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Of Faith.

Translated from Dr. E. Preuss's *Die Lehre von der Rechtfertigung*, Part III.

THE REV. JUL. A. FRIEDRICH, Iowa City, Iowa.

The righteousness of Christ, then, has been procured; but, as the apostle says, it comes "unto all and upon all them that believe." Rom. 3, 22. He who keeps this in mind will be spared the vexations which the Wurttemberg superintendent Burk experienced. It seemed to him like a faulty circle: "I am to believe and thereby become righteous. But what am I to believe? This, that I am righteous. However, I cannot believe this before it is so. And yet it is not so, for I am first to become righteous." God be praised, the case is different. *This* we must believe, that Christ *has* redeemed us. And as God said to His covenant people through Isaiah: "I *have* redeemed thee, I *have* called thee by thy name; thou *art* Mine," Is. 43, 1, even so does He tell us through His apostle: "The handwriting that was against us is blotted out," Col. 2, 14; "He *purged* our sins," Heb. 1, 3; "We *are* reconciled," Rom. 5, 10. Eternal peace reigns; all strife is ended. Col. 1, 20. That saving faith apprehends *this* and nothing else St. Paul teaches in those texts in which he expressly and officially treats of justification. Rom. 4, 24. 25 he says that we are justified "if we believe on Him that raised up Jesus, our Lord, from the dead, who was delivered for our offenses and was raised again for our justification." And 1 Cor. 15, 1—4 he declares that one is saved by believing "that Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day according to the Scriptures." And lastly, Gal. 2, 20, he describes his own faith as "the faith of the Son of God, who loved me and gave Himself for me." This is also the doctrine of the Augsburg Confession (Art. XII) and of the theologians.

"To believe" — what does that mean? Does it mean to take the death and resurrection of Christ for granted as one takes the battle of Pydna for granted? Most certainly not! Although it would be quite agreeable if Messrs. Strauss and Renan were ready

BOOK REVIEW.

America, Wake Up! A Discussion of Present-day Issues, Offering Lutheranism's Constructive Solutions to Our Country's Problems. By *Walter A. Maier*. 16 pages. Single copies, 5 cts.; dozen, 50 cts.; 100, \$1.50; 1,000, \$12.00. (Concordia Publishing House, St. Louis, Mo.)

In this tract Professor Maier, in his able and fascinating way, treats the following topics: Our Overwhelming Prosperity; Is There a Corresponding Spiritual Prosperity? America's National Sin; The Spirit of Impurity; Evidence of the Moral Breakdown; Destructive Criticism Is Futile; Modernism Weighed and Found Wanting; Failing Remedies; The Hope of Our Country; The Position of the Lutheran Church on Modern Issues. Our own church-members, as well as non-Lutherans, will profit by reading this small tract. In these days, when people are too busy to read books, a tract is the quickest and best way to get their attention. Professor Maier's tract ought to be given wide distribution and therefore ought to be purchased in quantities and distributed gratis. FRITZ.

What Lutheran Sunday-School Teachers Should Know. A Short Summary for Instructors and Pupils in Sunday-school Teachers' Meetings and Institutes. By *Paul E. Kretzmann, Ph. D., D. D.* 98 pages, 4½ × 6½. 75 cts. (Concordia Publishing House, St. Louis, Mo.)

In this small book Dr. Kretzmann tells what Lutheran Sunday-school teachers should know about their office, the Bible, child study, the use of lesson material and the art of teaching, church history, and missions. We suggest that each Sunday-school teacher be supplied with a copy, and that the expense be paid out of the Sunday-school treasury. FRITZ.

Concordia Collection of Sacred Choruses and Anthems for More Ambitious Choral Organizations. No. 7: "I Know That My Redeemer Liveth." By *J. Wambsganss*. 7 pages. 20 cts. (Concordia Publishing House, St. Louis, Mo.)

