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Ein Prediger muss nicht allein *wei-*
den, also dass er die Schafe unter-
weise, wie sie rechte Christen sollen
sein, sondern auch daneben den Woel-
fen *wehren*, dass sie die Schafe nicht
angreifen und mit falscher Lehre ver-
fuehren 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.

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ARCHIVES

Book Review — Literatur

Jesus und Paulus — Jesus oder Paulus? Ein Wort an Paulus' Gegner von D. Dr. Johannes Leipoldt, Professor an der Universität Leipzig. Verlag von Dörffling und Franke, Leipzig. 1936. 94 Seiten 6×9. Preis: RM. 3.80, für das Ausland 25 Prozent niedriger.

Es ist dies eine interessante und lehrreiche Schrift. Allerdings wimmelt sie von Dingen, die der, der unser Bibelbuch für Gottes unfehlbares Wort hält, nicht unterschreiben kann; denn der Verfasser ist *toto coelo* davon entfernt, die Schriftlehre von der göttlichen Eingebung der ganzen Heiligen Schrift zu teilen. Auch hätte die Gottheit des Heilandes mehr in den Vordergrund gerückt werden sollen. Aber man kann aus dem Buch, das trotz der nicht großen Seitenzahl wegen des engen Drucks viel Lesestoff bietet und das in mehrfacher Hinsicht konservativ ist, so mancherlei lernen. Der Verfasser bringt hier zusammen, was wir an geschichtlichen Tatsachen über Jesus und Paulus wissen, und zieht eine Parallele. Er selbst bezeichnet im Vorwort den Zweck seiner Schrift also: „Ich gehe von den Unterschieden [zwischen Jesus und Paulus] aus, die vor aller Augen liegen, und suche sie aus der verschiedenen seelischen Haltung, der verschiedenen Umgebung, dem verschiedenen Platz in der Geschichte zu deuten.“ Die Kapitel haben die Überschriften: Die Quellen; Die seelische Entwicklung; Stadt und Dorf; die Lebenskreise; Erneuerung oder Neugründung; Juden und Griechen; Gott und Gotteskindschaft; Gott und Christus; Gewißheit des Heils; Nachträge. Auch abgesehen von dem schon Genannten wird der Theolog des öfteren ein Fragezeichen an den Rand setzen. Wegen der gegenwärtigen Verhandlungen über die Inspiration ist es interessant zu sehen, was unser Verfasser über Pauli Stellung zur Heiligen Schrift sagt: „Selbstverständlich sind ihm die alttestamentlichen Bücher heilig. Gottes Geist hat sie eingegeben.“ (S. 55.) Auch der letzte Satz der Schrift mag hier eine Stelle finden: „Jesus und Paulus stimmen zusammen, soweit Meister und Jünger, Führer und Gefolgsmann, Schöpfer und Nachgestalter, Heiland und Erlöser überhaupt verglichen werden können.“ W. A. R. N. D. T

The Christian View of Man. By J. Gresham Machen. The Macmillan Company, New York. 302 pages, 5¼×8. Price, \$2.50. May be ordered through Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis, Mo.

This is perhaps Dr. Machen's last gift to his many fundamentalistic friends, his last witness to the Christian truth as he understood it. *The Christian View of Man* is a companion volume to *Christian Faith in the Modern World*, both of which contain sermons delivered over Station WIP under the auspices of Westminster Theological Seminary, Philadelphia. While the former discourses dealt with the authority of the Bible and the Biblical doctrine of God, those presented here deal with the Biblical doctrine of man, including the related subjects of the decrees of God and predestination. A considerable part of the discussion is concerned with the Biblical doctrine of sin. In the sermons the reader will find Machen at his best, both as a stylist and a controversialist. Dogmatical theology always attracted him, though his proper sphere was that of New Testament exegesis; and in the course of time he became a

