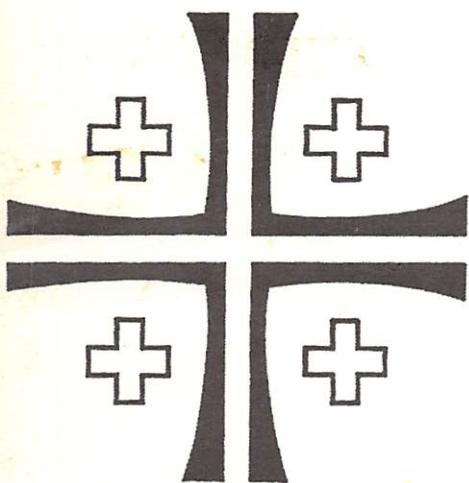


Robert T. Johnson



"Meditate
upon these things;
give thyself
wholly to them;
that thy profiting
may appear unto all"

I Timothy 4:15

Journal of Theology

Church of the Lutheran Confession

DO WE PASTORS PRAY AS WE OUGHT?

There are numerous times during the course of a year when we as pastors have occasion to repeat to our people the exhortation of St. Paul: "Examine yourselves, whether ye be in the faith," 2 Cor. 13:5. Before distributing the Lord's Supper, we remind our communicant members of the significance of the Apostle's words: "Let a man examine himself, and so let him eat of that bread, and drink of that cup," 1 Cor. 11:28. The end of a church year or a calendar year affords us with yet another opportunity to engage our people in some serious spiritual self-examination.

While carrying out this duty of exhorting others to examine themselves, we should be on guard that we do not skip too lightly over our own self-examination. We pastors, too, should surely examine ourselves as Christians, and consider our inner, spiritual life. And we should not only review our inner, spiritual life, but also our professional life. Are things all right in my office? Am I to be found faithful? (1 Cor. 4:2) Am I faithful in the preparation of my sermons, faithful in leading the lambs to pasture, faithful in the care of each individual soul, faithful in guiding the congregation? Am I a faithful servant of my Lord? In my pastoral office do I always seek only His glory and not my own, and the edification and salvation of immortal souls which the Chief Shepherd has entrusted to me? These and similar questions press upon us, and we wish to answer them truthfully and conscientiously, without self-deception, before the eyes of Him who examines the heart and reins (Ps. 26:2). We want to humble ourselves before our Lord and ask Him, from Whom all faithfulness and ability comes, for grace and power to conduct the office of the New Testament. In this self-examination we should also direct our attention to one function of our office which we so easily forget and neglect, namely, to prayer, and in particular to the prayers of our office.

Prayer belongs to the office of the pastor. Therefore pastors should be diligent in prayer. Even in so

far as he is a Christian, a pastor should lead a life of prayer. His high office has special built-in dangers for his spiritual life. Satan directs his fiery arrows of trial and temptation straight at him. How he rejoices, when he causes a leader in the opposition army to fall in battle! How important and necessary it is for the pastor to pray diligently that God may guard and keep him, so that the devil, the world, and his own flesh may not deceive him, nor lead him into misbelief, despair, and other great shame and vice, and though he be assailed by them, that still he may finally overcome and obtain the victory. But alongside of this personal prayer, the pastor is to pray for his office and in his office. It is this prayer in the office of the pastor to which we shall here direct our attention.

I.

Surely it is clear to us all that prayer is a part of our office commended to us by God. In the first Christian congregation at Jerusalem there arose a murmuring of the Grecians against the Hebrews, because some among them thought that their widows were being neglected in the daily ministration. The apostles then had the congregation choose seven men to serve as deacons, or distributors of alms. "But we," the apostles added, "will give ourselves continually to prayer, and to the ministry of the Word," Acts 6:4. The apostolic office therefore consisted in these two parts: prayer, and the ministry of the Word. The same holds true of the office of every preacher. Just as surely as the ministry of the Word belongs to his office, that is, that he unceasingly sets forth God's Word in the congregation, preaching it publicly and individually, and thereby edifies, exhorts, warns, and comforts, just so surely prayer also belongs to his office. As surely as a pastor is unfaithful in his office when he does not set forth God's Word and constantly apply it to the people in his sermons, in his instruction of the children, and in his pastoral care in general, just so surely is he unfaithful when he neglects prayer, which likewise belongs to his office. The only difference is that the "ministry of the Word" is largely

a public matter, whereas "prayer" is a private matter.

Our prayers should be two-fold. First, we pastors should pray for ourselves and our office, that God would grant us true ability and faithfulness, true understanding and wisdom. How necessary this prayer is for us! God has entrusted us with a very high office, involving great responsibility. We are to be fellow-workers in the building of God's glorious temple, His Church, against which the gates of hell shall not prevail. We are to preach His Word, both Law and Gospel, and rightly divide it, giving it to each individual soul according to its need, as doctrine, admonition or comfort. We are thus to lead the souls of men, to save poor sinners from eternal destruction and guide them into eternal life. We are to picture Christ before the souls of men: Christ, Who was crucified for our sins and was raised again for our justification, that He might have a place in the hearts of our hearers. God has entrusted to us the souls of our congregations. He will require an accounting of us, and will require of us the blood of those who, through our fault, were lost through our negligence. The Lord Himself, the Chief Shepherd of His Church, says: "Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season?" Luke 12:42.

It is very important that we should be wise, able stewards. But when we consider the magnitude and responsibility of this office, as well as our own weakness and sinfulness, must we not cry out: "Who is sufficient for these things?" (2 Cor. 2:16), sufficient and able to administer this office of the New Testament. Must we not answer with the Apostle: "Not that we are sufficient of ourselves to think any things as of ourselves"? (2 Cor. 3:5). We stewards must learn ever better to recognize this, and understand it ever more deeply and clearly. A theologian must thoroughly despair of his own power. That which comes out of our own views and opinions is of no use to this office. "Our sufficiency is of God" (2 Cor. 3:5). God must not only help us and stand by us, raise and carry our weak powers, but He must give us all sufficiency for our office. He alone can give this to us and He gives it to us through His Word. The only means

we have to receive true spiritual sufficiency as faithful stewards, and therefore the only means we have to carry out our office in caring for souls, is Holy Scripture, the Word of God. Our office exists completely therein: to bring the Word of God to the souls of men, to teach God's Word publicly and individually, to exhort, warn, comfort, whenever it is necessary. If we are going to be truly sufficient and capable of rightly using this means -- Law and Gospel -- rightly dividing it and giving to each what he needs, when we ourselves must understand it ever better, search in it ever more deeply, live in God's Word, and experience its power ever more deeply in our hearts.

But to understand God's Word according to its actual contents, according to the divine thoughts and truths of eternal salvation which lie therein, is something that no man can do by himself, no matter how wise and intelligent he may be. Holy Scripture is a most wonderful book. It is not the words of mere men, but the Word of God. Since the Holy Spirit is the true author of this book, He alone can open to us a true understanding of this Book through His enlightening power, lead us into Scripture, and thus make us sufficient for the ministry of the Word. Our sufficiency as wise stewards is from God. It is a gracious gift of His Holy Spirit. At the same time, God would have us pray for His gifts. How very necessary it is that we pray for true sufficiency, for true theological wisdom and intelligence! Erasmus once wrote some beautiful words: "Whoever wishes to be apt to teach (διδασκτικός), as Paul requires, that is, capable of setting forth the doctrine of God, let such an one make diligently sure that he is first taught of God (θεοδιδάκτος)." (*Ecclesiastes*, p. 20.) Luther rightly placed the oratio ("prayer") first and foremost among the three parts which shape the theologian.

When God has given us the true aptitude (or sufficiency), then we do not automatically possess it as a gift that can never be lost for all time. The true aptitude of a theologian consists in this very thing, that God gives him new aptitude each day through study, through understanding of the Word, through meditatio and tentatio, and thus continually makes him sufficient for

his office. Each day God must give us new knowledge and wisdom from His Word, or else our sufficiency will be a thing of the past. Therefore we must pray anew to God each day in all the duties of our office, in all our ways and paths, for true sufficiency in office.

