

Concordia Theological Monthly

Continuing

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

Vol. VII

May, 1936

No. 5

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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 *Wolffen 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 for the
Ev. Luth. Synod of Missouri, Ohio, and Other States
CONCORDIA PUBLISHING HOUSE, St. Louis, Mo.



ARCHIVES

des Heiligen Geistes von den Gläubigen ausgebreitet. So macht Jesus, die nie versiegende Quelle aller Seligkeit, seine Gläubigen zu Drun-
quellen seines Geistes für andere.

Wächten wir alle als wahre Glieder an dem verkörperten Leibe unsers
Heilandes allezeit erfunden werden, von ihm trinken im Glauben und
ausströmen im Bekennen und Zeugen, damit auch durch unsern Dienst
viele zum Lebensstrom gebracht werden! F. G. Egger s.

Miscellanea.

Baal Gad = Baalbek.

In „Forschungen und Fortschritte“ vom 1. Februar 1936 berichtet Prof.
Eißfeldt-Galle, wie folgt:

„Von Baal Gad sagt Josua, Kap. 13, 5, daß es ‚am Fuße des Hermon-
gebirges‘ liegt, und Jos. 11, 17; 12, 7 fügen hinzu: ‚in der Ebene (bik'ah)
des Libanon‘. Diese kann nichts anderes sein als die breite Senke zwischen
Libanon und Antilibanon, die noch heute den Namen el-bika' trägt, das
hellenistisch-römische Zöleshrien. Das ‚am Fuße des Hermongebirges‘ steht
dieser Auffassung nicht im Wege. Denn das Alte Testament hat keinen
dem griechischen Antilibanon entsprechenden Namen, sondern gebraucht den
Namen Hermon, der im engeren Sinne den südlichen Ausläufer des Anti-
libanon, den heutigen dschebel et-teldsch oder esch-schech („Berg des
Schnees“ oder ‚des Alten‘), bezeichnet, auch für den ganzen Gebirgszug.

„Baal Gad ist demnach in der Bika' am Fuße des Antilibanon zu
suchen, und zwar etwa in derselben Breite wie Alphaka. Fast genau östlich
von Alphaka, mit ihm auch durch eine Straße verbunden, liegt Heliopolis=
Baalbek. Baal Gad ist also offenbar der alte Name für diese seit dem
1. Jahrhundert n. Chr. als Heliopolis und seit etwa 400 n. Chr. als Baal-
bek bekannte Stätte. Diese Gleichsetzung empfindet sich um so mehr, als
dann, wie der Nordpunkt des phönizischen Gebietes durch Alphaka, so auch
der des Libanonlandes, durch eine Kultstätte bestimmt ist und man, wie die
schon erwähnte Formel ‚von Dan bis Beerseba‘ zeigt, zu Grenzbestimmungen
gern die Namen von Kultorten benutzt hat.

„Von hier aus fällt auch auf einen Namen neues Licht, den man schon
früher, freilich mit unzureichender Begründung, auf Baalbek gedeutet hat,
auf bik'at-awen („Ebene des Unheils“) in Amos 1, 5. Das ist nach dem
Zusammenhang eine Provinz des Reiches von Damaskus. Da nichts der
Annahme im Wege steht, daß zur Zeit des Amos, um 750 v. Chr., die Bika'
zu Damaskus gehört hat, liegt die Deutung des bik'at-awen von Amos 1, 5
auf die heutige Bika' sehr nahe. Der zweite Bestandteil des Namens, awen,
ist — wie in bet awen, ‚Haus des Unheils‘, für bet-el, ‚Haus Gottes‘ (Jos.
4, 15) — aller Wahrscheinlichkeit nach Ersatz für einen Gottesnamen; für
welchen, ist ungewiß. Aber nichts hindert, an ba'al gad („Herr des Glücks“)
oder vielleicht gad („Glück“) allein zu denken, und wir hätten hier dann
eine ähnliche, nur im entgegengesetzten Sinne geschehene Namensumkehrung
wie 1 Mos. 35, 17—19, wo die in den Wehen sterbende Rachel ihr Kind
ben-oni („Sohn meines Unheils“) genannt wissen will, Jakob ihm aber den

