
CHAPTER ONE

Community

"Behold, how good and how pleasant it is for brethren to dwell together in unity!" (Ps. 133:1). In the following we shall consider a number of directions and precepts that the Scriptures provide us for our life together under the Word.

It is not simply to be taken for granted that the Christian has the privilege of living among other Christians. Jesus Christ lived in the midst of his enemies. At the end all his disciples deserted him. On the Cross he was utterly alone, surrounded by evildoers and mockers. For this cause he had come, to bring peace to the enemies of God. So the Christian, too, belongs not in the seclusion of a cloistered life but in the thick of foes. There is his commission, his work. "The Kingdom is to be in the midst of your enemies. And he who will not suffer this does not want to be of the Kingdom of Christ; he wants to be among friends, to sit among roses and lilies, not with the bad people but the

devout people. O you blasphemers and betrayers of Christ! If Christ had done what you are doing who would ever have been spared?" (Luther).

"I will sow them among the people: and they shall remember me in far countries" (Zech. 10:9). According to God's will Christendom is a scattered people, scattered like seed "into all the kingdoms of the earth" (Deut. 28:25). That is its curse and its promise. God's people must dwell in far countries among the unbelievers, but it will be the seed of the Kingdom of God in all the world.

"I will . . . gather them; for I have redeemed them: . . . and they shall return" (Zech. 10:8, 9). When will that happen? It has happened in Jesus Christ, who died "that he should gather together in one the children of God that were scattered abroad" (John 11:52), and it will finally occur visibly at the end of time when the angels of God "shall gather together his elect from the four winds, from one end of heaven to the other" (Matt. 24:31). Until then, God's people remain scattered, held together solely in Jesus Christ, having become one in the fact that, dispersed among unbelievers, they remember *Him* in the far countries.

So between the death of Christ and the Last Day it is only by a gracious anticipation of the last things that Christians are privileged to live in visible fellowship with other Christians. It is by the grace of God that a congregation is permitted to gather visibly in this world to share God's Word and sacrament. Not all Christians receive this blessing. The imprisoned, the sick, the scattered lonely, the proclaimers of the Gospel in heathen lands stand alone. They know that visible fellowship is a blessing. They remember, as the Psalmist did, how they went "with the

multitude . . . to the house of God, with the voice of joy and praise, with a multitude that kept holyday" (Ps. 42:4). But they remain alone in far countries, a scattered seed according to God's will. Yet what is denied them as an actual experience they seize upon more fervently in faith. Thus the exiled disciple of the Lord, John the Apocalypticist, celebrates in the loneliness of Patmos the heavenly worship with his congregations "in the Spirit on the Lord's day" (Rev. 1:10). He sees the seven candlesticks, his congregations, the seven stars, the angels of the congregations, and in the midst and above it all the Son of Man, Jesus Christ, in all the splendor of the resurrection. He strengthens and fortifies him by His Word. This is the heavenly fellowship, shared by the exile on the day of his Lord's resurrection.

The physical presence of other Christians is a source of incomparable joy and strength to the believer. Longingly, the imprisoned apostle Paul calls his "dearly beloved son in the faith," Timothy, to come to him in prison in the last days of his life; he would see him again and have him near. Paul has not forgotten the tears Timothy shed when last they parted (II Tim. 1:4). Remembering the congregation in Thessalonica, Paul prays "night and day . . . exceedingly that we might see your face" (I Thess. 3:10). The aged John knows that his joy will not be full until he can come to his own people and speak face to face instead of writing with ink (II John 12).

The believer feels no shame, as though he were still living too much in the flesh, when he yearns for the physical presence of other Christians. Man was created a body, the Son of God appeared on earth in the body, he was raised

in the body, in the sacrament the believer receives the Lord Christ in the body, and the resurrection of the dead will bring about the perfected fellowship of God's spiritual-physical creatures. The believer therefore lauds the Creator, the Redeemer, God, Father, Son and Holy Spirit, for the bodily presence of a brother. The prisoner, the sick person, the Christian in exile sees in the companionship of a fellow Christian a physical sign of the gracious presence of the triune God. Visitor and visited in loneliness recognize in each other the Christ who is present in the body; they receive and meet each other as one meets the Lord, in reverence, humility, and joy. They receive each other's benedictions as the benediction of the Lord Jesus Christ. But if there is so much blessing and joy even in a single encounter of brother with brother, how inexhaustible are the riches that open up for those who by God's will are privileged to live in the daily fellowship of life with other Christians!

