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Ein Prediger muss nicht allein wei-
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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session within fifteen days after this injunction, you will incur the greater excommunication" — be burned alive.

He added a list of forty-two errors, taken from the Pope's bull of June 15, 1520, which was to be tacked to all church doors at the time of mass.

It seems Wolsey did not like to do this; he made it plain he did it by order of the Pope and the King and the advice of bishops.

Oak Park, Ill.

(To be continued)

WM. DALLMANN

Outlines on the Wuerttemberg Epistle Selections

Reminiscere

Jas. 1:2-12

St. James is addressing his letter principally to Christian Jews living outside Palestine. His letter is not a doctrinal epistle, it is rather a pastoral letter in which he directs his readers to prove themselves true Christians. In the text before us, he shows us how we are to conduct ourselves in times of temptation.

Ye Christians, Endure in the Time of Temptation

1. *Remember the blessing of such endurance already in this life*
2. *Pray for wisdom which is necessary for such endurance*
3. *Look forward to the crown of life that will be yours in the life to come*

1

V.2. Temptation not in the sense of allurement to sin but rather trials that take the form of suffering. These Christian Jews seem to have been in the midst of persecutions of various forms — divers temptations. — We are living in turbulent times. While we do not yet suffer persecutions for the sake of our faith, as many of our fellow-Christians do, there are other trials that are inseparably connected with times of war. Selectees must part from their loved ones, loss of life, lowering of the standards of living brought about by shortages, higher prices, higher taxes, etc. — "Count it all joy when. . . ." That is hard, yet possible, Acts 5:41; 16:23, 25; Heb. 10:34, because there is a blessing in the suffering of God's children.

James mentions only one such blessing, v. 3. In tribulations our faith in the Savior of our souls is tested and exercised. If it is of the right kind, it will come out purified and refined, will result in patience, endurance, steadfastness. Rom. 5:3, 4; 1 Pet. 1:6b, 7; 4:12. Not that trials are a means of grace, but adversities cause us

to take refuge in the Word of God for comfort and find Ps. 119:103. In times of trouble, when other helpers fail and comforts flee, we nestle close and closer to the bosom of our God and Savior and say Ps. 27, 91.

Oh, ye Christians, endure in times of trials, remembering the blessing. And let your endurance be genuine, v. 4, not a mere pretense, not a mere stoical resignation. Let your endurance be permanent. Be faithful unto death.

2

V. 4. Christians need wisdom at all times and under all circumstances, wisdom properly to appraise the times and to know how to walk circumspectly, Eph. 5:15, to understand what the will of the Lord is, Eph. 5:17, to employ the proper means to the end, etc. Especially is such wisdom necessary in times of trials, for of all times they are most evil. Then especially the Christian needs wisdom from above. He is often perplexed, does not know what action to take or what to say to meet the situation properly. James tells him v. 5. Luke 11:5-13.

V. 6. A true Christian always asks in faith, in the name of Jesus, in whom alone he trusts for salvation. But here he is told to ask with firm confidence, trusting that God will give him what he needs. He must not doubt. The doubter does not know which way to turn, v. 6b. His attitude may be presented in this way: Why not *try* prayer? Perhaps it will help; if not, then nothing will be lost. What can he expect? V. 7 gives the answer. Not only that, but a double-minded man is unstable in *all* his ways. His entire Christianity is of the same kind; it is unreliable, worthless.

Ye Christians, endure in time of trials! Be steadfast in your faith and trust in the Lord. Only then will your prayer obtain the wisdom from on high that is so necessary.

3

V. 12. The crown of life is beckoning, not as reward for suffering in time of temptation but as a reward of grace to those who endure unto the end in the faith and love of the Savior. Rev. 2:10. What a crown! 2 Tim. 4:7, 8; 1 Pet. 1:4; Rev. 7:13-17.

