap IV, 82 (BSLK 177; Tappert 118): "Iubet enim accedere ad Deum, non fiducia nostrorum meritorum, sed fiducia pontificis Christi."

²² Ap IV, 80-81 (BSLK 176; Tappert 118): "Ira Dei non potest placari, si opponamus nostra opera, quia Christus propositus est propitiator, ut propter ipsum fiat nobis placatus Pater." A lot of weight is placed on the fact that Christ as propitiator and mediator alone appeases the wrath of God and not man's merits so that in the act of justification man through faith in Christ sets God against God, Ap IV, 46 (BSLK 169; Tappert 113); Ap XII, 64 (BSLK 264; Tappert 191).

²³ Christ as mediator and propitiator are often used interchangeably so that they virtually mean the same, Schlink, 86.

²⁴ Ap IV, 163. 376 (BSLK 193. 231; Tappert 129. 165): "quod propter ipsum habeamus placatum Deum"; Ap IV, 45. 386 (BSLK 168. 230; Tappert 113. 163); Ap XXIV, 19 (BSLK 354; Tappert 252); Ap XXI, 20 (BSLK 320; Tappert 232).

²⁵ AC XXI, 2 (BSLK 83b; Tappert 47); For Christ's sacerdotal office as intercessor, see Werner Elert, *The Structure of Lutheranism*, translated by Walter A. Hansen (Saint Louis: Concordia Publishing House, 1962), 1: 129.

ransom.²⁶ His work alone becomes the "*causa meritoria*" over and against the merits of man.²⁷ The "*particulae exclusivae*," such as "*gratis*," "*propter Christum*"²⁸ and "Christ alone as the sacrifice,"²⁹ ensure that the doctrine of justification rests on Christ's substitutionary work alone.³⁰ Therefore, nothing "can be given or compromised" when it comes to Christ's substitutionary death.³¹ Denying the "*solus Christus*" for salvation would "diminish the glory and honor of the grace of Christ."³²

The Universal Motif

Christ and His work thus are the "*causa salutis*" and "*causa efficiens*" of salvation for all. His name stands as a testimony to the exclusive and foundational

²⁶ Ap IV, 57 "*pretium pro nostris peccatis*" (BSLK 171; Tappert 114); LC II, 31 (BSLK 652; Tappert 414).

²⁷ Ap IV, 53 (BSLK 170-171; Tappert 114).

²⁸ AC IV, 1 (BSLK 56; Tappert 30): ". . . sed gratis iustificentur propter Christum per fidem." The formulation "propter Christum" is numerous. In the Apology for example it occurs exactly 106 times as Pöhlmann, 206, points out; For a presentation on "propter Christum," see Maurer, 309-320.

²⁹ Ap XXIV, 56 (BSLK 366; 259-260; Tappert 260): ". . . unicum esse sacrificium Christi."

³⁰ Schlink, 85: "No matter which terms are used to designate the atonement, all have this common denominator that they acknowledge the obedient death of Jesus Christ to be a substitutionary death."

³¹ AS II, I, 5 (BSLK 415; Tappert 292): "Von diesem Artikel kann man nichts weichen oder nachgeben, es falle Himmel und Erden oder was nicht bleiben will; denn es 'ist kein ander Name, dadurch wir können selig werden'"; For an attempt to trace the origin of the "Articulus stantis et cadentis ecclesiae," see Theodor Mahlmann, "Zur Geschichte der Formel 'Articulus stantis et cadentis ecclesiae,'" Lutherische Theologie und Kirche, 17 (November 1993), 187-194.

³² AC XXVII, 38 (BSLK 116; Tappert 77). This honor and glory is given to Him on the basis of the uniqueness of His self-surrender and His sacrifice for the sins of the whole world, see Schlink, 87.

work of salvation for all of mankind.³³ As a result the recipients and beneficiaries of salvation becomes the world³⁴ because its sins -- not only the original but also all the actual sins -- have been taken away.³⁵

Christ's work, however, is significantly soteriologically and existentially defined. It does not stand off from the believer to whom Christ's benefits are to be bestowed.³⁶ In this way Christ's work as the actual achievement of salvation for "all" is inseparably linked to His distribution of His benefits to the individual believer.³⁷ Christ's reconciliation infers at the same time the justification of the sinner,³⁸ or to speak in different terms the "*pro nobis*" of Christ's work presupposes and complements its "*extra nos*."³⁹ Nevertheless, the completeness and all-

³³ Ap IV, 98 (BSLK 180; Tappert 121): "Nomen enim hic significat causam, quae allegatur, propter quam contingit salus."

³⁴ Ap IV, 103 (BSLK 181; Tappert 121): "Quia postquam totus mundus subditus factus est, totius mundi peccatum abstulit." "All" become recipients of the justification through Christ's work in SA II, I, 1-3; See Ken Schurb, Does the Lutheran Confessions' emphasis on subjective justification mitigate their teaching of objective justification (Fort Wayne, Indiana: Concordia Theological Seminary Press, 1983), p. 10.

³⁵ AC III, 3 (BSLK 54; Tappert 30): ". . . non tantum pro culpa originis, sed etiam pro OMNIBUS ACTUALIBUS HOMINUM PECCATIS." The added emphasis is taken from Franzmann, 88, who with it wishes to underscore the universality and objectivity of Christ's satisfactory death in the Lutheran Confessions.

³⁶ This aspect of the doctrine of justification certainly prevails by far the most in the Confessions, e.g. Ap IV, 101 (BSLK 181; Tappert 121): "Et haec beneficia nosse, proprie et vere est credere in Christum, credere, quod, quae promisit Deus propter Christum tradit." Note with regard to this Melancthon's famous quotation in his Loci, "Hoc est Christum cognoscere, beneficia eius cognoscere," quoted in BSLK 181, footnote 1.

³⁷ Martens, 33: "Der "christologische Zweitakt" von Erwerb und Austeilung des Heils läßt sich daher mit den Kategorien von Potentialität und Realisierung nicht angemessen ausdrücken."

³⁸ Ap IV, 158 (BSLK 191; Tappert 129): "Patet igitur, cum iustificatio sit reconciliatio propter Christum"; SD III, 25 (BSLK 922; Tappert 534).

³⁹ Pöhlmann, 223.

sufficiency of the atoning work of Christ provides the basis for the theology of the cross.⁴⁰ The paradox of the Confessions' exclusive Christology⁴¹ is therefore apparent but should not be resolved: all men are redeemed in Christ, but only those who believe are justified.⁴²

The "*beneficia*" of Christ's complete work of salvation are unconditionally and universally offered and yet received through faith. Therefore, to maintain an universal revelation according to which adherents of other religions are defined as "anonymous Christians" compromises the necessity of the "*sola fide*."⁴³ This theological premise "that through the death and resurrection of Jesus Christ all men already belong to the

⁴⁰ Schurb, 76: "The Lutheran Confessions teach objective justification, and this doctrine is neither restricted nor hindered by their teaching of subjective justification. To be sure, the Symbols say that "all are justified" -- in those precise syllables -- only in SA II, I, 3." Since evidence is so scarce and the Confessions predominantly focus on "Rechtfertigung im engen Sinne als Modus der Heilsaneignung" (Martens, 32) it becomes as Schurb notes necessary to infer in most cases that Christ justified all men: "To shrink from it is, in the nature of the case, to fail to come to grips with the theology of the Confessions" (Ibid.) and also - one may add - with the theology of mission.

⁴¹ Over and against Karl Barth's inclusive Christology, see the comments made by Martin Seils, "Heil und Erlösung IV," in Theologische Realenzyklopädie (TRE), edited by Gerhard Müller (Berlin - New York: Walter de Gruyter, 1985), XIV, 632-633; See also chapter V, footnote 35.

⁴² In asserting this the Confessions choose a path between the Scylla of universal salvation (Apokatastasis) and the Charybdis of synergism in existentialism where the denial of any objectivity inadvertently causes faith to become a work as one can gather to some extent from Bultmann's famous statement: "Thus, to believe in the cross of Christ does not mean to look to the mythical process that has taken place outside of us and our world or at an objectively visible event that God has somehow reckoned to our credit; rather, to believe in the cross of Christ means to accept the cross as one's own and to allow oneself to be crucified with Christ", "New Testament and Mythology. The Problem of Demythologizing the New Testament Proclamation," in New Testament and Mythology and other Basic Writings - Rudolf Bultmann, selected, edited and translated by Schubert M. Ogden (Philadelphia: Fortress Press, 1984), p. 34; See also William Narum, "Preaching of Justification: A Self-Examination of the Church," in Lutheran World, 6 (1960), 369-387.

⁴³ See Keith E. Eitel, "The Way," Criswell Theological Review, 4 (1989-90), 279-293 who holds this point against Karl Rahner's universalism and anonymous Christian scheme. Similarly Karl Barth, see previous footnote. See also Waldron Scott, Karl Barth's Theology of Mission (Downers Grove, Illinois: InterVarsity Press and Exeter, England: The Paternoster Press, 1978), p. 30. Such understanding of the Christ event also determines the mission strategy of the church, see chapter V, footnote 35.

new mankind, even if they are not aware of it" cannot sufficiently account for the significance of the cross and the justification of the sinner by Christ through faith.⁴⁴

The "*solus Christus*" must be an objective and physical necessity: salvation and justification can be real and present for the individual only where there is some kind of physical-direct connection with the historical Christ event.⁴⁵ The Christ event is thus the foundation and source of the missionary office and proclamation. On the basis of it, salvation and justification is again made present and effected by means of the proclamation of the Word.⁴⁶

The Hamartiological Motif

The mission of Christ and His satisfactory death of Christ can and must be underscored from a negative perspective, namely, from the sinful state of mankind.⁴⁷ Through the "abominable and dreadful inherited disease" called original sin, the entire nature of man has been corrupted.⁴⁸ All of humanity lives in estrangement from God

⁴⁴ See here James A. Scherer, . . . that the Gospel may be sincerely preached throughout the world. A Lutheran Perspective on Mission and Evangelism in the 20th Century. LWB Report, 11/12 (November 1982), p. 84; Krusche, 165.

⁴⁵ Knitter, 156.

⁴⁶ Peter Beyerhaus, "Christi Heilsangebot durch seine Gesandten," Evangelisches Missionsmagazin (EMM), 116 (1972), 62: "Das Heilsereignis von Golgatha muß erneut gegenwärtig werden im Akt der Verkündigung."

⁴⁷ It is not by mere coincidence that AC 2 is positioned between AC 1 and AC 3. For in doing so Melancton wished to show that by being "born again" (AC 2, 2 BSLK 43; Tappert 29) Jesus has returned the "status originalis" of man. As a result the Christology receives a strong "soteriological slant"; See here Maurer, 245.

⁴⁸ Eg. SD I, 5. 60 (BSLK 846. 864; Tappert 509. 519).

and in total enmity toward God.⁴⁹ The consequence of this corruption is such that man stands before God as sinner⁵⁰ and cannot escape God's judgment and His condemnation.⁵¹ Because of the depth and gravity of sin man remains both sinner and victim of sin and cannot by himself overcome the destructive power of sin.⁵²

However, God Himself turned to the world, which has turned away from Him. For His intention is not to judge and condemn, but to save and bestow eternal life.⁵³

Christ's work becomes pivotal for God's saving intention. Through His satisfaction on the cross Jesus placated God, His Father and opened the way⁵⁴ and access to God

⁴⁹ AC II, 1-2 (BSLK 53; Tappert 29); SD I, 11 (BSLK 848; Tappert 510): "daß wir alle von Art und Natur solch 'Herz, Sinn und Gedanken aus Adam ererben', welches nach seinen 'höchsten Kräften und Licht der Vernunft' natürlich 'stracks wider Gott und seine höchste Gebot gesinnet und geartet', ja eine Feindschaft wider Gott ist"; The rejection of the objective fact of Christ's death on the cross becomes the pivot of man's rebellion. The existential theology with its accent on defining sin existentially, i.e. in light of man's actual sins, has difficulties in bringing this aspect out as Dieter Maneke, Mission als Zeugendienst (Wuppertal: Theologischer Verlag Rolf Brockhaus, 1972), p. 59, points out against the existential missiology of Walter Holsten, Das Kerygma und der Mensch (Munich: Chr. Kaiser Verlag, 1953): "Daß der Mensch sich als Sünder erweist, daß er Gottes Stellvertretung am Kreuz hassen muß, wie Luther immer wieder betont, kommt bei Holsten kaum in den Blick."

⁵⁰ Not only for his actual sins, but because of his sinful nature and because this hereditary sin is already sin, AC II, 2 (BSLK 53; Tappert 29): "quodque hic morbus seu vitium originis vere sit peccatum."

⁵¹ SD I, 13 (BSLK 849; Tappert 511). The severity of God's wrath, man's sinful being and his condemnation will really only be fully revealed to man when he is confronted by the law, SD I, 6 (BSLK 847; Tappert 5090); see Martens, 90; The LWF Contribution to the Understanding of Mission, Together in God's Mission, unfortunately watered these aspects down and contains no references to God's wrath, original sin and the severity of it revealed through the law, see pp. 6, 62 and 63.

⁵² A Theological Statement of Mission, The Lutheran Church - Missouri Synod. Prepared by The Commission on Theology and Church Relations (November 1991).

⁵³ See supra, p. 35; Maurer, 251; Ap IV, 345 (BSLK 226; Tappert 160): "Sed alia res est de iudicio Dei."

⁵⁴ E.g. AC XX, 10 (BSLK 77; Tappert 42): "Itaque qui confidit operibus se mereri gratiam, is aspernatur Christi meritum et gratiam et quaerit sine Christo humanis viribus viam ad Deum, cum Christus de se dixerit: Ego sum via, veritas et vita [John 14:6]."

for the believer.⁵⁵

Salvation and justification is tied to Christ's deed as the efficient cause (*causa efficiens*) or as the sole condition (*conditio sine qua non*). Man's salvation will always be dependent on it.⁵⁶ This causality cannot be shared by anything outside of Christ.⁵⁷ Having taken human sin and suffering upon Himself without committing any sin, He alone offers the eschatological gifts of forgiveness of sins, righteousness and new life to the whole world.⁵⁸

Christ's Mission in the "Unio Personalis"

In His condescendence God assumes human nature and becomes flesh.⁵⁹ In becoming human, the Son of God identified Himself fully with the human condition in all its limitations without succumbing to sin.⁶⁰ His incarnation from His birth⁶¹ to

⁵⁵ It is for this reason that Romans 5:1-2 is one of the most frequently quoted biblical texts in the Apology, e.g. Ap IV, 45. 80 (BSLK 168. 176; Tappert 113. 118): "Paulus econtra docet nos habere accessum, hoc est reconciliationem per Christum. Et ut ostenderet, quomodo id, fiat, addit quod per fidem habeamus accessum," Mildenerger, 53: "Im Kreuzesgeschehen versöhnt Gott sich und die Welt und so durch Christus und den Heiligen Geist den Zugang zu Gott als dem Vater neu eröffnet." The sequence of the first few articles in the Augsburg Confession thereby gain new significance as Maurer, 245 points out; Martens, 34.

⁵⁶ Beyerhaus, 63: "Das Kreuz ist . . . der Felsengrund, auf den das ewige Heil der Menschen gebaut ist."

⁵⁷ Ap IV, 98 (BSLK 180; Tappert 121): "Nomen [Christi] enim hic significat causam, quae allegatur, propter quam contingit salus. Et allegare nomen Christi est confidere nomine Christi, tamquam causa seu pretio, propter quod salvamur."

⁵⁸ Ap IV, 262 (BSLK 211; Tappert 145): "Norat enim Daniel promissam esse remissionem peccatorum in Christo non solum Israelitis, sed etiam omnibus gentibus."

⁵⁹ AC III, 1 (BSLK 54; Tappert 29): "filius Dei, assumpserit humanum naturam."

⁶⁰ Here the Lutheran maxim holds: "finitum capax infiniti."

the cross was a passive suffering on the cross and a voluntary fulfillment of the law.⁶² The righteousness as well as forgiveness of sins for mankind are thereby achieved through Christ. His obedience to the law reached its climax in the God-forsakeness on the cross and in the endurance of God's anger and killing wrath. Christ accomplished His total obedience when God's wrath and His punitive will against sin was satisfied.⁶³

Overcoming sin and death on the cross is a feat initiated and accomplished by His human nature. Had Christ, however, been only man and not God, His sacrificial death would have been in vain.⁶⁴ At the same time, if He were only God and not man, "the divine nature could not have been our righteousness."⁶⁵ Therefore, inseparable to Christ's work is always the doctrine of His two natures⁶⁶ which are

⁶¹ In view of Christ's incarnation His birth of a virgin Mary, e.g. AV III, 2 (BSLK 54; Tappert 29): "natus ex virgine") is essential. For the virgin birth not only underscores His sinlessness, Ap IV, 179 (BSLK 195; Tappert 131): "Christus, quia sine peccato subiit poenam peccati et victima pro nobis factus est," but also assures His full humanity, Maurer, 255.

⁶² The distinction of the terms "oboedientia passiva" and "oboedientia activa" to differentiate between His obedience as His suffering and death and His obedience in "keeping of the law in perfect fashion", SD III, 9. 15 (BSLK 917. 918-919; Tappert 540-541) is not explicitly made yet implied; See Brunstād, 41.

⁶³ Schlink, 81.

⁶⁴ In unison with Luther the Formula of Concord confesses: "Das meine ich also: wo es nicht sollt heißen, Gott ist für uns gestorben, sundern allein ein Mensch, so sind wir verloren," SD VIII, 44 (BSLK 1030-1031; Tappert 599); Maurer, 248, footnote 26 (also German edition, Vol. 2: 20) refers to the "compendium salutis" for Luther which reads: "Hominem esse verum Deum et in hoc Deo et homine nos omnes habere vitam aeternam," (WA 20, 800, 31-34; Luther's Works [LW], edited by Jaroslav Pelikan [St. Louis: Concordia Publishing House, 1967], 30: 327).

⁶⁵ SD III, 56 (BSLK 933; Tappert 549).

⁶⁶ AC III, 2 (BSLK 54; Tappert 29): ". . . duae naturae, divina et humana . . . vere Deus et vere homo."

inseparably united in one person.⁶⁷

As a result it would be incorrect to reduce the Christology either to "from below" according to which Christ effected salvation through his humanity⁶⁸ or to only "from above" which ignores the condescence of God in coming into flesh and suffering as a human.⁶⁹

Christ as *Sacramentum* or *Exemplum*?

Christ's death and resurrection constitute the substitutionary victory over the powers of the devil and the effects of sin from which man on his own cannot escape. The exclusivity and necessity of Christ's work for man's salvation is of such character that it bars any ethical interpretation.⁷⁰ Any portrayal of Christ as *exemplum* rather

⁶⁷ Ibid.: "inseparabiliter coniunctae, unus Christus". The hypostatic union is a constant emphasis in the Solid Declaration of the Formula of Concord, eg. SD III, 15 (BSLK 918; Tappert 541): "Dann weil Christus nicht allein Mensch, sunder Gott und Mensch in einer unzertrennten Person . . ." (Latin: "Cum enim Christus non tantum homo, verum Deus et homo sit in una persona indivisa . . ."); SD III, 56 (BSLK 933; Tappert 549): "der ganzen Person Christi ganzer Gehorsamb."

⁶⁸ For example Paul Tillich who replaces the traditional and Lutheran Christology as a paradox of "vere Deus - vere homo" with the paradox, "Christus homo essentialis - homo existentialis," whereby Christ is not true God and true man, but true man and yet real man. See his essay: "Die Lehre von der Inkarnation in neuer Deutung," in Paul Tillich, Offenbarung und Glaube. Schriften zur Theologie II. Gesammelte Werke (Stuttgart: Evangelisches Verlagswerk, 1970), 8: 205-219.

⁶⁹ A supporter of the so-called "Extra Calvinistikum: "Logos extra carnem, caro extra logon" which emphasizes the transcendence of the Christology at the expense of the Lutheran condescence is Karl Barth, see Church Dogmatics (CD), translated by G. W. Bromiley (Edinburgh: T. & T. Clark, 1956), 4/1: 94 and 140.

⁷⁰ There is no evidence in the Confessions of Christ's life and suffering in terms of a "Vorbildfunktion." One can therefore concur with Gustav Wingren, Luther on Vocation, translated by Carl C. Rasmussen (Philadelphia: Muhlenberg Press, 1957), p. 172, who observes about Luther's theology: "Christ is not to be imitated by us, but rather to be accepted in faith, because Christ also had his special office for the salvation of man, an office which no one has." For Luther man should rather lead his life according to his vocation to which he is instructed by faith (Ibid., 173). The Confessions also bar any ideal of imitation for it bears the inherent danger of work righteousness. The true "Gottesdienst" is always such that the homo incurvatus has been given by the Holy Spirit through faith an "eccentric" (extra se) outlook whereby he puts all his confidence in the merits of Christ which are something great and precious. In this

than accepting Him as *sacramentum* would abrogate His substitutionary death.⁷¹ This pertains also to the soterio-political paradigm of the Christ event⁷² according to which man is liberated from the conflicting political and social forces that determine his life.⁷³ It therefore needs to be established in all clarity that the mission of God is

way Christ is in faith esteemed far above all works, e.g. AC XXVI, 4 (BSLK 101; Tappert 64).

⁷¹ See Walter Mostert, Hinweise zu Luthers Lehre vom Heiligen Geist, in Der Heilige Geist im Verständnis Luthers und der lutherischen Theologie (Erlangen: Martin Luther-Verlag, 1990), p. 27, who points out that Christ as sacrament refers to his entire earthly life. In order to accept these historia not as exemplum -- as through a *fides historica* -- but as *sacramentum*, requires the gift of faith (*fides specialis*) given through the Holy Spirit: "Die Erkenntnis Christi als Sakrament, also als einer Wirklichkeit die mitgeteilt wird (exhibere), ist selbst als Wirken des Heiligen Geistes zu betrachten, der mich so Christus als Sakrament vom Exempel zu unterscheiden lehrt"; See also Ingemar Oberg, "Mission und Heilsgeschichte bei Luther und in den Bekenntnisschriften," in Lutherische Beiträge zur Missio Dei (Erlangen: Martin Luther-Verlag, 1982), p. 39.

⁷² The popularity of Jürgen Moltmann among certain mission and liberation theologians (see here Emilio A. Nunez, Liberation Theology, translated by Paul E. Sywulka [Chicago: Moody Press, 1985], p. 41) can be explained from his emphasis on a political hermeneutical interpretation of the cross by which he wishes to produce a practice to match it. As result in his book, The Crucified God. The Cross of Christ as the Foundation and Criticism of Christian Theology, translated by R. A. Wilson and John Bowden (New York, Evanston, San Francisco, London: Harper & Row, Publishers, 1974), p. 25, he can state: "Christian identification with the crucified Christ means solidarity with the sufferings of the poor and the misery both of the oppressed and the oppressors . . . But the theology of the cross is a critical and liberating theory of God and man. Christian life is a form of practice which consists in following the crucified Christ, and it changes both man and the circumstances in which he lives. To this extent, a theology of the cross is a practical theory." Moltmann's position was reflected at the CWME World Conference on Mission and Evangelism in Melbourne 1980 where Christ became the kenotic crucified who calls His followers to join Him with the poor at the peripheries and challenge human power structures: "God identified with the poor and oppressed by sending his Son Jesus to live and serve as a Galilean speaking directly to the common people; promising to bless those who met the needs of the hungry, the thirsty, the stranger, the naked, the sick and the prisoner; and finally meeting death on a cross as a political offender," in New Directions in Mission & Evangelization 1. Basic Statements 1974-1991, edited by James A. Scherer and Stephen Bevans (Maryknoll, New York: Orbis Books, 1992), p. 28.) For a critique of Moltmann's theology of the cross, see Carl E. Braaten, "A Trinitarian Theology of the Cross," Journal of Religion, 56 (January 1976), 113-121.

⁷³ See Cilliers Breytenbach, "Reconciliation Shifts in Christian soteriology," in Reconciliation and Construction: creative options for a rapidly changing South Africa, edited by W.S. Vorster (Pretoria: University of South Africa, 1986), p. 1, who detects a shift in the paradigm of reconciliation from the traditional understanding according to which reconciliation is associated with the soteriological doctrine of redemption and atonement to the more recent understanding of reconciliation as a process by which alienated people are brought together in concord and liberated from conflicting political and social forces that determine their lives.

the event which brings salvation to man established through Christ alone and which must be received through faith.⁷⁴

THE *CHRISTUS-VICTOR* SOTERIOLOGY

The Lordship of Jesus Christ as the "Goal" of God's Mission

The mission of God finds its goal and conclusion in the eschatological event of Christ's second coming to judge the living and the dead.⁷⁵ Then the course of salvation history which God had directed in, with and under history and which had reached its culmination in the Christ event on the cross⁷⁶ will end in grace and judgment.⁷⁷

The "*munus regium*" of the Lord, however, is not solely of the future but He actually exercises it in His "*praesentia*."⁷⁸ From the time He resurrected, "ascended

⁷⁴ Josef Amstutz, Kirche der Völker. Skizze einer Theorie der Mission (Freiburg - Basel - Wien: Herder Verlag, 1972), p. 26: "So ist Mission Vollzug der Versöhnung und Begnadigung der Völker die Gott in Christus gestiftet hat."

⁷⁵ AC XVII (BSLK 72; Tappert 38-39); AC III, 6 (BSLK 54; Tappert 30): "Idem Christus palam rediturus est, ut iudicet vivos et mortuos etc."; Apostolic Creed (BSLK 21, line 17-18; Tappert 18); Nicene Creed (BSLK 26, line 20-23; Tappert 19); Athanasian Creed (BSLK 30, 37; Tappert 20).

⁷⁶ Wilhelm Andersen, Towards a Theology of Mission (London: SCM Press, 1956), p. 53; Amstutz, 62.

⁷⁷ Walter Freytag, "Mission im Blick aufs Ende," in Reden und Aufsätze, edited by Jan Hermelink and Hans Jochen Margull (Munich: Christian Kaiser Verlag, 1961), 2: 187; Brunstäd, 225: ". . . Wiederkunft Christi, Endgericht, in dem sich das ewige Schicksal aller Menschen entscheidet, ein doppelter Ausgang der Menschheit in die Ewigkeit zu Seligkeit und Verdammnis"; Maurer, 267-268.

⁷⁸ SD VIII, 92 (BSLK 1048; Tappert 609): "Daß aber Christus durch seine göttliche Allmacht mit seinem Leibe, den er gesetzt hat zu der Rechten der Majestat und Kraft Gottes, gegenwärtig sein könne, wo er will"; AS III, VIII, 8 (BSLK 455; Tappert 313): Here the Apostle Peter draws Cornelius's attention from the "zukünftigen Messia" to the "gegenwärtigen Messia" in whom he must believe and be saved.

into heaven, and sits at the right hand of God"⁷⁹ Christ carries out His work as "Lord." In the intermediate state between His resurrection and His return, the same Lord (*idem Christus*)⁸⁰ rules His kingdom.⁸¹ To speak of the kingdom of God is nothing else than to speak of the present reign of Christ. As a consequence God's kingdom is particularly the kingdom of Christ.⁸² From His seat "*ad dexteram*," "he is everywhere present to rule, not only as God but also as man, from sea to sea and to the ends of the earth."⁸³ From now on and from that position, He will "eternally rule and have dominion over all creatures."⁸⁴ Thereby Christ's rule has cosmological significance and relates to universal history.⁸⁵

⁷⁹ AC III, 4 (BSLK 54; Tappert 30): "deinde ascendit ad coelos, ut sedeat ad dexteram patris"; Apostolic Creed (BSLK 21, line 15-16; Tappert 18).

⁸⁰ Thereby Christ's eschatological return and His present kingdom fall together so that under His present reign the gift of forgiveness and life received through faith are already eternal and eschatological gifts, see Friedrich Beißer, *Hoffnung und Vollendung* (Gütersloh: Gütersloher Verlagshaus Gerd Mohn, 1993), p. 78.

⁸¹ AC III, 4 (BSLK 55; Tappert 30): "regnet ac dominetur"; SD VIII, 27 (BSLK 1025; Tappert 596); Ap VII, 19 (BSLK 238; Tappert 171): "Gleichwie es allzeit ein Christus ist und bleibt, der die Zeit gekreuziget ward und nu in ewiger Herrlichkeit herrschet und regieret im Himmel"; Maurer, 262.

⁸² "God's kingdom" and "Christ's kingdom" can be used synonymously as Beißer, 58 and 80 observes: "*Das Reich Gottes ist die gegenwärtige Herrschaft des erhöhten Christus. Das Reich Gottes ist daher vor allem das Reich Christi.*"

⁸³ SD VIII, 27 (BSLK 1025; Tappert 596). His rule through Word and sacrament in both natures is a particular concern for the Formula of Concord, SD VIII.

⁸⁴ AC III, 4 (BSLK 54; Tappert 30): ". . . et perpetuo regnet ac dominetur omnibus creaturis"; The Formula of Concord uses Luther's Great Confession to substantiate her arguments: According to his exalted mode of existence Christ is "in allen Kreaturen" and has them "für sich . . . gegenwärtig," SD VII, 101 (BSLK 1007; Tappert 587). He has all creatures "was im Himmel, auf Erden und unter der Erden ist, unter seinen Füßen und in seinen Händen," Ep VIII, 16 (BSLK 808; Tappert 489). Note here the reference to Matt. 28: 18 to support the argument!

⁸⁵ Beißer, 77 notes to AC IV, 3 (BSLK 54; Tappert 30): "Das Herrschen Christi umfaßt sozusagen einen weiteren und einen engeren Kreis. Christus ist einerseits der universale Pantokrator über alle Geschöpfe; nichts, was seiner Macht entzogen wäre. Bei der Knappheit dieser Formulierungen darf man

His rule, however, exceeds all perceptions of an earthly rule (*non terreno modo*) and can only be fully grasped in its soteriological and eschatological dimension.⁸⁶ Consequently His reign should be defined as the intent to bring to God everything in heaven and on earth, in particular all of mankind and to bestow on them with the eschatological gift of forgiveness.⁸⁷ Since the cosmic reconciliation established on the cross has not yet taken on immanent realization in history (*geschichtsimmanente Größe*) it has to be restricted to Christ's saving mission through which reconciliation as salvation⁸⁸ finds its manifestation in the christian church⁸⁹

⁸⁶ Eg. Treatise 31 (BSLK 481; Tappert 325): "Constat autem Christum non esse missum, ut gladium gereret aut teneret regnum mundanum, sicut ipse inquit: 'Regnum meum non est de hoc mundo'"; Vicedom, *Ibid.*, 24; Elert, *Ibid.*, 353.

⁸⁷ With regard to this dogmaticians often draw the distinction between Christ's regnum potentiae that embraces the entire cosmos and his regnum gratiae which extends only over those who have been saved. Both then fuse in the future regnum gloriae. This distinction should nevertheless keep in mind that there is only one rule of Christ as Elert, *Ibid.*, 353 points out. Elert, *Ibid.*, then modifies this aspect: "Besteht also der Zusammenhang zwischen der Herrschaft Christi und seinem Erlösungswerk in jeder Hinsicht, auch in kosmischer, so dürfen und müssen wir von seiner Herrschaft überhaupt nur so reden, wie er nach seinen eigenen Worten unser Herr geworden ist. Sofern seine kosmische Herrschaft dem Umfang nach darüber hinausgeht, müssen wir sie zu den Geheimnissen Gottes rechnen, die unsern Augen verborgen sind." The soteriological dimension of Christ's reign over the believer is discussed in greater detail under part two, chapter five, § 4.

⁸⁸ Brunstäd, *Ibid.*, 38: "Alle Erlösung gründet sich in der Versöhnung".

⁸⁹ The church in the Confessions is the seat of Christ's reign insofar as He rules there through Word and sacrament bestowing forgiveness of sins to those who believe (*ecclesia stricte* or *proprie dicta*, Ap VII, 28 BSLK 240; Tappert 173). Christ's rule over the church must therefore be understood in terms of the church's function, see here Elert, *Ibid.*, 535: "Die Grenze zwischen der Herrschaft Christi und dem irdischen Kirchenverband ist unschwer erkennbar. Die Kirche ist Herrschaft Christi hinsichtlich ihrer Funktionen. Wo die Kirche im Bericht von Christo und in der Paraklese ihren Auftrag, wo sie seinen Taufbefehl erfüllt, wo sie sein Abendmahl feiert, da ist er in ihrer Mitte. Da ist der Herr, indem er dient...Aber die Kirche ist mit seiner Herrschaft **nicht** gleichzusetzen, sofern ihre Funktionen von Menschen und an Menschen vollzogen werden".

and is brought through the *missio ecclesiae* to the world. The cosmic Christology is thereby given its missiological relevance: to proclaim the crucified and risen Christ as Lord over the world and its powers, who has begun His universal reign in the church and extends it through the *missio ecclesiae*.⁹⁰ Christ's reign is therefore the basis and content of the *missio ecclesiae*.⁹¹ Since the motif for God's mission is His salvific will to save all men, He accomplishes His goal through Jesus Christ and the Holy Spirit, which is to incorporate mankind under Christ's rule through faith.⁹² With the fruits faith conveys to the Christian, the service to the Lord is expressed not only in love to the neighbor but also in the struggle against the destructive influence of the devil and sin in this world.⁹³

With regard to the soteriological dimension of Christ's reign and its future manifestation in fullness, it is important to come to terms with the existence of the

⁹⁰ See Hans-Werner Gensichen, Glaube für die Welt (Gütersloh: Gütersloher Verlagshaus Gerd Mohn, 1971), p. 105: "Damit ist die kosmische Christologie in ihre bleibende missionarische Funktion eingewiesen: den Gekreuzigten und Erhöhten als den Herrn der Welt und der Mächte zu bezeugen, dessen universale Herrschaft in der Gemeinde und durch sie Wirklichkeit wird."

⁹¹ Friedrich Beißer, "Mission und Reich Gottes. Systematische Überlegungen," in Lutherische Beiträge zur Missio Dei (Erlangen: Martin Luther Verlag, 1982), p. 43: "Das Reich Gottes sei der Grund und der Inhalt der christlichen Mission, ist also auch der Inbegriff des Christus-Heils"; Vicedom's missiological scheme is defined and described from the perspective of Christ's reign, see The Mission of God, passim.

⁹² Friedrich Beißer, "Mission und Reich Gottes," p. 43: "Mission besteht vor allem darin, Menschen für die Gottesherrschaft zu gewinnen, Menschen hineinzuholen in das Reich Gottes"; Vicedom, 13-14; Maurer, 265.

⁹³ SC II, 4 (BSLK 511; Tappert 345): ". . . auf daß ich sein eigen sei und in seinem Reich unter ihme lebe und ihme *diene* [emphasis added]"; Ap IV, 189. 192 (BSLK 197; Tappert 133): "Per haec opera triumphat Christus adversus diabolum"; Through his works the Christian cooperates with Christ against the powers of the world, see also Albrecht Peters, Kommentar zu Luthers Katechismen. Der Glaube (Göttingen: Vandenhoeck & Ruprecht, 1991), 2: 138: "Sind wir im Herzen und Gewissen befreit von der Anklage des Gesetzes und von dem in ihr hereinbrechenden Gotteszorn, so sind wir auch frei zum Kampf gegen die satanischen Dämonien; diese sind für uns entmächtigt, weil hinter ihnen nicht mehr der Zorn Gottes steht."

two kingdoms.⁹⁴ God and Jesus Christ at his side extends and rules through the Holy Spirit and the preaching of the Gospel.⁹⁵ In contrast to the kingdom on the left which is characterized by coercion and law, Christ's kingdom is that of mercy into which man is brought through the Gospel and the sacraments. In contrast to the kingdom on the left, salvation is acquired under Christ's reign, not through innerworldly action but through the gift of forgiveness and justification which Christ Himself established on the cross and through His resurrection.⁹⁶ In contrast to the world and the kingdom on the left, Christ's kingdom remains hidden as an eschatological entity whose full manifestation in glory can only be awaited in hope.⁹⁷

God's Salvation Plan: The Struggle Between the "Regnum Christi"
and the "Regnum Diaboli"

To fully comprehend the soteriological implication of Christ's reign one should

⁹⁴ For greater detail, see here Maurer, 266-267.

⁹⁵ The kingdom of God as a spiritual entity in which the Holy Spirit works is crucial, see Ap XVI, 2 (German Text: BSLK 308; Tappert 222): "Denn wir haben klar gelehret, daß Christi Reich geistlich ist, da er regieret durch das Wort und die Predigt, wirket durch den Heiligen Geist und mehret in uns Glauben, Gottesfurcht, Liebe, Geduld inwendig im Herzen, und fäheth hie auf Erden in uns Gottes Reich und das ewige Leben an"; Ap XVI, 6 (BSLK 309; Tappert 223): ". . . sondern predigt Vergebung der Sunde, und daß das geistlich Reich und ewig Leben in Herzen der Gläubigen anfähet"; With regard to AC III, 4-5 (BSLK 54; Tappert 30) Maurer, 263, observes: "In the German text of CA III the pneumatic side of the Trinitarian event is such that Christ rules over all through the Holy Spirit whereas in the Latin text Christ rules over all creatures directly and only sends his Holy Spirit in the hearts of believers thereby reflecting Luther's distinction between regnum externum and regnum internum."

⁹⁶ Beißer, "Mission und Reich Gottes," p. 49: "Das Reich Gottes gibt es nur 1. durch die Sündenvergebung aus der Kraft des Kreuzes Christi und 2. als Vorwegnahme der neuen Schöpfung, die in seiner Auferstehung Ereignis geworden ist."

⁹⁷ Beißer, Hoffnung und Vollendung, p. 56 also "Mission und Reich Gottes," p. 51; Hope implies for the *missio ecclesiae* that its present life will not be without suffering and affliction, which must be endured. In this sense the church leads a life under the cross (*tecta cruce*), Ap VII, 18 (BSLK 237-238; Tappert 171).

consider that the believer, although he had been "created by God the Father," "lay under God's wrath and displeasure, doomed to eternal damnation" until the "only and eternal Son of God, had mercy . . . and came from heaven to help." He snatched the poor lost creatures from the jaws of hell," freed them and restored them "to the Father's favor and grace" so that He may rule them till the "last day" when "he will completely divide and separate them" them "from the wicked world, the devil, death, sin, etc."⁹⁸ God's salvation plan is therefore engaged in an eschatological struggle with the devil.⁹⁹ The "Lord of life"¹⁰⁰ conducts and performs His saving mission not in opposition to other earthly lords and kings, but rather in opposition to the power of the devil.¹⁰¹ Opposing the rule of Christ is the enemy of Christ, the actual Antichrist, who not only stands and works in the Kingdom on the left but actually prevails in the kingdom of Christ.¹⁰² Even the believers are "daily under the dominion of the devil, who neither day nor night relaxes his efforts to steal upon"

⁹⁸ LC II, 28-31 (BSLK 651; Tappert 414).

⁹⁹ It would therefore be rather idealistic to point to "Heilsgeschichte" and pledge its evolutionism as well as to take God's great acts in history as falling neatly into line ("God writes straight, but with crooked lines," Oscar Cullmann, Salvation in History, translated by Sidney G. Sowers and the editorial staff of the SCM Press [New York and Evanston: Harper & Row, 1967], p. 25) without considering the aspect of struggle and downfall, see here Hans-Werner Gensichen, Living Mission. The Test of Faith (Philadelphia: Fortress Press, 1966), p. 23.

¹⁰⁰ LC II, 30 (BSLK 652; Tappert 414): "Vitae . . . autor et Dominus."

¹⁰¹ Wolfgang Trillhaas, "Regnum Christi. On the History of the concept in Protestantism," Lutheran World, XIV (1967), 42.

¹⁰² AS II, IV, 10 (BSLK 430; Tappert 300); For Luther's statements on the Antichrist, see Hendrix Scott, Luther and the Papacy. Stages in a Reformation Conflict (Philadelphia: Fortress Press, 1981); Ernst Bizer, Luther und der Papst (Munich: Christian Kaiser Verlag, 1958).

them "unawares and to kindle in" their "heart unbelief."¹⁰³

The images and forms of expressing this struggle find their characteristic in the classic idea of atonement: *Christus-victor* soteriology.¹⁰⁴ Nevertheless, this motif must be substantiated with the atonement as satisfaction or forgiveness on account of Christ's death on the cross.¹⁰⁵ Having died on the cross Christ becomes the victorious ruler¹⁰⁶ who suppresses the devil's work through the forgiveness of the individual's sin.¹⁰⁷ However, while Christ continually inaugurates His reign through

¹⁰³ LC I, 100 (BSLK 585-586; Tappert 378): "so bist Du doch täglich unter des Teufels Reich, der wider Tag noch Nacht ruget, Dich zu beschleichen, daß er in Deinem Herzen Unglauben . . . anzünde."; LC III, 104 (BSLK 686; Tappert 434).

¹⁰⁴ It would be incorrect to ignore this motif in the Confessions; See Gustav Aulen, *Christus Victor*, transl. by A. G. Hebert (The Macmillan Company, 1969), pp. 101-122, who also considers Luther's Catechisms.

¹⁰⁵ Although the "Christus-victor" motif deserves mention in relation to the Confessions, it can only be done so with certain corrections made to its traditional use and understanding. Gustav Aulen wishes -- rather onesidedly -- to incorporate all statements made by Luther on atonement and satisfaction (e.g. SC II, 4 [BSLK 511; Tappert 345]: ". . . sondern mit seinem heiligen, teuren Blut und mit seinem unschuldigen Leiden und Sterben"; LC II 31 [BSLK 652; Tappert 414]) under this classic idea of atonement. Scholars, however, have adequately proven that Luther rather deepens the classic and heroic idea of atonement with the Latin tradition, "indem er jedoch aufweist, wie in, mit und unter den Angriffen der Todesgewalten Christus zutiefst Gottes heiligen Gerichtszorn über aller Menschen Schuld ausleidet, und hierzu auch das Gesetz einfügt in die Reihe der Fluchsmächte", Peters, *Kommentar zu Luthers Katechismen*, 2: 138; Schurb, 5, also "The Resurrection in Gospel Proclamation," *Concordia Journal*, 18 (January 1992), 30; In addition, Luther also deepens the moralistic and legalistic aspect of the Latin theory in that not only man but God Himself goes to the cross and thereby becomes not only the redeemed but also the redeemer, Peters, *Ibid.*; Pöhlmann, 228. It should also be noted that the entire Confessions despite their overriding interest on the "satisfactio vicaria" go beyond its legalistic and moralistic aspect. In their emphasis on the unio personalis, e.g. SD VIII, 14 (BSLK 1029; Tappert 594), it becomes clear that God Himself becomes involved.

¹⁰⁶ In relation to this Pöhlmann, 159, coins the formula: "Victor quia victima."

¹⁰⁷ The "Christus victor" motif bears the idea of Christ's dramatic struggle with demonic powers of this world. However, Christ's struggle, His death and resurrection are always to be brought in connection with the individual's sin and his bondage under it. The CWME Conference in Melbourne in 1980 instead depersonalizes sin to a communal and political issue when it stated in Section 1: "The kingdom of God which was inaugurated in Jesus Christ brings justice, love, peace and joy, and freedom from the grasp of principalities and powers, those demonic forces which place human lives and institutions in bondage and infiltrate their very textures." The "preferential option" for the poor -- as if they without sin! -- seems to

justification and the forgiveness of sins, the redeemed creature may always fall away from His gracious reign.¹⁰⁸ As a consequence, Christ's saving work remains a continuous struggle against Satan to the very last day when "the devil and all powers must be subject to him and lie beneath his feet."¹⁰⁹ All Christian hope is fixed on this full manifestation and revelation of Christ's reign which he "will accomplish . . . by his Spirit and his coming."¹¹⁰ Until then this fulfillment remains incomplete and hidden under the cross still to be visibly manifested in this world. In the future kingdom there will be an existence free of sorrow and pain.¹¹¹

The divine mission is therefore "an eschatological entity, in the sense of future eschatology as much as in that of realized eschatology. It is the sign of both the kingdom that has come and of the kingdom that is yet to come."¹¹² Christ's reign is dynamic in character. It is a dialectic in motion between the "already" of His present rule and that of the "not yet." The dialectic of His rule moves towards "its self-

substantiate this observation, in Your Kingdom Come. Mission Perspectives. Report on the World Conference on Mission and Evangelism (Geneva, 1980), p. 171.

¹⁰⁸ John R. Stephenson, Eschatology, (Fort Wayne: Luther Academy, 1993), p. 29.

¹⁰⁹ LC II, 31 (BSLK 652-653; Tappert 414).

¹¹⁰ AS II, IV, 15 (BSLK 432; Tappert 301): "Des müssen wir gewiß sein und uns erwegen der Hoffnung, Christus, unser Herr, habe seinen Widersacher angegriffen und werde nachdrucken, beide mit seinem Geist und Zukunft."

¹¹¹ Beißer, "Mission und Reich Gottes," 52: " Sündenvergebung und Rechtfertigung kommen zu ihrem Ziel erst in der Durchsetzung der neuen Schöpfung. Sie zielen darauf, daß am Ende Leiden aufhört und der Tod gestorben ist." The *theologia crucis* in contrast to the *theologia gloria* awaits the triumphant event of Christ's coming. The Christ of the cross is not victorious in the sense of "this world triumphs and whose Lordship for this reason does not find actualization in the structures of the world," Trillhaas, 57.; Maurer, 263; Beißer, Hoffnung und Vollendung, 81.

¹¹² Andersen, 58.

asserting eschatological goal."¹¹³ From the anthropological perspective "this struggle between the two antithetical eons may be expressed through the well-known formula *simul justus et peccator*."¹¹⁴

¹¹³ Jan Milic Lochmann, "The Lordship of Christ in a Secularised World," Lutheran World, 14 (1967), 71, footnote 26.

¹¹⁴ John R. Stephenson, 28; Beißer, Hoffnung und Vollendung, 39; It would be difficult to categorize the eschatological dimension of the Lutheran Confessions into any of those models represented by the various "eschatological" schools. It seems as if the Confessions have something in common with each of these models David J. Bosch, Transforming Mission. Paradigm Shifts in Theology of Mission (Maryknoll, New York: Orbis Books, 1991), p. 502, describes: The Confessions hold onto the future coming of the reign of God in fullness and its inauguration by God alone (1. model). Already the kingdom is an eschatological event which unfolds itself between the proclaimed word and the individual human being (2. model). As a consequence the eschatology is already "realized" or "actualized" (3. model). Yet Christ's second coming is still to be awaited as the end of history. In the interim period Christ continues his mission through the Holy Spirit and the church (4. model).

CHAPTER IV

THE DYNAMIC OF GOD'S MISSION

The Continuation of the Saving Mission of God Through the Holy Spirit

As the third person of the one true God, the Holy Spirit is like Father and Son of "infinite power," "wisdom," "goodness," "maker" and preserver of all good things.¹ However, as the third person of the Trinity, the Holy Spirit also participates and performs His given role in the divine salvation plan.² God continues His saving mission in the world through the Holy Spirit.³ With the sending of the Holy Spirit -- who proceeds from the Father and the Son⁴ -- "God has made it evident that He

¹ AC I, 2 (Die Bekenntnisschriften der evangelisch-lutherischen Kirche [BSLK] 50; Tappert 27).

² LC II, 60 (BSLK 659; Tappert 419); ". . . aber der heilige Geist treibt sein Werk ohn Unterlaß bis auf den jüngsten Tag"; LC II, 63-65 (BSLK 660; Tappert 419): This quote not only expresses the sovereign activity of the one eternal and mighty God (Athanasian Creed 11 and 14 BSLK 28; Tappert 19) on man, but also shows the economy of each person in the Trinity, see Hans-Olaf Kvist, "Der Heilige Geist in den Bekenntnisschriften der evangelisch-lutherischen Kirche," Kerygma und Dogma, 31 (1985), 209; Because of His specific work the Holy Spirit must be called "ein Heiliger" or "Heiligmacher," LC II, 36 (BSLK 654; Tappert 415).

³ Together in God's Mission. An LWF Contribution to the Understanding of Mission (Hannover/Neuendettelsau, 1988), p. 9.

⁴ Here the Confessions follow the western tradition, see the Athanasian Creed 21-22 (BSLK 29; Tappert 20) and the Nicene Creed (BSLK 27, line 2-3; Tappert 19) in including the "filioque", eg. SA I, 2 (BSLK 414; Tappert 291): "Daß der Vater von niemand, der Sohn vom Vater geboren, der heilige Geist vom Vater und Sohne ausgehend."; Holsten Fagerberg, Theologie der lutherischen Bekenntnisschriften (Göttingen: Vandenhoeck & Ruprecht, 1965), p. 128; Kvist, 206, footnote 15; The Confessions also emphasize the fact that the Holy Spirit is the third person among three persons in one divine essence and not merely an undefinable emanation of Christ, AC I, 3 (BSLK 50; Tappert 27-28): ". . . quod sit una essentia divina, quae et appellatur et est Deus aeternus . . . et tamen tres sint personae . . . pater, filius et spiritus sanctus"; Ap I, 1 (BSLK 145; Tappert 100).

retains the missionary enterprise in His own hands and does not surrender it to any human authority."⁵ All attempts of the *missio ecclesiae* to "plant" and "to water" the Word "would be in vain" "if there were not added the power and operation of the Holy Spirit."⁶

The office and the work of the Holy Spirit is of soteriological necessity.⁷ As the very Spirit of God,⁸ His work stands inseparable from the person and work of Christ.⁹ For without Him the achievements and the benefits of Christ's suffering, death and resurrection would be meaningless for man.¹⁰ The Holy Spirit bestows the

⁵ Wilhelm Andersen, Towards a Theology of Mission (London: SCM Press, 1956), p. 46.

⁶ SD II, 55 (BSLK 893; Tappert 531).

⁷ The soteriological dimension is particularly strong in Luther's theology as Walter Mostert, "Hinweise zu Luthers Lehre vom Heiligen Geist," in Der Heilige Geist im Verständnis Luthers und der lutherischen Theologie (Erlangen: Martin Luther-Verlag, 1990), p. 26 points out: "Bei keinem Theologen wird daher die Gottheit des Geistes so distinkt wie bei Luther, weil er sie nicht spekulativ, sondern soteriologisch denkt." This observation can be substantiated from Luther's explanation to the third article of the Creed.

⁸ LC II, 36 (BSLK 652; Tappert 415): "Many other kinds of spirits are mentioned in the Scriptures, such as the spirit of man, heavenly spirits and the evil spirit. But God's Spirit alone is called Holy Spirit."

⁹ LC II, 39 (BSLK 654; Tappert 415-416): "Darum ist das Heiligen nicht anders, denn zu dem HERRN Christo bringen, solch Gut zu empfangen, dazu wir von uns selbs nicht kommen könnten"; Regin Prenter, Spiritus Creator, translated by John M. Jensen (Philadelphia: Muhlenberg Press, 1953), p. 27; Wilfried Joest, Dogmatik. Die Wirklichkeit Gottes (second revised edition; Vandenhoeck & Ruprecht, 1987), 1: 310: "Der Geist ist die bei und in Menschen wirksame Gegenwart Gottes in Christus, er ist das Geschehen, in dem Gott selbst sich als unser Vater, Christus als unser Herr in unserem Leben wirksam erweist."

¹⁰ "The completion of the act of reconciliation is the antecedent condition for the sending of the Holy Spirit, in whose power after the coming of Christ in the flesh all missionary activity according to the will of God is carried on. Without taking account of this third act of self-revelation of the triune God, the inner nature of the missionary enterprise cannot be rightly defined," Andersen, 53.

merits and "treasure of salvation"¹¹ to man whereby the distance¹² between God and man is overcome.¹³

The Saving Work of the Holy Spirit
Embraces the Entire Life of the Individual

The work of the Holy Spirit is God's gracious act over and against the inability of man to attain and to accomplish his own salvation.¹⁴ The Holy Spirit achieves this in bestowing the gift of faith¹⁵ and through the regeneration of the heart

¹¹ LC II, 38 (BSLK 654; Tappert 415): "Das Werk ist geschehen und ausgerichtet; denn Christus hat uns den Schatz erworben und durch sein Leiden, Sterben und Auferstehen etc. . . Daß nu solcher Schatz nicht begraben bliebe, sondern angelegt und genossen würde, hat Gott das Wort ausgehen und verkünden lassen, darin den heiligen Geist geben, uns solchen Schatz und Erlösung heimzubringen und zueignen"; Albrecht Peters, Kommentar zu Luthers Katechismen. Der Glaube: das Apostolikum (Göttingen: Vandenhoeck & Ruprecht, 1991), 2: 196-197.

¹² This distance implies not only the historical separation of the Christ event with the world of the believer, it signifies even more so the gap between the Holy God and sinful man, Peters, *Ibid.*, 197.

¹³ In particular the relationship between man and God as it is expressed in the first commandment is restored, see Fagerberg, 125; Mostert, 260.

¹⁴ That salvation is totally out of reach of human power and capability is pointed out by Luther in all sharpness: "Ich glaube, daß ich nicht aus eigener Kraft an Jesum Christ, meinen Herrn, gläuben oder zu ihm kommen kann, sondern der heilige Geist hat mich durchs Evangelion berufen", SC II, 4 (BSLK 511-512; Tappert 345). See how this ties in with Luther's explanation of the first article: ". . . ohn all mein Verdienst und Wirdigkeit", SC II, 2 (BSLK 511; Tappert 345); AC XVIII, 1-3 (BSLK 73; Tappert 39): "humana voluntas habeat aliquam libertatem ad efficiendam civilem iustitiam et deligendas res rationi subiectas. Sed non habet vim sine spiritu sancto efficiendae iustitiae spiritualis, quia animalis homo non percipit ea, quae sunt spiritus Dei"; AC XX 28f. (BSLK 80; Tappert 45).

¹⁵ Seen from the perspective of justification the sequence of the Holy Spirit's work on man is: Gospel - Spiritus Sanctus - fides, see Peters, 209. In the Large and Small Catechism the work of the Holy Spirit as bringing about faith is discussed under sanctification, eg. SC II, 6 (BSLK 511; Tappert 345); LC II, 38 (BSLK 654; Tappert 415), whereas the Formula of Concord discusses sanctification only as a result of faith, therefore in relation to good works, e.g. SD III, 40-41 (BSLK 927-928; Tappert 546). Thereby the Confessions can use the term "sanctification" in the wide sense and narrow sense as Kvist, 209-210, points out: "Im weiteren Sinn setzt der Begriff der Heiligung den Gedanken von allen den Mitteln voraus, welche der Heilige Geist benutzt, um den Menschen heilig zu machen: die Kirche, die Vergebung der Sünden, die Auferstehung des Fleisches und das ewige Leben - und die Bewirkung des rechtfertigenden Glaubens. Im engeren Sinn bezieht sich der Begriff der Heiligung auf das, was der Glaubende, dem der Heilige Geist geschenkt ist, durch die *motus spirituales* wirkt: daß wir Gott fürchten, ihn lieben, um seine Hilfe bitten und auf seine Hilfe warten . . . und unseren

within which new affections¹⁶ and spiritual movements¹⁷ replace wicked dispositions.¹⁸ Not only does He bring man to faith in Christ, renews him in love and good works, but He also leads him through resurrection to eternal life.¹⁹ The sanctifying work of the Holy Spirit therefore embraces the entire life of the believer. As a consequence, the Holy Spirit's work is of such significance that the individual remains dependent on Him throughout his entire life as the only strength effecting his salvation and a new life in Christ.²⁰

The "*Media Salutis*" in the Holy Spirit's Mission

The Holy Spirit accomplishes His work through instruments, the external

Nächsten zu lieben beginnen. 'Heiligung' in diesem Sinn ist also mit dem Gedanken von den guten Werken, die aus dem Glauben des Gerechtfertigten entspringen, verbunden."

¹⁶ The anthropological-psychological dimension (see also the two following footnotes) is frequently covered in the Confessions. Thereby the sanctifying work of the Holy Spirit is described in its narrow sense and the sequence is consequently: fides - spiritus sanctus - nova vita in cordibus, e.g. AC XX, 29 (BSLK 80; Tappert 45): "Et quia per fidem accipitur spiritus sanctus, iam corda renovantur et induunt novos affectus, ut parere bona opera possint"; Ap IV, 64-65 (BSLK 173; Tappert 116); Peters, 209.

¹⁷ Ap IV, 125. 136 (BSLK 185. 187; Tappert 201. 203); Ap IV, 351 (BSLK 227; Tappert 161): "motus spirituales, notitia Dei, timor Dei, spes, dilectio Dei"; After having received the justifying faith the believer is moved by these "motus spirituales," SD III, 40-41 (BSLK 927-928; Tappert 546); SD VI, 17 (BSLK 967; Tappert 566); Kvist, 210.

¹⁸ "mali affectus," Ap IV, 146 (BSLK 189; Tappert 127).

¹⁹ SC II, 6 (BSLK 512; Tappert 345): "der heilige Geist hat mich durchs Evangelium berufen, mit seinen Gaben erleuchtet, im rechten Glauben geheiligt und erhalten . . ."

