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Does Paul Call Jesus God?

We need not point out at length that among the pillars on which the Christian faith rests the doctrine of the deity of Christ is one of the most important, and that, if this pillar is removed, the whole structure must collapse. What Christ is and what He did, the glory of His person and the glory of His work, are inseparably bound together. We may think of what John says, John 20, 31: "But these [signs] are written that ye might believe that Jesus is the Christ, the Son of God, and that, believing, ye might have life through His name." Evidently, according to the Scriptures, there is a close connection between the deity of Christ and the saving work of Christ. The Church has contended for the deity of her Lord from this very point of view. It was that great champion of orthodoxy, Athanasius, who, in the bitter controversy with the Arians, pointed out that, if we refuse to accept Christ as the true God, we lose the assurance and the comfort of the redemption. Half an hour's reading of Luther's writings will suffice to convince any one that the great Reformer recognized how intimately the two doctrines we are speaking of are united. He says, for instance (St. L. Ed., VII, 1557): "We must have a Savior who can rescue us from the power of the god and prince of this world, the devil, likewise from sin and death; that is, we need a Savior who is the true, eternal God, through whom all that believe on Him are justified and saved. For if He is nothing more nor any higher than Moses, Elijah, Isaiah, John the Baptist, etc., He is not our Redeemer. If He sheds His blood for us as the Son of God, to redeem and cleanse us from sin, and we believe this and poke it into the face of the devil (*dem Teufel vor die Nase halten*) whenever he terrifies and torments us on account of our sins, then the devil is soon defeated and has to retreat and to cease molesting us." The Church, then, is not battling for a mere abstract or speculative truth when it defends the doctrine of the deity of

BOOK REVIEW.

Bible History References. Explanatory Notes on the Lessons Embodied in the *Comprehensive Bible History for Lutheran Schools*. Vol. II: *New Testament Stories*. With maps and illustrations. By *F. Rupprecht*. 477 pages. Price, \$2.50. (Concordia Publishing House, St. Louis, Mo.)

We agree with Dr. Kretzmann, who wrote the introductory remarks to this book, that it, "like the other volume [Old Testament Stories], ought to be within the reach of all those whose work requires them to instruct young and old." By issuing these two volumes of Old and New Testament stories, the author, the Rev. Mr. Rupprecht, has rendered a valuable service to religious educators: pastors, teachers, Sunday-school workers, and parents. Each lesson has introductory remarks, a brief explanation of words and phrases, catechism lessons, hymn references, Bible readings. In addition, there are valuable sketches on such subjects as "The Herodians," "Brief Biographical Sketches of the Twelve Disciples," also pictures, and Nelson's Bible Atlas with an Index. *Tolle, lege!*
FRITZ.

Origin of Protestant Denominations. By *John Theodore Mueller*. Price, 5 cts.; dozen, 48 cts. Postage extra. (Concordia Publishing House, St. Louis, Mo.)

When did the different Protestant denominations originate, and what was the cause? This question comes to the minds of many who do not know the answer. Professor Mueller answers the question in a 16-page tract, written in popular style. In his concluding remarks, Professor Mueller says: "The study of the doctrines of the Lutheran Church, which are those of the Bible, is necessary for a proper confession of the true faith; but in order to be able to refute the errors of other churches, it is necessary also to know what they teach. The study of the origin of the Reformed Protestant denominations explains many questions which arise concerning them." This is another good tract; but, as other tracts, it will never reach the mass of the people unless churches, church societies, or individuals buy it in large quantities and distribute it gratis. The low price makes this possible. The present Lenten season is an opportune time for the distribution of this and other tracts.
FRITZ.

Proceedings of the Thirty-Third Regular Convention of the Synod of Missouri, Ohio, and Other States, assembled as the Eighteenth Delegate Convention at Holy Cross Church, St. Louis, Mo., June 9 to 18, 1926. 252 pages. Price, \$1.25. (Concordia Publishing House, St. Louis, Mo.)

