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## The Imputation.

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

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"God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them, and hath committed unto us the *Word of Reconciliation*," 2 Cor. 5, 19. If the king issues an amnesty and does not send his messengers, men or letters, to publish it, it will profit no one. Therefore God has sent His apostles, and the words of St. Paul, spoken at Antioch, "That through this Man is preached unto you the forgiveness of sins," Acts 13, 38, have for nineteen hundred years continued to ring throughout the nations. The gates of the prison are shattered; God's messengers are standing on the threshold and cry, "Go forth!" Is. 49, 9; 61, 6; Luke 4, 18—21. Is it God's fault if some remain in it because they love their dungeon? Freedom was granted to all the captive Jews in Babylon, but those who desired to remain there did not come into possession of it. He, however, who hears God's message and goes forth is free; him God, for the sake of the perfect satisfaction rendered by Christ, regards as righteous.

This justification does not coincide with the atonement on the cross, but is rather its fruit. God justifies you by not only announcing grace to you, but by truly and actually receiving you into the relation of grace and sonship. The verb *to justify* occurs thirty-eight times in the New Testament,<sup>1)</sup> and in all these thirty-eight passages it signifies a forensic act. It means *to regard as righteous, to declare righteous, not to infuse righteousness*. This may be seen most clearly Luke 10, 29. The lawyer, "willing to

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1) Matt. 11, 19; 12, 37; Luke 7, 29. 35; 10, 29; 16, 15; 18, 14; Acts 13, 39 (twice); Rom. 2, 13; 3, 4. 20. 24. 26. 28. 30; 4, 2. 5; 5, 1. 9; 6, 7; 8, 30. 33; 1 Cor. 4, 4; 6, 11; Gal. 2, 16 (three times); 2, 17; 3, 8. 11. 24; 5, 4; 1 Tim. 3, 16; Titus 3, 7; Jas. 2, 21. 24. 25.

## BOOK REVIEW.

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**The Testimony of Science.** By *W. H. T. Dau, D. D.*, President, Valparaiso University. 40 pages. 15 cts. (Concordia Publishing House, St. Louis, Mo.)

This tract contains a talk by Dr. Dau spoken over Station KFUO, October 21, 1927, and a lecture delivered on the same evening in the assembly hall of Concordia Seminary, being one in the course of evening lectures given during the school-year. In his own masterly way Dr. Dau shows the true value of science. He says: "From my earliest days I have been taught to treat science with respect. Scientific study is something noble and ennobling. It moves, in true explorer fashion, among the wonders of the universe. It is uplifting and humbling at the same time. It produces and fosters the joyous courage that characterizes the self-confident mind of the person who knows, and knows that he knows. It checks the impertinent

aggressiveness of half-knowledge and makes the scientist meek and modest by the perception of his insufficiency and limitations. . . . The world has always been afflicted with 'science falsely so called.' Moreover, in all ages this bastard science has assumed a hostile attitude towards the revelations of the Christian Bible and towards the religion and the Church that is built up on the Holy Scriptures of the Old and New Testaments. In our day it is particularly by the natural sciences that weapons are being forged for destroying the credibility of the Bible. . . . The question now is, Can science answer these questions in a more satisfactory manner than the Bible? My object is to show that scientists not only cannot answer them, but know that they cannot. Honorable scientists have favored the world with confessions of ignorance and hopeless inability that were wrung from them by nothing else than their own studies and researches. The confessions are valuable, not only for their contents, but also for their candor and sincerity. For convenience' sake these confessions are grouped under distinct heads, corresponding to departments of science: Cosmogony, physics, biology, botany and zoology, anthropology, physiology, psychology, astronomy, and geology." Dr. Dau has given us a timely tract, which ought to be given wide circulation.

FRITZ.

