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## Theological Observer. - Kirchlich-Zeitgeschichtliches

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## THEOLOGICAL OBSERVER

### MORE LUTHERAN BOOKSTORES

The *Lutheran* (May 13, 1953) reports editorially on the enlargement of the ULCA publications sales. We read: "The continent-wide chain of bookstores established by the United Lutheran Publication House had expanded steadily. To the four prewar stores (Philadelphia, Pittsburgh, Columbia, Chicago) five have been added since the war. Latest on the list is in Austin, Texas, where the store opened in April. Others established in recent years are in New York City, Baltimore, Los Angeles, and Kitchener, Ontario. Last month the ULC Board of Publication scanned the possibility for the next opening. Relocation of the Lutheran Literary Board store from Burlington, Iowa, to Des Moines was approved. The Midwest and Wartburg synods of the United Lutheran Church have transferred their interests in this store to the ULPH [United Lutheran Publication House]. Another opportunity for ULPH service may be found in San Juan, Puerto Rico. Spanish literature for the Caribbean Synod would be provided there if the project goes through. The most expensive problem facing the Publication House, the board discovered, was what to do about the headquarters in Philadelphia. Both the office building and the printing plant have become painfully snug as the board's operations doubled in size since the war. A 1945 plan for construction of a large building to replace both old buildings was abandoned when construction costs leaped out of reach soon after a site had been purchased. A new location for the printing building outside the Philadelphia city limits, on a site big enough for eventual construction of an adjoining office building, was proposed by the Board of Publication executive secretary, Dr. H. Torrey Walker. Where and when and how were questions yet to be answered."

Meanwhile our own Concordia Publishing House reports far greater sales than last year, but with relatively smaller profits.

J. T. MUELLER

### A PROBLEM AS OLD AS THE CHURCH

is that of unburdening the ministers of the Word of the less important non-spiritual activities that often tend to rob them of the time and to drain them of the energies that should be devoted to the "first things." The emergency action taken by the primitive Church, reported in Acts 6:1-6, should sharpen the conscience of the Church of every age.

A Chicago brother has kindly sent us the June, 1953, issue of *Advance*, the official magazine of the Diocese of Chicago (Episcopal). We note here that Bishop Wallace E. Conkling at the Annual Convention of the Diocese in the spring of this year brought this old problem, as it concerns the Bishop's office, directly before the convention, with a proposal towards its solution. He told his people: "No man can long endure physically, as this office is now overloaded. No man but will go downgrade intellectually, because of the pressure of 'non-intellectual' activities. No man but will fail ultimately also to fulfill the primary spiritual functions of the Office." "Men Ordered and qualified for spiritual functions and leadership" are made "business administrators." Mincing no words, he bitterly declared: "'The Bishop is a good business man, a good administrator,' could easily be a slogan for a Bishop and a Diocese to go efficiently to h——!"

Bishop Conkling's proposal is that his Chicago Diocese establish a new office to be held by a sort of "lay suffragan" who is to serve as business administrator for the diocese.

The Bishop did not forget to refer to "the Parish Clergy, who themselves are often fighting unsuccessfully, the same problem on a smaller scale in the Parishes, where they, too, are doing too much business, and at the great price of less prayer, study, teaching, and spiritual counseling."

The Chicago Bishop feels that "to meet this need, successfully, might well be one of the greatest contributions to the life of the whole contemporary Church."

According to the *Living Church*, July 12, 1953, Bishop Conkling resigned, at the age of 56 instead of 72, because of ill health and the "increasing load of administrative duties, with less and less time for intellectual and spiritual pursuits."

God forbid that the time should ever come that the pastors and leaders of the Lutheran Church cease to chafe under the burden of "serving at tables" or that, if relief is provided, they fail to "give themselves continually to prayer and to the ministry of the Word."

