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Miscellanea

P. E. Kretzmann

Concordia Seminary, St. Louis

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upon it as punishment. It is the correction which a loving Father applies. It is His way of keeping you on the road to your heavenly home. Think of your glorious hope. That will enable you to be patient.

3.

"Continuing instant in prayer." As Christians you have prayed before. A Christian must pray. A child has much to say to his father. But continue in such prayer. Through prayer you lay your head on the Father's heart. Tell Him everything. If He has given you joy, thank Him. Does He send tribulation, ask Him for comfort and strength to bear it. Submit all your plans to Him. Do nothing without asking His blessing. In order to lead such a prayer-life, you must erect the family altar. Begin at once, the very first day of your married life, with having your daily prayer service at your home. Surely God wants you to be happy. Therefore his kind admonition: Rejoice in hope; be patient in tribulation; continue in prayer.

H. J. B.

Miscellanea.

The Communicatio Idiomatum in Dogmatics.

Occasionally a young seminary graduate will state that, though he was constrained to study the *communicatio idiomatum* and related subjects in the natural course of dogmatics, he has, after fully pondering the matter, concluded that it is best not to bother his people with these concepts. Now, of course, nobody ever asked him to make use of the term *genus maiestaticum* in the pulpit. But he was told that he must fully instruct his people, old and young, on the matter underlying these terms. This young graduate will be strengthened in his refusal to go deeply into the weighty matter of the *unio personalis* by what the *Lutheran Church Quarterly* of October, 1933, published: "In the dogmaticians there is much medieval philosophy. In order really to understand Schmid, one must gain a knowledge of the meaning and value of philosophic terms long outmoded. Some of the terminology, especially in the *communicatio idiomatum*, is Greek and harks back to John Damascenus and beyond him. . . . Our Lutheran theological students were not given a dogmatic stated in the language of modern thought, and many of them had no sufficient training in the old philosophies actually to value the thought-forms in which they were taught their dogmatic. When they adhered to dogmatic forms and did not free themselves from it in the pulpit, they spoke in an unintelligible tongue to their people." So, concludes our young seminary graduate, it was a waste of time when I had to study the article which states that personal union means, among other things, that all divine attributes, all power, all majesty, was communicated to the human nature of Christ (*genus maiestaticum*). Perhaps our young friend lately uttered his grievances to Dr. Leander S. Keyser. At any rate, Dr. Keyser concludes an article entitled "Revealed, Confessed, Declared — the Doctrine of Atonement as It

is Based on Holy Scripture and Stated in Our Lutheran Confessions," the article being published in the *Lutheran* of February 8, 1934, with these paragraphs: "Thus we see that our grand old Formula of Concord is not shy of the doctrine of 'satisfaction' nor of the doctrine of the 'two natures of Christ, as so many Modernists of our day are. Our confessors could plainly discern two vital facts, even if many people to-day cannot see them, namely, 1) that, unless the eternal principle of justice was upheld, the moral government of the world would crash to ruin; 2) that the divine and human natures in the person of Christ can be neither separated in a Nestorian way nor consubstantiated in a pantheistic way. Great doctrines are these set forth by the framers of the Formula!

"It would be a good idea for some of our Lutherans who are confused as to the doctrine of the person and natures of our Lord to read, ponder, and digest what this great confessional document teaches in its chapters on 'The Person of Christ' in both the 'Epitome' and the 'Solid Declaration.' In comparison with the modernistic ambiguity these pronouncements are clarity itself. It would be well for theologians to study even the *communicatio idiomatum* and see what a precious and refreshing doctrine it is. Because Christ is both divine and human, and the two natures are joined in the unity of His person, He was adequate to make expiation for the sins of the whole world; therefore He is 'mighty to save,'—yes, 'able to save them to the uttermost that come unto God by Him.' This is cause for perfect confidence, complete assurance, and great rejoicing."—Our young graduate need not fear that his people will not know what to make of it when Scripture tells them that the human nature of Christ shared in the attributes of the divine nature (*genus maiestaticum*) and that the blood which was shed on the cross was the blood of the Son of God (*genus apotelesmaticum*). The veteran Keyser is not troubled with such fears.

E.

The Thomas Christians of India.

