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## Miscellanea

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## Miscellanea

### Opening Address — Concordia Seminary

September 17, 1941

Dear Students of the Seminary, respected Members of the Faculty and of the Board of Control, kind Friends of our Institution:

In the name of the Triune God and lifting up our eyes unto the hills from whence cometh our help, we begin today the new scholastic year of our Seminary, the one hundred and third year in the history of our institution. When we started our academic term two years ago, the second World War had just broken out, and the hope was expressed that such a serious and distressing situation in the world would come to an end before long and that the hour of world anguish would give way to the reestablishment of peace. Our hopes have not been realized, and it has pleased our God in His unsearchable wisdom and in His mysterious ways to continue this distressing situation, all on account of the grievous sins of humanity and the wilful and obstinate neglect and contempt of God, the Creator, Supreme Ruler, and Savior of the world. The times have even become more critical and perilous than they ever were before; we are living in constant jeopardy, not knowing but dreading what the next day will bring. But of this matter I shall not speak today, aside from making this brief reference to it. We can only pray and pray more assiduously, more unremittingly and fervently than ever before,

O God, from heaven look down and see  
A sight which well may move Thee,

and pray that God in His mercy will speedily bring peace with justice to a stricken world.

But what shall we as Christians, as teachers and students of theology, do in this distressing world situation and condition aside from taking it earnestly and daily to our God in prayer? What is the office and purpose of our institution in such times as we are experiencing at present? Let us see to it that we follow the earnest and solemn admonition of St. Paul in his letters to the Thessalonians. Let us see to it that in these days of restlessness, of agitation, of excitement, "we study to be quiet and do our own business," "that with quietness" we work and be about our Father's business (1 Thess. 4:11; 2 Thess. 3:12; Luke 2:49). Permit me therefore to emphasize this purpose of our school in these turbulent days and at all times.

In looking for something else in Luther's writings during these days, I again came across a certain passage in his ever interesting table talk. There we are told (XXII, 358) that on a certain occasion when the doctor's degree was conferred on some one at the university in Wittenberg, Dr. Carlstadt, well known on account of his *Schwaermerei* and heretical opinions, objected to that academic custom and tried to prove his contention with the words of the Lord: "*Be not ye called Rabbi; for one is your Master, even Christ; and all ye are brethren.*"

*And call no man your father upon the earth; for one is your Father, which is in heaven. Neither be ye called masters; for one is your Master, even Christ,"* Matt. 23:8-11. It stands to reason that Christ in these words did not intend to forbid, as Carlstadt assumed, the Christian use of these terms: Rabbi, Father, Master, Teacher. Luther renders the sense of Christ's words properly in this way: "You must not understand this passage as meaning: You shall not permit yourselves to be called Master, but thus: You shall not invent and devise a new doctrine, you shall not produce something new; but let it remain with what I have taught you and have commanded you to teach others and proclaim it to them." (XXII, 1529.) And in his sermons and writings he again and again recurs to this matter and says—to quote another significant passage—: "Be satisfied with one Rabbi and let Christ be your Rabbi, your minister and bishop and preacher. You must all remain His disciples. He is Pope, (he is) Confessor, or Seelsorger, Preceptor and Schoolmaster. (VII, 1144—1152.) And Luther is right in his exposition; for the words which are used in the original text, ῥαββί, διδάσκαλος, καθηγητής, Rabbi, Teacher, Guide, signify a teacher, a teacher in intellectual and spiritual matters. And therefore Christ emphasizes and inculcates this truth: All teaching in the Church, all authority and leadership among Christians in spiritual matters, belongs to Christ alone. He is the Teacher, the Fuehrer or Leader, the Master, or as Luther expresses it, "der rechte, einige Meister", "the one true Master."

This all-important truth applies to all ministers in their pulpit and pastoral work; it applies to all instructors in theology, to whom are committed the education and preparation of the future ministers of the Church; it applies to all students of divinity preparing for the service in the Church. There is a tendency nowadays to differentiate and to make a distinction. Some say, ministers and preachers should indeed be bound in their preaching and teaching by Christ's Word; but teachers of theology should be more independent and have the right of scientific investigation and thinking; and students of theology should be trained to follow in their footsteps. But no! This word of Christ, "One is your Master, even Christ," is addressed just to the teachers and students of theology. It was called forth by the attitude of the scribes and Pharisees in Israel, who were sitting in Moses' seat, as Christ states at the beginning of His discourse; it applies to the "masters of Israel," as Christ calls one of them on another occasion. (John 3:10.) And His words are addressed to His disciples, the apostles, the teachers of Christendom. Upon these He impresses the necessity of their teaching being nothing else than the words and teachings of Christ, the Master. He is, as Luther says, the true Preceptor and Schoolmaster, also in theology, He alone. And the true independence in theology consists in this, that it considers itself bound solely by God and by Christ. That is the instruction and, at the same time, the promise which we as theologians receive from the Lord and Head of the Church: "If ye continue in My Word, then are ye My disciples indeed, and ye shall know the truth, and the truth shall make you free." (John 8:31,32.) Our theology must not only be Christocentric, so that Christ and His work of redemption

