

CUR VERBUM VERBA, The Word Reveals Himself in Words

Or, The Lutheran Disputation Option

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“[Twelve] score and seven years ago our fathers brought forth on this continent a new nation, conceived in Liberty, and dedicated to the proposition that all men are created equal. Now we are engaged in a great civil war, testing whether that nation, or any nation so conceived and so dedicated, can long endure.” Once we bring the scores of years up to date, President Lincoln’s Gettysburg Address stands as an argument against the Woke Marxism that has generated a Cold Civil War in our nation in our century. In our great civil war, the self-evident proposition that all men are endowed by their Creator with unalienable rights is imperiled by the Woke replacement of equality under the law with diversity, inclusion, and equity. It is a great civil war against the sacrosanct texts of our country (the Declaration and Constitution) and the God of that self-evident proposition. Woke Marxism violently attacks anyone who dares to dispute with them because of these sacrosanct texts.

The insurgency of Woke Marxism is not limited to our native land, may God be gracious and bless her, even now. Our entire Western culture, which gave birth to our one nation under God, indivisible and with liberty for all under that proposition, has also been under attack for some time. In the words of T.S. Eliot,

Knowledge of words, and ignorance of the Word.
All our knowledge brings us nearer to death,
But nearness to death no nearer to God.
Where is the Life we have lost in living?
Where is the wisdom we have lost in knowledge?
Where is the knowledge we have lost in information?
[Where is the information we have lost in lies?]
The cycles of Heaven in twenty[-one] centuries
Brings us farther from God and nearer to the Dust.

Once we bring the century up to date – Eliot’s poem said, “twenty centuries / Bring us farther from God;” but I read “twenty-one centuries” – and add one line to identify “the information we

have lost in lies,” these early lines of *Choruses from “The Rock”* present an argument against Woke Marxism on the more global, European Union scale in our century. Again, it is an argument against the Woke replacement of the God of the canonical texts of Western culture, an attack that takes us ever farther from Christ the Life by replacing the Bible with the lies of Marxism. Woke Marxism violently attacks anyone who dares oppose their ideological lies with the authority of the sacrosanct texts of Scripture and the Western canon.

“Live not by lies,” as Solzhenitsyn said.

In these latter days we also discover that **Woke Marxism, this insurgency against God as well as against the sacred texts of our nation and culture, has been promulgated on the campuses of our Lutheran universities.** Lord, have mercy upon us! While the powers that be assure us that all is well, our administrators and regents refuse to relinquish their power to censor and punish anyone who dares oppose them because on the basis of the divine authority of the sacrosanct texts of Scripture and the Lutheran confessions. Their reactions to anyone who opposes them have been both punitive and deceitful.

The President of Concordia University Texas wrote recently, “Our Lutheran identity is central to all we do, including our Diversity, Equity, and Inclusion (DEI) work. We recognize that DEI is an important issue and believe that our efforts in this area align with Lutheran theology” (April 21, 2023 Open Letter). Administrators and regents at our Concordia, Mequon, Wisconsin, have recently been founding and funding a variety of Woke programs. They have also been working publicly for Woke Marxist leadership in senior administrative positions of my university: “Concordia University Wisconsin and Ann Arbor seeks a president characterized by a demonstrated belief in and commitment to equity and inclusion” and who promotes “diversity in all its myriad forms” (official online announcement, publicly posted from 2021-2022).

On top of this, the academic freedom to argue against Woke Marxism and to dispute on the basis of Christ’s words and our confessions, is denied to us confessing Lutheran professors: After a six-month trial of one professor determined that there were no grounds for his termination or suspension and recommended his reinstatement, the current President and Provost at Concordia University Wisconsin wrote, “With written permission of the CUWAA President and Provost and *at their sole discretion*, you will be invited to resume teaching in the Department of Philosophy ...” (March 13, 2023 Memo, italics added).

We underwent a similar battle at one of our seminaries in the last century. Of that explosion Kurt Marquart wrote, “What ought to be clear is that any retreat from biblical facts and history is a retreat from the Incarnation itself. Any driving of wedges ... between fact and faith, between history and theology, hits at the inmost nature of biblical Christianity. The written Word is about the Incarnate Word and is of a piece with Him” (*Anatomy of an Explosion*, 125).

Considering Marquart’s analysis of the Seminex explosion in our Lutheran seminary two generations ago, how shall we respond to the incursion of God-less Woke Marxism in our Lutheran universities today, accompanied by the censoring of debate and disputation against this retreat from the Incarnation? Well, let us live not by lies. Let us instead oppose the lies with the truth Himself.