It is true, of course, that what is an unspeakable gift of God for the lonely individual is easily disregarded and trodden under foot by those who have the gift every day. It is easily forgotten that the fellowship of Christian brethren is a gift of grace, a gift of the Kingdom of God that any day may be taken from us, that the time that still separates us from utter loneliness may be brief indeed. Therefore, let him who until now has had the privilege of living a common Christian life with other Christians praise God's grace from the bottom of his heart. Let him thank God on his knees and declare: It is grace, nothing but grace, that we are allowed to live in community with Christian brethren.

The measure with which God bestows the gift of visible community is varied. The Christian in exile is comforted by a brief visit of a Christian brother, a prayer together and a brother's blessing; indeed, he is strengthened by a letter written by the hand of a Christian. The greetings in the letters written with Paul's own hand were doubtless tokens of such community. Others are given the gift of common worship on Sundays. Still others have the privilege of living a Christian life in the fellowship of their families. Seminarians before their ordination receive the gift of common life with their brethren for a definite period. Among earnest Christians in the Church today there is a growing desire to meet together with other Christians in the rest periods of their work for common life under the Word. Communal life is again being recognized by Christians today as the grace that it is, as the extraordinary, the "roses and lilies" of the Christian life.

Through and in Jesus Christ

Christianity means community through Jesus Christ and in Jesus Christ. No Christian community is more or less than this. Whether it be a brief, single encounter or the daily fellowship of years, Christian community is only this. We belong to one another only through and in Jesus Christ.

What does this mean? It means, first, that a Christian needs others because of Jesus Christ. It means, second, that a Christian comes to others only through Jesus Christ. It means, third, that in Jesus Christ we have been chosen from eternity, accepted in time, and united for eternity.

First, the Christian is the man who no longer seeks his salvation, his deliverance, his justification in himself, but in

Jesus Christ alone. He knows that God's Word in Jesus Christ pronounces him guilty, even when he does not feel his guilt, and God's Word in Jesus Christ pronounces him not guilty and righteous, even when he does not feel that he is righteous at all. The Christian no longer lives of himself, by his own claims and his own justification, but by God's claims and God's justification. He lives wholly by God's Word pronounced upon him, whether that Word declares him guilty or innocent.

The death and the life of the Christian is not determined by his own resources; rather he finds both only in the Word that comes to him from the outside, in God's Word to him. The Reformers expressed it this way: Our righteousness is an "alien righteousness," a righteousness that comes from outside of us (*extra nos*). They were saying that the Christian is dependent on the Word of God spoken to him. He is pointed outward, to the Word that comes to him. The Christian lives wholly by the truth of God's Word in Jesus Christ. If somebody asks him, Where is your salvation, your righteousness? he can never point to himself. He points to the Word of God in Jesus Christ, which assures him salvation and righteousness. He is as alert as possible to this Word. Because he daily hungers and thirsts for righteousness, he daily desires the redeeming Word. And it can come only from the outside. In himself he is destitute and dead. Help must come from the outside, and it has come and comes daily and anew in the Word of Jesus Christ, bringing redemption, righteousness, innocence, and blessedness.

But God has put this Word into the mouth of men in order that it may be communicated to other men. When one person is struck by the Word, he speaks it to others.

God has willed that we should seek and find His living Word in the witness of a brother, in the mouth of man. Therefore, the Christian needs another Christian who speaks God's Word to him. He needs him again and again when he becomes uncertain and discouraged, for by himself he cannot help himself without belying the truth. He needs his brother man as a bearer and proclaimer of the divine word of salvation. He needs his brother solely because of Jesus Christ. The Christ in his own heart is weaker than the Christ in the word of his brother; his own heart is uncertain, his brother's is sure.

And that also clarifies the goal of all Christian community: they meet one another as bringers of the message of salvation. As such, God permits them to meet together and gives them community. Their fellowship is founded solely upon Jesus Christ and this "alien righteousness." All we can say, therefore, is: the community of Christians springs solely from the Biblical and Reformation message of the justification of man through grace alone; this alone is the basis of the longing of Christians for one another.