V. 9. The brother of low degree should not deplore his sad lot in life, whatever it may be. He should rather rejoice in that he is exalted. If he is not rich in this world's goods, he is rich in the heavenly Father's grace. If he cannot boast of honor before men, he can find more than ample satisfaction in the fact that he is a child through Jesus Christ, Gal. 3:26, 27. If he cannot hope to inherit vast fortunes here on earth, he should exult in the fact that he is an heir of God through Christ, Gal. 4:7. If no golden crown rests upon his head, he knows that the crown of glory is in store

for him. The one is perishable, the other eternal. Let him rejoice that he is thus exalted.

Vv. 10, 11. Let not the rich brother glory in his wealth as though that were an enduring possession. Let him remember that he will cease to be rich when he dies and may cease to be rich long before he dies, v. 11. He must not let his wealth cause him to disregard the glorious life that lies beyond the grave. Let him rather rejoice in everything that makes him low, be that a full realization of his own unworthiness, be that the loss of his wealth in adversity. Let him constantly look forward to the crown of life that will be his if he endures in the time of temptation.

Ye Christians, rich and poor, especially when trials and tribulations break in upon you, remember Rev. 3:11. R. NEITZEL

Oculi

2 Cor. 1:3-7

"Thou hast strengthened the feeble knees, but now it is come upon *thee*, and thou faintest," Job. 4:4, 5. That was the cruel charge of Job's friends by which they pronounced him a mere fair-weather Christian. True, trial and tribulation tests people, tests also Christians. Yet even then a Christian can be cheerful.

Why Can We Christians Be Cheerful Even in Trouble?

1. *Because in Christ we have real consolation for every trouble*
2. *Because trouble and consolation have a practical purpose*

1

a) A Christian's real comfort is *in Christ*, v. 5: "Our consolation aboundeth by Christ." Paul's consolation lay not in his present or future escape from trouble, not in the hope of eventual success, not in a stoic resignation to the inevitable, but in Christ. Eph. 1:3; 4:32; Heb. 9:28. By Christ's redemptive death the Christian has security in life and death. Phil. 3:20, 21.

b) A Christian has comfort in *every* trouble, v. 4: "Comforteth us in all our tribulation." Paul had had troubles of various kinds: physical dangers, sickness, disappointments in his work, deception by false brethren, danger of death, etc. We Christians may have a similar variety of troubles: family troubles, financial troubles, troubles about the security of the future, troubles that the war will bring, etc. Yet for a Christian the assurance of his redemption in Christ, that by Christ God is to him a loving Father and he is God's beloved child, is a potent consolation which remains even when human wisdom fails to see and find a way out of difficulty. Ps. 54:7; John 14:27.

c) God's *consolation* *abounds* in proportion as a Christian's *troubles* *abound* (v. 5: "As . . . so our consolation," i. e., consolation which we received). Perhaps Paul is speaking of particular experiences which he had. Cf. 2 Cor. 12:7-9, where *unusual trouble* was balanced by *unusual revelation*: "My strength is made perfect in weakness." Other Christians have the same experiences: Where God places a heavy cross on a Christian's shoulders, He also gives strength to bear it. Many Christians who met troubles and reverses found unexpected strength and comfort of which they previously were not aware. Perhaps some Bible-passage, not fully understood, flashed forth as a gem of comfort in great tribulation. Job, who at first cursed his birthday, later exclaimed: "I have *heard* of Thee by the hearing of the ear: but *now* mine eye *seeth* Thee." Job 42:5.

d) God's consolation works *while we are enduring trouble*, v. 6: "Consolation is effectual [works] in enduring of suffering." God does not promise a Christian immunity from all trouble in this life, John 16:33, but He does promise consolation. This consolation which we have in Christ removes the sting of trouble, Rom. 5:3, 4. Cp. a drug which does not remove a sickness but takes away the pain.

