

# Concordia Theological Monthly

Continuing

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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 verfuere. 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

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## Theological Observer — Kirchlich-Zeitgeschichtliches

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### The Graduate School and Pastors' Institutes of Concordia Seminary, St. Louis, Mo.

The Graduate School of Concordia Seminary is anxious to carry out Synod's resolution to provide opportunities for advanced theological studies. A twofold program has been arranged, the one on the graduate level and leading to theological degrees, the other in the nature of pastors' institutes.

#### I. The Graduate School

The Graduate School is conducted by the faculty through its committee on Graduate Studies and through its Extension Division. The work in this school may be done in residence or by correspondence.

1) The Graduate School is in session throughout the regular school year. During the 1941—1942 school year the program was arranged to meet the needs of candidates for the foreign mission fields and for pastors in the St. Louis area. The following courses were offered: Biblical Theology (Dr. Wm. Arndt), Comparative Religions (Dr. P. E. Kretzmann), History of Missions (Dr. F. Brand), Mission Methods (Rev. O. H. Schmidt), The History of the Orient (Prof. A. M. Rehwinkel), Chinese Language Study (Prof. A. T. Koehler, formerly missionary in China), The Pastor and the Modern World (a faculty committee assisted by Revs. W. Birkner, Paul Juergensen, V. Gloe as guest lecturers).

2) The spring term, April 13 to May 22, is planned especially for pastors who can establish residence in St. Louis or who live within driving distance of the seminary. The class schedule is arranged to meet the convenience of the nonresident pastors. The following courses are offered this spring: Biblical Theology, The Pastor and the Modern World, and Preaching on Epistle Lectons (Prof. R. R. Caemmerer).

3) The faculty will conduct a summer school at River Forest for the third season, June 29—July 16. During the first week classes will meet every day from Monday until Friday in connection with the proposed Pastors' Institute; during the second and third weeks sessions will be held on Tuesdays, Wednesdays, and Thursdays. Two courses will be available: Interpretation of the Epistle to the Hebrews (Dr. Th. Laetsch) and Parables of our Lord, stressing the social customs (Dr. A. W. Klink). Pastors who wish to spend the three weeks in full-time study (six days a week) may enroll in courses described in the catalog of the Concordia Teachers College Summer School. Tuition fees and charges for room and board are held to a minimum.

4) The Extension Division is in charge of Dr. P. E. Kretzmann, and enrollment in courses offered by correspondence may be effected at any time.

#### II. Pastors' Institutes for 1942

Concordia Seminary is co-operating with the following local groups in arranging pastors' institutes:

1) St. Paul's College, Concordia, Mo., June 9—12, Prof. L. Spitz in charge. The following program will be offered: The Concept of Sin and

Righteousness in the Psalms (Dr. G. V. Schick); Introduction to Early Church Music (Dr. Theo. Hoelty-Nickel, Director of Music at KFJO); Nature Study (Prof. W. Eifrig); Lectures on our Army and Navy Work (Chaplains in the service).

2) Concordia Teachers College, River Forest, Ill., June 29—July 3. The program of the institute is integrated with the Pastors' Summer School, and the lectures of Drs. Klinck and Laetsch are offered to the members of the summer school and the institute. In addition to these two series of lectures Dr. E. C. Kiessling of Watertown, Wis., will present five lectures on Martin Luther and five on American Fiction. Registration should be made with Prof. O. W. Kraeft. Tuition for the Institute is \$5.00. Room and board may be obtained at the college.

3) Bethany College, Mankato, Minn., July 6—10. This institute is arranged for the pastors of the Missouri, the Wisconsin, and the Norwegian synods. Prof. J. P. Meyer of Thiensville will interpret the first seven chapters of 2 Corinthians; Dr. J. T. Mueller will offer lectures in the field of apologetics, the theme being The Christian Ministry in an Unchristian World; and Prof. A. M. Rehwinkel will lecture on the Pastor and Social Psychology. Prof. Carl S. Meyer of Bethany College will serve as dean.

