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## The Blessing of the Work of Christ.

(Translated from Dr. Ed. Preuss's *Die Lehre von der Rechtfertigung*, Part I, chap. 2.)

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When the Scriptures say that Christ redeemed us, it means the freeing from sin and all its consequences, but chiefly the freeing from *guilt*. Heb. 9, 14; Eph. 1, 7; Col. 1, 14; Rom. 3, 24. This redemption is described as a *purchase*. Rev. 5, 9 the four and twenty elders sing: "Thou hast redeemed us to God by Thy blood out of every kindred and tongue and people and nation." The purchase-money is "not corruptible silver or gold, but the precious blood of Christ, as of a Lamb without blemish and without spot," 1 Pet. 1, 18, 19; in fact, His entire obedience, 1 Tim. 2, 6. This ransom was paid to God, not to the devil. Eph. 5, 2; Heb. 9, 14.

At the same time Christ appeased the wrath of God. St. Paul says that God set Him forth to be a propitiation in His blood. Rom. 3, 25. "He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." 1 John 2, 2. The Greek verb which is the root of "propitiation" and "reconciliation" means "to appease wrath," "to dispose to grace or favor." The heathen used it of their gods; the Seventy [Septuagint], of God. Ps. 78, 38. It is peculiar that the Holy Scriptures in this connection do not make God the object of the verb (*ἱλάσκομαι*), but rather sin, respecting which the wrath of God is appeased. Thus it is said of Christ, Heb. 2, 17, that He became a faithful High Priest before God "to make reconciliation for the sins of the people"; according to the original Greek, "to propitiate" (*i. e.*, to expiate) "the sins of the people." Col. 1, 20 says the same, although in other words: "He made peace through the blood of His cross, by Himself." In the first place, He made peace on the one hand, by making satisfaction to the wrath of the Father. In this manner the love of the Son had to force its way by means of His blood through the anger of the divine majesty. But we are saved from wrath. Rom. 5, 8, 9.

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## BOOK REVIEW.

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Proceedings of the Fifty-Fourth Convention of the Central District of the Missouri Synod. 70 cts. (Concordia Publishing House, St. Louis, Mo.)

While the average copy of the printed synodical proceedings has 40 to 60 pages, this copy of the Central District has 112. The Central District reprints the entire German essay on "The Two States of Christ" by Prof. E. Schnedler and a good portion of the English essay on "Civil Government" by the Rev. A. C. Mueller. The District, however, decided at its last meeting to discontinue the general distribution of the printed *Proceedings*. We rather fear that as a result not many members of their churches will purchase a copy.

The minutes of the business meetings contain two long committee re-

ports: on "Conditions upon which Loans are Granted to Congregations" and on a "Form for the Induction of Officers," and two short reports: on "Finances," with reference to the deficits in synodical and District treasuries, and on "The Lodge," all of which reports were adopted. Although the District contributes large sums of money, it was not of the opinion that the financial needs exceeded the financial possibilities of its members and that therefore retrenchment is necessary, but adopted the following resolutions: "The situation demands faithful, energetic, and immediate action. Since the Lord has abundantly blessed, and still is blessing, our labors in the home fields as well as abroad, and since evidently it is the pleasure of the Lord to grant us still greater spiritual victories, we recommend to the Hon. Central District: 1. Earnestly to pray the Lord that He may forgive us our shortcomings in carrying on His work, and that He may by His Word and Spirit make us ever more loyal to His cause, ever more willing to work, and liberal in giving for the support and extension of His kingdom; 2. earnestly to petition each of our congregations and mission-stations to continue in the work of faith and therefore to do its utmost in gathering the funds necessary to cover our present budget; 3. earnestly to request all District officials and laymen's conferences to do everything in their power for the furtherance of this cause and to arrange a visit of each congregation at the earliest opportunity in order that the situation be forcefully brought home to them; 4. to furnish three extra copies of these resolutions to every congregation, one each for the secretary, the delegate, and the pastor."—The lodge resolutions presented by the laymen and adopted by the District read as follows: "The laymen assembled in session June 22, at 8 A. M., and passed the following resolution, which they respectfully submit to Synod for discussion and adoption: Whereas, in the 1925 convention, the District discussed the lodge question fully and passed resolutions concerning it (see p. 74 of *Proceedings* of 1925); and whereas Synod in delegate convention assembled in St. Louis in 1926 passed similar resolutions; and whereas our Church, through its periodicals and otherwise, calls attention to our correct Scriptural stand against the lodge; and whereas all our congregations have had the opportunity to be sufficiently informed on the stand taken by our Church; therefore be it resolved that we strongly urge our pastors and synodical officials to see to it that the resolutions passed be fearlessly carried out, and we assure them of our whole-hearted support and confidently believe we voice the sentiment of the laity of our Church." An unusual number of overtures, seventeen, were submitted to the District.