V. B.

**MICROFILMING IN THE MONASTERY OF MOUNT SINAI, THE GREEK  
ORTHODOX PATRIARCHATE AND THE ARMENIAN PATRIARCHATE  
LIBRARIES IN JERUSALEM**

In 307 a Christian woman, Catharine of Alexandria, known for her physical beauty and her brilliant mental gifts as well as for her devotion to the saving Gospel, died the death of a Christian martyr. We are told that the Emperor Justinian built a monastery in her honor at the

foot of Mount Sinai, the monastery known throughout the world as that of St. Catharine on the Sinaitic Peninsula. Later on the angels, so the embroidering legend has it, brought Catharine's remains to the monastery. Ever since Tischendorf in 1859 discovered there the immensely valuable Codex Sinaiticus of the Bible, written in the fourth century, the convent has figured prominently in works on Biblical manuscripts. The *Biblical Archaeologist*, published by the American Schools of Oriental Research, in its May 1953 issue, carries a fascinating article by Dr. Kenneth Clarke of Duke University, Durham, N. C., reporting on the recent expeditions to the library at Mount Sinai and the other two libraries mentioned in the caption. The article is illustrated, and whoever would like to get an accurate idea of what these libraries offer and what it means to be the director or member of an expedition of this nature should obtain a copy of this issue of the *Biblical Archaeologist*. Copies can be obtained for 35 cents each at the following address: The American Schools of Oriental Research, Drawer 93 A, Yale Station, New Haven, Conn.

The readers of this journal will be glad to receive a little of the detailed information which Dr. Clark's article contains in grand abundance. The expeditions in question occurred in 1949—1950. The one that had to do with Mount Sinai was under the auspices of the American Foundation for the Study of Man in behalf of the Library of Congress and in co-operation with the University of Alexandria (Egypt); the one that pertained to the libraries in Jerusalem was under the auspices of the American Schools of Oriental Research and the Library of Congress. Dr. Clark was the "General Editor" in both.

From the sixteenth century forward many expeditions to the monastery at Mount Sinai have been carried out. Often the object was to find valuable mss. and to carry them off. Several times the scholars that visited had the aim of cataloguing the books and mss. stored there. The expedition of 1949—1950 had a different purpose. It had come to microfilm all the important mss. and in that manner make the treasures of the library accessible to the world of scholars. For once all the books and mss. were counted and examined, though the examination usually, of course, had to be brief. While former expeditions often found the library in appalling confusion, the books and mss. being kept in four different places of the monastery and at times in topsyturvy condition, the recent expedition had no cause for complaint on this score; since 1945 the treasures are housed in new quarters which are adequate and kept neat and inviting. The number of printed books is somewhat around 10,000, the mss. number about 3,300.

Let no one think that the mss. are all Greek. The great majority, it is true, are written in that language; but look at these figures, which Dr. Clark submits: Greek, 2,291; Arabic, 600; Syriac, 257; Georgian, 88; Slavonic, 40; Ethiopic, 6. The Cod. Sinaiticus, mentioned above, which from the Monastery of St. Catharine went to St. Petersburg and from there to London, where it now is one of the prime attractions of the British Museum, is first referred to by a certain Vitaliano Donati in 1761. This man, writing in Italian, said that among the manuscripts there is "especially a Bible written in round beautiful letters on most beautiful parchment sheets which are quite large, thin, and square" (translation submitted by Dr. Clark). The most valuable ms. in the library at present is the one called by Nestle and others the Sinaitic Syriac Codex, a palimpsest having as its original writing the Four Gospels in the oldest Syriac translation known to scholars. This ms. was written ca. 400. The text was not valued sufficiently to be kept intact, and so in 778 the Gospel text was wiped away and a writing called "Lives of Holy Women" was transcribed on the parchment. The oldest Greek ms. in the library now is a lectionary containing sections from the Gospels and the Pauline Epistles, dating back to the seventh century and having a still earlier Greek text underneath whose identity has not yet been established. Among the mss. Greek classical authors are represented, too. The book and art lover will find mss. with rare illuminations and miniatures. Dr. Clark states that of the more than 500 mss. of Biblical text more than 300 are in Greek; 175 of these belong to the N. T. field, and their text "is now for the first time under study." What this means for textual criticism of the N. T. can easily be seen. It is an inspiring thought that these treasures can now be studied in the quiet of American libraries equipped with microfilm readers and that no longer a wearisome trip through the desert amounting to more than 200 miles (the distance from Cairo to Mount Sinai as the crow flies is almost that many miles) is required.

