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The "Angel of the Lord" in the Old Testament.

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The doctrine of the "Angel of Jehovah" (*malak Jehovah*, also called *malak ha Elohim*) is one of the most important and, in a way, also most difficult points in the Old Testament, on which, moreover, even from the time of the early Church, there have been two diametrical views.

The first class of commentators and dogmaticians holds that the *malak* is a mere created angel, in whom Jehovah is and of whom God makes use as the instrument and organ of His self-manifestation. This view was held by the ancient synagog, not only as a matter of course, but also as a matter of policy. In a way, it is not surprising, either, that the *Clementine Homilies* understood the term in this manner. The same idea is held by Augustine, by Jerome, and by Gregory the Great, and defended outright by Theodore and Theodoret. It has found the general approval of the Catholic theologians under the influence of their view of the adoration of angels. It is accepted by the Socinians, Arminians, and Rationalists, from their opposition to the Church doctrine of the Trinity. Individual teachers who have held out for the idea that the Angel of Jehovah is a created being are Grotius, Calixtus, and others, in post-Reformation times, and Steudel, Hofmann, Baumgarten, Kurtz, Tholuck, and even, though not so decidedly, Delitzsch, in the last century.

The second view is that the Angel of Jehovah is a self-representation of Jehovah, the second person of the Godhead, as He manifested Himself at various times in the Old Testament. This view was held by most of the Greek Fathers, by Justin Martyr, Irenaeus, Tertullian, Cyprian, and Eusebius. The Lutheran theologians, as one might expect, were decidedly in favor of this ex-

BOOK REVIEW.

Vom Hirtenamt. Die Briefe Pauli an Timotheus, Titus und Philemon. Ausgelegt von *Dr. C. M. Zorn*. 264 pages, 5×7½. Verlag und Druck von Johannes Herrmann, Zwickau, Sachsen. \$1.00. Order from Concordia Publishing House, St. Louis, Mo.

Our venerable friend has once more returned to his favorite occupation, that of exegetically treating connected portions of Scripture. The letters to Timothy, Titus, and Philemon are treated in this little volume with that freshness and originality which we are accustomed to find in Dr. Zorn's books, and, its narrow compass considered, with surprising attention to details of interpretation. The commentary is popular in the sense that there is very little quoting of variant interpretations. It is based, however, on a thorough study of the original and in this sense is truly a learned commentary, possessing high value, especially for the sermonizer, though he need not, probably will not, agree with Dr. Zorn on every point.

GRAEBNER.

Immanuel. Predigten ueber die altkirchlichen Episteln des Kirchenjahrs. *J. H. Hartenberger*, Pastor der ev.-luth. St. Johannesgemeinde zu Red Bud, Ill. Mit einem Begleitwort von *Prof. W. H. T. Dau*. 430 pages. \$3.00, postpaid. Order from Concordia Publ. House, St. Louis, Mo.

The author of this collection of sermons has earned for himself an enviable reputation as a Christian preacher whose highest privilege it is to preach Christ and Him crucified. As in his former postil, so also in the present volume, he sets forth the blessed truths of God's Word, rightly dividing between Law and Gospel. As a rule, the sermons are brief and adapted to the present needs of Christians, though his many quotations from Luther evince his due appreciation of the master preacher of the Lutheran Church. There is no attempt at oratory, yet the language is chaste and dignified, the diction simple, and the style forceful and perspicuous, while the exposition of the text shows that maturity of judgment which comes from deep and earnest study of the Bible. To the brethren in the ministry, especially to such as find the German language a hard master, Pastor Hartenberger's sermons will be of great service, not only as regards the mechanical side of sermonizing, such as expression, style, and arrangement of the material, but above all by pointing out how the splendid truths set forth in the epistle-lessons may be applied to the spiritual needs of present-day congregations, in simple, yet dignified and impressive language.

MUELLER.

Reasonable Biblical Criticism. *Willis J. Beecher, D. D.* 335 pages, 6×8.

A twofold object, consistently and sometimes successfully followed out, animated the author of this volume. His purpose is to counteract a biased, negative criticism of the Bible on the one hand and a false traditionalism on the other.

