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FAITH AS CONFIDENCE.*

When the concept of faith is studied as a soteriological factor, as *fides salvifica*, saving faith, the conventional divisions of its aspects: knowledge, assent, and confidence, merge into one another. In any true act of saving faith, none of these three aspects ever exists without the other two. In those Scripture-passages which express the act of faith in terms of knowing or of approving, we recognize merely metonymical statements, the element of confidence, or trust, always being connoted. So Baier, who describes saving faith as "*assensus cum fiducia, seu fiducia cum assensu conjuncta*." From what he has stated in the preceding paragraphs concerning the knowledge of faith, we are justified in extending this description, so as to include the element of knowledge, which Baier presupposes, and describing faith in Christ as "*notitia cum assensu et fiducia, seu fiducia cum assensu et notitia conjuncta*." Saving faith consists of all these acts "in their union" ("*velut unitis*"), says Baier, and is now called knowledge, now assent, now confidence, the other parts, however, being implied in each case. (III a, 145.) Savingly to know Christ, savingly to assent to His evangelical offer of grace, is not possible without an act of the will which places reliance on the facts apprehended by the intellect when knowing and assenting to them. Strictly speaking, there are no parts of faith. "Faith," says Quenstedt, "viewed in its entirety (*materialiter considerata*) is divided into certain parts,

* Conclusion of the study in THEOL. QUART. X, 1 ff. 65 ff.; XI, 219 ff.

MATERIALS FOR THE CATECHIST.

SIXTH OUTLINE.

THE THIRD COMMANDMENT. Qu. 29—35.

"We sin against God in three ways: with the heart, with the mouth, and by acts. Accordingly, a special commandment has been issued against each of these forms of sinning." (3, 1192.) "The Third Commandment teaches man how to conduct himself before God in outward acts, that is, in his acts of worship." (10, 151.) In the "Brief Form," etc., Luther plainly views the logic of the sequence of the commandments in the First Table thus: The first regulates the activity of the mind and its affections in man's relation to God; it teaches man how to *think* rightly of God. The second regulates the tongue: it teaches man how to *speak* properly of God. The third regulates man's public expressions of reverence; it teaches man how to *worship* God truly. "Hence, as he that does not sin with the heart does not sin with the mouth and by acts, so he that sins with the heart cannot act rightly with the mouth or by deeds. Whoever, therefore, does not keep the First Commandment fails also to keep the Second and the Third, while he that keeps the First Commandment keeps also the Second and the Third. For there is no danger that a person who puts his trust in God, loves God above all things, hopes in Him, seeks after Him, thirsts for Him, will take His name in vain or treat it with irreverence, just as little as we need fear that a subject who loves his king will not desire that his king's name be everywhere glorified and regarded as sacred by him." (3, 1192.) Such a subject, of course, will also make every act by which he expresses his communion with God a true record of the character of his God and of his loyalty to Him.

But why was the expression of such loyalty limited to one day out of seven? Merely to state this question is to point out that the important matter in this commandment cannot be the day; for the

worship of God is a continuous duty and privilege of every devout Christian. Yet it is the peculiar observance of a certain day that is stressed to the utmost by quite a number of persons, and of some church bodies, that profess the Christian religion. Accordingly, before studying the religious duties created by this commandment, we must settle in our mind

I. The True Subject-Matter of This Commandment.

Qu. 29. 31.

A. Is it a certain day?

1. By its natural force the phrase "holy day" means a certain, definite day that is to have the character of a peculiarly solemn day. Luther does not merely say: "Thou shalt sanctify," or, "Thou shalt sanctify something to the Lord," but he makes "the holy day" an integral part of this commandment.

2. In his Large Catechism Luther plainly connects his version of the Third Commandment with the Old Testament version:

a. He cites the commandment in the form in which it is given Ex. 20, 9.

b. He connects also the term which in his Small Catechism he has substituted for "Sabbath" with Ex. 20, 9; for he says in the Latin text: "Sabbath has been so called from the Hebrew term Sabbath, which means to take a vacation, or to cease from work"; and in the German text: "We have called it rest-day from the Hebrew word Sabbath, which properly means to take a rest, that is, to be idle and not working; hence we have a habit of speaking of 'Feierabend machen' or 'heiligen Abend geben.'" ¹⁾ (p. 401.)

c. In his Small Catechism, Luther uses for the unknown Hebrew term "Sabbath" the German term "Feiertag," rest-day, because that was the term the common people understood and used.

1) It would, however, be rather finical to claim that "holy day" is not an exact rendering of "Feiertag," and that the rendering should really be "holiday," to bring out the idea of the rest-day. The sixteenth century "holiday" was, *ipso facto*, a holy day; there were no other rest-days but such as were called for by some sacred function. The day of rest had not become secularized as in our times; at least, not altogether. Moreover, the English "holiday" is the Anglo-Saxon "halig daeg" = "holy day." "Holiday" in our times does not mean the same as "holiday" in Luther's times. Therefore the proper rendering for "Feiertag" is "holy day." (See *Standard Dictionary*, sub "holiday: 1. a day of exemption from labor, a day of rest . . . originally a holy day.")

d. It is, therefore, wrong to say that the Lutheran Church will not tolerate the mention of a day in connection with the Third Commandment. If that were so, the language of the Third Commandment in the Small Catechism would have to be revised to the utter elimination of the words "the holy day." The Lutheran Church loves "the holy day" and other fixed days besides. What the Lutheran Church objects to is an altogether different matter.

3. In his explanation of the Third Commandment, in the Small Catechism, Luther does not mention any day. This does not mean that Luther cancels in the explanation what he has said in the commandment proper. The exercises which he names in the explanation presuppose the existence of "the holy day." He merely declares in the explanation what shall be done with the thing that he has named in the commandment proper.

4. *Ergo*, the subject-matter is, indeed, "the holy day."

B. But what day is "the holy day"?

1. Not the Old Testament Sabbath.

a. The Jewish Sabbath was divinely ordained on Mount Sinai, Ex. 20, 9, 10, and that in commemoration of the first Sabbath which God kept at the end of creation week, and in which Adam and Eve joined in Eden.