The average church choir can learn to sing well this brief Easter anthem, which closes with a good chorus effect. FRITZ.

Dreizehnter Synodalbericht des Nord-Illinois-Distrikts der Ev.-Luth. Synode von Missouri, Ohio und andern Staaten. 1927. 25 cts. (Order from Concordia Publishing House, St. Louis, Mo.)

The paper presented by Rev. M. Wagner treats the subject, "The Year 1527 in Its Significance for the Church." The greater part of it is submitted in German, a few chapters in English. The various phases of the work and life of Luther during that year are vividly portrayed.

Synodical Proceedings. *Atlantic District.* 42 pages. 30 cts. — *Michigan District.* 72 pages. 45 cts. (Concordia Publishing House, St. Louis, Mo.)

Both of these printed proceedings of synodical conventions contain the usual reports and minutes. In addition, the proceedings of the Michigan District contain two doctrinal essays, one on "Justification" (German), by Pastor L. List, and another on "Absolution" (English), by Pastor F. A. Hertwig. FRITZ.

Luther's Small Catechism. Uniform text. Newly revised and edited by an Intersynodical Committee. A jubilee-offering for the four-hundredth anniversary of the original publication of the Small Catechism. Provisional Edition. 32 pages. 25 cts. (The Lutheran Book Concern, Columbus, O.) Order from Concordia Publishing House, St. Louis, Mo.

This new translation of Luther's Small Catechism is the fruit of a movement which began in 1922, when the Norwegian Lutheran Church resolved that "a jubilee edition of Luther's Small Catechism be printed" and that negotiations should be begun "with other Lutheran church-bodies with the view of editing a uniform English text of the Catechism." This translation is now being submitted for study and criticism to the pastors of all Lutheran churches in our country, outside our own, and for this reason a "provisional edition" has been published. Although our Synod declined to cooperate in the endeavor, it is nevertheless a matter of such paramount importance that our pastors would do well in ordering and critically examining the new version. Besides many advantages, the proposed version contains also many serious disadvantages, which cannot be stated in a brief review, but must be reserved for a more lengthy article. Of great help in the study of the translation is the careful perusal of the "Foreword," which not only explains the historical background of the movement, but also expounds the principles by which the translators were guided. The Office of the Keys has been omitted from this catechism on the ground that it was not written by Luther. For the same reason the threat in the Second Commandment as also the promise in the Fourth Commandment were omitted. In the Third Commandment Luther's words, "Thou shalt sanctify the holy-day," have been replaced by, "Remember the Sabbath-day to keep it holy." The far-reaching import of these changes is easily conceived. The changes in the text itself are so numerous that we must refrain from even mentioning them in this review. In general, however, they cannot be said to constitute an improvement on the text current in our circles. Nevertheless, on account of the importance of the matter the translation is worth a careful examination and critical study. MUELLER.

A Manual Grammar of the Greek New Testament. By *H. E. Dana and Julius R. Mantey.* 356 pages, 5½×8. \$4.00. (The Macmillan Company, New York.) Order through Concordia Publishing House, St. Louis, Mo.

Good sermonizing can be done only on the basis of thorough and sound exegesis. This requires that the original source be studied. Dr. Machen of Princeton said in 1918: "There was never a time when a knowledge of the

Greek New Testament was quite so important as it is to-day. Is the Bible to be abandoned altogether to its enemies? They will study it scientifically, we may rest assured, if the Church does not." Luther says: "In proportion as we love the Gospel, let us watch over the languages. . . . We shall not long preserve the Gospel without the languages. For they are the sheath in which this Sword of the Spirit is contained; they are the casket in which one carries this jewel; they are the vessel in which one holds this wine; they are the larder in which this food is stored." (Both quotations from Reu's *Homiletics*, p. 346.) 'Tis a pity when pastors who have learned Greek and Hebrew at the college and at the seminary for the purpose of later using it in their sermon work neglect to do so and deprive themselves and their congregations of a most prolific source of sermon material.

