

Concordia Theological Monthly

Continuing

LEHRE UND WEHRE

MAGAZIN FÜR EV.-LUTH. HOMILETIK

THEOLOGICAL QUARTERLY-THEOLOGICAL MONTHLY

Vol. XIV

October, 1943

No. 10

CONTENTS

| | Page |
|---|------|
| The Anselmic View of the Atonement. Thomas Coates | 673 |
| The Spiritual, Not the Social Gospel in the Church John Theodore Mueller | 682 |
| Outlines on Old Testament Texts (Synodical Conference) | 694 |
| Miscellanea | 705 |
| Theological Observer | 721 |
| Book Review | 739 |

Ein Prediger muss nicht allein *wei-*
den, also dass er die Schafe unter-
weise, wie sie rechte Christen sollen
sein, sondern auch daneben den Wöl-
fen *wehren*, dass sie die Schafe nicht
angreifen und mit falscher Lehre ver-
führen und Irrtum einführen.

Luther

Es ist kein Ding, das die Leute
mehr bei der Kirche behält denn
die gute Predigt. — *Apologie*, Art. 24

If the trumpet give an uncertain
sound, who shall prepare himself to
the battle? — 1 Cor. 14:8

Published for the

Ev. Luth. Synod of Missouri, Ohio, and Other States

CONCORDIA PUBLISHING HOUSE, St. Louis, Mo.

PRINTED IN U. S. A.



ARCHIVES

Book Review

All books reviewed in this periodical may be procured from or through Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis 18, Mo.

A Man in Christ. The Vital Elements of St. Paul's Religion. By James S. Stewart, M. A., B. D. Harper and Brothers, Publishers, New York and London. 332 pages, 5½×8. Price, \$2.00.

We do not hesitate to call this an important book, because it submits a thorough examination of the chief concepts in Paul's epistles and endeavors to reach proper, tenable conclusions concerning them in the light of modern research. One is here introduced to the most prominent New Testament scholars of the present time; hence, whoever thoroughly studies this book is made well acquainted with what modern thinkers offer on the subject of Paul's religion. We might call this a parallel volume to Machen's great work *The Origin of Paul's Religion*. Machen's book is more historical, not stressing the doctrinal contents of Paul's letters as much as Stewart does. But Machen, we must add, clings to the inerrancy of the Scriptures, while Stewart does not hesitate to admit the occurrence of inaccuracies and blunders; for instance, he says (p. 42): "Here and there, it is true, the rabbinic technique betrays Paul into statements and sentiments which are open to serious challenge." The book has six chapters, having the headings: Paul or Paulinism? — Heritage and Environment — Disillusionment and Discovery — Mysticism and Morality — Reconciliation and Justification — Historic Jesus and Exalted Christ. A glance at these captions shows that the author strives to discuss what is most prominent in Paul's teachings. He approaches Paul with sympathy and enthusiasm. That he has reached some remarkable insights becomes apparent from a paragraph like the following (p. 17): "The first requisite [for the interpreter of Paul] is that spiritual sympathy of experience. That is why Luther stands out as a supreme interpreter of Paul: the men were blood-brothers in Christ." The book abounds in beautiful passages. Witness these words of Paul's teaching concerning the nature of faith (p. 180f.): "As for the estimate of faith as a meritorious human achievement, any such idea is shattered once for all by Paul's great central declaration that God, and God only, is the Author of salvation. The very faith which is the upward reach of man's soul comes from without and is a gift of God. And if it be asked, how that can be so, Paul's answer is that God, by revealing Himself in Christ, and in the life and death and resurrection of Christ, has shown Himself to be utterly worthy of all trust and devotion — which is equivalent to saying that God Himself is the Creator and Giver of faith. The human heart does not produce it: God bestows it. No man can be convinced of the Gospel facts in a saving way apart from the prior action of God upon his soul." One gladly quotes, too, what he has to say on Paul's teaching concerning election or predestination (p. 143ff.): "Predestination, in this aspect, is just another name for grace. It is safe to say that if Paul's interpreters had always kept this personal background adequately in view, many of the enormities of interpretation which have

overshadowed the whole idea of election, making it productive of misgiving and even of misery for thousands of pious souls, could never have been perpetrated. What Paul is really trying to do is not to suggest misgivings, but to remove them. He is bidding anxious souls reflect that their religion stands in the last resort not upon their choice of Christ, but upon Christ's choice of them. What a note of ringing confidence, he seems to say, that fact ought to impart to your personal religion!"

