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CHRISTOLOGY.

(Concluded.)

II. THE OFFICE AND WORK OF CHRIST.

Christ the Prophet.

A prophet is an official spokesman of God. Thus said the Lord to Moses, "Aaron shall be *thy spokesman* unto the people: and he shall be, even he shall be to thee *instead of a mouth*, and thou shalt be to him *instead of God*."¹⁾ And in this capacity Aaron was a *prophet*. The Lord said unto Moses, "See, I have made thee a god to Pharaoh, and Aaron thy brother shall be *thy prophet*."²⁾ It was not Aaron who of his own accord stepped in to supply the deficiency of which his brother Moses complained;³⁾ but by divine appointment he was made a spokesman of God, and thus was he constituted a prophet. *Prophecy came not by the will of man*.⁴⁾ The prophet does not appear in his own name, but comes with a commission from a superior, whose agent or public officer he is in his capacity of a prophet, a spokesman by divine commission, uttering the thoughts and will and very words of him from whom he has his commission.⁵⁾

1) Exod. 4, 16.

2) Exod. 7, 1.

3) Exod. 4, 10.

4) 2 Pet. 1, 21.

5) Matt. 1, 22. Acts 1, 16; 3, 18. Amos 3, 1. Jer. 1, 2. al.

Theological Review.

The Apostolic Age, its life, doctrine, worship and polity,
*by James Vernon Bartlet, M. A. New York, Charles
Scribner's Sons. MDCCCXCIX. 542 pages. Price,
\$1.00.*

The author of this volume has had the good fortune to see the most important period of Christian history assigned to him by the publishers of the *Ten Epochs of Church History*, at the same time that period which affords the most reliable sources of information available in all the range of historical research. But our impression is that the special studies he made after the task was committed to his hands did not rest upon a basis of sufficient theological and historical breadth and depth. We fail to find in the book that ripeness of theological scholarship which alone can secure the best products of authorship in church history. This may also account for the fact that a number of points to which the reader who is familiar with the field will spontaneously turn when he takes up a new book are either passed by entirely or merely touched upon with an unconcern that betokens a lack of interest in the problems lying along the author's path. On the other hand, we feel agreeably relieved as, by a survey of the book, we have ascertained that the author is not of a stripe with those modern theological novelists who endeavor to palm off their fictions as results of scientific research. Mr. Bartlet does not exhibit the marks of a theologian which are indispensable to a full and adequate appreciation of the apostolic age also in its historical aspects. But we have long since accustomed ourselves to look to others than modern theologians for that measure of fairness which secular historians are wont to exercise in the use of original sources of historical information, when the apostles and evangelists are

to be called on the stand to testify to what they have seen and heard and done. It has become a matter of course that modern theologians treat the *Acts* as a production very much akin to Sallust's narrative of the Catilinarian conspiracy or a modern campaign document, and that St. Luke and St. Paul, to obtain a hearing, must turn to lawyers and philologists and other non-theologians, who are apt to treat them at least as veracious gentlemen, and this is the treatment they experience at the hand of Mr. Bartlet. While the work is very unsatisfactory theologically, and in need of much correction historically, and far from what it ought to be generally, yet we are grateful to the publishers of the series for having kept from us the curse of another treatment of the Apostolic Age by a prominent scientific theologian.

Among the grievances we have against Mr. Bartlet's book we mention but a few. Of the chief historical categories, *persons*, *events*, and *institutions*, not one is properly handled. We obtain, from these pages, no well characterized picture of St. Paul, St. Peter, St. John; no adequate view of the persecutions of the apostolic age; no clean cut notions of the early churches of Jerusalem, Antioch, Corinth, Ephesus, Rome, of public worship, church government and discipline, public and private beneficence, education, domestic life and relations, the attitude of the church toward the social problems of the age, in apostolic days. We find erroneous statement concerning baptism and the eucharist, Christian faith and doctrine.