4) The institute at Grafton, Ill. (Pere Marquette State Park), Aug. 23—28, is planned to meet the needs of pastors and teachers. The afternoons are devoted to recreation. Detailed information may be obtained from Rev. M. J. Schliebe, Litchfield, Ill.

5) The institute at Mt. Morris, Wis., Aug. 17—22, will offer opportunities for study and recreation. The Rev. M. Strasen, Milwaukee, is in charge.

6) Petit Jean Mountain, Ark., Aug. 17—20. Dr. Haentzschel will lecture on Applied Psychology for Pastors, and Professor Eifrig will speak on Nature Study. Additional information may be obtained from the Rev. A. H. Schleeff, Fort Smith, Ark.

7) Information concerning the institute at Saginaw, Mich., for pastors and teachers, Aug. 17—20, may be obtained from the Rev. H. A. Mayer.

The Rev. W. C. Fleischer informs us that an institute will be conducted at Lake Okoboji, Iowa, July 20—26. Pastors in the area of this Walther League Camp are asked to write to Pastor Fleischer for detailed information.

St. John's College, Winfield, Kans., is arranging the third annual Walther League and Church Workers' Institute, June 8—13. According to announcements this institute should appeal to all types of church workers. Prof. G. A. Kuhlmann will send information to all who are interested.

Dr. O. P. Kretzmann will release information concerning the Valparaiso Summer School in the school's official bulletin. F. E. MAYER

**A New Religion for Methodists.**—*The Christian Beacon* (Feb. 26, 1942), under this title, publishes a well-deserved criticism of the new theology set forth in the *Abingdon Quarterly* (Oct.—Dec., 1941), the "new Sunday-school Literature for the use of the entire Methodist

Church," which, as our readers recall, was recently united into one body. When the church union took place, provision was made that there shall be "one complete, co-ordinated system of literature published by the Methodist Publishing House for the entire Methodist Church." The "co-ordination" took place in such a way that all distinctive Christian tenets were suppressed and Modernism was given full and unhindered sway. To prove this, *The Christian Beacon* points out a number of facts. The particular issue is entitled, "Some Great Christian Teachings." Here are some examples of the "great Christian teachings."

1) *Salvation*. "The Christian life is, after all, a way of becoming like Jesus, as he is like God." "So Jesus offered the way of service and love and unselfish usefulness. That is what he meant by 'salvation.'" Writes the *Beacon*: "The Gospel that Christ's substitutionary death and atoning blood provides all men with the only means for the remission of their sins, the only escape from hell fire, and the only way to heaven is baldly and consistently rejected."

2) *Fatherhood of God*. "Jesus made it clear that he (God) was the Father of all mankind, which seemed to follow pretty clearly the idea that he had created all the races of men." Writes the *Beacon*: "Jesus never taught anything of the kind. He never taught other than that God was the Father of those who accepted sonship by coming to Him through the propitiation made by His Son."

3) *The Person and Work of Christ*. "Jesus was human. I think that often too much emphasis is placed upon the fact that Jesus was more than human and too little upon the fact that he was human." "John tells us that God sent His Son into the world because He loves us. Don't ever forget that. Don't let anyone ever mislead you about that. Jesus did not come because God was intending to punish men terribly for their sins and could only be prevented from doing so by having someone killed like a helpless sheep. Not a bit of it! Jesus came because God loves us and wanted us to know what love could be like among men by actually seeing perfect love in a human being. This is the real story of what we call the incarnation, meaning that God, in Jesus, was made human." This misrepresentation is so gross that we shall not quote from the long refutation which the *Christian Beacon* offers its readers.