The Lord looks for faithfulness in us. It is a very important thing for a faithful and wise steward to be found faithful in this, that he gives the proper spiritual food at the right time to the members of the Lord's household, the congregation of God. We should be untiringly diligent and zealous, and take care of each soul with untiring diligence. Paul could cry out to his Christians: "Ye know how we exhorted and comforted and charged every one of you, as a father doth his children, that ye should walk worthy of God," 1 Thess. 2:11-12. And again: "Remember, that by the space of three years I ceased not to warn every one night and day with tears," Acts 20:31. That is faithfulness. And again, this faithfulness is not our own work and doing, but a gift of God's grace which He gives us through His Word. We pastors, too, still carry our sinful flesh about with us. Our flesh is always inclined to be unfaithful, lazy and negligent. Our flesh is always so strong. Our flesh seeks good and easy days, seeks honor and reward and recognition among men instead of from God. How our flesh is always putting us to the test, now and then going contrary to something in the Word of God out of fear of men and a desire to please men! Sometimes we are silent when we should speak and testify; at other times we speak, when we should be silent and patient. We must wage a constant battle against our flesh and against Satan, who wants to make us weak and lazy in the work which the Lord has committed to us. How important it is that the Lord constantly give us new diligence, new faithfulness! How necessary it is that we continually pray to the Lord for these His gifts, so that we may be found as faithful stewards whom the Lord, when He comes, shall find watching, Luke 12:37.

Let us by all means see to it that we do not forget prayer, praying for our office, that we may be faithful and wise stewards. When we set out to prepare our sermon, when we study the Scriptures, when we stand in the

pulpit to proclaim God's Word, then we should always pray fervently: "Open Thou mine eyes, that I may behold wondrous things out of Thy law," Ps. 119:18. Help me to understand the wondrous things of Thy Word which serve for our salvation. And "open Thou my lips, and my mouth shall show forth Thy praise," Ps. 51:15, praising Thy power and grace! When we instruct the children in the teachings of salvation, when we are called to the sick-beds and death-beds of our members, when it is necessary for us to strengthen the weak, to go after the erring who are following the wrong road, to chastize the sinner, to comfort and raise up the grieving, to stand by those who are being tested, wherever we go in the way of our office we want to call upon the Lord to stay by us, that He Himself may place the words in our mouth, and that He may ever and again give us wisdom, patience, gentleness. In short, we pray that He may give us true sufficiency and faithfulness in everything we do in our office. When we carry out our entire office by always taking all of our labors, cares and troubles to the Lord in prayer, then without a doubt we will continue to become ever more sufficient and faithful in our office.

II.

At the same time, we in our office should pray not only for true faithfulness and wisdom for ourselves, but also for our congregation and for each individual one of its members. Yes, we should also pray for the entire Church, for the kingdom of God in its entirety. Here the most glorious example we have is that of the great Shepherd and Bishop of our souls, our Lord Jesus Christ. How fervently He entreated His heavenly Father for His disciples, for all those who would believe on Him through their word, and for His entire Church on earth, in His great High-Priestly prayer (John 17). How He still prays for us, for every single one of us, as our Mediator and exalted Savior before God's throne, and intercedes for us as our Advocate with the Father. -- We have another shining example in that faithful servant of the Lord, the Apostle Paul. Time and again he assures his congregations in all of his letters that he thanks

God for them and prays to Him, and that he always remembers them in his prayers. For example, he writes to the Philippians: "I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy," Phil. 1:3-4. Paul not only prayed for the congregation in general, but included also its individual members in his prayers, carrying their needs and distresses to God, in so far as he knew about them. -- And what a fervent man of prayer our Luther was! The needs of the entire church of his time were always on his mind in his prayers to God.

Prayer for our congregation and for every single individual soul belongs to our office. Just as Moses besought the Lord on behalf of his people (Ex. 32:11-13 and 30-32), so we should beseech God for our congregations which He has entrusted to us. We should bring our intercessions and giving of thanks for them. Let us not forget this prayer for our congregations! Our flesh is so cold and reluctant to do this. The devil always wants to hinder us from praying. We should be faithful and diligent to thank God for the rich blessings which He has bestowed upon our congregations and on the individual souls through the preaching of His Word. We should pray diligently and faithfully for our congregations, that God would open all hearts for His Word, and that henceforth His Word might have ever more entrance into their hearts so as to become good ground in which this good seed might come up and grow. Again and again we must commend the Word which we preach to the gracious blessing of God.

We should be faithful in remembering also the individual members of our congregations in prayer before God. There are some individual members whom we will remember again and again. Those are the members, the condition of whose souls is of special concern to us. We know that this or that member is going through some special trial, perhaps in connection with his earthly calling, which brings him in particularly close and dangerous contact with the world and its pleasures and cares. So we pray for him in particular, that God may preserve him in the faith unto the end. -- Concerning another person we know that he is particularly inclined to some sin, or that some passion is threatening to rule over him. Or we

remember that in one or another family there is some special need or deep tribulation or difficult heartache that has entered in. All of these things should stir the heart of a true pastor to its very depths, and he will make known his care and concern in heartfelt prayer and petition before God. Everything that the pastor knows about the special needs and dangers facing the souls entrusted to him, he will lay on God's heart. And above all, if there are individuals in the congregation who fail to recognize the true work of the pastor of their souls, who wish him evil because he has had to chastize them on account of their sins, who are not contented with wishing him ill, but inflict much heartache upon him, then we should by all means pray for them, asking that God may be merciful to them and change their evil attitude and give them a new heart. Let us not forget that we should not only pray, but also thank God for our congregations and our individual members, thanking God for everything He has done to them through His Word, for all the rich spiritual blessings with which He has blessed us and our congregations in Christ through His Gospel. When we look closely, we will always find something to be thankful for.

And while we pray, we should also direct our attention to the entire Church and remember to pray and give thanks for it before God's throne. The needs and work of our Church of the Lutheran Confession, its missionaries and educational institutions, its officers and professors, should be laid before God in our prayers. We should pray zealously that God may bless our church body and preserve His entire Zion in true teaching and holy living, that all may continue in Jesus' words and that they may know the truth, and through the truth be made free, John 8: 31-32. We will want to pray that God may restrain our enemies and preserve us and all Christendom on earth in true unity.

That is our assignment which we have as pastors and preachers of the Gospel: to pray for ourselves and our congregations. And it is no doubt true that a pastor who, by God's grace, is faithful and zealous in this, will have rich and abundant blessings and precious gain for himself and his office, for his own spiritual life

On Sundays young and old attend my words.
When all the children gather to be taught
How capably I take the youth to task,
And tell them this is right or that is not.
I offer wisdom and mature advice.
In every way I lead them as I should;
Is someone sick? I soon am at his side;
God knows that I desire to do what's right --
And yet where is the fruit that should come forth
Within their hearts, which are as cold as stone?
All is today as it has always been."
And as the preacher sighed thus in his thoughts,
His steps continued down a dusty road.
He saw an aged man down in a ditch,
Who always was in church on Sunday morn,
While during the week the poor man worked so hard
To break up stones to spread upon the streets;
And since his back would tire from the strain,
He found it best to work upon his knees.
"Good morning, pastor dear!" "Thank you, dear man!
Does all go well with you?" "Yes, all is fine."
"You have it all so good," the preacher said,
And watched the old man go about his work.
"Not so with me!" "Indeed," the old man said,
And looked up from his work in great surprise.
"I can't complain at how things go with me,
And yet, dear pastor, I would dare to say:
That of the weary chores upon this earth
I have seen more than you by quite a spell."
"Could be," the preacher said, "but tell me now:
For eight long years I here have done my work
In church and school, in almost every home;
And yet -- I see so few results from it.
But you, from hour to hour, and day to day,
Can see results from all your hammer's blows.
At end of day when you stand up from work
And go in joy to leisure at your home,
You leave beside the road a heap of stones,
The product of your efforts all the day.
How much I long to see what I have done;
That sure would give me courage to go on."
A gentle smile now spread across the face

THE GREEK ARTICLE
AND THE DOCTRINE OF CHRIST'S DEITY

A respected instructor in homiletics once advised: "When you write your sermons, speak to your own spiritual needs. For then your preaching will probably meet the needs also of most of your hearers." The series of articles which, if God be willing, I shall write under this title speaks to a very personal need. When I was still struggling with beginning Greek in a Lutheran college, I was confronted with the book, *Let God Be True*, published by the Watchtower Bible and Tract Society (Jehovah's Witnesses). In this volume, written with "good words and fair speeches" so subtle that they cannot but represent the consummate skill of the father of lies, doubt was cast upon virtually all the Bible verses cited by our Catechisms as proof passages for the deity of Christ. Unless these doubts could be removed, faith could not long endure. For the doctrine of the Trinity remains one of the fundamental teachings of Christianity. If Christ be not God, then we sinners have no Savior from death and hell!

Inasmuch as the Watchtower volume based many of its most persuasive assertions upon alleged facts concerning the vocabulary, grammar, and syntax of the Greek New Testament, I was at once forced into a study of the original language of the verses in question. The result, for me a happy one, was a strengthening of conviction in the essential Godhead of the second person of the Trinity. The assurance grew in me that our Lutheran fathers were not deceiving us when they taught us to confess: "I believe that Jesus Christ [is] true God, begotten of the Father from eternity." And in the two decades since that first rather traumatic confrontation with antichristian error, I have enjoyed finding ever more evidences of Christ's deity in the Holy Scriptures of the Old and New Testaments.

