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Ein Prediger muss nicht allein weh-
den, also dass er die Schafe unter-
weise, wie sie rechte Christen sollen
sein, sondern auch daneben den Woel-
fen wehren, dass sie die Schafe nicht
angreifen und mit falscher Lehre ver-
fuehren 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

Miscellanea

Zu 1 Kor. 7, 14

Über diesen Vers laufen des öfteren Anfragen ein, nicht sowohl wegen der Schwierigkeit, ob sich hier etwas Geschichtliches über die Kindertaufe feststellen ließe, als wegen der Worte „heilig“ und „geheiligt“. Die Kommentare haben über den Vers zum Teil recht lange Ausführungen. Aber wenn wir alles kurz zusammenfassen wollen mit Absicht auf die Hauptschwierigkeit, die ἅγιος und ἁγιαζεν bieten, so ergibt sich das Folgende. Schnedermann (in *Strack-Böckler*) ist jedenfalls der Lösung am nächsten gekommen, wenn er schreibt: „Die Anschauung nähert sich der alttestamentlichen: es wird eine Art levitischer Reinheit gesetzt; Gegensatz: ἀκάθαρτος.“ Wir haben also das Verbum und das Adjektivum nicht so aufzufassen, als enthielten sie den Begriff „wesentlich heilig“, was ja gänzlich ausgeschlossen wäre, noch den Begriff „geheiligt“, nämlich durch die Veröhnung Christi. Es handelt sich hier vielmehr um den Sinn von ἅγος, „von profanem Gebrauch abgesondert“, also der göttlichen Weihe mitteilhaftig. Der Gatte, der ein christliches Gemahl hat, ist eo ipso im Bereich, in der Atmosphäre, des Christentums, und das gilt sonderlich auch von den Kindern. Diese sind freilich nicht durch ihre leibliche Geburt von einer christlichen Mutter oder durch ihre Zeugung von einem christlichen Vater rein in dem Sinn, daß sie Gottes Kinder sind, sondern sie sind wenigstens in dem Kreis der Wirkung des Christentums und in dieser Hinsicht abgesondert von dem ausgesprochenen Heidnischen. Dazu mag noch der Gedanke kommen, den Robertson ausspricht: „If either the husband or the wife is a believer, the marriage is holy and need not be set aside.“

B. C. S.

The Meaning of the Common Service

Although there are at least three fairly comprehensive and satisfactory explanations of the Common Service on the market, so many inquiries are received that it may be well to offer the explanation given by Loehe in his *Agende fuer christliche Gemeinden*, in a slightly abridged form. He writes:

“You have a week behind you, and a new one lies before you; between them is the day of Communion, the Sunday. You desire to approach God with the congregation. What will you, whether shepherd or sheep, have to do first? You perform what religion has always symbolized by its washings, namely, the washing of the feet which have become dusty as a result of the daily walk and conduct; in other words, you prepare yourself for the service by the Confession of Sins and the holy Absolution. Your first devotion therefore is the *Confiteor*, which cannot find a more beautiful form than the antiphonal, in which pastor and congregation comfort each other.

“The heaviest burden is laid aside in the *Confiteor*. The *Introitus* begins, and with it the particular character of the Sunday or festival day is brought to the consciousness of the celebrating Christians. To the peace of forgiveness is added festival joy. Every Sunday, on Easter

Day, etc., it is brought to you in the *Introitus*, which is most fittingly sung antiphonally.

"Cleansed from sins, relieved of the heaviest load, you enter into the celebration of the Sunday or the holiday. But life has also other burdens and sufferings, present ones and future ones. Life, death, and eternity step up with threatening mien, with all the bitter fruits and results of sin, as you proceed on your way to the sanctuary. Care arises — and constantly insists on coming. Hence the *Kyrie*, which commends all sufferings of time and eternity to the mercy of God, stands firm.

"In the *Confiteor* and the *Kyrie* mankind has placed itself before God as it was before Christmas and is and will be without Christ. Mankind stands before God *in need of help*. The Lord now immediately draws near to the needy with the strains of angelic hymns. As in the manger, so the Lord comes to the congregation in the *Gloria*. The adoration of the angels still takes place as often as the Lord comes to the place where He has established the memorial to His name.

"He comes. He is received and praised as the Triune God, to whom we approach in Christ Jesus: 'We praise Thee,' etc. There is no prayer composed by men which is loftier than this adoration of the Lord, who descends amidst His Israel's hymns of adoration.

"His gracious face is shining, but yet He remains silent, He yet listens to the address of the congregation. Therefore the latter brings together all its needs, unites its prayers, and expresses them in the *Collect* in one sentence and breath. In the *Collect* the changing thought of the Sunday or holiday penetrates the general needs of the souls still more clearly than in the *Introitus*. In one shining thought (thus at least it should be) the soul bursts into flame, whereupon, with a believing *Amen*, it flings itself in anxious expectation before Him to whom all flesh comes, because He hears prayer.