is the beginning, middle, and end of all thoughts and meditations which we may have day and night, but it must be the theology of Christ Himself, so that we teach nothing else than what Christ Himself has taught and has commanded His disciples to observe. I do not stress at present the *high-priestly* office of Christ, according to which He is the one true Mediator and Savior, but I am stressing His *prophetic* office according to which He is the one great and true Teacher whom all should hear according to the will of the Father in heaven. We should teach what Christ has taught. Then we are true theologians.

But how can we know, know for sure, what Christ has taught? Rome answers this question and points to the so-called infallible Teacher of the Church on earth, the successor of St. Peter and vicar of Christ, the Pope. Through him Christ Himself speaks to man; the Pope is the highest authority in matters of doctrine; everything else, even the Bible, is subordinate to him. Christ is eliminated as Teacher. Modern theology, also the so-called conservative theology, thinks it hears Christ's voice in the personal, religious experience of the theologian. This is the so-called "Erfahrungstheologie" or "Erlebnis-theologie," the theology of experience. According to this theory only that is Christian doctrine which has been proved in the experience which the theologian himself has experienced. But also in this theory Christ is eliminated as the one true Master and Teacher. Human experience takes His place.

But no! If Christ is really to remain our one true Master and Teacher, if our theology is truly to be nothing else than Christ's theology, we must abide by the words of Holy Scripture, where alone in all the world we find Christ's Word. Christ Himself impresses that upon us again and again. After His resurrection He led the men who were to be His witnesses unto the uttermost part of the world into the Scriptures of the Old Testament and expounded to them these Scriptures. From the writings of Moses and the prophets He showed them and made them sure that He was the promised Messiah, who had to suffer and die for the sins of the world and rise again on the third day. Thereby He has fixed and ordained the Scriptures of the Old Testament as source and norm of doctrine in His Church. And to those apostles whom He led into the Scriptures, He promised and sent His Holy Spirit to lead them into all truth. He commissioned and ordained them as the teachers of all Christendom. He gave them the instruction: *Teach them to observe all things whatsoever I have commanded you* (Matt. 28:20); and He characterizes His Church, for which He prays, as the community and sum total of those who would believe on Him through the word of these apostles. Thus the word of the apostles and prophets, or what is the same thing, the Holy Scripture of the Old and New Testament, is the firm and infallible foundation of the Church, Jesus Christ Himself being the chief Corner-stone. Through both of them, the apostles as well as the prophets, spoke the Spirit of Christ. And therefore all theology claiming to be true theology, claiming to be Christ's theology, must be grounded in all its doctrinal statements upon the inspired word of the prophets and apostles. The old axiom of our fathers: *Quod non est biblicum, non est theologicum*, whatever is not

**Biblical is not theological, must be maintained absolutely, without any giving way and crumbling, without any quibbling and equivocation.**

I know well enough that what has been maintained in the preceding remarks is nothing new in the halls of this institution. It has been stated and is being stated again and again. But it seems to me that in these days of rapid changes we must stress the *fundamentals*. And on this opening day it should again be stated very emphatically that this is the theology that is to be taught and learned in these halls in the coming scholastic year. I invite you, my dear students, to study this theology with all diligence and fervor. I am addressing myself to you, my young friends, who are now entering upon your theological studies and are thereby beginning an entirely new and different period in your lives: I extend to you a most cordial and sincere welcome. May you all make the right beginning, may you all avail yourselves of the opportunities offered to you, and may God bless your studies from the very start. But I also say this to you who are returning to us for their second, for their third, and for their final year. You know what the study of theology is and implies, and I am anxious to exhort and encourage you with all the power that words can convey to devote your best efforts and abilities to the successful continuation of these studies. May you all with God's assistance and help comply with the purpose which our fathers laid down when they founded this institution and which their successors have upheld to the present day, namely, to educate a well-informed, a thoroughly indoctrinated, and a pious, God-fearing ministry for the needs of the Church.

