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LUTHER AND THE PREACHER

By GERALD FOOSE

"If I had to do without one or the other, either the works or preaching of Christ, I would rather do without His works than His preaching; for the works do not help me but His words give life as He Himself says," said Luther.

Luther was a most assiduous preacher, and gave himself to the work of training preachers. At first, he was reluctant to undertake the preaching office, and did so only in obedience to Vicar-General Staupitz. Vicar-General Staupitz was at the Augustinian Cloister at Erfurt that Luther entered on July 17, 1505. "Oh, how frightened I was at the sight of the pulpit," said Luther of his first experience as a preacher in Wittenberg. Soon he regarded his hearers as many "logs", and spoke the Word of God straight to them. With Paul, Luther could say, "Woe is me if I preach not the Gospel". Luther preached on the weekdays as well as Sundays and Festivals — sometimes he preached several times a day. He preached to the END in spite of his increasing weakness. His last sermon was delivered at Eisleben within four days of his death.

In his early preaching, Luther adopted the conventional method, and delivered theological disquisition to his brethren in the monastery — in the Latin language and in the scholastic form. Luther continued to use the Latin language in his sermons till his complete break with the monastery. When he preached in the parish church, he made use of the vernacular, and though his German was at first very awkward, Luther gradually became the master of the vernacular, as well as the written Word, in the delivery of his distinctive evangelical message to the people.

Luther said, "I would not have preachers in their sermons use Greek or foreign languages, for in the church we ought to speak, as we do at home, the plain mother tongue that every one is acquainted with."

Luther's early sermons included an exposition of the Ten Commandments and the Lord's Prayer. Almost from the outset, Luther realized the importance of suiting his preaching to the intelligence of the ordinary hearer. In the monastery on Sundays and Feast Days, Luther preached on the portions of Scripture prescribed for the service of the day (Postille), and so wide-spread was the interest aroused by these sermons that the Elector Frederick requested him, in 1520, to write a series of pamphlets for the instruction of the clergy. Luther followed it up with a series in the vernacular, written at the Wartburg Castle for the edification of the people as well as the clergy, and issued from the press during his residence there. Near the end of 1525, he

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We see our purpose:

To aid in maintaining a bond of fellowship in Christ among students, faculty and pastors:

To set forth views of individuals of this institution;

To present to our readers a picture of the life, personalities, and aspirations of Waterloo Seminary.

To this task we joyfully dedicate ourselves.

Seminary Graduation will take place at St. Paul's Evangelical Lutheran Church, Normanby, on May 10th at 8:00 p.m. The preacher will be the Rev. Arthur Conrad, pastor of St. Peter's, Ottawa.

Ordination Service will be held at St. Peter's Evangelical Lutheran Church, Brod-hagen, on Wednesday, June 3rd, at 8:00 p.m. The preacher will be the Rev. John H. Peters, pastor of St. John's, Montreal.

Dr. U. S. Leupold, Dean of the Seminary, announces the following summer schools on the Waterloo Campus:

The Board of Higher Education, U.L.C.A., is sponsoring an Institute on Preaching in different parts of our church. One of these will be held at Waterloo Seminary, June 22-26.

The Annual Summer School for Church Workers will be held here, July 19-24. The Summer School offers a unique opportunity for instruction and inspiration to Church School teachers, organists, choir directors, officers and members of the auxiliaries and, indeed, the rank and file of our church.

The editor of last year's Waterloo Scroll, while pondering over the expansion on our campus, posed the question "Whither the Seminary?" Since then, the question has been partially answered. Waterloo Lutheran Seminary is headed toward degree-granting status. Working toward fulfilment of the prerequisites for accreditation. The Seminary will add a member to its faculty next fall. The Rev. Erich Schultz, B.D., M.Th., will lecture in the New Testament Department as well as assist the library staff. Also, before accreditation is possible, the Seminary library must contain 15,000 volumes. At the present time, it has 4,658 books, including recent gifts of 127 from private libraries and from the German Consulate at Winnipeg. If you have books of lasting value that you no longer need, please consider the possibility of contributing them to the cause.

With this, the third edition of the Waterloo Scroll, we have covered a trial period of sufficient duration to warrant an evaluation. We are anxious to make improvements where they should be made. The editorial board would appreciate your comments. Please direct them to next year's editor, Arthur Horst.

This Waterloo Scroll is dedicated to the members of the faculty, who are untiring in their consecrated efforts. May God richly reward their diligence.

issued a second series in the vernacular for the press. In 1532, Luther began to preach to his household on Sunday evenings, and continued these sermons till the end of 1534. These "House Postils", as they were called, were also based on the Pericopes. Preachers who read their own chosen meanings into the Scriptures may find some aid and comfort in the "Postils" of Luther.

These Postils, whether written by himself for publication or taken down by some of his hearers, represent only a fraction of his output as a preacher. Even on his journeys, Luther was never spared the obligation of addressing crowded audiences. He seems never to have written his sermons for delivery, and we owe their preservation to the notes taken by eager listeners. Only a man endowed with the faculty of quick thinking and ready utterance could have been equal to the strain of this enormous output.

