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Ein Prediger muss nicht allein *welden*, 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. — *Apologia, 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.

Neue Forschungen über das Wort Moloch.

Dies Wort, das an sieben Stellen des Alten Testaments vorkommt, ist bisher allgemein von einem Götzenbild verstanden worden, das in vieler Hinsicht der Kronosstatue von Karthago ähnlich gewesen sein soll. So wird Moloch auch in allen jetzt gebräuchlichen Nachschlagewerken geschildert.

Kürzlich hat aber Prof. Dr. Otto Eißfeldt-Galle eingehende Forschungen veranstaltet, die er in Heft 3, 1935, „Beiträge zur Religionsgeschichte des Altertums“, und in Jahrgang 11, „Forschungen und Fortschritte“, S. 285 f., veröffentlicht hat. In letzterem Artikel lesen wir unter anderm: „Über von dem Worte mole = ‚Gelübde‘ muß noch etwas ausführlicher die Rede sein. Das Wort findet sich, wie schon Chabot gezeigt hat, auch in zwei punischen Inschriften aus römischer Zeit, wo man die Konsonanten mlk — nur die Konsonanten werden ja im Punischen geschrieben — bisher als malk oder mlk, ‚König‘, erklärt hat. Aber man muß noch über Chabot hinausgehen; in einer ganzen Reihe anderer Fälle weist sich das bisher als ‚König‘ verstandene mlk punischer Inschriften vielmehr als molk, ‚Gelübde‘, aus und ermöglicht so bei manchen auch jetzt noch bleibenden Undurchsichtigkeiten eine bessere Erklärung dieser Inschriften. — Wichtiger noch ist, daß von hier aus auch das molek des Alten Testaments in eine neue Beleuchtung tritt. Zunächst zeigt sich, daß die überlieferte Vokalisation molek ganz richtig ist. Vor allem aber wird klar, daß die vor diesem Wort stehende Präposition le so, nicht la (= le mit Artikel), zu lesen ist, die ein Dativzeichen sein und ‚an‘, ‚für‘ usw. bedeuten kann, hier wie in andern ganz eindeutigen Fällen, etwa 1 Mos. 22, 2, vielmehr ‚als‘ bedeutet, daß die betreffenden Wendungen also mit ‚als Molek (= Gelübdeopfer) weihen oder geben‘ und nicht etwa mit ‚dem Molek weihen oder geben‘ zu übersetzen sind. Damit verschwindet der angebliche Gott Moloch aus der Geschichte. Die hier in Betracht kommenden Kinderopfer sind vielmehr Sahbe dargebracht worden, und erst sekundär — offenbar zu erklären aus dem Bestreben der jüdischen Schriftgelehrten, ihren Gott von einem derartigen Opfer zu befreien — ist der Opferbegriff ‚Molek‘ in den Namen eines Götzen umgedeutet worden.“

So interessant diese Ausführungen an und für sich sind, so bedarf die Frage doch noch weiterer Untersuchungen, zumal der Name Apost. 7, 43, wie es scheint, von einem Götzen gebraucht wird. Auf jeden Fall ist die philologische Untersuchung anregend.

P. C. R.

Christ's Descent into Hell and the Nicene Creed.

The question has been asked why the Creed of Nicaea has no reference to Christ's descent into hell. The question seems rather important, since one usually regards the Apostolic Creed as being more ancient than the Nicene. But as a matter of fact the Nicene Creed is the earliest complete creed of the Christian Church. It is true that the baptismal confession as it was in use in various parts of the Church contained a nucleus of the Apostolic Creed and even many individual phrases. But the old Roman Confession does not contain a reference to the descent, nor does that of

Southern Gaul. The confession of Cyprian concerns only the Trinity, the forgiveness of sins, and the life everlasting. The confession of Origen also omits any reference to the descent. The same is true with regard to Lucian of Antioch and Eusebius of Caesarea. Even after the date of Nicaea we find no reference to this doctrine, for example, not in Cyril of Jerusalem, not in the *Apostolic Constitutions* nor in the confessions of Marcellus of Ancyra in Galatia and of Rufinus of Aquileia, in Italy.

