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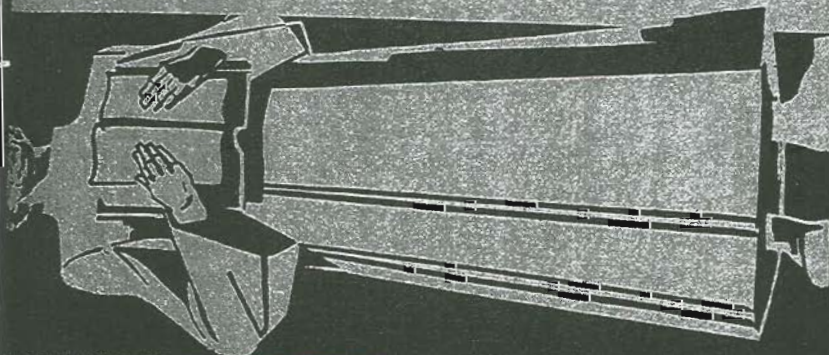
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Analogia Fidei as Hermeneutical Principle

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"People treat the Scriptures so scientifically that they might quite as well be anonymous writings"^a

The Biblical interpretation of mediocrity goes on interpreting words until it gets out of them its own trivial meaning.^b

"The exegete is to interpret Scripture, after he has responsibly heard what Scripture has to say. And how is he to hear without understanding? The problem of interpretation is precisely that of understanding."^c

Hermeneutics is the technique of understanding expressions of life set in written form. Wilhelm Dilthey.

EARLY IN THE 18th century Jean Turretini, professor at Geneva, suggested that the Holy Scriptures are to be explained as any other book. Belonging to the school of "rational orthodoxy," Turretini held that God is the author both of reason and of revelation; it is impossible that these should ever be in mutual opposition, a point of view generally held by philosophers. "Naturally everyone, Papist, Lutheran, or Reformed finds his own dogmas in Scripture, and there is no one who on the basis of a reading of Scripture would divest himself of his preconceived opinions," Turretini observed. We must therefore clear our minds of all ideas, opinions, and systems of our own day and attempt to put ourselves into the times and surroundings of the Apostles and Prophets who wrote. Probably taking his lead from John Locke, Turretini advised that one must keep this paramount rule of interpretation in mind: "An empty head, if I may express myself, must be brought to Scripture: one's head must be a *tabula rasa* if it is to comprehend the true and original meaning of Scripture."¹

About the middle of the 20th century Rudolph Bultmann, major historian of the N.T., exegete, and philosopher of history proposed that theology must learn how to speak to a generation which had become completely alienated by conventional interpretation. Bultmann had studied the exegetical method of Theodore of Mopsuesitia. His studies were motivated by the desire to interpret the N.T. historically, i.e., to determine what is actually said. So he dedicated himself to the task of understanding (*Verstehen*) what a given N.T. author would have meant by the words he used, and how the readers for whom he wrote would have understood him. It must be remembered that German Protestant theology of the 19th and 20th centuries was peculiarly attentive to insights which had been developed in philosophy and the sciences. Men such as Harnack and Schweitzer were scientific historians, conscious of the necessity of setting earliest Christianity in its immediate historical context. Greatly influenced by the prevailing philosophy of the day (existentialism), Bultmann centered his concern on an existential interpretation of

the N.T. This means that the exegete must determine what the text says today to a man involved in living out his existence in the world. The theological task consists in the "unfolding of that understanding of God and of the world and man which arises from faith."²

Bultmann hammered out the details of his method between 1922 and 1928, a period in which he was admittedly under the strong influence of Martin Heidegger. Bultmann insists that if one is to understand the N.T. writers and their expression of the meaning of the Christian faith, the interpreter must approach the N.T. with some kind of question (*Frage*) or previous understanding. This Bultmann calls *Vorverstaendnis*. "Every interpretation is actuated by the framing of specific questions and without this there could be no interpretation at all. These questions need not be framed explicitly or consciously; but unless they are framed, the texts have nothing to say to us."³

