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Miscellanea

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Miscellanea

Ministers' Sons and Daughters

Ministers lead all other groups in our population in sending out from their homes sons and daughters who will become honored citizens, despite the usual slurs on such children. Havelock Ellis in his *Study of British Genius*, says: "The proportion of distinguished men and women contributed from among the families of the clergy can only be described as enormous. . . . We find that eminent children of the clergy considerably outnumber those of lawyers, doctors, and army officers put together."

In bringing these facts about Great Britain's population to the attention of the American people, Dr. William Lyon Phelps also calls attention to a study of our latest *Who's Who in America* by Professor S. S. Visher of the University of Indiana. Among other things that study proves that one minister's home out of twenty has sent forth a child worthy to be listed among America's most distinguished people. A little thought upon the part of a reader will show how remarkable that statement is.

Dr. Phelps thinks this preeminence of the children of the parsonage is partly due to "the good health and sound constitution found among those who lead a righteous, sober, and godly life," but that the "chief reason for the success of the sons of ministers is found in the fact that there is no profession whose members are more determined to secure the best possible education for their children than the profession of the ministry. It is one of the finest things that can truthfully be said of ministers."

Ministers may well be thankful, though they are poor in this world's goods, that they are giving to humanity's service sons and daughters who are rich in character and culture. Since the homes of ministers generally have such a record, how important it is that ministers of today shall make every effort to rear their children in the nurture and admonition of the Lord and shall make every sacrifice to give them the best possible educational equipment for the life that is before them. Die in poverty if necessary, but educate your sons and daughters.

The *Churchman*, from which we quote the words of Havelock Ellis and William Lyon Phelps in the foregoing paragraphs, says in reference to the matter under discussion: "Whether it is due to heredity or environment or, if you please, to the will of God, the fact remains that the more children ministers have, the larger number of leaders we can count on in guiding our future life." — *Watchman-Examiner*.

The Site of Sodom and Gomorrah

In a recent number of the *American Journal of Archeology* (No. 3, Vol. XL) Frederick G. Clapp offers some interesting information on the site of these two cities, concerning which the opinions of scholars were formerly widely divergent. After presenting the divergent views and giving a fairly detailed description of the basin of the Dead Sea, the

author offers evidence which seems definitely to establish the location of the cities of the overthrow in the southern part of the basin. He quotes with approval the words of Albright: "There can no longer be any question as to whether Sodom and Gomorrah were situated at the southern or northern end of the Dead Sea, since the medieval Zoar, which must have been located in the immediate vicinity of the ancient town, is expressly placed at the southern end, both by Byzantine and by Arabic sources. . . . The only possible location for the Vale of Siddim, with its asphalt wells, is in the southwestern part of the Dead Sea." Mr. Clapp states, in concluding the arguments: "The strongest proof that Sodom and Gomorrah stood at the south end of the Dead Sea is offered by geology. . . . Consequently the weight of scientific evidence as well as traditional opinion favors a southern site and not a location north of the Dead Sea. Most probably the cities of the Plain are buried beneath the waters of the shallow embayment which lies south of the latitude of El Lisan."

P. E. K.

The "Prophets" of Eph. 2, 20

It is frequently stated that the "prophets" of Eph. 2, 20 are those of the New Testament era, men who held a special office, according to Eph. 4, 11, or were endowed with particular powers to foretell the future, as in the case of Agabus, Acts 11, 28; 21, 10. The contention on the part of those who so hold is that these "prophets" were on the same level with the apostles in the matter of commission and inspiration. But now N. B. Stonehouse, in his interesting dissertation entitled *The Apocalypse in the Ancient Church*, offers some excellent material to demonstrate that the early Church consistently applied the word "prophet" to the Old Testament prophets (with the possible exception of Eph. 3, 5), the writers of the inspired texts of the Old Testament, unless they distinctly designated the particular New Testament office. Thus, in *I Clement* the "prophets" are the Old Testament prophets, who pointed to Christ and expected Him as their teacher through the Spirit. Ignatius and Polycarp hold the same view. Hence the author makes the definite statement: "For the Christians of the year 100 A. D. 'the prophets' signified the prophets of the old Testament." (P. 30 f.)

