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Ein Prediger muss nicht allein *weiden*, also dass er die Schafe unterweise, wie sie rechte Christen sollen sein, sondern auch daneben den Woelfen *wehren*, dass sie die Schafe nicht angreifen und mit falscher Lehre verfuehren und Irrtum einfuehren.

Luther

Es ist kein Ding, das die Leute mehr bei der Kirche behaelt denn die gute Predigt. — *Apologie, Art. 24*

If the trumpet give an uncertain sound, who shall prepare himself to the battle? — *1 Cor. 14:8*

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ARCHIVES

Outlines on the Wuerttemberg Epistle Selections

Maundy Thursday

Matt. 26:26, 27

This day is called Maundy Thursday, and its purpose is to commemorate the institution of the Lord's Supper. The story of the institution is familiar: Jesus had arranged to celebrate the Pass-over, and in connection with this meal He took bread and wine, blessed them, and gave them to His disciples, saying, "This is My body; this is My blood." The Savior thus instituted Holy Communion as a Sacrament for the Church. To emphasize the importance of the Lord's Supper, the words of institution are recorded in the Bible four times. Each word is deeply significant. I should like to select one sentence for our meditation:

He Gave It to His Disciples

When the Savior preached the Gospel of salvation, He gathered great multitudes around Him, believers and scoffers, Pharisees and Sadducees; when He performed His miracles, He did them in the presence of many people; but when He instituted the Holy Sacrament, He had only His disciples with Him and gave Communion only to them. The Sacrament is meant only for disciples of Jesus.

What significance has this for us? It means that, when a person partakes of Holy Communion, he commits himself to discipleship of Jesus. You who are to partake of the Sacrament today should regard your communion as an act by which you bind yourself into the circle of Christ's disciples. You will be one with Christ and one with all disciples of Christ when you receive His body and blood, 1 Cor. 10:17; Rom. 12:5. That is the reason it is so important to believe that we receive the true body and blood of Jesus in the Sacrament.

As disciples of Christ you must come to Communion as *penitent sinners*. Most people are not penitent. They deny their sins like Cain (Gen. 4:9) and Saul (1 Sam. 15:15) and the Pharisee (Luke 18:11), or they do not fear God's wrath (Ps. 90:11), and they are not sorry on account of their sins. But disciples of Jesus are penitent like Peter, Matt. 26:75. They are sorry for their sins and ask for forgiveness like the publican, Luke 18:13, and David, 2 Sam. 12:13. So, as disciples of Jesus at Communion, you must come as penitent sinners.

Again, you must *believe that your sins are forgiven through Jesus*. The Savior preached to the multitudes; many did not believe, but His disciples did, John 2:11, 22. Disciples of Jesus believe that the Savior died for their sins and that all their sin is forgiven through the blood of Christ. Hymn 388. As disciples of Jesus, you must come to Communion with believing hearts. Hymn 307:3.

You must also come to Communion with the *intention to lead a better life*. Your faith must show fruit. That is expected of disciples. The Savior says: John 15:5. The fruit that disciples of Jesus should show: a pious life, good deeds, charity.

We must subdue our own desires and fulfil the will of God, Gal. 5:24. We must use the opportunity we have for deeds of love and kindness, Gal. 6:9. We promise in Communion that we will amend our sinful lives; Jesus promises us His help; as disciples we must seek to better our lives.

We must be willing to *suffer for Christ*. Disciples must expect suffering, Matt. 10:22, 24; 16:24. When you go to Communion, you confess Christ, and those who openly confess Christ must expect suffering, Matt. 10:22. As disciples of Jesus at Communion, you must be ready to bear suffering for Christ's sake.

And you must expect Communion to *help you to heaven*. Disciples of Jesus will go to heaven, John 12:26; 17:24. In Communion you receive the forgiveness of sins through faith; and "where there is forgiveness of sins, there is life and salvation."

In partaking of Communion you link yourself with a glorious company, the disciples of Jesus. You may be members of other groups, but none has a value and blessing like this one; it is an honor, a distinction, and a blessing to be a disciple of Jesus; guard it and do not lose it; continue in His Word, and you will remain His disciples, John 8:31.

FREDERIC NIEDNER

Good Friday

Rom. 8:31 b-35

These are days of great distress throughout the world. Men's hearts are failing them for fear and for looking after those things which are coming on the earth. We ask not only, How long? but, What will be the final outcome? and, How shall *we* pass through the experience? Shall we fare well? We Christians have a source of unfailing comfort and encouragement. "Thanks be unto God, which always causeth us to triumph in Christ," that very Christ whose death upon the cross we commemorate today.