scholar of first rank also in doctrinal theology. Together with sound and solid scholarship, Machen possessed literary merits of a high order, so that whatever he wrote is eminently readable because of both the keenness and virility of the thought and the clarity and aptness of the expression. Also Lutheran readers will study these timely radio addresses with pleasure and profit, especially wherever they find themselves on common ground with the author, as, for instance, in his exquisite discourse "Sinners Saved By Grace,"—his final message in the book,—which he concludes with the following stirring words: "Ah, my friends, how precious is that doctrine of the grace of God! It is not in accordance with man's pride. It is not a doctrine that we should ever have evolved. But when it is revealed in God's Word, the hearts of the redeemed cry, Amen. Sinners saved by grace love to ascribe not some, but all of the praise to God." (P. 294.) However, in many of the discourses in this volume Machen touches on points where Lutheranism and Calvinism diverge, and here the Lutheran reader will find Machen to be what he always purposed to be—a stout defender of Calvinistic belief as this is set forth in the Westminster Confession. In the preface he writes: "The author believes that the Reformed faith should be preached as well as taught in the classroom and that the need for preaching it is particularly apparent at the present time. The author is trying to preach it in this little book and to preach it especially to the people of our generation." (P. VI.) Yet even so this new book of Dr. Machen is valuable also to Lutherans, for he was an honest man who without any qualification or mental reservation taught in clearest terms what he believed to be the truth. From Machen one can therefore well learn how orthodox Calvinism expresses itself on leading doctrines today. Throughout the book the reader will find rich apologetic material presented by a man whom many regarded as the ablest apologist of our time. To readers who are able to discriminate we recommend this new volume of dogmatico-apologetic addresses most cordially. J. THEODORE MUELLER

The Faith of Christendom. By Dr. J. M. Vander Meulen. Published by Presbyterian Committee of Publications, Richmond, Va. 285 pages, 7¼×5¼. Price, \$1.75.

This book contains fourteen essays (originally presented as addresses) on the fundamental doctrines contained in the Apostles' Creed. It may be called "a fundamentalist's (in a wider sense) defense of Christianity" and is in many ways a refreshing, thought-provoking book. The chapter on the Virgin Birth is both interesting and convincing; those on the Lord's criminal death and His resurrection are overwhelming. One is disappointed, however, in the chapter on the Resurrection of the Body, in which the learned author goes to a great deal of trouble to prove that this article of our faith does not refer to the resurrection of this "identical body." This seems to be too great a miracle, and the author does not strengthen his position with this explanation of Luke 24, 36—43: "In this passage Jesus said to His disciples: 'Behold My hands and My feet, that it is I Myself; handle Me and see; for a spirit hath not flesh and bones as ye see Me have.' This is on any account a very difficult passage of interpretation. It might seem to negative all that we have said

about the resurrection body not being one of flesh and blood. We are to remember, however, that, while there are some likenesses between the resurrection body of Jesus and our resurrection body, there is this one difference: that our fleshly bodies will be decayed when the resurrection takes place. This was not true of Jesus. One of two things therefore must have happened in His case: either there was a gradual transformation from His fleshly body into a spiritual one during the days He still remained on earth, or, otherwise, there was something like what the London Psychic Research Society means by materialism — the ability to project a material body . . . and withdraw it again." However, in spite of these and other passages with which one cannot agree this volume may be recommended.

W. G. POLACK

The Church and the Social Problem. Lecture delivered at the meeting of the Lutheran World Convention, Paris, 1935. By Dr. M. Reu. The Lutheran Book Concern, Columbus, O. 46 pages, 7½×5¼. Price, 25 cts. Order from Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis, Mo.

Editor C. C. Morrison of the *Christian Century* ought to buy this tract. He declared some time ago that "the traditional Lutheran attitude has been one of deliberate withdrawal from the whole field of social action into the narrow limits of what it calls the 'spiritual.'" The truth is that the Lutheran Church works for social betterment with all the forces at her command; she considers her duty toward society a "spiritual" duty; and back of her work in this direction lies all her spiritual force, the full power of her glorious "spiritual" doctrines. Where a particular congregation does not employ its full force in this direction, it denies the spirit of the Lutheran Church. Let us hear Dr. Reu: "What is the right position of the Church toward the solution of the social question? In the first place, the Church must understand the condition of the people concerned, the representatives of capital as well as of labor, . . . must realize the terrible magnitude of modern social evils. . . ." Then, in the second place, "the Church must go on to action. Her first great sphere of action is in the field of healing love, to heal as many wounds as she possibly can. A great field is open to inner missions, not only in institutional work, but far more in other activities. . . ." "In the third place, the Church must help create a better social order." Yes, that is good Lutheran doctrine. Of course, according to good Lutheran doctrine "to institute or change the forms of economic organization is exclusively the right of the State. The Church does not support a specific economic reform to the exclusion of others. . . . She must guard against considering one form absolute over against another and against compelling the State to introduce it. . . . She will gladly permit the State to decide which is the best way to improve living conditions." It is not the business of the Church to introduce "religious socialism, to Christianize the State and with its help to create a perfect social order." Then what can the Church do to create a better social order? "The Church as a whole will do well if she is careful and limits herself, fearlessly and insistently, to teach the basic ethical principles, especially the equality of those concerned and the justice which condemns as sinful the selfishness