Luther's sermons mark an epoch in the history of preaching and that of evangelical religion as well. They are homiletic in character, though he sometimes spoke without reference to a text, and freely enlarged on the theme of the day. Luther made it a rule to devote his sermons to the exposition of the Scriptures. The preacher must be a "Good Textualist" — thoroughly grounded in the Scripture. Luther brought his hearers into contact with the living Word, and put the sermon in the center of public worship. In both these respects, his preaching brought an innovation. He represents a far-reaching reaction to the conventional method of preaching and the mediaeval conception of worship. There were others before Luther, like Wyclif and Hus, who strove, in their own way, to infuse a living Christianity into their sermons and their hearers. None of them can stand as the model of Luther who was too original to be anything but his own model. Striking is the difference between the mediaeval sermon and his, after he had shaken off the scholastic influence on his thought and style. Luther not only introduced a new kind of preaching which became the model of the evangelical sermon, he also revolutionized preaching in the Roman Catholic Church. In his day the sermon was entirely subordinate to the Mass as the supreme act of worship. Religious ceremonial was superior to edification. Many of the more popular preachers indulged in burlesque gestures or entertained their hearers with silly legends and anecdotes of questionable test. In his "Table Talk," Luther refers to the types of preaching as they existed in the Germany of his day. Luther may exaggerate the weak points of the scholastic preachers who, he says, considered it effeminate and unmanly to name Christ, the prophets and apostles, or their writings, in the pulpit. There was little enough of sound Scriptural instruction in their sermons, the subject of which was a theme, saying, or question called from Duns Scotus or Aristotle. "The Bible," said Luther, "was covered up, unknown, and buried." "It is a strange and an unchristian habit of preaching that has crept into the church, where people come together to hear God's Word and learn the Scriptures, and where the preachers waste their time in serving up such ridiculous rubbish to the neglect of better things. It has hitherto been the custom at Easter, Christmas, and other festivals to fall into this silly twaddle in order to keep the sleepy awake," says Luther.

Luther has told us a great deal about his mode of preaching and his many sermons enable us to evaluate his method. Luther has summarized for us his conception of a good preacher. He must be apt to teach. He must have a good head and the gift of speech, a good voice and a good memory. The preacher must know when to stop. He must put his whole body and soul into the sermon, devote his whole life and honor to his calling, and bear with patience the gainsayer (implies a disputing the truth of what has been said or the integrity of the person saying it). An essential of aptness to teach is to understand the art of simplicity. For Luther, Christ is the model preacher, and the great Rabbi. Christ did not talk philosophy or theology, but the language of common life. Christ took His sayings from the things of everyday life, known to all. This simplicity is a great art. The pastor ought to accommodate himself to a congregation as a mother suckling her child. Luther liked sermons couched in simple language so that the people could understand what he preached. Luther is specifically the people's preacher, in spite of his learning and his highly exercised dialectic faculty to which a regular bout of logic was a keen pleasure. From this parade of learning and dialect subtlety he soon learned to emancipate himself in his supreme passion

to win his hearers for his distinctive Gospel message. For him simplicity does not mean mere drivel. It is nearly always combined with substance. Luther possessed a wonderful faculty for bringing his stores of knowledge and experience into play, in simple fashion, in the illustration and enforcement of his theme. When he allowed himself to venture into the sphere of thorny exegesis, Luther showed a rare gift of simple, lucid explanation. Christ spoke only of the ploughed fields, of the mustard seed, and used only common rustic similitudes. Of studied art in his sermons, there is none. And yet Christ is a master of the art which consists in ignoring artifice.

The preacher should stick to his text. Only a fool utters everything that comes into his head, and in saying much, says nothing. The proof of a good sermon is that the common people can take it home with them. Luther set the example of relevant preaching, if allowance be made for his tendency at times to turn his text against the adversary of his own characteristic convictions, or make it mean what it meant to him. He seizes the point of the scriptural passage he is expounding; sets it forth in terms intelligible to the average hearer, and presses its message home. He thought out the outline of what he intended to say, and left the expression of his thoughts to the inspiration of the moment. Sometimes it happened that he forgot the train of thought that he had planned out, and preached a better sermon in consequence. "Our Lord God will alone be the preacher." His dialectic training stood him in good stead. It not only enabled him to draw up a coherent outline, but helped him to keep close to the train of thought which he had fixed in his mind. Luther's general rule was define, divide, and apply. "Be sparing of words, but not of thought" might also be said to express his ideal of preaching. Luther said, "I have learned that art of concluding. When I have no more to say, I stop."

Luther had an exalted sense of his office. God speaks to man through the preacher. In this conviction he rates preaching — the spoken Gospel — as high as the Bible — at times even higher, since it is the Word, as experienced by the speaker, under the guidance of the Spirit, and applied by the Spirit to the heart and mind of the listener, that he preaches. The preacher speaks at the command of Almighty God as the servant of Christ. "God, the creator of heaven and earth, speaks with thee through His preachers, baptizes, catechises, absolves thee through the ministry of His own sacraments. These are the words of God. It is God Himself that speaks." It is because the preacher and his hearers lose sight of this fact that preaching is feckless (spiritless, weak).

