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## ORIGEN AGAINST CELSUS.

It must be a welcome opportunity to all Christian teachers and preachers at least, and to all students of theology, if not to all Christians, to gain a closer vision of the first elaborate attack upon Christianity preserved to us, to which, as far as we know, any scholar and thinker of the pagan world condescended. We see in Tacitus (*Annals* 15, 44) and Pliny (*Epp.* 10, 96) with what haughty contempt such leaders of culture referred to the humble and despised sect, and with what consummate ignorance, we may add. This was during the reign of Trajan (98—117 A. D.). Under the Antonines a Greek philosopher, Celsus, published a special treatise against the Christians. The allusions to the distressful and troublous situation of the empire, when Celsus wrote, the great war on the Danubian frontier which Marcus Aurelius was compelled to undertake in 178, which he carried on in 179, and in which he died without bringing it to completion, in 180—this era best fits the allusion by Celsus. In 177 had occurred the terrible persecution at Lyons and elsewhere: Celsus intimates (VIII, 68) that the Christians are not sincerely loyal to the emperor; he says outright that, "if all [the subjects of the Roman empire] were to do the same as you [the typical Christian], nothing will prevent him [the emperor] from being left alone and desolate, and things on earth fall under the control of the most wicked and most savage barbarians [the Marcomanni], and no rumor left either of your own worship [the Christian] or of true philosophy." I do not share the view of many scholars, even of Origen himself in the earlier part of his treatise, that this

## MATERIALS FOR THE CATECHIST.

## EIGHTH OUTLINE.

*THE FOURTH COMMANDMENT.* Qu. 38—44.

“Charity begins at home,” how often has not this proverbial saying been applied to pervert the principle which has been inculcated in the Second Table of the Decalog! Yet, differently understood, it contains a divine truth: that love of the neighbor which God enforces by means of the last seven commandments starts, indeed, at home. Our neighborly relations begin with our birth, and the holy law of love commences its operations for us in that very circle of persons which surround us at our entrance into life. They treat us truly as their neighbors; for without their service, in our helpless distress in those early years, we should perish. (3, 1094.) The manner in which we are to treat them, and all who, like them, are engaged in safeguarding our existence, is shown in the Fourth Commandment; which makes us acquainted with

*I. Our Superiors.* Qu. 40.

A. The persons concerning whom duties are here laid upon us are not merely objects of our love, but we are bidden to “honor” them. “Honor belongs to God alone; and now He bestows honor on father and mother.” (3, 1093.) “Love is extended to our equals, as when two love one another, neither esteems himself superior to the other. But honor is directed toward a superior, and is accompanied by fear, lest we insult the person whom we honor. It subjects us to him as to a lord.” (3, 1101.) God “separates and distinguishes” the persons whom He sets before us in this commandment “above all other persons upon earth, and places them next to Himself. For to honor is far higher than to love, inasmuch as it comprehends not only love, but also modesty, humility, and deference as though to a majesty there hidden.” We are to “regard these persons as, next to God, the very highest . . . as in God’s stead.” (*L. C.*, 405.) That is the reason, Luther thinks, why the Fourth Commandment heads the Second Table. “The first (commandment on the Second Table) teaches us our proper conduct toward all superiors, who are in the place of God. . . . For this reason

this Fourth Commandment follows after the first three, which treat of God Himself." (3, 1093. 1223.)

B. The basic thought, then, of the Fourth Commandment is recognition of divinely ordained authorities. It refers to the relation of superiors and inferiors, of governors and the governed.

1. Our parental superiors and governors are named in the commandment proper. "A high opinion of our parents springs from a consideration of God and His will. For a pious child will reflect thus: If the highest Majesty did not consider this person unworthy of being my father or mother, why should they appear unworthy to me? If it pleased the supreme God to form and create me in them, why should I be displeased with having had my origin and creation in them? For what is it that parents do to give their child its form? They never reflect whether it will be a boy or girl, whether it will have eyes, ears, feet, whether it will be living or still-born, whether it will have hair or not. Accordingly, I shall reverence the workshop of my God, who has formed me. I will not keep my eyes on the poverty, the uncouthness, the low descent of my parents, but on God, the Master Workman. Thus, the reverence due God descends indeed upon the parents; it is not caused by the parents when we regard them as flesh and blood, but when we behold in them the workshop of the highest Majesty. . . . Here, too, is a workshop that takes the place of God; hence this commandment differs from the three preceding only in this respect, that in the former God is honored by Himself, while in this He is honored in another, namely, in our regents, who are His chair, His workshop, His altar, His throne of grace." (3, 1224.)

The parental authority is shared by grandparents (*progonoi*, 1 Tim. 5, 4) and other blood relations of the parents, who, not infrequently, have a direct interest in the children of their nearest relatives. It passes over, in the event of the parents' death or their withdrawal from a child to legal parents, such as step-parents, foster-parents, and guardians.

The authority of the father takes precedence over that of the mother, in the event that the two clash. God names the father first in the Commandment and in Prov. 23, 23. His creative order started with the man, who was made the head of the wife. *Patris potestas praestat.*<sup>1)</sup>

1) In Lev. 19, 3 the mother is placed before the father. The Septuagint, the Vulgate, and the Syriac, regarding this as an error of the copyist,

2. With the increase of the human race social conditions became complex. The parental authority which had sufficed for the regulation of family life in the first home had to be made applicable to new relations. Large families and estates required servants; for the systematic education of a child teachers other than the child's parents became necessary; in a growing community the common rights of many parents had to be so ordered as not to interfere with the individual rights of each. Thus the parental authority and domestic government branched out. "All authority flows and is propagated from the authority of parents. For where a father is unable alone to educate his [rebellious and irritable] child, he employs a schoolmaster that he may instruct it; if he be too weak, he obtains the assistance of his friends and neighbors; if he departs, he confers and delegates his authority and government to others who are appointed for the purpose. Likewise he must have domestics, man-servants and maid-servants, under him for the management of the household, so that all whom we call masters are in the place of parents, and must derive their power and authority to govern from them. Hence also they are called fathers in the Scriptures, as those who in their government perform the functions of the office of a father, and should have a paternal heart toward their subordinates. As also from antiquity the Romans and other nations called the masters and mistresses of the household *patres et matres familias*, that is, housefathers and housemothers. So also they called their national rulers and chiefs *patres patriae*, that is, fathers of the country, for a great shame to us who would be Christians that we do not call them so, or, at least, do not esteem and honor them as such." (*L. C.*, 410 f.) Scriptural precedence, then, caused Luther to insert in his explanation of the Fourth Commandment the words "and masters." "We have two kinds of fathers presented in this commandment, fathers in blood and fathers in office, or those to whom belongs the care of the family, and those to whom belongs the care of the nation." (*L. C.*, 413.)

a. Domestic government is ordained by 1 Pet. 2, 18. *Oiketai* (from *oikos*) are "the domestics" (from *domus*), not only slaves (dou-

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have reversed the order. But Lange, defending the original order, which has also been retained by Luther and the Authorized Version, says: "The mother precedes the father in the duty of mankind." Wordsworth says in reference to this order: "In the former chapter God had displayed the evils consequent on the abuse of woman, and here He inculcates reverence towards her, as the foundation of social happiness. — *Lange-Schaff Commentary*."

*loi*), but also freedmen. These are to regard the *despotai* as placed over them, while *they* are under them (*hypotassomenoi*). "That the term 'father' embraces also masters, you can see from 2 Kings 5, 13, where the servants of Naaman call him father. Hence the name house-father." (3, 1242.)

b. Pedagogical, or educational, government, as a species of the parental, can be illustrated by the name "father" which Elisha gives to his teacher Elijah (2 Kings 2, 12; the same name is applied to Elisha by King Joash, 2 Kings 13, 14). It expresses what Elijah had been to his successor, and Elisha to the King, by the instruction and admonition which he had given him.