**Synodical Proceedings:** *Oregon and Washington District.* 40 pages; 25 cts.—*Texas District.* 63 pages; 40 cts.—*Western District.* 39 pages; 25 cts.—*Northern Nebraska District* (German and English minutes printed in separate editions). 30 cts. (Concordia Publishing House, St. Louis, Mo.)

The doctrinal essays printed in these *Proceedings* are the following: Oregon and Washington District: "How Do We, on the Basis of What the Bible Teaches, Train Our Christians to Contribute for Charitable Purposes?" (German), by the Rev. M. C. Kauth; Texas District: "The Seventh Article of the Formula of Concord, 'Of the Sacrament of the Altar'" (German), by the Rev. E. F. Moerbe; Western District: "The

Power of the Gospel in Reference to the Gifts of Christians for the Kingdom of God" (German), by Dr. F. Pieper, and "The Church at Corinth—a Picture of the True Church of To-day" (English), by Prof. J. T. Mueller; Northern Nebraska District: "What a Lutheran Christian Should Know about Synod" (English), by the Rev. J. Holstein and "Our Position towards the Bible" (German), by the Rev. E. Gehrke. The Oregon and Washington District adopted resolutions in reference to a finance committee, and so did the Western, Texas, and Northern Nebraska Districts. Resolutions with reference to lodges were adopted by the Western and Northern Nebraska Districts. The Texas District adopted a number of resolutions regarding publicity. The Western District elected a press committee. The reports on missions take much space in all the printed *Proceedings*, which is a healthy sign; also the Christian education of children by means of the Christian day-school is stressed.

FRITZ.

**Proceedings of the Southern Nebraska District of the Ev. Luth. Synod of Missouri, Ohio, and Other States. 1927. 25 cts.**

The *Southern Nebraska District Messenger (Sued-Nebraska-Distriktsbote)* for December, 1927, contains the official account of the synodical sessions of that District held in 1927. There are submitted two essays pertaining to the First Petition of the Lord's Prayer, one in German, written by Rev. G. Viehweg, on the subject, "Hallowing the Name of God by Keeping Our Doctrine Pure," the other in English, on "Holiness of Living" (essayist, Prof. Hy. Koenig).

**Himmlischer Trost fuer Kranke und Angefochtene. By Carl F. Bissfeldt. 82 pages, 4¼ × 6⅓. 60 cts. (Concordia Publishing House, St. Louis, Mo.)**

The writer of this book says in his preface: "The following meditations, if I may call them so, originated with me while I was doing missionary work in public institutions, especially in the form of brief talks at sick-beds. To many a heart they have brought comfort, light, and peace. This fact has encouraged me to put these meditations in writing during my leisure hours and, upon the wish and advice of my ministerial brethren, to publish them, trusting that I may also in this way, even if it be in a small measure, comply with my Master's request, 'Comfort ye, comfort ye, My people.'" The booklet of 83 pages contains twelve meditations, a number of prayers, hymn-verses, and two forms for sick-communion. We believe that especially young and inexperienced ministers will be glad to purchase a copy of this book and use it.