**Troestet mein Volk!** Volkstuemliche Auslegung des Propheten Jesaias in Predigten nach der Ordnung des Kirchenjahres. Von *Johannes Huchthausen*. 159 pages,  $5\frac{1}{2} \times 7\frac{7}{8}$ . \$1.50. (Concordia Publishing House, St. Louis, Mo.)

This book is another reminder that pastors should not neglect to study the Old Testament, but should preach on texts taken from it, especially such books as the Prophet Isaiah. Pastor Huchthausen's book contains sermons covering the period from the First Sunday in Advent to the Sixth Sunday after Epiphany. A thorough study of the Scriptures, also the Old Testament, will keep pastors from preaching mere platitudes, give variety to their sermons, and arouse new interest on the part of the hearers in the grand old truths of the Bible. We may add that books of sermons are written not only for pastors, but also for our church members. FRITZ.

**A Few Pages from the Life of Luther.** For the Use of Christian Schools. By *P. E. Kretzmann, Ph. D., D. D.* 40 pages,  $5\frac{1}{8} \times 7\frac{1}{2}$ . 15 cts. (Concordia Publishing House, St. Louis, Mo.)

**Heroes of Missions and Their Work.** A Summary for the Use of Christian Schools. By *P. E. Kretzmann, Ph. D., D. D.* 52 pages,  $5\frac{1}{8} \times 7\frac{1}{2}$ . 20 cts. (Concordia Publishing House, St. Louis, Mo.)

These two booklets by Dr. Kretzmann explain themselves by their titles. They are intended to be used in our Christian schools. The first booklet gives a brief history of the Reformation. The second booklet arouses interest in mission-work of the Church by twenty-four brief sketches of such missionaries as Patrick of Ireland, Boniface, Hans Egede, Craemer and Baierlein, Guido Verbeck, Pandita Ramabai Sarasvati, and others. To these brief sketches five chapters are added on the history of missions from the Apostolic Age down to the present time. We dare say that young people, and even older people, would profit much by reading these booklets.

FRITZ.

**Morning and Evening Prayer Cards for Children.** 10 assorted cards. Series No. 1800. 15 cts. (Concordia Publishing House, St. Louis, Mo.)

These are five morning and five evening prayers on gold-embossed cards, gotten out in colors, for children. The cards can be used to send children upon the occasion of their birthday, at Christmas-time, or merely as a token of remembrance at any time when the occasion presents itself. They would also serve a good purpose if given to children entering the infant class, with the request that parents teach them the prayers, the teacher calling for a recitation on one of the following Sundays. FRITZ.

**Die Lehre vom Beruf.** By *W. Arndt*. 38 pages (Success Printing Co., St. Louis, Mo.)

Professor Arndt led the doctrinal discussion at the meeting of the North Dakota and Montana District of our Synod at its sessions last June on "The Doctrine of the Call to the Ministry." He submitted the following theses, which he briefly, but clearly elaborated:

1. The office of the ministry is a divine institution.
2. God puts men into this office by means of the call.
3. Without a call no one shall teach or preach in the name of a Christian congregation.
4. The prophets and apostles were directly called by God.
5. God now calls indirectly, through the Christian congregation.
6. This indirect call is just as divine as the direct call.
7. A congregation may not call according to its own pleasure, but must give attention to the directions which God has given in His Word concerning the qualifications of a preacher.
8. A minister shall remain at the place to which God has called him until God Himself calls him away.
9. Whether or not God is calling a minister to leave his charge and accept another charge depends upon the circumstances in the case. In case of doubt a minister should remain at the place where he is.
10. No pastor should leave his congregation without having received a peaceful dismissal, unless it is evident that the congregation is refusing to obey God's will in the matter.

Professor Arndt's treatise has been gotten out in tract form. Since not only in sectarian churches, but also in some sections of our Lutheran Church, vague and wrong opinions are held concerning the doctrine of the call, we ought ever again to assure ourselves that our teaching with reference to it is Scriptural, and should be fortified against false teachings and wrong tendencies which seek to deprive us of some of the rights and privileges which God has given to a Christian congregation and its pastor. Our congregations ought also with reference to this matter to be thoroughly indoctrinated. Professor Arndt's treatise affords ample material for this purpose. The entire treatise might profitably be read and discussed in congregational meetings. FRITZ.