²⁰ This soteriological reduction of the Spirit's work to the individual reflects the Confessions' notion of "Heilsegoismus", Werner Elert, The Structure of Lutheranism, translated by Walter A. Hansen (St. Louis: Concordia Publishing House, 1962), p. 86; If this notion is abandoned the result will be that the Holy Spirit is understood as some kind of "Triebkraft der Evolution" in worldly events, as Wilfried Joest, 303, observes.

means of Word and sacraments.²¹ For this purpose God has instituted the office of the ministry to have the Gospel preached and the sacraments administered so that the Holy Spirit may give the justifying faith.²² There is no distinction to be made between the preaching of the Word and the sacraments; what applies for the preached Word also holds for baptism and holy communion.²³ Although the Spirit works faith internally in man,²⁴ the external means of Word and sacrament are absolutely necessary through which the Holy Spirit performs and imparts the justifying faith.²⁵ The certainty of justification rests on these objective means. Because of them the

²¹ The references are numerous: AC V, 2 (BSLK 58; Tappert 31): "Nam per verbum et sacramenta tamquam per instrumenta donatur spiritus sanctus"; Ap IV, 67 (BSLK 173; Tappert 116): "Deus non potest apprehendi nisi per verbum"; Ap XIII, 5 (BSLK 292; Tappert 212); Ap XXIV, 70 (BSLK 370; Tappert 262): "per verbum et sacramentum operatur spiritus sanctus"; SA III, VIII, 10 (BSLK 456; Tappert 313); LC V, 31, 38 (BSLK 713, 715; Tappert 450-451); SD II, 48-52 (BSLK 891-892; Tappert 530-531); SD II, 80 (BSLK 905; Tappert 536); Next to baptism and Holy Communion the Absolution and the ministerium verbi are included under the term "Sacrament," Ap XIII, 3-5 and 7-13 (BSLK 292-294; Tappert 211-213). All are called rites, "qui habent mandatum Dei et quibus addita est, promissio gratiae", Ap XIII, 3 (BSLK 292; Tappert 211), and which all have -- being the "Wesenskonstitutiva der Kirche" -- as their content the event of justification, Gottfried Martens, Die Rechtfertigung des Sünders - Rettungshandeln Gottes oder historisches Interpretament? (Vandenhoeck & Ruprecht, 1992), pp. 23-24

²² AC V, 1-2 (BSLK 58; Tappert 31): "Ut hanc fidem [This is the justifying faith AC IV talks about, see Norman Nagel, "The Office of the Holy Ministry in the Confessions," Concordia Journal, 14 (July 1988), 289] consequamur, institutum est ministerium docendi evangelii et porrigendi sacramenta. Nam per verbum et sacramenta tamquam per instrumenta donatur spiritus sanctus."

²³ Wilhelm Maurer, Historical Commentary on the Augsburg Confession, translated by H. George Anderson (Philadelphia: Fortress Press, 1986), p. 360: "There is no distinction in rank between preaching and administering the sacraments."

²⁴ Joest, 311: "Gott, der als Schöpfer vor und über uns und allem ist, und der in Jesus ganz unter und zu uns Menschen gekommen ist, wird als der Heilige Geist nun auch im Menschen, im Zentrum unserer eigenen Lebensbewegung wirksam gegenwärtig"; Peters, 198.

²⁵ AS III, VIII, 3 (BSLK 453; Tappert 312); Maurer, 361: "It is impossible to separate the external oral Word and the physical signs, on the one hand, from the internal process of Spirit and faith, on the other." The trias "Word," "Spirit" and "faith" are therefore inseparably linked together in the doctrine of justification, Kvist, 207.

believer cannot deceive himself that he brought about his own salvation.²⁶ Salvation is not distributed according to the powers and calculations of man; it depends solely on God's action.²⁷ Furthermore, God's sovereignty in relation to His means of grace is such that the Holy Spirit is free and "blows" faith through the external word "*ubi et quando visum est Deo.*"²⁸ From this sovereignty and freedom of God over His sacraments (*Deus non ligatur sacramentis suis*) the Church and the *missio ecclesiae* cannot assume the authority to abandon baptism in her missionary task. Such autonomous action would result in human manipulation of the divine means of grace which remain at all times beyond the free disposal of the church.²⁹

The Holy Spirit Builds and Gathers the Church

The Holy Spirit calls the church into being. At the same time the church is

²⁶ Werner Elert, Der christliche Glaube (sixth edition; Erlangen: Martin Luther-Verlag, 1988), p. 360: "Das gepredigte Wort und die sakramentalen Handlungen stimmen darin überein, daß sie im Verhältnis zum Glauben externa sind . . . sie schützen den Glauben vor dem Zweifel, als ob er sein eigener Produzent sei."

²⁷ Maurer, 365.

²⁸ AC V, 2 (BSLK 58; Tappert 31); The decisiveness with which the reformers expressed God's sovereign action through the "verbum externum" was a result of the Anabaptists and Enthusiasts who manipulated the actions of the Spirit in teaching that the Holy Spirit works directly on the heart apart from the means of Grace and whose presence could be attested on the basis of spiritual experiences, eg. AC V, 4 (BSLK 58; Tappert 31); Ap XIII, 13 (BSLK 294; Tappert 212-213); AS III, VIII, 3 (BSLK 453; Tappert 312); Ep II, 13 (BSLK 779; Tappert 471); SD II, 4 (BSLK 872; Tappert 520); Maurer, 366. Also to be rejected is the position of the Roman Church according to which the sacraments are sufficient in and of themselves, which was underscored with the doctrine of "ex opere operato," Leif Grane, The Augsburg Confession. A Commentary, translated by John H. Rasmussen (Minneapolis: Augsburg Publishing House, 1987), p. 76; To the "predestinarian" understanding of this quotation, see Edmund Schlink, Theology of the Lutheran Confessions, translated by Paul F. Koehneke and Herbert J. A. Bouman (Philadelphia: Fortress Press, 1978), p. 289; Maurer, 363; Kvist, 208.

²⁹ Hans-Werner Gensichen, Glaube für die Welt (Gütersloh: Gütersloher Verlagshaus Gerd Mohn, 1971), p. 125.

also the seat of the Holy Spirit's work, where he brings about and preserves faith in Jesus Christ.³⁰ Only where Christ is preached and the sacraments are distributed will God gather through the Holy Spirit his "*heilige Gemeinde*"³¹ on earth and call his believers to eternal salvation.³² The statement that the church is the *creatura verbi*³³ is based on the premise that the sending of the Holy Spirit and the preaching of His Word precedes the Church.³⁴ The preaching office and the means of grace is the "*Grundvoraussetzung*" through which the mission of God brings the church into existence.³⁵ Thereby the missiological accent and motivation of the Confessions is on the proclamation of the Gospel and it being heard³⁶ from which and only as the

³⁰ Both aspects are affirmed in the Small Catechism II, 6 (BSLK 512; Tappert 345): "Gleichwie er die ganze Christenheit auf Erden beruft, sammlt, erleuchtet, heiligt und bei Jesu Christo erhält im rechten einigen Glauben . . ."

³¹ LC II, 49 (BSLK 657; Tappert 417).

³² LC II, 44-45 (BSLK 655; Tappert 416): "Denn wo man nicht von Christo predigt, da ist kein heiliger Geist, welcher die christliche Kirche machet, berüfet und zusammen bringet"; SD II, 50 (BSLK 891; Tappert 530); Ap VII, 15 (BSLK 237; Tappert 170): "At evangelium [welchs in der Kirchen geprediget wird (added in German translation)] affert non umbram aeternarum rerum, sed ipsas res aeternas, spiritum sanctum et iustitiam, qua coram Deo iusti sumus."

³³ Although this common phrase is not found in the Confessions it describes accurately what they wish to say.

³⁴ See footnotes 19-21; The Augsburg Confession clearly states this in placing AC V before AC VII; Kimme, *Ibid.*, 103: "Die schriftgemäße Erkenntnis, daß die ecclesia creatura Verbi ist, schlägt den Boden von der Sendung zu der Sammlung, vom Amt der Gnadenmittel zur congregatio sanctorum et vere credentium".

³⁵ August Kimme, "Die Kirche und ihre Sendung," *Lutherische Beiträge zur Missio Dei* (Erlangen: Martin Luther Verlag, 1982), p. 100: "Das Wort Gottes mit seinen Gnadenmitteln ist die kirchengründende und erhaltende Vollzugsweise der missio Dei. Deshalb rangiert Sendung als Gottes trinitarisches Rettungshandeln für rettungsbedürftige Menschen stets vor der Kirche als der Sammlung der geretteten Sünder."

³⁶ Ap XII, 39 (BSLK 259; Tappert 187): "Fides est ex auditu!"; The act of preaching the word so that its promise may be heard throughout the whole world ("promissio . . . praedicata et exhibita...sparsa in totum mundum", Ap XII, 53 [BSLK 261; Tappert 189]) is imperative, SD II, 50.

result the church is planted³⁷ and grows.³⁸ The Word of God as the *viva vox*

*evangelii*³⁹ and not the church itself therefore is and remains the foundational

54. 55 (BSLK 891-893; Tappert 530-532); LC I, 100 (BSLK 586; Tappert 379); LC II, 38. 45-46 (BSLK 654-655; Tappert 415f.); LC IV, 30 (BSLK 697; Tappert 440); Norman Nagel, 289, "When the Gospel and Sacraments are given out they are the means by which the Holy Spirit works faith in those who *hear* [emphasis added] the Gospel"; Kvist, 207.

³⁷ To use the term "plantatio ecclesiae" is theologically permissible only if the church is defined as the "vere credentium" and "congregatio sanctorum" gathered around the "notae ecclesiae" (AC VIII, 1 [BSLK 62; Tappert 33]) and that the Holy Spirit and not the church is the subject of such a goal. In contrast and in contradiction to the Confessions is the "plantation theory" of the roman catholic church as it is represented by the Louvain School who support the organization of the Church from the simple formation of the communities to the establishment of the full hierarchy, Karl Müller, Mission Theology (Nettetal: Steyler Verlag, 1985), pp. 37-38; Among the protestant mission theologians Gustav Warneck is known best for whom the proclamation alone does not amount to mission but mission should be "eine solche geordnete Veranstaltung, welche zur Gründung, Pflege und Organisation eines vollklichen christlichen Gemeinwesens, einer Kirche führt", in Evangelische Missionslehre (Gotha: Friedrich Andreas Perthes, 1892), 1: 5.

³⁸ LC II, 53 (BSLK 657-658; Tappert 417): ". . . daß sie täglich zunehme und stark werden im Glauben." Against the numerical interest in the Church Growth movement, for example Donald McGavran, Understanding Church Growth (fully revised edition; Grand Rapids: Eerdmans, 1980), pp 24. 93. 147. 159., one should hold with August Kimme, 97, that this is not the focus of the Confessions nor any Lutheran missiology: "Für die Reformation ist das eigentliche Missionsmotiv nicht das Wachstum der Kirche, sondern die Verkündigung des Evangeliums, aus der die Kirche als Gemeinde entsteht und lebt. Wachstum und Ausbreitung der Kirche auf der ganzen Erde sind nur Konsequenzen aus diesem missiologischen Ansatz"; Hans-Werner Gensichen, 75, therefore states correctly that the only intention of the *missio ecclesiae* should simply be "allen Menschen die Botschaft von der universalen Versöhnung zu bringen." The theocentric dimension in Lutheran missiology attributes the prospect of growth to the work of the Holy Spirit alone, see here Towards a Theological Basis. Understanding and Use of Church Growth Principles in The Lutheran Church--Missouri Synod 1991, prepared by the Church Growth Strategy Task Force, p. 14. For a Lutheran critique of church growth, see the dissertation of Robert J. Koester, Law and Gospel. Foundation of Lutheran Ministry With Special Reference to the Church Growth Movement, (Ann Arbor: UMI, 1993).

³⁹ Although this term is not found explicitly in the Confessions it is in terms of content most frequent, e.g. Ap IV, 257 (BSLK 210; Tappert 144): ". . . nisi audiant vocem Dei, in qua clare promittitur remissio peccatorum"; Ap IV, 271 (BSLK 214; Tappert 148): ". . . evangelii vocem esse"; Ap VII, 28 (BSLK 240; Tappert 173): "vox Christi"; Ap XI, 2 (BSLK 249; Tappert 180): ". . . imo propriam evangelii"; Ap XII, 39 (BSLK 259; Tappert 187): "Porro potestas clavium administrat et exhibet evangelium per absolutionem, quae est vera vox evangelii"; See here Franz Wiebe, "Missionsgedanken in den lutherischen Bekenntnisschriften," in Lutherisches Missionsjahrbuch für das Jahr 1955, edited by Walther Ruf (Neuendettelsau: Selbstverlag der Bayerischen Missionskonferenz, 1955), p. 25, footnote 15 and p. 53.

principal for the true church which can only be the fruit of that living word.⁴⁰

In placing the "*ministerium verbi*" before the church the Confessions do not mitigate the Church as the *congregatio sanctorum et vere credentium*, but only highlights the fact that the church owes her existence to the Word and sacraments.⁴¹ This existence depends in turn on the missionary activity of the church in that the *doctrina evangelii* is not silently possessed but continually proclaimed⁴² and the sacraments actually administered.⁴³ Therein lies the missionary task of the church, which is to participate in the Holy Spirit's mission in faithfully proclaiming the Word and administering the sacraments.⁴⁴ For in failing to do so she would give up her very existence and essence.⁴⁵

⁴⁰ Kimme, 97: "Die Reformation definiert die ecclesia als creatura verbi und macht damit die Kirche aller Zeiten und Länder zu einer Frucht des lebendigen, im Schwange gehenden Worte Gottes und seiner Gnadenmittel."

⁴¹ Kimme, 103: "Die Vorordnung des Amtes der Gnadenmittel vor der Kirche wertet die Kirche nicht ab, sondern macht nur klar, daß die Kirche von dem Wort Gottes und seinen Gnadenmittel lebt."

⁴² With regard to the doctrine of justification this means: "Rechtfertigung als 'Lehraussage' ist darum sachgemäß eigentlich nur in der Form der Verkündigung oder in der 'Struktur des aktuellen Hörens' auf den Zuspruch, als confessio, darstellbar," Martens, 25.

⁴³ Schlink, 199.

⁴⁴ Walter Meyer-Roscher, "Die Bedeutung der lutherischen Bekenntnisschriften für die gegenwärtige ökumenische Diskussion," in Lutherisches Missionsjahrbuch für das Jahr 1966, edited by Walter Ruf (Nürnberg: Selbstverlag der bayerischen Missionskonferenz, 1966), p. 24: "'Nicht stummer Besitz von Lehre,' nicht der Besitz der Sakramente konstituieren die Kirche. Kirche ist erst da, wo wirklich gelehrt und gepredigt wird, wo die Sakramente wirklich gereicht werden. Kirche gibt es nur im Blick auf das Zeugnis an die Welt . . . Kirche und Mission gehören zusammen, und zwar so, daß das missionarische Zeugnis zum Wesen der Kirche gehört."

⁴⁵ Ibid.; Peter Brunner, "'Rechtfertigung' heute," in PRO ECCLESIA (Berlin and Hamburg: Lutherisches Verlagshaus, 1966), 2: 128: "Wenn die Kirche ihren Dienst nicht mehr als Vermittlung des Heiles versteht, das den Menschen aus seiner Verlorenheit im Gericht Gottes rettet, verfehlt sie den ihr von Gott zuteil gewordenen Auftrag"; Andersen, 48: "The vocation of the Church as missionary Church belongs to its very essence, and that the Church lives only so long as it is engaged in missionary activity."

The Holy Spirit Equips the Church as "*Cooperatix*" for His Mission

Mission as the act of salvation to man is the special task of the triune God. The church, however, has been called by the Holy Spirit to serve as "*cooperatix*"⁴⁶ in this divine mission. In bestowing the church with justification and forgiveness of sins⁴⁷ and other gifts⁴⁸ through Word and sacraments,⁴⁹ He constantly renews and empowers her to participate in His mission. The Church becomes the instrument of the ongoing movement of the Holy Spirit "through which he speaks and does all his work."⁵⁰ To this end the church remains faithful to her missionary task of

⁴⁶ Peters, 239.

⁴⁷ LC II, 54 (BSLK 658; Tappert 417): Forgiveness of sins "geschiehet durch die heiligen Sakrament und Absolution, dazu allerlei Trostsprüche des ganzen Evangelii." Since forgiveness of sins and justification can be used interchangeably (see for example how Melancton replaces "iustificari" with "consequi remissionem peccatorum" in Ap IV, 1 (BSLK 158; Tappert 107) it is the justification which empowers believers for missions, as Georg Vicedom wishes to highlight in his essay, Die Rechtfertigung als gestaltende Kraft der Mission, (Neuendettelsau: Freimund Verlag, 1952).

⁴⁸ The gift of love stands out the most, Ap IV, 226 (BSLK 203; Tappert 138): ". . . die Liebe gehet weit und trägt viel Früchte auf Erden. Denn Glaub und Hoffnung handeln allein mit Gott. Aber die Liebe gehet auf Erden untern Leuten um und tut viel Guts mit trösten, lehren, unterrichten, helfen, raten, heimlich, öffentlich." For a discussion on charismatic gifts as such, of which there is no mention in the Confessions, see The Lutheran Church and the Charismatic Movement. A report of the Commission on Theology and Church Relations of the Lutheran Church-Missouri Synod (April 1977).

⁴⁹ Müller, 98: "Baptism . . . and Eucharist are missionary sacraments, that is . . . they place us under the dynamic influence of Jesus Christ, the Savior, and involve each in its own way a special missionary responsibility."

⁵⁰ LC II, 61 (BSLK 659-660; Tappert 419): "Aber der heilige Geist treibt sein Werk ohn Unterlaß bis auf den jüngsten Tag, dazu er verordnet eine Gemeinde auf Erden, dadurch er redet und tut"; Kimme, 102: "Dies ist der dritte Satz zum Wirken des Hl. Geistes. Er zeigt an, daß unser Thema 'Kirche und Sendung' nur die Weiterführung des reformatorischen Ansatzes von Sendung und Kirche ist. Wie Sendung zur Sammlung führt, so führt Sammlung zur Sendung: das ist die dialektische Funktion des christozentrischen Wirkens des Hl. Geistes in Kirche und Mission, Mission und Kirche."

proclaiming God's Word and celebrating His sacraments.⁵¹ The missionary task is given to the entire church, to both the "royal priesthood"⁵² and those "*rite vocati*."⁵³

While the church looks upon herself as the instrument of God's mission, she must not forget that she also is the object, "whereby she directs the '*missio Dei*' to herself for constant renewal."⁵⁴ The church builds herself up through the Word and she extends her bounds through it. The Word and sacrament therefore have a twofold aspect: They serve the salvation to the world outside; at the same time, they are also

⁵¹ Georg Schulz, Die Bedeutung des Bekenntnisses der lutherischen Kirche für die missionarische Verkündigung, p. 3: "Aber diese Kirche wiederum, die durch die Verkündigung des Evangeliums hervorgegangen ist, bleibt dem Auftrag des Herrn treu, wenn sie bei der Verkündigung des reinen Evangeliums bleibt, das sie zu dem gemacht hat, was sie ist, nämlich Botschafterin des Herrn Christus in der Welt für die Welt . . . nur im einem gehorsamen Vollzug [an Wort und Sakrament] hat sie teil an der *missio Dei*, weil sich Gott in seiner Sendung für die Welt an die Mittel gebunden hat."

⁵² In his Treatise 68 (BSLK 491; Tappert 331) Melancton provides proof for the priesthood of all believers from Matt 18: 18 "quae testantur claves ecclesiae datas esse, non tantum certis personis." Thereby all are given authority to forgive and to console their neighbor with the Gospel. (See also Luther's position where the Gospel should be given "per mutuam colloquium et consolationem fratrum," SA III, IV (BSLK 449; Tappert 310). In this passage Luther also underlines that the forgiveness of sin is to be preached to the whole world through the spoken Gospel.) Melancton substantiates his position with 1 Peter 2: 9 "You are a royal priesthood." It should be noted however that Melancton speaks here in light of a case of emergency (*casus necessitatis*); see also Meyer-Roscher, 29; Wiebe, 58. For a discussion on whose to do missions according to the Confessions, see part three, chapter XIII, p. 171.

⁵³ This office receives its relevance in light of the preaching of the word in consolidated ecclesiastical situations, i.e. in public and regularly held worship services, hence AC XIV: "De ordine ecclesiastico" (BSLK 69; Tappert 36). This office has universal significance: "est dispersum per totum orbem terrarum et ibi est, ubi Deus dat dona sua, apostolos, prophetas, pastores, doctores." If those called to this office fail to perform their duty then all believers are encouraged to carry out this office: "Und tut die Person garnichts zu solchem Wort und Ampt, von Christo befohlen, es predige und lehre es, wer da wolle, wo Herzen sind, die es glauben und sich daran halten," Treatise 27 (BSLK 479; Triglotta 511); Meyer-Roscher, 25; Wiebe, 59. For a discussion on the missionary office, see part three, chapter XIII, p. 158.

⁵⁴ Martin L. Kretzmann, "Concurrents in Mission," Lutheran World, 16, (April 1969), 356.

the content which strengthen and empower the church for mission.⁵⁵

From this follows "however closely mission and the Church belong together, the church does not -- in the strict sense of the term -- carry on the mission enterprise nor can she be the sending authority.⁵⁶ God alone is the One who sends and the church is led forward and guided by His Spirit to the destiny God has appointed for it.⁵⁷ The basis of the church's missionary enterprise does not take its start (*terminus a quo*) from the doctrine of the Church but from the doctrine of the Person of Christ, from faith in Christ bestowed through the Holy Spirit. Therefore, the church's participation in the mission of the Holy Spirit is such that she does not become "*corredemptrix*" in the strict sense.⁵⁸ Her proclamation of the Word only reaches the ears; she cannot penetrate the heart to bring the saving faith. She therefore is in the full sense only "*Mitwirkerin*" of salvation but never "*Miterlöserin*" in God's salvation

⁵⁵ See Vicedom, The Mission of God, p. 130; R. Recker, "The Concept of the Missio Dei," Calvin Theological Journal, 11 (November 1976), 194, comments similarly: "The answer to it is this: The church performs the opera ad intra in order that it may then perform the opera ad extra. It builds itself up in order that it may then extend its bounds. The opera ad intra are the means to the opera ad extra as the end."

⁵⁶ Vicedom, 4-5: "There is danger that the church itself may become the point of departure, the purpose, the subject of the mission. This is not, however, in accord with Scripture, since it is always the Triune God who acts, who makes His believers members of His kingdom. Even the church is only an instrument in the hands of God. The church herself is only the outcome of the activity of God who sends and saves"; Schulz, 3.

⁵⁷ Andersen, 47: "From this insight grows the right kind of obedience." Since God carries on His missionary enterprise, as He did throughout the history of the church, we should as Andersen, 48, points out "be restrained in our judgment on all the missionary organizations that have been active in the generation prior to our own."

⁵⁸ Peters, 238.

plan.⁵⁹

The Church as the Provisional End of the Divine Mission

The church finds herself in the great interim period between resurrection and ascension on the one side and the return of the Lord on the other.⁶⁰ In the Holy Spirit God is present in His church where and through which His work continues to the final day.⁶¹ The *missio ecclesiae* is, however, set in the wide context of God's saving plan in the world for all of mankind. Therefore the church cannot be the place of origin nor the final goal of the Spirit's work.⁶² The Gospel of God's universal grace through Christ's redemptive work is brought by the Holy Spirit's mission to all ends of the world through His church.⁶³ In light of this universal aspect of the divine mission the Holy Spirit's movement "has an end in the church -- yet it is not an end in itself."⁶⁴ For the goal of the Spirit is always to reach out beyond the boundaries

⁵⁹ Peters, 238: "Die Kirche verkündet das Wort in freier Verantwortung, sie dringt jedoch nur bis zu den Ohren, sie vermag den allein errettenden Heilsglauben niemanden ins Herz zu senken; deshalb ist sie wohl 'Mitwirkerin' des Heils in vollem Sinne, sie wird jedoch niemals zur ebenbürtigen 'Miterlöserin'."

⁶⁰ Friedrich Brunstäd, Theologie der lutherischen Bekenntnisschriften (Gütersloh: C. Bertelsmann Verlag, 1951), p. 127.

⁶¹ Any theological criticism brought against a church-centered orientation of God's missionary enterprise is to be rejected from the Confessions point of view, e.g. LC II, 45 (BSLK 655; Tappert 416): "die christliche Kirche . . . außer welcher niemand zu dem Herrn kommen kann"; LC II, 52 (BSLK 657-658; Tappert 417); Fagerberg, 129: "In der Tätigkeit der Kirche durch Wort und Sakrament sehen die BK das ganze Werk des dreieinigen Gottes konzentriert."

⁶² See here Andersen, 41.

⁶³ LC II, 61-62 (BSLK 660; Tappert 419).

⁶⁴ Hendrikus Berkhof, The Doctrine of the Holy Spirit (Richmond, Virginia: John Knox Press, 1964), p. 39.

of the church to the ends of the earth so that the world becomes full of the knowledge of the Lord. Through the "public proclamation" the Lord gathers "an eternal church for himself out of the human race."⁶⁵ Insofar, the church cannot be an end in itself, but a provisional result or a kind of result in which the movement came to its end.⁶⁶ One can therefore speak of the double aspect of the church: realization of the Kingdom and instrument of the Kingdom.⁶⁷ Thus "mission is more than a practical, necessary instrument in the expansion of the church. The mission is not at the disposal of the church; both are at the disposal of the Spirit."⁶⁸ Both aspects therefore lose their character as soon as they are isolated from one another.⁶⁹

⁶⁵ SD II, 50 (BSLK 891; Tappert 530-531): "e genere humano!"

⁶⁶ Berkhof, 39; Kimme, 103, observes that the ecclesiology of AC 7 and 8 has only this provisional end in perspective. The motif that the church itself becomes again the seat leading to mission empowered by the Holy Spirit is missing: "Der Kirchenbegriff des Augsburger Bekenntnisses [ist] nur auf die Sammlung der im rechtfertigenden Glauben lebenden Glieder der Kirchen aller Zeiten und Länder hin angelegt." Whereas for example in Luther's Catechisms it can be seen that the church herself assumes an active role towards gathering people into God's kingdom, see here, for example, the introduction to part three.

⁶⁷ Berkhof, Ibid.

⁶⁸ Berkhof, Ibid., 38.

⁶⁹ Berkhof, 39, then concludes: "A static and introverted church, which refuses to be a servant, is for that reason no longer a realization of the Kingdom; however impressive her doctrine, liturgy, and organization may be, she has lost the heart of the matter"; The centripetal and centrifugal perspective of mission must complement each other. Together they comprise the two dynamics of the church's ministry. The worshipping community is a witness community in that it celebrates its liturgy and the sacraments as "missionary events" while at the same time it is guided into missionary situations. A shift from the centrifugal to the centripetal is already evident in the church as early as the late first century, see David J. Bosch, Transforming Mission. Paradigm Shifts in Theology of Mission (Maryknoll, New York: Orbis Books, 1991), p. 201.

CHAPTER V
THE PROJECTION OF GOD'S MISSION: HIS UNIVERSAL
AND SALVIFIC WILL

The Mediation of God's Election Through Christ¹

Foundational to God's mission is His universal and salvific will. Salvation of His children rests in His eternal, pure and gracious will and has been ordained by Him before the creation of the world.² This eternal election, however, is revealed and made in His Son, Jesus Christ, "and not outside or apart from Christ."³ God, the Father has decreed "in his eternal counsel that he would save no one except those

¹ This statement already reveals the asymmetry of the Confessions doctrine of predestination and to some degree also its contradiction: The voluntas salvifica is asserted as universal and yet at the same time it is maintained that the effects of this will can be certified only through Jesus Christ. The Confessions are content with this asymmetry and for good reasons as will be shown. For them any further examinations into the working of God's will outside of Christ are forbidden to examination. Thereby the Confessions are not an acceptable case study to many mission theologians, e.g. Paul Knitter, Towards a Protestant Theology of Religions (Marburg: N. G. Elwert Verlag, 1974), p. 222, who raises a much contended question among mission theologians concerning God's will: "Can we be so certain that God's salvific will, as expressed in Jesus Christ, will never make use of such pre-Christian forms of mediation? And if we do deny this, are we not only denying what, humanly speaking, seems to be a 'logical' expression of this will but also the freedom and omnipotence of God? - To avoid misunderstanding: by this we are not arguing that the religions must be or always are 'ways of salvation' but only that we cannot exclude the possibility - or the probability - of them being instruments of God's salvific will."

² SD XI, 5 (Die Bekenntnisschriften der evangelisch-lutherischen Kirche [BSLK] 1065; Tappert 290): "Die ewige Wahl Gottes . . . gehet nicht zumal über die Frommen und Bösen, sondern allein über die Kinder Gottes, die zum ewigen Leben erwählet und verordnet sind."

³ SD XI, 65 (BSLK 1082; Tappert 627): "Demnach soll diese ewige Wahl Gottes in Christo und nicht außerhalb oder ohne Christo betrachtet werden"; SD XI, 66 (Ibid.): "Dann das ist von Ewigkeit bei dem Vater beschlossen, wen er wolle selig machen, den wolle er durch Christum selig machen."

who acknowledge his Son and truly believe in him."⁴ In establishing this the doctrine of predestination bases itself on the doctrine of justification⁵: In the positive sense only in Jesus Christ and the acceptance of God's grace through faith is salvation accredited. In the negative sense the natural will of man and human merits are excluded.⁶ Thereby, God's election is an act of grace through Christ, and God alone is given full credit for it.⁷

God Wills Salvation Through Word and Sacrament⁸

The theoretical truth of this doctrine has its practical realization. Not only does

⁴ Ep XI, 13 (BSLK 819; Tappert 496).

⁵ Friedrich Brunstäd, Theologie der lutherischen Bekenntnisschriften (Gütersloh: C. Bertelsmann Verlag, 1951), p. 236: "Daß Rechtfertigung *der* Heilsvorgang ist, das bestimmt das Verständnis der Prädestination."

⁶ SD XI, 43 (BSLK 1077; Tappert 623) reveals the significance of the doctrine of justification in God's election: "Und soferne ist uns das Geheimnis der Vernehmung in Gottes Wort geoffenbaret . . . dann sie bestätigt gar gewaltig den Artikel, daß wir ohn alle unsere Werk und Verdienst, lauter aus Gnaden, allein umb Christus willen, gerecht und selig werden."

⁷ Ep XI, 15 (BSLK 820; Tappert 497): "Durch diese kurze Erklärung der ewigen Wahl Gottes wird Gott seine Ehr ganz und völlig gegeben, daß er allein aus lauter Barmherzigkeit ohne allen unseren Verdienst uns selig mache 'nach dem Vorsatz' seines Willens"; SD XI, 87 (BSLK 1088; Tappert 631); Friedrich Mildenerger, Theologie der Lutherischen Bekenntnisschriften (Stuttgart; Berlin; Köln; Mainz: Verlag W. Kohlhammer, 1983), p. 158: "Wird die Lehre von der Prädestination so als Erwählung in Christus bestimmt, dann gibt sie Gott die ihm gebührende Ehre."

⁸ An excellent summary of God's will and salvation plan is SD II, 49-50 (BSLK 991; Tappert 530f.): "Gottes Wille ist nicht, daß jemand verdammet werde, sondern daß *alle* [emphasis added] Menschen sich zu ihm bekehren und ewig selig werden . . . Derhalben lässet Gott aus unermesslicher Güte und Barmherzigkeit sein göttlich, ewig Gesetz und den wunderbarlichen Rat von unser Erlösung, nämlich das heilig, allein seligmachende Evangelium von seinem ewigen Sohn, unseren einigen Heiland und Seligmacher Jesu Christo, öffentlich predigen, dadurch er ihm eine ewige Kirche aus dem menschlichen Geschlecht sammlet und in der Menschen Herzen wahre Buß und Erkenntnis der Sünden, wahren Glauben an den Sohn Gottes, Jesum Christum, wirket, und will Gott durch dieses Mittel, und nicht anders, nämlich durch sein heiliges Wort, so man dasselbige predigen höret oder lieset und die Sacramenta nach seinem Wort gebrauchet, die Menschen zur ewigen Seligkeit berufen, zu sich ziehen, bekehren, wiedergebären und heiligen."

God will the salvation of all men, He can and does put His will into practice.⁹ God has commanded the preaching of repentance and forgiveness of sin so that salvation is given by the Holy Spirit who draws all men¹⁰ through His Word.¹¹ He instituted His sacraments as signs and testimonies of His will towards man, "intended to awaken and confirm faith in those who use them."¹² The Word as the "ministry of the Spirit" and "a power of God to save" are therefore absolutely "*heilsnotwendig*."¹³ The Spirit effects faith through these historical conditions and not beyond them.¹⁴ The question, therefore, whether God can and will also save those who have not yet encountered Christ through the means of grace in their lives is to be answered negatively.¹⁵ To postulate God's salvific intentions apart and outside the Word

⁹ SD XI, 23 (BSLK 1070; Tappert 619).

¹⁰ SD XI, 70 (BSLK 1083; Tappert 627): "der ewigen Wahl Gottes zum ewigen Leben *aller* Kinder Gottes, der bezeuget *allen* Menschen ohne Unterschied, daß Gott wölle, daß *alle* Menschen zu ihm kommen [emphases added]"; Brunstäd, 230: "Gott zieht wirklich alle Menschen durch die Gnadenmittel zu sich"; See footnote 8.

¹¹ SD XI, 27 (BSLK 1071; Tappert 620): "Nu berufet Gott nicht ohne Mittel, sondern durch das Wort wie er den befohlen hat, zu predigen Buß und Vorgebung der Sunden."

¹² AC XIII, 1 (BSLK 68; Tappert 35): ". . . sacramenta instituta sint . . . ut sint signa et testimonia voluntatis Dei erga nos, ad excitandam et confirmandam fidem in his, qui utuntur, proposita"; Ap XIII, 1 (BSLK 291; Tappert 211); Holsten Fagerberg, Die Theologie der lutherischen Bekenntnisschriften (Göttingen: Vandenhoeck & Ruprecht, 1965), p. 178: "Durch die Sakramente läßt Gott seinen Willen zur Ausführung kommen. Sie sind somit keine menschlichen Bekenntnishandlungen oder Symbole für irgend etwas, das sich einmal ereignet hat, sondern glaubenschaffende göttliche Mittel."

¹³ SD XI, 29 (BSLK 1072; Tappert 621): "Dann das Wort dadurch wir berufen werden, ist ein Amt des Geistes, 'das den Geist gibt' oder dardurch der Geist gegeben wird . . . und ein 'Kraft Gottes' selig zu machen."

¹⁴ SD XI, 76 (BSLK 1085; Tappert 628): "Aber der Vater will das nicht tun ohne Mittel, sondern hat darzu sein Wort und Sakrament verordnet"; See footnote 8: ". . . und nicht anders . . ."

¹⁵ The pursuit of this question is meaningless; one would only be confronted with God's hidden will, which in this case stands over and against God's salvific will as it is revealed in His Word. One should therefore not go beyond what the Formula of Concord says to this matter: "Und hiervon sollen

undermines and totally destroys the assurance and promise which He has given "that the Holy Spirit wills to be certainly present with and efficacious and active through the Word when it is proclaimed, heard and meditated upon."¹⁶ The *missio ecclesiae* should rather be motivated by the certainty of God's universal salvation and Him drawing man to faith through His Word to preach His Word to all those outside of it.¹⁷ God has ordained that "he would convert hearts to true repentance, and would enlighten them in true faith."¹⁸ Since His universal promise and salvific will is actually contained and revealed to mankind in the Gospel, the commission to the *missio ecclesiae* can only be to preach it "to all nations."¹⁹ God's own will is that all

wir nicht urteilen nach unserer Vernunft, auch nicht nach dem Gesetz oder aus einigem äußerlichen Schein, auch sollen wir uns nicht unterstehen, den heimlichen, verborgenen Abgrund göttlicher Vorsehung zu forschen, sondern auf den geoffenbarten Willen Gottes achtgeben," SD XI, 26 (BSLK 1070; Tappert 620); SD XI, 33 (BSLK 1073; Tappert 621); SD XI, 70 (BSLK 1083; Tappert 627).

¹⁶ SD XI, 39 (BSLK 1075; Tappert 622); The question of God's salvific call outside Christ as He is revealed in Word and Sacrament is touched slightly different in the Formula of Concord which wishes to provide an answer to the question, whether the internal decision God makes in his heart matches his external call as it is revealed through the Word. The answer is that both are in concordance. The Word and Sacraments provide the certainty and assurance of God's salvific will and are therefore defined "as a seal of the promise and by which he confirms it to every believer individually," SD XI, 37 (BSLK 1074; Tappert 622); Ep XI, 13 (BSLK 820; Tappert 496). Any other opinion to this matter would be an accusation against God for contradicting himself: "Hoc enim esset Deo contradictorias voluntates affingere," SD XI, 35-36 (BSLK 1074; Tappert 622).

¹⁷ SD IX, 76 (BSLK 1085; Tappert 628): "Und ist weder des Vaters noch des Sohns Wille, daß ein Mensch die Predigt seines Worts nicht hören oder verachten und auf das Ziehen des Vaters ohn Wort und Sakrament warten solle."

¹⁸ SD XI, 17 (BSLK 1069; Tappert 619).

¹⁹ SD XI, 28 (BSLK 1071; Tappert 620): This passage bears immense missiological weight. The latin text brings this out very well: "promissio evangelii sit universalis, hoc est, ad omnes homines pertineat," "omnes gentes," "mundi," "totius mundi," "Venite ad me omnes," "Deus omnia . . . ut omnium misereatur," "sed omnes ad poenitentiam reverti," Dominus omnium," "dives in omnes," "in omnes et super omnes," "ut omnes, qui in Christum credunt"; The biblical passages cited are all cardinal mission texts, e.g. the Lucan Great Commission 24,47; See Georg Schulz "Die Bedeutung des Bekenntnisses der lutherischen Kirche für die missionarische Verkündigung," speech given on the 4 September 1980 at an International Theological Convention in Heiligenstein, Elsaß, p. 2.

must come to Christ in faith. This can only become a reality when His grace is proclaimed universally to all mankind and actually heard.²⁰

God's Salvific Will is Abandoned by Man's Own
Evil Inclinations and Intentions

God's revealed will and His essence is His desire to save all mankind and not to hate but to love.²¹ This complete theocentric perspective of God's salvific will, however, is not upheld when it comes to the reality and cause of sin and condemnation.²² For although God does indeed give "his Word at one place and not another" and "removes it from one place but lets it remain at another" or hardens and

²⁰ The emphasis in the Confessions is noticeably on the preaching and the hearing of the Gospel, SD XI, 68-69 (BSLK 1083; Tappert 627): "Diese Predigt, will der Vater, daß alle Menschen hören und zu Christo kommen sollen, die auch Christus nicht von sich treibet, wie geschrieben" . . . "Und auf daß wir zu Christo mögen kommen, wirket der H. Geist durch das Gehör des Worts den wahrhaftigen Glauben"; Georg Vicedom, The Mission of God, translated by Gilbert A. Thiele and Dennis Hilgendorf (Saint Louis: Concordia Publishing House, 1965), p. 86: "But where the Lord is, there a visible congregation comes into being and lives not only in the proclamation, but above all in the hearing, which is the prerequisite for the witnessing. The church also lives in the love which through Christ becomes effective in her precisely through the hearing".

²¹ SD XI, 75 (BSLK 1084; Tappert 628): "Und weil unser Wahl zum ewigen Leben nicht auf unser Frombkeit oder Tugend, sondern allein auf Christus Vordienst und gnädigen Willen seines Vaters gegründet ist der sich selbst nicht verleugnen kann, weil er in seinem Willen und Wesen unwandelbar ist." In establishing God's unchanging and objective intention to save the Confessions wish to provide comfort and consolation. Their doctrine of predestination is "gar ein nützliche, heilsame, tröstliche Lehre," SD XI, 43 (BSLK 1076; Tappert 623); Wilhelm Maurer, Historical Commentary on the Augsburg Confession, translated by H. George Anderson (Philadelphia: Fortress Press, 1986), p. 252: "The divine majesty cannot be grasped in itself but can only be grasped in the self-revelation of its love . . . One does not understand the doctrine of the Trinity as soon as one knows that God is the Father and has a son; one needs to discover the intention of his will and the craving of his heart."

²² Edmund Schlink, Theology of the Lutheran Confessions, translated by Paul F. Koehneke and Herbert J. A. Bouman (Philadelphia: Fortress Press, 1978), p. 290: "Not God's election but the sin of men is the cause of their damnation." With regard to this anthropocentric emphasis in the Confessions Mildenerger, 157, points out: "Man hat Luther's Schrift 'Vom unfreien Willen' mit schroff prädestinationistischen und teilweise fast deterministisch klingenden Äußerungen nicht aufgenommen."

blinds one, while another one in equal guilt is again converted,²³ these actions on His part are in the first case attributed to man's sin and refusal to hear His Word.²⁴ It is from this anthropocentric reasoning that God's withdrawal²⁵ of His saving intentions is explained.²⁶

God nevertheless has the foreknowledge (*praescientia vel praevisio*) to know about everything which actually happens and it extends over all people, good and bad.²⁷ This foreknowledge which is to be kept separate from God's election is not merely a passive act on the part of God but through it He actually governs and limits the duration of evil.²⁸

The Confessions' presentation of the doctrine of predestination and the anthropological explication underscore God's universal grace (*gratia universalis*) and

²³ SD XI, 57 (BSLK 1080; Tappert 625).

²⁴ Ep XI, 12 (BSLK 819; Tappert 496): ". . . sonder die Ursach ist, daß sie Gottes Wort entweder gar nicht hören, sondern mutwillig verachten, die Ohren und ihr Herz verstocken und also dem Heiligen Geist den ordentlichen Weg verstellen, daß er sein Werk in ihnen nicht haben kann, oder do sie es gehöret haben, wiederumb in Wind schlagen und nicht achten, doran nicht Gott oder sein Wahl, sondern ihre Bösheit schuldig ist."

²⁵ AC XIX (BSLK 75; Tappert 41): "non adiuvante Deo" (German: "so Gott die Hand abgetan"); In Ap XIX, 1 (BSLK 313; Tappert 226) Melancton leaves this aspect out and simply states: "tamen causa peccati sit voluntas in diabolo et hominibus avertens se a Deo."

²⁶ In this connection as Schlink, 290, points out that there is no reference made to original sin in general, but more so to the actual offenses against the Gospel which they hear and against the Holy Spirit working through the Gospel, e.g. SD XI, 40-42. 58-62 (BSLK 1075-1076. 1080-1081; Tappert 623. 625-626).

²⁷ Ep XI, 3-4 (BSLK 817; Tappert 494): "Dann die Versehung Gottes ist anders nichts, dann daß Gott alle Ding weiß"; SD XI, 4 (BSLK 1065; Tappert 616): ". . . gehet über alle Kreaturen, gut und böß, daß er namblich alles zuvor siehet und weiß, was da ist oder sein wird, es sei gut oder böß"; Schlink, 291.

²⁸ Ep XI, 4 (BSLK 817; Tappert 495): "sondern ordnet alleine dasselbig und steckt ihm ein Ziel, wie lang es wahren und alles, unangesehen daß es an ihm selbest böse, seinen Auserwählten zu ihrem Heil dienen solle"; SD XI, 6-7 (BSLK 1065; Tappert 617); Schlink, 291.

salvific will over and against a twofold predestination (*praedestinatio gemina*) which not only mitigates this very universal grace and salvific will of God but also His essence which is His love for the world.²⁹

God's Will - Mission - World

Inseparable from God's universal and salvific will are two aspects, namely, the world and mission.³⁰ The *missio ecclesiae* projects and receives its motivation from God's eternal salvific will as He has expressed it through His Son Jesus Christ. All missionary endeavor therefore is not merely an extended arm of the church but an instrument of God's saving and loving intention. As God's positive will for fellowship and union with man motivated Him to send His Son to the cross, so too this very will motivates Him to take the church into His service.³¹ Therefore, all missionary

²⁹ SD XI, 67 (BSLK 1082; Tappert 627); Horst Georg Pöhlmann, Abriß der Dogmatik (Vierte, verbesserte und erweiterte Auflage; Gütersloh: Gütersloher Verlagshaus Gerd Mohn, 1973), p. 260: "Die Vorstellung von der *praedestinatio gemina* ist unbiblich, nicht nur weil der *gratia universalis*, sondern weil sie der Liebe als dem Wesen Gottes widerspricht und aus ihm einen unmenschlichen Willkürgott macht"; In maintaining this asymmetry and infralapsarian aspect of the doctrine of predestination the Confessions reject in content but not by name (e.g. Ep 19 BSLK 821; Tappert 497) Calvin's metaphysical speculation (Institutio Christianae Religionis. Vol. 2/III, 21, 5, edited by A. Tholuck [Berlin: Gustav Eichler, 1834], p. 133: "Non enim pari conditione creantur omnes; sed aliis vita aeterna, aliis damnatio aeterna praeordinatur," see also Brunstäd, 229); See also Werner Elert, Der christliche Glaube (Sixth edition; Erlangen, Martin-Luther-Verlag, 1988), p. 456-457.

³⁰ Martin Kähler, "Evangelisation der Welt - Gottes Wille," in Schriften zu Christologie und Mission (Munich: Chr. Kaiser Verlag, 1971), p. 101: "Gottes Wille ist, daß das Wort von der Versöhnung weiter durch die Welt gehe, Verbreitung des Glaubens, der nicht auf Menschenwerk, sondern auf Gottes Kraft steht."

³¹ Werner Krusche, "Die Kirche für andere. Der Ertrag der ökumenischen Diskussion über die Frage nach Strukturen missionarischer Gemeinden," in Schritte und Markierungen. Aufsätze und Vorträge zum Weg der Kirche (Göttingen: Vandenhoeck & Ruprecht, 1971), p. 136: "Mission ist nicht eine Funktion der Kirche, sondern Kirche ist eine Funktion der Mission Gottes. Gott ist als ein missionarischer Gott nicht einfach der Initiator der Mission der Kirche, sondern er will die Mission der Kirche an seiner Mission beteiligen."

endeavor is an expression of God's positive will and it receives its motivation from God Himself.³² As God's will is directed at the entire world, so too the *missio ecclesiae* as participant in His mission must turn her attention towards the world.³³ His Word and the sacraments are the historical and missionary realities through which He wishes to realize His will for the entire world. In light of the hamartiological and anthropological aspect of the doctrine of predestination, the *missio ecclesiae* senses the necessity and urgency of her task.³⁴ She therefore preaches and administers His Word and sacraments with the intention that the Holy Spirit may lead the sinner to faith in Jesus Christ.³⁵

³² Friedrich Beißer, "Die eine Kirche unter der Sendung des einen Gottes," in Kirchenmission nach lutherischem Verständnis. Vorträge zum 100jährigen Jubiläum der Lutherischen Kirchenmission (Bleckmarer Mission), edited by Volker Stolle (Münster; Hamburg: LIT Verlag, 1993), p. 118: "Es mögen praktisch viele Motive mitwirken, die zu einer Missionstätigkeit bewegen. Der letztlich entscheidende Grund, der letztlich allein entscheidende Beweggrund aber ist Gott, ist Gott selbst."

³³ Krusche, 141: "Ist die Kirche mit ihrer Mission beteiligt an der *missio Dei*, an Gottes Zuwendung zur Welt, so muß sie selber der Welt zugewandt sein."

³⁴ Behind the prime and positive motivation taken from the heart of God and in His love for the world the hamartology becomes a key missiological aspect. In A Theological Statement of Mission. The Lutheran Church - Missouri Synod. Prepared by The Commission on Theology and Church Relations November 1991, p. 4-5, this order is represented correctly.

³⁵ Even in light of the universal reconciliation, the kerygmatic intention of the church cannot ignore the necessity of faith, i.e. the doctrine of justification. God's election through Jesus Christ is the prerequisite to her mission but she is thereby not relieved of her task to proclaim the severity of sin and the necessity of faith. Faith is more than a mere cognitive act and actual receptio and acceptatio of God's redemptive act in Christ. Any missionary endeavor influenced by Karl Barth's doctrine of reconciliation ("Allversöhnung") and apokatastasis (rejected in AC XVII, 4 [BSLK 72; Tappert 38]) will inadvertently fall into this trap as Friedrich Beißer, 116, points out: "Ein Mensch, der aber eigentlich immer schon von Gott angenommen ist, bedarf keiner Mission. Mission wird an ihm zu einem überflüssigen und sinnlosen Vorhaben. Alles, was er braucht, ist nur eine Verbesserung seiner äußeren Lage"; See also Waldron Scott, Karl Barth's Theology of Mission (Downers Grove, Illinois: InterVarsity Press and Exeter, England: The Paternoster Press, 1978), p. 30; See Karl Barth, e.g. Church Dogmatics (CD) IV, 3/2, p. 874: "We must first maintain that even missions to the heathen, and they particularly, can be pursued meaningfully only on the presupposition of the clear promise and firm belief that everything which was needed for the salvation of all . . . has already taken place . . . Thus the task of mission can consist only in announcing this to them."

PART TWO
THE INTENSIVE TRINITARIAN
STRUCTURE OF MISSION

CHAPTER VI

INTRODUCTION TO PART TWO

Embedded within the extensive-trinitarian and "*heilsgeschichtliche*" dimension of God's mission is His justifying act on man which is motivated by His inexhaustible and loving will to confer to him His grace and righteousness of Christ. This divine act entails, as the term "intensive" suggests, a work performed by God in the dialectic relation of law and Gospel through which the gift of complete salvation is bestowed.¹ This act cannot be determined in form of sequence or time but, it rather represents a momentous, punctual event (*ad punctum mathematicum*) in man's life.² Just as the extensive dimension of God's mission is the work of the triune God so too the saving act of justification stands inseparable from the divine Trinity.³ As a result of being

¹ See also the introduction to part one.

² In specifying faith as a point (Punktualität des Glaubens) in justification the Confessions ensure the transsubjectivity of the Gospel as the basis of justification as well as the certainty of faith. Also in establishing this fact Jesus Christ, the Redeemer, will not be deprived of His glory, e.g. SD III, 35 (Die Bekenntnisschriften der evangelisch-lutherischen Kirche [BSLK 926]; Tappert 545): "auf daß dem Erlöser Christo seine Ehre bleibe"; See here Werner Elert, The Structure of Lutheranism, translated by Walter A. Hansen (Saint Louis: Concordia Publishing House, 1962), 1: 90-106.

³ For example Gottfried Thomasius, Das Bekenntnis der evangelisch-lutherischen Kirche in der Konsequenz seines Prinzips (Nürnberg, Verlag vom August Recknagel, 1848), pp. 10-11, who in view of the Confessions relates the Trinity to the doctrine of the justification in this way: "Im Sohn, an dem ich glaube, habe ich Gott für mich, trotz dem, daß dieser Gott wider die Sünde, ja wider mich selbst, sofern ich ein Sünder bin, ist; im Sohne weiß ich mich vom Vater geliebt, ob ich wohl seiner Liebe unwerth bin; der Sohn vertritt mich beim Vater und hält mir den Zugang zu seiner Gnade offen. Im heiligen Geist, der den Glauben in mir weckt und stärkt, bete ich zum Vater und zum Sohn." He then concludes: "Gibt man die Einheit vom Vater, Sohn und Geist auf, so ist es um die Einheit des Glaubens geschehen."

declared righteous through the divine Word and baptism, man is received into the kingdom of Christ to live under His Lord, Jesus Christ. Empowered by the Holy Spirit he is enabled to serve His Lord in faithful obedience which in terms of mission finds its expression in the voluntary and unselfish intent of sharing that what has become his with others.

CHAPTER VII

JUSTIFICATION AS THE MOMENTOUS EVENT OF SALVATION

The Kerygmatic Motif

Jesus Christ's death and resurrection established forgiveness of sins and reconciliation for all of mankind. And yet the fact remains that this forgiveness and reconciliation continues to be outstanding as long as man is not brought into contact with His Word.¹ For this reason God initiates His saving plan in time - here and now - through the proclamation of His Word and the personal act of faith.² Through His saving Word, the Gospel, God acts in Christ³ and bestows man with the righteousness of Christ. Crucial to this justifying act is its close relation to the historic

¹ Peter Beyerhaus, "Christi Heilsangebot durch seine Gesandten," Evangelisches Missionsmagazin, 116, (1972), 62: "Das Heilsereignis von Golgatha muß erneut gegenwärtig werden im Akt der Verkündigung."

² LC III, 53 (Die Bekenntnisschriften der evangelisch-lutherischen Kirche [BSLK] 674; Tappert 427): "Denn 'Gottes Reich zu uns kommen' geschieht auf zweierlei Weise: *einmal hie zeitlich durch das Wort und den Glauben* [emphasis added] zum andern ewig durch die Offenbarung"; Peter Brunner, "Das Heil und das Amt," in PRO ECCLESIA (Berlin and Hamburg: Lutherisches Verlagshaus, 1962), 1: 296: "Das, was in Jesus Christus zum Heil für alle Menschen geschehen ist, rettet mich aus dem ewigen Tode nicht durch sein Geschehen-sein an und für sich, sondern durch sein Vermittelt-werden zu mir hin und durch sein Aufgenommen-werden bei mir durch den Glauben. Darum gehören das Kreuz und das Wort vom Kreuz und der Glaube unlöslich zusammen. Wo diese drei nicht beisammen sind, wird auch keine Vergebung der Sünden empfangen."

³ Walter Holsten, Das Kerygma und der Mensch. Einführung in die Religions- und Missionswissenschaft (Munich: Chr. Kaiser Verlag, 1953), p. 44: "Das Kerygma [hat] das entscheidende Handeln Gottes in Christus zum Gegenstand und zur Ursache."

Christ, "*qui sua morte pro nostris peccatis satisfecit*."⁴ The Gospel which offers His righteousness at a later point in time⁵ cannot be separated from the historic event of Christ's incarnation, death on the cross and resurrection.⁶ At the same time, Christ's "*beneficia*" are not a rationalized "*Heilsgut*" but are inseparably joined to His person which is present and active in the Gospel.⁷

The content of the Gospel is the doctrine of justification.⁸ In terms of its function,⁹ in other words as it is proclaimed, it not merely delivers information¹⁰

⁴ AC IV, 2 (BSLK 56; Tappert 30). This needs to be said against the kerygmatic theology into which category also Walter Holsten's missiology falls. Although the doctrine of justification comprises for him the content of the kerygma, the doctrine nevertheless undergoes a "Substanzverlust" in that it is not filled out with the Christology. See Wilhelm Andersen, "Die kerygmatische Begründung der Religions- und Missionswissenschaft," in Evangelische Missionszeitschrift (EMM), 11 (March 1954), 29-37; Also Paul Althaus, Fact and Faith in the Kerygma of Today, translated by David Cairns (Philadelphia: Muhlenberg Press, 1959), pp. 47-55.

⁵ SD III, 57 (BSLK 934; Tappert 549): "so im Evangelio geoffenbaret wird."

⁶ SD III, 58 (BSLK 934; Tappert 550).

⁷ SD III, 30 (BSLK 933; Tappert 549); Edmund Schlink, Theology of the Lutheran Confessions, translated by Paul F. Koehneke and Herbert J. A. Bouman (Philadelphia: Fortress Press, 1978), p. 103: "The whole Gospel, the divine promise of the forgiveness of sins, and the whole Christ dare not be torn apart. Through the Gospel the sinner is made contemporaneous with the death of Jesus Christ on the cross. By the Gospel he is reconciled, even though the work of reconciliation was already finished in Christ's death on the cross. The reconciliation is not only the basis of justification laid long ago in the historical event, but justification is reconciliation for Christ's sake (Ap IV, 158 [BSLK 191; Tappert 129])"; See Gottfried Martens, Die Rechtfertigung des Sünders - Rettungshandeln Gottes oder historisches Interpretament? (Göttingen: Vandenhoeck & Ruprecht, 1992), p. 92.

⁸ As doctrine it receives the qualification: "praeipuus locus est doctrinae christianae," Ap IV, 2 (BSLK 159; Tappert 107); Ap XXIV, 46 (BSLK 363; Tappert 258): Here referred to as "doctrina poenitentiae"; Peter Brunner, "'Rechtfertigung' heute," in PRO ECCLESIA (Berlin and Hamburg: Lutherisches Verlagshaus, 1966), 2: 131.

⁹ With regard to function the Confessions speak of "Ampt" and "Werk" of God's Word, e.g. SD II, 56 (BSLK 894; Tappert 532).

¹⁰ Peters, "Rechtfertigung' heute", 131: "Das Evangelium ist nicht ein bloßes Wort der Information, der Unterrichtung, der Kundmachung. Das Evangelium ist ein Vollmachtswort, ein Wort mit Vollzugsgewalt . . . ein schenkendes, schaffendes, rettendes, Entscheidend verhängendes Wort."

but it becomes a "*doctrina utilis*"¹¹ seeking attentive listeners¹² and wishing to bring faith and consolation to terrified consciences.¹³ The doctrine of justification as the content of the Gospel therefore receives its full implication as proclaimed doctrine so that it may be heard and create faith.¹⁴ As proclaimed doctrine it stands under God's mandate to bring about faith.¹⁵ As God's Word its efficaciousness should never be questioned when it "is preached, pure and unalloyed according to God's command and will, and when the people diligently listen to and meditate on it." For then "God is certainly present with his grace and gives what man is unable by his own powers to take or to give."¹⁶ The trust in God's doing should apply particularly in times of weakness and tribulation when His activity seems to be hidden.¹⁷

In light of the above, the kerygmatic motif of God's mission therefore is:

¹¹ Ap XXIV, 51 (BSLK 364; Tappert 259); Ap IV, 67 (BSLK 173; Tappert 116): "Evangelium est potentia Dei ad salutem omni credenti. Item: Fides ex auditu"; Martens, 24.

¹² "attenti auditores" and not "acuti intellectores": Ap IV, 33 (BSLK 166; Tappert 111).

¹³ Ap IV, 62 (BSLK 172; Tappert 115); LC II, 55 (BSLK 658; Tappert 418): "ad consolandam et erigendam conscientiam."

¹⁴ This also relates to what the term "confession" wishes to denote, namely, the act of confessing the "*doctrina evangelii*"; Volker Stolle, Wer seine Hand an den Pflug legt. Die missionarische Wirksamkeit der selbständigen evangelisch-lutherischen Kirchen in Deutschland im 19. Jahrhundert (Gross-Oesingen: Verlag der Lutherischen Buchhandlung. Heinrich Harms, 1992), p. 100: "Daß das Wort nur im Gespräch sinnhaft wird und das Bekenntnis nur im Bekennen überzeugend wird . . ."; Robert Preus, "The Confessions and the Mission of the Church," The Springfielder, 39 (June 1975), 31: "Thus, we see our Symbols as an act of confession carrying out the mission of the church to proclaim the Gospel."

¹⁵ E.g. Ap XII, 88 (BSLK 270; Tappert 195).

¹⁶ SD II, 55 (BSLK 993; Tappert 532).

