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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 Wölfen *wehren*, dass sie die Schafe nicht angreifen und mit falscher Lehre verführen und Irrtum einführen. — *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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ARCHIVE

Miscellanea.

Der wichtige Beruf unserer Professoren in dieser Notzeit.

Sehr schön beschreibt D. F. Pfotenhauer im *College Administration Bulletin* die Wichtigkeit des Berufs unserer Professoren in dieser Notzeit. Er schreibt u. a.: „Unsere Professoren müssen sich zunächst merken, daß ihr Beruf sich wesentlich von weltlichen Berufen unterscheidet. Weltliche Berufsarten mögen ganz verschwinden oder doch sehr eingeschränkt werden. So gibt es z. B. heute kaum noch Schuhmacher oder Schneider. Diese und andere Handwerke sind durch die Maschinen fast ganz verschwunden. Die Schifffahrt auf unsern Flüssen, die einst Tausende beschäftigte, wurde durch die Eisenbahn ruiniert. Und nun kämpfen die Eisenbahnen infolge der Erfindung der Kraftwagen und Luftschiffe um ihre Existenz und sehen sich gezwungen, immer mehr Angestellte aus ihrem Dienste zu entlassen. Anders steht es mit dem Beruf unserer Professoren an unseren Lehranstalten. Diese dienen dem ausgesprochenen Zweck, Prediger und Lehrer für den Kirchengdienst auszubilden. Nun hat unser Heiland nicht bloß verheißen, daß die Kirche bis an das Ende der Tage bestehen soll, sondern auch festgestellt, daß die Kirche ihre Arbeit durch dazu tüchtige Lehrer und Prediger verrichten soll. Die Tüchtigkeit will Gott ordentlicherweise nicht unmittelbar geben, sondern die muß durch fleißiges Unterrichten und sorgsame Vorbereitung erworben werden. Die Kirche Gottes kann demnach zu keiner Zeit sagen: Wir wollen die Ausbildung von Predigern und Lehrern eine Zeitlang anstehen lassen. Das darf sie zumal in unserer Zeit nicht sagen, da auf der einen Seite der Unglaube große Anstrengungen macht, die Lehre Christi zu entfernen, und auf der andern Seite gegenwärtig fast alle Länder dem Evangelium offenstehen und der Predigt desselben keine Hindernisse in den Weg gelegt werden. Gott hat gerade in dieser letzten Zeit das Evangelium auf einen weiten Raum gestellt, damit in Erfüllung gehe, was der Heiland gezeuget hat: „Es wird gepredigt werden das Evangelium vom Reich in der ganzen Welt zu einem Zeugnis über alle Völker; und dann wird das Ende kommen.“ Luther schreibt in seiner Schulpredigt: „Ist nun das gewiß und wahr, daß Gott den geistlichen Stand selbst hat eingesetzt und gestiftet mit seinem Blut und Tod, ist gut zu rechnen, daß er denselben will hoch geehrt haben und nicht leiden, daß er soll untergehen oder aufhören, sondern erhalten haben bis an den jüngsten Tag. Denn es muß ja das Evangelium und die Christenheit bleiben bis an den jüngsten Tag, wie Christus spricht Matth. 28: „Siehe, ich bin bei euch bis an der Welt Ende.““ Diese Worte verdienen gewissenhafte Beherzigung seitens unserer Pastoren und Laien. Die Not der Zeit darf uns nicht daran irremachen, daß es unsere Pflicht bleibt, viele Prediger und Lehrer für den Dienst Jesu vorzubereiten. Auch hier können wir von der Welt lernen. So ließ sich die Automobilindustrie durch die obwaltende Depression nicht das gesteckte Ziel verrücken; sie rang sich durch. Aber noch mehr als Autos hat die Welt das Evangelium nötig. Und zudem steht hier Gottes Befehl.

J. E. M.

Autonomy versus Isolation.

One of the great classics of the Lutheran Church in America is Dr. Walther's book *Die rechte Gestalt einer vom Staat unabhängigen evangelisch-lutherischen Ortsgemeinde*. In spite of the fact that many of its examples and testimonies refer to conditions in Germany and not to those of corporate bodies in a country like the United States, where separation of Church and State is at least a theoretical principle, the propositions of this book deserve to be studied by every one who desires to become familiar with the fundamental truths of Scripture concerning church polity. This is all the more necessary in our days, since many congregations operating under the constitution of the Missouri Synod seem to be acting under a false supposition. It is true that a synod is merely an advisory body, acting in an administrative capacity only with regard to its corporate existence and functions (officers, boards, educational institutions, etc.), and it is certainly true that every congregation is autonomous, sovereign, independent. That both of these propositions are true in the light of the Word of God is amply indicated by the relation of the apostles to the congregations as well as in the relation of the early Christian congregations to one another. We find no evidence of any apostle's lording it over any congregation. On the contrary, St. Paul distinctly states, 2 Cor. 1, 24: "Not for that we have dominion over your faith, but are helpers of your joy." The whole tenor of his arguments in the two Corinthian letters is one that shows his extreme carefulness not to interfere with the rights of any congregation. And the same spirit is evident in the epistles of the other apostles. — Likewise no congregation of the apostolic age presumed to dictate to another congregation. When the delegates of the congregation at Antioch presented their problems to that of Jerusalem, the latter, with its elders and the apostles still remaining in its midst as late as 49 A. D., did not force its resolutions upon the Antiochian Christians, but the matter was decided on the basis of the Word of God, the northern delegates agreeing to the propositions because they were convinced by the arguments advanced.