As a matter of fact, this doctrine was in no way in dispute at this time, and that is evidently the reason why the Nicene Creed did not include the statement. But the final form of the Apostolic Creed, as generally accepted about 460 A. D., at the time of Bishop Faustus of Reji, contained the words "He descended into hell," and the Church has since used this confession with a direct reference to Christ's descent. P. E. K.

1 Cor. 3, 12—15.

In the third chapter of the First Epistle to the Corinthians, Paul speaks of factions and divisions among the Corinthians, brought about by the too human element of personal likes and dislikes, of loyalty to a particular teacher like Apollos or Paul. He warns them against this carnal tendency of theirs, v. 3. They should not say, "I belong to Apollos," or, "I belong to Paul." Both Apollos and Paul belong to them. All things belong to them, v. 21, Paul, Apollos, Peter, the world, life, death, the present and the future, everything. But they belong to Christ, and Christ belongs to God.

Of course the human element does come in. God uses human beings to preach His Gospel. Thus Paul, too, preached. He laid the foundation, and other human beings will preach after he is gone and build on the foundation that he has laid. But let every one take care how he preaches; for no one can lay any other foundation than that which is laid, namely, Jesus Christ. The builders of the future are not to change anything in the fundamental design, either by adding to the foundation or taking away a part of it, but stick to the outline which by the grace of God the wise master builder gave them. After the foundation to a building has been laid, it is not possible to deviate from it to the right or to the left without changing the foundation, but one can only build on top of it. That is obvious. Thus we are not to deviate either to the right or to the left from the doctrine of Jesus Christ which Paul, by the grace of God a wise master builder, has laid down so surely, so clearly, so completely, and so well, but only to build on it, on top of it.

Still the human element continues. The Church is built up by different kinds of preachers, who should nevertheless all confine themselves to the doctrine which Paul has laid down. Some, while preaching the correct doctrine, manifest a great deal of oratorical and other personal abilities. It may be that Apollos was of that sort. Others may possess great ability in advertising and organizing. Some may possess the gift of poetry and write hymns for all the Church to sing. Some voices may be feeble and their sermons dry as dust, wood, hay, stubble, with which not much that is lasting will be built. There are various methods of doing mission-work, for instance, some that produce lasting results and others

having results that are not so lasting, though the missionaries in question may agree in doctrine. Luther, we might say, did not, in building, use much straw, but chiefly gold and precious stones, though many of his successors may use somewhat wooden material. Time will tell, and Judgment Day will reveal everything. That does not mean that these straw-builders will not be saved, — for they believe in Christ, — but that which they built with the straw of their human strength (supposedly) and human weaknesses will be lost. All those who believed in the Christ they preached will be saved, but not those who were attracted solely by other things. The latter will disappear not only on Judgment Day, but also in time of tribulation.

This passage refers directly neither to heretics nor to the heterodox. We know that there are believers wherever Christ is preached, even if it be by heretics or the heterodox. To include them, however, it would be necessary to use a different illustration. Paul is not concerned with them here, or he would have employed different imagery. He is concerned only with those who build on the foundation which he has laid down, not with those who preach a doctrine which runs counter to his, whether it be the doctrine of Holy Communion or of predestination. Illustrations of this kind are difficult, and it is usually impossible to get everything into them. The heterodox do not fit in anywhere in this picture. What they teach, in so far as it is heterodox, is not built on the foundation, but away from it. It is not only useless, it runs counter to Scripture and is dangerous. Paul refers here only to the worthless and useless human element in our efforts to build the kingdom of God *on the true doctrine*. Apollos was not heterodox, nor were his partisans in Corinth. But all that the partisan spirit was building up in Corinth was wood, straw, stubble. Therefore Paul warns against it, not against any false doctrine that was being preached. The same warning applies to any partisan spirit and exaggerated pride in any church-body, to ballyhoo methods, etc. Against false doctrine Paul would have warned in an altogether different way, as is abundantly clear from his writings.