The large and important work of our Synod in home and foreign fields, its educational institutions and missions, ought sufficiently to interest the members of Synod to persuade them to purchase a copy of the *Proceedings* of the last Delegate Synod. For those who prefer English an English copy has been printed.
FRITZ.

A Treatise on Conscience. By *Charles Scaer, A. M.*, Head of the English Department in St. John's College, Winfield, Kans. Price, 50 cts. (The Stratford Company, Boston, Mass.) Order from Concordia Publishing House, St. Louis, Mo.

This neatly bound booklet of 35 pages discusses its great subject, conscience, in a sane manner. The venerable author places himself on the sure foundation which God has given us in His unshakable Word and, standing on that basis, defines the nature of conscience and its functions, pointing out at the same time that experience confirms the teaching of the Bible. After an introduction, chapters are presented with the following headings: "1. What Is Conscience in Its Relation to the Mental Powers? 2. The Functions of Conscience. 3. The Different States of Conscience. 4. The Cultivation of Conscience. 5. Conclusion." Professor Scaer says that the various and wrong conceptions of conscience and the indifference toward its functions in practical life impelled him to write this treatise. After reading it, we can say that it is an excellent means for giving that instruction on conscience which one needs.

The Augustana Synod in North America. Minutes of the Sixty-sixth Annual Convention (1925), held in St. Paul's Lutheran Church, Minneapolis, Minn. 279 pages, besides conference statistics.

In addition to the 279 pages of report on the convention held in 1925, these minutes contain a complete account of the congregations belonging to the Augustana Synod. To the student of American history the report is invaluable. Of special interest is the president's annual report, which affords the reader a fair insight into the difficulties with which this Lutheran Church of Swedish descent must contend. "The English services are the best attended," but "the Sunday services are neglected more or less." "There are cases where neither the old nor the young seem to appreciate" the ordinance of the Lord's Supper. "The parochial school is declining in some sections, and in others it appears to be coming back." But the president can also say: "We rejoice to know that our men are still preaching the old and well-tried Gospel," "The Church gets more money than ever," and: "The work of foreign missions is constantly growing," etc.

MUELLER.

Evangelism. By *Prof. Edward Pfeiffer, D. D.* 93 pages. Price, 75 cts. (The Lutheran Book Concern, Columbus, O.) Order from Concordia Publishing House, St. Louis, Mo.

This brief, but excellent "handbook for workers" is written mainly for pastors, but may be used to advantage also by lay workers in the Church. In four chapters it treats the "Nature of the Work," "The Pastor as Evangelist," "Qualifications of Workers," and "Scripture Equipment for Workers." In the last chapter, which is perhaps the most important, the author suggests how the pastor should deal with the great number of persons requiring special care. These he divides into three groups, "the children of the world," "the backslidden," and "church-members who on account of special infirmity need special attention and peculiar treatment." The title "Evangelism" is rather too broad to express the contents of this fine little book, which is a most practical contribution to the still meager literature of Pastoral Theology.

MUELLER.

Weep Not. 467 texts and outlines for funeral sermons and addresses. By *Rev. Otto Mees, D.D.* 320 pages. Price, \$2.00. Order from Concordia Publishing House, St. Louis, Mo.

This collection of texts, themes, and parts for funeral addresses is so complete that hardly any occasion will arise for which it will not provide the busy pastor with the desired material for a proper sermon. In gathering the material, the author kept in mind that "the calls to serve at funerals frequently come with very short notice" and that "every funeral is an opportunity for mission-work." Two outlines are given for sermons to be preached in cases of suicide, and in both instances the preaching of the Law in its full severity is intended. These outlines, and perhaps a few others, are superfluous, as Lutheran pastors ought not to bury those who deliberately and wilfully took their own lives. For cases where suicide was committed by those not responsible, other texts and themes ought to be suggested.

MUELLER.

Protestants under Polish Rule. By *Ludolf Mueller*, formerly vicar of Schensee, Poland. (Evangelical Press Association for Germany, Berlin-Steglitz.)

This brochure contains a most graphic description of atrocities which were inflicted upon evangelical Christians in Poland after the late war. It is an appeal for sympathy, addressed to every fair-minded Christian.

