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Doctrinal Theology.

CHRISTOLOGY

Christology is the doctrine of the Holy Scriptures concerning the Person and the Office and Work of Christ, the Redeemer and Savior of mankind. The doctrine of Christ is not a product of human speculation, or of a process of evolution from the consciousness of the church. *Search the Scriptures*, says Christ, *for they are they which testify of me,*¹⁾ and the risen Lord himself taught his disciples from the same source; *beginning at Moses and at all the prophets, he expounded unto them in all the Scriptures the things concerning himself.*²⁾ Christ is also the central subject of the New Testament. *The Gospels were written, that we might believe that Jesus is the Christ.*³⁾ The modern distinction between the historical Christ and the Christ of Scripture is a delusion. The Christ of Moses and the prophets, the apostles and evangelists, and no other, is the historic Christ, that was, and is, and shall be. All other Christs, the Christs of Ebionites and Docetists, of Gnostics and Manichaeans, of Nestorians and Eutychians and Apollinarians, of Monophysites and Monothelites, of Socinians and other Unitarians, of Schleiermacher and Strauss and Schenkel and Renan, are caricatures or fictions,

1) John 5, 39.

2) Luke 24, 27.

3) John 20, 31.

Theological Review.

Gospel Sermons. COUNTRY SERMONS, VOL. III. *By F. Kuegele, Author of Book of Devotion, Your Confirmation Vow, etc. Augusta Publishing Company, Crimora, Va. 1899. viii and 376 pages. Price, \$1.00.*

The author of these sermons is not a stranger among our readers. But if he were, this volume would not fail to secure for him a cordial recognition among us as a preacher of righteousness, sound to the core in point of doctrine, laying down the law and the gospel from and according to the text, and applying both according to the wants of the congregation, always knowing and letting others know what he is about. The author has not broken or drifted away from what he was accustomed to hear and to say before he was called to his present environments, but preaches the old truths from the old texts in the old traditional way to which we have been accustomed in those quarters of the Lutheran church in which the greatest number of sound sermons have been preached for the last fifty years.

A. G.

American Lutheran Almanac and Year-Book, 1900. *American Publication Board, Pittsburg, Pa. 104 pages. Price, 10 cents.*

The reading matter contained in this annual, a biography of Dr. Walther by C. L. Janzow, with a well printed portrait of Walther and a fine picture of Concordia Seminary, is worth the price of the book many times over. The registers of ministers and school teachers are substantially the same as those contained in the German Almanacs of the Synodical Conference.

A. G.

Life of Rev. Prof. C. F. W. Walther, D. D. By C. L. Janzow.
American Lutheran Publication Board, Pittsburg, Pa.
 Price, 25 cents.

This is a separate edition of the biography contained in the Almanac above mentioned, but more largely leaded, printed on heavier paper, and provided with a more substantial cover, all of which makes it quite a stately book in good keeping with its stately contents. May it find a correspondingly wide circulation.

A. G.

The Lutheran Cyclopedia. Edited by Henry Eyster Jacobs, D.D., LL.D., and Rev. John A. W. Haas, B.D., with the co-operation of Professor C. Zöckler, University of Greifswald, and other European scholars and representative scholars from the various Synods. vii and 572 pages. Price, \$4.00.

The oldest work extant which embodies what might be called a Theological Cyclopedia was written by one man, Isidore of Seville, the most learned man of his time. In this work, entitled *Libri Originum s. Etymologiarum XX*, the author gives, in the form of brief definitions or descriptions, the elements, sum and substance of all the various sciences or provinces of human knowledge in his day, Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music, Astronomy, Medicine, Jurisprudence, Theology, Politics, Natural History, Geography, Sociology, Agriculture, War, Navigation, Architecture, *et cetera*. Theology is chiefly dealt with in Books VI, VII, and VIII, comprising forty-four chapters and 959 paragraphs. The subjects are mostly either historical or doctrinal, and the author's aims throughout have been clearness and brevity.