In one of his most important monographs, Bultmann poses the question: "Is Exegesis Without Presuppositions Possible?" (1957). The question is answered affirmatively and negatively. Exegesis must not presuppose its results; (it does so when it is guided by prejudices). On the other hand, there can be no such thing as presuppositionless exegesis. One presupposition is the historical method of questioning the text, paying attention to the meaning of words, grammar, and style. The historical method includes the presupposition that history is a unity in the sense of a closed continuum of effects. Nor can one object to the position that the biblical writings are not intended to be historical documents, but rather affirmations of faith and proclamation. Biblical texts must be translated; this also presupposes understanding. Bultmann concludes that the exegesis of biblical writings must be unprejudiced, but not without presuppositions because historical interpretation presupposes the method of historical-critical research. There is also presupposed the "life-relation" of the exegete to the subject matter; this is also pre-understanding.

I suggest that *analogia fidei* may be understood as *Vorverstaendnis*, that is, the interpreter may approach the hermeneutical task with a definite conviction, principle or criterion according to which he operates. Is this a valid assumption? Is there a Lutheran-confessional (and Biblical) *Vorverstaendnis*? Is it the time honored Lutheran principle of *analogia fidei*?

I.

A quite traditional approach to Biblical interpretation will be recognized in the following theses:

1. Since the Scripture says of itself that it is able to "make a man wise to salvation" we postulate the *Deutlichkeit* of Scripture (*perspicuitas*).
2. Since we declare that the Scripture is clear we also declare that the Scripture must be its own interpreter, that is, the Scripture interprets itself. In so doing, it reveals its one true sense. (*Facultas se ipsam interpretandi Scripturae*).
3. Since Scripture interprets itself, we must hold ourselves "*an gewisse Regeln*."

4. After taking as "rules" the need to study words, context, point of view, purpose of writing, and the need to interpret the obscure passages according to the bright ones, all interpretation must be "*nach der Glaubensaehnlichkeit*" (Rom. 12:7).
5. By *analogia fidei* we understand "*die Summe der geoffenbarten Glaubenslehren*" which are taught in Scripture by means of bright, clear words. Or, we understand "*die Schrift selbst*" and not only the sum of its prominent truths. *Analogia* or *regula fidei* constitute the *Glaubensregel*.³

Many such "position statements" could be cited. The analogy of faith "is evidently the Scripture itself, the summary of the chief articles of faith drawn from the clear passages of Scripture."⁵ Clear passages of Scripture must not be set in opposition to other clear passages of Scripture, that is, "clear passages must not be rejected or reinterpreted because reason cannot discern how they are in agreement with other clear passages." The association of clear passages with the "rule of faith" is found in Chemnitz (*Examen*, VIII, 1) and in Gerhard (*Loc. Theo.* I, 25, 532) who clearly referred Rom. 12:6 to the *articulii fidei*.

II.

Was heisst *analogia fidei*? The word "analogy" suggests a relation of proportionality between words or things that are otherwise different, e.g., exist at different levels of the ontological scale. "Analogy," in Greek usage, means similarity or harmonious relationship. The word was transferred to theology in order to indicate that the articles of faith stand in a harmonious relationship, not only essentially, but also with respect to the attainment of the goal of theology, the glory of God and the salvation of mankind. "Analogy" might therefore be called a principle of harmonization. The great classical philologist, J. S. Semler, a man not particularly noted for his support of orthodoxy, provides an example of such harmonization. In his *Treatise on the Free Investigation of the Canon* he states the problem of the reader who has learned certain moral truths, is convinced of their inherent value, is engaged in their practice, and then turns to a portion of Scripture (the *Apocalypse*) where he finds it most unpleasant and repulsive to hear of the extermination of the heathen. How can such a person find in this book (the Bible) nothing but divine, all-inclusive love for the restoration of men on the part of God who is sheer love in all his relationships with men? Semler concludes: many who have begun to experience the salutary power of truth are compelled to pass judgment in light of this knowledge on individual books and parts of books with reference to their moral teaching.