The Great Comfort of the Good Friday Message "God Spared Not His Own Son but Delivered Him Up for Us All"

1. *Our comfort when our sins condemn us*
2. *Our comfort when we must endure "the sufferings of this present time"*

1

a) In vv. 33 and 34 Paul takes it for granted that there is that which is laid to our charge and that which condemns us. The Law of God, Rom. 3:20; Gal. 3:10; our conscience, Gen. 4:13, 14; Rom. 2:14, 15; 7:7-24; the devil, 1 Pet. 5:8; 2 Cor. 2:11; 12:7; our enemies,

John 8:3-5, 10; even our friends, Luke 15:25-30; Matt. 20:24 — all these accuse and condemn us. Why? On account of our sins. And indeed these are many and grievous and have called down upon us God's wrath and eternal damnation, Rom. 6:23.

b) But over against our many sins we have the comfort of God's grace in Christ. "God spared not His own Son but delivered Him up for us all," v. 32. Christ's death on the cross is a sinful world's redemption. Now, then, "who shall lay anything to the charge of God's elect? It is God that justifieth," v. 33. Of the elect, Paul spoke in vv. 29 and 30. Having been called by the Gospel and having entered through faith in Christ into God's kingdom, the Christian is assured that God has elected him unto eternal life and that, being justified by God, nothing can be charged against him. Therefore nothing can condemn him, for "it is Christ that died," etc., v. 34. In a fourfold way the Christian is assured that he cannot be condemned: (1) Christ died, thus having redeemed us; (2) Christ is risen again, and thus we are given the assurance that Christ's price for the sinners' redemption has been accepted by God; (3) Christ is at the right hand of God, fully using His divine majesty and power and wisdom in behalf of His own; (4) Christ maketh intercession for us, pleading with the Father for His disciples.

Having done all this for us — so the apostle argues — God will not forsake us in any of the troubles of our life here upon earth. Therefore, secondly, the Good Friday message of our salvation is our comfort when we must endure "the sufferings of this present time," v. 18.

2

a) Sin has brought much misery into this world. We have more than sufficient evidence of it in our own lives and in those of the men of our own time and in the war-torn world of today. As a result of sin even the creature itself is in the bondage of corruption and "the whole creation groaneth and travaileth in pain," vv. 21, 22. The Christian, being in this evil world, cannot altogether escape the sufferings of this present time, v. 18; "even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body," v. 23. In the meantime there is "tribulation, distress, persecution, famine, nakedness, peril, sword," v. 35. As a result the Christian is at times faint-hearted, despondent, full of fear and apprehension. Can he resist the powers of evil, or will he also be engulfed in the maelstrom of wickedness? Can he endure unto the end? What will be the outcome of the present distress? What will become of the Church and its work? What may yet befall any of us? Has God, perhaps, forsaken His own?

b) "If God be for us," vv. 31, 32. That God who gave His own

Son to redeem us from eternal damnation will not, cannot withhold from us His loving care, but will freely give us all things that we need. Tribulation, etc., will come, but these things cannot separate us from a Savior who loves us, v. 35. He will make "all things work together for good to them that love God," v. 28. See *Lutheran Hymnal*, No. 528. God has planned good things for His own, but because we cannot now see the end of it all, we at times lose courage, forgetting His promises and the greater blessings which God has given us and which we even now enjoy.

Application. — Much of the way God is leading us we cannot understand, but if we fully believe the Good Friday Gospel, that God spared not His own Son, etc., we know that we have a gracious Father in heaven and a loving Savior, unto whom we can under all the distressing circumstances and in all the vexing vicissitudes of this life confidently and cheerfully commit ourselves. We shall finally say, "He hath done all things well." *Lutheran Hymnal*, No. 529:1, 5.

J. H. C. FRITZ

Easter Sunday

1 Cor. 15:1-20

The Easter sun rises today upon a world of carnage, upon an unprecedented harvest of death. With all the greater insistency the age-old question "If a man die, shall he live again?" forces itself upon troubled hearts and minds for an answer of assurance and comfort.

Thank God, the resurrection of our Lord gives that answer. This is the comforting truth that St. Paul sets forth in the glorious "resurrection chapter," from which our text is taken, the 15th chapter of his First Epistle to the Corinthians.