Namen binjamin („Sohn des Glücks“) gibt. Die Ebene wäre also nach dem Gott ‚Ebene des Baal Gad‘ benannt worden, wie umgekehrt der Gott und seine Stadt auch nach der Ebene benannt werden konnten. Denn Baalbef ist wahrscheinlich nichts anderes als ba'al bik'ah, ‚Herr der Ebene‘, ein Name, der, durch die hellenistisch-römische Benennung von Stadt und Gott als Heliopolis und Heliopolites zurückgedrängt, sich offenbar in der einheimischen Bevölkerung erhalten hat und beim Absterben der hellenistisch-römischen Kultur wieder an die Oberfläche gekommen ist.“

Does Verbal Inspiration Mean Mechanical Inspiration?

One of the arguments employed by the Modernists against verbal inspiration is that verbal inspiration is equivalent to mechanical inspiration. Dr. J. Gresham Machen examines this argument in the fifth chapter of his recent book *The Christian Faith in the Modern World*. Since this argument is advanced also by certain Lutherans, we here submit some excerpts from Dr. Machen's book. This may also serve as a preliminary review of the book. The author says: —

“Well, what is this common objection to the doctrine of plenary inspiration? It is that the doctrine of plenary inspiration represents God as acting upon the Biblical writers in a mechanical way, a way that degrades those writers to the position of mere machines.

“People who raise this objection sometimes ask us: ‘Do you believe in the “verbal” inspiration of the Bible?’ When they ask us that, they think that they have us in a dreadful hole. If we say: ‘No, we do not believe in verbal inspiration,’ they say, ‘How, then, can you hold to your conviction that the Bible is altogether true? If God did not exercise some supernatural control over the words, then the words will surely contain those errors which are found in all human productions.’ If, on the other hand, we say: ‘Yes, we do believe in verbal inspiration,’ . . . then they hold up their hands in horror. ‘How dreadful, how mechanical!’ they say. ‘If God really provided in supernatural fashion that the words should be thus and so, then the writers of the Biblical books are degraded to the position of mere stenographers; indeed, they are degraded even lower than that, since stenographers are human enough to err and also to help, whereas in this case the words would be produced with such perfect accuracy as to show that the human instruments in the production of the words were mere machines. What becomes of the marvelous beauty and variety of the Bible when the writers of it are regarded as having been treated in this degrading way?’

“Such is the hole into which we are thought to be put; or, if I may change the figure rather violently, such are the horns of the dilemma upon which we are thought to be impaled.

“How can we possibly escape? Well, I think we can escape very easily indeed. You ask me whether I believe in the verbal inspiration of the Bible. I will answer that question very plainly and quickly. Yes, I believe in the verbal inspiration of the Bible; but I do insist that you and I shall get a right notion of what the word *verbal* means.

“I certainly believe in the verbal inspiration of the Bible. I quite agree with you when you say that, unless God provided in supernatural

fashion that the words of the Bible should be free from error, we should have to give up our conception of the Bible as being throughout a supernatural book.

“Yes, inspiration certainly has to do with the words of the Bible; in that sense I certainly do believe in verbal inspiration. But if you mean by verbal inspiration the view that inspiration has to do only with the words of the Bible and not also with the souls of the Biblical writers, then I want to tell you that I do not believe in verbal inspiration in that sense. If you mean by verbal inspiration the view that God moved the hands of the Biblical writers over the page in the way in which hands are said to be moved over a ouija board, — in such a way that the writers did not know what they were doing when they wrote, — then I do hold that that kind of verbal inspiration does utterly fail to do justice to what appears in the Bible very plainly from Genesis to Revelation.

“The writers of the Bible did know what they were doing when they wrote. I do not believe that they always knew all that they were doing. I believe that there are mysterious words of prophecy in the Prophets and the Psalms, for example, which had a far richer and more glorious fulfilment than the inspired writers knew when they wrote. Yet even in the case of those mysterious words I do not think that the sacred writers were mere automata. They did not know the full meaning of what they wrote, but they did know part of the meaning, and the full meaning was in no contradiction with the partial meaning, but was its glorious unfolding.

“I believe that the Biblical writers used ordinary sources of information; they consulted documents, they engaged in research, they listened to eye-witnesses. . . .