¹⁷ SD II, 56 (BSLK 894; Tappert 532).

where the *verbum externum* to which the sacraments are inseparably linked¹⁸ is preached, God through His Holy Spirit becomes active and saves. It is God's, that is the Holy Spirit's instrument "in, with, and through which he wills to act efficaciously, to convert men to God, and to work in them both to will and to achieve."¹⁹

Instituted by God, Word and sacrament are signs and testimonies of His saving will toward man²⁰ through which He achieves His goal of justifying the sinner. From the kerygmatic motif follows the kerygmatic intention²¹ of the *missio ecclesiae*: the church must at all times in obedience to the divine mandate proclaim God's word among all nations, baptize those who have heard and received the Gospel and celebrate with them the holy communion.²²

The Divine Act on Man in the Dialectic²³ Relationship of Law and Gospel

It was established above that God's word not only informs in terms of its

¹⁸ Brunner, "Das Heil und das Amt," 1: 297: "Das Evangelium hat vier Grundgestalten: das mündliche Wort der Verkündigung, die Taufe, das Abendmahl, die Absolution."

¹⁹ SD II, 52 (BSLK 892; Tappert 531): "Diese Predigt sollen nun alle die hören, die da wollen selig werden. Dann die Predigt Gottes Worts und das Gehör desselben sind des Heiligen Geistes Werkzeug, bei, mit und durch welche er kräftig wirken und die Menschen zu Gott bekehren und in ihnen beides, das Wollen und das Vollbringen wirken will."

²⁰ AC XIII, 1 (BSLK 68; Tappert 35).

²¹ Hans-Werner Gensichen, Living Mission. The Test of Faith (Philadelphia: Fortress Press, 1966), pp. 36-38.

²² Brunner, "Das Heil und das Amt," 297.

²³ The emphasis on the dialectical relationship is particularly evident in Werner Elert's theology, see here Der christliche Glaube (Sechste Auflage; Erlangen: Martin Luther Verlag, 1988), pp. 138-143.

content but it actually achieves something in terms of its function (*usus*).²⁴ In order to achieve His goal God has the Word preached (*verbum praedicatum*) for man to hear and be confronted by both law and Gospel.²⁵ In the moment of living address, law and Gospel become the "two chief works of God in men."²⁶ On the part of God law and Gospel reveal His wrath and grace, on the part of man law and Gospel reveal sin and faith.²⁷ The chief function or office of the law²⁸ therefore is to preach "about our sin and the wrath of God."²⁹ The seat in man where God works is the conscience³⁰ which through the preaching of law and Gospel endures a conflict.³¹ Through the law it is brought to fear and terror only to be consoled and revived again

²⁴ In terms of the Word's function the Confessions speak of the "Ampt" and "Kraft" of the law and Gospel: ". . . daß also das Gesetz, inmaßen hie oben erkläret, ein 'Ampt ist, das durch den Buchstaben tötet' und die Verdammnis prediget', das Evangelium aber ist eine 'Kraft Gottes, selig zu machen alle die, so daran gläuben,'" SD V, 22 (BSLK 959; Tappert 562); Both content and function should not be separated, see here Gerhard O. Forde, "Forensic Justification and Law in Lutheran Theology," in Justification by Faith, edited by H. George Anderson et al. (Minneapolis: Augsburg Publishing House, 1985), pp. 293-294.

²⁵ The overriding interest on preaching e.g. in SD V, passim (BSLK 953; Tappert 558) does not diminish the fact that law and Gospel are also two hermeneutical principles, SD V, 1 (BSLK 951-961; Tappert 558-563). The aspect of reading the Bible through which the Holy Spirit also works should not be forgotten, SD II, 52 (BSLK 892; Tappert 531).

²⁶ Ap XII, 53 (BSLK 261; Tappert 189).

²⁷ Elert, 139: "An Gott wird Zorn und Gnade, am Menschen Sünde und Glaube offenbar."

²⁸ SD VI, 14 (BSLK 966; Tappert 566): "das eigentliche Ampt des Gesetzes"; AS III, III, 2 (BSLK 436; Tappert 436): "fürnemste Ampt oder Kraft des Gesetzes."

²⁹ SD V, 12 (BSLK 955; Tappert 560).

³⁰ E.g. AC XX, 15 (BSLK 77; Tappert 43); Ap IV, 38 (BSLK 167; Tappert 112); LC III, 89 (BSLK 683; Tappert 432).

³¹ AC XX, 17 (BSLK 78; Tappert 43); Ap IV, 37 (BSLK 167; Tappert 112); Ap XX, 8 (BSLK 314; Tappert 227).

through the Gospel.³² The victory over the struggle is established through faith in Christ which reconciles man with God.³³

As the expression of the righteous and immutable will of God, the law is the norm against which all actions of man are measured. "It shows how man ought to be disposed in his nature, thoughts, words and deeds in order to be pleasing and acceptable to God."³⁴ As a result "the proclamation of the law will terrify the hearts of the unrepentant and bring them to a knowledge of their sin and to repentance."³⁵ Yet the law not only reveals sins as sin, but its chief office is to turn against man himself, to accuse his whole being as sinful and to let him experience God's wrath.³⁶ It is a power to make original sin manifest and to show man to what utter depths his nature has fallen and how corrupt it has become.³⁷ The *concupiscentia* and all of man's sinfulness are revealed in their depths: Not only is he incapable to fulfill the second table of the law, but he cannot "fear, love and trust in God above all things" either.³⁸ This "hereditary sin is so deep a corruption of nature that reason cannot

³² Ap IV, 62 (BSLK 172; Tappert 115); LC II, 55 (BSLK 658; Tappert 418): "ad consolandam et erigendam conscientiam."

³³ Ap XII, 146 (BSLK 283; Tappert 205): "vincimus per Christum"; Ap XI, 2 (BSLK 249; Tappert 180): "et sentiamus vere nos hac fide reconciliari Deo."

³⁴ SD V, 17 (BSLK 957; Tappert 561).

³⁵ SD VI, 24 (BSLK 960; Tappert 562-563).

³⁶ Ap IV, 9 (BSLK 160; Tappert 108): "iram aut iudicium Dei."

³⁷ AS III, II, 4: (BSLK 436; Tappert 303): "Aber das fürnehmeste Ampt oder Kraft des Gesetzes ist, daß es die Erbsünde mit Fruchten und allen offenbare und dem Menschen zeige, wie gar tief und grundlos seine Natur gefallen und verderbet ist"; SD II, 17 (BSLK 878; Tappert 523-524).

³⁸ SC I, 2 (BSLK 508; Tappert 342); LC I, 1-48 passim (BSLK 560-572; Tappert 365-371); Ap IV, 7 (BSLK 160; Tappert 108).

understand it," but it can only be believed through the revelation of God's Word.³⁹

Upon hearing the law the human heart without the Spirit "either despises the judgment of God in its smugness, or in the midst of punishment it flees and hates his judgment. As a consequence man is driven even further in opposition to the first commandment."⁴⁰ Thus the law performs as a "thunderbolt" which upon revealing the judgment and wrath of God will condemn and kill.⁴¹ This punishing wrath is revealed and realized to the fullest in the "passion and death of Christ."⁴² In light of this all capacity to fulfill the law by way of the *ratio* or deed is totally rejected.⁴³ Only the Gospel and the Holy Spirit create in man faith and a righteous heart⁴⁴ and move it to do good works and to fulfill the first Commandment.⁴⁵

In total despair the sinner is brought to the Gospel which comforts and "offers the mercy and grace of God." In contrast to the law the Gospel "is a joyful message that God wills not to punish sins but to forgive them for Christ's sake."⁴⁶ The "content" is therefore Jesus Christ Himself, the Son of God, who "bore the curse of the law and expiated and paid for all our sins" so that everyone obtains "forgiveness

³⁹ AS III, I, 3 (BSLK 434; Tappert 302).

⁴⁰ Ap IV, 34. 38. 176 (BSLK 166f. 195; Tappert 112. 131); SD II, 17 (BSLK 878; Tappert 523).

⁴¹ AS III, III, 2 (BSLK 436; Tappert 304): "Donneraxt Gottes."

⁴² SD V, 12 (BSLK 955-956; Tappert 560).

⁴³ Ap IV, 7 (BSLK 160; Tappert 108): "lex" and "ratio."

⁴⁴ AC XVI, 4 (BSLK 71; Tappert 38): "quia evangelium tradit iustitiam aeternam cordis"; AC XX, 29 (BSLK 80; Tappert 80).

⁴⁵ AC XX, 36-37 (BSLK 81; Tappert 46); LC II, 10 (BSLK 647; Tappert 411-12).

⁴⁶ SD V, 21 (BSLK 958-959; Tappert 562); Ap XII, 79 (BSLK 268; Tappert 193-194).

of sins through faith, are freed from death and all the punishments of sin, and are saved eternally."⁴⁷ In Jesus Christ alone every penitent sinner "must believe and put his confidence."⁴⁸ The Gospel absolves a guilty man and pronounces him righteous unconditionally⁴⁹ on account of Christ's righteousness, communicated through faith.⁵⁰ This is a forensic and eschatological act of God: Just as the judgment which the law passes already prefigures the day of judgment, so too the Gospel's gift of faith grants eternal salvation.⁵¹

Law and Gospel are therefore two acts which God, that is, the Holy Spirit,⁵² performs on man. The proper distinction of law and Gospel (*discrimen legis et evangelii*) must be observed with particular diligence so that the merit of Christ is not darkened and the disturbed consciences are not robbed of the comfort.⁵³ This proper distinction must be maintained in particular with what belongs to justification and to sanctification.⁵⁴ For good works may not be "drawn into and mingled with the

⁴⁷ SD V, 20 (BSLK 958; Tappert 561).

⁴⁸ SD V, 22 (BSLK 959; Tappert 562).

⁴⁹ Ap IV, 41 (BSLK 168; Tappert 112-113): "Et haec promissio non habet conditionem meritorum nostrorum, sed gratis offert remissionem peccatorum et iustificationem."

⁵⁰ Ap IV, 305 (BSLK 219; Tappert 154).

⁵¹ Regin Prenter, *Spiritus Creator*, translated by John M. Jensen (Philadelphia: Muhlenberg Press, 1953), p. 244: "The forgiveness of sin is an eschatological reality"; Brunner, "'Rechtfertigung' heute," 2: 132.

⁵² Subject of the law is God, working through the Holy Spirit, SD VI, 3 (BSLK 963; Tappert 564).

⁵³ SD V, 1 (BSLK 951; Tappert 558); SD IV, 22-23 (BSLK 945; Tappert 554-555); See the negativa in AC II, 3 (BSLK 53; Tappert 29).

⁵⁴ SD III, 28 (BSLK 923; Tappert 544).

article of justification and salvation."⁵⁵

Underlying the kerygmatic motif is the universal claim of both law and Gospel, both in terms of sin and salvation. No human being can attain his own salvation by fulfilling the law.⁵⁶ Since the fall of Adam all men are conceived and born in sin.⁵⁷ They all stand under the accusation of the law. For this reason, "repentance and the forgiveness of sins should be preached in his name to all nations."⁵⁸ The kerygmatic intent of the *missio ecclesiae* can therefore be nothing else than to preach the law and Gospel, judgment and grace, so that people may be brought to faith and be received into God's kingdom. Yet in doing so all kerygmatic intent of the *missio ecclesiae* itself cannot escape the accusing function of the law. Her organization and methodology used to enhance her proclamation of the Word may not distract her from her only given divine mandate, which is her loyal servitude to the *viva vox evangelii* in Word and sacrament through which alone God reaches the goal of His saving mission, which is to draw and convert man to Himself.⁵⁹ In her kerygmatic intention the *missio ecclesiae* must refrain from all synergistic and selfish

⁵⁵ SD IV, 22 (BSLK 945; Tappert 554).

⁵⁶ Ap IV, 43 (BSLK 168; Tappert 113).

⁵⁷ AC II, 1 (BSLK 53; Tappert 29): "omnes homines"; AS III, III, 1 (BSLK 436; Tappert 303): "alle Menschen," "alle Welt," "kein Mensch."

⁵⁸ AS III, III, 6 (BSLK 437; Tappert 304): "omnes gentes." Luther quotes here the Great Commission text Luke 24: 47!

⁵⁹ Georg Vicedom, *Die Rechtfertigung als gestaltende Kraft der Mission* (Neuendettelsau: Freimund Verlag, 1952), p. 26; Martin Kretzmann, "Crosscurrents in Mission. Report on a Consultation of the LWF Commission on World Mission," *Lutheran World*, 16 (1969), 355: "The goal of mission is the conversion of man to God, as the Holy Spirit uses the preaching of law and gospel and the proclamation of the Savior's love for the individual."

inclinations which would divert her attention from this goal. No preacher, no missionary, should ever dare to attribute to his own zeal what is in fact, God's own work.⁶⁰ For the purity⁶¹ of the kerygmatic motif it must therefore be brought out in all its sharpness: God alone builds His kingdom through His means of grace and brings the sinner through them to faith.⁶²

God's Merciful Gift of Christ's Righteousness Through Faith

The essential elements of God's saving mission are His grace, the merit of Christ and faith,⁶³ and the foundational event (*Grundvorgang*) of God's saving mission with which these elements are to be associated is the justification of the sinner.⁶⁴ God's intent is alone to save the sinner which He puts into effect in

⁶⁰ Hans-Werner Gensichen, "Were the Reformers indifferent to Missions?" in History's Lessons for Tomorrow's Mission (Geneva, Switzerland: World's Student Christian Federation, 1964), p. 122.

⁶¹ Paul Althaus essay is helpful here, "Um die Reinheit der Mission," in Mission und Theologie, edited by Franz Wiebe (Göttingen: Heinz Reise - Verlag, 1953), pp. 49-60. There he states for example: "Unechtes Motiv ergibt auch falsche Methode," (48) and "Die Mission kann ihre evangelische Klarheit in doppelter Weise verlieren. Entweder so, daß das wahre Motiv durch ein anderes mit Bewußtsein ersetzt ist, oder so, daß das echte mit anderen Motiven gekoppelt wird," (51). Lutheran pastors for example who use church growth principles would fall under the latter category (see next footnote) which one can also gather from Robert Koester's analysis, Law and Gospel: The foundation of Lutheran Ministry with reference to the Church Growth movement (Ann Arbor, Michigan: UMI, 1989), p. 182.

⁶² The Commission on Theology and Church Relations of the Lutheran Church--Missouri Synod. Evangelism and Church Growth (1987), p. 37, brings out this point when it recommends: "Missiological principles must be applied in a way that correctly distinguishes between Law and Gospel" and "if Lutherans use Church Growth materials, they must realize that the means of grace and mission methods serve different functions and purposes. Only the means of grace truly build the church. Organization is clearly not a means of grace and therefore does not itself build the church or cause it to grow," 41.

⁶³ SD III, 25 (BSLK 922; Tappert 543); Ernst Bizer, "Über die Rechtfertigung," in Das Kreuz Jesu Christi als Grund des Heils, edited by Ernst Bizer et al. (Gütersloh: Gütersloher Verlagshaus Gerd Mohn, 1967), p. 16.

⁶⁴ Walter Holsten, Das Kerygma und der Mensch (Munich: Chr. Kaiser Verlag, 1953), p. 69.

justifying him. His mission is therefore a work of His gracious disposition towards the sinner in Jesus Christ.⁶⁵

Justification is salvation from sin, the devil and God's judgment⁶⁶ which is given to man through the Gospel by way of a divine forensic-imputative act.⁶⁷ The sinner or unrighteous person is declared righteous through the forgiveness he receives on account of the imputed righteousness of Christ. His sins are forgiven and he is

⁶⁵ SD III, 30 (BSLK 924; Tappert 544): "aus lauter Gnaden umb des ewigen Verdiensts des Mittlers Christi willen uns geschenkt"; John Theodore Mueller, *Christian Dogmatics* (St. Louis: Concordia Publishing House, 1955), p. 370: "Gratuitus Dei favor propter Christum"; Georg Vicedom, 10: "gratia increata."

⁶⁶ It is important to emphasize this since the Gospel and justification in Christ through faith are often "commercialized" or downplayed to a remedy (Problemlösungsstrategie) that merely meets peoples' "felt needs," which are defined as ". . . the conscious wants and desires of a person; considered to be an opportunity for Christian response which stimulates within the person a receptivity to the gospel," Peter Wagner (ed.), *Church Growth: State of the Art* (Wheaton, Illinois: Tyndale, 1986), p. 290. Against such a "hedonistic" soteriology justification rather wishes to promote "Glaubensgewißheit" and not "Daseinsgewißheit" as Gottfried Martens, "Glaubensgewißheit oder Daseinsgewißheit?" in *Rechtfertigung und Weltverantwortung*, edited by Wolfhart Schlichting (Neuendettelsau: Freimund-Verlag, 1993), pp. 171-179 points out, who detects in the "felt needs" evangelization a vulgarized form of Paul Tillich's Correlation method which also downplays Luther's reformation breakthrough in his search for a merciful God as a mere answer to his personal needs: "Luthers 'Frage' wurde nicht mehr als Reflex des fordernden Wortes Gottes betrachtet, sondern als Luthers persönliches Problem," 172.

⁶⁷ The Formula of Concord excludes from this forensic act all those factors which precede it such as genuine contrition and those which proceed from it such as renewal and love, SD III, 23 (BSLK 921; Tappert 543); SD III, 47. 49 (BSLK 931; Tappert 548). With regard to the apparent loose formulation in the Apology the Formula of Concord clearly identifies herself with Melancthon's use of regeneration as justification in the limited sense as forgiveness of sins and adoption as God's children, SD III, 19 (BSLK 920; Tappert 542) from which the renewal and God's essential righteousness follows. Schlink, 91-92, footnote 11 and p. 95, suggests correctly that any investigation into the doctrine of justification should begin with the word of forgiveness which justifies only "propter Christum" and "sola fide." In this sense being declared righteous ("iustos pronuntiarum seu reputari") or being made righteous or regenerated ("ex iniustus iustus effici seu regenerari," Ap IV, 72 [BSLK 174; Tappert 117]) must in both cases mean to be justified on account of the forgiveness of sins received through faith alone ("sola fide ex iniusto iustum efficiat, hoc est, accipiat remissionem peccatorem"); See also Martens, *Die Rechtfertigung des Sünders - Rettungshandeln Gottes oder historisches Interpretament?*, 34.

adopted as God's child.⁶⁸ Christ's righteousness alone is imputed⁶⁹ which, in contrast to man's incomplete righteousness is perfect.⁷⁰ Only on account of Christ's righteousness is a person "pleasing and acceptable to God."⁷¹ As a result the imputed righteousness, remains at all times Christ's (*iustitia aliena*)⁷² even for the reborn⁷³ bestowed *extra nos*.⁷⁴ Not only Christ's righteousness is received through faith but His person.⁷⁵ Christ alone and His righteousness are the new reality of salvation for a Christian which has liberated him "from the darkness of ignorance and the bondage

⁶⁸ SD III, 9 (BSLK 917; Tappert 540): "remissio peccatorum" and "adoptio" are important terms in the Formula of Concord related to the "imputatio" of the "iustitia Christi," SD III, 19 (BSLK 920; Tappert 542).

⁶⁹ AC IV, 3 (BSLK 56; Tappert 30): "Hanc fidem imputat Deus pro iustitia [which is Christ's] coram ipso"; SD III, 15 (BSLK 9191; Tappert 541).

⁷⁰ SD III, 32 (BSLK 925; Tappert 545).

⁷¹ Ibid.

⁷² Ap IV, 305 (BSLK 219; Tappert 154): "aliena iustitia communicatur! nobis per fidem."

⁷³ Ep III, 4 (BSLK 782; Tappert 473): "schenket und rechnet uns die Gerechtigkeit."

⁷⁴ SD III, 55 (BSLK 933; Tappert 549): ". . . sit totam iustitiam nostram *extra nos* [emphasis added] et extra omnium hominum merita."

⁷⁵ SD III, 27. 32. 55 (BSLK 923. 925. 933; Tappert 543. 544-545. 549); SD IV, 8 (BSLK 940; Tappert 552); One should note here the close relationship between faith and Christ in the Confessions so that faith and Christ are inseparable (AS III, III, 20 [BSLK 441; Tappert 306]: "Hie war kein Glaube noch Christus"; SC II, 6 [BSLK 511-12; Tappert 345]: "an Jesum Christ, meinen Herrn gläuben oder zu ihm kommen kann, "). Schlink thus concludes: "Christ and faith are so intimately united that propter fidem may be said for propter Christum, and per Christum for per fidem," 100. Faith also shares in the person of Christ (Ap IV, 140 [BSLK 187; Tappert 126]: "quia sumus in Christo"; Ap IV, 351 [BSLK 227; Tappert 161]: "intuentes gloriam Domini transformamur in eandem imaginem"; Ap X, 3 [BSLK 248; Tappert 179]: "Christum in nobis esse. "). In this way the righteousness is a *iustitia in nobis*, yet always imputed. The Christ "in nobis" always remains "aliena iustitia," Ap IV, 305 (BSLK 219; Tappert 154). Thereby the Confessions set the *iustitia Christi* against Osiander's *iustitia Christi essentialis*, SD III, 58. 60 (BSLK 934-935; Tappert 550).

of sin and death."⁷⁶ On the receiving end is man, who, upon being declared righteous, has "forgiveness of sins, reconciliation with God, adoption, and the inheritance of eternal life."⁷⁷ The radical nature of divine imputation is such that the sinner is in person declared totally righteous before God (*totus iustus coram Deo*).⁷⁸ This is a certainty (*Heilsgewißheit*) for the believer, and it is not diminished by the fact that he continues to sin in his life.⁷⁹ God's grace "does indeed abound more than sin."⁸⁰

The emphasis on the *particulae exclusivae* ensures that the justification of the sinner is attributed to God's and Christ's work alone.⁸¹ At all times, therefore, man's existence can only be "eccentric" (*extra se*) in terms of his salvation, that is,

⁷⁶ SD II, 15 (BSLK 877; Tappert 523): Justification as liberation -- which is Confessional -- is an act of God. It is not as liberation theology seems to propagate a self-liberating process of man. Justification is a spiritual event as liberation from death, sin and the devil which stands in the eschatological tension of the "now" and "not yet." It is thus not a social and political event as a liberation from societal and political oppression. See here Emilio A. Nunez, Liberation Theology (Chicago: Moody Press, 1985), especially pp. 175-206.

⁷⁷ SD III, 25 (BSLK 922; Tappert 543).

⁷⁸ Ap IV, 222 (BSLK 202; Tappert 137); AS III, XIII, 2 (BSLK 460; Tappert 315): "der Mensch soll ganz, beide nach der Person und seinen Werken, gerecht und heilig heißen"; See Forde, 286; This righteousness cannot be evaluated quantitatively, SD III, 49-50 (BSLK 931; Tappert 548) and what it offers is already the eternal gift of life, SD III, 16 (BSLK 919; Tappert 541); Friedrich Brunstäd, Theologie der lutherischen Bekenntnisschriften (Gütersloh: C. Bertelsmann Verlag, 1951), p. 76, uses the term "synthetisch" and "analytisch" here.

⁷⁹ Ap IV, 179 (BSLK 195-196; Tappert 131): ". . . Cum autem iusti reputentur, lex non potest eos accusare aut damnare, etiamsi re ipsa legi non satisfecerint!"; Ap. IV, 319-320 (BSLK 221; Tappert 156-157): "Adversus has dubitationes Paulus inquit: Iustificati ex fide pacem habemus; certo statuere debemus, quod propter Christum donetur nobis iustitia et vita aeterna."

⁸⁰ Ap XXI, 5 (BSLK 317; Tappert 230).

⁸¹ E.g. SD III, 36 (BSLK 926; Tappert 545).

totally focused on God's imputative act.⁸²

On the part of man the only correlation to the external word through which God justifies is faith. It serves "as the only exclusive means and instrument with and through which we receive, grasp, accept, apply to ourselves, and appropriate the grace and merit of Christ in the promise of the Gospel."⁸³ Faith therefore is the only *medium apprehensivum* of Christ's righteousness.⁸⁴ But man is not justified because faith is a virtue or a work,⁸⁵ but because it is a gift (*donum*) of the Holy Spirit⁸⁶ and because of the content it receives through the Gospel⁸⁷ which is nothing other than the *remissio peccatorum*.⁸⁸ This faith does not only signify a mere knowledge (*notitia historiae*)⁸⁹ of the history of Christ's suffering and His resurrection from the dead, but it is a faith which stands in relation to the *effectus historiae* which is

⁸² The Confessions establish this fact "to give due honor to the merit of Christ and the grace of God," as well as "to afford dependable and reliable comfort" (Heilsgewißheit!) to saddened consciences, SD III, 30 (BSLK 924; Tappert 544).

⁸³ SD III, 38 (BSLK 927; Tappert 546).

⁸⁴ SD III, 10. 31 (BSLK 917. 924; Tappert 541. 544): "Fides autem unicum est medium illud, quo illa apprehendimus, accipimus nobisque applicamus."

⁸⁵ SD III, 13 (BSLK 918; Tappert 541); Ap IV, 81 (BSLK 176; Tappert 118).

⁸⁶ Friedrich Mildenerger, *Theologie der Bekenntnisschriften* (Stuttgart - Berlin - Köln - Mainz: Verlag W. Kohlhammer, 1983), pp. 40-41.

⁸⁷ SD III, 13 (BSLK 918; Tappert 541); SD III, 11 (BSLK 917; Tappert 541): "Ea fides donum Dei est, per quod Christum redemptorem nostrum in verbo evangelii recte agnoscimus et ipsi confidimus."

⁸⁸ Ap IV, 163 (BSLK 193; Tappert 129): "imputatio iustitiae evangelii est ex promissione."

⁸⁹ Of this faith the Confessions say: "illa generalis fides, quam habent et diaboli," Ap XII, 45 (BSLK 260; Tappert 187); AC XX, 26 (BSLK 80; Tappert 45); Ap IV, 50 (BSLK 170; Tappert 114).

forgiveness of sins.⁹⁰ This faith is always *fides specialis* by which the believer believes that the promise of forgiveness of sins in the Word is meant for him (*pro me*).⁹¹ Faith desires⁹² and trusts (*fiducia*)⁹³ in the promise of forgiveness and receives it through the Word. Faith, therefore, always receives its true definition in relation to Christ and the Word and sacraments through which each individual is justified.⁹⁴ Faith is at all times a passive "*fides Christi formata*" and "*fides verbo*

⁹⁰ AC XX, 23 (BSLK 79; Tappert 44): "sed significet fidem, quae credit non solum historiam, sed etiam effectum historiae, videlicet hunc, articulum, remissionem peccatorum."

⁹¹ Ap IV, 44-45 (BSLK 168; Tappert 113); Schlink, 96.

⁹² Ap IV, 48 (BSLK 169; Tappert 114): "velle et accipere"; In this sense it can be called "ein stark, kräftig Werk des heiligen Geistes, das die Herzen verändert," Ap IV, 99 (BSLK 181; Triglotta 151); Schlink, 96; Holsten Fagerberg, Die Theologie der lutherischen Bekenntnisschriften von 1529 bis 1537 (Göttingen: Vandenhoeck & Ruprecht, 1965), p. 164; Faith as *fiducia* is not only related to the will but also to the emotions (German: "Affekte") of man so that justification is regeneration in the sense that it changes the human emotions and creates a new heart, AS III, III, 1 (BSLK 460; Tappert 315) because faith produces a good disposition (*motus bonus*), Ap IV, 250 (BSLK 209; Tappert 250); Ap XIII, 18 (BSLK 295; Tappert 213). In this sense Luther and Melancthon can speak of justification as a regeneration of faith itself, i.e. from a "mere passive" faith to an active faith, e.g. Ap IV, 125 (BSLK 185; Tappert 125): "*fides affert spiritum sanctum . . . parit novam vitam . . . pariat spirituales motus in cordibus.*" Justification as an effective act is the experience of the *mutatio*, as a change of the affects, Ap XII, 170 (BSLK 289; Tappert 209); AC XX, 29-31 (BSLK 80; Tappert 45), brought about through the Word and linked to faith, e.g. Ap IV, 62 (BSLK 172; Tappert 115) and not to good works. Therefore, in linking forgiveness and regeneration in justification Luther and Melancthon reject the position that faith is only the beginning and good works must follow in order to please God, e.g. Ap IV, 72 (BSLK 174; Tappert 117). When forgiveness is established as regeneration then it is clear that forgiveness is received through faith and not through love. To speak of justification as regeneration therefore hinges on the correct definition of faith as Fagerberg, 166, points out: "Die Wiedergeburt besteht also in etwas ganz anderem. Sie bedeutet den Ursprung eines neuen Lebens, das nicht das eigene des Menschen und doch nicht von ihm getrennt ist. Dieses neue ist in dem Glauben da, der die Sündenvergebung erfaßt." Love and works have no part in this renewal or regeneration but are only its consequence, Ap IV, 74 (BSLK 175; Tappert 117). Fagerberg thus draws the distinction between faith and good works as "Wiedergeburt des Glaubens und der ethischen Erneuerung," 165. In the sense as Luther and Melancthon describe justification the term effective justification (*iustum effici*) as ethical renewal would be inappropriate, Brunstäd, 79; Schlink, 91, footnote 11 and 107, footnote 1; See also Lowell C. Green, "Welchen Luther meinen wir?" Lutherische Theologie und Kirche, 15 (1991), 16-17.

⁹³ Ap IV, 44 (BSLK 168; Tappert 113); AC XX, 26 (BSLK 80; Tappert 45).

⁹⁴ SD XI, 37-38 (BSLK 1074-1075; Tappert 622).

formata."

The "Kyrological"⁹⁵ Motif and Goal of God's Mission:
Christ, the Lord

God brings and incorporates people into His kingdom by the Holy Spirit in that they have heard His word, "which is the first step in entering it." Before "they have advanced this far" they "were entirely of the devil knowing nothing of God and of Christ."⁹⁶ In ignorance of Christ and God man is totally reliant on Christ and the Spirit for his redemption, "for human nature is far too weak to be able by its own strength to resist the devil, who holds enthralled all who have not been freed by faith. Nothing less than Christ's power is needed . . . For Christ conquered the devil and gave us his promise and the Holy Spirit."⁹⁷ The goal of the Holy Spirit's mission is therefore that He may lead man through the Word of God into the "kingdom of grace" (*regnum gratiae*) and let them become "partakers of salvation"⁹⁸ so that the "devil's kingdom may be overthrown" and that he may "have no right or power over" the believer.⁹⁹ Central to being received into the *regnum Christi* is that the believer

⁹⁵ Paul Althaus, 49: ". . . das Ziel der Mission [läßt sich] zwiefach aussagen: daß sich Jesus Christus jedes Knie beuge (Phil 2, 10), oder: daß das Heil zu den Heillosen komme (Röm 1, 14ff.). Das Motiv der Mission ist kyrologisch und soteriologisch zugleich"; 50: "Das kyrologisch-theologische, und das soteriologische Motiv -- auch sie sind nicht zweierlei, sondern eins und dasselbe."

⁹⁶ LC II, 52 (BSLK 657; Tappert 417).

⁹⁷ Ap IV, 138. 139 (BSLK 187; Tappert 126).

⁹⁸ LC III, 52 (BSLK 673-675; Tappert 427).

⁹⁹ LC III, 54 (BSLK 674; Tappert 427): In the second petition Luther asks: "Lieber Vater, wir bitten, gib uns erstlich Dein Wort, daß Evangelion rechtschaffen durch die Welt gepredigt werde, zum andern, daß auch durch den Glauben angenommen werde, in uns wirke und lebe, daß also Dein Reich unter uns gehe durch das Wort und Kraft des heiligen Geists und des Teufels Reich niedergelegt werde, daß er kein Recht noch Gewalt über uns habe, solange bis es endlich gar zustöret, die Sunde, Tod und

who was formerly ruled over by the devil and his sins is converted (*conversio infidelium*)¹⁰⁰ and baptized.¹⁰¹ God's saving act therefore brings about a transformation¹⁰² in the believer's life, not only in terms of his internal motions¹⁰³ but also and especially in terms of him being placed under a new dominion.¹⁰⁴ The

Helle vertilget werde, daß wir ewig leben in voller Gerechtigkeit und Seligkeit."

¹⁰⁰ The Formula of Concord describes conversion to a large degree as the coming about of faith, SD III, 20 (BSLK 920-921; Tappert 542) so that in this sense no distinction is made between justification and conversion. The Formula of Concord only seems to describe the "subjective side" of the justifying act. One could therefore speak of the "two sides" of the same event. Nevertheless, the Formula of Concord wants to give conversion a right of its own within which the imputed righteousness becomes a momentous event and actually takes place in man, SD III, 41 (BSLK 927; Tappert 41). Thereby good works and sanctification are kept apart from this momentous kindling of faith. As a result an incongruence between justification and conversion exists, SD III, 24-25 (BSLK 922; Tappert 24-25). The problem is that since conversion is described as a process in man the idea of justification as divine imputation is not given its full impact. The incongruence between justification and conversion is to some degree overcome by the Formula of Concord's rejection of the free will's participation in the event, SD II, 90 (BSLK 911, see footnote 1; Tappert 538-539, see footnote 7) and its emphasis on the divine monergism, that the Holy Spirit and the Word [and sacrament] are the only two efficient causes of conversion, Ep II, 19 (BSLK 781; Tappert 472); SD II, 46. 48. 50. 71 (BSLK 890-891. 901; Tappert 530-531. 535). See here Martens, 96-99.

¹⁰¹ Conversion is anchored in baptism, SD II, 15-16 (BSLK 877; Tappert 523).

¹⁰² The "subiectum convertendum" is the intellect and will of man: "Des unwiedergeborenen Menschen Verstand aber und Wille ist anders nichts, dann allein subiectum convertendum, das ist, der bekehret werden soll," SD II, 90 (BSLK 912; Tappert 539). See here Maurer, Historical Commentary of the Augsburg Confession, translated by H. George Anderson (Philadelphia: Fortress Press, 1986), p. 312: Conversion lies therein that the Holy Spirit calls through the Word "calls us out of our unbelief and false faith, destroys wrong ties, and lets us turn to God. Conversion is therefore a work of the faith that the Spirit has induced. The decisive shift in course is not accomplished by our human will's affirming the forgiveness of sin; rather the Spirit working in the Word carries through the change and opens ear and heart, so that God's inviting call is heard." Maurer's statement elucidates the fact that conversion excludes all synergism. The "capacitas passiva" in this event is underscored all along, SD II, 21-23 (BSLK 880-882; Tappert 525). Hans-Werner Gensichen, Glaube für die Welt, p. 112, thus states correctly: "Bekehrung ist nicht etwas, was der Mensch an sich selbst vollziehen oder ein Mensch, am anderen vornehmen könnte, sondern sie ist Gottes Handeln am Menschen."

¹⁰³ SD II, 65. 83. 89 (BSLK 897-898. 906. 910; Tappert 534. 537. 538).

¹⁰⁴ This "Herrschaftswechsel" with regard to the emotional upheavals accompanying it has often been subjected to psychological scrutiny on the mission field, see for example Walter Freytag's essay, "Zur Psychologie der Bekehrung bei Primitiven," 1932. In Reden und Aufsätze, edited by Jan Hermelink and Hans Jochen Margull (Munich: Christian Kaiser Verlag, 1961), 1: 170-193; The Confessions themselves do not draw distinctions between what is psychological and what is theological.

communication of the Gospel therefore involves the "missionary crossing of frontiers" and the liberation of man from the perils of the devil and death through justification by faith.¹⁰⁵ As Christ achieved to placate God through the satisfaction on the cross and thereby to open the way¹⁰⁶ to God the Father, the believer is taken up into this movement, is given peace and access to God in the forgiveness of sins through faith.¹⁰⁷ Through faith the believer is declared righteous, is given new life¹⁰⁸ to live as His child¹⁰⁹ under the Lordship of Christ. Central to this new event or

The Apology (e.g. Ap IV, 62-63 [BSLK 172-173; Tappert 115]) and the Formula of Concord (see previous footnote), however, do not avoid anthropological observations and descriptions entirely especially when it comes to describing conversion and the coming about of faith, cf. Martens, 96-97. This they do with the sole purpose of bringing out the divine monergism in conversion as Schlink, 97 points out: "By using apparently psychological terms all accomplishments are in fact excluded."

¹⁰⁵ "The 'Two Kingdoms' and the Lordship of Christ. A Working Paper of the Commission on Theology of the LWF," Lutheran World, 14 (1967), 79-88.

¹⁰⁶ AC XX 10 (BSLK 77; Tappert 42): "Itaque qui confidit operibus se mereri gratiam, is aspernatur Christi meritum et gratiam et quaerit sine Christo humanis viribus viam ad Deum, cum Christus de se dixerit: Ego sum via, veritas et vita [John 14: 6]."

¹⁰⁷ E.g. Ap IV, 81 (BSLK 176; Tappert 118); Ap IV, 195 (BSLK 198; Tappert 134): "Fide iustificati, pacem habemus erga Deum per Dominum nostrum Iesum Christum, per quem et accessum habemus fide etc."

¹⁰⁸ Ap XII, 47 (BSLK 260; Tappert 188); AC IV, 3 (German text: BSLK 56); Ap IV, 354 (BSLK 227; Tappert 161); SC V, 6 (BSLK 520; Tappert 352).

¹⁰⁹ Ap IV, 196 (BSLK 198; Tappert 134): "Fides autem quia filios Dei facit, facit et coheredes Christi. Itaque quia iustificationem non meremur operibus nostris, qua efficimur filii Dei et coheredes Christi, non meremur vitam aeternam operibus nostris"; SD XI, 49 (BSLK 1078; Tappert 624): "ut omnes conformes fiant imagini filii sui." In the Formula of Concord "remissio peccatorum" and "adoptio" are often joined, see e.g. SD III, 9. 19 (BSLK 917. 920; Tappert 540. 542). Cf. John F. Johnson, "Justification according to the Apology of the Augsburg Confession and the Formula of Concord," in Justification by faith, edited by H. George Anderson et al. (Minneapolis: Augsburg Publishing House, 1985), p. 193; Vicedom, Mission of God, translated by Gilbert A. Thiele and Dennis Hilgendorf (Saint Louis: Concordia Publishing House, 1965), p. 15: God reestablishes the "imago Dei" to his created "Vis-a-Vis" through justification by faith.

happening¹¹⁰ and as a result of the newly won peace is the invocation of God as Father through Christ¹¹¹ and the confession to Christ as LORD in the Holy Spirit.¹¹² For "whoever knows that in Christ he has a gracious God, truly knows God, calls upon Him, and is not, like the heathen, without God."¹¹³ Christ's Lordship can therefore only be fully perceived by those over whom He actually brought it about.¹¹⁴ The Lordship of Christ over mankind and the coming of His

¹¹⁰ Justification is not a process as Friedrich Beißer, Hoffnung und Vollendung (Gütersloh: Gütersloher Verlagshaus Gerd Mohn, 1993), p. 34, points out but actually an event (Ereignis; Urteil) which means "ex iniustus iustos pronuntiari seu regenerari" and "iustus pronuntiari seu reputari" [note the passive infinitives!], Ap IV, 71 (BSLK 174; Tappert 116).

¹¹¹ AC XX, 24-25 (BSLK 79; Tappert 44); Ap IV, 385 (BSLK 232; Tappert 166); For the inseparable relation of faith and invocation, see Ap IV, 59-60 (BSLK 171; Tappert 115); Ap IV, 205 (especially German Text: BSLK 199; Tappert 135); Ap XXI, 10. 13 (BSLK 318-319; Tappert 230) and in the Lord's Prayer in the Catechisms, see Albrecht Peters, "Die Vaterunser-Auslegung in Luthers Katechismen (III)," Lutherische Theologie und Kirche, 4 (1980), 75; See Martens, 34, footnote 137.

¹¹² SC II, 4 (BSLK 511; Tappert 345); See Trillhaas Wolfgang, "Regnum Christi: On the History of the Concept in Protestantism," Lutheran World, XIV (1967), 42; In the New Testament, see Leonhard Goppelt, "The Lordship of Christ and the Word according to the New Testament," Lutheran World, 14 (1967), 15-39; With regard to the invocation (see also previous footnote) one should note that a primary reason of the church for doing missions is her doxological aim. Beyerhaus therefore states correctly: "[I]t is extremely important to emphasize the priority of this doxological aim before all other aims of mission," Shaken Foundations. Theological Foundations for Mission (Grand Rapids, Michigan: Zondervan Publishing House, 1972), p. 42.

¹¹³ AC XX, 24 (BSLK 79; Tappert 44): "Iam qui scit se per Christum habere propitium patrem, is vere novit Deum, scit se ei curae esse, invocatur eum, denique non est sine Deo sicut gentes. Nam diaboli et impii non possunt hunc articulum credere, remissionem peccatorum."

¹¹⁴ References to this aspect are frequent: Ap II, 50 (BSLK 157; Tappert 106); Ap VII, 16 (BSLK 237; Tappert 170); SC II, 4 (BSLK 511; Tappert 345); LC II, 27 (BSLK 652; Tappert 414); LC II, 31 (BSLK 362; Tappert 414); LC III, 51 (BSLK 673; Tappert 426-427); Cf. Peter Brunner, "Die Herrlichkeit des gekreuzigten Messias," in PRO ECCLESIA (Berlin and Hamburg: Lutherisches Verlagshaus, 1966), 2: 61: "Die Königsherrschaft umgreift das All, aber sie zielt auf uns, die Menschen, die Menschheit, die Völkerwelt. Indem die Königsherrschaft Gottes auf das All und auf die Menschheit im besonderen zielt, zielt sie auch auf jeden einzelnen, auf dich und mich . . . Teilhaben an der Königsherrschaft Gottes oder Ausschluß von ihr, das ist das Entweder-Oder, das auf jeden Menschen zukommt und jetzt schon im Verborgenen über jedem Menschen steht"; Elert, 353: "Ein anderes als dieses soteriologische Verständnis der Herrschaft Christi kann es nicht geben"; Brunstäd, 37-38; Laszlo Geza Terray, "Mission und Reich Gottes," in Lutherische Beiträge zur Missio Dei (Erlangen: Martin Luther-Verlag, 1982), pp. 69-70; Friedrich Beißer, "Mission und Reich Gottes - Systematische Überlegungen," in Lutherische Beiträge zur Missio Dei (Erlangen: Martin Luther-

kingdom is closely bound to the personal existence of the believer.¹¹⁵ To what degree Christ exercises His Lordship beyond this personal scope over the cosmos and all human beings must remain a divine mystery and is closed to all human notion.¹¹⁶

In terms of the *regnum Christi* the kerygmatic intent of the *missio ecclesiae* is underlined in two ways. The qualitative aspect or the *missio ad intra* remains a crucial aspect of her mission. Through her proclamation of the Word the kingdom of God will continually come to those who have "attained it"¹¹⁷ so that they "may remain faithful and grow daily in it."¹¹⁸ At the same time the quantitative aspect of her mission consists therein that she directs her proclamation to the proximity of her border so that Christ's reign "may come to those who are not yet in it."¹¹⁹ Through the *missio ecclesiae* God has His Gospel "sincerely preached throughout the whole

Verlag, 1982), p. 46.

¹¹⁵ E.g. Ap IV, 45 (German Text: BSLK 169; Tappert 113): "Derselbige Glaube ["fides specialis"] nu, da ein jeder für sich gläubet ["fides personalis"], daß Christus für ihn geben ist, der erlangt allein Vergebung der Sunde um Christus willen und macht uns für Gott fromm und gerecht"; John Vikstrom, "Mission und Reich Gottes - Erlösung und Reich des Friedens als Glaubensgegenstand und ethische Aufgabe. Ein Beitrag zum aktuellen zwischenkirchlichen Dialog," in Lutherische Beiträge zur Missio Dei (Erlangen: Martin Luther-Verlag, 1982), p. 64: "Das Herrsein Christi über den Menschen und das Kommen seines Reiches wird eng verbunden mit der persönlichen Erlösung."; Beißer, Hoffnung und Vollendung, 20.

¹¹⁶ Elert, 353; The *opinio communes* diverges greatly on this issue. Many mission theologians contend for what seems to be the *regnum potentiae* of Christ according to which His saving presence in its *potentia absoluta* is found in other religions and not only in His Word and faith according to His *potentia ordinata*. Thereby they of course deny the necessity of a personal and physical encounter with Christ through faith and also seem to question the legitimacy and need of the *missio ecclesiae*. See part three, chapter XIV, footnote 48.

¹¹⁷ LC III, 52 (BSLK 673; Tappert 427); Elert, *Ibid.*

¹¹⁸ LC III, 52 (BSLK 673; Tappert 427).

¹¹⁹ *Ibid.*

world" so that this second group may be reached.¹²⁰ Christ's reign, therefore, contains a twofold aspect of the one mission of God to save all people from the powers of evil:¹²¹ It wishes to grow both qualitatively (*missio ad intra*) and quantitatively (*missio ad extra*). "To this end he also gave his Holy Spirit to teach . . . through His holy Word and to enlighten and strengthen . . . in faith by his power" those who have received it and those who have not.¹²²

Baptism as the Visible Manifestation of Christ's Reign

To obtain salvation man is totally dependent on the divine act in baptism. In fact, baptism can only be fully understood in its vertical and theocentric dimension.¹²³ In baptism God bestows His grace¹²⁴ and receives man into His kingdom.¹²⁵ Through baptism in the name of the triune God a change in domains is brought about through which the Holy Spirit "snatches" man "from the jaws of the

¹²⁰ LC III, 54 (BSLK 674; Tappert 427).

¹²¹ The theocentric aspect of the second petition is so dominant that what is being said about God's mission needs to be inferred to the *missio ecclesiae*. See here Johannes Aagard, "Missionary Theology," in The Lutheran Church Past and Present, edited by Vilmos Vajta (Minneapolis, Minnesota: Augsburg Publishing House, 1977), pp. 207-208.

¹²² LC III, 52 (BSLK 673; Tappert 427).

¹²³ Fagerberg, 183-184; This fact is not diminished by the important decision the heathen has to make to be baptized, Georg Vicedom, Die Taufe unter den Heiden (Munich: Chr. Kaiser Verlag, 1960), p. 20.

¹²⁴ Schlink, 150: "Baptism is not only the offer of grace but also the gift of grace"; The "in gratiam recipi" in AC IV, 2 (BSLK 56; Tappert 30) corresponds the "recipiuntur in gratiam" through baptism in AC IX, 2 (BSLK 63; Tappert 33).

¹²⁵ One could speak here of the intrinsic relationship between "Bund" and "Reich": "Bund und Reich beziehen sich aufeinander. Das Reich ist die Krönung des Bundes. Der Bund ist Grund und Inhalt des Reiches. Wo das eine ist, dort muß auch das andere sein," Roelof Bijlsma, Die Taufe in Familie und Gemeinde (Munich: Chr. Kaiser Verlag, 1962), p. 26.

devil"¹²⁶ and lets him have share in the "*divina majestate et gloria*."¹²⁷ This is the work of God delivered *extra nos* through the external means of baptism.¹²⁸ Just as the "entire Gospel is an external, oral proclamation," so too baptism must be external so that its Words of promise¹²⁹ can be received by faith.¹³⁰ In addition to the external side of baptism underlining the theocentric aspect, it is also emphasized by the intrinsic connection of baptism as "*gnadenreich Wasser*" with God's command and God's Word.¹³¹ The promise with its fruits is the eschatological¹³² gift of salvation which is "nothing else than to be delivered from sin, death, and the devil and to enter the kingdom of Christ and live with him forever."¹³³ As a result, all

¹²⁶ LC IV, 83 (BSLK 707; Tappert 446); The abrenuntiatio (BSLK 540, 19-22) underscores this, Vicedom, Die Taufe unter den Heiden, 37; The obstacles between God and man removed through baptism are also the "terrores conscientiae," e.g. AC XX, 17 (BSLK 78; Tappert 43).

¹²⁷ LC IV, 20 (BSLK 695; Tappert 439); Franz Wiebe, "Missionsgedanken in den lutherischen Bekenntnisschriften," in Lutherisches Missionsjahrbuch für das Jahr 1955, edited by Walter Ruf (Neuendettelsau: Selbstverlag der Bayerischen Missionskonferenz, 1955), p. 37: ". . . das ist der auch missionarisch bezeugte radikale Frontwechsel mit der Taufe"; Georg Vicedom, Die Taufe unter den Heiden, 19: "Genau darum geht es bei der Taufe unter den Heiden: sich auf die Seite Christi stellen lassen und sich von der gottlosen Welt trennen."

¹²⁸ LC II, 30 (BSLK 696; Tappert 440).

¹²⁹ LC IV, 30. 39 (BSLK 697. 699; Tappert 440. 441): "promissio" (Verheißung).

¹³⁰ LC II, 30 (BSLK 696; Tappert 440).

¹³¹ SC IV, 2 (BSLK 515; Tappert 348): "Gottes Gebot" ("Befehl" in LC IV, 39 BSLK 699; Tappert 441) and "Gottes Wort."

¹³² Fagerberg, 191; Beißer, Hoffnung und Vollendung, 40: "Im Ereignis des Glaubens geschehen die Eschata jetzt und hier an mir."

¹³³ LC IV, 25 (BSLK 695; Tappert 439); AC II, 2 (BSLK 53; Tappert 29); In the SC IV, 10 (BSLK 516; Tappert 349) baptism is the "Bad der neuen Geburt im heiligen Geist" ("Lavacrum regenerationis in spiritu sancto"). According to the Formula of Concord (SD II, 15 [BSLK 877; Tappert 523]) this regeneration (and illuminatio) is linked to baptism and the Holy Spirit. In the Ap IV, 352 (BSLK 227; Tappert 161) this regeneratio "est quasi inchoatio aeternae vitae" and in AC II, 2 (BSLK 53; Tappert 29) salvation from "aeterna mors."

salvation and "*Heilsgewißheit*" rest on the objective and theocentric aspect of baptism.¹³⁴ The certainty of salvation through baptism does not rest on the fluctuating faith in man. Faith rather receives the benefits and the assurance from the external Word through which God Himself acts.¹³⁵ The anthropocentric definition of baptism is rejected even further in that it should be remembered that although "it is performed by men's hands, it is nevertheless truly God's own act."¹³⁶

So just as "salvation is offered to all, so Baptism is offered to all--men, women, children, and infants," which makes it necessary to baptize all, "so that the promise of salvation might be applied to them according to Christ's command (Matt. 28: 19)."¹³⁷ In this way baptism is more than a "double assurance"¹³⁸ for the believer of confirming his existence under Christ's reign. Baptism, in fact, brings Christ's reign about through which he is incorporated into the "Christian

¹³⁴ See Gerald S. Krispin who brings out the aspect of "*Heilsgewißheit*" in Luther's Catechisms, "Baptism and *Heilsgewißheit* in Luther's Theology," Concordia Journal, 13 (April 1987), 113-115.

¹³⁵ LC IV, 52-54 (BSLK 701-702; Tappert 443).

¹³⁶ LC IV, 10 (BSLK 701; Tappert 437).

¹³⁷ Ap IX, 2 (BSLK 247; Tappert 178): Here even the baptism of children is given a mission aspect.

¹³⁸ The danger in such a position is that the intrinsic relation of the word and water is not seen. Baptism thereby only becomes an alternative or variant of what the word had previously already accomplished or all emphasis is only placed on the Word. Schlink, 148, therefore states: "The water in Baptism is gracious and salutary like the Word in Baptism. For in the sacrament the Word and the Water can no longer be separated (cf. SA III, V, 1 [BSLK 449; Tappert 310]) . . . In the definition of the sacrament either the Word or the Water can be the predicate noun. Faith can cling both to the Word and the water (LC IV, 36 [BSLK 698; Tappert 441])." This also applies to the Word and the elements in the holy communion, cf. Schlink, 155-156.

community."¹³⁹ Now that He rules over the *congregatio sanctorum* as the *congregatio baptizatorum* "a difference between the baptized and unbaptized people" exists.¹⁴⁰

The identification of justification with baptism¹⁴¹ has a twofold missiological thrust. First, the theocentric aspect of baptism reveals the truth that the goal of the mission of God is directed at bestowing man with the saving faith so that he may be taken into His kingdom. Baptism reveals the truth that the church cannot be the end of God's mission, but that His goal extends beyond her locality. From this vertical aspect of baptism she discovers the horizontal significance of this sacrament, namely, the reciprocal relation of baptism and her witness.¹⁴² In faithful obedience to the divine mandate and motivated by the gift of salvation baptism wishes to offer to

¹³⁹ In his explanation to the Third Article of the Creed Luther emphasizes that the preached Gospel and not baptism brings the believer into the church, "sondern der heilige Geist hat mich durchs Evangelium berufen," SC II, 6 (BSLK 512; Tappert 345); LC II, 52 (BSLK 657; Tappert 417). Explicit references to the fact that baptism leads to the integration into the church are only made on a few occasions in the Confessions as Fagerberg, 191, points out. In his Large Catechism Luther nevertheless states: "Zum ersten aber nehmen wir für uns die Taufe, dadurch wir erstlich in die Christenheit ["Christian Church" Triglotta 733] genommen werden," LC IV, 2 (BSLK 691; Tappert 436); Vicedom, Die Taufe unter den Heiden, 32: "Die Taufe ist die grundlegende Handlung Gottes für das Entstehen der neuen Gemeinschaft. Der Getaufte ist Glied der Kirche, weil er durch die Taufe Glied am Leibe Christi geworden ist."

¹⁴⁰ SD II, 67 (BSLK 898; Tappert 534); Vicedom, Die Taufe unter den Heiden, 33: "Die christliche Gemeinde ist mehr und ist etwas anderes als die völkische Gemeinschaft, denn sie ist 'die Einbruchsstelle des Heiligen Geistes' in diese Welt."

¹⁴¹ Peter Brunner, "'Rechtfertigung' heute," 2: 132: "Zum Evangelium gehört die Taufe. Darum gehört die Taufe auch zur Rechtfertigung. Der Zusammenhang zwischen Taufe und Rechtfertigung zeigt uns, daß es ein EINMAL der Rechtfertigung gibt."

¹⁴² Vicedom, Die Taufe unter den Heiden, 34: "Durch die Taufe ist die Gemeinde zur Mission gerufen . . . Damit ist die Gemeinde grundsätzlich offen für alle, die noch draußen stehen. Ihnen soll die Gemeinde im Zeugnis dienen, ihnen hat sie Boten des Evangeliums zu senden . . . So wird aus dem die Gemeinde gründenden Missionsbefehl der Taufbefehl und aus dem Taufbefehl wieder der Missionsbefehl zur Gewinnung der Heiden."

others,¹⁴³ the *missio ecclesiae* shares in no other goal than the "*praedicatio evangelii apud infideles*" and "*baptisma infidelium*."¹⁴⁴ In light of the vertical and theocentric aspect of baptism, however, the *missio ecclesiae* can only participate in Christ's kingdom, but it can never build it. As *cooperatrix* the church proclaims the Gospel and baptizes, yet salvation can only be given by God Himself.¹⁴⁵ Secondly, the baptism motif raises the paradox: In it God has bestowed all His gifts of salvation; at the same time, these gifts are only received in faith. Since those who are baptized "are only halfway pure and holy,"¹⁴⁶ proclamation to the *congregatio baptizatorum*¹⁴⁷ is also of missionary character, stressing the "*sola fide*" as the

¹⁴³ The motivation to baptize is not only taken from the divine mandate (*mandatum*) but also from the promise (*Verheißung*; *promissio*) it contains, Ap IX, 2 (BSLK 247; Tappert 179): "Igitur necesse est baptizare parvulos, ut applicetur eis promissio salutis, iuxta mandatum Christi: Baptizate omnes gentes"; Fagerberg, 185-188.

¹⁴⁴ Brunner's statement is instructive in this matter: "Das Evangelium sucht den Glauben der Hörer. Kommt es zum Glauben, dann folgt notwendig die Taufe. Darum ist der Taufbefehl im Missionsbefehl unmittelbar eingeschlossen. Es kann keinen geistgewirkten Glauben an das Evangelium geben, der nicht die Taufe begehrt und zur Taufe führt. An einem Ort, an dem Taufen stattfinden, ist Ekklesia entstanden," "Das Heil und das Amt," 1: 304.

¹⁴⁵ Georg F. Vicedom, *Actio Dei* (Munich: Christian Kaiser Verlag, 1975), p. 127: "Die Vergegenwärtigung des Reiches ist immer ein Ergebnis seiner transzendenten Wirkung. Aus diesem Grunde kann man das Reich Gottes nicht zu einem sichtbaren Ziel der Mission machen . . . Die Kirchen und damit die Missionen können sich durch Übernahme des Missionsauftrages immer nur in den Dienst Gottes und damit in den Dienst seines Reiches stellen. Das Reich aber muß Gott selbst gegenwärtig machen."

¹⁴⁶ LC II, 57 (BSLK 659; Tappert 418): "Denn itzt bleiben wir halb und halb reine und heilig." This agrees with Luther's "simul", and Luther could speak of all Christians as being "halbe Heiden", Wiebe, 34-35; Albrecht Peters, *Kommentar zu Luthers Katechismen: Der Glaube* (Göttingen: Vandenhoeck & Ruprecht, 1991), 2: 227: "Ihre Heiligkeit bleibt zutiefst eine 'sanctitas passiva', sie wandelt sich nicht in eine eigenmächtige 'sanctitas activa'."

¹⁴⁷ In German missiology a distinction between mission work among baptized and that among unbaptized is made by using different terms: "Evangelisation" defines the former and "Mission" the latter. For the problems and difficulties associated with the former term and with its praxis, see Wolfgang Bub, *Evangelisationspredigt in der Volkskirche. Zu Predigtlehre und Praxis einer umstrittenen Verkündigungsgattung* (Stuttgart: Calwer Verlag, 1990).