Second, a Christian comes to others only through Jesus Christ. Among men there is strife. "He is our peace," says Paul of Jesus Christ (Eph. 2:14). Without Christ there is discord between God and man and between man and man. Christ became the Mediator and made peace with God and among men. Without Christ we should not know God, we could not call upon Him, nor come to Him. But without Christ we also would not know our brother, nor could we come to him. The way is blocked by our own ego. Christ opened up the way to God and to our brother. Now Christians can live with one another in peace; they can love and

serve one another; they can become one. But they can continue to do so only by way of Jesus Christ. Only in Jesus Christ are we one, only through him are we bound together. To eternity he remains the one Mediator.

Third, when God's Son took on flesh, he truly and bodily took on, out of pure grace, our being, our nature, ourselves. This was the eternal counsel of the triune God. Now we are in him. Where he is, there we are too, in the incarnation, on the Cross, and in his resurrection. We belong to him because we are in him. That is why the Scriptures call us the Body of Christ. But if, before we could know and wish it, we have been chosen and accepted with the whole Church in Jesus Christ, then we also belong to him in eternity *with* one another. We who live here in fellowship with him will one day be with him in eternal fellowship. He who looks upon his brother should know that he will be eternally united with him in Jesus Christ. Christian community means community through and in Jesus Christ. On this presupposition rests everything that the Scriptures provide in the way of directions and precepts for the communal life of Christians.

"But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another. . . . but we beseech you, brethren, that ye increase more and more" (I Thess. 4:9, 10). God Himself has undertaken to teach brotherly love; all that men can add to it is to remember this divine instruction and the admonition to excel in it more and more. When God was merciful, when He revealed Jesus Christ to us as our Brother, when He won our hearts by His love, this was the beginning of our instruction in divine love. When God was merciful to

us, we learned to be merciful with our brethren. When we received forgiveness instead of judgment, we, too, were made ready to forgive our brethren. What God did to us, we then owed to others. The more we received, the more we were able to give; and the more meager our brotherly love, the less were we living by God's mercy and love. Thus God Himself taught us to meet one another as God has met us in Christ. "Wherefore receive ye one another, as Christ also received us to the glory of God" (Rom. 15:7).

In this wise does one, whom God has placed in common life with other Christians, learn what it means to have brothers. "Brethren in the Lord," Paul calls his congregation (Phil. 1:14). One is a brother to another only through Jesus Christ. I am a brother to another person through what Jesus Christ did for me and to me; the other person has become a brother to me through what Jesus Christ did for him. This fact that we are brethren only through Jesus Christ is of immeasurable significance. Not only the other person who is earnest and devout, who comes to me seeking brotherhood, must I deal with in fellowship. My brother is rather that other person who has been redeemed by Christ, delivered from his sin, and called to faith and eternal life. Not what a man is in himself as a Christian, his spirituality and piety, constitutes the basis of our community. What determines our brotherhood is what that man is by reason of Christ. Our community with one another consists solely in what Christ has done to both of us. This is true not merely at the beginning, as though in the course of time something else were to be added to our community; it remains so for all the future and to all eternity. I have community with others and I shall continue to have it only through Jesus

Christ. The more genuine and the deeper our community becomes, the more will everything else between us recede, the more clearly and purely will Jesus Christ and his work become the one and only thing that is vital between us. We have one another only through Christ, but through Christ we do have one another, wholly, and for all eternity.

That dismisses once and for all every clamorous desire for something more. One who wants more than what Christ has established does not want Christian brotherhood. He is looking for some extraordinary social experience which he has not found elsewhere; he is bringing muddled and impure desires into Christian brotherhood. Just at this point Christian brotherhood is threatened most often at the very start by the greatest danger of all, the danger of being poisoned at its root, the danger of confusing Christian brotherhood with some wishful idea of religious fellowship, of confounding the natural desire of the devout heart for community with the spiritual reality of Christian brotherhood. In Christian brotherhood everything depends upon its being clear right from the beginning, *first, that Christian brotherhood is not an ideal, but a divine reality. Second, that Christian brotherhood is a spiritual and not a psychic reality.*

Not an Ideal but a Divine Reality

Innumerable times a whole Christian community has broken down because it had sprung from a wish dream. The serious Christian, set down for the first time in a Christian community, is likely to bring with him a very definite idea of what Christian life together should be and to try to realize it. But God's grace speedily shatters such dreams. Just as surely as God desires to lead us to a knowledge of

genuine Christian fellowship, so surely must we be overwhelmed by a great disillusionment with others, with Christians in general, and, if we are fortunate, with ourselves.

