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I. THE MORAL LAW.

Sin is, according to the definition given in the Scriptures, the transgression of the law, ἀνομία,¹⁾ the departure or deviation from the law, as righteousness is conformity with the law. Thus also the prophet says: "*We have SINNED, and committed iniquity, and have done wickedly, and have rebelled, even BY DEPARTING FROM THY PRECEPTS and from thy judgments.*"²⁾ Thus every transgression of the law is sin, and likewise nothing is sin which is not a transgression of the law. "*Where no law is there is no transgression.*"³⁾ Hence, also, "*by the law there is knowledge of sin.*"⁴⁾ This is true everywhere. Even in civil legislations crimes and misdemeanors presuppose law in the true sense of the term in the province of human justice. The violation of a mere semblance of law is not truly an offense, and when what has been enacted by a legislative body has failed of recognition in the courts because of its inconsistency with the funda-

1) 1 John 3, 4.

3) Rom. 4, 15.

2) Dan. 9, 5.

4) Rom. 3, 20.

man's conscience, but only as far as his own conscience will permit, and no man is bound or free to violate his own conscience in order to satisfy that of another. Paul was ready and willing to yield his liberty, but not his conscience, to a weak brother whose conscience, though without sufficient cause, objected to certain articles of food.¹⁾ Thus, also, religious liberty and freedom of conscience can not be claimed at the hands of or granted by the state absolutely and without any restriction. The rights of one citizen must cease where those of another begin. *Sic utere tuo, ut non laedas alienum*, is a fundamental principle of civil justice. And when the lawful interests of the few collide with the lawful interests of the many, the former must yield and the latter must prevail. According to these principles questions of religious liberty and freedom of conscience as all other civil rights must be equitably adjusted. A. G.

(To be continued.)

THE SCRIPTURES, THE WORD OF PROPHECY.

I.

Saint Peter terms the holy Scriptures the *word of prophecy*. 2 Pet. 1, 19—21.

The word *prophet* is taken from the vocabulary of ancient Greek religion, whence it passed into the language of Christianity, because it was adopted by the translators of the Septuagint and in the New Testament as the *equivalent* rendering of the Hebrew *Nabi*. *Prophet* is a compound word of *προ* and *φημί*. The Latin equivalent is *prae-dicare*, from which "Prediger" and preacher are derived. The *προ* is not to be taken in a temporal sense, "before," but rather in a local signification, "for," like in *προ-φάσις*, *pretext*. From the etymology of this word we learn that "prophet"

1) Rom. 14, 15; 20—23. 1 Cor. 8, 7. 8. 12. 13.

designates one who *speaks for* another. Thus, according to a passage in the *Timaeus* of Plato the name *προφήτης* "ought properly to be confined to the interpreters to put an intelligible sense on the dreams, visions, and all enigmatic utterances of the frenzied mantis." The ordinary Greek usage of *prophet* is one who speaks for God. The prophets of the Bible are revealers of God's will, whether present, past, or future. They were by gift of prophecy enabled to utter with authority of inspiration the sacred Word, strains of warning, exhortation, consolation, encouragement or rebuke, and testimony to Jesus Christ.

Likewise does the Bible define the word prophet, the spokesman for God. In an analogous sense, Aaron is called the prophet of Moses. Exod. 7, 1: "And the Lord said unto Moses, See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet." That is, he shall speak from thee to Pharaoh as prophets do from God to children of men. Exod. 4, 16: The Lord says to Moses of Aaron: "*And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God.*"

Thus it remains established that the Bible definition of a prophet of the Lord is the mouth, the spokesman of God.

Hear the prophets in the Scriptures considering themselves as such. Jer. 9, 12: "... Who is he to whom the *mouth of the Lord* hath spoken," etc., and again, v. 20: "Yet hear the word of the Lord, O ye women, and let your ear receive the word of *his mouth*," etc. Here the mouth of the Lord is the prophet Jeremiah. Is. 55, 11: "So shall *my word* be that goeth forth out of *my mouth*: it shall not return unto me void, but it shall accomplish that which I please," etc. In this familiar passage the Lord terms his *prophets* simply *his mouth*, and their word he identifies as *his*. And Micah the prophet, ch. 4, 4, saying: "For the *mouth of the Lord* of hosts hath spoken it," claims to be the mouthpiece of God.