The Higher Criticism is defined by the author of the work as agnostic and cryptoagnostic, essentially alike in their method, though their work is differentiated by degrees of virulence in charging Scripture with errors and

the sacred penmen with constant fraud. Prof. Beecher's argument against the negative criticism is, generally, distinguished by poise, succinctness, and close reasoning. Elsewhere, as in the chapters on Jacob, Samson, and Daniel, for instance, the constructions submitted by the author in his effort to illustrate a *reasonable* criticism of the Bible are quite unsatisfactory. The second purpose of the book, as consistently carried out as the other, is the correction of a certain blind traditionalism in the reading of Scripture. Prof. Beecher would substitute "actual and vital study for the mere lethargic acceptance of a tradition." He cautions the Bible-student that one must make sure to "understand the story in the obvious meaning which it presents on its face." So far, good. However, Prof. Beecher himself has certain preconceived notions by which he is prevented from seeing the "obvious meaning" at times; and so, while these chapters are strong in their argument against the Higher Criticism, they sometimes fail to establish that "reasonable criticism" which the author would put in its place. There are concessions to a naturalistic interpretation in the author's comments on Adam's rib, the cosmology of Genesis, the Deluge, the authorship and unity of Daniel, etc. The chapters treating inspiration and days of the creation story are by no means clear, and the generalization of the word "creation" into "the divine origination of things" is quite unacceptable.

The title of the book is somewhat misleading, since it touches the problems of Old Testament criticism only, and not of the New.

GRAEBNER.

The Sunday-school Times Co., Philadelphia:—

A Little Kit of Teachers' Tools. *Philip E. Howard.* 72 pages. 75 cts.

It is always refreshing in these days of rationalism and materialism to find an author in religious circles who believes that the Bible is the Word of God, that Christ is the Savior, and that faith is wrought in the heart by the power of the Holy Spirit. Where these fundamental principles underlie an author's effort, he may hope to do some good to a world that is steeped in sin. We are pleased to say that the publisher of the *Sunday-school Times*, Philip E. Howard, considers these fundamentals in his *Little Kit of Teachers' Tools*. He says: "The teacher must *know* the Lord Jesus in order to lead the pupil to Him, not a modified Christ of speculation, but the Christ of the gospels and of personal experience. He must know the Scriptures well enough to set forth the Good News. . . . But after all that can be said about method in soul-winning is said and reiterated, there remains the one factor without which the work will never have fruitage such as we seek — the power of the Holy Spirit." Again he says: "Somehow the words 'conversion,' 'saved,' and 'lost' are fallen into disuse. Many teachers and preachers seem almost afraid to use these terms, perhaps because it is supposed that to-day we need a restatement of the Gospel in modern terms. But to turn to God, through Christ (or conversion), means to-day exactly what it meant in the earthly days of the Lord Jesus. *Saved* and *lost* may not be terms that the world likes, but it may be that it is just because these terms are so unequivocal and well understood when the facts are known that a rephrasing is desired in the hope that the line between salvation and

condemnation may be rendered less sharp and inexorable, and so the decision for Christ made less revolutionary." The book has some valuable hints to the Sunday-school teacher, but does not aim at an exhaustive study of the principles and methods of teaching. FRITZ.

Association Press, 347 Madison Ave., New York:—

The Meaning of Service. *Harry Emerson Fosdick.* Cloth with gilt letters. 225 pages.

This little book completes a trilogy in which the author seeks to expound in daily meditations the meaning of prayer, faith, and service. When the author had published his *Meaning of Prayer*, Rev. William W. Mead, of Brooklyn, pronounced it antichristian, upon which Dr. Fosdick, in turn, announced his "profound aversion" to Mr. Mead's interpretation of Christianity. The same spirit marks the character also of this book. It speaks of Christian service, and yet is wilfully ignorant of what true Christianity is. It speaks of Christ, yet refuses to acknowledge Christ as the divine Savior of man. Dr. Fosdick is an exponent of modern liberalism, who identifies Christianity with Unitarianism and knows of but one way to salvation—that of works. As such Dr. Fosdick cannot interpret Christian service, and his attempt to do so is a wretched failure. Rejecting Christ as the divine Redeemer and the source of love and service, his meditations have no greater value than those of Epictetus or Marcus Aurelius. Dr. Fosdick's book is as pagan as are those of the Greek and the Roman philosopher.

MUELLER.

Lutheran Deaconess Home, Fort Wayne, Ind.:—

Wie ermuntert die Schrift zur Wohltaetigkeit an der Hand verschiedener Sprueche?

A splendid essay and an urgent appeal on behalf of more earnest work as offered by the ever-widening field of Lutheran charities.

Lutheran Deaconess Motherhouse, Milwaukee, Wis.:—

The Fourteenth Conference of Evangelical Lutheran Deaconess Motherhouses in the United States.

Any one interested in the subject suggested by the title of the report will find in it data of more than passing interest. Of special value are the seven addresses delivered by various pastors engaged in the work and setting forth its aim, character, and scope. MUELLER.

B. M. Holt, Fargo, N. Dak.:—

Masonry vs. Christianity. Masonry vs. Parochial Schools.

Two valuable tracts exposing the hatred of Masonry against Christianity and the parochial school. Brief, but convincing, and setting forth facts that ought to be known by every member of the Lutheran Church.

MUELLER.