In Jerusalem the Greek Orthodox Church Library that was examined was that of the Greek Orthodox Church Patriarchate with headquarters at the Church of the Holy Sepulcher. To its own ancient and well-stocked library that of Mar Saba, a famous monastery in the wilderness of Judea, about twenty miles from Jerusalem, and several other smaller collections have been added. The number of books and mss. is about three fourths of that at St. Catharine's. Imagine yourself confronted with 2,400 mss. in eleven languages, ranging in age from the fifth to the eighteenth century. Among the mss. that could be microfilmed was a complete N. T. in Greek coming from the eleventh

century and having not yet been registered in the lists of scholars. One of the great treasures of the library, fondly exhibited to visitors, is a ms. copy of the *Apostolic Fathers*, written in 1056 and containing 1 Clem., 2 Clem., Ep. of Barnabas, the Didache, and the Ignatian Epistles, both those acknowledged genuine and the spurious ones. This ms. was found by Bryennios in Constantinople in 1873.

The microfilming in the Armenian Patriarchate Library in Jerusalem, which boasts 4,000 mss., concerned itself chiefly with such as are of artistic importance on account of their miniatures. 32 mss. were photographed completely; 22 of these yielded 432 miniatures.

Thinking of the wealth of mss. containing Biblical text, many of them written not long after the period of bloody persecutions of Christians by the State when every effort was made to exterminate the Holy Scriptures, one is constrained to exclaim in admiring gratitude: *Verbum Dei manet in aeternum!*

WILLIAM F. ARNDT

#### THE MEANING OF ST. PAUL'S GRAMMA-PNEUMA ANTITHESIS

The *Catholic Biblical Quarterly* (April, 1953) discusses the antithesis of *gramma-pneuma* in a scholarly article that deserves careful study. The author, Bernardin Schneider, O.F.M., of the St. Joseph Friary, Tokyo, Japan, carefully scrutinizes the text and context of 2 Cor. 3:6, Rom. 2:29, and Rom. 7:6, in which the antithesis occurs, quotes what ancient and modern exegetes have judged to be its meaning, and finally reaches the conclusion that in the antithesis *gramma* means the Law of Moses, particularly the Decalog, as the merely written norm of morality of the old covenant, while *pneuma* means the Holy Spirit, Uncreated Grace, as the internal principle of moral life of the new covenant. There is, as he thinks, in the given texts a *parallelismus realis*, and the principal interpretations of the antithesis may be reduced to two: (1) the interpretation which understands *gramma* as the material, literal sense and *pneuma* as the spiritual typical sense; and (2) the interpretation which takes *gramma* to stand for the Mosaic Law itself, that is, as the cold, naked, written Law, lacking any internal force to give help toward its observance, and *pneuma* as the internal active reality of grace produced by the Holy Spirit, the *gratia creata*, or preferably as the Holy Spirit Himself, the *Gratia Increata*. The first he calls the formalistic and the second the realistic interpretation. In the end he comes to the conclusion that *pneuma* in the antithesis always means the Holy Spirit.

While the terminology of the writer may seem strange to a Protestant exegete, his explanation of *gramma* may be regarded as accept-

able, at least in Rom. 2:29 and 7:6. In the first passage the Apostle argues for the inward, spiritual circumcision of the heart performed by the Holy Spirit, or the conversion of a sinner through faith in Christ, against the mere outward observance of the Law, as this was practiced by the unbelieving Jews. His argument is that he is a true Israelite who through the work of the Holy Ghost has been led to repent of his sins and put his trust for salvation only in Christ. The praise of such a spiritual Jew shall be of God and not of men.

In Rom. 7:6 the Apostle's argument is much the same. He declares that believers in Christ, who know that they cannot be justified and saved by the works of the Law and so trust only in the righteousness of Christ for salvation, no longer serve God merely by external obedience of the Law, nor from slavish fear, but in spirit and truth, that is, from love to Him and His will. The antithesis in these two passages is between the outward obedience of the Law and the inward, spiritual obedience which flows from faith in Christ, engendered through the means of grace by the Holy Ghost. There is therefore a real parallelism in these two passages. Strictly speaking, however, the antithesis here is not between the Mosaic Law and the Holy Spirit, but rather between the external, mechanical obedience and the inward, spiritual obedience.