The prophets give the same definition of their office when prefacing their prophecies with: "Thus saith the Lord," and similar expressions. Jer. 13, 15: "Hear ye, and give ear; be not proud, for the *Lord hath spoken.*" Ch. 30, 2: "Thus *speaketh the Lord* God of Israel, saying, Write thee all the words that I have spoken unto thee in a book;" v. 4: "And these are the words that the Lord spake concerning Israel and concerning Judah." Amos 3, 1: "Hear this word that the Lord hath spoken against you." 2 Sam. 23, 2: David said: "The Spirit of the Lord spake by me, and his word was in my tongue." 1 Kings 12, 22: "But the word of God came to Shemaiah the man of God." 1 Chron. 17, 3. 4: "And it came to pass the same night, that the word of God came to Nathan, saying, Go and tell David my servant, Thus saith the Lord, Thou shalt not build me a house to dwell in." Jer. 11, 1: "The word that came to Jeremiah from the Lord." Jer. 1, 2: "To whom the word of the Lord came in the days of Josiah." Of John the Baptist who was Prophet of the Highest (Luke 1, 76) we read Luke 3, 2: "The Word of God came unto John," etc.

The apostles declare of ancient prophets, Acts 4, 24. 25: "Lord . . . , who *by the mouth* of thy servant David hast said." Acts 1, 16: "This scripture must needs have been fulfilled, which *the Holy Ghost by the mouth of David spake.*" And Acts 3, 18: "But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled."

Hebr. 1, 1: "God who at sundry times and in divers manners spake in time past unto the fathers by the prophets." Whatever is spoken by David and all the prophets is represented throughout the New Testament as spoken of God himself.

It is also of importance to examine carefully an expression, so often repeated in the New Testament. Matt. 1, 22: "That it might be fulfilled which was spoken of the Lord by the prophet." This is a translation of the Greek origi-

nal ἐπὶ τοῦ κυρίου διὰ τοῦ προφήτου, which the Revised Version renders, "That it might be fulfilled, which was spoken by the Lord THROUGH the prophet." The meaning of this passage lies on the surface; the Lord himself is the *Author* who spoke *through the agency* of the prophets, whom he had made completely his representatives and mouthpieces.

Prophesying was an extraordinary gift of God. Prophecy came not by the will of man (2 Pet. 1, 21). It was not produced or caused by the will of man, all cooperation on the part of man remains excluded. The prophets were but the media of the Lord.

The Bible records of the apostate Balaam that, though eager for gain, he prophesied against his wish. Instead of cursing, he was constrained by the spirit of God to bless the children of Israel. We hear this from Balaam's own lips when answering Balak, Numb. 22, 3: "The word that God putteth in my mouth, that shall I speak."

Like Balaam of old Caiaphas in the New Testament is a melancholy instance, who by virtue of his office uttered the prophetic words: "Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not," and John adds, "this spake he *not of himself*: but being high priest that year, he prophesied." (John 11, 49—51.)

Daniel expressly declares, that prophecies which the Lord had spoken through him remained obscure to him. Dan. 12, 8. 9: "And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things? And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end." The Holy Spirit declares of the sacred writers, 1 Pet. 1, 11, that after they had written their prophecies, they diligently studied and searched "what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow."

Another striking proof that the Spirit of God spoke through prophets we find in the instance of the seventy elders, who were set round about the tabernacle, of whom it is written in Numbers 11, 25. 29: "When the Spirit rested upon them, they prophesied, and did not cease," and when one young man said to Moses, "forbid them" . . . "Moses said unto him, Enviest thou for my sake? would God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them!" Even Saul was among the prophets. Of him we read when seeking his fathers ass, 1 Sam. 10, 10: "The Spirit of God came upon him, and he prophesied among them." In ch. 19, vv. 20—24: "And Saul sent messengers to take David: and when they saw the company of the prophets prophesying, and Samuel standing as appointed over them, the Spirit of God was upon the messengers of Saul, and they also prophesied," and the messengers sent for the second and third time prophesied also, and finally he went thither himself and he prophesied.