I propose to lean on Marquart’s proposition that the written word is about the Incarnate Word and is of a piece with Him. Adopting and adapting the title of a recent book by Jeremy Holmes, *Cur Deus Verba*, I shall unpack Marquart’s proposition by asking with a slightly different accent, *Cur Verbum Verba*, “Why has the Word revealed Himself in words?” In this way I intend to expose and then refute the presupposition on which Woke Marxism depends – to refute Wokeism with Christ the incarnate Word and thereby establish that the means of grace are the only means by which we can do Lutheran education. A come-along feature of my refutation of Wokeism is to reestablish disputation or argumentation as the hallmark of Lutheran teaching and learning. This will be of help not only to Lutherans, but to every Christian praying and laboring to save Christian schools from the anti-Christian assault of the latest version of Marxism.

First, a few crucial terms. *Woke Marxism* (also known as Cultural Marxism, Identity Marxism, Diversity/Inclusion/Equity, Critical Social Justice, etc.) has two components, one obvious, the other suppressed. On the one hand, it involves the Marxist social engineering of society by means of disruption and violence resulting from the invention and incitement of diverse identity groups (see Karl Marx, *The German Ideology* and *The Communist Manifesto*). This is the obvious component.

On the other hand, there is a component that is *presupposed*, meaning that it is so widely taken for granted that it hardly ever comes up for debate or discussion. If anyone asks about this presupposed foundation, his question will most often be poo pood. (*Poo pooing* is an actual philosophical term that amounts to an outright dismissal of someone’s argument by the ad

hominem tactic of insinuating that he is being ridiculous.) The presupposition of Woke Marxism is postmodernism's cynical disbelief regarding the inherent meaningfulness of the divine gift of language. This presupposition has to do with the means-by-which Wokeism or Woke Marxism is promulgated. Woke Marxism is anti-text because it is anarchic or anti-authority. Just look at Woke Marxism's cavalier overthrow of personal pronouns, sacred propositions, and all words, as they see fit.

Education in our universities, secular and religious, has been neglecting philosophy of language and shunning sacrosanct texts, particularly the Scriptures, for a long while. The pre-censoring of classical texts in theory and in practice is a major reason why contemporary universities are vulnerable to Marxism. In C.S. Lewis's essay collection, *The Abolition of Man*, of which his book, *That Hideous Strength*, is a novelization, he puts the problem this way: "The task of the modern educator is not to cut down jungles, but to irrigate deserts." Wokeism thrives only in a desert environment. Therefore, it detests irrigation and sources of living water.

Western culture is a term that must be understood normatively, that is, in terms of moral authority. This is important because our Woke adversaries almost always follow the understanding of culture taught by the social sciences (such as professional anthropology or political science or linguistics). But the social science understanding of culture is merely descriptive. It is without authority and moral content. You cannot make any moral judgments based on scientific data or hypotheses, no matter how detailed or widely believed your hypothesis may be. This is the nature of science. As Marquart wrote about our earlier crisis in Lutheran education, "Science has neither use nor room for privileged authorities or sacrosanct texts. It recognizes only observations, experiments..." (120).

As T.S. Eliot wrote just before lamenting the Life of Christ that we have lost in living,

Endless invention, endless experiment,
Brings knowledge of motion, but not of stillness;
Knowledge of speech, but not of silence;
Knowledge of words, and ignorance of the Word.
All our knowledge brings us nearer to our ignorance,
All our ignorance brings us nearer to death,
But nearness to death no nearer to God.

Ignorance of the Word, of the texts and ultimate authority of the Word of Christ. Woke Marxism is a social science experiment conducted with utter disregard for any individual person and utterly void of moral authority. It is a global transgression of the Nuremberg Code regulating human experimentation after the ghastly social and physical experiments of the Nazis. Readers of C.S. Lewis's *That Hideous Strength* will recognize that N.I.C.E., the National Institute for Continuing Experimentation on animals and human beings, is a foreshadowing of ideologies and social phenomena such as Woke Marxism, with its queer undermining of all morality and its physical and mental experimentation on the bodies and souls of our children at all levels of formal and media education.

Western culture is best defined as a *culture* in the normative or authoritative sense of the passing on of moral judgments and values from one generation to the next. This is a philosophical definition in contrast to the mere descriptions that come from the social sciences. What distinguishes it as *Western* culture is that it passes on moral judgments (a) in Greek forms of thinking and (b) with the material content of the Hebrew and Greek texts of the Scriptures (Roger Scruton).