Before closing I would like to make two announcements that must make us truly thankful to the Lord of the Church and the Giver of all good things. Our new professor-elect, Dr. Paul Bretscher, is with us; he will begin his teaching at once and will be formally installed in a special service tomorrow evening in Bethel Church. In behalf of the Faculty, of the student-body, and of the Board of Control I bid him a cordial welcome, and I am certain that all will join me in the wish and in the prayer that God according to His grace may bless him abundantly in his work and make him a blessing for our Church in general and for our institution in particular.

One of our professors, Dr. Walter A. Maier, has rounded out twenty-five years in the service of the Church and nineteen of these years as professor of theology in our Seminary. We all rejoice that the Lord has blessed him so richly in his work, and we implore the Head of the Church that He will continue to bless him; we say with David: *Thou blessest, O Lord, and it shall be blessed forever.* (1 Chron. 17:27.)

L. FUEBRINGER

### Wuerttemberg Epistle Lessons

|                 |               |                             |             |
|-----------------|---------------|-----------------------------|-------------|
| 1. Advent ..... | Rom. 14:17-19 | Christmas .....             | Eph. 1:3-8  |
| 2. Advent ..... | Rom. 14:7-12  | Second Christmas .....      | Heb. 12:1-4 |
| 3. Advent ..... | Acts 3:19-26  | Sunday aft. Christmas ..... | 1 Tim. 3:16 |
| 4. Advent ..... | 1 John 1:1-4  | New Year's Eve .....        | Heb. 13:14  |

|                     |                 |                   |                    |
|---------------------|-----------------|-------------------|--------------------|
| New Year's Day      | 2 Cor. 13:13    | 1. after Trinity  | Acts 2:42-47       |
| Sun. after New Year | 1 Thess. 5:5-10 | 2. after Trinity  | 1 John 1:5 to 2:2  |
| Epiphany            | Isaiah 42:1-8   | 3. after Trinity  | Acts 5:34-42       |
| 1. after Epiphany   | Eph. 6:1-4      | 4. after Trinity  | Acts 9:1-20        |
| 2. after Epiphany   | Rom. 1:16-25    | 5. after Trinity  | Phil. 3:8-14       |
| 3. after Epiphany   | Rom. 5:1-5      | 6. after Trinity  | Eph. 2:4-10        |
| Septuagesima        | Acts 9:36-42    | 7. after Trinity  | Heb. 12:5-11       |
| Sexagesima          | Heb. 10:19-29   | 8. after Trinity  | 1 Tim. 6:6-10      |
| Quinquagesima       | 2 Cor. 11:23-30 | 9. after Trinity  | Acts 17:24-31      |
| Invocavit           | 1 Pet. 1:17-25  | 10. after Trinity | 1 Tim. 1:12-17     |
| Reminiscere         | James 1:2-12    | 11. after Trinity | James 2:13-17      |
| Oculi               | 2 Cor. 1:3-7    | 12. after Trinity | Rom. 7:18 to 8:4   |
| Laetare             | Heb. 10:5-18    | 13. after Trinity | Phil. 2:1-11       |
| Judica              | 2 Cor. 5:14-21  | 14. after Trinity | 2 Pet. 1:2-11      |
| Easter              | 1 Cor. 15:1-20  | 15. after Trinity | 1 John 2:12-17     |
| Easter Monday       | 1 Cor. 15:51-58 | 16. after Trinity | 1 John 2:28 to 3:8 |
| 1. after Easter     | 2 Tim. 2:1-13   | 17. after Trinity | Heb. 4:9-13        |
| 2. after Easter     | Rev. 7:13-17    | 18. after Trinity | 1 John 4:7-12      |
| 3. after Easter     | Acts 4:18-20    | 19. after Trinity | James 3:13-18      |
| 4. after Easter     | 1 Thess. 2:9-13 | 20. after Trinity | 1 Tim. 2:1-6       |
| 5. after Easter     | 1 Tim. 6:11-16  | 21. after Trinity | 1 Cor. 15:35-50    |
| Ascension           | Heb. 4:14-16    | 22. after Trinity | 2 Cor. 4:11-18     |
| 6. after Easter     | Col. 3:1-10     | 23. after Trinity | Rev. 21:1-8        |
| Pentecost           | Acts 2:32-41    | 24. after Trinity | Heb. 11:1-10       |
| Pentecost Monday    | 1 Cor. 2:7-16   | 25. after Trinity | James 4:4-10       |
| Trinity             | Titus 3:4-8     |                   |                    |

NOTE: The Wuertemberg Series does not offer special texts for Palm Sunday, Maundy Thursday, Good Friday, Reformation Day, Thanksgiving Day, and Day of Repentance. We have asked our contributors to choose appropriate texts.