MUELLER.

Christian Science in the Light of Holy Scripture. By *I. M. Haldeman, D.D.*, pastor of First Baptist Church, New York City. 441 pages. Price, \$1.75. (Fleming H. Revell Company, N. Y.) Order from Concordia Publishing House, St. Louis, Mo.

Some votaries of the Christian Science cult believe that they belong to the Christian Church. One of them, in a communication to the *Lutheran Witness* of November 7, 1900, bitterly protested against the action of the *Witness* in reading Christian Scientists out of the Christian Church, declaring that, while "Christian Scientists differ in some respects from their fellow-Christians," their creed "is based on God, the God of the Bible," and branding the statement of the *Witness* that "not a single doctrine of Christ, the apostles, and prophets does she [Mrs. Eddy] endorse" as "very unchristian, unbecoming language." And the leaders of this cult, for reasons of their own, insist to this day that it is a Christian denomination. The first two articles of their religion, as put forth in the *Year-book of the Churches, 1924-25*, read: "As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal life. We acknowledge and adore one supreme and infinite God. We acknowledge His Son, one Christ; the Holy Ghost, or Divine Comforter; and man in God's image and likeness." To all who feel inclined to look to Christian Science for help in their physical and spiritual troubles the study of Dr. Haldeman's book is recommended. It is a thorough *exposé* of Christian Science as a heathen cult, garbed in a Christian dress, and that a rather flimsy one. It shows in twenty chapters that Christian Science denies the reality of matter, of sickness, of sin, of death, of damnation, denies the Godhead of Jesus Christ, the atonement through His blood, justification, and regeneration; that it teaches that the Comforter promised by Jesus

is Christian Science; that there is no personal God; that man is self-existent and eternal like God, one with God; and that, instead of "taking the inspired Word of God as their sufficient guide to eternal life," they look upon it as a book full of human error, childish weakness, and deliberate falsehood, their real guide being Mrs. Eddy's inspired *Science and Health*. Our author refuses to waste much time in pointing out how utterly the ravings of Christian Science conflict with sound reason, but stresses their utter conflict with the Bible. He analyzes with clear and incisive logic the statements of Mrs. Eddy, stresses and impresses the clear statements of Scripture, and brings home to every honest reader: "If you accept the Bible, you must deny every fundamental proposition of Christian Science. If you accept Christian Science, you must deny every fundamental doctrine of the Bible." The author also does well in pointing out the source of Christian Science's uncanny influence. It is admitted that Christian Science has effected supernatural cures. And how is it to be explained that 60,000 people (figures of the United States census of some years ago; Christian Science of late refuses to give out the figures—why?) will accept the ravings of a system of philosophy which has gone mad, of a system of theology which denies every Christian teaching, as Gospel, as Biblical? Dr. Haldeman does not hesitate to give the Scriptural explanation: "As the power of Christian Science is not the power of Father, Son, and Holy Spirit, it is not the power of God, and must be, therefore, the power of the opposite of God, the power of Satan, the old serpent which is called the devil and Satan." And as God's Word alone can break the power of Satan's influence, Dr. Haldeman's constant appeal to Scripture and thorough exposition of the clear Scripture statements renders his book a most valuable one.—We dissent from the author's statements on "the earth's reconstruction" in Creation, on Hades, "where the souls of Lazarus and of Christ were" (he does, however, reject the second-probation feature of the modern Hades theory), on the demons' being disembodied spirits, on Antichrist, and on the Millennium with its double resurrection and "Christ's standing on the Mount of Olives in the day of His second coming," etc. But we are altogether with him when he, again and again, sets forth and drives home the Scriptural doctrines on sin, on the vicarious satisfaction made by Christ, and on justification through faith. These teachings, and these alone, have the power to cast out the demon of Christian Science.

E.

How to Live the Victorious Life. By an Unknown Christian. Ninth edition. Price, \$1.40. (Marshall Brothers, London.)

