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WHY DID LUTHER REFUSE ZWINGLI'S HAND OF BROTHERHOOD AT MARBURG?

The first four days of October mark the anniversary of the memorable meeting between Luther and Zwingli at Marburg. At this celebrated conference Zwingli offered the hand of Christian brotherhood and fellowship to Luther; but Luther refused it. Why did he do this? Before we proceed to answer this question, we shall do well to review the events that led up to this colloquy.

Charles V had concluded a treaty with Pope Clement VII and had solemnly pledged himself to suppress Protestantism. The German Protestants formed a defensive alliance in which the Landgrave of Hesse, Philip the Magnanimous, was anxious to have the Swiss included. Zwingli was equally anxious for this. But an obstacle was in the way—the controversy between the Lutherans and Zwinglians on the Lord's Supper. Who had begun this controversial conflict? That is a question which Reformed writers usually pass over in silence, for they know that Zwingli was the author of this heated and unhappy controversy.¹⁾ It is an undeniable fact that prior to the year 1524 Zwingli and his friends were at one with Luther in teaching the real presence of Christ's body and blood in the Lord's Supper. In 1521 Oecolampadius, Zwingli's friend, called it

1) See Luther's Works, St. Louis Edition, vol. XX, col. 772; XVII, 1534, Luther's Letters, De Wette, vol. III, 43.

THE PROOF TEXTS OF THE CATECHISM WITH A PRACTICAL COMMENTARY.

Each article of the Creed opens with the statement of an important fact: *I believe*. We use this expression every day and connect various meanings with it. According as we utter it with more or less emphasis and solemnity, according as the matters to which we apply the expression differ, and according as we are conscious of a greater or less authority for the statement, we can make the phrase *I believe* express, now a mere thought that flits through the mind, now a vague expectation, now a conjecture, now a personal judgment, now conviction, now reliance. What does this expression mean, what are its contents as used in the Three Articles?

Rom. 10, 14: *How shall they believe in Him of whom they have not heard?*

This question necessitates a negative answer: Believing without previous information is impossible. That which I believe must have been presented to me in such a manner that I was enabled to perceive its meaning and to understand its import. The Greek verb which denotes hearing in this place has the object in the genitive. Wilke says: “ἀκούειν cum genit. rei: vim et argumentum auditi percipere” (“To hear, when connected with an object denoting matter in the genitive, means to perceive the force and import of what one has heard”).¹⁾ To hear thus, means to note that something is actually so, that it has reality. When the high-priest at the trial of Jesus addressed his associates: “Ye have heard the blasphemy” (τῆς βλασφημίας), Mark 14, 64, he meant to say: You are aware of the blasphemous nature of His remark; you have heard and you perceive what the words imply. When Paul from the temple-stairs at Jerusalem appealed to his countrymen: “Hear ye my defense” (τῆς ἀπολογίας), Acts 22, 1, he asked permission to explain to them the situation in which he was placed, and to exhibit his innocence if they would only listen. The Lord

1) *Clavis*, sub voce.

describes the wise builder thus: "Whosoever cometh to me and heareth my sayings (*τῶν λόγων*) and doeth them." If the hearing of the Lord's teaching induced in the hearers action suited to what they heard, the words must have carried a certain unmistakable meaning with them.²⁾

Faith, then, requires previous information and instruction by which *knowledge* of the subject-matter of faith is conveyed. The first impulse to believe comes to a person from without. Objects are presented to his perception, his attention is arrested, his intellect is set to work, and his judgment invited to pass on facts and truths communicated to him, and thus his mind and memory is stored with knowledge which he had not possessed previously. Hearing and believing are, therefore, Scripture correlatives: "Many of the Corinthians *hearing believed*," Acts 18, 8. "God made choice among us" (*i. e.*, the apostles; and He did so with this appointment) "that the Gentiles by my mouth should *hear the Gospel and believe*," Acts 15, 7. "Two disciples *heard Him speak, and followed Jesus*," John 1, 37. "Many more *believed because of His own word*, and said: Now we *believe*, not because of thy *saying*: for we have *heard Him*self and *know* that this is indeed the Christ, the Savior of the world," John 4, 41 f. This last passage, in particular, shows that knowing and believing are synonyms, and both result from hearing.³⁾

God has supplied the means whence faith derives its knowledge.