The Greek forms of thinking that formed Western culture are Socratic and Platonic dialog, argumentation, logic – the stuff of argumentation, debate, and disputation for the sake of capital-T Truth which take place, of course, *in the medium of language*.

Woke Marxism is an insurgency against Western culture in its arrogant and immoral attack on what the Greek philosophers and the apostle John identify as *the logos*. This is the heart of Woke Marxism's social experimentation on human subjects, utterly without their informed consent. This is what Eliot identifies poetically as the "Endless invention, endless experiment, / [which] Brings ... / Knowledge of words, and ignorance of the Word." That is, in Latin, ignorance of Christ the incarnate Verbum (John 1:1 & 14).

One more thing before we get to the winsome and powerful response of the incarnate *Verbum* and His very *verba*, which is the means-by-which Lutheran education is Lutheran and educational. I deal with this biblically and logically, as an intellectual and professional heir of Martin Luther. There are at least three fallacies at work in the compromising of Lutheran – and indeed of all Christian education – by the anarchic (that is, the anti-divine authority, see John 1:1) ideology of Woke Marxism, and without the informed consent of parents of school age children and of young adult students of higher education.

Woke Marxism is human experimentation in defiance of any and every moral and ethical norms, but especially those of Western culture. For example, as the first proposition of the Nuremberg Code, codified in 1945 to oppose the horrors of Nazi experimentation on Jewish persons in their millions, as on other peoples of the Bible, declares,

The voluntary consent of the human subject is absolutely essential. This means that the person involved should have legal capacity to give consent; should be so situated as to be able to exercise free power of choice, without the intervention of any element of force, fraud, deceit, duress, over-reaching, or other ulterior form of constraint or coercion; and should have sufficient knowledge and comprehension of the elements of the subject matter involved, as to enable him to make an understanding and enlightened decision. This latter element requires that, before the acceptance of an affirmative decision by the experimental subject, there should be made known to him the nature, duration, and purpose of the experiment; the method and means by which it is to be conducted; all inconveniences and hazards reasonably to be expected; and the effects upon his health or person, which may possibly come from his participation in the experiment. The duty and responsibility for ascertaining the quality of the consent rests upon each individual who initiates, directs or engages in the experiment. It is a personal duty and responsibility which may not be delegated to another with impunity.

There is no informed consent for the Woke Marxist experimentation in education. The experimentation being conducted upon our children and young adults is therefore immoral and unethical. Furthermore, it is anti-educational. Woke Marxism is arrogantly and pridefully anti-rational and anti-logical in the-means-by-which it operates. It is an affront to our shared humanity, a weapon of mass destruction, the abolition of man (C.S. Lewis). It is, remember, based upon the presupposition that language is inherently meaningless. At every turn, Wokeism intends, with malice aforethought, to abolish language, the means-by-which we human beings have fellowship with one another (Aristotle, *Politics*, Book 1).

There is more. Language, in the case of the unsurpassable authority and verbally inerrant Word of Christ, that is, the biblical text, is the means-by-which God – that is, the Creator of the Declaration who has created all us human beings equal and endowed us with unalienable rights such as Life, Liberty, and the Pursuit of Happiness – has established and still maintains His fellowship with us human beings. In Lutheran thought and education, we identify the Bible (and

the Sacraments which it authorizes) as *the means of grace*. There are no other means-by-which God relates to humanity since the incarnation of the Verbum, the Word, His Son (see the Greek New Testament, including the opening paragraph of the Epistle to the Hebrews).

At the most superficial level, Woke Marxism depends upon the fallacy of equivocation. For example, Woke “justice” is not the justice of the God of the Bible who, according to the prophet, “Has told you, O man, what is good; and what does the LORD require of you but to do justice, to love kindness, and to walk humbly with your God” (Micah 6:8). It’s not the justice of Plato’s *Republic*. It’s not the justice of Western thought as recently as John Rawls. It is not justice at all. It is racialized vengeance. It is institutionalized racism.

Equivocation is Woke Marxism’s stock-in-trade, its weapon of choice for its Marxist opposition to the Scriptures, opposition to the Western canon, opposition to the texts of the Hebrew and Greek Scriptures. As we read in Isaiah, “Woe to those who call evil good and good evil, who substitute darkness for light and light for darkness” (5:20). In the insurgent mantras of Woke Marxism, “Equity” means certain groups are more equal than others. “Diversity” means the carving up of our common humanity into manmade categories of skin color and sexual proclivities. “Inclusion” is the legitimization of the exclusion of Christ, of His words, from education and media. It seeks to normalize government persecution of Christians, in deliberate contradiction of the First Amendment.

