

*Dr. Ed. Schenck
1898*

THEOLOGICAL QUARTERLY.

1898#

VOL. III.

JANUARY 1899.

No. 1.

Doctrinal Theology.

COSMOLOGY.

Cosmology, as a chapter of Christian theology, is the doctrine of Holy Scripture concerning the genesis, nature, and states, of created things. The source whence every doctrinal statement under this head must be derived is the same from which we draw our theological information concerning the unfathomable mysteries of Theology proper, the doctrine of God, of the Trinity in Unity, of the divine attributes and eternal decrees. It is true, the Bible is not a scientific text book of Cosmic Philosophy, of Natural History or Geology or Astronomy, claiming for itself the authority due to the results of scientific research, of human observation and investigation and speculation. Its claims, also in reference to Cosmology, are infinitely higher. The authority of human scientists is never more than human; the authority of the Scriptures, also where it speaks of mundane things, is simply and unrestrictedly divine. Scientists may err, God can not; scientists have often erred, God never. Where the statements of great scientists and those of the Scriptures are at variance, those of the Scriptures must prevail, not although, but because, the Bible is not a scientific text book, because it is more, it is the word of

Exegetical Theology.

THE PROOF TEXTS OF THE CATECHISM

WITH A

PRACTICAL COMMENTARY.

(Continued.)

THE THIRD COMMANDMENT.

Matt. 12, 8: *The Son of man is Lord even of the sabbath day.*

The disciples of Christ, while passing through a corn-field with their Master on a sabbath day, and being hungry, had plucked ears of corn and eaten. For this the Pharisees had upbraided Jesus and accused the disciples of an unlawful act. But Jesus justified his disciples and himself and reproved the Pharisees for not knowing the letter or understanding the spirit of the law even as it was binding upon the Jews. Thus, the Mosaic laws prohibited all men but the priests to eat of the show bread in the temple; and yet King David and they who were with him had eaten of the show bread when they were hungry, and they committed no wrong. And, furthermore, he continues, does not the law itself, Lev. 24, 8. Num. 28, 9. 10, permit to or even enjoin upon the priests the performance of certain duties in the temple on the sabbath day? Now, then, if the holiness of the temple permitted or even required such services in the face of the law, how can you reprimand my disciples for doing what they have done in my presence? "I say unto you that one greater than the temple is here." He in whom dwells the fullness of the Godhead bodily, Col. 2, 9.

Having thus shown them that they did not even properly know the letter of the law, he proceeds to show them

that they have even less knowledge of the spirit of the law, according to which love, compassionate love, is the fulfillment of the law. "For had ye known," says he, "what it means, I desire mercy and not sacrifice, ye would not have condemned the guiltless." And guiltless they certainly were; "for the Son of Man is Lord even of the sabbath day." This settles the whole question. He who understands the law of the sabbath as Christ understands it, and who observes it as Christ would have it observed, truly understands and observes it, no matter what the blind Pharisees and the like of them may say to the contrary. And when, finally, Christ sets aside or entirely abrogates the sabbath, it is set aside or abrogated by the Lord of the sabbath, and no authority in heaven or earth shall any longer make it binding on any man's conscience.

Col. 2, 16. 17: *Let no man therefore judge you in meat, or in drink, or in respect of a holyday, or of the new moon, or of the sabbath days: which are the shadow of things to come; but the body is in Christ.*

The admonition of which this text is a part begins in v. 8 of the chapter, where the apostle says: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men," etc. He then proceeds to show how Christ had done away with the rite of circumcision by substituting the spiritual "circumcision made without hands," especially in the sacrament of Baptism, vv. 11—13, how he abrogated the whole handwriting of ordinances, the Mosaic law, v. 14, and made us free from all manner of spiritual thralldom, v. 15. "Therefore," οὖν, he continues, "since the law is taken from your necks and you are free children of God in and through Christ crucified, and complete in him who is the head of all principality and power, v. 10, let no man judge you in meat, or in drink, or in respect of a holyday, or of the new moon, or of the sabbath days, which are the shadow of things to come; but the

body is in Christ." Judgment, he would say, is according to the law; where there is no law, there can be no judgment. Now the law of circumcision, of meat and drink, of holydays, new moons and the sabbath days, is cancelled and abrogated since Christ is come and the new dispensation, which was foreshadowed by the rites and sacraments of the old; and, therefore, the judaizing teachers, with their philosophy, v. 8, are entirely out of date and only endeavor to place a yoke on your necks which Christ would not have you bear, Acts 15, 10. Thus, then, the Augsburg Confession is in full accord with St. Paul when, having made reference to our text, it says in the 28th article: "Such is the observation of the Lord's day, of Easter, of Pentecost, and like holydays and rites. For they that think that the observation of the Lord's day was appointed by the authority of the church, instead of the sabbath, as necessary, are greatly deceived. The Scripture, which teaches that all the Mosaic ceremonies can be omitted after the Gospel is revealed, has abrogated the sabbath."

