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### The Mediation of the Spirit through the Word: A Critical Analysis of the Theology of Theodore Jungkuntz in the Light of the Lutheran Confessions

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THE MEDIATION OF THE SPIRIT THROUGH THE WORD:  
A CRITICAL ANALYSIS OF THE THEOLOGY OF  
THEODORE JUNGKUNTZ IN THE LIGHT  
OF THE LUTHERAN CONFESSIONS

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A Thesis Presented to the Faculty  
of Concordia Seminary, St. Louis,  
Department of Systematic Theology  
in partial fulfillment of the  
requirements for the degree of  
Master of Sacred Theology

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by

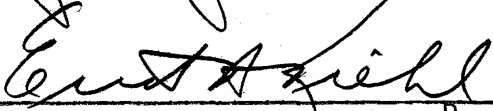
Timothy Maschke

May 1981

Approved by:



Advisor



Reader

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## LIST OF ABBREVIATIONS

AC--Augsburg Confession  
Ap--Apology of the Augsburg Confession  
Ep--Epitome of the Formula of Concord  
FC--Formula of Concord  
LC--Large Catechism  
SA--Smalcald Articles  
SC--Small Catechism  
SD--Solid or Thorough Declaration of the Formula of Concord

Uppercase Roman numerals following the above abbreviations denote article numbers, except in the Smalcald Articles, where they refer to parts. In the Smalcald Articles, article numbers are indicated by lowercase Roman numerals. Arabic numerals following Roman numerals identify the paragraph or paragraphs from which a citation is taken.

## CHAPTER I

### INTRODUCTION

#### Scope and Purpose

A critical analysis of any theology can be presumptuous at worst; unnecessary at best. This study was undertaken a number of years ago as the writer struggled to determine the critical area where the charismatic movement touches Lutheran theology most sensitively. To start with a premise that the Lutheran charismatic movement is heretical (as a few writers have assumed) did not seem scholarly or fair. To impose Lutheran terminology on charismatic and neo-Pentecostal concepts seemed equally unsound. After observing the growing pains of the Lutheran charismatic movement, the writer became aware that a study of one area--the mediation of the Holy Spirit through the Word--would be most helpful. The theology of a confessional Lutheran charismatic theologian, Dr. Theodore R. Jungkuntz, finally determined the parameters for this work.

This study opens some specific areas of critical analysis. However, its scope does not go beyond the studies done by the Commission on Theology and Church Relations of the Lutheran Church--Missouri Synod in the area of charismatic theology. The methodology undertaken, using Jungkuntz as a foil, was to isolate two key areas of his theology. A comparison was then made with the Lutheran

Confessions in these two areas. The two most pertinent areas where the Lutheran Confessions and charismatic theology interface are the Word and prayer. Thus the scope of this study is again limited. Using Jungkuntz' response to a report by the Commission on Theology and Church Relations of the Lutheran Church--Missouri Synod on the charismatic movement<sup>1</sup> as a basis for analysis, this study incorporates other writings and outlines of Jungkuntz as well as of other Lutheran and non-Lutheran charismatics. This is done so that the milieu in which Jungkuntz writes is better reflected and understood. The Lutheran confessional documents, presented in the Book of Concord of 1580, contain the basic elements establishing the standard for what is Lutheran. The Smalcald Articles and the Formula of Concord in its Epitome and Solid or Thorough Declaration will be used extensively. Luther's two catechisms, the Augsburg Confession and Apology will also be cited.

Most of the time in our Lutheran theology the mediation of the Holy Spirit through the Word is assumed and not used as a critical tool for any analysis. Our Lutheran tradition of the Word of God is very strong and clear in the area of pneumatology. Yet it is seldom developed to the point that it can be used as a critical edge for theological discussion. It is hoped that this study does this. As will be noted in the conclusion of this paper, the area of prayer is one area of theology where much more must be said. What is most often said in Lutheran circles, especially by Luther himself in his Small Catechism and in his Large Catechism, is profound

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<sup>1</sup>Theodore R. Jungkuntz, "A Response," The Cresset Occasional Paper 2, 1977. Hereafter cited as "A Response."

and extremely beneficial. It is also very different from what is being said by non-Lutherans in the area of prayer. Although his answer is not final, Jungkuntz correctly finds this lack of development of prayer as a weakness in our Lutheran theology. This study does not step into such a new frontier. Such matters are left for some other writer to develop.

### Definitions

Prior to analysis of a complex subject, terminology must be agreed upon. This has been a basic problem in dealing with the so-called Pentecostal, neo-Pentecostal, charismatic, or 'born-again' movements of this century: no universally accepted definitions of commonly used terms have been employed or even attempted. As a result, confusion, misrepresentation, and misunderstanding abound. It is imperative, therefore, that this paper begin with a series of definitions.

### Charismatic

Primary concern must be given to the field of theology being investigated in this study. To be sure, Lutheran theology is being studied. But what is the next term? It is 'charismatic'? Is it 'Pentecostal'? Is it 'neo-Pentecostal'? Sometimes these terms are used interchangeably.<sup>2</sup> At other times, there is an inconsistency in

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<sup>2</sup>Richard Quebedeaux in The New Charismatics (Garden City, N. Y.: Doubleday and Company, 1976), pp. 171-72 uses the three terms synonymously as he presents Francis Schaeffer's "negative assessment of Neo-Pentecostalism on the basis of what he feels is its weakened doctrinal commitment--its emphasis on 'external signs' instead of theological 'content'--and its spiritual elitism. Schaeffer thinks that one reason why some theological liberals find Charismatic Renewal attractive is the fact that experience ('feelings') functions as the central 'doctrine' of both Pentecostalism (less so in Classical Pentecostalism than in Neo-Pentecostalism). . . . "Emphasis added.

usage.<sup>3</sup> The term chosen by this writer is 'charismatic'. It is chosen for four reasons. Charismatic, first of all, is biblical. Charismatic is derived from the Greek word charismata, the plural form of the word for gift of grace or of special favor. Biblical usage of the term charismata is notably limited to the writings of St. Paul--especially Romans, First and Second Corinthians. The root word charis is translated "grace." Charismata are special gifts of grace, gifts not merited or earned by man but given as a free favor of love by God for the building up of His church. The term is always used in the context of salvation through faith in Christ's vicarious satisfaction. It may refer to the whole gift of salvation, but most frequently its point of reference is to an individualized working of the Holy Spirit, which, although not magical or mechanical, is supernatural while simultaneously able to be cultivated.<sup>4</sup> Secondly, charismatic, although it can be used

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<sup>3</sup> John Stevens Kerr in The Fire Flames Anew (Philadelphia: Fortress Press, 1974), pp. 1-2 says that "there are three kinds of Pentecostalism existing today. Each variety shares much with the others, but there are important differences we shall note from time to time. Their main common element is celebrating and manifesting the gifts of the Holy Spirit. Under this broad umbrella, we can distinguish the traditional or classical Pentecostals, the Catholic Pentecostals (or Catholic charismatics, as they are sometimes referred to. . .), and the neo-Pentecostals. This last group is made up of those in the main line denominations who have embraced the Pentecostal experience in recent years."

<sup>4</sup> Hans Conzelmann, Theological Dictionary of the New Testament, Gerhard Friedrich, gen. ed.; ed. and trans. Geoffrey W. Bromiley (Grand Rapids, Michigan: William B. Eerdmans, 1974), s.v. "charismata".



correctly to describe any Christian,<sup>5</sup> is a term applied to a certain segment of Christendom who have had some kind of a personal 'experience' attributed to the work of the Holy Spirit. Thirdly, the term does not have the denominational and sectarian connotation, nor the historical background, that is connected with the terms 'Pentecostal' and 'neo-Pentecostal.' Finally, the term charismatic over the past years has become the acceptable word to designate individuals in various denominations who have joined or experienced a personal, spiritual renewal, attributed to the influence of the Spirit, while staying in their own denominations.

The charismatic movement is actually the latest development in the Holy Spirit movements which started at the turn of this century in America.<sup>6</sup> Larry Christenson, a Lutheran leader in the movement, explains:

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<sup>5</sup>Kenneth Cain Kinghorn expressed this fact succinctly in Gifts of the Spirit (Nashville: Abingdon Press, 1976), pp. 22-23, where he says: "The Greek word. . . means 'grace.' God's grace undergirds all the gifts of the Holy Spirit. . . . Luther's famous dictum, sola gratia (by grace alone) applies to every aspect of the Christian life. For this reason, the church is 'charismatic' because it participates constantly in the gifts and graces of God.

<sup>6</sup>Vinson Synan, ed. in Aspects of Pentecostal-Charismatic Origins (Plainfield, NJ: Logos International 1975), p. 2, states, "The charismatic movement is actually the latest of several phases in the development of pentecostalism in the United States. The following phases can now be clearly identified as variations of the one Holy Spirit movement with one common factor of Spirit Baptism accompanied by glossolalia and/or other gifts of the Spirit: 1. The holiness-pentecostal movement. . . Parham in 1901. . . . 2. The 'Finished Word' pentecostal movement. . . Durham in 1910. . . . 3. The 'oneness' or pentecostal unitarian movement began in 1913. . . . 4. The Protestant 'neo-pentecostal' movement . . . from about 1960. . . . 5. The 'Catholic charismatic' pentecostal movement. . . beginning. . . 1966. . . ."

Since 1960 the word charismatic has taken on a specialized meaning. . . . While it has some connections with classical Pentecostalism, it is nevertheless historically distinct, a widespread movement within the historic denominations which began around 1960. A "charismatic" in this sense is someone who has chosen to identify himself with this movement. He shares in the experiences and socialization which characterize it; he reads the literature, goes to the meetings, and becomes engaged with elements of the theology and life-style emerging in the movement.<sup>7</sup>

The distinction between charismatics and Pentecostals is further explained by Vinson Synan.

This word [charismatic] comes from the Greek charismata, gifts of grace, and refers to the gifts of the Holy Spirit. As it is now used, the word "charismatic" refers to those persons in the main-line denominations who have received the Baptism in the Holy Spirit and have chosen to stay within their own churches or to find fellowship in nondenominational charismatic bodies rather than join the organized pentecostal denomination. . . .<sup>8</sup>

The term charismatic, as used in this paper, refers to the movement, or to the individuals within this movement who attempt to live in two worlds--the world of his or her main line denomination and the world of the pentecostal experience and fellowship. As we shall see later, such an attempt naturally results in some theological inconsistencies or redefinitions of traditional doctrinal understandings. The reason this inconsistency is possible is that the doctrine of the denomination is secondary to a personal experience, fundamental to the charismatic movement.

#### The Word of God

For a number of years our Lutheran Church--Missouri Synod has shown great interest in the concept 'the Word of God.'

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<sup>7</sup>Larry Christenson, The Charismatic Renewal Among Lutheran (Minneapolis, Minnesota: Bethany Fellowship, Inc., 1976), p. 33.

<sup>8</sup>Syanan, Aspects of Pentecostal-Charismatic Origins, p. 1.

Differences in interpretation have gone beyond opinions and developed into open controversy. Basic questions about the meaning of the term as used in the Lutheran Confessions and in Luther's own writings are still being asked. Does the term 'the Word of God' mean the pure gospel message spoken, read, and sacramentalized? Or does the phrase refer to the Scriptures? The answer, from Luther and the Confessions, is yes.

The Confessions clearly use the phrase, 'the Word of God,' to refer to Jesus (AC III; FC SD VII and VIII), the Scriptures (Ap XV 17; FC SD II and XI), the Gospel (AC V 4; AC XXVIII 8-9; Ap IV; Ap VII 3; AP IX 2; and FC SD II), and the spoken proclamation of forgiveness (Ap XXIV 20). Intimately involved with this phrase in all instances except the first is the understanding that the Word of God is an instrument of the Holy Spirit (Ap XII 40; Ap XXVIII 10; SA III viii 3; and FC Ep II 4).

The Confessions use the concept "God's Word" to refer either to the Bible or to a certain word in the Holy Scriptures. Even the Apostles' Creed, as a summary of the Bible, is conceived of and referred to as God's Word (LC I 89). God's Word can denote the words of absolution in confession (LC Confession 22), it can have the impact of a word of promise (Ap XXI 17), or of a command. It can be used as a synonym for the Gospel. "God's Word" is very commonly used to denote the oral Word or sermon, but in such cases the reference is not so much to what the Word is in itself as it is to its function: for one must be able to distinguish, in connection with the oral Word, the difference between God's Word and that of false preachers. Regardless of how many other definitions can be and indeed have been applied to the expression "God's Word," its relationship to the Bible must be considered of fundamental significance to Reformation theology.<sup>9</sup>

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<sup>9</sup>Holsten Fagerberg, A New Look at the Lutheran Confessions (1529-1537), trans. Gene J. Lund (St. Louis: Concordia Publishing House, 1972), p. 16.

Similarly, Luther used the phrase as a powerful expression of the means through which God comes to mankind. Eugene F. Klug comments on this very point before he quotes Luther himself.

It is God's own good pleasure to come to us in this way--and really there is no other, from where we stand!--"through some sort of covering and external object that we can grasp, such as the Word of God and the ceremonies He has instituted."<sup>10</sup>

The Word of God, as used in this paper, refers to that dynamic message of God's grace as received in the sacraments, in the Holy Scripture, and in the proclamation of law and Gospel. The term will not be used here to refer to Jesus Christ, the Logos of chapter 1 of John's Gospel.

#### External and Internal

Another set of terms, important for the present discussion, is 'external', or outward, and 'internal', or inner. These terms refer to the Word of God and how it operates in the world. The external Word is that objective message of God's law and Gospel. A comparison could be made to a radio transmission which is clear and ready to be received by the receivers. The internal Word is that same message, used by the Holy Spirit, as it touches the individual sinner with God's grace and forgiveness. The message transferred to audible sounds on a radio receive would be an appropriate comparison.

The external Word has been called the 'letter' and the internal Word has been called the 'spirit', following St. Paul's distinction in 2 Cor. 3:6b, "For the written code kills, but the

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<sup>10</sup>Eugene F. Klug, From Luther to Chemnitz (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1971), p. 31.

Spirit gives life." Such a simple interpretation, however, is not possible. The external Word is that Word of God through which God comes to mankind, which is not a spiritual, abstract, or unrecognizable thing; but rather that physical, concrete, and recognizable communication God has used in dealing with the limitations of His human creations. The external Word is that from which the doubter can find assurance; the weak, strength; and the despairing, hope. It is a clear expression of God's love in Christ Jesus.

The internal Word is that Word of God which, by the power of the Holy Spirit, works faith and is grasped by faith. The internal Word is the voice of God as He speaks personally and individually through the external Word. The internal Word is always predicated upon the external Word's use by the Holy Spirit.

It is this dynamic relationship of the Holy Spirit with the Word of God that makes it difficult to distinguish the external and internal Word. Regin Prenter in explaining Luther's understanding of this dynamic quality of the Word states the following:

The outward Word is the Word of Scripture (or verbum vocale, or the sacrament), the inner Word is God's own voice by his Spirit. Without this inner Word of God the outward Word remains a letter, the word of man. Luther often uses I Corinthians 3:7 in this connection. God alone can give increase to the Word. The outward Word is only the means which God uses when he writes his own living Word into the heart. Man is able to bring the Word to the ear, but not into the heart. This work belongs to God.<sup>11</sup>

In other words, the activity of the Holy Spirit is evidence when the external Word becomes an internal fact for the believer in Jesus Christ. Francis Pieper similarly states the following:

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<sup>11</sup>Regin Prenter, Spiritus Creator, trans. John M. Jensen (Philadelphia: Fortress Press, 1953), p. 102.

The objective witness of the Holy Ghost, which we have in the Word of Scripture, external to us, becomes the inner witness of the Holy Ghost when our hearts say Yea and Amen to the objective witness in the Word of Scripture. . . . This external Word is both the object of faith ("believe the Gospel," Mark 1:15) and the means by which faith is created ("Faith cometh by hearing," Rom. 10:17).<sup>12</sup>

Why the concern? Such an emphasis on the external Word, as will become clearer later, presents "a subjectivism that seeks divine comfort and strength through an interior experience rather than in the objective word of the Gospel."<sup>13</sup>

#### The Means of Grace

The external Word of God is best understood as the "means of grace"--specifically, the Sacrament of Holy Baptism, the Holy Scriptures (either spoke, read, or proclaimed in a sermon), and the Sacrament of Holy Communion. (Absolution, as a spoken Word of God, is included under the proclaimed Scriptures, here.) More will be discussed later in this paper on other interpretations of the phrase, "means of grace." Here the phrase refers simply to the instruments, channels, or tools the Holy Spirit uses to bring mankind the gift of faith and the assurance of salvation through Jesus Christ. Luther explains the place and purpose of the means of grace in his Confession Concerning Christ's Supper.

Grace would benefit no one if it remained so profoundly hidden and could not come to us, therefore the Holy Spirit comes and gives himself to us also wholly and completely. He teaches us

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<sup>12</sup>Francis Pieper, Christian Dogmatics (St. Louis: Concordia Publishing House, 1950-53)1:314, 84.

<sup>13</sup>The Charismatic Movement and Lutheran Theology, A Report of the Commission on Theology and Church Relations of the Lutheran Church--Missouri Synod (St. Louis: Concordia Publishing House, 1972), p. 29. Hereafter cited as "CTCR Report of 1972."

to understand this deed of Christ which has been manifested to us, helps us receive and preserve it, use it to our advantage and impart it to other, increase and extend it. He does this both inwardly and outwardly--inwardly by means of faith and other spiritual gifts, outwardly through the gospel, baptism, and the sacrament of the altar, through which as through three means or methods he comes to us and inculcates the sufferings of Christ for the benefit of our salvation.<sup>14</sup>

### Mediation

This paper presents the premise that God the Holy Spirit has chosen to come to us through specific means or channels. It is said, then, that the Spirit is "mediated" through these channels. Some churches teach (following Calvin and especially Wesley) that the Spirit can and does "blow where He wills" (John 3:8).<sup>15</sup> Lutherans agree with the fact that man cannot manipulate the Spirit by means. However, with this text in John 3, Lutherans agree only

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<sup>14</sup>Martin Luther, Luther's Works, ed. Helmut T. Lehmann, vol. 37: Word and Sacrament III, ed. and trans. Robert H. Fischer (Philadelphia: Muhlenberg Press, 1961), p. 366.