c. Secular, or political, government is declared to be of divine origin in Rom. 13, 1. 2. Paul here speaks of *exousiae hyperechousai*, authorities which are high in standing, and of their correlates as people who must be under them (*hypotassestho*). Such a relation between magistrates and subjects is divinely ordained; it does not exist apart from God (*ei me hypo Theou*). And it makes no difference in what form the higher power exists; such as it is (*hai de ousai*), it is set up by God. "Thus Paul has certainly expressed the divine right of magistracy, which Christian princes especially designate by the expression 'by the grace of God' (since the time of Louis the Pious). And *hai de ousai*, the *extant*, actually *existing*, allows no exception, such as that possibly of tyrants and usurpers (in opposition to *Reiche*). The Christian, according to Paul, ought to regard any magistrate whatever, provided its rule over him subsists *de facto*, as divinely ordained, since it has not come into existence without the operation of God's will; and this applies also to tyrannical or usurped power, although such a power, in the counsel of God, is perhaps destined merely to be temporal and transitional. From this point of view the Christian obeys not the human caprice and injustice, but the will of God, who — in connection with His plan of government, inaccessible to human insight — has presented even the unworthy and unrighteous ruler as the *ousa exousia*, and has made him the instrument of his measures." (*Meyer*.) When Peter (1 Ep. 2, 13) calls magistrates *ktisis anthropine*, a human ordinance, he declares that the form of a government may be determined by men, and that the government exists for men. But there is nothing in this text to contradict the statement in Rom. 13, 1. — Also governmental authority is related to the parental. When the Egyptian Pharaoh presented Joseph to the nation as a person to whom they must bow the knee, or, as Luther paraphrases the command, by declaring him "the father of the country," he expresses the thought that secular authority is an out-

growth of the parental.<sup>2)</sup> The Romans called their Senators "conscripserunt patres," and Americans speak of the first President of the United States as "the Father of our country."

d. "Besides these, there are yet spiritual fathers; not like those in the Papacy, who have indeed caused themselves to be so designated,

2) Luther's rendering of *abrech* in Gen. 41, 43 hits the sense, although it is not a translation of the term. However, Luther knew that he was wrestling with a difficulty in this text. "The Hebrews have prepared a cross for themselves and for us out of this word *abrech*, for they interpret it many ways. The majority holds that it is one word, the rest make two words out of it: *ab*, which means 'father,' and *rech*, which means 'tender.' He is called 'father' on account of his wisdom, and *rech* on account of his youth. I hate the grammar of Cabalists. They also say that in the Syrian and in the Chaldean language the word *rech* has the same meaning as the Latin *rex*, king. But if we want to cabalize thus, I would far more easily connect the word *rech* with the German word 'reich.' Accordingly, I shall follow those who take *abrech* as one word, and interpret it to mean 'a very tender father of his country.'—The others trace the word to *barach*, which means 'to bless' or 'to bow the knee.' But this interpretation seems to conflict with the letter *a*, which is one of *heemanthi* letters, as they are called in Hebrew grammar. They say that *a* stands for *h*, which is an exchange of letters common among the Hebrews. Now, these interpret as follows: Pharaoh commanded everybody to bow the knee to Prince Joseph, an honor which is still accorded to princes at all courts. The Pope, too, has desired this honor, so much so that people who would not bow the knee to him when he was being carried across the street in his chair, as a being who considered it beneath him to walk on the ground, were beaten with rods. For in this manner they have from history collected all manner of ceremonies and royal pomp, and have appropriated them for this accursed man.—I take this word for an exclamation, meaning that the people shouted with a loud voice, and called and extolled Joseph as a father of his country, just as in our times the people express their loyalty to the emperor or prince by saying 'gracious lord,' to testify that they acknowledge him as their lord, and will be faithful and well disposed toward him." (2, 1400 f.) This shows that Luther knew the version of *abrech* which has been adopted by our English Bible. Tayler Lewis, in the *Lange-Schaff Commentary*, says: "It is not easy to see why there should have been so much pains to make out this word *abrech* to be a pure Egyptian word, or to deny its Shemitic origin. . . . The word is almost identical with *habrech*, the Hiphil imperative of *barach*, and its Hebrew sense, *bow the knee*, or *kneel* (just as we make the verb from the noun), would seem the meaning, of all others, best adapted to the context. The slight variation confirms this. Had it been simply dressing up a pure Egyptian word in a Hebrew form, there is no reason why the writer should not have

but have not performed the functions of the paternal office. For those only are to be called spiritual fathers who govern and guide us by the Word of God. Of this name St. Paul boasts (1 Cor. 4, 15), where he says: 'In Christ Jesus I have begotten you through the Gospel.' Because they are fathers indeed, they are entitled to honor above all others." (*L. C.*, 413.) In accordance with this view of Luther, our Catechism speaks of persons who are "placed over us in the Church," hence of spiritual, or ecclesiastical, government. True, Heb. 13, 17 speaks of the relation that should exist between pastors and their congregations in terms which express subordination. The pastors are called "leaders," *hegoumenoi*, whom their people are to "obey," and to whom they are to "submit themselves." It is, then, in accordance with Scripture when we call our pastors "Reverends," persons who should be treated with marks of esteem and reverence. Paul would have those who labor in the Word and doctrine regarded as "worthy of double honor," 1 Tim. 5, 17. The term "dominie," now used colloquially in the United States, was originally "a respectful title of address" in the Dutch Reformed Church. (*Stand. Dictionary.*) The term "father," whose applicableness to religious teachers Luther has shown on Scriptural grounds, while noting at the same time its misapplication by the priests of his day, has now become almost wholly appropriated by the Roman Catholic clergy, and would create a misunderstanding when applied to our pastors. Nevertheless, Lutherans have not entirely discarded this term; not only do we respect the writings of the ancient Church Fathers, as far as they have expounded Scriptural truth, but we also speak of "Father Luther," and of the "Fathers" of our Synod.

Nevertheless, the authority of Christian pastors over their flock is essentially different from any of the aforementioned forms of authority. The pastor has not the right to punish, which parents, masters, teachers, and magistrates have. His business is not at all with the secular relations of men. He wields no authority except by the Word of God, which he proclaims and applies to the hearts of those who are willing to hear him. In his *Exposition of the Distinction that must be Made between Spiritual and Secular Government*, which Luther wrote for Leonhard Beier of Zwickau, July 24, 1536, he says: "Inasmuch as our evangelical teaching most emphatically insists that these two governments, the secular and the spiritual, must

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employed the proper Hebrew Hiphil. The word at this time, doubtless, belonged to both languages, but its solemn and public pronounciation in the shouting procession made the narrator prefer to keep the broader Egyptian sound of *a* for *h*."

be kept well apart and in no wise confounded, . . . therefore we pray and admonish you to firmly urge that this order be observed." (10, 265.)

e. Scripture enjoins a sort of social subordination upon the young towards the aged, both by precept, Lev. 19, 32; Prov. 20, 29; 1 Tim. 5, 1, and example, 2 Sam. 19, 32; Job 15, 10; however, not as a rule of etiquette and polite conduct,<sup>3)</sup> but as a moral duty; for what is said in Lev. 19, 32 is followed immediately by the command: "Fear thy God." Honoring the aged is, therefore, a religious act.

C. The dignity of superiors entails duties. *Keine Wuerde ohne Buerde.* These duties are not expressed, but assumed, in the Fourth Commandment, which is addressed only to inferiors or subjects. However, the obligations of superiors deserve to be treated in connection with any exposition of the Ten Commandments. "In addition, it would not be amiss to preach to the parents, and such as bear their office, as to how they should deport themselves toward those who are committed to them for their government. For although this is not expressed in the Ten Commandments, it is nevertheless abundantly enjoined in many places in the Scriptures. And God desires to have it embraced in this commandment when He speaks of father and mother. For He does not wish to have in this office and government knaves and tyrants; nor does He assign to them this honor, *viz.*, power and authority to govern, and to allow themselves to be worshiped; but they should consider that they are under obligations of obedience to God, and that first of all they are earnestly and faithfully to discharge the duties of their office. . . . Therefore do not think that this is appointed for thy pleasure and arbitrary will, but that it is a strict command and institution of God, to whom also thou must give account of the matter." (*L. C.*, 414.)

If our superiors are what God wants them to be, a favorable condition is created for their subjects being what they ought to be. In its proverbial sayings the world has recognized the connection of cause and effect between the quality of leaders and that of subordinates: Like father, like son; like king,

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3) As when the doyen of any profession is called "father."



like people; like shepherd, like sheep. Luther has, in his Table of Duties, offered valuable aids for a fruitful discussion of the obligations of superiors.