"*fides personalis*" and encouraging a constant return to baptism which without faith will remain an "unfruitful sign."¹⁴⁸ Excessive stress on the "*sola fide*," however, will endanger the "*sola gratia*" and the "*certitudo*" already attained through the "*extra nos*" of baptism.¹⁴⁹ As a result the proclamation of law and Gospel, in its proper distinction, has the function of restoring the "*certitudo*" to terrified consciences but of taking the "*securitas*" from the overconfident.¹⁵⁰

Mission as a Necessary Correlation to Faith

Mission as "obedience of faith,"¹⁵¹ "fruit of faith,"¹⁵² or as a "work of

¹⁴⁸ LC IV, 73 (BSLK 705; Tappert 445): "Wo aber der Glaube nicht ist, da bleibt es ein bloß unfruchtbar Zeichen"; It would therefore be improper to draw the line between the "*ecclesia large dicta*" (Ap IV, 10 [BSLK 236; Tappert 108]) or the "*corpus permixtum*" (AC VIII, 1 BSLK 62; Tappert 33) on the one side and the "*ecclesia proprie dicta*" (AC VIII, 1 and Ap VII, 28 [BSLK 62 and 240; Tappert 33 and 173]) or "*coetus praedestinatorum*" on the other without including the fact of baptism. Brunstäd, 126-127, therefore observes correctly: "Es ist für die lutherische Theologie . . . charakteristisch, daß sie demgegenüber auf die Gültigkeit und Wirksamkeit der Gnadenmittel universal für alle dringt. So müssen wir auch die Kirche nicht auflösen in die einen und die andern, sondern auf die Begegnung zwischen Gott und Mensch in Christo und den Gnadenmittel hinzielen. Kirche ist Kirche nicht durch die Beschaffenheit von Menschen, sondern kraft des Handelns Gottes und seines Christus. Gewiß ist Kirche nur da, wo Christus wirksam ist mit seinem Geist und Gaben, aber das eben ist Wort und Sakrament."

¹⁴⁹ See Bub, 148-149; The aspect of "Heilsgewißheit" for those baptized is imperative in the Confessions, e.g. SA III, XIII, 1-2 (BSLK 460; Tappert 315); Ap IV, 345 (BSLK 226; Tappert 160); See Martens, 49: "Drittens schließlich ist von entscheidender Bedeutung, daß um der Rechtfertigung als Imputation willen die Heilsgewißheit des Gerechtfertigten durch die Erfahrung der Sünde nicht in Frage gestellt zu werden braucht. Die Übermacht der Gnade erweist sich in der imputatio so, daß sie die Sünde als Sünde erkennt, daß sie auch die concupiscentia nach der Taufe als Sünde ernstnimmt, daß sie auch den Gerechtfertigten als simul peccator stehen läßt und dennoch und darin *wirklicher* [emphasis added] ist als alle Sünde."

¹⁵⁰ In light of what has been said above Luther often spoke of "'christliche' Heiden" and could even define all preaching as "Heidenpredigt" ("alle Predigt ist Missionspredigt!"). Despite this "deepened" definition of the term "heathen" he did not lose sight of those outside the *communio baptizorum*, Hermann Dörries, "Luther und die Heidenpredigt," in *Wort und Stunde* (Göttingen: Vandenhoeck & Ruprecht, 1970), 3: 327-346.

¹⁵¹ Walter Freytag, "Das Ziel der Missionsarbeit," in *Reden und Aufsätze*, edited by Jan Hermelink and Hans Jochen Margull (München: Christian Kaiser Verlag, 1961), 2: 183: "Was man auch immer Glauben heißen mag, ist weit entfernt von dem, was der Apostel meint, wenn es nicht Antwort ist,

faith"¹⁵³ belongs to the ethical explications of the doctrine of justification. These definitions of mission reveal its intrinsic and inseparable relation to faith. It should be established immediately, however, that such obedience of faith stands apart from the faith itself that saves.¹⁵⁴ For in the act of justification saving faith is "*mere passive*" which receives the promise of God's forgiveness.¹⁵⁵

As a specific form of obedience mission is not an obedience *in abstracto* but *in concreto*,¹⁵⁶ preaching and baptizing according to God's mandated will as it finds its

Antwort auf die Botschaft Gottes. Diese Antwort kann nur die Hingabe des Willens, Entscheidung zum Gehorsam sein, oder sie ist keine Antwort und kein Glaube. Gehorsam des Glaubens, das ist der Akt, in dem der Mensch hineingenommen wird in die Tat Gottes in Christus, so daß sie auch für ihn verwirklicht wird."

¹⁵² Georg Vicedom, Die Rechtfertigung als gestaltende Kraft der Mission (Neuendettelsau: Freimund Verlag, 1952), p. 5: "Frucht des Glaubens."

¹⁵³ Karl Barth, "Theologie und Mission in der Gegenwart," in Theologische Fragen und Antworten (Zollikon-Zürich: Evangelischer Verlag, 1957), p. 105.

¹⁵⁴ This needs to be said since Melancton can at times underscore the close relation of faith and works to such a degree that a clear distinction between justification and sanctification is not made, e.g. Ap IV, 161 (BSLK 192; Tappert 129): "constet iustificationem non solum(!) initium renovationis significare." When it comes to the question what saves the Confessions, however, distinguish good works from faith with greatest care, AC XV, 2 (BSLK 69; Tappert 36); Ap VII, 36 (BSLK 243; Tappert 175); Ap IV, 375 (BSLK 230; Tappert 164): "quod fructus propter fidem et mediatorem Christi placeant, non sint per sese digni gratia et vita aeterna." The Confessions also explain faith and good works in terms of sequence, i.e. faith as "prius," Ap IV, 114 (BSLK 183; Tappert 123); Ap XII, 76-87 (BSLK 267-269; Tappert 193) and good works as "sequi," Ap IV, 114 (BSLK 183; Tappert 123); Ap XII, 38 (BSLK 258; Tappert 187); SA III, XIII, 2 (BSLK 461; Tappert 315): "folgen."

¹⁵⁵ As mentioned above faith can be often described as "velle" or "tätig Ding." This description of faith does not abrogate its passiveness but rather underscores it as Schlink points out: "Aber so nachdrücklich sie [the Reformers] auch zur Entscheidung und zur Tat des Glaubens gerufen haben, im Ereignis der Rechtfertigung ist der Glaube *mere passive*, bloßes Empfangen der Heilstat, die Gott in Christus durch das Evangelium am Sünder vollbringt. Alle aktivistischen Aussagen sind hier nur Aussagen der Bedürftigkeit und des Verlangens. Die Unterscheidung zwischen dem vertrauend-empfangenden Glauben an das Evangelium und dem vom Glauben geforderten neuen Gehorsam gegenüber Gottes Geboten wird von den reformatorischen Bekenntnisschriften in aller Strenge durchgehalten," "Gesetz und Evangelium als kontroverstheologisches Problem," Kerygma und Dogma, 12 (1961), 29.

¹⁵⁶ This pertains of course to all good works, Schlink, 112.

culmination in His Great Commission.¹⁵⁷ Yet if mission becomes a mandated work (*opera mandata*)¹⁵⁸ and obedience to the law, it is not what mission intends to be, namely, a natural outflow from faith and a spontaneous act of the new obedience worked by the Holy Spirit.¹⁵⁹ Therefore, to safeguard mission against any legalistic interpretations it becomes imperative to define the correct relationship between faith and good works and how they in turn relate to the mandated will of God.

The justification as forgiveness of sins opens up a totally new outlook and opportunity for the believer in both his life and in his relationship to his Creator.¹⁶⁰

¹⁵⁷ The Great Commission receives frequent attention in the Confessions mostly though to support the doctrine of baptism, Ap IX, 2 (BSLK 247; Tappert 178); SC IV, 4 (BSLK 515; Tappert 348); LC IV, 4 (BSLK 691; Tappert 437). It belongs to God's mandated and immutable will which is generally associated with the decalogue.

¹⁵⁸ Mission being under the mandate of the Great Commission as well as being a good work stands in relation to what is said about good works, e.g. AC VI, 1 (BSLK 60; Tappert 31): "Item docent, quod fides illa debeat bonos fructus parere et quod oporteat bona opera mandata a Deo facere propter voluntatem Dei"; AC XX, 27 (BSLK 81; Tappert 45): "Praeterea docent nostri, quod necesse sit bona opera facere, non ut confidamus per ea gratiam mereri, sed propter voluntatem Dei."

¹⁵⁹ One should heed to the warning of Georg Vicedom, Die Rechtfertigung als gestaltende Kraft der Mission (Neuendettelsau: Freimund Verlag, 1952), p. 5: "Als einziger tragfähiger Grund bleibt der 'Missionsbefehl' mit dem Motiv des Gehorsams. Wo aber Mission nur noch Gehorsam gegen einen Befehl ist, ist sie nicht mehr das, was sie vom Neuen Testament aus sein soll, 'Frucht des Glaubens'; Also Hans Schwarz, "Der missiologische Aspekt der Rechtfertigungslehre," in Rechtfertigung und Weltverantwortung. Internationale Konsultation Neuendettelsau, 1991, edited by Wolfhart Schlichting (Neuendettelsau: Freimund - Verlag, 1993), p. 210-211: "Die missionarische Komponente des christlichen Glaubens muß also zumindest zum Teil aus dem Glauben selbst herauswachsen . . . Ziel der Mission ist auch nicht die Unterwerfung unter die Gebote Gottes, obwohl erwartet wird, daß die Gläubigen ihr Leben nach dem Willen Gottes strukturieren."

¹⁶⁰ Ap IV, 125 (BSLK 185; Tappert 124): "Postquam igitur fide iustificati et renati sumus, incipimus Deum timere, diligere, petere et exspectare ab eo auxilium, gratias agere et praedicare, et obedire ei in afflictionibus. Incipimus et diligere proximos, quia corda habent spirituales et sanctos motus." The ability to fulfill the demands of the first and second table are often related to Jer. 31: 33 as the Apology does also in relation to the above quotation: God puts his law into the heart of the believer so that he fulfills God's law spontaneously (See ad intra on third use of the law, footnote 175). Love and other good works are an essential part of the *missio ecclesiae* and receive their relevance within the first article (See chapter II, pp. 29-30). The focus in the section below is on the verbal witness to the neighbor although one should be mindful that witness and good works (*Zeugnis und*

Through the work of the Holy Spirit the power of the devil over the heart of man has been broken.¹⁶¹ A new disposition of the heart has now come about which brings forth a new life and new affects which move him to do good works.¹⁶²

This transformation and regeneration of man is, as faith,¹⁶³ attributed solely to the creative work of the Holy Spirit:¹⁶⁴ He heals man's nature "which original sin has perverted and corrupted"¹⁶⁵ and he provides the regenerate man with an "*arbitrium libertum*" and strength so that he can now cooperate¹⁶⁶ towards his sanctification in accepting the offered grace and do good works.¹⁶⁷ A progression in his sanctification is therefore possible¹⁶⁸ since the regenerate man possesses an "*iustitia inhaerens*," even if it is only imperfect.¹⁶⁹

Dienst) always go together.

¹⁶¹ AC XX, 30-32 (BSLK 80; Tappert 45).

¹⁶² AC XX, 29 (BSLK 80; Tappert 45): "Et quia per fidem accipitur spiritus sanctus, iam corda renovantur et induunt novos affectus, ut parere bona opera possint."

¹⁶³ AC V, 2 (BSLK 58; Tappert 31).

¹⁶⁴ AC XX, 29 (BSLK 80; Tappert 45); SD III, 19. 23. 28. 41 (BSLK 920. 922-923. 928; Tappert 542-543. 544. 546); SD VI, 7 (BSLK 940; Tappert 565).

¹⁶⁵ SD I, 14 (BSLK 849; Tappert 511). In the Formula of Concord the word "nature" is generally used to define man in his sinful state brought about through original sin, e.g. SD I, 51-52 (BSLK 860; Tappert 517). Yet it can also mean man's original state before the fall, SD I, 2 (BSLK 845; Tappert 508).

¹⁶⁶ This "cooperatio" is never the Christian's ability "aus seinen eignen natürlichen Kräften," SD II, 77 (BSLK 904; Tappert 536).

¹⁶⁷ SD II, 64-65. 83 (BSLK 897-898. 906; Tappert 533-534. 537). The divine monergism nevertheless remains intact in that this cooperation also remains the work of the Holy Spirit, SD 66 (BSLK 898; Tappert 534).

¹⁶⁸ SD II, 39 (BSLK 887; Tappert 528): "auch Guts tun und in demselbigen zunehmen."

¹⁶⁹ SD III, 32 (BSLK 934-935; Tappert 544-545).

Driven by the Spirit faith recognizes the law of God which demands obedience in its positive function, that is, as a norm of God's immutable will.¹⁷⁰ Yet it fulfills it not by the necessity of coercion¹⁷¹ but by the immanent spontaneity necessitated by the Holy Spirit and faith.¹⁷² Through the preaching of the Gospel, the driving power of the Holy Spirit and through faith, the mandated will of God is obeyed and fulfilled spontaneously.¹⁷³ Therefore, "even though the new obedience remains obedience to God's law, the good works are not deeds of the law but fruits of the Spirit; they are not products of the Ten Commandments, but of the Gospel."¹⁷⁴ Since strictly speaking the Holy Spirit does the good works in man, they are to be regarded as God's gift, "not works of the law but works and fruits of the Spirit."¹⁷⁵

¹⁷⁰ It is for this reason that the Confessions rather use "praeceptum" and "mandatum", Ap XII, 174 (BSLK 290; Tappert 210); SD V, 17 (BSLK 957; Tappert 561): "der gerechte, unwandelbare Wille Gottes" (iustissima et immutabilis Dei) or "Gottes Geboten und Worten," LC Preface 10 (BSLK 549; Tappert 360); Fagerberg, 83: "Mandatum findet sich in den BK als gebräuchlichster Ausdruck für den positiven, normierenden Gotteswillen."

¹⁷¹ "necessitas coactionis," SD IV, 16 (BSLK 943; Tappert 554).

¹⁷² Peter Brunner, "Die Notwendigkeit des neuen Gehorsams nach dem Augsburger Bekenntnis," *Kerygma und Dogma*, 7, (1961), 278 calls the relationship between faith and good works "die Notwendigkeit der pneumatischen Spontaneität." The Confessions speak of a "necessitas ordinis mandati et voluntatis Christi," SD IV, 16 (BSLK 943; Tappert 554) or a "necessitas immutabilitatis," Ap IV, 11 (BSLK 161; Tappert 108).

¹⁷³ SD IV, 12 (BSLK 941; Tappert 553): "Und solliche Zuversicht und Erkenntnis göttlicher Gnaden machet fröhlich, trutzig und lustig gegen Gott und allen Kreaturen, wölchs der Heilige Geist tut im Glauben, daher der Mensch ohne Zwang (sine ulla coactione) willig und lustig wird, jedermann Guts zu ton, jedermann zu dienen, allerlei zu leiden, Gott zu Lieb und zu Lob"; SD VI, 6 (BSLK 964; Tappert 564-565). The Confessions thus underline the divine monergism for sanctification and the fruits of faith.

¹⁷⁴ Schlink, *Ibid.*, 112f.

¹⁷⁵ SD VI, 17 (BSLK 967; Tappert 566); Schlink, 567. The real question to be answered therefore is what use then the "tertius usus legis" has since man "in so far as he is born anew (quatenus renatus est!)," "does everything from a free and merry Spirit," SD VI, 17 (BSLK 967; Tappert 566). The Formula of Concord limits the tertius usus with consistency to the mortification of the Old Adam who

In terms of mission the believer is therefore primarily and in the first instance a receiver, therefore passive in God's saving mission and only in the secondary sense carrier and active in His mission. The motivation for mission is not primarily rooted in the Great Commission (imperative) but in the indicative of God's act in Christ.¹⁷⁶ The believer recognizes¹⁷⁷ God's saving and loving will and the divine promise of salvation in His Word as a reality not only for himself but also for all¹⁷⁸ who are

remains in the regenerate also after baptism (e.g. SD VI, 7. 18. 24 [BSLK 964. 967. 969; Tappert 565. 567. 568]). The third use of the law performs because of the flesh the function as "lex accusans" (e.g. Ep VI, 1 [BSLK 793; Tappert 479]): "Zum dritten, nachdem sie wiedergeboren und gleichwohl das Fleisch ihnen anhanget, daß sie umb desselben willen (!) eine gewissen Regel hatten." In SD VI, 4 (BSLK 963; Tappert 564); SD VI, 21 (BSLK 968; Tappert 567) the law functions as a mirror and in SD VI, 12 (BSLK 966; Tappert 566) the Holy Spirit reproves through the law. Since the regenerate has the law written in his heart by the Holy Spirit and lives in the law anyway (Ep VI, 2 [BSLK 793-794; Tappert 480]; SD VI, 6. 17 [BSLK 964. 967; Tappert 564. 566-567]) he only becomes addressee of the law because of his personal union with the Old Adam. The overall impression therefore is that the "tertius usus" as described in SD VI does not serve as a source of information (apart from SD VI, 12 [BSLK 966; Tappert 566]) for the regenerate, i.e. as a "triplex usus legis in renatis" as for example Chemnitz interprets it; See Werner Elert, "Gesetz und Evangelium," in Zwischen Gnade und Ungnade. Abwandlungen des Themas Gesetz und Evangelium (München: Evangelischer Presseverband für Bayern, 1948), pp. 163-164; Martens, 107, footnote 242; Forde, 301-303.

¹⁷⁶ "Mission ist nicht unsere Sache, sondern Sache des dreieinigen Gottes. Sofern Menschen an dieser Mission teilhaben, sind sie primär 'Empfänger' (also passiv) und erst sekundär 'Träger' (also aktiv). Die Begründung der Mission ist demnach nicht primär im Missionsbefehl (Imperativ!) zu suchen, sondern im Indikativ des Handelns Gottes in Christus," Gerhard Hoffmann, "Gedanken zum Problem der Integration von Kirche und Mission in Deutschland," in Evangelische Missionszeitschrift (EMZ), 25, (October 1968), 206.

¹⁷⁷ The "notitia historiae," Ap IV, 48 (BSLK 169; Tappert 113-114) joins the "fides specialis," Ap IV, 45 (BSLK 168; Tappert 113) so that faith is not an "otiosa notitia," Ap IV, 61 (BSLK 172; Tappert 115) but involved and assenting, Ap IV, 50 (BSLK 170; Tappert 114).

¹⁷⁸ Althaus, 51: "Ich kann die Versöhnung nie nur für mich glauben. Ich empfangen die Liebe als 'der Mensch', als 'Adam', als der ich mit allen eins bin. Glaube ich nicht zugleich das Heil für alle, so glaube ich nicht wahrhaft auch für mich . . . Missionslauheit ist immer ein Zeichen individualistisch verengten und damit entstellten Glaubens"; Karl Barth observes according to Dieter Manecke, Mission als Zeugendienst, Wuppertal: Theologischer Verlag Rolf Brockhaus, 1972), p. 174: "Der Beweis nach innen ist auch der Beweis nach außen", which means that the faith of the Christian by ontic necessity (ontische Necessität) seeks (fides quarens intellectum) to understand (intelligere) what God has done for him and deduces from this that what God has done for him He also wants to do for others. Reflection about this fact takes place in front of other people in form of mission so that mission is a logical outgrowth of faith.

lost without it.¹⁷⁹ Faith discovers the soteriological and universal significance of the historic event on the cross and sees behind it not a wrathful and punishing God but a gracious God who wishes to receive sinners into His kingdom.¹⁸⁰ True faith acknowledges to God all authority in mission and lets itself be taken into His saving intentions for humble service.¹⁸¹ The recognition of these facts is nothing other than an existential affirmation¹⁸² by the Christian which cannot remain without a lip service to God and a witness to man.¹⁸³ The *raison d'être* of Christian existence can

¹⁷⁹ The severity of sin and damnation and the universal implication of God's judgment serve as an important motivating factor for mission as Vicedom, Die Rechtfertigung als gestaltende Kraft der Mission, 6-7, points out: Mission will be done "wenn die Christenheit weiß und es der Welt kundmacht, daß der Herr nicht nur kommt, um seine Gemeinde zu vollenden und seine Herrschaft über alle Kreatur anzutreten, sondern um die Welt zu richten, -- nicht nur in Weltgerichten, sondern im Weltgericht, wo jedem der Zorn Gottes offenbar werden wird . . . Nur unter diesem Wissen wird die Christenheit ihre eigene Schuld erkennen, die Menschen zur Buße rufen, Vergebung suchen und Verlangen nach Vergebung wecken können . . . Die Verlorenheit der Menschen ist die Voraussetzung für [die Mission], weil Gott in seinem Erbarmen die Menschen retten will." From this he then concludes: "Die Rechtfertigung ist darum kein Ruhekitzen, als das sie so oft mißverstanden wurde, sondern Grundlage und Triebfeder zu dem herrlichen Dienst, den verlorenen Menschen das Heil zu bringen und die Gemeinde des Herrn zu bauen," 35.

¹⁸⁰ Hans Schwarz, 211: "Der christliche Glaube bezieht sich auf ein in der Geschichte geschehendes Ereignis und erkennt darin, daß Gott kein ferner und strafender Gott ist, sondern ein naher Gott, der die Menschen in seinen Bund aufnehmen will."

¹⁸¹ Vicedom, Die Rechtfertigung als gestaltende Kraft der Mission, 13: "Dieser Dienst ist also Einordnung in die Wirksamkeit Gottes, Gehorsam des Glaubens, nicht losgelöst von Gott, sondern Ergriffensein von Gott, nicht etwas, was zur Gottes=Tat hinzukommt, sondern ein Unterstellen unter Gottes Tun."

¹⁸² "Being grasped by the truth" is the personal conviction or certainty of the homo iustificatus that he has his whole existence coram Deo and not in the first instance coram hominibus and never in or by itself. Only once this has been established will "authentic existence" be possible, Alister McGrath, Justification by Faith (Grand Rapids, Michigan: Zondervan Publishing House, 1988), pp. 80-81.

¹⁸³ Ap IV, 125 (BSLK 185; Tappert 124) lists next to the lip service of giving thanks to God also "praedicare" (english: "praise him"; German: "preisen") as one of the spiritual impulses of a renewed heart. The close relation between faith and lip service is also signified by the act of confessing: "Et Paulus sic loquitur, quod confessio salvet, ut ostendat, qualis fides, consequatur vitam aeternam, nempe firma et efficax fides," Ap IV, 384 (BSLK 232; Tappert 166). The Christian's lip service pays humble homage in praise and prayer to the Lord's mission (LC III, 52 [BSLK 673; Tappert 427]) under which he places all his own activities (This is the true worship [Gottesdienst] of faith, Ap IV, 49. 57 [BSLK

therefore be defined as "eccentric" towards God and man.¹⁸⁴ Because of the inseparable relationship of faith and obedience mission cannot but be woven into the existence of every believer, that is, the church.¹⁸⁵ The entire Church as the "*communio sanctorum*" therefore participates in God's mission.¹⁸⁶ In their midst

170-171; Tappert 114]); "Die Aktivität der Christen tritt hier ganz hinter der Eigenwirkungsamkeit Christi in seinem Wort zurück. Es geht nicht um 'unsere,' sondern um 'Christi' Mission. 'ER wird seine Kirche verklären - und ihr eine heilige Mission verleihen!' Volker Stolle, Wer seine Hand and den Pflug legt. Die missionarische Wirksamkeit der selbständigen evangelisch-lutherischen Kirchen in Deutschland im 19. Jahrhundert (Gross-Oesingen: Verlag der Lutherischen Buchhandlung. Heinrich Harms, 1992), p. 98, who quotes Wilhelm Löhe here.

¹⁸⁴ The believers "eccentric" (*extra se*) outlook towards lost man and the intention to bring him to the saving Word should be free of all confessional, selfish and ethical bindings on God's Word behind which Christ Himself offers His lifegiving promise. To work towards the preservation of this universal and ecumenical character of God's mission should always be a prime goal of Lutheran mission despite her occupation with the doctrine, Stolle, 100; Already Roland Allen, The Spontaneous Expansion of the Church (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company, 1962), p. 5, in his pledge for spontaneous expansion pointed out the methodological dangers of checking it, such as, "the terrible fears that beset us, fears for our doctrine, our moral standards, our civilized Christianity, our organization . . . Spontaneous expansion must be free: it cannot be under our control." Within this tension of preservation and spontaneous expansion the *missio ecclesiae* has to find its way. See here chapter XIII, pp. 180-189.

¹⁸⁵ Mission as a form of witness thus belongs to the structure of every Christian life. Mission as verbal witness is not a special charismatic gift -- which receives no consideration in the Confessions (Schlink, 307) -- in the sense that it is given only to a group of specific individuals within the church as it was practiced in Pietism. This is significant insofar as it touches the reformation principle that mission is done by the "*una sancta catholica et apostolica ecclesia*" as Löhe reaffirmed it in his famous statement "the church of God in its movement - the actualization of the one universal catholic Church." The significance of this realization is not diminished by the fact that the obligation to mission also finds its official expression in the missionary office. See here Volker Stolle, 97-99.

¹⁸⁶ This sounds very idealistic but the maxim "Die Missionstätigkeit soll Angelegenheit der Kirche als solcher werden" has always served as the foundation of Lutheran mission throughout the centuries and Lutheran churches have sought to accomplish it despite the frequent failures to do so, see Stolle, 30 and 97. Stephen Neill's famous objection, "When everything becomes mission, then there is no mission" reflects the fear that mission will lose its distinct profile if commissioned to all believers. Thereby he fails to recognize a fundamental Lutheran principle, see Hoffmann, 207; Hans-Werner Gensichen, "Were the Reformers indifferent to missions?" in History's Lessons for Tomorrow's Mission (Geneva, Switzerland: World Student Christian Federation, 1964), p. 124 thus points out: "Here perhaps lies the main difference between the theology of missions as developed by the Reformers and the various modern attempts to define missions as one activity of the Church among others, an additional enterprise which need not concern too much the Church as a whole but can be left to some specialists or little groups of enthusiasts."

through their manifold activities and expressions, God Himself wishes to be present and active in His Word so that His Word is not a mere means for "transporting" His presence outside and apart from the existence of the church.¹⁸⁷ And since the Holy Spirit provides the strength for mission the believer cannot exist and be sanctified without the signs of the church.¹⁸⁸ Therefore all mission activity finds its starting point in God's living Word, the means of grace.¹⁸⁹

Faith as *fides semper actuosa*¹⁹⁰ or *fides viva*¹⁹¹ determines everything also that what follows, namely, witness.¹⁹² Such faith is not an idle thought but "is such a new light, life, and force in the heart as to renew our heart, mind and spirit, makes

¹⁸⁷ Hoffmann, 207: "Das moderne Schlagwort von der missionarischen Präsenz bekommt dann einen guten Sinn, wenn es mit der Gemeinde verknüpft wird; denn es geht bei Mission gerade nicht um die Präsenz einzelner Christen, sondern um die Präsenz Gottes in der leiblichen Gestalt seiner Gemeinde. Deshalb muß die ganze Kirche Mission sein und die Mission muß Kirche sein, wenn sie wirklich die Fülle des Heils mitteilen will, das in Gestalt der Gemeinde präsent ist - oder überhaupt nicht."

¹⁸⁸ Vicedom, Die Rechtfertigung als gestaltende Kraft der Mission, 15: "Gott ist es also, der seiner müden Christenheit als die *causa efficiens* den Dienst an die Ungläubigen immer wieder abringt und durch sie als die *causa instrumentalis* trotz ihrer Schwachheiten Großes tut." This he does through Word and Sacrament. For the significance of the Lord's Supper in this respect, see LC V, 23-27 (BSLK 712; Tappert 449).

¹⁸⁹ According to Walter Freytag, "Die Sakramente auf dem Missionsfeld," in Reden und Aufsätze, edited by Jan Hermelink and Hans Jochen Margull (Munich: Christian Kaiser Verlag, 1961), 1: 228 "stirbt eine sakramentlose Kirche"; Manecke, 86: "So gehört Mission notwendig zum Wesen der Kirche, ist aber nicht ihr Grund. Grund ist die Gnade Gottes, die in Taufe und Abendmahl Gestalt gewinnt"; Any spiritual form of mission such as the pietistic mission seem to ignore this fact. Characteristic of their mission is that "das *verbum externum*, in welchem die *iustitia externa* zugesprochen und geschenkt wird, außer Acht gelassen und seiner Alleingeltung beraubt ist. Daß die Bezogenheit auf dieses *extra nos* gelockert und gelöst ist, macht die theologische Schwäche der Mission von ihrem Ursprung her bis heute aus," Holsten, 27.

¹⁹⁰ Ap IV, 64 (BSLK 173; Tappert 116): *Fides*, "quae non est otiosa."

¹⁹¹ Ap IV, 248 (BSLK 209; Tappert 142); Vicedom, Die Rechtfertigung als gestaltende Kraft der Mission, 14: "Es ist die *fides viva*, die Zeugnis gibt."

¹⁹² Ap IV, 382 (BSLK 232; Tappert 165): "Si omittatur doctrina de fide, frustra dicitur opera valere virtute passionis Christi."

new men of us and new creatures" and "as long as it is present, produces good fruits."¹⁹³

Since mission as fruit of faith¹⁹⁴ can never lead an independent existence apart from faith¹⁹⁵ and the work of the Holy Spirit it should be concluded that mission as the *missio hominum* cannot establish, preserve or question faith.¹⁹⁶ Mission as well as the entire existence of the believer receive their validity only "*propter fidem*," which is at all times marked by its theocentric orientation.¹⁹⁷ Any anthropocentric scrutiny on the missionary conduct and good works by way of which the believer wishes to deduce his faith and thereby also his predestination abrogates the theocentric aspect which is so crucial for the doctrine of justification.¹⁹⁸

Therefore, to insist on a "*sylogismus practicus*"¹⁹⁹ bars the christocentric aspect

¹⁹³ Ap IV, 64 (BSLK 173; Triglotta 139).

¹⁹⁴ AC VI, 1 (BSLK 60; Tappert 31).

¹⁹⁵ Ap IV, 278 (BSLK 215; Tappert 149): "fidem et fructus complecti debeamus."

¹⁹⁶ Ap IV, 222-223 (BSLK 202; Tappert 138): "Non igitur sentit, quod dilectio iustificet, quia tantum ita iustificamur, cum propitiatorem Christum, et credimus nobis Deum propter Christum placatum esse"; AC XX, 9 (BSLK 76-77; Tappert 42); Thereby the uniqueness of Christ's role as propitiator as well His glory (AC XXVII, 38. 43 [BSLK 116; Tappert 77]) receives all emphasis; Brunner, "Die Notwendigkeit des neuen Gehorsams nach dem Augsburgischen Bekenntnis," 280.

¹⁹⁷ Eg. Ap IV, 161. 177 (BSLK 192. 195; Tappert 129. 131).

¹⁹⁸ Peter Brunner, 'Rechtfertigung' heute, 39, brings this out in all clarity: "Der Christ blickt nicht mit dem einen Auge auf das Werk Christi und mit dem andern Auge auf seine guten Werke. Dieser schielende Blick ist ihm fremd. Die Zwiespältigkeit eines solchen Blickes widerspricht dem Wesen des Glaubens. Der Christ schaut mit beiden Augen auf seinen gekreuzigten und auferstandenen Heiland. Darum ist er frei von der quälenden Sorge um sein Heil. Darum ist er frei von der Sorge um 'verdienstliche' Werke. Darum ist er frei von seinem bösen wie von seinem guten Gewissen. In solcher Freiheit ist er frei für den Dienst vor Gott und frei für den Gottesdienst an seinem Nächsten."

¹⁹⁹ Although this term is not explicitly used in the Confessions they nevertheless come close - but only in passing - to what it expresses: Good works are looked upon as an "indication of salvation" ("Anzeigung der Seligkeit," SD IV, 38 [BSLK 950; Tappert 557]) and seen as "testimonies" of the

from the doctrine of justification in that the believer is "*simul iustus*" only as long as God performs His redeeming and saving work on him through Word and sacrament.²⁰⁰ As "*simul peccator*" the Christian can never attain the degree of perfection and will therefore always sin against God's immutable will.²⁰¹ The Christian is thus always in the precarious position of falling back into the state of unrighteousness by losing the Holy Spirit.²⁰² For him the mandated will of God, that is, the *debet*, *oportet*, *nesesse* and *certe* now comes out in full as God's demand for good works.²⁰³ In terms of mission the Great Commission as the summary of

Holy Spirit's presence ("der Geist, dessen Gegenwärtigkeit und Inwohnung die guten Werk Zeugen sein," Ep IV, 15 [BSLK 789; Tappert 477]). At the same time the Confessions emphatically reject *expressis verbis* and with systematic precision any significance of good works towards one's salvation or as an evidence of faith, e.g. Ep V, 18 (BSLK 789; Tappert 477); See here Schlink, 117-118; The "syllogismus practicus" therefore is not a matter of concern for the Confessions but more so for the reformed theology especially in its missiology, Koester, 87-92, although their emphasis on the "praedestinatio gemina" really provides no grounds for them to draw such a conclusion, see Mildenerger, 68.

²⁰⁰ Mildenerger, 68: "Man [wird] den lutherischen Spitzensatz, nach dem der Mensch *simul iustus simul peccator* ist, gerade wenn und solange Gott in diesem Leben sein heilsames Werk an und mit diesem Menschen treibt, als eine solche Barriere gegen den anthropozentrischen Ansatz bezeichnen können." In terms of the "syllogismus practicus" Mildenerger, 68 (also 146-147) recommends: "Es gilt vielmehr, die theozentrische Position der Reformation klar zu erfassen und bei der theologischen Aneignung der Bekenntnisschriften durchzuhalten. Das bedeutet, daß ich die reformatorische Grundentscheidung kritisch einsetze, um die vorliegenden Bekenntnistexte zu interpretieren . . . Die Grundtendenz bezeichne ich dabei als 'theozentrisch' im Gegensatz zu dem eben noch einmal knapp angedeuteten anthropozentrischen Denkansatz. Menschsein ist in diesem theozentrischen Verständnis des Gottesverhältnisses durch Gott getragen und umgriffen gedacht. Gott selbst kommt hier den Menschen ganz nahe, nicht bloß durch eine von ihm unterschiedene Gnadengabe, sondern als der dreieinige Gott, in dem allein Menschsein bestehen kann."

²⁰¹ Those who believe that they may "attain such perfection in this life that they cannot sin" are expressly condemned in the Confessions, AC XII, 8 (BSLK 67; Tappert 35).

²⁰² AC XII, 7 (BSLK 67; Tappert 35): ". . . iustificatos posse amittere spiritum sanctum"; AS III, III, 43 (BSLK 448; Tappert 310): ". . . daß alsdann der Glaube und Geist weg ist gewest"; SD II, 69 (BSLK 899; Tappert 534).

²⁰³ Schlink, 118-119.

God's universal and salvific will compels the sinner to do mission which he had formerly done without coercion.²⁰⁴ Yet through the act of repentance he will be absolved from his sins from which "amendment of life and the forsaking of sin should then follow."²⁰⁵ The life of the Christian is therefore marked by a continual struggle against the Old Adam.²⁰⁶ "Since in this life . . . the regeneration is not yet perfect but has only been begun . . . the conflict and warfare of the flesh against the Spirit continues."²⁰⁷ Yet "those who have been baptized . . . dare not be baptized again, though they must be certainly converted again."²⁰⁸ The acts of "*mortificatio*" and "*vivificatio*"²⁰⁹ are not events of the past -- even in light of progressive sanctification²¹⁰ -- but the Christian life can be nothing less than a daily

²⁰⁴ Vicedom, Die Rechtfertigung als gestaltende Kraft der Mission, 16: "Der Missionsbefehl hat eine gewisse Verwandtschaft mit den übrigen Geboten Gottes. Er ist den Lauen gegeben, um sie wegen ihres Widerstandes gegen das Heilswirken Gottes zur Buße zu rufen, den Gläubigen aber zur Anleitung und zum Trost, damit sie sein Werk in der rechten Weise tun, der Kirche aber zur Warnung, damit sie sich bewußt werde, daß die Mission nicht in ihrem Belieben steht."

²⁰⁵ AC XII, 6 (BSLK 67; Tappert 35); Brunner, "Die Notwendigkeit des neuen Gehorsams nach dem Augsburgerischen Bekenntnis," 281: "Weil es sich in der wahren Buße um das pneumatische Ereignis des rechtfertigenden Glaubens handelt, gilt auch hier das geistliche Grundgesetz, daß Besserung und gute Werke folgen soll, folgen müssen." The gift of forgiveness of sins is the basis for such renewal and not one of the blessings of renewal!

²⁰⁶ SD IV, 19f. (BSLK 944; Tappert 554).

²⁰⁷ SD II, 67 (BSLK 898; Tappert 534).

²⁰⁸ SD II, 69 (BSLK 899; Tappert 534); LC IV, 77 (BSLK 706; Tappert 446).

²⁰⁹ E.g. Ap XII, 46 (BSLK 260; Tappert 188); Relating these acts to baptism and Romans 6: LC IV, 65 (BSLK 704; Tappert 444-445); LC V, 23 (BSLK 712; Tappert 449); SC IV, 10 (BSLK 516; Tappert 349). The divine acts of *mortificatio* and *vivificatio* correspond the dialectic acts of *contritio* and *fides* in the *poenitentia*, AC XII, 3-5 (BSLK 66-67; Tappert 34); Ap XII, 46 (BSLK 260; Tappert 188).

²¹⁰ LC IV, 67 (BSLK 704; Tappert 445) points in that direction. See footnote 168.

"*mortificatio*"²¹¹ and "*reditus ad baptismum*."²¹² Repentance therefore belongs to the very essence of faith.²¹³ Through it the believer continually returns to the promise of forgiveness offered to him in the Gospel.²¹⁴ For the *missio ecclesiae* this means that the sacrament of penitence²¹⁵ becomes the life sustaining source: through the act of contrition and faith the church receives forgiveness for all her failures so that with renewed strength she can once again pursue her endeavor in God's mission.²¹⁶

²¹¹ E.g. Ap IV, 351 (BSLK 227; Tappert 161); SC IV, 12 (BSLK 516; Tappert 349).

²¹² LC IV, 79 Latin text (BSLK 706; Tappert 446).

²¹³ Ap XX, 13 (BSLK 316; Tappert 228): "fidem existere in poenitentia."

²¹⁴ Ap IV, 165 (BSLK 193; Tappert 129): "semper ad promissionem recurrendum est."

²¹⁵ Ap XIII, 4 (BSLK 292; Tappert 211).

²¹⁶ Werner Krusche, "Die Kirche für andere. Der Ertrag der ökumenischen Diskussion über die Frage nach Strukturen missionarischer Gemeinden," in Schritte und Markierungen. Aufsätze und Vorträge zum Weg der Kirche (Göttingen: Vandenhoeck & Ruprecht, 1971), p. 174: "Die Kirche der Reformation ist eine Kirche, die in der Buße lebt, die also . . . sich ständig fragt, ob und womit sie dem Evangelium im Wege steht, und die bereit ist, sich tiefgreifend wandeln zu lassen. Die Frage nach missionsgemäßen Strukturen ist eine Bußfrage"; Stolle, 98: "Sie kann sich nur im Gebet vom Herrn der Kirche sowohl die Vergebung für alle Versäumnisse im Einsatz für die Mission als auch neue Vollmacht für ihr missionarisches Wirken schenken lassen."

CHAPTER VIII

SUMMARY OF PARTS ONE AND TWO

The mission of God in the Lutheran Confessions is given a trinitarian-
"heilsgeschichtliche" structure.¹ God's mission is framed by two "pillars": On the
one side there is the "protological" event of creation and man's fall² through which
he lives under God's wrath and the power of the devil, and has lost all ability to free
himself from this bondage and acquire his salvation.³ The other "pillar" at the end of
God's mission is the eschatological event of Christ's judgment over mankind with a
twofold outcome. Between these two poles God performs His special and extensive
saving plan in sending His Son into the world to redeem and reconcile it through His

¹ E.g. Ingemar Oberg, "Mission und Heilsgeschichte bei Luther und in den Bekenntnisschriften," in Lutherische Beiträge zur Missio Dei (Erlangen: Martin Luther-Verlag, 1982), pp. 25-42, who traces this structure to the Old and New Testament; Gottfried Martens, Die Rechtfertigung des Sünders - Rettungshandeln Gottes oder historisches Interpretament? (Göttingen: Vandenhoeck & Ruprecht, 1992), pp. 32-34. 113.

² Peter Brunner, "'Rechtfertigung' heute," in PRO ECCLESIA (Berlin and Hamburg: Lutherisches Verlagshaus, 1966), 2: 136, who calls creation and fall the "urgeschichtlich-protologischer Horizont" of man's existence in contrast to his "endgeschichtlich-eschatologischen Horizont."

³ Here analogies can be drawn to Augustine's doctrine of grace and to Apostle Paul, as Werner Elert points out: "Gesetz und Gnade sind für ihn [Augustin] wie für Paulus beide ein Verfahren Gottes, bei dem der Mensch Objekt, nicht Subjekt ist. Sie stellen den Menschen so oder so in den mit Adam beginnenden Strom der Unheilsgeschichte und in den mit Christus beginnenden Strom der Heilsgeschichte . . . Er [Augustin] gilt deshalb als der eigentliche Begründer des Dogmas von der Erbsünde. Jedenfalls ist er der erste, der ihre Bedeutung für das christliche Heilsverständnis erkannt hat," "Augustin als Lehrer der Christenheit," in Ein Lehrer der Kirche. Kirchlich-theologische Aufsätze und Vorträge von Werner Elert, edited by Max Keller-Hüschemenger (Berlin und Hamburg: Lutherisches Verlagshaus, 1967), p. 177; Walther von Loewenich, Von Augustin zu Luther. Beiträge zur Kirchengeschichte (Witten: Luther - Verlag, 1959), pp. 75-87.

death on the cross⁴ and His Holy Spirit, who gathers and collects a redeemed community, the church, bringing it into God's kingdom and leading it to the final event of Christ's judgment. The eschatological goal of God's mission as reception into Christ's kingdom is substantiated by the fact that the resurrected and ascended Christ Himself rules as Lord at the side of His Father who from this position sends the Holy Spirit to gather the redeemed community through Word and sacrament under His reign.

Embedded within these two pillars is the momentous event of justification described as the event through which the lost man is saved and reconciled to God through faith in Christ. At the heart and center of this event stands the cross of Christ, not only as a past event, unique and final in its meaning for all men but also as a present happening in the life of each man as the Gospel is proclaimed to him.⁵ The act of justification is also unfolded in trinitarian dimensions: the grace of God is the basis which is bestowed through the Holy Spirit in the proclamation of law and Gospel whereby man is brought to repentance and faith in Christ as His Savior and incorporated through baptism into the fellowship of God His creator and brought under Christ's rule. Thereby God accomplishes the goal of His mission. Mission is

⁴ E.g. Walter von Loewenich, 47: "Bei keinem Späteren sind diese Gedanken so wirksam geworden wie bei Luther in seiner *theologia crucis* (Kreuzestheologie). Am Kreuz gewinnt Luther seine tiefsinnigen Anschauungen vom verborgenen und offenbaren Gott, von Gottes 'eigenem' und 'fremdem' Werk. Er hat damit den inhaltlich tiefsten Beitrag zur Grundlegung einer christlichen Geschichtstheologie geleistet."

⁵ E.g. Martin Kretzmann, "Crosscurrents in Mission. Report on a Consultation of the LWF Commission on World Mission," *Lutheran World*, 16 (1969), 354.

therefore a trinitarian act on the part of the merciful God;⁶ whereby the Confessions describe this saving event with the primary intention to illumine and magnify the honor of Christ.⁷

⁶ E.g. Walter Mostert, "Hinweise zu Luthers Lehre vom Heiligen Geist," in Der Heilige Geist im Verständnis Luthers und der lutherischen Theologie (Erlangen: Martin-Luther Verlag, 1990), p. 32: "Der Duktus des Handelns des dreieinigen Gottes führt also vom Menschen über Jesus Christus zum Schöpfer und nicht umgekehrt . . . Der Heilige Geist führt den Menschen über Christus zurück zum Vater und zum Schöpfer."

⁷ E.g. Ap IV, 2 (BSLK 159; Tappert 107): "qui recte intellectus illustrat et amplificat honorem Christi."

CHAPTER IX

EXCURSUS: THE "MISSIO DEI" CONCEPT

The Confessions' obvious shift from an anthropocentric to a theocentric and trinitarian approach to mission do not make them a case study of their own, but they join contemporary missiological discussions. In mission circles it is almost a truism to explicate mission in terms of its theocentric and trinitarian dimension. Their widely accepted technical term "*missio Dei*"¹ wishes to describe -- and for correct reasons -- the mission of God from the theocentric and trinitarian perspective. One should, however, be wary of an oversimplification of this *terminus technicus*.²

Here the Confessions provide helpful insights. God's mission and His saving work is described according to their outward operations, the "*oikonomia*": creation,

¹ Since the history of the concept "*missio Dei*" has been traced in numerous studies, a survey on it is not necessary; See David J. Bosch, Transforming Mission. Paradigm Shifts in Theology of Mission (Maryknoll, New York: Orbis Books, 1992), pp. 389-393; For an even closer examination on the term, see H. H. Rosin, Missio Dei: An examination of the Origin, Contents and Function of the Term in Protestant Missiological Discussion (Leiden: Inter-university Institute for Missiological and Ecumenical Research, 1972).

² This should be said in light of the seriousness which the Confessions place on the trinitarian dogma. This is most apparent when one looks at the condemnation of a wide variety of ancient trinitarians in the Augsburg Confessions, AC I, 5-6 (Die Bekenntnisschriften der evangelisch-lutherischen Kirche [BSLK] 51; Tappert 28) and the Formula of Concord's rejection of the Antitrinitarians during the time of the reformation, SD XII, 1. 37-38 (BSLK 1091. 1099; Tappert 632. 636); See Edmund Schlink, Theology of the Lutheran Confessions, translated by Paul F. Koehneke and Herbert J. A. Bouman (Philadelphia: Fortress Press, 1961), p. 64.

redemption and sanctification.³ The axiom, "*Opera trinitatis ad extra sunt indivisa*"⁴ is imperative here as well as the fact that the unity of God⁵ must be the "starting point and the terminus."⁶ These external trinitarian operations are an analogous explication of the innertrinitarian operations of generation and spiration.⁷ These personal acts (*actus personalis*) stand inseparable to the economic Trinity.⁸ For them the axiom obtains: "*opera ad intra sunt divisa.*"⁹

³ In his Large and Small Catechism Luther follows the Apostolic Creed. As a result he has often been accused of modalism or naive tritheism. Albrecht Peters, however, clarifies this: "Der Reformator weiß jedoch sehr gut, daß er um der Einfältigen willen hier das Zeugnis der Schrift und das Bekenntnis der Kirche verkürzt. Nicht allein seine exegetisch-dogmatischen Schriften, auch seine Trinitatispredigten klären und entfalten, was in den Katechismen lediglich angedeutet und mehr mitgedacht ist," Kommentar zu Luthers Katechismen. Der Glaube (Göttingen: Vandenhoeck & Ruprecht, 1991), 2: 38; See also Wilhelm Maurer, Historical Commentary on the Augsburg Confession, translated by H. George Anderson (Philadelphia: Fortress Press, 1986), pp. 246-249; In the Smalcald Articles Luther affirms that the "three distinct persons in one divine essence and nature, are one God, who created heaven and earth," AS I, 1 (BSLK 414; Tappert 291).

⁴ Schlink, 66; Hans-Werner Gensichen, Glaube für die Welt, (Gütersloh: Gütersloher Verlagshaus Gerd Mohn, 1971), p. 81; Herwig Wagner, "Das lutherische Bekenntnis als Dimension des Missionspapiers des lutherischen Weltbundes 'Gottes Mission als gemeinsame Aufgabe'," in Kirchenmission nach lutherischem Verständnis. Vorträge zum 100jährigen Jubiläum der Lutherischen Kirchenmission (Bleckmarer Mission), edited by Volker Stolle (Münster; Hamburg: LIT Verlag, 1993), p. 153; One should not forget here the unique character of Christ's redemptive work, the opus mixtum, see John Theodore Mueller, Christian Dogmatics (St. Louis: Concordia Publishing House, 1955), p. 157.

⁵ Georg Vicedom, Mission of God, translated by Gilbert A. Thiele and Dennis Hilgendorf (St. Louis: Concordia Publishing House, 1965), p. 8: "God sends His Son; Father and Son send the Holy Ghost. Here God makes Himself not only the One sent, but at the same time the Content of the sending, without dissolving through this Trinity of revelation the equality of essence of the divine Persons. For in the every Person of the deity God works in His entirety."

⁶ Schlink, 63; E.g. AC I, 3 (BSLK 50; Tappert 27): "tres sint personae, eiusdem essentiae et potentiae, et coeternae, pater, filius et spiritus sanctus."

⁷ Nicene Creed, line 2-3 (BSLK 27; Tappert 18); SA I, 2 (BSLK 414; Tappert 291).

⁸ Schlink, 66.

⁹ Friedrich Brunstäd, Theologie der lutherischen Bekenntnisschriften (Gütersloh: C. Bertelsmann Verlag, 1951), p. 30; Schlink, 66; Mueller, 156.

From the external and inner-trinitarian operations it may be said that God, the Father, driven by His loving will¹⁰ -- from which His mission projects -- sends His Word through which He creates the world.¹¹ This Word becomes flesh in Jesus Christ, the first missionary, through whom God the Father is reconciled to man.¹² Jesus Christ makes way for His Spirit through whom creation is brought back to Christ and to the Creator.¹³ Mission therefore has its origin in God Himself. As the three persons stand in an inner-trinitarian relationship, so also the external operations of the triune God want to stand in relation to man, love and save him.¹⁴

It is essential that all trinitarian operations receive not only a christological qualification, but that they take their vantage point from the Christ event.¹⁵ The Confessions know of no *missio Dei* except through Jesus Christ, who became incarnate and died on the cross. The *missio Dei* is only fully understood when one

¹⁰ See here Rudolf Bohren, *Mission und Gemeinde*, (Munich: Chr. Kaiser Verlag, 1962), p. 5: "Wenn wir die Heilige Schrift befragen nach dem, was Mission sei, entdecken wir, daß Mission in erster Linie ein Werk Gottes, eine Leidenschaft der Trinität ist. Gott ist der Sendende von Anfang an und bis zum Ende hin, die heilige Dreieinigkeit tut ihr Werk senderweise, die Trinität macht Mission, wird im Sohn und im Geist Mission, kommt durch Mission zu ihrem Ziel"; Hans-Werner Gensichen, 81.

¹¹ Bohren, 5.

¹² Ap IV, 45. 80 (BSLK 168. 176; Tappert 113. 118).

¹³ Bohren, 7.

¹⁴ Wilhelm Maurer, 14, makes the following about the Schwabach Articles which also pertains to the Confessions: "To summarize: the Schwabach Articles see the Trinity as a historical event; the unity between the divine Trinity and the human nature aims at the salvation of humanity."

¹⁵ This avoids the danger that once one speaks of the operation of the Spirit the role of Christ is left behind: "Je mehr dies Geistwirken das Anliegen des trinitarischen Denkens wird, desto mehr droht die alte Gefahr: vor dem gegenwärtigen Geisteswalten tritt Christus zurück in die geschichtliche Vergangenheit seines kirchengründenden Heilandswerkes," H. E. Weber, "Mysterium Trinitatis," in *Zeitschrift für systematische Theologie*, 16 (1939), 355; Carl E. Braaten, *Justification. The Article by Which the Church Stands and Falls* (Philadelphia: Fortress Press, 1990), pp. 137-138.

discovers the intention of God's loving will as it became known in Jesus Christ.¹⁶

The dominant interest of the Confessions is thus placed on the soteriological and christological accent of the mission of God. Therefore, they do not only think in categories of God's general mission in terms of His providential care over His created world, but crucial to their thinking is the saving mission revealed in Jesus Christ. However, in keeping their perspective on creation and the divine providence, the Confessions avoid and safeguard God's total work in the world from a soteriological and christocentric stricture. Nevertheless, the Confessions' concentration on Christ even influences their understanding of God's general mission: First, the divine care is understood as an expression of His goodness which can only be appreciated and recognized through faith in Jesus Christ. Secondly, God's goodness is christologically and soteriologically motivated in that He "uses the law in the sense to hold the world in readiness for the gospel and keep it from collapsing into the chaos which threatens it."¹⁷ Since the providential care cannot be equated with the gift of salvation,¹⁸ Christ's death and resurrection receives final and universal character: it alone can offer salvation to all.

A logical outcome -- not an illegitimate aggrandizement -- from the theocentric

¹⁶ Maurer, 252; Hans-Werner Gensichen, Living Mission. A Test of Faith (Philadelphia: Fortress Press, 1966), p. 35.

¹⁷ Gerhard O. Forde, "Forensic Justification and the Law in Lutheran Theology," in Justification by faith, edited by H. George Anderson et al. (Minneapolis: Augsburg Publishing House, 1985), p. 301.

¹⁸ See Friedrich Beißer, Hoffnung und Vollendung (Gütersloh: Gütersloher Verlagshaus Gerd Mohn, 1993), p. 75: "Aber Mensch und Welt werden von Gott durch Ordnungen erhalten, weil er sie aufbewahren will für sein Heil, das in Christus erschienen ist. Diese Ordnungen bleiben nur vorläufig, menschlich irdisch. Sie können nicht zu Heilsordnungen werden."

and trinitarian movement is the *missio ecclesiae*.¹⁹ God continues to be active in the *missio ecclesiae* through her proclamation of the Gospel and the administration of the sacraments. The instrumentality of the church in God's mission²⁰ is without doubt essential through which God's mission will continue. With regard to this ecclesiocentricity the Confessions have met counterparts²¹ as well as affiliates²² among current missiologists.

The "*heilsgeschichtliche*" aspect in the Confessions support and underline the

¹⁹ In emphasizing the theocentric dimension of mission the concept "missio Dei" often has difficulties incorporating and defining the human enterprise, namely the service of the church. For this reason Hans-Werner Gensichen avoids the term "missio Dei" and rather speaks of the "theological dimension" and the "kerygmatic intention," see Living Mission, 34-38, also Glaube für die Welt, 80-95.

²⁰ See James Scherer, . . . that the Gospel may be sincerely preached throughout the world. A Lutheran Perspective on Mission and Evangelism in the 20th Century, LWF Report (November 1982), 11/12, 13-14.

²¹ Here the *missio ecclesiae* plays a minor or no role: Under the criticisms of Christian Hoekendijk against the traditional ecclesiocentric position and influenced through his concept of "shalom," comprehensive salvation has become the dominant agenda in ecumenical circles according to which "the church serves the *missio Dei* in the world . . . (when) it points to God at work in world history and names him there," David J. Bosch, 392.

²² They give the *missio ecclesiae* a significant if not major role. Here one should of course mention Georg Vicedom, Missio Dei. Einführung in eine Theologie der Mission (Munich: Chr. Kaiser Verlag, 1958); Many contemporary missiologists of his time -- inspired by the conference of Willingen held July 5-17, 1952 -- share this soteriological paradigm: Stephen Neill, The Unfinished Task (Sixth edition; London: Edinburgh House Press and Lutherworth Press, 1957), pp. 7-34; Wilhelm Andersen, Towards a Theology of Mission. A Study of the Encounter between the Missionary Enterprise and the Church and its Theology (Second edition; London: SCM Press, 1956); Karl Hartenstein, "Theologische Besinnung," in Mission zwischen Gestern und Morgen, edited by Walter Freytag, Karl Hartenstein et al. (Stuttgart Evang. Missionsverlag, 1952), pp. 51-72; Walter Freytag, "Sendung und Verheißung," in Reden und Aufsätze (Munich: Christian Kaiser Verlag, 1976), 1: 217-223; Lesslie Newbigin, Trinitarian Faith and Today's Mission (Richmond, Virginia: John Knox Press, 1963); For a contemporary Lutheran position: Together in God's Mission: A LWF Contribution to the Understanding of Mission, No. 26 (Hannover/Neuendettelsau, 1988). For a review and discussion of it: Herwig Wagner, "Das lutherische Bekenntnis als Dimension des Missionspapiers des Lutherischen Weltbundes "Gottes Mission als gemeinsame Aufgabe," in Kirchenmission nach lutherischem Verständnis. Vorträge zum 100jährigen Jubiläum der Lutherischen Kirchenmission (Bleckmarer Mission), edited by Volker Stolle (Münster and Hamburg: LIT Verlag, 1993), pp. 149-161.

necessity of the church's mission, for it suggests an interim period of time and space between Christ event and the day of judgment in which the *missio ecclesiae* actively participates in God's mission. This she does for the salvation of mankind as well as to the honor and glory of God.

In light of the above it would perhaps be appropriate to provide the following tentative definition of the *missio Dei* as it pertains to the Confessions: "The *missio Dei* is the trinitarian redemptive and reconciling activity in history motivated by His loving will for the entire world and grounded in the atoning work of Jesus Christ and carried out by the Holy Spirit of Christ through the means of Grace, by which God justifies man, delivers him from rebellion, sin and death, subjects him under His reign and leads him and the redeemed community to the final goal in history."²³

²³ Compare here the *missio Dei* definition of Willingen, in "The missionary calling of the Church" a statement by the Willingen conference of the International Missionary Council, held July 5-17, 1952, in Willingen, Germany, in: International Review of Missions, 41 (1952), 562. The Conference of Willingen held July 5-17, 1952 accepted the concept of *missio Dei*: "Mission has its source in the Triune God. Out of the depth of his love to us, the Father has sent forth his own beloved son to reconcile all things to himself that we and all men might through the Holy Spirit be made one in Him with the Father in that perfect love which is the very nature of God."

PART THREE
THE ECCLESIOLOGICAL STRUCTURE
OF MISSION

CHAPTER X

INTRODUCTION TO PART THREE

From the doctrine of justification a crucial missiological dimension of the Christian faith¹ was established in the previous two parts: mission as God's own concern set in motion by Him and led to fulfillment by Him into the eschatological kingdom. This dimension of faith grasps the essential aspect of divine mission that God wills the salvation of the world. The triune God accomplishes this by sending the Holy Spirit who calls into existence out of a diversity of humans a "creative minority" in a non-believing environment² "breaking the barriers of class, race and culture."³ Those called by the Holy Spirit regard themselves as a new community⁴ over which Christ exercises His Lordship. Under His reign the church becomes a "*Heilsanstalt*"⁵

¹ Note the personal affirmation to this dimension in the Creed, LC II, 61-62 (Die Bekenntnisschriften der evangelisch-lutherischen Kirche [BSLK] 659-660; Tappert 419).