This book, setting forth the principles and beliefs of the Victorious-Life-People, is reviewed here merely for informational purposes. The matter properly belongs in the Theological Observer department. The Victorious Life is a form of Perfectionism. The "Unknown Christian," a clergyman, describes it as "a life of habitual Victory over sin," Christ "miraculously transforming" the believer, "giving him Victory over all known sin"; God takes away from us, in a miraculous manner, "all desire to do sinful things"; "the love of God is shed abroad in our hearts" to the expulsion of all unlove. There we have a definition of real victory." "Many sincere Christians are living defeated lives. Their sinful passions—yea, and sinful desires—are not entirely gone." (St. Paul did not

know how to lead the Victorious Life. According to Rom. 7 he lived a defeated life. The "Unknown Christian" refrains from touching upon this matter.) The Victorious Life differs from the common form of Perfectionism in this, that the alleged utter sinlessness is of an intermittent nature. The Christian who has attained to the Victorious Life "can at any time partially withdraw his surrender or break his communion." Then the Victorious Life is interrupted. And thus 1 John 1, 8 remains inviolate. "It is a moment-by-moment victory. Many have experienced this freedom from known sin for five minutes, for ten minutes, for an hour, and for a much longer time." But "so long as a man is fully surrendered to Christ and in full communion with Him, he cannot sin. There is no tendency to sin." (Rom. 7!) — Justification by faith, the chief and central doctrine of the Bible, is a matter of minor importance to the exponents of the Victorious Life, as to all Perfectionists, and their Victorious Life cannot be anything but "a defeated life." Two quotations will suffice to bring out this unchristian characteristic of Perfectionism: "What does the New Testament talk about chiefly? By far the greatest part of it is devoted to telling Christians how to live after they have found Christ as their Savior rather than how to get salvation from the penalty of sin." (And the very first passage quoted in proof of this contention is Matt. 1, 21!) "But one does not fully appropriate that Life merely by accepting Christ as the Savior from the guilt of sin." E.

A Manual of Christian Ethics. By *Leander S. Keyser, D. D.* 132 pages. Price, \$1.25. (The Lutheran Literary Board, Burlington, Iowa.)

This *Manual* contains a lucid and thorough presentation of the subject-matter of ethics. Its nature, scope, principles, and technical terms are clearly defined, the source and mainspring of the Christian conduct pointed out ("the grateful love to God for all His mercies and benefits, especially in redeeming us from sin"), and the chief duties of the Christian in his various relations set forth. It brings out important truths, such as "the expulsive power of a new affection." The student of theology and the preacher will do well to study "the duties of ministers," such as getting his sermons out of the Bible and preaching the Gospel "without assuming the apologetic attitude at all." — We are with the author when he castigates evolutionism in his masterly way ("Could a fierce and selfish struggle for existence ever have evolved into its precise opposite, the rule and fellowship of altruistic love? Can something evolve out of nothing? Can a higher quality evolve out of a lower?"), when he points out the importance of the ethics of the Bible in the domain of apologetics ("The high standard of moral teaching in the Bible, compared with ethnic systems, is a powerful argument for its divine inspiration and authorship"), and we are with him heart and soul, of course, in his pronounced stand for the "vicarious and substitutional atonement" and his repudiation of kenoticism. — The author treats ethics "in the light of Holy Scripture, in addition to the light of nature and reason." We fear that the addition of the extremely great mass of philosophical arguments will prove rather harmful to the students, for whom this book is primarily intended. They should be warned against taking too much of the apologetic attitude. Then, too, the stressing of the ethical value of the Biblical concepts has a tendency to give the student a wrong viewpoint. It will hardly do to