The distinctive peculiarity of prophesying continued in the New Testament. The wide diffusion of this gift among the believers of the apostolic age Peter marks, Acts 2, 17, as a distinctive circumstance of the accomplishment of the prophecy of Joel 2, 28.

The existence of this gift of speaking with authority of inspiration is spoken of in the New Testament as a matter of ordinary occurrence. Paul writes 1 Cor. 12, 10: For to one is given by the Spirit "the working of miracles; to another *prophecy*." The latter by virtue of their gift could foretell secret and future events, as Agabus predicted the famine in the days of Claudius Caesar. Acts 11, 28. And later, this same Agabus, coming from Judaea to Caesarea, met Paul with this prophetic intelligence: "Thus *saith the Holy Ghost*, so shall the Jews at Jerusalem bind the man (Paul) that owneth this girdle, and shall deliver him into the hands of the Gentiles." Acts 21, 11.—

All these passages quoted from Scripture clearly establish the point at issue that prophets were God's mouth-pieces, and all prophecies, whether only orally taught or transmitted in writing were *God's Word*.

Now the written prophecies Peter calls prophecies of Scripture. 2 Pet. 1, 20. 21: "Knowing this first, that no prophecy of scripture is of any private interpretation." The prophecies of Scripture constitute the *written Word of God*, designed as the perpetual norm of faith and life for his church. St. Paul says, Rom. 16, 26, "But now is made manifest, and by *the scriptures of the prophets*," etc., and Matt. 26, 56, "But all this was done, that *the scriptures of the prophets* might be fulfilled."

In distinction from all other compositions this collection of documents is styled either simply "The Scripture" in the singular or "The Scriptures" in the plural. Christ refers to them, as they were then in the hands of the Jews, as an infallible standard, John 5, 39: "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." Matt. 21, 42: "Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner," etc. And ch. 22, 29: "Ye do err, not knowing the scriptures." Mark 14, 49: Jesus declared: "the scriptures must be fulfilled." Luke 24, 32: The two disciples that went to Emmaus said to one another: "Did not our heart burn within us while he talked with us by the way, and while he opened to us the scripture?" Rom. 15, 4: "For whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the scriptures might have hope." 1 Cor. 15, 3: "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures." John 2, 22: His disciples "believed the scripture." John 10, 35: Jesus answered: "And the scripture cannot be broken." John 13, 18: "That the scripture may be fulfilled." John 18, 12.

Mark 15, 28. Acts 8, 32: "The place of the scripture which he read was this, He was led as a sheep to the slaughter," etc. Rom. 4, 3: "For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness."

Holy Scriptures is another term applied in the Bible to the written prophecies. Rom. 1, 2: "Which he had promised afore by his prophets in the holy *scriptures*." 2 Tim. 3, 15: "From a child thou hast known the *holy scriptures*." The epithet *Holy* intimates the special relation of the prophetic writings to God.

The Bible is, finally, called *the Book*, i. e., the book of all books, the book by preeminence on account of unity of design which pervades the writings whose authors were scattered over more than twenty centuries. Ps. 40, 7: "Lo, I come: in the volume of the book it is written." Rev. 22, 7. 9. 19.

The information thus far derived from the Bible is, that "the Book," "the Scriptures," the "prophecies of Scripture," were spoken by God through his prophets and therefore are *God's Word*.

II.

The Holy Scriptures affirm *that the sacred writers spake as they were moved by the Holy Ghost, and their prophecies were inspired*.