"Now the congregation is silent. But now He breaks His silence and grants to the congregation the grace of His Word. His Spirit testifies through the mouth of the apostles in the *apostolic Word*.

"A jubilant *Hallelujah* answers Him who bows down to His people. The *Hallelujah* is silenced. But the Lord goes on speaking. We hear His *ipsissima verba* in the *Gospel*. The Lord draws ever more closely to His people.

"Again a jubilant *Hallelujah* answers Him. And not only that. The hearts begin to burn through the power of the *Gospel* in the *Creed*. Instead of the torment of sin, instead of the fear of evil, instead of mere longing sighs a joyful confidence fills the souls. The congregation sits down before His face and in the *Sermon* begins the blessed *ὁμλεῖν*, the communion of the saints, who are joyful before the Lord of the Lord.

"Now we are standing, as on the first summit of the service, as on Horeb.

"And then the congregation proceeds to the Sacrament.

"She is conscious of the fact that she is the bride of the Lord, rich in Him and through Him, but rich also through others. In possession of her riches she remembers the needs and requirements of all things on earth; — wishing all men all good things, she proceeds toward the altar

with supplication, prayer, and intercession. With blessings for all she steps with true dignity before the throne of richest blessings. In connection herewith her heart is enlarged by the great thought that the Church here and beyond is only one, that the pilgrims here are one and united with all the saints in heaven, that they together with them in prayer try to hasten the day of eternal glory.

"The petition of the congregation merges in the *Thanksgiving* of the *Preface*, just as the apostle connects thanksgiving with prayer, petition, and supplication. The *Thanksgiving*, in turn, merges into the *Sanctus*, in the Trisagion of all heavens. Deeply affected by the *Sanctus*, she already sees the Lord coming for the Sacrament, — and she meets Him with the rapturous *Hosanna*.

"Without special transition the wonderful *verba testamenti* begin. He comes in the name of the Lord. God is present and the Lamb. On their knees lie the members of the congregation. Not cast down from the elevation of the *Sanctus*, but thoroughly permeated by the *Sanctus* and lifted up to the Lord, who is present, she humbles herself and prays in a lofty chorus, — commends all that is needful for us for time and eternity to the gracious hearing of the Lord God, in the *Lord's Prayer* and the *Agnus*.

"Now all trembling, all fear, which may have been aroused by the coming of the Lord is definitely conquered as the Lord offers His *peace* to His guests. A feeling of supreme well-being together with a cordial desire permeates the souls, — and then we receive *the Sacrament*.

"From faith to faith, from one level to the next, we have proceeded. There is no possibility for further ascent except by a blessed death (*Nunc Dimittis*). And so we come to the customary close of our services, searching for the transition to that which God gives to every one in his earthly calling, in preparation for heaven." P. E. K.

Race Suicide and Birth Control

On this subject two authors deserve to be heard. We quote, in the first place, from Dan Gilbert's recent book *Thinking Youth's Greatest Need*. In his challenging, trenchant way the author writes: "The war threat is not the only threat to the 'future' of the human race. It may provide a quicker suicide, but not a more effective one than that other avenue of self-annihilation which science has opened up for mankind. Biologists agree that the human race is undermining itself; like the green bay-tree, it is dying at the top. The gifted elements of the population, the educated classes, are shunning their responsibility of parenthood. 'Only the ignorant and imbecile have large families any more,' is the slogan by which the upper classes are living. One survey showed that the graduates of a certain large university, during a period of twenty years following graduation, averaged less than three quarters of one child per couple. Science has provided the means of race suicide, and 'scholarship' has given the sanction! Professors of sociology delight in making what they consider clever quips regarding the 'suspicion with which large families should be viewed.' A couple having a large family is an object of suspicion of imbecility or something worse according to this type of 'higher learning.'

"As an added incentive to childless marriages there is the narrow selfishness of this paganized age. Children are too much trouble! Increasingly we find couples who do have children refusing to assume the responsibilities of parenthood. Mothers 'who can afford it' have their children reared in hothouse nurseries. Once a week or once a month they 'visit' their offspring, but the rearing of it is left to professional caretakers and hired governesses. As might be expected, crackpot professors and scientists have given their sanction to this system. Prof. John J. B. Watson, founder of the Behaviorist school of psychology, taught in universities throughout the nation, claims that all children should be reared in institutions—'for their own good.' According to him a child reared by its parents is bound to be 'antisocial' and a meance to society. If this is true, it is strange that three quarters of our criminals are the products of institutions or of homes disrupted by divorce!