Analogia fidei is based upon Rom. 12:6 which speaks of prophecy and faith. The honored *Synopsis bibliothecae exegeticae in Vetus et Novum testamentum* explains that prophecy (*Weissagung*) means "die Gabe, prophetische Schrift auszulegen und zur Ermahnung und **Trost** der Gemeine anzuwenden. Faith (Glaube) means "nach der Gleichheit oder Aehnlichkeit des Glaubens, das ist der Glaubenslehre

(Apg 13:8; Gal 1:23; Jud 3:20) nach dem die christlichen Lehren . . . uebereinstimmen und an einander hangen, nach solcher Heilordnung muessen auch die schweren Stellen der h. Scr ausgelegt werden." The Scripture references noted indicate that faith is understood in what we call the objective sense, the *fides quae creditur*. "Hat jemand Weissagung, so sei sie dem Glauben aehnlich." Faith in this passage is understood to mean not faith (trust) which clings to the promise of God proclaimed in the Gospel; it is *Glaubensbekenntnis*. In other words, exegesis (which must be considered equivalent to "prophecy" in the text) must be in harmony with the faith confessed by the Church. Whether this exegesis is correct is not in question; the thought expressed is that Scripture must not be interpreted against itself, specifically, that obscure passages must never be used to dispute what is stated in, or deduced from, patently clear passages. For Luther it is another way of saying *Scriptura Scripturam interpretatur*.⁷ According to a recent assessment, Luther is unique among all theologians because, as none other, he helps us understand the Bible as the Word of God. No other theologian builds the Church on the Word of God as Luther does. For Luther this Word was transmitted in the Bible; he discovered the Gospel through and in the Bible. That is why he is such a Scriptural theologian.⁸ The agreement of most evangelical Christians with Luther will become apparent when we later indicate how Luther understood *analogia fidei* in an eminently Christological way.

Matthias Flacius, professor of Hebrew at Wittenberg and Jena, composed a "Key to the Scripture" in which he discussed the possibility of contradictions in the Bible. Where such appear, he says, they rest on a false understanding of texts. This view states a presupposition; it requires the application of a standard by which the correctness of interpretation may be tested. Flacius declares that this standard is "in agreement with the faith (*analogia fidei*)"; everything taught on the basis of Scripture "must be in agreement with all . . . that is taught by the articles of faith." Unfortunately, Flacius did not bother to provide a more exact definition of such articles of faith; he merely saw in them a harmonious interpretation of a Scripture which interprets itself.

Joachim Camerarius, humanist friend of Melancton and professor at Tuebingen and Leipzig (Greek), had some trouble with the proper interpretation of I Pet. 3:19. He turned to Clement of Alexandria (*Stromateis*, VI) and others who understood the proclamation to be that of the Gospel by Christ in the underworld. What interests us in his remark that a passage of Holy Writ which stands pretty much alone may be treated by "scrupulous piety with full inquiry" and still end up in uncertainty. In such investigation, however, there must be no breach of the rule, i.e., "one must be of the same mind," in pious agreement with respect to faith. There must be no departure from the *analogia fidei*.

Today, among more contemporary theologians, Karl Barth perhaps takes the lead in speaking of *analogia fidei*. Barth contends (and quite properly so) that dogmatics presupposes that Christian language can really speak of God. Language about God has proper content

when it conforms to the essence of the Church, by which Barth understands Jesus Christ. Curiously enough, Barth supports this statement by a reference to Rom. 12:6. It is well known that Barth accepts *analogia fidei* in place of the *analogia entis*. For Barth *analogia fidei* means "the correspondence of the thing known with the knowing, of the object with the thought, of the Word of God with the word of man in thought and speech, even as it distinguishes true Christian prophecy taking place in faith from all that is untrue." This is what Paul means when he says that human knowledge of God is converted into man's being known by God.⁹