FRITZ.

**Beretning om det tiende aarlige Synodemoede af den norske Synode af den Amerikanske Evangelisk Lutherske Kirke. 1927. The Lutheran Synod Book Co., 1101 14th Ave., S. E., Minneapolis, Minn.**

We herewith draw the attention of all brethren to this synodical report of the Norwegian Synod, united with us in the Synodical Conference. This synod has an enviable reputation for issuing reports that contain solid and timely reading-matter. The present report measures up to its predecessors. The address of the president (given in Norwegian) is largely historical, showing that the present Norwegian Synod in its doctrine and practise is merely continuing in the course which the old Norwegian Synod pursued

up to the Merger of 1917. The essays treat these subjects: "The Lutheran Church—the True Visible Church of God on Earth"; "The Relation of the Home to the Christian School"; "The Assurance of Faith" (given in Norwegian).

**Das Neue Testament mit in den Text eingeschalteter Auslegung, ausführlichen Inhaltsangaben und erläuternden Bemerkungen, herausgegeben von August Daechsel.** Erste Hälfte: Geschichtsbücher. Erste Abteilung: Die Evangelien St. Matthaei, St. Marci und St. Lucae. \$4.00. (A. Deichertsche Verlagsbuchhandlung Nachf., Leipzig, Germany.) Order from Concordia Publishing House, St. Louis, Mo.

This is the fifth volume of Daechsel's famous commentary on the Bible. It is a stately tome of 888 pages, offering the three synoptic gospels in Luther's text with a very full commentary. The brief explanations, inserted parenthetically in the text, smaller type being used for them, are valuable. Pastors and teachers will be grateful especially for the extended notes, essays or *excursus* one might call them, in which important points are treated. Where pericopes occur, a number of sermon themes with brief subdivisions are submitted. Prominent conservative exegetes are freely quoted. An amazing abundance of historical and archeological lore has been incorporated. The work having originated some sixty years ago, the modern discoveries, for instance, those concerning the census mentioned Luke 2, 1. 2, are naturally not alluded to. One feels now and then that the author indulges in unnecessary prolixity. That the work (while, generally speaking, it is conservatively Lutheran in its theology) is marred by advocacy of Chiliasm must not be overlooked when one uses it.

**Excluded Books of the New Testament.** Translated by J. B. Lightfoot, M. R. James, H. B. Swete, and others. With an introduction by J. Armitage Robinson. \$3.00. (Harper & Bros., Publishers. New York and London.)

This collection contains in translation the following works: The Book of James, the Gospel of Nicodemus, the Gospel of Peter, the Revelation of Peter, 1 Clement, 2 Clement, the Epistle of Barnabas, and the Shepherd of Hermas. The Lutheran reader will be taken aback by the title *Excluded Books of the New Testament*. It is unfortunate that the publishers, in their quest for a striking and sensational title, happened on one so misleading. Dr. J. Armitage Robinson writes in the introduction, which, by the way, is a valuable piece of work: "I do not like the title, *Excluded Books of the New Testament*, and I have been told I am free to criticize it. It suggests to my mind that the books in question were at one time regarded as a part of the collection called the New Testament and were afterwards ejected on various grounds by a council or assembly of divines, which finally settled the canon and imposed it on the catholic, or universal, Church. Nothing of the sort happened." Looking at the collection itself, we must say that some of the books possess but little value, while others are of great importance to us. The apocryphal books, like the Book of James (*Protevangeliium*), are simply works of fiction, and they interest us merely because they show what kind of books people in that epoch enjoyed reading. The Epistles of Clement and Barnabas and the Shepherd of Hermas are works of an altogether different class. They belong to the writings which are the

sources of our knowledge of the postapostolic Church. Whoever wishes to study the history of the Canon and the theology of the early Fathers has to go to these books. While it is very true that there is a great gulf between these writings and those of the New Testament, one will find that a perusal of the Apostolic Fathers is not unprofitable. The names of the translators are a sufficient guarantee that the work was excellently done.

