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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 veruehren 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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## Miscellanea.

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### The Common Service and the "Kyrie."

It is one of the strangest phenomena in the history of liturgics that the beautiful order of service for the morning worship, properly called the Holy Communion, is so frequently abbreviated and mutilated. In spite of the fact that the service was explained in a series of articles in the *Lutheran Witness* a few decades and again a few years ago, and in spite of the fact that we have detailed explanations of the sequence and the significance of the several parts which make up this beautiful unit of art (the book by Cooper and others, *The Common Service*, also Kretzmann, *Christian Art*), a good many pastors persist in foisting inferior conglomerations upon their people. One of the greatest sufferers in the several sections of the service is the *Kyrie*, which some liturgists continue to regard as a cry for forgiveness. But a glance at various passages of the Bible will show that the cry is used chiefly as a plea for help in the sufferings which are the consequence of sin, not primarily as a cry for grace. See Matt. 9, 27; 15, 22; Mark 10, 47. 48; Luke 18, 39; Matt. 17, 15; Luke 16, 24; 17, 13. The idea of the *Kyrie* is that the believer, having received the assurance of the forgiveness of his sins, becomes importunate and also begs the Lord to alleviate or eliminate the sufferings which are the result of sin. If the wide-spread divergence in the use of home-made orders of service continues, a later age will have reason to apply the name "period of liturgical confusion" to our present age.

P. E. K.

### The Easter Sequence "Victimae Paschali."

This beautiful sequence (Kehrein, *Sequentiae Latinae*, 81; Wacker-nagel, *Das deutsche Kirchenlied*, I, 130; CONCORDIA THEOL. MONTHLY, II, 265), concerning whose authorship Julian still expressed doubts, has again been ascribed to Wipo the Burgundian (first half of the eleventh century). In an article in the *American Church Monthly* for April, 1935, William P. Sears, Jr., of New York University, definitely makes this statement: Wipo was a contemporary of such poets as Fulbert of Chartres, St. Peter Damian, and St. Anselm. "The *Victimae Paschali*," writes Mr. Sears, "is rhythmic rather than metrical in form. It is dramatic in character and, in the early days, was connected with the Easter dramas that were performed in the Church as part of the worship of the joyous season and as early as the thirteenth century became a portion of the *Officium Sepulchri*." Luther made this sequence the basis of one of his beautiful hymns, "*Christ lag in Todesbanden*."

P. E. K.

### Records of the Busy Pastor.

From a recent conference paper, which stressed the need of keeping careful and faithful records, especially in the case of pastors of large parishes, we select the following items as being worthy of study.

A faithful, conscientious pastor should have —

1. A complete register of all families and of all individual members of his parish.

2. An exact register of communicants, which at one glance will show the frequency of communions and the participation of the individual.

3. A complete register of souls, which should certainly include all baptized members of the parish and may also have a special section devoted to children attending the Sunday-school who are not yet baptized, also to mission prospects with whom work is being done.

4. Lists of all the members of the Sunday-school, of the parish-school, of the Saturday-school, of the summer-school, etc.

5. Lists of the membership of all organizations under the auspices of the congregation.

6. A record of all visits, whether these were pastoral visits, sick-calls, or mission-calls.

7. A register of all sermons and addresses, with text, time, and other notes.

8. A record of all official acts performed in his capacity as pastor (baptisms, confirmations, marriages, funerals, etc.).

In addition, many pastors have found it advisable and valuable to keep a record of the attendance at all services, of all activities which take place under the auspices of the various church organizations and which properly come under his supervision, also a file for the summaries of all meetings that are held under the auspices of the congregation. This can be done with a fair degree of ease if the secretaries of all societies are furnished with large cards prepared for that purpose and are instructed to send in the gist of the transactions within a day or two after meetings are held (the various young people's societies, guilds, ladies' aids, men's clubs, etc.). Since the pastor will not be present at all the meetings and yet carries the final responsibility, an arrangement of this type has proved very valuable.