On the other hand, no congregation of those days remained in a position of indifferent or splendid isolation. The resolutions of the Jerusalem convention were published throughout Southern Galatia and willingly accepted by the brethren. When the Apostle Paul arranged for the collection for the relief of the poor in Judea, as referred to in 1 Cor. 16, 1; 2 Cor. 8 and 9, and elsewhere, the various congregations, not only in Galatia, but apparently also in Syria, and certainly in Macedonia and Achaia, cooperated in a splendid manner, as we see from Acts 20, 4. — Our Synod is a federation, not of Districts (for these are merely convenient units for purposes of administration), but of autonomous congregations, which will certainly be glad to follow the example of the early Christian congregations in cheerful cooperation in the work of the Lord.

P. E. K.

Noteworthy Sentiments on Christian Education.

In June, 1932, the London Missionary Society Board appointed a special committee "to review the society's educational work abroad and its relationship to evangelism and the building up of the native Church," etc.

This committee consisted of many representative persons and did very thorough research work before it formulated its report. Many of the sentiments on Christian education voiced in the report (1933) are absolutely refreshing and must have our unqualified endorsement, since they reflect our own Lutheran position. Allow me to quote: —

“It is clear from the evidence that to an extent far greater than most people would suppose the [Christian] school has actually been the beginning of the Church. The missionary has very frequently opened his school in a village before there could be any church, and the church has grown out of the school. This has happened so commonly as to be almost the normal method of expansion. . . .

“A missionary society has no right to carry on a school which is not Christian, and that without compromise. . . .

“What makes a school Christian? Non-Christians naturally suppose it to be the Christian worship and Scripture instruction. . . . Our present point is that the differentia of a Christian [and secular] school are not so simple as the inclusion of Christian worship and religious instruction. It is possible for these to be maintained so out of relation to the general life of the school that the rest of the work, which occupies nearly all the school-time, goes forward just as it would in a secular institution. In such a case the school is only Christian in that fraction of its time given up to those purposes.

“In the conception of the Christian school . . . every school period is to be so interfused with all that can be brought to bear upon it of the Spirit of Christ that the relationships of the teachers with each other and with the pupils will be Christianized. Teachers shall regard themselves as called of God to this high vocation, and the whole education given shall be based upon the truth as it is in Christ.

“Christian education, however, is much more than just Christian worship and teaching added on to secular instruction. Our aim is to provide an education which is Christian through and through. . . .

“School worship. While the whole life of the school is the proper vehicle of its religious influence, the missionary educationist will concentrate very special effort upon that religious worship and instruction in which there can be plain and direct speech concerning things divine. Religious worship perfunctorily conducted in the presence of a crowd of uninterested scholars does more harm than good; it cannot be good for either teachers or taught to use without awe the forms of an approach to the divine. . . .

“A Christian school for the Christian child. We know what we would *wish* to secure; that is that within reach of every Christian child there should be an uncompromisingly Christian school, not merely a school where Christians are admitted, but wholly Christian in the education which it gives. Our principle might be ‘A Christian School for the Christian Child.’ . . .

“Since the pupils as much as the [teaching] staff determine the atmosphere of any school, it is important that Christian children should not be taught in schools where there is a large majority of those who do not accept our religion. . . .

"In the school the Church should never be forgotten. It should be a recognized part of the school's service to its scholars that it should prepare them for membership in the church, in which they will find in after-years a means whereby they will grow in their Christian life and render their most effective service to the kingdom of God. . . .

"The missionaries all claim that they are not educating instead of evangelizing, but evangelizing through [Christian] education. . . .

"Since Christianity is both truth and life, we hold that the education which ignores it is to that extent inadequate, and a non-Christian teacher, however technically qualified and however admirable in his personality, is lacking in something essential to the best educationist. . . .

"Real conversion of souls to God as distinct from mere transference from one social community to another is the object of all our endeavor. It is because God has laid it on us to preach and to teach to this end that we are missionaries. We can do no other. . . .

