

Concordia Theological Monthly



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THEOLOGICAL OBSERVER

SUMMER SCHOOL SESSION AT CONCORDIA SEMINARY, ST. LOUIS, MO.

Concordia Seminary will again provide a wide variety of courses in a summer school session. Intended both for advanced studies and for "refresher courses," the summer program will be of special interest to parish pastors, theological students, missionaries, and teachers of religion in the elementary school, high school, or college.

The program will again be divided into four areas — Undergraduate Seminary, Graduate, Master of Religious Education, and workshops.

The following courses will be offered in air-conditioned classrooms:

A. SEMINARY

Six-Week Term (June 18—July 27)

Clinical Pastoral Training — MAHNKE *

Five-Week Term (June 25—July 27)

Elements of Hebrew I (Tentative dates, June 11—July 3) — JONES

Elements of Hebrew II (Tentative dates, July 5—August 3) —

JONES

Biblical Archaeology — KLINCK

Basic Theology of the Reformation — SPITZ

The Urban Church — SCHULLER

Short Term (July 5—July 27)

Old Testament in the New Testament — ROEHRS

Syriac — ROEHRS

Epistle to the Colossians — WENTE *

Epistles of St. John — BARTLING

Science and the Genesis Record — KLOTZ *

Doctrine of the Holy Spirit — WUNDERLICH

Ecumenical Movements: Historical and Theological Developments

COATES *

John Calvin — The Man and His Theology — COATES *

Life and Work of Johann S. Bach — BUSZIN

The Church in the World — CAEMMERER

Methodical Bible Teaching — MERKENS

Mission Methods and Administration (tentative) — DANKER, W. J.

B. MASTER OF RELIGION EDUCATION COURSES

(June 25—July 27)

Basic Theology of the Reformation — SPITZ

Biblical Archaeology — KLINCK

The Urban Church — SCHULLER

Short Term (July 5—July 27)

The Book of Acts — KLOTZ *

Doctrine of the Holy Spirit — WUNDERLICH

The Theology of the Book of Concord I — PIEPKORN

Life and Work of Johann S. Bach — BUSZIN

The Church in the World — CAEMMERER

Methodical Bible Teaching — MERKENS

C. GRADUATE

Five-Week Term (June 25—July 27)

First Corinthians — BECK *

Anselm of Canterbury — THIELE

The History of Worship from the Reformation to the Present —
BUSZIN*Short Term* (July 5—July 27)

Micah the Prophet — HUMMEL

Parables of the Kingdom — SCHARLEMANN

The Christian Life — LUEKER

Knowledge and Truth in the Theology of Luther — BERTRAM *

Major Issues of the Lutheran Reformation — HOYER, T.

The Theology of Preaching — CAEMMERER

Philosophy of Lutheran Education — MERKENS

A number of scholarships have again been made available to the Seminary by the Lutheran Laymen's League. Intended as both encouragement and as financial aid, they will be distributed by the Committee for Scholarships among those pastors who have requested such assistance. Application for these scholarships should be made to President A. O. Fuerbringer, Concordia Seminary.

The costs for Summer School compare favorably with those of any other school. For the short term \$75 plus transportation should cover the cost of tuition, board, and room; \$125 will be ample for the five-week term. In some instances congregations have offered to pay the cost, in part or in whole, for their pastor to attend these sessions.

* Guest lecturer.

A summer-session catalog, as well as detailed information on the courses, housing, or any other phase of the summer program, is available at the Office of Public Relations, Concordia Seminary, St. Louis, Mo.

ARTHUR M. VINCENT

BETHANY BEYOND JORDAN

In John 1:28 the AV reads: "These things were done in Bethabara (cf. Beth-Arabah, Josh. 15:6, 61, in the wilderness near the Dead Sea), while the BRV, the ARV, and the RSV read: "These things were done in *Bethany* beyond the Jordan." Pierson Parker of the General Seminary, in the *Journal of Biblical Literature* (December 1955), offers a solution of the contradiction involved in the different readings of the received and the best Greek texts which all the revisions of the AV follow. So far as it is known, there is no Bethany beyond the Jordan. Hence, as Dr. Parker suggests, some copyist, perhaps Origen (*Comm.* 6:40), may have initiated the reading Bethabara. He believes that the Bethany of John 1:28 is that of John 11 and Mark 11 and 14 and writes: "The author does not say that the Baptist baptized there; he says the Baptist was there *after* a period of baptizing at the Jordan. A correct paraphrase of John 1:28 would be "These things took place in Bethany, which is across from the point of the Jordan where John had been baptizing.'" He bases this conclusion on the context and the text itself. The obvious implication is that the events related in John 1:15-51 took place in one place, and that no other locale than Bethany is given for the events narrated. The events of 1:15-51 are placed during a recess, following [John's] baptizing activities at the Jordan. In the Fourth Gospel *hopou* (where) is frequently a sign that the place now named had previously been the scene of some outstanding event. Thus John 4:46 says: Cana, where He (on a previous occasion) made the water wine, 12:1: Bethany, where (as previously told in ch. 11) Lazarus was, whom Jesus raised from the dead; 20:12: where the body of Jesus had lain. He solves the grammatical problem involved by stating that *peran* with the verbs *einai* and *gimeshai* means not "beyond," but "across from," or "opposite," or "over against"; and just there Bethany lay—across from the south end of the Jordan River, as any map of Palestine will show.