² Hans-Werner Gensichen, Living Mission (Philadelphia: Fortress Press, 1966) p. 73; Georg Vicedom, Mission of God, translated by Gilbert A. Thiele and Dennis Hilgendorf (Saint Louis: Concordia Publishing House, 1965), pp. 123-124.

³ Together in God's Mission: An LWF Contribution to the Understanding of Mission (Hannover/Neuendettelsau 1988), p. 9; Albrecht Peters, Kommentar zu Luthers Katechismen: Der Glaube (Göttingen: Vandenhoeck & Ruprecht, 1991), 2: 224, calls it the "weltumspannende Heiligungswirken des Geistes."

⁴ Werner Bieder, "Spiritus Sanctus Pro Mundi Vita," in Fides pro mundi vita, edited by Theo Sundermeier (Gütersloh: Gütersloher Verlagshaus Gerd Mohn, 1980), p. 59.

⁵ LC II, 56 (BSLK 56; Tappert 418); See also Peter Brunner, "'Rechtfertigung' heute," in PRO ECCLESIA (Berlin and Hamburg: Lutherisches Verlagshaus, 1966), 2: 127-128, who establishes what this "Heil" actually means for the believers: "Das Heil, das Gott in Jesus Christus gewirkt hat, ist die

in which the Holy Spirit continually builds and sanctifies all believers, gives renewed faith and the promise of salvation.⁶ This dimension of faith presents the work of the triune God which the Holy Spirit will carry on "unceasingly until the last day."⁷ The work of the Holy Spirit "must always remain in force"⁸ since "he has not yet gathered together all his Christian people, nor has he completed the granting of forgiveness."⁹

There is, however, also another crucial dimension of faith which addresses the believer and requires his service: God brings about salvation of the world in His Son by having the gracious Lordship of Christ witnessed and proclaimed through the service of human beings. For this purpose the Holy Spirit "has appointed a community on earth, through which he speaks and does all his work."¹⁰ The sending motif¹¹ therefore continues with the church: The church is the fruit of the mission of Christ and the Holy Spirit and through it God continues His mission in the world. As

Gerechtigkeit Gottes, es ist das Heil der Rettung aus Gottes Zorn über die Sünde, es ist das Heil der Rettung vor der Verdammnis im Jüngsten Gericht, es ist das Heil der Rettung aus der Gewalt der dämonischen widergöttlichen Mächte der Finsternis."

⁶ LC II, 37. 62. (BSLK 654. 660; Tappert 415. 419): "Darümb gläuben wir an den, der uns täglich erzuholet durch das Wort und den Glauben gibt, mehret und stärkt durch dasselbige Wort und Vergebung der Sunde, auf daß er uns, wenn das alles ausgericht und wir dabei bleiben, der Welt und allem Unglück absterben, endlich gar und ewig heilig mache, welchs wir itzt durchs Wort im Glauben warten"; Peters, 212-214.

⁷ LC II, 61 (BSLK 659; Tappert 419): "opus suum perficit."

⁸ LC II, 61 (BSLK 659; Tappert 419): "opus semper fervere debet et efficax persistere."

⁹ LC II, 62 (BSLK 660; Tappert 419).

¹⁰ Karl Müller, Mission Theology. An Introduction (Nettetal: Steyler Verlag - Wort und Werk, 1987), pp. 24-25.

¹¹ See part one, chapter III, p. 33.

the logical extension of the mission of the Son and the Holy Spirit¹² the church therefore takes on a central missionary position within the divine mission of God. The service of every Christian becomes mandatory¹³ so that God's kingdom may also "come to those who are not yet in it" and make them "partakers of salvation."¹⁴ Within the "*heilsgeschichtliche*"-trinitarian dimension of mission, the *missio ecclesiae*¹⁵ is therefore in the "*interim foris*" between Christ's death and resurrection and His second coming¹⁶ more than a mere appended medium. In His death and resurrection the *missio ecclesiae* has its start (*terminus a quo*), whereas in the full manifestation of His rule the *missio ecclesiae* finds its end (*terminus ad quem*).¹⁷ In

¹² Georg F. Vicedom, Die missionarische Dimension der Gemeinde (Berlin and Hamburg: Lutherisches Verlagshaus, 1963), p. 52: "Durch die Gemeinde setzt Gott seine Sendung in der Welt fort. Er schließt sie der Sendung seines Sohnes an"; See also Walter Freytag, "Sendung und Verheißung," in Reden und Aufsätze, edited by Jan Hermelink and Hans Jochen Margull (Munich: Christian Kaiser Verlag, 1961), 1: 217-223.

¹³ Franz Wiebe, "Missionsgedanken in den lutherischen Bekenntnisschriften," in Luthersches Missionsjahrbuch für das Jahr 1955, edited by Walther Ruf (Neuendettelsau: Selbstverlag der Bayerischen Missionskonferenz, 1955), p. 41: "Bei dieser missionarischen Mittelstellung der Gemeinde ist *jeder einzelne Christ* mitgefördert."

¹⁴ LC III, 52-53 (BSLK 674; Tappert 427).

¹⁵ In terms of the ecclesiology in the Confessions, that is, the church as the medium in and through which God performs His mission, Luther focuses in the Catechisms largely on the congregation ("Gemeinde") whereas Melancthon thinks more in universal dimensions ("Kirche"); Wiebe, 53 and 67.

¹⁶ Friedrich Beißer, "Mission und Reich Gottes. Systematische Überlegungen," in Lutherische Beiträge zur Missio Dei (Erlangen: Martin Luther-Verlag, 1982), p. 51: "Die christliche Kirche erhält damit eine eigentümliche Zwischenstellung. Sie lebt von dem Reich, das in Auferstehung und Kreuz aufgerichtet worden ist. Und sie erwartet die volle Durchsetzung dieses Reiches im Ende aller Dinge."

¹⁷ In the interim period the church plays an integral part in God's mission and her mission can be defined from these termini in two ways as Josef Amstutz, Kirche der Völker. Skizze einer Theorie der Mission (Freiburg - Basel - Wien: Herder Verlag, 1972), p. 47 and pp. 68-74, points out: "Die Kirche und ihre Sendung sind einerseits von der Mitte her und andererseits vom Ende her zu begreifen. Beiden ist Rechnung zu tragen, soll die Missionstätigkeit richtig in den Blick kommen. Einerseits ist sie Überlieferung des Heils Christi an die Welt, andererseits ist sie Voraus-Setzung des Einbruchs der Gottesherrschaft."

this period the church is not only the expression of God's redemptive action in history, but she herself is the seat wherein "*Heilsgeschichte*" actually takes place.¹⁸ Prerequisite for the mission of the church is always a believed and a believing community empowered by the Holy Spirit and the Word, which both through its mere existence as well as through its participation becomes missionary involved.¹⁹ This additional human element, however, presents a contrasting and dialectic tension in the nature of mission: On the one side one may observe that "*Mission ist nicht Menschen-Sache, sondern allein Gottes Sache*" but on the other side it is just as much true that "*Mission ist Sache aller Christen.*"²⁰ This tension can only be resolved if the role of the church is defined as that of being "*cooperatix*" but not "*corredemptrix.*"²¹ As a result the subject of mission always remains the triune God Himself. The church can only participate in loyal servitude and humble obedience trusting in the efficacious and salutary power of the Word.²² Once this theological distinction is established one

¹⁸ Ingemar Oberg, "Mission und Heilsgeschichte bei Luther und in den Bekenntnisschriften," in Lutherische Beiträge zur Missio Dei (Erlangen: Martin Luther-Verlag, 1982), pp. 32-33: "Und das Gottesvolk und die Kirche des Evangeliums ist *ein wichtiger 'Teil' der Heilsgeschichte.*"

¹⁹ The "passivity" and "activity" is expressed by the church's worship and outward mission respectively.

²⁰ Hermann Dörries, "Luther und die Heidenpredigt," in Wort und Stunde (Vandenhoeck & Ruprecht, 1970), 3: 340, brings out this twofold aspect in Luther's Theology and it certainly also applies to the Confessions.

²¹ See here part one, chapter IV, p. 65.

²² One must therefore concur with Dorries, 333, observation: "Das 'Laufen' des Worts . . . dies selbstmächtige Walten des Evangeliums, das Menschen in seinen Dienst nimmt, aber nie von ihnen abhängig wird, ist das eigentliche Geheimnis aller Missionserfolge: das Wort, nicht sein Verkündiger, ist das Subjekt der Heidenpredigt!"

can legitimately speak of the ecclesiological structure of mission.²³

²³ Hans-Werner Gensichen, Glaube für die Welt (Gütersloh: Gütersloher Verlagshaus Gerd Mohn, 1971), p. 90: "In diesem Sinne ist es gerechtfertigt, von einer 'missionarischen Dimension' der Kirche, ihres Seins und ihres Tuns, zu sprechen, vorausgesetzt, daß diese Dimension nicht als Appendix zu diesem oder jenem kirchlichen Werk erscheint, sondern auf Gottes Erwählungshandeln zurückgeführt wird, mit dem die Gemeinde als ganze zum Werkzeug des Heils der Welt als ganzer erwählt worden ist."

CHAPTER XI
THE SOTERIOLOGICAL AND MISSIOLOGICAL DIMENSION
OF THE CHURCH'S EXISTENCE

"*Extra Ecclesiam Christi Nulla Salus*"

When the term "*missio ecclesiae*" is used it is missiologically crucial to determine and clarify the relationship between the church and her mission.¹ One aspect of the church is that she is the community of saints which have been gathered through the mission of the triune God; whereas, the other dimension is her active participation in God's mission of bringing the saving Word to others. Both aspects complement one another to such a degree that they must be viewed as inseparable. This is evident from the relationship of faith and good works.² These two dimensions of the church constitute the existence of the church and both must be upheld. The former aspect highlights the soteriological existence of the church, whereas the latter

¹ Wilhelm Andersen, Towards a Theology of Mission (London: SCM Press, 1956), p. 54, for example states: ". . . there is one thing which cannot be doubted -- missionary activity belongs to the *esse*, to the nature, to the existence of the Church," although he finds the statement "the church is simply the mission" made by the Dutch missiologist, Johannes Christiaan Hoekendijk, as exaggerated and theologically incorrect; See also Karl Hartenstein, "Theologische Besinnung," in Mission zwischen Gestern und Morgen, edited by Walter Freytag et al. (Stuttgart: Evang. Missionsverlag, 1952), p. 63.

² This has been already attempted in chapter VII, pp. 106-118, with regard to the triad faith, obedience and mission. What has been said there pertains also here, although the corporative aspect of church and mission is now in view and to be discussed.

its ethical dimension.³ Only in maintaining this distinction will the correct definition of the church be safeguarded.⁴

The church must therefore always be cognizant of the fact that she owes her existence "*coram Deo*."⁵ In this sense her existence and her survival depends on the missionary work of the triune God through Word and sacrament. As an outcome of the saving will of God in Jesus Christ, the church's foundations are rooted in Jesus Christ Himself in whom she leads her life as His body.⁶ Therefore, the church must be seen and defined from her Christcenteredness.⁷ In Christ's death on the cross and His resurrection the church confesses Jesus Christ as her Lord.⁸ Christ has made her "His own property" and He exercises His Lordship over her.⁹ He has taken the legal rights and the exclusive claim over the church. This exclusive right of Christ over the

³ Karl-Hermann Kandler, "CA VII - Konzentration und Weite lutherischer Ekklesiologie," *Kerygma und Dogma*, 35 (1989), 80, draws such a distinction in using the terms "Heilsbegründung" and "Heilszuwendung" of the church. The former precedes the latter and makes the church what it is.

⁴ This must be said with regard to AC VII for example, where the explicit service of the church to the world or any ethical dimension of the church is left aside.

⁵ SA III, III, 5 (Die Bekenntnisschriften der evangelisch-lutherischen Kirche [BSLK] 437; Tappert 304): "ut scirent, quid coram Deo essent!"; Ap VII, 15 (BSLK 237; Tappert 170).

⁶ E.g. Ap VII, 29 (BSLK 241; Tappert 173): "Neque videmus, cum ecclesia proprie dicta appelletur corpus Christi, quomodo aliter describenda fuerit, quam nos discipimus."

⁷ In terms of the descriptive economic-trinitarian structure, the church belongs to the third article, i.e. under the work of the Holy Spirit. However, since the Trinity points to Jesus Christ and centers in Him (For in His Son God the father has "ganz und gar ausgeschüttet hat," see LC II, 26 (BSLK 651; Tappert 413-414); LC II, 64-65 (BSLK 660; Tappert 419), the church is centered in Christ and to be called the church of Christ, Klaus Schwarzwaller, "Rechtfertigung und Ekklesiologie in den Schmalkaldischen Artikeln," *Kerygma und Dogma*, 35 (1989), 85, footnote 2.

⁸ For the soteriological and doxological aspect of the title "Lord" see chapter III, pp. 47-51 and chapter VII, pp. 96-101.

⁹ LC II, 30 (BSLK 652; Tappert 414; Triglotta 685): "Eigentumb," "taken us as his own" or "as His own property."

church is founded in His death on the cross for the sins of the world through which He has won her over from the bondage of the devil.¹⁰ Founded on the "objective" fact of the Christ event the church receives her righteousness and salvation through the Word by faith. The fact of her existence in Jesus Christ is therefore not based on an intellectual consent to his death and resurrection or on an ethical motivation, but it is rather a matter of faith founded in the Word of God.¹¹ Everything the church therefore needs for her existence and survival comes from Christ. Through the sacraments He bestows her with His gifts and the church willingly receives them through faith.¹² Between Christ and the church a third is not given: "*tertium non datur!*"¹³ Christ is the sovereign God and Lord; there are no mediating means between Him and His church, except His Word and sacrament.¹⁴ In this sense the

¹⁰ AS II, I, 1-5 (BSLK 415-416; Tappert 292).

¹¹ Note here how "subjective" justification is rooted in the article on Christ in SA II, I, 4 (BSLK 415; Tappert 292) when Luther states in relation to the Christ event: "Dieweil nu solchs muß geglaubt werden". Schwarzwäller, 86, therefore observes with regard to objective justification: "Wer es ausspricht, macht damit stets auch eine Existenzaussage." The insistence on faith, however, does not put aside the "objective" definition of the church, see Walther von Loewenich, "Die Kirche in lutherischer Sicht," in Von Augustin zu Luther. Beiträge zur Kirchengeschichte (Witten: Luther - Verlag, 1959), p. 200: "Die Grundlage der Kirche ist allein das Wort Gottes . . . Der lutherische Kirchenbegriff ist nicht subjektiver als der katholische, sondern objektiver. Kirche ist nicht Sozietät für irgendeine Gläubigkeit. Sie ist nicht um des Glaubens willen da, sondern um des Wortes willen."

¹² How the article on Christ ties in with the sacraments and the life of the church can be seen from the Smalcald Articles where Luther lets the mass, SA II, II, 1 (BSLK 416; Tappert 293) follow the article on the office and work of Christ. Schwarzwäller, 89, therefore states with regard to Luther's intention here: "Sein Argument ist gleicherweise schlicht und weitreichend: Entweder alles liegt bei Christus, und dann kommt auch alles von Christus, ALLES, somit sind dann auch die Sakramente seine Gaben an uns; korrespondierend ist die Kirche dadurch definiert, daß sie ganz und gar durch ihn und sein Geben lebt."

¹³ Schwarzwäller, Ibid. For this reason Luther rejected the papacy which placed itself in a mediatory position between Christ and the believers, SA II, IV, 13 (BSLK 431; Tappert 300). Even the office of the ministry must be excluded as a third means.

¹⁴ SA II, IV, 9 (BSLK 430; Tappert 300).

church is a church of "beggars"; she receives from Him the gifts He bestows. As it was established with the doctrine of justification so too the doctrine of the church defines Christ in His activity and the church in her receptivity.¹⁵ The "*particula exclusiva*" mark the existence of the Church and prevent the believers from any attempt to share in the work of Christ.

The church is only insofar a church as it is ruled by Christ, insofar as it is "the body of Christ, which Christ renews, consecrates and governs by his Spirit" through the outward marks of Word and sacrament.¹⁶ With Christ as Lord the church is comprised of "holy believers and sheep who hear the voice of their Shepherd" and whose holiness "consists of the Word of God and true faith."¹⁷ The promise of salvation "does not apply to those who are outside of Christ's church, where there is neither Word nor sacrament, because Christ regenerates through Word and sacrament."¹⁸ "All those who are outside of Christian church (*extra christianitatem*) "remain in eternal wrath and damnation" "for they do not have the Lord Christ, and, besides, they are not illuminated and blessed by the gifts of the

¹⁵ What Loewenich, 200, observes with regard to Luther's doctrine of the church also applies here: "Für Luther steht auch die Kirche unter dem Gesetz der Rechtfertigung. So wie der Mensch zur Rechtfertigung nichts hinzubringen kann als den Glauben, der das Geschenk der Gnade empfängt, so ist auch die Kirche nichts anderes als die Gemeinde der Gläubigen. Aber so wenig wie der Glaube des Menschen Grund der Rechtfertigung ist, so wenig ist der Glaube der Gemeinde die Substanz der Kirche. Grund der Rechtfertigung ist allein das Evangelium von der Gnade Gottes, das freilich im Glauben ergriffen wird. Die Grundlage der Kirche ist allein das Wort Gottes."

¹⁶ Ap VII, 5-8 (BSLK 234-235; Tappert 169).

¹⁷ SA III, XII, 2-3 (BSLK 459-460; Tappert 315).

¹⁸ Ap IX, 2 (BSLK 247; Tappert 178).

Holy Spirit."¹⁹ "Outside of the Christian church, that is, where the Gospel is not there is no forgiveness, and hence no holiness."²⁰ The Church therefore alone is the mother, which nurtures and brings up her children through the Word.²¹ This "*extra*" is defined by the person of Christ in whom the "*vere credentes*" find their existence. According to this measure "Turks, Jews, or false Christians and hypocrites" stand on the other side of this dividing line.²² Since they are "outside of Christ" (*extra Christum*) they "can only grow worse day by day"²³ for they are in the midst of the

¹⁹ LC II, 66 (BSLK 661; Tappert 419). What this holds for the Confessions understanding of the "heathen" and their religions is discussed in chapter XIV, pp. 201-211. Here one may already note that the idea of a "latent church" within other religions or that the work of the Holy Spirit takes place within history apart from His Word and the church where it is preached and proclaimed (see e.g. also the scheme, "verborgene Heilsgeschichte," of Josef Amstutz, Kirche der Völker. Skizze einer Theorie der Mission [Freiburg - Basel - Wien: Herder, 1972], p. 104) as Paul Tillich, "Missions and World History," in The Theology of the Christian Mission, edited by Gerald H. Anderson (Nashville and New York: Abingdon Press, 1961), pp. 281-289, does it abrogates the Confessions' position; it is a subtle variant of confusing the two kingdom doctrine. The Conciliar Movement is also caught in such a dilemma. While it acknowledges the uniqueness of the Church as the body of Christ, it affirms at the same time the Holy Spirit's work outside the Word: "The Holy Spirit works in ways that surpass human understanding . . . We witness to the truth that salvation is in Christ, but we seek also to remain open to other people's expression of truth as they have experienced it," in Come, Holy Spirit, World Council of Churches Seventh Assembly, Canberra, 1991, in New Directions in Mission & Evangelization 1, edited by James A. Scherer and Stephen B. Bevans (New York: Orbis Books, Maryknoll, 1992), p. 87.

²⁰ LC II, 56 (BSLK 658; Tappert 418).

²¹ LC II, 42 (BSLK 655; Tappert 416): "Primum enim singularem in mundo communionem obtinet, haec mater est, haec quemlibet christianum per verbum . . ." Peter Brunner, "'Rechtfertigung' heute," in PRO ECCLESIA (Berlin und Hamburg: Lutherisches Verlagshaus, 1966), 2: 128-129, calls the church the "Arche des Heils": "Wir müssen uns darüber klar sein, daß die Botschaft von der Rechtfertigung nicht verkündigt werden kann, wenn die Kirche sich selbst nicht versteht als die Arche, in die hinein durch die Rettungsringe der ihr anvertrauten Gnadenmittel das auserwählte Volk Gottes der Endzeit gesammelt werden soll, um in der Kraft des im Glauben ergriffenen Christusheiles in dieser Arche geborgen durch den Abgrund der Todeswelt hindurch und durch den Richterspruch Gottes hindurch einzugehen in das Reich Gottes zur ewigen Freude."

²² LC II, 66 (BSLK 661; Tappert 419). The dividing line is here drawn between faith and unbelief.

²³ LC IV, 69 (BSLK 705; Tappert 445).

devil's kingdom who incessantly seeks their lives.²⁴

The True Definition of the Church Precludes All Sociological
or Ethical Understanding

In His kingdom Christ Himself rules through the activity of the Holy Spirit and Word and sacrament.²⁵ The proper definition of the essence of the church lies therefore therein that it is a community or fellowship in and around Word and sacrament.²⁶ The church is a fellowship or communion²⁷ of all those who are baptized.²⁸ It is a fellowship of saints who share in the holy things, the means of grace (*res externae*). In this sense therefore the church is the "*congregatio sanctorum*" "among whom the Gospel is preached in its purity and the holy sacraments are administered according to the Gospel."²⁹ The essence of the church is therefore not

²⁴ LC III, 115 (BSLK 689; Tappert 435).

²⁵ Ap VII, 19 (BSLK 237; Tappert 171); LC II, 5-6 (BSLK 659; Tappert 418); SD XI, 29 (BSLK 1072; Tappert 621).

²⁶ Where the church is gathered around the Word and sacrament there one can also speak of its visibility. As a result the church is also not a "Platonica civitas" but truly exists in the "vere credentes ac iustos sparsos per totum orbem," Ap VII, 20 (BSLK 238; Tappert 171); Ap XVI, 13 (BSLK 310; Tappert 224), see here Loewenich, 203-204.

²⁷ Luther often uses the term "Gemeine." His preference for this term rather than "Gemeinschaft" seems to be based here on linguistic and not on theological grounds, see LC II, 47-50 (BSLK 655-657; Tappert 416-417).

²⁸ Werner Elert, Der christliche Glaube (Sechste Auflage; Erlangen: Martin Luther Verlag, 1988), p. 409, therefore often speaks of the church as the "coetus baptizatorum."

²⁹ AC VII, 1 (BSLK 61; Tappert 32). All emphasis must be placed on the relative clause: "in qua evangelium pure docetur et recte administrantur sacramenta," as Karl-Hermann Kandler, 74, points out: "Der Relativsatz ist also das Entscheidende . . . CA VII definiert Kirche von den Gnadenmittel her." Hermann Sasse calls AC VII "the first doctrinal statement ever made in Christendom about what the church is and wherein is her unity," "Article VII of the Augsburg Confession in the present crisis of Lutheranism," in We confess the Church, vol. 3, translated by Norman Nagel (St. Louis: Concordia Publishing House, 1986) p. 42. This has also implications for the understanding of church, mission and unity, as will be discussed in chapter XIII, pp. 180-189.

to be found in the "supreme outward monarchy"³⁰ nor is the proper unity of the church to be found in "*traditiones universales*."³¹ Rather, those are "one harmonious Church who believe in one Christ; who have one Gospel, one Spirit, one faith, the same Sacraments."³²

If the definition of the church concentrates on the means of grace then all sociological³³ and ethical definitions³⁴ of the church are to be rejected. Every

³⁰ Ap VII, 23 (BSLK 239; Tappert 172): "monarchia externa suprema" which is the Roman pontiff.

³¹ Ap VII, 30 (BSLK 241; Tappert 174).

³² Ap VII, 31 (BSLK 241; Triglotta 237). The quotation is taken from the German text.

³³ Sociological and ethnic definitions of the church have occupied mission circles and influenced their strategy on numerous occasions. For example in German mission circles the understanding of the church as an "ethnic" or "organic" body was practiced in German mission circles by Bruno Gutmann or Christian Keyser, see here Horst Bürkle, *Missionstheologie* (Stuttgart - Berlin - Köln - Mainz: Verlag W. Kohlhammer, 1979), pp. 67-73. This ethnic and sociological underpinning of the church has been rediscovered in a modified form in the church growth movement's "homogenous unit principle" according to which it is believed that culturally and socially homogenous churches grow more rapidly than others. See here Donald McGavran, "A Church in Every Peoples: Plain Talk About a difficult Subject," in *Perspectives on the World Christian Movement. A Reader*, edited by Ralph D. Winter and Steven C. Hawthorne (Pasadena, California: William Carey Library, 1981), 624: "The goal is not one single conglomerate church in a city or a region. They may only get that, but that *must never be their goal*. That must be a cluster of growing, indigenous congregations every member of which remains in close contact with his kindred. This cluster grows best if it is in one people, one caste, one tribe, one segment of society." This principle is unacceptable, "because the gospel must always be a crisis in the life and culture of a people; the Christian must always be called forth by the gospel from old life relations to enter into a new community," see here the South African debate with Donald McGavran in Raymond Fung, *Evangelistically Yours. Ecumenical Letters on Contemporary Evangelism* (Geneva, Switzerland: WCC Publications, 1992), pp. 147-150. Also the "Meta-Church" concept of Carl F. George, *Prepare Your Church for the Future* (Grand Rapids, Michigan: Fleming H. Revell, 1991), pp. 13-23, should be categorized under the sociological definition of the church. His reasoning about the church centers around the sociological data and the so-called "needs" of the people to which the church must be restructured and remodelled. In light of this Loewenich's remarks, 201 and 209, should be noted: "Die Kirche ist nicht aus dem religiösen Bedürfnis des Menschen abzuleiten . . . Die Kirche entsteht nicht von der Gemeinde her, sondern vom Wort her."

³⁴ Already evident during the time of the Confessions was the ethical definition of church and mission namely in monasticism in the Roman Catholic church and pietism in the Protestant church. Both saw in mission an expression of piety from which the ordinary Christian was excluded. See Walter Holsten, "Die lutherische Kirche als Träger der Sendung," in *Das Wort und die Völker der Erde. Beiträge zum lutherischen Verständnis der Mission*, edited by Ernst Strasser (Uelzen:

church is most certainly a witnessing and serving body, but it must be regarded only as the consequence of what makes and brings about a church, and what a church by definition is.³⁵ The ethical and anthropological definition of the church as a witnessing and serving community (*Zeugnis- und Dienstgemeinschaft*) within and around her bounds must retain the perspective on what initially constitutes and keeps her as the church, namely, Word and sacrament through which Christ is present in the Holy Spirit.³⁶ However, underlying the true definition of the church is its functional understanding. For as long as the church maintains the functions of preaching the Gospel in its purity and administering the sacraments in accordance with the divine Word, Christ will be in her midst with His gifts. On the basis of this functional description of the church, it would be legitimate to make the point that

Niedersächsische Buchdruckerei, 1951), pp. 12-14; In Friedrich Schleiermacher's definition of the church the ethical underpinning persists: "Now the general concept of 'Church,' if there really is to be such a concept, must be derived principally from Ethics, since in every case the 'Church' is a society which originates only through free human action and which can only through such continue to exist," The Christian Faith, edited by H. R. Mackintosh and J. S. Stewart (New York and Evanston: Harper & Row, 1963), 1: 3; The ethical underpinning is also apparent where the church is narrowed down to the so-called "church for the poor," see here Section I of Your Kingdom Come: Mission Perspectives, Report on the World Conference on Mission and Evangelism, Melbourne, Australia, 12-25 May, 1980 (Geneva: WCC-CWME, 1980), pp. 171-178.

³⁵ The failure of a missionary expression of the church can often lead to statements which attack the essence of the church, e.g. "Any church that spends all its time huddling in worship without ever getting into the game of evangelism and social action is not worthy to be called a 'church'," John T. Seamands, Harvest of Humanity (Wheaton: Victor Books, 1988), p. 16. Despite the significance of such a failure the LCMS statement, "Toward a Theological Basis, Understanding and Use of Church Growth Principles in The Lutheran Church--Missouri Synod," (1991), p. 10, points out correctly: "We do not mean to say that our slowness or failure to seek the lost has disqualified us from the body of Christ."

³⁶ Kandler, 76: "Sicher ist jede Kirche Zeugnis- und Dienstgemeinschaft . . . Aber das ist doch nur die Folge, nicht das, was Kirche zur Kirche macht."

therein already lies her missionary character.³⁷ For in the administration of the sacraments and the preaching of the efficacious and salutary Word the missionary dimension already belongs to the essence of the church.³⁸ Nevertheless, apart from this immanent missionary nature of the church the view of the church as an explicit service from man to man must be seen as a consequence and outflow from that which constitutes the church.³⁹ Mission as witness and diaconia for that matter are part of the duty of the church to this world. As the church of Christ and founded through His Word she sees her missionary duty in the soteriological sense as the intention to witness Christ as salvation to the world.

³⁷ Once one realizes this then the Confessions contain a much deeper missiological dimension than contemporary missiologies suggest, as Franz Wiebe, "Missionsgedanken in den lutherischen Bekenntnisschriften," Lutherisches Missionsjahrbuch für das Jahr 1955, edited by Walter Ruf (Neuendettlau: Selbstverlag der Bayerischen Missionskonferenz, 1955), p. 43, points out.

³⁸ Ernst Strasser, "Das Wesen der Mission nach lutherischem Verständnis," in Das Wort und die Völker der Erde. Beiträge zum lutherischen Verständnis der Mission, edited by Ernst Strasser (Uelzen: Niedersächsische Buchdruckerei, 1951), p. 7, equates the functionary understanding of the church with her mission: "Die Kirche des wirkenden Wortes hat weiter darin ihr Wesen, daß ihr Bestand davon abhängig ist, daß das Wort von und in ihr verkündet wird. Der Genetiv 'des wirkenden Wortes' muß in diesem Bezug als *Genetiv der Tätigkeit* aufgefaßt werden: die Kirche von der und in der das Evangelium von Jesus Christus gepredigt wird. Sofern von und in ihr das Evangelium gepredigt wird, ist sie da, hat sie ihren Bestand, wirkt sie und lebt sie. Diese Lebensäußerung ist aber nichts anderes als *Mission*."

³⁹ See here Elert, 535-536, who draws this distinction: "Die Grenze zwischen der Herrschaft Christi und dem irdischen Kirchenverband ist unschwer erkennbar. Die Kirche *ist* Herrschaft Christi hinsichtlich ihrer Funktionen. Wo die Kirche im Bericht von Christo und in der Paraklese ihren Auftrag, wo sie seinen Taufbefehl erfüllt, wo sie sein Abendmahl feiert, da ist er in ihrer Mitte. Da ist der Herr, indem er dient. Da herrscht er, indem er die Erlösung und Versöhnung vollzieht . . . Aber die Kirche ist mit seiner Herrschaft *nicht* gleichzusetzen, sofern ihre Funktionen von Menschen und an Menschen vollzogen werden. Das erste nicht, weil die Funktionen auch von Menschen ausgeübt werden, die sich selbst in ihrem Innern der Herrschaft Christi entziehen. Das zweite nicht, weil es kein Glied der Kirche gibt, in dem der Kampf zwischen Glaube und Unglaube endgültig ausgekämpft wäre. Es bleibt in uns ein Rest, der sich gegen die Herrschaft Christi sträubt. Es lebt in uns allen bis zuletzt die Möglichkeit der Apostasie."

The Missiological Significance of the Worship⁴⁰

In the worship service the definition of the church as the *communio sanctorum* around Word and sacrament finds its visible and historic realization.⁴¹ Also, in the worship service of the redeemed community salvation history finds its historic manifestation. For "the fulfillment of the past and the expectation of the consummation are experienced in Christian worship as present realities."⁴² In the midst of His believers Christ is present both as the crucified and resurrected Lord and as the one who will finally come to pass His judgment over them and the world.⁴³ Through the Holy Spirit the Lord bestows them with the gift of forgiveness and eternal life. The true nature of the worship is therefore that the Lord Himself is the servant and bestows His gifts through Word and sacrament, and the redeemed and reconciled community then answers in prayer, praise, thanksgiving and service.⁴⁴ On the basis of the gifts received and the presence of Christ through the Holy Spirit the

⁴⁰ Also with regard to a correct theology of worship all ethical descriptions should be left out as Georg Vicedom, *Die missionarische Dimension der Gemeinde* (Berlin and Hamburg: Lutherisches Verlagshaus, 1963), p. 29, observes: "Da die Gemeinde von dem Worte Gottes lebt, muß sie in erster Linie eine hörende Gemeinde sein. Sie kann nur das in einem gemeinsamen Leben umsetzen und bezeugen, was sie gehört hat."

⁴¹ Peter Brunner, "Theologie des Gottesdienstes?" *Kerygma und Dogma*, 22 (1976), 98, defines "Gottesdienst" as a "geschichtlich-soziologisch greifbares Geschehen, nämlich eine regelmäßig stattfindende Versammlung von getauften Christen."

⁴² Oscar Cullmann, *Salvation in History*, translation drafted by Sidney G. Sowers and afterward completed by the editorial staff of the SCM Press (Harper & Row, 1967), p. 315.

⁴³ Brunner, "Theologie des Gottesdienstes?" 114.

⁴⁴ Ap IV, 309-310 (BSLK 220; Tappert 155): "Haec fides reddit Deo honorem, reddit Deo, quod suum est, per hoc, quod obedit accipiens promissiones . . . Ita cultus et *latreia* evangelii est accipere bona a Deo . . . Nihil autem possumus Deo offerre, nisi antea reconciliati et renati."

worship is marked by an eschatological and soteriological dimension: the Lord present is the one who rules and who will return and the gifts He bestows and are received through faith are already gifts promising eternal life.⁴⁵ Thus, the worship of the church finds its true expression as the "*repraesentatio salutis*"⁴⁶ in which the doctrine of justification is as the saving event the content of the elements constituting the essence of the church, namely, Word and sacrament.⁴⁷ Therefore as an event delivering the forgiveness of sins from the pulpit and absolution⁴⁸ justification as doctrine receives its true significance in the form of proclamation or within the structure of the actual hearing of the absolution. The correct understanding of doctrine of justification, therefore, also includes the discussion on the correct worship service,⁴⁹ in terms of what must be preached,⁵⁰ to what must be explicitly

⁴⁵ See here the following chapter. Also Brunner, "Theologie des Gottesdienstes?" 114.

⁴⁶ Brunner, "Theologie des Gottesdienstes?" 109: "Wie die missionarische Verkündigung des Evangeliums so hat auch der Gottesdienst der Kirche, angefangen von der Taufe bis zur Feier des Abendmahls einen soteriologischen Grundsinn. In diesem Gottesdienst geht es um *die Errettung des Menschen aus seiner Verlorenheit vor Gott* und um seine Bewahrung in dieser Errettung, ohne die ewige Verlorenheit auf ihn wartet."

⁴⁷ Gottfried Martens, Die Rechtfertigung des Sünders - Rettungshandeln Gottes oder historisches Interpretamen? (Göttingen: Vandenhoeck und Ruprecht, 1992), p. 23: "'Rechtfertigung' bezeichnet in den Bekenntnissen als doctrina das Geschehen, das sich in den Wesenskonstitutiva der Kirche, Wort und Sakrament, vollzieht, sowie deren Inhalt."

⁴⁸ LC II, 54 (BSLK 658; Tappert 417): "Darnach weiter gläuben wir, da wir in der Christenheit haben Vergebung der Sunde, welches geschieht durch die heiligen Sacrament und Absolution, dazu allerlei Trostsprüche des ganzen Evangelii."

⁴⁹ Since uniform liturgical practices are not a necessity, (SD X, 9 [BSLK 1056; Tappert 612]: "daß die Gemeinde Gottes ides Ort und iderzeit derselben Gelegenheit nach guten Fug, Gewalt und Macht habe, dieselbige ohne Leichtfertigkeit und Ärgernis ordentlicher und gebürlicher Weise zu ändern, zu mindern und zu mehren . . . zu Erbauung der Kirchen am nützlichsten, förderlichsten und besten angesehen wird") the *missio ecclesiae* is given the freedom to work towards inculturization and contextualization of worship forms. Yet the recognition that the doctrine of justification is preached and given, the purity of all worship forms is imperative and syncretistic tendencies must in this sense be avoided; See Brunner, "Theologie des Gottesdienstes?" 109: "Die Erkenntnis des heilschaffenden

mentioned to the congregation in proclamation and counselling (*Seelsorge*),⁵¹ and the proper administration of the sacrament of penance.⁵² Therefore, both the doctrine of the church and that of justification have their seat in the worship service.⁵³

Mission, welfare and responsibility for the world are life expressions of the church. They are the fruits of faith flowing out of faith which in turn is strengthened and given in the worship service. The basis and prerequisite for the *missio ecclesiae* is therefore a worshipping and believing community which places itself under Word and sacraments through which she receives the strength and preparation for her service to the world.⁵⁴ In this sense the worship service receives a twofold missiological explication. It serves both the basis for an inreach function (*missio ad intra*) and outreach function (*missio ad extra*).⁵⁵ In terms of its inreach function the worship

Gottes verlangt den Ausschluß jedes Versuches einer synkretistischen Verbindung des christlichen Gottesdienstes mit weltimmanenten Mächten, in denen uns angeblich die Gottheit begegnen soll."

⁵⁰ AC XX, 8 (BSLK 76; Tappert 42); Ap XII, 88 (BSLK 270; Tappert 195); Ap XV, 42-43 (BSLK 305; Tappert 220-221).

⁵¹ E.g. Ap IV, 300 (BSLK 219; Tappert 153).

⁵² AC XXV, 5 (BSLK 98; Tappert 62); AC XXVI, 7 (BSLK 101; Tappert 65); Ap XII, 91-92 (BSLK 271; Tappert 195-196); Ap XXIV, 46 (BSLK 363 German text; Triglotta 400).

⁵³ Martens, 25.

⁵⁴ See here chapter IV, pp. 65-68; Vicedom, 30: "Wo die Gemeinde Wort und Sakrament benutzt und bewahrt, ist sie für ihr Dasein in der Welt gerüstet." It must therefore be said against Carl F. George's "missionary" concept of church and worship (77 and 103) that the spirituality around Word and sacrament in the worship service are a prerequisite for the spirituality experienced later in the "cell groups" through Bible study, prayer and sharing. They are only an outflow of this worshipping community around Word and sacrament. Never therefore can the "cell group" replace the worshipping community nor should such a "cell group" be called a church if these groups do not share Word and sacrament.

⁵⁵ The German terms generally associated with the centripetal and centrifugal aspect of the worship are "Sammlung und Sendung."

service incorporates and matures the believers through the means of grace within the body of Christ. The community receives "intensive" instruction which serves the internal upbuilding of the church and enlightens them on how they are to live their faith, both in the fellowship of the church and in the confrontation with the non-Christian world so as to be equipped for the "extensive" Christian proclamation to the non-Christian world.⁵⁶ The "extensive" proclamation is therefore the missionary expression of the church outside of the worship.⁵⁷ The sacraments of the church are here of particular missiological significance: Not only does the holy communion create the awareness with renewed intensity among the believers of their special existence as the *communio sanctorum*, but it also serves as a "*res publica*" which lays witness to the world outside that something special is taking place in the midst of the

⁵⁶ The "intensive" instruction and "extensive" proclamation are generally known as "didache" and "kerygma" respectively, see Hans-Werner Gensichen, Living Mission. The Test of Faith (Philadelphia: Fortress Press, 1966), p. 77.

⁵⁷ The "didache", however, also stands indirectly under the missionary aspect as Luther himself would point out when he states that the "Gottesdienst" is "eyne offentliche reytzung zum glauben und zum Christentum" (D. Martin Luther's Werke [WA] 19, 75, 1-2) because there are so many "die noch nicht gleuben odder Christen sind, sondern das mehrer teyl da steht und gaffet, das sie auch etwas neues sehen, gerade als wenn wyr mitten unter den turcken odder heyden auff eym freyen platz odder felde Gottis dienst hielten" (WA 19, 74, 25-28), see here Herbert Blöchle, "Die missionarische Dimension in der Theologie Luthers," in Die Einheit der Kirche. Dimensionen ihrer Heiligkeit, Katholizität und Apostolizität, edited by Lorenz Hein (Wiesbaden: Franz Steiner Verlag, 1977), p. 361. These observations can also be made from the preface to the Small Catechism 1-3 (BSLK 502; Tappert 338). The didache to the baptized therefore has an indirect missionary function since it ties into the prebaptismal catechumenat instruction. It is therefore nothing else than the continuation of the Great Commission and the attempt to fulfill its command, see here Wilhelm Weber, "Die lutherische Tradition in Gottesdienst und Unterweisung als Faktor der missionarischen Entwicklung," in Kirchenmission nach lutherischem Verständnis. Vorträge zum 100jährigen Jubiläum der Lutherischen Kirchenmission (Bleckmarer Mission), edited by Volker Stolle (Münster; Hamburg: LIT, 1993), p. 177.

believers.⁵⁸ Therefore, in the celebration of the eucharist the exclusive character of the *communio sanctorum* is expressed. Yet in this exclusivity also lies an universal dimension: What is so special to the *communio sanctorum* becomes a form of witness to those who are without it.⁵⁹ The act of baptism⁶⁰ signifies an even deeper inreach function, namely, the incorporation of new members into the body of Christ and therefore marks the beginning of a Christian's worship life. In terms of outreach function the fruits of faith will be produced through the sacraments so that believers are empowered to go with the Gospel to those separated from Christ. There is therefore a sense of reciprocity and balance between both the inreach and outreach aspect of mission.⁶¹ From these two aspects the centrality of the worship service in the mission of God is apparent. The worship service is the seat where new members are received through baptism into the body of Christ. At the same time, the empowering and strengthening service of the Holy Spirit continues over the baptized who are constantly aware of the heathendom deep within themselves. The sanctifying work of the Holy Spirit is thus -- strictly speaking -- a missionary act in the midst of

⁵⁸ The witness to the outside by this sacrament nevertheless underlines its closed and exclusive character, AC XXIV, 1 (BSLK 97; Tappert 249): "Non enim solet porrigi corpus Domini nisi antea exploratis et absolutis"; AC XXIV, 6 (BSLK 91; Tappert 56); LC V, 2 (BSLK 708; Tappert 447). It is a sacrament reserved for the baptized and those who had been instructed. One must therefore agree with Karl-Hermann Kandler, "Kirche als Exodugemeinde," *Kerygma und Dogma*, 17 (1971), 256: "Das Abendmahl ist nie Missionsmittel in der Kirche gewesen!"

⁵⁹ Vicedom, 40: "In der Exklusivität der Gemeinde ist auch ihre Universalität begründet, weil das Besondere, was die christliche Gemeinde hat, sie immer auf die weist, die es nicht haben."

⁶⁰ For the role of baptism in this respect, see chapter VII, pp. 101-106.

⁶¹ See here Toward a Theological Basis, Understanding and Use of Church Growth Principles in The Lutheran Church--Missouri Synod, prepared by The Church Growth Strategy Task Force, 1991, p. 8.

them through Word and sacrament. Both aspects also culminate in the doxological act of the worshipping community.⁶² In praising God "with song and prayer"⁶³ the worshipping community glorifies the saving activity of God which has become a reality for them. From this homage to God all mission is born⁶⁴ and because of it the theocentric aspect of mission will always be maintained.⁶⁵

From the worship practice of the redeemed community the radical line between the heathen and Christians is apparent. True worship of God in contrast to any idolatrous practice is an expression of the proper "trust and faith of the heart" which gives full credit to God for what He truly is.⁶⁶ For in the true "*cultus*" "these

⁶² The doxological dimension is the "Ziel und Gipfel dieses Gottesdienstes," Brunner, "Theologie des Gottesdienstes?" 116.

⁶³ LC I, 84 (BSLK 581; Tappert 376).

⁶⁴ Note therefore the sequence in LC I, 70 (BSLK 578; Tappert 374): "also daß das Herz zuvor durch den Glauben Gott seine Ehre gebe, darnach der Mund durch das Bekenntnis." Peter Beyerhaus, "Die Predigt als Ruf zur Mission," in Lutherisches Missionsjahrbuch für das Jahr 1968, edited by Walter Ruf (Nürnberg: Selbstverlag der Bayerischen Missionskonferenz, 1968), p. 27, makes the doxological aspect the first priority of the *missio ecclesiae*: "Mission ist zuerst und zuletzt . . . Gottesdienst . . . Mission wird geboren im Aufblick zu Gott, wie er sich in Jesus Christus, dem Gekreuzigten und Auferstandenen, offenbart. Indem wir von seinem Liebeswillen erfaßt, von seiner Herrlichkeit überwältigt werden, erweckt sein Anruf in uns den unwiderstehlichen Trieb zum Dienst."

⁶⁵ Beyerhaus, 27: "Gerade in dieser theozentrischen Verankerung aber wird die Mission davor beschützt, in der permanenten Krise des bloß Humanitären sich selbst zu verlieren. Denn dann ist der missionarische Zeuge in seinem Dienst nicht mehr auf seine eigene Liebeskraft oder auf die positive Reaktion des Empfängers der Botschaft gewiesen, um durchzuhalten zu können, sondern Gott selbst bleibt Herr seiner Mission."

⁶⁶ LC I, 2 (BSLK 560; Tappert 365): The fundamental motive for idolatry therefore comes ultimately from the heart for Luther: "Denn sie [Abgötterei] stehet nicht allein darin, daß man ein Bild aufrichtet und anbetet, sondern fürnehmlich im Herzen!" Every Christian thus lives under the constant danger of falling prey to idolatry! In his discussion on the first commandment Luther speaks of the "Gottesdienst im weiteren Sinne" which is defined as "die auf den wahren Gott unbedingt bezogene Glaubensexistenz des Christen," Brunner, "Theologie des Gottesdienstes?" 97. Brunner, however, also points out that "dieser weitere Sinn zweifellos gerade auch diesen engeren [the corporate worship] umfaßt und durchdringt." Both have in common that they reflect the relation of God to man and that of man to God, the one brings out the corporate and the other the individual aspect. In this sense both are discussed together.

two belong together, faith and God."⁶⁷ True "*cultus*" "requires that man's whole heart and confidence be placed in God alone, and in no one else."⁶⁸ On the basis of this, one "can easily judge how the world practices nothing but false worship and idolatry."⁶⁹ In fact "no people" are excluded from such idolatrous practice.⁷⁰ The "rites of the heathen and Israelites," of "the kingdom of Mohammed," of "the papacy" and of the "kingdom of the Antichrist" are all disqualified as "worship of God, devised by human authority."⁷¹ There is ultimately no distinction to be made between these various rites.⁷² They are all the same and constitute one front opposing the true Christian "*cultus*."⁷³

This uniform cultic front is a radical contrast to "the highest service of God the righteousness of faith."⁷⁴ For faith alone represents the true "*cultus*,"⁷⁵ it alone

⁶⁷ LC I, 3 (BSLK 560; Tappert 365).

⁶⁸ LC I, 13 (BSLK 562; Tappert 366).

⁶⁹ LC I, 17 (BSLK 563; Tappert 366).

⁷⁰ Ibid.: "Denn es ist nie kein Volk so rauchslos gewesen, das nicht einen Gottesdienst aufgerichtet und gehalten habe."

⁷¹ Ap XV, 18 (BSLK 300; Tappert 217): "cultus Dei, excogitatus humana auctoritate," German: "selbsterwählte Gottesdienst."

⁷² Ibid., passim; To all is common: "non habeat testimonium verbi Dei"; "sine mandato et verbo Dei"; "peculiares cultus sine suo mandato"; "cultus ab hominibus instituti sine mandato Dei"; "sine verbo ac testimonio Dei"; "hi cultus nullum habeant testimonium verbi Dei"; "cultus humanos"; "ritus humanos."

⁷³ Ap XV, 15 (BSLK 299; Tappert 15): "Quid enim interest . . . cur non licuit idem gentibus et Israelitis?"; Luther sees this united block set against Christianity as well: "Denn was außer der Christenheit ist, es seinen Heiden, Türken, Jüden oder falsche Christen und Heuchler," LC II, 66 (BSLK 661; Tappert 419); SA III, VIII, 9 (BSLK 455; Tappert 313).

⁷⁴ Ap XV, 16 (German text only: BSLK 300; Triglotta 319): "höchsten Gottesdienst, der da heißt Glaube"; Similarly also faith as "*latreia*": Ap IV, 49 (BSLK 170; Tappert 114); Ap IV, 57 (BSLK 171; Tappert 114).

guarantees the true nature of the worship that it is pleasing to God⁷⁶ and it alone prevents that in the "*cultus*" the glory and work of Christ is not obscured.⁷⁷ All "rites and traditions" in the Christian "*cultus*" are only observed in contrast to the heathen for the sake of "good order."⁷⁸ From the proper definition of the worship, the distinction between Christian and heathen is most apparent. The yardstick is the doctrine of justification itself.⁷⁹ Through its religious rites heathendom believes it can merit the forgiveness of sins and the righteousness.⁸⁰ As a result their cultic practices are done in total "ignorance of the righteousness of faith."⁸¹ Without them knowing and believing the words and testimonies such as "reconciliation," "forgiveness," "salvation" and "grace"⁸² their consciences must remain in doubt

⁷⁵ Ap IV, 49 (BSLK 170; Tappert 114): "Fide sic vult coli Deus!"; Ap XV, 19-21 (BSLK 300; Tappert 217).

⁷⁶ "Deo placere": Ap XV, 14. 17 (BSLK 299-300; Tappert 216-217).

⁷⁷ Ap XV, 20 (BSLK 301; Tappert 218): "gloriam et officium Christi."

⁷⁸ Ap XV, 20 (BSLK 301; Tappert 218; Triglotta 321): "bodily advantage" or "ritus humanos observabant propter utilitatem corporalem."

⁷⁹ Read here the passage Ap XV, 13-21 (BSLK 299-300; Tappert 216-218) frequently quoted above in which we meet "iustitia" 5 times, "iustificare" 7 times, "iustificatio" 4 times and "cultus" 15 times; It seems that Melancton wishes to draw out the radical difference between the Christian and heathen "cultus" in using the doctrine of justification in relation to faith and works. Luther himself in his Large Catechismen discusses the question of worship within the frame of the first Commandment. See also Wiebe, 47.

⁸⁰ Ap XV, 16 (BSLK 300; Tappert 217): "mereri remissionem peccatorum et iustitiam"; The greatest idolatry ("hohiste Abgötterei") for Luther also is that the conscience seeks help, comfort, and salvation in its own works and presumes to wrest heaven from God ("das Gewissen . . . das da Hülfe, Trost und Seligkeit suchet in eigenen Werken, vermisset sich, Gott den Himmel abezuzwingen"), LC I, 22 (BSLK 565; Tappert 367).

⁸¹ Ap XV, 16 (BSLK 300; Tappert 217): "iustitiam fidei non norant."

⁸² Ap XV, 13-17 (BSLK 299-300; Tappert 216-217) See also the German text.

"whether they please God."⁸³

As much as there exists a uniform cultic front outside and against the true worshipping community, the definition of the church as the "*corpus permixtum*" suggests that also within it there are "false Christians and hypocrites, even though they believe in and worship only the one, true God, nevertheless do not know what his attitude is toward them."⁸⁴ Thus an existence within Christendom and sharing in the worship will not automatically guarantee one to fall out of heathendom.⁸⁵ Even the Christian without explicit affiliation to "heathen" practices, is "still under the dominion of the devil, who neither day nor night relaxes to steal upon" him "unawares and to kindle in" his "heart unbelief and wicked thoughts."⁸⁶ Every Christian therefore stands at the borders of two "cultic" fronts which are not only opposed to each other in terms of God and idols but especially of God and satan. For this reason he must "continually keep God's Word" in his heart . . . for where the heart stands idle and the Word is not heard, the devil breaks in and does his damage.⁸⁷ "God's word is a treasure that sanctifies all things."⁸⁸ "It awakens new understanding, new pleasure, and a new spirit of devotion, and it constantly cleanses

⁸³ Ibid. 17: "dubitare conscientiam necesse est, utrum placeant Deo."

⁸⁴ LC II, 66 (BSLK 661; Tappert 419).

⁸⁵ Wiebe, 33: "Man bricht also weder durch Gottesglauben noch durch christkirchliche Zugehörigkeit ohne weiteres aus der Einheitsfront des 'Heidentums' aus!"

⁸⁶ LC I, 100 (BSLK 585-586; Tappert 378-379).

⁸⁷ Ibid.

⁸⁸ LC I, 91 (BSLK 583; Tappert 377).

the heart and its meditations." Where it is heard "the devil is cast out and put to flight."⁸⁹ In the Christian worship service this "effective and living"⁹⁰ Word is proclaimed and heard. It has been appointed "in order that God's Word may exert its power publicly."⁹¹ As a result the significance of the outer worship service has an additional missiological thrust. Only in the proclamation of the cross of Christ will the dividing line between idolatry and faith which extends into the Christian community be overcome. This brings out the missionary nature of all proclamation of the Word so that the maxim pertains: "*alle Predigt ist Missionspredigt!*"⁹² This does not diminish the fact that the worship is and remains to be seen from the event of baptism. In this sense the missiological and soteriological dimension of the worship service is essentially focused on reminding the worshipping community of the fact of their salvation and all that pertains there which they have received in baptism. For this reason the worship service will never attain a direct missionary function as the explicit missionary service of the church to the world does.⁹³

⁸⁹ LC I, 101-102 (BSLK 586; Tappert 379).

⁹⁰ Ibid.

⁹¹ LC I, 94 (BSLK 584; Tappert 378).

⁹² Hermann Dörries, "Luther und die Heidenpredigt," in Wort und Stunde (Göttingen: Vandenhoeck & Ruprecht, 1970), 3: 328, establishes this for Luther's theology.

⁹³ See here Brunner, "Theologie des Gottesdienstes?" 115.

CHAPTER XII
THE ESCHATOLOGICAL FOUNDATION OF THE
CHURCH AND HER MISSION

The Eschatological Existence and Struggle of the *Missio Ecclesiae*

The church lives between the event of Christ's crucifixion and resurrection and His second coming.¹ Within this interim period the church's existence is marked in two ways: On the one side Jesus Christ is already present inaugurating the beginning of the end so that everything which occurs in this period is God's work, who through the Holy Spirit "calls, gathers, enlightens, and sanctifies the whole Christian church on earth and preserves it in the union with Jesus Christ in the one true faith."² On the other side there is the missionary task of the church which in faithful obedience to the Lord confesses and witnesses Christ while she anticipates Christ's imminent return to judge and vindicate.³ Between these two points the chief task of the church is to proclaim the Word of God and to prepare herself for His return. It is therefore

¹ See here Friedrich Beißer, "Mission und Reich Gottes. Systematische Überlegungen," in Lutherische Beiträge zur Missio Dei (Erlangen: Martin Luther Verlag, 1982), p. 51: "Die christliche Kirche erhält damit eine eigentümliche Zwischenstellung. Sie lebt von dem Reich, das in Auferstehung und Kreuz aufgerichtet worden ist. Und sie erwartet die volle Durchsetzung dieses Reiches im Ende aller Dinge."

² SC II, 6 (Die Bekenntnisschriften der evangelisch-lutherischen Kirche [BSLK] 511; Tappert 345).

³ Preface of the Book of Concord, (BSLK 9, line 30-51; Tappert 9); AC XVII (BSLK 72; Tappert 38); Ap, Preface 19 (BSLK 144; Tappert 99); SA II, IV, 15 (BSLK 432; Tappert 301); SD XII, 6. 40 (BSLK 1092; 1099-1100; Tappert 633. 636).

essential for the church, as she looks ahead to the eschatological event of Christ's return when she and her mission will come to an end (*terminus ad quem*) and as she looks back to the eschatological event of the cross and resurrection from which she takes her start (*terminus a quo*), that she recognizes herself as an immanent eschatological and soteriological entity (*repraesentatio salutis*)⁴ within history.⁵ For now already through the work of the Holy Spirit and the gifts he bestows, the church leads an existence in the kingdom of Christ.⁶ Through the event of justification Christians have become partakers of eternal life and all eschatological blessings.⁷ At the same time, the Christian's faith still anticipates the full realization of these eternal blessings.⁸ Thus the event of justification marks both the soteriological and eschatological existence of the church:⁹ just as justification and faith belong together

⁴ While it can be said as Josef Amstutz, *Kirche der Völker. Skizze einer Theorie der Mission* (Freiburg; Basel; Wien: Verlag Herder, 1972), p. 81, suggests, that "die Kirche repräsentiere das Heil in radikaler, öffentlich-geschichtlicher Konkretisierung. Sie ist also die *repraesentatio salutis* im konkreten Menschenleben," it must be added that this salvation represented in the church does not come from herself but from God through His Word which he reveals in the church and through her to the world.

⁵ Paul Gäbler, "Der eschatologische Neuanfang in der Mission," in *Das Wort und die Völker der Erde. Beiträge zum lutherischen Verständnis der Mission*, edited by Ernst Strasser (Uelzen: Niedersächsische Buchdruckerei, 1951), p. 43.

⁶ SC II, 4 (BSLK 511; Tappert 345): "auf das ich sein eigen sei und in seinem Reich unter ihm lebe."

⁷ Ap IV, 352 (BSLK 227; Tappert 161); Ap VII, 15 (BSLK 237; Tappert 170): "At evangelium affert non umbram aeternarum rerum, sed ipsas res aeternas, spiritum sanctum et iustitiam, qua coram Deo iusti sumus"; SC VI, 6 (BSLK 520; Tappert 352): "denn wo Vergebung der Sünde ist, da ist auch Leben und Seligkeit"; LC II, 31 (BSLK 652; Tappert 414); LC III, 53-54 (BSLK 657-658; Tappert 417).

⁸ LC II, 61-62 (BSLK 659-660; Tappert 419).

⁹ See here for example also Ap IV, 290 (BSLK 218; Tappert 152); LC II, 28-32 (BSLK 651-643; Tappert 414-415).

so also faith and eternal life belong together.¹⁰ This strong eschatological theme affects not only the church's existence but also her mission. Everything she proclaims is done "*sub specie aeternitatis*."