We read, 2 Pet. 1, 20. 21, "Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but the holy men of God spake as they were moved by the Holy Ghost." This is a scriptural proof of the highest order for the Theopneusty of the Bible. It refers to the inspired writings, prophecy of Scripture, which never came by the will of man, not from the prophet's own mind or heart. The sacred writers are called "holy men." Balaam and Caiaphas were not employed in writing any part of the

sacred volume. These "holy men spake" by tongue or pen "as they were moved by the Holy Ghost." The Greek "φέρω" (Latin *ferre*) is the same word in derivation and meaning as our "to bear," and *φερόμενοι ὑπὸ πνεύματος ἁγίου* may be correctly rendered *borne* by the Holy Ghost. The idea is not: the holy men were first moved and then penned the oracles of God, but rather, while they spoke they were moved, or borne, by the Holy Ghost. For it should be noted that *φερόμενοι* is *Pres. Partic.*, and cannot be medial, because it stands with *ὑπὸ*, which always indicates the passive voice.

This passage forcibly affirms that the writers were but instruments of the Supreme Agent, the Holy Ghost.

Of the *sacred writings* the Bible declares that they were *inspired by God*. Paul in his second epistle to Timothy, v. 15, put him in mind that from a child he had known the holy Scriptures and then he adds, v. 16, *πᾶσα γραφή θεόπνευστος*, "All Scripture is given by inspiration of God."

θεόπνευστος is a compound word of *θεός*, *God*, and *πνεῖν*, *to breathe*, and means *breathed by God*. From this word we derive "theopneusty," and through the Latin, "*inspiratio*," "inspiration."

The Authorized Version supplies *ἐστὶ* and treats *θεόπνευστος* as the predicate of the subject *πᾶσα γραφή*, which reads: "All Scripture *is* given by inspiration of God, and is profitable," etc. The Revised Version, like Luther's translation, makes *θεόπνευστος* an attributive of *πᾶσα γραφή*; it reads: "Every scripture inspired of God is profitable for teaching," etc. This latter construction gives the declaration of Paul more force. It stamps the phrase, "given by inspiration of God," a distinctive epithet to all prophetic Scriptures. *Πᾶσα γραφή* implies more than *πᾶσα ἡ γραφή*. The latter would designate the canonical books of the Old Testament, whereas the former includes all of the Old Testament, and all the theopneustic Scriptures of the New Testament that were circulating among the Christians at the

time of this writing. *θεόπνευστος*, like all verbal adjectives (1 Thess. 4, 9: *θεοδίδακτος*) can have only passive meaning, *breathed by God*, and the rendering of the Lexicographer Cremer, "God-breathing," is incorrect. The etymology of this word, "breathed by God," again banishes every thought of human authorship and synergism on part of man in the composition of *πῦσα γραφή*.

III.

The Holy Scriptures affirm *that all writings of the Old Testament are prophetic*.

The term, Old Testament, passed into our English translation from the Vulgate, a very ancient Latin Version, which rendered *ἡ παλαιὰ διαθήκη*, 2 Cor. 3, 14, *Old Testament* instead of *old covenant*. Paul calls all books of the old covenant distinctly (Rom. 3, 2) *τὰ λόγια τοῦ θεοῦ*, "oracles of God," words of God.

The Apostle Peter has also given the most unequivocal testimony to the Old Testament books. After he had spoken of the wonderful scene of which he was a witness on the mount of transfiguration, he says, 2 Pet. 1, 19: "We have also a *more sure word of prophecy*; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place," etc. The Scriptures of the Old Testament were always recognized by Christ and his apostles as prophetic. This is evident from every mention of them. They divide them into two equal parts, namely: Moses and the Prophets. Luke 24, 44 the Lord comprehends the Old Testament under the received threefold division of the Jews, when saying: "All things must be fulfilled which were written in the *Law of Moses*, and in the *Prophets*, and in the *Psalms*, concerning me." This division into the Law, the Prophets, and Hagiographa, was then and is to this day current among the Jews, who, though they hated and killed their prophets, never mutilated their prophecies.