Was heisst *analogia fidei* in (to use a grossly overworked phrase) our own so-called circles? It was understood as a corollary of *Scriptura Scripturam interpretat*. It means that doctrine must be deduced from those passages referring to the doctrine under question; clear passages must be put side by side even if there seems to be contradiction involved; no one may abolish a clear statement of Scripture by saying that it contradicts another clear passage; apparent conflict between two such passages does not destroy the *analogia fidei*; faith accepts both statements since we are dealing with *analogia fidei*, not *analogia rationis*. Furthermore, all obscure passages have to be explained in the light of lucid passages. To put it tersely: *analogia* or *regula fidei* is to be understood as "the clear Scripture" itself; and this refers to articles of faith found in those passages which deal with individual doctrines expressly (*sedes doctrinae*). Individual doctrines are to be drawn from the *sedes doctrinae* and must be judged by them. Any doctrine not drawn from passages which expressly deal with the doctrine under consideration is not to be accepted as Scriptural. Exposition of Scripture which is in conflict with the article of justification is erroneous. The article of justification is central to Christian doctrine; other articles of faith dare not however, be construed from it, but only from passages which deal with the individual doctrine.¹⁰

What is clearly rejected in the above is the *Schriftganze* theory, injected into theology by Schleiermacher. *Schriftganzes* sounds remarkably Lutheran; actually it is remarkably unLutheran and Roman. As an abuse of *analogia fidei* Nestorius must be brought out of the historical closet. Nestorius denied the deity of Christ; he also denied that the Son of God could suffer and die because such a "theory" did not stand in harmony with Scripture passages which clearly speak of the immutability of God. Zwingli and Calvin are also summoned to give evidence of abuse of the *analogia fidei* in their doctrines of Christology and Eucharist.

III.

What is the practical use of *analogia fidei*? It rests, as noted, upon the principle that the Bible is its own interpreter. This assumes a fundamental harmony of the Scriptures; its teachings form a theological unity. This does *not* mean that its teachings are expressed everywhere with equal clarity; to be sure, there are differences between the writers, various books, and the Testaments themselves. **But their witness to God's gracious revelation forms a solid, unchanging foundation upon which Christian theology may be built.** This

harmony is rooted in the conviction that the Scriptures are the inspired word of God and present a unified message of sin and grace, redemption and justification, life and salvation. "Examples ought to be interpreted according to the rule, i.e., according to certain and clear passages of Scripture, not contrary to the rule, that is, contrary to the Scriptures."¹¹

Luther urges that whoever explains Scripture must make sure that his interpretation is "in agreement with faith;" otherwise it is worthless. This not only means that Christian doctrine is determined by the consensus of clear and certain passages which relate to a given subject; interpretation according to this "rule" will safeguard the Christocentric character of written revelation since, for Luther, the clarity of the Scriptures is the clarity of the Gospel. It will observe and protect the fundamental distinction between the Law and the Gospel, "the two principal topics" of Scripture; it will safeguard the "chief topic of Christian doctrine," the justification of the ungodly by the grace of God through the redemption in Christ.

Karl Holl summarizes Luther's principles of interpretation from a study of the lectures he delivered between 1513 and 1520. Besides the above, Luther stresses the *unus sensus*, literal and grammatical interpretation, and the fact that difficulties are to be openly admitted. It is generally recognized that Luther came to his understanding of *Sola Scriptura* during the debates at Augsburg and Leipzig. Luther reached a conviction that Scripture alone could impart Christian truth. He stated at Worms that "the Holy Scriptures must needs be clearer, easier of interpretation, and more certain than any other scriptures, for all teachers prove their statements by them, as by clearer and more stable writings, and wish their own writings to be established and explained by them. But no one can ever prove a darker saying by one that is still darker; therefore necessity compels us to run to the Bible with all the writings of the doctors and get our verdict and judgment upon them. For Scripture alone is the true master of all writings and doctrines on earth." This, it will be remembered, Luther repeated in his confession at Smalcald.¹² Luther emphasized (pardon the expression) *nuda Scriptura*. He wished we could get along without any kind of interpretation since "no clearer book has been written on earth than Holy Scripture." But, alas, man is sinful; there is need for interpretation. How important, then, for theologians to stick to the passages that are lucid in themselves. Furthermore, lucid passages are found in those statements of Scripture which deal with a doctrine *ex professo*, the so-called *sedes doctrinae*. In this manner, says Luther, Scripture is its own light. Scripture need not be illuminated by the doctrines of men or the church; if it did need such illumination the procedure would say that the Holy Spirit must learn from theologians how he should have spoken.