4) *The Holy Trinity*. "After the Ascension the disciples found that what Jesus had told them and promised them really did come true. When they were doing the work of the Kingdom, they felt the presence of God with them and within them as the deepest reality of their experience. They referred to the presence of God as 'being in the Spirit,' 'the Spirit of Jesus,' or, most commonly, 'the Holy Spirit.' Later, theologians, anxious to have a neat and orderly explanation for everything, developed the doctrine of the 'Trinity' in which some of the things they said sounded strangely, as if God were not truly one God but three gods. I suppose no man ever lived who could understand everything that was said about the Trinity."

5) *Sin*. Of sin it is said: "That makes sin something entirely different from breaking laws." To this the *Christian Beacon* replies: "This flat contradiction of the Bible's definition of sin needs no other comment than to quote from the Word of God: 'For sin is the transgression of the Law' (1 John 3:4)." From the second quarterly (Jan.—Mar., 1942)

the *Christian Beacon* quotes the following taken from the lesson of the temptation of Christ by Satan: "Now you can see that this was a struggle that went on within the heart of Jesus. It was not a battle between Jesus and some other person. The old pictures of Jesus on one rock and the devil on another have no place here."—The *miracles of Christ* are flatly denied, as is shown by the comment on the stilling of the storm by Christ on the Sea of Galilee: "I have an idea that when Jesus awoke and spoke with his magnetic voice, vibrant as always with the sense of the spirit over the material world, the spirits of the disciples responded with such a wave of courage that it seemed to them that the storm was instantly more quiet, even if the wind velocity might have shown no change on a wind velocity indicator." But let this suffice. When the Methodist church union was consummated, there were three Methodist bodies, in some of which there were still many believing Christians, who had their own Christian Sunday-school literature, professing the old Christian truths to which they were accustomed. Now a new Sunday-school literature has been adopted, and all Methodists in the united church are compelled to use it. They have no other choice; they must accept the modernistic views which deny sin and grace, the Law and the Gospel, in short, all the fundamentals of the Christian faith. The title of the article is indeed well chosen. A new religion has been foisted on the Methodists—the religion of Modernism!

J. T. M.

**Methodist Unionism.**—A sample of Methodist unionism is furnished by *The Christian Beacon* (March 5, 1942), which reports: "Chaplain A. T. Noland has written an article in the February 19 issue of the *Christian Advocate*, in which, among other things, he sets forth his conception of the duties of chaplains. In his article this startling statement appears: 'Every chaplain must be able to read the Ten Commandments to a Jew, say the Lord's Prayer with a Protestant, and read a 'Hail Mary' to a Catholic. If this will not develop a true sense of brotherhood, nothing will.'" To this the *Christian Beacon* replies very aptly: "The Apostle Paul's Spirit-inspired conception of the ministry is so different! Paul preached as one who was 'allowed of God to be put in trust with the Gospel,' and he preached the Gospel, 'not as pleasing men, but God, which trieth the hearts' (1 Thess. 2:4). How inadequate the reading of the Ten Commandments to meet the needs of a Jew lost in sin! It is not possible for the Law to give life, nor is it possible to be justified by the Law in the sight of God. 'But that no man is justified by the Law in the sight of God is evident: for the just shall live by faith, and the Law is not of faith' (Gal. 3:11, 12). What all unsaved (rather, all unconverted) Jews need is the Gospel, 'for it is the power of God unto salvation to the Jew first' (Rom. 1:16).—The Lord's Prayer has much in it for the believer but nothing for the unbeliever. The first words, 'Our Father,' necessarily imply that this prayer is only for those who have received the Lord Jesus Christ as Savior and thus have received 'the power to become the sons of God' (John 1:12). An unsaved (unconverted) Protestant likewise needs the Gospel.—As far as reading a 'Hail Mary' to a Catholic is concerned, it is hard to understand how a man called

of God to preach the Gospel could in sincerity read to anyone the following words which are found in the 'Hail Mary': 'Holy Mary, Mother of God, pray for us sinners now and at the hour of our death.' An unsaved (unconverted) Catholic boy needs the Gospel, and if he is saved (converted), he needs no other intercessor than the Lord Jesus Christ. May God raise up chaplains who will feel the burden of lost souls among our boys and will give them the Gospel message of God's redeeming grace through the blood of the Lord Jesus Christ!" In support of what *The Christian Beacon* writes, we may add that soldiers and sailors looking for personal assurance of faith in the crisis through which they now pass are not satisfied with modernistic Unionism, but crowd the service centers where the Law and Gospel are preached to them by genuine Christian chaplains. J. T. M.