P. E. K.

### The Swan Song of the "Theological Magazine."

From the final issue of the *Theological Magazine of the Evangelical Synod of North America* we glean the following statements. In an article entitled *Der Bekenntnisparagraph der neuen Kirche*, by Dr. G. Fr. Schuetze, we are told: "Wir nehmen nicht den Standpunkt eines Flacius oder Amsdorf ein, sondern vielmehr den Melanchthons. . . . Wenn wir die historischen Bekenntnisse der *beiden* Kirchen als Lehrgrundlage anerkennen und annehmen, so hat das ja einen gewissen negativen, begrenzenden Wert, indem es alle antireformatorischen und ultrareformatorischen Lehren ausschliesst. Aber wir geraten aus der Scylla in die Charybdis, da sich viele der historischen Bekenntnisse kontradiktorisch gegenueberstehen. . . . Eine Verpflichtung auf *alle* historischen Bekenntnisse ist ohne — *sit venia verbo* — theologische Akrobatenkunststueckchen *unmoeglich*. Zudem wolle man bedenken, dass viele der Bekenntnisse eben weiter nichts sind als *historische* Dokumente, die aber heute keine *praktische* Bedeutung mehr haben. . . . Unsere Zeit ist, wenn man so sagen darf, bekenntnismuede." Here surely are many self-accusations. In the editorials we find the following statements: "We believe in Bible criticism, in progressive revelation, in new viewpoints, and in the union of kindred denominations and the liberal interpretation of their confessions. . . . The Lutherans of the stricter type

still believe in the literal inspiration of the Bible. Everything that is in the Old or New Testament (*sic!*) is to be understood just as it reads. Jonah was actually in the belly of the whale three days and three nights, and the prophet spent that time in prayer and meditation. Joshua said in the sight of Israel, 'Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon!' And the sun hastened not to go down about a whole day. To understand this as a literal, bare fact strains belief, but the Lutherans take reason captive and let faith triumph. Such an attitude in the twentieth century is doubtless a handicap in a number of ways. Still an uncompromising spirit has its great compensations, and the Lutherans have grown and prospered beyond anything that either the Evangelicals or the Reformed can boast of. Nevertheless, for us it is impossible to apply the methods of criticism to all other literature and traditions and refuse to do it in the case of the Bible. . . . In our childhood — perhaps much later — we read the story of the temptation (Gen. 3) and took it in a literal sense. It was a real serpent and a real apple [?]—tree. We wondered how a serpent could speak; but then we were used to animals speaking from the fables of the child world." There is much more of the same kind. And we wonder how a man who still desires to be known as a Bible theologian can write thus.

P. E. K.

### Stammt der Mensch von einem affenähnlichen Geschöpf ab?

In „Forschungen und Fortschritte“ vom 1. März 1935 schreibt Prof. Dr. Max Westenhöfer=Berlin: „Meine in den letzten vierzehn Jahren angestellten vergleichend-morphologischen Untersuchungen der wichtigsten Körpergegenden der Wirbeltiere, besonders der Säugetiere, und des Menschen, die ich soeben mit der Untersuchung über die Formbildung von Gehirn und Schädel abgeschlossen habe, haben immer mehr triftige Unterlagen für die Unhaltbarkeit der Darwin=Haeckelschen Theorie der Abstammung des Menschen vom Affen beigebracht. Im Gegensatz zu dieser Theorie habe ich zeigen können, daß der Mensch in der Mehrzahl seiner körperlichen Merkmale, z. B. Hand, Fuß, Becken, Wirbelsäule, Schädel, Gehirnanlage, und einigen inneren Organen, primitiv geblieben ist und in gerader, eigener Linie auf den allgemeinen Grundtypus der Säugetiere, aber nicht auf irgendeine bestimmte Tierform, insbesondere nicht auf die Affen, zurückgeführt werden kann. . . . So haben wir ein Vierfaches, was die Menschwerdung, die Trennung des Menschen vom Tier, bedingte: 1. das aktive Aufrichten des Körpers, 2. die sofortige völlige Befreiung der Hand, 3. den Erwerb der Sprache und 4. das Bewahren einer kindlichen bildsamen Gehirnform. . . . Auf Grund seines Sprach- und Denkvermögens und Werkzeuggebrauchs und der damit zusammenhängenden Schöpfung der Kultur . . . unterscheidet er sich grundsätzlich von allen Tieren, so daß man ihm eine Sonderklasse: Mensch, zubilligen muß. Auch aus der Reihe der Primaten ist er zu entfernen; er ist gewissermaßen das A und O der Säugetierwelt.“ Wir brauchen eine derartige Bestätigung nicht, um die Wahrheit der Schrift zu beweisen — und der Verfasser glaubt nicht an den biblischen Schöpfungsbericht —, aber es ist interessant, zu erfahren, daß eine nüchterne Untersuchung gleichsam zur Bestätigung des Schöpfungsberichts dienen muß.

ß. G. R.