Rom. 10, 17: *So, then, faith cometh by hearing, and hearing by the Word of God.*

Luther's differs from this rendering: he substitutes for hearing *Predigt* and *Predigen*, just as in 1 Thess. 2, 13: *λόγον*

2) Compare, however, Matt. 7, 24, the parallel passage, which has the same object in the accusative. Hence, this rule regarding *ἀκούειν* with the genitive is not a hard and fast rule.

3) From the fact that faith is by hearing the Word of God preached the further truth can be evolved, that it is not of human origin. But that is a matter which must be discussed in connection with the Third Article.

ἀκοῆς τοῦ θεοῦ, "the Word of God *which ye heard of us*," "das Wort goettlicher *Predigt*," and in Gal. 3, 2: ἐξ ἀκοῆς πίστεως, "by the *hearing* of faith," "durch die *Predigt* vom Glauben." In Hebr. 4, 2 both versions agree: ὁ λόγος τῆς ἀκοῆς, "the word *preached*," "das Wort der *Predigt*." Wilke⁴⁾ distinguishes between the first and second ἀκοή in our text: the former he interprets "auditio cum fide conjuncta," hearing coupled with faith, and the latter, "quod auditur, vel auditum est," that which one hears, or has heard. Thus, ἀκοή, in the first place, would have subjective force, *the act of hearing*, in the second, objective force, *the matter heard*. Now, the apostle in this connection cites Is. 53, 1: "Who hath believed our report?" (ἀκοή), v. 16.⁵⁾ The Hebrew term is רָאִוּתָא which the Septuagint renders ἀγγελία (also in 1 Sam. 4, 19), and the English version "report" (in 1 Sam. 4, 19, "tidings"). This is decisive for establishing the meaning of ἀκοή in the passage before us: it is objective, that which is proposed for hearing, the communication, the instruction, the sermon; Luther: *Predigt*. And there is no apparent reason why the meaning of the same word should be varied in the same verse. Faith cometh by that which is heard, *i. e.*, by preaching, and that which is heard, preaching, cometh by the Word of God. God by His Word creates faith. "The Lord gave the Word: great was the company of them that published it," Ps. 68, 11. "How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things!" — this very text is taken from the immediate context of our proof-passage. Faith, then, is from the Gospel, — this is what the passage substantiates. The Word of God, more particularly, the Gospel, informs man of what God wants him to know for his salvation; it enables man to *know* the things that make for his peace, and it bestows that knowledge, enlightening man's understanding by its inherent power.

The knowledge of faith extends to all that God has had to communicate. John 17, 3 states the chief doctrines, that of

4) *Clavis*, sub voce ἀκοή.

5) Comp. John 12, 38, where the same passage is cited.

the only true God, and that of the Savior and His work. But Rom. 10, 17 declares, by inference, that faith is from any word of God: for any word of God when preached can produce faith in the hearers. All communications of God to man are in the Holy Scriptures, the chief part of which is the Gospel of Jesus Christ. From this book faith obtains all its knowledge, and strives to know all that is in the Bible. Whatever is not Scripture cannot form the subject-matter of faith. We can believingly know only that which "cometh by the Word of God."

This knowledge is no small matter.

John 17, 3: *This is life eternal, that they might know Thee the only true God, and Jesus Christ whom Thou hast sent.*

Believing knowledge is the way of life, the true road to heaven. Knowledge is such an important characteristic of faith that faith is here called simply knowledge. Knowing of this kind and believing are equivalents. Hence, John declares: "These things have I written unto you that believe on the name of the Son of God; that ye may *know* that ye have eternal life, and that ye may *believe* in the name of the Son of God," 1 John 5, 13. And in 1 John 2, 3 the statement: "We do know that we know Him" amounts to saying: We are aware that we believe in Him.

