

Concordia Theological Monthly

Continuing

LEHRE UND WEHRE
MAGAZIN FUER EV.-LUTH. HOMILETIK
THEOLOGICAL QUARTERLY-THEOLOGICAL MONTHLY

Vol. XI

November, 1940

No. 11

CONTENTS

	Page
Address at the Opening of the School-Year in Concordia Seminary, St. Louis, Mo. L. Fuerbringer	801
Reason or Revelation? Th. Engelder	805
Lectures on Galatians. Wm. Dallmann	828
Entwurfe ueber die von der Synodalkonferenz angenommene Epistelreihe	839
Miscellanea	851
Theological Observer. — Kirchlich-Zeitgeschichtliches	861
Book Review. — Literatur	874

Ein Prediger muss nicht allein *weiden*, also dass er die Schafe unterweise, wie sie rechte Christen sollen sein, sondern auch daneben den *Wolffen wehren*, dass sie die Schafe nicht angreifen und mit falscher Lehre verfuehren und Irrtum einfuehren.

Luther

Es ist kein Ding, das die Leute mehr bei der Kirche behaelt denn die gute Predigt. — *Apologie, Art. 24*

If the trumpet give an uncertain sound, who shall prepare himself to the battle? — *1 Cor. 14:8*

Published for the
Ev. Luth. Synod of Missouri, Ohio, and Other States
CONCORDIA PUBLISHING HOUSE, St. Louis, Mo.



ARCHIVES

Book Review — Literatur

All books reviewed in this periodical may be procured from or through Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis, Mo.

Shadow and Substance. By Victor E. Hoven, M. A., B. D., D. D. The Bethany Press, St. Louis, Mo. 183 pages, 5½×7¾. Price, \$1.50.

Dr. Hoven is professor of Biblical Doctrine, Christian Evidences, and Hermeneutics, at the Northwest Christian College, Eugene, Oreg. His *Shadow and Substance* is the second product in the field of Old Testament research, the first being *The Purpose and Progress in Prophecy*. It is the fruit of the author's classroom work and, as the title explains, an attempt, thoroughgoing and, on the whole, successful, at presenting comprehensively, analyzing constructively, and relating minutely the vast material of Old Testament typical prophecy to the New Testament antitypical fulfilment in Christ's person, atonement, and the effects of His atonement. While, as the author himself states, his work is by no means exhaustive, the multitude, manifoldness, and variety of the types here set forth for study prove that God certainly foreshadowed the coming salvation events in a far higher degree and much richer measure than the average reader of the Old Testament usually realizes. Typical of the Savior and His salvation are *persons*, such as Adam, Abraham, Moses, etc.; *things*, the Tabernacle, the altar, the laver, etc.; *institutions*, sacrifices, feasts, etc.; *events*, the passing of Israel through the Red Sea; the wilderness journey, etc. We are sure that all who study this volume will derive from it benefits for their Christian faith; in particular they will become more firmly convinced of the paramount truth of such passages as Acts 10:43. Since this particular branch of Biblical study has been largely neglected in the Church, the book supplies a need.

At times, however, the author's statements challenge criticism. The typical application is frequently carried much too far, as, for example, when the manifestation of David to Israel by the slaying of Goliath is typically related to Christ's manifestation in the Jordan River, p.78; or, when the washing of the priests at their induction into office is made to bring out lessons pertaining to the baptism of our Lord, p.68. Whereas unbelieving critics find nothing in the Old Testament prophetic pictures, the apologist may see in them far more than they are designed to show. Again, when speaking of the three dispensations of religion in the Old Testament, the patriarchal, or family (?); the Mosaic, or national (?); and the Christian, or world-wide (?), the author is evidently misled into faulty distinctions. For instance, when he avers that in the patriarchal dispensation "the awful consequences of sin had not yet dawned upon the human mind," so that "the patriarchs walked with God. . . before the age of accountability" (p.X); or that "man arrived at the age of accountability (only) in the Mosaic age" (*ibid.*), this certainly is not in agreement with the scope of theology presented in Genesis. Then, too, it is wrong to try to prove from the narrow compass of Genesis the assumption that the saints of God in the antediluvian and the immediate

postdiluvian period possessed a very inadequate theology. Chemnitz's argument that oral revelation was at this time very full and rich is no doubt correct, and Luther's suggestion that Adam and his pious descendants were excellent theologians is worth while considering.