Since God Himself speaks to the people, preaching has rightly taken the place of the old ceremonial as the central part of the divine worship. Hence the tremendous responsibility that rests on the preacher and the need for faithfulness and fearlessness in the delivery of his message. He must instruct, rebuke, and denounce in God's place as one who is responsible for the salvation of the sinner. The pastor should do so, not as Lord over the soul, but as God's mouthpiece. He will get little thanks for his pains. But he should rather incur the ill-will of the sinner than share in his damnation by shirking this imperative obligation. In his capacity as God's messenger, the preacher must concern himself not merely with the individual; he must constitute himself the guardian of public morality in the discharge of his duty as moral censor, and not hesitate to denounce and condemn public abuses and their authors, though he may not lay down the law in purely political and economic questions; he must remind the magistracy of their duty and challenge their delinquencies. His sermons also afford ample testimony to his insistent and fearless striving as preacher to establish and vindicate the Kingdom of God among men. The pastor must be a man of high character, of clean heart, and upright spirit. He ought to know the world in order to learn how to counter its wickedness, as well as deal with burdened souls.

"We preach Christ," is how Luther described his preaching. The preaching of the Gospel has a threefold object: to overthrow the conscience, to raise it up, and to educate it by the exposition of the Word. Preaching includes character as well as doctrine, the works of faith in ordinary life as well as saving faith in the redeeming work of Christ, its root and inspiration.

Judged by the effects of his preaching, Luther was assuredly the greatest of preachers since the Apostle Paul. In this monumental achievement, the personality of the man counts as much as his message. A marvellous combination of creative religious conviction, of abounding and edifying faith, of strength of will and character, of torrential speech alive with the prophetic fire — these are the things that counted in the Wittenberg pulpit and still make their dynamic felt in the world, even if the taste of the age changes with the advance of knowledge and culture. Apart from the personality that imparted to them this dynamic, Luther's sermons may not always appeal to the intellect or satisfy the culture of our day, though we cannot read the best of them with indifference or mere critical aloofness.

Like most preachers, he sometimes came down from the pulpit thoroughly unsatisfied with his performance and disgusted with himself, though it also happened on such occasions that Luther would be told that he had never preached better. It would also happen that when he was most satisfied with himself, he had given least satisfaction to others. The hearer might relish the sermon, but hesitate to put his hand into his pocket and give for the cause of the Gospel. No wonder that Luther sometimes got tired of preaching the Gospel of grace, and threatened to preach the common law for the correction of evangelical evil-doers who practiced Christianity with usury, robbery, and stealing. Luther, like Christ or Paul, did not succeed in preaching his hearers up to the level of his own ideals. He failed, in fact, at times to preach himself up to his own standard, or, in some respects, reflect in his own life the Gospel ideal inasmuch as the Gospel is always far in advance of man and that age. The failure as well as the success of both the man and his age is patent enough, but the marvellous results are there none the less. Luther and the Reformation, the preacher and his achievements, are the concrete evidence of them.

In the letter to Titus, which furnishes the Epistle for Christmas Day, St. Paul had given a remarkably complete summary of the Christian truth concerning salvation and the new life. Luther's exposition of this, as he considered it clause by clause, is an accurate unfolding of the Gospel truth as he knew and preached it. Each section of the preacher's sermon takes up, one after another, the great declarations of this word which might be called a "Little Gospel." "For the grace of God hath appeared, bringing salvation to all men—instructing us to the intent that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world—looking for the blessed hope and appearing of the glory of God and our Saviour Jesus Christ—who gave Himself for us that He might redeem us from all iniquity—and purify unto Himself a people for His own possession—zealous of good works."

Thus the Epistle for Christmas Day became for Luther, and should for all Christians, the Gospel for every day, even unto eternity.



THE FOUR ALLS - A MEDITATION

— Paul Jagdhar

The words of Jesus in Matthew 28:18-20 are His last command to the disciples. They are His marching orders and His blueprints for His Church.

Every "all" must be carried out. If anyone is left out by any Christian, then he is not true to his Christian calling, and he is defeating the plan of Christ.

The first part of the Commission is found in these words: "ALL power is given unto me in heaven and earth."

One who makes such a bold and dogmatic statement must be either a fool of the highest order or the God of the most high. He is God. He is "Alpha and Omega, the beginning and the ending . . . which is, and which was, and which is to come, the Almighty," and "All things were made by Him, and without Him was not anything made that was made." This God "was made flesh and dwelt among man." In history, we can find such figures as Caesar, Alexander the Great, Napoleon, and even Hitler, who attempted to gain such power. But of them it is written, "They mount up to the heavens, they go down again to the depths." Failure resulted because these dictators were unable to conquer death; but our God robs the grave of its victory and death of its sting. Now He is exalted in heaven at the right hand of the Father.

Because of His authority, Christ says further: "Go ye therefore and teach ALL nations."