Rev. Alex J. D. D'Orsey, B. D. (Cantab.), late professor in the King's College, London, writing in his *Portuguese Discoveries, Dependencies, and Missions in Asia and Africa*, 1893 (W. H. Allen & Co., Ltd., London), pp. 63—65, has the following to say on the subject:—

"The traditions of an ancient and barbarous people are always confused and often mixed with fable. Amidst the clouds which cover the traditions of the Christians of St. Thomas, the following account seems to possess the greatest amount of probability and [to be] the nearest approach to truth. After having established Christianity in Arabia Felix and in the island of Dioscorides (now called Socotra), the holy apostle landed at Cranganor, at that time the residence of the most powerful king on the Malabar Coast. We know from the historians of the Christian people, from Josephus, and from the Sacred Books themselves, in the account of the miracle of Pentecost, that before the birth of Jesus Christ there went forth from Judea a great number of its inhabitants and that they were scattered throughout Egypt, Greece, and several countries of Asia. St. Thomas learned that one of these little colonies had settled in a country adjacent to Cranganor. Love for his nation inflamed his zeal, and faithful to the command of Jesus Christ, who had enjoined his apostles

to proclaim the faith to the Jews before turning to the Gentiles, he repaired to the country which his compatriots had chosen for their asylum; he preached to them the Gospel, converted them, and changed their synagogue into a Christian church. *This was the cradle of Christianity in India.* Very soon this precious seed, cultivated by the holy apostle, bore fruit a hundredfold, the faith was carried to Cranganor, to Coulan, a celebrated city of the same coast, and to several kingdoms of Southern India. The converted Gentiles were united to the Jews; churches were multiplied, and the Syriac language was adopted in divine services. St. Thomas, after having given a constitution to these infant churches, proceeded to new conquests; and directing his steps to the coast of Coromandel, reached Meliapour. The fame of his miracles and of his wonderful success had preceded him. The rajah's eyes were opened to the light of the faith, he received Baptism; and by his example a part of his subjects embraced the Gospel. These numerous conversions excited the jealousy and the hatred of the Brahmins, two of whom urged the populace to stone the holy apostle. One of these priests, observing some sign of life in the saint, pierced him with his lance, and St. Thomas thus received the reward of his love and devotion as a missionary, the crown of martyrdom. The Church of Meliapour, thus founded in the apostle's blood, flourished for centuries; it had its bishops, priests, and faithful congregations. But a time came when the Gentile kings took possession of the city and its dependent provinces, and the Christians suffered the most violent persecutions from the destroying pagans. To escape from their cruelty, the greater part fled towards Cape Comorin, and passing thence, they took refuge in the *mountains of Malabar, amongst the other Christians whom St. Thomas had taught.* They spread into Cranganor, Coulan, and Travancore, *i. e.*, into the district called the empire of the Zamorin in the sixteenth century.*

E. H. MENZEN.

Radio vs. Printing.

The following is taken from *America* of November 11, 1933:—

"Those who speak often on the radio tell us, and they are confirmed by radio executives, that the largest part of the 'fan mail' received from those who listen in consists of requests to send them a copy of the speech which they have just heard. If this is true, it is a fact that contributes largely to the solution of the old debate between the spoken and the written word. These good people have no doubt listened intently to an inspiring speech, but they are obviously not content with that. They want to see it in print, so that they can read it over and ponder it in the quiet of their homes. (The secular press does not seem to have caught on to this yet, but our Catholic press has. That is why they so often reprint the speeches that have been given in the Catholic Hour and other Catholic periods on the air, including the Church of the Air of the Columbia system.) They print these speeches, not for those who did not listen in, but for those who did and now want to read them. All of this must prove something or other, we are not quite sure what. But it ought to quiet the fears of the newspapers that the radio is

* Italics by the author. — Meliapour above is Mylapore, now a suburb of Madras.

a serious competitor. The fact seems to be that nobody who hears a speech on the radio is altogether satisfied with merely hearing it, and that ought to mean that he did not altogether hear it or, if he did, that he did not altogether understand it. Only reading it will satisfy him on that point. Which leaves the press just where it was before the radio came along. It also points out a deficiency of the radio that it will never be able to overcome. People do not ask for a copy of the speech that they have *seen* somebody deliver as well as heard." P. E. K.

Papyrusfunde und der neutestamentliche Text.