J. THEODORE MUELLER

Beiträge zur Förderung christlicher Theologie. Herausgegeben von D. A. Schlatter und D. W. Nüttert. 31. Band, 4. Heft: Das *Comma Iohanneum*. Ein nachgelassenes Werk von D. Eduard Riggerbach, verlanđ Professor der Theologie in Basel. Druck und Verlag von C. Bertelsmann in Gütersloh. 43 Seiten 5¾×8½. Preis: M. 1.50.

Es ist, wie der Untertitel sagt, ein nachgelassenes Werk, das hier vorliegt. Der bekannte neutestamentliche Exeget Riggerbach ist am 4. Oktober 1927 in Basel, wo er Professor der Theologie war, gestorben. Diejenigen, die ihn kannten, nennen ihn einen edlen, frommen Mann, und aus den Schriften, die wir von ihm gelesen haben, haben wir ihn als einen gelehrten, scharfsinnigen Theologen kennengelernt. Und das Merkwürdige war, daß er blind war, nur sieben Jahre die Schule besuchen konnte und als vollständig erblindeter Mann seine Forschungen des Neuen Testaments getrieben und einen angesehenen Namen in der gelehrten Welt sich erworben hat. Ein Riesengebüchtnis, eine ungeheure Willenskraft und eine ungewöhnliche Begabung fanden ihm zu Gebote. Den griechischen Text des Neuen Testaments wußte er vollständig auswendig. Natürlich brauchte er beständig einen Vorleser, der ihm wohl neun Stunden täglich wissenschaftliche Werke vorlesen mußte. Dabei wird an ihm besondere Demut und Bescheidenheit, Liebenswürdigkeit und Opferwilligkeit gerühmt. Eins seiner bedeutendsten Werke ist der umfassende Kommentar zum Hebräerbrief in Zahns großem Kommentarwerk zum Neuen Testament, eine tüchtige Auslegung, wenn man auch nicht allen seinen Ausführungen zustimmen kann. Er hat namentlich den Zweck des Hebräerbriefs recht herausgearbeitet und nachgewiesen, wie man dieses in der Gegenwart wieder so umstrittene biblische Buch nur dann recht verstehen kann, wenn man es für die Schrift eines um das Heil seiner Gemeinde bangenden Seelsorgers hält. Zuletzt war Riggerbach mit der Auslegung der Johannesbriefe, ebenfalls für Zahns Kommentarwerk, beschäftigt, hat jedoch diese Arbeit nicht vollenden können, obwohl er bis zuletzt daran arbeitete. Seine letzten Worte waren: „Wie herrlich, der Vergebung seiner Sünden gewiß zu sein!“ und: „Wie freue ich mich aufs Licht!“ Dann legte er sich ruhig hin und entschlief. Obwohl er seine Auslegung der Johannesbriefe also nicht hat zu Ende bringen können — er hat immer langsam, gründlich und mit peinlicher Sorgfalt und Gewissenhaftigkeit die Vorarbeiten getan —, so fand sich doch in seinem Nachlaß die hier vorliegende Untersuchung über das sogenannte *Comma Iohanneum*, 1 Joh. 5, 7, abgeschlossen und völlig druckfertig vor. Es ist ja bekannt, daß die Echtheit dieser Stelle von den drei himmlischen Zeugen zu den am meisten umstrittenen Problemen der neutestamentlichen Textkritik gehört. Luther hat in allen von ihm selbst veranstalteten Ausgaben seiner deutschen Bibelübersetzung das *Comma Iohanneum* weggelassen, hat also offenbar die Stelle nicht für echt gehalten, und das ist auch das fast einstimmige Urteil der modernen Textkritik. Von namhaften Vertretern sind nur John Mill (1707) und J. A. Bengel (*Apparatus Criticus*, 1734; *Gnomon*, 1742) für die Echtheit eingetreten, und im 19. Jahrhundert haben unter den Protestanten wohl nur noch J. Sander und W. Kölling die Stelle verteidigt. Alle die Gründe *pro et contra* kommen in dieser Schrift zur Sprache, und Riggerbach schließt seine Untersuchung mit den Worten, daß das *Comma Iohanneum* „unter keinen Um-

fänden mehr ein Heimatrecht im Schriftbeweis hat, nachdem als sicheres Resultat der Forschung feststeht, daß es keinen ursprünglichen Bestandteil des Neuen Testaments darstellt, sondern erst um die Wende des 3. und 4. Jahrhunderts in den Bibeltext eingedrungen ist". (S. 43.) O. Fürbringer

The Faith by which the Church Lives. By Georgia Harkness. The Abingdon Press. 1940. 161 pages, 7½×5. Price, \$1.50.