<sup>15</sup>Pieper in Christian Dogmatics, 1:25, says, "Zwingli and Calvin argue that it does not befit the Holy Ghost to make use of external means for the revelation and operation of His grace, that He does not need such external means, and that He does not, in fact, use them where His saving grace operates. . . . This 'holy spirit,' which severed the Holy Spirit from the means of grace, caused the division in the Protestant camp at the time of the Reformation. . . ." According to F. Bente, Historical Introductions to the Book of Concord (St. Louis: Concordia Publishing House, 1965 reprint from 1921 Triglotta), p. 232, Caspar Schwenckfeldt, against whom the Formula of Concord took a strong stand, held the view that the Holy Spirit proceeded from the mouth of God without means "and not at all through Scripture, external Word, Sacrament, or any creature in heaven or on earth." David M. Dorpat, a Lutheran Church--Missouri Synod pastor and a charismatic, in a paper entitled "Prophecy, Preaching, and Enthusiasm: A Study of the Gifts of the Holy Spirit in the Light of the Lutheran Confessions" (Seward, Nebraska: By the Author, n.d.), p. 8, states that the spiritual gifts of 2 Corinthians 12 entailed an immediate work of the Spirit without any apparent connection with "bible reading, preaching, or sacramental action."

until the reference is interpreted to mean that the Holy Spirit touches people without coming through specific instruments or channels--that is, immediately. For reasons presented later in the paper, this viewpoint of immediacy is untenable both from the Scriptures and from the Lutheran Confessions.

#### Doctor Theodore Jungkuntz

Dr. Theodore Jungkuntz has been chosen as the theologian to be analyzed because his writings and teachings seem the most representative of what has been labeled "Lutheran charismatic theology." His writings serve as the basis for discussion and analysis because he has attempted throughout the years to maintain a confessional Lutheran theology. In discussing various aspects of the charismatic movement among confessional Lutherans, Jungkuntz' name invariably arises as the most articulate theologian to date. His doctoral degree from Erlangen University in Nurnberg, Germany, is in systematic theology. Since 1967 he has served as a professor of theology at the Lutheran university in Valparaiso, Indiana. As a theologian, he seeks to explain the charismatic position in theologically and academically acceptable terms. In addition, he practices what he professes and is the head of Covenant House, a charismatic boarding house at Valparaiso University.

But much more important than his theological credentials is the fact that Jungkuntz is Lutheran. His upbringing and orientation are deeply set in the Lutheran tradition. The sacraments are vital ingredients in his understanding of the Christian life; law and Gospel proclamation is strongly maintained; and the sacred Scriptures of the Old and New Testaments are considered authoritative for his



life and teaching. In much of his writing he mentions this Lutheran perspective. In his "A Response" to the Lutheran Church--Missouri Synod's Commission on Theology and Church Relations' document on the charismatic movement, Jungkuntz indicated this Lutheran emphasis and heritage.

There is another interpretation of the phrase "baptism in the Holy Spirit" which is not even hinted at by the CTCR Report but which generally represents the teaching on that question by those who consider themselves both Lutheran and Charismatic. This teaching is to be found in all my published writings on the subject. . . .<sup>16</sup>

And on the back cover of his catechism for Lutheran charismatics, Jungkuntz is described as follows:

As a Lutheran theologian, his main interest has been in integrating his experience of the renewing power of the Holy Spirit into the theological tenets of Lutheranism.<sup>17</sup>

Moreover, Jungkuntz is a confessional Lutheran theologian. As a systematician, he continually returns to the foundations of Lutheran theology, The Book of Concord. Throughout most of his writings, quotations and references abound from this one-volume library of Lutheran confessional documents. His response to the CTCR document of 1977 indicates clearly that he feels he is confessional.

I feel it incumbent upon me to write. . . my unambiguous affirmation of what is in fact the doctrinal position of the Lutheran Confessions, while at the same time affirming the basic intention of the Charismatic Movement.<sup>18</sup>

Such a statement may be presumptuous, but it clearly shows the strong commitment Jungkuntz has taken to the Lutheran confessional

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<sup>16</sup> Jungkuntz, "A Response," p. 4.

<sup>17</sup> Jungkuntz, A Lutheran Charismatic Catechism (Howard City, Michigan: Bread of Life Ministries, 1971), back cover.

<sup>18</sup> Jungkuntz, "A Response," p. 3.

documents which are a heritage of the Lutheran Church. In a barbed comment in the same "A Response" document, Jungkuntz says that the writers of the CTCR document of 1977 may not have enough of a "confessional" understanding of the whole issue.

They [Charismatic Lutherans] will have to understand the confessional position better than the authors of the CTCR Report.<sup>19</sup>

Thus, Dr. Theodore Jungkuntz is an important connection in the line of communication between Lutheran charismatics and Lutheran non-charismatics. His writings can be studied as theology: he is constantly attempting to maintain the Lutheran tradition in his work; and he uses the same sources of theological authority for discussion purposes. Therefore, Jungkuntz' work in the area of the Holy Spirit and the mediation of the Spirit through the Word will be a manageable basis for this study.

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<sup>19</sup>Ibid., p. 7.

## CHAPTER II

### THE WORD AND THE SPIRIT

Basic to a clear understanding of the Lutheran charismatic movement is its inconsistency in the concept of the mediation of the Spirit. Does the Holy Spirit choose to use the means of grace, the Word of God, as His channel to man? By a slight of hand, Lutheran charismatics find ways to develop the concept of an 'immediate Spirit' acceptable to non-Lutheran charismatics as well as Lutheran charismatics in the light of the Lutheran Confessions. The tactic has been well executed, but upon deeper study it reveals an ignoring or misinterpreting of significant points in the Lutheran Confessions.

#### The Charismatic Position

##### A Contextual Mediacy for the Spirit

In A Lutheran Charismatic Catechism Jungkuntz boldly broaches the question relating to this present chapter:

DO THE CONTEMPORARY REVELATIONS OF GOD TO WHICH LUTHERAN CHARISMATICS LAY CLAIM (VISIONS, DREAMS, PROPHECY) OCCUR COMPLETELY APART FROM WHAT LUTHERANS HAVE TRADITIONALLY CALLED THE "EXTERNAL WORD" OR THE "MEANS OF GRACE"?

No. Lutheran charismatics agree with Luther's statement in the Smalcald Articles (B. of C., page 313:10), also as it is slightly qualified in the Formula of Concord (B. of C., page 496:12, page 539:90, page 628:76), that [ordinarily] "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." Yet Lutheran Charismatics do not understand Luther here to be ruling out

contemporary revelations from God in the form of visions, dreams, prophecies, etc., since Luther is only interested in determining the arena within which such can be expected, namely, the covenant relationship with God as that is ordinarily established by the external Word (means of grace). Such contemporary revelations must, of course, be tested against the prophetic and apostolic norm of Holy Scripture (Psalm 119:105, Galatians 1:8, B. of C., pages 464-465:1-2).<sup>1</sup>

The covenant relationship with God, referred to above, is that relationship established with God's people at the time of their baptism. Charismatic Lutherans claim it is this baptismal relationship that makes an individual 'open' to the working of the Holy Spirit. "Now sacramental baptism," Jungkuntz correctly states, "embodies that external Word which calls us into a covenant relationship with God (Gal. 3:15-4:7, 21-31)."<sup>2</sup>

Lutheran charismatics maintain that spiritual manifestations are possible in the context of the Christian covenant community. Baptism lays the groundwork upon which the Spirit then builds.

In this view baptism in the Holy Spirit is understood not as an event "beyond" sacramental baptism in the sense of "separate from," but as an event "within" sacramental baptism and yet an event to be "distinguished" from its initial expression with water.<sup>3</sup>

Any building attributed to the Spirit, then, opens the situation to an 'immediate' operation of the Holy Spirit outside the means of grace, or more exactly, outside the context of the Word of God. No one questions these baptismal affirmations. However, when a relationship with God becomes an "arena with which" visions, dreams, and prophecies can conceivably occur, then more study must be made.

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<sup>1</sup> Jungkuntz, A Lutheran Charismatic Catechism (Howard City, Michigan: Bread of Life Ministries, 1971), p. 10. (Brackets are those of the original document.)

<sup>2</sup> Jungkuntz, "A Response," p. 7.

<sup>3</sup> Ibid., p. 4.

In saying this, Jungkuntz is establishing what can be called a contextual mediacy for the Spirit which borders very closely on an 'immediate' Spirit without the Word.

Lutheran charismatics hold the view that baptism establishes a "covenant community," a context for the work of the Holy Spirit. This covenant community then becomes a means through which the Spirit operates. In terms of a time sequence, if that can be suggested, Lutheran charismatics explain the first action necessary for an experience with the Holy Spirit as the establishment of a covenant relationship through Holy Baptism. However, after that time, the Spirit may manifest His presence in any way and at any time. In an article on the charismatic renewal, Jungkuntz refers to this pattern.

First the reception of the 'new self' as a pure gift from God through the promissory word of God and only then the stirring to awareness of that self by the Spirit's "works following."<sup>4</sup>

In other words, once the covenant community is established by the Word of God and faith has grasped God's promise, then the charismatic gifts may or will occur. Larry Christenson confirms this in his book, The Charismatic Renewal Among Lutherans.

This lifelong "spiritual baptism" includes the whole scope of one's life in Christ, including charismatic experience. This is how traditional Lutheranism would interpret the kind of experience people are having in the charismatic renewal. It is a special awakening to the reality and power of the Holy Spirit and His gifts, which has its roots in baptism, and will have its final consummation at the Last Day. . . . There is no thought here of baptism functioning in some kind of magical or automatic sense. Rather, baptism functions as a central factor in the initiation of a relationship. The potential of

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<sup>4</sup>Jungkuntz, "Secularization Theology, Charismatic Renewal, and Luther's Theology of the Cross," Concordia Theological Monthly 42 (January 1971):21.

the Christian life is the potential of that relationship, just as the potential of a marriage is the potential of the relationship which can develop between husband and wife. . . .<sup>5</sup>

Baptism establishes a potential which is realized or actualized in the life of the Christian who stays in the covenant relationship. The emphasis is on the potentiality rather than the actuality of God's power as received at Baptism. This becomes clearer when we look at what Jungkuntz says about this potential of baptism: "In your baptism you get this whole firecracker. . . . you get the whole thing. You get the whole grace of God, not just a piece of it. But in terms of releasing the power in that grace, that goes on through all your life."<sup>6</sup> This analogy illustrates the potential that, according to charismatics, must be released. Later in this study we will see that this is done through prayer.

Jungkuntz and most Lutheran charismatics seem to have adopted terminology found more palatable to churches of a sacramental tradition (primarily Lutheran and Roman Catholic). The two-stage view of classical Pentecostalism (conversion and then baptism with the Holy Spirit) is reinterpreted as an "organic view" of the Spirit's work as Larry Christenson explains: "Charismatic experience has come to be seen as an outgrowth or actualization of the Spirit's work, which began when one was first grafted into Christ."<sup>7</sup> With the context of baptism established,

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<sup>5</sup>Larry Christenson, The Charismatic Renewal Among Lutherans. (Minneapolis, Minnesota: Bethany Fellowship, Inc., 1976), pp. 40, 49.

<sup>6</sup>Jungkuntz, "Prayer and the Means of Grace," lecture delivered at the 1978 Chicago Area Lutheran Conference for Spiritual Renewal. (Tape)

<sup>7</sup>Christenson, Charismatic Renewal Among Lutherans, p. 37.

the actualization of the Holy Spirit's work can then occur at any time and any place. A Roman Catholic charismatic illustrated this "any time, any place" concept in the following way:

Sometimes the experience is received along, very often before the blessed sacrament, but also it has often been received through an individual's friends gathering around him or her, placing their hands upon his head and praying with faith that there will be a release of the Holy Spirit.<sup>8</sup>

As a result of such unclear and inconsistent thinking, one begins to understand why the word "ordinarily" is bracketed in the Catechism written by Jungkuntz. In his thinking there is an opening for 'extraordinary' workings in a covenant relationship which may occur outside the use of the external Word. An 'immediate Spirit' without the external Word is actually being described. Only a preceding context-establishing 'outward Word' is being affirmed. This is confirmed by the following quote:

Furthermore, in today's outpouring of the Holy Spirit and renewed use in the church of spiritual gifts, the "outward Word" has preceded. It is through the Word that many Christians are discovering the reality of the Lordship of the living Christ as He gives His Spirit in full measure. Through the Word they have discovered the power of Pentecost. In obedience to the Word they have "earnestly desired the Spiritual Gifts" (1 Cor. 14:1) and by the faith which the Word has created in them they have found that God does deal intimately, personally, directly, supernaturally with His children. They have found their "new-brith rights" include a new language to praise their Savior. And they have found it edifies. They have found a freedom to worship, to witness, to build the body.<sup>9</sup>

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<sup>8</sup> J. Massingberd Ford, The Pentecostal Experience (New York: Paulist Press, 1970), p. 23.

<sup>9</sup> David M. Dorpat, "Prophecy, Preaching, and Enthusiasm: A Study of the Gifts of the Holy Spirit in the Light of the Lutheran Confessions" (Seward, Nebraska: by the author, n.d.), p. 1.

### Contemporary Revelations

This covenant community concept is supported confessionally by a mistranslation of one word in Luther's Smalcald Articles in the Book of Concord. It is necessary to quote the argument for the retranslation by Jungkuntz. Here we see how he opens up the possibility for contemporary revelations.

The mistranslation I detect (in the Tappert as well as in the Bente Edition) is found in the very last sentence [of Part III, Article VIII, Paragraph 13], but it becomes manifest only when one closely follows the argument of the entire paragraph. Luther is apparently countering the Enthusiasts' suggestion that the prophets were moved to prophesy directly and without benefit of the external Word by his citing of 2 Peter 1:21 and arguing that the prophets when moved by prophesy did so "as holy men of God." In other words, an antecedent word of God spoken to them had called them and set them apart to function in the prophetic ministry. Tappert's translation concludes: "They were holy, St. Peter says, because the Holy Spirit spoke through them." My contention is that the clause translated by the use of a causal conjunction is in reality to be translated by the use of a circumstantial conjunction, viz.: "They were holy, St. Peter says, when the Holy Spirit spoke through them." This translation is in line with Luther's argument that these prophets did not prophesy until or before they had been set apart by God's external call. Only then were they "holy" and in a position to be "moved by the Holy Spirit."<sup>10</sup>

Contemporary revelations are therefore possible because of the holy condition worked in the Christian at the time of baptism. Jungkuntz is thus opening up the whole area of an 'immediate Spirit' which is not conveyed by an external Word. This is directly in line with what other Lutheran charismatics have been saying in the past. David Dorpat, during the early days of the Lutheran charismatic movement, delivered a paper in which he stated most

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<sup>10</sup> Jungkuntz, "Sectarian Consequences of Mistranslation in Luther's Smalcald Articles," Currents in Theology and Mission 4 (June 1977):167.



clearly that present day revelations from God are not only possible, but should be expected by confessional Lutherans. His basis for such a claim centers around the same article in the Smalcald Articles of Luther.

That the confessions do not deny that God guides and inspires and "speaks" to His children directly is seen in the following quote. . . . Smalcald Articles, Part III, Article VIII, Paragraph 13 is quoted. The concern of the statement is to show that through the "outward Word" the prophets had become believers, "holy men" before the Holy Ghost "moved them" and "spake through them." It does not deny that after they had become believers the Holy Spirit did, indeed, speak directly to them and through them to the church.<sup>11</sup>

Larry Christenson, in his explanation of the charismatic movement among Lutherans, indicates a more subtle way that direct revelations are possible. He explains the procedure for a quiet time of prayer and Scripture reading for Christians. In this procedure indications that a Christian may receive direct revelations from God begin to appear. Immediately after this quotation specific points of error will be indicated.

Procedure for a quiet time. 1. Realize that God is with you in your quiet time. He stands ready not only to meet with you, but actually to guide and direct you. . . . How does God come to you? He comes to you principally through His Word, the Bible. This is the channel which the Holy Spirit uses most frequently. . . . 3. Do not read simply to "understand." Read with a feeling of "openness" and "receptivity." You are "feeding" on God's Word. It is spiritual food to you. . . . 4. Write down what comes to you during this reading-meditation-praying time. THIS IS THE KEY TO YOUR WHOLE QUIET TIME. When you write down, you begin to crystalize and capture the actual workings of the Holy Spirit in your heart, mind, and soul. Make it quite personal and direct. Not simply what the passage "means," but what it means to and for you. Perhaps it will trigger some thought not directly related to the passage you are reading. That's all right. Write it down. This is the Holy Spirit's personal message

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<sup>11</sup>Dorpat, "Prophecy, Preaching, and Enthusiasm," p. 10.

to you. . . . As you faithfully follow this daily discipline, your little notebook will become a record of God's personal dealing with your own life.<sup>12</sup>

Notice that a qualifying term, "principally," is used when speaking about the way the Spirit comes through the Word, the Bible. And it is further qualified by the words, "most frequently," when referring to the channel the Holy Spirit uses. Then, in the section on writing down a specific idea or phrase or meaning of a passage, Christenson suggests that a special revelation can be received during this writing time. If taken at his word, a Spirit-filled Christian could be capable of writing his or her own Scripture equal in authority with the Old and New Testaments.

This is undoubtedly behind Jungkuntz' critical comment on the CTCR Report of 1977: "Instead of promoting a 'bare Word' which is close to barren we propose the Gospel as a 'fertile Word' pregnant with the Spirit's revelation gifts."<sup>13</sup> This fertile Word is nothing new in the history of the church. Montanus and his followers claimed a similarly powerful source of revelation in the second century. They put their contemporary revelations on an equal par with those of the canonical Scriptures.<sup>14</sup> Around the second quarter of the 1500's Caspar Schwenkfeld, against whom much was condemned in the Confessions, claimed that the Word of God was a continuing manifestation which could be heard only with the internal ears of the heart. Such a Word went beyond the means

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<sup>12</sup>Erling Jorstad, ed., The Holy Spirit in Today's Church (New York: Abingdon Press, 1973), pp. 51-52.

<sup>13</sup>Jungkuntz, "A Response," p. 11.

<sup>14</sup>Hans Lietzmann, A History of the Early Church, vol. 2: The Founding of the Church Universal, trans. Bertram Lee Woolf (London: Lutterworth Press, paperback edition, 1961), pp. 189-203.

of grace, beyond the external Word, beyond everything human, except the context of the Christian community.<sup>15</sup>

Today, Lutheran charismatics suggest that the external Word is a dynamic, not a static thing. Because it is dynamic, and because of the context in which it is presented as working by the power of the Holy Spirit, Lutheran charismatics "do not see the once-and-for-all character of the gospel as ruling out the ongoing revelation of the Spirit. Rather, it is the gospel itself which encourages us to expect ongoing revelation. . . ."16

This is just the point, however, where the Lutheran charismatics have lost their Lutheran heritage and followed the Pentecostal practice of putting the objective 'external Word' under the subjective 'internal Word.'

Biblical authority (the word written) must always be subservient to the authority of the living "dynamic" word of God made known through the present activity of the Spirit himself.<sup>17</sup>

We are faced with an existential understanding of the Word of God. The final authority is not the Word, but as Jungkuntz implies, the contemporary spokesman who either speaks a word of interpretation or a truly new word from God.<sup>18</sup>

Because of the ambiguity of much charismatic language, this point is difficult to document completely. Christenson says that

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<sup>15</sup>Rufus M. Jones, Spiritual Reformers in the 16th and 17th Centuries (Boston: Beacon Press, 1914), p. 72.

<sup>16</sup>Christenson, Charismatic Renewal Among Lutherans, p. 113.