1. The duties of parents: Table of Duties, No. 7.

a. Children derive from their parents both their body and their soul. Natural instinct impels parents to provide for the physical needs of their children, food, clothing, shelter, and attention in sickness. Christianity does not destroy, but ennoble this natural instinct. Therefore Paul, 1 Tim. 5, 8, charges parents who do not provide for those of their household with having abjured their faith. *Fides non tollit officia naturalia, sed perficit et firmat.* (Bengel.) *Pronoein* in this text embraces every form of that provident care which is such a great factor in our home-life: industry, thrift, economy, temperate and regular habits, all of which create a healthy atmosphere for the growing child, in which its physical and mental powers are developed.

b. But the parents' greatest concern relates to their children's souls. Eph. 6, 4 states two distinct duties of parents in this respect:

aa. The negative duty: "Provoke not your children to wrath," "by injustice, harshness, hastiness of temper, undue severity, and the like, whereby the children are irritated against the fathers; in Col. 3, 21 there is subjoined as motive, 'lest they be discouraged.'" (Meyer.) The presence of children in a home must act as a check upon the passions of the parents. Calm, considerate, even-tempered should be the speech and actions of parents before their children; else how shall the children perceive the "hidden majesty" in their parents?

bb. The positive duty: "Bring them up in the nurture and admonition of the Lord." *Ektrephein*, in v. 29, means to "nourish," to provide food; but here it signifies spiritual nurture; for it is to be done by means of *paideia kai nouthesia Kyriou*. "*En* denotes the regulative element in which the training is to take place. Hence: in the Lord's training and correction. *Paideia* is the general term, the training of children as a whole, and *nouthesia* 4) is the special one, the reproof aiming at amendment, whether this admonition take place by means of words or of actual punishments. . . . *Kyriou* means neither to the Lord, nor according to the doctrine of Christ, nor worthily of the Lord; 5) but it is the subjective genitive, so that the Lord Himself is conceived as exercising the training and reproof, in so far namely as Christ by His Spirit impels and governs the fathers

4) *lit.*, "setting the mind right."

5) All these meanings are, however, embraced in the aims of Christian child-training.

therein." (*Meyer*.) "This is a sad evil that . . . all live on as though God gave us children for our pleasure or amusement." (*L. C.*, 414.) "God could easily make men, yea, children of Abraham, out of stones and wood, as St. John the Baptist says, Matt. 3, 9; but He prefers that they should come from other men. Therefore He creates children for us, and commands them to obey their parents, and us, to bring them up and treat them well. For of what use would we be to God if we would not do this? He has so thoroughly grafted the children into us that He spins them out of our own flesh and blood, not out of stone or wood, to the end that the honor and obedience of children towards their parents, and the care, toil, and great industry of parents for their children should be rendered more cordially and willingly. Now, if we do not well govern, train, and teach the children that come out of our own flesh and blood, how would we take care of them if they came out of stone or wood? Accordingly, let parents have a care that they govern their children well, as God has commanded, and let them soon do what is necessary, while the children can still be trained, bent, and guided. Let them not wait till the children are grown and have become hardened in self-will, or until they come under the rule of other people. You need not imagine that strange children are so near people's hearts as their own; it may happen occasionally, but it is a rare occurrence; out of a hundred strange children there is hardly one that is as cordially received as one's own offspring. . . . When children are disobedient and unruly, there is greater fault and defect in the parents than in the children. For the parents are negligent; they do not apply themselves with zeal to their children. Such parents are not worthy to succeed in raising children. . . . They may, indeed, love and train their children after the fashion of this world, and teach them how to fit into the world; but there is no one to rightly instruct and teach their souls in the fear of God. You can understand the people's mind in this matter by observing what kind of schools they are maintaining throughout the country. There is no one to teach his children to pray as they should, or to know the things that pertain to their salvation. Nor is any one willing to be at some expense, in order to have others train, teach, and instruct his children. — There are animals that eat their young and destroy their offspring. Such are those people who do not teach and instruct their children. Yea, there is not an animal on earth that is so hard-hearted toward its young as man, if the soul is drawn into the calculation. Hence, parents would deserve that God should take their children from them, if He were not so kind and did not protect the parents against their children, lest they strike

them on the head, or kill them, for having given them so little attention and not having taught and instructed them." (3, 1107 f.) "Father and mother can earn either heaven or hell by their good or evil rule over their children." (3, 1096. 1109.) — Valuable material on this subject is found in Luther's *Sermon on the Duty of Parents to Send Their Children to School*. (10, 416—459.)

cc. Parental government is a requisite for the well-being of every other estate in the world. "If obedience is not rendered at the homes, we shall never succeed in governing an entire city, country, principality, or kingdom. For there is the primary government, whence every other government and rule takes its origin. If the stock is not good, no good tree and fruit can grow from it. For what else is a city than a collection of homes? How is an entire city to be well governed if there is no government in the homes, and neither the children nor the servants obey? Likewise, what is an entire country but a multitude of cities, towns, and villages? If the homes are badly ruled, how can the entire country be ruled well? Yea, the result will be nothing but tyranny, sorcery, murder, theft, unruly conduct. For a principality is a number of estates and counties, a kingdom comprises a number of principalities, an empire a number of kingdoms. All these grow out of single homes. Now, if father and mother do not rule well, no city, town, or village, no estate, principality, kingdom, or empire can have a good and peaceable government. For the son grows up to be the head of a family, a judge, burgomaster, duke, king, emperor, preacher, schoolmaster, etc. If he has been badly raised, the subjects will be like their lord, the members like the head." (3, 1106.) "Fathers and mothers are bishops, popes, doctors, emperors, princes, and lords in their homes. Accordingly, a father must punish his child like a judge, teach him like a doctor, preach to him like a parson or bishop. If he does this, he will pass muster before God; if not, he will receive his due from God." (3, 1109.)

2. The duties of masters and mistresses: Table of Duties No. 10. Eph. 6, 9, while still recognizing the inequality of rank between masters and servants, which had been impressed on the servants in vv. 5—8, impresses on the masters a twofold *moral* equality:

a. *Ta auta poieite pros autous* refers back to the sincerity and the good will which has been enjoined in vv. 5 and 7. The law of fairness demands that masters should be upright, honest, not practising duplicity, and that they should be of a well-meaning disposition in their dealings with servants; for so they want their servants to be. It is a poor rule that does not apply both ways, and moral precepts are fair to all concerned. The master is to regard his servant as

a valuable asset for the accomplishment of his purposes; he cannot do his work well if he spoils a fine tool with which he must work; and he will have his servant against him, if he acts the hypocrite and becomes harsh and cruel to the servant. — The *eunoia*, the kindly disposition which he must cherish toward the servant, should show itself in this manner that he “forbears threatening.” *Apeilen* with the article means the intimidating methods commonly employed by task-masters. Such a practise the master is to “let go” entirely. *Anientes* has been weakened by the translation “abating.” The apostle would have the terrorism of masters not only reduced, but completely stopped. “This is again a sad evil, that all live on as though God gave us servants that we should employ them like a cow or ass, only for work, or as though all we had to do with our subjects were only to gratify our wantonness, without any concern on our part as to what they learn or how they live.” (*L. C.*, 414.)

b. The thought of the future retribution must be kept alive in masters. That thought will have a humbling effect. In v. 5 the apostle had declared that masters are such only *kata sarka*, according to the outward position which they temporarily occupy in life. Now he reminds them that they are on the same plane with their servants before Him who is also their Master, and who is called “the Lord of lords.” With Him there is no *prosopolepsia*: He is not partial to rank and station. “At the Judgment He will, without partiality, alike sustain the injured rights of the slaves, and punish the unchristian threatening of the masters, which instead of operating by moral means, only terrifies by rude authority.” (Meyer, who here quotes Seneca, *Thyest.* 607: “Ye to whom the ruler of sea and earth has entrusted the great right of life and death, dismiss your elated and arrogant looks. Whatever an inferior dreads from you, that a master greater than you threatens. Every sovereignty is beneath a sovereignty still more severe.”) <sup>6)</sup>

3. On the duties of pedagogs in schools Luther has no special Table of Duties, because the schools in his day were all church schools, conducted on a religious basis by Christian teachers. Much of what he has put into the first Table of Duties applies to teachers. His *Admonition to the Counselors of All Cities of Germany to Establish*

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6) Vos, quibus rector maris atque terrae  
Jus dedit magnum necis atque vitae,  
Ponite inflatos tumidosque vultus.  
Quicquid a vobis minor extimescit,  
Major hoc vobis dominus minatur;  
Omne sub regno graviore regnum est.

*and Maintain Christian Schools* (10, 458—485) abounds in sound advice to schoolteachers. "As the best and most useful teachers, and the cream of their profession, we should regard those who can well inculcate the Catechism, that is, who can correctly teach the Lord's Prayer, the Ten Commandments, and the Creed. These are rare birds. There is no great glory and show in their work, but it is very useful. Theirs is the most necessary preaching, because it is a brief summary of the entire Scriptures. There is not a single Gospel-lesson from which these things might not be taught, if we would only do it and take the trouble of teaching the poor common people." (14, 1771.) "A wicked teacher misapplies his science, his keen understanding, his knowledge of languages, and other endowments, only for his own profit." (6, 398.)