In 2 Cor. 3:8 the *parallelismus realis* must be questioned; in fact, the antithesis is oriented to different poles. God, the Apostle says, has made him and his fellow Apostles ministers of the new covenant, not of the letter, but of the spirit; for the letter kills, while the spirit makes alive. In the following verses St. Paul shows in detail what he means by letter and spirit. By *gramma* he means the Mosaic Law ministry, which is one of death, of condemnation, and of veiling the understanding, while *pneuma* denotes the ministry of the Gospel of Jesus Christ, which is the ministry of righteousness and which through faith in Christ removes the veil; for, as he argues: "The Lord is that Spirit," that is, Christ is the Giver of the Holy Spirit, who through His regenerating work by the means of grace illuminates the darkened natural heart and converts it to faith in Himself. Hence where the Spirit of the Lord is, there is liberty, that is to say, where the Holy Spirit performs His saving work, there men through faith are free from their natural blindness as also from death, sin, damnation, and all their other spiritual enemies.

The writer at first vacillates somewhat between *gratia creata* and *Gratia Increata*, or the Holy Spirit. Does his exegetical predicament perhaps stem from the fact that Rome does not rightly distinguish between Law and Gospel? This predicament comes to view especially in his interpretation of 2 Cor. 3:6.

J. T. MUELLER

## LUTHER STILL SPEAKS

For the observance of Luther Day in 1953, the *Evangelischer Bund* (headquarters in Bensheim, Germany) lists in a small pamphlet sixty-nine titles of new editions of important treatises by Luther, including forty-two investigations of Luther's many-sided interests. In the list we discovered C. F. W. Walther's *Die rechte Unterscheidung von Gesetz und Evangelium*, which our Synod republished in 1946. It is of further significance that translations of Luther's works are appearing in such Roman countries as Italy and Spain. In Italy, Guiseppe Santonastaso recently published a selection of Luther's chief writings. Luther's political writings were recently translated into Italian and appeared under the title *Martin Lutero, Scritti politici, a cura di Guiseppina Panziera Saja, con introduzione di Luigi Firpo*. The chief works of Luther were translated into Spanish by Manuel Guierrez-Marin.

In Germany, *Lutherstunden* are again being organized for the benefit of the laymen. They are devoted to a study of Luther's devotional writings (explanation of the Lord's Prayer, the penitential Psalms; selections from Luther's sermons; the Large Catechism, etc.) rather than his polemical treatises. We were much impressed at Oberursel when a student of the Seminary read a section from Luther's exposition of the *Magnificat* in each of the vesper services of the conference held August 5 to 9. Perhaps the time has come for a revival of *Lutherstunden* in our parishes!

P. M. B.

## "SCIENCE AND THE EARLIEST COMMANDMENT"

This is the title of an interesting article in the *Review and Expositor*, the theological quarterly published by the faculty of the Southern Baptist Theological Seminary (Vol. I, July, 1953, pp. 330—336). The writer is Dr. Carl Tabb Bahner, who is head of the Chemistry Department of Carson-Newman College and an active member of the Oak Ridge Institute of Nuclear Studies. Besides his training in organic chemistry (Chicago, Yale, and Columbia) he also took the full theological course at Southern Baptist, winning the Th. M. degree.

The "earliest commandment" is Gen. 1:28, where God commands man to fill the earth and *master* it. The writer presents interesting statistics to show that we are making progress toward carrying out the first command. "It has been estimated that the human population of the entire earth in the time of Augustus Caesar may have been only a little larger than that of the United States today." Recent centuries have shown a steadily accelerated pace of population growth. "The



world population of 1.1 billion in 1850 increased to 2.2 billion in 1939 and to 2.4 billion by 1949." Dr. Bahner points out that this increase seems to be due not only to an increase in the birth rate, but to reduction in the death rate as a result of a new understanding of epidemic diseases. "The present rate of increase of the entire world population is such as to double the population within less than 70 years."