Dr. Macfarland, discussing one of Dr. Harkness's books, says: "It is heartening these days to find professors of philosophy in our colleges giving sympathetic study to religion, not simply in its intellectual aspects but as the guide of life." (*Trends of Christian Thinking*, p. 159.) At that time our author taught philosophy in Elmira College; she is now Professor of Applied Theology at Garrett Biblical Institute. The Foreword of the present volume states: "The philosopher and the Christian mingle in this author, and the combination has resulted in a stimulating book." To us the book is interesting in that it exemplifies the truth that, when philosophy and Christian theology are mixed, nothing is left of theology and little of philosophy. We are not interested in showing that Liberalism (not only radical Liberalism but also "evangelical Liberalism," for which Dr. Harkness stands) does away with all the essentials of the Christian faith. We all know that. But it will prove interesting to study the method which the Liberal employs to determine what the Christian faith is. Our book employs a most unphilosophical method. What is the basis of our faith? "Within historic Christianity there have been five main sources of authority. These are: the Church, the Bible, the world of nature, the Holy Spirit, and the person of Jesus Christ, that is, the life and teachings of Jesus." (Pp. 52, 62.) All of these five sources are of value, but none is in itself sufficient. The Bible is not absolutely reliable. "The humanly crude must be sorted out from the divinely pure in the message of the Bible." "Let us admit the inaccuracy and inadequacy of the gospel records. The pages of the synoptic gospels are clouded over with the dust of first-century Jewish-Christian thought." "The disregard of historical and scientific fact that ensues from belief in its literal inspiration is the other great pitfall of reliance on the authority of the Bible." "The majestic creation myth with which the Old Testament opens was written late, in the priestly, postexilic, era." "Much of what is recorded as the resurrection story is poetry and high mythology." The Bible cannot therefore serve as the ultimate authority. All five sources of authority should be used, but we need a guide to show us the truth in these five sources; we need "to make a synthesis of these approaches under some guiding principle that can unite them all. That is what an evangelical Liberalism attempts to do. It can be done. The guiding principle to be applied to each of these bases of authority is *the mind of Christ*." (P. 66.) Now, making "the mind of Christ" the supreme authority in religion is a most unphilosophical procedure. In the first place, the philosopher bases his system on some well-established, universally accepted truth. He may be wrong in many of his deductions, but unless he begins with, and operates with, a known, irrefutable, certain, well-defined principle, he has no standing in philosophy. But the concept underlying the principle of the philosophy of religion presented in our

book is absolutely devoid of clarity, definiteness, certainty. What is this "mind of Christ" which sorts out the humanly crude in the Bible from the divinely pure? "By the mind of Christ I do not mean solely the personality and mood of the man of Nazareth. . . . The fact of a *living and abiding Christ* is one of the bed-rock foundations of our faith. . . . Yet the indwelling spiritual Christ is not the only foundation of our faith. Without an historical Jesus there would have been no continuing Christ. . . . What I have been saying is that the mind of Christ includes both the historical Jesus and the Christ of faith. . . . In Jesus Christ, in so far as we can read His message aright, is our ultimate authority." (P. 67 f.) So, then, the "living and abiding spiritual Christ" is our final authority. But where are His judgments definitely and unmistakably recorded? In this book of Dr. Harkness? Is the "mind of Christ" revealed to us through the mind of this or that philosopher or theologian? As Dr. Harkness reads the "mind of Christ," the resurrection story is to a great extent mythological and the concept of the true deity of Christ belongs to the dust of first-century, Jewish-Christian thought. Others know that the mind of Christ speaks differently. Who is to judge which is the right interpretation of the "mind of Christ"? Dr. Harkness? She is philosopher enough not to claim this. Each man is entitled to his own opinion. And that means that to make the "mind of Christ" the ultimate authority is subjectivism pure and simple. And this concept, "the mind of Christ," is too elusive to serve as the basis of any kind of real philosophy. Our author admits that herself. "I have said that for our ultimate authority we must look to the mind of Christ and that here we find the index to the proper use of every other kind of Christian authority. I have not claimed that here we find any meter-stick, any infallible rule or mechanically applicable guide, to Christian belief or action." (P. 74.) No infallible rule! If this be philosophy, it is at bottom the philosophy of skepticism.

