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## Exegesis Of Paul's First Letter To Timothy\*

*Prof. Dr. Joh. Ylvisaker*

(Luther Seminary, St. Paul, Minnesota, 1906.)

(Continuation)

### I. The Thematic Introduction (1:1-20).

Vv. 1,2. The superscription and greeting. In several letters to his congregations Paul begins with an extensive superscription (Cf. Galatians, where the significance of such an expansion is indicated.). The superscription of this epistle, while not exactly brief, is not as extensive as in other epistles. Our attention is especially drawn to (1) the emphatic reference to Paul's apostolic authority in contrast to the rejection of his apostolate by the false teachers, (2) the emphasis on Christ as "our hope" in contrast to the obscuring of the Christian's basic hope, and (3) the evangelical triad in the greeting: "Grace, mercy, and peace" as a contrast to the false teachers' nomistic bias, which showed up so strongly in their ascetic precepts.

Although it may be obvious that the expansion had the false teachers in mind, yet this is surely not the only intention. The thought expressed is also for Timothy's benefit, addressing itself to the situation in which he had been placed, as well as for all who are in a similar calling as shepherds and need to have their attention directed to these truths for exhortation and comfort in their difficult calling.

V. 1. "Paul an apostle of Jesus Christ." The title ἀπόστολος is here used in its original sense, an apostle as one of the twelve; not in its wider sense, according to which a Barnabas, a Silas, a Timothy could also be called apostles (Cf. Gal.). This emphasis on the apostolate is indeed for Timothy's sake, not as though he was ignorant of the fact that Paul was an apostle or was unwilling to believe it or accept it, but first and foremost because of the opponents. Like Paul's later enemies,

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\* translated by C. M. Gullerud.

they sought to undermine his standing as an apostle. The title was to serve as a support for Timothy, who, as a comparatively young man, might by nature be somewhat uneasy and despondent. But here the congregations were to take note of what a mandate he had from no less a person than an apostle of Jesus Christ. In the congregations he was to be considered as a representative of the apostle. He was to be reminded of this himself. The thought of his exalted office was to stimulate to faithfulness. A word for all servants of the Lord as well! But Paul does not simply set forth his apostolate; he also states that he has not usurped the office or assumed it to himself. He has it κατ' ἐπιταγὴν θεοῦ, "by the commandment of God." Thus he emphasizes the immediacy of his calling. He holds his office not by the will of man, but simply and plainly by the special command of God. The expression κατ' ἐπιταγὴν is found also in Tit. 1:3. This corresponds to the more common διὰ θελήματος, "by the will of God," which we find in both of the letters to the Corinthians, in Ephesians, Colossians, and 2 Timothy. The word ἐπιταγή is derived from ἐπιτάσσω and means mandate, ordinance, command: ἐπιταγή is based on θέλημα and is Paul's way of designating his steadfast conviction that his apostolate has divine origin. And, indeed, the certainty of the divinity of one's call is exceedingly important for every teacher in the church! The certainty that God has placed us into the service of His kingdom provides a rich comfort under all afflictions. But, if we are to have this certainty, we must avoid all manipulations to get into the office (Cf. Gal. 1:12). Both God (namely, God the Father) and Christ are referred to—God the Father as the supreme agent of the call, Christ as the mediator who appeared to Paul outside of Damascus and commanded him to go to the place to which he now was sent (Cf. Acts 26:16ff). To both is added a closer designation: to God, "our Savior," and to Christ, "our hope." Through the absence of the article the word σωτήρ is designated as an adjectival apposition to θεός. In Luke 1:47 the use of the article designates σωτήρ as an independent substantive. While Christ is designated as Savior otherwise in the Pauline letters, it is peculiar to the pastoral letters that God the Father is most often called Savior (Cf. 1 Tim. 2:3; 4:10; Tit. 1:3; 2:10; 3:4). This occurs because the Father can be considered the chief source of salvation, while Christ is the one who carries it out by His keeping of the law, His suffering and death.

To Christ is added the modifier "our hope." He is our hope, the Christian's hope, not specifically as the object of this hope, as *res sperata*, for the object of the Christian's hope is eternal life (Tit. 1:2), but in the same sense that He is our peace (Eph. 2:14). He is our peace, namely the ground for our peace. In this sense it is that He is also our hope. He is the One in whom and by whom we can have hope of eternal glory with God (Col. 1:27). But if it is indeed God, as the God of salvation and Christ Jesus as our hope who commanded Paul to enter the apostolate, then the content of this office is also stated. Then the content of the office of Timothy and of all true shepherds is revealed. And here it is to be noted that Paul uses both the names Christ and Jesus, indicating that both His office and His person are to be proclaimed. But God the Father is also the Savior of the shepherds. Christ Jesus is also their hope. How wonderful to be reminded of this when they are serving in their call!