It is impossible in this review to state our reaction to the views the author expresses on other controversial points. We, of course, cannot agree with him when he looks upon Rom. 7:14-25 as describing Paul's state before his conversion (p. 99ff.). Nor do we believe that in the section on Reconciliation and Justification (where he, by the way, speaks of the forensic character of justification as preached by Paul) is doing justice to what Paul says of the "wrath of God" (p. 217ff.). The above has to suffice. It is impossible for us to enter upon further details. We trust that enough has been said to convince the reader that here we are dealing with a valuable book on the great Apostle of the Gentiles which deserves our serious study. The fact that the author is pastor of a congregation and not a teacher at a theological school has probably helped to make his presentation simple and direct. W. ARNDT

The Meaning of Repentance. By William Douglas Chamberlain, Professor of New Testament Exegesis, Louisville Presbyterian Seminary. The Westminster Press, Philadelphia. 238 pages, 5½×8. Price, \$2.00.

This study of the weighty, all-important word *μετάνοια* is valuable in that it conclusively shows that the word means a complete change of mind, a radical *Sinnesaenderung*. The reader will profit by the author's thorough examination and fine presentation of this phase of the meaning of repentance. But it loses its value in that it presents the Reformed definition of repentance as an "evangelical grace." It has entirely lost sight of the truth that this absolutely necessary, this saving change of mind in the sinner consists in no longer trusting in his own righteousness, but trusting in the righteousness of Jesus. That is the Lutheran meaning of repentance. "Repentance consists properly of these two parts: One is contrition, that is, terrors smiting the conscience through the knowledge of sin; the other is faith, which is born of the Gospel, or of absolution, and believes that, for Christ's sake, sins are forgiven, comforts the conscience, and delivers it from terrors. Then good works are bound to follow, which are the fruits of repentance." (*Augs. Conf.*, XII.) Reformed theology makes these "fruits of repentance" the essential part of repentance. "Repentance unto life is an evangelical grace. By it a sinner . . . so grieves and hates his sins as to turn from them all unto God, purposing and endeavoring to walk with him in all the ways of his commandments." (*Westminster Confession*, XV.) It will be seen at once that it is a grave error to make repentance, by which we obtain salvation, to consist essentially in an ethical change of the mind and heart. And that is the meaning which our author gives the word repentance. He says: "Calvin is in line with Paul when he says that repentance follows faith and is produced by it."

(P.171.) "Faith produces repentance." (P.168.) Statements like these form the gist of the book: "Dethroning self and taking up one's cross are two ways of saying the same thing. This is the basic fact of repentance." (P.144.) "Repentance is a pilgrimage from the mind of the flesh to the mind of Christ." (P.47.) "Repentance is moving from the mind of the flesh to the mind of Christ." (P.222.) The author does not think of denying that salvation is by faith alone. He asserts that repeatedly. But what a hopeless confusion ensues when he, for instance, quotes Luke 24:46f., speaks of "repentance" and the *consequent* removal of sin" (p.60), and then defines repentance as ceasing from sin and leading a holy life!

Our author is out of line with the Calvinistic theology when he declares that "the will of man plays a decisive part in repentance": "Man is not entirely passive in this transformation. This assumption that the human will plays an important part in reversing one's course of life and thought is also in line with the Old Testament usage of the verb שׁוּב, 'turn ye.'" (Pp.175,184.)

Here are some valuable gleanings from the book: "The eighteenth century thought of itself as the age of Reason, the last half of the nineteenth as the age of Reasonableness. The present is coming near to being the age of Unreason." (Canon Streeter. P.195.) — "The theology of the nineteenth century found it necessary to 'think away' (A. Harnack) whatever conflicted with its theological presuppositions. When we start 'thinking away' the deity of Christ, as Harnack and others did, we end by 'thinking away' His authority." (P.200.) — "Make me a captive, Lord, And then I shall be free; Force me to render up my sword, And I shall conqueror be." (G. Matheson. P.144.) — "We have imported our ideas of mass production into the Church; we measure all things by statistics. But the spiritual quality of our members is far more important than the number on our Church rolls." (P.199.) — "Throughout Christian history all great preaching has been strongly doctrinal. For instance, the Reformation preachers established for Protestantism the doctrine of justification by faith. Every great forward movement in the Church has been accompanied, if not brought about, by great preaching." (P.204.)

TH. ENGELDER

Toward Lutheran Union. By Theodore Graebner, D.D., and Paul E. Kretzmann, Ph.D., D.D., Ed.D. Concordia Publishing House, St. Louis. 240 pages, 7½×5. Leatherette paper cover, \$1.00; cloth, \$1.50.