In the second place, we would hardly want to call that a sane philosophy which represents the "mind of Christ," first, as being acquired chiefly by means of the Bible and its Gospel-message ("I do not find, save in the Bible, the assurance of a God who is Father and Redeemer"; the Bible needs to be "emphasized as the primary basis of our faith," pp. 55, 59), and then, secondly, as assuming mastery over the Bible, as "sorting out the humanly crude from the divinely pure in the message of the Bible." (P. 70.) This sort of philosophy asks us to let the effect regulate the cause. If the Bible teaches anything, it teaches that Jesus is true God, who saved us through His substitutionary atonement. But the "mind of Christ" as speaking in our book cannot bring itself to call Jesus God. It will call Him Lord, it will call Him a godlike man, it will even call Him the Son of God, but never God. In fact, "I do not propose to try to set forth any abstract doctrine of the divinity of Christ." (P. 95.) And "the terms atonement, justification by faith, etc., are barren abstractions." (P. 101.) "The ordinary connotation of grace as naturalness and winsomeness comes closer to its Christian meaning than does the implication of a propitiation or substitution theory of the atonement, that salvation had to be wrested from any unwilling God by the blood of

Christ." (P. 155.) The Bible-message produces the "mind of Christ," and then the "mind of Christ" denies the Bible-message!

We meet other presentations and statements which do not proceed from a philosophical mind. For instance: "As for the Bible, most people, at least most people sufficiently informed to be ministers of the Gospel, recognize the dangers inherent in the proof-text method. It is a truism that one can prove anything one likes from the Bible. In the last Presidential election there was plastered in every New York subway train as a party slogan the affirmation 'You shall know the truth, and the truth shall make you free.' One doubts whether during the Christian era there has ever been a notion, wise or foolish, that has not been defended by some one on the authority of this word. . . . What minister is there who has not made up a sermon according to his own ideas and then picked a text to justify it?" (P. 56.) The purpose of this paragraph is to discredit the proof-text method — the only method applicable. The philosophers call the argumentation here employed sophistry.

Philosophy aside, we call attention to the following statements and expressions: "At the Madras Conference I heard an American delegate declare that Paul understood the Gospel better than our Lord, for he had witnessed the crucifixion and the resurrection while Jesus had not. *Here is a statement worth pondering.*" (P. 65. Italics ours.) — "The democracy of the Gospel. . . . The Christian ideal of democracy. . . . Democracy and evangelism meet." The Church must "promote the democratic ideal within the State." And even this: "Predestination itself is an undemocratic concept." (Chapter IV.) — We cannot understand how the "mind of Christ" could characterize the words "gentle Jesus, meek and mild" as an "infantilism which we have carried over from our childhood" or could use the expression "the grandfatherly God of our childhood." (Pp. 87, 138.)

We subscribe to statements like these: "'You can find God in nature, but you can find the nature of God only in the Bible.'" — "More stress should be laid upon participation in political action as a religious vocation. . . . The choicest young men and women rather than aspiring shysters should be choosing politics as a life enterprise." (Pp. 59, 128.)

TH. ENGELDER

Christian Faith and the Spirit of the Age. By Clarence E. Macartney. American Tract Society, 7 W. 45th St., New York, N. Y. 236 pages, 5½×8. Price, \$1.50.

This appealing book was selected by the American Tract Society Prize Committee for the second prize of \$500 in its recent Christian book contest. And deservedly so, for Dr. Macartney submitted to it a fine apologetic on the Christian faith, offering in his usual interesting style and fascinating manner of presentation the "History of the Bible" — its origin, unity, inspiration, credibility, and its fulfilled predictions; the Christian way — Christianity's perfect ethics and solution of every-day problems; the Christian Act — Christ's reconciling, conquering death; the Christian Destiny — the believer's life on earth and his glorified life in heaven. We recommend this latest book of the well-known Presbyterian author chiefly on account of its high apologetic value, its beautiful style, and its excellent approach. But the reader must exercise caution.

While, for example, the writer concedes and defends the inspiration of the Bible, he distinguishes between three kinds of inspiration: superintendence, elevation, and suggestion, thus destroying the very concept of inspiration, confusing the entire doctrine, and opening the door for liberal views. Whether he is a millennialist does not appear from his somewhat ambiguous language. As a sample of his often obscure writing we offer the following: "If a beam of light which travels at the rate of 672,000,000 miles an hour were to set out on a journey round the universe, it would never accomplish its goal, for the universe grows more rapidly than light could travel." (P. 205.) Is Dr. Macartney an evolutionist, who believes in any further growth and development of the universe? At any rate, he often mediates between Christian confessionalism and liberal concessionism. These faults, however, need not bar the book from judicious pastors' libraries; for whenever Dr. Macartney opposes modern unbelief by actual Christian evidence, or whenever he employs his often stunning illustrations in the interest of divine truth, he manifests a mastership which because of its very excellence deserves close scrutiny and imitation.