In order to carry out His plan, the disciples are empowered to become apostles and the Christians to become missionaries to all nations—be that nation black, white, yellow or brown. The Christians cannot wait for the world to come to Christ, rather they must take Christ to the world.

Next Christ tells the disciples about the content of the message they are to carry

"Teaching them to observe ALL things whatsoever I have commanded you."

The purpose of the Christian mission is not to teach literature, for that can be gotten by reading Shakespeare and other good authors. It is not to teach morals, although that can be found in the golden pages of the Sermon on the Mount and many other passages in the Bible. Nor is it to teach the quintessence of God for that can be found in any good book on Comparative Religion.

To carry this third ALL, the Christian must teach that God has become man and has redeemed mankind, not with corruptible things, as silver and gold, but with the precious blood of Christ which was shed on Calvary's Cross. The Christian must teach the central revelation about God as the Father, the Son, and the Holy Spirit, for this is the foundation of our Christian teaching, and the bond of union among the followers of Christ.

Finally, Christ assures His disciples that He will be with them: "I am with you ALWAYS." Whereas death still holds Mohammed in the grave, and the Hindu's gods in cold stone and deadwood, the Christian's Redeemer lives. The grave could not hold Him.

Christ is always with His own, as surely as He was with His disciples. We cannot fail with such a Presence. Therefore,

"Christ for the World we sing
Christ to the World we bring."



WHY HAVE I CHOSEN THE MINISTRY

— Donald Kranz

When this question is asked of a pastor, a seminarian, or a candidate for the ministry, the answers received are many and varied. But, with those of us who have chosen the ministry as our vocation, the answers given all point to one truth: we have within us the conviction about the Gospel of Jesus Christ, and we feel a call directly from God to give this Gospel to our fellowmen. Not that most people, especially those in our own fair Canada Synod, have not heard this Gospel before, but that each pastor in his own way and with his particular talents, is enabled to bring the Word of God to men, whom another has been unable to even so much as impress. God makes use of all types and kinds of men to spread His Gospel to the ends of the earth; therefore it is possible for God to use even me in His plans. As St. Paul said, I too must say, "Of all the sinners I am the worst", but I thank my God through Christ Jesus that He has called even me to serve Him.

Why have I chosen the ministry? As I said before, there really is only one answer. And yet, many and varied are the events and the experiences that led me to make such a decision and to arrive at such an answer. Looking back, now, I can see God was working out His will for my life.

I was born, in 1925, to very poor, but devout parents. Under the influence of a Christian home, I was baptized, taken (not sent) to Sunday School, and to Church, to hear God's word as often as possible. Like many young children, I enjoyed this very much, at least until I reached my teens. At the age of fifteen, after attending two years of catechetical classes, I was received into the church as an adult member. (You will notice that I didn't say "confirmed", because I was not Lutheran, and we never used that particular term in our Church). I was now an adult member of the Church.

In my last few years of public school and during my early teens I had entertained the ambition of becoming a mechanical engineer. However, my family was poor, and this goal was impossible. I began working at the age of fifteen, but never really found a job that satisfied me, until, at the age of twenty-four, I found myself working in the lumber camps of Northern Ontario. There I remained for three years. In the meantime, I had married a Lutheran girl, had been instructed and confirmed, and had accepted my new church-home quite enthusiastically. But, once again, I became restless and began searching for "greener pastures".

This time I was very fortunate. A brother-in-law, who was teaching in Toronto University, became interested in my situation, and offered to lend me sufficient funds to spend a year at a private school in Toronto, where, if I would work diligently, I could obtain my Junior Matriculation in one year. I accepted his offer and now set my sights to become a public school teacher. I worked hard, obtained my Junior Matriculation, and the next fall set out to obtain my Senior Matric. Plans, however, were soon changed. We had one child in the family; now another arrived. The extra expenses depleted my borrowed funds to such an extent that I had to curtail my plans and seek employment. A friend, who knew my situation, obtained for me a position with the Hydro-Electric Power Commission of Ontario. Now I felt I was on "top of the world"; the salary was good, working hours were short and I had a "white collar" job. I stayed with the Commission for three years, during which time I had climbed several rungs of the ladder. But, once again, I became restless. I still "hankered" to go back to my aim of teaching school, even though it would mean a cut in salary of almost two thousand dollars per year.

After much consideration and consultation with the personnel manager of the Commission, I resigned my position and returned to school teaching.

From the time I began studying for my Junior Matric. until I entered the teaching profession, my connection with the Church had become so nominal that I'm afraid I was slowly becoming a lapsed, and indifferent member. When I began teaching, however, I found that I was gradually becoming more and more drawn into the work of the Church within the community. It wasn't long until I found myself holding offices such as Sunday School Superintendent, Sunday School teacher, and Church councilman, all at one time, and really finding pleasure and satisfaction in what I was doing. Even though I enjoyed school teaching very much, I soon realized that it was while I was teaching religious education to my classes, or when I was working with the Church, that I really felt enthused, and felt that I was doing something worthwhile. It wasn't long until I knew that here was my vocation in life; it was to this place God had been leading me all those years.