As to the second part of the "earliest commandment," man has not made the due corresponding progress in *mastering* the replenished earth. "The two things must go together, for it is by mastering the earth that man can make it support a larger population." The writer asserts that "the world can support many times its present population if we will learn how to take full advantage of its resources. We hear it said that the world is crowded, but if every human being on the earth were brought to one meeting place, the average county in the United States could provide standing room for them all, with room to spare."

An amazing story is unfolded telling how science is endeavoring to use the vast resources stored up in nature and is tackling the problem of increasing the production of food rapidly enough to meet the needs of a hungry world population, which is increasing by 26 million mouths every year. He closes his illuminating article with the plea: "Christians must not turn a deaf ear to the cries of the needy, echoing Cain's cynical words, 'Am I my brother's keeper?' The scientists who are striving to obtain the knowledge through which the hungry children of the earth may be fed, as well as the missionaries who minister in Christ's name to the multitudes, need your prayers. Pray for them!"

Just after reading Dr. Bahner's article the postman brought the latest issue of the *Mission Call* published by our Synod (Vol. I, No. 4). On pages 8 and 9 there is a brief article on "the unique ministry" of a young layman from North Dakota, Mr. Reuben Tafelmeyer, who, for the past year, supported by funds collected by students of Concordia Seminary in St. Louis, has been working with our Guatemalan missionaries as an agricultural technician. "This twenty-seven year old farmer is showing Guatemalan farmers how to raise chickens and how to grow crops. His task is vital in this poverty-stricken country, for it is difficult to live off the land there. Crops are poor, the chickens and cattle sickly. Disease and improper dieting cause many of the children and adults to walk about half-starved."

The steady increase of the world's population means so many more souls to whom the Bread of Life must be brought. It means also so many more hungry mouths who cry for daily bread. So there is a

double challenge to consecrated Church people in man's spiritual and physical need. Dr. Bahner, the scientist, Mr. Reuben Tafelmeyer, a trained man of the soil, each in his way is seeking to measure up to the challenge in the second area and so endeavoring to fulfill the second part of God's "earliest commandment."

V. B.

#### A WORD OF THANKS TO DR. ERNST KINDER

The *Evangelisch-Lutherische Kirchenzeitung*, published since 1947 by the United Evangelical Lutheran Church of Germany, contains in its issue of July 15 a farewell note by the outgoing editor, Dr. Ernst Kinder, under the title "Lutherische Kirche und Theologie." In this farewell note Dr. Kinder briefly develops the guiding principles of his policies as editor of the *Kirchenzeitung*. What he writes of the relation of Lutheran theology to the Church is so well said that we have taken the liberty to translate this paragraph and are submitting it to our readers. Dr. Kinder writes:

The old, but important and inescapable concern to which my successor will, I trust, bring fresh and vital thought is this, that Lutheran theology may not regard itself as a mere academic concern or as a private opinion or as a school of thought. It must rather remember that it is closely associated with, and responsible to, the Church and thus perform its task. I trust also that the Church will continue to execute its tasks guided not primarily by current events and passing moods and experiences, or by historical, ecclesiastical-political, and pragmatic considerations, but by the Confessions. . . . Much is being said and written in our day about the dangers of neo-orthodoxy and the clerical control of theology. No doubt these dangers exist. But one must not be intimidated by these dangers, but rather discharge one's duties without fanfare, with a sense of responsibility, and with courage. . . . For the essence of Lutheranism is not the mere conservation and anxious safeguarding of a store of realities, but its characteristic is also that it is charged with a sense of loyal and obedient responsibility. It is a joyful witness and the seizure of opportunities in the spirit of the true Gospel.

In the light of this observation we understand why the *Kirchenzeitung* under the editorship of Dr. Kinder attempted in its biweekly issues to highlight the distinctive theology of the Lutheran Church, to arouse the consciences of the readers to a renewed and deeper appreciation of this theology, and to submit theological articles which in content and diction exhibited a close relation to the life of the Church. For all this we are grateful to Dr. Kinder, and we invoke on him God's continued blessings as professor of dogmatics at the University of Münster.