<sup>17</sup>Richard Quebedeaux, The New Charismatics (Garden City, N.Y.: Doubleday and Company, 1976), p. 111.

<sup>18</sup>Jungkuntz, "Sectarian Consequences," p. 167.

the external Word is important, but in the same context he affirms a 'flowing' that leaves uncertainty as to where the authority lies.

The external Word is more than the Bible, though it flows forth from the Bible and conforms to it. It is the word of the gospel that is preached, prayed, spoken, taught, witnessed to, confirmed by signs following, demonstrated in the sacraments--the word flowing from the fountain of Scripture, which the Holy Spirit makes alive.<sup>19</sup>

This last phrase is truly confusing. For it can well be interpreted to mean that the external Word serves as a context for the immediate revelation of the Spirit to contemporary persons; or it can mean that the Spirit uses means to come to mankind with His regenerating and renewing power. The Word comes first, the charismatics can say, but after the Word has established the context and the arena for revelations, the Spirit freely uses anything or nothing to convey His message to Christians.

The only criterion for validating such revelations, state the charismatics, comes from another person, who, in the same context of Spirit baptism, has the ability or gift to distinguish true and false prophecy.<sup>20</sup> There is ultimately no final authority. The external Word for the charismatic only provides a context within which an 'immediate Spirit' works or does not work.

In a response to Howard W. Tepker of the faculty of Concordia Seminary, Fort Wayne, Indiana, Jungkuntz writes:

. . . I hasten to add that it would be more accurate to describe visions, etc., as communication from God which is not "apart" but which is nevertheless to be "distinguished" from the means of grace and exercises the privilege of prayer which this affords has every right to expect that God might very well

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<sup>19</sup>Christenson, Charismatic Renewal Among Lutherans, p. 113.

<sup>20</sup>John Stevens Kerr, The Fire Flames Anew (Philadelphia: Fortress Press, 1974), p. 90.

communicate with him "through visions, dreams, or strong human impulses and impressions" just as he did in biblical times.<sup>21</sup>

More recently Jungkuntz wrote to President Jacob A. O. Preus of the Lutheran Church--Missouri Synod, and reflects a similar thought:

Luther . . . insists that all prophecy must be related to the "external Word," which word be obviously does not limit to Scripture but extends to the covenantal sacraments (the "Ten Commandments" in the Old Testament, baptism and the Lord's Supper in the New Testament) (SA III, VIII, 3-13--Tappert, pp. 312-313). Accordingly, God still desires to guide and lead his church through prophetic revelation. However, we would more appropriately call such prophetic dreams and visions as are rooted in the "external Word" of the New Covenant, which is initially, fundamentally, and irrevocably (Rom. 11:29) communicated through Holy Baptism, "contemporary prophetic revelation" rather than "direct prophecy."<sup>22</sup>

An appropriate final critique on such statemtns comes from the pen of James Logan in a discussion on the controversial aspects of the charismatic movement: "The controversy with charismatic Christians is not that they are unbiblical, but they are not biblical enough."<sup>23</sup> We could paraphrase that and say, the problem with charismatic Lutherans is not that they are unconfessional or unLutheran, but they are not confessional or Lutheran enough.

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<sup>21</sup> Jungkuntz, "A Lutheran-Charismatic Response to Dr. Tepker's Paper," paper presented at the Conference on the Holy Spirit held at Wartburg Lutheran Seminary, Dubuque, Iowa, 22-26 November 1974 (Typewritten), p. 6.

<sup>22</sup> Jungkuntz, "Response to Dr. Preus' 8 Points of Concern by Synod as He Expressed Them at the 1979 International Lutheran Conference on the Holy Spirit on August 10," letter to Dr. J. A. O. Preus (21 August 1979), printed in the Christian News (1 October 1979), p. 6.

<sup>23</sup> James C. Logan, "Controversial Aspects of the Movement," in The Charismatic Movement, ed. Michael P. Hamilton (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1975), p. 37.

The Confessions Respond with "Solo Verbo"

Although Lutheran charismatics find Jungkuntz' method and premise attractive, the outcome is a weakened confessional Lutheran theology. The Lutheran Confessions again and again come back with the response that God's Word alone is sufficient for the Christian in his life as well as for his salvation.

No Need for More than the Word

Our Lutheran confessional fathers understood the sufficiency of the Word of God not only in the area of justification, but also in the area of sanctification. God has provided His people with all that they need for their spiritual life, growth, and development in the faith. God has given us His Word. It is this external Word that God's Spirit continues to use for the well-being of God's holy people. Such sufficiency was felt so strongly by our confessional fathers that they boldly confessed:

We should and must constantly 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.<sup>24</sup>

Thus it is that Luther clearly affirmed the fact that God chooses to use means for His continuing care of the church. Later the church reiterated and reaffirmed this position by saying in the Formula of Concord: ". . . the preaching and the hearing of God's Word are the Holy Spirit's instrument, in, with, and through which he wills to act efficaciously, to convert men to God, and to work

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<sup>24</sup>Tappert, SA III viii 10, p. 313.

in them to will and to achieve."<sup>25</sup> The Word serves as the medium of the Spirit for man's conversion as well as for the continuing sanctification of the believer.

#### The Spirit is Mediated Through the Word

The question remains, is it really Lutheran to affirm that the Holy Spirit is mediated through the Word? Could Jungkuntz be correct in his own contention that the covenant relationship is sufficient for mediating the Spirit. If we have the Spirit already, why should we try to limit the Spirit by saying that the Spirit is mediated through the Word? We will look at a number of references in the Confessions and see how our Lutheran forefathers viewed the situation.<sup>26</sup>

Already in the Augsburg Confession we find clear condemnations of those who claim the Spirit apart from an external Word of God. Affirmed is the belief that God uses means or instruments through which He gives His Spirit.

To obtain such faith God instituted the office of the ministry, that is, provided the Gospel and the sacraments. Through these, as through means, he gives the Holy Spirit, who works faith, when and where he pleases, in those who hear the Gospel. . . .

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<sup>25</sup>Tappert, FC SD II 52, p. 531.

<sup>26</sup>Both Holsten Fagerberg in A New Look at the Lutheran Confessions (1529-1537), trans. Gene J. Lund (St. Louis: Concordia Publishing House, 1972) and Edmund Schlink, Theology of the Lutheran Confessions, trans. Paul F. Koehneke and Herbert J. Bouman (Philadelphia: Fortress Press, 1961) emphasize the intimate activity of the Holy Spirit with the Word. The Lutheran Confessions clearly presuppose, if not clearly state, that the Spirit uses the Word as His instrument and that it is through the Word that the Spirit is conveyed to humanity.

Condemned are the Anabaptists and others who teach that the Holy Spirit comes to us through our own preparations, thoughts, and works without the external word of the Gospe.<sup>27</sup>

It must be maintained, however, that this is not putting a restriction on God. Nor is it claiming an ex opere operato activity of the Spirit through the Word.

This is plain and clear, the faithful can grasp it, and it has the testimony of the church. Nowhere can our opponents say how the Holy Spirit is given. They imagine that the sacraments bestow the Holy Spirit ex opere operato without the proper attitude in the recipient, as though the gift of the Holy Spirit were a minor matter.

But we are talking about faith that is not an idle thought but frees us from death, brings forth a new life in our hearts, and is a work of the Holy Spirit.<sup>28</sup>

Rather it is recognized by the confessors as that means which God Himself has chosen to use. God has chosen the Word as the channel for His Spirit.

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<sup>27</sup>Tappert, AC V 1, 2, 4, p. 31. The original German of this statement is as follows: "Solchen Glauben zu erlangen, hat Gott das Predigamt eingesetzt, Evangelium und Sakrament geben, dadurch er als durch Mittel den heiligen Geist gibt, welcher den Glauben, wo un wenn er will, in denen, so das Evangelium hören, wirkt. . . . Und werden verdammt die Wiedertaufer und andere, so lehren, dasz wir ohn das leiblich Wort des Evangelii den heiligen Geist durch eigene Bereitung, Gedanken und Werk erlangen." The Latin of this statement is as follows: "Ut hanc fidem consequamur, institutum est ministerium docendi evangelii et porrigendi sacramenta. Nam per verbum et sacramenta tanquam per instrumenta donatur spiritus sanctus, qui fidem efficit, ubi et quando visum est Deo. . . . Damnant Anabaptistas et alios, qui sentiunt spiritum sanctum contingere hominibus sine verbo externo per ipsorum praeparationes et opera." The underlined sections of the two sections clearly indicate the mediation of the Spirit through the Word. These or similar expressions are repeated numerous times in the Confessions as expressed in the original languages in Die Bekenntnisschriften der evangelisch-lutherischen Kirche (Göttingen, Germany: Vandenhoeck & Ruprecht, 1963), p. 58.

<sup>28</sup>Tappert, Ap IV 63-64, pp. 115-16.



. . . without the grace, help, and activity of the Holy Spirit man is not capable of making himself acceptable to God, of fearing God and believing in God with his whole heart, or of expelling inborn evil lusts from his heart. This is accomplished by the Holy Spirit, who is given through the Word of God. . . .<sup>29</sup>

Significant among the confessional arguments for the mediated Spirit are Luther's statements in the Smalcald Articles. In this oft quoted article by Jungkuntz and other Lutheran charismatics, we find the following seldom discussed sentence: "In these matters, which concern the external, spoken Word, we must hold firmly to the conviction that God gives no one his Spirit or grace except through or with the external Word which comes before."<sup>30</sup> It is on this point that Jungkuntz is weakest and upon which he tries to build his strongest case as quoted earlier in this paper. Claiming that the "preceding" Word is that of Holy Baptism, Jungkuntz develops his argument that the enthusiasts of Luther's day were not saying the same things as contemporary charismatics are saying. Therefore the conclusion that charismatics are condemned by this statement in the Smalcald Articles is inaccurate.

It must be pointed out, however, that the argument brought up by Jungkuntz ends up in a pile of verbage when the context and grammar are analyzed in the following section of the Smalcald Articles:

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<sup>29</sup>Tappert, AC XVIII 2-3 (German translation), p. 39. The Latin translation states: "However, it free will does not have the power, without the Holy Spirit, to attain the righteousness of God--that is, spiritual righteousness--because natural man does not perceive the gifts of the Spirit of God (1 Cor. 2:14); but this righteousness is wrought in the heart when the Holy Spirit is received through the Word."

<sup>30</sup>Tappert, SA III viii 3, p. 312.

For even to Moses God wished to appear first through the burning bush and the spoken word, and no prophet, whether Elijah or Elisha, received the Spirit without the Ten Commandments. John the Baptist was not conceived without the preceding word of Gabriel, nor did he leap in his mother's womb until Mary spoke. St. Peter says that when the prophets spoke, they did not prophesy by the impulse of man but were moved by the Holy Spirit, yet as holy men of God. But without the external Word they were not holy, and the Holy Spirit would not have moved them to speak while they were still unholy. They were holy, St. Peter says, because the Holy Spirit spoke through them.<sup>31</sup>

The context of this statement about holy men clearly tells us that there is always a preceding Word of God that sanctifies and prepares, for it is the justifying Word of God. This is more than the one-time external Word of Holy Baptism, as Jungkuntz contends; it is the continuing external Word--preached, read, and distributed sacramentally. Jungkuntz states that he feels that the retranslation of this section helps clarify the charismatic position. The present writer agrees with Jungkuntz' observation that the translation in Tappert is not the best for the crucial last sentence. However, Jungkuntz' translation although plausible and possible, does not do what it claims to do--to follow "the thrust of Luther's argument."<sup>32</sup>

Neither the causal conjunction of the Tappert translation (because) nor the circumstantial conjunction proposed by Jungkuntz (when), follow Luther's line of reasoning. Jungkuntz is correct in arguing that Luther is seeking to illustrate that the holy men were made holy by an external call of God prior to their own speaking by the Holy Spirit. But his translation continues to

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<sup>31</sup>Tappert, SA III viii 11-13, p. 313.

<sup>32</sup>Jungkuntz, "Sectarian Consequences," p. 166.

leave out the important fact that Luther is also making. Cassell's Germany Dictionary supplies the answer to the problem by indicating that the German da is more properly understood as an adverb of time, translated "then."<sup>33</sup> Luther, in this section of the Smalcald Articles, has already included the temporal idea earlier in his illustrations of Moses, Elijah and Elisha, John the Baptist, and Mary. He also has covered the circumstantial idea in the prior sentences. Now Luther is making his major point and concludes with the sentence: "They were holy, St. Peter says; then the Holy Spirit spoke through them."<sup>34</sup>

Moreover, if the Tappert translation is retained, the translation would more easily say what Jungkuntz seems to want it to say. Charismatics could have a heyday with the word "because." Their argument could go something like this. These prophets were made holy by God's Word of command. Because they were made holy, they were enabled to speak words from God with His authority. The charismatics could then add their own application: "We are sanctified by the Spirit through the Word which comes first. Thus we can now speak a word from God the Holy Spirit who works immediately, because of that prior baptismal word."

Therefore, the contention of this study is that neither "because" nor "when" are sufficiently clear in the context, nor correct in following Luther's own line of thinking. According to

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<sup>33</sup>Cassell's German-English English-German Dictionary, rev. ed. (1978). s.v. "da."

<sup>34</sup>German translated by the writer, den sie waren heilig, spricht er, da der heilige Geist durch sie redet, from Die Bekeuntnisschriften, p. 456.

the above argument, the German word da can correctly and contextually be translated "then." This would follow and clarify the real issue being made by Luther--no one without the Word or Sacrament can be considered holy, nor can a person without faith. Certainly an unbeliever cannot claim the Spirit without a contextual relationship. Yet it is not just "because" or "when" they speak that they are holy. It is the fact that the preceding Word has made them holy that "holy men" then were empowered to speak by the Holy Spirit.

The fact that Luther held this view that the Spirit is mediated through the Word is found in his Large Catechism. In the Third Article, Luther clearly states that it is through the Word, "published and proclaimed" that God gives the Holy Spirit.

In order that this treasure 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.<sup>35</sup>

This is God's plan for us and He has followed it consistently. Martin Chemnitz, often called the "second Martin" of the Lutheran Reformation tradition, reiterates this fact of Lutheran theology: "We should not expect enthusiastic seizures outside of and beyond the ministry of Word and sacraments. For the Word of God, preached, read, heard, meditated on, is the means, or instrument, through which the Holy Spirit is effective and works in the mind, will, and heart of men."<sup>36</sup>

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<sup>35</sup>Tappert, LC III iii 38, p. 415.

<sup>36</sup>Martin Chemnitz, Examination of the Council of Trent, Part I, trans. Fred Kramer (St. Louis: Concordia Publishing House, 1971), p. 423.

Even the Formula of Concord states that the Spirit is mediated by the Word. Certainly in the context of conversion the Holy Spirit uses this means, as it states following:

God the Holy Spirit, however, does not effect conversion without means; he employs to this end the preaching and the hearing of God's Word, as it is written that the Gospel is a "power of God" for salvation; likewise, that faith comes from the hearing of God's Word (Rom. 10:17). It is God's will that men should hear his Word and not stop their ears. The Holy Spirit is present with this Word and opens hearts so that, like Lydia in Acts 16:14, they heed it and thus are converted solely through the grace and power of the Holy<sup>37</sup> Spirit, for man's conversion is the Spirit's work alone.

But the argument by some charismatics is that, once conversion has occurred, the Christian, being Spirit-filled, is sufficient to himself to develop his own authoritative word from God. It is to such a view that the Confessions take strong issue.

Against both of these parties the pure teachers of the Augsburg Confession have taught and argued that through the fall of our first parents man is so corrupted that in divine things, concerning our conversion and salvation, he is by nature blind and does not and cannot understand the Word of God when it is preached, but considers it foolishness; nor does he of himself approach God, but he is and remains an enemy of God until by the power of the Holy Spirit, through the Word which is preached and heard, purely out of grace and without any cooperation on his part, he<sup>38</sup> is converted, becomes a believer, is regenerated and renewed.

This initial activity of the Spirit through the Word does not stop. The Spirit stays active in the Christian's life through the same Word.

Through this means (namely, the preaching and the hearing of His Word) God is active, breaks our hearts, and draws man, so that through the preaching of the law man learns to know his sins and the wrath of God and experiences genuine terror, contrition, and sorrow in his heart, and through the preaching of and meditation upon the holy Gospel of the gracious

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<sup>37</sup>Tappert, FC Ep II 4-5, p. 470.

<sup>38</sup>Tappert, FC SD II 5, p. 520-21.

forgiveness of sins in Christ there is kindled in him a spark of faith which accepts the forgiveness of sins for Christ's sake and comforts itself with the promise of the Gospel. And in this way the Holy Spirit, who works all of this, is introduced into the heart.

. . . . .  
 . . . We should not and cannot pass judgment on the Holy Spirit's presence, operations, and gifts merely on the basis of our feelings, how and when we perceive it in our hearts. On the contraru, because the Holy Spirit's activity often is hidden, and happens under cover of great weakness, we should be certain, because of an on the basis of his promise, that the Word which is heard and preached is an office and work of the Holy Spirit, whereby he assuredly is potent and active in our hearts.

. . . . .  
 From the foregoing exposition it is clear that when the Holy Spirit's activity produces no change at all for good in the intellect, will, and heart, when man in no way believes the promise and is not prepared by God for grace, but wholly resists the Word, conversion does not and cannot take place. For conversion is that kind of change through the Holy Spirit's activity in the intellect, will, and heart of man whereby man through such working of the Holy Spirit is able to accept the offered grace. All who stubbornly and perserveringly resist the Holy Spirit's activities and impulses, which take place through the Word, do not receive the Holy Spirit but grieve and lost him.

. . . . .  
 . . . man's conversion is not only in part, but entirely, the operation, gift, endowment, and work of the Holy Spirit alone, who accomplishes and performs it by his power and might through the Word in the intellect, will, and heart of man.<sup>39</sup>

If the Spirit had chosen other means, other than the Word and sacraments, it would be very inconsistent and even incorrect for the Confessions to state that the Spirit is resisted when one shows contempt for the Word. If the Spirit is truly sovereign, as defined by many charismatics, then the Spirit would have innumerable avenues to control the situation. The Formula of Concord states unequivocally that the Spirit is resisted and thereby the resister

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<sup>39</sup>Tappert, FC SD II 54, p. 531; FC SD II 56, p. 532; FC SD II 83, p. 537; FC SD II 89, p. 538.

is fouling the work of the Holy Spirit "who wills to be efficaciously active through the Word."<sup>40</sup>

Contemporary charismatics who maintain the possibility of not needing direct mediation of the Holy Spirit, do not come from the Lutheran segment, or at least their teaching does not. Such opinions on an immediate Spirit are prevalent today as a result of the influence of John Wesley.<sup>41</sup>

Luther himself affirmed the proposition that the Spirit's means for coming to us is the Word. Regin Prenter's remarkable study of Luther's theology of the Spirit raises the appropriate and interesting question, "Is it possible for the Word to be without the Spirit, or may the Spirit work independently of the Word?"<sup>42</sup> In answering from Luther's theology, Prenter states once again our Lutheran position that the means of the Spirit is the Word. The external Word as a means of the Spirit is absolutely necessary to maintain. The internal Word is very important for that is the word that touches man's heart. To try to understand how and when the external Word becomes the internal Word is beyond man's capability. "But," Prenter comforts, "this is the concern of God alone."<sup>43</sup>

Although it would be improper to state that the Spirit is mediated by the Word ex opere operato, the external Word certainly directs us to the point where the Spirit is. "Where the Word is,

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<sup>40</sup>Tappert, FC SD XI 41, p. 623.