Hebr. 10, 25: *Not forsaking the assembling of ourselves together, as the manner of some is.*

In the preceding verses the Christians are exhorted to draw near to God, or to offer divine worship, Hebr. 7, 25; 11, 6; 4, 16, in the house of God, the church of Christ, in which Christ is the great high priest, vv. 21 and 22. All the elements of Christian worship are implicitly or explicitly indicated in the words following. The full assurance of faith, the sanctifying of our bodies and souls, v. 22, must be wrought by the means of grace, the word and sacraments of the new covenant, prefigured by the ritual sprinkling and washing of the former dispensation. The profession of faith, the praise of God for all his bountiful goodness according to his promises, and works of brotherly love to which Christians provoke one another, are the acceptable sacrifices of the children of God. And all this intercourse with God

and with one another we should exercise not only privately and individually, but *not forsaking*, by non-attendance, *the assembling of ourselves together*. Ἐπισυναγωγή can not stand here for congregation, the local body of Christian people, and ἐγκαταλείπειν can not mean the separation from such body by dissolution of church membership, since that could not be described as ἔθος, a custom; but ἐπισυναγωγή is the assembling together in religious meetings for Christian worship, for common and mutual edification and communication, from which even in those early days some members of Christian congregations stood aloof. But it is the will of God that Christians should thus assemble, though he has not prescribed times and places when and where such meetings must be held; and he who refuses to attend public worship when his brethren the world over have appointed Sunday as the day of common edification should know that he sins against the will of God, not because it is Sunday, but because it is public worship, which he sets aside.

Acts 2, 42: *And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.*

The second chapter of the Acts is a narrative of the origin of the first Christian congregation at Jerusalem. To this whole congregation the pronoun *they* in our text refers. In four things the members of this church are said to have continued steadfastly. The first was the *apostles' doctrine*, ἡ διδαχὴ τῶν ἀποστόλων. The apostles were the teachers of the church, and all the members of the congregation came to hear them, and not only occasionally, but regularly and assiduously, paying close attention to what they were permitted to hear: ἦσαν προσκαρτεροῦντες. To hear the doctrine of the apostles was from the beginning of the church the chief element of public worship. The *communion*, κοινωνία, mentioned next, is not the internal communion of Christians inasmuch as they are united in Christ as members of

his body by the unity of faith, but, as the hearing of the word, the breaking of the bread, and prayer, with which it is placed in line, a common occupation of the members of the church, an outward manifestation of the internal union and communion, existing also in the exercise of fraternal benevolence, which was from the beginning so prominent a feature in the religious life of the early church. Thus Rom. 15, 26. 2 Cor. 9, 13. Hebr. 13, 16, the contributions for the support of indigent brethren, as also of the ministry, are especially called *κοινωνία*, in which sense also the verb *κοινωνεῖν* is used Rom. 12, 13. Gal. 6, 6; and 1 Cor. 16, 1. 2 we learn that these contributions were made on the common meeting day of the Christians in apostolic times. Cf. Acts 4, 35. 37; 5, 2. The *breaking of the bread*, *κλάσις τοῦ ἄρτου*, signifies the common meals and, in connection therewith, the sacrament of the Lord's Supper, which constituted a part of the regular public services in the early church; cf. verse 46. Acts 20, 7. 1 Cor. 10, 16; 11, 20—34. Of common *prayer* as an act of common worship we read Acts 4, 23. 31; 6, 6; 13, 3. 1 Cor. 11, 4. 5; 14, 14 ff. It is of the meetings in which Christian congregations were occupied with these various religious exercises that the preceding text speaks, warning all Christians not to forsake the assembling of themselves together.