May Dr. Kinder's successor, Dr. Richard Eckstein, the former superintendent of the Ev. Johannesstift in Berlin-Spandau, whom we also learned to know a few years ago, edit the *Kirchenzeitung* guided by the same lofty aims which actuated Dr. Ernst Kinder. P. M. B.

#### BRIEF ITEMS FROM "RELIGIOUS NEWS SERVICE"

The same General Assembly of the Presbyterian Church in the U. S. A. rejected an overture proposing to substitute "Holy Christian Church" for the phrase "Holy Catholic Church" in the Apostles' Creed because, it was claimed, the latter phrase is generally misunderstood and wrongly identified with the Roman Catholic Church. Rather than make the change, it was said, the Presbyterian Church should educate its people in the meaning of the word "Catholic."

. . .

At the biennial convention of the Canada District of the ELC, assembled in Edmonton, Alberta, June 18, a proposal to establish an Evangelical Lutheran Church in Canada independent from its parent body in the United States was tabled because of the problems it would create with respect to the prospective merger discussions with other Lutheran bodies, also with relation to church extension and pensions. It was urged, however, that there be greater representation from Canada on international ELC boards.

. . .

The world's first Spanish-speaking Eastern Orthodox Church was dedicated in Dallas, Tex. Archbishop Brohdan of New York, head of the Ukrainian Orthodox Church, conducted the dedication ceremony.

. . .

Dr. Geoffrey Francis Fisher, Archbishop of Canterbury, reported that the minimum stipend received by Anglican clergymen now is 550 pounds (\$1,540) a year, free of all charges, and that many clergymen receive more.

. . .

The Augustana Luther League will build a new primary school in Africa as its major missionary project for 1953. This announcement was made by Gordon J. Storaasli of Astoria, Oreg., president of the League.

. . .

In a mass meeting attended by 40,000 at the University of Pennsylvania's Franklin Field in Philadelphia, Methodists celebrated the 250th anniversary of the birth of John Wesley, founder of their denomination.

(Not theological, but I think it is worth recording:) "Boston.— After 5,200 delegates to the international youth conference of the Augustana Luther League left following a baked-bean supper on historic Boston Common, the city's park department sent its usually large crew of workers there to 'clean up the mess,' which always results from such gatherings. But instead of sweeping, the workmen started searching. Look as they might, they could not find so much as a tiny scrap of paper. Officials of the conference were not surprised. 'Why should the youth throw papers and debris around? Cleanliness is next to godliness,' said one official." . . .

A spokesman for the Soviet Atheist Society in a Moscow Radio domestic broadcast heard in London said: The Communist party has "always been irreconcilably opposed to religion, always fought it in a decisive manner, and will continue to do so." He charged that the opinions of "some" Communists, who hold that religion "does no harm," are "entirely and utterly false." The speaker said: "Religion propagates the principles of the bourgeois moral code, which is alien to Communist morals and the Soviet community. Religion diverts men from the struggle against the enemies of Communism, and the performance of religious rites diverts people from their Communist tasks." . . .

Pope Pius XII is expected to issue a proclamation on the Feast of the Assumption, August 15, making 1954 an "extraordinary Holy Year," in observance of the 100th anniversary of the proclamation of the dogma of the Immaculate Conception by Pope Pius IX in 1854.— Regular "Holy Years" are held every 25 years. The last one, in 1950, was extended for another year. Now, so soon after, an "extraordinary Holy Year"! The chief object of "Holy Years" is the offering and buying of indulgences. Once, about 1517, an overinsistence on the selling of indulgences led to a public sentiment that welcomed the Reformation movements. Is it too much to hope for such a reaction, at least in places, today? — Later news item: It is to be called a "Marian Year," instead of an Extraordinary Holy Year. . . .

The National Evangelical Lutheran Church (the Finnish Church affiliated with The Lutheran Church—Missouri Synod) at the 55th annual meeting in Cleveland, Ohio, elected the Rev. J. E. Nopola of Ironwood, Mich., president, to succeed Dr. G. A. Aho, who resigned because of the pressure of other church business. Mr. Nopola has been the business manager of the Church's publishing house in Ironwood for the last four years.

THEO. HOYER