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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 Woelfen *wehren*, dass sie die Schafe nicht angreifen und mit falscher Lehre verfuerehen 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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In conclusion Dr. Alleman refers to the doubts expressed by Dr. Reu after the meeting at Pittsburgh whether, if they are accepted, these Articles will be carried out in the life of the Church. He is stung by the closing remark of Dr. Reu's article: "Without doctrinal discipline (*Lehrdisziplin*) no Church can in the long run remain healthy." Any suggestion of doctrinal discipline is to him "sectarianism," a "method of securing agreement that is out of harmony with ecumenical Lutheranism, not to say, of Christianity." He suggests the possibility that "at St. Louis and Dubuque they already have a list of our teachers and preachers who will have to be excommunicated if agreement is to be secured."

On this note ends a survey which distinguishes Faith and the Confessions, which latter are "but photographs of that faith on occasions which called them forth."

Are we permitted to hope that the editors of the *Lutheran Church Quarterly* will give space to a rejoinder from the ranks of the United Lutheran Church ministry to the resurgence of General Synod Liberalism in a body which, we had reason to believe, is headed for better things?

THEODORE GRAEBNER

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## Lectures on Galatians

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### SIXTH LECTURE

### THE SOCIAL GOSPEL

Gal. 5:13 to 6:10

(*Continued*)

The saving Gospel we have been learning is also the social Gospel we shall be learning.

"Brethren, ye were called unto freedom. Only use not this freedom for an opening of the flesh." Freedom is to be used, not abused for a cloak of wickedness, 1 Pet. 2:16. A frightful abuse of freedom was that of the Anabaptists at Muenster, in Westphalia, at the time of the Reformation.

"But through love slave for each other," 1 Cor. 7:22. Here

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the official records of the Central Pennsylvania Synod contain such departures from Scriptural theology as we have noted in this article, no other synod of the U. L. C. A. has a right to protest or demand correction. The large majority which at Omaha accepted the Pittsburgh Agreement is possibly a sign of better things in the future. For the present the radicals and errorists who plainly revealed their mind at the convention will continue as members in good standing of the United Lutheran Church.

Paul's greatest pupil learned his classic paradox, heading his sweet song of *The Liberty of a Christian Man*.

A Christian is a free lord over all things and subject to no one.

A Christian is a servant of all things and subject to every one.

He says: "True preachers have as much to do in urging people to real love and really good works as in teaching true faith."

"For the whole Law has been fulfilled in one word, in this, 'Thou shalt love thy neighbor as thyself.'"

This is nothing new. God Himself had said that thousands of years ago, Lev. 19:18; Rom. 13:8-10.

Luther says: "The noblest and greatest of all works is, Love one another. The long and short of the true, perfect doctrine and Christian theology of faith and love is this, Believe on Christ, love thy neighbor as thyself. It is the shortest as to words, but in practice it is broader, longer, deeper, and higher than heaven and earth."

"But if ye bite and devour one another, take heed that ye be not consumed one of another."

"But I say, Walk by the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and Spirit strives against the flesh; for these are opposed to one another that ye may not do what things ye would — the Spirit checks the outbursts of the flesh. But if ye are led by the Spirit, ye are not under the Law," Rom. 8:4-11. That is precise and concise.

None so strong but he will be tempted by the flesh: none so weak but he may win with the Spirit. First conflict, then victory.

Luther used to comfort himself thus: "Dear Martin, your attempt to lead an angelic life without sin will come to nothing; as long as you live in the flesh, it will not give up its nature, but will rise up against the Spirit. But do not lose heart on that account, but resist the flesh through the Spirit, so that you will not fulfil the lust of the flesh; then it cannot harm you because you are in Christ." Rom. 8:1.

Dr. Staupitz, Luther's fatherly friend, used to say: "More than a thousand times I vowed to God I would become holy, but I have never kept it; therefore I'll never again vow; for I know full well I'll not keep it. So, unless God will be gracious for Christ's sake and grant me a blessed hour when I pass out of this valley of sorrow, I'll not be able to make a successful stand with my vows and good works and will be lost."

Luther calls this a proper, fine, holy, and blessed despair, confessed with heart and mouth by all desiring to be saved. For such do not rely upon their own righteousness but alone upon Christ, who alone has the title A Just God and a Savior. Ps. 143:2; Is. 45:21.

### The Works of the Flesh

The works of the flesh are plain — so plain they cannot be denied. They have been put into four classes:

1. Fornication, impurity, lustfulness.
2. Idolatry, sorcery.
3. Hatreds, strifes, jealousies, wraths, factions, splits, parties, envyings.
4. Sprees, carousings, and such like. See Rom. 1:29 ff.; 2 Cor. 12:20 ff.; Eph. 5:3 ff.; Col. 3:5 ff.

“Of these I forewarn you, even as I did forewarn you, that they who practice such things shall not inherit the kingdom of God.”