John 8, 47: *He that is of God heareth God's words: ye therefore hear them not, because ye are not of God.*

In the preceding verse Jesus had asked his enemies the question, "If I say the truth, why do ye not believe me?" This was a question the Jews preferred not to answer, and Jesus answers it for them in our text. He had already told them that they are not of God, but of their father the devil, vv. 42 and 44, and now he argues along the same line. His first proposition is: *He that is of God heareth God's words.* Compared with verse 44, to be of God, *εἶναι ἐκ θεοῦ*, here means to be a child of God. To

hear God's words does not mean merely to hear with the ears, but to hear and accept what God says; for the Jews were even then hearing Jesus, but not as God's word should be heard, since, when Jesus told them the truth, they did not believe him, vv. 45 and 46. In a similar sense *to hear* is used Matt. 18, 15. 17 and Luke 10, 16. What Jesus would say is, He that is a child of God hears, accepts, and believes the word of God. And now the question of verse 46 was easily answered. That the obstinate Jews were not of God had already been said and proven, vv. 42 and 44, and hence they were not the kind of men that hear the word of God as it should be heard. This is Christ's argument to the Jews. But Christ still speaks in his word, and his argument also applies to those who would be Christians, but do not hear and accept what God says in his word. They do not hear, because they are not of God. And, again, God speaks wherever his messengers and ministers preach his truth, and he who refuses to hear such preaching and yet considers himself a child of God, deceives himself.

Luke 10, 16: *He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.*

These words were spoken to the seventy disciples whom Christ had chosen to be preachers of the Gospel, and they are the closing words of his charge to them as his messengers. Thus also when he had commissioned his "twelve disciples" and was about to close his charge to them, Matt. 10, 5—42, he said, "He that receiveth you receiveth me, and he that receiveth me, receiveth him that sent me," v. 40. God deals with man through human ministers, men with human frailties and shortcomings, when his word is preached. And knowing this we should not refuse but be ready and willing to hear them as we should gladly hear Christ in person and God himself, and confidently trust in

his word and willingly obey his commandments. For to despise the messengers of God is to despise God himself whose message they carry. And especially when God has ordained that the Gospel should be preached by men who are called to the ministerial office, it is his holy will that men should not deem it sufficient to use the written word of God, but also hear the preaching of the word according to Christ's ordinance, knowing that a refusal to hear such preaching, however humble the messenger may be, is a disregard of Christ himself.

Hos. 4, 6: *Because thou hast rejected knowledge, I will also reject thee.*

The entire verse of which this text is a part reads thus: "My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children." From the opening words of the verse it appears that the censure here pronounced is not aimed at the ungodly world, but at the people of God, those among whom the Lord has established his worship and the preaching of his word, the people of whom St. Paul says Rom. 3, 2 that unto them were committed the oracles of God. But God has given his word that it should be known, and the knowledge here spoken of is not secular knowledge, but, as the parallelism of the verse shows, the knowledge of the revealed will of God, and God demands that those who would worship him as his priestly people should know his will and keep it in remembrance. To hear and learn the word of God and to grow in spiritual wisdom and knowledge is the chief part of all true worship, and he who refuses to learn what God would teach him should know that his worship is an abomination in the sight of God, and that God will punish the contempt of his word by temporal and eternal penalties.

Is. 66, 2: *To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word.*

In the preceding context God has spoken by the prophet of his supreme majesty, saying, "The heaven is my throne, and the earth is my footstool: where is the house that ye built unto me? and where is the place of my rest? For all those things hath mine hand made, and all those things have been, saith the Lord." In the subsequent context he speaks of those who bring sacrifices which are an abomination in the sight of God, but who, when God called, did not answer, and when he spoke, did not hear, vv. 1, 3 and 4. But the true worshiper, upon whom God would look with divine pleasure, is described in our text as being poor or bowed down and of a contrite spirit and trembling at the word of God, the word of him, whose throne is the heaven and whose footstool is the earth, the maker and preserver of all things, who would deal with us by his word, the word of the law, whereby he humbles the sinful heart, and of the Gospel, whereby he lifts with an everlasting grace those who have humbled themselves before him. Blessed is he, who thus in the day of grace trembleth before the word of God; for he shall stand among the blessed of the father rejoicing when others shall tremble at the word of the Lord when he shall fix his judgment throne in midheaven.

Eccl. 5, 1: *Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil.*

This text also is a warning against the mere outward worship of those who go to the house of God, unmindful of the true purpose of public worship. Hence this admonition is also directed to the members of the visible church lest they deceive themselves. Not every outward worship is true worship. It may be the sacrifice of fools, who in their ignorance do evil where they and others imagine that they

are doing what is good and acceptable before God. *Keep thy foot*, says the Lord, that is, be not unmindful where thou goest when on the way to the house of God, knowing that it is the place where God would speak to thee to make thee wise unto salvation and thoroughly furnished unto all good works, and hence thy chief purpose in coming to the house of God should be to hear and to receive in a willing heart the word of thy God. To heed this admonition is the proper preparation for divine worship, and the neglect of such preparation is apt to deprive the worshiper of much or all of the blessing which God has intended for him in the public administration of the means of grace.

