

Concordia Theological Monthly

Continuing

LEHRE UND WEHRE
MAGAZIN FUER EV.-LUTH. HOMILETIK
THEOLOGICAL QUARTERLY-THEOLOGICAL MONTHLY

Vol. XX

December, 1949

No. 12

CONTENTS

	Page
Augustana II: Of Original Sin. Martin H. Franzmann	881
Notes on the Consensus Tigurinus of 1549. John Theodore Mueller	894
A Series of Sermon Studies for the Church Year	910
Miscellanea	922
Theological Observer	933

Ein Prediger muss nicht allein *weiden*, also dass er die Schafe unterweise, wie sie rechte Christen sollen sein, sondern auch daneben den *Wölfen wehren*, dass sie die Schafe nicht angreifen und mit falscher Lehre *verfuehren* und Irrtum einfuehren.

Luther

Es ist kein Ding, das die Leute mehr bei der Kirche behaelt 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 by

The Lutheran Church — Missouri Synod

CONCORDIA PUBLISHING HOUSE, St. Louis 18, Mo.

PRINTED IN U. S. A.



ARCHIVES

Miscellanea

Begegnung in Bad Boll *

Again in '49 the liberality of the American churches made possible the *Begegnung* of about 400 German theologians with 15 American theologians at Bad Boll. In the impressive closing service on the 13th of July the word "*Begegnung*" played a prominent role. There are, of course, various kinds of *Begegnungen*. There are such as when parties rejoice that they are through with it and vow never again to be a partner of such a vis-a-vis. There are also such as become a turning point for the participants, since they are unable to part company, once they have met. In my opinion we have every reason to believe that Bad Boll is such a *Begegnung*, at least its beginning, for the Lutheran Churches of the world. The final word of Dr. Graebner: "We found among you in Bad Boll the *unam sanctam ecclesiam catholicam, communionem sanctorum*," was not a pious platitude in the spirit of the ecumenical conferences, but rather, coming from a theologian of the Missouri Synod, an acknowledgment (*Eingestaendnis*) of unity in faith, doctrine, and confession with the Lutheran Provincial and Free Churches of Germany. And when the Swedish pastor Dr. Toernvall stated in reference to the theology of the Lutheran Churches of America: "This remarkably firm purity of doctrine—I thank God for it," he expressed what many German participants experienced; and the common hope of all was summarized by President Petersen of the Evangelical Lutheran Free Church when he said: "May the grace of God give us one Lutheran Church in Germany."

It is self-evident that the way to this goal is still long and arduous. The many diversities were honestly and clearly brought to the fore. Dr. A. Haentzschel of Valparaiso University considered as the two essential points of divergence the inspiration of the Holy Scriptures and altar fellowship. At these two doctrinal points the theologians of both groups must conscientiously continue their work.

The days at Bad Boll made the question of the inspiration of Holy Scripture exceptionally important for me personally. I am of the opinion that we German theologians can no longer ignore the "static" inspiration doctrine of the brethren of the Missouri Synod and with a sort of superiority complex by-pass this teaching. True, we strongly feel the necessity of rejecting a mechanical inspiration dogma which reduces the Holy Scriptures to a "paper

* This article, published in the *Evangelisch-Lutherische Kirchenzeitung*, Aug. 15, 1949, is submitted to our readers in English, because it so clearly sets forth some of the points of difference between German theology and our own.—The author is one of the younger pastors in the *Landeskirche*, and is now stationed at St. Nicolai in Wyk auf Föhr. Ed. Com.