<sup>41</sup>Lycurgys M. Starkey, Jr., The Word of the Holy Spirit (New York: Abingdon Press, 1962), p. 79.

<sup>42</sup>Regin Prenter, Spiritus Creator, trans. John M. Jensen (Philadelphia: Fortress Press, 1953), p. 101.

<sup>43</sup>Ibid., p. 103.

the Spirit inevitably soon follows."<sup>44</sup> The order, as stated by Luther in the Smalcald Articles, is always the external Word first, then the Spirit with the inner Word soon after. The Spirit is always mediated by the external Word and brings the inner Word with Himself.

The Lutheran Church--Missouri Synod has reiterated this teaching in its documents on the charismatic movement: "The church should seek the Holy Spirit and His gifts where God has promised them, in the Word and sacraments."<sup>45</sup> This is not an ex opere operato activity, but rather an emphasis on God's own procedure over which He has final authority and control.

Through these external means the Holy Spirit works faith in the heart when and where it pleases God. . . . Since Scripture nowhere promises that God reveals His will to us as He did to the apostles and prophets, directly and immediately or through visions and dreams, Christians are urged to learn and respond to God's will by means of a diligent study of the Holy Scriptures and a proper use of the sacraments.<sup>46</sup>

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<sup>44</sup>Ibid., p. 104.

<sup>45</sup>CTCR Report of 1972, p. 25.

<sup>46</sup>The Lutheran Church and the Charismatic Movement: guidelines for congregations and pastors, A Report of the Commission on Theology and Church Relations of the Lutheran Church--Missouri Synod (St. Louis: Concordia Publishing House, 1977), pp. 10, 7. Hereafter cited as "CTCR Report of 1977."



It is finally true, whether we state it clearly or not, whether we understand it or not, whether we experience it or not, that God the Holy Spirit "is already in the Word."<sup>47</sup>

The church has followed Scripture in coming to this conclusion. The Bible indicates no other way. The Spirit comes through the Word and uses the Word as His instrument. In his comprehensive study on the Baptism in the Spirit according to the teaching of the New Testament, James Dunn states that the Spirit works through the Word.<sup>48</sup>

"It is important to notice that the Spirit is active in both preachers and believers," he continues. "The reception of the Spirit seems to be closely linked to the reception of the Word."<sup>49</sup>

Similarly, Frederick Bruner's exhaustive study on the theology of the Holy Spirit confidently states:

The means of the Spirit is nothing else than the message of the condition of the Spirit, namely the message of Jesus Christ upon his cross for us. This message, and the gift of the Spirit which comes through it, both calls for and creates what it calls for--faith--hence, "message of faith." We are in the presence of a happy and evangelical unity: the means

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<sup>47</sup>Otto Rodenberg, Wort und Geist (Wuppertal, Germany: Theologischer Verlag Rolf Brockhause, 1969), p. 31, deals with Luther's writings against the heavenly prophets in 1525. In explaining Luther's position he states the following: "Das Wort in seiner Auszerlichkeit ist Träger des Heiligen Geistes. Der Geist kommt durch das äuszere Wort zu uns, nicht aber dadurch, dasz wir zum Wort kommen. Luthers Meinung ist also nicht, dasz zu dem an sich noch nicht spirituellen Wort der Geist erst hinzutreten müsse; der Geist ist bereits im Wort. Dieses Wort der Schrift als Externum ist einzigiger Halt in der Anfechtung." This is a strong position of the Lutheran church following the example of Luther already in the early days of the church.

<sup>48</sup>James D. G. Dunn, Baptism in the Holy Spirit (Philadelphia: The Westminster Press, 1970), p. 197.

<sup>49</sup>Ibid., 105.

of the Spirit is nothing else than the message of the condition of the Spirit: the work of Christ.<sup>50</sup>

And so it is that we understand the Spirit to be mediated by the Word of God, as Dunn concludes:

Our study of the relevant NT passages shows that for those authors the divine instrument in the divine-human encounter is the Spirit and, or through, the Word, while the corresponding human instrument is faith and, or through, baptism.<sup>51</sup>

#### Contextual Mediacy Limited by the Word

Erwin Prange, a Lutheran pastor and a writer for the charismatic movement, reveals the contextual mediacy of the Holy Spirit as mentioned earlier in the discussion of Jungkuntz' writings.

The Spirit comes in many different ways to different people. God manifests Himself to us according to our individual needs and personalities. Yet He comes to us also in the context of the church with all of its human and divine aspects.<sup>52</sup>

The idea of a contextual mediacy of the Spirit--that is, the Spirit using the context of the Christian community or church as His means of working with us--has some validity. However, when the view of the covenant community as the context of the Spirit's activity is carried to the extreme that the community of God's people has no limitations on what it says or how it feels the Holy Spirit uses it, then problems arise. The subjective experience takes precedence over the objective Word. There must be limits and these must be set by God Himself. Chemnitz noted this need early in the history

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<sup>50</sup>Frederick Dale Bruner, A Theology of the Holy Spirit (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1970), p. 237.

<sup>51</sup>Dunn, Baptism in the Holy Spirit, p. 228.

<sup>52</sup>Erwin E. Prange, The Gift is Already Yours (Plainfield, N.J.: Logos International, 1973), p. v.

of the Lutheran church when he writes: "Therefore, the Spirit of God, who is present to the ministry in the church, does not give unlimited license to establish what one pleases, but He governs the church according to the revealed Word."<sup>53</sup> The Confessions clearly indicate the limits of the context--that is, the church--as the Word itself. Only when the Word serves both as the fount and the limit of the Spirit, can one truly understand the Lutheran emphasis on sola Scriptura and solo Verbo.

It is to this point that the Confessions speak loudly and clearly. When defining the power of the church in the power of the keys, Melancthon limits the power by showing all power is under the Word.

This power of keys or of bishops is used and exercised only by teaching and preaching the Word of God and by administering the sacraments (to many persons to to individuals, depending on one's calling). In this way are imparted not bodily but eternal things and gifts, namely, eternal righteousness, the Holy Spirit, and eternal life. These gifts cannot be obtained except through the office of preaching and of administering the holy sacraments. . . .<sup>54</sup>

Thus the power of the church as an institution is limited in its own spiritual authority. That authority comes only in and through the use of the means of grace. The purpose of the church is to carry on the ministry of Word and sacraments. Thus the community of faith is limited by its own self understanding.

Luther was very clear on this point as he expounded the Creed in his Large Catechism. The church is seen as a spiritual mother that begets and bears the believing Christian by means of

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<sup>53</sup>Chemnitz, Examination of the Council of Trent, I, p. 635.

<sup>54</sup>Tappert, AC XXVIII 8-9 (German), p. 82.

the Word of God. Certainly, Luther affirms, the Holy Spirit comes through this Word and "by it he illumines and kindles hearts so that they grasp and accept it, cling to it, and persevere in it."<sup>55</sup>

A dynamic relationship of the church with the Holy Spirit is underlined by Fagerberg as he interprets the Confessions for today: "The entire activity of the Spirit is linked up with the church. The church is, on the one hand, a product of the Spirit's activity, and on the other, the medium whereby He works and leads us to faith."<sup>56</sup> This covenant community is not merely based upon the baptism of the individual, but rather on the continuing faith relationship that is nurtured and sustained by the Holy Spirit through the Word for all who remain a part of this community. Once again the emphasis is on the Word which comes first. The Spirit comes through that Word and uses that Word as a tool for sanctification.

Such a community of faith has as its outward marks the Word and the sacraments. The church therefore can be called a 'means of grace' as Luther indicated in his Large Catechism: "All this, then, is the office and work of the Holy Spirit, to begin and daily to increase holiness on earth through these two means, the Christian church and the forgiveness of sins. . . ."<sup>57</sup> Of course, the church

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<sup>55</sup>Tappert, LC II 42, p. 416.

<sup>56</sup>Fagerberg, A New Look at the Lutheran Confessions, p. 124.

<sup>57</sup>Tappert, LC II 59, p. 418. Fagerberg in A New Look at the Lutheran Confessions, p. 266, says that when the confessors speak about the church as a means through which or as a means whereby the Holy Spirit works, "LC points to the church as the agent for the Word and sacraments. These are not only the means by which the Holy Spirit works among men (AC V, Ap IV 67, SA III viii 3), but it is through the church that He does the work of proclaiming the Word and administering the sacraments." The church is more than an environment of holiness that pays lip service to the external Word. The church, as

is only a secondary means in that it uses the Word and sacraments to mediate the Spirit to God's people. This is a most important point in discussion with charismatics, and especially with charismatic Lutherans. The true community of faith does not avoid the external Word, but recognizes in this external Word its very power and purpose.

The thought that Baptism gives the individual the right and the predisposition to go beyond the Word, as Jungkuntz suggests, is unconscionable. Luther says that in Baptism one is given a predisposition to grow in the Spirit: "In Baptism we are given the grace, Spirit, and power to suppress the old man so that the new man may come forth and grow strong."<sup>58</sup> Real growth, however, comes only through the activity of this Spirit in the Word and the sacrament of the Altar. This view that the Spirit is active in the Word is affirmed by the Formula of Concord. There the Spirit's activity is referred to as initiation and regeneration. But immediately the work of renewal is added as part of the Spirit's Word-mediated activity in the church. Both of these activities of the Spirit are attributed to the Spirit's work through the Word and sacraments.

. . . as soon as the Holy Spirit has initiated his work of regeneration and renewal in us through the Word and the holy sacraments, it is certain that we can and must cooperate by the power of the Holy Spirit, even though we still do so in great weakness. Such cooperation does not proceed from our carnal

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conveyer and utilizer of the sacraments, is a secondary or instrumental means for the Holy Spirit as it utilizes the Word of God in its activities.

<sup>58</sup>Tappert, LC IV 76, p. 445-46.

and natural powers, but from the new powers and gifts which the Holy Spirit has begun in us in conversion. . . .<sup>59</sup>

There is always an acknowledgement in the Confessions that the Spirit uses means, not "ordinarily" or "most regularly," but invariable. The means used by the Spirit are administered by the church. Besides the administration of the sacraments, the preaching of the Word is viewed by Luther and the Confessors as intimately connected to the Spirit's activity through the church.

The Word is proclaimed by the church. In this way the church becomes the mother who gives birth to and nourishes every Christian. As the preaching church, the church is inextricably attached to the Spirit. Where the Spirit is there is also the church. For the church is nothing else than the place where the Spirit through preaching makes the redemptive work of Christ into a present reality.<sup>60</sup>

There is no hint that a different view is possible or acceptable. Actually, the opposite is true as evidenced in the Formula's condemnation of the Schwenkfelders. Condemned is the view,

That the ministry of the church, the Word proclaimed and heard, is not a means whereby God the Holy Spirit teaches men the saving knowledge of Christ, conversion, repentance, and faith or works new obedience in them.<sup>61</sup>

Thus the contextual mediacy of the Spirit--that is, the church as it proclaims the Word and administers the Word sacramentally--is limited by the Word itself. Any position that holds that the Spirit comes without an external Word is going beyond the Lutheran confessional understanding of the church and the Word.

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<sup>59</sup>Tappert, FC SD II 65, p. 534.

<sup>60</sup>Prenter, Spiritus Creator, p. 242.

<sup>61</sup>Tappert, FC SD XII 30, p. 635.

## CHAPTER III

### PRAYER AND THE MEANS OF GRACE

The Commission on Theology and Church Relations of the Lutheran Church--Missouri Synod correctly isolates another area of concern in its document on the charismatic movement that is evident in the theological expression of Jungkuntz. The CRCR Report of 1977 states, "Prayer . . . is not a means of grace, but a proper response to God's grace as offered in the sacrament of Baptism."<sup>1</sup> Jungkuntz vacillates between the traditional concept of the means of grace and his own redefinition. As a result of his vacillating position, prayer at times is presented as a kind of means of grace.

#### The Charismatic Position

Jungkuntz is very careful in his redefinition of the means of grace; or more correctly, he is very careful in his designation of prayer's position in relation to the means of grace. In his Catechism, Jungkuntz states, "Word and Sacraments 'give' God's grace; faith 'receives' God's grace; prayer 'releases' or 'realizes' God's grace."<sup>2</sup> Jungkuntz develops this idea in a lecture in the following way:

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<sup>1</sup>CTCR Report of 1977, p. 6.

<sup>2</sup>Jungkuntz, A Lutheran Charismatic Catechism (Howard City, Michigan: Bread of Life Ministries, 1971), p. 5.

. . . I think that very expression, "the means of grace," has to be analyzed a little more closely. Means of offering grace is one thing. Means of receiving grace is another. And, thirdly, means of releasing grace is third [sic] . . . . Now essentially, you see, they're all means of grace, but they're different aspects. And if we just stop at one expression, "means of grace," it's hard to differentiate those three different aspects. And that's where the confusion arises.<sup>3</sup>

After referring to a section of Luther's explanation to the Second Petition of the Lord's Prayer in the Large Catechism, which will be discussed later in this paper, Jungkuntz draws the following conclusion:

It would appear consistent with the theology of the Confessions, therefore, to speak of "Word and Sacraments" as the "means of offering grace," of "faith" as the "means of receiving grace," and of "prayer" as the "means of realizing grace." These three aspects of the "means of grace" ought to be neither separated nor confused but always distinguished and properly related.<sup>4</sup>

In addition to this differentiating of the three aspects of the means of grace, as he understands it, Jungkuntz also presents a very clear understanding of the traditional Lutheran definition of the means of grace, indicating that he understands its great importance in Lutheran theology.

One of the most characteristic Lutheran doctrines is its teaching on the means of grace. It is a corollary to the doctrine of justification, for it speaks to the question of how anyone is able to obtain that faith which alone justifies (AC IV-V).<sup>5</sup>

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<sup>3</sup> Jungkuntz, "Prayer and the Means of Grace," lecture delivered at the 1978 Chicago Area Lutheran Conference for Spiritual Renewal. (Tape)

<sup>4</sup> Jungkuntz, "Prayer and the Means of Grace in the Lutheran Confessions," a presentation for the Day of Theological Reflection at Concordia Seminary, St. Louis, Missouri, 1 April 1978. (One page outline duplicated)

<sup>5</sup> Jungkuntz, "A Response," p. 4.



With such a clear understanding of the means of grace as the channel through which God conveys to man the forgiveness of sins and the faith to receive it, it is difficult to follow the logic of differentiating the various aspects of the means of grace as Jungkuntz does. It seems that definitions are being changed so as to include meanings not consistent with confessional Lutheran theology, while maintaining the outward terminology acceptable in Lutheran circles. Thus, instead of clarifying the issue, Jungkuntz has made it more nebulous and unclear.

Jungkuntz has confused the theological discourse further by using the terms "releasing" and "realizing" grace interchangeably in the context of prayer. When reading his writings or hearing him speak, Jungkuntz uses either expression and may even alternate between them during a single presentation. Yet, these two terms express two significantly different concepts. Both of which would not correctly describe that relationship of prayer with the means of grace as expressed in the Lutheran confessional writings. There is a great difference between releasing something and realizing something as we shall see.

#### The "Realizing" of Grace in Prayer

Among the dictionary definitions most applicable for the term realize is the following: "to conceive vividly as real: be fully aware of: understand clearly."<sup>6</sup> Grace is not always fully understood by us as sinful human beings. As God's Spirit works in us through the Word, we come to recognize more fully God's

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<sup>6</sup>Webster's Third New International Dictionary of the English Language Unabridged (1976), s.v. "realize."

gift to us and what God has enabled us to do. This definition of realize would follow the translation of the German erkennen. Therefore it is correct to say that we become more fully aware of the blessings and gift of grace in Christ as we grow in our understanding of His love and care and forgiveness in the Word and Sacrament.

However, when reading Jungkuntz' development of prayer as a means of realizing grace, it becomes apparent that he thinks along different lines. From Luther, Jungkuntz claims to have found support for understanding prayer as a means of "realizing" the grace already given us in the Word and sacraments.<sup>7</sup> This is stated more boldly in his "A Response" to the CTCR Report. Jungkuntz says, "The Lutheran Confessions, nevertheless, ascribe to prayer the function of seeing to it that the benefits accruing from sacramental baptism are "realized" in us."<sup>8</sup> With such a quote it appears that the definition of "realized" is significantly different from the one mentioned above. Certainly, our Lutheran Confessions would want us to do more than just "conceive vividly as real" the benefits accrued from our baptisms. And Jungkuntz would understand this as being more than just an awareness of the blessings of baptism.

Another definition of "realize" is "to bring from potentiality into actuality."<sup>9</sup> This definition more closely describes what

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<sup>7</sup>Jungkuntz, "Prayer and the Means of Grace in the Lutheran Confessions."

<sup>8</sup>Jungkuntz, "A Response," p. 4.

<sup>9</sup>This is the second definition given for "realize" in Webster's Third International Dictionary under the general definition, "to make real: to bring into concrete existence."

Jungkuntz seems to have in mind as he sees the potential of baptismal grace become actual or real through prayer. The quote from Luther's Large Catechism used by Jungkuntz to support the idea that prayer realizes grace, is quoted here as he uses it in his Catechism and "A Response."

What is the kingdom of God? Answer: Simply what we learned in the Creed, namely, that God sent his Son, Christ our Lord, into the world to redeem and deliver us from the power of the devil, and to bring us to himself and rule us as a king of righteousness, life, and salvation against sin, death, and an evil conscience. To this end he also gave his Holy Spirit to teach us this through his holy Word and to enlighten and strengthen us in faith by his power. We pray here at the outset that all this may be realized in us and that God's name may be praised through his Holy Word and our Christian lives.<sup>10</sup>

Luther appears here to regard prayer as the actualizing of our potential as children of God. However, there are a few misrepresentations not at first evident. In the Tappert edition, which Jungkuntz uses as his basic authoritative text of the Confessions, there is a paragraph separating the last two sentences of the quote. This is significant. The editor deemed prayer distinct enough from the work of the Holy Spirit (who teaches, enlightens, and strengthens us "by his power"), that a paragraph division can be made. In the German edition of the Confessions there is a paragraph number indicating a break in the thought also. Thus the idea of prayer as a means of realizing God's grace is not so clearly presented as Jungkuntz would have us believe.