I intend, now, to convey some of these findings in this series of articles. And I trust that the several discussions will be of interest and use to the readers of this *Journal*. Such antitrinitarian sects as the Jehovah's

Witnesses are reaching an ever larger number of people with their spiritually deadly propaganda, and all faithful confessors of Christ need to arm themselves with the weapons of God's Word, so as to be able to withstand the assaults of error and stop the mouths of the deceivers. Beyond this, a review of certain important idioms of the Greek New Testament may serve us well also in other exegetical endeavors.

It is evident that this series cannot survey all of the manifold Biblical evidences for the deity of Christ -- evidences which include the ascription to Him of divine names, divine attributes, divine works, and divine honor and glory. I shall limit myself to those passages in which the syntax of the Greek article bears upon the question. I dare not claim originality in what I write, for most of it will reflect the knowledge and efforts of others. But I do hope to record a number of facts which are not readily available to most pastors and laymen. I shall enjoy the opportunity to present some of the testimony of Scripture concerning that doctrine upon which our hope of salvation so depends!

I. The Rule of Granville Sharp

The name of Granville Sharp is probably little known among us, particularly in connection with the Biblical languages. The first reference to him that I came upon was in Anthony Hoekema's excellent treatise on *The Four Major Cults*. In an appendix to his discussion on the Jehovah's Witnesses, Hoekema charges this sect with numerous departures from the clear meaning of the Greek text in their *New World Translation* of the New Testament. Hoekema here makes frequent reference to what he calls "perhaps the most scholarly refutation of Watchtower teachings on the person of Christ ever penned: *The Jehovah's Witnesses and Jesus Christ*, by Bruce M. Metzger, Professor of New Testament Language and Literature at Princeton Theological Seminary."¹ On p. 336f. he refers to the Metzger article as follows: "Next Dr. Metzger indicates that the *New World Translation* obscures the clear attestation of two New Testament passages to the deity of Christ: Titus 2:13 and II Peter 1:1 (p.

79). He cites Granville Sharp's rule, that when a Greek *kai* (and) 'connects two nouns of the same case, if the article precedes the first noun and is not repeated before the second noun, the latter always refers to the same person that is expressed or described by the first noun.' On the basis of this principle of Greek grammar, Metzger contends that Titus 2:13 should be translated, 'the appearing of the glory of our great God and Saviour Jesus Christ'; and that II Peter 1:1 should be rendered, 'the righteousness of our God and Saviour Jesus Christ.'"

My interest was immediately aroused, inasmuch as I did not recall ever seeing these two passages used in our Catechisms, confessions, or standard books on doctrine as proof passages for the deity of Christ.² Furthermore, the *King James Version (KJV)* obscured such a meaning by presenting translations that seemed to refer the passages to two persons of the Trinity, rather than only to the Son: "Looking for that blessed hope, and the glorious appearing of the great God [the Father?] and our Saviour Jesus Christ"; "Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God [again, the Father?] and our Saviour Jesus Christ." A quick check revealed that the *New American Standard Bible* agreed fully and unambiguously with Metzger's exegesis: "looking for the blessed hope and the appearing of the glory of our great God and Savior, Jesus Christ"; " ... by the righteousness of our God and Savior, Jesus Christ."

I subsequently located the original article by Metzger, and found the additional information that the grammatical principle in question "was detected and formulated in a rule by Granville Sharp in 1798."³ An investigation of the principal grammars of the Greek New Testament turned up two further references to this rule. In Funk's *Greek Grammar of the New Testament*,⁴ reference is made to an article by A. T. Robertson in the *Expositor* magazine. In this article, grammarian Robertson cites and vigorously defends the rule of Granville Sharp: "He laid down a 'rule' which has become famous and the occasion of sharp contention, but which is still a sound and scientific principle. . . . Sharp stands vindicated after

all the dust has settled."⁵ And in their *Manual Grammar of the Greek New Testament*, Dana and Mantey cite the rule in connection with 2 Peter 2:20, 2 Peter 1:1, and Titus 2:13, and assert: "The rule by Granville Sharp of a century back still proves to be true."⁶ Such commendatory references, and the importance of the doctrinal issue involved, should prompt us to study at greater length the life and the rule of Granville Sharp.

The Life of Granville Sharp

Granville Sharp, commonly remembered as an English philanthropist and abolitionist, was born at Durham in 1735, the son of a prolific theological writer, Thomas Sharp.⁷ In his earlier life he was apprenticed to a London linen-draper and for a time studied law, but in 1758 abandoned a legal career to accept a governmental position as clerk in the ordnance office.

In 1765 Sharp came to the aid of an abandoned Negro slave, Jonathan Strong. Two years later, Strong's master, Lisle, brought about his arrest and imprisonment as a runaway. Sharp took up the case, secured the slave's release, and prosecuted Lisle for assault and battery. Lisle then brought an action against Sharp for illegally detaining his property (namely, the slave), and won this action. Thereupon Sharp made a special study of the law on this subject, and published in 1769 his first work, *A Representation of the Injustice of Tolerating Slavery*. He took up the cause of other slaves in England, and in 1772, in the well-known case of James Somersett, secured the decision that a slave becomes free the moment he sets foot upon the soil of the British Isles.

During the years following, Sharp continued his work in behalf of the Negro slaves. In 1783 he conceived the idea of establishing a colony for liberated slaves, which afterward materialized in the settlement of Sierra Leone in West Africa. In 1787 he served as chairman of the meeting which formed the Association for the Abolition of Slavery, an elite committee which aimed at the abolition of the slave trade.

Sharp took the side of the Americans in the Revolutionary War, publishing in 1774 a book which was boldly

sympathetic to their cause, *A Declaration of the People's Natural Right to Share in the Legislature*. In 1777 he resigned from the ordnance office, because of his disapproval of the war with the American colonies and his refusal to take part in the supply of munitions against them. In England, Sharp was an advocate of parliamentary reform, he opposed dueling and the impressment of sailors for the navy, and he promoted the extension of legislative privileges to Ireland. These and other causes prompted a wide variety of tracts from his pen.

Sharp's interests extended also into religion and Biblical scholarship. He was an active promoter of the British and Foreign Bible Society (1804), and the Society for the Conversion of the Jews (1808). He was a lifelong opponent of Socinianism (Unitarianism), and ably defended the doctrine of the Trinity against them. In a lengthy tract, *On the Law of Nature and Principles of Action in Man*, he demonstrated from Scripture that three divine persons are really revealed to us under the title "Jehovah" in the Old Testament.⁸

He was also a good linguist, and through diligent effort developed a marked ability in both Hebrew and Greek. It is evident from his general approach to Scripture and from some of his express statements that he believed in verbal inspiration. We have, for example, these words from him: "We are assured that all Scripture (all the canonical Scripture of the Jewish nation) is given 'by inspiration of God;' (2 Tim. 3:16;) -- that 'holy men of God spake as they were moved by the Holy Ghost;' (2 Pet. 2:20,21;) and not according to their own will, ... and that even those persons whom he [Gregory Blunt, a Socinian adversary] calls 'rude Galilaean penmen,' had an absolute promise of being endowed with the most ample abilities for teaching. 'The Holy Ghost' (said our Lord) 'shall teach you, in the same hour, what ye ought to say.' (Luke 12:12.)"⁹

Sharp insisted upon the grammatical accuracy and linguistic elegance of the Holy Writings -- a presupposition that was basic to his precise method of grammatical and syntactic analysis. The following statement, made in his own defense, is interesting and significant: "As to the experience, therefore, of G. Sharp, and, in the first

place, the experience acquired by education, it was just like the experience of other tradesmen and manufacturers, i.e. by no means classical. And, if he afterwards acquired some little knowledge of Greek, he has not presumed to extend his experience beyond the Greek Testament; except now and then by occasional reference to the several Greek versions of the Old Testament, and sometimes also to a few Greek historians. But, from the Greek Testament, more especially, he has been convinced, by experience, that the writings of those eminent persons [the writers of the New Testament], whom the magisterial Mr. Blunt calls 'rude Galilaean penmen,' as well as the more ancient canonical writings of their Israelitish countrymen, are of so superior a nature, in comparison with all other writings, (even with those that are deemed most eminently classical,) and are so very different in their general idiom and peculiarity of expression, that rules drawn from the syntax of these sacred writings, whether Hebrew or Greek, (for the interpretation, respectively, of the Hebrew or Greek Scriptures,) cannot reasonably be censured for want of conformity to any other writings, either in syntax or sentiment, though they may fairly receive confirmation occasionally from other writings."¹⁰

During his lifetime, Sharp produced a number of treatises on the Biblical languages. Among them was "a little tract ... containing *Rules of Construction*, carefully proved by examples, drawn from the general syntax of the Hebrew Scriptures."¹¹ His most important writing in this area, first published in Durham in the year 1798, bears the lengthy title: *Remarks on the Uses of the Definitive Article in the Greek Text of the New Testament, Containing Many New Proofs of the Divinity of Christ, from Passages Which Are Wrongly Translated in the Common English Version*. This volume quickly won both friends and enemies among its readers, and a second and third London edition appeared in 1802 and 1803. A first American edition, based on the third London edition, appeared in Philadelphia in 1807. (In the presentation of Sharp's "rules" which follows, I have used the third London edition. Page numbers from this edition will henceforth be indicated parenthetically.)