Included in the eschatological existence of the church and her mission is the continuous struggle against the onset of the power of the devil. Outside of Christ there is the reign of the devil. He is the believers' "chief enemy"¹¹ who "rages and rages with all his power and might," wishing to bring all those who have accepted and believe God's Word under his reign.¹² He "especially exerts himself where the conscience and spiritual matters are at stake." His whole purpose is to have believers "scorn and despise both the works of God, to tear" them "away from faith, hope and love, and to draw" them "into unbelief"¹³ with the ultimate aim to "obstruct and overthrow" Christ's kingdom and "any kind of government or honorable and peaceful relations on earth."¹⁴ Since "God's name must be hallowed and his kingdom must come . . . the devil and all his host storm and rage furiously against it in their attempt utterly to exterminate the Gospel."¹⁵ As a result it "often seems that the Church has

¹⁰ Ap IV, 354 (BSLK 227; Tappert 161): "Sicut autem iustificatio ad fidem pertinet, ita pertinet ad fidem vita aeterna."

¹¹ LC III, 80 (BSLK 681; Tappert 431): "hostem etiam nobis infesissimum."

¹² LC III, 62 (BSLK 676; Tappert 428).

¹³ LC III, 104 (BSLK 687; Tappert 434).

¹⁴ LC III, 80 BSLK 681; Tappert 431.

¹⁵ LC III, 68 (BSLK 678; Tappert 429).

completely perished"¹⁶ and yet the church and her mission will "be and remain forever."¹⁷ The church is safeguarded as "mansura" because she leads an existence under the same Christ ("*idem Christus*") who had been afflicted but who "has now been glorified."¹⁸ In the continuous onslaught by the devil and his powers, the church shares in Christ's "*afflictus*" and "*glorificatus*." This means that Christ is Lord precisely as the crucified and dying one, even in His suffering and defeat without temporal hope. This Lordship of Christ is a reality of faith and not an ontological entity accessible to analysis.¹⁹ In her struggle the church firmly believes in the existence of the kingdom of Christ, although it "has not yet been revealed"²⁰ but is still hidden under the cross.²¹ The *missio ecclesiae* is therefore not manifested by any rule of power, success and victory, but in service and suffering. These afflictions and sufferings imposed on the church, however, "are not always punishments or signs of wrath" but rather "signs of Grace," namely "works of God, intended for our profit,

¹⁶ Ibid.

¹⁷ AC VII, 1 (BSLK 61; Tappert 32): "perpetuo mansura."

¹⁸ Ap VII, 18-19 (BSLK 237-238; Tappert 171): "Sicut idem est Christus, qui nunc glorificatus est, antea afflictus erat"; German text: "Gleichwie es allezeit ein Christus ist und bleibt, der die Zeit gekreuziget ward und nu in ewiger Herrlichkeit herrschet und regieret im Himmel."

¹⁹ Beißer, 49: "Das Reich Gottes gibt es nur 1. durch die Sündenvergebung aus der Kraft des Kreuzes Christi und 2. als Vorwegnahme der neuen Schöpfung, die in seiner Auferstehung Ereignis geworden ist . . . Diese Erfüllung war jedenfalls nur eine Erfüllung gegen den Augenschein, eine Erfüllung auf Glauben hin, eine verborgene Erfüllung."

²⁰ Ap VII, 17 (BSLK 237 Tappert 171).

²¹ Ap VII, 19 (BSLK 237; Tappert 171) German text: "sondern unterm Kreuz verborgen."

that the power of God might be made more manifest in our weakness."²²

Such a theology of the cross is an essential element of the church's missionary task. For "where God's Word is preached, accepted or believed, and bears fruit, there the blessed holy cross will not be far away. Let nobody think that we will have peace . . . it means that we must remain steadfast, suffer patiently whatever befalls us, and let go whatever is taken from us."²³ The theology of the cross also includes the important aspect that the church is always aware of the fact that "many false Christians, hypocrites, and even sinners remain in her midst."²⁴ Not only does she exist "*tecta cruce*," but also "*tecta multitudune malorum*."²⁵ Surrounding the church and within her midst is an "*infinita multitudo impiorum*" "who oppress it, despise, bitterly hate, and most violently persecute the Word."²⁶ In defiance of all "*Anabaptistae*" and "*judaicae opiniones*,"²⁷ in particular, because of this "*interim*

²² Ap XII, 158-160 (BSLK 286-287; Tappert 207) German text: "Gnadenzeichen"; Ap XIII, 17 (BSLK 294; Tappert 213).

²³ LC III, 65 (BSLK 677; Tappert 429).

²⁴ AC VIII, 1 (BSLK 62; Tappert 33).

²⁵ Ap VII, 19-20 (BSLK 237-238; Tappert 171). A number of parables are used to support the position: of the weeds (Matt. 13: 24-29), the net (Matt. 13: 47-52) and the ten virgins (Matt. 25: 1-13).

²⁶ The German Text lists Turks, Mohammedans, tyrants, heretics and the Pope, Ap VII, 9 (BSLK 235; Triglotta 229). The opposition against the church are directed against the "signs" of the church themselves, see Werner Elert, *Der christliche Glaube* (Sechste Auflage; Erlangen: Martin Luther Verlag, 1988), pp. 537-538: "Die Widerstände, mit denen es ringt, erheben sich gegen die Kirche und in der Kirche. Nicht jeder Widerstand gegen den Kirchenverband ist Kampf gegen die Herrschaft Christi. Er ist nur dann, wann er sich gegen die Lebensfunktion der Kirche selbst richtet, also gegen das Evangelium, gegen die Paraklese. In diesem Sinne wohnt aber der ärgste Feind der Kirche in ihrer Mitte."

²⁷ AC XVII, 4-5 (BSLK 72; Tappert 38).

foris" in which the "*regnum diaboli*" stands against the "*regnum Christi*,"²⁸ the church is aware of her constant struggle and her imperfect visible existence.²⁹

The Realism of the *Missio Ecclesiae*

Despite the eschatological dimension of the church, she does not lose the incentive for mission. In fact, as a militant church, engaged in a deadly battle, her proclamation becomes the "sign" and weapon at this time with which God conducts His warfare against the hostile world. For this reason God has sent His Word to be continually preached by the church.³⁰ The eschatological struggle confirms the church that her missionary goal must be to bring the blessings of the Gospel and baptism to the entire world so that God may rule over all.³¹ Therefore, the eschatological perspective permeates the church's missionary motivation, her proclamation and her goal;³² the church proclaims the Word of God in view of the second coming of the Lord from whom the judgment or salvation will be bestowed

²⁸ Ap VII, 16 (BSLK 237; Tappert 170-171).

²⁹ AC VIII, 1 (BSLK 62; Tappert 33).

³⁰ LC II, 38 (BSLK 654; Tappert 415): "Deus verbum suum emisit preadicanum"; Cf. Wiebe, 40.

³¹ This universal interest of the *missio ecclesiae* can be verified also from the Christian community of the New Testament, see Oscar Cullmann, "Eschatology and Missions in the New Testament," in The Theology of the Christian Mission, edited by Gerald H. Anderson (Nashville and New York: Abingdon Press, 1961), pp. 42-54, in contrast to J. Herbert Kane, Christian Missions in Biblical Perspective (Grand Rapids, Michigan: Baker Book House, 1976), pp. 251-252, who denies the mission of the early church because of her restricted geographical knowledge such an universal perspective.

³² See here Walter Freytag, "Mission im Blick aufs Ende," in Reden und Aufsätze, edited by Jan Hermelink and Hans Jochen Margull (München: Christian Kaiser Verlag, 1961), 2: 186-198, who points out this threefold dimension of the church and her mission's eschatological existence: "Die Mission empfängt eine entscheidende *Begründung* vom Blick aufs Ende her"; "Die Botschaft vom Ende ist ein wesentlicher Zug missionarischer *Verkündigung*"; and "Der Blick aufs Ende ist ein bestimmender Zug in der *Zielsetzung* missionarischer Arbeit". (Emphases added).

upon man. Wherever she proclaims the Gospel it will be a matter of salvation or damnation. The church recognizes that all those who lead a life "*extra Dei verbum*" will be excluded from the promise of salvation.³³ Mission must therefore continue and the Gospel has to be proclaimed. However, in pursuit of her missionary task and goal to the end of times, the church is aware of the fact she does not "hold up" or hasten the coming of the end through her mission nor will she complete her effort aimed at the evangelization of the entire world. Her realistic stance prevents her from the false vision of sectarian apocalypticism or enthusiasm.³⁴ The hiddenness of God's kingdom and his children and the constant onslaught of the devil, sin and death reminds the church that despite all her missionary efforts to live and work according to God's will she cannot achieve the "purity" and success. Some individuals will flee and break away. Perfection can only be a part of the future kingdom.³⁵ The tension

³³ LC I, 91-92 (BSLK 583-584; Tappert 377).

³⁴ At the 1910 Edinburgh World Mission Conference the tone and motive for mission was set by John Mott namely "the evangelization of the World in this Generation." Although the eschatological dimension of missions was upheld this motive was designed at hastening the second coming of the Lord. The tone at this Conference was therefore more apocalyptic than eschatological. The future was primarily seen as an extension of the present and could as such be inaugurated through human efforts, see here David J. Bosch, Transforming Mission. Paradigm Shifts in Theology of Mission (Maryknoll, New York: Orbis Books, 1992), pp. 336-339, and Gäbler, 42-43, remarks similarly: "Aber mit dem, was wir den eschatologischen Ansatz nennen, hatte all dies nur wenig zu tun. Hier lag eine enthusiastische, um nicht zu sagen schwärmerische Auffassung von Mission vor. Man klammerte sich an Bibelstellen, die aus dem Zusammenhang gerissen waren, und lebte nicht aus der Fülle der Schrift. Es war ein apokalyptisches, nicht eschatologisches Verständnis der Mission."

³⁵ This sober realism marked Luther's theology as Herbert Blöchle, "Die Missionarische Dimension in der Theologie Luthers," in Die Einheit der Kirche. Dimensionen Ihrer Heiligkeit, Katholizität und Apostolizität, edited by Lorenz Hein (Wiesbaden: Franz Steiner Verlag, 1977), p. 362: "Weil Luther diesen gottfeindlichen Character der Welt in aller Nüchternheit gesehen hat, hat er sich niemals der schwärmerischen Hoffnung hingegeben, als wäre es möglich, alle Menschen für Christus zu gewinnen und somit die ganze Welt zu verchristlichen: 'So gehet Christus regiment nicht über alle menschen, sondern allezeit ist der Christen am wenigsten und sind mitten unter den unchristen.'" Wilhelm Maurer, "Mission und Reformation," in Ihr werdet meine Zeugen sein. Festschrift Georg F. Vicedom zum 60. Geburtstag, edited by Walter Ruf (Nürnberg: Selbstverlag der Bayerischen Missionskonferenz, 1963),

in the church's existence and missionary task only becomes bearable in the expectancy and hope of the coming of the Lord and the day of redemption.³⁶ In the meantime, "the Holy Spirit must continue to work" "through the Word, daily granting forgiveness until" all Christians "attain to that life where there will be no more forgiveness."³⁷

p. 31, therefore notes: "Eine Christianisierung der Welt . . . liegt völlig außerhalb von Luthers Gesichtskreis."

³⁶ Such a hope existed among the Confessors, e.g. SA II, IV, 15 (BSLK 432; Tappert 301): "Des müssen wir gewiß sein und uns erwegen der Hoffnung, Christus, unser HErr, habe seinen Widersacher angegriffen, und werde nachdrucken, beide mit seinem Geist und Zukunft, Amen"; LC II, 31 (BSLK 652; Tappert 414).

³⁷ LC II, 58 (BSLK 659; Tappert 418).

CHAPTER XIII
THE MISSIONARY SERVICE OF THE CHURCH

The Spiritual Office in the *Missio Ecclesiae*

God's mission stands, as the term *missio* denotes, under the aspect of "sending."¹ It is to be understood first of all as the sending of His Son² and the Holy Spirit,³ and it continues with the service of the church. Yet in her participation in God's mission the *missio ecclesiae* always places her trust in the mission of the Holy Spirit. All authority to "sanctify," "purify," "strengthen," "comfort" and to "defend"

¹ See here part one, chapter III, pp. 33-34; Although the formula "missio" is not frequently used in the Confessions one should not ignore those few places where it occurs, especially in biblical verses which contain the Great Commission. In this way the missiological significance of the Great Commission text is brought out anew, although their use in the Confessions to do not necessarily point in that direction. This is especially the case with Luther who uses Matt. 28 and Mark 16 to support the doctrine of baptism so that he touches their missiological significance only in passing. In the AS III, VIII, 7-8 (Die Bekenntnisschriften der evangelisch-lutherischen Kirche [BSLK] 455; Tappert 313), for example, Luther refers Mark 16: 16 to Cornelius' baptism to whom and to all others who "did not once believe" these words must be preached. In the LC IV, 52 (BSLK 696; Tappert 439) baptism is seen under the missionary aspect of being "delivered from sin, death, and the devil and to enter into the kingdom of Christ and live with him forever." (See chapter VII, pp. 101-106). The Great Commission texts in Melancthon's Confessions are generally quoted in context of his explications on the ministerium verbi. Thereby their missiological significance points to the authorization and commissioning of the missionary office although Melancthon does not do so explicitly. However, to read the Great Commission texts as missiologically important texts does not weaken their intended purpose in the Confessions but rather places renewed weight on their initial and original meaning as Franz Wiebe, "Missionsgedanken in den lutherischen Bekenntnisschriften," Lutherisches Missionsjahrbuch für das Jahr 1955, edited by Walter Ruf (Neuendettelsau: Selbstverlag der Bayerischen Missionskonferenz, 1951), p. 42, states: "Insofern ist der Missionsbefehl nicht abgeschwächt nur neu bewuchtet."

² John 3: 17: "Non misit Deus filium suum in mundum, ut iudicet mundum, sed ut salvetur mundus per ipsum, Ap IV, 96 (BSLK 180; Tappert 121); Ap IV, 345 (BSLK 226; Tappert 160).

³ AC III, 5 (BSLK 54; Tappert 30): "missio in corda spiritu sancto"; SD II, 54 (BSLK 893; Tappert 531): "Spiritus sanctus . . . in cor mittitur."

and defeat the "devil and sin"⁴ is given to him alone.

In speaking of the continuation of God's mission through the church it is necessary to point to the ministry of the apostles. For those first sent by Christ were the apostles themselves.⁵ More specifically "Christ sent his disciples out with the preaching office as equals without discrimination."⁶ For this preaching office "Christ gave the apostles only spiritual power, that is, the command to preach the Gospel, proclaim the forgiveness of sins, administer the sacraments, and excommunicate the godless without physical violence."⁷ As Christ so also the apostles' mission is not "to wield a sword or possess a worldly kingdom" but it is marked "with thorns" and "royal purple."⁸

With the end of the era of the apostles the mission of God continues to persist in the role of the Christian church.⁹ The *ministerium verbi* in terms of being the total Gospel ministry has been entrusted to the entire church and through it the church continues to serve in the mission of God.¹⁰ However, specific individuals are called

⁴ AC III, 5 (BSLK 54; Tappert 30).

⁵ Note here John 20, 21-23: "sicut misit me pater, ita . . . mitto vos" and "cum hoc mandato Christus mittit apostolos," AC XXVIII, 6 (BSLK 121; Tappert 82).

⁶ Treatise 9 (BSLK 473; Tappert 321): "nulli tribuit praerogativum aut dominationem prae reliquis." The German text includes "zum Predigtamt."

⁷ Treatise 31 (BSLK 480; Tappert 325).

⁸ Treatise 31 (BSLK 481; Tappert 325).

⁹ AC XXVIII, 5 (BSLK 121; Tappert 82).

¹⁰ When speaking of the total Gospel ministry some scholars, such as Wilhelm Maurer, Historical Commentary on the Augsburg Confession, translated by H. George Anderson (Philadelphia: Fortress Press, 1986), p. 355, include the common priesthood in AC V: "The preaching office does not exclude the general priesthood." This is problematic since the passage makes no mention of the church in

by Christ through the Church into the spiritual office¹¹ to preach the Word and administer the sacraments in a specific and God-ordained way in accordance with the

general, nor can the Treatise (e.g. Treatise 24) serve as support for such a claim since Melancthon only attacks the papal claim of primacy and not the specific ministerium as Holsten Fagerberg, Theologie der lutherischen Bekenntnisschriften von 1529 bis 1537 (Göttingen: Vandenhoeck & Ruprecht, 1965), pp. 244 and 261, points out. Explicit reference to the ministerium verbi are made in the specific "vocatio" texts (AC XIV and Ap XIII, 10-12). It is possible therefore to claim that AC V itself provides room for services to Word and sacrament in private such as the mutual conversation (mutuum colloquium) that do not require the vocatio. Specific reasoning on the inclusion of the church in the ministerium verbi is not made in the Confessions, but it is rather a presupposed argumentio e silentio when the church's service of proclaiming the Gospel is mentioned, see Wilfried Joest, "Amt und Ordination - unüberholbare Strukturen?" Kerygma und Dogma, 17 (1971), 77. If the church is included in this ministerium then the reasons for establishing this must be taken from the general office conferred to all Christians in baptism as Peter Brunner, "Das Heil und das Amt," in PRO ECCLESIA (Berlin and Hamburg: Lutherisches Verlagshaus, 1962), 1: 298, observes: All believers "haben dazu keinen anderen Auftrag empfangen als den, der in ihrer Taufe gründet." It is at least correct to say in light of its unspecified formulation that AC V cannot be reduced to the historic and institutionalized office of a pastor which is only a historic and structural modification of the ministerium verbi (see *intra*). AC V rather refers to a mere preaching activity, a function (ministerium docendi evangelii et porrigendi sacramenta) through which the Holy Spirit works faith. Because of the functional, non-institutional nature of this ministry Brunner, 299, calls it "ein Sammelbegriff, in dem alle Evangeliumsverkündigung und Sakramentsspendung zusammengefaßt ist, in welcher Form auch immer sie stattfinden mag und von welchen Personen sie auch ausgeübt werden mag, sofern sie nur dem apostolischen Wort gemäß ist." AC XIV and Ap XIII, 7-13 are therefore only implicitly contained in AC V. Thus whether AC V then "not only implies, but already entails the actual preaching of a concrete minister" as Robert Preus, "The Doctrine of the Call in the Confessions and Lutheran Orthodoxy," in Luther Academy 1 (April) 1991, 3, footnote 3, claims is questionable. Once AC V is freed from all its ecclesiastical and institutionalized strictures its full missionary implications will become evident, especially in terms of the missionary office as will be shown below. August Kimme thus observes: "Hat man diesen Artikel erst einmal von seiner kirchlichen Verengung befreit, so entdeckt man ihn als den Missionsartikel der lutherischen Reformation. Er handelt von dem rettenden Glauben an Jesus Christus schenkenden, Hl. Geist, der sich der Evangeliumsverkündigung, der Taufe, der Absolution und des Altarsakraments als seiner Instrumente bedient, um heilsbedürftige Menschen in die Ekklesia einzuladen und einzugliedern," in Lutherische Beiträge zur Missio Dei (Erlangen: Vandenhoeck & Ruprecht, 1982), p. 100. See here also Peter Brunner, "Vom Amt des Bischofs," in Schriften des Theologischen Konvents Augsburger Bekenntnisses, edited by Friedrich Hübner (Berlin: Lutherisches Verlagshaus, 1955), p. 16, footnote 11.

¹¹ This is where AC XIV comes into perspective. The question raised in the previous footnote is, whether the office of the ministry is an outflow from the common priesthood or whether it has been instituted separately by God and hence always exists parallel to the office of the general priesthood office. It is claimed in this study that the call is a delegation into the spiritual office instituted by God which runs parallel to that of the office of the common priesthood. In this sense the office is not to be taken as a mere extension or outflow of the common priesthood. The discussions below on the "ministerium verbi" or spiritual office are therefore used to imply this specific office.

Great Commission.¹² For "God will preach and work through men and those who have been chosen by men." Therefore "the church has the command to appoint ministers."¹³ When all those who stand in the ministry of the Word preach "they do so in Christ's place and stead," yes as representatives of "the person of Christ," and they may be assured of the fact that "'He who hears you hears me'" as Christ testifies.¹⁴ From Christ as head of the church it follows that this spiritual office can only be a ministry, a service to His Word.¹⁵

¹² In light of being called through the church this call is a mediated call (*vocatio mediata*) over against the immediate call (*vocatio immediata*) of the apostles. Both calls are nevertheless of divine character. See Hellmut Lieberg, *Amt und Ordination bei Luther und Melanchton* (Göttingen: Vandenhoeck & Ruprecht, 1962), p. 144: "Beide Arten der Berufung sind göttlichen Charakters, von der mittelbaren gilt das nicht ein bißchen weniger als von der unmittelbaren". One should refer here to the negative assessment scholars as late as James Scherer in his LWF Report, "... that the Gospel may be sincerely preached throughout the world. A Lutheran perspective on Mission and Evangelism in the 20th Century" (Stuttgart 1982), pp. 17-19, who blame the Lutheran Orthodoxy for rejecting the continuation of the Great Commission. The Lutheran Orthodoxy denied -- and rightfully so -- the "immediate divine vocation" because this pertained only to the apostles. Johann Gerhard and those of the Wittenberg faculty who in 1651 delivered their classical "opinion" about mission activity, did not wish to take the sails out of any missionary endeavor but continually maintained and upheld its necessity on the basis of God's universal and salvific will. The problem with which they grappled, however, was the question about the missionary office, i.e. how a correct theological basis for a mediated call to preach the Gospel could be found since they were only accustomed with the pastoral office. Unfortunately they failed to see that the missionary office finds its basis also in the *ministerium verbi* and should therefore be seen as a theological explication of it just as the pastoral office. See here the helpful insights of Volker Stolle, "Zur missionarischen Perspektive der lutherischen Theologie in 17 Jahrhundert," *Lutherische Theologie und Kirche*, 15 (1991), 21-35.

¹³ Ap XIII, 12 (BSLK 294; Tappert 213): See also the German text; Treatise 24 (BSLK 478; Tappert 324): "sicut et ob eam causam ecclesia principaliter habet jus vocationis"; Treatise 67 (BSLK 491; Tappert 331): "Nam ubicunque est ecclesia, ibi est jus administrandi evangelii. Quare necesse est ecclesiam retinere jus vocandi, eligendi et ordinandi ministros."

¹⁴ Ap VII, 28 (BSLK 240; Tappert 173).

¹⁵ The word "ministry" is a rendition of the New Testament term "diaconia" and is therefore understood as a continuation of Christ's service to man through Word and Sacrament; See Fagerberg, 240-241, and Wilhelm Maurer, *Historical Commentary on the Augsburg Confession*, 356: "The servant form of the preaching office directs them to Christ, who was a servant according to Philippians 2. Like him, all preachers but also all other office-bearers of Christendom, are divine figures. Ministers are messengers, angels. Their honor, however, lies in their lowliness. In that respect they are like Christ." The common and popular biblical text (Luke 10: 16) quoted above is therefore used by the Confessions

This *ministerium verbi* or spiritual office has universal implications.¹⁶ The universality has both geographical and "*heilsgeschichtliche*"-soteriological dimensions. On the basis of God's universal and salvific will, due to the universal implications of Christ's death and resurrection and the extensive work of the Holy Spirit, the entire world is to be reached with God's saving Word.¹⁷ Consequently, the ministry of the saving Word must continue after the apostles for the salvation of mankind and only in the second coming of Christ will it find its termination.¹⁸ Since this service must continue for the fulfillment of God's salvation plan which is to bring all of mankind under Christ's reign, the church in faithful obedience to the risen Lord and the commission He gave continues to authorize specific people to be servants to the Word among the nations.¹⁹ This special missionary office, however, does not abrogate the

only with the understanding that those in office are subservient to Christ's Word alone and do not proclaim their own opinions and traditions, Ap XXVIII, 19 (BSLK 402; Tappert 284): German text: "Denn Christus will da, daß sie also lehren sollen, daß man durch ihren Mund Christum selbst höre. So müssen sie ja nicht ihr eigen Wort predigen, sondern sein Wort, seine Stimme und Evangelion, soll man Christum hören." Only then "the ministry of the Word has God's command and glorious promise," Ap XIII, 11 (BSLK 293; Tappert 212).

¹⁶ See here Maurer, 359.

¹⁷ For each aspect see the previous chapters respectively; Also Brunner, "Das Heil und das Amt," 1: 302.

¹⁸ This "heilsgeschichtliche" dimension of the spiritual office is nothing other than the continuation of the apostle Paul's mission, Martin Witte, "Kirche als Ziel der Sendung," in Das Wort und die Völker der Erde. Beiträge zum lutherischen Verständnis der Mission, edited by Franz Wiebe (Uelzen: Niedersächsische Buchdruckerei, 1951), p. 20: "Das dem Paulus gewordene Amt ist nicht persönlich fortsetzbar, dennoch aber gibt es eine wirkliche Kontinuität der Funktion des missions - apostolischen Amtes überall da, wo Kirche sendet -- nämlich ihre Boten des Evangeliums zu den Völkern, Heiden und Juden und Mohammedanern. *Die successio apostolica ist die Mission.*"

¹⁹ With regard to the necessity for the special office of the missionary August Elfers, "Amt und Ämter in der Mission," in Das Wort und die Völker der Erde. Beiträge zum lutherischen Verständnis der Mission, edited by Ernst Strasser (Uelzen: Niedersächsische Buchdruckerei, 1951), p. 36, observes: "Wenn . . . das besondere *Amt des Heidenmissionars* geschaffen wird, so ist seine Notwendigkeit nicht allein durch den Umstand gegeben, daß nicht alle Glieder die Möglichkeit haben, den Auftrag zur

church's role in God's mission. Both are not mutually exclusive so that, on the basis of the Christians' vocation and their individual gifts, the church also assumes an active part within the locality of her existence. Also, through their prayer and offering, all Christians indirectly participate in this universal missionary service.²⁰

The service and range of duty to which the servant has been called is first of all to simply proclaim the Gospel amongst heathens so that they may be brought to faith. This preaching office is, therefore, the "ministry of the Spirit" so that "they may receive faith."²¹ Secondly, accompanying the intent to proclaim the Gospel is the duty to baptize.²² Both proclamation and baptism are therefore constitutive elements of this service. There where baptism has been performed, a church gathers and lives as a baptized community within which the worship and the holy communion

Heidenmission zu vollziehen, sondern vor allem dadurch, daß dieser Auftrag ebenso wie beim Predigtamt durch einen geordneten Dienst vollzogen werden muß." Brunner, "Das Heil und das Amt," 1: 304, thus also states: "Auch der Auferstandene hat *einzelne* zur Augenzeugenschaft auserwählt und ausgesandt. Seiner Auserwählung und Aussendung entspricht die von der Kirche im Gehorsam gegen seinen Sendungsbefehl vollzogene Auserwählung und Aussendung der Boten des Evangeliums. Solche Auserwählung und Aussendung einzelner gehört in die Geschichte der Rettung einer verlorenen Menschheit hinein, die Gott zu unserem Heile durchführt; sie gehört zur Heilsgeschichte, sie gehört zu den Veranstaltungen, die Gott getroffen hat zur Erlösung der Menschen aus dem Todesverhängnis."

²⁰ See the mission prayer in the Large Catechism III, 52 (BSLK 673; Tappert 427).

²¹ Treatise 59 (BSLK 366; Tappert 260): "ministerium spiritus . . . sed exhibet aliis evangelium et sacramenta, ut per haec concipiant fidem et spiritum sanctam." This is what is also stated about the "ministerium ecclesiasticum" in AC V in that through it the Holy Spirit bestows the justifying faith talked about in Article IV; Georg Schulz, "Das geistliche Amt nach lutherischem Verständnis in der missionarischen Situation," in Kirchenmission nach lutherischem Verständnis. Vorträge zum 100jährigen Jubiläum der Lutherischen Kirchenmission (Bleckmarer Mission) (Münster; Hamburg: LIT Verlag, 1993), pp. 164-165: "Zunächst muß gesehen werden, daß er [AC V] in erster Linie nicht vom geschichtlich gewordenen Pfarramt redet, sondern vom Werk des hl. Geistes, der den rechtfertigenden Glauben schenkt durch das ministerium der Evangeliumsverkündigung und der Sakramentsverwaltung."

²² Brunner thus states: "Verkündigung des Wortes und Spendung der Taufe sind aber die vornehmsten Inhalte des von Christus durch ausdrücklichen Befehl gestifteten Amtes, jenes amtlichen von ihm eingesetzten Dienstes, des *ministerium verbi*," "Vom Amt des Bischofs," 8.

is celebrated.²³ Yet also this newly gathered church remains dependent on the *ministerium verbi* and therefore calls *de iure divino* someone out of her midst into this *ministerium verbi* to publicly preach the Word and administer the sacraments.²⁴

In light of the universal proclamation and the church, which has been gathered as a result of the Gospel being heard, this service to the Word receives a twofold functionary explication:²⁵ Either this *ministerium verbi* continues in its universal dimension to the world through the specific office of the missionary or where the missionary remains with a newly come about congregation the *ministerium verbi* is expressed in the specific pastoral office.²⁶ This pastoral office must therefore be

²³ Brunner, "Das Heil und das Amt," 1: 304.

²⁴ For a missionary situation Luther's position is instructive: "Wenn ein Häuflein frommer Christenlaien würden gefangen und in eine Wüstenei gesetzt, die nit bei sich hätten einen geweihten Priester von einem Bischof, und würden allda der Sachen einig, erwählten einer unter ihnen er wäre ehelich oder nicht, und befiehlen ihm das Amt zu taufen, Messe zu halten, zu absolvieren und zu predigen, der wäre wahrhaftig ein Priester, als ob ihn alle Bischöfe und Päpste hätten geweiht," D. Martin Luther's Werke [WA] 6, 407, 34. Kent Hunter, Foundations for Church Growth (New Haven, MO: Leader Publishing Company, 1983), pp. 60-61, who wishes to capitalize on this quotation in support of his ministry for all Christians ignores the fact that this person chosen here in this example is legitimately called and functions as an ordained minister, i.e. as priest.

²⁵ The term "functional" used here refers to divinely instituted functions so that the ministry is a task assigned by God Himself and not by various people, namely the service to the Word of God and the distribution of its treasures. See here Kurt E. Marquart, The Church and her Fellowship, Ministry, and Governance (Fort Wayne, Indiana: The International Foundation for Lutheran Confessional Research, 1990), pp. 124-125.

²⁶ These twofold functionary explications of the *ministerium verbi* can already be seen in the duties performed by the apostles Peter and Paul to which Martin Witte, "Kirche als Ziel der Sendung," 20, refers: "In der funktionalen Unterscheidung des Petrus- und Paulusamtes liegt auch diejenige von Kirche und Mission *heute*. Wo die Gemeinde sich sammelt und Gottes Wort bei sich wohnen läßt und ein jeglicher mit der ihm gegebenen Gabe dient, wo das Evangelium zur Erbauung der Gemeinde gepredigt wird und die Sakramente stiftungsgemäß verwaltet werden, geschieht ("funktioniert") Petrus-Amt. Wo die Gemeinde sendet in nächste und fernste Bereiche derer, die Jesum Christum *noch* nicht kennen, da geschieht ("funktioniert") Paulus Amt. Daß das eine nicht ohne das andere ist, bezeugt die Urgemeinde in ihrer Geschichte." In this sense Schulz, 165, speaks of the twofold explication of the *ministerium verbi*: "So ist das Amt ein in zweifacher Weise missionarisch bestimmtes und ausgerichtetes Amt: Einmal verkündigt es der Gemeinde immer wieder aufs Neue das Evangelium, das

grasped fundamentally from the missionary office. For the missionary office is the nearest and truest expression of the *ministerium verbi* as it was commissioned by Jesus Christ.²⁷ When the missionary remains with the church after she has been called into existence through his proclamation of the Word, then his commission does not cease, but it is given a new functionary explication.²⁸ In the missionary office God's Word was proclaimed to the world out of which the church was gathered, but through the pastor's office God's Word is now proclaimed to build and strengthen the newly founded church.²⁹ The missionary who remains with the newly founded church continues his service with specific responsibility to the Word preached and

die Gemeinde begründet hat und von dem allein sie nur leben kann. Das Amt ruft ihr das Evangelium zu als ein aus ihr hervorgegangenes und doch gegenüberstehendes Amt. Und zum andern gibt das Amt das Evangelium weiter im Auftrag der Gemeinde Christi, indem es die Botschaft der gottesfernen Welt verkündigt." On the former function namely the pastoral office (Hirtenamt) the Confessions place their main focus which is obvious from their historic background (Sitz im Leben).

²⁷ See here Brunner, "Vom Amt des Bischofs," 18, footnote 18: "Matth. 28, 19 zeigt, daß der zu den Völkern der Welt gesandte Missionar diejenige Gestalt des *ministerium verbi* verkörpert, die dem Sendungsbefehl des Kyrios unmittelbar und aufs genaueste entspricht. Die Gestalt des *ministerium verbi*, die uns in dem Hirten der Gemeinde begegnet, muß grundsätzlich und praktisch von der Gestalt aus begriffen werden, die uns im Missionar begegnet. Der Hirte ist der Missionar, der an dem Ort, an dem aus Heiden Jünger Jesu gesammelt wurden, 'stehen geblieben' ist. Wenn man den Hirten als den 'stehen gebliebenen' Missionar betrachtet, dürfte unmittelbar deutlich sein, warum das Amt des Hirten *de jure divino* in der Kirche sein muß im Blick auf die Menschen, die dort noch nicht durch Evangelium und Taufe zur Ekklesia hinzugetan sind, so ruht sein Dienst auf dem gleichen sendenden und stiftenden Befehl Christi auf wie der des Missionars"; See also Schulz, 166-167.

²⁸ Brunner, "Das Heil und das Amt," 304: "Der ursprüngliche Auftrag erfährt jetzt nur eine neue Ausformung und Entfaltung". The specific nature of the pastor's office as it is generally known and practiced in the Church is a manmade and historic development of the *ministerium verbi*, as Wilfried Joest, 80, observes: "'Das' geistliche Amt in der Form des der Gemeinde und den übrigen besonderen Diensten gegenüber- und vorangestellten Pfarramtes ist eine geschichtlich gewachsene Struktur; es kann aber nicht als eine von Jesus Christus selbst unüberholbar gestiftete Struktur verstanden werden."

²⁹ See how both the sequence from proclamation to the gathering of the church in God's universal salvation plan is mentioned throughout the Confessions, SD II, 49-50 (BSLK 891; Tappert 530-531); See also chapter V, p. 71, footnote 8. Also in SC II, 6 (BSLK 512; Tappert 345): "gleichwie er die ganze Christenheit auf Erden beruft, sammlet, erleuchtet, heiligt und bei Jesu Christo erhält im rechten einigen Glauben."

proclaimed within this church. This responsibility cannot be taken from him, namely, the responsibility for the preservation of the apostolic Word in its purity, despite all the charismatic services and the gifts of individual members of the church.³⁰

The missionary dimension, however, does not also cease for the pastoral office itself although it is bound to the congregation.³¹ As a messenger of Christ the person incumbent in this office is not only held responsible for the souls of the baptized, but his service also extends beyond the boundaries of the church to those who are unbaptized. In this way the pastoral office is continually missionary orientated in that it is commissioned to a range of duty which embraces all those who do not yet belong to this church as well as to all those who belong to this church yet are always endangered to go astray. This missionary nature of the pastoral office is also evident

³⁰ Brunner, "Das Heil und das Amt," 304-305: "Wenn der missionarische Bote als Hirte bei einer örtlichen Ekklesia verweilt, ist notwendig *er* der Verantwortliche dafür, daß das apostolische Wort bei dieser Gemeinde in apostolischer Lauterbarkeit bleibt, da er dieses Wort dorthin getragen hat, wo es bisher nicht war . . . Aber wiederum darf die Bewahrung dieses Grundwortes nicht den charismatischen Diensten und den Gaben der einzelnen Gemeindeglieder überlassen werden."

³¹ That the missionary aspect of the pastor's office is not entirely omitted in the Confessions or, differently put, that the missionary office is latently implied in the pastoral office can be seen in numerous places where the proclamation to the world is affirmed, e.g. AC XVIII, 6 (BSLK 121; Tappert 82; see supra) where the authority to preach the Gospel, to forgive sins and to administer the sacraments is substantiated with the words of Christ from John 20: 21-23 and Mark 16: 15: "Ite, praedicate evangelium omni creaturae etc."; AS III, III, 6 (BSLK 437; Tappert 304) quotes Luke 24: 47: "Man muß in meinem Namen in alle Welt predigen Buße und Vergebung der Sunden"; AS III, IV (BSLK 449; Tappert 310): "erstlich durchs mundlich Wort, darin gepredigt wird Vergebung der Sunde in alle Welt, welchs ist das eigentliche Amt des Evangelii"; LC II, 44-45 (BSLK 655; Tappert 416): "Denn wo man nicht von Christo predigt, da ist kein heiliger Geist, welcher die christliche Kirche machet, berüfet und zusammen bringet"; SD II, 50 (BSLK 891; Tappert 530): "Derhalben lässet Gott . . . das heilig, allein seligmachende Evangelium von seinem ewigen Sohn . . . öffentlich predigen, dardurch er ihme ein ewige Kirche aus dem menschlichen Geschlecht sammlet." See also chapter IV, p. 62, footnote 36; From this Schulz, 167, concludes: "So steht das geistliche Amt nach lutherischem Verständnis unter missionarischem Vorzeichen. Es ist von seinem Ansatz her missionarisch ausgerichtet, weil sein Dienst an das Evangelium gebunden ist, das für das Heil der ganzen Welt als die rettende Botschaft bestimmt ist und darum ausgerufen werden will durch den Heroldsdienst der Diener Christi, denen das *ministerium verbi* übertragen ist."

from the missionary front, namely, that of faith and unbelief which does not stop in front of the church but actually prevails in the midst of it.³² The pastoral office is therefore a functional modification of the missionary office, and yet it also remains within its local setting of a missionary dimension.³³

It follows from the identification of the missionary office with the pastoral office, or, differently put, since both are in principle the same yet of a different functionary explication of the *ministerium verbi* instituted by Christ,³⁴ the persons incumbent to these offices must be placed therein through a proper call and ordination. For no one should perform publicly in this spiritual office "without a regular call."³⁵ This *vocatio* entails the selection of a properly qualified person by the church for a specific range of duty which then culminates in the ordination. Through the ordination the commission of Christ is actualized in that the person is

³² Brunner, "Das Heil und das Amt," 305: "Wie der Missionar in dem Augenblick zum Hirten einer Ekklesia wird, in dem Heiden oder Juden durch seinen Dienst getauft werden, so bleibt der Hirte an dem Ort, an dem die ihm anvertraute Ekklesia lebt, Missionar für alle, die noch nicht zur Herde Christi hinzugetan sind oder sich gar wieder verlaufen und verirrt haben." Schulz, 167.

³³ See Hans-Werner Gensichen, "Were the Reformers indifferent to Missions?" in History's Lessons for Tomorrow's Mission (Geneva, Switzerland: World Christian Federation, 1964), 124, who clarifies the above in the following way: "There is no differentiation of ministries but of situations. The Reformers distinguish between those where there is a Christian congregation in non-Christian surroundings, and those where there is none. In the first case, it is the duty of the congregation to call a minister, and thus to exercise its authority, privilege, and responsibility to preach the gospel in its surroundings, to Christians and non-Christians alike."

³⁴ This chosen and commissioned service (*Auserwählung und Aussendung*) is based on divine institution ("institutuum est," AC V, 1 [BSLK 58; Tappert 31]), and is carried out by virtue of divine order and divine mandate and therefore "de iure divino," Brunner, "Das Heil und das Amt," 304.

³⁵ AC XIV (BSLK 69; Tappert 36): "nemo debeat in ecclesia publice docere aut sacramenta administrare nisi rite vocatus."

called, authorized and sent by Christ Himself.³⁶ In the missionary and the pastor the *ministerium ecclesiasticum* therefore finds its expression because of the properly performed *rite vocatus* by the church. Yet the church does not place someone into this office merely to avoid disorder nor does she do so to delegate a function to a few

³⁶ In light of the *vocatio* and *ordinatio* which are not synonymous Lieberg, 235-237, speaks of a bipolarity ("Zweipoligkeit") in the doctrine of the ministry. The "Zweipoligkeit" exists therein that this office is based on the call of the common priesthood, but then also on the institution of Christ. The former agrees with the *vocatio* by the church whereas the latter is presented by the ordination. Schulz, 166, thus notes "[Es] verbinden sich bei der *vocatio* eines kirchlichen Amtsträgers zwei Linien: einerseits das verantwortliche Handeln von Menschen, andererseits die Bevollmächtigung des *rite vocatus* durch den Herrn der Kirche. Nach lutherischer Lehre und Ordnung sind deshalb *vocatio* und *ordinatio* miteinander verbunden. Man könnte ebenso sagen, daß der Begriff der *vocatio* im Vollsinn in der *Ordinatio* seinen sinngemäßen Ausdruck findet, wobei dann *vocatio* immer beides umfaßt: die menschliche Seite durch Wahl, Berufung, Aussendung und Bindung an einen konkreten Aufgabenbereich, daneben die göttliche Seite, insofern für jeden einzelnen das Wort des auferstandenen Herrn aktualisiert wird." There is therefore no reason why this divine aspect of the ordination itself should be denied here especially if it is seen from Ap XIII, 11-12 (BSLK 292; Tappert 212) -- even if its sacramental character is rejected. Lieberg, 357-358, therefore observes: "Für Melanchton ist *die gottesdienstliche Ordinationshandlung de iure divino*." Also, even if the form of laying on of hands is meant as a *synecdoche* in Ap XIII, 12 and not a sacramental sign it, nevertheless, becomes such a constitutive element of the content of ordination in the public worship namely its connection to the blessing and promises of the Holy Spirit that it seems pointless to argue it away as a simple apostolic rite, see here Marquart, 153-156; Lieberg, 358, footnote 100, therefore even suggests: "Die Handauflegung rückt in Apol. 13 in die unmittelbare Nähe eines *ius divinum*." This seems to point in the direction of occasional references Luther himself made to the laying on of hands, e.g. "Sic impositio manuum non est traditio humana: sed Deus facit et ordinat ministros. Nec pastor est, qui te absolvit: sed os et manus ministri est os et manus Dei," WA 43, 600, 25-27. Also Edmund Schlink, Theology of the Lutheran Confessions, translated by Paul F. Koehnke and Herbert J. A. Bouman (Philadelphia: Fortress Press, 1978), p. 245 (also footnote 15): "Like all promises of God, so also the application of the promises connected with the laying on of hands at the filling of the ministerial office is *God's deed*. He himself calls into the ministry through the mouth of men." If understood in this way ordination is more than a commission or confirmation of the call of the church but actually an effective blessing and benediction through which the Holy Spirit bestows a charisma and grants full authority to this office, see here Brunner, "Das Heil und das Amt," 308, also "Ministerium verbi, Ekklesia und Hirtenamt," in Grundlinien für die Ordnung des Amtes in der Kirche (Berlin: Lutherisches Verlagshaus, 1960), 7-46 passim; See here in contrast The Ministry in its Relation to the Christian Church As Seen on the Basis of Holy Scripture and the Lutheran Confessions with Applications to Specific Problems of the Church in our Time. A Report of the Commission on Theology and Church Relations of The Lutheran Church-Missouri Synod (March 1973) which despite numerous references to the Confessions ignores the above observation to the Apology. The same can be said for Carl Ferdinand Wilhelm Walther's rather ambivalent position on ordination in Americanisch=Lutherische Pastoraltheologie (5. Auflage; St. Louis: Concordia Publishing House, 1906), 65, when he states: "Daß die *Ordinatio* der zum Amt Berufenen mit Handauflegung nicht göttlicher Einsetzung, sondern allein eine apostolisch kirchliche Ordnung sei . . . Die *Ordinatio* ist ein *Adiaphoron*, ein *Mittelding*, macht die *Vocatio* und das Amt nicht, sondern bestätigt beides nur."

which every Christian already has on the basis of his baptism.³⁷ Rather the church does so on the basis of Christ's mandate and institution.³⁸ The call and ordination of a person into this spiritual office are, therefore, not arbitrary activities of the church's life but rather she does so because the *ministerium verbi* explicitly accompanies the divine mandate to preach and administer Word and sacrament.³⁹

From the above it is therefore apparent that the identification of the pastoral and missionary office with the *ministerium verbi* becomes a *proprium* of Lutheran mission.⁴⁰ Based on their ordination the *potestas ordinis* of the missionary and pastor incumbent in this spiritual office is nothing other than to "publicly teach or preach or administer the sacraments in the church."⁴¹ Their service is always a spiritual

³⁷ Fagerberg, 247: "Die Vorstellung, das Amt sei eine allgemeine Tätigkeit, die vom allgemeinen Priestertum delegiert und 'von wem da woll' ausgeführt werden könnte, entbehrt jeglicher Grundlage."

³⁸ Brunner, "Heil und Amt," 306: "Diese Einsetzung erfolgt nicht aus Verlegenheit, die etwa darin gründen könnte, daß die spezifisch charismatischen Dienste erloschen sind. Sie erfolgt auch nicht aus Zweckmässigkeitsgründen, etwa um tumultuarische Unordnung in der Kirche zu verhüten. Sie darf auch nicht verstanden werden, als eine Delegierung von Funktionen, die jedem Christen schon Aufgrung der Taufe mitgegeben sind, an einige wenige. Diese Einsetzung erfolgt schon auf Grund der Taufe mitgegeben sind, an einige wenige. Diese Einsetzung erfolgt vielmehr unmittelbar auf Grund des gebietenden und stiftenden Sendungsbefehles Christi."

³⁹ In the Apology XIII there are stricte sensu 4 sacraments: Baptism, the Holy Communion, the absolution (XIII, 4) and the ordination (XIII, 11-12. 14), see Horst Georg Pöhlmann, "Die Apologie als authentischer Kommentar der Confessio Augustana," *Kerygma und Dogma*, 26 (July/September 1980), 164-173, who therefore suggests that any debate on the definition of the church (in qua evangelium pure docetur et recte administrantur sacramenta) and the "satis est" of AC VII should always include the ordination to the sacraments when AC VII is seen in light of Ap XIII; Karl-Hermann Kandler, "CA VII - Konzentration und Weite lutherischer Ekklesiologie," *Kerygma und Dogma*, 35 (1989), 75.

⁴⁰ This conclusion Wilhelm Maurer reaches in his essay, "Der lutherische Beitrag zur Weltmission der Kirche Jesu Christi," *Evangelische Missionszeitschrift* (August 1969), 185: "Fest steht: Auch der Missionar ist ein rite vocatus und unterscheidet sich insofern nicht vom Gemeindepfarrer."

⁴¹ AC XIV (BSLK 69; Tappert 36); Ap XXVIII, 13 (BSLK 400; Tappert 283): "Habet igitur episcopus potestatem ordinis, hoc est, ministerium verbi et sacramentorum." Added to the potestas ordinis is also the potestas iurisdictionis "hoc est, auctoritatem excommunicandi obnoxios publicis criminibus, et rursus absolvendi eos, si conversi petant absolutionem." Both potestates are always

function connected to Word and sacrament through which the triune God performs His missionary work.⁴² The proclamation of the Word and the administration of the sacraments are thus the all deciding missionary functions which do not lie in the hands of any special organization but are entrusted by God to the church through the preaching office. Theologically speaking, therefore, the seat of the missionary office lies initially with the congregation⁴³ and the call to this duty over Word and sacrament presupposes at all times a church or congregation.⁴⁴

subordinate to the Word so that if those incumbent to the office go against the Word they should not be obeyed, Ap XXVIII, 13. 20 (BSLK 400. 402; Tappert 283. 284).

⁴² The sharp distinction in the Confessions between the secular and spiritual realms limits the ministry of the church to the spiritual service. Authority in the secular realm has nothing to do with the office of the Gospel, e.g. AC XXVIII, 29 (BSLK 123; Tappert 84) German text: "und gehet das Amt des Evangeliums gar nichts an"; AC XXVIII, 5. 8. 9. 21-22 (BSLK 121-122. 123-124; Tappert 81-82. 84); Ap XXVIII, 19 (BSLK 401; Tappert 284). See also Robert Preus, "The Confessions and the Mission of the Church," The Springfielder, 29 (June 1975), 23-24.

⁴³ The changing missionary situation world wide with newly founded churches in all continents makes pioneer mission less common. The missionary serving a young church in an interchurch relationship therefore generally assumes precisely the role of a pastor with its missionary dimension so that it is common where this applies to speak of the missionary as a "transplanted pastor." Volker Stolle is thus correct when he states: "Grundsätzlich ist deshalb der theologische Ort des Amtes des Missionars bei der Gemeinde und Kirche, denen er mit den Gnadenmittel dient," "Über die Zielsetzung organisierter Missionsarbeit," Lutherische Theologie und Kirche, 4 (1987), 135. From the theological nature of the ministerium verbi this fact must always be stressed when the range of duty of a missionary is defined. This pertains especially to the common pledge to make the missionary or the pastor a "trainer and motivator of the laity." As guardian over Word and sacrament safeguarding the proper proclamation and correct administration the ministry of the missionary and the pastor for that matter is therefore not as Kent Hunter, 65, propagates: "The pastor is the called shepherd of the royal priesthood, but he is not there to do the ministry for the sheep. Shepherds don't reproduce sheep, anyway. Sheep reproduce sheep! Mission and ministry belong to the people. The pastor is there to be the trainer, the equipper of the people. The pastor is like a playing coach. He does ministry himself, but his primary responsibility is to train Christians to do this ministry." See here Marquart, 123.

⁴⁴ The ecclesiastical character of the missionary office is absolutely crucial. The missionary office is therefore not merely an authorized function of the mission board or of a pietistic group but actually a proper call by the church. Ludwig Harms and Wilhelm Löhe have always been adamant of this fact in pointing out the lutheran proprium namely the close identification of the pastor's office with the missionary office and the latter being based on the rite vocatus of the church as Maurer observes, "Der lutherische Beitrag zur Weltmission der Kirche Jesu Christi," 179-182; This external call therefore also bars all spiritual and pietistic forms of mission according to which the missionary simply followed his

The Common Priesthood⁴⁵ in the *Missio Ecclesiae*

Despite the above theological principle that God has authorized and commanded the church to call and ordain servants to the Word, every believer is not relieved of his missionary obligation or encouraged to lead a quietistic and passive existence in God's mission.⁴⁶ For if the Holy Spirit created, called and gathered the Christian church⁴⁷ and if the Christians "remain faithful and grow daily in" the Word, it will automatically follow that it will "gain recognition and followers among other people and advance with power throughout the world."⁴⁸ Through the central

vocatio interna; See here also Walter Holsten, "Die lutherische Kirche als Träger der Sendung," in Das Wort und die Völker der Erde. Beiträge zum lutherischen Verständnis der Mission, edited by Ernst Strasser (Uelzen: Niedersächsische Buchdruckerei, 1951), p. 14: "Der Missionar muß rite vocatus sein; ein Berufungserlebnis seines Einzelnen ist keine ausreichende Legitimation. Grundsätzlich ist damit dem Dienst des Freimissionars das Recht abgesprochen und der Stand des Gesellschaftsmisionars nur insofern legitim, als seine Berufung oder Abordnung nicht von einer Gesellschaft in bewußter und freiwilliger Absonderung von *der* Kirche geschieht, die keine weiteren notae aufzuweisen hat als die rechte Verkündigung des Evangeliums und die rechte Verwaltung der Sakramente."

⁴⁵ The so-called "common priesthood" receives little attention in the Confessions. The ordered situation in which the Confessors were in made them place all their interest on the office of the ministry. Therefore, to appeal to the common priesthood for missions in the excessive way as it is generally done today receives little support from the Confessions, see Wiebe, 57.

⁴⁶ Generally contemporary mission theologians refer to two aspects in the theology of the Reformation which point to a reticence of the missionary activity of the priesthood. First, the theocentricity and the overriding interest on the Word as the chief agent of God's mission, and secondly, the overriding interest in the doctrine of the ministry. These criticisms hold no water. The Confessions' focus on the central role ("Mittelstellung") of the church in God's salvation plan demands the missionary service of all Christians. The common priesthood plays an important role but never in tension with the public ministry. See here Hans-Werner Gensichen, Living Mission. The Test of Faith (Philadelphia: Fortress Press, 1966), p. 37, who appropriately speaks of two dimensions in mission which also complies with the Lutheran Confessions: The theological dimension which focuses on the vertical aspect of missions and the theology associated with it and the anthropologic-kerygmatic intention of the church which includes the role of the lay priesthood: "Isolating the theological dimension may lead to suspending the missionary proclamation altogether. Isolating the kerygmatic intention of the mission, on the hand, will degrade the mission to ideological propaganda."

⁴⁷ LC II, 45 (BSLK 655; Tappert 416).

⁴⁸ LC III, 52 (BSLK 673; Tappert 427).

position and missionary role of the church in God's mission, God's Word continues to draw concentric circles from its midst and out into the world.⁴⁹ In this missionary mediatory position between God and the world, every individual Christian is summoned to participate. The appeal to such human activity is quite plausible because of the relation between faith and good works.⁵⁰ For if faith is a living, restless thing, then the Christian cannot be inoperative. Applying this principle to the propagation of the Gospel, it becomes obvious that the decisive missiological precedent of God's own initiative through the Word, which is His chief agent, human action is not paralyzed, but, on the contrary, it even stimulates the confession of faith and missionary service.

The anthropological correlation to God's saving mission is the confession of the believer. Faith recognizes God's saving acts and consequently confesses them in form of witness to man and in form of praise to God.⁵¹ Because the believer is taken up through his justification as God's child, he cannot but become a sub-agent of the mission or he would fail to live up to his faith and miss his calling. The true understanding of common priesthood lies therefore therein that all Christians are

⁴⁹ This coincides with Luther's famous imagery of the stone falling into the water which brings about concentric circles. He used this imagery in his sermon on Mark 16: 15-16 (29 May 1522) to illustrate the dynamic power of the Word and its extension through proclamation into the world, see here the quotation in the introductory chapter, footnote 17.

⁵⁰ See here chapter VII, pp. 106-118.

⁵¹ See here Johannes Triebel, "Strukturen des Bekennens. Beobachtungen zur Confessio Augustana und unserem Bekennen," *Kerygma und Dogma*, 26 (October/December 1980), 317-326, who shows that AC I, III and V, which follow the three persons of God, find their anthropological correlation in CA II, IV and VI. This anthropological correlation shows what God's acts mean to man which are then expressed through the act of confession. Every confession of the Christian is therefore marked by an intention to proclaim (confessio fidei) and praise God (confessio laudis) in addition to the confession of sin (confessio peccati).

commissioned to be witnesses to God's saving grace which is operative in the living word of the Gospel. If faith thus becomes axiomatic for any involvement in mission, if the missionary power of God's Word penetrates and quickens, the ideal case should be that mission cannot be an activity of the Church among others; it is not an additional enterprise which need not concern too much the Church as a whole and be left to some specialists or little group of enthusiasts. The missionary dimension of the church pertains to the church as a whole, and it is not one department or Christian action among others.⁵² In witnessing the Gospel to the world they are not motivated by any other interest besides the concern for the salvation of others.⁵³

The active participation of the common priesthood in God's mission can be illustrated with the role of the head of the family who reads and instructs his family and household with the Word of God.⁵⁴ There is also the mutual conversation

⁵² See here Elfers, 35: "Die Kirche trägt in ihrer Gesamtheit die Verpflichtung zur Predigt des Wortes unter den Heiden und kann durch niemand und nichts davon befreit werden. Das kommt darin zum Ausdruck, daß jeder Christ auf Grund des allgemeinen Priestertums zur Ausrichtung der Botschaft unter den Heiden verpflichtet ist, wo immer er ihnen an dem Ort begegnet, an den ihn Gott gestellt hat. Der Vollzug des Missionsbefehls durch das Zeugnis alle Glieder der Kirche muß daher als echte Heidenmission geachtet werden."

⁵³ Unfortunately political and other side interests have often motivated missions. Luther is known to have vehemently objected to any measures of violence for the conversion of heathens. His critical position against the crusades as the expression of papal greed for power and money marked his work "Vom Kriege wider die Türken" which he wrote soon after the city of Wien had been besieged by the Turks, see here Gerhard Rosenkranz, Der christliche Glaube angesichts der Weltreligionen (Munich/Bern: Francke Verlag, 1967), pp. 158-159. The era of colonialism and imperialism is also known for its blend of missionary motivations which made missions at this time -- to speak rather generally -- a "potent blend of Providence, piety, politics, and patriotism," Gerald H. Anderson, "American Protestants in Pursuit of Mission: 1886-1986", International Bulletin of Missionary Research, 12 (1988), 100; See also David J. Bosch, Transforming Mission. Paradigm Shifts in Theology of Mission (Maryknoll, New York: Orbis Books, 1992), pp. 302-313.

⁵⁴ The duty of the head of the house ("Hausvater") to proclaim the Word of God plays a key role in the Catechism. Yet this service to the Word by the head of the family must not be mingled with the actual preaching nor with the specific office of the church ("kirchliches Amt"). For example, the head of the house may not celebrate the Holy Communion in his house because he is not properly called and

(*mutuum colloquium*) in which the Gospel is shared with others.⁵⁵ Apart from such regular situations there is also the case of emergency.⁵⁶ "In an emergency (*casus necessitatis*) even a layman absolves and becomes the minister and pastor of another."⁵⁷ Such emergency cases also pertain to the sacraments.⁵⁸

ordained, and his house does not represent a public gathering in which the Holy Communion may be celebrated. Luther has taken this position on numerous occasions, e.g. in the case of Hangreuther to which he comments, WA Br 7, 339, 18-22: "Daß aber ein Hausvater die Seinen das Wort Gottes lehret, ist recht und soll so sein, denn Gott hat befohlen, daß wir unser Kinder und Haus sollen lehren und ziehen, und ist das Wort einen iglichen befohlen. Aber das Sacrament ist ein öffentlich Bekenntnis und soll offenbarlich berufene Diener haben . . ." From this example of the role of the head of the house, it is evident that every Christian must proclaim the Word within his range of duty. Yet their role must be distinguished from the public office of the ministry. Both are different and at the same time inseparable as Luther would elsewhere say: "Denn es ist ein gar anders umb ein öffentlich Ampt in der Kirchen un umb ein Hausvater uber sein Gesind, darumb sie nicht zu mengen sind noch zu trennen . . ." WA Br 7, 339, 29-31. For the above see Peter Manns, "Amt und Eucharistie in der Theologie Martin Luthers," in *Amt und Eucharistie* (Paderborn: Verlag Bonifacius-Druckerei, 1973), pp. 82. 92 and footnote 129.