4. The duties of civil governors Luther finds stated in Rom. 13, 1—4. (Table of Duties No. 3.)

a. Three times in close succession Paul declares: that a magistrate is a minister of God (*Theou diakonos*, v. 4, *leitourgos Theou*, v. 6). "The thought in v. 4 that the magistracy is *Theou diakonos* is here, by way of climax, more precisely defined through *leitourgoi* (which is therefore prefixed with emphasis) according to the official sacredness of this relation of service, and that conformably to the Christian view of the magisterial calling. Accordingly, those who rule, in so far as they serve the divine counsel and will, and employ their strength and activity to this end, are to be regarded as persons whose administration has the character of a divinely consecrated sacrificial service, a priestly nature." (*Meyer*.) Now, these words were written with reference to magistrates, who were Gentiles, not Christians. Even they are servants ministering to God, whether they realize it or not. They should, however, be conscious of the fact that they are the ministers of God, in order to perform their office well. Also pagan magistrates, when contemplating their authority over their fellow-men, — and what an awful authority it sometimes is! — must have a conception of the solemnity and high responsibility of their office.

b. Luther has not embodied v. 3 and v. 4a in his Table of Duties, evidently, because he held that the same truth is stated in v. 4b. — Magistrates have to do with the works (*erga*), not the intentions, of their subjects. They regulate the open conduct of citizens, not their minds. — They are appointed to be a terror to evil-doers, and for that reason they have been given the awful *jus vitæ et necis*, the power over life and death, which used to be, and still is, symbolized by the sword which they wore at their side, and which was in solemn pro-

cession borne before them. This sword which the magistrate wears habitually (*phorei* is stronger than *pherei*) is not a personal ornament, an idle decoration, but by having been given the right to bear it the magistrate is become an executive of justice (*ekdikos*), unto wrath, that is, for making evil-doers feel the wrath of men whose sense of righteousness they have outraged. Accordingly, the magistrate who is loath to use his vindictive power, or is indifferent to its exercise, who connives at wrong-doing, or openly shields and defends wrong-doers, belies his sacred office, and becomes himself a worse criminal than those whom he ought to punish. On the other hand, the avenging power should not be taken away from magistrates by others. "Our passage proves (comp. Acts 25, 11) that the abolition of the right of capital punishment deprives the magistracy of a power which is not merely given to it in the Old Testament, but is also decisively confirmed in the New Testament, and which it (herein lies the sacred limitation and responsibility of this power) possesses as God's minister, on which account its application is to be upheld as a principle with reference to those cases at law where the actual satisfaction of the divine Nemesis absolutely demands it, while at the same time the right of pardon is still to be kept open for all concrete cases. The character of being unchristian, of barbarism, etc., does not adhere to the right itself, but to its abuse in legislation and practise." (*Meyer.*) — Magistrates are appointed, furthermore, for the encouragement and advancement of every good work. They should bestow praise, offer rewards, etc., for all enterprises that look to the common welfare. A government which is cold towards the zeal, devotion, progressiveness of its public-spirited citizens, or frowns upon them, or seeks to hinder or thwart them, is not doing what God wants it to do.

c. One of Luther's greatest writings, *To the Christian Nobility of the German Nation regarding the Improvement of the Christian Estate* (10, 266—351; translated in Wace and Buchheim, *Luther's Primary Works*), relates to the duties of magistrates, whose office had been perverted through the power which the Roman Church at that time had over the secular government. It is for communities that were Christian and were to be liberated from unchristian influences that Luther wrote this treatise. That Luther cannot justly be charged with confounding Church and State we have tried to show in THEOL. QUART., July, 1914, pp. 176—179. See also the Theological Opinion rendered by Luther and Melancthon to the Elector of Saxony, *Whether Judicial Decisions are to be Rendered according to Moses or according to the Imperial Code* (10, 352—359). Luther's opinion, in a nutshell, is: "Every judge is obliged to render his de-

cision in accordance with the laws of the country in which he lives. For while we were in subjection to Gentiles, we were amenable to their laws and jurisdiction. And this may be done with a good conscience, 1 Pet. 2, 13." (p. 356.)

5. The quality of our leaders (*hegoumenoi*) in the Church, Luther has shown by quotations from the Pastoral Epistles in his first Table of Duties.

a. Their duties are indicated in their very names of "bishops" (from *episkopoi*, overseers), "pastors" (from the Latin, which means shepherds), and "preachers" (from *praedicare*, to proclaim before one, like a herald). As bishops they must move among their flocks, frequently visiting their members, to observe their needs, and, having understood them, to be able to minister to them promptly and efficiently. As pastors they must provide for the nurture and guidance of the sheep of Christ jointly and severally, and defend them, even at the risk of their lives, against dangers. As preachers they must bring to their hearers the messages of God, ever careful not to speak anything except what God has declared in His Word, strictly conforming their teaching to "the faithful Word," that is, the word which can be relied upon, because it is God's Word; in a word, they must be orthodox. In order that their hearers may accept and enact the Word, they must exhort them, urging the lukewarm, the wavering, the indifferent, and overcome the counter arguments of unbelievers and the heterodox. Tit. 1, 9. In all these ways he is to show himself *didaktikos*, "one who possesses everything that fits him for teaching, including also the willingness. . . . The *Episkopos* in particular had to know how to handle doctrine, in instructing the catechumens, in building up the faith of the church, and in refuting heretics; hence Paul, in Eph. 4, 11, calls the *poimenes* (shepherds) of the church *didaskaloi* (teachers)." (Meyer.) — Heb. 13, 17 describes the work of these men as *agrypnein hyper ton psychon*, lit., "to be sleepless in behalf of souls," that is, to give oneself up wholly to ceaseless and intense work for the spiritual advancement and protection of the parishioner. And all this with a profound sense of accountability, *hos logon apodosontes*, as men who must give an account to God and the Lord at His return. The pastoral office is no sinecure; it cannot tolerate any "holy loafers," and men who have entered this calling with a view of obtaining an easy and pleasant livelihood have usually discovered their mistake soon. — Paul has called all their functions *kalon ergon*, a beautiful work: work, because it is not ease, leisure, but hard service (*negotium, non otium* — Bengel) that they find in their office; and beautiful, because it de-

mands noble virtues, excellent qualities, which reflect honor on the possessor who devotes them to his high profession, and thereby causes the profession to appear great and illustrious.

b. A good office must be committed to good men (*bonum negotium bonis committendum*—Bengel). The incumbent of this office must be blameless, *anepileptos*, that is, a person of whom no one can take hold with a just charge, "without crime, bad report, and just suspicion." To this end he must possess and practise the virtues and shun the vices and improprieties which the apostle enumerates 1 Tim. 3, 2—6.

aa. He should be married. "Unmarried persons were then rare, nor does he exclude the latter from the sacred office, yet he assumes that the father of a family was somewhat better fitted for it, and that of two candidates, equal in other respects, he who has a wife and a virtuous family is preferable to a bachelor, who has less recommendation from that very fact, vv. 4. 5; for he who is himself bound to the domestic duties, so often mentioned here, attracts more than those bound by similar ties to the world, and benefits the community by a more popular example, v. 4. Add to this that indiscriminate celibacy has exposed many to blame. The Jews also teach that a priest should be neither unmarried nor childless, lest he be unmerciful." (Bengel.)<sup>7)</sup>

7) Meyer has a long *excursus* at this place, in which he refutes those who think that polygamy or a second marriage are forbidden to pastors. Polygamy is entirely out of the question, not only for pastors, but also for lay Christians. As to the notion that a second marriage is immoral, that arose in an age when asceticism became prevalent, and paved the way for celibacy. "There is good ground for taking the disputed expression (*mias gynaikos andra*) simply as opposed to an immoral life, especially to concubinage. What he says, then, is, that a bishop is to be a man who neither lives, nor has lived, in sexual intercourse with any other woman than the one to whom he is married. Thus interpreted, the apostle's injunction is amply justified, not only in itself, but also in regard to the extraordinary laxness of living in his day, and it is in full harmony with the other injunctions." Accordingly, Carlstadt was wrong when he argued from this text that pastors *must* marry. (4, 1988; 15, 2522 ff.) Likewise, Alford is wrong, who defends a view prevalent in the Episcopal Church, saying: "It is impossible to understand this as a *command* to be the husband of one wife, as Bengel does. [!] The most natural view is that it forbids a second marriage to elders (bishops) in the Church." That Bengel is innocent of the teaching with which he has been charged the words cited above show.—How does Roman exegesis square itself to this text? Either it admits that marriages of priests are here sanctioned and desired, and then claims that the exigencies



— Corresponding to this is what the apostle says in v. 4 about the well-regulated home of the pastor. "Many men are mild abroad, but restrain their passion the less at home, directing it against their wives," etc. (*Bengel*.) "The bishop is to preside over his house in such a way that the children shall not be wanting" in *semnotes*, that is, submissiveness, and reverential behavior, not like Eli's sons. (*Meyer*.)