treat justifying faith in two sentences, the first of which gives the Scriptural definition of faith and the second of which states that "this faith is a good [ethical] work, because it is begotten by the Holy Spirit and accepts the righteous Savior." It is misleading to tell the student: "What a field there is for positive preaching!" and then to give this instance: "Take the Christian virtue of faith, — faith in God and Christ, — and how much inspiration there is in showing how good, strong, comforting, and rational an act of the soul it is." — We dissent from a number of statements contained in the *Manual*: "the epochs of creation," "if theistic evolution should ultimately be proved to be true scientifically," "the fulness of time' with the Gentiles" and "its ethical implication in preparing for the coming of an ethical Redeemer," "the Christian Church to-day is composed of the various evangelical churches which are true to its original institution and purpose" (how many are there, and which are they?). Instead of defining repentance, conversion, as consisting of contrition and faith and identifying vocation, illumination, regeneration, conversion, the *Manual* requires the students to view "vocation," as the "call of God to awaken the sinner to his unsaved condition"; "illumination," by which the sinner is convicted of his sin, "repentance, or godly sorrow for sin," "passive faith" (!?), "by which the sinner passively permits God to save him," and "regeneration," by which the Holy Spirit begets the new life, as the successive stages of conversion. That is not Lutheran doctrine. It is synergism in its subtle form. The reviewer was rather taken aback when he met a statement which looked exactly like a quotation from Erasmus. The familiar argument of Erasmus for the freedom of the human will in spiritual things runs thus: "Otherwise all these promises, all these threatenings, exhortations, reproaches, asseverations, blessings, and curses would be meaningless. . . . Of what use are these many commands if it does not lie in man's power to do what is commanded?" (Luther, St. L. Ed., 18, 1622.) The *Manual*, p. 63: "Every command, every exhortation, every appeal in the Bible, implies freedom of the will." We were relieved to find that the author meant the statement to apply only in the domain of civil morality, though even then the statement is far too sweeping and, altogether, as being a favorite argument of all Erasmusians, it should not find a place in Lutheran manuals. Nor should Emerson have been permitted to sing his "bracing quatrain" on the glorious "freedom of man" in this connection. But — on page 104 synergism crops out unmistakably. The "repentant," as yet unregenerate, sinner is described as having "a desire to be freed from the unethical status. Repentance means a change of mind — that is, of the intellect, the heart, and the will." "Passive faith" (!?) is thus described: "The convicted sinner may struggle and try to save himself for a time, as Luther did, but until he is willing to surrender to God, who alone can save him, the work will not proceed. The Holy Spirit operates upon him until he passively permits God to save him; then the next divine function takes place" — regeneration, the creation of the new life. Thus the unconverted man is made the possessor of spiritual powers, of the *facultas se applicandi ad gratiam*. All this in the face of the author's fine declaration on page 65: "In the spiritual realm the Bible teaches that man's will is in bondage since the fall of Adam, . . . that in spiritual matters man is 'dead in trespasses and sins.'" E.

History of the Reformation of the Sixteenth Century. By *J. H. Merle D'Aubigné, D. D.*, president of the Theological School of Geneva and Vice-President of the *Société Evangelique*. Translated by *H. White, B. A., M. A., Ph. D.* Five volumes, $7\frac{1}{4} \times 5$. About 500 pages each volume. Price, \$7.50 per set. (Published jointly by Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich., and the American Tract Society, New York.) Order through Concordia Publishing House, St. Louis, Mo.

The publishers here offer a new edition of the well-known *History of the Reformation* by D'Aubigné, which has been popular among Protestants for almost three quarters of a century. The publishers state: "D'Aubigné's great merit is that he recognized the hand of God in human history and saw in the Reformation an attempt to revive Biblical Christianity and to restore the crown rights of the Christ of God. A work of such a nature we need in our days, in which writers often make too little of the spiritual and too much of the economic factors in history, while some call in question the wisdom and justice of the Reformation movement, which Rome still persists in branding as a revolt." While D'Aubigné's history naturally presents the Reformed view, it was written with great care and brings so much interesting detail that the reading never becomes tedious. For the benefit of those who are not acquainted with the work, the following *résumé* of each volume is given: I. The Rise of the Papacy. Earlier Efforts at Reform and the State of Europe before the Reformation. Luther's Youth, Conversion, and Early Labors. The Indulgences and the Theses. Luther before the Legate. II. The Leipsic Disputation. The Papal Bull. The Diet of Worms. The Swiss. III. First Reforms. Agitation, Reverses, and Progress. Divisions. The French. IV. The Protest and the Conference. The Augsburg Confession. Switzerland. V. England before the Reformation. The Revival of the Church. The English New Testament and the Court of Rome. The Two Divorces. W. G. P.