pope," on which the entire doctrinal structure of theology is built, as was done by the extremists of the old Protestant Orthodoxy. We reject such a view as rationalistic and Calvinistic. But a closer examination will show that we are very weak in the simple presentation of what Scripture states: "All Scripture is given by inspiration." We dare not deceive ourselves that in the doctrine concerning Scripture there is a disastrous hiatus between the "congregational theology," that is, the simple hearing and reading of the Holy Scriptures on the part of the pious Christian, and the "university theology," that is, the necessary critical investigation. The favorite and in part justified polemic against a "false Biblicalism" can become fruitful and accomplish its purpose only if it is based upon an invulnerable doctrine of *theopneustia*. This is missing in German theology. In rejecting a rationalistic formal principle we have erected certain limitations. From Christology we borrow the paradox (*Widereinander und Miteinander*) of "true Man and true God" and say that the Holy Scriptures is entirely the word of man and entirely the Word of God. From the doctrine of the Lord's Supper we take the Lutheran "in, with, and under" and say "in, with, and under the human word the divine Word is present and efficacious." Against the "static" inspiration dogma we emphasize the dynamic *viva vox evangelii*, and in discussing the concepts "revelation" and "Holy Scriptures" we find ourselves constrained to insert the concept of "the Word of God." We consider it important that the doctrine of Holy Scripture does not belong to the Prolegomena of dogmatics, but to the chapter on the Means of Grace, in other words, not at the beginning, but at the end. But, of course, with these observations we are not telling the brethren of Missouri anything new. They have gladly admitted their willingness to enter upon all these arguments. They do not base their theology on the dogmatics of Quenstedt or Hollaz, and there is no purpose to "break down open doors." But they fear that our mode of Biblical criticism will destroy the self-evident authority which the Ancient Church and the Reformation period accorded Scripture. They point out that in reality our theory is in conflict with our practice in preaching and in instruction, and that we fail to say positively what *theopneustia* really means. Does the *theopneustia* of the Holy Scriptures belong to the weeds which in the process of de-mythologizing must be rooted out? What is the positive meaning of it? We cannot escape giving an answer to these questions if the *Begegnung* is to be fructifying.

The second essential question concerns altar fellowship. However, we must meet this question not from our German situation, i. e., whether we can have altar fellowship with Reformed and Evangelical (*unierte*) churches, but rather whether and under what conditions altar fellowship between members of various Lutheran bodies is possible. To our great surprise we learned that on principle altar fellowship among the various American Lutheran synods has not been established. This is due to the prevalent

concept of the Church and the high regard for the local congregation. There certainly is good reason to point out that communion must be celebrated in the individual congregation and not at pastoral retreats and ecumenical conferences. We were also glad to hear that the genetic development and the sharp antithesis against the many and varied sects of America have influenced the theological position. It is certainly wholesome for us to learn that we must not consider our own church organization (*landeskirchliches Gebilde*) as sacrosanct and to view all extra-congregational organizations as necessarily auxiliary.

What does it mean that the Church is the one body of our Lord of which He is the Head? What does Augustana VII mean when it says that "the Holy Christian Church is the congregation of true believers, in which the Gospel is rightly taught and the Sacraments are administered according to the Gospel"? The great problem (*Schwierigkeit*) in all ecumenical movements is, that men are seeking ways for an increasing fellowship without unity in the pure doctrine and the correct administration of the Sacraments. But what is to be done when there is unity in the preaching of the Gospel and the administration of the Sacraments—as is the case among the Lutheran Churches? May the unity of the Church still be denied? May altar fellowship be granted only in cases of casuistry, while in principle it is still being denied? Does this not lead to a distinction between the visible and the invisible Church which is entirely foreign to the spirit of the Reformation and a piece of liberalistic speculation? Does this not reduce the "invisible Church," contrary to the Lutheran Confessions, to a mere Platonic idea? In reply to our inquiry, under which conditions altar fellowship between Lutheran churches is possible, we were directed to Acts 2:42. But what does it mean to be united in the Apostles' doctrine? Is it the doctrine as summarized in the Apostles' Creed? Or must one subscribe to the entire *Dogmatics* of Pieper? Is it not the purpose of the Confessions to fix the doctrine of the Scriptures which is recognized as correct and binding? To be sure, we must completely rethink what subscription to the Lutheran Confessions really implies. But if we are pledged to the Confessions and in accord with this pledge exercise doctrinal discipline—dare we erect further arbitrary boundaries to safeguard the unity of the one holy Christian Church? (*gegen die Darstellung der einen heiligen christlichen Kirche?*) At no point in the entire discussion did the debate lose itself in such detail as in the question concerning the Church and the Churches. We were very vividly reminded that in Ecclesiology we are still stammering and pattering, because we happen to be placed into the very beginnings of the experiences of the Church and have been unable doctrinally to formulate these experiences.

