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Editorial

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CONCORDIA THEOLOGICAL MONTHLY

The Pastor as Scholar
HERBERT LINDEMANN

Vatican Council II Addresses Protestantism
CARL S. MEYER

The Study and Interpretation of the Old Testament
ALBERT E. GLOCK

Documentation

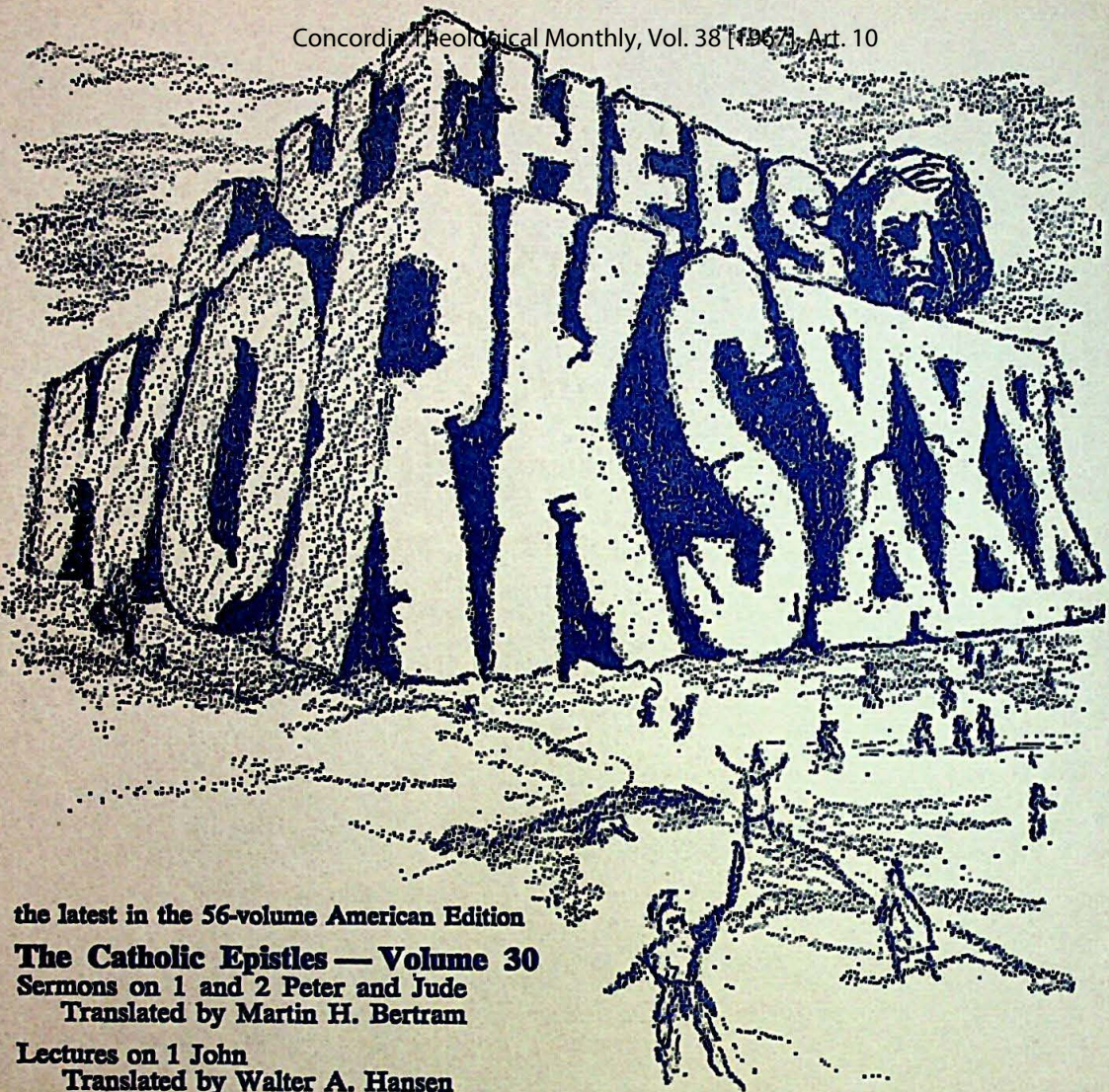
Homiletics

Book Review

Vol. XXXVIII

February 1967

No. 2



the latest in the 56-volume American Edition

The Catholic Epistles — Volume 30

Sermons on 1 and 2 Peter and Jude

Translated by Martin H. Bertram

Lectures on 1 John

Translated by Walter A. Hansen

Volume 30 marks the 30th volume published in the 56-volume American Edition of *Luther's Works*. It contains Luther's expository sermons on 1 and 2 Peter and Jude and includes Jakob Propst's compact transcript of the Reformer's lectures on 1 John. The sermons were preached in German; the lectures were delivered in Latin.

