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Ein Prediger muss nicht allein weiden, also dass er die Schafe unterweise, wie sie rechte Christen sollen sein, sondern auch daneben den Woelfen wehren, dass sie die Schafe nicht angreifen und mit falscher Lehre verfuerehen 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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Miscellanea

The "Watchman-Examiner" on Dr. Engelder's Book "Scripture Cannot be Broken"

We have no doubt that our readers will share with us the joy we experienced in reading a commendatory article in the *Watchman-Examiner* on the book of our esteemed colleague just mentioned, if this article is submitted to them. The writer of the article is Dr. Faris D. Whitesell, who is professor of evangelism and director of field work in the Northern Baptist Theological Seminary, Chicago, Ill. We reprint the article without omissions:

"A few books in each generation are epochal. All the others are soon gone with the winds of time. A truly epochal book for Christianity is *Scripture Cannot be Broken*, by Dr. Theodore Engelder, professor of dogmatics at Concordia Seminary, St. Louis, Missouri (Concordia Publishing House, St. Louis. \$3). Not since Dr. B. B. Warfield, of Princeton, wrote *Revelation and Inspiration* has such a stout defense of the doctrine of the verbal plenary inspiration of Scripture been made. Dr. Engelder utterly devastates and annihilates the arguments of the opponents of verbal inspiration and tears to shreds the substitutes they offer for this glorious Scriptural doctrine. Every minister and Christian worker who has any doubts at all about the complete verbal inspiration, inerrancy, and infallibility of the Scriptures should read and master this book.

"The author takes up six widely used objections to verbal inspiration and shows how that in the light of Scripture and sound reason none of these objections can stand. The six objections are thrown into the form of questions as follows: Does the Bible contain errors? Has the Bible moral blemishes? Does the Bible deal in trivialities? Is verbal inspiration mechanical inspiration? Does verbal inspiration imply an atomistic conception and use of Scripture? And, does verbal inspiration establish a 'legalistic authority of the letter'? To each of these questions Dr. Engelder gives a resounding and well-established 'No!' He proves that verbal inspiration is really the only kind of inspiration that can exist; that this is the inspiration taught by the Scriptures themselves; that this inscription is psychologically, scientifically, and intellectually a fact.

"The writer quotes copiously from the modernists and liberals to prove that their views on inspiration are conflicting, confusing, uncertain, and ultimately destructive of genuine Christianity. He says, 'The theology of the anti-inspirationists [meaning anti-verbal inspirationalists] is from beginning to end a theology of uncertainty and doubt. It is throughout guesswork. They do not know how much of the Bible is of the substance of revelation and how much is the human forms.' (P. 416.) Again we quote: 'Have we the full sense of the grave peril confronting the church? Here is the plain truth: the denial of verbal inspiration is destructive of Christianity. It involves the loss of the Bible; this carries with it the loss of Christian doctrine; and all of

that means the destruction of the Christian religion. . . . Unless Scripture is verbally inspired, it is not inspired at all. And only because it is verbally inspired is it the firm foundation of the faith.' (Pp. 422-23.)

"Dr. Engelder says that the opposition to the doctrine of verbal inspiration can be traced back to human pride, indwelling carnality, Satanic opposition, and intellectual rebellion against the sovereign authority of Almighty God. Acceptance of this doctrine creates faith, humility, peace, and not a legalistic bondage to a book, but rather a holy and joyful bondage to God's words. 'The Christian gives willing obedience to the Word of God. . . . And here is Christian liberty! Spiritual liberty springs from obedience to God. The knowledge and acceptance of the truth makes us free (John 8:31 ff.). Liberated from the bondage of error and sin, and endowed with the Spirit of God, we are free to follow His leading and enjoy something of God's liberty. . . . He enjoys true spiritual liberty who is able to give free assent to every word of Scripture. . . . It gives the believer the wonderful spiritual strength to suppress the strong carnal impulse to belittle God's Word and exercise mastery over it. It causes him to honor and magnify every word of Scripture.' (Pp. 389, 390.)

