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Editorial Comment

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No. 5

Editorial Comment	276
The Unity of Scripture. WALTER R. ROEHRS	277
What Is a "Missionary," Anyway? GRAEME M. ROSENAU	303
BRIEF STUDIES	309
HOMILETICS	312
THEOLOGICAL OBSERVER	318
BOOK REVIEW	323

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Editorial Comment

In his instructive novel about the cure of souls entitled *The Hammer of God* (recently brought out in an excellent English translation by Augustana Book Concern of Rock Island, Ill.) Bishop Bo Giertz of Sweden touches one of his deep pastoral and episcopal concerns in a bit of dialog:

"But must we not, nevertheless, hold to a historical view of the Bible?" he asked.

"What is that?"

Torvik was amazed at the question. The old pastor answered it himself.

"There is room for anything and everything in that phrase. It can be pure rationalism, which considers everything in the Bible to be relative, uncertain, and extensible, so that the final result is that you need not agree at any point unless you wish to do so. The authority of the Bible is in that case rejected, and man himself, his reason, his conscience, his modern scientific spirit, and everything else that is blind and straying, has become the guiding star of religion. It can of course include some other things that are much finer and better, this historical view of the Bible. But as far as salvation is concerned, I do not think it matters whether one has a historical or an unhistorical view of the Bible. Everything depends on whether we have a *religious* view of the Bible."

Now it was Torvik's turn to ask, "And what is that?"

"That is faith in the Bible as the voice of God, so that if you read it to hear what God would say to you, you actually hear God speak. For my part, I have the simple belief that the Bible is exactly as God wanted it to be. That does not mean, perhaps, that every detail is set forth sys-

tematically for science, as in an academic treatise. But it means that every little detail has been given such a form that a human being who seeks salvation will be helped to find the truth." (Pp. 299 f.)

This journal has always shared Bishop Giertz's concern and has tried to foster the "*religious* view of the Bible," which must accompany all our Bible study, also the "historical method" properly understood. In this concern the March issue carried Prof. Martin H. Franzmann's "The Posture of the Interpreter." This article has been thankfully received by many readers. We have the same expectation with regard to the article on "The Unity of the Bible" by Prof. Walter R. Roehrs appearing in the present issue. From beginning to end it flows out of and leads to the "*religious* view of the Bible." Much of this material could well be adapted for use in Bible classes. We herewith acknowledge gratefully the permission granted by the Carey Kingsgate Press, London, to quote in this article from their publication *The Unity of the Bible*, by H. H. Rowley.

In the article "What is a 'Missionary, Anyway?'" a young worker on the home mission field seeks for himself and his co-workers a Bible-based "posture" of the missionary. We dedicate this article to the "1960" graduates of our seminaries who, whatever their specific assignment may be, must like all church workers function as missionaries, sent by Him who was sent by His Father. May the Sender reveal to them His powerful presence "all the days" of their missionary life.

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