"The Risen Lord the First-Fruits of Them that Sleep"

1. "Now is Christ risen from the dead"

2. "And become the Firstfruits of them that sleep"

1

"But now is Christ risen," v. 20a. Thus St. Paul joins in the ringing Easter message of that first Easter morn "The Lord is risen indeed." In all history there is no event better attested than the physical resurrection of our Lord.

A) The resurrection of Christ in inseparable connection with His expiating death is the burden of the Gospel, v. 4. This Gospel is of divine origin. Paul "received" it by divine revelation, v. 3. Hence it is divine truth. Paul and his fellow-apostles, who proclaimed this Gospel, were *not* "false witnesses," v. 15, but truthful, without ulterior motives, known to the Corinthians for their integrity.

B) Further, St. Paul adduces a veritable cloud of living witnesses who had seen the risen Lord (ten distinct appearances of the Risen One are recorded), vv. 5-9. Had it been possible to discredit these witnesses, the still living powerful enemies of Christ would not have failed to do so. The multitude of living witnesses at that early date established the Resurrection Christ as an incontestable fact.

C) His own conversion and the outstanding success which, by the grace of God, he achieved in the building of the Christian Church attest to a living Christ. Through the centuries such evidence has vastly accumulated. Only a living Christ can account for the marvelous founding, growth, protection, and blessings of the Christian Church.

D) St. Paul, in proving the Resurrection, points to the terrible consequences if Christ had not risen, vv. 14-19. While this may not convince unbelievers, it will strengthen Christians not to relinquish the Resurrection easily and lightly, but to thank God all the more fervently that it rests upon so unmovable a foundation.

Yes, thank God, "now is Christ risen!"

2

"And become the First-fruits of them that slept."

A) The first-fruits are part of the harvest and therefore the surest proof of a harvest. "As the first sheaf of the harvest, presented to God as a thank-offering, was a pledge and assurance of the ingathering of the whole harvest, so the resurrection of Christ is a pledge and proof of the resurrection of His people." Hodge.

B) So surely does the resurrection of the dead follow from the resurrection of Christ that St. Paul brands it as an unbelievable inconsistency to accept the resurrection of Christ, on the one hand, and to deny the resurrection of the dead, on the other, as some unnamed Corinthians actually did, v. 12.

C) Vv. 17-19. This is obvious and readily conceded. They who put their hope in a dead Christ would be duped, more miserable than unbelievers. For a vain hope they would have denied themselves, foregone worldly pleasures and gains, etc. Especially true of early Christians in times of terrible persecutions, v. 32. But it is equally obvious and incontrovertible that the resurrection of Jesus Christ from the dead is the most glorious vindication of all our Christian faith and hope. (a) The Gospel is true. (b) We are no longer in our sins, Rom. 4:25. (c) Those who are fallen asleep in Christ are not perished, but saved and destined to a glorious awakening unto eternal life. (d) We who are blessed with the Christian faith and hope are unspeakably happy people.

So the apostle puts that glorious hope which lights up all our path here beneath upon an unmovable rock. Even streaming eyes ought to be lifted up to God in happy Easter joy, and even quivering lips ought to join in the immortal, defiant doxology: vv. 55-57. And therefore, finally: v. 58. AUG. F. BERNTHAL

Easter Monday

1 Cor. 15:51-58

The Easter message presents most gripping and fascinating truths. What a masterful presentation of these and correlated truths St. Paul furnishes in 1 Cor. 15. The apostle reaches majestic heights in the closing verses of this chapter. A triumphant shout of victory.

Thanks Be to God, which Giveth Us the Victory

1. *We are assured of victory* 2. *We are constrained to praise God*

1

Christ came into the world to wage terrific warfare. The first Messianic promise foretold this, Gen. 3:15. Devil, death, and hell had to be met and conquered. All this was the result of sin. That's what makes death so terrible. Sin is the sting of death, v. 55. Its strength is the Law, v. 55, which exposes, threatens, condemns. The entire human race shows horrible effects of sin, "dead," v. 52; "mortal," "corruptible," vv. 53, 54. Present body is utterly unfit for heaven.

Christ assumed man's sin and suffered every penalty which the Law could inflict and by His victory over death extracted the sting and destroyed its power. By His death "death is swallowed up in victory," v. 54; cf. Is. 25:8; 2 Tim. 1:10; 2 Cor. 5:4. Death is utterly routed, vanquished, defeated, and rendered helpless. Christ's communique unto sinful mankind from Golgotha's battlefield reads, "It is finished," and Easter morn fully corroborated it. Christ's victory assures us of victory. "O Death, where is thy sting? O Grave," etc., v. 55.