But faith is not knowledge only. It is not in the intellect alone; it is not of the head. Christ charges the Jews:

John 5, 46: *Had ye believed Moses, ye would have believed me: for he wrote of me.*

John 3, 36: *He that believeth not the Son shall not see life; but the wrath of God abideth on him.*

In both passages the Greek verbs for believe and not believe have the object in the dative, and that object is a person. There is an approach made from the believer to the person whom he believes: he recognizes the authority and benevolence of the person who speaks to him. Wilke (sub voce) interprets πιστεύειν, with the dative of a person, thus: "alicui aliquid narranti, asseveranti, docenti fidem habere," to give credence

to the narrative, claim, or teaching of some one, in a word, to believe a person's words. The believer coincides with the speaker, and declares his acquiescence in the speaker's statements. He is satisfied, not only that he has heard the truth, but that he likes the truth. He applauds it; he expresses, in some manner, his assent; he accepts what has been proposed to him. There is seen in such an act a more intimate and personal relation between the believer and the object of the believer's faith. The assenting believer not only perceives facts, but facts as they concern him, and perceives their relation to him with gladness. His heart is filled with joy and gratitude, while he declares: Yes, these things are so!

The assent of faith extends to all that Moses in the Old and Christ in the New Testament have published by God's direction. Moses (John 5, 46) and Christ (John 3, 36), by synecdoche, stand for the entire Scripture. The believer assents to just as much as he knows. He affixes his yea and amen to the whole Bible.

This assent is no small matter. This is shown by the two passages just quoted and by

James 2, 19: *Thou believest that there is one God; thou doest well: the devils also believe and tremble.*

The Jews did not lack knowledge of the contents of Moses' books. They read them every day and Sabbath day. They taught them to their children, wrote them on strips of paper, and tied them about their wrists and foreheads, carved them on the gables of their houses, and could recite entire sections from memory. Nor was there any doubt in their hearts that Moses was the author of these sayings, and that he had received them from God. But they did not accept the truth of these words, they perverted them by false interpretations, they denied their reference to Jesus of Galilee, they yielded no assent to what Moses had told them concerning the coming Messiah, who now rebukes them for their failure to give credence and a glad acceptance to the teachings of their ancient prophet. The consequence was: "The wrath of God abided on them." It rests

on the Jews to this day. Their case is similar to that of the devils, not one of whom is as great a fool as our modern atheists, who deny the existence of a personal God. The devils are fully convinced of the truth of the Scriptures, of the Christian religion, of the redeemership of Christ. But their heart is all the while opposed to the truths which they know to be truths. It is a fearful thing for them to be convinced of them; they tremble; they scorn, and yet dread God and His Christ. Failure to assent to the words which God and His Anointed have taught for the salvation of men, entails eternal damnation; approving of these words, assenting to them, and accepting what they state, brings life everlasting.

But faith is still more than knowledge and assent.

Hebr. 11, 1: *Now faith is the substance of things hoped for, the evidence of things not seen.*

(See THEOL. QUARTERLY X, 73 ff.) The objects of faith are removed from the believer's vision. They are immaterial. They cannot be verified by human sense and reason. And yet, they are not mere dreams and fancies, not castles in the air, not a beautiful mirage. They are very real, substantial, and evident to the believer. As to the force of *ἐπόσταισις*, the Septuagint renders Ps. 39, 8: "My hope is in Thee," *ἐπόσταισις μου παρά σου*. Geier: "David with these words replies to himself, having inwardly received from the Holy Ghost a certain new enlightenment and a confirmation of his future hope; as if to say: From Thee, O Lord, I promise myself all sufficiency, as well for this life as for that to come; in Thee I have all things. (See Ps. 37, 3; 73, 25.) However, the word (תִּקְוָה from תָּקַן, he has hoped, expected) signifies an expectation, or hope, which one places in something, and it is found, besides in this place, five times in the Holy Scriptures: Prov. 10, 28: 'The hope of the righteous shall be gladness,' *i. e.*, it shall be crowned at last with a glad outcome; ch. 11, 7: 'The expectation of a wicked man shall perish,' *i. e.*, it shall be frustrated in its conclusion; ch. 13, 12: 'Hope deferred maketh