"Having put their sanction on the idea of mothers' having nothing to do with their children after they are born, mechanistic scientists are now concerning themselves with the task of making it possible for mothers to have nothing to do with their babies before they are born. Babies produced in incubators is the next step—so they tell us. As a stop-gap measure, awaiting the advent of 'incubated' babies, the 'eugenists' are proposing plans for making society into a vast breeding-farm, in which scientific principles and regulations will be observed. They claim that only about a quarter of the people are really of good enough stock to warrant, or entitle, their having children. The rest of the population should be sterilized! The one quarter, however, should be 'licensed' for reproductive purposes. Society should 'hire' them to provide the new generation for the nation.

"But we need not consider these repulsive 'scientific' ideas any further. If put into practise, they would mean an end of civilization. No human society could continue to exist on such a materialistic, mechanistic basis. The greatest civilizing force in the world has always been mother-love and the family. To destroy them would be to doom civilization." (P. 103 ff.)

Another side of the problem is presented by Dr. Mary Scharlieb in her book *The Psychology of Childhood*, in chapter VI, "The Difficult Child." The author remarks in part: "Equally disastrous to the welfare of a child is the undue spacing of a family. If children arrive at intervals of approximately five years, the parents really have to legislate for a succession of lonely children. One of the great advantages of a normal number of children in the family, say four, five, or six, is the shaping and polishing of each little pebble by the others in the bag. Children have a considerable faculty for influencing each other, for mutual discipline, and for maintaining a certain standard of nursery morality and good conduct. All these mutual adjustments are of as great value to the child as are the examples and the admonitions of their elders. Public opinion has an immense influence on all of us, and many people are kept straight, not by respect for the policeman, not by the fear of prison, but by the constant equable pressure of the opinions and views of their neighbors. In like manner the children influence each other and keep

each other straight. There cannot, however, be much mutual influence and useful discipline between the members of a family the eldest of whom is twenty and the others fifteen, ten, and five, in sequence. Every one of these individuals is, for educational and training purposes, an *only child*." (P. 89.)

P. E. K.

Men for the Ministry

What is the true situation? Recently considerable publicity has been given to the statement that there is a dearth of ministers. What are the facts with regard to the situation in the United Lutheran Church? Is it more men, more better men, or more money to place better men?

As of November 1 the following is the reported enrolment in our seminaries:

Name of Seminary	Juniors	Middlers	Seniors	Specials	Totals	Graduate Residence	Students Corresp.
Hartwick	3	3	7	3	16	12	—
Gettysburg	22	19	28	3	72	19	—
Southern	9	7	9	—	25	—	—
Hamma	2	10	9	3	24	17	—
Philadelphia	21	25	30	1	77	81	—
Chicago	9	8	11	—	28	—	40
Western	3	—	3	—	6	—	—
Waterloo	4	4	3	—	11	—	—
Saskatoon	7	1	4	—	12	—	—
Northwestern	7	4	11	—	22	1	9
Totals	87	81	115	10	293	130	49

These figures need no comment except that some of the "specials" may become graduates. It is safe to conclude that at least 115 young men will be available for churches next June.

A few years ago Dr. G. L. Kieffer told the writer that on an average there die or retire each year about 80 ministers. If the figure for those dying includes those ministers who were already retired, it is evident that fewer than 80 men are needed to replace those passing from active service.

The graduates of our ten seminaries for the past six years numbered the following:

1932, 100 1933, 123 1934, 134 1935, 112 1936, 98 1937, 100

While in 1936 there was a drop to 98 from the high of 134 in 1934, there will be at least 115 in 1938.

In the six years just noted 667 men graduated. Of these only 20 remain unplaced. That is a remarkable record in these six years.

But from 32 of our 34 synods come the reports that there are 111 unemployed and employable ministers on their rolls. Coupled with that fact must be noted the situation that these same synods have 107 vacant parishes. Undoubtedly some of these unemployed may appear to be undesirable, and some of the parishes are not able or willing to support a pastor.

The reason there are 111 unemployed ministers in 32 synods while only 20 of the 667 theological graduates of the past six years remain

unplaced, is the fact that younger men are often preferred because they can be secured for lower salaries. Many parishes have been very quick to grasp this opportunity to decrease salaries.

The fact that there can be 111 unemployed ministers and 107 vacant parishes is a serious commentary on our policy of selecting and supervising ministers and of establishing parishes. There is doubtful wisdom in the policy which surveys the country for new parish sites when we cannot adequately care for the parishes already established. Perhaps it would be well to decide first what to do about the already established parishes and ordained ministers before we lay so much stress on new parishes and more ministers.

How many preministerial students are there in our colleges? These figures have not been received at this writing. That there is a large decrease in comparison with 1930 is evident from the figures pertaining to ministerial aid granted by synods. Since many synods do not aid students the first two or three years in college, it is probable that there are more students thinking of the ministry than synodical committees realize. When the college figures are obtained, they will be released in connection with the above facts in an article in the *Lutheran*.

N. L. C. Bulletin