With this threefold division, the Law, the Prophets, and the Psalms, Christ attested in the most perfect manner the integrity of the entire Old Testament. Of these writings we must not eliminate any. The first collection of this sacred code is the Pentateuch, a term applied to the first five books, of which Moses was the author. These five books are commonly called, by way of distinction, "*The Law*." Moses was so great a prophet that he compares himself even with the Son of God, Deut. 17, 18. And to him the Lord said, Exod. 4, 12, "I will be with thy mouth, and teach thee what thou shalt say." Of his high rank as a prophet it is written Deut. 34, 10: "And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face."

The general appellation of "*Prophets*" was applied to Joshua, 2 books of Samuel, 2 of Kings, Isaiah, Jeremiah, Ezekiel and the twelve minor prophets. Sometimes even the Psalms were included. Luke 24, 27: "And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself." Luke 16, 29: "They have *Moses* and the *prophets*." Matt. 5, 17: "Think not that I am come to destroy the *law* and the *prophets*." Matt. 7, 12: "For this is the *law* and the *prophets*." All the Old Testament writers were sometimes termed by the Apostles simply prophets. Acts 3, 21: "Which God hath spoken by the mouth of *all his holy prophets since the world began*."

The third part of the Old Testament, the *Psalms*, were commonly called Hagiographa. They comprise the Psalter, Proverbs, Job, Canticles, Ruth, Lamentations, Esther, Daniel, Nehemiah, 1. and 2. Chronicles. They were also inspired by God. Their authors are repeatedly called prophets. Matt. 13, 35: "That it might be fulfilled which was spoken by the *prophet* (viz: Asaph, Ps. 78, 2), saying, I will open my mouth in parables; I will utter things which have been kept secret, from the foundation of the world."

So David is called a prophet, Acts 2, 29. 30: "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a *prophet*, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne." David himself claims inspiration, Ps. 45, 1: "My tongue is the pen of a ready writer," and 2 Sam. 23, 2: "The Spirit of the Lord spake by me, and his word was in my tongue." This Christ affirms, Mark 12, 35. 36: "Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the son of David? *For David himself said by the Holy Ghost, The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.*"

The holy apostles bear witness that the Songs of David were inspired, Acts 1, 16: "This scripture must needs have been fulfilled, which the *Holy Ghost by the mouth of David spake* before concerning Judas, which was guide to them that took Jesus." They quote the Psalms with such introductory expressions: "The Holy Ghost saith," "God said," and quoting Ps. 2, 1. they say, Acts 4, 25: "Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things?" That the Psalms are of God Christ testifies in naming them "*the Law of Israel.*" John 10, 34. 35: "Is it not written in *your law*" (Ps. 82, 6), "I said, Ye are gods? If he called them gods, unto whom the word of God came, and the scripture cannot be broken," not even any one single word of it. Thus Christ affirmed that the Psalms are verbatim God's word.

That all the Old Testament writings were spoken *by God through the instrumentality* of the Prophets we are again assured by Zacharias of old, Luke 1, 70: "As he (God) spake by the mouth of his *holy prophets*, which have been *since the world began.*" And everywhere Christ ap-

pealed to the Scriptures of the Old Testament as to an authoritative arbiter. And with the declaration, Luke 24, 44: "All things must be fulfilled, which were written in the law of Moses, and in the Prophets, and in the Psalms, concerning me," the infallible interpreter Jesus Christ "ex cathedra coelesti" stamps with divine sanction all the books of the Old Testament, under the threefold division: the Law, the Prophets, and the Psalms, as the *infallible Word of God*.

IV.

The Holy Scriptures profess *that all writings of the New Testament are prophetic*.

The New Testament like the Old bears the seal of divine origin. The New Testament is not isolated from the Old but is mutually related to it and both form an organic unity. The New Testament is hidden in the Old and the Old is revealed in the New. The Old Testament is the book of promise, the New, the book of fulfillment. The Old Testament is the basis on which the New was to be erected.