On this Sabbath Luther submits the following reflections: "Christ says, Mark 2, 27: 'The Sabbath was made for man, and not man for the Sabbath.' Moses, however, in this place is silent regarding man, and does not say that the Sabbath was enjoined upon man, but he says that God blessed the Sabbath and sanctified it. That He did not do to any other creature. Heaven and earth, or any other creature, He did not sanctify for Himself, but the seventh day alone He has sanctified unto Himself. The particular purpose of this is, that we may learn to understand that the seventh day is to be chiefly devoted and set apart for worship. For a thing is called holy when it is separated from all other creatures and dedicated to God, and to sanctify means to elect and segregate something for sacred use and worship, as is Moses' manner of speaking frequently, *e. g.*, when he speaks of holy vessels. — It follows, then, from this text that, even if Adam had remained in the state of innocence, he would still have kept the seventh day holy, that is, he would on that day have taught his descendants concerning the will of God and His worship, would have praised, thanked, offered sacrifices to God, etc. During the other days he would have tilled the ground, tended the cattle, etc. Yea, he kept the seventh day holy even after the Fall, that is, he in-

structed his children on that day, as the sacrifice which his son Cain and Abel offered witnesses. And thus mankind, if it had remained in its innocence, would have praised the honor and benefactions of God, and men would on the Sabbath have conversed regarding the ineffable goodness of God, their Creator, would have offered sacrifices, prayers, etc. For all these meanings are embraced in the word 'sanctify.' — Furthermore, the word 'rest' signifies and indicates also the immortality of the human race, as Heb. 3, 18 in a masterful manner argues concerning the rest of God on the basis of Ps. 95, 11: 'They shall not enter into My rest.' For the rest of God is eternal; and if Adam for a certain time had lived in paradise according to God's will, he would have been received into the rest of God, which God, by sanctifying the Sabbath, not only wished to indicate to man, but also to praise and laud. And thus both these things would have taken place: this temporal or natural life would have been a blessed and holy life, and it would also have been spiritual and everlasting. But now we poor men have, instead, these two things: We have, on account of sin, lost the bliss and prosperity of the natural life, and as long as we live, we are in the midst of death. And yet, since the commandment of the Sabbath has been left the Church, there is indicated that the spiritual and eternal life shall be restored and given to us through Christ. For thus the prophets have diligently pondered such passages in which Moses secretly and covertly points to the resurrection of the body and the life everlasting. — Next, there is here indicated that man was created chiefly for the knowledge and worship of God. For the Sabbath was ordained, not for the sake of sheep and cows, but for the sake of man, that he might be trained and increase in the knowledge of God. And although man has now lost the knowledge of God by sin, God has willed that the commandment to sanctify the Sabbath should remain, and has willed that on the seventh day His Word and worship, ordained by Him, should be proclaimed and practised, in order that we might primarily consider what our chief calling and estate as men should be, *viz.*, to know and praise God. — In the second place, we are to retain in our hearts the certain hope of the future and everlasting life. For all the things which God would have transacted and done on the Sabbath are certain and clear signs and testimonies of another life after this. What need would there be of God speaking to us through His Word if we did not belong in a future and everlasting life? For if no hope of a future life is to be entertained, why do we not live like the people with whom God does not speak, and who do not know God? But since the divine majesty speaks with man alone, and he alone knows

and comprehends God, it follows necessarily that there is another life after this, to obtain which we must have the Word and knowledge of God." (1, 96 ff.) — Seventh-day Adventists cite Luther as a witness for their claim that the Old Testament is ordained for all time, *e. g.*, in a passage like this, which we have quoted at some length to exhibit fully Luther's thought and argument. He merely exhibits the divine plan for the employment of the day of rest, and this plan he traces in the history of the race after the Fall down to his own time. — On Luther's belief that the Fall occurred in the evening of the first Sabbath see 1, 99 f.

b. The Old Testament Sabbath was by divine statute celebrated on the seventh day of the week, that is, Saturday. It was continued until the days of Christ and then abrogated. In Matt. 12, 8 the speaker is the incarnate Messiah, hence, *hyios tou anthropou*. To Him, in His official capacity, the disciples had become attached, and addressed Him habitually as *Kyrios*. On the occasion when the Lord spoke these words, the disciples had acted with His knowledge and approval. In defending their action, the Lord does not *excuse*, but He *justifies* them. By declaring Himself *Kyrios tou sabbatou*, Christ asserts an "authority superior to the law of the Sabbath; the latter is subject to His disposal, and must yield to His will." (Meyer.) It is weakening the force of this lordly dictum of Christ to claim that He spoke "not to the effect of abrogation, but of interpretation and restoration to true use. The weekly rest is a beneficent institution, God's holiday to weary men, and the Kingdom of Heaven, whose royal law is love, has no interest in its abolition." (Bruce, in *Expos. Greek Test.* I, 183.) If this was the Lord's intention, He certainly overstated the case. — Liberty from the old Sabbath-law, however, can be claimed only for Christ's sake. "The innocence and freedom of disciples rests upon the majesty of Christ, and the sovereignty of the Son of Man expresses itself in mercy." (Bengel.) He that is not of Christ has no share in the liberty wherewith He has made men free. — Col. 2, 16. 17 shows that it is a serious matter if Christians allow their freedom from the old Sabbath-law to be disputed. The apostle here arranges matters in which Christians are to exercise liberty in categories (*en merei*, with gen.); those that concern us now are 1) *heortai*, annual, 2) *neomeniai*, monthly, and 3) *sabbatai*, weekly festivals. These festivals were in force at a time, but only as shadows, not as the real thing; in the time to come (*ta mellonta*) they were to yield to Christ, whose is the substance, that is: the relation of the Christian to Old Testament festival days has been determined by Christ. Where He justifies, let no one dare to.

condemn. Christians must not permit any one to pass judgment on them when they fail to observe the Old Testament Sabbath.

