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THE UNREASONABLENESS OF UNBELIEF.

When John Locke wrote *the Reasonableness of Christianity*, and John Toland, his *Christianity not Mysterious*, they were both rationalists, though Toland went a step beyond Locke, altogether discarding revelation as an unnecessary crutch with which he had seen his predecessor hobbling before him. We know that Christianity is indeed mysterious, that the gospel of Christ is a hidden mystery unless it be revealed to the minds of men. We know that no amount of observation and speculation of human reason, no process of induction or deduction, from whatever analogies or premises, can establish one single article of the Christian faith. It was one of the fundamental errors in mediaeval scholasticism when the schoolmen endeavored to demonstrate the reasonableness of Christian dogmas before the tribunal of the human understanding. 'Anselm's "*Credo, ut intelligam*" was, in principle, as truly, though not in the same degree, unsound as Abaelard's "*Intelligo, ut credam*." The "father of scholasticism" deceived himself and his friend Boso when he endeavored to *prove that God was made man by necessity*, and to prove it in such a way as to satisfy by reason alone both Jews and Gentiles.¹⁾

1) "*Cum enim sic probes Deum fieri hominem ex necessitate, ut . . . non solum Judaeis, sed etiam Paganis sola ratione satisfacias.*" Anselmi *Cur Deus homo*, Lib. II, cap. 22.

THE PASTOR AS A MODEL TO THE CONGREGATION.

(By request.)

(CONCLUDED.)

The apostle next mentions

THE PASTOR'S SPIRITUALITY.

What is *πνεῦμα*? Some think that it refers to that spiritual alacrity which characterizes the actions of every live Christian — *τῷ πνεύματι ζέοντες*, "fervent in spirit," Rom. 12, 11. In an exhaustive treatise Cremer shows that profane Greek writers always use this term in its physiological sense, to denote breath, not in its psychological sense, to denote the principle of human life. The New Testament uses *πνεῦμα* to denote the religious life in man, his personal relation to God, by whose *πνεῦμα* man becomes sanctified, devoted to the service of God.

Believers have been "renewed in spirit."⁴⁾ "If Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness," says Paul.⁵⁾ Faith brings the spirit of man into communion with the divine Spirit;

1) Rom. 1, 24—27. Eph. 4, 19; 5, 12.

3) 1 Cor. 1, 18—25.

4) Eph. 4, 23.

2) Rom. 1, 27.

5) Rom. 8, 10.

“the Spirit itself beareth witness with our spirit.”¹⁾ The believer’s worship is said to be an act of his spirit.²⁾

Now, the pastor should be “an example of the believers in spirit;” his entire life and ministration should manifest the intimate relation which he holds to God. It is possible to take a secular view also of the pastoral office. Regarded as a calling, a profession, a task, a means for earning a livelihood, the pastoral office might be classed with other avocations, such as that of a lawyer, a merchant, a mechanic, etc. No doubt, this is a degrading conception of the ministry. It leads men to regard a parish as a kind of farm that must be tilled to yield a living, or as a revenue district that yields a certain income. The Word of God, in this view, becomes a tool in the hands of a wage-worker, and every pastoral function is simply labor performed at so much mental and physical exertion. This worldly view of the pastoral office has crept into the church. We hear parishes spoken of as “livings.” The calling of a pastor is become a mere business transaction. Pastors themselves are “conferring with flesh and blood”³⁾ in deciding the urgency of a call. Surely, in such dealings there is no *πνεῦμα*; they are works of the flesh.

In a materialistic age like ours the pastor must, with all the strength of the new life in him, guard against such a gross view of his holy calling. He must regard his ministerial acts not as performances of a paid servant but as “demonstrations of the spirit and of power.”⁴⁾ He must testify not only what he has read, but what he has, in a measure, at least, experienced. Not only *meditatio*, but also *oratio*, and, above all, *tentatio* must be the resources of his strength. His sermons must be fed not from the head but from the heart. *Pectus facit theologum*. He need not be spirited, but he must be spiritualized, full of “the wisdom that is from above,”⁵⁾ “as an angel of God.”⁶⁾

1) Rom. 8, 16.

2) Cf. 1 Cor. 14, 14. Phil. 3, 3.

3) Gal. 1, 16.

4) 1 Cor. 2, 4.

5) James 3, 17.

6) Gal. 4, 14.

Thus he will guide his congregation not like Columbus on his first voyage, but like Columbus on his second voyage; not as one who starts out to find an unknown shore, but as one who wants to bring others to a port that he has found before.