Wie schon in einem früheren Jahrgang dieser Zeitschrift mitgeteilt wurde, haben die Papyrusfunde in Ägypten berechtigtes Aufsehen erregt, und die Forscher, die hier besonders beteiligt sind, nämlich Sir Fredric Kenyon und Carl Schmidt-Berlin, haben das vorliegende Material nach allen Seiten einer genauen Prüfung unterzogen. Letzterer berichtet wieder in Heft 4 (1933) der „Zeitschrift für die neutestamentliche Wissenschaft“ von den jetzt erzielten Ergebnissen. Interessant ist dabei das Fazit, das er auf Grund seiner Studien zieht: „Fassen wir das Resultat zusammen, so bringt das neue Papyrusbuch keine sensationelle Umwälzung in der Bibel-forschung. Die Erwartung, vor allem stofflichen Zuwachs zu erhalten, ist nicht in Erfüllung gegangen. Auslassungen oder Zusätze, die Tatsachen oder Redestücke betreffen, finden sich nirgends. Der Text der neu-testamentlichen Schriften — das ist eine Erkenntnis von epochemachender Bedeutung — war in jeder Hin-sicht bereits in frühester Zeit festgelegt. Wir brauchen daher nicht zu befürchten, daß künftige Funde diese Tatsache umstoßen werden. Wenn Sonderlesarten auftauchen, wird es sich beim Vergleich mit den uns bekannten Handschriften nur um Wortstellungen, Auslassungen, unbedeutende Zusätze oder grammatische Varianten handeln, wie es bei unserm Papyrus der Fall ist. Den Hauptgewinn trägt der Textkritiker davon. Er wird bei der Rezension diesen ältesten Zeugen im Apparat verbuchsen und dabei überlegen, ob diese oder jene Lesart in Übereinstim-mung mit andern Zeugen Aufnahme in den Text verdient.“ (S. 231.)

P. E. K.

Reading or Reciting from Memory?

The question has been proposed by a few brethren whether a pastor ought to memorize any part of the public service, including that of the occasional acts (baptism, marriage, funeral, etc.) and then dispense with the *Agenda* while officiating in public. The answer may well be divided, since there are obvious advantages connected with the ability to repeat the exact words of a minor service or of a ceremony, *e. g.*, when no service-book is available for some cause or other. But as for *officiating without a book*, this has always been condemned by the liturgical practise of the Lutheran Church. This is based upon several liturgical reasons, namely, first, because such acts are performed in the name of the whole congregation, which therefore expects every word to agree exactly with the forms in use. To attempt to recite these forms from memory makes the act subjective in appearance, whereas its objective character must by all means be retained. In the second place, the absence of the *Agenda* makes

the ceremony or service look like a performance, and the audience is bound to admire the performance, wondering perhaps meanwhile whether the pastor will be successful in reaching the end of the spoken piece or not. The Church has always given the service-books into the hands of its servants and expected them to adhere strictly to their text, a condition which is guaranteed in a reasonable measure only when pastors use the printed formulas contained in the service-books. It is quite self-evident that such reading must not be monotonous, but be done with the proper enunciation and expression, although not in a dramatic manner. The pastor is at no time an actor, but always the chosen representative of the congregation in the public services of the congregation. P. E. K.

The Christian Chapel at Dura.

Dura was a Macedonian colony on the Euphrates, which in the course of time became a fortress and a center of Parthian commerce. Excavations have been carried on here for a few years, especially by Prof. E. L. Sukenik, who published a book on the ancient synagog of Beth Alpha of Dura. He found the building to have been one of the Galilean type, with the usual three-door façade, the nave separated into three parts by two rows of columns supporting a balcony, and an enclosed courtyard at the side of the edifice.

The last number of the *American Journal of Archeology* (No. 3, 1933) discusses another building of special interest to the Christian archeologist, namely, a Christian chapel, dedicated in 245 A. D., which was located just south of the west gate of the city. Prof. P. V. C. Baur offers the following brief description of the main points of interest: "Extending into the chapel from its west wall, there is an aedicula over a rectangular depression in the floor. This cavity may have been the tomb of a martyr. On the west wall behind the aedicula, visible only through its barrel vaulting, are two scenes, the lower one depicting Adam and Eve, the upper one the Good Shepherd, in other words, the terrestrial and the celestial paradise. The Fall of Man differs from the rendering of the subject in the West in that flanking pilasters indicate the limits of paradise. . . . The scene of the Good Shepherd is unique. With a huge ram on His shoulders, He is approaching a flock of seventeen rams. In the Western method of presentation we find a well-balanced, symmetrical composition; the shepherd stands between his sheep, with one or two at either side of him. There we do not get the impression that the shepherd is bringing the lost sheep back to the fold as we do at Dura. . . . On the upper part of the north wall of our chapel there are two scenes, the one depicting the Miracle of the Lake, the other the Paralytic. The latter scene is a good example of the continuous style; for we have not only the sick man lying on his bed, over which stands Christ in the act of performing the miraculous cure, but also the cured paralytic walking away with the bed on his back. He holds the bed upside down." The article describes also the other wall-paintings which have been uncovered, such as one of the apostles sailing the stormy sea, the holy women at the tomb of Christ, David and Goliath, and the Samaritan woman. The early date of this house chapel enhances the interest of the excavations.