Granville Sharp died, unmarried, in 1813, and a memorial to him was erected in Westminster Abbey.

The Rules of Granville Sharp

Granville Sharp presented his rules on the uses of the article in the Greek New Testament to an unidentified clergyman friend in a lengthy letter, dated 1778. It had not been Sharp's intention to publish this material, but he was at length prevailed upon to do so by a learned English divine, T. Burgess, who in turn served as editor of both the first and second editions of the *Remarks*.

The rules themselves occupy a relatively small amount of space in Sharp's treatise, yet they represent the fruits of a vast amount of careful, analytical study of the text of the Greek Testament. He comments on his method (p. 135): "But, though the rules were formed, indeed, rather in a mechanical way, as Mr. Blunt insinuates, yet, as they were all formed from the syntax of Sacred Scripture, in the original Greek tongue in which they were first written, and not from any other Greek books whatever, (not even from the Greek Translations of the Old Testament, which have not the authority of the original inspired writers, nor from translations into a different language, like the frivolous quotations from the English version, which Mr. Blunt has absurdly opposed to them,) but from the syntax of the Greek Testament alone, the more mechanically exact they have been drawn, according to the general examples of expression in the original text, the more irreprehensible, surely, and authoritative, must the rules be, (according to the most effectual method of judging scripture by scripture,) to guide us in the true interpretation of all other similar expressions, used by the same inspired writers, who had frequent promises, from their Lord, of sufficient help, by the guidance of the Holy Spirit: -- 'He shall teach you all things.' (John 14:26.) -- 'When he, the Spirit of Truth, is come, he shall guide you into all truth.' (John 16:13.) -- 'He shall receive of mine, and shall shew it unto you.' (John 16:14 & 15.) -- 'For, the Holy Ghost shall teach you in the same hour, what ye ought to say.' (Luke 12:12.)."

It does seem clear that Sharp had a doctrinal motivation which prompted him onward in his endeavors, namely, his desire to present new Scriptural evidence for the deity of Christ, and thus more effectively stop the mouths of those who in his day were so bold in denying this basic doctrine of Christianity. This desire, however, apparently did not influence the results of his study, for he asserts (p. xx) that one may not "set aside any rules of syntax which are fairly and honestly formed according to the general syntax of the Greek Testament; -- no, not even for the purpose of retaining the *supposed* testimony of any text whatever in favour of our Lord's divinity; especially as that doctrine is abundantly and sufficiently confirmed by a great multitude of other plain texts, without deviating from the ordinary syntax of the Greek Testament." But once Sharp had formulated his rules and had made several necessary minor corrections in them, and once he had found moreover that his theological opponents were unable to overthrow them, he held to them with determination, being convinced that they presented a faithful and honest description of the use of the definite article in the New Testament. It was his ardent hope that others would recognize the validity of the principles involved, and that a correction might be made in the translation of several important passages in the common English version, the *KJV* (p. 3).

Rule I. The first rule, as Sharp himself recognized (p. 2f.), is of much more consequence than any of the rest. It is this rule that subsequently came to be known as "Granville Sharp's Canon" or "Granville Sharp's Rule." It reads as follows (p. 3):

When the copulative καὶ [and] connects two nouns of the same case, [viz. nouns (either substantive or adjective, or participles) of personal description respecting office, dignity, affinity, or connection, and attributes, properties, or qualities, good or ill,] if the article ὁ [the], or any of its cases, precedes the first of said nouns or participles, and is not repeated before the second noun or participle, the latter always relates to the same person that is expressed or described by the first noun or participle: i.e.

it denotes a farther description of the first-named person.

Sharp immediately cites (pp. 3-6) a large number of those passages upon which his rule was based, these passages being drawn from the editions of the Greek Testament available in his day: "και εθεραπευσεν αυτον, ωστε ΤΟΝ τυφλον ΚΑΙ κωρον και λαλειν και βλεπειν [and he healed him, so that the blind and dumb both spoke and saw]. Mat. 12:22. And, again, Ευλογητος Ὁ Θεος ΚΑΙ Πατηρ του Κυριου ημων Ιησου Χριστου, Ὁ Πατηρ των οικτιρμων ΚΑΙ Θεος πασης παρακλησεως [Blessed (be) the God and Father of our Lord Jesus Christ, the Father of the mercies and God of all comfort]. 2 Cor. 1:3. This last sentence contains two examples of the first rule. See also in 2 Cor. 11:31, Ὁ Θεος ΚΑΙ Πατηρ του Κυριου ημων Ιησου Χριστου οιδεν, etc. [The God and Father of our Lord Jesus Christ knows, etc.] Also in Eph. 6:21, Τυχικος Ὁ αγαπητος αδελφος ΚΑΙ πιστος δικαινος εν Κυριω [Tychicus, the beloved brother and faithful minister in the Lord]. Also in Heb. 3:1, κατανοησατε ΤΟΝ αποστολον ΚΑΙ αρχιερεα της ομολογιας ημων Ιησουν Χριστον, etc. [Consider the Apostle and High Priest of our confession, Jesus Christ, etc.] See also in 2 Pet. 2:20, εν επιγνωσει ΤΟΥ Κυριου ΚΑΙ Σωτηρος Ιησου Χριστου, etc. [in knowledge of the Lord and Savior, Jesus Christ, etc.] And again, in 2 Pet. 3:2, και της των αποστολων ημων εντολης, ΤΟΥ Κυριου ΚΑΙ Σωτηρος [and of the commandment of us apostles, from the Lord and Savior]. And again, in 2 Pet. 3:18, Αυξανετε δε εν χαριτι και γνωσει ΤΟΥ Κυριου ημων ΚΑΙ Σωτηρος Ιησου Χριστου. αυτη η δοξα και νυν και εις ημεραν αιωνος, αμην [But keep growing in grace and knowledge of our Lord and Savior, Jesus Christ. To Him (be) the glory both now and to the day of eternity. Amen]. Also in Philippians, 4:20, Τω δε Θεω ΚΑΙ Πατρι ημων η δοξα, etc. [Now to our God and Father (be) the glory, etc.] In Rev. 16:15, μακαριος Ὁ γρηγορων ΚΑΙ τηρων τα ιματια αυτου, ινα μη γυμνος περιπατη, etc. [Blessed (is) the one who stays awake and keeps his garments, lest he walk about naked, etc.]. And in Col. 2:2, εις επιγνωσιν του μυστηριου ΤΟΥ Θεου ΚΑΙ Πατρος και του Χριστου*, εν ω εισι παντες οι θησαυροι της σοφιας, etc. [to a knowledge of the mystery of the God and Father and

of the Christ, in whom are all the treasures of the wisdom, etc.]. And in I Thes. 3:11, ΑΥΤΟΣ ΔΕ Ὁ ΘΕΟΣ ΚΑΙ ΠΑΤΗΡ ἡμῶν καὶ ὁ ΚΥΡΙΟΣ ἡμῶν Ἰησοῦς Χριστός, κατευθύναι τὴν ὁδὸν ἡμῶν πρὸς ὑμᾶς [Now may our God and Father and our Lord Jesus Christ direct our way to you]. This solemn ejaculation for the divine direction is addressed jointly to the God and Father, and to our Lord Jesus; (so that here is good authority for offering up prayers to Christ, which some have lately opposed;) and the distinction of the persons is preserved (as in the last example) by again inserting the article ὁ before ΚΥΡΙΟΣ, which had been omitted before ΠΑΤΗΡ. The apostle James also used the same mode of expression, θρησκεία καθάρη καὶ ἀμικτὸς παρὰ τῷ Θεῷ ΚΑΙ ΠΑΤΡΙ αὕτη ἐστίν, ἐπισκεπτεσθαι ὀρφανούς καὶ χήρας ἐν τῇ θλίψει αὐτῶν, etc. [This is pure and undefiled religion in the sight of the God and Father, to be visiting orphans and widows in their distress, etc.]. James 1:27. And there are at least a dozen other places, (viz. Rom. 15:6; 1 Cor. 15:24; Gal. 1:4; Ephes. 5:20; Col. 1:3 and 12, and 3:17; 1 Thes. 1:3; 1 Thes. 3:13; 2 Thes. 2:16; James 3:9; Rev. 1:6)¹² wherein 'the God and Father' is mentioned exactly according to this rule; and there is no exception or instance of the like mode of expression, that I know of, which necessarily requires a construction different from what is here laid down, EXCEPT the nouns be *proper names*, or in the *plural number*; in which cases there are many exceptions; though there are not wanting examples, even of plural nouns, which are expressed exactly agreeable to this rule."