the heart sick;’ Job 41, 1: ‘The hope of him (who expects to capture leviathan) is in vain;’ and finally, Lam. 3, 18: ‘My hope and my strength is perished from the Lord.’ Accordingly, also in the present place such a firm trust of the heart must be understood by which we rest immovably in God as in Him who only is good, true, almighty, the truth (or realization) of whose promises for the future we await unhesitatingly, and whose kind and fatherly affection we meanwhile embrace all the time with a filial mind. Hope and confidence are sometimes used interchangeably (*promiscue*) in the Holy Scriptures, says Flacius, p. 1. *Clavis*, f. 1183. Comp. Ps. 7, 1; 9, 10. And the Septuagint version, indeed, will shed not a little light on the passage Hebr. 11, 1, where faith is likewise called *ὑπόστασις*, *i. e.*, that which causes invisible matters to subsist as though they were present, etc. The Septuagint rendering, however, has been improperly reproduced by the Vulgate: ‘Thou art my substance.’”⁶⁾ As to the force of *ἔλεγχος*, the idea of cogent proof, reliability is contained in it. Matters of faith, the doctrines of Scripture, the promises of God are so perfectly sure to the believer, that he regards and speaks of them as quite evident, though he beholds not one of them with his natural eyes, nor grasps them with his natural reason. — This text, then, brings out the feature of confidence, trust, calm, firm, even proud repose, which fills the heart of the believer. All things with which his faith is occupied are quite plain and quite certain to him. He entertains no doubts either regarding affairs of the past that have been revealed, or affairs of the future which have been foretold. To his faith the world, its history, his own life present no problems.

This is illustrated by

2 Tim. 1, 12: *I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day.*

These words were spoken by the *suffering* apostle. He had been appointed a preacher and an apostle, and a teacher

6) In *Psalmos*, ad loc., p. 626 f.

of the Gentiles in those things which were necessary for their faith. His vocation had brought him bonds and stripes, ignominy and persecution; he was in daily expectation of being put to death for having proclaimed the Gospel. Under these circumstances not only did the substance and evidence of his faith not appear, but, what was worse, the very opposite appeared to the eye of flesh. Nevertheless, the apostle's faith is undaunted: he declares, in these words, his complete faith: knowledge (*οἶδα*), assent ("whom I have believed," *ὃ πέπιστευκα*), and confidence (*πέπεισμαι*, *i. e.*, I have been persuaded, I am assured).

The confidence of faith rests upon that evidence which the subject-matter of faith offers. This is the word and promise of God, who is able (*δυνατός ἐστιν*) to make good every word He has spoken. Hence, faith relies upon Scripture, every part of it. Faith has sprung from God's Word, and ever returns to draw strength and support from that same Word. Faith is *from* the Word, and *in* the Word. The Bible is the mother which begets, the cradle which shelters, the home which nourishes, raises, supports, and protects faith. Upon any statement of Scripture the believer is willing to stake his life, the outward aspect of his earthly affairs to the contrary notwithstanding. See Rom. 8, 35—39.

It is plain that such confidence is no small matter. The apostle speaks in this passage of something "which he has committed unto Him who is able to keep it against that day." The English rendering at this place is very weak as compared to Luther's version: "Er kann mir meine Beilage bewahren." *Παραθήκη* is a deposit for safe-keeping, a bailment. Of the five different sorts of bailment known to English law the one here intended comes nearest to the fourth kind, the *mandatum*, or *commission*, "the bailment of goods to another who undertakes gratuitously to do some act for the owner in regard to them." 7) In this case the act is *φυλάξαι*, to stand guard over,

7) *Stand. Dict.*, sub voce.