The risen and ascended Christ will return to claim us as fruits of His victory. Then at the sound of the trumpet believers shall rise with glorified bodies, "incorruptible," v. 52; cf. Phil. 3:21; Matt. 13:43; Col. 3:4; 1 Pet. 5:1; Rev. 7:9; 14:4. Death's shackles and decay will disappear. Believers will now be like Christ, Phil. 3:21; Rom. 8:29; 2 Cor. 3:18; 1 John 3:2. What a glorious victory!

What about the believers who are living on that great day? Apostle reveals the "mystery," v. 51. "We shall be changed" (cf. 1 Thess. 4:13-18), shall also receive glorified bodies. Present bodies are mortal and cannot enter realms of immortality. They waste

away, deteriorate and decay, and must undergo change to be fit for the incorruptible and eternal. This change will be immediate, "in a moment, in the twinkling of an eye," v. 52. Suddenly living believers will have incorruptible, immortal bodies, like unto the resurrected believers, bodies which death cannot touch nor harm. All believers will be glorified. Wonderful victory!

2

Fully convinced of the blessed reality of Christ's victory for us and in joyous anticipation of certain and complete realization of it, Christians burst forth with Paul in a shout of triumph, v. 55.

Though Christians realize the horror of sin, the strength of the Law, and the outward demonstration of the pretended power of death, they know that sin and the Law and death are helpless, and they thank God for the victory, v. 57. This gratitude manifests itself in words and hymns of praise. Cf. Easter hymns.

Christ's victory constrains Christians also to the gratitude of steadfastness, v. 58. Note "therefore."

In Christ's victory we have a sound, solid foundation for our faith. Cf. 1 Cor. 15:12-26. We have no reason to doubt since Christ arose. "Immovable." We are to permit nothing to move us from the foundation of our faith; cf. Col. 1:23.

Christ's victory constrains Christians to "abound in the work of the Lord," v. 58. It motivates deeper devotion to duty, ever more consecrated efforts, ever more willing sacrifices, etc.

Christ's victory constrains Christians to gratitude because it assures success in the Lord's work, v. 58.

God grant us all true gratitude of victory in Christ!

J. W. BEHNKEN

First Sunday after Easter

2 Tim. 2:1-13

Christians and the Christian life are frequently compared to soldiers and to warfare in the Bible, Eph. 6:10-17; 1 Tim. 1:18; 2 Tim. 4:7; so also in the words of our text, 2 Tim. 2:3, 4. In these days of war distress let us therefore consider

Two Marks of a Good Soldier of Jesus Christ

1. *Faithful service in spite of abundant suffering*
2. *Blessed certainty of ultimate victory*

1

A) When writing this letter, Paul, the faithful soldier of Christ, was languishing in prison, looking forward to his end, 2 Tim. 4:6-8. Though originally written to a pastor, the words of our text may also be applied to all Christians.

B) V. 3 emphasizes the readiness to endure difficulties and hardship. Reading the newspapers of our age, we know that suffering goes with soldiering. The life of a soldier is not merely the life of one dressed in a natty uniform, parading with his fellows to the applause of the multitude; but there is the hardship of training, of being prepared for battle, of real warfare. Soldiers must learn to sleep on the ground, to sleep in the trenches, to fight in intense heat, and in the most severe cold. Battles bring wounds, and wounds mean suffering; hence it is certainly true that a good soldier must be able to endure hardness.

C) A good soldier of Jesus Christ must also be willing to endure hardness. Paul's example, vv. 9a, 10a, 12a, 2 Cor. 11:23-33. The early Christians had similar experiences in the bloody persecutions during the first three centuries. Christians, as good soldiers of Jesus Christ, have to endure similar hardships even in our day in many parts of the world. We, too, may be called upon to endure physical hardship.

D) The hardness the average modern Christians have to suffer is rather the hardship of scorn and derision which they must endure in their offices, in their places of business, in their amusements, even in their homes. Lutheran soldiers in the camps are frequently laughed at; students at universities and colleges are made to feel that all religion is folly and that only second-rate minds can still accept the truths of the Bible in our day and age. Such situations present real hardship to a soldier of Christ.