2. Not any day by divine appointment.

The language of Paul in Col. 2, 16, 17 is sweeping: None of the stated festivals of the old dispensation are to be made a matter of conscience to Christians. Moreover, the plural *ta sabbata*, as Bengel points out, may also be understood of the days of the week, which severally were called Sabbaths (see Matt. 28, 1). In that case we would here have an additional proof that Christians are under no positive law of God to observe any particular day. The argument that the ancient Sabbath is a type of eternal things, and must therefore be perpetuated in the New Testament is specious: the type has ceased with the arrival of the antitype, Christ, in whom we have all things. Moreover, on the same ground we should have to perpetuate also the new moons and annual festivals, for they, too, were types, Is. 66, 23; 1 Cor. 5, 7. — Luther has exhaustively treated the Sabbath question in his "Missive against the Sabbatarians."²) The two proof-texts in our Catechism for the abrogation of the Old Testament Luther employs as we have just employed them in the following *excursus*: "St. Paul and the entire New Testament have abolished the Sabbath of the Jews, so that everybody can grasp that the Sabbath concerns only the Jews. Therefore, the heathen need not keep the Sabbath, although this commandment was an important and rigorous one among the Jews. The prophets, too, have referred to the fact that this Sabbath was to be abolished. Isaiah, in the last chapter, v. 23, says: When Messiah shall come, it shall come to pass that 'from one new moon to another and from one Sabbath to another shall all flesh come to worship before Me, says the Lord.' That is to say: Every day will be a Sabbath and every day a new moon. Accordingly, in the New Testament the Sabbath is defunct, as regards the crass outward form of keeping it. For this commandment, too, has a twofold meaning like the other commandments, one external, the other internal, or spiritual. In the New Testament, among Christians, every day is a holy day, and all days are free. Hence Christ says: 'The Son of Man is Lord even of the Sabbath-day.' Matt. 12, 8. Accordingly, Paul again and again warns Christians not to permit themselves to be put under obligation to observe any day: 'Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed on you labor in vain.' Gal. 4, 10, 11. Again, he says still more plainly to the Colossians: 'Let no

2) See translation of this treatise in THEOL. QUART. IX, 178 ff. 240 ff.

man therefore judge you in meat, or in drink, or in respect of a certain kind of days,' that is, days which you ought to observe, 'or of the new moon, or of the Sabbath-days, which are a shadow of things to come.'" (3, 1083 f.) — The history of the Sabbath Luther has condensed in the following remarks: "In the Old Testament God separated the seventh day, and appointed it for rest, and commanded that it should be regarded holy above all others. According to this external observance, this commandment was given to the Jews alone, that they should abstain from toilsome work, and rest, so that both man and beast might recuperate, and might not be debilitated by unremitting labor. Although they afterwards interpreted this too strictly, and grossly abused it, so that they traduced and could not endure in Christ those works which they themselves were accustomed to do thereon, as we read in the Gospel; just as though the commandment were fulfilled in this, *viz.*, that no external [manual] work whatever be performed, which was not the meaning, but as we shall hear, that they sanctify the Sabbath or day of rest. This commandment, therefore, according to its gross sense, does not pertain to us Christians; for it is altogether an external matter, like the other ordinances of the Old Testament, which were bound to particular customs, persons, times, and places, and all of which have now been made free through Christ." (Large Cat., p. 401 f.) Lastly, Luther regards those who celebrate Saturday as in opposition to historic Christianity: "Whoever wants to make of the Sabbath a necessary commandment and a work that is demanded by God must keep Saturday and not Sunday; for the Jews were commanded to observe Saturday and not Sunday. However, the Christians have to this day observed Sunday, and not Saturday, for the reason that Christ rose on that day. That, surely, is a certain proof that the Sabbath, yea, Moses in general, does not concern us; otherwise we should have to observe Saturday. This is a great and strong proof that the Sabbath has been abolished. For we do not find a passage in the whole New Testament that Christians have been commanded to observe the Sabbath." (3, 1084 f.) 3)

3) The extreme of consistency in error is beheld in the following statement: "Seventh-day Adventists believe and teach that the observance of any other day than the seventh as the Sabbath is the sign of that predicted apostasy in which the man of sin would be revealed, who would exalt himself above all that is called God, or that is worshiped." (W. W. Prescott, in *Internat. Stand. Bible Encycl.* IV, 2634.) Nearly all Sabatarians are also Chiliasts: the celebration of Saturday is regarded by them as a necessary preparation for the millennial kingdom of Christ.

3. But every day in our lives, and Sunday in particular, by our free choice as Christians.

a. Qu. 32 relates to "Sunday and other festivals." The two proof-texts cited, Acts 2, 42 and Heb. 10, 25, do not mention Sunday or any other festival day. When we bear in mind that the compilers of the Catechism might have cited New Testament texts at this place, in which Sunday is directly or indirectly referred to,⁴⁾ we applaud their pedagogical wisdom. Not even by inference from a Biblical example would they suggest that there is a divine law compelling Christians to celebrate Sunday or any other festival.⁵⁾

b. The reason why Christians celebrate Sunday, etc., is one of expediency. Christian liberty has chosen this most natural line along which to work out the system of holy days which the Church soon began. The daily gatherings of the faithful at Jerusalem "could not have continued very long, for waning of the first enthusiasm, necessity for pursuing ordinary avocations, and increasing numbers of converts must soon have made general daily gatherings imprac-

4) It is impossible to say when the custom of celebrating Sunday first began. We find mention of "the first day of the week" as a day on which a religious gathering occurred in Acts 20, 7 and 1 Cor. 16, 2. The Hebraism in these texts (*mia* — for *prote* — *tou sabbatou*) is evidently taken over from the resurrection story in Matt. 28, 1; Mark 16, 2; Luke 24, 1; John 20, 1. 19. The first church of Jerusalem met daily for joint prayer and apostolic instruction, Acts 2, 46. Converts from Judaism may for a while have continued celebrating Saturday, Rom. 14, 5. 6. The Gentiles were never taught to observe that day, as the utter silence regarding the Sabbath in the decisions of the Apostles' Council, Acts 15, 28. 29, and the evangelical practise of Paul shows, Rom. 14; Gal. 4; Col. 2. — In Rev. 1, 10 we have, in the term *he kyriake hemera*, "the Lord's Day," a strong indication that by this time the first day of the week had assumed a special solemnity among Christians. The two great soteriological events which had occurred on that day, the resurrection of the Lord and the outpouring of the Holy Ghost, must have lifted that day into spiritual prominence for them, and when the time came that they had to make choice of a certain day of the week for their joint worship, what was more natural than that they should choose this day?