Side by side with this oldest Cyclopedia we have before us the most recent work of the same class in theological literature, *the Lutheran Cyclopedia*. There, a cyclopedia of all the sciences by one author, who writes to his friend

Braulio that, according to his promise, he had written him a work on the Origin of a few things, gathered from the remembrance of what he had read in former days.¹⁾ Here, a cyclopedia of Lutheran theology only, but the work of upwards of 180 contributors selected for their special familiarity with the subjects allotted to them respectively, subjects most of which are of comparatively recent date and originated or transpired in parts of the earth which for centuries to come were howling wildernesses in the days when Isidore penned his *Origines*. But while the Cyclopedia of Isidore is to-day a curiosity known to few and of little use even to them, this modern Cyclopedia of Lutheran theology is a storehouse of valuable information which can not be supplanted by any work now in existence, or by any number of books within the mental grasp of any man living, and may be used to great advantage by many who have larger cyclopedias at hand. The work is not in all its parts what we would wish to see it. Some of the doctrinal articles are unsound, and some of the historical articles are untrue. But it is the best book of its kind in the market and a very serviceable book as far as it goes. It is not a general cyclopedia of theology, but a book of reference on subjects pertaining or related to the Lutheran church, its history, doctrine, and practice. The biographical sketches are chiefly lives of Lutheran theologians. There is no article on Athanasius or Basil the Great or Thomas Aquinas or John Wesley, but Schmucker and Krauth, Hartwig and Hazelius, Walther and Wyneken and Craemer and Buenger, are in line at their places in the Alphabet. The work is particularly rich in detailed information on the Lutheran church in America, its synods, institutions, enterprises, literature, and statistics.

A. G.

1) *En tibi, sicut pollicitus sum, misi opus de Origine quarundam rerum ex veteris lectionis recordatione collectum.*

Eucharist. *The voice of the Scriptures and church History concerning the Lord's Supper.* By Ernst Gerfen, Ev. Luth. Pastor, Union City, Ind. Author of "Baptizein," etc. Columbus, Ohio: Press of Lutheran Book Concern. 1899.—253 pages.

If the manuscript of this book had been put through a winnowing process properly performed before the work went into print, the task of the reviewer would be more pleasant than it is. We have reason to believe that the author would have been willing and ready to change many of his statements if his attention had been called to their incorrectness in due time. It is with sincere regret that we see so much that is well and truly said bound up with so much that will not stand in the light of Scripture or history.

The author's chief purpose has evidently been to meet the principal antitheses whereby the doctrine of the Lord's supper has been assailed by the Romanists on the one hand and by Zwinglians and Calvinists on the other, and in this endeavor he has been in a fair measure successful. Without restriction and compromise he maintains the scriptural doctrine of the real presence of the true body and blood of Christ in the eucharist, and of the efficacy of the sacrament as a means of grace. This testimony is all the more appreciable as there are, especially in our country, many who bear the Lutheran name while they reject the Lutheran doctrine of the Lord's supper in all its essential points. But while our author champions the Lutheran cause, his swordmanship is in various ways defective, and his blade is not without flaws. While he operates on diseased theologies, his surgery is not aseptic; his hands and instruments are not as clean as they should be. His doctrinal statements are not in all instances correct, and his historical arguments are not always reliable. The "recitation of the sacramental words" is undoubtedly of the "essence of the sacraments." The church has not "an inner and an external side." That the Sabbath "had to be observed every seventh day" cannot be based

upon Gen. 2, 3. The passover should not "be an ordinance forever, i. e., to the end of time." The *Acta Pilati* should not be adduced in evidence in a historical argument. "As to the question whether unbelievers also receive the body and blood of Christ," an agreement *was* reached at Wittenberg in 1536. Calvin certainly did *not* approach Luther's doctrine on the Lord's Supper. In all this we are at variance with so many statements of our author made in various parts of his book.¹⁾ There are other points to which we would take exception, but upon which we could not enter without a lengthy argument. We would only add that readers "who by reason of use have their senses exercised" will be amply repaid by a perusal of the book. A. G.

Auswahl aus Luthers Deutschen Schriften. Edited with Introduction and Notes by W. H. Carruth, Ph. D., Professor of German Language and Literature in the University of Kansas. Boston, Ginn & Co., Publishers. 1899.—LXXXII and 362 pages. Price, \$1.10.