But that is the purpose of a *Begegnung*, to bring one's own experiences, and in fact to bring one's self, to such a *Begegnung* and to be ready to learn from the experiences of the others; and to learn in such a way that one is ready in all humility to

be corrected. If we are successful in making a step forward in the doctrine of *theopneustia* of the Holy Scriptures and to grow more and more into the *communio sanctorum*, then we may look forward with confidence to the next *Begegnung*.

FRIEDER HUEBNER

Youth Hymns

A Preliminary Study and Survey

When the matter of youth hymns was broached in January, 1948, it came up in connection with a proposal to develop an all-Lutheran youth hymnal. The generally favorable comment which accompanied the suggestions gave rise to the assignment "Youth Hymns." Originally the question was: "What Is a Good Youth Hymn?" Very likely that question will go unanswered until the end of time, because there is no arguing with tastes or changing of backgrounds simply to fit into a certain pattern.

The province of this paper is surely not the subjectivity or objectivity of hymnody, nor ought we to lose ourselves in reaffirming again the glories of the Lutheran heritage in both hymnology and choral music. We are concerned with the likes and dislikes of youth and the singability of certain hymns and spiritual songs. Youth is a singing age. It is almost regarded as abnormal when young people have no desire to sing together. Individual singing marks a person as happy and expressive of fine and exultant emotions. Group singing among young people often has that first function also—a simple expression of joy and fellowship, of fun and healthy liveliness. Many of their songs will, therefore, be completely worldly and will turn around the experiences which commonly come to youth in that age and time of their existence. Love songs, marching songs, hiking songs, campfire songs, ballads, cowboy songs, rounds, carols, etc., naturally fall into the province of youth singing. Youth hymns, however, carry with them the additional implication of being offered in praise of the grace and mercy of God and the joys which they have through faith in Jesus Christ and the surety which is theirs through the guidance of the Holy Spirit.

I. Youth Hymns as a Group Expression

Youth work is essentially the welding together into a true fellowship or group a number of highly individualized persons. Youth offers the strange contrast of wanting to be "different" and yet fearful of anything which would distinguish them from others of their own age level. Witness the almost slavish conformities in dress, in expressions, in tastes and habits which go like waves through the youth groups of the nation and affect deeply also our youth work in the Church.

Singing is a very high type of group expression. The unity of purpose and of harmony which is an essential of good group singing immediately dissolves individuality into a large and fluid group

expression. Community singing can, therefore, be a great help in socializing and bringing about a good group consciousness.

Hymn singing among young people has not only the above-named values, but has the possibility of involving also the soul and its deepest expressions of faith. Youth hymns — that is, those hymns which are the favorites of young people — give evidence not only of a highly subjective character, but also of a very prayerful inclination. Young people are not singing the "I" hymns as expressions of themselves and of their own emotions, but they sing them rather as prayers in which all of them can join in a rhythmic unity. Every one of the truly great hymn writers recognized this. When you cite the princes of Lutheran hymnody, you must always mention the names of Luther and Paul Gerhardt. Yet Luther's hymns, although they usually start on a highly objective note, come down to earth very quickly in the warmth of such expressions as

Ah, dearest Jesus, Holy Child,
Make Thee a bed, soft, undefiled,
To rest within this heart of mine
And keep it ever wholly Thine.

Paul Gerhardt, in his two greatest hymns, "All My Heart This Night Rejoices" and "O Sacred Head, Now Wounded," shows how quickly he moves from objectivity to subjectivity. The climax of "All My Heart This Night Rejoices" lies in its last stanza —

Dearest Lord, Thee will I cherish.
Though my breath Fail in death,
Yet I shall not perish,
But with Thee abide forever
There on high, In that joy
Which can vanish never.

In "O Sacred Head, Now Wounded," from Stanza Four on it is a continuous and unbroken prayer for the Savior's recognition of "me." We rate our young people much too low when we feel that they are singing only subjectively when they sing the great "I" hymns.