of the owners as well as of the workers. . . . *The Church must send out of her midst into the social order people with an awakened conscience.* . . . She helps advance the nation when she makes men Christians, who in their positions through word and deed foster social justice. The Church must send them," but remember, "not in order to establish a Christian social order. That dare not even be the aim." And now, fourth, for "the most important contribution of the Church to the social question. It is the establishment of a God-pleasing social order *in her own midst.* . . . The Church must exemplify Luther's words 'Every one is created and born for his neighbor,' and 'Everything we have must be ready to serve. If it does not serve, it is robbery.' . . . In the measure that the Church ceases to strive to establish a God-pleasing social order in her own midst, she refuses to do what will help most to solve the social question." These are familiar Lutheran principles. Back in 1896 Dr. Pieper wrote: "Men object here: Is Christianity to be without influence on 'the social life'? . . . Christianity makes all things new, also in the political sphere; influences politics most decidedly *by making honest, conscientious politicians.* Christianity makes honest and conscientious politicians just as it makes honest and conscientious shoemakers and merchants. . . . By confining herself strictly to her sphere as Church and devoting herself entirely to her sphere of duty, she best serves, mediately, the cause of civil government, of social and other reforms. . . . Luther: 'First fill the world with true Christians, before you try to introduce a Christian, evangelical government. But that you will never accomplish.'" (Lehre und Wehre, 42, p.193 ff.) That is the *Lutheran* attitude; read up in Luther, according to the references given by Reu and Pieper. We imagine that Dr. Morrison will now want his money back. He has found that the Lutheran Church is not ready to engage in whatever current reform the *Christian Century* is just now advocating (a while ago it was Dr. Kagawa's Cooperatives). But his charge was that the Lutheran Church withdraws herself from the *whole field of social action.* The truth is that she charges all her pastors and congregations to "realize the terrible magnitude of modern social evils" and then to "go on to action." Those Lutherans who may have taken a neutral, indifferent position in this matter should buy this booklet, which Dr. Morrison does not care to own.—We also read the introduction to the booklet, furnished by the translator. We wonder what Dr. Reu thought when he read it. He certainly does not agree with the un-Lutheran ideas on "unity" vented by the writer of the introduction. TH. ENGELDER

The Inspiration of the Scriptures. By Loraine Boettner. Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich. 1937. 88 pages, 5¼×7¾. Price, \$1.00.

The author is well known for his conservative Calvinism, which appears, for example, in his book *The Reformed Doctrine of Predestination* and in many articles from his pen. The present monograph, although by no means comprehensive and exhaustive, is a splendid contribution to the literature appearing in defense of the verbal and plenary inspiration of the Bible. The subject is treated in six chapters: Introduction; The Writers Claim Inspiration; The Nature of the Influence by which

Inspiration is Accomplished; The Alleged Errors in Scripture; The Trustworthiness of the Bible; The Plenary Inspiration of the Bible. For general use the book is marred by an invidious distinction between the Reformed doctrine and that of other church-bodies, a distinction which is frequently so strong as to become obtrusive and disturbing, as when the author states: "If we have a trustworthy Scripture as our guide, . . . we shall have a Calvinistic, as distinguished from an Arminian, Lutheran, or Unitarian system; for we find the Evangelical, Calvinistic system of theology clearly taught in the Bible." (P. 16.) And again: "The distinctive doctrines of the Christian system, . . . stated perhaps more accurately and clearly in the Westminster Confession of Faith than in any other creed." (P. 17.) Again: "The Reformed have truly grappled with these problems." (P. 45.) The same spirit appears elsewhere (pp. 80, 86). This fact mars an otherwise praiseworthy contribution to the problem of inspiration.

P. E. KRETZMANN

Looking into Life. By Paul M. Tharp. The Bible Institute Colportage Association, Chicago, Ill. 5½×8. Price, 75 cts. May be ordered through Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis, Mo.

