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## An Exegetical Paper on 1 Tim. 2, 11—15.

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(By request.)

The Pastoral Letters of St. Paul are addressed to leaders in the Church of Christ, to pastors, as the title implies; and they are not only very interesting, but highly instructive and helpful to every pastor for the proper execution of his office. The more time we devote to the study of these letters, the deeper we dig into these spiritual store- and treasure-houses, the better shall we be able to cope with difficult questions and to advise parishioners what is well-pleasing to God and becoming to such as not only lay claim to the name of Christian, but are Christians in spirit and in truth. The Scripture-passage before us deals with a vital and far-reaching question, which, however, will be decided for us once for all after we have thoroughly grasped St. Paul's statements and the proof thereof as found in 1 Tim. 2, 11—15, a passage which speaks on woman's place in public gatherings of Christians.

In v. 11 St. Paul gives a clear, but general command, which he expresses in v. 12 in the form of a definite prohibition regarding woman's conduct in the assembly of Christians. He says v. 11: "Let the woman learn in silence, with all subjection." *Γυνή*, "woman," here used without the article, means any member of the female sex in contrast with the male, married or unmarried, irrespective of descent, race, color, nationality, physical or mental ability. The apostle does not say that a woman is to be excluded from the gatherings of the Christians for public worship; on the contrary, women often formed a very prominent part of the congregations, as we may learn from the frequent remarks about women, and references to them, in the writings of St. Paul. In the verse before us the command of St. Paul clearly presupposes that women are present and pay close attention to the word spoken. Woman is also to reap the benefit of public worship; she is to receive from the instruction given there what is necessary for her

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## BOOK REVIEW.

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**The Concordia Cyclopedia.** A Handbook of Religious Information, with Special Reference to the History, Doctrine, Work, and Usages of the Lutheran Church. Editors-in-Chief: *L. Fuerbringer, D. D.; Th. Engelder, D. D.; P. E. Kretzmann, Ph. D., D. D.* \$4.50. (Concordia Publishing House, St. Louis, Mo.)

*Here is a book which ought to be given an enthusiastic reception in the American Lutheran Church, and especially in our Synod, on account of its eminent usefulness. While there is no dearth of cyclopedias and*

encyclopedias, we did not heretofore possess a book of reference in the English language dealing with religious subjects in general and written from the conservatively Lutheran point of view. The *Lutheran Cyclopaedia* of Jacobs and Haas, it will be recalled, is a work of reference which is confined to matters which can be classed as Lutheran. *The work before us represents a large undertaking.* The following words from the Preface will give the reader an idea of the scope: "The work was planned in three great divisions: history, doctrine, and church-work, and each of these parts was again subdivided into a number of sections." Dr. Engelder was in charge of the history section. Professor Graebner for a while supervised that of doctrine, being succeeded in that capacity by Dr. Kretzmann; and to Dr. Fuerbringer were entrusted the articles dealing with church-work. A number of men served as associate editors. Looking through the volume, which comprises 848 closely printed pages, and noticing the wealth of material offered here, one will not be surprised to learn that the work was begun as long ago as 1920. While, naturally, the compass of the book is not large enough to permit every conceivable religious topic to be alluded to, it will be difficult, we believe, to find a major religious phenomenon or person of outstanding importance in the field of religious inquiry that has been overlooked. As is proper, the editors, writing chiefly for the Lutheran public, dwell especially on matters pertaining to the Lutheran Church and its history. Items of interest to members of the Synodical Conference are prominent. Again, the work is a reliable guide in the labyrinth of conflicting opinions in the world of religion. *The authors decide all questions according to the Holy Scriptures and the Lutheran Confessions.* Here, then, the Christian seeking light can find what God's Word says, for instance, on dancing, lodges, unionism, prohibition, etc., not to mention such fundamental matters as Baptism, Lord's Supper, the Person of Christ, and the like. That the work avowedly is written from the doctrinal point of view of the Missouri Synod will not be considered strange if one bears in mind that for the editors the teachings of the Missouri Synod are simply those of Luther and the Lutheran Confessions. The work is intended for pastors, teachers, and educated laymen. It is as a convenient book of reference that it is intended to serve. Anybody who conceives the notion that, possessing this book, he need not buy and study, let us say, Dr. Pieper's *Christliche Dogmatik*, is mistaking the purpose of this book. But nevertheless, on account of its abundance of material, *it is a library in itself.* The editors have been very painstaking in their endeavor to avoid inaccuracies and errors. Naturally, in a work of this nature, which is primarily a book of facts, historical and others, errors in minor matters are to be expected. The Preface says that "suggestions and corrections will be gratefully received." We hope that the book will have a wide distribution and that it will help to acquaint people with our dear Lutheran Church and thus to extend the kingdom of our heavenly Lord.

**The Psalms.** Translated by *J. M. Powis Smith.* 261 pages. Cloth, \$3.00.  
(The University of Chicago Press, Chicago, Ill.)

Dr. Smith is, no doubt, one of the outstanding Hebrew scholars in this country of the extreme liberal type, who accept the theories of Higher Criticism as established results. His personal convictions concerning the

psalms are given in the four chapters that conclude the book, "The Date of the Psalter," "The Hymn-book of the Second Temple," "The Poetry of the Psalter," and "The Religion of the Psalter," in which we find him at variance with traditional Bible scholars on almost every point, historical and doctrinal. While the translator admits that the Messianic hope "lies behind many of the psalms and comes to clear utterance in Ps. 2," he eliminates scores of such references acknowledged as Messianic by believing scholars. He suggests nearly two hundred changes of the text and translates accordingly. Practically all psalms are placed at a late date, including the Davidic, or at least the majority of them, since "such names as David, Moses, and Solomon contribute practically nothing to our knowledge of the origin of the Psalter" (p. 246). The divisions of the psalms into certain groups are misleading, and equally so the headings which Dr. Smith has supplied for the various psalms. How much havoc the translator has wrought with the Masoretic text, by arbitrary emendations and omissions, becomes clear when we compare his translation of Ps. 110 with the Authorized Version, this rendering being a fair example of the professor's method and work:—

110.

### A Promise of God's Aid to the King.

(Of David; a Psalm.)

An Oracle of the Lord to my lord:

"Sit at my right hand,

Till I make your enemies your footstool."

2. The scepter of your strength the Lord sends forth from Zion.

Reign in the midst of your enemies.

3. Your people will volunteer freely in your day of war.

In holy array, from the womb of dawn,

The dew of your youth is yours.

4. The Lord has sworn, and he will not retract;

"You shall be a priest for life,

A Melchizedek, because of me."

5. The Lord is at your right hand.

He has shattered kings in the days of his wrath.

6. He will sit in judgment upon the nations; He will fill the valleys.

He has shattered the chief over a broad land.

7. From a brook by the wayside he will drink;

Therefore he will lift up his head.

To the Hebrew scholar Dr. Smith's *The Psalms* is invaluable since the book affords him an excellent view of the methods of modern liberal scholars employed in corrupting the Bible.

MUELLER.

### Corrections.

In the June issue, p. 176, line 18 from above, read "Natural" for "National"; on p. 184, line 2 from below, read "unimmersed" for "immersed."—A kind friend has drawn our attention to an erratum in the April issue, p. 97, where in line 13 from below the reference to a passage from Luther should read VII, 1559.