At a more profound level, compromise with Woke Marxism is commitment to a treacherous slippery slope fallacy. The compromise with Woke Marxism is a philosophy of education that rejects the words and Person of the Way Himself (John 14:6) in favor of an increasingly cozy fellowship of appeasement with the wicked, the sinners, the scoffers of the world. In other words, compromise with Woke Marxism is a paradigm of the slippery slope depicted in Psalm 1: “How blessed is the man who does not walk in the counsel of the wicked, nor stand in the seat of sinners, nor sit in the seat of scoffers, but his delight is in the law of the LORD, and in His law he meditates day and night.”

At its most fundamental level, the compromise of Lutheran education with Woke Marxism is an appeal to false authority, a shameful *ad Verecundium* of biblical proportions. (The Latin name of this fallacy means “shameful.”) Jesus of Nazareth, God in our human flesh, says in Matthew 28, “All authority has been given to Me in heaven and on earth.” Woke Marxism scoffs at Him and His words at every turn. Woke Marxism is social experimentation conducted

on the flesh and the souls of uneducated and vulnerable people to see if anything will happen when you teach them to “throw off the fetters,” the words and the divine authority, of the Messiah Himself. For the guaranteed outcome of this dehumanizing experiment, see Psalm 2.

Strictly speaking, I am not simply making an argument here in favor of believing the biblical faith – although I believe, teach, and confess the Bible and the Christian creeds without qualification as a pastor and a professor. So far, I have been offering for your consideration an analysis of Wokeism as an assault on the founding proposition in the opening words of the sacrosanct text of our American Declaration of Independence. Because of Woke Marxism, as President Lincoln said, “We are engaged in a great civil war, testing whether that nation, or any nation so conceived and so dedicated, can long endure.” I have also explained that Woke Marxism is opposed to the canonical texts of Western culture. In both cases, it is more than plausible to conclude that Woke Marxist education in media and especially in our American schools and universities is an attack on the God of the founding proposition and of the canonical Scriptures.

In the following paragraphs, I offer for your consideration how we in my Lutheran church body are failing to hold the line against Woke Marxism in our universities, along with a prescription for what we need to do if we are to remain faithful to the God of Scripture, the God who has spoken to us by His Son, the God who created us all and gave us the divine gift of language for fellowship first with Him and then with one another. So I turn to my church body and its Lutheran Christian inheritance.

Can we hope for a bright future for Lutheran education in the middle of this Woke Marxist insurgency against nation and culture, logic and language? In this month’s *Reporter* (June 2023) our synod president states, “[Our remaining Lutheran] universities have the strongest theological and administrative presidents we’ve had in decades.” That is not saying much, given the lightweight theologians who recently led these institutions, and given the current class of lay presidents we have in most of our (rapidly diminishing number of) Concordia universities.

He goes on to say, “Concordia Wisconsin and Ann Arbor’s future is bright. My only goal is that we ... confess and live the authority of inerrant Scriptures and our confessions. *This precludes Wokeism*” [my italics]. His statement against Wokeism is on target. Praise the Lord.

But on the one hand, neither Concordia University Wisconsin (CUW or CUWAA) nor any other Concordia, to my knowledge, has repudiated Woke Marxism.

On the other hand, the comment of bright optimism misses the point. The reality is that we must address the *conditions* at our Lutheran universities that allowed Woke Marxism to take root in the first place, otherwise this exceptionally evil ideology will continue to fester.

After all, the pressure to Go Woke or Go Broke is immense socially. It is immense financially. There is a predictable consequence for a religious university's dependency on federal funding – funding from a federal administration that is maniacally imposing Woke Marxism on every institution in our constitutional republic.

As far as I can tell, the synod president's visitations to investigate Wokeism at Mequon and Ann Arbor were helpful as far as they went, but there has been none of the repentance for which he called in May 2022. It also seems that no one is willing or capable of acknowledging the elephant on campus, namely, government funding. This is funding leveraged by a federal government that is striking at the heart of Christianity, the authority of the written Word of the Word made flesh. Just look at the White House's declaration of transgendered surgeries and experimental hormones for all made the week before Holy Week in 2022, and its plans for reconfiguring Title IX this year.