Unless they repent, they shall not enter the Kingdom of Grace on earth and so not the Kingdom of Glory in heaven, 1 Cor. 6:9, 10; Eph. 5:6.

### The Fruit of the Spirit

The Holy Spirit makes us spiritual. The heavenly Gardener planted the tree, and now the good tree brings forth good fruit, Acts 15:9; Matt. 7:17. Even if my branches bend to the ground with the good fruit, I still must say:

And every virtue we possess  
And every conflict won  
And every thought of holiness  
Are His alone.

Paul shows a cornucopia, a fruit-basket with nine fruits, arranged in three sets of three. They have distinct colors, though they blend, as in a rainbow.

#### 1. Fruit in respect to God.

- a) Love. Love of God; we love Him because He first loved us.
- b) Joy. That my joy may be in you and your joy may be made full. Rejoice in the Lord always; again I will say, Rejoice. Sorrowful, yet always rejoicing, John 15:11; Phil. 3:1, 3; 4:4; 2 Cor. 6:10. Joy in God and His love; joy in Christ and His grace; joy in the Spirit and His fellowship.
- c) Peace. Justified by faith, we have peace with God, which passeth all understanding. Peace of conscience, inward happiness, and cheerfulness.

#### 2. Fruit in respect to man.

- a) Long-suffering with frail, erring brethren, being tolerant of the intolerant, bearing the unbearable, patiently forgiving not until seven times, but until seventy times seven.
- b) Kindness of heart that shows through kind looks of the eyes, and kind words of the tongue, and kind deeds of the hand.  
“It was the way Mr. Drummond laid his hand on my shoulder and looked me in the face that led me to Christ.”

c) Goodness that shows itself in practical words of comfort and advice and in practical works of help to all men.

"He was a good man," Luke writes of Barnabas, Acts 11:24. Do you want anything better for your gravestone?

Jascha Heifetz is the world's wonder of the violin, and his is the applause of the whole musical world. Is that not enough to make him happy? No. On his thirtieth birthday he wrote: "I want to be a better man."

Anything better for you?

3. Fruit in respect to ourselves.

a) Faithfulness, reliableness. Perhaps also trustfulness — "believeth all things." George Frederic Watts, the great painter, said, "I think I am not deceived in men, but their good qualities are uppermost to me."

b) Meekness, gentleness, modesty. Meekness is not weakness. Moses was meek; who was stronger?

c) Self-control, control of desires, appetites, passions, and lusts. He that ruleth his own spirit is greater than he that taketh a city.

Melanchthon says his father ate only of one dish at table, and his granduncle, the famous Reuchlin, in his later years would not drink wine or beer but a kind of grape water called "lora" and thought his good health in advancing years due to moderation in food and drink.

Against such as these nine virtues there is no law of restraint; on the contrary, the Law enjoins such things. See 1 Cor. 13; Phil. 4:8; Is. 33:20, 22.

Be sure to note this fine fruit is to be grown by every Christian. There is no need of special wealth, special learning, special strength, special position in office or society. There is equal opportunity for all, a fair field and no favor. Professor von Harnack said truly, "Many a servant girl in Berlin knows Jesus Christ better than many a university professor."

In Plato's *Republic* the ideal man has the four virtues of "wisdom, courage, temperance, and righteousness." And in the *Meno* he says: "Virtue can come neither by nature nor by teaching; but to those with whom it is it must come by divine portion or allotment." That old pagan was wiser than some moderns.

### 1. As to myself. **Exhortations**

"They that belong to Christ Jesus have crucified the flesh with its passive passions and active lusts."

In Holy Baptism we have sworn off the service of the devil, the world, and the flesh, and we have sworn to devote ourselves wholly to the service of the Savior. The killing of the old man of

sin is an imitation of the crucifixion, and the birth of the new man of righteousness corresponds with the resurrection, Gal. 2:20; 6:14; Rom. 6:4-6; Col. 3:5; Matt. 5:29, 30. This crucifixion began when we became Christians, and it goes on as long as we are Christians, even unto death.

"If we live by the Spirit, by the Spirit let us also march" — keep step with the Spirit. The inward life will show itself in the outward life.

"Let us not become boasters, challenging one another, envying one another."

Sturdy old Luther says: "Love of vainglory is a common vice the world over in all conditions. In the smallest village there are some peasants who deem themselves wiser and better than the rest and like to be looked up to."

2. As to my neighbor.

"Brethren" — a whole argument in one word — "Brethren, if a man be nevertheless trapped in any trespass" — as the woman, being beguiled, fell into transgression, 1 Tim. 2:14.

"Ye who are spiritual restore such a one" — as a surgeon sets the broken bone, as a fisherman repairs his net.

Such an action of true love proves you truly spiritual. True strength and freedom show themselves in bearing and forbearing.

