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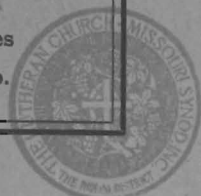
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Ein Prediger muss nicht allein weiden, also dass er die Schafe unterweise, wie sie rechte Christen sollen sein, sondern auch daneben den Woelfen wehren, dass sie die Schafe nicht angreifen und mit falscher Lehre verfuehren und Irrtum einfuehren. —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

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ARCHIVES

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 Miscellanea.
 

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## May a Pastor Become Indifferent to This Menace?

The short German discussion in another part of this number concerning a pastor's duty with regard to the dance evil, although quite a few decades old, is very timely also to-day. We are apt to become negligent regarding the warnings which we owe our young people. Just how serious the situation is appears from a number of books and articles that have recently appeared.

We quote, first of all, from a book by Oliver, *Psychiatry and Mental Health*, which certainly is not written from the standpoint of bigotry. He says of the freedom between the sexes at the present time: "The forms of behavior that are more openly permitted among our young people of to-day may be classed, from the sexual standpoint, among what are usually called the 'forepleasures,' the 'introductory rites of the service of Aphrodite,' as a Frenchman might express it: all those physical acts that precede, and are meant to lead up to, the definite act of heterosexual intercourse. Whether or not actual acts of intercourse are more common to-day among young people than they were fifty years ago, I shall not attempt to decide. Here I am dealing with the 'prerequisites,' the *principia*, with which sex activity usually begins. I mean the *touchings*, the *kissings*, the *closeness of one body to another*, the stimulation that comes through the organs of touch in the fingers and through the sensitive mucous membrane of the mouth and lips. I believe that modern people sum up all their 'prepleasures' in the words 'necking' and 'petting.' They are as good words as any. I am surprised that we physicians have not already coined some Greek words for them.

"At any rate, this preliminary sex activity is commonly practised nowadays. We are interested in it only in so far as it has certain definite mental and physical results on the young people who are committed to our charge. In the first place, our young 'neckers' and 'petters' are doing something that almost deserves the word 'unnatural.' Of course, there is in reality no such thing as an 'unnatural act.' Everything that is, is natural. If it were not natural, it could not be. But it is surely a sort of artificial reversal of the order of nature to take certain sensations and the means of producing them, sensations which are by nature intended to lead up to one definite act,—to take them and to make of them an act in itself or to let them lead up to nothing at all, to side-track them, to treat them like a motor-car that has been run off the road into the shadow, where it is no longer getting anywhere, but just standing still, with the engine running at top speed. That is a mistake, I am sure. And you can easily see how bad the results are. I have watched some of my own young men go jauntily out on what they call a 'petting party' and return after two or three hours of such 'exercise' so tired and drooping with tense, exhausted bodies and nervous, twitching faces that they might have been playing two football games or three lacrosse matches instead of having been 'making whoopee.'

"This is a perfectly natural result. They have been stimulating themselves, their bodies and their minds, along one line of excitement that is intended by nature to lead up to an act in which the stimulation ceases, the tension is smoothed out, and the entire human organism is rested and refreshed. But at this last act the 'petting pair' must stop. And one cannot help being sorry for them. I do not know how the girl looks when she gets home. I know how the man looks, and he has often told me how he feels and where. I know, too, that such a 'party' leads necessarily to autoerotism. It must. And in a sense such 'petting parties' are merely a new type of autoerotic acts, accomplished by two persons in one another's presence. Moreover, both man and woman are using up certain sources of pleasure and of stimulation that they will need later on in life. If they use up and exhaust all the forepleasures of sex activity, make them so common that they react normally to them no longer, what will the marriages of the future be? Young people who before marriage have had a long and detailed 'petting' experience will have nothing left to experience except the sexual act itself." (Pp. 204. 205.)