EDITORIAL COMMITTEE

### A Recent Catholic Explanation of Genesis 3:15

All those who are familiar with the Roman Catholic use of this text are aware of the fact that both in the antichristian theology and in the whole field of liturgics this text has been consistently used according to the translation of the Vulgate, stressing the *ipsa* and commonly declaring it to refer to the Virgin Mary.

It is interesting to note, however, that some Roman Catholic scholars are honest enough to admit the error of the Vulgate translation. (Cp. the article on the Latin Bible, CONC. THEOL. MTHLY., IV, 184-189.) The most recent article in this field of which we have knowledge appeared in the *Catholic Biblical Quarterly* (July, 1941, 225 f.), from which we quote:

“(Protoevangelium) — I place enmity  
Between you and the woman,  
And between your seed and her seed.  
It shall crush your head  
And you shall bruise its heel.

“The curse of God not only imprecates the evil, but effects it. It is not to be conceived that prior to the curse the serpent walked otherwise or ate otherwise, but that which was natural to the serpent becomes a sign of malediction; a perpetual reminder of the sin and the par-

ticipation of the serpent in it. Irrational animals are subject to punishment elsewhere in the Old Testament. (Gen. 9:5; Ex. 21:28 f.; Lev. 20:15 f.). Those who consider the serpent a real one and not an apparent one apply v. 14 literally to the serpent, figuratively to Satan; 'to go about upon the stomach' signifies to be vile and contemptible (Lev. 11:42); 'to eat (or lick) the dust' signifies to be humiliated, conquered (Is. 49:23; Amarna Letters). For those who consider the serpent a mere apparition, a form that Satan assumed, the words apply primarily to Satan, but in the metaphorical sense, humiliatio perpetua ac despectus universalis. (Ceuppens, *De Historia Primaeva*, Rome, 1934, p. 180.)

"V. 15. Text.—The Vulgate (cf. Douay Version) has in this verse *ipsa*. This reading gives rise to two distinct questions. (1) Is this the genuine reading of the Vulgate? (2) What is the genuine reading of the original text? As to the first question; the Pontifical Commission for the Revision of the Vulgate working according to the critical principles of Dom Quentin has given in the edition of Genesis the reading *ipsa*. (Biblia Sacra iuxta latinam Vulgatam editionem. Genesis, 1926.) According to the Commission then this is the word that Jerome wrote in his edition of the Latin Version. As to the second question: the MT has *hu'* referring to the masculine preformative, and the suffix (referring to *hu'*) of the next verb is in the masculine. From the viewpoint of textual criticism there can be no doubt that the reading of the MT is *hu'* and not *hi'* (fem.). All the codices of the LXX read  $\alpha\upsilon\tau\acute{o}\varsigma$ , referring it to  $\alpha\pi\epsilon\acute{\rho}\mu\alpha$ ; the translation is rather *secundum sensum* than *ad verbum*. The translators understood it to refer to the Messias. Grammatically exact would be  $\alpha\upsilon\tau\acute{o}$ . The Latin Version Itala (Old Latin) has *ipse*; the Syriac Peschitta has *hu'*; the Samaritan Pentateuch has *hu'*; S. Jerome in *Quest. Hebr.* in Gen. has *ipse* (PL 23, 991). These substantiate the reading of the MT and decide the question. The original reading was *hu'*; the translation, 'It (the seed) shall crush your head.'" P. E. K.

### The "Lost Sixty Years"

With reference to Luther's statement "Here, in the case of Abraham, sixty years are lost" (I:721), quoted in CONCORDIA THEOLOGICAL MONTHLY, XII, p. 359, and repeated p. 409, one of our readers, Pastor W. G., writes the following:

"Wer beim Ueberlesen von Gen. 11, 26 bis 12, 4 nicht gruendlich nachrechnet, weil er wie Luther dazu keine Zeit hat, findet allerdings, dass irgendwo in Tharahs und Abrahams Leben ueber 60 Jahre scheinbar keine Auskunft gegeben wird. Rechnen wir nun aber einmal vom Endpunkt zurueck: Abraham war 75 Jahre alt, als er aus Haran zog, Gen. 12, 4. Tharah starb in Haran im Alter von 205 Jahren, Gen. 11, 32. Offenbar ist die Meinung des Textes, dass Abraham nach Tharahs Tode Haran verliess und zu der Zeit 75 Jahre alt war. Geboren wurde Abraham demnach, als Tharah das 130. Jahr ueberschritten hatte.