**The Ethic of Jesus.** By the *Rev. James Stalker, D. D.* 403 pages. (George H. Doran Company, New York.)

St. Paul never wrote an epistle on Christian ethics. He wrote a good deal on Christian ethics, but never independently of justification by faith and the vicarious satisfaction. These doctrines underlie his various treatises on sanctification and good works and give them life and force. One cannot preach or write on ethics exclusively. You may make ethics the subject of your sermon or book, but if you are going to keep justification and the atonement as far in the background as possible, your work will be a failure. Dr. Stalker († 1927), of the United Free Church of Scotland, treats his subject comprehensively and thoroughly and brings out the familiar truths regarding the Christian's duty towards God and his fellow-men in a gripping way. In dealing with any of these subjects, the minister will do well to study Dr. Stalker's treatment of them. Dr. Stalker does more. He points out the source of the Christian virtues: "The way in which He hoped to get men to love one another was by getting them to love their common Father in heaven." And he goes still a step farther. He points out that the love of God springs from the forgiveness of sins: "The origin of the love of man is the copious presence in the heart of love to God, springing from an abiding consciousness of having been forgiven much. Luke 7, 47." But here he stops. He does not, after all, treat the matter *thoroughly*. The real contents of the Gospel are nowhere set forth. Nowhere is it stated that forgiveness of sins was gained for men by the vicarious satisfaction of Christ. The word "atonement" is used but once, when the author, on p. 261, refers to his three "Lectures on the Atonement." The love of God to mankind is not described according to the Gospel. Having quoted the remark of Aristotle: "Love to God does not exist: it is absurd to talk of such a thing; for God is an unknowable being," he proceeds to describe the love of God. "First, the God of Jesus is a God known. . . . Secondly, the God of Jesus is the God of nature. . . . Thirdly, the God of Jesus is the God of history and of Scripture. . . . Fourthly, the God of Jesus was the heavenly Father." But under this last heading not a word is said to the effect that God commendeth His love toward us, in that, while we were yet sinners, Christ died for us. On the contrary: "The latter alternative has been maintained by theologians—that there is no fatherhood of God to any except such as have been reconciled to Him in Christ. But this view seems to be decisively set aside by the parable of the Prodigal Son." The author does not deny the necessity of the redemption. He believes in Jesus the Redeemer, but he has failed to bring out the indissoluble connection between the work of Christ and Christian ethics. One might object that he is treating of ethics exclusively. But, as we have said, no man has any right to do so. If he does, all his fine words on the Christian virtues (of which there are many in this book, to be profitably appropriated by any preacher) will fail to grip the heart. The book is

marred by other serious defects, rather let us say, grave errors. There are traces of Pelagianism. There is kenoticism outright. Then there is the wrong definition of repentance. Repentance, or conversion, "if understood in its full Scriptural sense, is the sum and substance of the Gospel"—which is true; but what is repentance, or conversion? "The first element in repentance is awakening." "A second element is fear." "A third element is a vision of good." "A fourth element is confession." "A fifth element is decision." "In the conversion of Zacchaeus a noteworthy feature is restitution." And the concluding paragraph of this chapter: "Repentance in its purest form is flight from a besetting sin and a lost life and the pursuit of a better life. . . . It is an upheaval of the nature from its foundations; it is a decisive breach with the past; it is a great venture for the future." Not a word on faith! "Faith is the second step upwards out of unrighteousness towards Christian character," conversion being the first. And what is faith? Not simply the reliance on the Gospel-promise of forgiveness, so far as this book is concerned. In fact, "it cannot be alleged with truth that faith has, in the teaching of Christ, the same simple sense as in the epistles of St. Paul." There is much other dross which the reader must reject while extracting the gems embedded in the presentation of the various Christian, Christlike virtues. The most serious fault, however, is this, that the book, besides neglecting the real Gospel in treating of sanctification, creates the impression that the ethical teaching of Christ is a constitutive element of the Gospel. It so impressed the publishers: "As an exposition of the whole Gospel in its many aspects this book has not been surpassed." The *Western Christian Advocate* gets the same impression: "At an hour like this, when the world is seeking the truth of the teaching of Christ, this volume is of inestimable value." E.