The authors of this book are not presenting the present status of the union movement of the Lutheran churches of our country, but they are restating the Scriptural principles which must be observed in any movement toward doctrinal unity. In the introduction they say: "The book was written with the intention of making it objective. It is not in any way intended as a criticism of current expressions in the matter of Lutheran union, its purpose being simply to supply the reader, presumably an earnest and honest searcher for the truth, with the material which will enable him to form his own judgments." (P.VII.) A few quotations will acquaint the reader with the tenor of the book: "Accord-

ing to Scripture this unity presupposes one thing, a feature which is absolutely essential to the establishment and maintenance of a God-pleasing oneness of spirit, and that is the full agreement as to the inspiration, the infallibility, and the inviolability of the Holy Scriptures. As we shall see, we are compelled by Holy Writ itself to make this a *conditio sine qua non* in all negotiations tending toward church fellowship of every kind and degree." (P. 2.) "None of the fathers, least of all Dr. Walther, ever declared non-fundamental doctrines non-essential." (P. 57.) "Every true Christian must take this position: A persistent denial of any doctrine, fundamental or non-fundamental, primary or secondary, yea, of any statement of the Bible, will militate against the doctrine of inspiration and thus undermine the very foundation of Christian belief. In other words: No person has the liberty to say: This teaching is indeed *found* in the Bible, or it is *based upon* clear statements of the Bible, but I still will not believe it; for by such attitude he would overthrow the authority of the Scripture, that is, the organic foundation." (P. 119.)

The following chapter heads are treated: I. Laying the Foundation; II. Some Dialectical Premises; III. The Limitations of Reason in Apprehending the Truths of Scripture; IV. The Rightful Place of Controversy in Church Life; V. The Church, Unity, and Fellowship; VI. What About Doctrinal Aberrations? VII. Unionism; VIII. The Universal Priesthood of Believers; IX. Pulpit and Altar Fellowship; X. Prayer Fellowship; XI. Is There a Unionism in Private Conduct? XII. Co-operation in Externals.

While this book is primarily intended to be read and studied by the pastor and theologian, the layman can also read it with profit. At a time when the religious atmosphere is heavily charged with spiritual indifferentism, and the church bodies surrounding our Lutheran churches are attempting at any cost to unite all denominations into a universal Church, it is very necessary that both pastor and layman be fortified in the position which our Lutheran Church has always held in regard to doctrinal unity. While we much desire that the Lutheran church bodies of our country should be united, we are not minded to have this done at the expense of the truth. From Scripture and from history we learn that God finally takes His Word away from those who fail to appreciate it.

J. H. C. FRITZ

Grace for Grace. 1853—1943. 1918—1943. By Dr. S. C. Ylvisaker and Pastors C. Anderson and G. Lillegard. Lutheran Synod Book Co., Mankato, Minn. 211 pages, 5½×8. Price, \$1.25.

The reviewer confesses that the reading of this most absorbing "History of the Norwegian Synod" in our country has filled him with the greatest delight and that, if this were possible, he would like to see a copy in every pastor's library and all the many school and Sunday school libraries of our Church to be read by young and old alike. The book tells the inspiring story of how a few believing, earnest, bold, and confessional Lutheran Norwegians banded themselves together to form a truly Lutheran synod, how this synod became a light and a salt to thousands of other Lutherans in our land, and how when in 1918 there

occurred the well-known unfortunate break, a very small band again stood firm as a rock for what it regarded as right and true and honorable, no matter what sufferings they had to endure for their confession in word and deed. There have been ninety years of rich blessings for the Norwegian Synod before the split came, and now again twenty-five years of rich spiritual blessings since the "Little Norwegian Church" dared to stand alone. The book is divided into three parts: one, introductory, by Dr. Ylvisaker, showing the foundation on which his synod stands against all errorists, a second by Pastor C. Anderson, outlining in thirteen chapters the history of the beginnings, growth, and development of the Norwegian Synod, and a third by Pastor G. Lillegard, tracing the doctrinal controversies of the Norwegian Synod in seven chapters. A number of fine illustrations adorn the book, among these the "Oaks of Koshkonong," famous as the first gathering place of the faithful Norwegians, and pictures of President Herman Amberg Preus, Pastor Jakob Aall Ottesen, and of President Ulrik Vilhelm "Stonewall" Koren. There is a marked contrast between the "First Luther College" at Halfway Creek and the present beautiful Bethany Lutheran College of the stalwart synod. It is good to be with Norwegians when they love the word of God, and it does one good to read of their heroism in confessing their Savior to the last bitter end. The book is interesting and inspiring wherever one may read it, but the part on the doctrinal controversies offers the reader a liberal education in theology which entitles it to a place in every Lutheran library, lay and clerical. May the book enjoy a wide circulation, and may it accomplish what it should accomplish—greater loyalty to the Word of Truth in a time when that loyalty is so greatly needed.