“custodire ne quid auferatur, curare ne mihi eripiat, seu tutum praestare,”⁸⁾ to guard something lest it be taken away, to exercise care lest it be snatched from me, or to render it safe. But what is *παραθήκη*? Wilke says: “appellatur ita doctrina pura, Timotheo commissa,”⁹⁾ and he cites 2 Tim. 2, 2 to corroborate his view: “The things that thou hast heard of me among many witnesses, the same commit thou (*παράδου*) to faithful men, who shall be able to teach others also.” That the reference in this place is to the doctrine of faith is plain from the purpose here named for which Timothy is to commit these things. Also in 1 Tim. 6, 20: “Keep that which is committed to thy trust,” the reference is to Timothy’s official function as a teacher of Christianity, hence, to the doctrine, because the apostle adds this warning: “avoiding profane and vain babblings and oppositions of science falsely so-called.” Finally, in 2 Tim. 1, 14: “That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us,” the reference is to the doctrine and office of Timothy, as the preceding verse shows: “Hold fast the form of sound words, which thou hast heard of me in faith and love which is in Christ Jesus.” The close succession in which *παραθήκη* in this chapter is twice used in vv. 12 and 14 might seem sufficient reason for us to assume the same meaning for it in both places. And yet, we hesitate to explain *παραθήκη* in v. 12 as denoting the doctrine of faith, for the following reason: In all the passages quoted, excepting our proof-text, *παραθήκη* is something which is committed to *men*, and by men, and the exhortation is virtually a reminder to be faithful to one’s ordination vows as an evangelical minister. But in our text the situation is different. True, *παραθήκη μου*, in itself, may mean, either something that God has committed to the apostle, or something that the apostle has committed to God. However, the connection with: “I know whom I have trusted,” and the fact that the apostle expects this same God to keep his *παραθήκη* for him, compels us to look

8) Wilke, *Clavis*, sub voce.

9) Idem, sub voce *παραθήκη*.

for another meaning. The passage would, indeed, yield good meaning, if interpreted thus: "I know that my creed is correct, and that God will protect the fortunes of my doctrine and office unto the end of time." But the passage yields a still better meaning, if interpreted thus: "I know in whom I have placed my trust," *i. e.*, I know what I may expect in the end; God has laid up for me a rich reward; and I am persuaded that He is able to keep my deposit, that which was given me along with my faith, my hope of eternal life. Salvation would not be safe in my hands; I place it, and I leave it in His almighty hands and expect to receive it from Him at the latter day. In this manner Paul speaks of eternal life to the Colossians (ch. 1, 5): "the hope which is laid up for you in heaven," τὴν ἐλπίδα τὴν ἀποκειμένην ὑμῶν ἐν τοῖς οὐρανοῖς. Under the adverse circumstances under which the apostle wrote these words, we hold, this is the most appropriate meaning. *Παραθήκη*, then, is "the end of faith, the salvation of our souls."¹⁰ The confidence of