2

a) The troubles of Paul were real and personal, 2 Cor. 1:8, 9: "We were pressed out of measure, above strength, insomuch that we despaired even of life; we had the sentence of death in ourselves." He could have lengthened this list of tribulations, as he did in 2 Cor. 11:23-33. But in the text he emphasizes the practical purpose of his suffering and the accompanying consolation.

b) A Christian's *affliction* is for the *consolation of others*, v. 6: By suffering affliction in a Christian manner, the Christian is to be an *example* in patient suffering and an experienced *consoler* of others. A pastor bearing affliction patiently is an example to his flock and is enabled to draw upon his own experiences in his pastoral work. So every Christian in affliction is also to be a consolation to others. Ex.: 1 Thess. 4:13.

c) Also the *consolation* which a Christian has is to be used for *consoling* others, v. 6: "Whether we be comforted," etc.; v. 4: "Who comforteth us . . . are comforted of God." Experience is a good teacher also in giving true consolation.

God granted Paul the grace to see his troubles in the proper light. Note that he writes of the *value* of his troubles, vv. 4-6, *before* he mentions what these troubles were, 2 Cor. 1:8, 9. We will also be cheerful in troubles if we look more to the consolation and its purpose than to the troubles themselves. H. O. A. KEINATH

Laetare**Heb. 10:5-18**

The Levitical order was far inferior to the New Testament; cp. today's Epistle, Gal. 4:21-31. Christ's *priesthood* excels the Aaronic, Heb. 4:14—8:13. Christ's *offering* was far more glorious than the Levitical offerings, chaps. 9 and 10.

The Perfect Sacrifice**1**

It met all the Old Testament requirements.

In the "Old Testament" Law predominates. The Law is always both *mandatory* and *punitive*. The Levitical offerings, prescribed for people of the Old Testament, were ordained either to give the Israelites an opportunity to show their obedience and love to God, *e. g.*, the peace-offerings, tithes, observance of Sabbath, or to remove punishment for transgression, *e. g.*, trespass and sin-offering.

1. But the Levitical cultus could not meet the mandatory character of the Old Testament because God can never be satisfied with a mere perfunctory offering, vv. 5a, 6. Cp. 1 Sam. 15:22; Ps. 50:8, 9; Is. 1:11-13, 16, 17; Hos. 6:6; Micah 6:6-8. Therefore, even while the Old Testament was still in full force, the Messiah promises that He will render a perfect offering by meeting all the demands of the law. This is usually called the *active obedience*.* Vv. 5b, 7, 9. Cp. "Mine ears hast thou opened," Ps. 40:6, and "a body thou hast prepared." The God-man has a keen ear for God's holy demands laid down in the Law and a willing body to fulfil these demands with every faculty of His heart, soul, mind, and body. Matt. 5:17, 18; 3:15; Luke 2:27. His delight is to do the Father's will (First Table), John 4:34; 5:30; 6:38; Matt. 26:39, 42, and to love his neighbor, Luke 2:51; Matt. 17:24 ff.; John 19:26; miracles. The "It is finished" applies also to the active obedience.

2. The Levitical sacrifices could not remove the punishment for transgressions of the Law, vv. 8, 11. The Old Testament sacrifices could only awaken a realization that sin and guilt are real and must be removed through a satisfactory atonement. Ps. 51:16. — Therefore Christ must offer His holy obedience, not only in life but also in suffering and death, vv. 10b, 12a. Cp. 2 Cor. 5:21; 1 Pet. 1:19; Gal. 3:13; John 1:29; 1 Cor. 5:7. Christ fully accomplished what was typified by the goat of the sin-offering and the scapegoat. Lev. 16. He is made sin for us and therefore must suffer the consequences of sin. His death is the perfect offering. He has fulfilled all requirements of the Old Testament, even such details as Heb. 13:11, 12. Therefore

* Engelder, Th., "The Active Obedience," C. T. M., I, 810; 888.

2

It ended the Old Testament dispensation.

The First Covenant was based on laws, moral and Levitical. But the inefficacy of them is apparent from the need of daily repetition. The first dispensation, glorious though it was, must make room for the more glorious one, vv. 9b, 16a. Christ's twofold sacrifice (active and passive obedience) has ended the First Dispensation. Rom. 10:3.