Ps. 26, 6—8: *So will I compass thine altar, O Lord: that I may publish with the voice of thanksgiving, and tell of all thy wondrous works. Lord, I have loved the habitation of thy house, and the place where thine honor dwelleth.*

Here the psalmist utters his delight in public worship as an occupation of those who are priests of the Most High. It was the altar of the Lord about which the priests in the temple of Jehovah were occupied bringing sacrifice to the Lord and intoning the songs of praise and thanksgiving in which the congregation was to join, giving thanks and telling of the wondrous works of God. Thus in the worship of Israel God visited his people and graciously accepted the sacrifices of their hearts and lips and hands. And this was the beauty of the temple of the Lord, the habitation of his grace and the place where his honor dwelled. Such also is the public worship of Christian congregations to-day. There the peculiar people of God appear as a royal priesthood in the habitation of God's house, where he comes to them and dwells among them with his holy word, where those who speak tell of all his wondrous works and intone the songs of praise and thanksgiving, spiritual sacrifices on the altar of the Lord. And hence we should also love this spiritual sanctuary of God and rejoice in the exercises for which Christians unite and hold joint communion with their God.

1 Thess. 2, 13: *When ye received the word of God which ye heard of us, ye received it not as the word of men, but, as it is in truth, the word of God.*

Where this text in the English Bible has the word *received*, the original Greek has two different words, *παραλαμβάνειν* and *δέχεσθαι*, and a more literal translation would be: "Receiving the word of preaching by us of God," or: "the word of God as it is preached by us, ye accepted it not as the word of men," etc. There are men who receive the word of God when and where it is preached, and this outward hearing, of which even natural man is in a measure capable, is not superfluous; he who would not even outwardly hear the word, refuses to permit the blessings of divine grace to be brought even near his heart. And again, that which is outwardly received or heard, should be "the word of God" preached by the apostles or those who bring the doctrine of the apostles. False doctrine should not even be outwardly received, but avoided as endangering our salvation. But merely to hear the word is not sufficient, but hearing the word of God, *παραλαβόντες*, we should also *δέχεσθαι*, inwardly receive or accept it as the word of God, with due veneration, believing all its statements, relying on all its promises, and willingly obeying its demands. This, however, is not within the power of natural man, but a gift of God. This is indicated by the context, when the Apostle says: "*For this cause thank we God without ceasing, because, when ye received the word of God,*" etc. And thus we also should thank God, when by his grace we have been led properly to receive and accept the word of God, which is able to save our souls, James 1, 21.

Col. 3, 16: *Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.*

A Christian congregation is in this text likened to a house in which the word of Christ should find a habitation.

The word of God should not only be an occasional guest, but should dwell continually, *ἐνοικεῖτω*, in the church, and not sparingly, but richly, *πλουσίως*, abundantly, in excess of what is needful for the immediate wants of the children of the household for the mere sustenance of spiritual life. Christians should also grow according to the spirit, and should also yield forth to others what may quicken and nourish them unto salvation. In their endeavors to have the word of Christ richly among them, the Christians should seek various ways of voicing forth such word of God, and the Apostle comes to their aid by adding to his general admonition special advice. Not only by preaching the word, but by teaching and admonishing one another in psalms and hymns and spiritual songs the members of the church may yield forth spiritual blessing to each other. *Ψάλμοι* are religious songs in general, *ὕμνοι*, songs of praise, *ὠδαὶ πνευματικαί*, spiritual songs. Thus when, in our church, songs treating of the doctrines of the Christian religion, of God and his will and counsel, of Christ and his redemption, of the church and the means of grace, of faith and justification, of Christian life and hope, are sung by or to the congregation, such singing constitutes a most impressive form of mutual instruction, admonition and edification, and when and where the voice of spiritual song is lifted up it should find its response within the hearts of those who sing and hear, and they should "sing with their hearts to the Lord," as the Apostle here says. But this again we cannot do of ourselves, but it must be done "with grace" or "in the grace of God." *Ἐν τῇ χάριτι* is in the English Bible correctly construed with the following word *ἄδοντες*. They only who are compassed about by the grace of God will sound the praises of that grace within their hearts, being truly edified by the songs they hear with their ears.