There are several items in the foregoing to which we should give careful attention. When Sharp speaks of "nouns" in his rule, he uses that term in a broad sense, so as to include substantives proper, and also adjectives and participles when they are used as substantives. His examples above illustrate this adequately.

We note, also, the limitations which Sharp himself places upon his rule: it does not apply uniformly when

* The distinction of persons mentioned in this sentence is preserved by the insertion of the article τοῦ before Χριστοῦ, which had been omitted before πατρός.

the nouns are proper names or are in the plural number -- in which cases, he says, there are many exceptions. (Cf. also pp. 115f., 119, 129.) Where, for example, one of the nouns is Ἰησοῦς (Jesus), the rule cannot be applied with certainty. It ought to be added, however, that Sharp is not willing to extend the list of proper names unduly. He makes a distinction between what he calls "personal nouns" and proper names. The former are descriptive of personal qualities, offices, ranks, and such like, and in usage are generally applied to more than one person as appellations. The latter, proper names, find application only to particular individuals. Sharp would regard such nouns as θεός, χριστός, κύριος, and σωτήρ (God, Christ, Lord, Savior) as personal nouns and not proper names. He points out, for example, how θεός (God) is applied even to the devil in 2 Cor. 4:4. Thus he would include these nouns in the application of his rule. (Cf. pp. 138f. and 145f.)

Sharp concludes his discussion of the first rule as follows (p. 6f.): "As the examples which I have annexed to my first rule consist of texts, wherein the sense is so plain that there can be no controversy concerning the particular persons to whom the several nouns are applicable, it will be thought, I hope, that I have already cited a sufficient number of them to authenticate and justify the rule. There are several other texts wherein the mode of expression is exactly similar, and which therefore do necessarily require a construction agreeable to the same rule; though the present English version has unhappily rendered them in a different sense, and has thereby concealed, from the mere English reader, many striking proofs concerning the Godhead (περί 'της Θεότης,' Col. 2:9) of our Lord and Saviour, Jesus Christ. The rules which follow are intended only to illustrate the particularity of the several sentences which fall under the *first rule*, by showing, in *other sentences*, the different senses that are occasioned by adding, omitting, or repeating, the article, as well *with the copulative as without it*."

The final sentence in the above quotation indicates that Sharp did not present the remaining five rules because of their immediate exegetical importance in the

question of Christ's deity, but only to illustrate the difference and particularity of those sentences which fall under the first and principal rule. (Cf. also p. 19f.) After the first round of opposition from his Socinian opponents, Sharp came to recognize even more (p. 135f.) the importance of rules II through VI, in that they showed clearly the distinctive nature of the syntactic construction covered in the first rule.

Limitations of space will not permit a lengthy description of the last five rules. One apt example will be given for each of them, together with Biblical references for other illustrative passages. In addition, the chief exceptions to the rules, recognized by Sharp, will be cited.

Rule II (pp. 7-10). *A repetition of the article before the second noun, if the copulative be omitted, will have the same effect and power: for, it denotes a farther description of the same person, property, or thing, that is expressed by the first noun.*

Cf. Luke 1:47: και ηγαλλιασεν το πνευμα μου επι τῷ Θεῷ τῷ Σωτηρι μου (and my spirit has rejoiced in God my Savior); Luke 2:26; John 1:29, 4:42 (see variant reading), 5:23, 6:27 (three examples), 20:31; Heb. 13:20 (three examples). General exception: when genitive cases depend on one another in succession, as in 2 Cor. 4:4: τον φωτισμον ΤΟΥ ευαγγελιου ΤΗΣ δοξης ΤΟΥ Χριστου (the light of the Gospel of the glory of the Christ).

Rule III (p. 10f.). *And the omission of the copulative between two or more nouns (of the same case) of personal description or application, even without the article before the second noun, will have the same effect: viz. will denote a farther description of the same person, property, or thing, that is expressed by the first noun.*

Cf. Rom. 2:19-20: πεποιθας τε σεαυτον ὁΔΗΓΩΝ ειναι τυρλων, ΦΩΣ των εν σκοτει, ΠΑΙΔΕΥΤΗΝ απροσων, ΔΙΔΑΣΚΑΛΩΝ νηπιων, ΕΧΟΝΤΑ την μορωσιν της γνωσεως και της αληθειας εν τῷ νομῳ (and you are confident that you yourself are a

guide of blind ones, a light of those in darkness, an instructor of ignorant ones, a teacher of children, having the embodiment of knowledge and truth in the Law); Eph. 5:20; Tit. 1:1; 1 Tim. 1:1. Sharp adds (p. 125f.): "In either case, with or without the article before the first noun, the rule has no exception, not even if we include proper names, which are expressly excluded from the first rule."

Rule IV (p. 11f.). *Yet it is otherwise when the nouns are not of personal description or application; for, then they denote distinct things or qualities.*

Cf. 1 Tim. 1:2: Τιμοθεω, γνησιω τέκνῳ ἐν πίστει, χάρις, ἐλεος, εἰρήνη ἀπὸ Θεοῦ Πατρὸς ἡμῶν, καὶ Χριστοῦ Ἰησοῦ τοῦ κυρίου ἡμῶν (to Timothy, [my] true child in faith, grace, mercy, peace from God our Father, and Christ Jesus our Lord); 2 Tim. 1:2; Titus 1:4 (see variant reading); 2 John 3. Sharp emphasizes (p. 126) that nouns of personal description are expressly excluded from this rule.

Rule V (pp. 12-14). *And also when there is no article before the first noun, the insertion of the copulative καὶ before the next noun, or name, of the same case, denotes a different person or thing from the first.*

Cf. Eph. 4:31, which contains four examples of this rule: πᾶσα ΠΙΚΡΙΑ καὶ ΘΥΜΟΣ καὶ ΟΡΓΗ καὶ ΚΡΑΥΓΗ καὶ ΒΛΑΣΦΗΜΙΑ ἀρθήτω ἀπὸ ὑμῶν σὺν πάσῃ κακίᾳ (let all bitterness and wrath and anger and clamor and slander be put away from you, together with all malice); 2 Cor. 1:2; Eph. 1:2; Gal. 1:3; Philem. 3; Eph. 6:23. (Each of these last five passages presents two examples of the fifth rule.)

Exception: when the numerical adjective εἰς (one) precedes the first noun, in which case the copulative καὶ will have the same effect that it has between two nouns where only the first is preceded by the article, agreeably to the first rule; cf. Eph. 4:6: Ἐἰς Θεὸς καὶ Πατὴρ πάντων, ὁ ἐπὶ πάντων καὶ διὰ πάντων καὶ ἐν πᾶσιν ὑμῖν (one God and Father of all, who [is] over all and through all and in you all). For a further exception, see under rule VI.

Rule VI (pp. 14-19). And as the insertion of the copulative *καὶ* between nouns of the same case, without articles, (according to the fifth rule,) denotes that the second noun expresses a different person, thing, or quality, from the preceding noun, so, likewise, the same effect attends the copulative when each of the nouns are preceded by articles.

Cf. John 1:17: 'Ο νόμος διὰ Μωϋσῆως ἐδόθη, Ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο (the Law was given through Moses; the grace and the truth came through Jesus Christ); John 2:22, 11:44; Col. 2:2 (see variant readings); 2 Tim. 1:5; 1 Pet. 4:11. Sharp points out: "EXCEPT distinct and different actions are intended to be attributed to *one and the same person*; in which case, if the sentence is not expressed agreeable to the three first rules, but appears as an exception to this sixth rule, or even to the fifth, (for, this exception relates to both rules,) the context must explain or point out plainly the person to whom the two nouns relate." He cites the following passages as such exceptions to these two rules: 1 Thess. 3:6; John 20:28; 1 Cor. 1:24; Acts 2:36; Rev. 1:17-18, 2:8, 20:2 (see variant reading).