Secondly, the use of the word "realized" is not the best translation of the German. The German expression is kräftig werde. The noun, Kräftig, used in the previous sentence of the quotation

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<sup>10</sup> Jungkuntz, "A Response," p. 4.

is translated "power." A better translation of the phrase, and one that is more consistent with the German and the thought of the confessors, would be as follows: "We pray here at the outset that all this may be efficacious or powerful or forceful in us."<sup>11</sup>

Later, we will see how this correlates with the rest of the Confessions, especially as related to the Word-mediated Spirit.

Finally, the second last sentence of the quote is a key to this section of our study and analysis of Jungkuntz' work. Luther writes, "To this end he God also gave his Holy Spirit to teach us this through his holy Word and to enlighten and strengthen us in faith by his power."<sup>12</sup> Here Luther clearly states that it is the Spirit mediated "through his holy Word" that gives strength and power for the believer's faith. It is not the prayer that does it. Jungkuntz is silent on this sentence in all his writings.

"Realizing grace," by means of prayer, is foreign to the Lutheran Confessions. Only God's Word brings true realization of God's rich grace in Christ. It may be that Jungkuntz understands this as a given presupposition, but he gives no indication of this in his writing on the specific topic. Rather, it seems that Jungkuntz is developing an idea and reading it back into the Confessions.

Because Jungkuntz follows much of Prenter's theology as expressed in his comprehensive study on Luther's concept of the Holy Spirit, it may be that Jungkuntz adopted such an idea of the realizing

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<sup>11</sup>Translation from the Bekennnisschriften, p. 673 by the writer: Derhalben bitten wir nu hie zum ersten, dasz solches bei uns kräftig werde. . . . (LC III 52).

<sup>12</sup>Tappert, LC III 51, p. 427.

of grace through prayer from Prenter. The concept of realization is mentioned by Prenter, but not in the same context.

Even though the Word and the Spirit are separated so that where the Word is we are asked to pray about the Spirit and wait on him; they are not separated as two categories which are not concerned with one another and which only incidentally are brought into connection with each other, but they are separated as promise and fulfillment, as prayer and the answer to prayer, as a sign and as a reality. The two ideas meet in Christ himself as a unity of the promise and the fulfillment, of the ideological content of the Word and its realization, and of prayer and the answer to prayer.<sup>13</sup>

Even here it is the "realization" and God's Word that are connected, not prayer and the means of grace. Grace is clearly understood only in God's Word. Prayer cannot realize this grace. Here is Prenter's own thinking, another definition of "realize" is being used; one which is truly beyond the scope of the Lutheran Confessions, if attributed to prayer: "to bring to concrete existence."<sup>14</sup> Grace was most concrete in Christ our Lord. The Evangelist, St. John (1:14a) says, "And the Word became flesh and dwelt among us, full of grace and truth."

#### The "Releasing" of Grace in Prayer

The term "releasing," is used almost interchangeably with "realizing." Jungkuntz states in his response that "prayer releases Baptism's power in the life of the baptized."<sup>15</sup> Again, dictionary definitions lead us to some theologically unsound propositions evidenced in Jungkuntz' writing. Only two definitions for "release" are possible in the context of this discussion on

<sup>13</sup>Prenter, Spiritus Creator, p. 107. Emphasis added.

<sup>14</sup>Webster's Third International Dictionary, s.v. "realize."

<sup>15</sup>Jungkuntz, "A Response," p. 4.

prayer and the means of grace. They are the following: "to set free from restraint, confinement, or servitude: set at liberty: let go" and "to relieve from something that confines, burdens, or oppresses."<sup>16</sup> Neither of these terms is correct when we talk about the free gift of grace that is ours in Christ. Yet that is exactly what Jungkuntz says.

In prayer it's a spiritual kind of unwrapping of the gift. It's going to God and saying, "This Gift that You've given me, I'm going to take the wraps off it. And I want You just to let me enjoy the Gift You've given me here. Just let it happen." It's maintaining that personal relationship with the Giver. Otherwise you just go off here by yourself and you have a relationship to the Gift. And that isn't what God wants. He doesn't just want to give you a Gift so you become so fascinated by the Gift that you forget Him, the Giver. And that happens in prayer. And in prayer you're just before God, just enjoying His presence and asking Him to be with you as you unwrap this Gift and to really let it come to expression. That's the release of the grace.<sup>17</sup>

Traditionally, Lutherans have said that baptism's blessings and power are already released in the water because of the Word, as the Catechisms of Luther clearly state. The benefits of Baptism are received in faith and are not released for any other purpose. The idea of a time-release capsule of grace in the life of a Christian is far beyond Scripture and the Lutheran Confessions. Jungkuntz champions this idea as he points to "Luther's understanding of prayer and its role in releasing into fulfillment the promise connecting the Holy Spirit with Word and Sacraments."<sup>18</sup>

The contention of this writer is that "releasing" is the more generally used word in Jungkuntz' vocabulary. Although he

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<sup>16</sup> Webster's Third International Dictionary, s.v. "release."

<sup>17</sup> Jungkuntz, "Prayer and the Means of Grace."

<sup>18</sup> Jungkuntz, "A Response," p. 5.

uses both releasing and realizing interchangeably, releasing seems to be at the center of his thinking. Undoubtedly this is a result of the "release of/in the Spirit" as a term common among Pentecostal Christians.

One must bear in mind that, in distinction to the sacrament of baptism, this release (baptism) of the Spirit is not a permanent state and does not give an indelible character to the individual.<sup>19</sup>

This is especially true among Roman Catholic charismatics who share a common sacramental emphasis with the Lutheran charismatics. A Roman Catholic charismatic, using the term "release," indicates that there is a relationship between prayer, the means of grace, and the Spirit.

. . . the very phrase "baptized in the Spirit" is misleading because it might lead people to think that they did not receive the Holy Spirit in the sacrament of baptism and that they did not continue to receive him in a special way in confirmation and the eucharist. . . . Therefore, it is better to use the phrase such as "awakening of the Spirit" or "release of the Spirit."<sup>20</sup>

The concept that something is being held captive or hostage for the purpose of being released is not comprehensible in the context of grace. God's grace has been given to all. In prayer we may ask for grace, but this action does not grant grace to us, nor does it serve as the key that unlocks the door to God's heart, nor even does it serve as the medium through which God channels His grace. Prayer is a response to God in grace and faith.

Jungkuntz speaks of prayer as a "release button." After quoting Luther's Order of Baptism, he writes:

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<sup>19</sup> J. Massingberd Ford, The Pentecostal Experience (New York: Paulist Press, 1970), p. 24.

<sup>20</sup> Ibid., pp. 50-51.

Thus we see that Luther would not be afraid of seeing an event distinguishable from baptism, namely, prayer, as the repeatable occasion for a kind of "second experience" which serves as the "release button" for the benefits already sacramentally given and received in holy baptism.<sup>21</sup>

He develops this more in the analogy of the firecracker. The firecracker, says Jungkuntz, represents God's grace as potential for the Christian. The anticipation and knowledge of what that potential could and would do when released as a firecracker, Jungkuntz equates with faith. The fun--the bang of the firecracker--is not released until the firecracker is lighted. This lighting Jungkuntz compares to prayer.

You can have faith in the promise of salvation. And receive it in a sense and in a sense he [Jungkuntz' son] had the firecracker by anticipation. . . he knew it was all there. But the real fun of it all wasn't released until he lit it. And I think it's in prayer that the heart of faith lights the firecracker. And it's this fuse particularly that represents, you know, our access to the grace that's contained in the firecracker. So I call the fuse, "Word and sacrament." And the heart here is the faith that grasps that potential. And prayer is the spark that sets it off.<sup>22</sup>

The danger in such an approach is that prayer for grace, or prayer for releasing grace, causes those persons terrified by sin to seek salvation and forgiveness through their own work of prayer. This would direct them away from the clear objective Word of forgiveness and grace in the Word and sacraments. Jungkuntz indicates that faith, grace, the Word, and the sacraments--without prayer--would be worthless. Such a position confines grace and holds it hostage, contrary to Scripture's own witness that God's grace is free and for all.

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<sup>21</sup> Jungkuntz, "A Response," p. 5.

<sup>22</sup> Jungkintz, "Prayer and the Means of Grace."



Such an approach also is contrary to Luther's own understanding of Baptism's power. Jungkuntz indicates that prayer is a necessary ingredient in the receiving of grace. He states: "If you have any one of these factors missing, the whole thing in a sense is lost."<sup>23</sup> He said this in the context of the firecracker analogy and he meant the factors of faith, means of grace (Word or sacrament), and prayer. Luther, on the other hand, contended that prayer, although important, was not what gave baptism its power. Baptism's power came from the Word itself which was the vehicle for the Spirit. This Luther clearly states in his Large Catechism.

To appreciate and use Baptism aright, we must draw strength and comfort from it when our sins or conscience oppress us, and we must retort, "But I am baptized! And if I am baptized, I have the promise that I shall be saved and have eternal life, both in soul and body." This is the reason why these two things are done in Baptism: the body has water poured over it, though it cannot receive anything but the water, and meanwhile the Word is spoken so that the soul may grasp it.

Since the water and the Word together constitute one Baptism, body and soul shall be saved and live forever: the soul through the Word in which it believes, the body because it is united with the soul and apprehends Baptism in the only way it can.<sup>24</sup>

#### The Filling of Need in Prayer

In seeking to maintain a needed relationship between the means of grace and prayer, Jungkuntz goes overboard. In his Catechism, he states, "God has joined Word and Sacrament together with prayer."<sup>35</sup> In the context, he infers that they must never be divided or separated. The reason seems to be that Jungkuntz sees in prayer the filling of a need or a gap in the area of the theology of prayer.

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<sup>23</sup> Ibid.

<sup>24</sup> Tappert, LC IV 44-46, p. 442.

<sup>25</sup> Jungkuntz, A Lutheran Charismatic Catechism, p. 5.

In a personal interview, Jungkuntz commented to this writer that there was a hiatus in the circle of means of grace, Word, and Spirit that is completed by prayer.<sup>26</sup> He attributed the idea to Prenter, but (as of this writing) no documentation has been found to confirm this view. On the contrary, when Prenter speaks about a hiatus he is referring to the gap in Luther's theology which is left open for the dynamics of God's Word.

In Luther's realistic witness of the Spirit there is no guarantee at all, but a doctrine of the means of grace which, in the place of guarantee, shows a great hiatus. But by this hiatus there has been made room for the living One who cannot be reconciled to any guarantee. Therefore, because there is room for the witness about the living God we are placed under the blessing of the gospel. Of course, this must not be understood to mean that Luther should have secured a place for the living God by a theological maneuver, and then at the same time have smuggled that guarantee in through the back door. The hiatus in Luther's theology means that there is a place for the testimony about the living God, not that we have enclosed him and brought him into the system. The hiatus in Luther's theology means that there is room for constant preaching, for the proclamation. In the proclamation we expect the gracious coming of the Spirit. And we expect it because the Spirit is a person, the active God himself.<sup>27</sup>

The gap is maintained by Luther for the sake of understanding the greater purpose and power of God in dealing with humanity.

Jungkuntz wants to fill this gap by inserting man's response to God--prayer.

Jungkuntz finds in prayer an alternate means of grace acceptable to other charismatics who come from a non-sacramental background. This motivation does not come out clearly in his writings, but it is clear in that this is the end result. Bruner

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<sup>26</sup> Jungkuntz, personal interview at his home, Valparaiso, Indiana, 18 September 1979.

<sup>27</sup> Prenter, Spiritus Creator, p. 171.

indicates that, for Pentecostals, prayer is viewed as a "release button" and a way of "realizing" the power of the Spirit.

One of the most frequent representations of obedience-- indeed quite often appearing as a separate condition itself-- is prayer. . . . It is held that apart from prayer the gift cannot ordinarily be received. . . it is not simply prayer that usually obtains the gift, but a definite kind of prayer-- "intensive and persevering prayer."<sup>28</sup>

Thus Jungkuntz is falling into the Pentecostal concept of prayer as a means of grace.

In support of his viewpoint, Jungkuntz quotes a section of Luther's Order of Baptism of 1523, where Luther bemoans the fact that parents and Christian leaders are cold and careless regarding the baptized that they do not pray zealously for them. Commenting on that passage, Jungkuntz concludes:

Thus we see that Luther would not be afraid of seeing an event distinguishable from baptism, namely, prayer, as the repeatable occasion for a kind of "second experience" which serves as the "release button" for the benefits already sacramentally given and received in holy baptism.<sup>29</sup>

Prayer becomes the "missing link" in the process of receiving God's grace. Yet it is denied that prayer is a means of grace. To reinterpret the means of grace in such a way wreaks havoc for the lay person or uncritical clergy.

Other Lutheran charismatics have picked up on this idea and have opened the area of prayer as a possible "immediate arena" for the experience of God's Holy Spirit. Dorpat commented:

This writer has often wondered if the whole area of prayer hasn't been somewhat under-emphasized in the Lutheran Church--Missouri Synod because there is something very

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<sup>28</sup> Bruner, A Theology of the Holy Spirit (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1970), p. 98.

<sup>29</sup> Jungkuntz, "A Response," p. 5.

subjective and mysterious and direct about God answering a believer's prayer. This kind of "immediate" action is hard to fit into a narrow interpretation of the confessional statements concerning God acting only through the spoken or written Word or the sacraments.<sup>30</sup>

Prayer we see is left open as the necessary link in explaining God's activity with the believer. Prayer opens us up to God and opens God up to us. Prayer becomes the context in which God may also work--a means of grace.

. . . prayer, often persistent and expectant, is frequently the spiritual context, and the laying on of hands for the "fullness" of the Spirit is often the occasion when this "baptism" occurs.<sup>31</sup>

In the charismatic movement the idea of speaking in tongues, at least among many Lutheran charismatics, is a form of worship and prayer. If this is the case, then speaking in tongues is a possible means of grace. Christenson states, "through this act of worship the Holy Spirit builds up your life in Christ."<sup>32</sup> Thus, in some charismatic thinking, there is an immediate working of the Holy Spirit in the context of prayer without the Word or sacraments. Prayer, as a means of grace, builds up the individual Christian in the faith and Christ-like life. So goes the thinking of a number of leading Lutheran charismatics.

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<sup>30</sup>Dorpat, "Prophecy, Preaching, and Enthusiasm: A Study of the Gifts of the Holy Spirit in the Light of the Lutheran Confessions" (Seward, Nebraska: by the Author, n.d.), p. 9.

<sup>31</sup>J. Rodman Williams, "A Profile of the Charismatic Movement," Christianity Today 19 (February 1975), p. 11.

<sup>32</sup>Larry Christenson, The Charismatic Renewal Among Lutherans (Minneapolis, Minnesota: Bethany Fellowship, Inc., 1976), p. 85.

### The Fulfilling of Law in Prayer

If prayer is viewed as a means of releasing or realizing grace, then it appears that we are faced with a severely legalistic concept of how one receives God's grace. The releasing or realizing of grace becomes a process by which grace is won because of man's own abilities or work. Jungkuntz reveals this in his firecracker analogy. He uses the comparison of his son's joy and thrill at the lighting of a firecracker and compares that to the releasing of grace through prayer. Speaking about his son, Jungkuntz relates the experience to prayer as follows:

His heart was filled with anticipation. That's faith. He knew the potential of that firecracker. It was all there. But it couldn't be released. The power of the firecracker and the fun involved couldn't be released until he actually lit it. And I think that's comparable to the life of prayer. You can have faith in the promise of salvation and receive it in that sense. You know, in a sense he had the firecracker. By anticipation he knew it was all there. But the real fun of it all wasn't released until it was lit. And I think that it's in prayer that the heart of faith lights the firecracker. It's this fuse, particularly, that represents our access to the grace that is contained in the firecracker.<sup>33</sup>

Grace and salvation become a gift which must be earned by proper prayer. Thus the proper order is turned upside down. The means of grace, if the term can be used as Jungkuntz uses it, become works to achieve grace. Prenter, in explaining Luther's opposition to the enthusiasts, seems to be describing the approach taken by Jungkuntz and the theological gymnastics that result.

. . . We must understand the indifference of the enthusiasts to the outward Word and the sacraments. The outward Word and the sacraments are the bridge or the ladder on which the Spirit comes down to us. But he who intends to work himself up to the Spirit has naturally no interest in a way that leads from

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<sup>33</sup> Jungkuntz, "Prayer and the Means of Grace." Emphasis added.

heaven downward. It is this difference between a theocentric-evangelical and an anthropocentric-nomistic total view which Luther states when he says that the enthusiasts turn the right ordo Christianae vitae upside down.<sup>34</sup>

This is not the way of the New Testament either. It is not the way of the Lutheran church. Such an approach to grace would fall under St. Paul's Galatian anathema, "another Gospel."

Because of a close fellowship with Roman Catholic charismatics in a common sacramental orientation, Lutheran charismatics have uncritically fallen into other doctrinal errors. This is evident as we hear a Roman Catholic charismatic speak about the uncertainty of salvation and relate such ideas to the necessity of prayer and other good works.

We can never be certain of our salvation, and herein we differ from many non-Roman Catholic Christians: Never until we reach heaven can we be certain that we are saved. St. John says that the truth is not in him who says that he has no sin. Therefore, we must work out our salvation with fear and trembling, as scripture says. Consequently, it is quite a good plan to have a certain amount of time which one sets aside for God wach day, just as members of cursillo groups do. If one wants a very close union with God, it is doubtful whether less than an hour and a half or two hours of prayer a day is sufficient. One may not be called to a very close union with God. One, however, should devote a certain time to attending Mass, reading the scriptures, practicing mental prayer, and, especially, listening to God.<sup>35</sup>

Notice the highly legalistic style of thinking. Such ideas result in the logical conclusion that less than one and a half hours of prayer would undoubtedly not be sufficient for a very close relationship with God. It is this prayer time which releases the grace and the Spirit, as a result of the sacrament of baptism, say the Roman

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<sup>34</sup>Prenter, Spiritus Creator, p. 254.

<sup>35</sup>Ford, The Pentecostal Experience, p. 48.

Catholics--an idea echoed by Jungkuntz a number of times. The same Catholic charismatic writer adds:

Further, when we speak about being baptized in the Spirit, we must not forget that the Holy Spirit is present in the world and indwelling in every person sacramentally baptized, waiting for a response from that person. This prayer experience means that the presence of the Holy Spirit is made even more efficacious, is unleashed, and the person becomes conscious of being immersed in the love of the Holy Spirit.<sup>36</sup>

Mandated prayer is law. There is no getting around it. As a command it does not promise grace, except as St. Paul warns in Romans 10:5, "Moses writes that the man who practices the righteousness which is based on the law shall live by it."

Such law-orientation is not necessarily the result of following the man-centered work-righteousness of Roman Catholics. Because of highly sensitive consciences, some Christians are more susceptible to a legalistic approach to grace. In a number of situations, charismatics had greater awareness of their consciences and were terrified to such an extent that they needed greater assurance of God's love and forgiveness. Howard Tepker of Concordia Seminary, Fort Wayne, suggested to this writer that one of the factors leading to the charismatic movement was a sense of insecurity of salvation. He indicated that a method used by the Seminary in dealing with a charismatic individual, who viewed the dynamic power of the Spirit in his personal life as an answer to his insecurity, was to "give a good dose of the Gospel."<sup>37</sup>

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<sup>36</sup>Ibid., p. 52.