The purpose of this book is to render Luther's language intellectually and financially accessible to the Anglo American readers, especially to American college students. "Bearing in mind that the American college student may not read more than one volume of Luther's writings, the editor has taken his selections from the whole course of Luther's life, and chosen as far as possible those writings which have intrinsic literary or historical worth."²⁾ Here are the titles of the writings given: *Vorrede zu Ein Deutsch Theologie. Von den guten Werken. An den christlichen Adel. Sendbrief an Papst Leo X. Von der Freiheit eines Christenmenschen. Aus dem Neuen Testament (Septemberbibel). Von Kaufshandlung und Wucher. Brief an Lucas Cranach. Brief an Franz von Sickingen. Ein Brief von dem*

1) Pp. 18, 27, 39, 64, 87, 211, 212.

2) Preface, p. III.

aufzurischen Geist. Geistliche Lieder. An die Radherren. Brief von einem hübschen, lustigen Garten. Aus den Fabeln: Eine Predigt, dass man Kinder zur Schulen halten solle. Gedanken von der Musica. Ueber Musik. Wider Hans Worst. Aus dem Alten Testament. Brief an seine Hausfrau. Several of the longer numbers are printed with omissions, but "enough is given to outline the whole."¹⁾ The introduction is, in the main, a biography of Luther as an author, and the notes are chiefly linguistic, and both reflect credit on Prof. Carruth's ability and painstaking application. Even the statement of the Sacramentarian controversy is correct in nearly every point, which is more than can be said of the treatment this subject has, as a rule, received at the hands of modern theologians. Of course, the word consubstantiation is out of place in this connection: "Luther's doctrine was that the actual body of Christ was present with the bread in the sacrament (consubstantiation), as opposed to the Catholic view that the bread was changed into his body, while Zwingli taught that the bread was only a memorial and symbol of the body, that is, the sacrifice."²⁾ The parenthesis should be eliminated; for Luther's doctrine, as correctly given in the statement, is not that of consubstantiation. — The typographical make-up of the book is exquisite. We hope that the book will be introduced and used in all the Universities and thousands of libraries, public and private, throughout the length and breadth of the Land.

A. G.

The four Gospels from a lawyer's standpoint, by Edmund H. Bennet, LL. D. Boston and New York, Houghton, Mifflin and Company. 1899.—58 pages; price, \$1.00.

This is an apologetic essay in defense of the credibility of the four Gospels. The first chapter opens with the fol-

1) Ibid.

2) P. LIV.

lowing statements which indicate the general character of the little work.

"It is, as you know, a part of the lawyer's profession to examine and cross-examine witnesses, to detect their errors, and expose their falsehoods; or, on the other hand, to reconcile their conflicting statements, and from seeming discord to evolve and make manifest the real truth. . . . And this paper is the result of an effort, on my own part, to ascertain whether or not, independently of divine revelation, independently of the exercises of devout Christian faith, independently of any appeal to our religious sentiments, the truth of the story told in the four Gospels could be satisfactorily established by a mere reasoning process, and by applying the same principles and the same tests to the Gospel narratives that we observe in determining the truth or falsity of any other documents, or any other historical accounts."¹⁾

The book contains many exquisite points made "from a lawyer's standpoint," though the author is not ashamed to declare that he knows of another standpoint from which the Scriptures should be viewed, that of a believing Christian. To some of the solutions of harmonistic difficulties we would take exception for exegetical reasons, also "from a lawyer's standpoint," and the syncretistic preface is not tenable from any legitimate standpoint whatever.

A. G.

The Self-Interpreting Bible *with Commentaries, References, Harmony of the Gospels, and the Helps needed to Understand and Teach the Text, Illustrated and Explained by over four hundred Photographs Showing the Places of Bible event as they appear to-day.* In 4 vols., 4^o, 2100 pages. References, Explanatory Notes, and Tabulated Statistics edited and revised by Rev. James W. Lee, D. D. Geographical, Historical, and Explanatory Illustrations by Josiah L. Porter, D. D., LL. D. Expository Notes, Dissertations and Side Lights by Henry Cooke, D. D.,

1) P. 1. 2.