Applications of Sharp's Rule

Following the statement and illustration of the six rules, Sharp cites and discusses at some length nine passages in the New Testament which fall under the first rule, and which he believes are improperly rendered in the *KJV*. He notes that this version, in other passages which present the same syntax of the article and the copulative, is generally correct in its translation. But in these examples, most of which involve an expression of Christ's deity, it presents what is at best an ambiguous rendition. That the *KJV* should be guilty of such inconsistency, Sharp seemed to find somewhat hard to understand. For he had found that the earlier English versions had done much better in translating these passages (cf. pp. 21f., 53, 101).

In several of Sharp's examples significant variant readings are involved -- variants which would raise a

question as to whether the passages conform to the limitations of his rule.¹³ There is little point in citing these examples here. One further example which does not treat the deity of Christ will also be omitted.¹⁴ Since the remaining examples are significant to this present study, I shall cite the Greek text, the translation of the *KJV*, and the corrected version which Sharp suggests. But first let me restate Sharp's Rule, in the simplified wording which he presents in the Table of Contents (p. xxxix):

When two personal nouns of the same case are connected by the copulative και, if the former has the definitive article, and the latter has not, they both relate to the same person.

[Exceptions: proper names, and at times plural nouns.]

Example II. Eph. 5:5: ... ουκ εχει κληρονομιαν εν τη βασιλεια ΤΟΥ ΧΡΙΣΤΟΥ ΚΑΙ ΘΕΟΥ. *KJV*: "... no whoremonger, nor unclean person, nor covetous man, who is an idolator, hath any inheritance in the kingdom of Christ and of God." Sharp's version: "... hath no inheritance in the kingdom of the Christ and God"; or, for the sake of expressing without ambiguity the meaning of the Greek, "... in the kingdom of (Jesus) the Christ and God," or "... in the kingdom of Christ, (even) of God."

Example IV. 2 Thess. 1:12: κατα την χαριν ΤΟΥ ΘΕΟΥ ΗΜΩΝ ΚΑΙ ΚΥΡΙΟΥ ΙΗΣΟΥ ΧΡΙΣΤΟΥ. *KJV*: "according to the grace of our God and the Lord Jesus Christ." Sharp's version: literally, "according to the grace of the God and Lord of us, Jesus Christ," or, in the common idiom, "according to the grace of Jesus Christ, our God and Lord."

Example V. 1 Tim. 5:21: Διαμαρτυρομαι ενωπιον ΤΟΥ ΘΕΟΥ ΚΑΙ ΚΥΡΙΟΥ ΙΗΣΟΥ ΧΡΙΣΤΟΥ και των εκλεκτων αγγελων, ινα ταυτα φυλαξης ... *KJV*: "I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things ..." If the above Greek text, followed by the translators of the *KJV*, is accepted, Sharp would translate: "I charge (thee), before Jesus Christ, the God and Lord, and (before) the elect angels, that thou observe these things." But he is willing also to accept the variant: ενωπιον του θεου και

Χριστου Ιησου, in which case he would translate: "I charge (thee), before the God and Christ, Jesus, (or, rather, before Jesus, the God and Christ,) and (before) the elect angels, that thou observe these things."

Example VII. Titus 2:13: Προσδεχομενοι την μακαριαν ελπιδα και επιφανειαν της δοξης ΤΟΥ μεγαλου ΘΕΟΥ ΚΑΙ ΣΩΤΗΡΟΣ ἡμῶν ΙΗΣΟΥ ΧΡΙΣΤΟΥ. KJV: "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Sharp's version: "Expecting the blessed hope and appearance of the glory of our great God and Saviour, Jesus Christ."

Example VIII. 2 Pet. 1:1: ... εν δικαιοσυνη ΤΟΥ ΘΕΟΥ ἡμῶν ΚΑΙ ΣΩΤΗΡΟΣ ΙΗΣΟΥ ΧΡΙΣΤΟΥ. KJV: "... through the righteousness of God and our Saviour Jesus Christ." Sharp's version: "through the righteousness of our God and Saviour, Jesus Christ," or "through the righteousness of Jesus Christ, our God and Saviour."

I have selected for the title of this series of articles, "The Greek Article and the Doctrine of Christ's Deity." The above examples are, therefore, of particular importance in this study. It is my intention to evaluate Sharp's Rule, and his exegesis of the above passages, in the next issue of the *Journal*. Should this controversial rule be found valid, we shall have in our spiritual arsenal yet more weapons to use in our battle against Satan and the antichristian sects!

C. Kuehne

FOOTNOTES

1. Anthony A. Hoekema, *The Four Major Cults* (Grand Rapids: Eerdmans, c1963), p. 335.
2. Subsequent investigation revealed that at least Pieper and Hoenecke did use the Titus passage in this connection. Cf. Francis Pieper, *Christian Dogmatics* (St. Louis: Concordia, 1950-53), I:386 and II:62; Adolf Hoenecke, *Ev. Luth. Dogmatik* (Milwaukee: Northwestern, 1909-12), II:162.
3. Bruce M. Metzger, "The Jehovah's Witnesses and Jesus Christ: A Biblical and Theological Approach,"

- Theology Today*, vol. X, no. 1 (April, 1953), p. 79.
4. Robert W. Funk, *A Greek Grammar of the New Testament and Other Early Christian Literature*, a translation and revision of the ninth-tenth German edition of F. Blass and A. Debrunner (Chicago: University of Chicago Press, c1961), p. 145.
 5. A. T. Robertson, "The Greek Article and the Deity of Christ," *Expositor* (London), series VIII, no. 21 (1921), pp. 183, 187.
 6. H. E. Dana and Julius R. Mantey, *A Manual Grammar of the Greek New Testament* (Macmillan, c1927), p. 147.
 7. For biographical information on Sharp, cf. *Encyclopedia Britannica*, 11th ed. (Cambridge: University Press, 1911), vol. XXIV, p. 809f.; *Chamber's Encyclopedia* (London: George Newnes, c1964), vol. XII, p. 459; *Encyclopedia Britannica* (Chicago: Encyclopedia Britannica, c1965), vol. 20, pp. 475, 780; *Encyclopedia Americana* (New York: Americana Corp., c1972), vol. 24, p. 661; *New Schaff-Herzog Encyclopedia of Religious Knowledge* (Grand Rapids: Baker, 1959), vol. X, p. 386. These sources are at variance in some of the details of Sharp's life.
 8. Cf. Granville Sharp, *Remarks on the Uses of the Definitive Article in the Greek Text of the New Testament ...*, 3rd ed. (London: Verner and Hood, etc., 1803), pp. 19, 65f., 132.
 9. *Ibid.*, p. xx f.
 10. *Ibid.*, p. xvii f.; cf. also p. 143f., note no. 8.
 11. *Ibid.*, p. 143.
 12. In some of these citations, we must consult the critical apparatus to find the readings which are illustrative of Sharp's first rule. He generally accepted the readings which are representative of the *Koine* or Byzantine family.
 13. These passages are Acts 20:28, 2 Tim. 4:1, and Jude 4.
 14. Namely, Phil. 3:3.

OPENING ADDRESS AT ILC

Text: "Do we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you? Ye are our epistle written in our hearts, known and read of all men: forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart. And such trust have we through Christ to God-ward: not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God; who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life." II Cor. 3:1-6.

Students, faculty, parents, friends, we greet you this opening day of our school term in the name of our Lord and Savior Jesus Christ whose blood did atone for all our sins and whose perfect life is our fulfillment of the law:

In a recent issue of our local paper, Immanuel was called "the quiet college". I do not know what the writer had in mind when he thus designated our school. He may have been thinking that our campus, nestled as it is here in the woods, removed from the hustle and bustle of city streets, is free of the noise of the goings and comings of the populace. Or he may have been thinking of the fact that our school has not been involved in the riots and demonstrations which were common on college campuses so short a time ago. Whatever the case may be, we do like to think of our school as the "quiet college" but for another more important reason. We would relate it to the peace and the quiet that has come to us through the redemption in Christ Jesus and the sanctification of the Holy Ghost. This is a peace and quiet which we possess and enjoy even though the serenity of our pastoral scene is broken by the pounding of the

trucks on I-94 and the screeching of brakes on Grover Road. This is the peace and quiet that should recommend our school to those who wish to further their education on the secondary, college, and seminary levels. I trust that this is the attraction that has drawn 174 students to enroll at ILC for this school term of 1973-74.