From what we deem best in form and substance between the covers of our author's book we give the following specimens. —

“Before tracing the later religious tribes that coexisted in Judaism when Christianity came to birth we must notice certain great beliefs more or less entertained by the Jews at large. It was natural that after a long and weary period of national servitude the acquired bend of mind among the Jews at the dawn of the second century

B. C. should be one of eager expectancy toward the future. As they dwelt on their past glories the glowing promises of a future prosperity yet more worthy of Jehovah's covenant with their race—contrasting so sadly with the leaden skies of their present national experiences—caused them to project their thoughts constantly into the future. They strove to catch the first gleams of that Day of Jehovah, the great intervention of God in human history which should close the 'latter days' of the old era of the mixed cup, and usher in the new age of unmingled blessing, righteousness and world-wide influence for the Chosen People, the agent of Jehovah's universal reign. There were, to the pious Jew, immense arrears of anomaly calling for Divine rectification, both by way of retribution on the evil and consolation of the righteous. Providence was sadly in need of a supreme vindication in Israel and that in the eyes of all peoples. This attitude of soul may be called, in respect of its pre-occupation with the Last Things, of Judgment and Reward, eschatological; in respect of the characteristics of the new order to be brought in, or of the prime agent sometimes conceived to be necessary to its introduction, Messianic. Under the former aspect, the specific idea involved in the ideally holy and happy state of the Church-nation (which was the end of ends in either case) was that of Resurrection; under the latter, the Messianic Kingdom and the Messiah.

"The Messianic hope is so vast a theme that we can but allude to it. But it is needful to say with all the emphasis, which our growing knowledge of the later Judaism warrants, that it was by no means uniform in nature, either as between several marked eras (from 200 B. C. to 70 A. D.), or as between various religious circles within any given era; nor did it always contemplate a personal Messiah. Primarily the Messianic 'Kingdom' had come to mean simply the ideal state of Israel as the Chosen People, amid whom Jehovah should be manifestly present in blessing. *Immanuel*, 'God with us,' was its key-note; and its condition was perfect fidelity to the Covenant regulating Jehovah's relations with His people. Hence there were two ways of looking at it, according to the tendency of a man's piety. If one looked at the Covenant from the side of man's obligation, then the day of perfect obedience seemed but a shadowy and ever remote possibility, behind which lay concealed the full favor of Jehovah, His manifest coming to His Temple and Land. If, on the other hand, one regarded the Covenant through the boundless and unknown possibilities of Jehovah's loving kindness, shown on many an occasion of human shortcoming—then, ah! then, with

trembling hope and fear the soul might expect large things of its God. To the former alternative it was the tendency of legalist and pessimist minds to lean, and to have no really effective Messianic Hope. To the latter inclined the pious souls, whose breathings reach us in many a psalm, and whose spiritual children have left some record of their trust, now vivid, now faint, as it animates the 'Psalms of Solomon' (a voice from the better sort of Pharisees, about 63—45 B. C.) and some other parts of the Apocrypha, but especially the apocalyptic literature extending over the whole period B. C. 200 — A. D. 70." (pp. XXVI ff.)

"So far we have dealt with certain great streams of thought in later Judaism. We have yet to consider the various religious types coexisting in the unity of the sacred 'Commonwealth of Israel' when the Forerunner began that sifting of Israel, which the Greater One was to carry to the decisive issue. The essentials of Judaism at that time are well summed up in the saying of Simeon the Righteous, uttered two centuries before and preserved among the 'Sayings of the Fathers' (*Pirge Aboth*) committed to writing about as long after the Christian era. 'On three things the world is stayed: on the Torah (Law), on the Worship, and on the bestowal of kindnesses.' According as the accent falls on each of these in succession, we have the Pharisee, the Sadducee, and the popular Saint—using this phrase for want of a better, to express the genuine successor of the pious or 'meek' ones of the Psalter.