P. E. K.

The Position of the Apocalypse in the Ancient Church

In the dissertation referred to in the preceding item the author has made a very thorough search for all the evidence in the early Church which would show the actual position occupied by this antilegomenon in the opinion of the early Fathers and the bishops and their congregations. In the "Summary of Results" presented at the end of the dissertation, Dr. Stonehouse, among others, offers the following conclusions: "It is important that the witnesses for the use of this work also testify to its acceptance as normative; Justin uses it alongside of the Old Testament. Only Marcion is known to have rejected it. . . . Certainly there is no doubt that its position in the New Testament of the Old Catholic Church was very secure. . . . More specifically it was the Church's conviction that the Apocalypse was apostolic in origin. . . ."

It is clear that apostolicity was the organizing principle of the New Testament of the Old Catholic Church, in which the Apocalypse had a very secure place among 'the apostles' . . . the Apocalypse was included in the apostolic instrument of John. . . . It was to the apostles that the Spirit was to call to mind the things concerning the Lord and that the Lord had entrusted the knowledge of the mysteries of the Kingdom. The Apocalypse was naturally grouped with these writings, which had a permanent significance for the life of the Church and not with the only transiently significant oracles of the early Christian prophets." (P. 152 ff.)

P. E. K.

"The Law Cannot Work Sanctification"

By request a paragraph from Dr. Pieper's *Christliche Dogmatik* (Vol. III. 20—22) is here offered in an accurate English translation. The heading reads "The Means through which Sanctification is Wrought," and the following points are made: —

"Means of sanctification, strictly speaking, is only that whereby the old man is mortified and the new man is strengthened, hence the Gospel (the means of grace), not the Law. It has been already explained that the Gospel dethrones sin, while the Law increases it. Yet the Law finds its application also in sanctification, inasmuch as it serves the Gospel. Carpoz explains, in contrast to inexact presentations of a few Lutheran theologians, that the Gospel alone (*solum evangelium*) is the means (*organum*) of regeneration and sanctification, that the Law 'is merely made an assistant (*assumi*) by the Gospel for a definite usage.' If we ask in which respect the Law is thus pressed into service, the following may be said: Since the Christian still has *flesh in himself* and according to the flesh is inclined to undervalue the sin which still adheres to him, it is for this reason necessary that his sin and its damnable-ness be constantly revealed to him through the Law. For where the knowledge of sin ceases, there faith in the forgiveness, or faith in the Gospel, ceases. Thereby the source of sanctification and of good works would be obstructed. According to the Old Adam the Christian is furthermore inclined to form his own thoughts concerning a holy, God-pleasing life and even to regard sins as virtues and virtues as sins. With regard to this darkening of the knowledge of the holy will of God the Law serves also the Christian as 'rule'; that is, it constantly shows him the right form of a God-pleasing life and the truly Christian works. But the strength to do the right works and to omit the evil works proceeds always and only from the Gospel. Paul admonishes the Christians to offer their bodies to God as a sacrifice (*παρασθήσαι*) διὰ τῶν ὀκτιμῶν τοῦ θεοῦ, Rom. 12, 1; and John invites to love toward God and toward one another with the reference, ὅτι αὐτὸς πρῶτος ἠγάπησεν ἡμᾶς, 1 John 4, 19. 11. In every case the Gospel must write the Law into the heart. Luther calls attention to the fact that preachers become guilty of the deficit in sanctification and good works by virtue of the fact that they attempt to effect sanctification and good works through the Law instead of by the Gospel."

P. E. K.

An Indispensable Tool

It is said of the great preacher and exegete Alexander MacLaren that it was his custom to spend one hour each day looking into the face of Jesus, *one hour with his Greek Testament*, and one hour with his Hebrew Bible. The late Dr. A. T. Robertson offers the same information concerning the great preacher Broadus, stating that this expert teacher and theologian was thoroughly at home in his Greek Testament, as was Robertson himself. The same holds true with regard to hundreds and probably even of thousands of consecrated preachers whose aim is to present the message of salvation with ever new vigor and life. For that reason we may safely regard it as self-evident that every pastor who can at all use the Greek language will possess one or more Greek Testaments, so that this indispensable tool will always be at hand.

For decades most of our pastors have been using the Nestle New Testament, which was commonly made the basis of their New Testament study at our St. Louis Seminary. All men of this type will certainly be happy to know that the Privilegierte Wuertembergische Bibelanstalt of Stuttgart, Germany, has continued its endeavors of publishing Greek Testaments which would take cognizance of the research work of the foremost students in the field, so that *all* pastors, even those stationed at a congregation remote from library facilities, may have the results of the best scholarship in this small volume. Of particular value to the pastor who has much traveling to do is the edition of the Nestle Testament (we have the fifteenth) which has been issued in ten sections, all of which are bound in limp cloth and are most convenient to be slipped into the pocket for reading and studying as one has a few minutes in the rounds of pastoral calls or other professional work. The ten sections are sold in a neat case, which will permit them to stand securely on the shelf when they are not in use.