Luke 11, 28: *Blessed are they that hear the word of God, and keep it.*

This text has already been considered in a different connection. See Vol. II, pp. 288 f. The words which should be particularly noted here are *hear* and *accept*, ἀκούοντες καὶ φυλάσσοντες. We cannot keep the word of God without hearing it, and hearing it ever anew. It is not sufficient to have heard it in early youth, but it must be heard throughout our lives, and that not only as a matter of form, but as a matter of necessity, without which we cannot spiritually prosper. Even Mary, the mother of Christ, was no exception. But hearing alone will not suffice, the word should also be kept or guarded. To guard a word is to pay attention to what it means, demands, promises, gives, confers, and secures, and to lose no opportunity of gaining the full benefit which may be derived therefrom. And only they who both hear and keep the word of God are blessed here and hereafter.

Gal. 6, 6: *Let him that is taught in the word communicate unto him that teacheth in all good things.*

This is one of a series of admonitions directed to a Christian congregation. The Apostle supposes that Christians are being instructed in the word of God, not only by way of preparation, as of candidates for Baptism or Confirmation, but also after they have become acknowledged members of the church, growing in grace by acquiring a more extensive and intensive knowledge of divine truth as it is revealed in Christ and his word. The utterance of this supposition is itself a word of approval to those who are, and of reproof to those who are not, willing learners of the word. This is the first admonition embodied in the text. The second is, that those who are being instructed and thereby receive spiritual blessings through the faithful labors of their teachers should contribute of their temporal possessions to the support of those who teach them and who, according to 1 Cor. 9, 14, should live of the Gospel while they preach the Gospel. The words κοινωνεῖτω ἐν πᾶσιν ἀγαθοῖς enjoin upon each member of the congregation the

duty of contributing according to his means toward the support of the ministry, and the subsequent context shows that the Apostle is very earnest in his admonition, adding a threat to those who will not, and a promise to those who will, heed his words.

THE SECOND TABLE.

Matt. 7, 12: *All things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.*

The sermon on the mount, from which this text is taken, is an exposition of the law, not the exhibition or promulgation of a new law which should take the place of the law as it had been in force before the days of Christ, but the moral law of God, the manifestation of God's holy will to men. And of the law as far as it regulates our conduct toward our fellow-men Christ gives the sum and substance in this text. That the following words are a summary of the preceding discourse is indicated by *οὐν*. That he would not here summarize a new law, but all the moral precepts for our conduct toward our neighbor laid down in the word of God, is expressly said in the words: *for this is the law and the prophets*, i. e., all the Scriptures inasmuch as they are law. The same summary had already been recorded Lev. 19, 18: *Thou shalt love thy neighbor as thyself*; cf. Matt. 22, 39. But the form here given by Christ is more explicit and practical, showing how we may apply the rule. The simple way of learning what in any given case we should do to our neighbor is, to enquire what we would that he or others should do to us if we were in his place. This is indeed a golden rule, easy of application, and un-failing if properly applied. But it is a gross abuse of this rule, to pervert this summary of the law into a summary of the Gospel by teaching that to "live up to the golden rule" is Christianity, the true religion. He who would be saved by living according to this rule will as surely be damned as

a thief or murderer who refuses to believe in Christ Jesus. For if the law condemns all men, the summary of the law cannot save, but must certainly and summarily condemn.

Gal. 6, 10: *As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.*

The word correctly rendered *opportunity*, *καιρός*, is the present period of time with its peculiar circumstances, while *χρόνος* is time conceived as a line extending through a series of periods. The question, who is my neighbor? must be answered in consideration of times and circumstances, all men being our neighbors as we have opportunity to do them good. At the same time, however, the apostle points out a category of fellow-men in whose favor we should discriminate, when he says: *Especially unto them who are of the household of faith*, our brethren in Christ, the members of Christian congregations. In a similar way St. Paul points out such as should be provided for before others, when he says, 1 Tim. 5, 8: *But if any provide not for his own, and especially for those of his own house, he hath denied the faith.* But while it is proper that we should exercise due discrimination in doing good, the text before us at the same time teaches that we should not restrict our benevolence to the members of our natural and spiritual household when we find opportunity to do good to others besides and beyond them.