E) V. 1. This is true in warfare as well as of the Christian soldier. He must be strong in the strength that is rooted in Christ Jesus, Eph. 6:10. Peter thought he was strong in his own might. Quickly and shamefully he fell into sin. The same thing will happen today, but thousands strong in the grace of the Lord Jesus Christ will not only stand in the hour of weakness, but they will be able to render real service.

F) V. 2. The second verse of our text refers to a special service of the officers in the army of the Lord. This is one of the most wonderful services that can be rendered by the ordinary soldier of Christ, a work that is being done by thousands of our Sunday-school teachers, by thousands of our Christian parents, a work that must always be carried on, always expanded, if the army of the Lords is not to suffer in the future.

G) V. 4. Thousands of young men of our country must give up their business career, their plans for an education, in order to enter the service of the Army or the Navy of our country. This is also true specifically of the Christian minister, who has to give up the

thoughts of making much money in business in order to serve his Master. It is also true of every Christian. As a soldier of Christ, he must learn to put first things first and seek above all things the things of the Kingdom, Matt. 6:33. Many a good Christian gives up much of his time and money and pleasure in order to render greater service to his congregation, to his Church, and to his God. Paul had done this and therefore could say: 2 Tim. 4:7, 8.

2

A) Vv. 8-12. While a good soldier suffers hardships, renders service, and goes into death even for a lost cause, the soldier of Christ may and must have faith in ultimate victory, no matter what the circumstances of life may be, remembering Acts 14:22b. St. Paul knows, "The Word of God is not bound," v. 9, and the work of the Kingdom would continue even without him. He is sure of ultimate victory because: vv. 11, 12a. This is also true of all the elect, v. 10.

B) This faith is based upon the resurrection of Jesus Christ, v. 8. Because Jesus Christ, true man of the seed of David, was raised up from the dead, we can have the same hope. John 11:25, 26; 14:19b; 1 Cor. 15:55-57. This faith enables the Christian willingly to endure anything for Christ, knowing that the ultimate victory is certain.

C) Vv. 12b, 13. A disloyal soldier cannot expect to be rewarded by his commanding officer. He who denies Jesus as the Captain of his salvation and is disloyal to Him cannot expect anything else than to be denied by Christ before the Throne of Grace. Matt. 10:32, 33; Mark 8:38. God, who is absolutely faithful, who will always keep His promises of grace and goodness and salvation, is also faithful in this respect, that He must carry out His threats. Mark 16:16. He cannot deny Himself and His divine justice.

Sum up question: Are you a good soldier of Jesus Christ?

E. L. ROSCHKE

Second Sunday after Easter

Rev. 7:13-17

In this Easter season we love to dwell on the great truths pertaining to the resurrection of the body and the life everlasting, being assured by the resurrection of Jesus Christ that these teachings of the Apostles' Creed rest on the firmest foundation. Our text, giving us a glimpse of heaven, well fits this period of the church-year. We speak today of

The People that Reach Heaven and Their Bliss

1. *They are the true believers in Jesus the Savior*
2. *They have come out of great tribulation*
3. *All their woes are ended and turned into joy*
4. *They are constantly serving God before His throne*

1

In this grand chapter, one of the most beautiful in the whole Bible, John in a vision is shown heaven and the people that have entered it. It is a multitude without number from all the nations of the earth, v. 9. Who are they? "They have washed their robes and made them white in the blood of the Lamb," v. 14. This picture language shows that they by nature were unworthy sinners, but that they, truly penitent, through faith have accepted the righteousness which Christ in His death provided for them. Sin, filth, unworthiness—all this is overcome through the application of His precious blood. What is our attitude toward the Lamb?

2

The people that John sees have "come out of great tribulation." The fact that one is a believer is no safeguard against earthly suffering. On the contrary, "we must through much tribulation enter into the kingdom of God," Acts 14:22. The Book of Revelation has much to say about martyrs. For recent martyrs think of Russia. In our country Christians have graciously been spared such extreme affliction, but even under our favorable conditions it is true "that all that will live godly in Christ Jesus shall suffer persecution," 2 Tim. 3:12. Are we ready and willing?

3

With death the troubles ended for the people John beholds. "They shall hunger no more, neither thirst any more," etc., v. 16 f. All their needs will be supplied: "the Lamb . . . shall feed them," v. 17. What inexpressible joy for them as they behold the Lamb that died for them and as they stand in the presence of their heavenly Father. "They that sow in tears shall reap in joy," Ps. 126:5. Does our mind like to dwell on the bliss awaiting God's children?