The new *Manual Grammar of the Greek New Testament*, which left the press last November, can be highly recommended to pastors for the study of the Greek of the New Testament. The authors say in their preface: "The need most keenly felt by present-day teachers of the Greek New Testament is for an accurate and comprehensive compendium of grammar which is adaptable to the average student. This need we have attempted to supply in the following pages. The book is not offered as an exhaustive treatment of the grammatical phenomena of the Greek New Testament; for its scope and design would not permit it to be such. It is intended to give to the student a comprehensive survey of the chief features of the grammar of the Greek New Testament in simple outline form, as an introduction to a more detailed and inductive study. Our chief effort has been to bring the best Greek scholarship within reach of the average student and produce a text-book which, while being easy to comprehend, would adequately meet his needs. To this end we have made the method of presentation largely deductive, but the conclusions offered have been based upon more than a decade of careful inductive effort. In all our work of preparation we have sought to keep before us the average Greek student rather than the technical Greek scholar, at the same time endeavoring to make the book sufficiently accurate and thorough to stand the most severe tests of technical scholarship. The primary consideration which induced the authors to undertake the production of this manual was their own experience in seeking to find among the number of great treatises already in existence on the grammar of the Greek New Testament a work readily adapted to classroom use. That we need at this time another exhaustive treatise on the grammar of the Greek Testament is doubtful; that we need a practical and adaptable text-book is beyond question. Just here is where we have sought to make a worth-while contribution." We agree that they have made a "worth-while contribution." What they present is not an easy grammar for the beginner, but a real working grammar for the New Testament student. The book contains a valuable introduction with special reference to the *Koine*, the current Greek language at the time the New Testament was written. In three chapters the grammar treats the accidents of language and in twenty-six chapters its syntax. An appendix offers the following valuable material: Paradigms, Exercises for Greek Composition, English-Greek Vocabulary, English Index, Greek Index.

In the book we find such statements as: "There is conclusive proof now that the dominant meaning for *ἀντί* in the first century was *instead of*. 'By far the commonest meaning of *ἀντί* is the simple *instead of*' (Moulton-Milligan: *Voc. of the Gr. N. T.*). This statement refers to the papyri usage. Professor Whitesell (Chicago) made a study of *ἀντί* in the Septuagint and found thirty-eight passages where it is rightly translated *instead of* in the RV. Since *ἀντί* is used in two atonement passages in the New Testament, such a translation needs careful consideration." (p. 100.) But we also find that the denominational bias of the authors, as we might expect, does not remain hidden. The use of the preposition *εἰς* in Acts 2, 38, is discussed at some length. The authors claim that its use in that verse is a *causal* one. That would mean that the people who had been pricked in their hearts by Peter's Pentecostal sermon should be baptized *because they had received forgiveness of sin*. In this way the Sacrament of Baptism would be reduced to a mere empty ceremony. This, we know, is fully in accord with the teaching of the Reformed Churches, but not with the common usage of the preposition *εἰς* in the New Testament nor with the Scriptural doctrine of Baptism. Ananias said to Paul: "Arise and be baptized and wash away thy sins." Acts 22, 16. The washing away of sin was not to precede Paul's baptism, but was to be done by Baptism itself. Nor does Paul, when writing to the Galatians, say: "As many as had put on Christ were baptized; but he says: "As many as upon Christ were baptized, Christ ye did put on" (literal translation). Gal. 3, 27. Peter says that even as Noah and other souls in the ark were saved by water, so "Baptism doth also now save us." What does he mean? Peter himself answers the question, saying: "Not the putting away of the filth of the flesh, but the answer of a good conscience toward God." 1 Pet. 3, 20, 21. And when Paul says, Rom. 6, 4, that "we are buried with Christ by Baptism into death," he is not speaking of the mode, but of the blessing of Baptism.

FRTZ.