**The Christianity of the Epistles.** By *Arthur W. Robinson, D. D.*, Canon of Canterbury. \$1.25. (George H. Doran Co., New York.)

The various chapters of this book were prepared for use in study circles, as the author says in the Preface. Having had good results from their use in those circles, he felt encouraged to offer them to the public at

large. Eight epistles of the New Testament are treated: Galatians, Romans, Ephesians, Colossians, James, First Peter, Hebrews, First John. With respect to each the writer endeavors to emphasize the most prominent idea or ideas. Thus Galatians is said to declare the case for liberty; Romans, justification and reconciliation; First John is said to dwell on errors to be guarded against. The book contains much stimulating and helpful thought. While the isagogical material is not plentiful, it is usually interesting. Concerning Galatians, Canon Robinson says: "We shall make our start with what is now, perhaps to our surprise, increasingly accepted as the first [epistle] that we have from his [Paul's] hand." A note points to Professors Burkitt and Turner as eminent authorities favoring this view. In the chapter on Romans we have this interesting paragraph: "Here we have the classic word of the great argument of St. Paul — justification. It is a word around which some of the fiercest theological battles have been waged. The main point at issue can be easily stated. Does the phrase 'to justify' mean to make righteous, or does it mean to account and treat as righteous one who is not yet actually righteous? Happily we can say that modern scholarship is in no uncertainty as to the answer that is to be given. Volumes of discussion have been closed by the recognition of the simple fact that whatever may be the case with the Latin and English renderings, the Greek word *dikaioun* cannot mean to make righteous. Apart from that fact it might have been thought that St. Paul had made his meaning sufficiently clear when he used such expressions as 'the gift of righteousness' and 'justified the ungodly.'" Every now and then, however, the Lutheran reader will find statements which he cannot endorse. Dr. Robinson thinks that Paul teaches the conversion of the whole people of Israel before the end of the world. He does not understand that Paul in Rom. 11, 26, when saying: "And so all Israel shall be saved" speaks of the Israelites whom God has elected to eternal life, who form the true Israel. In discussing First Peter, the author mentions the suggestion that St. Peter, in the famous passage chap. 3, 18—21, had in mind a Jewish tradition which has been preserved in the so-called Book of Enoch. The author does not say that he accepts this suggestion, but neither does he reject it, an attitude which constitutes a very serious blemish. When he expresses the opinion that there is an opportunity for conversion after death, he voices a view which is altogether out of harmony with the analogy of faith and is in no way taught in 1 Pet. 3 or 4. In conclusion, the work has its merits, and it likewise has grave faults.

**Das Neue Testament mit in den Text geschalteter Auslegung, ausführlichen Inhaltsangaben und erläuternden Bemerkungen.** Herausgegeben von *August Daechschl.* Erste Hälfte: Geschichtsbücher. Zweite Abteilung: Das Evangelium St. Johannis und die Apostelgeschichte. Vol. VI. \$3.75. (A. Deichert'sche Verlagsbuchhandlung Nachf., Leipzig, Germany.) Order from Concordia Publishing House, St. Louis, Mo.

This volume of Daechschel's monumental work treats the fourth gospel and the Book of Acts. The notes on both books are very extensive and often highly illuminating and suggestive. Two valuable appendices are added. One is a discussion of the life of Christ, amounting to a harmony of the four gospels. The other is a historical account, giving the history of

the Church after Paul's imprisonment in Rome up to the close of the Apostolic Age. The work must appeal to us especially on account of its conservative Lutheranism and its many quotations from great commentators, although it must not be overlooked that it is not without its doctrinal defects, especially on the subject of Chiliasm.