"This is a large book of almost 500 pages containing hundreds of long quotations from both modernistic and conservative writers. It is a liberal education in modern theological thought and shows clearly the main issues in the spiritual warfare going on within the ranks of Christendom today. The book has a strong Lutheran flavor and gives great weight to the writings of Martin Luther, but all Baptists would receive vast profit from reading and studying this book. The only true basis of unity and harmonious co-operation in the work of the Lord for Baptists, as for Lutherans and all other Christians, is the acceptance of Scripture as verbally inspired and infallibly authoritative."

Teresa Neumann of Konnersreuth

An article in the Roman Catholic weekly *America* (Sept. 15, 1945), written by R. H. Schenk, formerly of St. Louis University, now a U. S. chaplain, describes a meeting with Teresa Neumann in Konnersreuth, Bavaria. We reprint the important paragraphs of the article. No attempt is made to pass judgment on the reliability of the account. It is said that on her body appear the stigmata, the wounds inflicted on the Savior.

"Teresa Neumann is 47 years old now. She looks and acts like any other Bavarian peasant woman of that age. She wears a long colored dress, black, worn shoes, and a white shawl covers her head and is tied (like all shawls) under her chin. Every soldier in the room tries not to stare at her hands; invariably your eyes wander back to her hands, to the small (less than a half-inch square) scablike-looking square in the back of each hand. Teresa is not the least bit embarrassed; she talks to you as your mother or your sister would talk to you, only faster. She tells you how very happy she is to have the soldiers visit in Konnersreuth, that over 4,000 have come to see her since the Americans came. She tells you how frightened they all were when the bombers

came and they thought they would all be killed. She tells you how happy she is when colored troops come to see her because, when she had been a young girl, it was her desire to become a nursing nun and go to the missions in Africa. God had sent her sickness instead because He wanted her here; this makes up for it in part, when colored soldiers come. You'd like to ask to see the palms of her hands, but you don't request such things of a stigmatist. She informs you that she is going over to the other room to get a holy picture for each soldier present; she will gladly autograph the cards.

"While Teresa is in the other room, the pastor tells more about her in Latin; how he can testify that she has not had a particle of food or a drop of water since the year 1927 other than the Blessed Sacrament. How the doctors have come, Catholic and non-Catholic alike, to examine her and that he has their testimony that there are no signs of fraud. How Teresa is rapt in ecstasy on about thirty Fridays in each year when she witnesses the complete Passion of our Lord, beginning with the Agony in the Garden. During each of these visions some of the wounds bleed. How just two days ago, last Friday, she had the vision and the hands bled. One of the soldiers present had been there at the time and had brought others from his unit to Konnersreuth today. On Good Friday of Holy Week all the wounds bleed and she suffers extreme agony.

"Teresa returns with the pictures and distributes them to all present; she explains that these pictures of Our Lord which she has are pleasing to Him and look much like Him. This is not true of so many, which do not resemble Him at all. She points to a picture which hangs above the doorway of the parlor; this picture had been painted by a monk at her direction, but the artist did not catch the exact likeness in his work. She has only a brief message for the soldiers present, that they join with her in devotion to the Passion of Our Lord. And she will pray for each of us." A.

Languages Into Which the Bible Has Been Translated

During 1944 six new languages were added to the list of those in which some part of the Scriptures has been published. The new languages in which portions of the Bible were published are Gio, spoken in Liberia, Africa; Guajira, spoken in Colombia, South America; Holo, spoken in the Belgian Congo, Africa; Kim, spoken in French Equatorial Africa; Sangtam Naga and Southern Rengma Naga, spoken in Assam and Burma.

The whole Bible has been published in 184 languages, a whole Testament in 235 more; at least a complete Gospel or other Book of the Bible in 560 more; and selections in 89 more—making a total of 1,068.