10) It is remarkable how widely expositors differ in their interpretation of this word. The Weimar Bible coincides with the view here propounded: "the crown of righteousness, which He has promised to all faithful and constant teachers of the Gospel, and which He has stored for them in heaven." CALOV: "die Beilage — that which is reserved for me in heaven, 1 Pet. 1, 4, namely, the 'inheritance incorruptible, and undefiled, and that fadeth not away,' as St. Ambrose and the Weimar Bible have explained this term. Comp. 2 Tim. 4, 18." THE HIRSCHBERG BIBLE: "That He (this Lord) is able (has sufficient power) to keep for me, Rom. 4, 21, my salvation (Seligkeit), which has been laid away and stored for me in heaven, 2 Tim. 4, 8; 1 Pet. 1, 4, so that no one shall rob me of it, or I might allow it to be taken from me." WOLF (in *Lutheran Commentary*): *That which I have committed unto Him*, not "the trust committed unto me," the faith I was commissioned to preach, as in 1 Tim. 6, 20, where the same expression has the latter sense. The accepted rendering is required by the correlative clause, 'I know Him whom I have believed.' Besides, the holder, not the giver, of the deposit, is charged with guarding it. Something is meant which Paul had confided to the safe-keeping of God, had committed into the hands of Omnipotence as a costly treasure about which he no longer felt any solicitude. (1 Pet. 4, 19.) His whole self, 'all he is and is to be,' he handed over to God, as to a trustee who, whatever might befall, was able to safeguard it *against* [unto] *that day*, when it is destined to be forthcoming 'in its uninjured splendor.' It is not kept 'till that day,' but 'for that day' of days, the day of Christ's glorious

faith, then, tends heavenward. Its goal is the life eternal. Lack of confidence, doubt, is damning.

It is to be noted, too, that Scripture predicates saving powers as well of the knowledge, as of the assent, and of the

appearing (18; 4, 8), when hope shall pass into fruition." The words "his whole self, 'all he is and is to be,'" introduce a foreign element and betray modern influence. The author has failed to show that anywhere in Scripture a person's "whole self" is called his *παραθήκη*. Of modern exegetes we note Wohlenberg in Zahn's *Commentary*: "Are we to understand by *παραθήκη* in this place the Gospel or the ministerial office just as in 1 Tim. 6, 20 (*τὴν παραθήκην φύλαξον!*) and v. 14 (*τὴν καλὴν παραθήκην φύλαξον!*)? This is almost universally the accepted explanation. However, if this meaning were not suggested by the following verse, where it really has place, exegetes would hardly have hit upon it already at this place. *Παραθήκη* can only signify a treasure that has been entrusted: my entrusted treasure or deposit, hence not one which others have deposited with me, but one which I have deposited with others. Can this be said of the Gospel? Moreover, the diligent and faithful guarding of the deposit is made the duty of him to whom the deposit has been entrusted, not of him from whom we have received it for safe-keeping. Even when it is said that Paul, as it were, returns to God the Gospel entrusted to him, in order that God by His power may preserve it, still, aside from the oddity of this idea, the phrase *εἰς ἐκείνην τὴν ἡμέραν* would be a strange addition. For this phrase serves not merely as a definition of time but of purpose, and, supposing that the preservation of the Gospel is the matter spoken of, it would express this thought, that God would preserve the Gospel in order to accomplish its destiny on the day of the return of Christ. Hence, if the treasure here referred to is one that belongs to Paul, but has been entrusted to God and is ready with God in heaven, to be returned at that day undiminished, yea, even with an increase, it cannot be Paul's soul. True, in 1 Pet. 4, 19, in a connection where likewise sufferings on account of the testimony of Christ are spoken of, those who are thus suffering are directed to commit their souls to God: *πιστὴς κτίστη παρατιθέσθωσαν τὰς ψυχὰς αὐτῶν*, and in Ps. 31, 6 (comp. Luke 23, 46; Acts 7, 59) we read in the Septuagint version: *εἰς χεῖράς σου παραθήσομαι τὸ πνεῦμά μου*. God has means to keep the soul after its separation from the body, in order that on that day it may be united to the body which a person has obtained in the resurrection of the just. But in the former passage the reference is to nothing else than to committing our soul to God in prayer, something that believers are always doing, and the passage from the Psalms cannot here be brought forward, because according to the common interpretation it refers to the moment of death which is represented as still distant. Paul, however, supposes his treasure to be already in the Lord's keeping. The meaning intended is none other than

confidence of faith. (See above.) Faith is always a unit, but is viewed by us, now according to this, now according to that feature. Knowledge, assent, confidence are not parts of faith