Two years after I began teaching school (1955), I found myself in Waterloo College, registered in the pre-theology course. I was now at last beginning a vocation which I had considered, at fifteen years of age, to be the farthest thing from my mind, but which is now becoming more meaningful every day of my life. I am now thirty-four years of age, in my middler year at Waterloo Seminary, and am looking forward to my ordination in 1960.

Why did I enter the ministry? The answer lies in the above. It was God's plan for my life. It took God many years to make me realize this and to persuade me to give myself to His will, but now that He has succeeded, I am thankful that He did not forsake me, especially in the years when I had forsaken Him. I pray and trust that, in the years which lie ahead, He will continue to guide me, and use me as He wills to bring the message of salvation through Jesus Christ to some of the lost souls in this world.

Before I close, I would like to pay tribute to four people in my life who have been a real strength and a great help in this undertaking. These four are, first, my three children who have always showered me with love and affection even at times when I have become irritated by their noisy play during study hours; and last, but not least, my loving, patient and devoted wife, who has sacrificed much and suffered much to help me in my preparation to serve the Master. If works could earn salvation, they would have qualified long ago. May God bless them richly.

BOOK REVIEW

— Desmond Hamlet

The Qumran discoveries, which began in the spring of 1947, have already touched off a prolific flow of Biblical and theological writings that include the discussion of topics ranging from the paleography of the Dead Sea Scrolls to New Testament eschatology. Among the large number of books resulting from these archaeological excavations and finds, is **The Ancient Library of Qumran and Modern Biblical Studies**, by Professor Frank Moore Cross, Jr., of Harvard Divinity School, who was one of the international team of eight scholars, appointed to prepare and publish some of the Cave IV manuscripts which were kept in the Palestine Museum.

The Ancient Library of Qumran, with its two hundred and eleven pages and five chapters, was first published in 1958 by Gerald Duckworth & Co. Ltd., in London, England, and was the result of the 1956-57 Haskell Lectures, delivered to the Graduate School of Theology, Oberlin College, in March, 1957.

As Professor Cross says in his Preface: "The text of the lectures was written with public presentation in view", and the large number of footnotes — a very noticeable feature of this interesting presentation — not only serves the purpose of technical discussions for those who are already acquainted with the new field of "Qumran" studies, but also provides for the layman and uninitiated, a considerable number of explanatory notes. Very useful, also, are: a map of southern Palestine, with special attention to the cave sites and their immediate vicinity; the nineteen appropriate illustrations; a list of abbreviations and sigla, to which reference is made in the text that follows; and, of course, a twelve-page index at the end of the book.

The first chapter, entitled, "Discovery of an Ancient Library", properly begins with the story of the discovery of the manuscripts and fragments in the first cave and continues with the difficulties which followed, the subsequent finds in the wilderness area of southern Palestine, the process used in the preparation and identification of some of the manuscripts, and even includes a "catalogue" of the Qumran library itself, most of which came from the fourth of the eleven caves from which the scrolls were recovered.

The rest of the book indeed does not present a comprehensive treatment of the entire field of manuscript study, but its four chapters deal with four major areas of such research, in a relevant and systematic presentation, which is, to say the least, thought-provoking and quite comprehensible, and makes for very enjoyable reading. Chapter 2, for example, entitled "The Essenes, the People of the Scrolls", gives a most interesting description of the Essene community, in the wilderness of Palestine, as it has been revealed in the archaeological excavations of the Dead Sea area, and concludes with the section which Professor Cross calls: "The Old Sources and the New Scrolls". Chapters 3, 4, and 5 include such topics as: "The Righteous Teacher and Essene Origins", "The Old Testament at Qumran", and "The Essenes and the Primitive Church", with such sub-topics as: "Prolegomena to the Study of the Commentaries", "The Scrolls and Historical Criticism", and "The Order and Liturgical Institutions of 'Apocalyptic Communities'", to mention but a few.

"It is most significant that the literary genres featured in the 'Qumran' apocalyptic remained living literary forms in the Jewish-Christian community at the same time they were dying in Judaism at large. The direct use of Essene or proto-Essene materials in Christian compositions, and, indeed, the publication of Christian compilations of Essene or proto-Essene sources can now be documented impressively"* This is typical of the content of chapter 5, which deals with parallels between the Essenes and the early Church in the areas of language, doctrines, and institutions, and which contains many fascinating revelations, made possible only by the Qumran discoveries, and which can now be presented by a scholar and authority in the field of "Qumran" studies.

Of course that part of **The Ancient Library of Qumran** which will prove most interesting to the reader, will probably depend on the reader's particular interest in the fields of archaeology and theology, but I have no doubt that the entire work will be found to be very interesting and enjoyable reading for almost anyone.

* p. 148.

DOMESTICATING THE ISSUE

— by Joyce Kaiser

It is no small part that the pastor's wife takes in her husband's work of leading a congregation. How natural it was, then, for the wives of the seminarians to have organized in 1954, not only out of self-defense, but also to learn all they can about the challenge that lies ahead.