1. Christ's offering is for us. a. The active obedience was necessary. God's demands must be met—not by remorse over past failures, nor by actual punitive measures—by perfect obedience. Man cannot be declared just until the Law is actually fulfilled. Therefore, Christ willingly became subject to the Law, though He was Lord of the Law. Phil. 2:7, 8; Gal. 4:4, 5. Christ's active obedience was voluntary and therefore has vicarious value. Rom. 5:18, 19. (Karg and Fischer held that Christ's active obedience is of no value to man because the incarnate Son of God was obligated to fulfil the Law. Article III of the Formula of Concord shows the vicarious value of Christ's active obedience.) — b. The passive obedience, v. 12; Gal. 3:13, He was made a curse in our stead (*hyper*), Rom. 8:3; 2 Cor. 5:14, 21. Thus in life and death Christ rendered perfect satisfaction to the mandatory and punitive character of the Law.

2. Christ's sacrificial obedience is ours, vv. 10, 14, 17; sanctification in the wider sense. We now have the holiness required in Heb. 12:14, for we have put on Christ's righteousness, Gal. 3:27 (Luther's sermon on St. Thomas' Day, St. Louis, Vol. XI:1962 ff.). The righteousness of Christ is our glorious dress. Examples: Christ's courageous cleansing of the Temple, Christ's prayer for His enemies on the cross, His sympathy over Jerusalem is *our* righteousness. — Not only has every demand of the Law been fulfilled, but all threats have been silenced, for the punishment of our sin has been removed, vv. 12, 17. Christ conquered man's enemies, the Law with its threat, curse, and dominion, Satan and hell. His victory is ours, His spoils are ours through faith, vv. 15, 16, engendered by the Word. Col. 2:14.

No more tithes, sabbaths, new moons, jubilee years, festivals, propitiatory sacrifices, v. 18. Our Old Adam, perfunctorily observing religious ceremonies, mechanically praying and going to church; the Adventists with their sabbatarianism; the Roman Catholics with their mass and commandments of the Church are still in the Old Testament, which, however, has been ended. There are no more sacrifices for propitiation, only sacrifices of gratitude for mercies granted by the Holy Trinity. Rom. 12:1.

F. E. MAYER

Judica

2 Cor. 5:14-21

This is the last Sunday before Holy Week with its impressive narrative of Christ's *passio magna* and His glorious resurrection. Who is that Christ who died and rose again, and what is He to us? The Jews tried to stone Him when He attested His deity (cf. Gospel Lesson); shall we also refuse to accept His Gospel? If we do so, we shall be lost eternally, for He is "the Mediator of the New Testament" by whose death we have the promise of eternal inheritance (cf. Epistle Lesson). For the strengthening of our faith let us consider

Christ, Our True Savior

1. *Because He died for us*
2. *Because He applies to us the merits of His death*
3. *Because He sanctifies us unto a new, holy life in Him*

1

Christ's death is the central thought of our pericope; with it the text begins and ends, vv. 14, 21. a. Christ's death is a fact, vv. 14, 15, a well-attested fact, Matt. 27:50 ff. — b. Christ's death was *vicarious*, v. 14: "One died for all"; v. 15: "He died for all" (how great this emphasis!); v. 18: "God hath reconciled us to Himself by Jesus Christ"; v. 19: "God was in Christ . . . unto them"; v. 21: "He hath made . . . in Him." Christ died in our place, bearing our sins, thus bringing about a state of reconciliation between the holy God and sinful man, changing God's wrath into love. Is. 53:1-6. — c. Christ's death was *necessary*, v. 14: "Then were all dead," in trespasses and sins, spiritually dead. (Cf. Eph. 2:1-5.) — d. Christ's death was for *all*, vv. 14, 15, 19 ("the world"); His redemption is universal, just as God's grace is universal. It includes *us*!

What a great mystery of godliness! (1 Tim. 3:15.) All the prophecies and types of the Old Testament here find their glorious fulfilment! (Heb. 9:11 ff.) Believe this divine message of salvation. Acts 4:12.