Matt. 5, 44. 45: *Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sends rain on the just and on the unjust.*

The Jewish teachers had perverted the divine commandment, *Thou shalt love thy neighbor as thyself*, by

drawing the false conclusion: If it is our neighbor we should love, we may, and even should, hate our enemy. This is what Christ has pointed out in the preceding context, v. 43, saying, *Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy; and to refute this perversion of the law he continues, But I say unto you, love your enemies, etc.* There is, however, need of inculcating this precept at all times, since the perverted nature not only of the Jews, but also of the Gentiles, prompted and prompts them to repay enmity with enmity. To love an enemy instead of hating him and being revenged or seeking revenge for injuries received was looked upon as a weakness unworthy of a man by the ancient Greeks and Romans, and is largely looked upon as cowardice and a lack of selfrespect to-day. And thus to-day, to love our enemies and to bless those who curse us, to do good to them that hate us, and to pray for them that despitefully use us and persecute us, is not the conduct of natural man but of the children of God, who have from their Father in heaven received a mind which makes them akin to their Father, who also makes his sun to rise on the evil and on the good, and sends rain on the just and on the unjust. Yet even this is not a new law, but a restatement of and in full keeping with the spirit of the law which the Jews have perverted, and a summary of which we have seen in Matt. 7, 12; for no man desires that his enemy should retaliate evil for evil and inflict vengeance for every offense.

THE FOURTH COMMANDMENT.

Prov. 30, 17: *The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.*

To mock a father and to refuse obedience to a mother is in this text forcibly pictured as a heinous sin, worthy not only of death, but of an ignominious death and the denial

of decent burial. For to lie unburied, a prey to dogs and the fowl of the air, was, in Israel, and even among the Gentiles, looked upon as being under a curse, an object of divine wrath; 1 Kings 13, 22; 14, 11; 16, 4; 21, 24. Jer. 7, 33; 8, 2; 9, 22; 14, 16; 16, 4; 25, 33. Hesek. 29, 5. Ps. 79, 3 ff. Even the dead bodies of executed criminals were to be taken down and buried before the night was over, Deut. 21, 22. 23; and of the "cursed woman," Jezebel, it was recorded that nothing was left of her but a few bones when she was to be buried, 2 Kings 9, 35.

Rom. 13, 2: *Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.*

In the previous context the apostle has inculcated obedience to the higher powers, especially to civil governments, for the reason that there is no power but of God and by divine ordinance. Hence, ὥστε, the apostle continues by way of argument, ὁ ἀντιπασσόμενος τῇ ἐξουσίᾳ, who, instead of ὑποτάσσεσθαι, of submitting himself or being subject to the powers, v. 1, sets himself against the government, resists not only the ἀνθρωπίνῃ κτίσει, 1 Pet. 2, 13, but τῇ τοῦ θεοῦ διαταγῇ, the divine ordinance, τοῦ θεοῦ being emphasized by its position before διαταγῇ. And the damnation, κρίσις, judgment, which they shall receive, is not only the human penalty of rebellion or willful violation of the law, but divine judgment, imposed upon him who has rebelled against God by resisting those whom God has clothed with his own majesty. For this reason the apostle says, v. 5: "Ye must needs be subject also for conscience sake," that is, as those who deal with God in their conduct toward their civil superiors.

1 Pet. 2, 18: *Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward.*

Servants, οἰκέται, is the milder term for δοῦλοι, *slaves*. They are here described as ὑποτασσόμενοι, *subordinate*. To supply ἦτε, the imperative, *be*, of the English Bible, is an unnecessary and, therefore, undue liberty. The verb to which the participle is to be referred is either τιμήσατε or τιμᾶτε, v. 17, or ὑποτάγητε, v. 13, which opens this series of admonitions with a general injunction of submission to every ἀνθρωπίνῃ κτίσει. Servants should be subject to their masters ἐν παντὶ φόβῳ, *in all fear*. Φόβος, *fear*, is the consciousness of inferiority under a superior power or authority which it is dangerous to disregard. The reason why servants should submit themselves to their masters, not only to the good but also to the froward, σχολοί, the *unfair* or *unjust*, the reverse of δίκαιοι, Prov. 28, 11, coll. Luke 3, 5, is stated in the subsequent context which says: "For this is thankworthy, if a man *for conscience toward God* endure grief." Servants should remember that by divine ordinance they are subject to their masters and should therefore submit themselves for conscience's sake, in the fear of God, who, no matter how their masters may be disposed toward them, has placed the superiors in authority.