It has been a full and profitable year for the seventeen Seminettes — wives and "finances" of seminarians and pre-theology students.

Dr. Reble gave us many helpful suggestions for visiting the sick. He pointed out that the body and the soul are both important, and that a sick person always appreciates a visit from the pastor or his wife. It is important to remember that it's not what you say, but how you say it that counts when visiting the sick.

Rev. George Durst, professor of Liturgics, presented a topic that will be very helpful in the future. He gave us the proper names of the articles connected with the services of the church, as well as their usage.

We spent an extremely worthwhile evening with Mrs. Baetz, wife of Pastor Harry Baetz of Elmira, who spoke on "Hospitality to Wanderers". She made her experiences with transients very real to us, giving us a forecast of what we may expect in the future. We must give help to the wanderers in the spirit of Christ, who said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me".

Always a helpful topic is "The Pastor's Wife Related to Pastoral Care", and Pastor Glebe of Mt. Zion Lutheran Church in Waterloo made it especially meaningful to us. A pastor's wife is, first of all, a wife, mother and homemaker. She should concern herself with these jobs rather than worry about being a perfect "pastor's wife". The basic necessity for a pastor's wife is to be emotionally independent. She must love all equally, playing no favorites; she must know how to keep confidences.

Mrs. Gillespie spoke to our group about the Ladies' Auxiliary of Waterloo College and Seminary, an organization not well-known, but very important. The Auxiliary, by sponsoring redecorating of the dormitories, has increased their "livability".

It seems significant that two of our speakers used the same scripture passage in connection with the pastor's wife: "I can do all things through Christ which strengtheneth me." That would seem to imply that a pastor's wife has a special need for that extra strength that comes from Christ because she is expected to 'do all things'.

The function of the Seminettes is social as well as educational. We all had a good time at the masquerade Hallowe'en party held at the Kappes home in Conestogo. The family Christmas party was a huge success with fun for the children, as well as for the parents, and plenty of turkey for all.

The year has proved both educational and enjoyable. But, more than that, it has brought us closer together in a fellowship that will linger as a pleasant, nostalgic memory when we have left Waterloo for our respective parishes and responsibilities.



THE SON OF MAN

— by D. E. Kaiser

The expression, Son of Man, occurs over 100 times in the Old Testament, and about 80 times in the New Testament. It first occurs in the Code of Hammurabi in the sense of "gentleman" and "minor". It is a common Semitic idiom meaning literally "human being in general", as seen in Numbers 23:19; Job 16:21, 25:6, 35:8; Isaiah 51:12; Psalm 8:4, and elsewhere. It may also be used figuratively for Israel as a semi-pectial expression for the ideal.¹

In Psalm 8:4, we find both Hebrew words for man. Actually the Hebrew reads, "Son of Adam", meaning the son of an ordinary man. The one time modern quest for the historical Jesus interpreted Psalm 8 in terms of Christ, who was, and wanted to be, no more than a man among men. This guaranteed the complete unpretentiousness of Jesus and showed Him as a humble, obedient man.² Luther also reads Christ into this psalm,³ but we must assume he is reading the New Testament back into the Old, for the text clearly indicates that the psalmist is speaking about man as a created human being. Rowley and other scholars do not see Christ in this psalm.⁴

In Psalm 80, the term occurs again, this time with more than one possible interpretation. The psalmist is crying for deliverance and could have in mind a hero like the Judges, or possibly a figure from heaven, but more likely he is using the term to represent Israel personified. This would be the poetical, collective use of the term.⁵

In Ezekiel, the term occurs almost 90 times and is used as an agent of God. Ezekiel is called, "Son of Man" by God . . . "Son of Man, say thus to my people . . ." Here, the term is individual and is simply God's way of addressing Ezekiel.

The most famous use of the term, Son of Man, occurs in Daniel 7:13. This is the passage Jesus quotes in Matthew 24:30— ". . . and they will see the Son of Man coming on the clouds of heaven . . ." Endless discussion has gathered around the figure of the Son of Man in Daniel and opinions differ widely. Did Daniel actually conceive of someone comparable to Christ?

The evidence would show that the Son of Man was not identified with the Messiah, either in the Old Testament or in the time of Jesus. From the 8th century B.C., Jewish thought development tends to be vague on the subject.⁶ There are three streams of thought that seem to run parallel to each other, but never meet—the Messiah, the Suffering Servant, and the Son of Man.

There is no real evidence that the Son of Man was identified with the Messiah until the time of Jesus. Jesus uses the term Son of Man quite freely, but forbids the disciples to tell anyone that He is the Messiah. At the trial of Jesus, He is asked if He is the Christ. "I am," He replies, "and ye shall see the Son of Man sitting on the right hand of power . . ." (Mark 14:61ff.). The high priest did not ask whether Jesus was the Son of Man, but whether He was the Messiah. It is at this point that Jesus fuses the two concepts together with the clear reference to Daniel 7: 13. If the two terms were associated together in Jewish thought, why would Jesus forbid Peter and others to "tell no man" that He was the Christ, while freely using the term "Son of Man" to designate Himself?⁷ With this in mind, let us look at the passage in Daniel.