Never amidst his multifarious duties should the pastor forget his own soul while feeding other souls. He must read his Bible daily, not because others must be told what it says, but because he himself needs its instruction and comfort. He should be a frequent communicant and a diligent churchgoer, and gratefully accept every opportunity for hearing a sermon or attending the Lord's Supper. And when he is a listener in the church with others, let him surrender himself entirely to the word that is preached, not criticise the preacher. It is heavenly food that is offered him, and it matters not whether that food is presented on a shining tray, or in the bare hand, with a polished manner, or in homely style—let him take and satisfy his soul. He, too, needs being preached to.

From the spiritual life of the pastor will flow his missionary zeal. He may be an excellent sermonizer, a close student, a very agreeable gentleman, without much spirituality, but it is not likely that he will be deeply stirred with the observation of the crying spiritual needs of mankind, unless he lives close to the heart of Him who "groaned in spirit,"¹⁾ when He beheld the ravages of sin, and who was moved with compassion when He looked upon the shepherdless multitudes.²⁾ Perhaps, on entering the ministry, the novelty of the work and youthful emulation may impel him for a while to mission work, and in later years the interest of the church at large, or occasional inquiries of his brethren or superiors in office may compel him to keep up a kind of missionary sham battle; but, at best, his missionary efforts are a good pretense. He says to himself that there is not much meaning in it, and wonders why others should attach so much importance to mission work. The pastor can be-

1) John 11, 33.

2) Mark 6, 34.

come fully as negligent as his lukewarm members: muddy roads, a gust of wind, small attendances, a slight indisposition may suffice to quench his ardor.

Nor will the pastor who lacks inwardness, personal spiritual life, manifest great zeal in private ministration to his members. He will not be the house-going minister that creates a church-going people; he will not concern himself greatly, except in complaints, about the indifferent; he will not go after the strayed and erring; he will not investigate the effects of his public preaching, nor clinch the nails which he had driven on Sunday by a face-to-face conversation with Brother Brown, who considered the sermon "powerfully good," because it hit Brother Jones, or with Sister Carson, who thought the sermon not good at all, because it made her uneasy, etc. Intense spiritual life is the great requisite, if the pastor is to maintain a vital interest in every part of his great office. It will tell in his every act, and the whole congregation, the children, the catechumens, the elders, the collectors, will be affected by it.

When the pastor's disappointments are multiplied, when the obstacles in his way increase, when the heat and burden of the day become more and more oppressive, when the fervor of his early zeal has flown, when the fire that was burnt in him is become choked with the ashes of despondency, when it seems as if even the last spark should be stifled, let him pray for the *πνεῦμα* of God.¹⁾ As the church in the days of Charlemagne sang: "Veni Creator Spiritus," so let his morning and evening song be:

Come, Holy Ghost, our souls inspire,
And lighten with celestial fire.
Thou the anointing Spirit art,
Who dost the sevenfold gifts impart.

Thy blessed unction from above
Is comfort, life, and fire of love.
Enable with perpetual light
The dullness of our blinded sight.

1) Luke 11, 13.

THE PASTOR'S SINCERITY.

Paul next exhorts Timothy to "be an example in faith," *πίστις*. Evidently, faith is here to be taken as the virtue of faith, not as the means of justification, or the source of good works; for the pastor is to show this faith. Justifying faith, however, is invisible; this faith is something tangible, communicable. Bengel interprets it "sinceritatem animi Dei fidentis in rebus secundis et adversis."

Πίστις is given a like place in the enumeration of Christian virtues in 1 Tim. 6, 11:1) "O man of God, . . . follow after righteousness, godliness, *faith*, love, patience, meekness." Here it is evident, that "faith" is a virtue differing from "righteousness." Moreover, Timothy is urged to "follow after it," but how could he follow, unless he believed? His following after, then, implies that he is already a believer and in possession of the *πίστις* that justifies. In the strength of the justifying *πίστις* he is to attain to the virtue of *πίστις*. In Gal. 5, 22 Paul makes *πίστις* a "fruit of the Spirit" together with love, joy, peace, longsuffering, etc. All these virtues the apostle places over and against a long line of "works of the flesh" (v. 19—21). He is comparing the life of an unconverted with that of a converted person on the basis of their respective works—works which can be seen and examined. And among these works there is, on the believer's side of the account, *πίστις*. Cremer translates *πίστις* at this place by "Treue unter den Menschen." Bengel says, it is the Hebrew *הִתְחַוָּת*, and gives as the Latin equivalents "constantia, fidelitas: cui opponuntur dissidia et haereses." 2)

1) Cf. 2 Tim. 2, 22.