Eph. 6, 2. 3: *Honor thy father and thy mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth.*

In the previous context, v. 1, the apostle enjoins upon all children obedience to their parents, because this is δίκαιον, *right*, according to the law of God, and, quoting this law of God in our text, he proceeds to describe the frame of mind whence such obedience should spring. Filial obedience should proceed from a heart which *honors* father and mother, holds them in high esteem. And that such esteem is well founded, appears from the fact that God himself has distinguished this commandment by making it ἐντολή πρώτη ἐν ἐπαγγελίᾳ, *the first commandment in point of promise*, though not the first ἐν τῇ τάξει, in order of arrange-

ment, in which it is the fourth. The promise in Exod. 26, 6. Deut. 5, 10, is not a promise attached to one special commandment, but pertains to the decalogue as a whole, wherefore Luther has correctly placed it at the end of the ten commandments. The promise itself is given in verse 3, not in the Jewish form, Exod. 20, 12. Deut. 5, 16, where it is restricted to the land of Canaan for the children of Israel, but simply ἐπὶ τῆς γῆς, on the earth, in this temporal life. The promise here given has this in common with all temporal blessings, that it is under the wise providence of God, who adjusts the fulfillment of his promise to the higher interests of his children, and, being a temporal blessing, God often fulfills this promise also to such children as by unbelief forego his spiritual gifts, which are obtained only by faith in Christ. But while God has reserved to himself the mode and measure of temporal reward for filial veneration of father and mother, the distinction of the fourth commandment, as being the first in point of promise, remains undisputed as a special inducement to dutiful children to a more cheerful observance of this commandment.

Col. 3, 20: *Children, obey your parents in all things: for this is well pleasing unto the Lord.*

In vv. 18—25 of this chapter, and v. 1 of the next, the apostle inculcates the domestic virtues, the proper conduct of wives and husbands, children and parents, servants and masters. In each case he addresses the inferiors, wives, children, servants, first, and the superiors, husbands, fathers, masters, next. In our text he speaks to the children, τὰ τέκνα, and the virtue he enjoins upon them is obedience, not to fathers only, but τοῖς γονεῦσιν, to the parents. This filial obedience is to be κατὰ πάντα, concerning all things. This is the rule. It is not for children to choose whether they would obey or not, but in all things, great or small, they are not to consult their own inclinations but comply with a parent's will. This is the nature of obedi-

ence, and in accordance with the rule. The exceptions, according to Acts 5, 29, are understood. To offer an inducement to cheerful obedience, especially where it may impose selfdenial, the apostle adds the words: *Τοῦτο γὰρ εὐάρεστόν ἐστιν ἐν κυρίῳ*, for this is well pleasing in the Lord. The text does not say, *TO the Lord*, which would be *τῷ κυρίῳ*, as the Elzevir text has by way of uncritical emendation. Filial obedience is here described as an ornament fair and pleasing to behold among Christians, a beautiful token of true godliness. The same sentiment is more explicitly set forth Phil. 4, 8, where the apostle says: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

Prov. 23, 22: *Hearken unto thy father that begat thee, and despise not thy mother when she is old.*

According to a well-known *parallelismus membrorum* the meaning of this text is: Hearken unto thy father and thy mother who have begotten thee, and do not despise them when they have grown old. The text combines the two injunctions, one of which is laid down in each of the two preceding texts, Eph. 6, 2, which would lead children to *honor*, and Col. 3, 20, which would induce them to *obey*, their parents; and as filial veneration is often neglected when parents have grown old and subject to the frailties of old age, a special admonition to the children of such parents was deemed needful by the Spirit of God for the sake of both parents and children.

1 Tim. 5, 4: *To requite their parents: for that is good and acceptable before God.*

The infinitive, *ἀποδιδόναι*, is governed by *μανθανέτωσαν*, and the subject is *τέκνα καὶ ἐγγόνα*, *children and grand-*

children, who are here admonished to show piety (εὐσεβεῖν) toward their parents and grandparents who are of their household, and thus to requite their πρόγονοι, to *repay* in a measure what parents and grandparents have done for them in former years. But this is a duty often neglected even among Christians, and Christian children in riper years must learn this lesson (μανθανέτωσαν); and to incite us to heed his admonition the apostle adds: Τοῦτο γὰρ ἐστὶν ἀπόδεκτον ἐνώπιον τοῦ θεοῦ, *for this is acceptable before God*. The words καλὸν καί, found in early editions, are spurious according to A, C, D, F, G, the testimony of ancient versions and fathers; they were carried over probably from 1 Tim. 2, 3. That the fulfillment of filial duties is acceptable before God should induce Christian children to do with all faithfulness what filial gratitude toward their greatest benefactors should suffice to prompt them to do.