The words spoken by Jesus Christ required no inspiration. They were immediately God's word, because Jesus Christ is, with the Father and the Holy Ghost, truly and essentially God. In order to establish the credibility of his testimony he needed no other witness. He states this distinctly, John 8, 14, "Though I bear record of myself, yet my record is true: for I know whence I came." When he refers to other testimony, supporting and corroborating his own, it is his Father's, not for the purpose of intimating that his own record was not sufficient, but to honor the passage, Deut. 17, 6, as he states in v. 17 that it is written in the Law "that the testimony of two men is true." Now if the testimony of two men is valid, how much more the testimony of two divine witnesses! "If we receive the witness of men, the witness of God is greater." 1 John 5, 9.

In John 8, 18 he states this twofold divine testimony, "I am one that bear witness of myself, and the Father that sent me beareth witness of me."

But Jesus himself has not with his own hand fixed his words in writing, but promised to give the apostles, as his representatives to continue his work, the Holy Ghost, who will evince the words of Christ as recorded by the apostles as the genuine words of Christ.

In Christ's farewell discourse, just previous to his death, he repeated and enlarged the promise, John 14, 26: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Again, John 16, 13. 14: "The Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you." The work of the Holy Ghost in the apostles was to be in the main reproductive and interpretative. After Christ's resurrection one of his last injunctions to his disciples was, to tarry at Jerusalem until they should be endued with power from on high. Luke 24, 49. Acts 1, 8. Christ, himself "*the Apostle*" sent from heaven to publish the gospel, Hebr. 3, 1, commissions his disciples henceforth to carry on his mission, John 20, 21: "As my Father hath sent me, even so send I you," and Matt. 28, 19. 20, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things, whatsoever I have commanded you." Thus Paul testifies of himself, Rom. 1, 1, "Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God." It is, therefore, clearly manifest that the apostles were divinely commissioned. Thus Paul, who was made an apostle of Jesus Christ after his ascension, claims divine authority,

1 Thess. 2, 13: "The word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God." The same apostle writes, Rom. 15, 18: "For I will not dare to speak of any of those things which Christ hath not wrought by me." 1 Cor. 2, 4: "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power;" v. 13: "Which things also we speak, not in words which man's wisdom teacheth, but which the Holy Ghost teacheth."

We have an account of the descent of the Holy Ghost on the day of Pentecost upon the 120 disciples of Christ preaching the wonderful works of God, Acts 2, 4: "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

It is equally clear that the *written* messages of the apostles were inspired. Granting the inspiration of the oral teachings of the apostles, their writings, which were to be transmitted to the church of all ages as the authoritative norm of doctrine and practice, were of the same divine origin. Being assured that the apostles when speaking before Ananias, or Festus, or Nero, it was not they that spoke but the Holy Spirit in them, Matt. 10, 19. 20. Luke 12, 12. 21, 14. 15, we argue that if plenary inspiration was granted them to make proper defence when arraigned at a human tribunal, surely they would not become merely enlightened, stripped of their former inspiration, when committing to writing the Eternal Gospel, which was to be through all ages the guide of the church of Christ. Whether the apostles stood before the people and delivered to them God's messages, or whether they penned them for future generations, there was no difference according to purpose and contents, force and meaning. The apostles place their oral and written teachings on a perfect equality, claiming for the one as for the other full divine authority. 2 Thess. 2, 15: "Therefore, brethren, stand fast, and hold the traditions which ye

have been taught, whether by *word, or our epistle.*" And 1 John 1, 3. 4: "That which we have seen and heard *declare we* unto you. . . . And these things *write we* unto you that your joy may be full."

The apostles asserted that they had not learnt the gospel of men but of God, Gal. 1, 12: "For I neither received it *of man*, neither was I taught it, but *by the revelation of Jesus Christ.*" 1 Pet. 1, 12: "Which are now reported unto you by them that have preached the gospel unto you *with the Holy Ghost sent down from heaven*; which things the angels desire to look into." 2 Cor. 13, 3: "Since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you." Eph. 3, 5: "As it is now revealed unto his holy apostles and prophets by the Spirit." 1 Cor. 11, 23: "For I have received of the Lord that which also I delivered unto you."