<sup>37</sup>Howard W. Tepker, personal interview, Concordia Theological Seminary, Fort Wayne, Indiana, 18 September 1979.

Jungkuntz picks up on this idea of a troubled conscience in the Confessions as he quotes Melanchthon, ". . . we need external signs of this exceedingly great promise, since a terrified conscience needs manifold consolations."<sup>38</sup> Jungkuntz cites this reference to support the fact that the confessional pattern for confirming the faith presents good works as vital for the terrified consciences: ". . . good works, which are the promised fruit of faith, are external signs, like Baptism and the Lord's Supper, serving to bring consolation to the terrified conscience."<sup>39</sup>

Jungkuntz, however, makes the assumption, not found in the Confessions, that the "gifts of the Spirit" and "charismatic manifestations" can also be categorized under good works which follow faith. Here he seems to be reversing his position stated earlier that the grace is released by the works themselves, that is, by prayer.

Another example of a terrified or highly sensitive conscience among charismatics is the following comment made by Erwin Prange. In the context of experiencing the gift of the Holy Spirit, he writes,

I, too, was fresh and new. I felt forgiven and cleaned. A lifetime load of guilt had evaporated like fog in the morning sun. Then I noticed that I was praying in a new language of praise. It had all been so simple and easy. . . .<sup>40</sup>

Though Prange had been baptized, had participated regularly in Holy Communion, and had heard the word proclaimed, he indicates that the experience brought him consolation.

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<sup>38</sup>Tappert, Ap IV 275, p. 148.

<sup>39</sup>Jungkuntz, "A Response," p. 5.

<sup>40</sup>Prange, The Gift is Already Yours (Plainfield, New Jersey: Logos International, 1973), p. 53.



Contrary to this position, it must be maintained that the Gospel is never preached in vain. The individual may not have heard, understood, or believed the Gospel, but how he could be moved by prayer, without the external Word, to understand and experience the pure and free Gospel of Jesus Christ, is difficult to comprehend.

The only explanation for the comfort of prayer for a terrified conscience is that mandated prayer would play up to the human, natural predisposition that assumes good works somehow placate God. What actually happens is that the conscience becomes preoccupied with ways of fulfilling the law rather than with the fact that fulfilling the law is impossible. The problem is that the Gospel is not being experienced and that the assurance of salvation through Christ alone is not being shared and witnessed.

When writing about the effects of the Gospel on a contrite sinner, C. F. W. Walther proclaims, "the . . . effect of the Gospel is that it . . . takes all terror, all fear, all anguish, from him and fills him with peace and joy in the Holy Ghost. . . . It removes all unrest and fills us with a blessed, heavenly peace."<sup>41</sup>

In most of Jungkuntz' writings on prayer, he emphasizes the "obedience" that is part of the Christian's response to God's love in Christ. Yet, in the context of speaking about prayer as a release or realizing of grace, it would be highly unLutheran to avoid mentioning that prayer is not man's way of getting God to give us grace, but rather only a proper response to the grace

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<sup>41</sup>C. F. W. Walther, The Proper Distinction Between Law and Gospel, reproduced from the German edition of 1897 by W. H. T. Dau (St. Louis: Concordia Publishing House, n.d.), p. 16.

already given. Yet, in effect, that is what Jungkuntz does with his concept of realizing or releasing grace through prayer.

The Lutheran Confessional tradition thereupon maintains this biblical pattern. Luther's treatment of prayer in his Large Catechism makes it patently clear that prayer is not an optional matter, but an integral part of the Christian life--not opposed to sacramental baptism or beyond it, but integral to it and flowing from it as a necessary fruit.

. . . Scripture clearly teaches that prayer and obedience, which flow from faith in the Gospel promises, release the "gifts" and "fruit of the Holy Spirit" in one's life, thereby "confirming" that faith. . . .<sup>42</sup>

This is correct, yet it subtly emphasizes something that may not be so correct. Suggesting that prayer is necessary may be a subtle form of the old Lutheran heresy of Majorism. Georg Major, a Lutheran theologian of the 1500's, had insisted that good works were not just necessary, but were necessary for salvation.<sup>43</sup>

Jungkuntz seems to have taken the point a step further. "Prayer is a necessary response to grace."<sup>44</sup> This, in itself, is acceptable terminology. However, in the context of prayer as a release of grace, it raises the question of whether one can be saved without prayer's release. The Formula of Concord, refuting the Majorists, in Article IV on Good Works, states that the use of such terminology must be understood correctly and not construed to imply compulsion.<sup>45</sup>

If the necessity of prayer for the release of grace implies that salvation is also at stake, then we are witness to cloaked work-

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<sup>42</sup>Jungkuntz, "Response to Dr. Preus' 8 Points of Concern."

<sup>43</sup>F. Bente, Historical Introductions to the Book of Concord (St. Louis: Concordia Publishing House, 1921; reprint ed. 1965), pp. 112-124.

<sup>44</sup>Jungkuntz, "Prayer and the Means of Grace."

<sup>45</sup>Tappert, FC SD IV 16, p. 554.

righteousness which is contrary to Scripture and the Gospel.

Fagerberg comments on distinguishing between a doctrine of works and justification:

The Catholics considered themselves unjustly attacked for an alleged Pelagian heresy, namely that we are able by our own strength and merit to do good and attain eternal life. By ourselves our works are not meritorious, but they become meritorious through the grace of God. Ostensibly, then, the Confutation takes the same position as Augustine; but there are characteristic differences, which cause the emphasis to shift toward the meritorious character of the works. The difference lies in that Augustine argued against the doctrine of works, while the Catholics in the 16th century contended for it. Therefore, alongside of the pure Augustinian statements there are phrases which cannot be interpreted anything but a pure doctrine of works. Merits are said to contribute to justification and the forgiveness of sins.<sup>46</sup>

There is a fine line of distinction, but one that must be made.

The point in Fagerberg's argument is that a position of silence, when a position of opposition should be taken, is just as detrimental as outright support of a controversial position.

If prayer is necessary for Christian living, which the Confessions and Luther's Catechism specifically affirm, it still falls under the area of law and the sanctified Christian life, rather than under the Gospel and free gift of God's grace. Under no circumstance can prayer be placed properly under the Gospel. It is not a means of grace.

One final area that will be discussed later in this paper is the fact that prayer is necessary for the Christian life--in the sense that it is the part of the living out of the Christian life each day, but not a means of "releasing grace." Jungkuntz

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<sup>46</sup>Fagerberg, A New Look at the Lutheran Confessions (1529-1537), trans. Gene J. Lund (St. Louis: Concordia Publishing House, 1972), pp. 275-276.

claims that "prayer continues to be a means of releasing Christ's LIGHT in the life of the Christian through his life."<sup>47</sup> If prayer is not an initial means of grace, such as Baptism or the Word, the point of this quotation then would indicate that prayer could very easily be considered a continuing or strengthening means of grace on a par with the Lord's Supper.

In the final analysis, the legalistic approach to grace is never vindicated. Prayer, as will be developed in the next section of this chapter, properly falls under the area of Christian sanctification. It is a "proper response" to God's love and forgiveness in Christ. It is part of the new life of loving obedience that characterizes one who has fully understood, or at least believes, the Good News of salvation through Christ alone.

#### The Confessions Respond With "Sola Gratia"

Of the three sola's of the Lutheran Reformation (sola gratia, sola fide, sola scriptura--by grace alone, by faith alone, by scriptures alone), the most freeing and empowering is the phrase sola gratia. In this phrase the full and free forgiveness of sins by God through faith on account of Jesus Christ's substitutionary sacrifice is most clearly expressed. Around this phrase Luther and the other confessors rallied time and again. In the graciousness of God we find the comfort and strength necessary for living out the Christian life in its fullness. Thus, the means of grace can never be turned into something else which requires merit or

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<sup>47</sup> Jungkuntz, "JESUS, the LIGHT in the Lutheran Confessions," outline for a presentation at the Second Annual Southeastern Lutheran Conference on the Holy Spirit, Atlanta, Georgia, 11-13 May 1979. (Mimeographed.)

obedience. Prayer is not a means of grace. Nor should prayer be linked to grace in such a way that it would appear that prayer is necessary for grace to be effective.

#### The Efficacy of the Means of Grace

Jungkuntz develops much of his argument on prayer as a means of grace through the employment of the term, "realized." he utilizes that word from our own confessional writers in an inaccurate way. Upon examination of Luther's own statement in the Large Catechism, we find that Luther's intent was not that which is represented by Jungkuntz. Before quoting a section of the Large Catechism on prayer, Jungkuntz writes as follows:

. . . even though Luther insists that the Holy Spirit establishes Christ's kingdom within us through "the Word and faith," he also emphasizes the function of prayer as that means by which "all this may be realized in us."<sup>18</sup>

This is not what Luther was saying. The assumption drawn by Jungkuntz is partly due to his dependence upon a less than accurate English translation of the Confessions, which in this instance does not convey the German or the Latin adequately. Jungkuntz quotes Luther and uses the word translated in the Tappert edition as "realized." It is obvious from the previous section of this chapter that a better translation would have been "effective," or "powerful." This would follow the Latin, efficax, as well as the German, kräftig. Both these words would more correctly translate into English as "effective" rather than as "realized."

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<sup>48</sup> Jungkuntz, "Lutheran Charismatics, Jesus, and the Book of Concord," Lutheran Charismatic Renewal (July 1980), p. 2.

This translation would be more in line with the rest of the Confessions which underline the efficacy of the Word and the Spirit. The Formula of Concord is especially clear in showing the efficacy of the Word and the Spirit in carrying out God's purposes. In the Epitome's Article on Election, the confessors state the following:

The passage, "Many are called, but few are chosen," does not mean that God does not desire to save everyone. The cause of condemnation is that men either do not hear the Word of God at all but willfully despise it, harden their ears and their hearts, and thus bar the ordinary way for the Holy Spirit, so that he cannot work in them; or, if they do hear the Word, they cast it to the wind and pay no attention to it. The fault does not lie in God or his electio, but in their own wickedness.<sup>49</sup>

Any failure of the Word and Spirit is on man's part, not God's.

Prenter explains why this idea must be maintained in our Lutheran theology.

The idea of the sovereignty of the Spirit and the insufficiency of the outward Word, if consistently carried through, will lead to a predestinarian concept of God. The idea of the dependence of the Spirit on the outward Word will, if carried through with the same consistency, lead to the view that the responsibility for the insufficient effect of the Word must be placed on the man who hears it. The Word in itself is indeed the mediator of the Spirit and his power. When it does not succeed in influencing all, the reason must be found in the varied reaction of different people to the Word. Neither of these two points of view belongs to Luther. His view is found only where both ideas are united in the mutual tension and where this tension is not logically glossed over, but is retained and resolved in Christ alone.<sup>50</sup>

But even more important for our understanding of God's efficacious Word and Spirit is this passage from the Solid Declaration of the Formula of Concord.

We shall now set forth from the Word of God how man is converted to God, how and by what means (namely, the oral Word and the holy sacraments) the Holy Spirit wills to be efficacious in us by giving and working true repentance, faith, and new

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<sup>49</sup>Tappert, FC Ep XI 12, p. 496.

<sup>50</sup>Prenter, Spiritus Creator, p. 106.

spiritual power and ability for good in our hearts, and how we are to relate ourselves to and use these means.<sup>51</sup>

Later in the same document, we see that it is God's activity through the Word which is labeled "efficacious."

. . . we . . . should know certainly that God reveals his will in this way, and that in those whom he thus calls he will be efficaciously active through the Word so that they may be illuminated, converted, and saved. For the Word through which we are called is a ministry of the Spirit--"which gives the Spirit" (II Cor. 3:8) and a "power of God" to save (Rom. 1:16). And because the Holy Spirit wills to be efficacious through the Word, to strengthen us, and to give us power and ability, it is God's will that we should accept the Word, believe and obey it.<sup>52</sup>

Thus we see the Word and the Spirit receive the ascription of efficacious. It is this idea that is more consistent than Jungkuntz' term, "realize."

However, lest it appear that every time the Tappert edition uses the term "efficacious" it has consistently translated the German kräftig or the Latin efficax, it must be pointed out that closely following the previous quotation in this paper the following one was made:

Every poor sinner must therefore attend on it, hear it with diligence, and in no way doubt the drawing of the Father because the Holy Spirit wills to be present in the Word and to be efficacious with his power through it.<sup>53</sup>

Here the term "efficacious" is not even mentioned in the Latin or German. The German would more correctly be translated as, "The Holy Spirit wills to be present in the Word and to work with his

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<sup>51</sup>Tappert, FC SD II 48, p. 530. The word translated "efficacious" is the German kräftig.

<sup>52</sup>Tappert, FC SD XI 29, p. 621. The words underlined emphasize the multiple renderings of the German kräftig and the Latin efficax.

<sup>53</sup>Tappert, FC SD XI 77, p. 629. Emphasis added.

power through it."<sup>54</sup> Although the translation does not have the term "efficacious", the idea is still there and the Word-mediated Spirit is certainly presupposed.

Later in the same section of the Formula of Concord, the confessors boldly state that the Holy Spirit is efficacious and active through the living Word of God--proclaimed, heard, and meditated upon: ". . . the Holy Spirit wills to be certainly present with and efficacious and active through the Word when it is proclaimed, heard, and meditated upon."<sup>55</sup> It is clear from the Confessions, then, and especially from the Formula of Concord, that efficacy is a proper description of the working of the Holy Spirit through the Word. In none of the above passages is there any mention about prayer activating this power or grace.

On the contrary, the Apology is quick to indicate that it is not man's work, but God's gracious gift of faith which truly "realize" grace--that is, brings it from potentiality into actuality.

Faith alone justifies because we receive the forgiveness of sins and the Holy Spirit by faith alone. . . . This is not because it [faith] is a work worthy in itself, but because it receives God's promise that for Christ's sake he wishes to be propitious to believers in Christ and because it believes that "God made Christ our wisdom, our righteousness and sanctification and redemption," (1 Cor. 1:30).<sup>56</sup>

Prayer, in this context of faith, as will be explained later, is an expression of faith. Luther states this clearly in his Large Catechism.

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<sup>54</sup>The writers translation from the Bekenntnisschriften, p. 1085, denn der H. Geist will mit seiner Kraft bei dem Worte sein und dardurch wirken.

<sup>55</sup>Tappert, FC SD XI 39, p. 622.

<sup>56</sup>Tappert, Ap IV 86, p. 119.



Although he gives and provides these blessings bountifully, even for wicked men and rogues, yet he wishes us to pray for them so we may realize that we have received them from his hand and may recognize in them his fatherly goodness toward us.<sup>57</sup>

Even where prayer is mentioned in the context of the Holy Spirit, the Word has preceded efficaciously--that is, conversion has already occurred. Biblical support for this is recalled by the CTCR document of 1972.

It will be noted, furthermore, that in each of these instances baptism with the Spirit occurred after conversion. The apostles were Christians before Pentecost. The Samaritans had given heed to the preaching of Philip before Peter was sent to them and prayed that they might receive the Holy Spirit (Acts 8:6, 14-15). Likewise in the case of Cornelius, he was a "devout man who feared God with all his household" and prayed constantly to Him even before Peter entered into his house and preached to him with the result that the Spirit fell on all who heard the Word (Acts 10:2, 44-48).<sup>58</sup>

And where the Spirit is manifested, it was not the result of prayer, but the Word, as Bruner confirms in his study on Acts 4:23-31.

In the first place it is important to observe that the Holy Spirit, according to the text, was not given because he was asked for. This is sometimes overlooked. The disciples asked for boldness in speaking the Word. Nevertheless--or therefore!--the result is the filling of the Spirit. Interestingly, there is no record in Acts of men praying that they might receive the Holy Spirit. We may be sure that it is proper, indeed desirable, for believers to ask for the Spirit continually (so Luke 11:13), but it is not necessary to do so in so many words in order to have the Spirit's presence or assistance, as the present Acts text among others teaches. We may be led, in fact, to believe from this text that

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<sup>57</sup>Tappert, LC III 83, p. 431. The term translated as "realize" is the German erkennen. This German word is closest to what Luther meant and what Lutherans mean when they use the English term "realize" in relation to faith and grace. Jungkuntz understands the term this way, but he does not distinguish this meaning from others in the translation of the German or the Latin. Thus, he comes into some difficulties and misconceptions, or misrepresentations in his writing about "realizing" grace.

<sup>58</sup>CTCR Report of 1972, p. 12

wherever there is the prayerful desire among Christians for the service of Christ there is the full gift of the Spirit. The Luke 11 and Acts 4 texts are, respectively, addressed to and expressed of Christians and, taken together, they do not teach the necessity of prayer for the full reception of the gift of the Holy Spirit. They do teach that simple Christian prayer receives the Father's continuing provision of his Holy Spirit whether the Spirit himself is specifically requested (Luke 11) or not (Acts 4).<sup>59</sup>

Dunn, in discussing the conversion of Cornelius in Acts, notes the same fact. The Spirit came while Peter was speaking, not while the people were praying.

Notice when the Spirit fell on Cornelius: it was while Peter was speaking of the forgiveness of sins which the believer receives (10.43f). Peter has said nothing of the gift of the Spirit (as he did in Acts 2.38), but had just begun to speak of belief and forgiveness. The natural implication is that Cornelius at that moment reached out in faith to God for forgiveness and received, as God's response, the Holy Spirit (cf. 11,17; 15.9), not instead of the promised forgiveness but as the bearer of it (cf. Gal. 3.22f). The Spirit was not something additional to God's acceptance and forgiveness but constituted that acceptance and forgiveness. The Spirit thus given affected Cornelius in various ways, but it was the one gift.<sup>60</sup>

Thus the translation of the whole concept maintained by Jungkuntz about prayer as a means of "realizing" grace is weak, if not unfounded. The true realization comes only through faith and the means of grace. These are efficacious in their own right without prayer, because they are God's work. To make the efficacy of God's Word and work depend on man is once again going beyond the Scriptures and the Lutheran Confessions.

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<sup>59</sup> Bruner, A Theology of the Holy Spirit, p. 171.

<sup>60</sup> James D. G. Dunn, Baptism in the Holy Spirit (Philadelphia: The Westminster Press, 1970), p. 80.

### The Spirit Effects the Means of Grace

Prayer does not make the means of grace efficacious. The efficacy of the means of grace, and especially the Word, is the result of the working of the Holy Spirit through the means. It is the Spirit's intimate connection with and operation through the gracious Word of God which is really the issue in this discussion of prayer and the means of grace. Because the Spirit continues to choose to work through the Word, the Word continues to be efficacious. It is the gift of faith which in turn apprehends this grace as its own. The Confessions are clear on this.