5) The earliest Christian writers speak of the Lord's day as having taken the place of the Sabbath: "No longer keeping the Sabbath, but living according to the Lord's day, on which also our light arose" (Ignatius, *Ad Mag.* IX, 1); "the Lord's day began to dawn," "early on the Lord's day" (*Ev. Petri*, vv. 35. 50; the references given are citations from Matt. 28, 1 and Luke 24, 1); "we keep the eighth day with gladness, on which Jesus arose from the dead" (*Barnab.* 15, 9).

licable. A choice of a special day must have become necessary, and this day would, of course, have been Sunday." (Easton, in *Internat. Stand. Bibl. Encycl.* III, 1919.) — Acts 2, 42 undoubtedly refers to "the entire body of believers, including the three thousand." (Meyer.) The acts in which they are said to have engaged require associate activity: *didache ton apòstolon*, instruction by the apostles, corresponds to the preaching and catechizing of the modern Church; *koinonia*, "fellowship," denotes brotherly association, which was strengthened by exchange of comfort and advice at these earliest *collegia fratrum*; *kłasis tou artou*, refers to the common evening meals, the Christian *agapai*, with which the celebration of the Lord's Supper was connected, as the first celebration had followed upon the passover-meal; *proseuchai*, joint prayers for all sorts and conditions of men. — In Heb. 10, 25 *episynagoge*, the assembling together, harks back to the synagog, the Jewish meeting-place and assembly for religious service. The *epi* in this compound is by some taken in the sense of "additional." The entire Epistle to the Hebrews has a Jewish background. The writer assumes that his Jewish readers would naturally attend the synagog, but some, perhaps from fear of persecution, would not attend the *episynagoge*, the Christian assembly, which is thus spoken of as an established institution. — Luther: "Although the Sabbath has now been abolished and our consciences are free from this law, still it is good and also necessary to observe a special day in the week on which we may occupy ourselves with the Word of God, may hear and learn it. For all people cannot give their attention to it every day. Moreover, the nature of creatures, both man and beast, requires that there be rest and a cessation of labor one day in the week." (3, 1084.) "Why, then, is Sunday observed by Christians? Although all days are free, and one day is no better than any other, still it is useful and good, yea, it is highly necessary, that we take a rest on one day; whether it be the Sabbath, Sunday, or any other day. For God desires to conduct this world *saeuberlich* and to govern it peaceably. For this reason He appointed six days for labor, but on the seventh day servants, day-laborers, and all sorts of workmen, yea, also the horses, oxen, and all other working animals were to be given a rest, as this commandment reads, and were to recuperate their strength by rest; especially, however, that those who have no leisure at other times might hear a sermon on the day of rest and thus learn to know God. For this reason, *viz.*, for the sake of charity and [universal] need, Sunday has remained, not because of the commandment of Moses, but on account of our need of rest,

and that we might learn the Word of God. Our papists, alas! have brought it about that we have insisted on our festival days with more rigor than the Jews. We have also observed more than they. But it is of no moment whether we observe days or not; our consciences are free." (3, 1085 f.) In his Large Catechism, Luther says that in their acts of worship Christians are not so limited to any time as the Jews, that their worship must take place just on this or that day. "For in itself no one day is better than another, and this should indeed occur daily (*viz.*, hearing God's Word, praising God in singing and prayer); but since the mass of people cannot give such attendance, there must be at least one day in the week set apart. But since from of old Sunday has been appointed for this purpose, we also should continue the same, that everything be done in harmonious order, and no one, by unnecessary innovation, create disorder." (p. 402.)

c. The Roman Church, consistent with her constant assertion that she is the original Church founded by Christ and the apostles, claims that Christianity is indebted to her for the existence of the Christian Sunday: she ordained the weekly holy day and all other festivals by the authority which Christ conferred on her and her pontiff. The Lutheran Church has repudiated this claim at Augsburg: "What are we to think of the Sunday and like rites in the house of God? To this we answer that it is lawful for bishops and pastors to make ordinances that things be done orderly in the Church. . . . It is proper that the Church should keep such ordinances for the sake of charity and tranquillity, so far that one do not offend another, that all things be done in the churches in order, and without confusion, but so that consciences be not burdened to think that they be necessary to salvation, or to judge that they sin when they break them without offense to others. . . . Of this kind is the observance of the Lord's day, Easter, Pentecost, and like holy days and rites. *For those who judge that by the authority of the Church the observance of the Lord's day instead of the Sabbath-day was ordained as a thing necessary, err greatly.* Scripture has abrogated the Sabbath-day; for it teaches that, since the Gospel has been revealed, all the ceremonies of Moses can be omitted. And yet, because it was necessary to appoint a certain day, that the people might know when they ought to come together, it appears that the Church [the apostles] designated the Lord's day for this purpose; and this day seems to have been chosen all the more *for this additional reason, that men might have an example of Christian liberty*, and might know

that the keeping neither of the Sabbath nor of any other day is necessary." 6) (Art. 28, p. 65 f.)

d. The Christian has consecrated his entire life to the Lord who bought him. For him to live is Christ. Every day he worships Him in spirit and in truth. His selection of a particular day on which he worships publicly and jointly with others is made in the exercise of the liberty which Christ has secured for him. This liberty he will not suffer to be infringed by false authorities, false methods, and false objects that may be set up for him regarding the observance of a particular day. The inviolability of the prophetic, sacerdotal, and royal office of Christ are at stake if he yields to Sabbatarian in-

6) For decades there has been an agitation in all civilized countries for the observance of Sunday that operates with social and economical reasons. True, Sabbatarian error lurks behind many an argument against Sunday labor, and must be ferreted out. But Sunday legislation on purely secular grounds is not in itself wrong, inviting opposition from Lutherans for reasons of conscience. On the contrary, a Lutheran is benefited as much as every other citizen, yea, more than his non-religious fellow-citizens, by every safeguard that is thrown around the Sunday. "In the ever increasing complexity and stress of modern life it is patent to all that men more and more need a rest, at least one day in seven, from their daily toil. It is to-day substantiated beyond all question that man in the long run can produce more and better work by resting one day in seven than by continuous work. It is well known that, if a mason or carpenter takes a contract for a job of work to be done in Paris, he gets his work done quicker, cheaper, and better with English help, which works only six days in the week, than with French help, which works seven days. Such facts could be multiplied to almost any extent, all showing that men and women will do more work, and do it better, when they have their Sabbath for rest. And such men and women will live longer and more happily. They will stand higher on the scale of intellectual, moral, social, spiritual being. Dr. Chalmers of Scotland said: 'I never knew the man who worked seven days in the week without becoming soon a wreck in health, or in fortune, or in both.' Edmund Burke said: 'A nation that neglects the Sabbath soon sinks into barbarism or ruin. Civilized man cannot bear the pressure of seven days' work and worry in a week.'" (*Encycl. of Social Reform*, p. 1298.) — There is, however, no Scriptural reason compelling Christians to choose one day out of seven for a rest-day. Luther recognizes the physical need of the day of rest in his Large Catechism: "We keep the festal days . . . first of all for bodily causes and necessities, which nature teaches and requires; and for the common people, man-servants and maid-servants, who are occupied the whole week with their work and trade, that for a day they may forbear, in order to rest and be refreshed." (p. 402.)