The Earl of Shaftesbury did not go to the royal court but into London's slums to do good; and he is known to deathless fame as "The Coster Earl." General Booth went into dens and dives to get recruits for his Salvation Army.

"Restore in the spirit of meekness" — and gentleness. Paul himself was as gentle as a nurse. 1 Thess. 2:7, 11.

"Watching thyself lest thou also be tempted," 1 Cor. 10:12. You may fall, and then would you like to have any one ride over you rough-shod?

"Bear ye one another's burdens" — weaknesses, faults, trespasses; also bodily troubles, poverty, illness, danger.

Isn't that hard to do? Very true; and therefore Paul gives you courage and good will to do so by adding:

"And thus shall ye fulfil the Law of Christ" — Love one another as I have loved you. Whatsoever ye would that men should do unto you, do ye even so unto them. John 13:34, 35; 14:15, 21, 23; 15:12, 13, 17; Matt. 7:12.

"For if a man think himself somebody, when he is nobody, he is deceiving himself" — in a delusion, hallucination, dancing with shadows.

"But let each man test his own work, and then he shall have his ground for boasting in regard to himself alone and not in regard to the other."

Do not compare yourself with your neighbor. "Follow thou Me," says Christ.

"For each man shall bear his own pack" — before the Judge, Rom. 14:12.

When a priest sought two charges, St. Bernard asked, "And how will you be able to serve both?"

"I intend to serve one by a vicar."

"Will your vicar suffer eternal punishment for you, too? Believe me, you may serve your cure by proxy, but you must suffer the penalty in person."

3. As to my pastor.

"But let him that is taught in the Word of God share all good things with him that teacheth." 1 Cor. 9:4-17; Rom. 15:27; Phil. 1:5.

The Galatians needed this lesson in supporting their pastors; for the historian Livy calls them a tribe of greedy robbers.

There are still such people, expecting everything from the minister without giving anything to the minister. They even rob him of baptism certificates, confirmation certificates, marriage certificates. Beware!

"Be not deceived: God is not mocked — will not let you turn your nose up at Him." That is the Greek of it. And that is just what you are doing when you do not share all your good things with His minister, Luke 10:16.

Are you guilty of thus insulting God? You will not escape God's punishment.

"Whatsoever a man soweth, that shall he also reap. He that soweth upon his own flesh, selfishly refusing to share all his good things with the pastor, shall from the flesh reap corruption" — eternal death.

"He that soweth upon the Spirit — sharing all good things with the pastor is a spiritual thing — shall from the Spirit reap life eternal.

"But let us not get tired of well-doing; for in due season we shall reap if we faint not. Accordingly, then, as we have opportunity, let us do good unto all, especially to the household of faith."

Work while it is day: the night cometh when no man can work, John 9:4. Today is the time for sowing; later will come the time of reaping.

Since through the labors of your pastor "ye abound in everything, in faith and utterance and knowledge and in all earnestness and in your love to us, see that ye abound also in this grace of giving," 2 Cor. 8:7; Acts 20:35. Live to give.

What holds good as to sharing all good things with the pastor holds good as to sharing all good things with the missionaries whom you called to work for you. It holds good as to the teachers

and students at your colleges and seminaries preparing to become the pastors of your children and grandchildren. It holds good as to all church-work, obeying the Savior's last charge, "Go ye and teach all nations."

What a glorious, saving Gospel, and what a glorious social Gospel!

Luther comments with vigor, "It is impossible that true Christians should permit their pastors to be pinched and in want. But because they not only permit it but also laugh in their sleeve at it, it is certain they are worse than Turks and heathen."

Again: "I do not like to treat such texts as speak in favor of us pastors. It might look as if we were greedy for money. Nevertheless, one must teach people in this matter that they may know what measure of honor and support they owe to their pastors. This is good for us pastors also, to know that we may not take our well-earned salary with an uneasy conscience, as if we had no right to our salary."

When David had gathered all material to build a house for God, he said: "All things come of Thee and of Thine own have we given Thee." 1 Chron. 29:14; 16:1-13. And we sing:

We give Thee but Thine own,  
Whate'er the gift may be;  
All that we have is Thine alone,  
A trust, O Lord, from Thee.

May we Thy bounties thus  
As stewards true receive  
And gladly, as Thou blessest us,  
To Thee our first-fruits give.

Oak Park, Ill.

WM. DALLMANN

(To be concluded.)



## Sermones "Dormi Secure"

"Of course," says Emerson, "there is a portion of reading quite indispensable to a wise man." If books were not to be read and studied and the information and knowledge contained in them not to be used, there would be no purpose in writing and printing them. Books are the workman's tools. Every minister should have a good working library, a sufficient number of good books.

"But," says Emerson, "books are the best of things well used; abused, among the worst." It is of this abuse, the wrong use, of which I shall speak.

Says Bacon: "Read not to contradict nor to believe, but to weigh and consider. Some books are to be tasted, others to be