V. 2. If we had the letter's proper signature in a somewhat extended form in v. 1, we have in v. 2a the proper heading. In v. 1 we have the addresser and in v. 2 the addressee. Timothy was a Lycian, likely from Lystra, not from Derbe, as K. Schmid and others say (Cf. Acts 16:1; 20:4). If Timothy had been from Derbe, then surely the latter passage would have read: "Gaius and Timothy of Derbe." Timothy's father was a Greek, his mother a Jewess named Eunice, and likewise his grandmother, whose name was Lois (Cf. 2 Tim. 1:5). He was brought up in the Jewish faith by his mother and grandmother (Cf. 2 Tim. 3:14ff). They stand as shining examples for all pious mothers. Timothy was converted to Christianity by Paul. He owed to him the life which deserves the name of life. It must have been during his first missionary journey that Paul won him for the Lord. He was likely one of the disciples who gathered around Paul after he was stoned at Lystra (Acts 14:19ff). Paul took him along as his assistant on his second missionary journey. Since his father was a Greek he was not circumcised on the eighth day. So Paul had him circumcised when he took him as his companion. This took place out of regard for the Jews who lived in those parts and not because Paul considered circumcision as necessary for salvation (Cf. Acts 16:3 and Gal.). Subsequently Timothy accompanied Paul and on occasion was entrusted with important tasks in the service of missions (Acts 17:14ff; 1 Thess. 3:1ff; Acts 18:5; 2 Cor. 1:14; Acts 19:22; 1 Cor. 4:17; 16:10; Rom. 16:21; Acts 20:4). In both of the

letters to the Thessalonians and in the letter to the Philippians Timothy is named as a joint correspondent with Paul. He was with Paul in his first Roman imprisonment. In the letter to the Philippians he receives a testimony of praise (Cf. Phil. 2:19-22). In Heb. 13:23 we learn that at one time he was in prison, but further details as to time and place are not known.

Paul calls Timothy his son, because he was converted by him. The apostle uses the word τέκνον rather than υἱός, not because Timothy was so very young, but because τέκνον has the connotation of tenderness and love. γνήσιος is added in contrast to the many of whom Paul knew that they had become unfaithful. For the purpose of emphasis the adjective precedes as a thing to be emphasized. By this acknowledged testimony Timothy is to be greatly encouraged to remain faithful so that he may be a joy to his spiritual father as heretofore. γνήσιος is derived from γενήσομαι, which is the future of γίνομαι, and means legitimate, *legitime natus*, then also *genuinus, verus, sincerus* in contrast to νόθος, οὐκ ὄντως ὢν, with a certain appearance. ἐν πίστει, in the faith, belongs to τέκνον. He was a son, not after his flesh, but a son in the faith and thus a truly legitimate child.

Now comes the greeting with a triad similar to the greetings in 2 Tim. 1:2 and Tit. 1:4, as well as in 2 John 3. With reference to grace and peace, refer to Galatians. The three expressions stand in such relation to each other that the one is based on the preceding. Grace is mentioned first because it is "*Anfang, Mittel und Ende alles wahren Christentums*"; we need grace to become children of God, to remain and grow as children of God, and to be raised to fullness of glory. Grace ministers to our guilt and well-deserved punishment. Mercy is the compassion contained in the gracious forgiveness of sins. It ministers to the misery which sin has brought upon us. Peace is the Hebrew דָּלֶשׁ, the joy and rest of conscience in the assurance of the gracious forgiveness of sins and is the result of the preceding. Grace is the greatest gift of love bestowed on the guilty; on the suffering, mercy; on the fighting and struggling of souls, peace. All of these *beneficia* which the servants of the Lord need stem from God the Father as the fountain, the uppermost source, and from Christ as the mediator. The Father is the Father of the believers.

Vv. 3 and 4 contain an admonition to counteract a number of false teachers who had become slaves to the musings of phantasy. Paul begins with an antecedent whose corresponding sub-

sequence one looks for in vain. We would expect it after εἰς Μακεδονίαν in a form such as οὕτω καὶ νῦν παρακαλῶ (Winer), but it is missing. There are interpreters who claim to have found a compensation in v. 5, others in v. 12, and still others in v. 18 or 19; but the chain of thought does not permit this. One must supply the subsequence, but this one must not do in such a manner that ἵνα becomes dependent upon it; ἵνα has its connection in the preceding. Here we must admit an anacoluthon.