A remarkable passage containing clear testimony of one apostle to the writings of another we find in 2 Pet. 3, 15. 16: "And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; as also *in all his epistles*, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also *the other scriptures*, unto their own destruction." At the time of the writing of Peter's second epistle at least a number of Paul's writings were well known and reckoned among the sacred Scriptures. And Paul himself might have included *all his epistles* as well as the other published books of the New Testament under this general expression. 2 Tim. 3, 16. "All scripture is given by inspiration of God." The second epistle to Timothy seems to have been written last by Paul before his execution. Most of his friends had deserted him. With a paternal longing he yearned to see once more the face of his beloved Timotheus, who was far away, probably in Asia Minor, spreading the gospel. Thither the aged Paul

sends this letter. With deep emotion we conceive the feelings, with which he anticipated his martyrdom; for he expressed them in the sublime strain of triumphant hope: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." 2 Tim. 4, 6—8. In this letter he reminds his beloved Timotheus that every scripture inspired of God is also profitable for teaching, etc., applying this epithet, "*inspired of God*" (*θεόπνευστος*), not only to the *Old Testament*, but also to all *New Testament scriptures* that had been published at the time of this writing.

The apostles claim for themselves perfect equality with the prophets of the old dispensation. 2 Pet. 3, 2: "That ye may be mindful of the words which were *spoken before by the holy prophets, and of the commandment of us the apostles* of the Lord and Savior." Eph. 2, 20 Paul testifies that the church of God is built upon the foundation of the *apostles* and *prophets*. Granting to the scriptures of the New the same power and authority as those of the Old Testament, they are also *prophecies of scripture*, and their authors, *prophets, mouthpieces of God* as defined at the outset.

Of John the Baptist Christ declares Luke 7, 26 that he is more than a prophet, and v. 28 he continues: "There is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he," i. e., Messiah's kingdom. Now then, if Christ declares John the Baptist even more than a prophet and greater than all Old Testament prophets, and the least of the gospel dispensation of grace is still greater than John the Baptist, our Lord attests superiority to all the apostles of the new dispensation.

So the apostles themselves claim *preeminence* above the prophets of their day. 1 Cor. 14, 37 Paul summons the prophets to confirm that his written directions were divine commandments, "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord." Finally, as the ancient prophets attest their divine authority and prophetic inspiration with such introductory remarks to their divine messages: "Thus saith the Lord." So the apostles attest their divine authority with their prefatory salutation to their epistles: "Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God." Rom. 1, 1. And to the Corinthians, I, 1, 1: "Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother." Gal. 1, 1: "Paul, an apostle (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead)." Eph. 1, 1. 2 Pet. 1, 1: "Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us," etc.

But the objection has been raised that *Mark* and *Luke* were not apostles in that sense of the word, and consequently their writings can not be placed on an equal footing with the established canon of Scripture. Now, according to ancient traditions Mark wrote his gospel under the influence and directions of Peter, and Luke his gospel and the Acts under Paul. But we also remember the New Testament writings frequently make mention of the spiritual gifts wrought by the Holy Spirit, which were distributed among the primitive church, of which no authentic account is in existence in books of a later date than those of the New Testament. The most important of these charisms was the gift of prophecy, revealing the will of God to man. We read Acts 10, 45: "And they of the circumcision which believed, were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift

of the Holy Ghost." Acts 19, 6: "And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied."

Now is it not presumable that these apostles, Peter and Paul, must have called down upon their first assistants, Mark and Luke, the spiritual gifts which they bestowed upon so many other believers? But over and above all this, the Gospels of St. Mark and St. Luke themselves bear the stamp and imprint of the Holy Spirit and furnish their own internal testimony in behalf of their inspiration, according to which they, too, are part and parcel of the "more sure word of prophecy," the Holy Scriptures.

E. A. BRUEGGEMANN.