J. THEODORE MUELLER

The Art of Prayer. By Rev. William Bruce Walker. American Tract Society, New York, N. Y. 272 pages, 5¼×8. Price, \$1.50.

God's command, His promise, and our own urgent need ought to constrain every Christian to pray much more frequently and fervently than he does. To stimulate such frequent and fervent prayer is the author's purpose. But he gives to prayer a greater power than the Word of God permits. Throughout his book he treats prayer as a means of grace, the means of strengthening our faith, our spiritual life. To mention only one example, in chap. XX the author speaks of the certainties to which Paul had attained, the certainty of having a mighty Savior, of having a loving Father ordering his life, of a happy home awaiting him beyond the grave, and then he sums up: "How assuring to read of a man who found some things that were certain! Paul reached his certainties through prayer and long waitings before the Lord. Truly prayer changes things — also it changes persons." P. 233. No; Paul did not reach these certainties through prayer, but through faith in the Word of God, which revealed, offered, granted, and sealed to him all the certainties. After Paul had reached the certainty that he had a mighty Savior, after he had been changed, converted, we read: "Behold, he prayeth," Acts 9:11. Surely, Paul asked God to strengthen his faith and conviction, but God did that by means of His Word and Sacrament. For this reason Paul commends the pastors of Ephesus "to God and to the Word of His grace, which is able to build you up and to give you an inheritance among all them which are sanctified," Acts 20:32. To pray for certainty, for strength, for sanctification, and to fail to make use of those means which God has appointed for this purpose, the Gospel, His saving and strengthening and sanctifying *Word*, is not praying in accordance with God's will. And to place another means of grace side by side with the only means appointed by God is arrogating to oneself a right which belongs exclusively to the Author and Finisher of our faith and salvation. Keeping this fact in mind, and remembering that the author writes from the Reformed viewpoint, one may find his book profitable reading.

TH. LAETSCH

Proceedings of the Second Convention of the Southeastern District of the Synod of Missouri, Ohio, and Other States, 1940. 77 pages, 5¼×8¾. Concordia Publishing House, St. Louis, Mo. Price, 26 cts.

This report offers two essays based on Dr. Walther's classic *The Proper Form of an Evangelical Lutheran Congregation*. Pastor Geo. E. Mennen's paper, dealing with the rights and duties of the congregation, is based on chap. III and V of this book, while Pastor E. F. Leonhardt delivered a very interesting essay on "Congregational Meetings," based on the material outlined in chap. III, §§ 12—19 and 43—51.

Looking over the business reports, one is impressed with the necessity and wisdom of organizing this new District. May God continue to grant His blessing in an even greater measure to the work of our brethren. The following resolutions on an equalization plan, adopted by the convention in order to take care of the traveling expenses incurred in connection with the District conventions and pastoral conferences, will interest our readers.

"1. That every communicant member of the District be asked to contribute 10 cents per annum for the District mileage fund to the District Treasurer and that delegates coming to the convention by rail be refunded their actual fare (pastors, clergy rate; laymen, coach rate); that drivers of cars be allowed 2 cents per mile and an additional 1 cent a mile for each additional passenger and that passengers of private cars be allowed no refund when or where such private cars cause duplication. In the event of a surplus we recommend that this money be retained in the District mileage treasury;

"2. That each congregation remit for the mileage fund to the District Treasurer thirty days before the pastoral conference in the fall, and that the District Treasurer be authorized to send statements to the congregational treasurers on or about September 1." TH. LAETSCH

Statistical Year-Book of the Ev. Luth. Synod of Missouri, Ohio, and Other States for the Year 1939. Concordia Publishing House. 240 pages. Price, net, \$1.00.

This book, a copy of which is furnished free of charge to every congregation of our Synod, contains so much valuable information that it is an indispensable tool for every pastor. An innovation which will be found particularly useful is a list of all stations served by the Missouri Synod, showing District affiliation and indexing the pastor serving the congregation or station. From the summary of the Reports of the District Presidents we glean the following item: Candidates installed during 1939, 105; resignations and deaths of pastors in the active ministry, 99; (70 resignations, 29 deaths). Quite evidently the candidate question is still far from a satisfactory solution. TH. LAETSCH

BOOKS RECEIVED

The Trebalto Collection. Two-part and Three-part Choir Numbers. Mostly for Use in Church Service. No. 113: "Benediction." By J. C. Wohlfeil. 2 pages. Price, 10 cts.