bb. Other qualities of the pastor which have a bearing on the respect which he is to receive are: he must be *nephalios*, "not enchanted nor intoxicated by any fleshly passion, watchful, not given to slumbering and sloth"; hence, sober in spirit. He must be *sophron*, "self-controlled," not yielding to impetuosity of mind, which sins in excess. The external manifestation of this quality makes the pastor *kosmios*, well-behaved, gentlemanly, and *philoxenos*, kind to strangers, hence hospitable, "especially to needy and exiled Christian brethren." These positive statements the apostle follows up with a number of negative ones: The pastor must be *me paroinos*, a person who is always near wine, a habitual drinker of spirituous liquors, hence a drunkard, in whom people will also behold the common effects of this vice, loss of the sense of decency and shame, rudeness, and arrogance. Nor must he be *plektes*, "a passionate man, who is inclined to come to blows, or utter words that hurt"; nor *aischrokerdes*,<sup>8)</sup> shamefully mercenary. On the contrary, he should be *epieikes*, gentle, always bent on doing what is seemly; *amachos*, not a lover of battles, peaceful; *aphilargyros*, not a lover of money, free from avarice; *me neophytos*, "not recently converted from heathenism. Such might be more easily and safely set over new converts, Acts 14, 23, than over veteran Christians, who were numerous, and among whom were more candidates for the ministry. The metaphor is taken from plants, John 15, 2. The young plants generally exhibit a luxuriant verdure; the new convert has not yet been humbled by the cross. In every kind of life it may be observed that those who immediately begin at the highest elevation can hardly consult their own advantage, scarcely condescend to inferiors, cannot be moved by the condition of the afflicted, and cannot rule themselves, and maintain moderation in all things; but all these qualities particularly become the office of a bishop." (*Bengel*, *Stendel*, *Meyer*.)

of later times compelled a deviation from the original custom — which, of course, is not interpreting the text, but teaching canon law and re-

(1) (i) The Revised Version omits this, because it is not found in the best MSS.

6. The qualities which God requires in aged men can be shown by the character of such patriarchs as Abraham, Isaac, Jacob, and others, like Barzillai, Paul the apostle, Anna, and by texts like Job 12, 20; 15, 9. 10; 32, 9.

Every superior owes it to the subjects committed to his care to commend his government to them by a conscientious performance of his own duties. His defaults will not excuse, but they will very often explain, the defaults of those placed under him. "As every one complains, the course of the world now is such that both young and old are altogether dissolute and beyond control, have no modesty nor sense of honor, do nothing good, except as they are driven to it by blows, and perpetrate what wrong and detraction they can behind each other's back; therefore God also punishes them, that they sink into all kinds of indecency and misery. Thus the parents themselves commonly are stupid and ignorant; one fool begets another, and as they have lived, so live their children after them." (*L. C.*, 408.)

## *II. Sins Committed against Our Superiors. Qu. 41. 42.*

Insubordination would be the word to express comprehensively the sins against the Fourth Commandment. Insubordination is the refusal to recognize and adapt oneself to the relation which God has ordained between rulers and their subjects. The sins against this commandment tend to the disruption of the three fundamental estates of the world: the home, the State, and the Church, hence, to the overthrow of social order.

1. The opposite of honor is contempt. Luther has, therefore, rightly described the sin against the Fourth Commandment by the two verbs "despise" and "provoke"; the former relates to the disposition of the heart, the latter to the expression of the contemptuous thoughts of the heart by gestures, words, and acts.

a. This sin starts with the loss of *phobos*, fear, in the subjects, 1 Pet. 2, 18, which "denotes the shrinking from transgressing the master's will, based on the consciousness of subjection, cf. Eph. 6, 5. Doubtless this shrinking is in the case of the Christian based on the fear of God; but the word *phobos* does not directly mean such fear, "but the anxious regard which should animate the inferior in his dealings with his superior. *Pas phobos* is "every kind of fear; a fear wanting in nothing that goes to make up true fear." (*Meyer.*)

b. When the heart has divorced itself from the feeling of subjection to a master, it "despiseth to obey." *Bus likechat*, Prov. 30, 17, literally means "to tread obeying under foot." The rebellious heart

disdains submission, and proceeds to show it by a "mocking eye." *Laag* means to stammer, and then, to imitate a stammerer for the purpose of derision. Next follow derisive remarks like those which Elisha heard from the boys of Bethel, 2 Kings 2, 23 f., and finally, actual resistance (*antitassesthai*, Rom. 13, 2), as when Eli's sons rudely set aside the remonstrances of their father, 1 Sam. 2, 12, or when Absalom proceeded to dethrone his father and his king, 2 Sam. 15.

c. These acts "provoke anger": they anger God, who curses the disobedient, and has put dire threats against the disobedient into His holy Book, Prov. 30, 17; Rom. 13, 2; and they rouse the anger of superiors in whose heart God has placed a sense of their dignity, and to whom He has given the authority to punish the rebellious.

d. Accordingly, what the Fourth Commandment forbids is, failing to respect the dignity of superiors, refusing to do their will, and disgracing them by wicked acts.

## 2. Insubordination occurs

a. at home, where the parental authority of either father or mother, or both, is set aside by unruly and wayward children, Prov. 30, 17, or the master's authority by servants, 1 Pet. 2, 18. The master may be *skolios*, conducting himself, not in a right, but in a perverse manner, dealing unjustly with his servants. But his perverseness is a fault which God has already marked, and for which the master will have to answer; it does not, however, justify disobedience on the part of the servants. Besides, this text assumes that also "good and gentle" masters are disobeyed. Hence the duty to obey must not be derived from the quality of the master, or the good pleasure of the servant, but from God, who says: This person has been placed over you; him you must obey; because I will that you shall. — "We must impress it upon the young that they should regard their parents in God's stead, and remember that, however lowly, poor, frail, and queer they may be, nevertheless they are father and mother, given them by God. And they are not to be deprived of their honor because of their mode of life or their failings. Therefore we are not to regard their persons, how they may be, but the will of God, who has thus appointed and ordained. In other respects we are, indeed, all alike in the eyes of God; but among us there must necessarily be such inequality and distinction with respect to order, and therefore God commands that you be careful to obey me as your father, and that I have the precedence." (*L. C.*, 405 f.) — In Eph. 6, 6 Paul warns "servants, hired men, and laborers" (Table of Duties No. 9) against a sin common among them which he calls *ophthalmoudoulia*, "eye-

service." By such service they become *anthropareskoi*, "men-pleasers." "It is the service rendered to the eyes of the master, but in which the aim is merely to acquire the semblance of fidelity, inasmuch as one makes himself thus noticeable when seen by the master, but is in reality not such, acting, on the contrary, otherwise when his back is turned." Such servants see in their masters only *men*, and do their work for mere *human* approbation. They do not see that the will of Christ has fixed their relation to their masters; that this service terminates at their master's death, who was over them only *kata sarka*, or at their own death when they go to face their supreme Master; and hence their service is not rendered *meta phobou kai tromou*, with that keen apprehension of a servant who is afraid that he has not done enough; nor is it done *en haploteti tes kardias*; it is a hypocritical service, full of duplicity in disposition and act." (Meyer.)

b. The insubordination of subjects is called *antitassesthai*, "resisting," Rom. 13, 2, and is described in Table of Duties No. 4 as a refusal to render to the government its due honor and support. Sedition, mutiny, rebellion, revolution, are terms for describing this sin. Nobody denies that public disturbances of this sort have sprung from the unrestrained passions of anarchists in principle or anarchists *de facto*; it is also admitted that they have, as a rule, been accompanied by excesses, and that the peaceable revolution is still less rare than the "friendly suit" at court. But a question of moment to Christian consciences is whether the Bible, f. i., in Rom. 13, 2, forbids revolutions. It has been observed in the preceding remarks that the apostle in this text refers to a *de facto* government of a tyrannical character, and yet urges submission, not as an expediency, not as a policy,—the Christians were branded as disloyal to the state and as secretly plotting against the government,—but as a religious principle. "From this point of view the Christian obeys not the human caprice and injustice, but the will of God, who—in connection with His plan of government inaccessible to human insight—has presented even the unworthy and unrighteous ruler as the *ousa exousia*, and has made him the instrument of his measures. Questions as to special cases—such as how the Christian is to conduct himself in political catastrophes, what magistracy he is to look upon in such times as the *ousa exousia*, as also, how he, if the command of the magistrate is against the command of God, is at any rate to obey God rather than men (Acts 5, 29), etc.—Paul here leaves unnoticed, and only gives the main injunction of obedience, which he does not make contingent on this or that form of constitution." So Meyer. His American editor, Timothy Dwight, adds: "*Hai de ousai*