But this does not tell the whole story. For Luther, Jesus Christ is the center of Scripture, the supreme and ultimate revelation of God. "Christ is the central spot of the circle; when viewed aright, all Holy Scripture refers to Christ. The Testaments are as two cherubim on the mercy seat, looking at Christ. Christ is the light by which one

must read Scripture, since "for the sake of the Messiah Holy Scripture was written and for his sake everything that happened took place." Luther's Christological interpretation may be briefly summarized: 1) All of Scripture must be understood in the light of Christ. 2) The Scripture reveals a theology of the cross since "all good things are hidden in and under the cross." 3) The O.T. is "the cradle in which Christ is laid." 4) The N.T. is a public proclamation regarding Christ. 5) Christ is the Master of Scripture. 6) Christ is the center of Scripture, "*der Sprechende und der Geweissagte*." Such a principle of interpretation is soundly Biblical. Luther could even say that he finds "nothing in Scripture except Jesus Christ and him crucified."¹³

More testimonies can be drawn from Luther's writings. In his commentary on Galatians (1531) he states that Scripture rules in theology; everyone who studies Scripture ought to be subject to her and become "only witnesses and confessors of Scripture." Luther demonstrates the use of *analogia fidei* when he says that he does not care if "you bring a thousand places of Scripture for the righteousness of works against the righteousness of faith and cry out that the Scripture is against me. I have the author and Lord of Scripture with me; I would rather stand on his side than believe you." The Bible is the place where Christ preaches his Gospel of justification and life. Take Christ from the Scriptures, says Luther, and what more will you find in them?

In a sermon on the Magi, Luther states that "through the Gospel the prophets are opened up; the star must rise and be seen." Luther seems to identify the star with the oral proclamation of the Gospel. Later, it became necessary to have a written record "to bring the measure of Christ into Scripture." Luther goes on to say that we need no further writing. "The Star of Bethlehem, the Star of the Wise Men should be the lively preaching and the simple revelation of Christ as the same is hid and promised in Scripture . . . To have Scripture without knowledge of Christ is to have no Scripture." (*Kirchenpostille*, 1522; WA, 10, pp. 625ff)

This is a good point at which to turn to the Confessions. The prophetic and apostolic writings are "the only rule and norm according to which all doctrines must be judged."¹⁴ The distinction between Law and Gospel, "is an especially brilliant light which serves the purpose that the writings of the prophets and apostles may be *explained and understood correctly*."¹⁵ And the Gospel of forgiveness (which amplifies the honor of Christ) "is of especial service for the clear, correct understanding of *the entire Bible* and alone shows the way to the unspeakable treasure and right knowledge of Christ, and alone opens the door to *the entire Bible*."¹⁶ Law and Gospel are taught throughout Scripture. All Scripture is distributed "into these two principle topics, the law and the promises. For in some places it presents the law, in others, the promise concerning Christ." For Luther a doctor of Holy Writ is one "well versed in the art of dividing the Law from the Gospel."

IV.