**Peter, Prince of Apostles.** A Study in the History and Tradition of Christianity. By *F. J. Foakes-Jackson*, Fellow of Jesus College, Cambridge. \$2.50. (George H. Doran Co., New York.)

In this book Prof. Foakes-Jackson, known as a church historian, has given the public an important work. The superscriptions of the 21 chapters will indicate this at once: 1. Galilee and Its Lake. 2. The Preaching of the Baptist. 3. The Call of Peter. 4. Peter's Training by Jesus. 5. The Christ and the Promise to Peter. 6. Peter and the Beginnings of the Church. 7. Peter, the Twelve, and James. 8. Peter and Paul. 9. The Canonical Epistles of Peter. 10. Peter in the New Testament. 11. Simon Peter and Mark. 12. Did Peter Visit Rome? 13. Peter in the Clementine Literature. 14. The Apocryphal Acts-Gospel and Apocalypse of Peter. 15. The Beginnings of the Church in Rome. 16. The First Bishops of Rome. 17. The Spirit of Peter in Rome. 18. Peter in England. 19. Peter in the Christian World. 20. Peter in Jewish Legends. 21. The Resting-place of Peter. The five appendices treat of the Sea of Galilee, early Roman Christianity, martyrdom in Rome, feasts of St. Peter, and list of pictures of St. Peter. Here, then, we have an exhaustive book on the great apostle, who next to Paul is the foremost figure among the followers of Christ in the first century. Prof. Foakes-Jackson, in his theology, exhibits the modern critical views, the chief article of which is a denial of the plenary inspiration of the Scriptures. But apart from its negative higher criticism

and naturalistic theology the book is a valuable production. The chapter treating of the question whether Peter visited Rome discusses all the available material dispassionately and arrives at the conclusion that the evidence we have is not entirely conclusive. "The probability that St. Peter was an organizer of the Roman Christian community is very strong indeed, though the evidence for this cannot in honesty be pronounced to be unquestionable." Of the beginnings of the church in Rome he writes: "That Peter visited Rome after he had escaped from Herod Agrippa's prison is perfectly possible, yet there is no evidence to show he did." The history of the Roman Church in its early stages is traced as far as the scanty material at our disposal makes this possible. Those who wish to acquaint themselves with the apocryphal writings that were current under the name of Peter can do so by means of this volume, which undoubtedly will soon be widely circulated.

**A Philosophy from Prison.** A Study in the Epistle to the Ephesians by *F. A. Barry*, Professor in Kings College, London. \$1.25. (Geo. H. Doran Co., New York.)