By sheer grace, God will not permit us to live even for a brief period in a dream world. He does not abandon us to those rapturous experiences and lofty moods that come over us like a dream. God is not a God of the emotions but the God of truth. Only that fellowship which faces such disillusionment, with all its unhappy and ugly aspects, begins to be what it should be in God's sight, begins to grasp in faith the promise that is given to it. The sooner this shock of disillusionment comes to an individual and to a community the better for both. A community which cannot bear and cannot survive such a crisis, which insists upon keeping its illusion when it should be shattered, permanently loses in that moment the promise of Christian community. Sooner or later it will collapse. Every human wish dream that is injected into the Christian community is a hindrance to genuine community and must be banished if genuine community is to survive. He who loves his dream of a community more than the Christian community itself becomes a destroyer of the latter, even though his personal intentions may be ever so honest and earnest and sacrificial.

God hates visionary dreaming; it makes the dreamer proud and pretentious. The man who fashions a visionary ideal of community demands that it be realized by God, by others, and by himself. He enters the community of Christians with his demands, sets up his own law, and judges the brethren and God Himself accordingly. He stands adamant, a living reproach to all others in the circle of brethren. He

acts as if he is the creator of the Christian community, as if his dream binds men together. When things do not go his way, he calls the effort a failure. When his ideal picture is destroyed, he sees the community going to smash. So he becomes, first an accuser of his brethren, then an accuser of God, and finally the despairing accuser of himself.

Because God has already laid the only foundation of our fellowship, because God has bound us together in one body with other Christians in Jesus Christ, long before we entered into common life with them, we enter into that common life not as demanders but as thankful recipients. We thank God for what He has done for us. We thank God for giving us brethren who live by His call, by His forgiveness, and His promise. We do not complain of what God does not give us; we rather thank God for what He does give us daily. And is not what has been given us enough: brothers, who will go on living with us through sin and need under the blessing of His grace? Is the divine gift of Christian fellowship anything less than this, any day, even the most difficult and distressing day? Even when sin and misunderstanding burden the communal life, is not the sinning brother still a brother, with whom I, too, stand under the Word of Christ? Will not his sin be a constant occasion for me to give thanks that both of us may live in the forgiving love of God in Jesus Christ? Thus the very hour of disillusionment with my brother becomes incomparably salutary, because it so thoroughly teaches me that neither of us can ever live by our own words and deeds, but only by that one Word and Deed which really binds us together—the forgiveness of sins in Jesus Christ. When the morning

mists of dreams vanish, then dawns the bright day of Christian fellowship.

In the Christian community thankfulness is just what it is anywhere else in the Christian life. Only he who gives thanks for little things receives the big things. We prevent God from giving us the great spiritual gifts He has in store for us, because we do not give thanks for daily gifts. We think we dare not be satisfied with the small measure of spiritual knowledge, experience, and love that has been given to us, and that we must constantly be looking forward eagerly for the highest good. Then we deplore the fact that we lack the deep certainty, the strong faith, and the rich experience that God has given to others, and we consider this lament to be pious. We pray for the big things and forget to give thanks for the ordinary, small (and yet really not small) gifts. How can God entrust great things to one who will not thankfully receive from Him the little things? If we do not give thanks daily for the Christian fellowship in which we have been placed, even where there is no great experience, no discoverable riches, but much weakness, small faith, and difficulty; if on the contrary, we only keep complaining to God that everything is so paltry and petty, so far from what we expected, then we hinder God from letting our fellowship grow according to the measure and riches which are there for us all in Jesus Christ.

This applies in a special way to the complaints often heard from pastors and zealous members about their congregations. A pastor should not complain about his congregation, certainly never to other people, but also not to God. A congregation has not been entrusted to him in order that he should become its accuser before God and men. When a

person becomes alienated from a Christian community in which he has been placed and begins to raise complaints about it, he had better examine himself first to see whether the trouble is not due to his wish dream that should be shattered by God; and if this be the case, let him thank God for leading him into this predicament. But if not, let him nevertheless guard against ever becoming an accuser of the congregation before God. Let him rather accuse himself for his unbelief. Let him pray God for an understanding of his own failure and his particular sin, and pray that he may not wrong his brethren. Let him, in the consciousness of his own guilt, make intercession for his brethren. Let him do what he is committed to do, and thank God.