"The thoroughgoing Pharisees relied on the Torah as developed and codified by the dicta of a series of great Scribes and Doctors into 'the tradition of the Elders.' This divine code covered the whole area of daily life, fixing, often by most painful casuistry, what was allowable and unallowable (things 'loosed' and 'bound'), and what was clean and unclean. The great evil of the system lay in its subordination of moral to ceremonial considerations, where these come into competition. It was this that most roused Christ's righteous indignation: for it lay at the root of their self-complacent 'hypocrisy.' Moral goodness as such did not concern them as a class: if 'mercy and truth' were praiseworthy, it was as part of the sacred national code. We speak now of the extremists of this school who perhaps amounted to only some 6000 in all Palestine (mainly Judaea). But the baneful influence of a compact and zealous brotherhood such as they formed, upon the religious ideals of their nation was very far-reaching. For they had the prestige of learning, as well as of rigorous scrupulosity in pursuance of the national ideals of Righteousness and Purity—a term whose ambiguity masked the deep

differences latent in current Judaism. Besides emptying these great words of most of their moral contents, Pharisaic piety debased the motives of the godly life by language that narrowed down Jehovah's Covenant relation to the terms of a legal contract, unto which both the better and worse kind counted upon an unknown quantity entering at last 'the merits of the Fathers.' This was the one form in which the typical Pharisee knew anything of humility. When all else failed he counted on pleading, 'But I have Abraham as a father. Can a circumcised Jew really be damned like a Gentile dog? Where then is the advantage of being a Jew?' On other occasions, indeed, when it was the time to 'despise others,' the profane vulgar who cared not for the traditions of the elders, 'the publicans and sinners,' the outcasted, as it were, in Israel—then, it was all too easy to ignore the value of the Abrahamic origin and let brethren go to join the other 'dogs.' Obviously there were deep cleavages in Judaism, and we must be careful not to think loosely about 'the Jews,' as if they were homogeneous, when we come to consider the early Jewish Christians.

"The Sadducees call for less notice, since there is little room for doubt as to their attitude to all Christians. It was one of severe aloofness. In Christ's day at least the Sadducees were mainly identified with the high-priestly aristocracy that controlled the Temple-worship, and in the absence of any native prince (i. e., the various semi-Jewish Herods) were also the leaders in the State, the dominant party in the Sanhedrin, the supreme native court under the Roman governor (*procurator*). In religion, like most aristocracies, they were both 'moderates' and conservatives. They refused, that is, to accept the advance on the Pentateuch represented not only by the Prophets and Psalms, but also by 'the traditions of the Elders,' on the one hand and by the Messianic and Apocalyptic beliefs of popular religion on the other. The former threatened their own privileged position as superintendents of the national worship centring in the Temple and the sacrificial system by the encroachments of sacred jurists, the recognized custodians of a written body of revealed Law, which they could make speak as they willed. The latter they despised as superstitious and feared as a constant source of fanatical attempts to innovate on the humiliating political situation, which for many reasons it was their own policy to maintain for the present at least. Hence it was they who took the lead in the early attempts to reduce the Apostles to silence, lest public order be upset, possibly to the extent of bringing the Romans on the scene. Probably the nearest approximation to their religious attitude known to us, is to be found in the sceptical 'Preacher' of the book of Ecclesiastes.