Luther unter vier Paepsten. Von *Ernst Emil Gerfen, D. D.* 104 pages. 75 cts. Order from Concordia Publishing House, St. Louis, Mo.

Pastor E. Poppen, in his preface to this interesting and instructive booklet, very aptly describes its purpose and scope by saying: "There are indeed many histories of the Reformation; yet the present volume is not superfluous, but deserves to be studied in wide circles, and this for two reasons. The first concerns the importance of the matter which the book treats. What God has done for Christendom through His chosen vessel Dr. Martin Luther, and how the Church of the Pope did all it could, both when Luther lived and afterwards, to hinder and destroy this work, every Protestant and Lutheran should know; and this it is which is graphically described in the book. The other reason is the following: The author succeeded in finding a proper title, which attracts the reader, and under which he has presented the most important and interesting facts of the Lutheran Church Reformation in a concise, popular, and fascinating manner." This description of Dr. Gerfen's book is excellent; for it offers a mass of information, all of which proves that Luther was right in denouncing the Pope as the Antichrist. The book ought to be offered to the American public in English.

MUELLER.

Lutherisches Missions-Jahrbuch fuer das Jahr 1928. Herausgegeben im Auftrag der Missionskonferenz in Sachsen durch Pfarrer W. Gerber, Missionsinspektor in Leipzig. (41. Jahrgang.) M. l. (H. G. Wallmann, Seeburgstr. 100, Leipzig.)

This is the well-known year-book of the Missions Conference of Saxony. It opens with a photograph of Dr. Carl Paul, deceased, and a brief article *in memoriam*, recounting the significance of this leader for the cause of missions. The usual valuable statistical material, especially on the activities of German and Scandinavian mission organizations, is submitted. Among the articles there is one of special interest for us written by Prof. Dr. Westman, Upsala, on "The Revolution and the Lutheran Church of China."

Grundriss der neutestamentlichen Theologie. Von *Theo. Zahn*. In paper covers, M. 4.80; bound, M. 6. (E. Deichert'sche Verlagsbuchhandlung, Dr. Werner Scholl, Leipzig.)

Who would not like to peruse and study a work on New Testament theology written by the greatest living New Testament scholar? Dr. Zahn was asked by his former students for permission to publish the notes which they had taken when attending his lectures on this subject, and he finally consented. The preface shows that essentially only the matter dictated to the students is offered, containing in each case the conclusions presented after several hours of lecturing. A summary of the contents of the larger sections will give the reader some idea of what he will find in this work. I. The Preaching of John the Baptist. II. The Teaching of Jesus. III. The Teaching of the Apostles. Chap. 1: The Common Faith of the Apostolic Church. Chap. 2: The Apostolic Preaching and Teaching in Israel. Chap. 3: The Gospel among the Gentiles and the Theology of Paul. Chap. 4: The Eschatological Cycle of Teaching. Chap. 5: Peculiar Forms of Doctrine in the Apostolic Age. The work embraces 132 pages. It naturally is very compact, the views of the author being given in as condensed statements as possible. Everywhere the vast learning of the venerable Doctor and his intimate acquaintance with the New Testament are in evidence. Floods of light are frequently thrown on texts by a short sentence or phrase. Dr. Zahn is a conservative theologian, and hence a believer can read his books without that constant irritation which accompanies the reading of works by negative critics like Harnack or Lake. It is hardly necessary to add that we cannot endorse all the views presented in this work.

Eugippius: Vita Sancti Severini. In Auswahl. Herausgegeben von *Alfons Tewes*. 80 Pf. (Verlag von G. G. Teubner, Leipzig. 1928.)

Severinus, who labored as pastor and missionary in the territory of the upper Danube, died 482. His activities are described by his pupil, Eugippius, who, in telling about his master's life, furnishes a good picture of conditions in those turbulent times. The Latin is comparatively easy, and the editor has supplied valuable hints in the footnotes.