Nowhere in the Lutheran confessional writings do we hear that it is prayer that makes the means of grace efficacious. On the contrary, it is the gracious Word of God as a means of the Holy Spirit that is most often identified as the source or power behind the efficacious activity of the Word. The Confessions state that it is not the preaching nor the hearing of God's Word that finally results in conversion, but rather "the power and operation of the Holy Spirit, who through the Word preached and heard illuminates and converts hearts to that men believe this Word and give their assent to it."<sup>61</sup>

The efficacy of the Word remains as long as the Holy Spirit uses the Word as His special instrument. The instrumentality of the Word as used by the Spirit is not limited to conversion. It continues throughout the Christian's life. This is especially evident in the Formula of Concord's Solid Declaration, where it

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<sup>61</sup>Tappert, FC SD II 55, p. 531-32.

states that the Word is the tool of the Spirit not only for conversion, but the Spirit continues to work by, in, and through the Word both the volition and the accomplishment of sanctification.

All who would be saved must hear this preaching, for the preaching, and the hearing of God's Word are 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.<sup>62</sup>

In the same section on the Freedom of the Will, the working of the Spirit through the Word for the continuing sanctification is mentioned a number of times.

Until the Last Day, the Holy Spirit remains with the holy community of Christendom through which he heals us and which he uses to proclaim and propagate his Word, whereby he initiates and increases sanctification so that we grow daily and become strong in faith and in its fruits, which he creates.

.....  
For Christ, in whom we are elected, offers his grace to all men in the Word and the sacraments, earnestly wills that we hear it, and has promised that, where two or three are gathered together in his name and occupy themselves with his holy Word, he is in the midst of them.

.....  
This doctrine directs us to the means through which the Holy Spirit wills to begin and accomplish all this, reminds us also how he preserves, strengthens, and increases these gifts, and admonishes us not to receive this grace of God in vain but to exercise ourselves in considering what a grievous sin it is to hinder and resist such operations of the Holy Spirit.<sup>63</sup>

These statements are actually developments from Luther himself. In his Large Catechism he says the following similar things:

Now we are only halfway pure and holy. The Holy Spirit must continue to work in us through the Word, daily granting

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<sup>62</sup>Tappert, FC SD II 52, p. 531. The English here is not as clear as the German, das Vollen und das Vollbringen. It is through the Word that the Spirit brings about a willingness as well as the achievement of sanctification.

<sup>63</sup>Tappert, FC SD II 37, 57, 72, pp. 528, 532, 535.

forgiveness until we attain to that life where there will be no more forgiveness. In that life are only perfectly pure and holy people, full of goodness and righteousness, completely freed from sin, death, and all evil, living in new, immortal, and glorified bodies.<sup>64</sup>

From the above quotations, it is clear that the Confessions ascribe efficacy to the continuing operation of the Holy Spirit through the Word as He works in the hearts and lives of the believers.

Man's works can never be accorded such effects. It is the Spirit's activity through the Word that brings effects, as the Formula states regarding conversion: ". . . by the power of his Holy Spirit through the Word he would create and effect in us everything that belongs to our conversion."<sup>65</sup> It is not just the grace, as Jungkuntz seems to claim, that is given by the means of grace. The Spirit brings also the ability to release this grace (if that term can be used correctly) in the context of God's activity with man. This happens, as the Formula states, through the Word: "We should concern ourselves with this revealed will of God, follow it, and be diligent about it because the Holy Spirit gives grace, power, and ability through the Word by which he has called us."<sup>66</sup>

This is not an automatic ex opere operato working of the Spirit on individuals. We are in the realm of faith. As the Apologists states, "the promise is useless unless faith accepts it."<sup>67</sup>

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<sup>64</sup>Tappert, LC II 58, p. 418.

<sup>65</sup>Tappert, FC SD XI 44, p. 624.

<sup>66</sup>Tappert, FC SD XI 33, p. 621.

<sup>67</sup>Tappert, Ap XXIV 70, p. 262.

Faith, not prayer, unleashes the grace given to us by the Word of God and the sacraments.

This faith is no idle knowledge, nor can it exist with mortal sin; but it is a work of the Holy Spirit that frees us from death, comforting and quickening terrified minds. And since this faith alone receives the forgiveness of sins, renders us acceptable to God, and brings the Holy Spirit, it should be called "grace that makes us acceptable to God" rather than love, which is the effect resulting from it.<sup>68</sup>

Only the Holy Spirit, working through God's gracious Word and faith, can enable the believer to bear the fruit of salvation--good works:

". . . not our works but only the Holy Spirit, working through faith, preserves faith and salvation in us. The good works are testimonies of the Holy Spirit's presence and indwelling."<sup>69</sup>

Thus it is that the Holy Spirit offers us the gift of grace and we in turn can make it our own by the faith which is simultaneously worked in us.

The Holy Spirit offers these treasures to us in the promise of the Gospel, and faith is the only means whereby we can apprehend, accept, apply them to ourselves, and make them our own.<sup>70</sup>

Prayer cannot be termed the efficient cause of our receiving grace, nor can it be given the credit for activating this grace. The work belongs to God the Holy Spirit who works through the gracious Word.

A number of other writers, besides the confessors, hold the view that it is the Spirit, working through the gracious Word of God, which activates or enables us to "realize" grace. Soon after the Book of Concord was completed, Martin Chemnitz wrote about the activity of the Spirit and the Word in the life of the Christian.

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<sup>68</sup>Tappert, Ap IV 115-116, p. 123.

<sup>69</sup>Tappert, FC Ep IV 15, p. 477.

<sup>70</sup>Tappert, FC SD III 10, p. 541.

He indicated that this was a constant work and a necessary work, for without it man falls back on his own feelings and emotions:

Because we must begin with the Word and learn from the Word about the will of God and about the working of the Spirit, there is no doubt that, when the Word is read, heard, and pondered, and a man conceives the purpose and the desire to apply it to himself, when he wrestles with carelessness, lack of faith, and stubbornness, etc., these are true workings and operations of the Holy Spirit, even though they may often be so hidden by reason of great infirmity that the presence and working of the Holy Spirit is not perceived with any ardent feeling. There certainly one must judge not from his feeling but from the Word.<sup>71</sup>

Bruner, a non-Lutheran, similarly reports that according to the Holy Scriptures, the Spirit continues to use the Word to supply the needs of each and every Christian. Commenting on Gal. 3:5, he says:

. . . Paul assumes that the Holy Spirit is continually and richly supplied just as he was initially: through the message of faith apart from works. And once again it is Paul's contention--indeed, it is the distinctive feature of his gospel--that this faith message is God's exclusive means for the gift of the Spirit. The Spirit is either continually received, as he was initially received, through the attempt to do all that is commanded, or he is received continually and always through faith in the gospel message. Again the situation is either-or, and the immense subtlety of the Galatian heresy was its appeal to the both-and. It was being insisted in Galatian that the gospel of faith is, to be sure, absolutely indispensable for becoming a Christian, but for becoming a better Christian. . . there must be obedience beyond mere faith.

Christians not only once-and-for-all receive the Spirit through the message of faith apart from the fulfilling of conditions (Gal. 3:2) but they continue to be supplied fully with the Spirit and ministered miracles through the very same message without additional techniques or deeper messages or secret means (3:5).

The New Testament locates the filling of the Holy Spirit in the proclamation of the Word of Christ (cf. Gal. 3:5 and 3:1) and in seeking to proclaim this Word (cf. Acts 4:29-30 with 4:31).<sup>72</sup>

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<sup>71</sup>Chemnitz, Examination of the Council of Trent Part I, trans. Fred Kramer (St. Louis: Concordia Publishing House, 1971), p. 424.

<sup>72</sup>Bruner, A Theology of the Holy Spirit, pp. 238-9, 240, 241.

For the Christian, therefore, Scripture affirms its own power to confer all that is needed for the continuing growth of each believer. The message, the means of grace, is that continuing instrument for the Holy Spirit.

Fagerberg, in explaining the Confessions, indicates the strong commitment of the Confessions to the fact that it is the Word which supplies to the Christian all that is needed in the work of the Spirit through the Word.

According to the Symbols the faithful Christian fulfills God's will with the assistance of the Holy Spirit. The Gospel is preached in order to empower the faithful to do what they are responsible for according to the Ten Commandments. . . . In the same manner Ap repeats time after time that the Christian can fulfill the Law only with the aid of Christ or the Holy Spirit. . . . In his own strength man is certainly able to do it in an external way, but fulfilling the Law with the whole heart is possible only in faith with the help of the Holy Spirit.<sup>73</sup>

It is a matter of the Holy Spirit working through the means of grace, which results in the continuing efficaciousness of the Word in the life of the believer.

The Commission on Theology and Church Relations of the Lutheran Church--Missouri Synod restated this position in their documents on the charismatic movement:

Lutherans have always believed that through the Word and sacraments the Holy Spirit bestows on the believer all the blessings and spiritual gifts that are ours in Christ. The view that God gives His Holy Spirit apart from the "external word" is rejected by the Confessions as "enthusiasm." Neo-Pentecostal theology, with its emphasis on the baptism of the Holy Spirit as a new source of power and assurance for the Christian and with its claim that God communicates directly with believers through prophecy, visions, tongues,

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<sup>73</sup>Fagerberg, A New Look at the Lutheran Confessions, p. 81.



or other means, easily leads to a practical (if not theoretical) diminution of the significance of the means of grace.<sup>74</sup>

The church will remember that the Holy Spirit and His gifts are offered only where God has promised them, in the Word and sacraments. The Scriptures and the Lutheran Confessions frequently emphasize that the Holy Spirit builds the church solely through the means of grace. Only through the witness of the Gospel and the sacraments does the believer come to faith, receive the assurance of God's love and forgiveness, witness to others, live in accord with God's will, and remain steadfast in the faith. Through the means of grace the Holy Spirit bestows on the church all the blessings that are ours in Christ as well as every spiritual gift that is needed to carry out the mission of the church in a sinful world. . . .

. . . Beyond the Word and the sacraments nothing is needed to equip the church for its task, for through them the Spirit gives life, power, and growth to the church. Christians will therefore continue to seek power and renewal for the church in the Word and sacraments, not in special signs and miracles.<sup>75</sup>

Prayer is therefore not necessary to release grace. The grace of God is given through the means of grace, and by faith and the work of the Holy Spirit it is powerful and efficacious. To say less or more would be to go beyond the Scriptures and the Lutheran Confessions.

#### The Law-orientation of Prayer

The distinction between Law and Gospel is basic for an understanding of the means of grace and prayer. It is always and only the Gospel of God's love and grace for Christ's sake that brings us the Holy Spirit and the power to grow in Christian living. This the Confessions clearly teach.

Since we obtain justification through a free promise, however, it follows that we cannot justify ourselves. Otherwise, why would a promise be necessary? The Gospel is, strictly speaking, the promise of forgiveness of sins and justification because of Christ. Since we can accept this

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<sup>74</sup>CTCR Report of 1972, p. 33.

<sup>75</sup>CTCR Report of 1977, pp. 5-6.

promise only be faith, the Gospel proclaims the righteousness of faith in Christ, which the law does not teach. And this is not the righteousness of the law. For the law requires our own works and our own perfection. But to us, oppressed by sin and death, the promise freely offers reconciliation for Christ's sake, which we do not accept by works but by faith alone. This faith brings to God a trust not in our merits, but only in the promise of mercy in Christ. Therefore, when a man believes that his sins are forgiven because of Christ and that God is reconciled and favorably disposed to his because of Christ, this personal faith obtains the forgiveness of sins and justifies us. In penitence and the terrors of conscience it consoles and encourages our hearts. Thus it regenerates us and brings us the Holy Spirit, so that we can finally obey God's law, love him, truly fear him, be sure that he hears us, and obey him in all afflictions.<sup>76</sup>

This is the way in which the law rebukes unbelief, when a person does not believe the Word of God. Since the Gospel (which alone, strictly speaking, teaches and commands faith in Christ) is the Word of God, the Holy Spirit through the office of the law rebukes the unbelief involved in men's failure to believe in Christ. Nevertheless, this Gospel along, strictly speaking, teaches about saving faith in Christ.<sup>77</sup>

Thus we see that the Gospel brings us the Holy Spirit. The law only brings the rebuke of God Himself by the work of the Spirit. Bruner points out the differences between the Law and the Gospel as it relates to the way the Holy Spirit works.

The ways of law and gospel then are two different ways: the one is the way of men to the Spirit; the other is the way of the Spirit to men. The condition to be fulfilled for the way to the Spirit is the devout or biblical works of men; the condition already fulfilled for the way of the Spirit is the work of Christ now recorded for us in Scripture. The nomistic direction for acquiring God's gift is "upward" from man to God; the evangelical direction is "downward," from God to man. The nomistic means to the end is devout biblical deeds; the evangelical is the deed of the solus Christus witnessed in the apostolic testimony of Scripture.<sup>78</sup>

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<sup>76</sup>Tappert, Ap IV 43-45, p. 113.

<sup>77</sup>Tappert, FC SD V 19, p. 561.

<sup>78</sup>Bruner, A Theology of the Holy Spirit, p. 228.

If the theology of a movement becomes too man-oriented, as may be said about charismatic theology, this will inevitably lead to a law-orientation. The concern for obedience and the Christian life tends toward a legalistic approach to the Scriptures, rather than the hearing of the Gospel in faith.

When prayer is viewed as a means of grace, or as Jungkuntz says, "a means of releasing grace," the tendency is to shift from Gospel-orientation to law-orientation. This was Luther's criticism of the enthusiasts of his day, as Prenter reports:

Luther says that the enthusiasts do not teach how the Spirit comes to us but how we may come to the Spirit. This is a striking expression for the difference between the two views of the Spirit. It is from this point of view that we must understand the indifference of the enthusiasts to the outward Word and the sacraments. The outward Word and the sacraments are the bridge or the ladder on which the Spirit comes down to us. But he who intends to work himself up to the Spirit has naturally no interest in a way that leads from heaven downward.<sup>79</sup>

Even the idea of "realizing" something is a law-term for Prenter, as he expands on Luther's views.

The peculiar Word of God, the Word of the Spirit is only found in Scripture when faith itself within Scripture (as in all other places) makes the motion away from self-righteousness to Christ. But that again means away from the humanly understood law, from the word which only describes righteousness (and thereby leaves it to us to realize it), toward the gospel, to that Word which gives the righteousness which by the Spirit presents us with Christ truly present in the Word as the gift of God.<sup>80</sup>

Any "realizing of grace", whether through prayer or some other activity falls under the domination of the law. And this is the way it should be, as our confessing fathers stated in the Formula of Concord:

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<sup>79</sup>Prenter, Spiritus Creator, p. 254.

<sup>80</sup>Ibid., p. 111.

Believers, furthermore, require the teaching of the law so that they will not be thrown back on their own holiness and piety and under the pretext of the Holy Spirit's guidance set up a self-elected service of God without his Word and command.<sup>81</sup>

If our salvation is truly a free gift, as the Scriptures clearly state again and again, then there can be nothing necessary or obligatory in prayer in that context. Our salvation has been paid "once for all" by Christ. There is no need to pay for this grace, whether through prayer or through works. Means of grace, then, remains a Gospel term. To add any law or legalistic concepts to it would do a disservice to the Confessions, to the work of the Holy Spirit who works faith through the Word, and to our Lord and Savior, Jesus Christ. In describing the situation under the papacy, Luther states:

. . . no one believed that Christ is our Lord in the sense that he won for us this treasure without our works and merits and made us acceptable to the Father. What was lacking here? There was no Holy Spirit present to reveal this truth and have it preached. Men and evil spirits there were, teaching us to obtain grace and be saved by our works. . . . For where Christ is not preached, there is no Holy Spirit to create, call, and gather the Christian church. . . .<sup>82</sup>

Luther understood the failure of the papacy and spoke boldly. Later Lutherans saw a similar problem in the enthusiasts.

Why do they not stop preaching and writing until the Spirit himself comes to the people without and before their writings since they boast that the Spirit came upon them without the testimony of the Scriptures?<sup>83</sup>

The means of grace must be maintained as the channels for the Spirit. One cannot have the Spirit without the working of the Spirit through the means of grace.

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<sup>81</sup>Tappert, FC SD VI 20, p. 567.

<sup>82</sup>Tappert LC II 43-45, p. 416.

<sup>83</sup>Tappert, SA VIII 6, p. 312-313.

Prayer is always "a proper response"<sup>84</sup> to the Gospel and a "fruit of faith."<sup>85</sup> This keeps prayer in the realm of sanctification, as Luther emphasized in explaining the implications of the word Amen.

This word is nothing else than an unquestioning affirmation of faith on the part of one who does not pray as a matter of chance but knows that God does not lie since he has promised to grant his requests. Where such faith is wanting, there can be no true prayer.<sup>86</sup>

Prayer is commanded by our Lord and is a necessary response to the work of His Spirit through the Word. We shall discuss this further in the next section of this paper.

Meanwhile, one other evidence of law-orientation is the area of prayer as evidenced in Jungkuntz' writing is the manner in which Scripture is used. Scripture is often used by Jungkuntz and other charismatics in a prescriptive rather than a descriptive manner. Scott Hendrix points this out in the following paragraph:

Observers have noticed that charismatics appeal copiously to the Bible in order to establish the normative pattern of their religious experience. In practice, this appeal means that the New Testament functions not only descriptively but also prescriptively in the strictest sense of that word. This prescriptive use of Scripture is best accounted for if one remembers that renewal movements believe that the Bible not only describes what the church was like in its earliest period, but also what the church should be like now. This view of the Bible explains several attitudes toward Scripture which are characteristic of charismatic renewal.<sup>87</sup>

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<sup>84</sup>CTCR Report of 1977, p. 6.

<sup>85</sup>Tappert, Ap XII 139, p. 203.

<sup>86</sup>Tappert, LC III 120, p. 436.

<sup>87</sup>Scott Hendrix, "Charismatic Renewal: Old Wine in New Skins," Currents in Theology and Mission 4 (June 1977):160. Emphasis added.

Jungkuntz gives evidence of such a manner of Scriptural usage in his response to the CRCR Report of 1977, where he states that promises for the first Pentecost disciples are still applicable today: "As those who have been called to be his People the promise of Pentecost applies to us (Acts 2:16-18, 38-39; Jn. 14:25-26; 16:12-15; 17:17-23)."<sup>88</sup> He takes this same approach in some of his lectures. Using passages from the book of Acts, Jungkuntz insists that this is prescriptive for today's Christians, rather than descriptive information.<sup>89</sup> Therefore, he finds prayer necessary for the "release of grace." This is completely opposite to the position held by Luther when Luther writes in his Small Catechism, "To be sure, God provides daily bread, even to the wicked, without our prayer, but we pray in this petition that God may make us aware of his gifts and enable us to receive our daily bread with thanksgiving." Prayer is thus a vital part of the Christian life and we shall now proceed to see what the proper place of prayer is in relation to the means of grace.