“Very different was the spirit of the third of the sects which Josephus recognizes as existing in Palestinian Judaism. The Essenes, whatever their origin and whatever the exact meaning of their name, were far closer to the Pharisees than to the Sadducees, both in their passion for purity after the standards of the Mosaic Law, and in the subordinate place which they gave to the Temple and its cultus. Indeed, in this latter respect they far outdid all other Jews, since, in some way not perfectly clear to us, they regarded the bloody sacrifices even of the Temple as defiling, and were content to rely solely upon other kinds of sacrifice, such as their common meals—which were partaken of with great solemnity and regard to ritual purity. To these they added those once secondary ‘sacrifices’ which had through the language of prophets and psalmists, echoed also by the ‘Wisdom’ literature, advanced in many devout Jewish minds into the primary place, as the most congenial forms of homage to a God such as they conceived the High and Holy One of Israel to be. These were the sacrifices of praise, of prayer, of fasting—the sacrifice of the ‘broken and contrite heart’—of active charity and almsgiving. The peculiar communistic life, indeed of the stricter type of Essenes (who were also celibates), living near the Dead Sea, gave such sacrifices special forms. They regarded their refectory as their temple, the senior brethren as priests, from whom also they learned certain esoteric doctrines extracted from the generally received Jewish Scriptures and from their own special sacred writings, both mystical and apocalyptic in character. Specimens of some of their teachings probably survive in sections of the *Book of Enoch*, dating from the second and first centuries B. C. Other aspects of it were probably never committed to writing, being handed down only orally under most awful vows of secrecy. We know, however, from Josephus, who lived several years among them as one of those only on probation, that they had a very definite doctrine of the Future Life, combining apparently the doctrines of a Resurrection and of the Immortality of the Soul, usually rivals rather than allies in contemporary Judaism. But while they were in some sense eclectic in their ideals, we cannot be sure of the sources whence they derived or of the principles by which they harmonized their views. In any case they were fundamentally Jewish in their religious spirit and in many of its manifestations, though their asceticism goes beyond anything warranted by the Jewish notion of ‘purity,’ and points to an alien dualistic view of matter and spirit.

“Akin to the Essenes, at least as regards their conception of brotherly kindness as the ritual of the religion of a pure heart, was

a fourth group, which Josephus omits to mention: for in truth it was not a sect at all. It has for us the greatest interest of all, since from it came the bulk of the first Christians, those whose type of piety must have determined the Jewish Christianity of the earlier chapters of Acts. Though perhaps the most numerous of all the four types we have mentioned, it is most apt to escape notice, because it does not appear explicitly in literature. It was not, indeed, a literary class; its members are known, in so far as they are known at all, as 'the quiet of the land.' But they have in fact their literary embodiment. It is the spirit of their piety that breathes through the gracious narratives of Luke I and II. Zacharias, Elizabeth, Mary, Joseph, Simeon and Anna, are all, with minor differences, examples of this type of piety, the genuine outcome of Old Testament religion, i. e., of the Law read through the prophets and modified and expanded in its ethics by Psalmists and the best of the 'Wisdom' writers. Its religious ideal was that of Micah (VI, 8), when he cried, 'What doth Jehovah require of thee, but to do justly, and to love mercy and to walk humbly with thy God?' In its more outward aspects it finds yet fuller expression in words of Zechariah (VII, 9, 10): 'Execute true judgement and show mercy and compassion every man to his brother; and oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in his heart.' What this means may be seen in greater detail in Job, chap. XXXI. It is the Law as the Wise set it before their scholars in Proverbs and in kindred books of instruction. And finally, and most significantly, it coincides with the preaching of the last of the prophets, John the Baptist, the son of Zacharias and Elizabeth, who was all but within the kingdom which he announced." (pp. XXI ff.)

Schriftgemaesse und erbauliche Erklarung der Offenbarung

St. Johannis von G. Gösswein. St. Louis, Mo. Concordia Publishing House. 1900. 314 pages, bound in half-Morocco; price, \$1.25.

This is a truly theological exposition of the Apocalypse, interpreting Scripture by Scripture, those parts which are less clear, in the light of clearer parts and passages, always in harmony with the established doctrine of Scripture, never satisfied with mere exposition, but ever mindful of the profitableness of the Scriptures for doctrine, for reproof, for correction, for instruction in righteousness, for comfort

and consolation. It is an edifying book, not only for the theologian, but also for the general reader. There are a few historical points in which we beg leave to differ with the author. We have, to say the least, our serious doubts concerning "the conversion of Constantine." We date popery considerably earlier than A. D. 600. But these matters are of no consequence theologically and we do not, on their account, restrict our estimate and recommendation of the book as a highly commendable work. A. G.