L.L. D. References, Reflections, Tabulated Statistics and Comments by John Brown, D. D., L.L. D. Photographs by Prof. Robert E. M. Bain. Subscription price, \$12.00.

A work deserving of the title "Self-Interpreting Bible" is one whose editors have carefully, strictly, and consistently observed the hermeneutic principle, "*Scriptura scripturam interpretatur.*" In the volumes before us we have only a sincere endeavor in this direction, for in numerous instances of expository notes and dissertations we find unscriptural human "side lights" leading away from the truth. A few specimens will make this evident.

"Ps. 51. V. 1. 'According unto the multitude of thy tender mercies blot out my transgressions.' The Hebrew title attributes this psalm to David penitentially bowing to the rebuke of Nathan, 2 Sam. XI. etc. *Horsley*, however, justly observes that this title cannot be correct, as v. 4 describes the sin of the speaker as solely against God, whereas that of David was also against both *Uriah* and *Bath-sheba*. Who then is the speaker? The answer lies (1) In comparing Ps. 40, 6 with He. 16, 6, and these with Ps. 51, 16. (2) From considering that, though Christ is certainly [?] the speaker in Ps. 51, he nevertheless confesses the oppression of the '*iniquities laid upon him,*' and in that just sense calls them his own, in correspondence with Ps. 25, 11; 32, 5. (3) That none but Christ could truly utter the perpetual view of sin described (v. 3), 'My sin is *ever* before me'—even the sin of his people which he bore, the defilement of which he *ever* saw, and the pressure of which he *ever* felt."

"V. 5. The *iniquity* and *sin* belonged, by ordinary descent, to the mother; but the 'body prepared' for Christ by the power of the Holy Ghost, Mat. 1, 20, was itself holy, and his spirit filled with truth and wisdom, and his life with righteousness, Heb. 7, 2. 6."

"V. 7. *Hyssop* was employed in sprinkling the blood of the sacrifice in the ceremonial cleansing of the leper, Le. 14, 4—6. Christ by his own blood, 1 Jn. 1, 7, cleansed away our sins, which he '*bore in his own body on the tree,*' 1 Pe. 2, 24."

"V. 13. Though Christ was always a teacher of righteousness, it was not until the '*joy of salvation,*' v. 12, had been *restored* after his resurrection from the dead, that his full qualifications as a Saviour were developed in the conversion of sinners. See Ac. 2, 41."

"V. 14. 'Deliver me from blood-guiltiness.' Not from the sin of murder committed, but from any guilt that would arise from neglecting to 'declare all the counsel of God' to sinners. See Ac. 18, 6; 20, 26."

Such exegetical work of Prof. Cooke is inconsistent not only with itself, but also with the anonymous "reflections" immediately following. It is inconsistent with itself. For instance, in the notes ad v. 1 the author pictures Christ as pleading with God for the multitude of His tender mercies to blot out the transgressions resting upon the Son of God, and in his notes ad v. 7 he says that Christ by way of sacrifice cleansed away our sins by his own blood. The latter statement is correct. It was not God's *mercy* upon *Christ*, but upon *us*, which took our sins away. Upon *Christ* God executed, according to his divine *justice*, his most terrible wrath, temporal and eternal punishment. Thus it is indeed Christ's bloody sacrifice, without which there is no forgiveness of sins that has saved us, and not a pleading of His for mercy. Neither does the assumption of Christ being the speaker in the 51st Psalm, agree with the following inferences and reflections:

"*Reflections.*—Into what grievous iniquities the best of men, if left to themselves, quickly fall!—but never into any sin from which their gracious God may not recover them. Such as sin publicly ought to take to themselves public shame, for the honor of their God and for a warning to others. Sin is a heavy burden to a penitent soul. It forces from his heart importunate cries for pardoning and purging mercy. And nothing less than promises of mercy can encourage him to pray in faith: and nothing less than merciful pardons and cleansings through Jesus' blood can save him from hell. God's blotting out of sin fixes a penitential remembrance of it, and repeated grief on account of it in the heart of a saint. And a heart truly broken for sin never seeks exculpation, but desires to take all shame and confusion. The exceeding sinfulness of sin lies in its opposition to God's nature and law. And true penitents justify God in all his judgments, however heavy upon them. No person was ever really humbled for sin till brought to see the inward and natural corruption of his heart. It is not outward forms, but inward reality of grace, that God primarily requires; and it is he alone that offers

it to us. He alone must forgive our sins, purging our conscience by the blood of his Son. He alone must sanctify and renew our hearts, pour out his Spirit, restore our joys, and grant us his comfortable presence. What anguish and breaking of soul, loads of guilt, and of sorrow for it, can produce! But God who gives the pardon must also give the comfort of it. Renewed souls count the service of God the most perfect freedom: and the experience of God's remarkable kindness really animates to zeal for his glory, the instruction of others, and the welfare of his church. Broken-hearted penitents viewing themselves as Achans in the camp, are the most earnest wrestlers with God for the happiness of the church. And all the returns of service and praise to God therein must be founded on his special favours, received or secured in Christ and His blood."

The anonymous writer of these reflections evidently has a better conception of the 51st Psalm than Prof. Cooke.

Another specimen, which exhibits the Calvinistic doctrine of the Lord's Supper:

"*Mat. 24, 26. 'This is my body.'* The Romanists say our Lord spake literally, and that therefore the bread in his supper becomes his literal body. But if so, surely 'the cup' becomes 'the new Testament,' see 1 Cor. 11, 25, for both are equally asserted. But such conversion of the cup the Romanist denies; therefore, with equally valid reason, such conversion of the bread the Protestant rejects. And in this he agrees with the apostle Paul, who thrice declares that what the communicant eats is simply bread, 1 Cor. 11, 26—28. Besides, as our Lord says, Jn. 15, 5, 'I am the vine, ye are the branches'—and yet cannot mean that he was changed into a vine, or his disciples into branches, but merely that he was like the vine, while they were like the branches—so, when he says of bread, 'This is my body,' he means as in the case of the vine, 'this is (like) my body.' For the use of the verb to be, in which it is put for 'to be like, represent, or signify, or answer to,' see Da. 7, 23; 1 Cor. 10, 4; Ga. 4, 24. 25. But if the Romanist still repeat, 'This is my body;' the Protestant replies, 'And so indeed it is—it is his body to faith; for while sense perceives and uses bread, faith discerns and partakes of his body and blood, with all their benefits, to spiritual nourishment and growth in grace.'"

It requires indeed a considerable amount of arrogance to proclaim such gross error to be the doctrine of Protestants in contrast to Romanists, as though *all* Protestants,

even Luther himself, were sharing opinions in this matter with Prof. Cooke.

On the other hand we must also express our joy in regard to other features of the work under consideration. We are indeed pleasantly surprised to find the exposition to the first chapters of the Epistle to the Romans a creditable, clear, and biblical analysis of the scriptural doctrines of justification and sanctification. A specimen in proof thereof is the following:

“Rom. 3, 19—31. 19. Now, whatever charges the law of God, manifested in the light of nature or revelation, lays against men, must be extended to all that are under that law, that every man be convinced in his own conscience, that his works are not excusable, far less justifying before God; and that he is chargeable with many crimes, and legally obnoxious to his righteous will. 20. And if the law, by its holy and just commandments, thus charge all men with, and convince them of, sin in their dispositions, thoughts, words, and actions, it is clearly manifest, that none of them in their present state of degeneracy can ever be justified at the awful tribunal of an all-seeing, heart-searching, just, and holy God. 21—23. Nevertheless, this deplorable state of mankind is not desperate; for in the gospel is now clearly manifested that divine righteousness, fulfilled by the Son of God in our nature, which the moral law neither provided nor exhibited, but which has been all along represented in the typical ceremonies and the writings of the Old Testament prophets, as the designed ground of the justification of sinful men; even the righteousness of our divine Redeemer, which he wrought as our Saviour, consisting in his holiness of human nature, obedience of life, and satisfactory sufferings and death, in our stead; which being freely offered in the gospel, to all men, and by faith received by, all who will, weak or strong, Jews or Gentiles—all of them having lost his image, and being incapable of glorifying him, recommending themselves to his favour, or procuring any title to the enjoyment of him. 24—26. And all of them have their sins pardoned, their persons accepted, and are entitled to eternal life, merely by the ever gracious and tender love of God, without any desert of their own, but only on account of that infinitely valuable eternal sacrifice which Jesus Christ endured through his infinite obedience and sufferings, which is lodged in him as an inexhaustible fund of merit to be offered to them; and which God, from his love to them, accepted as their ransom, and offers to all who will, and enables them to receive