#### Prayer with the Means of Grace

The proper place of prayer is with the means of grace. The contention of this paper is not that prayer and the means of grace are to be separated, divided, or disconnected, but distinguished. Jungkuntz correctly reminds us that our Chalcedonian heritage enables us to distinguish rather than divide and separate. He urges prayer and the means of grace be related in order to uphold

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<sup>88</sup> Jungkuntz, "A Response," p. 7.

<sup>89</sup> Jungkuntz, "Prayer and the Means of Grace."

this fine tradition.<sup>90</sup> Similarly, he maintains that keeping prayer and the means of grace in a close relationship upholds Luther's theology of the cross, rather than a theology of glory.<sup>81</sup>

To do this properly, however, we must view prayer as a response to God's great gift of grace and salvation through faith in Christ alone. The CTCR Report of 1977 has been quoted a number of times throughout this study: "Prayer . . . is not a means of grace but a proper response to God's grace as offered in the sacrament of Baptism."<sup>92</sup> Even Jungkuntz acknowledged the fact that prayer is a response to God's grace in a lecture at Eagle River, Wisconsin.<sup>93</sup> Calling prayer a "response" to God's grace is an acknowledgement of a believer's faith. Edmund Schlink calls this living of the faith the "prayerful obedience of faith in the Gospel."<sup>94</sup>

Our Confessions correctly include prayer in the area of sanctification and the Christian life. Prayer is that which follows the work of the Holy Spirit through the Word. It is a work of the sanctified man.

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<sup>90</sup> Jungkuntz, Lutheran Charismatic Catechism, p. 5.

<sup>91</sup> Jungkuntz, "Secularization Theology, Charismatic Renewal, and Luther's Theology of the Cross," Concordia Theological Monthly 42 (January 1971):13.

<sup>92</sup> CTCR Report of 1977, p. 6.

<sup>93</sup> Jungkuntz, "The Lutheran Confessions Respond to Some Criticisms of the Lutheran Charismatic Renewal," outline for a presentation at the Lutheran Charismatic Renewal Services Committee Retreat, Eagle River, Wisconsin, 4 October 1977. (Duplicated)

<sup>94</sup> Edmund Schlink, Theology of the Lutheran Confessions, trans. Paul F. Koehneke and Herbert J. Bouman (Philadelphia: Fortress Press, 1961), p. 255.

. . . after the Holy Spirit has performed and accomplished this and the will of man has been changed and renewed solely by God's power and activity, man's new will becomes an instrument and means of God the Holy Spirit, so that man not only lays hold on grace, but also cooperates with the Holy Spirit in the words that follow.<sup>95</sup>

Prayer and the means fo grace are mutual aspects of the Christian life. Prayer is an act of obedience motivated through the continuing contact the individual Christian has with the means of grace. Luther clearly saw prayer as an act of faith. Prayer was not something which changed God's mind, but something which acknowledged Him as Lord and bestowed appropriate praise and glory upon Him. "For by his Word God testifies that our prayer is heartily pleasing to him and will assuredly be heard and granted, so that we may not despise or disdain it or pray uncertainly."<sup>86</sup> Prayer is the expression of a Christian's faith, say Luther as he explains the First Petition of the Lord's Prayer:

Likewise, this petition is for ourselves who have the Word of God but are ungrateful for it and fail to live according to it as we ought. If you pray the petition whole-heartedly, you can be sure that God is pleased. For there is nothing he would rather hear than to have his glory and praise exalted above everything else and his Word taught in its purity and cherished and treasured.<sup>97</sup>

In commenting on the Second Petition, Luther adds that our prayer is simply an acknowledgement of God's working through the means of grace, and, most specifically and powerfully, through the Word by the power of the Spirit: "To this end he also gave his Holy Spirit to

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<sup>95</sup>Tappert, FC Ep II 18, p. 472.

<sup>96</sup>Tappert, LC III 20, p. 423.

<sup>97</sup>Tappert, LC III 47-48, p. 426.



teach us this through his holy Word and to enlighten and strengthen us in faith by his power."<sup>98</sup>

All this is simply to say: "Dear Father, we pray Thee, give us the Word, that the Gospel may be sincerely preached throughout the world and that it may be received by faith and may work and live in us. So we pray that thy kingdom may prevail among us through the Word and the power of the Holy Spirit, that the devil's kingdom may be overthrown and he may have no right or power over us. . . ."<sup>99</sup>

The Formula of Concord adds and clarifies this dimension of prayer. Our prayer does not obtain grace, but it is motivated by the grace we have received at the time of our Baptism. Even though we pray for grace, it is still the Word which the Spirit uses to preserve and strengthen our faith:

. . . after God, through the Holy Spirit in Baptism, has kindled and wrought a beginning of true knowledge of God and faith, we ought to petition him incessantly that by the same Spirit and grace, through daily exercise in reading his Word and putting it into practice, he would preserve faith and his heavenly gifts in us and strengthen us daily until our end. Unless God himself is our teacher, we cannot study and learn anything pleasing to him and beneficial to us and others.<sup>100</sup>

Baptism and prayer are related. In one way, the Confessions support the idea Jungkuntz has taken to an extreme. Jungkuntz says that "prayer releases Baptism's power in the life of the baptized."<sup>101</sup> The writers of the Formula of Concord would agree that "we should implore God to give us his grace, of which he has assured us in holy Baptism, and not doubt that according to his promise he will give it to us."<sup>102</sup>

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<sup>98</sup>Tappert, LC III 51, p. 427.

<sup>99</sup>Tappert, LC III 54, p. 427.

<sup>100</sup>Tappert, FC SD II 16, p. 523.

<sup>101</sup>Jungkuntz, "A Response," p. 4.

<sup>102</sup>Tappert, FC SD XI, 72, p. 628.

The act of prayer for the newly baptized does not effect its answer, but rather such prayer is encouraged as a demonstration of the corporate faith of the Christian community. Schlink explains the Confession's position as developed by Luther in his Large Catechism:

Baptism is to be received in faith. This faith is also to be expected as the divine answer to the congregation's intercession . . . . This intercession for the child is stressed in the strongest terms, and the sponsors are most urgently requested to join sincerely in the prayer. . . . Believing that such a prayer is heard, the sponsors vicariously answer "yes" to the questions addressed to the child. . . . Such believing intercession on the part of pastor and sponsors demonstrates in a special way what it means to be "received into the Christian community" (LC, IV, 2).<sup>103</sup>

Luther warns that this prayer should not be construed as the instrument or even the cause of the faith granted to the baptized person. It is always God's Word, the instrument of the Spirit, that works and maintains faith.

We bring the child with the purpose and hope that he may believe, and we pray God to grant him faith. But we do not baptize him on that account, but solely on the command of God. Why? Because we know that God does not lie.

. . . . nevertheless I cannot build on the fact that I believe and many people are praying for me. On this I build, that it is thy Word and command.<sup>104</sup>

Baptism and prayer are related as a means of grace and as an expression of faith in that grace. Prayer is never described or characterized as a means for releasing or realizing the grace received in Baptism.

Prayer is properly related to the means of grace when it is viewed as an expression of the obedience of faith which has been worked in the life of the individual by the Word-mediated Spirit. In

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<sup>103</sup>Schlink, Theology of the Lutheran Confessions, p. 255.

<sup>104</sup>Tappert, LC IV 57, 56, p. 444, 443-44.

that context of being an expression of faith, the necessity of prayer must be upheld, as Luther says:

. . . nothing is so necessary as to call upon God incessantly and drum into his ears our prayer that he may give, preserve, and increase in us faith and obedience to the Ten Commandments and remove all that stands in our way and hinders us from fulfilling them. That we may know what and how to pray, our Lord Christ himself has taught us both the way and the words. . .

. . . . .  
 What we shall pray, and for what, we should regard as demanded by God and done in obedience to him. We should think, "On my account this prayer would amount to nothing; but it is important because God has commanded it." So, no matter what he has to pray for, everybody should always approach God in obedience to this commandment. . . .

. . . . .  
 . . . God does not regard prayer on account of the person, but on account of his Word and the obedience accorded it.<sup>105</sup>

Because of the great importance of prayer, and especially the obedience to the Word that it manifests, Melanchthon suggests that prayer may even be lifted to the level of sacrament--not as a means of grace, but as an expression of faithful obedience to God's command and moved by His Gospel. He says the following in the Apology:

Ultimately, if we should list as sacraments all the things that God's command and a promise added to them, then, why not prayer, which can most truly be called a sacrament? It has both the command of God and many promises. If it were placed among the sacraments, and thus given, so to speak, a more exalted position, this would move men to pray.<sup>106</sup>

Notice, though, that Melanchthon does not attribute to prayer anything that would suggest receiving, releasing, or realizing grace. If we consider Jungkuntz' illustration of a firecracker, it would have to be changed in the following way in order to fit the confessional view of the means of grace: The fuse should be labeled the Christian life

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<sup>105</sup>Tappert, LC III 2-3, 13, 16, pp. 420, 422.

<sup>106</sup>Tappert, Ap XIII 16, p. 213.

of Word and sacrament combined with the exercise of "prayerful obedience of faith in the Gospel."<sup>107</sup> The spark which ignites the fuse is the Holy Spirit coming through the Word. The fire burning down the fuse is the life of faith. There is always gunpowder in a fuse, and this could be compared to the grace we have and continue to have through the Word and sacraments. The bang of the firecracker will occur only in heave, when we experience and behold "the glory that is to be revealed to us" (Rom. 8:18b).

The grace of God is always present through the means of grace. Prayer expresses this fact as we come to God and show our appreciation as well as our acknowledgement of dependence upon Him. It is only then that a truly Lutheran perspective can be upheld in our ever increasingly confusing world of religious voices.

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<sup>107</sup> Schlink, Theology of the Lutheran Confessions, p. 255.

## CHAPTER IV

### CONCLUSIONS

#### Implications

Numerous implications for contemporary theology can be found in this analysis of Jungkuntz' theology in the area of the Word-mediated Spirit. First of all, the avlidity of Lutheran charismatic theology has been put into question. It does not seem possible to develop a truly Lutheran theology which can be simultaneously charismatic. The term charismatic by definition denies some of the basic teachings of the Lutheran church. The means of grace do not find frequent emphasis in charismatic circles outside of the Roman Catholic and Lutheran segments. Where the Word is emphasized, it is done with the implication that the Word provides the temporal context for an immediate activity of the Spirit. Prayer is viewed too often by charismatics as more than a response to God in faith. Prayer is frequently perceived as a power, a source of strength, a means of receiving refreshment from God, and a way to be assured of God's love and forgiveness. This is beyond our own Lutheran understanding of the means of grace and prayer.

A second implication that can be drawn from this study is that our Lutheran theologians must return again and again to the source of our theology--the Word--and to the sure and pure expression

of that theology in the Book of Concord. We can do no better service to one another and to non-Lutherans as well, than to lift up the clear and bountiful theology of our Confessions, not as "proof texts" for our own ways of thinking or expressing God's truths, or as our own unique way of doing theology, but as a correct exposition of the Holy Scriptures. We have a wealth of Spirit-theology in our Lutheran church. Our continual emphasis upon the Word--spoken, written, read, sung, preached, or sacramentalized--must be heralded for all of Christendom.

Scriptural hermeneutic principles must also be receiving our constant attention and emphasis. Our Lutheran Confessions give us a clear lead in Biblical interpretation and we do well to follow. To use the prescriptive, rather than a textually determined descriptive approach to specific Scriptural references results in a watering down of our vital and life-giving Law-Gospel distinction.

A fourth implication of this study is that our theologians--charismatic and non-charismatic--must enter into closer dialogue with each other. Unless common terms are defined similarly and unless the Confessions are used honestly and with respect to the historical settings in which they were written, nothing will ever happen. In that light it should be stated that no monopoly can be claimed on the Holy Spirit. Dialogue always is a two-way street. Based upon the Word, such dialogues can truly become a means for the Holy Spirit to convict and convince participants of the joyous truths provided by God for His people.

Doctor Theodore Jungkuntz

Jungkuntz, in a most remarkable way, has tried to maintain a strongly Lutheran Gestalt. His is a very lonely position. Many charismatics do not feel comfortable with his strongly Lutheran confessional emphasis. They would rather emphasize the practice of theology than its study and systematization. Thus he is criticized by charismatic Lutherans on the one hand. On the other hand, by being somewhat careless in his use of a number of references in the Confessions, he opens himself to certain criticisms of being unLutheran or misrepresenting the confessional documents and, thereby, Lutheran theology. Such a dilemma is difficult to deal with, much less to practice consistently.

One of the problems uncovered in this study was the fact that terms, especially key terms for a common understanding, were not used consistently. Instead of clarifying basic understandings and showing the growth from these basic understandings, for example in the 'means of grace,' the terms became confusing through misrepresentation and uncritical usage. To use either of the terms, "release" or "realize," in the context of grace is inappropriate when grace is traditionally understood as the expression of God's free and undeserved love for us and His forgiveness of us for the sake of Jesus Christ. Such usage is blatantly inaccurate when the confessional references are studied. The actual meanings of these terms as used in the Confessions are not at all synonymous.

A third conclusion that can be drawn from this study of Jungkuntz' writings is that in some not infrequent instances he has accepted non-Lutheran terminology and theological constructs in

an uncritical manner. When we see the great ecumenical fervor of many charismatics it is understandable that this will happen. Seeking fellowship and relationships with other Christian charismatics of different denominational strains who share the same charismatic experience is undoubtedly an activity fulfilling a great need. Yet to seek the same expressions and to use the same terms forces laxity in evaluating one another critically and scripturally.

A final conclusion that must be made about Jungkuntz is that he has attempted a critically necessary task. Not only is he attempting to bridge the communication gap between traditional Lutheran theology and charismatic theology, but he is simultaneously systematizing a theology which many people feel is beyond the purview of systematic theology or at least systematic categorization.<sup>1</sup> Although at times his systematic endeavors are taken as a response to criticisms made by non-charismatics, this is not out of line in any age when clear confessional positions or symbols have not been drawn up to speak to specific contemporary issues. Jungkuntz has done a remarkable job of relating the Lutheran confessional writings with the charismatic movement. He is not always respected by his fellow charismatics for such "Lutheranization" of charismatic theology, but he continues to do so. On the other hand, he is not often taken seriously in his attempt to be the bridge between the two camps--charismatic and non-charismatic--of Lutheranism.

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<sup>1</sup>Kenneth S. Kantzer, "The Charismatics Among Us," Christianity Today 24 (February 1980):249, comments about the alck of systematic thinking and categorizing among and between charismatics and non-charismatics.



Jungkuntz must be taken seriously and dialogue must be intensified if the church wishes to continue as a confession movement in Christianity.

### The Word and Spirit

The real issue in dealing with the charismatic movement is whether or not the Word mediates the Spirit and whether this is the way God has chosen to come to us. Whether or not there is a 'second experience,' or a 'baptism in the Spirit;' whether or not baptism in, with, or by the Spirit is a correct scriptural and theological expression of a biblical reality; whether or not spiritual gifts are still given by God to His church is some supernatural ways all depends upon the answer to the basic question: How does the Holy Spirit come to His people? This paper has demonstrated that this issue has not been addressed to this point. It has been presupposed and affirmed in passing, but the real decisions have never been articulated, documented, and used as a tool for analysis. This paper concludes that the Spirit has chosen to come to God's people through the means of grace, and most especially the Word-- as that term has been used throughout this study. This is not setting a limit on the Spirit, but rather this is recognizing the way He chooses to come to us. To state anything more about why this is so, or to construct hypothetical situations or unique exceptions would be both presumptuous and blatantly irresponsible theologically and scripturally.

The concept of the Word-mediated Spirit, to which Jungkuntz alludes, is not dealt with by him at all. Until the present, this vital issue has been avoided. It is hoped that an increased

dialogue can begin between our theologians and charismatic scholars to discuss this one, most vital issue. Therefore, in some ways, this should be a prologomena for any further studies in the charismatic movement.

In the final analysis it must be stated that we are dealing with human limitations. Sometimes in theology we establish the assumption that we must come up with all the possible answers raised by the human mind. We make this assumption a presupposition to our theological endeavors. In this paper the writer has not set this as a priority or even a possibility. The issue of the Word-mediated Spirit must be viewed as a critical point in recognizing our human limitations. Behind such a statement is the careful distinction made by our early church fathers about God. God is both deus absconditus and deus revelatus--the hidden God and the revealed God. What often occurs is that our theological studies push the limits in order to make statements about the deus absconditus. At this point, nothing can be sure; nothing should be said. This is part of the mystery of God--beyond the limits of our own human comprehensions, as St. Paul says in Rom. 11:33, "O the depth of the riches and wisdom and knowledge of God! How unsearchable are his judgments and how inscrutable his ways!" We cannot and should not deal with God as deus absconditus, seeking to uncover that which must remain covered to us. And we need not. For God comes to us so that we can talk about Him as deus revelatus. In this way we can deal with Him as He comes mediated through His Word. This is what the writer to the Hebrews says in almost poetic prose in chapter 1:1-2, "In many and various ways God spoke of old

to our fathers by the prophets; but in these last days he has spoken to us by a Son. . ." The charismatic movement, as well as our own Lutheran theology, must uphold this distinction in dealing with God's will and Word. To say more may be exciting, venture-some, novel, and self-satisfying, but if it goes beyond what God has revealed to us, it is not the truth.

#### Prayer and the Means of Grace

The equating of prayer with the means of grace is a red-flag issue. The concerns and the emotions of such an attempt can at times get in the way and obscure the real issues. Two conclusions must be drawn from this area of our study. The first is that the distinction of law and Gospel must be maintained by our Lutheran church at all costs. It is our key to understanding, expressing, and living out the Christian faith. To have any confusion about this critical point can lead to confusion and despair at all levels of Christendom. Part of the problem resulting from a discussion of prayer and the means of grace can be attributed to this lack of distinction. Prayer must always come as a response of faith and therefore falls under the area of law. The means of grace must always be considered Gospel. To try to bring them both under one or the other would not only be incorrect, but it would prove to be detrimental to the whole Gospel of grace in Christ.

The other conclusion from this study in the area of means of grace and prayer is that our own Lutheran understanding of prayer must be given greater emphasis. It may be that we do so in

some radical way as Melanchthon suggested.<sup>2</sup> He did not suggest a de-emphasis of the means of grace nor did he put into question the way in which God offers us the Gospel forgiveness. Melanchthon only underlined the power of God's promises to which we as His children are to respond in faith. We must correct this lack of emphasis on prayer in our Lutheran circles, especially as more and more individuals in Christendom are presenting the false suggestion that prayer is a kind of power source and means of grace.

Finally, it is the hope of this writer that this critique will stimulate more thought and help our church see the very critical importance of remaining scriptural and confessional in our theology. Dialogue between Lutherans and non-Lutherans and between charismatics and non-charismatics must always be carried on at a level of concern and desire for Christian growth. Ideas must always be expressed in an attitude of brotherly acceptance. Criticism--no matter how harsh--must always be offered in an attitude of brotherly love. It is the hope of this writer that all that has been written herein indicates such attitudes.

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<sup>2</sup>Tappert, Ap XIII 16, p. 213.

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