The author believes, although somewhat faint-heartedly, that Paul is the author of Ephesians and that the epistle was written while the apostle was a prisoner in Rome, between 60 and 62. He thinks that it was a circular letter, addressed not only to the congregation in Ephesus, but to the congregations in the neighborhood of that city as well. The book was written for the English youth studying in high schools and colleges. Perhaps the most valuable chapter is the one entitled: "God in History," in which religious conditions at the time when Paul wrote are described. The nascent Gnosticism which Paul combats especially in Colossians is sketched on p. 29 ff. The work is not intended as a commentary on Ephesians, but may rather be called a discussion of some of the great ideas contained in this letter so dear to all Bible readers. When the author speaks of the central position of Christ in the universe and of the establishment of the Church in which the old barrier between Jew and Gentile is broken down, he is aiding us in understanding the epistle. Many points he misses. Thus the magnificent treatment of the doctrine of election in chapter 1 has apparently remained a sealed book to him. Generally speaking, he is a Modernist, although not of the extreme type, since he still believes in the incarnation and hence in the deity of Christ. The difference between the theology of the author and our own appears quite clearly in his argumentation. While we wish to be guided by Scripture, he proceeds from general principles, which he usually endeavors to identify with those of Paul, and from these he deduces his views. His method, then, is not Scriptural, but philosophical. Our criticism is well expressed in the old *dictum*: *Quod non est biblicum, non est theologicum*. Now and then the author does justice to the thought of the epistle; for instance, in his comments on chap. 2, 1—11, he reveals a better understanding of Pauline doctrine than many would-be orthodox theologians. We shall quote a few striking sentences (p. 75): "What is happening in the lives of Christians is not the result of their own self-improvement nor merited by their good behavior. It is the act of God's condescension, offering them the Free Gift (grace) of redemption. It is not that man first becomes better and then God receives him to Himself. The whole point of Christianity is the opposite.



'While yet dead in trespasses and sins' and long before they are 'fit to be forgiven,' men are offered God's revelation and the gift which 'quickens together with Christ.' (Contrast our current moral standard: 'I am ready to forgive him when he shows he is fit to be forgiven.' Cf. Rom. 5, 6—9.) It is not of ourselves, but the gift of God. It is not of works, *i. e.*, no one can say (and especially, he means, no Jew), 'I have earned this privileged position by the integrity of my life and conduct.'"

**Familiar Failures.** By *Rev. Olovis G. Chappell, D. D.*, Pastor of the First Methodist Episcopal Church, South Memphis, Tenn. 164 pages, 5×7½. \$1.60. (George H. Doran Company, New York.)

This is a book of sermons. These sermons make very interesting reading. But while telling the Christian *what* to do, they fail in directing him to the *source* and *power of the new life*; in other words, the preacher moralizes, but fails to stress, at least sufficiently so, repentance and faith in Jesus as the prerequisite and the impelling power of a holy life.

FRITZ.

**The Mosaic Law in the Light of Modern Science.** By *Thomas H. Nelson.* 190 pages. (The John C. Winston Co.)

It is not a pleasant duty to criticize a volume which is written to emphasize the credibility of any part of the Scriptures; and yet any apologetic work, in order to be of as much value as apologetic efforts can be, must, first of all, be entirely Scriptural and must then be in strict accord with the corroborative facts which it adduces. We believe that the present volume does not meet these requirements. In the first place, the author directly states: "There never was such a thing in the Bible as a mere Ceremonial Law"; and he holds that the Mosaic ordinances, often the peculiarly ecclesiastical and ritualistic considerations, are still operative and decisive for the Christian. This leads him to insist on the observance of the seventh day, the superiority of "kosher meat," the alleged infectious character of pork, the tabu of the unclean animals mentioned in the "holiness laws," and similar parallel statements. On the other hand, the statements which he advances as scientific, especially in regard to the origin of the world, are sometimes quite stretched and of questionable scientific authority. He has the usual incorrect notion of the creation day and of the compatibility of the Genesis record of creation with the geologic conception of the creation of the world in six periods, a position which he describes as scientific, but which is, as far as we know, not seriously advocated by any recognized present-day geologists. We do not wish to intimate that our pastors will not find some stimulating thoughts in these pages, but, in addition to what has been said, we feel that there are other points which might have been stressed much more fully and that some of the allegorical or symbolical interpretations should be dropped. W. A. M.

**Concordia Calendar, 1928.** 50 cts. (Concordia Mutual Benefit League, Lutheran Bldg., 105—109 N. Dearborn St., Chicago, Ill.) Order from Concordia Publishing House, St. Louis, Mo.

This almanac contains a very large amount of interesting and edifying reading-matter. The article by our esteemed colleague Prof. J. T. Mueller on "Christian Missions" deserves special mention.