2

Christ, our Savior, *applies to us the merits of His death*. Since by nature we are dead in sins, Christ not only had to secure forgiveness of sins, life, and salvation for us, but He also had to apply these precious gifts of salvation to us, v. 18: a. The reconciliation; b. the ministry of reconciliation; and both are *sola gratia*: "All things are of God." Note further v. 19c: "And hath committed unto us the word of reconciliation," *i. e.*, the Gospel, which, together with the Sacraments, is the divinely appointed means by

which He engenders and strengthens faith in us, Rom. 10:17, and through faith bestows upon us forgiveness of sins, life, and salvation. This Word is proclaimed by His ministers, who in His name beg their hearers to accept His salvation, v. 20. True, by nature no man can accept the Gospel, 1 Cor. 2:14; Rom. 8:7; but by this very Gospel-preaching the Holy Spirit works faith and thus regenerates men. (Cf. Mark 1:14, 15; John 1:29; 11:43, 44.) For Baptism explain 1 John 3:5, 6; for the Lord's Supper, Matt. 26:28 and parallel passages.

What a gracious Savior Jesus is! He secured redemption for us, and He applies this redemption to us by the means of grace. The Good Shepherd laid down His life for the sheep, and now by His voice brings in His sheep. (Cf. John 10:11 ff.) In our text this application of Christ's merits is ascribed to God; but it is Christ's work no less than that of the Father and the Holy Ghost. (Cf. 1 Pet. 2:24, 25; 2 Cor. 5:14: "The love of *Christ* constraineth us.") Let us, then, gladly accept the salvation which Christ offers to us in the means of grace.

3

Christ, our true Savior, *sanctifies us*. Upon justification follows sanctification, v. 14. Christ's love to sinners, both His redeeming and gathering love, induced the apostle to love Him and to labor, that also others might be moved to love and follow Him. (Sanctification, revealed in witnessing unto Christ.)—And why? In v. 15 the apostle states the general principle of sanctification: The believer's entire life is lived in consecration to Christ, moved by love and gratitude.—And why this consecration? The believer in Christ is a new creature (v. 17) and therefore judges not after the flesh, i. e., not according to carnal reason but according to his new spirit of faith and love. According to this new spiritual principle he judges no man according to his outward condition or connection but only according to his relation to Christ; indeed, according to this new spiritual judgment he judges Christ Himself, not carnally, as unbelievers do, but spiritually, as his only Savior and only Lord, whom he must serve with holy joy and willing obedience. There was a time in Paul's life when he judged Christ as his greatest enemy; now he judged Him as his divine Lord. Through faith in Christ man thus becomes a new creature, sanctified by Him unto grateful witness-bearing, unto joyful living for Jesus, and unto the right, spiritual judgment in all things. Also this blessing of sanctification comes from Christ, for it is the fruit of the Gospel, worked by His Holy Spirit. To Christ, our Savior, we then owe our redemption, the message of our redemption, our

faith in the redemption, and our sanctification as redeemed children of God.

Does the love of Christ constrain you to live unto Him? Do you by word and deed testify unto Christ? Do you judge all things according to the new spiritual judgment which you have by faith? Do you in all things prove yourselves new creatures in Christ? Dear Lord, forgive us our sins and grant us new grace for true holiness!

J. THEODORE MUELLER

Palm Sunday

Is. 45:22-25

Palm Sunday! A host of memories rise in our soul. Remember your confirmation day? Remember the awe you felt at the solemnity of the occasion? You confessed your faith before many and pledged faithfulness to God. Remember the gripping words of encouragement your pastor spoke on that day, "Hold that fast which thou hast, that no man take thy crown," Rev. 3:2. Are these words still alive in your soul? Do not forget that your salvation is at stake.

Why Must We Remain Faithful to Our Lord?

1. *Because in Him alone is our righteousness*
2. *Because in Him alone is our strength*

1

V. 22. We have here a solemn declaration of our Lord Jesus. The Messiah is speaking here; see chap. 44:22. This declaration is addressed to the ends of the earth, to all nations. Everyone should look to Him for his salvation, and to Him alone. For He is God; there is no other God; there is no other who could save us. Acts 4:12; 1 Tim. 2:5.