"Hiergegen wird Gen. 11, 26 als Einwurf zitiert, wonach Tharah als 70jaehriger Abraham, Nahor und Haran zeugte. Will nun das besagen, dass just damals alle drei Soehne Tharahs geboren wurden? Doch wohl nicht, sondern der Text kehrt nur hervor, dass vor dem Termin

keiner der drei Soehne von Tharah gezeugt wurde. Keine distinkte Auskunft gibt jedoch der Text darueber, welcher der drei der Erstgeborne war und wann die andern gezeugt wurden. *Erschliessen* laesst sich indes aus Gen. 11, 32 verglichen mit 12, 4, dass Abraham nicht der Aelteste war, sondern erst geboren wurde, als Tharah 130 Jahre alt geworden war (und dann gehen im Leben Tharahs keine 60 Jahre verloren). Darauf deutet auch, dass nach Gen. 11, 27—29 Haran der Vater des Lot und seiner Schwestern Milka und Jiska war und starb, noch ehe Tharah mit Abraham und Lot Ur in Chaldaea verliess. Haran muss demnach ein ganz Teil aelter als Abraham gewesen sein. Und somit gewinnt obige Deutung Grund und Boden unter den Fuesen.

“Die Geschichtsdarstellung macht ganz den Eindruck, dass Haran, Gen. 11, 26, unter Tharahs Soehnen darum an letzter Stelle steht, weil von ihm gleich weiter erzaehlt wird und damit seine Geschichte sozusagen zum Abschluss kommt. Abraham aber wird unter den Soehnen Tharahs an die erste Stelle gerueckt, weil er in der weiteren Erzaehlung die Hauptperson abgeben sollte. Denn auch von Abrahams Bruder Nahor wird nur mitgeteilt, dass er wie auch Abraham ein Weib nahm, und viel spaeter wird eine kurze Nachricht ueber Soehne des Nahor nachgetragen, Gen. 22, 20—24. Unentschieden bleibt noch, ob Abraham aelter war als Nahor oder nicht.

“Die erwachnte Erzaehlungsweise findet sich auch sonst in der Schrift, z. B. in der Geschichte Noahs. Nach Gen. 5, 32 war Noah 500 Jahre alt und zeugte Sem, Ham und Japhet. Vgl. Gen. 6, 1; 9, 18; 10, 1; 1 Chron. 1, 4. Auch diese waren nicht Drillinge. Japhet wird ebenfalls zuletzt genannt, weil bald darauf seine Geschichte zum Abschluss kommt, Gen. 10, 1—5. Unmittelbar folgt hier, Gen. 10, 6—20, Hams Geschichte, ebenfalls abschliessend, um Sems Geschichte als die Hauptsache der Erzaehlung einzufuehren und fortzuspinnen. Hier nun findet sich eine ausdruckliche Altersangabe: Ham heisst gegenueber seinen Bruedern Noahs kleiner, d. h. wohl juengster, Sohn, Gen. 9, 24. Und betreffs des Alters Sems und Japhets entscheidet Gen. 10, 21, wo zu uebersetzen ist: ‘Sem, der aeltere Bruder Japhets.’ Vgl. Gen. 11, 10 mit 7, 6 und 5, 32. Das im Hebraeischen nachgestellte Adjektiv ‘der aeltere’ gehoert eben zu Sem. Vgl. Ges. 126, 5 (Beispiele: ‘das Werk Jehovahs, das grosse,’ Deut. 11, 7; ‘die Knechte meines Herrn, die geringen,’ Jes. 36, 9). Josephus reiht Ant. I, 4. 1 Noahs Soehne so auf: ‘Sem, Japhet, Ham.’ Aber die Reihenfolge der Soehne Tharahs mag die gewesen sein: Haran, 60 Jahre spaeter: Abraham und dann (vielleicht von einem anderen Weibe): Nahor. Vgl. Jos. 24, 2 (und Sarah, Gen. 20, 12).”

See also Arndt, *Does the Bible Contradict Itself?*, page 16: “There (Gen. 11:26) Abram is mentioned first. That may be due to his having been the first-born. But it may just as well have had some other reason, for instance, that Abram was the most prominent one of the sons of Terah and hence is given the first place in the list. If we assume, as we may well do, that Abraham was the youngest of the three brothers named, and that he was born when his father was 130 years old, his age at the time of his father’s death was seventy-five.”

The “lost sixty years,” it would seem, have been found.

E.