II. Youth Hymns as Prayers

We have already noted that the basic quality of good youth hymnody is the prayer note. It would be extremely difficult with merely spoken words to achieve that degree of spirituality and insight in any group which can come when they, for instance, join in singing something like "Just as I Am, Without One Plea," or "Abide with Me," with its choice last stanza, or "Take My Life and Let It Be," or "Beautiful Savior." In what spoken words could you get that richness of tone and unity which comes when young people sing their prayers together. This neglected realization of the prayerfulness which is involved in much of the singing of youth has caused us to rate and estimate their tastes in music much too low. Surely, the God who knows and loves the heart of youth can understand that they would like to pray together, and yet it is so difficult to find a unity of words in merely spoken

prayer which so immediately and well expresses the thoughts of youth as do these hymns, which by their very simplicity and clarity of thought and the dignity and beauty of their rhyming impress themselves on the subconscious and become an almost perfect medium for the expression of group prayers when large numbers of young people are together.

Those of us who have stood before audiences of young people many times and seen their faces—the rapt devotion, the complete losing of themselves and their individuality and their own personal needs and troubles in the great experience of praying together in the words of a song—we know that there is nothing which welds together a group so solidly as just that one thing. Test any group of young people around a campfire out under the stars or at vespers in a darkened church, and you will discover immediately that they can sing very easily and with fine grace the hymns which by their very simplicity have worn a pathway in their hearts—whose words have never been consciously memorized, but which nevertheless come through amazingly well and form a real group expression of love, devotion, and consecration to our blessed Lord.

III. Youth Hymns as Romantic Verbalization

While we emphasize the fact that the hymnody of youth must have in it not only the general good character of group expression through song or the enormous value of group expression in prayer, we must not neglect the other factor, that most of the hymns which work out well to achieve those two above-named purposes are also of great value as romantic verbalization for young people.

Young people are naturally romantic. They all have their dreams and ideals. When those dreams and ideals have been touched by the finger of God and dignified and hallowed by the love of Jesus, their Savior, and brought to real expression by the inspiration of the Holy Spirit, then the color of heaven and the singing of the angels will be involved for them, too. We must not forget that every time we pull a group together for hymn singing, we are giving them also “a romantic experience.” As one boy put it at one of our summer camps recently, “When we have these hymn sings, I can hold hands with anybody.” It may be that he stated it rather bluntly, but what he meant was, I am sure, that under the influence of the expressiveness of these songs much of that littleness which separates us ordinarily from some of our interesting fellow creatures and fellow redeemed fades away, and we can “hold hands with anybody.” This romantic verbalization which they succeed in doing on the spiritual side gradually develops a standard which will keep some of the songs of the world from making too deep an inroad into their hearts and consciousness. Some of the things which are today appearing in the popular songs can definitely not even be countenanced by a Christian, much less be offered as enjoyment or entertainment at our youth gatherings.

Many of the popular hymns, of course, do not fall into that category, and we ought to see that we weigh them carefully, considerately, but always and in every gathering the possibility is there to lead over from the ordinary popular song and romantic ballad into some truly worthy hymn singing without breaking the spirit of the group or imposing a "goody-gocdy" atmosphere on them.

IV. Youth Hymn Listings

As an attempt at the beginning of a listing of youth hymns, we would like to suggest the following. Perhaps many more could be added. The group suggested here includes selections from virtually every nationality, group, and stripe, and offers a wide range and diversity so far as character and singability are concerned. It is to be hoped that the list can, after some study, have additions and eliminations, made judiciously, and thus become a truly representative all-Lutheran hymn selection. To this end we bespeak your interest and careful study of the listing.

Abide with Me
 Alas! And Did My Savior Bleed
 All Glory Be to God on High
 All Glory, Laud, and Honor
 All Hail the Power of Jesus' Name
 All My Heart This Night Rejoices
 All Praise to Thee, My God, This Night
 Am I a Soldier of the Cross
 Angels from the Realms of Glory
 Arm These, Thy Soldiers
 Awake My Soul, and with the Sun
 Away in a Manger

Beautiful Savior
 Behold a Stranger at the Door
 Behold the Lamb of God
 Be Still, My Soul
 Blessed Jesus, at Thy Word
 Blest be the Tie That Binds
 Brightest and Best
 Built on the Rock the Church doth Stand