⁵⁵ AS III, IV (BSLK 449; Tappert 310).

⁵⁶ The case of emergency is then applicable when normal order collapses: "'Emergency' in this context, moreover, means not mere inconvenience, but immanent danger of death and severe spiritual anguish and affliction, combined with the actual inaccessibility of any orthodox ministers, Marquart, 163-164.

⁵⁷ Treatise 67 (BSLK 491; Tappert 331): Melanchton then cites Augustine's famous example of the two laymen in a ship and supports his position also with Matt. 18: 20; Also in Treatise 25-27 (BSLK 479; Triglotta 511) Melanchton encourages any Christian to perform the "Predigtamt" if those called to the ministry (Predigtamt) fail in their duties: "Und tut die Person garnichts zu solchem Wort und Ampt, von Christo befohlen, es predige und lehre es, wer da woll'." Although Melanchton does not have the missionary situation in mind, this case of emergency would certainly -- if anywhere -- apply especially to the situation in the mission field.

⁵⁸ Generally the emergency situation pertains to the sacraments of baptism, confession and absolution. The sacrament of holy communion seems to present even here a special case and is to be discouraged in absence of an ordained minister. This can be seen for example from Luther's advice to the Lutherans in Augsburg who were placed in a eucharistic emergency ("eucharistischen Notstand") when in June 1539 the celebration of the holy communion according to the Lutheran doctrine was forbidden by Zwinglian supporters. Thereupon these Lutherans through a letter by Caspar Huber requested permission from Luther to be permitted to celebrate a private house communion administered by a lay person. Although Luther acknowledges this situation as a case of emergency he nevertheless commanded them to abstain from communion. Without the proper church office they should regard themselves as Jews living in the babylonian captivity without a church and proper worship service. In place of the holy communion Luther suggests a spiritual communion ("geistliche Kommunion"). They must endure these afflictions and find consolation in prayer, reading and the teaching the Word of God,

The role of the common priesthood shows how mission penetrates all spheres of life. Therefore not only the pastor or the missionary but also the members of the church within the sphere of everyday life are involved in the proclamation of the Gospel.⁵⁹ Yet their participation has no specific commissioning or authorization by the church but it rests and is derived from their baptism.⁶⁰ From their baptism flows the obligation to be witnesses, whereas the missionary and pastor have a special call and authorization received to do so from God and the church. In this way an important theological criterion must be maintained at all times: the laity is not to be made a copy of the pastor or missionary but must be given their own specific missionary role.⁶¹ Only from what is *common* to all must the priestly ministry of all

WA Br 6, 244-245, 1-21; Peter Manns, 72 and footnote 17. With reference to further incidences such as the one above Peter Manns, 68-173 passim, shows that Luther remained consistent in this position throughout his life. It therefore seems that an emergency case for holy communion does in fact not exist.

⁵⁹ Walter Meyer-Roscher, "Die Bedeutung der lutherischen Bekenntnisschriften für die gegenwärtige ökumenische Diskussion," in Lutherisches Missionsjahrbuch für das Jahr 1966, edited by Walther Ruf (Nürnberg: Selbstverlag der Bayer. Missionskonferenz, 1966), p. 29: "Dieser Verkündigungsauftrag an die ganze Gemeinde wird erst da auf die rite vocati eingegrenzt, wo es um die geordnete Verkündigung im öffentlichen Gottesdienst und in den regelmäßigen Veranstaltungen der Gemeinde geht. Wenn dagegen das Evangelium in den vielfältigen Bereichen des täglichen Lebens bezeugt werden muß, sind nicht nur die Amtsträger, sondern die ganze Gemeinde zu missionarischer Aktivität gefordert."

⁶⁰ See here chapter VII, pp. 101-106.

⁶¹ The attempt to merge the laity with the functions of the pastor is a constant theological crux in missions: a current example is the pledge for a house church or "cell church" in which the ordained office should have no seat. Also with regard to the celebration of the holy communion, it should be led by someone from the laity called the lay minister or lay pastor. This issue, which has currently received widespread interest in Church Growth circles, e.g. Carl F. George, Prepare Your Church for the Future (Grand Rapids, Michigan: Fleming H. Revell, 1992), had already been raised by Johannes Christiaan Hoekendjik, for example in Die Zukunft der Kirche und die Kirche der Zukunft (2. Auflage; Stuttgart/Berlin: Kreuzverlag, 1965) or in The Church Inside Out, translated from the Dutch by Isaac C. Rottenberg (Philadelphia: The Westminster Press, 1966) who relies heavily on the exegetical observations made by New Testament scholar Eduard Schweizer who postulates: "was in der Gemeinde getan werden muß, kann von jedem Glied getan werden: 'Die Ausführung besonderer Aufgaben war

those baptized be defined. The service of the laity belongs to the existence of the church just as much as the office itself. Both are non-expendable activities. The service of the laity, which consists of prayer, witness and diaconia, is essential for the life of the church. Therefore, the office and the laity complement one another, yet they do not stand in rivalry.⁶²

All Christian conduct in the heathen world holds a missionary aspect: The interim character of the world "commands" every Christian "to obey the existing laws, whether they were formulated by heathen or by others, and in this obedience to

keineswegs nur bestimmten Personen vorbehalten. Überall im Neuen Testament hat jedes Glied die Berechtigung, das Wort zu verkündigen, zu taufen und das Herrenmahl zu verwalten," (The Quotation is taken from Karl-Hermann Kandler, "Kirche als Exodusgemeinde. Bemerkungen zur Theologie J. C. Hoekendijks," *Kerygma und Dogma*, 17 [1971], 249-250) That this relativization of the ordained office of the ministry is incorrect by both Hoekendijk and Schweizer from both the biblical and confessional point of view has adequately been proven by Karl-Hermann Kandler. Once a public gathering has been called, the word proclaimed and the sacraments administered therein fall under the supervision of a properly called and ordained servant. If these house churches or cell groups cannot be covered by a single pastor, additional people depending on the size of the congregation should be ordained for these services. The attempt at introducing lay ministers or lay pastors is really a contradiction in terms and would make them nothing other than illegitimate copies of the pastor, so-called "Miniaturamtsträger," Kandler, 250 and 254-255: "Das Amt gehört zur Kirche, weil es Dienst am Wort ist. Sonst entgeht uns tatsächlich der 'Clou': das Evangelium! Und darum gehört das Amt auch zum Existenzminimum der Missions- und Hausgemeinde! Das ist der Grund, weshalb wir die Ordination derer, die im Dienst dieser Missions- und Hausgemeinden stehen, fordern."

⁶² To avoid any tension between the priesthood of all believers and the spiritual office, Lutheran mission has always established auxiliary offices "de iure humano" to the missionary office to meet the need of the situation. Classic examples here are the offices of the Evangelists, Catechetes and Teachers. Such an understanding of orderly and properly authorized auxiliary offices by the church will and should untangle also the confusion which has arisen around the obscure office of the "lay minister" which seems to question and even abrogate the traditional Lutheran understanding of these classical "auxiliary offices" to the one Gospel office. See Elfers, 38-40. A list of such auxiliary offices is already touched in the Confessions, e.g. Treatise 27 (BSLK 479; Tappert 324): "Nun ist das Predigtamt . . . an dem Ort, da Gott seine Gaben gibt Apostel, Propheten, Hirten, Lehrer, etc." This apparent reference to Ephesians 4: 11 portrays these offices correctly as "gifts" ("Gaben"). Certain lists of "gifts" compiled by Church growth supporters (E.g. Kent R. Hunter, 66-67) take these offices as personal aptitudes or inclinations together with other gifts which are not only rather far fetched but actually endanger and question the Work of the Holy Spirit through Word and sacrament, see here Marquart, 132-133.

practice love" so that the spiritual kingdom may not be concocted with the secular.⁶³ Thus each individual has the duty and mission to lead a life in proper Christian "order" and "love." The missiological implications of Christian behavior lies then therein that Christians display a correct attitude towards the civil ordinances. The basic rule being that no Christian "should usurp the government from those who hold it, as in the Jewish dream of the messianic kingdom."⁶⁴ Their role as workers and as citizens in the world falls under the secular government. In their various callings through competent and faithful services they honor God and benefit humanity with genuine good works and their love to the neighbor.⁶⁵

The Universal and Ecumenical Aspect of the *Missio Ecclesiae*

Crucial to the church's participation in God's mission is that she maintains an universal perspective. The church recognizes her worldwide missionary obligation because she affirms the universal dimension of the Christ's death and resurrection.⁶⁶ She acknowledge the "*solus Christus*" as the salvation for the "*totus mundus*"; Christ

⁶³ Ap XVI, 3 (BSLK 308; Tappert 223): "Nec fert evangelium novas leges de statu civili, sed praecipit, ut praesentibus legibus obtemperemus, sive ab ethnicis sive ab aliis conditae sint, et hac obedientia caritatem iubet exercere."

⁶⁴ Ap XVI, 7 (BSLK 309; Tappert 223).

⁶⁵ The diaconic services of the priesthood play a key role on the mission field and they emulate the New Testament's emphasis on the service of love. Just as the missionary proclamation is an obligation of all Christians so too the charitable service of every Christian can be enhanced but never be replaced by an institution or organization. See Elfers, 40.

⁶⁶ AC III, 3 (BSLK 54; Tappert 30); Ap IV, 55 (BSLK 171) German text: "Der Verdienst Christi aber ist der Schatz; denn es muß je ein Schatz und edles Pfand sein, dadurch die Sunde aller Welt bezahlt ist"; Ap IV, 103 (BSLK 181) German text: "Denn dieweil die ganze Welt ("*totus mundi*"), ist schuldig worden, so hat er der ganzen Welt Sunde weggenommen"; SD II, 49 (BSLK 891; Tappert 530); SD XI, 70 (BSLK 1083; Tappert 627). See chapter III, pp. 38-41. With regard to the specific universal aspect of the God's salvific will in the Formula of Concord, see chapter V.

is promised to all nations who have fallen under sin and the wrath of God.⁶⁷

The universal implications of the *missio Christi* serve as the foundation for the Church's missionary proclamation. Embedded within God's mission the church has received the divine mandate by the risen Christ to preach to and to baptize all heathens.⁶⁸ The proclamation of repentance and the promise of the Gospel must extend over all of mankind with no geographical or racial restrictions.⁶⁹ For this reason "Christ has commanded to preach 'repentance and forgiveness of sins in his name among all nations'."⁷⁰ "God is surpassingly rich in his grace: First, through the spoken word, by which the forgiveness of sin is preached to the whole world."⁷¹ In order that this treasure which Christ has achieved on the cross "might not be buried but put to use and enjoyed, God has caused the Word to be published and proclaimed, in which he has given the Holy Spirit to offer and apply to us this treasure of salvation." "If the work remained hidden and no one knew of it, it would

⁶⁷ Ap IV, 262 (BSLK 211; Tappert 145): "Norat enim Daniel promissam esse remissionem peccatorum in Christo non solum Israelitis, sed etiam omnibus gentibus."

⁶⁸ Ap XII, 30 (BSLK 257; Tappert 186); SD XI, 28 (BSLK 1071; Tappert 620). One should be reminded, however, that the universal mandate of the church's proclamation does not only imply the crossing of geographical boundaries, but it directs the church to a world wherever the frontier of faith and unbelief is crossed, see here Hans-Werner Gensichen, Glaube für die Welt (Gütersloh: Gütersloher Verlagshaus Gerd Mohn, 1971), pp. 91-92.

⁶⁹ Ernst Strasser, (ed.) "Das Hauptstück von der Mission," in Das Wort und die Völker der Erde. Beiträge zum lutherischen Verständnis der Mission, edited by Ernst Strasser (Uelzen: Niedersächsische Buchdruckerei, 1951), p. 56: "Der Missionsauftrag des Herrn Jesus Christus ist *ohne Grenze*. Im weitesten Sinne wird durch jede Verkündigung des Evangeliums Mission getrieben. Im engeren Sinne verstehen wir Mission als Verkündigung an die vom Evangelium noch nicht erreichten Menschen in aller Welt . . . Der Herr hat seine Gemeinde ausdrücklich an alle Welt gewiesen."

⁷⁰ SD XI, 29 (BSLK 1071; Tappert 620).

⁷¹ SA III, IV (BSLK 449; Tappert 310).

have been all in vain, all lost."⁷² From the gift of the Gospel given to the Church and promised to all nations flows her missionary obligation. For to obtain the justifying faith "God has instituted the office of the ministry, that is provided the Gospel and the sacraments" to be preached and administered.⁷³ The church of the Gospel thus believes in the dynamic power and universal validity of the Gospel: wherever she proclaims the Gospel and administers the sacraments the Holy Spirit will build through the means of grace His church on earth. It follows, therefore, that the missionary mandate is already inherent in the definition of the church. The church is the "assembly of all believers" "among whom the Gospel is preached in its purity and the holy sacraments are administered according to the Gospel."⁷⁴ The church is characterized in her essence not by a silent possession of the doctrine and the sacraments but by the actual proclamation and administration.⁷⁵ This qualification of the church's essence reveals the inextricable relationship of the church and her mission.⁷⁶

With the universal implications of the mission of God as expressed in the Christ event, the *missio ecclesiae* is always directed at the whole world. The church

⁷² LC II, 38 (BSLK 655; Tappert 415).

⁷³ AC V, 1 (BSLK 58; Tappert 31).

⁷⁴ AC VII, 1 (BSLK 61; Tappert 32).

⁷⁵ Schlink, 198-203; Werner Elert, *Der christliche Glaube* (Sechste Auflage; Erlangen: Martin-Luther-Verlag, 1988), pp. 403-407 and 535-536.

⁷⁶ See here Meyer-Roscher, 24: "Kirche ist erst da, wo wirklich gelehrt und gepredigt wird, wo die Sakramente wirklich gereicht werden. Kirche gibt es nur im Blick auf das Zeugnis an die Welt" . . . "Kirche und Mission gehören zusammen, und zwar so, daß das missionarische Zeugnis zum Wesen der Kirche gehört." See also what has been said in chapter XI, pp. 139-143.

must do and "continue to do everything that is useful and profitable to the increase and expansion of God's praise and glory, to the propagation of the Word which alone brings about salvation."⁷⁷ The "*propagatio verbi ipsius*" to the world is therefore an obligation of the whole church which she faithfully performs without delegating it or even dispensing it. The missionary obligation of the church can only be guaranteed when the church and the congregations are structured in such a way that the entire church and not only a specialized organization participates in this missionary proclamation.⁷⁸

The proclamation of the one Gospel to the world is therefore always that of the one church. This universal mandate also raises an ecumenical concern for the *missio ecclesiae*.⁷⁹ All missionary proclamation points to the unity of the church.

⁷⁷ Preface to the Book of Concord, Latin text (BSLK 14, line 5-9; Tappert 13): The Confessors immediately begin to reiterate the worldwide obligation of the church, Roscher, 21-22.

⁷⁸ Here one might say that the Confessions make a valid point against any specialized mission forms such as mission boards whose role has generally obscured if not relieved the entire church's obligation for mission. Wilhelm Maurer, "Der lutherische Beitrag zur Weltmission der Kirche Jesu Christi," 181, thus concludes that in light of the Reformation a Lutheran *proprium* in mission is "Gemeindemission" rather than "Gesellschaftsmission" which was clearly supported for example in the Hermannsburg and Neuendettelsau diaspora mission for whom the relation of church and mission implied the structural integration of Lutheran mission into the life of local congregations and of the territorial church: "Damit tritt zutage, daß jene Form der Gemeindemission die ursprünglichere und sachgemäße ist. Schon die alte Christenheit hat, mindestens seit der nachapostolischen Zeit, Mission vorwiegend so getrieben, daß das Leben der Einzelgemeinde auf ihre Umgebung ausstrahlte. Und wenn Luther die Pflicht zur Mission einschärft, denkt er an die gewinnende Kraft, die von evangelischen Gemeinden und Einzelchristen in die andersgläubige Umgebung ausgeht." Unfortunately this concept has never really taken hold in Lutheran mission to this day.

⁷⁹ See here Hermann Sasse, "Die Frage nach der Einheit der Kirche auf dem Missionsfeld," in In Statu Confessionis. Gesammelte Aufsätze und Kleine Schriften von Hermann Sasse, edited by Friedrich Wilhelm Hopf (Berlin und Schleswig-Holstein: Verlag Die Spur GMBH & CO. Christliche Buchhandlung KG, 1976), 2: 216-227; Also Friedrich Wilhelm Hopf, "Lutherische Kirche treibt Lutherische Mission," in Lutherische Kirche treibt Lutherische Mission. Festschrift zum 75jährigen Jubiläum der Bleckmarer Mission, edited by Friedrich Wilhelm Hopf (Bleckmar: Mission Evangelisch=Lutherischer Freikirchen, 1967), pp. 13-47.

Mission is the endeavor of the "assembly of all believers," of the church universal, and not of a confessional church alone. It is the church "scattered throughout the world."⁸⁰ "This church, wherein saints live, is and abides truly upon earth; namely, that some of God's children are here and there in all the world, in various kingdoms, islands, lands, and cities, from the rising of the sun to its setting, who have truly learned to know Christ and His Gospel."⁸¹ These "*sparsi*" is the church "*re et nomine*," "who agree on the Gospel and have the same Christ, the same Holy Spirit and the same sacraments, whether they have the same human traditions or not."⁸² In this unity, despite differences in human traditions, stands "the church catholic and universal, which is gathered together from every nation under the sun."⁸³ In this "community of pure saints" the unity of the church is manifest under "one head, Christ."⁸⁴ Also, the existence of "one holy Christian church" (*una sancta ecclesia*) is certain because it "will be and remain forever"⁸⁵ just as there is and remains one

⁸⁰ Ap VII, 20 (BSLK 238; Tappert 171): "hanc ecclesiam, videlicet vere credentes ac iustos sparsos per totum orbem."

⁸¹ Ap VII, 21 (BSLK 238; Triglotta 232) German text; Ap VII, 10 (BSLK 236; Tappert 170). Although Melancthon's initial purpose is to point to the existence of the *Una Sancta*, he also seems to reflect the general religio-geographical knowledge of the age, namely the belief that no land and no nation was without Christians; Werner Elert, *Structure of Lutheranism*, translated by Walter A. Hansen (Saint Louis: Concordia Publishing House, 1962), 1: 391; Note Melancthon's quotation of Mal. 1: 11 in these passages, "Primum enim hoc proponunt, magnum fore nomen Domini. Id fit per praedicationem evangelii," also his exegesis of this biblical passage in Ap XXIV, 32 (BSLK 358; Tappert 255).

⁸² Ap VII, 10 (BSLK 236; Tappert 170).

⁸³ Ap VII, 9 (BSLK 235; Triglotta 229) German text.

⁸⁴ LC II, 51 (BSLK 657; Tappert 417).

⁸⁵ AC VII, 1 (BSLK 61; Tappert 32).

Christ who was crucified but now reigns in the heavens in eternal glory.⁸⁶

The true unity of the church is an article of faith which must be believed in despite the divisions and the great multitude of the wicked within it who oppress it.⁸⁷ In faith to this one church of Christ the *missio ecclesiae* is carried by the certainty that God collects His redeemed community beyond the boundaries of the visible individual churches.⁸⁸ Yet because the true church is visible around the signs of the church (*notae ecclesiae*)⁸⁹ the *missio ecclesiae* strives towards the purity of these signs so that all Christians may "embrace and adhere to a single, true religion and live together in unity and in one fellowship and church."⁹⁰ This concern towards the purity of the proclamation of the Word and the administration of the sacraments is not a selfish interest but rather of soteriological importance since their purity provides the assurance that the Lord will bestow His saving gifts through His means. In doing so, however, the existence of the one holy church will always be marked by the continual

⁸⁶ Ap VII, 19 (BSLK 238) German text: "Gleichwie es allzeit ein Christus ist und bleibt, der die Zeit gekreuziget ward und nu in ewiger Herrlichkeit herrschet und regieret im Himmel."

⁸⁷ Ap VII, 10 (BSLK 235; Tappert 170) German text: "Dagegen daß wir gewiß sein mügen, nicht zweifeln ("ne desperemus"), sondern fest und gänzlich gläuben, daß eigentlich eine christliche Kirche bis an das Ende der Welt auf Erden sein und bleiben werde." Sasse, 220.

⁸⁸ Hopf, 20: "Aus dem Glauben an die verborgene Wirklichkeit der Kirche Jesu Christi folgt die Gewißheit, daß die Sammlung des erlösten Gottesvolkes weit hinausreicht über die Grenzen der für uns erkennbaren, rechtgläubigen Kirche."

⁸⁹ See here Ernst Kinder, *Der evangelische Glaube und die Kirche* (Berlin: Lutherisches Verlagshaus, 1960), pp. 103-115; Hopf, 37, for example lists the essential "notae" for the basis of true unity as: The doctrine of law and Gospel, baptism, holy communion, absolution and the condemnations of heresies.

⁹⁰ Preface to the Augsburg Confession 4 (BSLK 44; Tappert 25).

struggle against the distortions of Word and sacrament.⁹¹

The goal and also its limitations for the concern towards unity are given to the mission where the Gospel is preached "in conformity with a pure understanding of it and that the sacraments be administered in accordance with the divine Word." In contrast this concern does not revolve around "human traditions, whether universal or particular" since they are all human rules and orders which the church has received or created. "It is not necessary for the true unity of the Christian church that ceremonies, instituted by men, should be observed uniformly in all places."⁹² The ecumenical endeavor of the *missio ecclesiae* is thus always based on the question of the *consensus de doctrina*, that is, the scripture based preaching of the Gospel and administration of the sacraments. This unity in doctrine is necessary for the salvation to be received which is the "*iustitia coram Deo*" given because of the forgiveness of sins.⁹³

⁹¹ Where this struggle takes place dissensions among Christians are inevitable. A fact which already Melancthon bemoaned, Treatise 42 (BSLK 485; Tappert 328): "Schwer ist es, daß man von soviel Landen und Leuten sich trennen und ein sondere Lehr führen will. Aber hie stehet Gottes Befehl, daß idermann sich soll hueten und nicht mit denen einhellig sein, so unrechte Lehre fuern oder mit Wuterei zu erhalten gedenken"; Hopf, 21.

⁹² AC VII, 2-3 (BSLK 61; Tappert 32) The Latin text is more explicit: "consentire de doctrina evangelii et de administratione sacramentorum . . . Nec necesse est ubique similes esse traditiones humanas seu ritus aut cerimonias ab hominibus institutas" and the Ap VII, 30 (BSLK 241; Tappert 174) adds in German: "Wir sagen, daß diejenigen ein einträchtige Kirche heißen, die an einen Christum gläuben, ein Evangelium, einen Geist, einen Glauben, einerlei Sakrament haben, und reden also von geistlicher Einigkeit ("spirituali unitate loquimur"), ohne welche der Glaube und ein christlich Wesen nicht sein kann."

⁹³ Ap VII, 31 (BSLK 241; Tappert 174). The nature and content of this consensus in doctrine is a red herring. It is not the intention of this study to offer a final solution. It should be said this much that crucial to evaluating the "consensus de doctrina" is the understanding of faith, namely, as fiducia which does not exclude the content of faith ("assensus" or "fides quae"). It therefore is necessary to establish a consensus with the aim to preserve and promote saving faith. Whether therefore a consensus must be established on all scriptural and dogmatical problems not contained in the Confessions is the question. The Confessions themselves do not support such a viewpoint, also in light of the understanding of "doctrina" in the Formula of Concord, e.g. SD X, 5-8; 16 (BSLK 1055-1056. 1059; Tappert 611. 613). The concept of doctrina in AC VII itself is not a theological construct of the Gospel including a

The quest for the truth and true unity is not a theoretical principle or a hope alone but it must become a goal which the *missio ecclesiae* seeks to accomplish in practice.⁹⁴ Since it is believed that the purity and truth in the proclamation of the Word and the administration of the sacraments must find its visible realization,⁹⁵ this goal is upheld and supported by the existing Lutheran Church. The mission of the Lutheran church, therefore, always bears an ecclesio-confessional interest and goal.⁹⁶

system of theories and questions and problems related to it but rather the doctrine of the Gospel itself which has its seat in the church on the pulpit, in the absolution and counselling, see here part two, chapter VII, pp. 81-84, and part three, chapter XI, 143-152; See also Hermann Sasse, "Über die Einheit der Lutherischen Kirche," in *In STATU CONFSSIONIS*, edited by Friedrich Wilhelm Hopf (Berlin und Schleswig-Holstein: Verlag Die Spur GMBH & CO. Christliche Buchhandels KG, 1976), 1: 244-258.

⁹⁴ Meyer-Roscher, 31: "Diese eine wahre, geglaubte Kirche muß nun aber sichtbar gemacht werden, die Einheit darf nicht ein theoretisches Prinzip oder eine eschatologische Hoffnung bleiben, sondern muß im Lebensvollzug der Kirchen gesucht werden."

⁹⁵ Based on this confessional interest of the church in her mission the Lutheran Church Mission generally known as the Bleckmar Mission, for example, passed three programmatic statements: 1) "Lutherische Kirche kann nur Lutherische Mission treiben," 2) "Lutherische Mission kann nur von einer Lutherischen Kirche getrieben werden," 3) "Lutherische Mission muß zu Lutherischer Kirche führen," see Hopf, *passim*.

⁹⁶ The confessional subscription in Lutheran missions became particularly a concern in the 19th Century when the Prussian union of Frederick Wilhelm III was initiated in 1817. Lutheran (mission-) theologians such as Louis Harms of the Hermannsburg mission society presented the Evangelical-Lutheran Church's motivation and goal in missions as follows: "Wir wollen den Heiden die lutherische Kirche bringen. Denn man kann nichts bringen, als man hat, und da wir der lutherischen Kirche Glieder sind, so können und wollen wir den Heiden natürlich keine andere Kirche bringen, als die lutherische, deren Glieder wir sind. Und das auch deshalb, weil wir in der lutherischen Kirche das Wort Gottes in reiner, unverfälschter Lehre haben und in unserer Kirche Taufe und Abendmahl rein und unverfälscht nach unseres Herrn Jesu Einsetzung verwaltet werden." This interest was also supported by numerous other theologians representing their mission society such as Eduard Huschke of the Silesian Lutherans, Johann Gottfried Scheibel and Karl Graul of the Dresden mission, Ludwig Adolf Petri who opposed the North German Mission society's confessional vacillation and Wilhelm Löhe of the Neuendettelsau Society for Home and Foreign Missions whose eschatological ecclesiology is marked by a special ecumenical openness, see Maurer, 178; Hopf, *passim*; With this ecclesio-confessional and almost particularist viewpoint they always wanted to present the true ecumenical concerns of the Confessions, see here Maurer, 177-179; See also James A. Scherer, *Mission and Unity in Lutheranism. A Study in Confession and Ecumenicity* (Philadelphia: Fortress Press, 1969), pp. 29-43, who has a critical view of the above theologians, also against the Lutheran Church-Missouri Synod whose home and foreign missionary undertaking he qualifies as an hyperconfessional viewpoint.

The *consensus de doctrina* upon which this ecclesio-confessional goal is based sets the theological and missiological framework. As she pursues this goal the *missio ecclesiae* nevertheless refrains from an overaccentuated confessionalism to impose on other churches emerging from her missionary endeavor.⁹⁷ For this reason the subscription to the Confessions is a logical but not absolutely necessary element in the universal

⁹⁷ The ecclesio-confessional interest of Lutheran missions also determines her understanding of the true indigeneity of a young church which is not expressed in the three-self formula propagated by Henry Venn and Rudolf Anderson but with regard to the signs of the church. Accordingly, the mark of indigeneity is the proclamation of the Word in its purity and the proper administration of the sacraments in the given context. Elfers, 36, thus points out: "Wesentlich für die Selbständigkeit einer jungen Kirche ist die Frage, ob sie das Evangelium und die Sakramente in ihrem Volk richtig verwalten und Sprache und Umwelt damit durchdringen kann, so daß das Wort Gottes sie in allen Lebensbereichen vernehmlich macht." The interest of Lutheran missions to work towards such an indigenous church has often received negative evaluations. James Scherer, 34, for example, defines this missionary goal as "plantatio ecclesiae", not merely "conversio gentium." One could not merely win souls; one also had to church the converts" and consequently disqualifies it -- especially the neo-Lutheran missionary endeavor -- as "confessional and ecclesiastical propaganda", 41. Peter Beyerhaus also faults it by calling it "patriarchalisch-pädagogisch," Die Selbständigkeit der jungen Kirchen als missionarisches Problem (2., Auflage; Wuppertal-Barmen, Verlag der Rheinischen Missions-Gesellschaft, 1956), p. 313. It might be true that in the history of Lutheran mission strategy, especially of the 19th Century, the confessional interest was clouded by other motives. Mission often became a reflex of the life of the home church. As a result the mission field often became the arena for partisan struggles. Confessional tensions and rivalries marked the Lutheran missionary endeavor which kept missionaries from the eschatological and the biblio-universal perspective, which is to look forward to the kingdom of God and the coming of Christ under whom and for whom missions is ultimately done. Missionaries were not only preoccupied with past struggles but also with an ethical interest which implies that they did not only proclaim the Word but often imposed their own spirituality on others and thus supported an anthropological understanding that was defined by their own upbringing and background. As a result they often lacked the boldness of witnessing and the ecumenical openness for the *una sancta*. See here Volker Stolle, Wer seine Hand an den Pflug legt. Die missionarische Wirksamkeit der selbständigen evangelisch-lutherischen Kirchen in Deutschland im 19. Jahrhundert (Groß Oesingen: Verlag der Lutherischen Buchhandlung, Heinrich Harms, 1992), pp. 97-100. Missionary practice in this sense did not always match the theological claim of Lutheran mission. Such individual failures in Lutheran mission of the past should, however, not abrogate the foundational principles with which mission was done. The motivation behind the ecclesio-confessional endeavor is not the interest to preserve a dear tradition nor a specific characteristic of a church but it was always believed that it is done in the name of Christ and for Christ who works only through Word and sacrament, hence the concern for their purity, Hopf, 37.

and ecumenical mission of the church.⁹⁸

The Primacy of Faith - The Goal of the *Missio Ecclesiae*

The *missio ecclesiae* plays an essential part in God's salvation plan; in fact, one might say that her mission is the only purpose and content of her existence in the interim period between the first and second coming of the Lord.⁹⁹ The church which progresses in this period of time towards the second coming of the Lord not only participates in God's mission, but she also shares in the missionary and soteriological goal of the divine mission: the bestowal of the saving faith and the incorporation of the believer into God's kingdom. However, since the church is a church of the Gospel she believes that the goal is inherent in the Gospel and need not be supplied by her own human efforts. From the intrinsic power of the Gospel the church will never dare to attribute to her own zeal and devotion what is, in fact, God's own work. The church therefore believes in the Gospel's power and universal validity and that it

⁹⁸ Lutheran missions have always believed – and rightly so – that also the young churches which have emerged on the mission field should be introduced into the historic Confessions of the Lutheran church. Thereby it was believed that these young churches would not repeat mistakes and problems that had already been dealt with before. The real question is, whether these young churches in addition to their confessional subscription to the historic Confessions cannot express their faith in new formulations with which they address their particular context against specific heresies. Schlink, 31, for example, posits that "no Confession of the Church may be regarded as definitive in the sense of precluding the possibility of further Confessions." However, in light of the Lutheran Confessions' ecumenical claim these newly formulated Confessions must always be in agreement with the teachings of the Confessions as they are contained in the Book of Concord. This begs the question, how such a specific Confession of a particular church (*ecclesia particulares*) can maintain its universal claim. The Formula of Concord seems to reject such "territorial" Confessions: The provision for unity in the Formula of Concord must clearly be an explicit *common* Confession, SD Sum. Form. 1 (BSLK 833; Tappert 503). With regard to this provision in the Formula of Concord, see Schlink, 207, footnote 13; See also Hermann Sasse, "Über die Einheit der Lutherischen Kirche," 245.

⁹⁹ Mission in this sense is not only understood in terms of outreach but it also implies the inreach function of the church. The former characterizes the intention of bringing new members into the body of Christ whereas the latter function is the concern for the nurturing and edification of the believers.

alone is the agent through which the Holy Spirit brings mankind to the saving faith. Therefore, insofar as the church serves as *cooperatrix* and not as *corredemptrix* she makes the soteriological goal also her "intentional" goal and aim although she herself cannot bring it about.¹⁰⁰ With this theological framework the church believes that through her faithful service, the proclamation of the Word and the administration of the sacraments, the Holy Spirit will bring people to Christ. The recognition of the unfinished task of people being gathered into God's kingdom necessitates her evangelistic effort. Since the vindication of this goal is eschatological the service of *missio ecclesiae* remains under the tension of the "now" and "not yet." For this reason her diaconic services play an integral yet separate role in her soterio-eschatological goal.¹⁰¹

¹⁰⁰ See here Hans-Werner Gensichen, Glaube für die Welt (Gütersloh: Gütersloher Verlagshaus Gerd Mohn, 1971), p. 114.

¹⁰¹ Friedrich Wilhelm Hopf, "Zur Begründung unserer Hospitalarbeit," in Lutherische Kirche treibt Lutherische Mission. Festschrift zum 75jährigen Jubiläum der Bleckmarer Mission, edited by Friedrich Wilhelm Hopf (Bleckmar: Mission Evangelisch=Lutherischer Freikirchen, 1967), p. 144: "neben die diakonische Begründung unseres Dienstes tritt, mit ihr unlöslich sich verbindend, die eigentlich missionarische." See here part one, chapter II, pp. 29-32. The soteriological goal of the *missio ecclesiae* has its seat in the third article. Her diaconic services, however, point to the first article. In terms of the soterio-eschatological dimension of missions both may not be confused as it is so often done in the ecumenical movement when it raises the popular term "shalom" for missions. See here the WCC-CWME Statement on Urban Rural Mission 1986, in New Directions in Mission & Evangelization 1. Basic Statements 1974-1991, edited by James Scherer and Stephen B. Bevans (Maryknoll, New York: Orbis Books, 1992), p. 62: "The Christian understanding of liberation is informed by the biblical understanding of justice . . . Its goal is nothing less than the peace (shalom) of God in a qualitatively new community in which the role of the oppressor and oppressed is completely done away with. The values of God's kingdom become the touchstone for a comprehensive and authentic liberation." Similarly, also Werner Krusche, "Die Kirche für andere. Der Ertrag der ökumenischen Diskussion über die Frage nach Strukturen missionarischer Gemeinden," in Schritte und Markierungen. Aufsätze und Vorträge zum Weg der Kirche (Göttingen: Vandenhoeck & Ruprecht, 1971), p. 151, for example states: "Das Ziel der Mission Gottes ist nicht die weltumspannende Kirche, sondern der weltumspannende Schalom, das heile und erfüllte menschliche Miteinander in einer versöhnten Gemeinschaft, die endgültige Zusammenführung aller Dinge in Christus und damit die Verwirklichung des Schöpfersinnes der Welt . . . Das Ziel der *missio Dei*, der Schalom, ist also nicht einzuschränken auf den Frieden des einzelnen mit Gott, auf den 'Herzensfrieden', den einer für sich genießt, sondern Schalom ist ein

To this end the church has been given essentially two God-given strategies and means: the *praedicatio evangelii apud infideles* and *baptisma infidelium*.¹⁰² Since there are no additional given methods at the service of the church, it implies a readiness on the part of the church to submit all her evangelistic activities and strategies to examination and evaluation so that the ultimate methods of proclamation and baptism are preserved in their purity.¹⁰³ This principle also includes the truth that God works faith through His Word when and where He wills so that it would be presumptuous for the church to claim that her energy and cleverness, her methods and

'vielfältiges, soziales Geschehen,' 'ein Ereignis zwischenmenschlicher Beziehungen, eine Angelegenheit der Mitmenschlichkeit'."

¹⁰² Here mission scholars often miss handmaidens such as sociological and psychological disciplines, as, for example Peter Wagner, Church Growth: State of the Art (Wheaton, Illinois: Tyndale, 1986), p. 33, suggests: "Church growth looks to social science as a cognate discipline". The danger however is when they are taken to their extreme they can be elevated to a level of a power for growth. Thereby the *missio ecclesiae* runs the risk of losing her focus on the *verbum externum* and its only given mandate of preaching word and administering sacrament; Naturally the doctrine of justification also plays a major role in evaluating the above disciplines. Since it is a synthetic act it implies a total break, a transitus from the old to the new (Gerhard O. Forde, "Forensic Justification and the Law in Lutheran Theology," in Justification by Faith. Lutherans and Catholics in Dialogue VII, edited by H. George Anderson, et al. [Minneapolis: Augsburg Publishing House, 1985], p. 283), it creates a discontinuity with former social and psychological bindings.

¹⁰³ See here Werner Elert's wry comments to the demands of mission theorists for additional strategies and methodologies: "This reproach - as it is usually meant - belongs in the technical high schools, where the science of business is taught," The Structure of Lutheranism, translated by Walter A. Hansen (Saint Louis: Concordia Publishing House, 1962), p. 390. James A. Scherer, . . . that the Gospel may be sincerely preached throughout the world. A Lutheran Perspective on Mission and Evangelism in the 20th Century. LWF Report 11/12 (November 1982), p. 14, observes to Luther's theology [and one can legitimately add here the theology of the Lutheran Confessions] that it is not easily translated into organizational terms. This observation would also include the lament over a lack of strategic and methodological insights. The theology of the Lutheran Confessions nevertheless encourages the only Godgiven and really all decisive strategy which is to preach His Word and to baptize. According to Luther and the Confessions this seems to be sufficient to be able to participate in the mission of the Triune God and rightly so. As important as additional strategic and methodological principles are the *missio ecclesiae* should, however, never lose sight of the critical yardstick, namely the doctrine of justification. For such principles may lead away from a Gospel orientated mission to that of the law, thereby changing Christian obedience from a free response to the grace of God into an anxious preoccupation with deserving God's gifts.

strategies, were the effective means in establishing the kingdom of God.¹⁰⁴ Such reflections would be revealed -- if the yardstick of law and Gospel were to be applied -- as synergistic. Nothing but joyful and faithful obedience to God's mandate and the continuous application of the critical yardstick of the doctrine of justification will preserve the purity of all missionary motives.

A necessary correlation to the soterio-eschatological goal of leading people to faith in Jesus Christ through proclamation and baptism is the ecclesiological interest of the *missio ecclesiae*.¹⁰⁵ Since the universal and dynamic power of the Gospel points to all nations the *missio ecclesiae* proclaims the Gospel so that out of their midst a people may be gathered into the body of Christ and live under His reign.¹⁰⁶ Since the church does not preach a specific Christian religion but the Gospel, the church which emerges from such proclamation and baptism is not to be identified with

¹⁰⁴ See here Toward a Theological Basis, Understanding and Use of Church Growth Principles in The Lutheran--Church Missouri Synod 1991, prepared by The Church Growth Strategy Task Force, p. 16.

¹⁰⁵ This is self-evident already from the fact that "To be wakened to faith and to be 'added' to the community are one and the same thing. Those who believe *are in* the church, and they *are the* church," Hans-Werner Gensichen, Living Mission. The Test of Faith (Philadelphia: Fortress Press, 1966), p. 58.

¹⁰⁶ In the past some missions often believed that their goal of building God's kingdom was achieved with a particular institutional church. This is problematic and needs specification. From the church as being the "corpus permixtum" it would be a fallacious conclusion to define it in this sense as the kingdom of God. For this equation is only permissible if the "communio sanctorum" as the body of Christ is implied in whose midst Christ rules through Word and sacrament. Friedrich Beißer, "Mission und Reich Gottes," in Lutherische Beiträge zur Missio Dei (Erlangen: Martin Luther Verlag, 1982), p. 50, is therefore correct when he observes: "Gewiß, die Kirche ist nicht die Gottesherrschaft . . . aber dennoch ist die Kirche eine Art Verwirklichung des Reiches, eine Art von Vorwegnahme des Reiches."

the nation.¹⁰⁷ From the theological definition of the church as the "*communio sanctorum*" gathered around the signs, the *missio ecclesiae* shuns all interests in planting organizational and institutional churches.¹⁰⁸ For otherwise additional empirical criteria would serve as the definition of the church apart from its signs.¹⁰⁹ The church therefore misses her missionary goal if she tries to create churches which are mere replicas of herself and of her own particular type of Christianity. There is, however, a legitimate concern and even an obligation on the part of the *missio ecclesiae* to include in its missionary action the delivery (*traditio*) of the essential elements of the faith. In doing so the *missio ecclesiae* believes that the proclamation and teaching of such crucial elements of faith as they are found in the Confessions are

¹⁰⁷ At the same time in light of the principles of contextualization and inculturation the particular sociological, cultural, religious, and linguistic structures of the nation have to be taken into consideration. See here Witte, 23: "Terminus der Kirche ist nicht ein 'christliches Volk', sondern die Gemeinde der Herausgerufenen (ecclesia), denen eine doppelte Freiheit des Evangeliums geschenkt wird: die Freiheit von der Welt -- und darum auch von dem Volk und seiner soziologischen Struktur -- und Freiheit für die Welt -- und darum auch für das Volk in seiner soziologischen, kulturellen, religiösen, sprachlichen Besonderheit."

¹⁰⁸ See here Gensichen, *Living Mission. The Test of Faith*, 59: "The mission misses its goal if it identifies itself with propaganda or proselytizing for one particular empirical church body. 'Planting the church' in the sense of truly incorporating people into the body of Christ is, nevertheless, a legitimate aim of the mission provided that the particular church does not consider itself to be the end of Christ's universal mission. The body of Christ never coincides with a particular institutional church." Also Gensichen, "Were the Reformers Indifferent to Missions?" 121: "The progress of the Gospel cannot be identified with the extension of the institutional church."

¹⁰⁹ Positively speaking this gives every "young church" the freedom to work towards its own edification (ad ecclesiae aedificationem) which means that a church "in every place and at every time has the right, authority, and power to change, to reduce, or to increase ceremonies according to its circumstances, as long as it does so without frivolity and offense but in orderly and appropriate way, as at any time may seem to be most profitable, beneficial, and salutary for good order, Christian discipline, evangelical decorum, and the edification," SD X, 9 (BSLK 1056; Tappert 612).

essential truths of the church universal and not of a particular church alone.¹¹⁰ From the theological definition of the church it also follows that the ecclesiological goal of an indigenous and independent church is then achieved when the proclamation of the Gospel and the administration of the sacraments is guaranteed through which the Lord rules over His church.¹¹¹

¹¹⁰ This must be said in light of the different historic setting of the Confessions. Whereas the earlier Confessions continued their struggle within one large church body the Formula of Concord already resolved its controversies within a particular church. (Due to this different historic setting to the earlier Confessions the Formula of Concord lost some of Luther's spontaneity and Melancthon's impulsiveness, see here Wiebe, 60.) Nevertheless, the resolutions and doctrines established in the Formula of Concord were confirmed by the Confessors not as being of a particularist church but of the true ecumenical and universal evangelical church, SD Rule and Norm, 10 (BSLK 838; Tappert 506).

¹¹¹ Stolle, "Über die Zielsetzung organisierter Missionsarbeit," 134; In this sense as already said before (see footnote 97) the three-self criteria, "self-governing, self-supporting, and self-propagating," are not diagnostic of an indigenous church. See in contrast William A. Smalley, "Cultural Implications of an Indigenous Church," in Perspectives on the World Christian Movement. A Reader, edited by Ralph D. Winter and Stephen C. Hawthorne (Pasadena, California: William Carey Library, 1981), pp. 494-502.

CHAPTER XIV
JUSTIFICATION - THE "*ARTICULUS STANTIS ET
CADENTIS RELIGIONIS*"

A Restrained "Yes" to All Religions and Heathens

From the doctrine of creation the following can be said about the heathen: All humans are God's creation. They all have a "nature which God still creates and makes at the present time."¹ They are all created as "our first parents were created"² even if all humans after the fall suffer "the complete lack or absence of the original concreated righteousness of paradise or of the image of God."³ Therefore, even after his fall man "is and remains a creature of God."⁴

The fact that all "heathens" are created by God provides also the basis for his relation to his creator. In terms of the principle of natural law (*lex naturae*) it is established that the commandments "are inscribed in the hearts of all men,"⁵ also in

¹ SD I, 2. 7 (Die Bekenntnisschriften der evangelisch-lutherischen Kirche [BSLK] 845. 847; Tappert 508. 510). Here "nature" stands in a positive sense for created man over and against the corrupted nature in man through original sin. This distinction is drawn in SD I, 51-52 (BSLK 860; Tappert 517).

² Ep VI, 2 (BSLK 793-794; Tappert 480).

³ SD I, 10 (BSLK 848; Tappert 510).

⁴ Ep I, 2 (BSLK 770; Tappert 466).

⁵ LC II, 67 (BSLK 661; Tappert 419).

the hearts of the heathen. "From the natural law even the heathen" has "to some extent a knowledge of God."⁶ Although the sin has greatly inhibited such a natural knowledge of God it is nevertheless in a limited way still extant among them.⁷ In light of the natural law the heathen with his reason can thus largely grasp the content of what is ascribed in the decalogue especially what is demanded in the second table of the law.⁸ For it is true that "prior to his conversion man is still a rational creature

⁶ SD V, 22 (BSLK 959; Tappert 562).

⁷ This observation is controversial. One need not look at the dialectic theology of Karl Barth with his exclusive revelation and "christomonistic" approach to all religions (see here Church Dogmatics, Vol. I/2, pp. 302-303 and 326-327) and the mission theologian Hendrik Kraemer, Die christliche Botschaft in einer nichtchristlichen Welt (Zürich: Evangelischer Verlag A. G. Zollikon, 1940), who stands under Karl Barth's influence, but already at the contemporary commentaries of the Lutheran Confessions to detect a tension on this issue. Holsten Fagerberg, Die Theologie der lutherischen Bekenntnisschriften von 1526 bis 1537 (Göttingen: Vandenhoeck & Ruprecht, 1965), pp. 66-69, who uses evidence from Luther's writings and Friedrich Brunstäd, Theologie der lutherischen Bekenntnisschriften (Gütersloh: C. Bertelsmann Verlag, 1951), p. 32, holds that in the Confessions there is still a limited knowledge existent in natural man. This has as will be seen also missiological significance in terms of the so-called "Anknüpfungspunkt." Edmund Schlink, Theology of the Lutheran Confessions, translated by Paul F. Koehneke and Herbert J. A. Bouman (Philadelphia: Fortress Press, 1978), pp. 49 and 57, is much harsher in his judgment and even denies any support in the Confessions of a natural knowledge of God as it is demanded in the first table of the law. Edmund Schlink, as Fagerberg, 68, observes, seems to base his arguments heavily on Luther's Large Catechism where it however is evident, as Fagerberg correctly points out, "daß Luther dort nicht Probleme der natürlichen Gotteserkenntnis erörtert, sondern von dem wahren oder falschen Glauben spricht, durch den man Gott oder einen Götzen zum Herrn bekommt." In the bottom line all three nevertheless seem to agree. True knowledge and recognition of God's wrath and God as creator can only come about through the revealed Word of God and faith. Despite this apparent concession to the natural knowledge of man, no further explication is made in the Confessions about its nature, only in the negative sense based on the doctrine of justification. Ultimately, therefore, the Confessions' doctrine of creation (and their view of the heathen and his religion) must be seen in light of the doctrine of justification, Schlink, 57. In light of the restrained "yes" of the Confessions to general revelation, one must add against Karl Barth, for example, that the special revelation of Christ cannot drop "perpendicularly from above" on barren terrain ("tabula rasa"). The connection between general revelation and the revelation brought by Jesus Christ through the Word is such that one must speak of a general revelation as a potential "Erkenntnis" of God that this however has not resulted in a "Anerkennung" of God but a "Verkenntnis," as Horst Georg Pöhlmann, "Das Problem der Ur-Offenbarung bei Paul Althaus," Kerygma und Dogma, 16 (1970), pp. 252 and 255, asserts.

⁸ Fagerberg, 66.

with an intellect and will."⁹ From this it is a given "that to some extent reason and free will are able to lead an outwardly virtuous life."¹⁰ Man's reason "can achieve civil righteousness or the righteousness of works. It can talk about God and express its worship of him in outward works. It can obey rulers and parents. Externally, it can choose to keep the hands from murder adultery, or theft."¹¹ "Unconverted" man can therefore "in outward or external secular things" still "have a conception of good or evil or freely choose to act or not to act."¹²

In light of the above man's reason is evaluated positively.¹³ In "secular and external matters" unregenerate man is "very clever, intelligent, and extremely busy."¹⁴ With regard to the "works which belong to the maintenance of outward discipline" also the "unbelievers and unconverted" are able to perform them "indeed praiseworthy" and will even be rewarded for them "with temporal blessings in this world" from God.¹⁵ Seen from the doctrine of creation all humans live and receive "all physical and temporal blessings" because no one "has his life of himself."¹⁶ In

⁹ SD II, 59 (BSLK 895; Tappert 532): "creatura naturalis."

¹⁰ SD II, 26 (BSLK 882; Tappert 526).

¹¹ Ap XVIII, 4 (BSLK 311; Tappert 225).

¹² SD II, 19 (BSLK 879; Tappert 524).

¹³ With regard to spiritual matters the reason ("Vernunft," "ratio") nevertheless becomes the prime target so that the true distinction between heathen and Christians can be reduced to the formula of "fides" verses "ratio," e.g. Ap IV, 9 (BSLK 160; Tappert 108).

¹⁴ SD II, 20 (BSLK 879; Tappert 524-525).

¹⁵ SD IV, 8 (BSLK 940; Tappert 552).

¹⁶ LC II, 15-16 (BSLK 648; Tappert 412).

contrast to the heathens, however, the "Christians have this advantage, that they acknowledge themselves in duty bound to serve and obey him for all these things."¹⁷

Overall, therefore, the morals or the ethos of Christianity do not stand out distinctly from that of the heathens. The Roman Catholic "opponents" (who are after all supposedly "Christians") can speak of "the righteousness of reason or of law" which as with the Jews falls into "a vain trust in works and a contempt for the grace of Christ."¹⁸ But also the "monks among the Mohammedans could boast that they have evangelical perfection" if such "evangelical perfection" were to be found in human tradition. Since "such pharisaical and even Mohammedan expressions" are also within the church, this "most wicked error" of evangelical perfection is common to Jews, heathens and (erring) Christians.¹⁹ After all "even the heathen had certain expiations for sin," however, with the error that through them they "supposed they were reconciled to God."²⁰ Also in terms of the government and regiment no clear cut distinction is evident between Christianity and heathens: Turks and the Tartars, for example, despite "their enmity against Christians" allow those who desire to believe in Christ, whereas the pope "will not permit such faith."²¹ The "*potestas*" of the papacy (despite being "Christian") contributes "to the destruction of the entire holy Christian church" in contrast to the secular government "where God sometimes

¹⁷ LC II, 22 (BSLK 649; Tappert 413).

¹⁸ Ap IV, 21 (BSLK 164; Tappert 49).

¹⁹ Ap XXVII, 27 (BSLK 386; Tappert 273-274).

²⁰ Ap XII, 114 (BSLK 275; Tappert 199).

²¹ SA II, IV, 11-12 (BSLK 431; Tappert 300).

permits much good to come to a people through a tyrant or scoundrel."²² It is therefore evident that also the heathens seen from purely humanitarian grounds, have something good to offer.²³

This can be substantiated from the evaluation of the Christian himself. Christians, seen from the fall and original sin and not from creation are not much different from the heathens: "For the old Adam . . . is still a part of them" so that in this sense "Christians and true believers" are ranked with "non-Christians and the unrepentant."²⁴ From the "*simul peccator*" it follows that the Christians themselves do not yet know of a "complete and perfect holiness" for they "are only halfway pure and holy."²⁵ Each Christian, if he looks deep down within himself, will discover "the uncleanness and greatness" of his sin and that his "flesh in its smugness and indifference does not fear God or truly believe in his providential care."²⁶ It is clear "that all men are under sin and are worthy of eternal wrath and death" until the

²² SA II, IV, 3 (BSLK 428; Tappert 298).

²³ The German mission theologian Walter Freytag, "Das Dämonische in den Religionen," in Reden und Aufsätze, edited by Jan Hermelink and Hans Jochen Margull (Christian Kaiser Verlag, 1961), 2: 16, finds a common characteristic in all religions which he calls its deceptive goodness: "Das zweite am Dämonischen ist, daß es den Schein des Guten hat und doch festhält am Bösen." According to him we find certain values in all religions such as humanity, rectitude and truthfulness, tenderness of conscience, the heart-felt sympathy for the suffering. Man uses his knowledge of such good values to cover up the evil things he knows and does. In fact, the greater the grips of evil are on man, the more he speaks about the good, 18.

²⁴ SD VI, 24-25 (BSLK 960; Tappert 568).

²⁵ LC II, 57 (BSLK 659; Tappert 418). See Franz Wiebe, "Missionsgedanken in den lutherischen Bekenntnisschriften," in Lutherisches Missionsjahrbuch für das Jahr 1955, edited by Walther Ruf (Neuendettelsau: Selbstverlag der Bayerischen Missionskonferenz, 1955), p. 35. The Christian's knowledge of his sinful nature provides an important basis for interreligious dialogue in terms of the Christian expressing his solidarity with the sinful heathen.

²⁶ Ap IV, 135 (BSLK 187; Tappert 125).

"preaching of penitence" and the Gospel brings "consolation" to the hearts.²⁷ "For all tried, Christian hearts know, alas! that these evils are wrapped up in man's skin, namely, to esteem money, goods, and all other matters more highly than God, and to spend our lives in security; again, that after the manner of our carnal security we always imagine that God's wrath against sin is not as serious and great as it verily is."²⁸ It is therefore common to both Christian and heathens that they are plagued by a heart "which exists in fear."²⁹ This fear among heathens and Christians is ever more present in light of the judgment and death. For all humans will stand together under "God's judgment" "for the contempt of his Word" over against which also the Christians have misbehaved.³⁰ Therefore, with a fearful heart and terrified conscience over "the devil, the terror of death" and the "despair and anguish of hell," the fact of "God's grace and mercy for Christ's sake" will offer new hope. "The conscience" need not remain "in afflictions and anguish of death" but through faith grasp "the Gospel, as a tree or branch in the great flood, in the strong, violent stream."³¹

²⁷ Ap IV, 62 (BSLK 172; Tappert 115).

²⁸ Ap II, 42-43 (BSLK 155; Triglotta 117).

²⁹ Ap IV, 36 (BSLK 167; Tappert 112): "ein Herz, das in Aengsten ist." Could one not agree here with Paul Tillich who states that religious symbols such as "death," "judgment" and "fear" are still prevalent in society? For his contention is that every human being seeks and is grasped by an Ultimate concern. And wherever such a "being grasped" takes place, there is authentic (i.e. universal) revelation and religion although this Ultimate concern may not provide the final answer, see Paul Tillich, "Wesen und Wandel des Glaubens," in *Offenbarung und Glaube*. Schriften zur Theologie II. Gesammelte Werke. Vol. 8, edited by Renate Albrecht (Stuttgart: Evangelisches Verlagswerk, 1970), pp. 141-142; *Systematic Theology*, I (Chicago, Illinois: The University of Chicago Press, 1951), pp. 135-155.

³⁰ SD XI, 57-58 (BSLK 1080; Tappert 625).

³¹ Ap IV, 332 (BSLK 223-224; Triglotta 213) German text only.

An Explicit "No" to All Religions and Heathens

The evaluation of the heathen and all non-Christian religions and their explicit rejection must be made from two perspectives: From the doctrine of justification and from the first Commandment.³² From the perspective of the first Commandment "the world practices nothing but false worship and idolatry." On the one side there is the true God and on the other all idolatry (*Abgötterei*). No people (*kein Volk*) is exempted from such idolatrous services: "There has never been a people so wicked that it did not establish and maintain some sort of worship."³³ "For example, the heathen who put their trust in power and dominion exalted Jupiter as their supreme god. Others who strove for riches, happiness, pleasure, and a life of ease venerated Hercules, Mercury, Venus, or others, while pregnant women worshipped Diana or Lucina, and so forth."³⁴ The underlying motif for any such idolatrous practices is that "everyone has set up a god of his own, to which he looked for blessings, help, and comfort"³⁵ and the source from which of such practices come lies in the heart itself: "everyone

³² Melanchthon in his discussion on heathendom seems to be more bound to the doctrine of justification and reveals man's idolatry as his trust on meriting salvation through good works. Luther instead seems to attack heathendom more from a theocentric perspective namely from the first Commandment and thereby reveals heathendom's diabolical nature. Despite these nuances both aspects are common to Luther and Melanchthon and since both herald the article of justification as the highest article of the church the complex nature of heathendom is ultimately to be revealed from this article, see here Wiebe, 45.

³³ LC I, 17 (BSLK 563; Tappert 366-367).

³⁴ LC I, 18 (BSLK 564; Tappert 367).

³⁵ LC I, 17 (BSLK 563; Tappert 367).

made into a god that to which his heart was inclined."³⁶ The illusion (*Grundwahn*) of idolatry is that it is a confusion of dreams and reality, because "the heathen actually fashion their fancies and dreams about God into an idol and entrust themselves to an empty nothing."³⁷ Thus, even if "in the mind of all the heathen . . . to have a god means to trust and believe," it nevertheless applies that "their trust is false and wrong, for it is not founded upon on the one God."³⁸ Therefore, despite the apparent nearness between true worship and idolatry right down the common vocabulary (*fidere et credere*) they are nevertheless radically different.