fluence. That is his reason why he resists the fixing of a day for his worship; otherwise he has no objection to fixing such a day. He does that himself, and having done so in his Christian liberty, he adheres to his decision and conscientiously employs his Christian liberty to the honor of his Lord and in love to his brethren.

e. Since the Catechism in Qu. 32 mentions "other festivals," the catechist should be prepared to give an account of the church-year. "The Lutheran Church keeps all those festivals which have their foundation in the Gospel-history. The ultrareformers, on the other hand, who, in *rigorous* consistency with their principles, must refuse to keep even the chief festivals of the Church, by this ultraspiritual abrogation, have cut away from beneath their feet the true foundations of history and antiquity. 'The Christian year' is Christo-centric. As the natural world revolves about the sun, gathering light and heat, so does the Christian year revolve about its central sun, Jesus Christ. And thereby the great facts and cardinal doctrines of His redemptive work are ever duly and proportionately kept before the heart and conscience. The spiritual gain involved in a Scriptural and historic observance of the festivals, presenting Christ's complete redemptive work in symmetrical form, within each year, as compared with a fragmentary presentation of a one-sided individualism, is inestimable." (Remensnyder, in *Luth. Cyclop.*, p. 99.) The church-year is divided into 1) the Christmas Cycle, with the four Sundays in Advent, and the Epiphany Sundays succeeding it; 2) the Easter Cycle, with the season of Lent, and the three Sundays preceding, and the Fifty Days succeeding it; 3) the Trinity Cycle, embracing the remainder of the year. For a more exhaustive statement on the structure of the ecclesiastical year, the significant naming of particular Sundays, extraordinary festivals, etc., see Horn on "Church Year," in *Luth. Cyclop.*, p. 109 ff.

II. *The Matter Forbidden in This Commandment.* Qu. 33. 34.

A. It is necessary here again to remind catechumens of the universal scope and individual application of the commandment, indicated by the pronoun "thou." Because of his inborn corruption everybody is prone to commit sins against this commandment, and during his life from childhood to old age actually does offend against it in various ways. On each person, therefore, corresponding virtues are inculcated by the teaching of this commandment, and these, too, vary with a person's age, station in life, and according to outward circumstances.

B. Since the holy day is chosen for the purpose of worship, the sins committed against the Third Commandment arise from man's attitude towards those instruments which God has ordained for communicating with worshipers, and these sins can be committed on other days than Sunday.

1. "Preaching and God's Word" are named by Luther as the matter of primary importance on the holy day. Are they not the same thing? Preaching is, indeed, worthless without the Word of God, but the Word is not conveyed through preaching only; it may also be read and studied in private. The holy day exists for both purposes, the joint use of the Word together with others in public assemblies of worship, and the individual use in the seclusion of one's home. Most men have only this day to devote to this sacred purpose, and for all men this is the most convenient day. However, preaching and the study of God's Word may, in fact, does, take place any day.

2. Since the Word of God has been attached to certain external signs, like water and bread and wine, it is proper to mention the Sacraments in this connection, all the more because, as a rule, they are administered on Sundays.

C. The importance of preaching, Bible-study, and the use of the Sacraments lies in the fact that they are means by which God conveys to men information regarding His will, both the holy and righteous, and the good and gracious will, and, besides, the power to comply with His will. They are means of grace by which God approaches man. Only through and in these means can man find his God. Wherever they are put in operation, an occasion is offered man to enter into communion with this God. The attitude, therefore, which man assumes towards the means of grace is the attitude which he assumes to God Himself.

1. Preachers like the disciples are in Luke 10, 16 declared the spokesmen, or mouth-pieces, of Christ; Christ, again, in His earthly ministry, is the Great Commissioner of the Father, Matt. 10, 14; John 13, 20. Luther connects this text with Ex. 4, 16, where God makes Moses His representative to Aaron ("Thou shalt be to him instead of God"), and says: "Moses operates with God's Word. Whoever despises Moses despises God; for he is declaring God's Word. So Christ, too, speaks in Luke 10, 16. . . . God cannot speak in any

other way, except through men, through me and you. And even if He were to speak through a column of stone or wood, it would still be His Word." (3, 761.) "When I hear the messengers of Christ, I hear Christ Himself; when I do not hear the messengers, I do not hear Christ either." (11, 799.) However, preachers of falsehoods cannot appeal to this text. "The Pope is drowned in blasphemy. In the name of God he commands things contrary to God, imposes great burdens on men by his commandments, and pretends to do so by God's command, while it is the wicked devil that has commanded him to do so. Accordingly, he makes a coverlet for his teaching by the name of God: We command you on behalf of the almighty God, the Father, the Son, and the Holy Ghost, and by the authority of the holy apostles Peter and Paul, etc., that whosoever does not obey us disobeys God. And he understands very nicely to cite in his interest the passages which Christ wants applied to the true preachers, as, *e. g.*, Luke 10, 16. . . . A fine application indeed!" (3, 1073.) "This passage hitherto has been the Pope's sword, with which he has subjugated the entire world, and there was no one who saw the true meaning of this passage, *viz.*, that they are to be heard when they preach the Gospel. For Christ here puts His Gospel, His Word, into the disciples' mouths. Therefore, Christ alone is to be heard; the apostles are only messengers and agents for the Word of Christ. Accordingly, this text again condemns the Pope, bishops, monks, and priests, and all who preach something else than the Gospel." (11, 954.)