With or without the elephant of federal funding (and, again, no Concordia University president has announced a plan to dislodge our religious universities from federal or state funding) it is the case that our Lutheran universities which promulgate Woke Marxism, DIE, and so-called social justice are, as I argued in the first pages of this essay and have argued elsewhere) “hitting at the inmost nature of biblical Christianity. The written Word is about the Incarnate Word and is of a piece with Him.”

Woke Marxism deplores the Incarnate Word and His personal, authoritative words to us human beings. For a Lutheran institution of higher learning to become so vulnerable to such an antithetical, anti-Christ ideology as Wokeism or Critical Social Justice is outrageous and mind-boggling. How can this have happened? *This* is the question.

Due respect, when our church body president says, “Concordia Wisconsin and Ann Arbor's future is bright” this is a naive and unwarranted assertion. He has failed to provide (or to acknowledge) a diagnosis. Here is one: A Lutheran or other religious university that goes Woke has a compromised theological immune system. The question is, “How did we wear down our

immune system? *The missing ingredient* in our universities – and in our church body as a whole – is Lutheran disputation.

Lutheran disputation. The administration and board at my university, CUWAA, for example, will not have it.

Let me show you what I mean by pursuing the question, *Cur Verbum verba*, in terms of Martin Luther's 1536 Disputation Concerning Man. My dispute with Woke Marxism and Lutheran universities that accept it is based on three theses from the heart of this disputation, a disputation in which Luther in fact sets out forty propositions for logical and edifying debate – a means of doing church and education for which “reconciliation processes” (the soup of the day for dealing with problems in my church body) are a poor, unmanly and un-Lutheran substitute.

A word on the Greek form of thinking exemplified in Luther's disputation: A disputation like this one is a powerful, pedagogical way of having a thoughtful discussion and dialog concerning a critical topic in mediaeval universities such as the University of Wittenberg. The online Stanford Encyclopedia of Philosophy (SEP) confirms that this type of teaching by disputation is essentially an academic form of philosophical dialog (the sort of teaching that Plato did in dialogues such as his *Republic*).

It's also significant that this disputation form “comes into the classroom as an outgrowth of the *lectio*, the careful reading and commentary on authoritative texts” such as Holy Scripture in the first place, but also culturally formative academic texts such as the writings of Aristotle. As the SEP explains in detail, disputation “is centered around a systematic rather than a textual question, and the supporting and opposing arguments are supplied by students”.

By the way, what Luther calls *theses* in Lewis W. Spitz's translation are what we in philosophy today refer to as *propositions*, statements of fact to be judged as either True or False. Each proposition is an open invitation to say either, “This is true” or “This is false.” Then the dialog begins! Disputation is the Three Acts of the Mind put to work by applying to the problem at hand authoritative texts: sacrosanct classic texts (such as Aristotle), but especially the normative text of the Scriptures, the *Verba* of the *Incarinate Verbum*.

Disputation, Thesis 1. *Philosophy or human wisdom defines man as an animal having reason, sensation, and body.* Luther is stipulating Aristotle's definition of man in *Politics*, Book 1. There the philosopher categorizes man as *zoon logon echon*, an animal type of being characterized by *logos*. Aristotle takes stock of all the different types of beings in the cosmos and

sets about learning what a thing is, “always and for the most part”, by determining its kind. A thing’s kind of being is determined by asking, “What is this kind of thing *essentially*?” Today we call this *ontology*, the study of beings. The second word in the compound term for this discipline, *onto-logy*, preserves the fact that study and discovery take place in the medium of *logos*, that is, in language – that is, in informed conversation, in discourse, and in disputation.

Significantly, Aristotle also identifies *logos* or language as the medium of fellowship (*koinonia*) among human beings. What Aristotle could not dream of, but what is revealed in the Person and words of Jesus the incarnate *Logos*, is that language is also the medium of fellowship with God Himself.

The human being is, at the core of his being, a language being fitted by the Creator for the *verba* of the Redeemer by the work of the Sanctifier. An attack on language is, therefore, a crime against humanity, an abolition of man. The suppression of language – say, by canceling, censoring, restricting debate, disputation, and the thoughtful application of authoritative texts which inform these activities – is a violation of the rights with which our Creator has endowed all us members of the human, *logos* species.

If it is true that The Word reveals Himself in words (*Verbum verba*, according to our Latin title for this essay), then the suppression of language and words is insurgency against the second person of the Holy Trinity Himself. As Marquart said of the insurgency against the Word by the queer hermeneutics at St. Louis late last century, censoring and punishing professors and others “hits at the inmost nature of biblical Christianity. The written Word is about the Incarnate Word and is of a piece with Him”. It is, to invoke Tolkien, the breaking of the fellowship.