The warning against idolatrous practice should be heeded by every human being. For "idolatry does not consist merely of erecting an image and praying to it. It is primarily in the heart which pursues other things."³⁹ Idolatry is a concern everyone should seek within himself. Heathendom and idolatry therefore does not present a clear line which can be drawn on an atlas in geographical terms but it rather runs through the world, through Christianity and the heart of every human being, so

³⁶ LC I, 18 (BSLK 564; Tappert 367). In the correlation of the heart and the first Commandment the Confessions therefore reveal the fundamental perversion of man and his original sin which can only be revealed through the Word of God, see German text of Ap II, 13 (BSLK 149): "Darüber haben sie gelehret, daß die Menschen durch ein äußerlich ehrbar Leben für Gott fromm werden, und haben nicht gesehen die angeborene Unreinigkeit inwendig der Herzen, welche niemand's gewahr wird, denn allein durch das Wort Gottes . . . Wir sagen auch wohl, daß äußerlich ehrbar zu leben etlichermaßen in unserem Vergnügen stehe, aber für Gott fromm und heilig zu werden ist nicht unsers Vermögens." The "concupiscentia" is thus a lack of the "potentia" to fulfill the first Commandment and therefore sin. It must also be added that from man's incapacity to fulfill the first table it follows that his entire actions are also sin and directed against God, AC II, 1-2 (BSLK 53; Tappert 29); See Gottfried Martens, Die Rechtfertigung des Sünders - Rettungshandeln Gottes oder historisches Interpretament (Göttingen: Vandenhoeck & Ruprecht, 1992), pp. 30-31.

³⁷ LC I, 20 (BSLK 564; Tappert 367).

³⁸ LC I, 18 (BSLK 564; Tappert 367).

³⁹ LC 21 (BSLK 564; Tappert 367).

that one does not have the true Christian on the one side and the "heathen" on the other.⁴⁰ This radical definition of heathendom presents itself as a unious body (*Einheitsfront*) and comprises in this sense the true mission frontier.⁴¹

The separate mention of each of those groups within this heathen frontier does ultimately not belie the fact that they comprise one unious front.⁴² There are "the heathen and the Israelites,"⁴³ "the Jews, the heathen, and the Turks."⁴⁴ In fact "the

⁴⁰ The Confessions, however, do display some knowledge of various religions worldwide, especially with those they came into direct contact with as can be seen from those listed below.

⁴¹ Their radical definition of heathendom did not abrogate the role of explicit foreign mission (This position Hans-Werner Gensichen, *Glaube für die Welt* [Gütersloh: Gütersloher Verlagshaus Gerd Mohn, 1971], p. 240, footnote 320, seems to take: "Bekanntlich haben die Bekenntnisschriften die Heidenmission im späteren Verständnis noch gar nicht im Blickfeld.") but they laid the foundation for later foreign mission initiatives which were already sporadically practiced during the era of the reformation. One should note, as mentioned before (Introductory chapter, footnote 33), that Europe presented a typical missionary situation so that it would have been unnatural to look for heathendom at far away places. The proclamation of the Word in Europe represented world mission. In light of the religious pluralism and irreligious situation in the western world today, the Confessions' should become all the more relevant. The observation made in the LWB contribution to the understanding of Mission, *Together in God's Mission* (Hannover/Neuendettelsau 1988), pp. 27-28, seems to reflect some of the accents set in the Confessions and the theology of the Reformation when it states: "The cutting edge of mission is at the points where faith in Jesus Christ meets unbelief, i.e. nonrecognition or rejection of Christ. It is to these points that the church in mission is called again and again. They are to be found in every continent, country and community. They are present even among members of the church . . . The basic frontier of mission between faith in Christ and unbelief manifests itself differently in the diverse contexts of today's world. Frontiers are no longer primarily geographical, as seemed to be the case when part of the world was considered to be Christian and the other part pagan. Religious and ideological undercurrents which are in conflict with the Christian faith constitute one set. Another can be seen on sociological phenomena and intellectual trends which block the way to the message of the gospel. There are still today, however, geographically definable areas in which Christ is not confessed."

⁴² What a mission theologian misses in the Confessions is a phenomenological study on the various historic religions, for example, between the so-called "higher" and "lower" religions. Although such a study is imperative for a proper knowledge of religions, the bottom line is that they all fall under the term "religiones falsae" opposed to the "religiones verae." A distinction which Luther already made and which was reiterated by Francis Pieper, *Christian Dogmatics* (Saint Louis: Concordia Publishing House, 1950), 1: 13.

⁴³ Ap XV, 15 (BSLK 300; Tappert 217).

⁴⁴ Ap VII, 15 (BSLK 239; Triglotta 233).

great multitude of the wicked" is endless, including "an infinite number of ungodly within the church who oppress it."⁴⁵ All these belong "outside the Christian church, whether heathen, Turks, Jews, or false Christians and hypocrites." They all must remain in eternal wrath and damnation, for they do not have the Lord Christ, "even though they believe in and worship only the one, true God."⁴⁶ Even those with a (monotheistic) faith such as the Turks or Jews and those belonging nominally to the church, namely, false Christians and hypocrites, are classified as heathens. A look back into "all the records of history" will reveal that God has "completely rooted out all idolatry" and He will continue to overthrow false worship "so that all who persist in it must ultimately perish."⁴⁷ All, both heathen and Jews, are held responsible before God.

Since those heathens who have a monotheistic faith are also rejected it is important to find a proper definition of heathendom not merely on the basis of those who have a god and those who do not.⁴⁸ What matters really is the true recognition

⁴⁵ Ap VII, 9 (BSLK 235; Tappert 169).

⁴⁶ LC II, 66 (BSLK 661; Tappert 419).

⁴⁷ LC I, 35 (BSLK 568; Tappert 369).

⁴⁸ Obviously all scholars who are positively inclined towards religious plurality will claim a theocentric approach to world religions. As a result they no longer propose to place Jesus Christ at the center but God. This of course also implies a reinterpretation of traditional doctrines, especially the doctrine of Christ. God is given many names and even becomes an undefinable mystic reality so as to accommodate all concepts of God, that of a theist and non-theist alike. This pertains especially to theology of religions as presented by Paul Knitter and John Hick. See John Hick and Paul Knitter (eds.), The Myth of Christian Uniqueness. Toward a Pluralistic Theology of Religions (Maryknoll, New York: Orbis Books, 1987); Paul Knitter, No Other Name? A Critical Survey of Christian Attitudes Toward the World Religions (Maryknoll, New York: Orbis Books, 1985). The trinitarian approach of Eeuwout Klootwijk, "Christian Approaches to Religious Pluralism: Diverging models and Patterns," Missiology. An International Review, 21 (October 1993), 455-458, towards religions which supposedly should open up the possibility of a pluriform and contextual response without compromising

of God. A true Christian therefore is someone who has "a Father reconciled to him through Christ," who has the faith in "the forgiveness of sin," which "the devils and the ungodly men" (*impii*) do not possess. For they only have a "knowledge" (*notitia*) and not the "confidence" (*fiducia*). Without faith these "*impii*" "hate God as an enemy, do not call upon him."⁴⁹

The judgment placed on the heathens as a failure of recognizing the true God is substantiated from the doctrine of justification. Instead of building their lives on the foundation which is "the true knowledge of Christ and faith," the "Jews, the heathen and the Turks intend to be saved by their works."⁵⁰ They deny "that men are freely justified before God by faith for Christ's sake," but through rites and works whereby they "take honor away from Christ."⁵¹ Even the Jews must be ranked with the heathens who, despite the "promise of Christ" given to them as well as additional "promises concerning corporeal things," who were for this reason separated "from other nations" remain as a "people of the Law" outside of the "spiritual people" who have the "Gospel."⁵² In terms of meriting the righteousness through works both the

the Christian faith, is really not a satisfactory solution either. With his trinitarian approach he wishes to offer different points of entry: there is the Christ-centered approach and the pneumatological perspective on religious pluralism. Thereby his scheme is not only ambiguous but resembles a tritheistic structure which ignores the fact that the trinity can only find its proper explication from Christ.

⁴⁹ AC XX, 24-26 (BSLK 79-80; Tappert 44-45).

⁵⁰ Ap VII, 22 (BSLK 239; Triglotta 233).

⁵¹ Ap XV, 18 (BSLK 300; Tappert 217).

⁵² Ap VII, 15 (BSLK 237; Triglotta 231).

Jewish and heathen minds⁵³ are marked by this fallacy which results in the elimination of "the righteousness of faith and Christ."⁵⁴ This fallacy determines also the entire cultic (religious) practice of the heathens who through it have the delusion of meriting righteousness. Such worship practice stands against the true and highest form of worship namely the faith and trust in God's mercy.⁵⁵ This "error" is common to the entire heathen front opposing the true faith of Christianity. And this error persists because the devil "holds enthralled all who have not been freed by faith" so that they continue to keep hold of this fallacy. Only "Christ's power" is able to conquer the power of the devil and free man for salvation.⁵⁶

Therefore, hidden behind the united heathen front lies its "demonic-diabolic" character. All idolatrous practice and the cause of heathendom must be attributed to the devil himself and his work.⁵⁷ The devil does not stop before the spiritual kingdom of God but rages in the midst of it. No Christian is safeguarded from his malicious and abominable acts. Even if a Christian knows the Word perfectly and has already mastered everything, he is still "daily under the dominion of the devil, who

⁵³ Ap XII, 114 (BSLK 275; Tappert 199): "iudaice et gentilitate sentire."

⁵⁴ Ap IV, 376 (BSLK 230; Tappert 164).

⁵⁵ Ap IV, 49. 57 (BSLK 171; Tappert 114). See also the passage Ap XV, 13-21 (BSLK 299-301; Tappert 216-218) to which with regard to the heathen "cult" practice reference has already been made in chapter XI, pp. 143-152.

⁵⁶ Ap IV, 136-139 (BSLK 187; Tappert 126).

⁵⁷ E.g. SA III, VIII, 9 (BSLK 455; Tappert 313): Here enthusiasm and not heathendom is directly attributed to the old dragon." In AS II, IV, 10 (BSLK 430-431; Tappert 300) the work of the Antichrist is referenced to the "Turks" and "Tartars." In the German text of Ap XXIV, 51 (BSLK 364) all heathens are classified as "Antichrists Gesinde."

neither day nor night relaxes his effort to steal upon" him "unawares and to kindle in" his "heart unbelief and wicked thoughts."⁵⁸ Every Christian therefore stands at the mission frontier which ultimately is not determined by God and idols but between God and Satan.⁵⁹

In light of the articles of the Creed the distinction between faith and unbelief, between the true church and heathendom is most clearly apparent.⁶⁰ For "these articles of the Creed, therefore, divide and distinguish us Christians from all other people on earth" "whether heathen, Turks, Jews, or false Christians and hypocrites." These "other people" are those "outside the Christian church" who are not "illuminated and blessed by the gifts of the Holy Spirit."⁶¹ "The church is a spiritual people, separated from the heathen not by civil rites but by being God's true people, those reborn by the Holy Spirit." "Only those are the true people who accept the promise of the Spirit." "The church is the kingdom of Christ, the opposite of the kingdom of the devil."⁶² As a result the maxims "*extra ecclesiam nulla salus*" or "*extra muros ecclesiae nulla salus*" are most clearly upheld. For in light of the Word being heard and proclaimed in the Christian church, "we should and must constantly

⁵⁸ LC I, 100 (BSLK 584-585; Tappert 379).

⁵⁹ Wiebe, 34.

⁶⁰ Ernst Strasser, "Das Wesen des Heidentums," *Neue kirchliche Zeitschrift (NKZ)*, 39 (1929), 82, draws the distinction in analogy to the visible and invisible church between the visible paganism (historic heathendom) and invisible paganism (man in his rebellion against God): "Der geschichtliche Gegensatz zwischen Christentum und Heidentum bedarf der Erklärung und Deutung durch den geschichtlich-übergeschichtlichen Gegensatz zwischen paganismus invisibilis und ecclesia invisibilis."

⁶¹ LC II, 66 (BSLK 661; Tappert 419).

⁶² Ap VII, 14-16 (BSLK 236; Tappert 170).

maintain that God will not deal with us except through his external Word and sacrament. Whatever is attributed to the Spirit apart from such Word and sacrament is of the devil."⁶³ This "*extra*" is defined with the person of Christ Himself: "they remain in eternal wrath and damnation, for they do not have the Lord Jesus Christ."⁶⁴ "Those who are outside of Christ can only grow worse day by day."⁶⁵ The "*Maßstab*" "*extra Christum*" ultimately reveals the demonic nature of heathendom.

This "*extra Christum*" is demonic because it is the kingdom of the devil. He is the "arch-enemy" (*Hauptfeind*) of all Christians⁶⁶ who, where "the most specious pretexts of God's name"⁶⁷ is revealed "exerts himself where the conscience and spiritual matters are at stake" so that Christians "scorn and despise both the Word and the works of God." He tears them "away from faith, hope, and love," draws them "into unbelief, false security, and stubbornness," and drives them "into despair, atheism, blasphemy, and countless other abominable sins."⁶⁸ In short, his "whole purpose and desire it is to take away or interfere with all we have received from God." Not only the spiritual kingdom is subject to his abominable work but "he prevents and hinders the establishment of any kind of government or honorable and

⁶³ SA III, VIII, 10 (BSLK 456; Tappert 313).

⁶⁴ LC II, 66 (BSLK 661; Tappert 419).

⁶⁵ LC IV, 69 (BSLK 705; Tappert 445).

⁶⁶ LC III, 113 (BSLK 689; Tappert 435); Also LC III, 80 (BSLK 681; Tappert 431).

⁶⁷ LC III, 62 (BSLK 676; Tappert 428).

⁶⁸ LC III, 104 (BSLK 686; Tappert 434).

peaceful relations on earth."⁶⁹

The work of the devil is to be held responsible for the existence of heathendom and their opposition to Christianity. Even all Christians "before we have advanced this far, we were entirely of the devil, knowing nothing of God and of Christ."⁷⁰ Since then all humans were "possessed by the devil"⁷¹ the sacrament of baptism establishes the event which has snatched the Christian "from the jaws of the devil."⁷² This fact places the sacrament of baptism both theologically and missiologically at the mission front, not only between the Christian and the heathen but between Christ and satan.⁷³ Despite the fact that the Christian is according to his "external mask" (*nach der groben äußerlichen Larven*) "no different from Turks or heathen" he becomes someone because of baptism who wears "the golden chain about his neck, yes the crown on his head". From this example one should honor and exalt baptism because through it the heathen becomes another man "adorned and clothed with the majesty and glory of God."⁷⁴

It can be seen from the above that all "natural revelation" demands the "*conversio*," all "*rationis creatura*" the "*renasci*," all "praiseworthy works" the "*reconciliari*," all "*doctrina legis*" the "Gospel," all "*judicium Dei*" the "*justificatio*."

⁶⁹ LC III, 80 (BSLK 681; Tappert 431).

⁷⁰ LC II, 52 (BSLK 657; Tappert 417).

⁷¹ Taufbüchlein, 2 (BSLK 536).

⁷² LC IV, 83 (BSLK 707; Tappert 446).

⁷³ See here the observations already made in chapter VII, pp. 101-106.

⁷⁴ LC IV, 20-21 (BSLK 694; Tappert 439).

If one therefore places the heathen and his religion under the verdict of the doctrine of justification, their positive evaluation is no longer effective. If one resolutely applies the yardstick (*Maßstab*) of the "*sola fide*" and "*solus Christus*" all that is left is their deep and painful need of Christ and his redemption. The "positive" content of truth in his knowledge of God and of himself turns out to be a knowledge which frustrates because of its incompleteness. The natural revelation of God in and through creation and the knowledge derived from it is at all times -- as glowingly as one may speak about it -- unsatisfactory even in this imperfect manner. Satisfaction can only be realized in the "*sola fide*" within the "*solus Christus*."⁷⁵ This is even more apparent when the understanding of law and Gospel is applied. Despite the positive elements revealed in the natural law the full revelation of the law through the proclamation constitutes the heathen as sinner and the real ability to experience sin, God's judgement and wrath. Both law and Gospel lay bare the heathen's sinfulness and his absolute impotence in responding to and truly experiencing the grace and mercy of God.⁷⁶ The proclaimed law, which the natural law in the first use only does

⁷⁵ Schlink, 59, states: "It therefore is not easier to know God's creation than his redemption. The more we know Jesus Christ the more we shall know God the Creator also. As we do not know Christ without the cross, so we do not know the creator without the cross. To be asked to believe in the Creator is as offensive as to believe in the cross of Christ. For God the Creator is not only hidden in a general way under the empirically visible reality of man, of human nature and history, but in a very concrete way God is hidden in Jesus Christ and thus under the cross." The revelation of God through his Word therefore breaks open all "hiddenness" (*absconditas*), a hiddenness with which missions on the field will always be confronted with, Wiebe, 23.

⁷⁶ AS III, II, *passim* (BSLK 435-436; Tappert 303); AS III, III, *passim* (BSLK 436-437; Tappert 303-304); LC II, 67 (BSLK 661; Tappert 419). The law is not only to be regarded as God's normative will which reveals sin as sin but it confronts man and lets him feel God's wrath ("*vis*" and "*ira Dei*"), Ap XII, 149-150 (BSLK 284; Tappert 205-206). See here the discussion on law and Gospel in chapter VII, pp. 84-90.

inadequately, has the function of revealing "the positive" elements as a negative preparation (*preparatio negativa*) for the Gospel and Jesus Christ. In doing so man is rendered ready and ripe for Christ's Word in the Gospel. Ultimately, therefore, the initial positive evaluation and the restrained "yes" to the heathen and his religion is under the judgment of the doctrine of justification no longer effective. All elements in religions and heathens can offer in a "positive" sense is to provide a point of contact (*Anknüpfungspunkt*) in a purely negative way for the Gospel.⁷⁷

"*Extra Praedicationem Evangelii Nulla Salus*"

It was previously established that the church as the fellowship of believers has been called to existence through the Gospel. It was also established that the church will continue to exist as long as she shares and preaches the Gospel. From this understanding the church derives her kerygmatic intent and her mission itself. For mission is nothing other than this very service to the Gospel.⁷⁸ The Gospel as

⁷⁷ With the above position the question must be asked whether the Confessions provide a valid case study for a theology of religions. With its claim, "Salvation only in Christ," it belongs to the mainline Protestant model, as Knitter presents it in No Other Name? A Critical Survey of Christian Attitudes Toward the World Religions, pp. 97-119; Gavin D' Costa, Theology and Religious Pluralism. The Challenge of Other Religions (Oxford: Basil Blackwell, 1986), orders Christian responses to other religions in terms of exclusivism, inclusivism, and pluralism models. According to his presentation the Confessions would have to be categorized under the exclusivist model. There are, of course, many nuances in the exclusivist theologies of religion. Knitter (see chapter 5 and 6) for example distinguishes the mainline Protestant model from the conservative evangelical model. The differences between them lies in the answer to the question whether there is revelation outside the Christ-event. While the conservative evangelicals hold to the axiom that there is no revelation outside of Christ, mainline Protestants tend to affirm a universal revelation of God: God has endowed human beings with a "religious consciousness" (*sensus divinitatis*) through which they can have at least a slight notion of God. This universal revelation, however, is not adequate for salvation, for this can only be found in Jesus Christ.

⁷⁸ This can be seen already by the very nature of the Confessions that the interest is on the activity of the church in proclaiming and confessing. Noticeable are therefore the introductory formulae such as, "Ecclesiae magno consensu apud nos docent," AC I, 1 (BSLK 50; Tappert 27); "item docent," AC

external oral proclamation,⁷⁹ as the *verbum praedicatum*, reveals the promises of God, which offers the free remission of sin and the reconciliation through faith in Christ.⁸⁰ The Gospel offers God's own promises that He will be gracious to man, forgive his sins and justify him for Christ's sake.⁸¹ The proclamation of the Gospel is therefore concerned with a very explicit and definite content.⁸² The proclamation of the Gospel "treats the articles which pertain to the office and work of Jesus Christ, or to our redemption."⁸³

II, 1 (BSLK 54; Tappert 29); "Wir glauben, lehren und bekennen" is a standard formula in the Formula of Concord, e.g. Ep I, 2. 3. 8 (BSLK 770-772; Tappert 466-467); SD X, 8. 9. 10 (BSLK 1056; Tappert 611-612). Also the negativa are applicable here, e.g. "Damnant," AC I, 5 (BSLK 51; Tappert 28); "Demnach vorwerfen und verdammen wir," Ep I, 11 (BSLK 772; Tappert 467); SD X, 26. 28. 30 (BSLK 1062-1063; Tappert 615). The emphasis on the doctrine, on the truth of the "doctrina evangelii" includes the idea of proclaiming it. See Schlink, 11; See also Robert Kolb, "Luther's Smalcald Articles: Agenda for Testimony and Confession," *Concordia Journal*, 14 (April 1988), 119-120; This foundational character (Grundcharakter) of the Confessions as the will to confess therefore bears missiological significance.

⁷⁹ The focus is here on the salutary Gospel, i.e. the meaning of the term "Gospel" in the narrow, or proper sense instead of in its broad sense which would include the preaching of law and repentance. A fact which the Confessions recognize, SD V, 5 (BSLK 955; Tappert 559). In its broad sense the term "Gospel" may refer to the content of Scripture, or to the Scripture itself, e.g. AC XXVIII, 5 (BSLK 121; Tappert 81); Treatise 60 (BSLK 489; Tappert 330); LC I, 65 (BSLK 576; Tappert 373); Ap XI, 4 (BSLK 250; Tappert 181). The term can even be used interchangeably with Scripture, e.g. "scriptura docet," Ap XII, 157 (BSLK 286; Tappert 207) or "evangelium docet," Ap XV, 5 (BSLK 298; Tappert 215). Also a very important aspect of the Gospel besides its divine dynamic understanding is its identification with doctrine, eg. Ap VII, 8 (BSLK 235; Tappert 169); See here Robert Preus, "The Confessions and the Mission of the Church," *The Springfielder*, 39 (June 1975), 26.

⁸⁰ Ap IV, 188 (BSLK 197; Tappert 133); Ap XII, 53 (BSLK 261; Tappert 189); SA III, III, 4 (BSLK 437; Tappert 304).

⁸¹ Ap IV, 35. 43. 345 (BSLK 166. 168. 226; Tappert 112. 113. 160).

⁸² For a good definition of the Gospel's content, see SD V, 21 (BSLK 958; Tappert 562): "Das Evangelium aber ist eigentlich eine Lehre . . . nämlich daß der Sohn Gottes, unser Herr Christus, den Fluch des Gesetzes auf sich genommen und getragen, all unsere Sünde gebüßet und bezahlet, durch welchen allein wir bei Gott wieder zu Gnaden kommen, Vergebung der Sünden durch den Glauben erlangen, aus dem Tod und allen Strafen der Sünden erlediget und ewig selig werden." Note how this passage ties in with AC III.

⁸³ SA II, Introduction (BSLK 415; Tappert 292).

The "solus Christus" and "sola gratia" seeks the anthropological correlation, namely "sola fide." Therefore all proclamation must be done for the Gospel to be heard. For when it is heard the Gospel conveys not merely information but effectively teaches concerning Christ,⁸⁴ creates faith in the heart, brings the Holy Spirit and comforts with the treasure of salvation.⁸⁵ It offers and confers consolation and continual forgiveness.⁸⁶ The exclusive soteriological claim of the Gospel is therefore clearly upheld: If the Gospel is not proclaimed and heard there is no Christ, no Holy Spirit, no Christian Church.⁸⁷ The Gospel is therefore Christ's *opus proprium* and the church's *opus proprium*.⁸⁸ If it is not preached to the whole world⁸⁹ salvation will be outstanding. The fundamental office of the church and her kerygmatic intent is derived from the content of the Gospel itself: She must propagate this Word, "that alone brings salvation."⁹⁰

The mission of the Church is based on the unique revelation through the

⁸⁴ LC II, 38 (BSLK 654; Tappert 415).

⁸⁵ AC V, 2 (58; Tappert 31); Ap IV, 73 (BSLK 174-175; Tappert 117).

⁸⁶ SA III, III, 8 (BSLK 437-438; Tappert 304).

⁸⁷ LC II, 44-45 (BSLK 655; Tappert 416); Ap II, 10 (BSLK 149; Tappert 102); Ap IV, 298 (BSLK 219; Tappert 153).

⁸⁸ LC II, 31-33 (BSLK 652-653; Tappert 414); Ap XII, 50-52 (BSLK 261; Tappert 189).

⁸⁹ E.g. SA III, IV (BSLK 449; Tappert 310). The universal claim of the Gospel has been highlighted on numerous occasions in this study.

⁹⁰ Preface to the Book of Concord, (BSLK 15, line 7-8; Tappert 13). This "propogatio" has nothing to do with the contemporary understanding of "propaganda" and hence lacks all human pretensions and self-interest which constantly endanger the purity of the church's missionary motive derived from the Gospel. See Walter Holsten, Das Kerygma und der Mensch. Einführung in die Religions- und Missionswissenschaft (Munich: Chr. Kaiser Verlag, 1953), pp. 61-65.

Gospel and the event of justification. The doctrine of justification "alone shows the way of unspeakable treasure and right knowledge of Christ."⁹¹ With this special self-revelatory claim of the Word the proclamation of the church confronts all religions through both law and Gospel and exposes their total depravement and inadequacy in terms of their claim of salvation. As a result missionary proclamation is always a call to faith; it seeks to establish a break with former ties which manifests itself through conversion and baptism.⁹² The invitation to faith, conversion and baptism are thus non-negotiable truths for the *missio ecclesiae*, whereby conversion is a call to faith in Jesus Christ with all its consequences.⁹³

Proclamation is always directed at man through which God wishes to establish a relationship with man. Proclamation is therefore not merely a deliverance of information, but it pertains very much to the context of man's life into which this

⁹¹ Ap IV, 2 (BSLK 159; Triglotta 121). German text only.

⁹² Ernst Strasser, "Das Wesen der Mission nach lutherischem Verständnis," in Das Wort und die Völker der Erde. Beiträge zum lutherischen Verständnis der Mission, edited by Ernst Strasser (Uelzen: Niedersächsische Buchdruckerei, 1951), 11: "Man kann daher aus dem religiösen Wissen und Wollen der Heiden nicht die Offenbarung Gottes entfalten oder sie daraus ableiten. Es muß vielmehr bei jedem Menschen erst zum Bruch mit sich selbst kommen. Daher fordert die Mission alle Völker, einschließlich der Juden auf, Buße zu tun . . . Gemeint ist die Zubereitung für das Reich Gottes, das da kommt. Die eigentliche Entscheidung fällt bei der Taufe. Denn die Taufe bedeutet die Hinführung in die Zuständigkeit eines neuen Lebens."

⁹³ Johannes Blauw, Goden en Mensen. Plaats en Betekenis van de Heidenen in de Heilige Schrift (Groningen: J. Niemeijer, 1950), p. 161: "Het heil wordt gerealiseerd in de proclamatie . . . en in het gelovig aanvaren dezer proclamatie met all de daaraan verbonden cosequenties: bekering tot den levenden God, leven uit (in) Christus en het verwachten van Christu' komst op de wolken des hemels." Conversion is therefore not merely "an ever deeper experience of God's grace together with all God's people" namely those of other religions, Willem Saayman, "If you were to die today, do you know for certain that you would go to heaven?" Missionalia 20:3 (November 1992), 171.

information is to be communicated.⁹⁴ As much as the missionary proclamation must bring the Christ event, it nevertheless cannot remain a monologues act without reciprocity.⁹⁵ This raises the crucial principles of inculturation and contextualization

⁹⁴ Here the modern communication insights are helpful such as David J. Hesselgrave, Communicating Christ Cross-Culturally. An Introduction to Missionary Communication (Grand Rapids Michigan: Zondervan Publishing House, 1978) or Charles Kraft, Communicating the Gospel God's Way (Pasadena, California: William Carey Library, 1979), although the perfect communication will not automatically guarantee success, for the Confessions remind us that man's nature is impaired and corrupted through original sin, e.g. SD I, 60 (BSLK 864; Tappert 519) so that he has not only completely lost "the faculty, aptitude, skill, or ability to initiate and effect something in spiritual matters or cooperate therein," SD I, 23 (BSLK 851; Tappert 512), but he is even "thoroughly wicked, opposed and hostile to God," SD II, 17 (BSLK 878-879; Tappert 523-524) All attempts therefore at improving the communication and mediation of God's Word will only cause the heart of unregenerate man to harden even more. The divine work of the Holy Spirit is thus essential, SD II, 9. 24 (BSLK 874-875. 882; Tappert 521-522. 525-526).

⁹⁵ The perspective is here on the dialogical nature of missionary proclamation. The form of dialogue has generally been accepted as a necessary discipline among mission scholars with varying interest. "Dialogue" raises the risk of missionary proclamation being narrowed down to a mere specific form of the two-way communication. Some scholars allege that "dialogue" waters down the faith and pushes the Lord's command to make disciples of all nations more and more into the background, a fear which Udo Etuk, "The Theology of Contextualization in Africa: A Cover for Traditional Cultural Revival," Concordia Journal, 6 (November 1985) 221, legitimately expresses: "Some theologians have called for a dialogue between Christianity and traditional African religion. The call for a dialogue seems to be riddled with perplexity, for in the same breath with which these men call for a dialogue, they express fears of syncretism, fears that the Christian message may be contaminated or compromised . . . I am, therefore, not sure that dialogue is what we need." The value attributed to dialogue depends very much on what mission theologians believe is the aim of missions and what their understanding is of the relationship between Christian faith and other religions. Those scholars who call for a dialogue hold to a general revelation of salvation and consequently reject the need of conversion as the primary aim of God's mission. For them dialogue can only become fully effective when traditional Christian tenets such as the "no" to salvation outside of Christianity are given up. Saayman, 170, therefore claims that a true Christian theology of religions starts with the presupposition that "God's Word and Spirit have been active throughout the cosmos, in every human community, long before Christian missionaries 'brought' this community the good news." For Saayman, 169, dialogue must thus mean "that the good news of Jesus Christ exists in the evangelical praxis of his followers, as well as in the Word and Spirit already active in a culture and among a people before the arrival of Christian missionaries. Through the process of intercultural communication, which is a two-way, back-and-forth process, people from both or all the communities involved, *the evangelisers as well as the evangelised*, come to recognise more clearly the good news of God's grace." In purporting this radical view of dialogue, Saayman follows a common postmodern and ecumenical position of mission theologians today such as David J. Bosch, Transforming Mission. Paradigm Shifts in Theology of Mission (Maryknoll, New York: Orbis Books, 1992), p. 484 and others (see also footnote 48 of this chapter). From the Confessions' point of view, which underlines the aim of God's mission as the call to faith, hence conversion, and their explicit "no" to religions in terms of salvation, makes the above position most problematic. The Confessions' claim is, as harsh as it may sound, that the only way out of the "cul-de-sac" for non-Christian religions can only be a conversion to Christ who is proclaimed to them by the

and that of establishing link points (*Anknüpfungspunkte*).⁹⁶ These missiological

missionaries. Nevertheless, the possibility of honest dialogue and the conviction that the name of Jesus must be proclaimed to all are not mutually exclusive. The dialogue presupposes valuable attributes towards a proper cross-cultural witness and missionary proclamation such as knowledge, the ability to listen, patience, willingness to learn, and a discerning mind, see Karl Müller, Mission Theology. An Introduction (Nettetal: Steyler Verlag-Wort und Werk, 1987), p. 120. Through dialogue the missionary can express his solidarity to heathen because of common sin, also a solidarity with non-Christians in secular affairs, participation in the common concern for justice, peace and the welfare, Hans-Werner Gensichen, Living mission. The Test of Faith (Philadelphia: Fortress Press, 1966), p. 85. Dialogue helps the missionary to discover and determine his own cultural and confessional bindings, Volker Stolle, Wer seine Hand an den Pflug legt. Die missionarische Wirksamkeit der selbständigen evangelisch lutherischen Kirchen in Deutschland im 19. Jahrhundert (Groß Oesingen: Verlag der Lutherischen Buchhandlung Heinrich Harms, 1992), pp. 98-99. Finally, dialogue facilitates the communication process in that it brings about a better understanding of the heathen's culture, David Hesselgrave, 52-56. Nevertheless, Christian dialogue cannot ever be totally 'neutral.' It is more than a simple 'dialogue of cultures.' In clinging to the axioms "sola fide" and "solus Christus" the missionary refers to the uniquely revealed Gospel and its claim over all religions. As long as the missionary insists on these truths one has to be -- radically speaking -- so candid as to admit that such a communication across cultural divides cannot be intrinsically dialogical in character but basically a monologue where a confrontation seems inevitable. One is therefore reminded of Henry Maurier's statement, "The Christian Theology of the Non-Christian Religions," Lumen Vitae, 31 (1976), 69. 70: "If Christianity (because of Christ) is the definitive truth, the absoluteness of God's revelation to mankind, it only remains for the other religions to convert to Christianity . . . What we have, in fact, is dialogue between the elephant and the mouse," or of Ludwig Wittgenstein's remark, On Certainty, edited by G.E.M. Anscombe and G.H. von Wright and translated by Denis Paul and G.E.M. Anscombe (Oxford: Basil Blackwell, 1969), pp. 611-612: "Where two principles really do meet which cannot be reconciled with one another, then each man declares the other a fool and a heretic . . . I said I would 'combat' the other man, -- but wouldn't I give him reasons? Certainly; but how far do they go? At the end of reasons comes persuasion. (Think what happens when missionaries convert natives)." The problem and dilemma of dialogue is only overcome if one sees it as another form of proclamation, i.e. as the other side of the coin. For where the missionary's human possibilities in the conversation have reached their end the proclamation of Christ will and must continue. "Je weniger der Missionar sich selbst weitergibt, je mehr er einfach Christus bringt, desto geringer wird das Dilemma zwischen Dialog und Verkündigung werden, desto reiner wird die Verkündigung den Zugang eröffnen zu jenem entscheidenden Dialog, für den alles andere Gespräch nur Vorstufe sein kann: dem Dialog der Menschheit mit ihrem Schöpfer, den anzubeten ihr höchstes Müssen und ihr größtes Dürfen in einem ist," Gensichen, Glaube für die Welt, p. 232.

⁹⁶ Udo Etuk, 214, defines the reasoning behind the theology of contextualization as this: "God became man in order to save man. Christ literally took on Himself the form of a servant in order to redeem all men. Now, by virtue of that fact, the Christian Gospel must assume the forms and expressions of the different cultures of the world if it is to redeem these cultures. In other words, God's own revelation of His redemptive acts must be sought and found in the various traditional religious practices of non-Western peoples too." This definition reveals the extreme danger of indigenization and inculturation if it wishes to establish so-called "redemptive analogies," an attempt which is best illustrated in Don Richardson's book, Peace Child (Third edition; Glendale, California: Regal Books Division, 1976), which does indeed raise the problem of syncretism. The missionary proclamation in terms of "Anknüpfung" is not the attempt of "aligning" or drawing parallels between the Christian message and the non-Christian religion in such a way that its content and claim on man is

disciplines, however, must at all times guarantee the integrity of the message of the Gospel for a genuine divine-human encounter. Indeed the message should not be strange to man. But, relating it to him must include genuine possibilities for what might come from beyond man and his context.⁹⁷ For, if we cannot dismiss the non-negotiable truths associated with the doctrine of justification, if God in His Otherness to man, in His holiness, in His subjectivity in matters of human salvation must be upheld, then proclamation always includes factors that do not go wholly into what has been fully experienced by man before. Proclamation always poses a challenge of the truth reaching from beyond man. In this connection, it is not the sum total of his

watered down. The concern for contextualization and establishing link points begins with the translation of Christian literature into the language of a particular people (which has been a concern for Luther and the reformation) as well as taking into consideration the entire man, his religion, his philosophy, his ethics and his culture. In this sense missiology as all theology must cooperate with all other sciences, with psychology, sociology, medicine and anthropology. In light of this the missionary proclamation will vary according to the given situation of the hearer. The "Anknüpfung" established, however, will essentially be a specific depiction of man's depravity and need for salvation through law and Gospel. Man's experience of his failures over and against the moral claims of the natural law, his knowledge of guilt, the limited and "questionable" knowledge of God and about himself provide the "Anknüpfung" for the accusing and "correcting" Word of God. In this sense then it may be said: The "Anknüpfungspunkt" for the Word of God is the conscience which through the confrontation with God's Word will be totally transformed, (see here Heinrich Leipold, "Anknüpfung I," in Theologische Realenzyklopädie, edited by Gerhard Krause and Gerhard Müller (Berlin-New York: Walter de Gruyter, 1978), 2: 743-747; Also chapter VII, pp. 84-90 of this study.) The conscience thus becomes for many mission theologians – as for the Confessions -- the correlation to proclamation, e.g. Walter Freytag about whom Peter Beyerhaus observes: The conscience is the "Anspruchsorgan des Menschen für die göttliche Botschaft" and therefore a "allgemein menschliches Phänomen," Peter Beyerhaus, "Walter Freytags Begriff des Gewissens in der Sicht südafrikanischer Missionsarbeit," in Basileia. A Tribute to Walter Freytag, edited by Jan Hermelink and Hans Jochen Margull (Stuttgart: Evang. Missionsverlag, 1959), p. 147) From the theocentric aspect of the Gospel the rule remains that God will ultimately establish the link points Himself: "Anknüpfung bedeutet sodann für den Boten Christi, daß er die Heiden anspricht als solche, denen der Ruf Christi gilt: 'kommt her zu mir alle'. Das Wort Gottes schafft sich selbst Anknüpfung," Ernst Strasser, "Das Wesen der Mission nach lutherischem Verständnis," Das Wort und die Völker der Erde. Beiträge zum lutherischen Verständnis der Mission (Uelzen: Niedersächsische Buchdruckerei, 1951), p. 11.

⁹⁷ A point which Robert W. Schaibley, "Lutheran Preaching: Proclamation, Not Communication," Concordia Journal, 18 (January 1992), 6-27, underlines although his one-sided, barthian approach to Lutheran preaching without cultural and contextual considerations with all the demands there is questionable.

experiences which should be allowed to add up to a genuine justification for his inability to relate to God. Even then man must remain accountable for his doings, and all creations of man must be replaced by God Himself. In this connection the function of indigenization and contextualization as tools for a clearer message must not do away with the reality of our being confronted by God. The authority of God's Word cannot and should not be relativized or compromised by the context of man. The context must rather come into terms with the message which is addressed to it.⁹⁸ Man must discover it and most certainly hear it; but he must not change it to suit himself and his context. "Indigenization and contextualization must rather seek to preserve the integrity of justification through such clear communication of the message as will in no way compromise its authority; its otherness, its consequentiality; and its persistence. The presumption to change the message is

⁹⁸ The content of the message and its claim on man cannot be compromised in any way. Already at the fourth LWF Conference at Helsinki in 1963 the proclamation of justification was subjected to Paul Tillich's method of Correlation (see here *Systematic Theology*, 1: 59-65). As a result the Lutheran doctrine was pressed into the scheme of "question and answer" and seen as the answer to modern man's questions. That this meant a watering down of the Lutheran doctrine was clearly seen by Peter Brunner, "'Rechtfertigung' heute," in *PRO ECCLESIA* (Berlin and Hamburg: Lutherisches Verlagshaus, 1966), 2: 131, who stated that the proclamation of justification should not be focused on meeting the existential needs of man. It must rather be seen in the eschatological horizon, i.e. in light of God's wrath and judgment over man, and therefore must offer "Heilsgewißheit" and not "Daseinsgewißheit." The Lutheran doctrine seeks to confront man and transform him in light of his "Verlorenheit vor Gott" rather in his "Weltverlorenheit." Brunner thus states: "Wir müssen uns darüber klar sein, daß der Botschaft von der Rechtfertigung von vornherein die Spitze abgebrochen und die Kraft genommen ist, wenn sie den Blick der Hörer nicht klar und eindeutig auf die letzten, auf unseren Durchgang durch das Urteil Jesu Christi im Jüngsten Gericht richtet . . . Die Botschaft von der Rechtfertigung entfaltet ihren Trost und ihre Kraft erst dort, wo uns die Frage nach unserem ewigen Geschick, das sich im Jüngsten Gericht endgültig enthüllen wird, jetzt und hier zur Hauptfrage unseres gegenwärtigen Lebens geworden ist"; See here Wilfried Joest, "Die Rechtfertigungslehre Luthers in ihrer Bedeutung für den modernen Menschen," in *Reformation heute*, edited by Heinrich Foerster (Berlin und Hamburg: Lutherisches Verlagshaus, 1967), pp. 41-55; Also Martens, 141-144.

therefore a perception."⁹⁹

The soteriological understanding of proclamation cannot dispense the activity of the Holy Spirit. On the basis of this, it must ultimately be held that God Himself will bring about the "*Anknüpfung*" with man. Missionary proclamation must be seen from the perspective of God and not in any way explained anthropologically. It may not be explained in such a way as if God and man can meet because man as His created being possesses an ability of communicating with God. This ability he has lost through the fall. Such an ability for communication would be nothing other than to attribute to man a free will in spiritual matters.¹⁰⁰ In modern missiological circles the nature of missionary proclamation has become increasingly tenuous because of the very fact that one takes an anthropocentric vantage point and speaks of the human personality in terms of its inner orientation towards transcendence. This presupposes as already said an ability in man to approach God, to provide an "*Anknüpfungspunkt*" for God's activity which has not been destroyed by sin. This ability man cannot realize for himself. He requires the grace of God, which comes to man and enables him to engage in this activity.¹⁰¹ The proclamation with the doctrine of justification as its content suggests, therefore, a theocentric perspective. In terms of its

⁹⁹ Naaman Laiser, "The authority of Scripture provides the basis for the integrity of justification," in *Rechtfertigung und Weltverantwortung*. Internationale Konsultation - Neuendettelsau 1991, edited by Wolfhart Schlichting (Neuendettelsau, Freimund-Verlag, 1993), p. 64.

¹⁰⁰ See here Friedrich Mildenerger, *Theologie der Lutherischen Bekenntnisschriften* (Stuttgart; Berlin; Köln; Mainz: Verlag W. Kohlhammer, 1983), p. 70: "Eine solche Kommunikationsfähigkeit, das wäre in der damaligen Sprache und Denkform ausgedrückt eben der freie Wille."

¹⁰¹ See here Johannes Blauw, 163: "Man spreke dus niet van een in den mens liggende mogelijkheid, maar slechts van een in Gods genade gegeven werkelijkheid."

soteriological significance it is carried out by the Holy Spirit. He has power in bringing about faith and the relationship with God. This justifying event is, therefore, seen entirely from God and is enabled by God;¹⁰² it cannot be elicited through any human attempts and techniques of communication. Consequently, Christian proclamation excludes any kind of force, dishonesty, enticement or persuasion and so forth with which one wishes to enforce a relationship of man with God.¹⁰³

¹⁰² Blauw, *Ibid.*: "Het vragen naar de mogelijkheid van een aanknopingspunt, terwijl de werkelijkheid gegeven is, betekent het afleiden van de aandacht van het handelen Gods om die te richten op den mens als op zichzelf staand wezen . . . De mens is op geen enkele wijze te verstaan en te kennen dan in relatie tot God. Hem 'op zichzelf' beschouwen is reeds hybris, zondeval en ontkenning van de werkelijkheid, de geopenbaarde waarheid."

¹⁰³ It must therefore be maintained that the Holy Spirit may lead man to the saving faith where and when He wills. An abrogation of the theocentric and divine concept of the Word is the "result orientated" idea of missionary proclamation as persuasion evangelism common among evangelicals. Persuasion evangelism goes one step beyond the idea of proclamation and tries to induce the hearer to believe the message for himself, see Hesselgrave, 52-56 or J. Herbert Kane, "The Work of Evangelism," in *Perspectives on the World Christian Movement. A Reader*, edited by Ralph D. Winter and Stephen C. Hawthorne (Pasadena: William Carey Library, 1981), pp. 564-568. Result orientated evangelism seems to forget the fact of hardening (*Verstockung*) which remains a strong element in the theology of proclamation, SD XI, 40 (BSLK 1078-1079; Tappert 623). Failure in leading people to faith and baptism is therefore not necessarily to be blamed on a lack in communication skills. It should be explained theologically: it is an inexplicable phenomena which belongs to the "absconditas Dei" with which the *missio ecclesiae* will always be confronted, see here footnote 94.

CHAPTER XV

SUMMARY OF PART THREE

The Church takes a central position in God's salvation plan. Her "*heilsgeschichtliche*" position between the Christ event on the cross and resurrection and the parousia of Christ is marked by the possession of the saving Word through which the Holy Spirit distributes faith to man. She is the redeemed community which receives and defines her existence around the Word and sacrament. As the eschatological community existing as the body of Christ under His Lordship, she does not receive an ethical qualification nor does she coincide with the world and the social structures of its environment. Her existence is visibly manifest in the "*Gottesdienst*" to the Lord where the edification, the doxological and the inreach aspect of her mission, finds its expression.

The church as the redeemed community is also marked by an outreach function. This outreach function is defined as a kerygmatic-sacramental act directed to the unbelieving world so that through the church's proclamation of the Word and the administration of the sacraments faith may be brought to those who are not yet under the reign of God. The church serves in the mission of God through her manifold ministries, namely, through that of the pastoral office and the office of the specific

missionary service.¹ Also the common priesthood, in its diaconic services, witness and conduct within its vocation serves as the church towards the extension of the Word into the world. In this way the service of the church is manifold. However, never do the spiritual office and the common priesthood stand in contention to one another.

Although mission has been defined here as a human enterprise, the serving community has its starting point in what God has done in Jesus Christ. Therefore the *missio ecclesiae* is not propagating a Christian religion among non-Christians but the proclamation of Jesus Christ to the world. The goal of bringing the saving faith to all of mankind cannot be supplied by the human efforts, it is rather inherent in the Gospel.

In the proclamation and the administration of the sacraments the *missio ecclesiae* sees her foremost missionary task through which she trusts God will bring faith to man. The recognition of the universal and dynamic power of the Word encourages her evangelistic effort, so she directs her proclamation universally to all those in need of the saving Word. The term "heathen" implies that her proclamation is always of a missionary nature since it is directed both to those who are already in faith yet always in the grave danger of losing it and to those who have not yet received it.

¹ Despite the fact that the latter office is not explicitly mentioned in the Confessions it was shown that it is a logical outgrowth of the spiritual office rooted in the service of the apostle. The missionary office as well as that of the pastoral office are therefore explications of the one spiritual office. Nevertheless to some degree a "remnant" this missionary office is still inherent in the pastoral office whenever the Confessions affirmed the need of universal proclamation.

The service of the church therefore always seeks to find its way to the frontiers of mission. This is inherent in her very nature. As the *corpus permixtum* her message of the Gospel compels those who have received it to convey the good news of salvation in Christ to those who have not yet heard it or have not had a chance to respond to it, to those who have forgotten it or became estranged from it. The missionary frontier may be characterized as a focal area of the conflict between the reign of God as revealed by Jesus Christ and the forces which are opposed to the claims of Christ and which prevent people from recognizing the gracious God.²

Accompanying the Gospel proclamation and the baptism of the heathen is always the interest of conveying the truths recognized as axiomatic for the salvation of man. These teachings are believed to be truths universal in their claim and therefore are necessary to be proclaimed to all without restriction. Inherent in the service of the church and accompanying her proclamation is therefore also an ecclesio-confessional interest and goal. In pursuing truth and mission, an important tension in the service of the church is revealed. She must choose the path between the Scylla of vague universalism and the Charybdis of constrictive or self-enamoured confessionalism.

The priority of the doctrine of justification, of the unique salvific role of Christ, of the centrality of the church, establishes a negative attitude concerning the possibility of salvation in or through the religions apart from the true Christian faith. The question of salvation through other religions outside of Christ, apart from faith in

² See here for example Together in God's Mission. An LWF Contribution to the Understanding of Mission (Hannover/Neuendettelsau, 1988), p. 27.

Christ, is not left to the hidden will of God ("*absconditas Dei*") but is in actual fact in no way open for any consideration. The proclamation of the "*solus Christus*" and the "*sola fide*" imply that man cannot find salvation insofar as he does not understand the "*sola fide*" and the "*solus Christus*." Through the proclamation religions are revealed within the categories of the law. Their works, their positive elements, amount only to a searching of God but never finding Him and therefore no true recognition. The missionary proclamation is both law and Gospel which reveals man's needs, his sinfulness and that salvation is only found in Christ. Simultaneously, the *missio ecclesiae* recognizes the fact that her proclamation does not take place in a vacuum but always within a given context. Therefore the church as an eschatological community has not only the openness to the future, as well as with the past, but in terms of her proclamation to the world it dialogues also with the present. As a result, accompanying her proclamation is her work towards contextualization and inculturation. Here again the exclusive claims of the doctrine of justification offer no compromise. An openness to universalism, alternative soteriologies, and syncretism therefore pose no viable choice for the *missio ecclesiae*.

CONCLUSION

The study was devoted to the task of presenting the missionary affirmations of the Lutheran Confessions as they are therein explicitly as well as inherently expressed. Despite the lack of a reference to missionary enterprises or organized mission and the fact that the Confessions are not a compendium for a science of mission, their theology has nevertheless proven itself a helpful even indispensable source for a study in Lutheran mission.

The agenda for this study was set by the doctrine of justification. As the soteriological event in the Lutheran Confessions, it embodies also the central point from which all observations on mission must be made. The doctrine points to the theocentric dimension of mission. It is the work of the triune God. The economy of each person in the Trinity is directed to this soteriological event and it projects from His gracious and universal salvific will in Christ.

The protological event of creation and the fall necessitates God's care and preservation over the fallen world with His intention of bestowing the eschatological event of salvation to man. The mission of God is therefore simply God's intention to save man from eternal death and damnation which is an escapable reality for all of mankind and to incorporate them into the eschatological kingdom under the reign of Christ. Hence, mission is foremost an expression of God's gracious disposition and

providence.

In the death and resurrection of Jesus Christ the *promissio* of salvation is *universalis* and yet the distribution of this gift of salvation is not only rejected by man's continuous evil intentions but hindered by the devil himself. God's salvation plan is therefore eschatological in nature and presented as an unceasing struggle between the present reign of Christ and that of the devil. Through the dynamic power of the Holy Spirit, God puts His gracious and loving disposition in practice and calls a redeemed community out of this world and places it in His service. The gift of salvation is directed to the entire world. God's mission is thus extensive and universal, and His church is seen as an instrument to meet this end.

This extensive trinitarian structure of God's mission elucidates its intensive trinitarian structure which reflects His saving work on man through the means of Grace and in the dialectic relation of law and Gospel. Throughout the Confessions justification is described as an event¹ which the triune God performs on sinful man through Word and sacrament, namely through baptism, preaching, Confession and holy communion. Word and sacrament are therefore the instruments (*causa instrumentalis*) in God's mission and have been established as inherently missionary in nature. For the redeemed community this event of justification is experienced in the worship service through the "intensive" proclamation and the administration of the sacraments, whereas, the heathen is confronted with this event in the "extensive"

¹ Peter Brunner therefore correctly speaks of the "Grundgeschehen der Rechtfertigung," "Rechtfertigung, Wiedergeburt und neuer Gehorsam in Melancton's Apologie," Informationsblatt für die Gemeinden in den niederdeutschen lutherischen Landeskirchen, 7 (1958), 302.

proclamation as well in the sacrament of baptism.² To all God through the Holy Spirit acts every time anew in the twofold way of judging and declaring man righteous, of slaying and raising him up to a new life. In this twofold act of God on man the aspect of time diminishes: Through God's judging Word the protological aspect of man's existence is revealed, namely, his sinful nature and being and consequently he falls under the wrath of God; through the proclamation of the Gospel the sinner is taken up into the Christ event, into Christ's death and resurrection, and is bestowed with the eschatological declaration of forgiveness and thereby receives the salvation from the final judgment here and now. In this way it must be seen that justification is not only one aspect of Christian faith and soteriology amongst others.³

Where justification is described as the event in which God acts on man, then this also implies that the good works are determined by this very act of God insofar as they are rooted in this soteriological event, yes even effected by this event and from this event alone, that is through faith, works are qualified as good works. At all times this event as well as the good works cannot be separated from the Holy Spirit who brings man to faith, but also causes him to praise God and confess his faith and to do good works; all these acts are established as consequences of that saving faith. The soteriological event of justification as God's work therefore finds its

² See here for example Hans-Werner Gensichen, Living Mission. The Test of Faith (Philadelphia: Fortress Press, 1966), p. 76.

³ See here for example Klaus Nürnberger, "Thesen zum Stellenwert der Rechtfertigungslehre im Kontext biblischer Soteriologien," in Rechtfertigung und Weltverantwortung. Internationale Konsultation Neuendettelsau 1991, edited by Wolfhart Schlichting (Neuendettelsau: Freimund Verlag, 1993), pp. 67-86.

anthropological correlation in the form of confession and proclamation, both which signify in our sense the missionary task of the church.

The structure of proclamation is marked by the twofold act of God on man, namely, law and Gospel. Applying this to the mission of the church it differentiates between the mission of God, namely the imputation of the saving faith, and the service of all Christians. It places the service of the church under the accusation of the law, that is, if she claims this soteriological event to be hers, if she believes God's mission is a self-emanation of the church, if she herself determines the nature of the relationship of man and God, if she questions the reality of God's saving act in Christ and ignores or at least restricts in any way the justification as an event brought about through God Himself. In this sense, therefore, the proclamation of justification serves a critical, yes it even performs a polemical function. At the same time, justification also acknowledges and encourages the service of the church.

From this perspective the event of justification also highlights the ecclesiological structure of God's mission. Through the proclamation of the church God's redemption in Christ is continuously pronounced as a reality to the Christians who are recipients of the justifying event in baptism as well as to all heathens. The vindication of her task is totally eschatological.

A decisive mark of the church's service is that it is -- seen from the event of justification -- not done from the mere recognition of this soteriological fact but from the reality that all believers have become recipients of this event themselves. As an eschatological entity living under the Lord Jesus Christ, the church has a

"*heilsgeschichtliche*" position between the Christ event and His second coming. At this point she recognizes her kerygmatic-sacramental task of proclaiming the Word and administering the sacraments according to the mandate of the Lord towards whom she advances and finally reaches her end. Mission therefore will always characterize the service of the redeemed community.⁴ The church can only regard herself as the church of Christ as long as she places herself in faithful obedience in the service of the Holy Spirit, and proclaims the Gospel as the revelation of the universal divine truth to the whole unbelieving world and thereby brings the unique redemption of God in Christ to all of mankind.

Mission is not a work done in the forum of one's own existential situation with the intentions to promote one's own interests and goals but rather within the framework of judgment and salvation in light of the final judgment. The fact that Christ will come not only to bring His reign over the redeemed community to completion but also to pronounce judgment and wrath of God over the world heightens the urgency of the *missio ecclesiae*, the task of calling the world to repentance so that it may seek and find forgiveness. The knowledge, that is, the desire and awareness for this task, is derived from justification itself, as revealed in the nature of both law and Gospel. Hence, wherever missions is done, the tension between law and Gospel, judgment and salvation, faith and unfaith, of heathendom and true Christianity is revealed. Consequently, the ultimate yardstick for missions is

⁴ E.g. Georg Vicedom, Die Rechtfertigung als gestaltende Kraft der Mission (Neuendettelsau: Freimund Verlag, 1952), p. 12: "Dieser Dienst der Kirche ist nur möglich, weil sie durch die Erlösungstat des Sohnes Gottes selbst Erbarmen erfahren hat und nun die Gemeinde der Gläubigen und Gerechtfertigten darstellt."

the doctrine of justification itself. Precisely put, the church must continuously be confronted with the questions how and with what priorities her mission is performed, that is, what it proclaims for the salvation of mankind and how the sacraments are to be administered. Taking the doctrine of justification as the critical measure according to which she performs and adjusts her missionary service, she will determine what is absolutely necessary for her service and what she can dispense as her own expression and tradition. In remaining faithful to this doctrine she will not be in support of a specific confessional position but realize that she is indeed being faithful to the *doctrina catholica*, as the expression of the one and single soteriological concern of the divine mission. On this basis alone the church of the Lutheran Confessions will have to determine her ecumenical and universal obligation in mission with church bodies of other confessions.

In light of the present situation of mission it was thought necessary to apply the missionary affirmations into the context of today's mission. In relation to contemporary missiological problems and discussions, the Confessions have raised crucial insights as well as relevant questions, particularly in regard to the understanding of the Word of God, in ecclesiology and in anthropology.

Due to the vastness of this subject only cross-references were made where it was thought necessary and helpful.⁵ In doing so it was hoped that this study at least provided incentive for further study into the Confessions as well as the recognition that they serve as a valuable source for clarifying today's situation in Lutheran

⁵ The footnotes especially served the purpose to provide dogmatical and missiological clarifications.

mission. In this sense the study may finally be regarded as a pledge for a "*reditus ad confessionem*" for Lutheran mission. If Lutheran mission is devoted to such a task the prospects may be promising in manifold ways: Since the Confessions reflect and contain the reformation missiology without any restrictions and in the purest form one may also expect from a return to the Confessions a new confessionality in Lutheran mission. This confessionality will underline the theocentric aspect and the divinity of God in missions (derived from Luther especially), the nature of man's salvation (derived from the *justificatio* of Melanchthon especially) and the concern for salvation of the world (the *praedestinatio* of the Formula of Concord). With this confessional underpinning Lutheran mission will be mindful of her obligation for the *propogatio verbi* "that alone brings salvation," to do everything "to the increase and expansion of God's praise and glory," "to the tranquillity and peace of Christian schools and churches, and to the needed consolation of the instruction of the poor, misguided consciences."⁶ In order to gain instructive and positive criticism from the Confessions Lutheran mission should however always be prepared to rid herself from her contemporary scheme of thought and concepts. A constant return to the Confessions will then result in a renewed review and examination of her current use of terminology and vocabulary so that Lutheran missiology will be received within Christianity and her mission circles and outside of Christianity as the correct "*explicatio e verbo Dei exstructa*"⁷ true to the spirit of the Lutheran fathers and

⁶ See here the programmatic sentence in the preface to the Book of Concord (BSLK 14; Tappert 13).

⁷ Preface to the Book of Concord (BSLK 13; Tappert 13).

tradition.⁸

⁸ See here Franz Wiebe, "Missionsgedanken in den lutherischen Bekenntnisschriften," in Lutherisches Missionsjahrbuch für das Jahr 1955, edited by Walther Ruf (Neuendettelsau: Selbstverlag der Bayerischen Missionskonferenz, 1955), pp. 70-71.

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