2. Since the value of preaching depends entirely on the Word of God, which is expounded and applied by the preacher, and since the Word of command and promise, which has been attached to the sacramental ordinances, is "the chief thing" in the Sacraments, a person's relation to the preacher and administrant of a Sacrament involves his relation to the Word. People claim that they can read their Bible at home, and do not need to go to church. How many do? As a rule, churchgoers are consistent Bible-students, and people who do not go to church do not read their Bible either. There is a noticeable correlation between church-attendance and Bible-readings: zeal or slackness in the one promptly affects the other. — "The Word of God is the sanctuary above all sanctuaries, yea, the only one which we Christians know and have. For though we had the bones of all the saints or all holy and consecrated garments upon a heap, they would not avail us anything; for all that is a dead thing, which can sanctify nobody. But God's Word is the treasury which sanctifies everything, whereby even all the saints themselves were sanctified. Whatever be the hour when God's Word is taught, preached, and heard,

read or meditated upon, person, day, and work, are then sanctified thereby, not because of the external work, but because of the Word, which makes saints of us all." (Large Cat., p. 403.)

D. All the sins against the Third Commandment Luther sums up in the phrase "despising preaching and God's Word."

1. This is a Scriptural term, *athetein*, Luke 10, 16, and literally means "setting aside." Since it is the opposite of *akouein*, it practically means "not hearing," "refusing to hear." The open contempt which the Pharisees displayed of the ministry of John (Luke 7, 30) is one of many instances recorded in Scripture of the sin of contempt of the Word of God, or contumacy. — The Hebrew term in Hos. 4, 6, *maäs*, which has been rendered "reject," primarily means "to melt away." It is used to describe sores running with matter, the sight of which produces nausea. Hence the meaning "to regard something as fetid and loathsome."

2. The Catechism seeks to exhaust the meaning of "despise" by telling us that "this is done by negligently, carelessly, or not at all attending public worship or using the written Word of God and the Sacraments." In the German text the order of the three reprehensible actions is inverted: they are all bad, but we might see in the enumeration in the English text a *gradatio a minore ad majus*. "Negligent" corresponds to the German "leichtfertig," and refers to hearers or readers of God's Word who discharge the duty of church-attendance and Bible-reading in a perfunctory, superficial manner. They are careful to conserve the form of religiousness, without entering into the essence of religion or exhibiting the power thereof. "There are many persons who think Sunday is a sponge with which to wipe out the sins of the week." (Beecher.) "There is a Sunday-conscience as well as a Sunday-coat; and those who make religion a secondary concern put the coat and conscience carefully by to put on only once a week." (Dickens.) In the parable of the Sower these people belong in the class of those on whom the Word is wasted like the seed that fell by the wayside. — "Careless" corresponds to the German "saumselig," and refers to the casual hearers or readers of the Word, who are easily persuaded that they cannot or need not go to church, and frame the proverbial excuses for justifying their non-attendance. The parable of the Great Supper affords an illustration of this class of hearers. — Those who do not attend public worship at all are "the great church" of the indifferent, from the super-enlightened university professor, who considers church-attendance and Bible-reading beneath him, down to the denizen of the slums, soddenn in indolence

and vice. — Heb. 10, 25 shows that non-attendance at church can become an *ethos*, a habit, and that this habit is very old; the apostles wrestled with it. — “This commandment is violated not only by those who grossly abuse and desecrate the Sabbath, as those who, on account of their avarice or frivolity, cease to hear God’s Word, or lie in taverns, and are dead drunk, like swine; but also by that other great crowd who listen to God’s Word as though it were a trifle, and attend upon preaching only from custom, and at the end of the year know as little of it as at the beginning. For hitherto the opinion has been prevalent that it is properly hallowed when ‘on Sunday a mass or the Gospel is heard; but no one has asked about God’s Word, as also no one taught it. Yet now, even since we have God’s Word, we nevertheless do not correct the abuse, but while constantly attending upon preaching and exhortation, we hear it without care and seriousness. . . . Likewise those fastidious spirits are to be reformed who, when they have heard a sermon or two, find it tedious and dull, thinking that they know all that well enough, and need no more instruction. For just that is the sin which has been hitherto reckoned among mortal sins, and is called *akedia*, i. e., torpor or satiety, a malignant, dangerous plague, which the devil infuses into the hearts of many, that he may surprise us and secretly withdraw the Word of God from us.” (Large Cat., p. 404.)

E. Despising preaching and God’s Word is a serious matter.

1. Because of its antecedents: it is evidence of the unregenerate state. Those that hear not God’s Word are not of God, John 8, 47. *Ek tou Theou einai* is a phrase expressing spiritual parentage. Bengel rightly explains “of God” to mean: “of God as your Father,” i. e., you are not His children, for children readily hear their father’s voice and obey. This phrase is equivalent to *ek tou Theou egennethesan* in John 1, 13, and in that context is the same as *pisteuein*, believing (see v. 12). Meyer speaks from premises of that finer synergism which characterizes much Protestant teaching in our time, when he says: “The words *ek tou Theou einai*, in the sense of being spiritually constituted by God, do not refer to Christian regeneration and to sonship, — for this begins through faith, — but merely to a preliminary stage thereof, to wit, the state of the man whom God draws to Christ by the operation of His grace (6, 44), and who is thus prepared for His divine preaching.” *Ek tou Theou einai* and *ouk ek tou Theou einai* in this text are contraries, the latter clearly describing the state of estrangement from God, and the former, therefore, expressing the state of sonship; for *tertium non datur*. The unregenerate person

who comes to church or picks up his Bible and remains unregenerate, has not heard the Word of God, except with his physical organs and his natural powers of perception. His hearing or reading the Word is not a semispiritual, but an altogether natural act. — *Maäs hadaät*, in Hos. 4, 6, describes the attitude of hostility which is characteristic of the carnal mind over and against the knowledge *par excellence*, the knowledge of God, religion, etc. (Comp. Gesenius, Lexicon, *sub daät*.) To the natural man God's Word is not only *moria*, foolishness, 1 Cor. 2, 14, but also an object of loathing, which excites *echthra*, hatred, in him. "O Lord God, why are we so haughty and proud, and glory in hearing God speaking to us in such a cordial and friendly manner, regarding everlasting peace, life, and salvation! O fie! the shameless, miserable unbelief that deprives us of such great glory. Woe to thee, reprobate world, forever, because, having ears to hear, thou art deaf, and having seeing eyes, thou art blind, and wilt purposely be and remain so!" (9, 1809.)