JOHN THEODORE MUELLER

THE MEANING OF μετὰ σπουδῆς IN LUKE 1:39

The *Catholic Biblical Quarterly* (January 1956) asks, in an interesting inquiry, why Mary, after having heard the message of the angel concerning the birth of Christ, should have gone "with haste,"

or *cum festinatione*, as the Vulgate has it, into a city of Juda to visit Elizabeth. There is, of course, the explanation of St. Ambrose, that she hastened "under the compulsion of joy." But is that really what St. Luke meant to say? Σπουδή indeed does mean haste, or speed, but it also means earnestness, or seriousness; and μετὰ σπουδῆς is used in that sense by Xenophon, Plato, Philo, Plutarch, Josephus, and others, as the writer shows by suitable quotations. Both in Mark 6:25 and Luke 1:39 the phrase, in the author's opinion, does not denote mere rapid movement, but "an inner condition of the soul," or "a dynamic process of the mind." As the daughter of Herodias straightway came to the king "in a serious mood," so also Mary departed into the mountains of Judea, not merely with physical haste but "in a serious mood of mind." The writer explains: "Mary was lost in thought. The solemn mystery of the Incarnation, the sublime scene of the angelic visitation, and her new role as the Mother of the Incarnate God left the Virgin in a serious and pensive mood." This, the writer holds, is the idea behind St. Luke's μετὰ σπουδῆς rather than excitement and eagerness. St. Luke concludes two other scenes with a similar thought: *Conservabat omnia verba haec in corde suo* (2:19, 51). The Catholic New Testament translates the phrase "with haste," as also does the RSV. There is no urgent reason why the translation "with haste" should be discarded, but the translation "in a serious, or pensive, mood" has much in its favor.

JOHN THEODORE MUELLER

BRIEF ITEMS FROM "RELIGIOUS NEWS SERVICE"

Raleigh, N. C. — The North Carolina Supreme Court ruled here that a Seventh-Day Adventist woman is entitled to unemployment compensation benefits even though she refused to work on a Saturday, the Sabbath observed by her denomination. The decision invalidated a ruling of the State Employment Security Commission that Mrs. Imogene R. Miller of Rockwell, N. C., was ineligible for unemployment compensation because she had declined Saturday work. Mrs. Miller sought the compensation after the Cannon Mills Co. of Kannapolis, N. C., for which she had worked for 13 years, fired her because she refused to work a late Friday shift that would have required her to be on the job after sundown that day.

Minneapolis, Minn. — With receipts totaling \$3,083,522, Lutheran World Action raised 104 per cent of its 1955 goal of \$2,962,000, it was reported here at the annual meeting of the National Lutheran Council.

Successful completion of the council's annual financial appeal for emergency activities at home and abroad was announced by Dr. Paul C. Empie, New York, director of the appeal.

Evansville, Ind. — A third of Evansville's high school youths don't go to church or Sunday school, according to a survey made by the United Christian Youth Movement and the family-life department of the National Council of Churches. The survey also showed that more than half the city's 1,500 teen-agers want to "live elsewhere if at all possible." The majority of those not attending church are boys. They give as excuses: "Grown up, don't have to," "People who go aren't any better," and "Have to dress to go."

Maulbronn, West Germany. — An Evangelical-Lutheran Church still exists in Russia although it was forcibly dissolved by the Communists 19 years ago, returning German war prisoners have reported.

A speaker at a gathering of refugees here, sponsored by the Young Men's Christian Association, said prisoners returning from Siberia told of meeting Christians there who still regard themselves as members of the "Evangelical-Lutheran Church in Russia." The POW's said some Lutheran groups in Russia have preserved this tradition and faith and meet in private rooms and cellars for services and prayers.

The church was abolished in 1937 by Russia's antichurch laws. Most of its members were persecuted, imprisoned, or scattered over the country.

At the turn of the century the church consisted of five districts. Three of them comprised what later became the Baltic States, while two — St. Petersburg and Moscow — covered the area of Russia proper. The Moscow district was the biggest Lutheran Church district in the world, covering an area of more than 20 million square kilometers and including the whole of Central, Eastern, and Asiatic Russia. The Russian part alone had a constituency of about one million members. The church's last bishop, Dr. Malmgren, was expelled in 1935 and died in 1946 at Leipzig, in the Soviet Zone of Germany. None of the 198 active pastors officiating in 1917 practices his ministry. Most of them were executed or deported.

Berlin. — The Communist mayor and city council of Brandenburg in the Soviet Zone apologized to church authorities for a sacrilegious incident that occurred there during a recent carnival.