Hebr. 13, 17: *Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.*

By τοῖς ἡγουμένοις, which the English Bible has rendered, *them that have the rule over you*, the pastors of congregations are designated as *leaders*. They march at the head of the congregations, who are to follow their example, and especially their doctrine, whereby they lead or guide the flock of Christ in the ways of God. The obedience and submission of Christians toward their pastors should be commensurate with the leadership of their ministers, which is exercised by sound doctrine and good example 2 Thess. 1, 8; 3, 14. Rom. 6, 17.—Phil. 3, 17. 2 Thess. 3, 9.—1 Pet. 5, 2. 3.—The reason (γὰρ) why such obedience should be rendered, is given in the following words, *For they watch for your souls*. The souls of Christians are endangered by enemies, by ravenous wolves, and when faithful pastors perform the duties of their office, especially when they warn

their flock against false doctrine, the wiles of Satan, and the allurements of the world, and their warnings and admonitions are not heeded and obeyed, those who refuse to hear and heed them are in imminent peril of their souls. Or should pastors accommodate themselves to the obstinacy and waywardness of their people and decline to watch and warn while they know *they must give account*? Indeed, they might be tempted to neglect their duties when they see that their word is left unheeded or even resented by obstinate resistance. But if by painful experience, performing the works of their office with grief and not with joy, they should be discouraged from the faithful fulfillment of their pastoral duties, that would be unprofitable to the congregation and its members, and might result in the loss of their souls.

Rom. 13, 1: *Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.*

This text inculcates due submission to civil rulers and magistrates. They are here called ἐξουσίαι, *powers*; for it is essential for a government to be a power, able to fulfill the fundamental purposes of civil governments, to afford protection to the members of the body politic. They are described as ἐξουσίαι ὑπερεχούσαι, *superior powers, obrigkeitliche Mächte*. It is immaterial in what person or persons this superior power may be vested, whether in a monarch, or in a collegiate government, or in the people at large; wherever a sovereign government is established it is the duty of every soul subject to such superior power to acknowledge the superiority of those who are and rule in power. *For*, says the apostle, *there is no power but of God*. Governments, though established by men, represent a divine institution for the maintenance of order in human society. And thus, as St. Paul continues, *the powers that be are ordained of God*, they are God's ministers, Rom. 13, 6, and Chris-

tians are not exempt from civil duties, but are to render unto Caesar the things which are Caesar's, Matt. 22, 21.; and while the ungodly submit to civil laws for selfish reasons, Christians will submit themselves to every ordinance of men for the Lord's sake, 1 Pet. 2, 13, knowing that by God kings reign and princes decree justice, Prov. 18, 15, and that it is he who removes kings and setteth up kings, Dan. 2, 21, even though such kings may be ungodly, as Nero was in the days of St. Paul. For even a corrupt government is better than no government at all, and an anarchist is not only an enemy of human society, but also a rebel against God.

Lev. 19, 32: *Thou shalt rise up before the hoary head and honor the face of the old man.*

This text is followed by the words, *And fear thy God: I am the Lord.* The admonition to venerate old age is not a rule of politeness and good manners only, but an utterance of the holy will of God, and, therefore, a commandment which is binding upon young people at all times, and which cannot be set aside without offending God. To rise up before the hoary head is but one of many ways in which the veneration we owe to the aged may be exercised in demeanor, words, and deeds; and such conduct is well pleasing in the sight of God.

Acts 5, 29: *We ought to obey God rather than men.*

This text is part of the answer given by Peter and the other apostles to the high priest and the captain of the temple and the chief priests at Jerusalem, men who administered not only the religious but also the municipal affairs of the city, but who had forbidden the apostles to teach in the name of Jesus. Here, then, it was proper for the apostles to set aside the will and commandment of the civil rulers in order to obey the will and commandment of Him who is the King of kings and the Lord of lords. And

thus all Christians should know that obedience to those who are in power under God must cease where such obedience would be or imply a transgression of a clear commandment of God, even when such refusal to obey human superiors would bring upon the inferiors temporal punishment, persecution, and even a violent death. It should be noted, however, that children and subjects are not emancipated from their filial and civil duties when parents or rulers in a given instance exceed their authority and demand what God has forbidden and forbid what God has enjoined. Though in such instance the inferior must disobey man in order to obey God, he still remains an inferior, bound to obey his parents and rulers in all things which they may rightfully demand.

A. G.

(To be continued.)