This passage therefore has no bearing on the problem of Christian fellowship with heterodox, either for or against. The partisan spirit against which Paul here warns, this glorying in men and in human strength, is no doubt one of the factors which have contributed to the sorry condition of the Church to-day with its multitudinous sects, but must not be confused with the rejection of clearly revealed doctrines of the Holy Scriptures which meets us in the message of false teachers.

KURT ZORN.

Women Canvassers.

The *Workers Manual* gives this definition: "The annual Every-member Canvass is a Scriptural plan, employed by many congregations of the Ev. Luth. Synod of Missouri, Ohio, and Other States, whereby congregations of our Synod each year, through a house-to-house, member-to-member, canvass, seek to provide funds to meet the financial needs for the home congregation and for the work of the Synod at large." Representatives carefully chosen from the rank and file of the whole congregation endeavor to secure subscriptions for the work of the Church. The question has been

asked, May such canvassers be women? The question implies the possibility that the restrictions which the Bible places upon women's activities in the Church may pertain to such canvassers.

Scripture teaches woman's subordination to man, *e. g.*, 1 Cor. 11, 3—9; Eph. 5, 22—24; 1 Pet. 3, 1. 5. 6. On this we are agreed.

A manner of subordination St. Paul teaches 1 Cor. 14, 34. 35 and 1 Tim. 2, 11. 12. St. Paul here says: "Let your women keep silence in the churches." In the Timothy passage the word *church* is not used. While it is generally conceded that the apostle also here is speaking of women's silence in the Church, we say to those not so ready to admit this that the passage in 1 Cor. 14 supplements the Timothy passage. The apostle certainly does not mean to say that women must always be silent; he does, however, mention an occasion when they should be silent, namely, in the church. We are not discussing woman suffrage in general; our question is, What does the apostle mean when he says: Women shall be silent in the church?

What does *λαλεῖν ἐν ἐκκλησίᾳ*, to speak in the church, mean? The nature of the letter, as also the context, shows that St. Paul here does not use the word *ekklesia* in the general sense of gathering, or assembly, secular or otherwise; nor does he mean the communion of saints, the one holy Christian Church, since that would enjoin silence upon the woman every time two or three believers are gathered together. In the latter sense he could not use the plural *ἐκκλησίαις*. Evidently he means, and only can mean, the gathering, the assembly, of the congregation. From sources at hand we refer to the following who take St. Paul here to mean the public assembly of the congregation: G. Stoeckhardt, *CONC. THEOL. MONTHLY*, V, 766 ff.; F. Pieper, *Dogmatik*, I, 639; P. E. Kretzmann, *Pop. Com.*; Bengel, *Gnomon*; Starke, *Synopsis*; *Weimarer Bibel*; Charles Hodge on the passages in question.

The public speaking and teaching in the congregation, in the presence of men, is forbidden. If a woman canvasser goes from house to house soliciting subscriptions for the work of the Church, there encounters a man or a group of men, and finds it necessary to explain or admonish, such speaking is not done in the church and therefore is permissible.

However, there is another phase. In his capacity as chairman of an elaborate committee the canvasser may have to appear before the voters' meeting or the entire congregation to advise, explain, or report. In that capacity or in any similar position on the committee which would bring her before the congregation as the teacher of men the woman canvasser would be out of place.

The answer to our question, according to Scripture, then, is: A woman may be a canvasser if and inasmuch as her assignment does not place her in a position where she has to speak before the congregation or a representative part thereof in the capacity of teacher.

The congregation which finds it feasible to delegate women with the restriction given above does not violate a Scriptural principle.

This is not an open question, since the apostle says: "They are commanded to be under obedience, as also saith the Law."