through faith in his Son.—Him in his eternal compassion and infinite love, he delightfully set apart as a fit Mediator between God and man, and has clearly manifested and exhibited in the types and predictions of the Old Testament, in his incarnation and public ministry, and in the declarations and offers of the gospel as a propitiatory and reconciling sacrifice, on account of which every one that believes therein may have free access to God. Herein he demonstrates the glory of his own justice, and the perfection of that righteousness of Christ which he offered freely and gladly for the sins of the whole world; and through this he was honoured in pardoning the Old Testament offences before the incarnation, as well as in now pardoning the Gentiles who had long continued in their sins, and in freely justifying everyone, Jew or Gentile, who, however guilty in himself, by faith receives and depends on Jesus Christ as his only Saviour. 27. 28. And as this doctrine of justification by the free grace of God, through the willing sacrifice of Christ, leaves no room for any man to boast, as if he had either in whole or in part recommended himself to the divine favour, it ought to be openly avowed, for the honour of God and humiliation of men, as a thing most plain and evident, that whatever Jew or Gentile, greater or lesser sinner, is pardoned or accepted by God, obtains this privilege merely through the sacrifice of Christ received by faith, without any dependence on his own good dispositions or works. 29. 30. And it is no less manifest, that now God is, in every saving respect, the God of the Gentiles as well as of the Jews, and that he justifies men whether circumcised or uncircumcised, upon the ground of the same sacrifice of his Son, and by the same instrumentality of faith. 31. And no less manifest is it, that our believing renunciation of our own works in the matter of justification, and receiving the glorious sacrifice of Christ as the only ground of our pardon and acceptance, are so far from invalidating or setting aside the moral law, that hereby we greatly confirm and approve its authority, regard it as a mean *of conviction*, present it with a complete magnifying fulfilment of all its demands *as a covenant*, and are tenderly influenced and enabled to love, regard, and cheerfully obey it as a *rule of life*."

"*Reflections on Rom. 4.*—The best of men can obtain nothing but emptiness by their own works. But justification through the obedience of Christ opens a door of hope to the most heinous transgressor who receives it by faith. This method at once delightfully secures the highest glory to God and happiness to every believer, &c."

We are furthermore delighted to find, that this "Self-Interpreting Bible" nowhere savors after or advocates, but

strenuously and emphatically opposes, all theories of evolution and higher criticisms. This can be clearly seen from the introductions to the biblical books. Inspiration is spoken of as a prevention from error of any kind. The brief *marginal* notes and parallel passages (in small type) appear to be of high value and largely compiled from similar publications; even Glassius is quoted occasionally. There is connected with this Bible a collection of useful, time-saving tables such as are rarely found in other Bibles, if found at all; here we also find Blackwood's comprehensive Aids to the Study of the Holy Bible, and a treatise on "Christ and His Kingdom in Shadows" by Rev. Charles P. Krauth, D. D., LL. D. A "Complete Index and Concise Dictionary of the Bible" also deserves mention, and, last but not least, the photographer is entitled to considerable credit for the splendid work he has done. Yet, with all these advantages, the book is contaminated with unsound doctrine, and therefore we cannot recommend it to be sold within our congregations by the agents now going about trying to sell the Self-Interpreting Bible. Pastors, especially those who are using the English language, will find the "Self-Interpreting Bible" a book "worth having."

(Contributed by E. B.)