2. Because of its consequents: despising God's Word leads to damnation. "I will also reject thee," says God to him that rejects knowledge, Hos. 4, 6. The indifferent churchless masses, the infidels, and the blasphemers are to the holy and righteous God an object of loathing, from which He turns with extreme disgust. The secular crowd, which has turned Sunday into a sin-day, is heaping up wrath for itself against the day of wrath. But also those who desecrate the sanctuaries of Christianity by false teaching, and suppress the true knowledge of the Word, are Sabbath-breakers, whom God will judge. They have changed the day of rest to a day of weariness for the soul, and many of them pretend, like the Pharisees of old, great reverence for the Lord's day.

III. *The Matter Enjoined in This Commandment.* Qu. 35.

A. *"We should hold preaching and God's Word sacred."*

1. "The power and efficacy of this commandment consists not in the resting, but in the sanctifying, so that to this day belongs a special holy exercise." (Large Cat., p. 403.) The first requisite for an act of worship is a proper spirit. The Third Commandment, like the whole Law, demands holy motives for holy acts. The context in Is. 66, 2 shows that the grandest temple which God loves to inhabit is the heart of a man "that is poor and of a contrite spirit." *Ani* means "distressed, wretched" from any cause whatever. Such a state of mind dissipates self-confidence and pride; it makes men humble, lowly, meek. The feeling of utter unworthiness and the consciousness of the vast distance between the holy God and unholy man is

the best soil out of which true worship springs. *Nekeh ruach*, "smit-ten in spirit," suggests the consciousness of guilt and remorse over it. *Charad* means "to be in trepidation, to be terrified." When the voice of God strikes the ears of mortal, sinful man, he is startled; the majesty of the Speaker and the greatness of the utterance, both of which he recognizes, astonish him and awe him. He may, if he is in church, hear the word of a man, but the human speaker is entirely disregarded, and the divine message which he delivers engrosses the listener's attention. 1 Thess. 2, 13 b. Yea, he is convinced that he is listening to Christ and the Father in heaven, Luke 10, 16. "The man who will be *something* is the material out of which God makes *nothing*, yea, out of which He makes *fools*. But a man who will be *nothing*, and regards himself as *nothing*, is the material out of which God makes *something*, even glorious, wise people in His sight." (Arndt, *True Christ*. I, chap. 10.) "What a grand view of the nature of God and of the way in which He is made known lies at the foundation of these words! God made all things. He is so great that it is an absurdity to build a temple for Him. The whole universe cannot contain Him (1 Kings 8, 27). But He who contains all things, and can be contained by nothing, has His greatest joy in a poor, humble human heart that fears Him. He holds it worthy of His regard, it pleases Him, He enters into it, He makes His abode in it. The wise and prudent men of science should learn hence what is chiefly necessary in order to know God. We cannot reach Him by applying force, by climbing up to Him, by taking Him by storm. And if science should place ladder upon ladder upwards and downwards, she could not attain His height or His depth. But He enters of His own accord into a childlike, simple heart. He lets Himself be laid hold of by it, kept and known. It is not, therefore, by the intellect, but by the heart, that we can know God." (Naegelsbach, in *Lange-Schaff Com-ment.*)

2. The examples cited for illustration in the Catechism can all be employed for illustrating the spirit of reverence and devoutness in worshipers and hearers of God's Word: Hannah, the mother of Samuel, 1 Sam. 1. 2; Anna the prophetess, Luke 2, 36—38; Jesus on the occasion of His first visit to the Temple, Luke 2, 41—52; Mary, Luke 10, 39.

B. "We should gladly hear preaching and learn God's Word."

1. *In public.*

a. The minister who is to lead the public devotions of a Christian assembly must prepare for the service; the organist, the sexton,

the ushers, the elders, each in his way prepares to discharge his particular function properly. Must not the churchgoer also prepare for service? Indeed; Eccl. 5, 1 teaches him the proper preparation. He should, when starting out to go to church, guard his steps, because the feet follow the tendency of the heart, and if he permits himself to loiter on his way, or to stray from the road to church, his feet will signal to him that he has not had his mind on the solemn business on which he started out. Moreover, if he is not careful on his way to church, he will lose that sacred composure with which he ought to enter God's house. In well-regulated Christian households a prayer is spoken before the family leaves the house. Where pericopal preaching is followed, the texts for the day are read. Even the half-holiday on Saturday is used as a preparation for churchgoing on the next day. It is to create the pre-Sunday calm and expectancy of the great work of the morrow. In our materialistic age Christians have to be doubly careful how they spend Saturday eve and night, and Sunday morning. Not infrequently the whole peace and joy of a Sunday has been destroyed before it dawned.

b. But the preparation of the devout churchgoer includes a more serious matter than neat attire, unruffled spirits, decorous behavior on the way to church and in church: the worshiper must come with a correct purpose fixed in his heart, *viz.*, not to "give the sacrifice of fools," that is, with the idea that he is appeasing God and his conscience by his act, but "ready to hear," that is, to pay the best attention to the preaching, and to profit by it. Foolish churchgoers "do not consider that they do evil" by making their acts of worship deeds of merit with which they hope to square their account with God.

c. All service rendered in obedience to God's command must be joyfully performed. An unwilling churchgoer is a burden to himself, a pitiful spectacle to others, and an abomination to God. Luther, therefore, reminds us that, when we hear the Word of God, we should hear it gladly. Ps. 26, 6—8 is the declaration of an enthusiastic churchgoer. He regards his church as the earthly residence of God, where the matchless perfections of the adorable Deity will be displayed to him in all that transpires there during the hours of service. He is going to meet His King, His Lord, His Savior, and He will hail Him with loyal acclaim. He will not sit mute and listless during the singing and praying, but he will let his voice be heard in publishing what he knows and believes of his God, and he will embrace the altar on which he offers his thank-offering to God for all His acts of kindness. — Thus spoke a saint of the old covenant, to whom God was revealed in types and figures and words of prophecy. How

much greater should be the ardor of devotion that fills the hearts of worshipers in the New Testament era, who have the substance and the fulfilment of all that the patriarchs hoped for! — Such joyful worshipers were also the two Annas, 1 Sam. 1. 2; Luke 2, 36—38.

d. It is a distinct aid to intelligent participation in the service if the members of a church have had the order of service explained to them, and have been trained to take part in carrying it out. The beautiful liturgy of the Lutheran Church requires this. It has had to be reduced to a minimum in many of our churches, and if that minimum is carried out intelligently, it serves the purpose better than an elaborate liturgy in which the greater part of the assemblage does not take part, or only awkwardly. Circumstances of place and time must determine for the catechist whether and to what extent he may explain the liturgy to his catechumens. This would be the proper place. Valuable references are: Lochner, *Der Hauptgottesdienst*; Horn, *Outlines of Liturgics*, and the articles on "Liturgy" and "The Common Service" in the *Lutheran Cyclopedia*.