this, that there is laid up with God in heaven, like a credited asset, for Paul, as for every faithful servant of Christ, a reward which is being formed, increased, and perfected by the grace of God and a person's own conduct, by faithful labor in one's calling, and especially by unwavering and brave confession and suffering. (Comp. 1 Tim. 6, 18; Matt. 5, 12; 6, 20; Luke 14, 14; Matt. 19, 21.)" In a footnote the author quotes a number of interpreters who have understood *παραθήκη* as referring to the apostle's soul, among them Calvin, Grotius, Bengel, Hofmann. He cites Theodoret who viewed as the apostle's *παραθήκη* the Spirit of grace, the earnest of the Spirit with which believers are sealed; Chrysostom, who believed *παραθήκη* to be the apostle's faith, or his preaching, or the believers in his congregation that were entrusted to his care; Ambrose, who regards *παραθήκη* as the apostle's salvation; and Theophylact, who repeats Chrysostom's explanation and adds the alternative: *ἢ τὴν ἀντιμισθίαν*, or the final reward. To substantiate what he has said about the reward of the righteous which is now forming in heaven, the author also refers to Rev. 19, 8 and to statements in Ignatius, 4 Esra, and Jewish writings, which speak of the good works of the righteous as a reward that is kept for them in heaven and with which they are decked for the marriage of the Lamb. This idea, however, is foreign both to the apostle's theology and to the term *παραθήκη* in our passage, which represents something that is even now complete, is not being shaped by our conduct but by God's grace.—Clarke leaves the matter undecided: "*That which I have committed unto him.*] This is variously understood. Some think he means his *life*, which he had put, as it were, into the hands of Christ, in order that he might receive it again, in the resurrection at the great day. Others think he means his *soul*. This he had also given into the hands of his faithful Creator, knowing that although wicked men might be permitted to take away his life, yet they could not destroy his soul, nor disturb its peace. Others think that he is speaking of the *Gospel*, which he knows will be carefully preserved by the great Head of the Church; for though he shall be soon called to seal the truth with his blood, yet he knows that God will take care that the same truth shall be proclaimed to the world by others, whom God shall raise up for that very purpose." (*The Holy Bible*, ad loc.)—CONYBEARE and HOWSON: "It is strange that so acute an interpreter as De Wette should maintain that this expression must necessarily mean the same thing as *τὴν καλὴν παραθήκην* in v. 14. Supposing St. Paul to have said, 'God will keep the trust committed to Him; do thou keep the trust committed to thee,' it would not follow that the *same* trust was meant in each case. Paul had committed himself, his soul and body, his true life, to God's keeping; this was the *παραθήκη* which

in the mathematical sense. Faith, saving faith, is always these three combined.

Faith is a personal affair. We can do some things through an agent, but we cannot believe thus. Hence, in confessing our