2) Cf. Ps. 33, 4. *הִתְחַוָּת* is predicated of God; "God's faith" = His faithfulness in performing what He promises, His reliability. — Is. 12, 5 *הִתְחַוָּת* is "the girdle of Messiah's loins." — Jer. 7, 28 it is said "to have perished and to have been cut off from the mouth." Referring to Jer. 5, 3 Dr. Walther in a lecture remarked: "God ascertains a person's *הִתְחַוָּת*, *i. e.*, whether he is faithful and can be relied upon."

“It is required in stewards,” says Paul, “that a man be found faithful”—*πιστός*. A steward holds a sacred trust; his lord and the subjects of his lord expect fidelity on the steward’s part, a sincere performance of all those duties which are involved in the trust conferred. At his ordination the Lord addressed to the steward of His spiritual household the questions: “Will you feed my sheep? my lambs?” The Lord’s children were there, and asked: “Will you be our shepherd?” And the steward vowed and solemnly spoke: “Yes, with the help of God, I will.” That promise bound the steward to be true in sincerity of heart to his Master’s interests and to the interests of his Master’s subjects.

The pastor who has *πίστις*, confidently believes that the Lord has made him, just him, the pastor of that particular congregation which he has been called to serve, and that through his ministration the purposes of God are to be effected. With this conviction he labors quietly and persistently. His mind has been thoroughly made up to his work. He says to himself: “This is my opportunity for accomplishing good; this is my station in the vineyard till the even is come and the laborers are called in, or until the Master summons me to a different post.” With fixed purpose and unflinching determination he labors on, through mist and sunshine, over calm and turbulent seas, through good and ill reports, saying: “Christ relies on me—wonderful thought!—Christ’s people rely on me!” That is *πίστις*, a noble thing in the pastor. Faithfully he prepares his sermons, not relying upon the questionable impulse that springs from necessity, which is said to be the mother of invention. Faithfully he calls upon his sick members; faithfully he goes in search of the strayed sheep, warns the erring, strengthens those in great temptation. And withal he manifests his trust in a like faithfulness and sincerity on the part of his congregation. His members know that their pastor places confidence in them. His example has induced

followers. His members learn from their pastor what it is to "be faithful unto death."

But when the pastor becomes suspected of truancy in his calling, of insincerity in his dealings with the members of his flock, when his hand is discovered in intrigues and he meddles with matters outside of his legitimate call, his people become estranged and the sacred office loses in respect.

The last item to which Paul refers in his counsel to Timothy is

THE PASTOR'S PURITY.

Ἀρνησία denotes sexual purity, chastity. In an age like that in which the apostle lived, and under conditions like those in which his disciple was called to labor, there was a peculiar force in this last reminder. The immoralities of paganism are adverted to in every epistle of Paul. Rioting, drunkenness, chambering, wantonness, fornication, masturbation, pederasty, incest down to the lowest forms of beastly defilement, were the order of the day. In the midst of this filth the chaste light of the Gospel shone. The Christians were warned to keep themselves "unspotted from this world." Among the pure the Christian bishop was to be the purest, a model of chastity.

This monitum, however, has not lost force nor timeliness in our age. True, congregations do not stipulate in their vocation that their pastor must be a chaste person, because chastity is, among Christians, a self-evident requirement. And, God be praised, instances of unchaste conduct are rare among the clergy, at least of the Protestant churches, though also among them the historian has noted some flagrant examples. Nor has the Lutheran clergy been immune from unchastity among its representatives. But what indignation seized society—not Christendom alone—when the low morality of the Roman priesthood, and the pernicious consequences of their enforced

celibacy were revealed, as still happens occasionally. (In view of this, one learns to appreciate Luther's taunt to Rome at his marriage.)¹⁾ And it is well known that the discovered instances of immorality among the clergy are eagerly canvassed among the unchurchly elements, and serve them as weapons in their unholy warfare upon the Church.

But Paul means to warn his disciple not against the grosser forms of unchastity alone. Lewdness has allied itself with shrewdness to render discovery more difficult. Also in its finer forms the pastor should shun immorality. Everything about him should breathe purity.

An unmarried pastor, and a young pastor, at that, is exposed to greater danger in this respect than one who is married. His office compels him to meet and speak also with the women in his congregation in a very private way. Paul warns Timothy at another place with special reference to this point.²⁾ He counsels him to treat them either as mothers or sisters. To consider women thus nearly related to himself will certainly prove a great help to the pastor in his intercourse with the female members of his charge; it will instinctively teach him the proper bearing and language on such occasions and suppress all thoughts of an inordinate nature. Clarke relates approvingly: "The advice of a very holy and experienced minister of Christ was, 'Converse sparingly with women, and especially with young women.'"³⁾

In conclusion, we note the admonition to Titus.⁴⁾ The passage makes a sweeping demand: "*In all things* showing thyself a pattern of good works." If we understand *περὶ πάντα* to mean "altogether," or "upon the whole," or "generally," the meaning of the passage still is indistinct; its all-comprehensiveness dissipates its force, renders it vague.