Another excerpt is taken from an article by Francis Talbot in a recent number of *America*. He is speaking chiefly of the modern sex novel, and his judgment concerning such books is extremely interesting and valuable. He writes: "Enough, perhaps too much, has been said about the contents of such scrofulous novels. And yet, I have but hinted about their real contents. I have been striving to express, in as decent a manner as possible, what they tell as luridly as possible. In exact words they describe the various techniques of kissing, necking, petting, and the things to which they lead, the physical and mental sensations, briefly, everything that can be transcribed on paper. As might be expected, the leprous record contains pages devoted to birth control, abortion, and astounding kinds of degeneracy. I have mentioned [on preceding pages] but a few novels that have come under my notice. But I have the titles of half a hundred more that, I understand, are equally as pestilential and vicious.

"These viciously harmful books have their largest distribution through the lending libraries of bookstores, of drug, cigar, and stationery stores, and similar places. They are carried about in valises from stenographer to stenographer in office buildings and loaned by the pedler at the rate of a few cents a day. Sometimes the pedler or the clerk in the lending library makes a show of concealment in allowing the borrower to take the book, but not often; more often the book is recommended to the borrower and forced on him as full of pep and red hot. These books, dripping with the virulence of sex, are openly distributed through the various forms of the lending libraries, to young and inflammable readers who are pruriently curious about such matters and who are seeking vicarious lustful experiences at the very cheapest rates.

"These books and their distribution constitute a problem of prime seriousness. The minds that they poison are too precious to be destroyed so easily. The crimes that they incite are too horrible to be permitted. These books are, frankly, lust-provoking and are deadly to the morals of our adolescents. Immediate and strong action against them is a duty."

P. E. K.

## Einige Zeitbestimmungen in der Genesis.

### 1. Die Patriarchen vor der Sintflut.

Es ist schon manches über die vorjintflutlichen Patriarchen geschrieben worden, was sich kaum mit der klaren Offenbarung des Wortes Gottes vereinbaren läßt, wie z. B., daß die Jahre vor der Sintflut als Monatsjahre zu verstehen seien, daß die geistige Entwicklung während dieser Periode die des Steinzeitalters gewesen, und neuerdings, daß die lange Lebensdauer auf die ultraviolettten Strahlen der Sonne (und des Mondes) zurückzuführen sei. Demgegenüber haben nüchterne Exegeten stets festgehalten, daß die Langlebigkeit der vorjintflutlichen Patriarchen jedenfalls darauf zurückzuführen ist, daß sie der ursprünglichen Vollkommenheit des menschlichen Körpers mit allen seinen Kräften näher standen als die Menschen des dritten Jahrtausends nach der Schöpfung und später. Es mag auch sein, daß die äußeren Lebensverhältnisse einer längeren Lebensdauer damals günstiger waren als später und daß die Bösartigkeit vieler Krankheitserreger damals noch nicht so groß war wie in unsern Tagen.

Dazu kommt aber noch eine weitere Annahme, die sich schier aufdrängt, wenn wir gewisse Faktoren in der Geschichte der damaligen Zeit ins Auge fassen, nämlich diese, daß Gott durch die lange Lebensdauer die mündliche Überlieferung seines Wortes auf die einfachste Weise möglich gemacht hat. Die Lebenszeit der einzelnen Patriarchen ist ja Gen. 5 genau angegeben: Adam 930 Jahre, Seth 912, Enos 905, Kenan 910, Mahalaleel 895, Jared 962, Enoch 365 (wegen seiner Translation), Methusalah 969, Lamech 777, Noach 600 plus 350 oder 950 Jahre. Machen wir nun aber Vergleiche, so ergibt sich, daß Adam mit allen seinen Nachkommen zusammengelebt hat bis auf Lamech, den Vater Noachs; denn Lamech war beim Tode Adams 56 Jahre alt. Methusalah lebte noch 243 Jahre mit Adam zusammen. Enos war noch am Leben, als Noach schon 84 Jahre alt war, und das ist bedeutungsvoll, weil man zu den Zeiten Enos' anfang, in formeller Weise des Herrn Namen zu verkündigen, Gen. 4, 26. Methusalah lebte bis zum Jahr der Sintflut, 1656/7 nach der Schöpfung der Welt, und überlebte demnach seinen Sohn Lamech um etwa fünf Jahre.