Christians, Awake
 Christ is Arisen
 Christ the Life of All the Living
 Christ the Lord is Risen Today
 Christ, Thou Art the Sure Foundation
 Come Hither, Ye Children
 Come, Holy Spirit, Come
 Come, Thou Almighty King
 Come, Thou Precious Ransom, Come
 Come to Calvary's Holy Mountain
 Come, Ye Disconsolate
 Come, Your Hearts and Voices Raising
 Crown Him with Many Crowns

Day is Dying in the West
 Dear Lord and Father of Mankind
 Drawn to the Cross
 Draw Us to Thee

Faith of Our Fathers, Living Still
 Father, Let Me Dedicate
 Fight the Good Fight
 For all the Saints
 From All that Dwell Below the Skies
 From Depths of Woe I Cry to Thee
 From Greenland's Icy Mountains
 From Heaven Above to Earth I Come

Glorious Things of Thee are Spoken
 Glory be to God the Father
 Glory Be to Jesus
 Go to Dark Gethsemane
 God Be with You Till We Meet Again
 God Bless Our Native Land
 God Himself Is Present
 God of Mercy, God of Grace
 God's Word Is Our Great Heritage
 Gracious Savior, Gentle Shepherd
 Guide Me, O Thou Great Jehovah

Hail, Thou Once Despised Jesus
 Hail, Thou Source of Every Blessing
 Hail to the Lord's Anointed
 Hallelujah! Let Praises Ring
 Hark! The Glad Sound
 Hark! The Herald Angels Sing
 Hark! The Voice of Jesus Crying
 Help Us, O Lord, Behold We Enter
 Holy Father, in Thy Mercy
 Holy Ghost, with Light Divine
 Holy God, We Praise Thy Name
 Holy, Holy, Holy
 Holy Spirit, Hear Us
 How Firm a Foundation, Ye Saints of the Lord
 How Lovely Shines the Morning Star
 How Sweet the Name of Jesus Sounds

I Am Jesus' Little Lamb
 I am Trusting Thee, Lord Jesus
 I Fall Asleep in Jesus' Wounds
 I Gave My Life for Thee
 I Heard the Voice of Jesus Say
 I Know that My Redeemer Lives
 I Lay My Sins on Jesus
 I Love to Tell the Story
 I Think When I Read That Sweet Story of Old
 If Thou But Suffer God to Guide Thee
 I'm But a Stranger Here
 In the Cross of Christ I Glory
 In the Hour of Trial
 It Came Upon the Midnight Clear

Jehovah, Let Me Now Adore Thee
 Jerusalem the Golden
 Jerusalem, Thou City Fair and High
 Jesus, and Shall It Ever Be
 Jesus Calls Us O'er the Tumult
 Jesus Christ is Risen Today
 Jesus, I My Cross Have Taken
 Jesus, I Will Ponder Now
 Jesus, Lead Thou On

Jesus, Lover of My Soul
 Jesus Loves Me
 Jesus, Priceless Treasure
 Jesus, Savior, Pilot Me
 Jesus, the Very Thought of Thee
 Jesus, Thy Blood and Righteousness
 Jesus, Thy Boundless Love to Me
 Joy to the World! The Lord is Come
 Just as I Am, Without One Plea

Lamb of God, We Fall Before Thee
 Lamp of Our Feet, Whereby We Trace
 Let Me Be Thine Forever
 Let the Earth Now Praise the Lord
 Let Us All With Gladsome Voice
 Let Us Ever Walk with Jesus
 Lift Up Your Heads
 Lord, As Thou Wilt
 Lord, Dismiss Us with Thy Blessing
 Lord Jesus Christ, Be Present Now
 Lord Jesus Christ, with Us Abide
 Lord Jesus, Think On Me
 Lord, Keep Us Steadfast in Thy Word
 Lord of Glory, Who Hast Bought Us
 Lord of the Worlds Above
 Lord, Open Thou My Heart to Hear
 Lord, We Come Before Thee Now
 Love Divine, All Love Excelling

My Church, My Church, My Dear Old Church
 My Faith Looks Up to Thee
 My God, My Father, Make Me Strong
 My God, My Father, While I Stray
 My Hope is Built on Nothing Less
 My Jesus, as Thou Wilt
 My Maker, Be Thou Nigh