This is a book which we cheerfully recommend. The author speaks of the world *as it is today*, and shows that man, who is still by nature a sinner, must, if he would be saved and fulfil his mission in this world, put his trust in Christ, his Savior, and be guided by the Word of God. The book offers many suggestions to the preacher in reference to the needs of the people whom the Lord has entrusted to his care. The following quotations from the book will give the reader an idea of the contents: "So in every age, while the worldly-wise grope in the darkness of unbelief, the children of God, possessors of intelligent faith in the living God, have light in their dwellings; it is the light of divine truth, divinely revealed and recorded in the Holy Bible." (P. 13.) "That Book is the inspired and infallible Word of God." (P. 19.) "The right start in youth means everything in the race of life. Misguidance here may result in thwarting life's whole purpose. The only way to be certain that one is guiding these young minds aright is to point them to God and His Christ." (P. 14.) "While the god of this world is in charge of the affairs of this present evil world, the nations will be filled with pride and rebellion and will continue in war and the shedding of blood. The League of Nations will be met with perpetual chagrin because of its impotency, for it shall never be able to contravene the subtle operations of the 'prince of the power of the air.' That task must be reserved for the 'Prince of Peace.'" (P. 55.) "The doctrine of 'the new woman' in her brazen boasts of equality with man, seeing that she despises her birthright, her Christian heritage of superiority, honor, and respect; with her new code of low-gage morality and its attending evils: smoking, swearing, drinking, ganging, and murdering, is a serious threat against the home. Instead of maintaining her place of equality with man, she has sunk very low and taken man down with her. In her pretense at rising to greater liberty she is ensnared in a bondage that is a thousand times worse than that from which she seeks to escape; it is a bondage

to sin, self, and sensual pleasure." (P. 66.) "One often hears the fact lamented that there are so few really great men today. Why? We cannot have great men without great mothers." (P. 67.) "One of the most humiliating features of the great depression has been its spectacular demonstration of the apostate and worldly condition of so many preachers and their parishes. Of course, the condition existed before, but it seemed less in evidence when everything was moving along prosperously. When the real test came, the real truth came out more prominently, revealing the awful fact and fruits of paganism (Modernism, so-called) in the Church." (P. 69.) "To a very great extent the typical modern church was and is incapacitated for rendering any real, effective, spiritual service. It is itself quite ill with a nausea of prayerlessness, powerlessness, and worldliness. It is a church of much worldliness and little worship, much sociability and little spirituality, much play and little prayer, much banqueting and little blessing." (P. 70.) "The fact that Jesus suggests a remedy seems to imply that the case is not hopeless; but He definitely emphasizes the fact that the only hope there is, is the hope that is reposed in Himself. The church of today needs the tried gold of His deity; it needs to discard its own filthy rags of self-righteousness and be clothed in the white raiment of His righteousness; it needs its blind eyes opened by the anointing with the eye-salve of spiritual illumination which is supplied and applied by the Holy Spirit. Only by His indwelling can the overcharged heart be restored to its normal function." (P. 72.) We have given these quotations to induce the preacher to purchase the book itself and receive the stimulus it will give him for his own personal life and for the work which he is called to do. We can accept almost all of the statements made by the author.

J. H. C. FRITZ

A History of the Christian Church. By Lars P. Qualben, St. Olaf College. Second, revised and enlarged edition. Thomas Nelson and Sons, New York. 1936. 644 pages. Price, \$2.50. May be ordered through Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis, Mo.

This is the new edition of Professor Qualben's *Church History*. The fact that a new edition was necessary in so short a time (it was first published in 1933) is surely the best recommendation. And it deserves recommendation. What was said in the review of the first edition (*CONCORDIA THEOLOGICAL MONTHLY*, V, 330) is herewith reiterated: it is still the best text-book on church history on the market. The new edition is enlarged by 54 pages, distributed on the section on the Middle Ages, and three entirely new chapters: one on the Church in Canada, one on Christian missions, and one on Church Unity. We could have done without the last chapter; most of its contents had been said before; new is only an attempt to defend unionism by a strange application of Bible parables. — Some of the errors in the first edition were removed in this; some still remain. Boniface VIII was no longer in the French king's prison when he died (p. 189); but a lack in the first edition was supplied in the footnote on the *Unam Sanctam*. Luther's chief motive for posting the Ninety-five Theses was not to protest against the indulgence method of gathering money (p. 233); his parishioners believed that they were

buying *forgiveness of sins* from Tetzeli; correctly this popular belief is referred to on p.215. The reason why Luther consented to the League of Smalcald is, I think, incorrectly given on p. 275: "The princes and the free cities constituted the government to which the Christians concerned owed their allegiance. The emperor was elected by the princes, *not by God.*" No; both were government by divine right; but in the feudal establishment in Germany, powers and rights and duties were divided; and when the emperor persecuted the subjects of a prince, he overstepped his rights, and it was the prince's duty to defend his subjects even against the emperor. The date of the suppression of the Jesuits is incorrectly given as 1573 (p. 342); should be 1773.— Appearance and binding are improved; the low price remains the same.— For every chapter a brief, but, on the whole, well-selected bibliography is given, a feature which makes the book valuable as a guide for private study of church history.