Sem, der Sohn Noachs, der ca. 98 Jahre vor der Sintflut geboren wurde, konnte demnach seine Information über die Schöpfungsgeschichte und über alles, was in der Zwischenzeit vorgefallen war, nur aus zweiter Hand erhalten, nämlich durch Methusalah.

### 2. Die Patriarchen nach der Sintflut.

Sem lebte bis zur Zeit Abrahams und war sogar noch am Leben, als Issak geboren wurde. Die direkte mündliche Überlieferung mag darum wohl so weitergeführt worden sein: Adam — Methusalah oder Lamech; Noach oder Sem — Abraham. Es waren demnach nur drei Glieder der Kette (inkl.) zwischen Adam und Abraham.

Die Patriarchen nach der Sintflut werden Gen. 11 aufgezählt: Noach 950 Jahre, Sem 600, Arphachsad 438, Salah 433, Eber 464, Peleg 239, Regu 239, Serug 230, Nabor 148, Tharah 205, Abraham 175, Issak 180, Jakob 147 Jahre. Demnach hat Arphachsad, der Sohn Sems, Tharah überlebt, Salah, der Enkel Sems, sogar den Abraham, und Issak war schon 137 Jahre alt, als Eber, der Sohn Salahs, starb, und selbst Jakob bereits

77 Jahre alt. Sara war 127 Jahre alt, als sie starb, Ismael 137, Joseph 110 und Moses 120.

Eine Vergleichung der verschiedenen Zeitangaben ergibt unter anderm folgende interessanten Tatsachen. Abraham war 75 Jahre alt, als er nach Kanaan kam, Sara 65, Gen. 17, 17. Ismael wurde geboren, als Abraham 86 Jahre alt war. Ismael wurde aus dem Hause Abrahams ausgetrieben, als er zwischen 16 und 17 Jahre alt war. Abraham war 100 Jahre alt, als Isaak geboren wurde, Sara 90, Ismael etwa 14. Isaak war 37 Jahre alt, als Sara starb, 40 Jahre alt, als er Rebekka heiratete, Gen. 25, 20, 75 Jahre alt, als Abraham starb. Isaak war 60 Jahre alt, Abraham 160, als Esau und Jakob geboren wurden.

Jakob war zwanzig Jahre im Dienst bei Laban, sieben Jahre vor seiner Hochzeit mit Rahel und Lea, sieben Jahre, während welcher ihm elf Söhne geboren wurden, und sechs Jahre, während welcher er seinen eigenen Viehstand erwarb, Gen. 29, 21—30. 25. 38. 41. Jakob war 120 Jahre alt, als Isaak starb. Joseph war 17 Jahre alt, als er von seinen Brüdern verkauft wurde, Gen. 37, 2, 30 Jahre alt, als er vor Pharao stand. Dann kamen die sieben fetten Jahre und noch weitere zwei Jahre, Gen. 45, 11, bis Jakob nach Ägypten kam. Jakob war aber damals 130 Jahre alt, Gen. 47, 9. Es ergibt sich, daß Joseph geboren wurde, als Jakob 91 Jahre alt war; und Jakob war 84 Jahre alt, als er sich verheiratete. Er war ca. 77 Jahre alt, als er nach Mesopotamien kam, und 97 Jahre, als er nach Kanaan zurückzog. Isaak war damals 157 Jahre alt. Jakob mag etwa 99 Jahre alt gewesen sein, als Benjamin geboren wurde und Rahel starb, Gen. 35, 16 ff., und 108 Jahre, als Joseph nach Ägypten verkauft wurde. Ruben war ca. 45 Jahre alt, als Israel nach Ägypten zog, Juda vielleicht 41 Jahre. Joseph war etwa 56 Jahre alt, als Jakob starb, und er überlebte ihn um 54 Jahre. Manasse und Ephraim, in den sieben reichen Jahren geboren, Gen. 41, 50 ff., mögen etwa 24, resp. 22 Jahre alt gewesen sein, als Jakob starb.