Disputation, Thesis 11. *Therefore, if philosophy or reason itself is compared with theology, it will appear that we know almost nothing about man.* Here Luther is talking about what Paul refers to as “the hollow and deceptive kind of philosophy,” or education and learning. It’s hollow and deceptive because it depends entirely on human tradition and the basic principles of this world. For example, see atheistic Marxism.

Instead, the apostle mandates the kind of philosophy and education that depends on Christ (Colossians 2:8-10). Christianity is the true *philos-sophos*, or philosophy, because it is the befriending and loving of Christ, who is Himself the *sophos* of God in a singular Person (1 Corinthians 1:22-25). Thus, Luther’s theology of the human being is also a Christological anthropology.

Luther is understandably leaning forward, toward a major upcoming thesis for disputing, debating, and understanding our human kind of being Christologically in terms of justification, Thesis 32. But there is an important point regarding his mention of reason and rationality at this point. When the Greek term *logos* is carried over into Latin, there is a fork in the road. As we all know, “When you come to a fork in the road, take it” (Yogi Berra). The fork in this case is that the one Greek word, *logos*, forks into two diverging Latin words, namely, *verba* and *ratio*.

Perhaps the medievals were able to keep both terms in mind, side by side, but the choice of *ratio* as the Latin translation for *logos* inevitably leads us moderns down the wrong road. It leads those of us after Descartes to think that *logos* is fundamentally about our mental processes; but on the contrary, our mental capacities *originate in and depend upon language*. *Ratio* invariably leads to Platonism and to thumbing one’s nose at language and written texts, material liabilities and incidentals such as they are to Plato and Plotinus. We should take the road less traveled.

Verba is the better translation. It’s also the road taken in our Lutheran Confessions. For example, the text of the Apology, the article on the chief article of doctrine, justification, reads “God cannot be treated, He cannot be apprehended, *Nisi per Verbum*, except via the Word.”

Disputation, Thesis 32. *Paul in Romans 3[:28]*, “*We hold that a man is justified by faith apart from works,*” briefly sums up the definition of man, saying, “*Man is justified by faith.*” Since this thesis is definitional, as Oswald Bayer says, we would do well to translate it as “The human being is human in that he is justified by faith.”

In other words, while we have grown up learning to think of the human being as *homo sapiens*, on the basis of the thicker anthropology which we have only from the incarnate *Verbum* by way of His revelation of Himself in His own *verba*, it would be much more accurate to think of the human being as *homo justificans*, since we are the kind of being that seeks to be justified: Either we acknowledge that we are justified by God’s grace alone in Christ or we waste our time of grace as language beings trying to justify ourselves apart from Christ and His words – a deeply frustrating and upsetting project for any member of the language species!

By the way, as Lutherans should see more clearly than most Christians because of our inherited commitment to the means of grace and faith in Christ’s words alone (the *solas* of the Lutheran Reformation), the Woke Marxist notions of diversity, inclusion, and equity DIE) are ineffective replacements for the central doctrine of universal justification (“All .. are justified...”

Romans 3, especially verses 23-24) brought to us solely by God and solely through His means of grace.

Woke ideology insists that people will find meaning and purpose, not in praising God for universal justification, but in constant revolution, class against class, everyone in unending violent rebellion against the sacrosanct texts and the God of creation and order. But Marxism is a lie.

In summary, the question is, *Cur Verbum Verba?* The answer is “God cannot be treated, cannot be apprehended *Nisi per Verbum*, “except through the Word” (Apology, Article 4, On Justification). This first principle of Lutheran education follows from Christ’s own words, “No one comes to the Father *Nisi per Me*” (John 14:6 in Latin). We are members of the language species. Language is for the purpose of justification. It is for fellowship with the incarnate Word Himself. As the apostle Paul writes, “Faith comes by hearing, and hearing by the Word of Christ, the *verba* of the *Verbum*”. Following this fellowship from God, language is the means-by-which we have human fellowship and flourishing.

A tightly linked question is, “How exactly can we read, mark, learn, and inwardly digest the *verba* of the incarnate *Verbum* in regard to the problems, issues, and conflicts that we experience?” Answer: “By means of Lutheran Disputation, the form of Greek thinking we have inherited from Luther and the Lutheran confessions.”

This is what we mean by *Lutheran* and *Classical* and *Education*.

This is the Way (see John 14:6)!