On this opening day I would especially draw your attention to the people who will be directly involved in the educatory process here during the next nine months. Here we have teachers, members of the faculty who have been eagerly awaiting the arrival of those whom the Lord has called them to instruct and train. Now you have arrived from the east and west, north and south, from congregations many of them separated by great distances -- and we have what constitutes a school: teachers and students. But we have something more than this -- we have a situation which is unique, a situation which involves what is called an epistle -- a letter of commendation, a letter that is known and read of all men. It is not written in ink which can so easily fade and become blurred and illegible. It is not graven and chiseled in a tablet of stone which can be broken and be defaced. It is written with the spirit of the living God. It is written in fleshy tables of the heart. What does this mean? It means that you are our epistles, you are letters of recommendation. As you are being read by all men, it is to be apparent what kind of a ministry has wrought this product, namely Christian young men and women imbued with the Spirit of God, converted and renewed and living a life of sanctification and honor. From your life and from your behavior and from your testimony it should be known that this has not been a ministration of the letter. It is not as though the results which can be seen have come about by force or by threats and legal constraints but have come about by the Gospel, the message of reconciliation, the message of forgiveness and pardon in the blood and righteousness of Jesus Christ. Now this is the thing that puts the stamp on our college and sets it apart and should set it apart.

If you as students of ILC go forth and mingle with the children of the world and do as they do, speak as they speak, adopt their life-style, their world-view,

and their philosophy, then either there is something wrong with what you are being taught or you are not taking to heart what is being taught! The very fact that you are here as new students or as old students should be an indication that you and your parents do not believe that you will be wrongly taught. But we should be aware of this fact that our school and our Church is being judged by what men see in us and hear from us. Surely no-one is suggesting that we have reached perfection and never make a misstep, but a Christian will ever be found as one who repents of his misdeed and makes proper amends. And with the ministration of the Gospel in the classroom, in the chapel services, in our day-to-day communications, in our Sunday services, we can be assured that the power to live as Christians is ever active. All of this is not something of which we can boast as though it were due to some superior intelligence or some super-human power or outstanding ability in us, but it is all due to the grace of God which operates by the Spirit.

Now as we are about to enter the new school year, may the God of peace move all hearts to receive His Word into believing hearts; may we live according thereto, and to this end let us pray: Heavenly Father, Thou Who together with the Son and the Holy Ghost art the source of all good, we pray for Thy blessing upon us as we open a new year in this Thy School. Grant that Thy holy name may be hallowed and held in high honor among us in and out of the classroom, on and off the campus. Guide our words so that we may speak those things only that shall be pleasing to Thee, and lead us so that our deeds may reflect the grace that has been bestowed upon us in such rich measure. Preserve us from sin and offence and shape our lives so that we may be living epistles of commendation to be read by all man. Join our hearts in true fellowship so that we may in unity of the spirit be praising Thee and glorifying Thy holy name. Bless our parents, our teachers, our students, and endue us all with Thy Holy Spirit, for Jesus' sake. Amen.

C.M.G.

BOOK REVIEW

A Christian Handbook on Vital Issues, edited by Herman Otten; New Haven, Missouri: Leader Publishing Company, 1973; 854 pages; Paper: \$4.95.

Even the most casual reader of THE CHRISTIAN NEWS (formerly The Lutheran News) has been utterly amazed at the prolific pen of its editor, the Rev. Herman Otten, pastor of a Lutheran Church-Missouri Synod congregation in New Haven, Missouri. Since 1963 this man, beginning with a mimeographed bi-weekly, has been fighting a battle against the ever-increasing number of heresies that have arisen in his church body over the past decade. It is simply astounding that he has been able to produce, since January 1968, a weekly newspaper of twelve pages of at-times-too-small type size, revealing with devastating impact the rights and wrongs of a modern-day church. It is especially astounding, in view of the fact that Pastor Otten also travels about giving lectures and directs a summer youth camp (Camp Trinity), in addition to his duties as parish pastor.

Speaking charitably, it has no doubt been due to the pressure of relentless deadlines that much of the editor's own contributions to his magazine has had the appearance of having been written at a break-neck pace. Very little attention has, apparently, been paid to matters of style and rhetoric or, for that matter, grammar and syntax. (Nor, in light of his subject matter, do I deem that of great importance for his journal.) Seemingly written at white-heat, some of the articles have tended on the vitriolic, and at times (depending, of course, on which side of an issue the reader is standing) have been extremely irritating. Even this has been erratic and frequently confusing. For example, the editor makes too much use, it seems to me, of his antagonists' failure to reply to his (no doubt) unwelcome correspondence as being proof positive that they are errorists or worse. Many times, although I find myself in full agreement with the doctrinal stance Otten has on a particular

issue, I find myself squirming in sympathy with his impaled victim. Another editorial policy which I find myself unable to understand is Otten's willingness to publish his opponent's stand and thereby serve as a forum to give wide dissemination to a teaching which he (Otten) believes to be false. At times this has resulted in the opposite effect from what the editor presumably had in mind, as letters to the editor frequently attest. In the issue of September 3, 1973, for example, Otten sarcastically comments that because of the paper shortage "rebels" may not be able to publish a proposed new newspaper reaching a wide circulation. He then writes, "If the rebels will send us the information and reports they want published, we'll reserve part of CN for them. We can save them considerable money." I suppose that's Otten's brand of irony, but I'm almost sure that succeeding issues of THE CHRISTIAN NEWS will contain letters from his supporters urging him not to help his opponents in this way.

Now, to top off all his previous labors, Otten has produced a voluminous book entitled A Christian Handbook on Vital Issues. This paperback book, measuring eight inches wide, eleven inches high, and nearly two inches thick, is easily equal in bulk to a metropolitan telephone directory. It contains articles which have appeared in THE CHRISTIAN NEWS from 1963 to 1973. There are over eight hundred articles under twenty-nine headings, as the Table of Contents reveals. The largest number of articles deals with the subject of Communism. Among others, the most interesting areas of interest concern Church and State, the Charismatic Movement, Modernism and Neo-Orthodoxy, the Bible and Bible translations, the Lutherans, the Lutheran Church-Missouri Synod, and the Missouri Synod's Concordia Seminary at St. Louis, Missouri. While many of the articles are either editorials of Pastor Otten or reprints of addresses made by him to various groups, there are a good many well-known and respected names among the contributors. Of course, many of the articles by the various contributors are reprints from other periodicals and sources. Authors of particular interest to readers of our JOURNAL OF THEOLOGY are (among many others) C.F.W. Walther, Herman

Sasse, Raymond Surburg, Siegbert Becker, Kurt Marquart, John Warwick Montgomery, William Beck, Paul Burgdorf, and Robert Preus.

In my opinion, this book is (at \$4.95) without question one of the greatest book bargains anywhere! For its vastness in regard to its contents it surely must rival the Congressional Record -- and that without taking into account the selectivity that has gone into its production.

As one pages through the volume under consideration, one is amazed at the bulk of the evidence that has so forcefully demonstrated the truth of the judgment of the Lutheran Church-Missouri Synod that was adopted by the Wisconsin Evangelical Lutheran Synod (WELS) in its 1955 convention, although the latter church body then grievously erred in not carrying out what God requires in such a situation, namely separation: "A church body which creates divisions and offenses by its official resolutions, policies, and practices not in accord with Scripture also becomes subject to the indictment of Romans 16:17-18. The Lutheran Church-Missouri Synod has by its official resolutions, policies, and practices created divisions and offenses both in her own body and in the entire Synodical Conference. Such divisions and offenses are of long standing." (1955 Proceedings of the Wisconsin Evangelical Lutheran Synod, page 85.) The WELS had come to that conclusion as a church body already in 1955, wrestled with the problem until 1961, and then declared itself to be no longer in fellowship with the Missouri Synod.*

* The WELS action was based on the erroneous concept that cessation of fellowship is called for only when you have reached the conviction that admonition is of no further avail -- like attempting to excommunicate an entire church body! More recently, WELS speaks of this as remaining in fellowship "as long as there is a ray of hope that a change may take place and there is prospect of extricating protesting brethren from their fellowship with error." (JOURNAL OF THEOLOGY, December 1972, pp. 36-37.)

This bit of history is adduced only to show what the situation had already been in the Missouri Synod and the Synodical Conference before Pastor Otten entered the scene with his publication. It was during at least two decades before that the church bodies involved had wrestled with such problems (among others) as (1) the Common Confession and all the aberrations connected with it; (2) Missouri's unscriptural distinction "between prayer fellowship or joint prayer as an exercise of church fellowship and prayer fellowship or joint prayer in our dealings with individual fellow Christians in our private personal lives"; (3) Scouting; (4) Military Chaplaincy; and (5) Missouri's Communion agreement with the National Lutheran Council. It was over such important matters that the Synodical Conference broke apart, and that our church body, the Church of the Lutheran Confession, was constrained to "come out from among them" and be separate.