Explanation of Luther's Small Catechism. *Based on Dr. Erik Pontoppidan. By Rev. H. U. Sverdrup, formerly pastor of Balestrand parish, Norway. Abridged Edition. Translated from the Norwegian by Prof. E. G. Lund, D. D. Minneapolis, Augsburg Publishing House. 128 pages. Price, 25 cents.*

The book upon which this Explanation of the best Catechism ever made is based has been held in high esteem by Norwegian Lutherans at home and in foreign lands, and the translation of the abridged edition has been creditably performed. But the book as it is now before us is open to several strictures. We have no reason to mention them all; but we have reason for pointing out a few.—In our time and country, when the Lutheran doctrine of the Sabbath as set forth in the Augsburg Confession has been branded as an *error*, and the false, Judaizing doctrine of the divine obligation of the Sabbath is maintained as a distinctive doctrine of American Lutheranism, it is highly misleading and little short of denial of the truth to publish, in a new Catechism for English speaking Lutherans, an exposition of the Third Commandment as that contained in this book. The whole series of questions and answers on the subject, Qq. 51—55, while they may admit of a correct meaning, are sure to convey an un-Lutheran sense under the prevailing circumstances, especially when the form of the Commandment itself is, *Remember the Sabbath day to keep*

it holy, a form to which we also object in a Lutheran catechism.¹⁾—Questions 170—174 are out of place where they are in their present form, confounding, as they do, the work of universal redemption as performed by Christ the Savior in his state of humiliation, and the appropriation of the benefit of the redemption to the believer which should come under the Third Article.²⁾—Regeneration must not be in-

1) 51. *Which is the day of rest among Christians?*

The first day of the week, on which Christ rose from the dead.

52. *How are we to keep the day of rest holy?*

1. We should lay aside our daily labor, with the purpose of using the time for our edification in the fear of the Lord.

2. We should devoutly hear and meditate upon God's Word, as well at home as more especially at church.

53. *Has God given us days of rest only that we may hear and meditate upon His Word?*

No; He has also given us such days in order that body and soul may obtain the rest they need.

54. *How do we profane the day of rest?*

1. When we despise God's Word.

2. When we do such deeds, or take part in such amusements, as either are sinful in themselves, or, at any rate, draw our hearts away from God.

55. *Is then no outward work allowed on Sunday?*

Yes; any work of real necessity which cannot be delayed, and deeds of love to our neighbor. Luke 14, 1—6.

2) Questions 170—174, in the exposition of the *Second Article*, OF REDEMPTION:—

170. *Who become partakers of Christ's redemption?*

They who repent and believe in Him.

171. *What benefit does the believer obtain from Christ's redemption?*

He is thereby purchased and won from all sins, from death, and from the power of the devil.

172. *How, by Christ's redemption, is the believer purchased and won from sin?*

1. The guilt and punishment of sin are taken away from him.

2. Sin has no more dominion over him.

3. By a blessed death sin is wholly rooted out of him.

173. *How, by Christ's redemption, is the believer purchased and won from death?*

The spiritual death has lost its power over him, the temporal death has become to him an entrance into life, and the eternal death is no more to be feared by him.

roduced as a benefit derived from the true and living faith in Christ, and that after justification, as it is in Q. 217.¹⁾— It is not proper to say that the believer obtains “forgiveness of sins” “*through* justification,” Q. 219,²⁾ the two being synonymous terms.—The answer to Q. 223³⁾ says too much and too little, and Q. 225⁴⁾ with its answer is, at the very least, highly misleading.—In view of the antitheses with which we have to contend in our day within what is called the Lutheran Church, Q. 250⁵⁾ should say “to forgive sins” instead of “to declare the forgiveness of sins.”—On page 126, § 31, regeneration is again described an effect of faith, after justification, while the bestowal of faith itself is the very *causa formalis* of regeneration, and only the regenerate are subjectively justified.⁶⁾—We sincerely regret

174. How, by Christ's redemption, is the believer purchased and won from the power of the devil?

The devil has no power over the believer, so long as he does not yield himself to the devil's service.

1) 217. What benefit does a person derive from the true and living faith in Christ?

He is thereby justified, born again, sanctified, and at last saved forever.

2) 219. What, then, does the believer obtain through justification?

The forgiveness of sins, and sonship with God.