Analogia Fidei has become a harmonizing principle for Lutheran theology. When faced with the problem already referred to above,

Semer took refuge in Bengel who, when he found it difficult to harmonize certain passages, took refuge in the fact that no one needs the whole Scripture; the scheme of salvation can be assembled, correctly and fully, from a single book or from a few passages of many books as from all together. While not discussing *analogia fidei*, this could perhaps be used as an example of its force as a determining principle. A more modern application is seen in the words of a great non-admirer of Rudolf Bultmann who states that the basic premise in the Church is that it "understands its entire message to be dependent upon the witness of the Holy Scripture and in its Confessions speaks a clear yes to it." The heart of this witness is the prophetic—apostolic message of God's revelation in Law and Gospel, a revelation which establishes justification of the sinner as well as the redemption of the world in the event of the incarnation, cross, and resurrection of Jesus Christ.¹⁷ The Church of the Reformation understands itself as being an apostolic Church (Acts 2:42), comments a contemporary theologian. Pure doctrine plays a determinative role for it; while "there is room also within this Church for doctrinal differences, just as the entire N.T. gives evidence of a variety of theological directions and accents, such plurality is contained summarily in the consensus expressed in the central teaching *justificatio impiorum propter Christum*."¹⁸ On this basis, the exercise of discipline is a sign "of the absolute binding character of authoritative revelation as it is given witness in Scripture and confession." Incidentally, the office of Bishop (A.C. XXVIII) is authorized to "judge doctrine and condemn doctrine that is contrary to the Gospel." If pastors teach anything contrary to the Gospel, "we have God's command not to be obedient." Another contemporary professor of theology reminds us that the *Bekennnissbewegung* in its *Duesseldorfer Erklaerung* calls for the rejection of false doctrines in the light of the *dammant* and *improbant* of the A.C.¹⁹

V.

What does *analogia fidei* mean for the church today? One of the basic things we must relearn is that if Scripture is interpreted by any man, or by any church or division thereof, these ultimately become the source of doctrine and life, not Sacred Scripture. If Scripture really interprets itself, that is, is seen in its own light, then it is not of "private interpretation."²⁰ This is not a particularly easy principle with which to operate. But neither is it merely a negative principle, a handy answer to ecclesiastical authoritarianism and autonomous subjectivism. Scriptural interpretation demands that one know the Bible. The interpreter must "search the Scriptures," and be so occupied with the word of truth that he can correctly divide and proclaim it (2 Tim. 1:15). One positive insight which we gain from Bultmann is his insistence that the problem of interpretation ultimately turns on a responsible hearing and understanding of what the Scriptures have to say. This obviously means that we must understand such things as literary form, symbolic interpretation, general principles of language, contextual setting, structure of passage, *Sitz im Leben*, cultural setting, historical background, circumstance of writing, specific purpose, etc. "The interpretation of biblical

writings is not subject to conditions different from those applying to all other kinds of literature. The old hermeneutic rules of grammatical interpretation, formal analysis and explanation on the basis of the conditions of the historical period are indisputably valid."²¹ These "rules" began with Aristotle. All available tools must be utilized so that we can establish the *doctrina divina* (*theologia positiva*) which, as our theologians often put it, "is nothing else than Holy Scripture arranged according to its doctrines," all of these constituting the *corpus doctrinae*. There is no place for "even one article, be it the least one, which is not based on Scripture."²²

This principle poses a problem for contemporary theology. Doing all that has just been alluded to is well and good; but can *analogia fidei* be taken seriously? The demand that the interpretation and understanding of Biblical texts must conform to the analogy of faith, says many a modern voice, divests the study of Scripture of any real freedom to understand Scripture in the light of its own historic setting, independent of traditional interpretations with regard to it. In other words, it is asserted, *analogia fidei* is a prejudice, a *Vorverstaendnis* which impedes exegetical study. J. C. K. von Hofmann, in a series of lectures published as *Biblische Hermeneutik* (1860), made the point that the Reformation had freed exegesis from the domination of theology. But, he wrote, the freedom of exegesis which Luther had won was soon lost. *Analogia fidei* was given a different meaning than "letting Scripture interpret itself." Ecclesiastical interpretations of individual passages as well as of Scripture as a whole were advanced; no one was permitted to deviate from them. These *loci classici* were not to be interpreted in any other way. As a result, exegesis confined itself increasingly to proof texts; the understanding of context was perverted; exegesis was again dominated by tradition.