This is not meant as criticism of Otten as a "Johnny-come-lately" who, in a sense, entered the arena after the battle was over for many. One is happy for everyone who contends for even a part of the truth of God's Word, and in so far as Otten has done that, we thank God for his testimony.

The recent "victory for the conservatives" in the Missouri Synod (an issue still much in doubt, it seems to me!) has, without doubt, been due in large part to the efforts of Pastor Otten and his THE CHRISTIAN NEWS. Even his most outspoken adversaries such as Wayne Saffen and Richard Koenig will grant that to be the case. That, for Otten, will no doubt be vindication for his unwillingness to separate himself from a church body that he himself has with excruciating detail catalogued and identified as a heretical church. In an article printed on pages 721-728 of the volume under consideration, Otten admits two things about his stance. He declares, on the one hand, that the Missouri Synod has espoused false doctrine and that "theological liberalism has ... thoroughly infiltrated this church body." But, on the other hand, he argues that the situation is not yet so bad as it is in some other church bodies. Therefore, "Why give up without a fight?"

===== PANORAMA =====

LUTHERAN CHURCH-MISSOURI SYNOD --
THE LEAVEN IS THERE AND STILL WORKING.

To follow the
currents and
cross-currents

which have characterized the course of the Lutheran Church-Missouri Synod since the late 1930's is nothing short of a gargantuan task. Any historian who sets himself this task will find himself confronted with a mass of material and volumes of newsprint which, if he were to study it all and try to digest it all, he would find time for little else. But without trying to read all that has been printed on the subject there are straws in the wind which indicate the unmistakable course and spread of error in that church body which at one time stood so firmly and solidly on the ground of truth.

A study of Missouri Synod conventions since the catastrophe of 1938 reveals the inability of a heterodox church body to deal effectively and conclusively with error and errorists. It reminds one of a see-saw, up and then down. Take for an example, the St. Louis Articles of Union which started the whole debacle. As the result of objections raised by disturbed members of the Missouri Synod and by sister synods of the Synodical Conference, action was finally taken with regard to these articles of union, but it was only a halfway measure. For not to this day have they been retracted because of their doctrinal unsoundness. They were simply laid on the shelf as being not suited as a basis for fellowship with the American Lutheran Church. Then came the Common Confession to take its place. It was presumably an attempt to weld together the other documents so as to form one unit document. Part I of this document was adopted by Missouri over the strenuous objections of those who found it to be doctrinally unsound and insufficient for the purpose for which it had been framed. Alongside of all this, groups were gathering, on the one side to bring Missouri back to its former moorings, and on the other side to promote the new direction which had been taken in 1938. The latter group was spearheaded especially by

those who were known as signers of the "Chicago Statement." This took place in the 40's. Besides the defence that it raised for the action of 1938 this group accused many of their fellow-Missourians of being legalistic and tradition-bound. The hackles were raised and it seemed that some definitive action was about to take place, but in an effort to save the organization the administration agreed to a compromise which left the whole matter unsettled. The device of "withdrawing but not retracting" took its place alongside the other instances of Missouri's inability to deal with error and errorists, definitively and conclusively.

In an attempt to get Missouri back on the track, a resolution was passed in the San Francisco convention (by a majority vote) requiring all pastors and teachers to conform their teaching to the confession of the "Brief Statement" (a thoroughly orthodox document). It is still clear in one's memory what great hope was expressed for Missouri now that such a resolution had been passed. People who had considered severance from Missouri settled back with the thought that things had taken a turn for the better. But the leaven was still there and working. At the very next convention the resolution which had brought hope for the future to the hearts of many, was declared unconstitutional and so on that technical ground it was cancelled and made null and void. Back to where we started!

Men who had been imbibing the theology of Bultmann and company became more open with their historical-critical method of interpreting Scripture until the majority of the St. Louis faculty was infected. To most of us it was unbelievable that the leaven of error had spread so fast and so far. It certainly was not a thing which brought satisfaction over the fact that one's fears had been realized, but it was indeed a demonstration of the truth of what Scripture says about leaven. It is the sad story of how the mighty can fall.

And then came the Denver convention which involved the synod in an ambiguity from which it has not recovered. A president was elected who had declared himself against establishing fellowship with the American Lutheran Church at this time. Certainly the doctrinal

differences of long standing which had previously separated the synods now constituting the ALC were far from being settled. A long article could be written on that score alone. The newly elected president, J.A.O. Preus, knew all of that well enough since he himself had written most effectively on that subject when he was a member of the Norwegian Synod. But the LC-MS anomalously looked away from the fact that it had elected a president opposed to fellowship with the ALC and proceeded to vote for it. This placed the Missouri president in an impossible situation. Personally he was, for doctrinal reasons, opposed to fellowship with the ALC but officially he would have to declare it and sponsor it. The Journal of Theology has expressed itself on this dilemma in previous issues. All of what we are seeing is a demonstration of the unionistic spirit that infected Missouri and which caused some pastors and congregations to separate in obedience to God's Word. The virus is one of tolerating the different currents of theology and church practice within one organization and fellowship.

And so now comes New Orleans. Much newsprint has been devoted to reports and evaluations of this historic convention held in the deep south in July of this year. By this time the ink has dried and some of the dust has settled. This editor has given a lot of thought to the proceedings of this convention and to its aftermath. It is not just an academic thing which one views from a distance with impersonal feelings of disinterest and unconcern. These are former brethren, some of them former parishioners, and many of them good and intimate friends. One's wishes are strong for their return to sound biblical teaching and practice. And certainly one does not wish to limit the power of grace to effect much-desired changes also in a larger group. And so one looks for indications of a possible return to orthodoxy. Surely one rejoices in every expression of truth even though it be from the lips of liberals who otherwise may upset the good words they have spoken. Luther himself rejoiced over the Gospel that was still to be heard (from the lectern if nowhere else) in the midst of the church of Rome. But in all honesty we do not find the cause for rejoicing that so many well-meaning people are finding in

the resolutions and actions of New Orleans. Without going into massive detail, let it be said by way of epitome that what we saw in the New Orleans convention was another evidence of how deeply divided Missouri is, and how firmly entrenched this body is in ecclesiastical organizationalism. The twin evils of unionism and organizationalism are plainly evident and this will not be solved by a few elections which are massively directed or by resolutions which are passed by a majority but also opposed by as many as four out of ten votes. This is the shocking thing -- that as many as four out of ten delegates have such sharp feelings against the acceptance of a Scriptural statement of its president that they vote against it and many of these march to the podium to register their names in dissent while singing "The Church's One Foundation is Jesus Christ her Lord." The convention took a stand against the position of the St. Louis faculty with regard to the liberal attitude to Scripture and indicated the ouster of the president of the Seminary. But what is the result and aftermath of all this? "Moderates" are meeting and organizing in protest. The Seminary President's suspension is being held up while certain constitutional and legal matters are being investigated. Whichever way this finally turns out, there is a weakness here that points up an organizational hangup.

Here are the headlines of the most recent issue of "Christian News": Back St. Louis Faculty--'Moderates' adopt Statement of Protest. Lutheran 'Moderates' Create New Ecclesiastical Organization. Roth, Tietjen, Koenig, A.R. Kretzmann, Jungkuntz, Paul Harms, Saffen Address Conference on Evangelical Lutheranism. One of the speakers is quoted as saying: "We are dealing with Synodical leadership that is very legalistic, sometimes almost unchristian, time has come for different measures. Take off the kid gloves and become tough ..." This is much more than a question of what is to be done about the St. Louis faculty. The matter concerns all those who were represented by the four out of ten who voted the "moderate" position. There is no indication that there will be an exodus of "moderates" much as conservatives in

Missouri might wish for this as a solution to their problems. The moderates can live in this climate and abide their time until their theology takes over. Certainly this liberal theology has gone a long way in Missouri already and it will continue to spread. The heaven is there and is working. There is no mistaking of this. To sum up, the thing that comes back to this writer's mind over and over again is this: Missouri is afflicted by twin evils -- religious unionism and ecclesiastical organizationalism. There will be no change here until it be one of spirit and this will not be measured by how many votes one can muster at a convention. As things stand Missouri is a heterodox church body and all the Scripture passages which apply to such a heterodox church body apply to it, and the practice we are to follow in relation to Missouri is clear.

C.M.G.

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ORGAN AND PIANO DEDICATION SERVICE AT ILC.

The pipe organ which has been recently installed in the ILC Fieldhouse and the memorial piano which has recently been purchased, will be dedicated at a special service on Friday, Nov. 2nd, at 8:15 p.m. Special music will be rendered on these newly-acquired instruments as a part of the service of thanksgiving. The ILC Choir will also participate.

C.M. Gullerud, President