S. R. Driver⁸ sees nothing which lends support to the Messianic interpretation of Daniel 7:13. The text, itself, is a strong argument for holding that the Son of Man denotes nothing more than the glorified ideal, Israel. In verses 18, 22, and 27, when the four kingdoms corresponding to the four beasts are at an end, and the persecution of the king corresponding to the "little horn" has ceased, the Saints of the Most High (v.27.) receive a universal kingdom (v.18.). The parallelism is complete. The time is the same. The promise of universal dominion is the same. Hence, the presumption arises that the subject is also the same, and that the "one like unto a Son of Man" in verse 13 corresponds to the "Saints of the Most High" in verses 18 and 27.

If the writer of Daniel had in mind the figure of the Messiah as the head of the future ideal Israel, why does he remain silent in his own interpretation of the vision? Why does he pass over the Messiah altogether and apply the terms which he uses in verses 13 and 14 to the people of Israel in verses 18, 22, and 27?

Both Driver and H. H. Rowley⁹ support their argument by the symbolism of the vision. The four kingdoms are symbolized by four beasts, and the horns are not real horns, but represent kings. Therefore, the figure of a man would not represent a real man, but symbolizes the fifth kingdom, Israel. To select a human figure instead of an animal was only to show the great difference between the two types of kingdoms, the one rising out of the sea to show they are of this world, and the other coming on the clouds of heaven to show it will be ushered in by the power of God.

Rowley admits that the author of Daniel did not contemplate a kingdom without a head, but the person of that head was a negligible detail. He must have known of the Messianic tradition and there is nothing in Daniel to connect the Son of Man with the Davidic line. In Chapter 2:44 and 12:3, where the author speaks of the future kingdom of God, he remains silent as to a personal Messiah, either as its head, or as bringing the kingdom about. It seems that the Messiah was not a prominent figure in the author's thought.

Driver and Pfeiffer see the term used as a poetical expression in Daniel 7:13. The expression does not occur elsewhere in Daniel for "man", and its usage in both Hebrew and Aramaic would indicate that it means no more than "Ideal", an ideal man representing Israel.

T. W. Manson in his book, **The Teachings of Jesus**, says the figure of the Son of Man is the outcome of the ministry of Jesus and as an ideal figure standing for the manifestation of the kingdom of God on earth.

Oesterley¹⁰ and Albright¹¹ feel that the author of Daniel intended to portray a leader of the kingdom comparable to the figure of the Messiah. Albright sees a fusing of the Jewish Messiah with the Mesopotamian savior Atrakhasis. Both see the Son of Man and the Messiah concepts fused together before the time of Christ, and point to the interpretation of Daniel in the Book of Enoch, 46: 1-6 and 48: 2-10, which parallel Daniel 7: 9-13.

There is little doubt that the figure of the Son of Man in Enoch approaches the figure of the Messiah.¹² He is called, "Anointed One", "Elect One", the "Righteous One". Compare Daniel 7:9, 7:10, and 12:2 with Enoch 46:1, 40:1, and 51:1. Other Jewish writers also interpreted Daniel in terms of the Messiah. R. Joshua ben Levi, who lived around 250 A.D., and the Second Book of Esdras, probably written around 81-96 A.D., both see Daniel 7 as an individual who will come to free Israel. It is, however, a question whether the fact that Enoch and other Jewish writers interpreted Daniel 7 as the Messiah is a strong enough argument to offset Daniel's own interpretation in vs. 18, 22, and 27.

Another fact not to be overlooked is that the period of freedom under the Maccabees was over and hope was again needed to bolster the morale of the Jewish people. Why not apply Daniel's Son of Man to the events of the day? The passage taken out of context could be so interpreted as the Messiah, and we have no proof that the Jews didn't indulge in a little Bible quoting by taking a passage out of context to fit the situation of the moment. This seems quite reasonable when we take into account the period and date of Daniel, 168-164 B.C.

Those who would argue that Daniel was the author must overcome the following arguments: (1) Daniel is not included among the Prophets, but assigned to the Writings. He is missing from a collection of prophetic writings published about 200 B.C. Ben Sira, in Ecclesiasticus 44:1-50 (Hymn of the Fathers) fails to list Daniel. (2) The author refers to decrees by Antiochus Epiphanes (168-165), see Daniel 7:8, 20, 24; 8:9-12, 23-25; 9:26; and 11:21-39, but in predicting the death of Antiochus, the author is completely ignorant of the fact that he died in Persia in the winter of 164 B.C. It would seem the author of Daniel lived during the reign of Antiochus, but died before 164 B.C.

The Book of Enoch is of composite authorship and dated during the close of the Maccabean period, probably a little after Daniel. This would tend to back up the possibility that Enoch was looking for a Messiah in Daniel to build up the morale of the people.¹³

There seems to be little evidence that the Son of Man in Daniel represents the Messiah or Christ, although it was so interpreted by later Jewish writers. However, we should see how Jesus uses the term in the New Testament.