Secondly, *analogia fidei* (and all that is involved in it) has much to say to the practical task of expounding Scripture. Interpretation is supposed to be the unfolding of the *sensus Scripturae*. This is *enarratio*. When candidates for the ministry were examined, they were asked not only whether they possessed a sound knowledge of the articles of the faith; they were examined also with regard to the gift (*habitus*) of expounding Scripture, the *dunamis hermeeneutikee*, considered necessary for teaching others. Our theologians have said that the interpreter must study the words of the Bible minus any gloss (*nuda Scriptura*) so that he might keep the fountain of Christian doctrine clear, bearing in mind that *Scriptura sua radiat luce*. A good theologian is to be a *bonus textualis*. With a good deal of charity Luther said that "when the fathers teach anything, they do not trust their teaching but go to the Scriptures and take a clear passage to shed light on their teaching."²³

Thirdly, *analogia fidei* will drive us to an even deeper respect for, and commitment to, our Lutheran Confessions (not because they are our Confessions but because they are drawn from Scripture) which define the article of justification as the heart both of the Gospel and Scripture. This is really our *Vorverstaendnis*. This is really central to the *regula fidei*. We are reminded that the Lutheran

Confessions contain no truths that rest in themselves; valid expositions set forth by the Confessions receive their validity solely from the apostolic Gospel. The church can never establish its own articles of faith; it cannot establish anything that is not already established by the revelation of God. By committing the church exclusively to the apostolic Gospel, the Lutheran Confessions free the Church from the binding power of all teachings not based in the Word of God. The Scriptures must exercise their office of judge over all teachers and doctrine in the Church. If congregations cannot hear from Holy Scripture the saving word of the Gospel with one great harmony, then the existence of the Church itself is in danger and commitment to the Confessions has become a mere formal matter.²¹

Fourthly, the only "proof" of all that has been written and stated on this matter is the inner conviction brought by the witness of the Holy Spirit through the Scripture. This is the *testimonium Spiritus Sancti*. From this comes *fides divina*. The Holy Spirit leads his Church into truth. The Holy Spirit leads us to "see" the proper *Vorverstaendnis*, the *analogia fidei* whose very heart is the saving Gospel of Jesus Christ.

Finally, careful Biblical study and scholarship is a "must" for theology if it is to remain a dynamic and contemporary discipline. Good theology will never stand in fear of research; it will expose itself to every aspect of investigation and learning which will shed light on its task of understanding and explicating the revelation of God for the purpose of confronting us with, and leading us to, the most gracious and saving heart of God. At the same time theology will do well to recall the words of Kierkegaard. "It is not human to cunningly produce interpretation and science and more science, one layer after another (as a boy puts one or more napkins in his trousers when he is to be thrashed); it is not human that I put all this between the Word and myself and then give this interpretation the name of earnestness and zeal for truth and let this swell up into such prolixity that I never come to receive the impression of God's Word."²⁵

FOOTNOTES

- a. Soren Kierkegaard, on *Authority and Revelation*
- b. Soren Kierkegaard, *Attack on Christendom*
- c. R. Bultmann, "The Problem of Hermeneutics," *Essays Philosophical and Theological*, p. 61.
1. J. A. Turretini, *Trajecti Thuviorum* (1728), pp. 333ff.
2. R. Bultmann, *Theology of the New Testament*, II, 237.
3. R. Bultmann, *Kerygma and Myth*, p. 191.
4. Adolf Hoenecke, *Ev. Luth. Dogmatik* (Northwestern, 1909), pp. 411-434.
5. Maximilien Frieschel, *Kirchliche Zeitschrift* XXVIII (1909), 177-188.
6. Franz Pieper, *Lehre Und Wehre*, XLIX (1903), 329.
7. F. Pieper, *Christian Dogmatics*, I, 359ff.
8. Friedrich Gogarten, *Luthers Theologie* (Tuebingen, 1967).
9. Karl Barth, *The Doctrine of the Word of God*, I, 279.
10. F. Pieper, "Gebrauch Und Missbrauch Der Analogie Des Glaubens," *Lehre Und Wehre*, XLIX (1903), 329. In the early Church *regula fidei* meant the Creeds (Apostolic, Nicene) or the sum total of the *articulii fidei*. The Didache makes reference to *regula fidei*. It has been well defined as a brief expression, in creedal form, of the fundamentals of the