Christian community is like the Christian's sanctification. It is a gift of God which we cannot claim. Only God knows the real state of our fellowship, of our sanctification. What may appear weak and trifling to us may be great and glorious to God. Just as the Christian should not be constantly feeling his spiritual pulse, so, too, the Christian community has not been given to us by God for us to be constantly taking its temperature. The more thankfully we daily receive what is given to us, the more surely and steadily will fellowship increase and grow from day to day as God pleases.

Christian brotherhood is not an ideal which we must realize; it is rather a reality created by God in Christ in which we may participate. The more clearly we learn to recognize that the ground and strength and promise of all our fellowship is in Jesus Christ alone, the more serenely shall we think of our fellowship and pray and hope for it.

A Spiritual not a Human Reality

Because Christian community is founded solely on Jesus Christ, it is a spiritual and not a psychic reality. In this it differs absolutely from all other communities. The Scriptures call "pneumatic," "spiritual," that which is created only by the Holy Spirit, who puts Jesus Christ into our hearts as Lord and Saviour. The Scriptures term "psychic," "human" ¹ that which comes from the natural urges, powers, and capacities of the human spirit.

The basis of all spiritual reality is the clear, manifest Word of God in Jesus Christ. The basis of all human reality is the dark, turbid urges and desires of the human mind. The basis of the community of the Spirit is truth; the basis of human community of spirit is desire. The essence of the community of the Spirit is light, for "God is light, and in him is no darkness at all" (I John 1:5) and "if we walk in the light, as he is in the light, we have fellowship one with another" (1:7). The essence of human community of spirit is darkness, "for from within, out of the heart of men, proceed evil thoughts" (Mark 7:21). It is the deep night that hovers over the sources of all human action, even over all noble and devout impulses. The community of the Spirit is the fellowship of those who are called by Christ; human community of spirit is the fellowship of devout souls. In the community of the Spirit there burns the bright love of brotherly service, *agape*; in human community of spirit

¹ For the sake of clarity, liberty has been taken in the following pages to render the term "*geistlich*" as "spiritual," referring to the Holy Spirit, and the term "*seelisch*" as "human," rather than employ the terms "pneumatic" and "psychic," which are precise but perhaps alien to our ears.—Tr.

there glows the dark love of good and evil desire, *eros*. In the former there is ordered, brotherly service, in the latter disordered desire for pleasure; in the former humble subjection to the brethren, in the latter humble yet haughty subjection of a brother to one's own desire. In the community of the Spirit the Word of God alone rules; in human community of spirit there rules, along with the Word, the man who is furnished with exceptional powers, experience, and magical, suggestive capacities. There God's Word alone is binding; here, besides the Word, men bind others to themselves. There all power, honor, and dominion are surrendered to the Holy Spirit; here spheres of power and influence of a personal nature are sought and cultivated. It is true, in so far as these are devout men, that they do this with the intention of serving the highest and the best, but in actuality the result is to dethrone the Holy Spirit, to relegate Him to remote unreality. In actuality, it is only the human that is operative here. In the spiritual realm the Spirit governs; in human community, psychological techniques and methods. In the former naïve, unpsychological, unmethodical, helping love is extended toward one's brother; in the latter psychological analysis and construction; in the one the service of one's brother is simple and humble; in the other service consists of a searching, calculating analysis of a stranger.

Perhaps the contrast between spiritual and human reality can be made most clear in the following observation: Within the spiritual community there is never, nor in any way, any "immediate" relationship of one to another, whereas human community expresses a profound, elemental, human desire for community, for immediate contact with other human

souls, just as in the flesh there is the urge for physical merger with other flesh. Such desire of the human soul seeks a complete fusion of I and Thou, whether this occur in the union of love or, what is after all the same thing, in the forcing of another person into one's sphere of power and influence. Here is where the humanly strong person is in his element, securing for himself the admiration, the love, or the fear of the weak. Here human ties, suggestions, and bonds are everything, and in the immediate community of souls we have reflected the distorted image of everything that is originally and solely peculiar to community mediated through Christ.