Nearer, My God, to Thee
 Now Let Us Come Before Him
 Now Rest Beneath Night's Shadows
 Now Sing We, Now Rejoice
 Now Thank We All Our God
 Now the Day Is Over

O Blessed Holy Trinity
 O Christ, Our True and Only Light
 O Christ, Thou Lamb of God
 O God, Be with Us
 O Holy Spirit, Enter In
 O Happy Home
 O Jesus Christ, Thy Manger Is
 O Jesus, King Most Wonderful
 O Little Flock, Fear Not the Foe
 O Little Town of Bethlehem
 O Lord, How Shall I Meet Thee
 O Lord, I Sing with Lips and Heart
 O Perfect Life of Love
 O Perfect Love
 O Sacred Head, Now Wounded
 O Trinity, Most Blessed Light
 O Word of God Incarnate
 Of the Father's Love Begotten
 Oh, Bless the Lord, My Soul

Oh, Blest the House Whate'er Befall
 Oh, Come, All Ye Faithful
 Oh, Come, Oh, Come, Emmanuel
 Oh, for a Faith That Will Not Shrink
 Oh, for a Thousand Tongues to Sing
 Oh, that I Had a Thousand Voices
 Oh, that the Lord Would Guide My Ways
 Once He Came in Blessing
 One Sweetly Solemn Thought
 Onward, Christian Soldiers
 Open Now Thy Gates of Beauty
 Our God, Our Help in Ages Past
 Our Heavenly Father, Hear

Pass Me Not, O Gentle Savior
 Praise God, from Whom All Blessings Flow
 Praise God, the Lord, Ye Sons of Men
 Praise to the Lord, the Almighty

Rejoice, Ye Pure in Heart
 Rejoice, Rejoice, Believers
 Renew Me, O Eternal Light.
 Ride On, Ride On, in Majesty
 Rise, My Soul, to Watch and Pray
 Rise! To Arms! With Prayer Employ You
 Rise, Ye Children of Salvation
 Rock of Ages, Cleft for Me

Saints of God, the Dawn is Brightening
 Savior, Again to Thy Dear Name
 Savior, Breathe an Evening Blessing
 Savior, I Follow On
 Savior of the Nations, Come
 Savior, Thy Dying Love
 Savior, When in Dust to Thee
 Shepherd of Tender Youth
 Silent Night, Holy Night
 Sowing in the Morning
 Stand Up, Stand Up for Jesus
 Sun of My Soul, Thou Savior Dear
 Sweet the Moments, Rich in Blessing

Take My Life, and Let It Be
 Take Thou My Hands and Lead Me
 Ten Thousand Times Ten Thousand
 The Church's One Foundation
 The King of Love My Shepherd Is
 The Lord My Pasture Shall Prepare
 The Lord My Shepherd Is
 The Lord's My Shepherd, I'll Not Want
 The Son of God Goes Forth to War
 Thee Will I Love, My Strength, My Tower
 There Is a Green Hill Far Away
 There Is an Hour of Peaceful Rest
 Thine Forever, God of Love
 Through the Night of Doubt and Sorrow
 Thy Way, Not Mine, O Lord
 Thy Works, Not Mine, O Christ
 Today Thy Mercy Calls Us
 To Shepherds as They Watched
 To Thee My Heart I Offer
 To Thy Temple I Repair
 'Twas on That Dark, That Doleful Night

Upon the Cross Extended

Wake, Awake, for Night is Flying
Watchman, Tell Us of the Night
We Praise Thee, O God, Our Redeemer, Creator
We Thank Thee, Jesus, Dearest Friend
We Three Kings of Orient Are
What a Friend We Have in Jesus
What Is the World to Me
When All Thy Mercies, O My God
When I Survey the Wondrous Cross
Where Cross the Crowded Ways of Life
While Shepherds Watched Their Flocks
Who Is on the Lord's Side
With the Lord Begin Thy Task
Wondrous King, All Glorious

Ye Sons and Daughters of the King
Ye Watchers and Ye Holy Ones

Zion Stands by Hills Surrounded

A. R. KRETZMANN