4

The life of joy in heaven will not be one of idleness. The blessed spirits "serve Him day and night in His temple," v. 15. It is clear from v. 10 that this service will include the singing of praises to the great God, who provided this salvation. If anything else will enter into that service, it will be fully in keeping with the perfection of joy and happiness which God's love has provided for His own from the beginning of the world, Matt. 25:34. Are we joyfully looking forward to this holy service?

W. ARNDT

Third Sunday after Easter

Acts 4:18-20

Jubilate—praising the risen Lord is both the Christian's duty and delight. This truth exemplified by the apostles. In the face of grave danger to their personal safety they glorify the Lord.

How Can We Christians Properly Praise the Lord?

1. *By telling what we know about Him*
2. *By not permitting ourselves to be intimidated therein*

1

Peter and John healed the lame man at the Beautiful Gate. When the people were surprised, the apostles claimed no glory for themselves but told them that Jesus, whom they remembered as the Crucified One, was risen and even now exerting His power, chap. 3:15; 4:2.

They glorified the Lord by telling what they had seen and heard, v. 20. They had heard Jesus say that He is the true God, John 10:30; 17:5; true man, John 8:40; the Savior of the world, Matt. 18:11; how He saves, Matt. 20:28; John 3:14; His call to repentance, Matt. 4:17; gracious invitation to believe, John 6:40; 3:15; the promise of eternal life, John 10:27, 28. They had heard the voice of the Father, Matt. 17:5. This word had worked faith in them, so that they now trusted Him firmly as their Savior from sin. They had seen not merely His innumerable miracles, John 21:25; but had seen Him as the Son of God, John 1:14; praying, Mark 14:35; dying, John 19:26. They also saw Him raised as proof of His teaching, Acts 1:3; 1 Cor. 15:5 ff.; ascending, Acts 1:9.

What have we seen and heard? From the Gospel-message of the Bible we have heard the same blessed truths about Christ, reviewed anew during the past Christmas and Lenten season. The risen Lord has sent His Holy Spirit into our hearts to work faith in us through the Gospel. Through the eyes of faith we see Jesus as our Savior. Like the apostles, we glorify the Lord by telling what we know about Him. First of all, what God has done for all men; then, how blessed we are by accepting this truth; finally, pleading with our associates to be reconciled with God, 2 Cor. 5:19 ff.

By telling what we know about the risen Lord, we not only take our place beside the apostles who glorified the Savior, but also prove our loyalty to Him. Opposition is aroused, but Christians glorify the Lord by not permitting themselves to be intimidated.

2

The message of Peter and John aroused the opposition of the Jewish leaders. These arrested the apostles and commanded them not to make anything known about the risen Christ, neither by informal conversation nor in public discourses.

The Council's prohibition did not deter Peter and John. Bluntly they say they will not comply. They mention the majesty of God, v. 19; even argue with their judges that they are taking the only possible action. The *Council* had condemned Jesus to death; *God* had raised Him. How could they obey the Council so thoroughly discredited! Chap. 5:29; cf. Amos 3:8. Against the weak word of the Council stands the divine word of Christ, Acts 10:42; 1:8; John 15:27; 1 Cor. 9:16; Matt. 10:16-25. That which they had seen and heard was so glorious that they say: "We (emphatic) are not able not to speak" (double negative — a strong term). They realized that they were in danger. Only recently they had witnessed the death of Christ at the instigation of these same men, but no threat could intimidate them.

Forces are trying to intimidate us: persecution, ridicule (class-room), social ostracism, appeal to vanity, the feeling of standing alone (Gospel of the day), temptation to avoid the issue or to compromise. Through the power of the Gospel we disregard these threats and joyfully praise the Lord in our home, church, among acquaintances, through missionaries.

Trusting in their risen Lord, believers of all ages have joyfully praised their God; chap. 26:22 ff.; Rom. 16:27; 1 Tim. 6:12. Luther: "Ich kann nicht anders." Bunyan, in jail for 12 years for preaching, when offered freedom if he desisted, replied: "If you let me out today, I shall preach again tomorrow."

We have experienced the soul-stirring warmth of Christ's Gospel. Through Christ we have our soul's salvation. He gives us also the strength to face the problems of life in a war-torn age: to parents at home, men in the camps or on the battle-field, riding the seas or flying through the clouds. Even as He gave the apostles courage to face the difficulties in their day, so may He give us grace to speak of His love in whatever situation we may find ourselves, v. 20.

VICTOR MENNICKE