P. E. K.

Wann hört ein schwacher Christ auf, ein „Schwacher“ zu sein?

Die Schrift redet von Schwachen; ja sie bindet uns gewisse Schwache besonders auf die Seele, daß wir uns ihrer annehmen, ihnen mit besonderer Liebe und Parteilichkeit entgegenkommen und ihnen gern mit aller nur möglichen freundlichen Belehrung dienen. Vgl. Apost. 20, 35; Röm. 14, 1. 2; 15, 1; 1 Kor. 8, 9. 11; 9, 22; 11, 30; 1 Thess. 5, 14. Diesen Schriftstellen gemäß lehrt auch unser Bekenntnis in der Apologie, Art. III, § 122. (*Conc. Trigl.*, 188.) — Wann aber hört die Rücksicht auf „Schwache“ auf? Die Antwort ist: Wenn der (oder die) Schwache für seine (oder ihre) irri- ge Stellung in Lehre und Praxis Existenz- und Lehrberechtigung beansprucht. Es ist nämlich ein Ding die Schwachen tragen, und ein ganz ander Ding eine falsche Lehre oder eine schriftwidrige Ansicht dulden und in der Kirche regieren lassen. Das Tragen der Schwachen darf nie auf An- erkennung des Irrtums hinauslaufen; es darf unter kei- nen Umständen mit Verleugnung der Wahrheit geschehen. Mangel an Erkenntnis und Schwachheit an Verständnis kann und muß man unter Umständen entschuldigen; aber die Schwachheit darf nie zur Norm werden, darf nicht Anerkennung beanspruchen.

Um nur einige Beispiele zu nennen. Es kann vorkommen, daß sich ein Christ in eine Loge, das heißt, eine wirklich widerchristliche Gesellschaft, verläuft. Wenn es sich nun herausstellt, daß er dies wirklich in Unwissen- heit getan hat, so wird man ihm Belehrung zuteil werden lassen. Er wird also nicht ohne weiteres aus der Gemeinde ausgeschlossen, sondern man handelt mit ihm, um ihn von dem Irrtum seines Weges zu über- zeugen. Es mag ganz leicht sein, daß er während dieser Belehrung nicht zum Tisch des Herrn zugelassen werden kann, da dies in den meisten unserer Gemeinden sofort Ärgernis geben würde. Sollte aber ein solcher Mann, während Pastor und Gemeinde noch mit ihm in Unterhandlung stehen, sich unterstehen, für seine Abirrung, ja für die ganze Logenwirt- schaft Propaganda zu machen, so zeigt er sich nicht mehr als ein Schwacher, sondern als ein Voshastiger, der die Belehrung von sich weist oder sich ihr entzieht. Dasselbe gilt von einer Person, die im Unionismus oder Syn- kretismus steckt. Solange diese der Belehrung zugänglich ist, solange sie sich noch demutsvoll unter Gottes Wort beugt und die Ermahnungen der Schrift annimmt, so lange kann man, wenn die Sünde sonst nicht öffentlich getrieben wird, Geduld üben. Sobald aber eine solche Person für ihre falsche Stellung Verechtigung beansprucht, sobald sie trotz der Warnungen aus Gottes Wort tatsächlich in andere Kirchen läuft und diese unterstützt, so bald hört die Rücksicht auf, eine Tugend zu sein, und es ist unbedingt geboten, andere Saiten aufzuziehen.

Hören wir hier nur ein Zeugnis von Luther. Er schreibt an die Domherren und das Kapitel zu Wittenberg (19. August 1523): „Es ist etwas anderes, die Schwachen in Mitteldingen (*neutralibus*) zu tragen; aber in offenbar gottlosen Dingen ist es gottlos, Duldung zu üben (*tolerare*), und es ist gewiß, daß auch wir von diesem gottlosen Wesen befleckt würden, wenn wir es länger schweigend tragen würden, wie wir bisher geschwiegen haben.“ (XIX, 1186.) Vgl. hierzu auch Pieper, *Christliche Dogmatik* I, 99—102; Verhandlungen der Synodalkonferenz 1930, S. 21 ff. P. C. R.