**God's Purpose Toward Us.** By *Ira M. Boswell*. (The Standard Publishing Company, Cincinnati, O.)

The Rev. Ira M. Boswell is a noted preacher of the Disciples of Christ. The Campbellite Church stands for the Arminian system of theology. On pages 35 and 36 we find this plain, straightforward exposition of the Arminian teaching on election: "God in His *prothesis*, 'purpose,' 'setting before,' predestined that all should hear the Gospel, be given an invitation, and those who believed and obeyed, accepted the invitation were predestined to be saved. And He foreknew that all who believed and obeyed would be saved. It is an election of character, and it takes faith in Christ and obedience to Him to constitute this character. In the twenty-second chapter of Matthew, in the account of the marriage-feast of the king's son, we have a fine illustration of God's method of choosing, or electing. Jesus said, in concluding the story: 'For many are called, but few are chosen.' The invitation had been sent to guests, specially invited guests, but they refused to come. The invitation was then sent out to all who would come, and the feast was furnished with guests; but when the king came in, he found a guest without the wedding-garment. This guest had no excuse for his rudeness and was cast out. Those who are chosen are they that accept the invitation and put on the wedding-garment, accept and obey the requirements contained in the invitation, the Gospel. All who accept Christ are the elect. All who reject Christ are non-elect. Man is left to his own choice; he can accept or reject the Gospel. John said: 'He came unto His own, and they that were His own received Him not. But as many as received Him, to them gave He the right to become children of God, even to them that believe on His name.' In His *prothesis* He foreordained and predestined that all who believe on His name should have the right to become His children."

E.

**The Sermon.** Its Homiletical Construction. By *R. C. H. Lenski*. 314 pages, 5¼ × 8. \$2.00, net. (Lutheran Book Concern, Columbus, O.) Order from Concordia Publishing House, St. Louis, Mo.

We hail with delight every new book on homiletics that, more clearly and more interestingly than other books have done, presents the old essentials and in addition points out a better way in reference to the non-essentials concerning which homileticians differ, each presenting the matter from his own viewpoint, based on his own practical experience and personality.

Lenski's *The Sermon* is gotten out along original lines; it is different from such homiletic works as those by Rambach, Palmer, Reu, Phelps, Broadus, Pattison, and Hoyt. This fact in itself is in Lenski's favor. The publisher of his book announces that "this work on homiletics is the result of lifelong study on the part of the author, including sixteen years of seminary teaching in this branch of theology." Dr. R. C. H. Lenski is a

member of the theological faculty of Capital University, Columbus, O., and is the author of a number of homiletic works on Old and New Testament texts.

In his new book on homiletics, Dr. Lenski stresses most of the essentials of good sermonizing. He starts the theological student out right on the way of making a sermon. He calls attention to things of importance and makes them stand out: The preacher must preach the Word of God, study the Hebrew and Greek original, abide by the text, choose a real theme and develop it, avoid generalities, apply the Word of God to the needs of the hearers, avoid stereotyped patterns, etc. There is much in Lenski's book that will commend it to the student and preacher and will help preachers to make better sermons.

Special chapters on writing the sermon and on delivery are missing in Lenski's book. Since the best sermon will not serve its purpose unless it is well delivered, and since the preparation of the sermon must have in mind its delivery and be done accordingly, the delivery of the sermon ought to be given due attention in a work on homiletics.

In not a few instances homileticians have failed to explain clearly the difference between the analytic and the synthetic methods. So has Lenski, in spite of the fact that he devotes much space to it.

In spite of some things which we do not approve, we welcome Lenski's book as a new, original presentation of the subject of homiletics and recommend it especially to those who have made a previous study of sermonizing. Homileticians will never fully agree as to all things,—nor is it necessary that they should,—and we are far from insisting that all homiletic work must be done along the very same lines; the *originality* and the *personality* of a preacher may not only, but *should* enter into his work of making and delivering sermons, *provided, of course, that extremes are avoided.*

FRTZ.