refers to the then existing authorities, but suggests the same thing as relating to all times and places. Civil government is ordained of God. It should be recognized and obeyed by the subject of it as divinely instituted. The apostle is not discoursing or philosophizing on civil government, however, as if for the sole purpose of unfolding its true theory. He is in the midst of practical exhortations which bear upon the daily living of his readers. Consequently he moves in his expressions within the sphere of their life, calling attention to the actual magistrates under whom they were placed, to the functions which these magistrates exercised, to the powers which they possessed, to the duties and obligations owed to them, to the evil of resisting their authority. What he says, accordingly, is to be interpreted (and to receive its proper limitations also) in view of this fact. The opinion entertained by some writers that he denies here the right of revolution is entirely without foundation. There is no reference to this subject in this passage. This right, if it exists, under any circumstances, is like that of self-defense, and the discussion of the question of its existence is altogether outside of the sphere of his present thought." This we regard as a correct exhibition of the apostle's immediate thought in this passage. The "right of revolution" has nowhere been codified, and cannot be profitably debated in the abstract. Each revolution, just as each war, and each act of self-defense will have to be decided on its own merit with a proper regard for all attending circumstances. The Christian must always hold to this rule, that he may suffer wrong, but never do wrong. If he has to resist his government, he must show a divine reason for his resistance, Acts 5, 29. That a government whose acts defeat the very ends for which it has been instituted may be removed and replaced by another no Christian denies. The question only is to what extent he may become instrumental in such an event, and that question must be settled locally and temporally in each instance. Luther has explained the careful conduct of a Christian in regard to this matter in his *Faithful Admonition to All Christians to Avoid Tumult and Rebellion*. (10, 370 f.) — Under this head belongs also the disrespect shown the magistrates by subjects. Our political campaigns are frequently filled with slander: the persons holding office are treated as dishonest, those without office seeking to appear as the honest people, and elections are for the purpose of "turning the rascals out." Wanton criticism and contempt of the government, too, in the discharge of its functions is rampant. These practises are defended as the exercise of the right of free speech and unlimited debate; but that is not infrequently only a cloak for malicious intent. A Christian soils his conscience by participating in these practises.

c. The insubordination of pupils at school is not illustrated by a special text in our Catechism or in the Table of Duties, for the reason already indicated. It is treated in connection with the next subdivision. — The spirit of emancipation which has manifested itself in many ways in our modern social life has long ago entered also the schoolroom and lessened sadly the respect which pupils should have for their teachers. Not only is the good work of education hampered by the diminution of the teacher's authority, but young consciences are loading themselves with an early burden of guilt by their refractoriness, sullenness, and open and concealed acts by which they set the will of their teachers at naught.

d. The sins from which ministers of the Word are made to suffer are indicated in Heb. 13, 17 and in Table of Duties No. 2.

aa. God warns the members of the Church not to let their leaders be sighing, *me stenazontes*, namely, over the intractableness and lack of docility with which they meet from their members. These are the usual forms in which disobedience and insubmissiveness of church-members are revealed.

bb. A very common cause of grief to pastors, preachers, teachers of the Word is the unwillingness of their members to provide their support. Gal. 6, 6. 7 has been noted in a different connection in our exposition of the Second and Third Commandments. The Table of Duties No. 2 introduces it once more in outlining the duties of church-members towards their pastors and teachers. "God is not mocked," *mykterizetai*. Bengel calls attention to the fact that the verb is in the middle voice; he paraphrases the text thus: "God does not permit empty promises to be made to Him. The expression, which is by no means common, seems to allude to the Septuagint, and indeed to Prov. 12, 8: *nothrokardios mykterizetai*, 'the slow of heart is despised' (Engl. Vers.: 'he that is of a perverse heart'), so that the meaning is, God is not *nothrokardios*, 'slow of understanding,' but judges truly, and is not silent forever, Ps. 50, 21. They endeavor to mock Him who think thus: I will sow to the flesh, and yet persuade God to give me the harvest of life." "Every one withholds and makes objections, and all are afraid that they will perish from bodily want, and therefore cannot now support a respectable preacher, where formerly they filled ten gormandizers. In this we also deserve that God deprive us of His Word and blessing, and again allow preachers of lies to arise to lead us to the devil, and, in addition, to drain our sweat and blood." (*L. C.*, 413.)

e. The young in general (Table of Duties No. 11) are warned in this commandment against the sin of pride. The conceit of youth

is proverbial. Young people forget that the present in which they live is the fruit of patient labors performed by others in the past, and that they themselves are, to a large extent, not producers, but consumers. In their callow and shallow minds the true value of things and the connection between causes and effects is hardly ever correctly estimated. As a rule, they "know better" than the "old folks," and override the warnings and objections of their seniors.

3. Insubordination is visited by God with dire retribution, here and hereafter.

a. Disobedient children are told Prov. 30, 17 that they will ultimately become carrion for birds; they will be strangled as menaces to society when they have run their course to the bitter end, and their bodies will be left unburied. "If you offend Him, He will send upon you death and the torturer. Whence come so many criminals that must daily be hanged, beheaded, broken upon the wheel, but from disobedience to parents, because they will not submit to discipline in good part? And the result is, since they are unwilling to hear the reproof of parents given in kindness and love, that, by the punishment of God, they bring upon themselves misfortune and grief. For it seldom happens that such wicked people die a natural or timely death." (*L. C.*, 410.) "Whoever will not be influenced by this and inclined to piety we leave to the hangman and to death." (*L. C.*, 412.) In the case of those sons of Belial, Hophni and Phinehas, we have an example how God visits both on children and parents infractions of the Fourth Commandment.

b. Rebels are told, Rom. 13, 2, that they "shall receive to themselves damnation," *krima*, that is, a penal judgment here, which may be the preamble of the eternal judgment. It was this reflection which made David's grief over the death of Absalom, 2 Sam. 15, so keen and bitter. If a person "despises and resists authority or rebels, let him know that he shall have no favor or blessing, and when he thinks to gain a florin thereby, he will elsewhere lose ten times as much, or become a victim to the hangman, perish by war, pestilence, and famine, or experience no good in his children, and be obliged to suffer injury, injustice, and violence at the hands of his servants, neighbors, or strangers and tyrants." (*L. C.*, 412.)

c. The scornful conduct of the youths at Bethel, 2 Kings 2, 24 f., was directed not so much against the person of Elisha as rather against his office as a prophet of God. It was Elisha's first appearance at Bethel, after his appointment as successor to Elijah. A crowd of youths appears to have banded themselves together to vent their spite against the priestly profession, which was particularly prominent at

this place because a school of the prophets had been established there. It is likely that these youths had been reared in irreverence, rudeness, and unbelief by their ungodly parents, and that their insulting remarks were the twitter which these young birds had learned from the older birds at their homes. Elisha could not have allowed their unbecoming action to go unrebuked without denying his holy calling. His cursing, however, was "no vulgar, rude cursing from ill temper and anger, no misuse of the holy name of God, but the correct use of this name, threatening with divine punishment those who, in the prophet, treated with contumely Him who sent the prophet. The punishment itself Elisha left to Him who ever judges rightly, and whom no one may ask, Lord, what doest Thou? As Elisha was not silent, so also now a faithful servant of the Lord may not keep silent if young people are brought up badly and godlessly; he ought not to let pass unnoticed their wickedness and impudence, and their contempt for that which is holy. It is his duty to warn them and their parents of the divine punishment. Woe to the watchmen who are dumb watchdogs, who cannot punish, who are lazy, and who are glad to lie and sleep!" (Krummacher, in *Schaff-Lange Commentary, ad locum.*)

### III. *The Proper Treatment of Our Superiors.* Qu. 43. 44.

A. From the commandment proper Luther has transferred to his explanation the idea of honor, but has expanded it into its true meaning: "in Ehren halten." \* The English "give them honor" is not an adequate rendering either of Luther's words or thought, which rather means "to regard them habitually and constantly as being objects that deserve to be honored."

1. This expansion is justified by the fact that the commandment lays down a rule for the entire life of those to whom it is addressed. It demands of inferiors not occasional expressions of reverence and homage, but an attitude of the mind, the heart, the affections, which continuously faces the superiors with awe and respect.

2. The true reason why superiors should be honored is that they are "God's representatives." This fact has been established sufficiently in Part I.

B. The two next acts which Luther mentions as parts of the proper treatment of our superiors are practical expressions of the honor in which they should be held. "Serve and obey" are really a compound term; for neither is service acceptable



if it does not flow from obedience, nor can obedience be truly rendered without active service.

1. Thus obedience is rendered by "hearkening unto," Prov. 23, 22, and by "submitting oneself," Heb. 13, 17. Obedience, from the Latin *obaudire*, is, literally, "hearkening unto," that is, listening to an order or wish; and then proceeding to carry it out.

