

The idea that plural sacraments in the ordinary sense are really but "sacramental signs" relative to "a single sacrament" is explicitly set forth by Luther in "The Babylonian Captivity of the Church" (*LW* 36:93; cf. *Three Treatises*: 126 f.).

Significantly, Luther's warrant for the idea is the "scriptural sense" of "sacrament" in 1 Tim 3:16. It seems clear from this passage, however, that "the great mystery of our religion" is not Christ alone but also the church; for while its first moment is undoubtedly what John Knox distinguishes as the "person" component of "the Christ-event," it includes the "community" component as well, this second moment being, presumably, the agency whereby the first is proclaimed among gentiles and believed in throughout the world.

But, considering that, in the very nature of the case, explicit primal source of authority and primary authority are and must be interdependent, this is only as it should be. The "single sacrament" of which all so-called sacraments are but so many "sacramental signs" is the Christ-event as including both "person" and "community," because it is the event of the community's coming into being, or its constitution, as the community called or authorized by the person.

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