3) 223. What is regeneration, or the new birth?

That gracious act of God's Spirit by which He makes His abode in our hearts, renews in us God's image, and thus creates a new man of God.

4) 225. In what does that new life really consist which is created through the new birth?

In love to God, who first loved us.

5) 250. To whom has God given authority to declare the forgiveness of sins?

To the ministers of the Word; but any member of the Christian Church may declare it in case of need. (Confession.)

6) 30. By this faith man is justified before God, that is, the righteousness of Christ is imputed to him, he is set free from the guilt and punishment of sin, and is regarded in Christ as if he had never sinned.

31. By the same faith he is also born again, and regains the lost image of God: in the conscience a true peace and joy, in the understanding a spiritual light, and in the will a holy desire, power, and longing.

that a book which comes forth as an addition to our English Lutheran literature for churches and schools is crippled by such serious defects, and hope that a future edition may show the effects of some orthopedic surgery. A. G.

Missouri Masonic Monitor, arranged in accordance with the work of the Grand Lodge A. F. & A. M. of Missouri. By John R. Parson, Past Grand Master. Illustrated edition. Published by John R. Parson, St. Louis, 1899. 135 pages 16mo.

The author of this little book says in the preface of the first edition: "Under the supervision of R. W. Bro. Allan McDowell, Grand Lecturer, and with the assistance of other well informed Missouri Masons, I have prepared a Monitor in exact accordance with the work of the Grand Lodge of Missouri. It contains a selection of Odes and other features which it is thought will be appreciated by the Fraternity. Hoping my work will meet with the approbation of my brethren, I offer it for their consideration." Mr. Parson is a Mason of the 33 degree, Past Grand Master of Missouri, Past Grand High Priest of Missouri, Past Grand Commander of Missouri, and Past Master Kadosh Missouri Consistory, not an ex-Mason, but a member of the Order in good and high standing, who also offers this recent edition of his book "to the Craft." The work contains forms for opening and closing, including odes, prayers, and charges; forms for the initiation of candidates for degrees, the Degree of Entered Apprentice, the Degree of Fellow Craft, the Degree of Master Mason; selected Odes; a Model for Record; a Funeral Service, prepared by Thos. E. Garrett, P. G. M., and another form of Funeral Service. Throughout the book the religion of the Lodge is exhibited, from the introductory remarks to the prayer on the last page, and we recommend the *Monitor* to all our pastors as an instructive and reliable source of information. We give a few specimens.

“Most holy and glorious Lord God, the Great Architect of the Universe, the giver of all good gifts and graces: in thy name we have assembled, and in Thy name we desire to proceed in all our doings. Grant that the sublime principles of Freemasonry may so subdue every discordant passion within us—so harmonize and enrich our hearts with Thine own love and goodness—that the Lodge at this time may humbly reflect that order and beauty which reign forever before Thy throne. Amen.” P. 12.

“The Lamb has, in all ages, been deemed an emblem of innocence; he therefore, who wears the Lambskin as the badge of a Mason is constantly reminded of that purity of life and conduct which is so essentially necessary to his gaining admission into the Celestial Lodge, above, where the Supreme Architect of the Universe presides.” P. 29.

“By Speculative Masonry we learn to subdue the passions, act upon the square, keep a tongue of good report, maintain secrecy, and practice charity. It is so far interwoven with religion as to lay us under obligations to pay that rational homage to the Deity which at once constitutes our duty and our happiness.” P. 53.

“In Youth, as Entered Apprentices, we ought industriously to occupy our minds in the attainment of useful knowledge; in Manhood, as Fellow Crafts, we should apply our knowledge to the discharge of our respective duties to God, our neighbor, and ourselves; so that in Age, as Master Masons, we may enjoy the happy reflections consequent on a well spent life, and die in the hope of a glorious immortality.” P. 75.

“After our departure hence in peace, and in Thy favor, may we be received into Thine everlasting kingdom, to enjoy in union with the souls of our departed friends, the just reward of a pious and virtuous life. Amen.” P. 125 f.

A. G.