2. The duty of serving obedience suffers a limitation that is, indeed, self-evident, but, because of the perplexities which it creates, deserves to be noted specially. As the authority of our human superiors is secondary to that authority from which it is derived, God's, obedience rendered to men must never be at the sacrifice of the faithful primary and absolute obedience which God requires for Himself. When the apostles declared: *Peitharchein dei Theo mallon e anthro-  
pois*, Acts 5, 29, they applied this limitation to a tyrannical and unwarranted ordinance of the representatives of the theocracy at Jerusalem. — This limitation is implied in Rom. 13: when Paul derives the powers of established governments from God, he posits the metes and bounds of the authority of the State at the declared will of God; for it is inconceivable that God would grant to any one the authority to supersede Himself. It is to be regretted that our Catechism nowhere cites Matt. 22, 21 among its 548 proof-texts. This text, which teaches so plainly and so forcefully the separation of Church and State, and declares the mind of our Lord and Savior on a matter that is ever dear to the heart of every Lutheran and American, may be properly inserted at this place. — The limitation is again implied in Col. 3, 20, where neither Luther's<sup>9)</sup> nor the English translation brings out the true force of *en Kyrio*, which is to be understood in the same manner as in v. 18, as denoting Christian character, in which, and as proceeding from which, the disciples whom Paul addresses are to perform whatever they do. Thus the sweeping *kata panta* in this text is seen not to imply absolute obedience. They could never expect to please Christ by doing the opposite of what Christ had taught them, and no appeal to the obedience which they owed Caesar would avail them at the tribunal of Jesus, who placed God above Caesar. That Christian martyrdom which makes the supreme sacrifice arises — and in fact can only arise — on the occasion when the powers that be clash with the Power that was, and is, and ever shall be. The *dei* in Acts 5, 29 makes such a martyrdom

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9) Luther rendered from the Elzevir text, which has dropped the *en* as "apparently superfluous." Possibly the translators of the King James Version rendered from the same text.

a sad, but still a glorious act of obedience. When this necessity arises in a given instance, must be established from the attending circumstances; there is also a false martyrdom, which arises from ignorance or conceit. Beyond explaining the general principle expressed in Acts 5, 29, the catechist should not attempt to settle cases in casuistry beforehand.

C. The last act which Luther mentions as belonging to the honor due our superiors flows from a consideration of the blessings desired from them. "Lieb und wert haben" implies an evaluation; and it is proper, yea, necessary, that every inferior reflect frequently what his condition in life would be without his masters. He will thus "learn, first, what is the honor towards parents required by this commandment, *viz.*, first, that they be . . . esteemed above all things, as the most precious treasure on earth." This evaluation will naturally affect also the service and obedience rendered them, so "that, secondly, in our words to them we observe modesty, and do not speak roughly, haughtily, and defiantly, but yield to them in silence, even though they go too far. Thirdly, also, with respect to works, that we show them such honor, with body and possessions, as to serve them, help them, and provide for them when old, sick, infirm, or poor, and all that not only gladly, but with humility and reverence, as doing it before God. For he who knows how to regard them in his heart will not allow them to suffer hunger and want, but will place them above and near him, and will share with them whatever he has and can obtain." (*L. C.*, 406.)

D. This citation from Luther already applies the general duties just noted to

1. The particular sphere of the home, where all virtuous conduct (1 Tim. 5, 4: "learn first to show piety at home")<sup>10)</sup> starts. Prov. 23, 22 ought to quicken the memory of a son or daughter with recollections of that most unselfish service which was rendered him or her by a father's and mother's love in their puny infancy and defenseless childhood. But for our parents "we should rot in our

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10) These words are not cited in the text as printed in our Catechism; their usefulness in a catechization is apparent.

dirt" (3, 1094; *L. C.*, 409), and grow up as savages. This text, moreover, mentions both father and mother separately, yet together as equally entitled to the child's esteem. Sometimes the father is differentiated against in this respect in favor of the mother, — a very common popular sentiment in our day! — sometimes the case is reversed. But in an age when polygamy was tolerated even among God's people, there was a special reason why reverence for the mother should be inculcated. — The respect due the parents is in this text plainly based on the fact of the child's descent from them. No conditions in the life of either the parents or the child at a later time can alter this fact. — 1 Tim. 5, 4 speaks of the relation of *progonoi*, sires, ancestors, and *ekgona*, descendants, hence is more general in scope than the preceding text. As regards the peculiar duty which the apostle inculcates by *amoibas apodidonai*, "to recompense," it is a point contested among exegetes whether the apostle meant to teach what the text is cited as teaching. Meyer, we think, is correct in pointing to the context: the widows, of whom the apostle is here speaking, by the pious care for their children and grandchildren, are to recompense the love shown to themselves by their parents. Nevertheless, this explanation includes the general idea of recompense in any form for any service rendered, and there is no reason why the apostle should have enjoined requital for the training received from one's parents by a continuation of that training in one's own children rather than by any other means or method. Active gratitude is a law of the Christian religion.

2. In this connection the virtues of Christian domestics and laborers should be extolled. (Table of Duties No. 9.) Their service is valued when it is rendered *en haploteti tes kardias*, that is, when they have their heart fixed with a single purpose on doing the work assigned to the best of their ability. This requires strict honesty and a tender conscience: they are to do whatever they do *ek psyches*, "*ex animo*, from a genuine impulse of the heart" (*Meyer*) and *met' eunoias*, with a well-meaning disposition. They are to seek their glory in serving their masters well. And this they will do when they put Christ into their work, and regard themselves as His servants, bent upon "doing God's will," and "doing service as unto the Lord," while they are executing the orders of their human masters. Even if they were slaves, the nobility of their motives would shed a luster upon their most menial tasks: they would serve as free men even in their state of bondage. Keble rightly sings concerning the Christian maid-servant who sweeps a room for the Lord's sake: "Makes that and the action fine." Man-servants and maid-servants "ought rather

to pay wages in addition and be glad that they may obtain masters and mistresses, to have such joyful consciences and to know how they may do truly golden works; a matter which has hitherto been neglected, and despised, when, instead, everybody ran, in the devil's name, into convents or pilgrimages and for indulgences, with loss of time and money and with an evil conscience. If, indeed, this truth could be impressed upon the poor people, a servant-girl would leap and thank and praise God, and with her menial work, for which she receives support and wages, she would acquire a treasure such as all that are esteemed the greatest saints have not obtained. Is it not an excellent boast to know and say this, that if you perform your daily domestic task, it is better than all the ascetic life and sanctity of monks?" (*L. C.*, 411.)

3. The duties of subjects to their government are comprehensively stated in Matt. 22, 21 (Table of Duties No. 4): *Apodote ta kaisaros kaisari*. "By the *ta kaisaros* we are not to understand merely the civil tax, but everything to which Caesar was entitled in virtue of his legitimate rule." The context, moreover, shows that our Lord meant to teach His cunning inquirers that no worshiper of God can compromise his religious faith if he discharges his political obligations. He would sin by surrendering to Caesar the affairs of his heart and conscience, over which God rules supremely; but he would likewise sin by not yielding to Caesar his entire physical life and earthly estate which he holds under the protection of Caesar. — The statement of Christ is unfolded in detail by means of Rom. 13, 6, 7, where the apostle summarizes practical duties of the citizen, and tells the Romans that, in general, they must render to all magisterial persons their due, and, in particular, to tax officers, customs officers, judicial and other functionaries of the State the peculiar duty and deference which their office requires. — In 1 Tim. 2, 2 the apostle enjoins upon Christians prayer for the *basileis*, that is, the highest authorities in the State, and their deputies, all who hold the office of magistrate anywhere (the same distinction occurs in 1 Pet. 2, 14). "The prayer is . . . not for the conversion of the heathen rulers, but for the divine blessing necessary to them in the discharge of their office." (*Meyer*.) The old Christian liturgies show that this injunction of the apostle was literally carried out. — All this service is to be rendered *dia ten syneidesin*, on account of the persons' conscience, Rom. 13, 5; "for the Lord's sake," 1 Pet. 2, 13. With the Christian citizen loyalty to the existing government, even to a pagan government, is a religious sentiment, a principle of faith, a divine duty. Melancthon was right when he wrote: "No human power, no armies can better fortify states.

than this most solemn law of God: You must obey for conscience' sake."