**The Dry Rot of Pacifism.**— Under this heading *The Calvin Forum* (March, 1942) uses very strong language against modernistic pacifists who under the plea of religion oppose the military service which they owe their government and country as citizens and which has always been readily granted by believing Christians on the basis of such passages as Rom. 13:1 ff. and others. (Cf. Art. XVI: "Of Civil Affairs," A. C., *Trigl.*, p. 51.) *The Calvin Forum* writes: "Pacifism is not the innocent thing many people—especially religious people—silently assume it to be. Pacifism is refusal to defend the country that gives one protection. Pacifism is refusal to bear arms under all circumstances. Pacifism is not a 'weakness' in a Christian brother that one ought to bear. The pacifist is actually a traitor to his country. . . . Pacifism is a crime against one's nation and fellows. It is an outrage to refuse to defend one's loved ones, one's country, and the spiritual and moral values for which it stands. It means disobedience to one's country, but no less disobedience to God, who teaches us in His Word that the magistrate does not bear the sword in vain and that we must obey the higher powers as ordained by Him." In the course of the editorial the writer says: "I accuse such a paper as *The Christian Century* of being one of the most subversive influences in this critical situation in which we as a nation find ourselves."

The writer, of course, does not regard all pacifists as being equally guilty. Many have been misled by "specious arguments, by sentimental twaddle, by distortions of the teaching of our Lord, and of the New Testament." But he asks all pacifists at this time to consider the scathing rebuke which "America's greatest hero," General Douglas MacArthur, wrote in comment upon the pacifist attitude of thousands of clergymen: "My predominant feeling with reference to the majority of the replies received by your paper from 19,372 clergymen is that of surprise—surprise at the knowledge that so many of the clergymen of our country have placed themselves on record as repudiating in advance the constitutional obligations that will fall upon them equally with all other elements of our citizenship in supporting the country in case of need. To exercise privilege without assuming attendant responsibility and obligation is to occupy a position of license, a position apparently sought by men who do not hesitate to avail themselves of the privileges con-

ferred by our democracy upon its citizens, but who in effect proclaim their willingness to see this nation perish rather than participate in its defense. Another surprise comes in the revelation that so many seem to be unfamiliar with the struggle of mankind for the free institutions that we enjoy. Magna Charta, the Declaration of Independence, the Emancipation Proclamation, the rights of small nations, and other birthrights of this generation have been bought with the high price of human suffering and human sacrifice, much of it on the fields of battle. I am surprised that men with clear and logical minds confuse defensive warfare with the disease which it alone can cure when all other remedies have failed. Do they not know that police systems and armed national defense are the human agencies made necessary by the deep-seated disease of individual depravity, the menace of personal greed and hatred?"

On this stinging reproof of General MacArthur *The Calvin Forum* comments: "These words of the hero of the Philippines, as sound in their theology as in their common sense, may well burn into the consciences of the pacifists in this country. Against the background of the tragedy and the heroism of the Bataan Peninsula, where a great leader is fighting their battles, the contemptible character of the spurious and anti-Christian teaching of these pacifists stands out in bold and shameful relief." The words of the editorial are indeed severe, but certainly no other language suits the occasion. The traitorous pacifism of Modernism is opposed both to God's Word and the duties which citizens owe their country. Lutheranism is one with Calvinism in condemning this counterfeit pacifism. J. T. M.