THEO. HOYER

The Gospel of the Cross. A Second Series of Sermons by Karl Heim, Ph. D. Translated by John Schmidt, B. D., Pastor of Augsburg Lutheran Church, Detroit, Mich. Zondervan Publishing House, Grand Rapids, Mich. 168 pages, 5¼×8. Price, \$1.00.

Doctor Heim is the well-known professor of Systematic Theology in the University of Tuebingen. The sermons which are here offered in a fluent translation were delivered in German, in 1930 and 1931. Their form is that of the customary Lutheran sermon, with theme and parts usually announced before the body of the sermon. They are expository in nature and doctrinal in content. The exposition is sound, the illustrations striking and appropriate, the application straightforward and fitting, the thoughts stimulating. The author touches upon many subjects, even upon the liturgical movement. He states: "We have today a movement in our Church which is seeking to create liturgical services that shall be emotionally fruitful and artistically complete. Who is there that would not applaud this purpose? And yet, when we see into the mirror of the Word, into this frank mirror that reveals our true nature, we are frightened by that which the Bible repeatedly says of a worship that does not result in action." (P.136.) The book abounds in passages of this type and is well worthy of careful study.

P. E. KRETZMANN

He Is Able. By W. E. Sangster. Cokesbury Press, Nashville, Tenn. 199 pages, 5¼×7¾. Price, \$1.50.

"In vivid phraseology and with frequent and apt illustration the author shows the Spirit of Christ at work in the daily lives of the perplexed, struggling, often defeated, but in the end triumphant, transfigured men and women." So we read in the publishers' statement found on the bookcover. If Christ were merely the teacher and example, and if by His teaching and example He could save men, then we would subscribe to every word said. Unfortunately the author knows no more, at least says no more, of Christ than that He is Example and Teacher and therefore Savior. He brings out in choice language and gripping illustrations the power of Christ's example. Yet nowhere in the entire book

have we found a clear statement that no man can really follow Christ's example and precept, as Christ would have him follow them, unless he has accepted Christ as his Savior through faith in His vicarious sacrifice on Calvary. This is the chief fault of this book, and a grievous fault.

TH. LAETSCH

Pro Ecclesia Lutherana. December MCMXXXVI. Also: **The Music of the Ordinary.** Published by the Liturgical Society of St. James. New York. 32 plus 10 pages, 7×10½.

This report contains the papers delivered at the late 1936 meeting of the society and is now offered in planographed form. The following subjects are treated: The Propriety of Symbolism and Ceremony; Suggested Forms for the Funeral Service (strongly high-church); A Suggested Form for Baptism (with exorcism); The Common Service (concluded); A Catechism of the Common Service.

P. E. KREZTMANN

Proceedings of the Nineteenth Convention of the Central Illinois District of the Ev. Luth. Synod of Missouri, Ohio, and Other States. 1936.

These *Proceedings*, printed as a number of the *Central Illinois District Lutheran* and sold at the price of 25 cents, contain a paper by Professor M. H. Coyner on the important topic "The Christian Home." The paper deserves to be read throughout our Synod.

W. ARNDT

Eingegangene Literatur

Luthertum für April bringt außer einigen interessanten „Randbemerkungen“ von Hans Schomerus und Bergdolt's „Zeitschriften und Bücherbericht“ einen längeren Artikel von Johannes Simeo (Professor an der Gemeindefakultät Oslo) über „Theozentrität und Seelsorge bei Paulus“.

Das Januarheft der pädagogischen Zeitschrift *Schule und Evangelium* bietet einen feinen Auszug aus Luthers Auslegung des 23. Psalms, zusammengestellt von O. Ziegner, und mehrere Artikel, die das Verhältnis des Nationalsozialismus zur Kirche und Schule darlegen. Im Aprilheft findet sich ein Auszug aus Luthers Auslegung des 25. Psalms und ein Artikel: „Was sagt die Bibel über die irdische Arbeit des Menschen?“ Bezugspreis dieser Zeitschrift ist jährlich M. 6, und der Verleger ist F. F. Steinboff in Stuttgart.

The Christian Parent. Vol. I, No. 1. Published by the Rev. Martin P. Simon, M. A., 1065 Ferry St., Eugene, Oregon. Subscription price, 40 cts. a year.

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