he trusted to God's care. On the other hand, the *παραθήκη* committed to the charge of Timotheus was the ecclesiastical office entrusted to him." We noted the view expressed by this author in connection with Dr. Wolf's explanation in the *Lutheran Commentary*. — ΜΑΚΚΝΙΓΗΤ: "*παραθήκη μου*, literally, *my deposit*. This may signify either something which the apostle had deposited, or committed in trust to Christ, to be preserved and restored to him at the last day; or something which Christ had committed in trust to him to be preserved. They who understand the phrase in the first sense, think the apostle speaks of his committing to Christ his bodily life, to be preserved till he should restore it to him at the last day. This doubtless is a good sense of the phrase, being parallel to 1 Pet. 4, 19 . . . : for certainly it was a great encouragement to the servants of Christ to suffer death on account of the Gospel, to know that He would restore their bodily life to them at the resurrection. Nevertheless, seeing, by saying to Timothy, v. 14: 'The good deposit preserve by the Holy Ghost who dwelleth in us,' the apostle represents the doctrine of the Gospel as a deposit committed to him, and to the other faithful ministers of Christ, to be preserved in purity; . . . I am of opinion, that *παραθήκη μου*, in this verse, means *the true doctrine of the Gospel* committed in trust to the apostle and to the faithful men mentioned 2 Tim. 2, 2. — It is true, that in v. 14 and in 1 Tim. 6, 20, where the same injunction is given, the word used is not *παραθήκην*, as in this verse, but *παρακαταθήκην*: but these words have the same meaning, being both of them derived from *παρατίθημι*, which signifies to commit a thing in trust to another to be kept; and it is applied in particular to doctrines: 2 Tim. 2, 2. . . . — It being the great duty of the ministers of Christ, in that, and in every age, to preserve in purity the doctrines of the Gospel committed in trust to them, the apostle, to encourage them, declared here, that notwithstanding the attacks of infidels, and the arts of false teachers, and the endeavors of persecutors to extinguish the Christian religion by putting those to death who preached and professed it, he was persuaded that Christ is able to defend it, and will defend it, until the day of His second coming. (Apostol. Epistles, ad loc.) Meyer (ed. Huther): Opinions diverge widely as regards the signification of *τὴν παραθήκην μου*; already the Greek interpreters offer various explanations: Theodoret: '*Παραθήκη* he calls either his faith, or his office, or the believers entrusted to him by Christ or by him to Christ, or the future reward.' This explanation already contains the hint that *παραθήκη* may mean something that God has entrusted to the apostle, or that the apostle has entrusted to God. This point marks the main difference among the various explanations, which, for the greater part, are

faith we use the first person singular rather than the plural, which we might also do, and, in fact, are doing, *e. g.*, when chanting the Creed at service.

Hab. 2, 4: *The just shall live by his faith.*

It is customary to emphasize the personal pronoun in this passage. There is no warrant for this in the text. It should rather be pointed out that the ultimate object of faith is life eternal. Everybody desires to go to heaven himself. *Ergo.* However, faith brings also temporal blessings.

Luke 7, 50: *Thy faith hath saved thee; go in peace.*

In our troubles we approach God in prayer. We ask others to pray for us, but we do not neglect to pray for ourselves. Our prayer is a statement of our personal wants and our personal trust that God can supply those wants. The passage adduced

arbitrary, having no foundation in the context. Those who hold the former view understand by it the future reward mentioned in ch. 4, 8; comp. Col. 1, 5. However, against this view the term *παραθήκη* itself militates, because the future reward is not a treasure which men entrust to God. Or, in accordance with 1 Pet. 4, 19; Luke 23, 46, they understand by it the soul, or the spirit. However, the fact that in these passages the nouns mentioned are connected with the verb *παράτιθεσθαι* cannot be counted a proof that *παραθήκη* is identical with those nouns. Or, they understand by it the congregation, the believers. In this sense the word is found, indeed, in a spurious epistle of Ignatius, however with an explanation. Rightly De Wette relegates all interpretations based on the former view. If, in following the latter view, we are not to become lost in arbitrary assumptions, it is necessary to note the connection. Following it, we have the choice of either of two interpretations, as we look back either to the 10. or to the 11. verse. In the former case *παραθήκη* would mean the life imparted to the apostle by Christ. However, since Paul by the remark *εἰς ὃ ἐρέθημι* (whereunto I am appointed) has already turned his thought from those things which Christ has brought to light, it is most natural to stop at the statement which he has made immediately before this expression and to interpret *παραθήκη* to mean the office of the Gospel committed to the apostle. This view is favored by the additional pronoun *μου*, which marks *παραθήκη* as something that has been personally appropriated to the apostle." — WEISS (transl. by Schodde and Wilson): "God guards the proclamation entrusted to him (Paul), by protecting the messenger against giving up his work because through fear of suffering." (*Commentary on N. T.*, ad loc.)

shows that God rewards such trust. But the folly of trusting that the religious concern of our parents, teachers, pastors for our salvation is a valid substitute for our personal faith, or that in the hour of need we can supply our lack of faith from the abundance of others, as the Roman Church teaches, is shown by the parable of the foolish virgins. *(To be continued.)*