4. The proper treatment of our superiors in school and church requires that we recognize them as "leaders." This is the best rendering of *hegoumenoi* in Heb. 13, 17. This is stated still more plainly in 1 Thess. 5, 12, when the apostle requires Christians *eidenai tous prohistamenous*, to recognize those who are placed at the head, particularly for the purpose of directing the general and external concerns of the Church. We remarked in Part I that the relation of church-members to their pastors is a spiritual one. In reality, there is no human mastery in the Church; all are brethren; the pastors, theologians, laymen, are on the level of faith with one another before God, and on the level of mutual brotherly love in their relation to each other. The ministry in the Church is nothing but a service; it is not a spiritual preeminence. But God differentiates the ministrations of the various members of the Church, and He declares that pastors are His gifts, and that He endows them with the qualities necessary for their ministry. This unequal endowment in no way destroys, it rather helps to strengthen, the inward spiritual equality of the members of the Church; for the pastors recognize in their qualifications only calls to service, and the laymen rejoice in the efficient work that is being done for them.—This work is described as "laboring," *kopian*, 1 Thess. 5, 12; 1 Tim. 5, 17; as "watching over souls," *agrypnein hyper psychon*, Heb. 13, 17, that is, hard, painstaking work. In this work the pastors of the Church are to be regarded as accountable to the Lord, *hos logon apodosontes*, that is, as being under a solemn pledge to the Lord and the Church that they will faithfully and conscientiously discharge their work in season and out of season. All who perform this work are worthy of honor, and those who perform it well are "worthy of double honor," 1 Tim. 5, 17, and to be "esteemed very highly," 1 Thess. 5, 13. *Time* in the former passage may, but must not, mean "reward," and with *diple* as a qualifier may, but must not, mean a salary twice as large as that which others get. The most natural meaning is that efficient service entitles the servant to superior recognition, which should not be withheld, because it, too, serves to make the servant labor "with joy and not with grief," Heb. 13, 17.—The words "and be at peace among yourselves," in 1 Thess. 5, 13, have no direct bearing on the matter under discussion. Indirectly, however, quarrelsomeness among the members of the Church, strife and envying and bitterness in which the members engage, despite the earnest warning and pleading of their pastor, is also a form of disrespect shown them; while peace and quiet in the con-

gregation reflect great credit on the pastor's work, under the grace of God. — When these greater duties are being complied with, the lesser, the pastor's support, is easy. It is to be noted that when congregations support their pastors and teachers, they are not dispensing charity, but rewarding their laborer, who is worthy of his hire, although he has not entered upon his calling for the sake of the hire, Luke 10, 7. God wants ministers to devote themselves to the work of the Gospel and to obtain their living from this work, 1 Cor. 9, 14. This text should be read together with the preceding verse, where the law regarding the support of the priesthood in the Old Testament is referred to. "Even so," the apostle continues in v. 14, the Lord Christ has ordained; where? in passages like Matt. 10, 10; Luke 10, 8. In these passages the Lord has made an order, *dietaxe*; it is not as minute as that of the Old Testament, but it is sufficient; it secures to the pastors eating and drinking, and a share in all good things which their parishioners possess, Luke 10, 7; Gal. 6, 6, and the sharing of which the parishioners do not begrudge their pastor, 1 Tim. 5, 18. The law regarding muzzling a threshing ox is in Deut. 25, 4. Wealthy congregations let their ministers share their wealth; poor congregations, their poverty; that is the New Testament rule "which the Lord ordained"; and this rule is quite fair to pastor and to people. "It is a true and good saying of old and wise men: *Deo, parentibus et magistris non potest satis gratiæ rependi*, that is, To God, to parents, and to teachers we can never render sufficient gratitude and compensation." (*L. C.*, 408.) "There is need that this also be urged upon the people that those who would be Christians are under obligation in the sight of God to esteem them worthy of double honor who minister to their souls, that they deal well with them and provide for them." (*L. C.*, 413.)

5. What Lev. 19, 32 enjoins is a practical example of that humility which Table of Duties No. 11 declares the finest ornament of the young, for Peter wants to see the *neoteroi* "clothed with humility." It is a durable, homespun stuff which the silly youth in all ages have passed by with contempt; but some very great men have grown up in this cloth.

#### IV. The Special Distinction of the Fourth Commandment.

A. In Eph. 6, 2 Paul calls attention to the fact that the Fourth Commandment is *entole prote en epanggelia*. The apostle is speaking of all positive commandments which God has issued, not only of the Ten Commandments; for in that

there is a promise, attached to the First Commandment, which, however, is so general that it applies to the whole Decalog, leaving the Fourth Commandment in this group to be the *only* commandment with a promise. But in all the catalog of known expressions of the divine will the Fourth Commandment enjoys the distinction of being the first with a promise. "Although the rest also include their promises, yet in none is it so plainly and explicitly stated." (*L. C.*, 409.)

B. The promise contains two distinct elements: prosperity and longevity, both temporal blessings, and hence subject to the dispensations of a conferring or withholding providence of God as may best suit the case of each individual. In honoring the obedient enactors of this law God honors this law and incites to its more general and thorough fulfilment, because its application ramifies to every phase of our earthly life, and makes that secure and enjoyable. In 1 Tim. 2, 2 "the quiet and peaceable life in all godliness and honesty" is virtually a restatement of the promise attached to the Fourth Commandment.

C. This promise is hinted at in Col. 3, 20: "for this is well pleasing unto the Lord"; 1 Tim. 5, 4: "that is good and acceptable before God"; Heb. 13, 17 (*per contra*): "that is unprofitable for you"; 1 Tim. 2, 3: "this is good and acceptable in the sight of God, our Savior"; 1 Pet. 2, 14: "for the praise of them that do well"; Rom. 13, 3: "thou shalt have praise of the same"; Eph. 6, 8: "knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord"; 1 Pet. 5, 5: "giveth grace to the humble"; v. 6: "that He may exalt you in due time." Thus the promise with appropriate variations recurs in many passages addressed to men in all ranks and stations in this life.

D. History supplies the tests and evidences of the fulfilment: Joseph, Gen. 46, 47; Ruth, Book of Ruth 1, 16; Solomon, 1 Kings 2, 19; Jesus, Luke 2, 51. Luther has considered these promises such great inducements that, "if we had no father and mother, we ought to wish that God would set up wood and stone before us, that we might call them father and mother.

How much more, since He has given us living parents, should we rejoice to show them honor and obedience, because we know it is so highly pleasing to the Divine Majesty and to all angels, and vexes all devils, and is, besides, the highest work which we can do, after the sublime divine worship comprehended in the previous commandments, so that giving of alms and every other good work toward our neighbor are not equal to this. For God has assigned this estate the highest place, yea, in His own stead, upon earth. This will and pleasure of God ought to be sufficient to cause and induce us to do what we can with good will and pleasure." (*L. C.*, 408.) "Here, then, thou hast the fruit and the reward, *viz.*, that whoever observes this commandment shall have good days, happiness, and prosperity; and on the other hand also, the punishment that whosoever is disobedient shall the sooner perish, and never enjoy life. For to have long life in the sense of the Scriptures is not only to become old, but to have everything which belongs to long life, as, namely, health, wife and child, support, peace, good government, etc., without which this life can neither be enjoyed in cheerfulness nor long endure." (*L. C.*, 409.) "The godly and obedient have this blessing, that they live long in quietness, and see their children's children to the third and fourth generation. As experience also teaches that where there are honorable, old families who stand well and have many children, they have their origin in this fact, *viz.*, that some of them were well brought up and were respectful of their parents. So, on the other hand, it is written of the wicked (Ps. 109, 13): 'Let his posterity be cut off; and in the generation following let their name be blotted out.' Therefore consider well how great a thing in God's sight obedience is, since He so highly esteems it, is so highly pleased with it, and rewards it so richly, and, besides, is so rigid in punishing those who transgress with respect to it." (*L. C.*, 410.) "Those who keep in sight God's will and commandment have the promise that everything which they bestow upon temporal and spiritual fathers, and whatever they do to honor them, shall be richly recompensed to them, so that they shall have not only bread,



clothing, and money for a year or two, but long life, support and peace, and shall be eternally rich and blessed. Therefore only do what is your duty, and let God take care how He shall support you and provide you with abundance. Since He has promised it, and has never yet lied, He will not be found lying to you in this. This ought indeed to encourage us, and give us hearts that would melt in pleasure and love towards those to whom we owe this honor, so that we would raise our hands and joyfully thank God who has given us such promises, induced by which we ought to run to the ends of the world, to the remotest parts of India. For although the whole world should combine, it could not add an hour to our life or give us a single grain from the earth. But God wishes to give you all exceeding abundantly according to your heart's desire." (*L. C.*, 414.)

*Conclusion.* — Are there any people who are fulfilling this commandment, and is there a way for us to fulfil it? "There must somewhere upon earth be still some godly people that God yet allows us so much good! On our own account we should neither have a farthing in the house nor a stalk of straw in the field." (*L. C.*, 413.) That is the genuine effect of the teaching of this commandment upon the conscience: a conviction for trespasses, a consciousness of guilt. The fulfilment is not to be expected from our natural ability under sin; for to fulfil this commandment properly the fear and love of God must first be in our hearts. These, however, enter our heart only as the fruits of the Spirit after our hearts have been renewed by grace through faith.

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