Revelation in the Light of History and Experience. By *Herman Mackensen*. 208 pages, $7\frac{1}{2} \times 5$. Price, \$2.00. (The Stratford Co., Boston, Mass.) Order through Concordia Publishing House, St. Louis, Mo.

This book, as its title-page indicates, is "an effort to think straight." It is dedicated "to all modern believers in a personal God." "In the opinion of the author the logical approach to the subject of revelation, from the point of view of the investigator, is not to start with a book, but to start with man. Does human nature, do the personal and social problems arising out of human nature demand revelation? And if so, what results would we be justified in expecting of revelation?" With this question Part I of this book occupies itself, i. e., "Revelation from the Angle of Logic." In Part II the author then takes up a detailed analysis of the "Religion of Israel." "The purpose of this analysis is to determine whether the religion of Israel exhibits unmistakably the earmarks of revelation, or whether its origin, its development, its conceptions of God and righteousness, and its achievements as a spiritual and moral force can be satisfactorily explained on some other basis. For this we consider to be the ultimate issue: If they can be thus explained, revelation is excluded; if not, even the

skeptic is compelled to admit at least the possibility of revelation." We heartily recommend this book to our pastors. The reader may not agree with every single statement of the book, but he will be stimulated by it and benefited.

W. G. P.

Did Paul Know of the Virgin Birth? By *Bishop R. J. Cooke*. 149 pages. Price, \$1.75. Order from Concordia Publishing House, St. Louis, Mo.

In this interesting and well-written book the author endeavors to supply the answer to the question: "Why was Paul silent on the Virgin Birth, although his connection with Luke was so intimate?" The principal ideas which he develops are: that Paul knew of the Virgin Birth; that the historical facts of Christ's life were the basis of his preaching; that the early churches were established, not by written gospels, but by oral teachings; that Paul was a missionary, whose mind was occupied with the great theologies, such as sin, atonement, world-redemption; that the prevalence of fables made it necessary for the apostle to be cautious in his teachings; that the prevailing immorality of the heathen world may have induced the apostle not to go into detail, etc. Nevertheless, he says: "Paul himself has not spoken," and he admits that his reasons are based upon conjecture. Withal, this volume offers a very interesting discussion of a very vital topic.

MUELLER.

Briefe aus dem Bolschewikengefaengnis. Von *Erhard Doebler*. 139 pages, 5½×7½. Price, 75 cts. (C. Bertelsmann, Guetersloh.)

No one can read these letters of Pastor E. Doebler, pastor primarius of the St. Jacobi Church at Riga, one of the heroic Lutheran ministers who were shot by the Bolsheviks when during the late war the Germans captured the city, without being deeply moved. Addressed to his wife, they breathe the profound love of a faithful husband towards his saddened wife and reveal that Christian fortitude which flows from true faith in Christ. An account of the author's death is given by the widow, who did not survive her murdered husband very long. The letters, which appear in a new edition, are published by the author's mother and are an invaluable contribution to the history of the Lutheran Church during the troubled days of the late war and the revolution in that country. Pictures of the martyred pastor and his devoted wife have been added and increase the reader's interest in the book.

MUELLER.

A Faith for the New Generation. By *James Gordon Gilkey, M. A., D. D.* 159 pages. Price, \$1.75.

This book attempts to outline a new formula and creed for those of our present generation whose religious sentiments are still centered in Jesus Christ. In reverent language the author sets forth the main lessons which, according to his opinion, the world owes to the Redeemer. His theology, however, is not the orthodox faith of traditional Christendom, but a subtle Ritschlianism, which omits the essential deity of Christ and His vicarious atonement. The believing Christian, whose whole hope is centered in the "blood of the Lamb of God, shed for the sins of the world," rises in revolt against the "faith for the new generation" which is here offered to the reading public. Our age needs no "new faith," but a clear and undaunted confession of "Christ and Him crucified."

MUELLER.