**What Shall I Do with Jesus?** A Series of Lenten Sermons. By *Edward W. Schramm*. 93 pages. 85 cents. (Lutheran Book Concern, Columbus, O.) Order from Concordia Publishing House, St. Louis, Mo.

Under the general theme, "What Shall I Do with Jesus?" the author, Pastor Schramm of the Ohio Synod, offers to the reader seven Lenten sermons, each answering one of the following questions: "Shall I Betray Him?" "Shall I Deny Him?" "Shall I Condemn Him?" "Shall I Compromise Him?" "Shall I Mock Him?" "Shall I Crucify Him?" "Shall I Glorify Him?" The sermons, which are of ordinary length, are well written, well arranged, deeply spiritual in content, and offer to the reader a wealth of ideas suitable for consideration during Lent, since they are based upon careful study and evaluation of the Gospel text. The element of admonition and warning prevails, but the author never loses sight of Him who suffered and died even for those who betrayed, denied, mocked, crucified, and compromised Him. While the reviewer would not subscribe to every statement made, he is sure that these fine addresses cannot be read without profit by pastors whose blessed task it is to set forth to their hearers the glory of our Lord's Passion. However, since the perils that threaten the Christians are always the same in every age, the book, with its stirring appeals, is well adapted also for general reading, especially by our young people.

MUELLER.

**The Order of Divine Worship.** By *George A. Fahlund, D. D.* 91 pages, 5×7½. (Augustana Book Concern, Rock Island, Ill.)

For the benefit of his confirmation class Dr. Fahlund has written a descriptive study of the order of service of the Augustana Synod, the church-year, and a number of annotated hymns. GRAEBNER.

**Bible History. Genesis to Esther.** By *Andrew W. Blackwood.* 183 pages, 5×7½. \$1.50. (Revell Co.)

The author calls his book "Popular Studies in Old Testament History." The conservative type of the school in which he teaches, Louisville (Ky.) Presbyterian Seminary, is evident throughout. Professor Blackwood believes in the simple truthfulness of the Old Testament writers. He has a gift for drawing practical lessons from the various incidents of Bible stories. A number of interesting diagrammatic charts are a feature of the book. GRAEBNER.

**Guiding a Growing Life.** By *Robert Edwin Gaines.* 128 pages, 5×7½. \$1.25. (George H. Doran Company, New York.)

The author is Professor of Mathematics in the University of Richmond. In his book, constituting the Holland Lectures in Southwestern Seminary for 1926, he discusses the value of Christian training, tracing the periods of childhood and youth with reference both to the instruction of the mind and the training of character. Professor Gaines makes use of the new psychology as applied to child-life and adolescence. In characteristic Reformed-modernist fashion he disassociates the means of grace from his pedagogy, and his sympathies are evidently with a Christianity reconstructed according to the advancement of science and a presumed continuous revelation of God to men. GRAEBNER.

**Dramatized Stories from the Old Testament.** By *Harry W. Githens.* 200 pages. \$1.50. (The Standard Publishing Company, Cincinnati, O.)

The purpose of this book is to teach the Old Testament Bible stories by presenting them in the form of dialogs. In all, twenty-four stories are represented, some of which bear rather irreverent and irrelevant titles, such as "A Bad Bargain," the story of how Jacob obtained the blessing from his father; "A Fish Story," the story of Jonah, etc. In dramatizing the narratives, the author adhered closely to the Bible text in order that anything trivial or unworthy might be avoided. Yet it is the reviewer's opinion that the Bible narratives should not be taught to children and young people by means of dramatizations. To some extent this was attempted during the Middle Ages, and always with disastrous results. Also in the book before us the sacred narratives have been debased by having been dramatized. The sacred stories of the Bible must be studied; they cannot be enacted on the stage without losing their dignity and value. If the reviewer is opposed to the author's scheme, it is not because it is new, but because it is not feasible. MUELLER.