Thus there is such a thing as human absorption. It appears in all the forms of conversion wherever the superior power of one person is consciously or unconsciously misused to influence profoundly and draw into his spell another individual or a whole community. Here one soul operates directly upon another soul. The weak have been overcome by the strong, the resistance of the weak has been broken down under the influence of another person. He has been overpowered, but not won over by the thing itself. This becomes evident as soon as the demand is made that he throw himself into the cause itself, independently of the person to whom he is bound, or possibly in opposition to this person. Here is where the humanly converted person breaks down and thus makes it evident that his conversion was effected, not by the Holy Spirit, but by a man, and therefore has no stability.

Likewise, there is a human love of one's neighbor. Such passion is capable of prodigious sacrifices. Often it far surpasses genuine Christian love in fervent devotion and visible

results. It speaks the Christian language with overwhelming and stirring eloquence. But it is what Paul is speaking of when he says: "And though I bestow all my goods to feed the poor, and though I give my body to be burned"—in other words, though I combine the utmost deeds of love with the utmost of devotion—"and have not charity [that is, the love of Christ], it profiteth me nothing" (I Cor. 13:3). Human love is directed to the other person for his own sake, spiritual love loves him for Christ's sake. Therefore, human love seeks direct contact with the other person; it loves him not as a free person but as one whom it binds to itself. It wants to gain, to capture by every means; it uses force. It desires to be irresistible, to rule.

Human love has little regard for truth. It makes the truth relative, since nothing, not even the truth, must come between it and the beloved person. Human love desires the other person, his company, his answering love, but it does not serve him. On the contrary, it continues to desire even when it seems to be serving. There are two marks, both of which are one and the same thing, that manifest the difference between spiritual and human love: Human love cannot tolerate the dissolution of a fellowship that has become false for the sake of genuine fellowship, and human love cannot love an enemy, that is, one who seriously and stubbornly resists it. Both spring from the same source: human love is by its very nature desire—desire for human community. So long as it can satisfy this desire in some way, it will not give it up, even for the sake of truth, even for the sake of genuine love for others. But where it can no longer expect its desire to be fulfilled, there it stops short—namely, in the face of an enemy. There it turns into hatred, contempt, and calumny.

Right here is the point where spiritual love begins. This is why human love becomes personal hatred when it encounters genuine spiritual love, which does not desire but serves. Human love makes itself an end in itself. It creates of itself an end, an idol which it worships, to which it must subject everything. It nurses and cultivates an ideal, it loves itself, and nothing else in the world. Spiritual love, however, comes from Jesus Christ, it serves him alone; it knows that it has no immediate access to other persons.

Jesus Christ stands between the lover and the others he loves. I do not know in advance what love of others means on the basis of the general idea of love that grows out of my human desires—all this may rather be hatred and an insidious kind of selfishness in the eyes of Christ. What love is, only Christ tells in his Word. Contrary to all my own opinions and convictions, Jesus Christ will tell me what love toward the brethren really is. Therefore, spiritual love is bound solely to the Word of Jesus Christ. Where Christ bids me to maintain fellowship for the sake of love, I will maintain it. Where his truth enjoins me to dissolve a fellowship for love's sake, there I will dissolve it, despite all the protests of my human love. Because spiritual love does not desire but rather serves, it loves an enemy as a brother. It originates neither in the brother nor in the enemy but in Christ and his Word. Human love can never understand spiritual love, for spiritual love is from above; it is something completely strange, new, and incomprehensible to all earthly love.

Because Christ stands between me and others, I dare not desire direct fellowship with them. As only Christ can speak to me in such a way that I may be saved, so others, too, can be saved only by Christ himself. This means that I

must release the other person from every attempt of mine to regulate, coerce, and dominate him with my love. The other person needs to retain his independence of me; to be loved for what he is, as one for whom Christ became man, died, and rose again, for whom Christ bought forgiveness of sins and eternal life. Because Christ has long since acted decisively for my brother, before I could begin to act, I must leave him his freedom to be Christ's; I must meet him only as the person that he already is in Christ's eyes. This is the meaning of the proposition that we can meet others only through the mediation of Christ. Human love constructs its own image of the other person, of what he is and what he should become. It takes the life of the other person into its own hands. Spiritual love recognizes the true image of the other person which he has received from Jesus Christ; the image that Jesus Christ himself embodied and would stamp upon all men.