The sixteenth edition of this notable publication appeared late last summer as *Novum Testamentum Graece cum apparatu critico curavit † D. Eberhard Nestle, novis curis elaboravit D. Erwin Nestle*. It is interesting even from the fact that the introduction is now offered in German, Latin, English, and Norwegian, which, of course, appeals to a wider clientele. But it should also be said that Dr. Erwin Nestle carried on in the manner of his illustrious father in making every effort to offer a text which is in agreement with the best scholarship. Not only have all the great codices been carefully studied again, together with scores of minuscules, but the editor has included many references to such texts as the Koridethi manuscript, whose importance was acknowledged by men like Kirsopp Lake and others. Even though the footnotes average only ten to twelve lines, there is a wealth of critical material contained in them, and these references will suffice for all ordinary studies in the New Testament. The conservative Lutheran pastor will not always agree with the readings adopted by the editor, but on the whole he will find himself in hearty accord with the text as offered. The application of sound hermeneutical rules in sane textual criticism will enable every pastor to use this new edition with great profit; for it is truly an *indispensable tool* to the conscientious pastor.

P. E. K.

Those Home-Made Orders of Service

There can be no doubt, as the Augsburg Confession states in Article VII, that every congregation has the right to construct its own order of worship, and hence the matter should not be made an *absolute* issue. But in the relative sense there is much to be said in favor of an intelligent uniformity, and pastors may well be expected to take the leadership in removing the liturgical chaos which now exists. This, however, cannot be done if every one follows the dictates of his own subjective tendencies and likings. Our "Morning Service, or the Holy Communion" as well as the services for matins and vespers are based upon orders of acknowledged superiority, which were constructed on the basis of a thorough liturgical understanding. Hence it would be far better to limit the participation of the congregation to the minimum than to make arbitrary shifts in the several parts of the liturgy.

The chief sufferer from these eruptions of subjectivism is the *Kyrie*, which is most frequently made a part of the *Confession of Sins*. But this is liturgically wrong. The significance of the *Kyrie* in the Common Order is this: The Christian, having received the assurance of the forgiveness of his sins, does not hesitate to resort to a challenging importunity in pleading with the Lord for the alleviation of the sufferings occasioned by the presence of sin in this world and in this connection immediately to give all glory to God in anticipation of the hearing of his petition. A note from Loche's *Agenda* throws much light on this interesting question: "Das Kyrieleison mit Neueren, z. B. mit Layriz, zu einem Suendenbekenntnis und das *Gloria in excelsis* zu einer Absolution zu machen, ist, scheint es mir, eine rein genoetigte Sache. Sowenig der Bettler am Wege mit seinem 'Seid so barmherzig!' seine Suede bekennen will, so wenig die Kirche mit dem *Kyrie*. Nicht die Suede, die *Not* wird bekannt. Selbst wo in den spaeteren Tropen des *Kyrie* der Suede Erwaehnung geschieht, ist die Suede doch nur als *Not* gefasst. Was Hommel in seiner Liturgie vom *Kyrie* im Gegensatz zur modernen Auffassung desselben als eines Suendenbekenntnisses sagt, ist ganz richtig. Ein Meister in liturgischen Dingen, der Kardinal Bona, welcher auch von lutherischen Liturgikern anerkannt wird, hat laengst gesagt: *IPSUM Kyrie eleison non humana institutione, sed oculo quodam naturae instinctu usurpari coepisse manifestum est. Cum enim homo MULTIS MISERIS ab ipsa infantia ob culpam primi parentis veluti haereditario iure subiectus sit, ad Illius opem implorandum natura ipsa impellente excitatur, qui solus miseris misericordiam praestare et tot malis oppressam sublevare potest. Ideo in Veteri Testamento hae precandi formulae frequentissimae sunt: Domine, miserere; miserere me, Deus; Miserere nostri, Deus omnium — et aliae eiusdem generis. . . .* Ganz als Bettlerin, nicht als Suendenbekennerin, rief auch schon das kanaanaeische Weiblein Matth. 15, 22 ihr *Kyrieleison*." (S. 30 f.)

P. E. K.