Every library and every Sunday school should possess a copy of the Society's unique volume *The Book of a Thousand Tongues*, which displays sample pages or passages from the printed Scripture in the hundreds of languages in which it has been published. The book also gives fascinating information regarding the origin of many of these translations. It is profusely illustrated and supplied with useful indexes. Order from the Society at \$3.75, postpaid.—*Bible Society Record*.

The Gospel and Doctrinal Preaching

A common fad among moderns is to belittle the Gospel by belittling doctrine. No one can read the New Testament without being convinced that the Gospel is doctrinally interpreted. Most of the New Testament is written as an interpretation of the doctrines of our salvation. That book which was to challenge the Christian Church and set it upon a new basis in foreign missions, *Rethinking Missions, a Laymen's Inquiry After One Hundred Years*, in 1932 said this to the Christian churches of the land: "For years in most of these mission fields the message has been *doctrine centered*, sometimes almost centered upon the use of phrases. The preaching, the Bible teaching, and the Sunday school work with children have been to a very large extent built around theological conceptions. However effective this method may have been in the past, for the period now before us and for awakened minds, it is psychologically the wrong approach to begin with complicated, abstract doctrine dogmatically asserted. It runs counter to the well-tested methods in education now in vogue throughout the world."

The implication in these words indicates that the modern approach to foreign missions must be distinct from that Gospel emphasis which characterized the founding of the missions. This viewpoint has a strong hold upon the minds of many who are engaged in administrating foreign mission enterprises. And yet, this avoidance of doctrine has not succeeded at home. Churches which have avoided preaching the doctrines of salvation have gradually died off or are dying off. It is the preaching of the doctrines of salvation which keeps churches alive in this land and reproduces the most desirable of church memberships. When missions abroad turn aside from doctrines that interpret Christianity, to what do they turn? If it is to philanthropy, education, or to social panaceas, then the work of those missions becomes stultified, and multiplication of its converts ceases.

The need of the world is still the Gospel, and the Church is the custodian of that Gospel. Let the churches rededicate themselves to the primary principles of the Christian faith, let them rediscover the revelation of God in His Word, let them do the work of God in the way which He Himself has exemplified in past generations, let them be motivated by that power of love which God sheds abroad in our hearts by the Holy Spirit, and we shall begin to do again that foundational work which transforms peoples and nations.

From an Editorial in the *Watchman-Examiner* of Oct. 18, 1945

Is It Slavery?

An editorial in *America* (Sept. 15, 1945) having the title "Traffic in Humans" is herewith reprinted.

"Make what allowances we will, we cannot get away from the impression that a report in the *New York Times* for Sept. 4 smelled exactly like a bill of sale posted up in a Roman or a pre-Civil-War slave market. Stating that the 300,000 German prisoners of war now

in this country are going to be turned over to France, beginning in December, the dispatch goes on to say that 'the United States is also giving 30,000 to Belgium, and 15,000 to Luxembourg. The British are giving 15,000 to Belgium to complete her request for 45,000.' What right have the United Nations to engage in what can seem only a barter in human lives and destinies — save the 'right' that no one dares say them nay? Manpower is without doubt needed in many devastated countries; prisoners of war may be used for that purpose until the final settlement of the peace; but this kicking around of German prisoners from pillar to post, this herding them off from one country to another at a simple request, with no stipulations as to time limit, conditions of work, the desperate need for them in the rebuilding of their own country — this certainly gives a cynical brush-off to the 'human dignity' that sprang so easily to our lips when we trumpeted out our war aims. The American people would like to know if the Administration will bring its influence to bear on the other United Nations for the issuance of a clear, fair, definite statement on slave labor. To continue with the present haphazard, formless, and (to the lay mind) principle-less policy seems to us nothing less than a repudiation of Abraham Lincoln and Emancipation, to say nothing of Christ and the Sermon on the Mount."

