

# LUTHERAN QUARTERLY

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**VD** The symbol on our cover, *Verbum Domini Manet in Aeternum* (1 Peter 1.25), was **MA** adopted as motto by Luther's sovereign, Frederick the Wise, and his successors. The original "Protestant" princes walking out of the imperial Diet of Speyer 1529, unruly peasants following Thomas Muentzer, and from 1531 to 1547 the coins, medals, flags and guns of the Smalcaldic League all bore the most famous Reformation slogan, the first Evangelical confession: the Word of the Lord remains forever.

## About This Issue

**V****|****D** In our ongoing series of *loci* on central doctrinal themes in Lutheran theology, Stephen Hultgren presents Scripture's dual nature as "The Word of God in Human Words" according to a Chalcedonian mean between extremes. The divine Word and the human words are neither confused, as in fundamentalism, nor separated, as in liberalism. Author of separate books on the synoptic Gospels, Paul, and the Dead Sea Scrolls, as well as essays on the historical and doctrinal understanding of the Bible, Hultgren is Lecturer in New Testament at *Australian Lutheran College, 104 Jeffcott Street, North Adelaide, Australia 5006*; Stephen.Hultgren@alc.edu.au.

**V****|****D** Wading into recent intra-Lutheran arguments over the law, Nicholas Hopman presents Luther's teaching on the "eternal law" as different from Lutheran "orthodoxy" but consistent with Gerhard Forde's interpretation. Of course, understandings of the law always bear on the relationship of law and gospel, so a large doctrinal field needs to be covered here in some detail. Hopman, recently in *Lutheran Quarterly* as co-author with Steven Paulson of "Christ, the Hated God," is a graduate of Luther Seminary and a parish pastor at *15518 Deenwood Loop, Park Rapids, MN 56470*; nhopman001@luthersem.edu.

**V****|****D** Martin Luther's famous "theology of the cross" is an elusive topic when it comes to **M****|****A** specific texts. Hans Wiersma explores an unexpected source for seeing how this theme played out in Luther's circle of influence, namely, a particular chapter in Bremen's 1534 Church Order. Wiersma, author of a reflection on his teacher James Kittelson (LQ 18), teaches at *Augsburg College, 2211 Riverside Ave., Minneapolis, MN*; wiersma@augzburg.edu.

**V****|****D** First in a pair of Comments, Robert Kolb summarizes how Martin Luther's proclamation of the Word aimed at changing lives in Wittenberg, with others following suit then and there as well as elsewhere and even now. Kolb, with LQ from the beginning of the new series, has more to say on this theme in his forthcoming book *Martin Luther and the Enduring Word of God* (Baker, 2016). kolbr@csl.edu; *Concordia Seminary, 801 Seminary Place, St. Louis, MO 63105-3199*. Second in this pair is another installment in our series on the translation of Martin Luther into other languages, following on Japanese and Spanish in recent issues. Antti Raunio here narrates the complex story of Luther in Finnish, from the sixteenth to the twenty-first century. Raunio teaches at the School of Theology, the University of Eastern Finland, Joensuu. *Raentie 17 E, FI-00700 Helsinki, Finland*; Antti.raunio@uef.fi.