"Christian teachers must set the Lord Jesus Christ before their pupils in such a way as to attract them to His allegiance; and in the long run this means conversions, with their normal ultimate sequence of open confession and joining the Church. . . .

"The missionaries stand squarely upon the principle that education in all its branches should be building up the native Church, and are prepared to defend it on that principle. . . .

"The Christian faith has to be taught to adults as well as to children and to children out of school as well as in it. . . .

"It was not for nothing that in a recent antichristian agitation the Chinese were using the slogan, 'Close the schools, and the churches will soon be empty. . . .'

"For equipping the mind both against old traditional errors and against antichristian tendencies which in these days are coming from the West there is nothing so effective as sound education by Christian thinkers."

FREDERICK BRAND.

The Chief Feature of Barthianism.

In the recent book by Adolph Keller *Karl Barth and Christian Unity* there is a splendid analysis of this phenomenon known as the "theology of crisis," or the "dialectical theology." The author describes the Barthian theology as being dialectic in the sense of favoring vehement discussion with modern man, in a real disputation; "an antithesis, not only to culture, but also to theology and Church as we know them. It is a 'combatant theology.'" The Barthian system opposes relativism and hence does not believe in the immanence of God. It denies the inherent efficacy of the Scriptures. In the second place, Barthianism represents a profound and fundamental pessimism, which means chiefly that it opposes the certainty of salvation. The crisis, according to Barth, is a state of excitation produced in man, not through the power of the Word, but merely at the instigation of the Word of God, man himself fitting his mind and heart to the acceptance of the transcendent God. Barth is a Reformed theologian, who according to Brown (*God of Work*) is going back to the original Calvinism, with its insistence upon the sovereignty of God. Hence he rejects every kind of mysticism which seeks to lay hold on God in a person's inner

life. According to Barth the sermon cannot speak the Word of God. It is intended to produce a *crisis*, an attitude of radical repentance, a vacuum, or silence, in which man can do nothing but wait for God to speak to him. Barthian theology endeavors "to keep the divine action safely removed from every human claim, every control over the Spirit, every too intimate connection between the human and the divine, and this out of constant fear of mixing, or confusing, the two. A new pathos of remoteness is required which will banish all impudent intimacy, every all-too-sure certainty of faith, all sweet communion from the presence of God, who, as man's Lord, Judge, and Redeemer, addresses him from the solitude of His high place."

P. E. K.

Nudism.

Are we going to hold out against this cult? That is the question which has come from several brethren. The answer is: We certainly shall, in fact, we must, if we want to remain true to our trust, our calling as watchmen of the flock entrusted to us. For surely the Word of God is clear enough on the question, in the field of ethics though it may be. In the state of innocence they were both naked, the man and his wife, and were not ashamed, Gen. 2, 25. But no sooner had they fallen into sin than they were ashamed of their nakedness, Gen. 3, 7; and after God had pronounced their punishment upon them, He Himself made coats of skins and clothed them, v. 21. That the consciousness of nakedness and of shame continued to be felt by men is apparent from the story of Noah and his sons; for when he lay uncovered in his tent, Ham sinned in neglecting to cover his father's nakedness, while Shem and Japheth were commended and blessed for their consideration in covering the shame of their father.

This attitude is evident throughout the Bible, especially in the books of the prophets. It is pictured as a special mark of degradation that men should be led away as prisoners, naked and barefoot, with their buttocks uncovered, Is. 20, 4. Just as distinctly the Lord speaks in Is. 47, 3: "Thy nakedness shall be uncovered, yea, thy shame shall be seen," and that on account of the fact, as v. 2 has it, that they will "make bare the leg, uncover the thigh." Other passages are Lam. 1, 8 ("All that honored her despise her because they have seen her nakedness"); Hos. 2, 2, 3 ("Let her put away her whoredoms out of her sight and her adulteries from between her breasts lest I strip her naked"); Micah 1, 11 ("Pass ye away, thou inhabitant of Saphir, having thy shame naked"); Hab. 2, 16, and elsewhere. It may be true that there are a few savage races that have the greater portion of their bodies habitually bare (in which case the color, as has been said, serves in a measure as a protection); but the number of races that have their *entire* bodies uncovered after the age of puberty is very small indeed, almost negligible, as a reference to the reports of the American Anthropological Society will show. As numerous writers on psychopathic topics have stated, the exhibition of even the secondary sexual characteristics has the effect of arousing desire; how much more that of the entire body! So far as the attitude of the Bible is concerned, we may well say: Nudism is either a direct flaunting of God's order concerning the covering of the body or is a pathological condition, one which has been given the name "exhibitionism."

P. E. K.