- Church's entire teaching. Cf. R. Seeberg, *Dogmengeschichte*, I, 3) Cf. *Symbolum Romanum*. *Analogia fidei* is found in Augustine (*de Cons. Ev.* 1, 1).
11. Apology, XXVII, *Triglotta*, 441, 60. "*Iuxta regulam* probably refers to *regula fidei* although this cannot be asserted with decisiveness.
 12. *Words of Martin Luther*. (Fortress Press, 1932), III, 16. Chemnitz voices the same conviction when he speaks of plain, clear passages "which explain themselves." (*Examen*, 8, 1). A comment on Luther's understanding of *claritas Scripturae* is in order. Luther speaks of a two-fold clarity. On the one hand, external perspicuity refers to the understanding one has of the articles of faith which are clear enough, on the basis of proper grammatical study, etc., to be proclaimed "to the whole world." Luther, at the same time, grants that some passages are obscure and "hard to understand" because of our linguistic ignorance. And Luther encourages one always to stick to the simple, natural meaning of words and sentences. On the other hand, there is the clarity which relates to understanding the real (spiritual) meaning of the Scriptural message. The Spirit is needed for this kind of understanding. And, says Luther, Christ has opened our understanding so that we may carry on an effective ministry of the Word. (*De Servo Arbitrio*: WA, 18, 604ff). Thus, for Luther, the real *claritas* is to be found in Christ and in the Gospel of justification and forgiveness through the grace of God, a message revealed by the Spirit of God.
 13. John F. Johnson, *Revelation, Canonicity and Interpretation* (Springfield, 1967), 136ff. For Luther the Gospel is the key which unlocks the meaning of the Old Testament, the "exposition" of the Old Covenant. Cf. Wa, 20, 336.
 14. F. C., *Epitome, Summary, Triglotta*, 777.
 15. F. C., S. D., V, 1. *Triglotta*, 951.
 16. Apology, IV, 2. *Triglotta*, 121.
 17. Walter Kueneth, "Responsibility for Doctrine Today," *Lutheran Forum*, Feb. (1971), 8.
 18. *Ibid.*
 19. Hermann Diem, "Is Doctrinal Discipline Possible?" *Lutheran Forum*, Feb. (1971), 11.
 20. S. A., *Triglotta*, 467.
 21. R. Bultmann, "The Problem of Hermeneutics," *Essays*, p. 256.
 22. F. Pieper, *Christian Dogmatics*, I, 52.
 23. S. L. XVIII: 1293. In the *Apology*, in a discussion of repentance and remission of sins, reference is made to the adversaries (Romanists who *vociferantur se esse ecclesiam*) and the *consensus ecclesiae*. Against this consensus one passage, Acts 10:43, is cited as the *consensus prophetarum*. The fathers, the Church, and the *Sententiae* must give way to this agreement of the holy prophets; "for the Gospel, which proclaims the forgiveness of sins through the blessed Seed has from the beginning of the world been the greatest consolation and treasure." And the *scripta apostolorum* testify they believe the same thing. (XII, 70-72).
 24. Peter Brunner, "Commitment to the Lutheran Confession," *The Springfielder*, Dec. XXXIII (1969), 4ff.
 25. Soren Kierkegaard, *Self-Examination*, p. 38.