JOHN THEODORE MUELLER

Case Work in Preaching. By Ezra Rhoades. Fleming H. Revell Co. 159 pages, 5×7½. Price, \$1.25.

Strange as it may seem, we begin our discussion of this book with the remark that the questions appended to the twelve sections alone are worth the price of the book. For it means to the preacher about what Davis' *Self-Improvement for Teachers* meant, about a dozen years ago. Here are a few sample questions: "Do I approach my pulpit with a shining face? Do I expect by pessimism to develop optimism? Do I try to keep up with Biblical scholarship? Do I make my sermons seasonable? Do I make undue use of pathos? Do my illustrations appear to be dragged in? Do I give the Bible a fair chance for intellectual stimulation and spiritual exhilaration?" One is tempted to quote more, but these samples will suffice. The various sections or chapters each offer a definite challenge. They treat the following topics, as we have labeled them for our own use: The Need of Self-criticism; The Cheerfulness of the Gospel Message; Progress Based on Hard Work; The Attempt to Overawe; Making the Message Fit; Study Teaching Situations; Using Illustrations; The Deadly Rut; Delivering the Message; Watching the Voice; Guarding Against Despondency; Personal Confidence. We are tempted to quote copiously from the book, but perhaps it will be best to close by saying: It is not a book on homiletics such as we have been accustomed to, but it is certainly worth the price to any preacher who wants to make his sermons worth while.

P. E. KRETZMANN

Twentieth Century Philosophy. Edited by Dagobert D. Runes. Philosophical Library, New York. 571 pages, 6×9. Price, \$5.00.

The purpose of this book is to present to the student of contemporary thought an overview of present-day philosophical trends by means of carefully chosen and elaborated essays which are broad enough to cover pretty well the entire field of modern philosophical investigation. Some of the articles are reprints, as, for example, Roscoe Pound's "Philosophy of Law," A.N. Whitehead's "Philosophy of Life," Bertrand Russell's "Philosophy of the Twentieth Century," George Santayana's "Transcendental Absolutism," John Dewey's "Development of American Pragmatism," and others. To mention these titles and authors means to suggest to the reader how much in valuable study and thought the book has to offer him. Other titles read: "Ethics," "Aesthetics," "Axiology" (the general theory of value), "Theology and Metaphysics," "Kantianism," "The Humanism of St. Thomas Aquinas," "Personalism," "Dialectical Materialism," "Philosophic Naturalism," "Philosophies of China," and so forth. The articles require careful and attentive reading, but in most cases the approach is lucid and the presentation readily intelligible. Not every minister can do extensive reading in ancient and modern philosophy. But there is perhaps no minister today who can afford to remain ignorant of what modern philosophy has to say and where it stands. Its influence, at any rate, upon literature in every form is tremendous. We therefore recommend this book for general study to all who are interested in the subject. Lack of space prevents us from discussing in detail the various philosophical movements presented in it, but we are sure that the reader will deeply appreciate the wealth of speculative learning stored up in the twenty-two essays that make up this timely and instructive book.

JOHN THEODORE MUELLER

BOOKS RECEIVED

From Central Bible, Book, and Tract Depot, Detroit, Mich.:

Isms, Adventism, Christian Science, Russellism, Spiritualism, Unity, Mormonism. By W. T. McLean. 40 pages, 4½×7½.

From Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich.:

In the Sanctuary. Expository Sermons on the Lord's Prayer. By Rev. Herman Hoeksema. 120 pages. Price, \$1.00.

To Our Subscribers

It has been our custom to retain the names of our subscribers on our lists for two numbers after the subscription has expired, so that the subscriptions could be continued without interruption in case a renewal came in late. We were very happy to follow this plan at extra expense, but we are now unable to continue this policy because of present conditions.

Our Government has insisted that we reduce consumption of paper and eliminate all possible waste. Because of the restriction in the use of paper it will become necessary to discontinue subscriptions for all of our periodicals with the last number paid for under the subscription agreement. We shall, however, continue our policy of reminding our subscribers of the expiration of the subscription by inserting the usual number of notices in the second last and the last numbers of the periodicals they receive. It is our sincere hope that our subscribers will co-operate with us and the Government by renewing their subscriptions promptly upon receipt of the first notice.

June, 1943

CONCORDIA PUBLISHING HOUSE