Man cannot save himself. Yes, he continues to make the attempt from generation to generation; he is legalistically minded. He is hopelessly blind as to his condition. He is dead in sins. His will is at odds with God's will; his reason, his will, his heart are corrupted. His case is entirely hopeless as far as he is concerned. The fetters of sin with which Satan has enslaved him are too strong for him; he cannot break them. Indeed, he has no desire to break them because also his will is captive. Thus man in himself is without hope; he faces nothing but death and eternal damnation.

Into this terrible darkness of utter hopelessness comes the marvelous voice of the merciful God: "Look unto Me," etc. The Lord, almighty God Himself, in His infinite pity decided to go into battle for us. The Lord became man and as the God-man shed

His blood, died on the cross. He atoned for our sins; He satisfied the demands of God's holy Law. Thus salvation was prepared.

V. 23. He has accomplished it. And now His word goes out into all the world, a word true in itself because it is God's word, yet for our benefit secured by a divine oath. 1 Tim. 1:15. This word which none can gainsay assures us that our Lord conquered our deadly foes, triumphed over all our enemies, and is now the sole Ruler and Lord of all, before whom every knee shall bow, either in willing, glad submission, or compelled by irresistible force, as on the Day of Judgment.

V. 24. Thus in our Lord is our salvation, in Him alone. No one comes to the Father but by Him. If you wish to be saved, you must learn to say: "In the Lord have I righteousness." "Jesus, Thy blood and righteousness my beauty are, my glorious dress." That is the language of faith. Faith takes and holds the salvation that the Lord prepared. Faith is the looking up to the Lord. Faith is discarding all thoughts of self-help, of merit, yea, of unworthiness, etc., and clings to the Lord with fearless confidence. "Just as I am, without one plea," I, a sinner, go to the Lamb of God for my salvation. In my Lord Jesus alone, therefore, have I salvation. This being so, we must remain faithful to Him.

But are we able to remain faithful? Yes, for in the Lord have we strength.

2

V. 23b. There are such as are incensed against Him. The self-righteous hate Him, for the idea that only in Him is their salvation is humiliating; it hurts their pride. The worldly-minded hate Him because He disturbs them in their sinful joys. All the Pharisees and all the Pilates hate the Savior of mankind and fight Him with all they have, ridicule, disdain, force, etc. 1 Cor. 1:23. But they will be put to shame. The day will come when they, too, must acknowledge Him to be the Lord and His word to be true. Too late!

But right here is the disturbing thought: If others can be against the Savior, what assurance have we, who by nature are just as bad as they, that we will remain faithful to the Lord? When we review the evil forces who are seeking our downfall, such as the devil (Eph. 6:12; John 8:44; 1 Pet. 5:8, 9), the world (John 15:18; 16:20; Luke 10:3; Acts 20:29), and our flesh, Rom. 7:24, and take stock of our own resources and strength, the outlook becomes extremely dark and hopeless. We cannot remain faithful by our own strength. Left to ourselves, we would soon become the helpless prey of our enemies, like King Saul, Judas, Demas, and others.

But, thank God! our remaining faithful does not depend upon our own strength. The Lord wants us to say: "In the Lord have I strength." That means that the Lord Himself promises to be our strength in the fight against our enemies. He has sent the Comforter, who will through His Word and Sacrament keep us by His power in the one true faith. The Lord will be with us alway, even unto the end of the world. No one shall pluck us out of His hands.

The gates of hell shall not prevail against us. Clinging to Him in faith, we shall be able to avoid the snares of Satan, flee the flesh-pots of Egypt, conquer our flesh. But we must look only to the Lord, for in Him alone is our strength. He will see to it that every one of the seed of Israel (v. 25), every member of His flock, every believer, shall be justified and enter the glory of eternal life. Therefore we must remain faithful to the Lord.

H. J. BOUMAN