At the carnival an actor belonging to the Communist local committee for the promotion of atheistic "youth dedication" ceremonies

masqueraded as "Christ," burlesqued the Savior's sermons, and bestowed his "blessings" on the crowds. In the apology the city officials sought to disassociate themselves from the planning and carrying out of the blasphemous incident.

Meanwhile, overflow crowds attended special services of penance ordered in both Protestant and Roman Catholic churches of Brandenburg because of the occurrence. A declaration was read at the services stressing the deep concern of church authorities over the fact that "godlessness in our people has reached such a pass." Bells of all churches in the city had been ordered by officials of both communions to be kept silent for three weeks in protest against the incident.

St. Louis, Mo.—The Lutheran Church—Missouri Synod was presented with the 1956 National Award for the Advancement of Racial Tolerance by the Women's Research Guild at a ceremony here. The award was in recognition of the Synod's "furthering of racial understanding by outstanding and dramatic portrayals in its TV series 'This Is the Life' and its Christian teachings and practices."

Dr. John W. Behnken, President of the Synod, accepted the award from Mrs. Whately L. Chandler, an official of the guild founded in 1944 to conduct research on matters of interest to women of the nation. "This Is the Life," filmed dramatizations of the problems of average people and how they can be solved through faith, is televised by 284 stations every week.

Los Angeles.—It is time Protestant churches halted their flight "to the green pastures of Suburbia," rolled up their sleeves, and fought out the problem of the inner city church, according to Dr. J. Lester Harnish.

Dr. Harnish, pastor of the downtown Baptist Temple, announced to his congregation that the church would not "flee to the plush and prosperous outlying areas," but keep up the good fight from Los Angeles' Pershing Square. "The Catholics are not running away," he said. "Their basic policy is to stay as long as there are people to go to Mass or children to go to school. I think we should stay, too."

Berlin.—The Soviet-German News Agency ADN reported the completion of restoration work at Wartburg Castle, near Eisenach, famous as the retreat in which Martin Luther found refuge after the Diet of Worms and translated the New Testament into colloquial German. The restoration was begun in 1952 after the East German government had put the castle under its "guardianship" as a "national cultural place."

Wartburg Castle is owned by the Wartburg Foundation, jointly sponsored by the city of Eisenach, the state of Thuringia, and the Evangelical Lutheran Church of Thuringia.

BRIEF ITEMS FROM THE NEWS BUREAU
OF THE NATIONAL LUTHERAN COUNCIL

London, England.—Estonian, Polish, and German church leaders in Great Britain replaced two American Lutheran representatives as officers of the Lutheran Council of Great Britain, it was announced here. In the first election since the eight-year-old council was incorporated as the "Lutheran Council of Great Britain Limited," Dr. Jaak Taul, dean of the Estonian Lutheran Church in Great Britain, was elected chairman. Bishop W. Fierla of the Polish Lutheran Church in exile was elected executive secretary, and the Rev. Gottfried Klapper of the German-speaking Lutheran Church in Great Britain became the council's secretary. The outgoing officers, Dr. David L. Ostergren, representative in Great Britain of the Lutheran World Federation, and the Rev. E. George Pearce, chairman of the Evangelical Lutheran Church of England (affiliated with the Missouri Synod), declined renomination.

Represented in the council are over 40,000 Lutherans of English, German, Latvian, Estonian, Lithuanian, Polish, Hungarian, and other ethnic backgrounds, for whom a growing co-operative program has been developed over the past eight years. It maintains a \$35,000 Lutheran Church House in London and a \$10,000 Lutheran Youth Center at Hothorpe Hall, acquired in trust for the Lutheran World Federation. Initially the council's activities were supported by the National Lutheran Council through the Lutheran World Federation and the Missouri Synod, but last year the latter withdrew from the program.

In order to strengthen the council's work it was formally incorporated last November. Although the council is not a synod but a co-operative agency, renewed hope was voiced at its meeting here that eventually co-operation might lead to the establishment of one Lutheran Church of Great Britain.

St. Louis, Mo.—The intersynodical Lutheran Spanish Hymnal Committee met here, February 20—25, for its first editorial conference under Dr. William G. Arbaugh of New York as editorial chairman. The task of the committee is to prepare a new Spanish Lutheran hymnal containing some 400 hymns that will be used by all the Lutheran church bodies working in Latin America.

The *Manual de Culto Cristiano*, a service book and hymnal issued years ago by the United Lutheran Church in America, will serve as the basis for the general pattern of the new book, and the committee will also draw as much as possible from the *Common Service Book and Hymnal* now being prepared in English, it was reported here. Dr. Arbaugh, secretary of the Latin American Division of the Board of American Missions of the United Lutheran Church in America, became editorial chairman of the joint committee as of February 1. He will serve on a part-time basis while continuing his work for the ULCA.

The Spanish Hymnal Committee was originally established as a sub-committee of the Committee for Spanish Literature of the National Lutheran Council's Division of Lutheran Co-operation in Latin America. However, when The Lutheran Church—Missouri Synod indicated interest in joint sponsorship and promotion of a common Spanish Lutheran Hymnal for Latin America, the committee was reorganized on a broader basis as an independent unit charged with this particular task.