2. In private.

a. The Word of God is an inexhaustible ocean of knowledge, grace, comfort, and strength. Its wealth is never exhausted by ever so many sermons that may be preached from it, even if we could have preaching every day. Moreover, the sermons addressed to a number of hearers jointly cannot in every instance meet the distinct spiritual needs of individuals. Lastly, we are to be in contact with God and His Word, which is a lamp unto our feet, every day. Hence, we must create opportunities for engaging in the study of the Word outside of our public services.

b. Col. 3, 16 describes conditions in a well-ordered Christian society. Its members make provision for having the Word of Christ, that is, the Gospel, dwell in their midst richly. They do not only have as many public services as can be conveniently arranged, but they teach and admonish one another, *e. g.*, the head of the family his household at family devotion, Christian room-mates one another after their day's work is done. What several cannot do together, each can do individually. Such commands as, "Search the Scriptures," "Continue reading," naturally must be carried out privately by individuals.

c. The apostle makes mention specially of song-services in which Christians may engage at their congregational meals (*agapai*) or other meetings, in family circles, etc., and at which they may sing religious songs (*psalmoi*), such as the Psalms of the Old Testament,

songs of praise (*hymnoi*), and songs inspired by the Holy Spirit (*odai pneumatikai*). Also by means of such songs they may teach and admonish each other, the grace which has been given into their hearts having been bestowed, among others, also, for this purpose.

d. In 1 Thess. 2, 13 the word "received" occurs twice in the English version; in the Greek text there are two different words, which Luther has likewise rendered by two different terms: for *paralabontes* he has "da ihr empfinget," for *edexasthe*, "nahmet ihr's auf." The action described by the last verb is the important one: it signifies the reception into the heart by faith, which occurs on the occasion when people receive the Word outwardly, by hearing it, or by reading the Bible. — In Luke 10, 16 *akouein* is followed by the genitive of the person, for which Wilke-Grimm claims three meanings: 1. *vocem alicuius percipere* (*vernehmen*), 2. *aures alicui praeberere* (*zuhoeren, anhoeren*), 3. *obsequi* (*auf einen hoeren*). The last meaning is plainly intended here, because the opposite of this kind of hearing is *athetein*, to put away from oneself, to decline acceptance. Thus here, too, faith is made the prominent feature in worship.

e. From faith results that state of habitual attendance upon the Word of God in public which is expressed by *proskarterountes* in Acts 2, 42, and in private, which is expressed by *phyllassontes* in Luke 11, 28. The Christians cling with affection to the Word of God and all divine ordinances, and make the regular occupation with them a part of the spiritual routine of life, though they do nothing by rote, mechanically, merely for the sake of going through the religious exercises. They form the habit of churchgoing, family devotion, private Bible-reading, etc. — all noble habits! And the Christians guard the Word of God which they have received into believing hearts with jealous care; they hold fast what they have; they do not barter it away for something just as good or better, because nothing in their estimation equals or surpasses the Word of God, which is the treasure above all treasures.

C. A practical duty which is acknowledged by every consistent pupil of the Word of God as resulting from his relation to those who are constantly teaching, and to other Christians, is the support of the ministry of the Church. Luther has not mentioned this feature in his Small Catechism at this place; he has included it in the Table of Duties. But the Third Commandment is a proper place for it. Paul commends the Corinthian congregation for making provision for the maintenance

of its church-work in connection with their Sunday services. The text cited in the Catechism, Gal. 6, 6, connects with the text on blasphemy, Gal. 6, 7, which we studied in the previous outline. God regards the support which the ministry must receive from the Church as a very serious matter. *Koinonein* means "to share," to hold in common. Congregations must let their ministers share what they have; if they are poor, their minister must be poor; if otherwise, their ministers, too, will be better situated.

D. Taking a general survey of the multifarious activities which the Word of God and His sacred ordinances call forth from Christians, we are led to observe that their daily lives are busy ones, and also their holy days. The rest which the Sunday brings them is not chiefly a physical one; that is the very lowest view of Sunday rest. The sanctification of the holy day, says Luther, does not consist in this, "that with folded hands we sit behind the stove and do no rough external work." (*Large Cat.*, p. 403.) This external rest which Puritan New England stressed to the utmost, even setting the people to spy upon each other whether every one observed it, proved an awful weariness to the flesh, and a still greater one to the spirit, that was not given the evangelical liberty of God's children. The true Sunday rest is, the rest which Christ gives to the soul. This rest is possible even when a Christian is busily engaged in his daily pursuit. It represents the spiritual Sabbath of the men to whom the pardon for Christ's sake has brought the peace of God. This rest is not disturbed either by any Sunday labor which necessity or charity demand from the Christian. Continually revolving in his thoughts the Word of God, he celebrates a continuous Sabbath, and the weekly days of rest are merely a weak outward expression of what he enjoys inwardly. The observance of Sunday, because of the Word that we can hear, makes us blessed, happy people (*makarioi*, Luke 11, 28), and that same agency virtually turns all our days into Sundays, and prepares us for the great Sabbath of eternity that is awaiting the people of God, Heb. 4, 9.

E. Luther introduced the explanation of this commandment with the formula which we noted in connection with the preceding commandment: "We should fear and love God." All the acts enjoined under this commandment are to be expressions of that relation which we should maintain as children to our heavenly Father. Otherwise they are worthless. By nature we are not in this relation; sin has destroyed it. Therefore the natural man lacks the primary requisite for fulfilling the Third Commandment: all his acts of worship are an abomination to God, because they are acts of an enemy of God. In the Christian the child relationship has been restored by divine grace; Christians, therefore, can make a beginning of fulfilling this commandment, but not more than a beginning. Also in them there is found much of the old Adam, who is a habitual Sabbath-breaker. This commandment, accordingly, reproves also the sins of Christians, and points out to them perfections which they have not yet achieved.

D.