P. E. K.

### Concerning Late-Comers in Church Services.

The fact that absence from church services was made a matter of discipline in the early Church is generally known. The strictness in Spain was so great in the sixth century that three unexcused absences rendered one liable to expulsion from the congregation. But this legalistic practise extended even farther, as Bishop McLean says in his discussion of the book *The Testament of Our Lord*, one of the most recent discoveries illustrating early Christian life and worship: "Late-comers had to wait till they were brought in by the deacon, who offered a special petition on their behalf in the litany: 'For this brother who is late let us beseech that the Lord give him earnestness and labor and turn from him every bond of the world,' and so forth. 'In this way,' the *Testament* naively remarks, 'earnestness is strengthened, . . . and the despiser and the slothful are disciplined.' This curious feature remains to the present day in the Abyssinian Liturgy. Perhaps if we adopted this habit of praying for late-comers, the present unseemly rush during the General Confession and Absolution at matins might be obviated, and people would be more punctual."

P. E. K.

07-9-36

### Concerning Some Hymn Meters.

Some of the meter notations in the various English hymn-books are self-explanatory, while others appear to indicate their form in only a general way. The nomenclature of such meters undoubtedly goes back to the metrical psalters, which came into use between 1561 and 1635. Perhaps the most important of these collections was that called the *Old Version*, which appeared in its completed form from the press of John Day in London, bearing the following title: "The whole Books of Psalmes, collected into Englysh metre by T. Starnhold, I. Hopkins & others: conferred with the Ebrue, with apt Notes to sing them withal, Faithfully perused and allowed according to thordre appointed in the Quenes maiesties Iniunctions. Very mete to be vsed of all sortes of people priuately for their solace & comfort: laying apart all vngodly Songes and Ballades, which tende only to the norishing of vyce, and corrupting of youth. An. 1562." It was this Psalter which Isaac Watts (1674—1748) largely made the basis of his work in the renovation of psalmody. He invented no hymn measures of his own, but adhered to the rudimentary forms of verse which had become traditional in more than a century. In the early edition of his *Hymns*, he used the prevailing meters of Sternhold and Hopkins, the long, the common, and the short. In his second edition he added the meter of their 148th Psalm. This meter is known, from the prevalence of the word in the model used by Watts, the Hallelujah Meter. The meters which Watts used had the following form, all in iambic feet:—

Long Meter (L. M.): 8 syllables, or 4 feet to the line, as follows:—

— — — — —	a	} or	a	} or	a
— — — — —	a		b		b
— — — — —	b		a		c
— — — — —	b		b		b

Common Meter (C. M.): 8. 6. 8. 6, in the following rime schemes:—

— — — — —	a	} or	a
— — — — —	b		b
— — — — —	a		c
— — — — —	b		b

Short Meter (S. M.): 6. 6. 8. 6, in the following rime schemes:—

— — — — —	a	} or	a
— — — — —	b		b
— — — — —	a		c
— — — — —	b		b

Hallelujah Meter (H. M.): 6. 6. 6. 6. 8. 8 or 6. 6. 6. 4. 4. 4, as follows:—

— — — — —	a	} or	a	} or	a
— — — — —	b		b		b
— — — — —	c		a		a
— — — — —	d		b		b
— — — — —	d		c		c
— — — — —	e		d		d
— — — — —	e		e		d
— — — — —	d		d		c

The first rime scheme  
as in Hymn No. 329,  
the second as in 304,  
the third as in 469.

P. E. K.