Volume 30 shows Luther's regard for John's first letter as a little book overflowing with testimonies of God's mercy and love. Here, as in Peter's two epistles, he found everything a Christian needs to know about the only way to everlasting life. When preaching on Jude's brief letter, Luther inveighs against the clerics who did not give Christ's sheep the proper spiritual nourishment.

Volume 30, thanks to the translators, reproduces the graphic, forceful, unpretentious, and homespun quality that is the special mark of these discourses. Both sermons and lectures may be called heart-to-heart talks.

CONCORDIA

"A growing ministry in print"



CONCORDIA THEOLOGICAL MONTHLY

Volume XXXVIII

February 1967

Number 2

The Theological Journal of
THE LUTHERAN CHURCH—MISSOURI SYNOD

Edited by
THE FACULTY OF CONCORDIA SEMINARY
SAINT LOUIS, MISSOURI

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Editorial ✧

"A PASSIONATE LOVE FOR THE TRUTH"

In this issue Pastor Herbert Lindemann discusses the characteristics of the scholarly pastor. The pastor-scholar, he maintains, "should have some acquaintance with and sympathy for the attitudes, objectives, and methods generally accepted among scholars." What is the one quality of scholarship which, above all others, should characterize the pastor? Pastor Lindemann answers: "Honesty: a passionate love for the truth, a rigorous elimination of all prejudice, illusion, and old wives' tales, a willingness to investigate and then to accept the factual results of the investigation, however unpalatable these may be." That perceptive observation happily provides a point of unification for the articles in this issue.

An arena in which all Christians today are under obligation to practice strict honesty—"a passionate love for the truth, a rigorous elimination of all prejudice"—is the forum of ecumenism. Who has felt that obligation more keenly in recent years than those Lutherans who attended the sessions of the Second Vatican Council? Carl Meyer's article reflects the efforts of one Lutheran observer at Rome to listen with an open mind to what the council was saying to non-Roman Catholics and to provide an analysis of its statements for those of us who were not there. His report will be of interest to the Lutheran pastor-scholar who is determined to be both informed and honest in what he says about the Roman Catholic Church in this year of the 450th anniversary of the Lutheran Reformation.

The *Documentation* section of this issue presents the two documents recently prepared and issued by the Commission on Theology and Church Relations of The Lutheran Church—Missouri Synod. In the historical preface to the first of these documents ("A Lutheran Stance Toward Contemporary Biblical Studies") the CTCR notes that a "crass theological liberalism" was in the past associated with the use of the historical-critical method of Bible study. This explains the negative attitude which formerly prevailed within the conservative branches of Christendom toward the historical-critical approach to the Scriptures. The "Stance" document, however, frankly recognizes that the liberal presuppositions and conclusions of former generations of practitioners of historical-critical methodology are not necessarily inherent in the methodology itself. In fact, current advocates of that methodology frequently openly repudiate the "crass theological liberalism" and the untenable presuppositions of earlier historical critics. The pastor-scholar whose seminary training dates to the era when the conservative churches were of necessity repudiating the liberalism of historical criticism will appreciate both the reminder and the challenge which are built into the CTCR's document: the reminder that historical-critical Bible study today differs from that of an earlier generation and the challenge to evaluate anew the current uses of historical criticism in a spirit of honesty. To borrow Herbert Lindemann's terminology, the CTCR is asking today's Lutheran clergyman and Bible student to reevaluate contemporary Biblical

studies with the mind-set of a Christian scholar whose approach is characterized by "a passionate love for the truth, a vigorous elimination of all prejudice," and a willingness to accept the factual results of his investigations. In the study document on "The Witness of Jesus and Old Testament Authorship" the members of the CTCR provide a laudable example of the application of methods of contemporary Biblical studies to specific questions of Biblical interpretation and of isagogics.

Albert Glock's article on "The Study and Interpretation of the Old Testament" was, of course, prepared quite independently of the work of the CTCR which resulted in the "Stance" document. But it is interesting to read Professor Glock's article in the light of the CTCR'S document and to observe how the two frequently reinforce each other. Both, it will be observed, acknowledge an acquaintance with—if not an indebtedness to—the "Guiding Principles for the Interpretation of the Bible" as accepted by the 1949 Ecumenical Study Conference at Oxford, England. The careful reader will appreciate the scholarly restraint which characterizes Mr. Glock's approach, especially the reservations with which he proposes qualified answers to questions of Old Testament interpretation which at present can be answered only tentatively.

This issue of the *CONCORDIA THEOLOGICAL MONTHLY* is dedicated to the pastor-scholar who embodies "a passionate love for the truth," particularly the man who knows and proclaims Jesus Christ as the incarnation of all truth, who says of Himself: "I am the way, and the truth, and the life: no one comes to the Father, but by me."

WALTER WEGNER