“But, you say, this doctrine of inspiration is certainly a great paradox. It holds that these men were free and yet that every word that they wrote was absolutely determined by the Spirit of God. How is that possible? How could God determine the very words that these men wrote and yet not deal with them as mere machines?

“Well, my friend, I will tell you how. I will tell you how God could do that. He could do it simply because God is God. There is a delicacy of discrimination in God’s dealing with His creatures that far surpasses all human analogies. When God deals with men, He does not deal with them as with machines or as with sticks or stones. He deals with them as with men.

“But what needs to be emphasized above all is that, when God dealt thus with the Biblical writers, though He dealt with them as with men and not as with machines, yet He accomplished His ends. He ordered their lives to fit them for their tasks. But then, in addition to that use of their individual gifts of which we have spoken, there was a supernatural work of the Spirit of God that made the resulting book not man’s book, but God’s Book. . . .

“That supernatural work of the Spirit of God extends to all parts of the Bible. People say that the Bible is a book of religion and not a book of science and that, where it deals with scientific matters, it is not to be trusted. When they say that, if they really know what they are saying,

they are saying just about the most destructive thing that could possibly be imagined. . . .

“When you say that the Bible is a true guide in religion, but that you do not care whether it is a true guide when it deals with history or with science, I should just like to ask you one question: What do you think of the Bible when it tells you that the body of the Lord Jesus came out of that tomb on the first Easter morning nineteen hundred years ago? That event of the resurrection, if it really happened, is an event in the external world. Account would have to be taken of it in any ideally complete scientific description of the physical universe. It is certainly a matter with which science, in principle, must deal. Well, then, is that one of those scientific matters to which the inspiration of the Bible does not extend, one of those scientific matters with regard to which it makes no difference to the devout reader of the Bible whether the Bible is true or false?

“There are many people who say just that. There are many people who do not shrink from that logical consequence of their division between religion and science. There are many people who say that the Bible would retain its full religious value even if scientific history should show that it is wrong about the resurrection of Jesus and that as a matter of fact Jesus never rose from the dead. . . .

“Thank God, it [the Bible] is a record of facts. The Spirit of God, in infinite mercy, was with the writers of the Bible not merely when they issued God’s commands, but also and just as fully when they wrote the blessed record of what God has done.

“What a dreadfully erroneous thing it is to say merely that the Bible contains the Word of God! No, it *is* the Word of God. It is the Word of God when it records facts. It is the Word of God when it tells us what we must do. . . .”

E.

The Church Before the Law.

(The late Wm. Schoenfeld in 1918 addressed to Prof. Roscoe Pound, head of the Law Department of Harvard University, the question: “Is there in our law and the conception of religious organizations under our law any warrant for the contention that by incorporation a church or religious body assumes a dual character, becomes a civil body before the law?” He received in reply a letter which is herewith reprinted on account of its general interest. — *G.*)

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REV. WILLIAM SCHOENFELD,
115 E. 91st St.,
New York City.

11th October, 1918.

MY DEAR SIR: —

The question discussed in your letter is an interesting one, raising a problem of the nature of incorporation which has been the subject of much dispute in recent years. My own notion is that religious organizations have, as one might say, a natural existence quite apart from, and outside of, the State. When a State incorporates a religious body, I take it, the purpose of incorporation is simply to secure the economic interests

of the body by enabling it to sue, and be sued, in the courts and to protect its interests through legal means. In other words, the purpose of the law is to secure human interests. Some of the most important of human interests are group interests, interests of religious bodies, for instance. One may say, if he will, that important individual interests are secured through recognizing these groups, or he may feel, as I do, that these groups are realities and that their interests are as important and deserving of protection by the State as many interests of individuals. In any event I should feel that incorporation is nothing more than a device by which the law is enabled to attribute rights to a group for the purposes of the legal machinery.

The individual human being does not need to be incorporated by the law in order to secure his rights through the law. But there was a time when all human beings were not recognized as the subjects of rights, when the law selected a certain number of human beings and attributed rights to them, and to them only. In the same way the law selects a certain number of groups of individuals and by incorporating them points them out as the subjects of legal rights. Nevertheless the existence of the group apart from, and outside of, the law may be just as real as the existence of the individual apart from, and outside of, the law in systems of law which do not concede a legal personality to every human being.