**Regarding the Name of Synod.** The committee appointed by Dr. J. W. Behnken to consider the question of changing the name of Synod had its preliminary meeting. This committee, consisting of the Rev. J. H. Meyer, Rev. Harry E. Olsen, and Mr. George Eigel, resolved first of all to serve as a clearinghouse for ideas on this question. Accordingly, this appeal herewith goes forth to our membership to send in arguments for and against the change of the name of Synod and then especially also to offer suggestions and proposals for a new name, adequate and appropriate and truly representative of our historic position. The whole matter is apparently of considerable interest and certainly would prove to be of far-reaching importance if a change in name should be effected. The committee therefore looks forward to generous counsel and willing suggestions from the brethren. All correspondence should be directed to the secretary: Mr. George Eigel, 208 North Broadway, St. Louis, Missouri.

**Brief Items.**—The *Bible Society Record* announces that, while in no language was the whole Bible published for the first time in 1941, two New Testaments appeared in languages not used for this purpose before. The languages are Ngandu, spoken in Belgian Congo, and Wa, spoken in Burma. Thus even now, while the trumpets are calling men to war, the Gospel of true peace is being spread.

Vice conditions around Army camps in Mississippi became so notorious that Governor Paul B. Johnson called for anti-vice laws and offered to clean up the State or resign after receiving authority. The Legislature replied by passing suppression measures. — *Christian Century*.

For all congregations intending to erect new buildings the following information printed in the *Christian Century* is important, "Churches along with many other types of important facilities are being called upon by the war production board to halt construction of new buildings for the duration of the war."

"The Reformers of the sixteenth century laid the ax to the root of the religious past, and their offshoots have been stunted and withering ever since. With religious authority gone, the State succeeds to its place, and ultimately we have totalitarian philosophy." So writes a contributor in *America* (Roman Catholic). He thinks Protestantism is to blame for the vanishing of proper ideals in education. We suppose he has never heard that it was Melancthon, the Lutheran reformer, who organized education in Germany. Nor is he aware of it that where Catholicism has held absolute sway, the masses have been kept in ignorance. Besides, Hitler and Mussolini do not come from Protestant but from Catholic homes.

In Southern India the Methodists were ready to establish union with the other Protestant church bodies, but the Telugu Church Council voted against the idea, and the so-called North Tamil Church Council urged that the plan be modified, and the Travancore Church Council voted in favor of the plan by a majority of only 63 present "instead of the required 75 present." It is heartening to see that according to this report of the correspondent of the *Christian Century* in India not all members of sectarian churches are in favor of union at any price.

"All joy, enthusiasm, and delight seem to have deserted the Church and gone into the concert hall, the theater, the dance hall, and the athletic arena. In our churches we remain cold, prim, and decorous. Many of our so-called houses of worship have become academic halls in which we assemble with no expectation of mystical experience, but to listen perfunctorily to an address which promises an exceedingly mild spiritual stimulus, if any at all. No one could accuse us of being intoxicated with our religion." These words occurred in an address of Dr. Gillis, editor of the *Catholic World*, New York, reported in the *Christian Century*. There is much truth in what this speaker said. Emotional excrescences, of course, would not help, but be merely adding another hindrance to the progress of heart religion.

"Do we not all need to recognize that the smallest part of education is information? A wise man, I think, once defined education as 'that which remains when we have forgotten all that we have been taught,' and is not the kernel of the matter this—that man is essentially a spiritual being and that the deepest and truest function of education must be to make him aware of his relation to the power that is outside and greater than himself and of the practical consequences that this awareness must carry with it in his daily life?"—Lord Halifax in an address delivered at the annual dinner of the Church Club of New York. — *Watchman-Examiner*. A.

#### Corrigendum

On page 279 the word ending on the 9th line from the bottom of the page should be spelled *Lutheromastica*.