1) See his invitations to his wedding-feast, Leipzig Ed. XIX, p. 370 f.

2) 1 Tim. 5, 2.

3) Clarke's "Commentary," sub 1 Tim. 4, 12.

4) Tit. 2, 7.

Nor does the apostle by *περὶ πάντα* intend to express the sum total, so to speak, of the exemplary conduct of Titus; for in the preceding verses (v. 2—6) the duties of parishioners, not of the pastor, are outlined. These duties Titus was to teach each member according to his station. Old men (v. 2), old women (v. 3), young women (v. 4. 5), and young men (v. 6), were to be told *ἅ πρέπει τῇ δγαιανοῦσῃ διδασκαλίᾳ*, "the things which become sound doctrine." And now (v. 7) Paul turns to Titus and says: *περὶ πάντα σεαυτὸν παρεχόμενος τύπον καλῶν ἔργων*. We believe, the stress lies not so much on *περὶ πάντα* as, rather, on *σεαυτὸν*. The duties which Titus is to teach he is to perform himself; he should practice what he preaches. The participle *παρεχόμενος* may be connected with the *λάλει* at the head of the chapter: "Speak . . . and present thyself as a pattern!" Hence, we understand this to be the point in the admonition, viz.:

THE PASTOR'S CONSISTENCY.

The Christian pastor preaches to his people sound doctrine (v. 1); his words are "sound speech that cannot be condemned" (v. 8); he has not tampered with the Scriptures which he sets forth; he shows "uncorruptness;" and he speaks reverently (*σεμνότητα*). As he stands in the pulpit measuring the conduct of his hearers by the unerring rule of the divine Word, let him bear in mind that from the pew his own conduct is likewise measured. Neither a forceful composition, nor a fluent diction, nor a brilliant delivery, nor a grave bearing, nor sanctified airs will be able to wipe from the mind of the listener the painful impression that he is witnessing a strange contradiction, if he knows his pastor to be lacking, in quite an appreciable degree, in those things which he inculcates. The effect of the pastor's conduct can destroy the effect of his preaching. Therefore, he must be careful to be "a pattern in all things." The young and the old in the congregation should be able to decide

the correctness of their actions by what they know and see the pastor do. "Be as I am," says Paul.¹⁾ Every pastor should be able to say as much.

What rigid self-discipline will be necessary to this end! From morn till eve, from the early Sunday devotion to the evening prayer on Saturday, at home and abroad, in his study or in his parlor, in the pulpit or at the homes of his parishioners, in his labors and in his recreations, the pastor should be the model of a Christian. His joy and his grief, his severity and his leniency, his speech and his silence, his affections and his aversions, his watchfulness and his security, his confidence and his distrust, should be exemplary. For concerning all these matters he must continually speak to his members, and show them *ὃ πρέπει τῇ ὑγιανοῦσῃ διδασκαλίᾳ*. He should have his mind so much engrossed with his high calling, that he will never view himself as merely a private citizen within the community, but always as the pastor on whom many eyes are fixed. When, after the sermon, he puts off the gown and leaves the sanctuary, he has not suddenly become simply Mr. Soandso, but he is still the Reverend Soandso.

If the pastor feels that he is not "sufficient unto these things"²⁾ let him strive in the faith that conquers all things after the mark of perfection which his high calling sets before us. Even the knowledge of his shortcomings must have this beneficial result, to make him a merciful minister to his flock. If he has fought stubbornness, vanity, conceit, sloth, greed, ambition, carnal-mindedness, diffidence in himself, he will so much the more readily understand and appreciate the struggles which his parishioners are making along those same lines, and he will be an intelligent and

1) Gal. 4, 12. Some commentators think, that the apostle refers to his affectionate love for the Galatians, others, that he alludes to his firm adherence to the faith, which he had first preached to the Galatians and which he is defending in his epistle to them.

2) 2 Cor. 2, 16.

sympathetic adviser to them. It is written concerning the divine Head of the Church: "We have not an highpriest that cannot be touched with the feeling of our infirmities: but was in all points tempted like as we are, yet without sin."¹⁾ Our infirmities, though they are not sinless, still increase in us the feeling of close kinship with the imperfect saints of Christ here below, and keep us humble even when elevated to the dignity of an ambassadorship²⁾ for Christ.

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