Therefore, spiritual love proves itself in that everything it says and does commends Christ. It will not seek to move others by all too personal, direct influence, by impure interference in the life of another. It will not take pleasure in pious, human fervor and excitement. It will rather meet the other person with the clear Word of God and be ready to leave him alone with this Word for a long time, willing to release him again in order that Christ may deal with him. It will respect the line that has been drawn between him and us by Christ, and it will find full fellowship with him in the Christ who alone binds us together. Thus this spiritual love will speak to Christ about a brother more than to a brother about Christ. It knows that the most direct way to others is always through prayer to Christ and that love of others is

wholly dependent upon the truth in Christ. It is out of this love that John the disciple speaks. "I have no greater joy than to hear that my children walk in truth" (III John 4).

Human love lives by uncontrolled and uncontrollable dark *desires*; spiritual love lives in the clear light of service ordered by the *truth*. Human love produces human subjection, dependence, constraint; spiritual love creates *freedom* of the brethren under the Word. Human love breeds hot-house flowers; spiritual love creates the *fruits* that grow healthily in accord with God's good will in the rain and storm and sunshine of God's outdoors. The existence of any Christian life together depends on whether it succeeds at the right time in bringing out the ability to distinguish between a human ideal and God's reality, between spiritual and human community.

The life or death of a Christian community is determined by whether it achieves sober wisdom on this point as soon as possible. In other words, life together under the Word will remain sound and healthy only where it does not form itself into a movement, an order, a society, a *collegium pietatis*, but rather where it understands itself as being a part of the one, holy, catholic, Christian Church, where it shares actively and passively in the sufferings and struggles and promise of the whole Church. Every principle of selection and every separation connected with it that is not necessitated quite objectively by common work, local conditions, or family connections is of the greatest danger to a Christian community. When the way of intellectual or spiritual selection is taken the human element always insinuates itself and robs the fellowship of its spiritual power and effectiveness for the Church, drives it into sectarianism.

The exclusion of the weak and insignificant, the seemingly useless people, from a Christian community may actually mean the exclusion of Christ; in the poor brother Christ is knocking at the door. We must, therefore, be very careful at this point.

The undiscerning observer may think that this mixture of ideal and reality, of the human and the spiritual, is most likely to be present where there are a number of levels in the structure of a community, as in marriage, the family, friendship, where the human element as such already assumes a central importance in the community's coming into being at all, and where the spiritual is only something added to the physical and intellectual. According to this view, it is only in these relationships that there is a danger of confusing and mixing the two spheres, whereas there can be no such danger in a purely spiritual fellowship. This idea, however, is a great delusion. According to all experience the truth is just the opposite. A marriage, a family, a friendship is quite conscious of the limitations of its community-building power; such relationships know very well, if they are sound, where the human element stops and the spiritual begins. They know the difference between physical-intellectual and spiritual community. On the contrary, when a community of a purely spiritual kind is established, it always encounters the danger that everything human will be carried into and intermixed with this fellowship. A purely spiritual relationship is not only dangerous but also an altogether abnormal thing. When physical and family relationships or ordinary associations, that is, those arising from everyday life with all its claims upon people who are working together, are *not* projected into the spiritual com-

munity, then we must be especially careful. That is why, as experience has shown, it is precisely in retreats of short duration that the human element develops most easily. Nothing is easier than to stimulate the glow of fellowship in a few days of life together, but nothing is more fatal to the sound, sober brotherly fellowship of everyday life.

There is probably no Christian to whom God has not given the uplifting *experience* of genuine Christian community at least once in his life. But in this world such experiences can be no more than a gracious extra beyond the daily bread of Christian community life. We have no claim upon such experiences, and we do not live with other Christians for the sake of acquiring them. It is not the experience of Christian brotherhood, but solid and certain faith in brotherhood that holds us together. That God has acted and wants to act upon us all, this we see in faith as God's greatest gift, this makes us glad and happy, but it also makes us ready to forego all such experiences when God at times does not grant them. We are bound together by faith, not by experience.

"Behold, how good and how pleasant it is for brethren to dwell together in unity"—this is the Scripture's praise of life together under the Word. But now we can rightly interpret the words "in unity" and say, "for brethren to dwell together *through Christ*." For Jesus Christ alone is our unity. "He is our peace." Through him alone do we have access to one another, joy in one another, and fellowship with one another.