Certainly the existence of a slave as a human being in the Southern States prior to the Civil War was just as real as the existence of the freedman whose personality was recognized by the law was after the Civil War. Whether he was a slave or free was a matter of law, and he was a human being in any event. So I should say about a church. Its existence as a church has nothing to do with the law. Its existence as an ecclesiastical corporation having the benefit of capacity to sue, and be sued, in the courts and hold legal title to property proceeds from, and is dependent on, the law.

You might read on this subject Laski, *The Personality of Associations*, 29 Harvard Law Review, 404; Freund, *The Legal Nature of Corporations* (1897); Maitland, *Introduction to Gierke's Political Theories of the Middle Age*.

I might add that the category of religious corporations as distinct from ordinary corporations is thoroughly recognized in our law. You will find it in Blackstone's *Commentaries*, and so far as I know, no one has ever conceived that a religious corporation was exactly on the same footing, for instance, as a bank or a railroad company.

Yours very truly,

ROSCOE POUND. T. G.

Humanizing Christ.

One of the most insidious by-products of Modernism is its tendency to take the content out of the Gospel while retaining to a large extent its phraseology. It is a well-known fact that the exponents of Modernism are ready enough to speak of the "divinity" of Jesus, but evade the issue of His "deity." This tendency is becoming manifest lately in a particularly alarming manner, in the obvious attempt to "humanize" Christ. The in-

sistence of the Scriptures on the godhead of the Savior is quietly ignored, but the emphasis is placed, with increasing force, on the humanity of the Redeemer. The idea apparently is to bring Jesus as close to the believers as possible.

There is a real danger that those pastors who are reading and studying a good deal of the modern literature in the American field will be infected with this tendency, so that they also forget the fundamental fact of the eternal godhead of Jesus and speak of Him only as our Brother and Friend. As true as this statement is, it should always be preceded, or at least accompanied, by some clear reference to the deity of the Savior.

P. E. K.

The Doctrinal Content of Luther's Hymns.

The hymns of Luther have been studied from many angles, from that of the dates of their composition and their history, from that of their sources, from that of their poetical form, from that of their importance and influence, and others. (See, *e. g.*, G. Koenig, *Dr. Martin Luthers geistliche Lieder*; G. F. Lambert, *Luther's Hymns*; Julian's *Dictionary of Hymnology*; "Luther's Use of Medieval Hymns," in *CONC. THEOL. MONTHLY*, II, 260 ff.; St. Louis edition of Luther's works, X, 1422 ff.) But every one who wants to appreciate Luther's hymns properly will do well to make a special effort to understand the theological, or doctrinal, content of these masterpieces of hymnody. An unusually fine monograph on this subject has just appeared from the presses of Vandenhoeck and Ruprecht in Goettingen, the work being done by Christa Mueller. It is clear that the author is well equipped for the work and brings into it a sympathetic understanding of the Reformation and the importance of Luther.

P. E. K.

The Famine under Claudius, Acts 11, 27—30.

On this passage, concerning which scholars were in doubt for many years, since there did not seem to be sufficient evidence from history with reference to a universal famine, Kenneth Sperber Gapp of Princeton Theological Seminary has a six-page note in the *Harvard Theological Review* (Vol. XXVIII, No. 4), in which he offers the result of his investigations on "1) the Egyptian famine, 2) the Judean famine, 3) the universal famine, and 4) the accessibility to Luke of definite evidence for the general famine." He shows that "the Egyptian famine may be dated in the year 45 on the evidence of the recently published documents from the register of the Grapheion at Tebtunis." The Judean famine is referred to by Josephus, showing that it occurred either in 46 or 47. The general famine really consisted in a shortage of grain and its consequent high price, due to the conjunction of the Egyptian and Syrian failures of the harvest. This preceded the Judean misfortune. Luke had access both to the lists of the annual revenue of the provinces and to the reports of the grain merchants. In addition, we should say, the fact of inspiration precluded any mistakes in historical data. The last sentence of the article reads: "We conclude therefore that the evidence of official documents among the papyri from Egypt and of the independent sources, Pliny and Josephus, so supports Luke's account of the universal famine that the accuracy of the statement can no longer be challenged."

P. E. K.