The most frequent use by Jesus is in referring to his earthly work, especially where the concept of lowliness and true humanity are brought out (Luke 18:31, Mark 14:21, 9:12). These are the passages that were thought to refer to Psalm 8.

The second use by Jesus refers to His glory (Matt. 24:30, Luke 21:27, Mark 13:26, 14:62, Matt. 26:64), and are brought distinctly into comparison with Daniel 7:13 and Enoch.

The third use refers to the various things the Son of Man will accomplish (Luke 12:8, Mark 13:31, Matt. 13:41), and bears resemblance with Enoch 48:2, 69:29, and 69:27.

These three uses of the term by Jesus have a marked resemblance to the three uses of the term in the Old Testament—man, the new Israel, and agent of God.

In the Fourth Gospel, John uses the term, Son of Man, in a theological sense. For John, the term means "Man", the archetype and inclusive representative of humanity who incorporates in Himself the people of God.¹⁴ If Daniel refers to the Son of Man as the true Israel, then that is exactly what the Fourth Gospel says also. Christ is the new humanity, the community of those who are of the truth. He is not only their king, but their inclusive representative.¹⁵ Although it seems clear that Daniel did not have the Messiah in mind, but rather the new Israel, Jesus leaves no doubt that He is that New Israel, as well as the Messiah.

Jesus, in calling Himself "Son of Man", fulfills all the requirements of the Old Testament Son of Man passages, whether they be collective or singular, communion of saints or individual, man or agent of God. Jesus is one and all at the same time, both Son of Man, and Son of God.

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And so on . . .

— Glenn O'Connor

Dear Reading Public:

By this time, you have undoubtedly decided that the Scroll finally curled up and died. Well, no such luck, and shame on you anyway. The only things curling up are the contributors, and the reason for that is that the heat has been turned on full force around these parts. The students never change much really, but the faculty has finally "turned", if you'll permit the expression. There'll be no more of this handing in of assignments a month after graduation. From now on it's to be "either or else". No doubt many of you gentlemen of the old school are clapping your hands with glee, and rushing for your cheque books to send large donations now, toward the upkeep and improvement of Ye Olde Seminary. Well, bully for you, and a pox on your ancestors!

Be that as it may, there is a considerable amount of muttering in the ranks. However it is a good sign, I believe. For, as long as men have something to grumble about, it means there is life, and where there is life there is hope. But if they do not soon stop drinking such deadly amounts of coffee in the Torque Room, even the signs of life we mentioned may yet be snuffed out.

The Cossman-Hayunga Society has had a fruitful year. The coffers are fairly bulging. Due to a misdirected cheque or two, the seminary bank account looks quite healthy. There is a move afoot to promote a dramatic banquet at the end of the year, so unless these funds are channelled soon to the proper avenues we'll have our banquet in the Walper Hotel dining room. (big choke! Pardon me, I mean joke).

Oh, by the way, the United Lutheran Publication House feted the senior seminarians there this year. My, but we had a fine evening! Our host, Fred, was most congenial. In addition, we all received a gift copy of Aulen's latest work. The walk from the store to the hotel was indeed frigid, but we didn't notice it quite so much on the way back. Except for Kappes, who spent the afternoon in a cemetery. That boy fairly split his seams, he told us. And you

should see him sporting a homberg. Absolutely the most!

There haven't been too many important visitors to Seminary this year to greet us, except maybe Barry Lang. He seems to have 'got religion' since he went to Illinois. He is so mission-minded that he brought special greetings to Carl Goos from his sister in Chicago. Carl was so overcome it was pitiful. Barry was lucky to escape with his culture. For all that, he dutifully visited us all to see whether we had changed; he hadn't, except for a crew-cut maybe.

To change the subject again, there hasn't been a single wedding this year in our gay and happy seminary family. Either the boys are slipping or the girls are learning to say "no" and stick to it. But all is not lost. Before the end of '59 two of the Seniors will have 'done the dirty deed'—got married, that is.

Our secretary this year is really working her little head off. Some of the classes are writing papers which she in turn types up for mimeograph. As you may well imagine, this means a considerable amount of extra work. The typewriter is never silent except during chapel. This young lady has a husband in Pre-theology in the Arts and Science building. Her name is Mrs. Thomas Orr, although most people call her Joyce. Actually her name is Joan if you want to be dogmatic about it, but who does? Pretty too, and quite a bell ringer. That bell is earning its keep this year, let me tell you! Wouldn't be surprised if we needed a replacement before the end of the term.

Speaking of the end of the term, before we know it, Spring will be here. Every day now somebody lets one know how much shorter the rope is. No wonder people are breaking their elbows rushing back to their books. You may all rest assured that the gentlemen of the seminary all have their noses to the grind-stone. They aren't accomplishing much to be sure, but you should see all the short noses. Mercy!

Well sirs, as articles go; so should this one, but fast, And it did.

P.S. Please mail all libel suits to the unfortunate editor.