Some have, indeed, sought to avoid the anacoluthon by interpreting προσμεῖναι as an imperative, or καθῶς simply as a particle of transition, or vv. 5-17 as a parenthesis; but these are all very unnatural explanations. προσμεῖναι cannot be an imperative. This involves one in a very strange word order. It would be just as unnatural, with Otto, to interpret the word in the absolute: "hold your position." The word does not have such a meaning in the NT (Cf. Grimm). Thereby it is also granted that we cannot join πορευόμενος with the object, σε, which latter must be connected with παρεκάλεσα. The language also requires this. Paul writes πορευόμενος and not -ον. The most unnatural interpretation is the one which holds that both words are to be referred to Timothy with this meaning: "That you, on your journey to Macedonia, must spend time in Ephesus." This would require the reading πορευόμενον and not -ος. No, it is Paul who is journeying on, and it is he who admonishes Timothy to remain in Ephesus. The purpose for which Paul leaves Timothy follows the ἵνα. παραγγέλλω has here the same meaning as in Acts 5:28; 16:23; 1 Cor. 7:15; 11:17, etc. This is a technical term, "to hold forth with power and authority," in Latin, *denuntio, annuntio, impero, jubeo, praecipio* with the following μή = forbid; τινές, *quidam*, certain persons whom Paul does not name. Timothy, of course, knows who they are. In his epistles, Paul often designates his opponents in the same general manner. The same is true also in the pastoral letters. In this there is a distaste. He does not wish to take their names in his mouth unless there would be a need to do so. It has been said that this shows that the *nominal elenchus* has its limits. This is surely true, even though one cannot find proof of it in such passages; on the other hand, verse 20 shows clearly enough that it can be used. What Timothy is to proclaim to the false teachers with authority comes out in the words μή ἑτεροδιδασκαλεῖν, "that they teach no other doctrine." ἑτεροδιδασκαλεῖν is

strictly a Pauline word which appears only here and in 6:3. ἕτερος is distinguished from ἄλλος in this that it designates something of another nature and quality (Cf. Gal. 1:6), namely a doctrine with a nature and quality other than the gospel proclaimed by Paul. In 6:3, ἑτεροδιδασκαλεῖν is defined as μὴ προσέχειν ὑγιαίνουσιν λόγοις. This corresponds with the ἄλλον Ἰησοῦν κηρύσσειν of 2 Cor. 11:4 and the ἕτερον εὐαγγέλιον of Gal. 1:6,8,9. There is only one true doctrine as there is only one truth. Every departure from it is a doctrine of another kind. What he proclaims is not an indifferent matter for the servant of the Lord. God has not sent him to proclaim any other doctrine than the true one, and this he is to hold before his hearers with the authority which his divine commission has given him. But why does Paul not use the word ἑτεροδιδασκαλεῖν? Because the word he uses is stronger. It contains the added thought of driving ahead, of making of it a business, namely, to act out a ἑτεροδιδάσκαλος.

V. 4. μηδέ introduces a closer description of ἑτεροδιδασκαλεῖν or what is the same thing, to give oneself over to. . . . προσέχειν, with or without the added τὸν νοῦν, means to give one's attention to the matter at hand with a certain inclination and mental agreement. Similar to ἀπέχειν and ἐπέχειν, it has passed over into a verb of transition with the inferred σεαυτόν, to surrender oneself to. Here we find out wherein the false doctrine consisted, namely, in fables and endless genealogies. μῦθος is found here as well as in 4:7; 2 Tim. 4:4; Tit. 1:14; 2 Pet. 1:16. In the pastoral letters it is sort of a catch-word, and in other instances it designates fabrications of a religious nature, fictitious religious doctrines, religious fables. καὶ is here epexegetical. These fables are more closely defined by the word, genealogies. But what is meant by this? We shall take note of the fact that Paul regards it as a surrender to a false and divergent religious doctrine. From this it follows that it must refer to religious genealogies. But then the interpretation falls such as we find in F. Balduin and others, namely, that Paul, by the use of this word, refers to Jewish genealogical tables studied with desire to trace one's ancestry as far back as possible. Herod the Great had destroyed as many of the official genealogical tables as he could lay his hands on, and such a zeal then to pursue their ancestry finds no proof with regard to these false teachers. There is still less reason to believe that Paul, with his mention of γενεαλογία, refers to

genealogical tables used by Jews to disprove the genealogical registry which Matthew and Luke present to prove that Jesus' human ancestry stemmed from David. Such a contention, which would reject all Christendom, Paul could not have characterized so softly as he does here and in Tit. 3:9, where the context shows that they permitted themselves to be united with the external preservation of historical Christendom. Therefore, the reference here cannot be to heathen theogonies. The false teachers must have been able to give their genealogies a Christian appearance. Furthermore, we cannot imagine that the Judaizers among them would have any special interest in the purely heathen theogonies. No, as the better interpreters understand it, here the reference is to the genealogy of spirits, the relation of heavenly spirits to each other, their procession from each other and their rank; that is to say, the emanations from the deity, namely, spirit-classes, and the individual spirit's places in these classes. We are here confronted with the sprout, the first undefined form of later gnosticism. These teachings can be denoted as "fables." They would not want these false speculations regarding the spirit world to be regarded as a breaking away from historic Christianity, though they did indeed contend against its inner essence and drew the mind away from fundamentals of Christianity and caused it to deteriorate into speculations, opening the door for all kinds of strife. Thus we can understand how Paul can characterize these genealogies as he does here and in Tit. 3:9, how he can also call them "endless" in view of the fact that there was no objective in their inherent nature nor any corresponding boundary for them. The creative imagination can extend farther and farther. ἀπέραντος (from ἀ and περάω, *transeo*) *qui transire non potest, infinitus*, which can drag out and spin out endlessly. This word shows that the reference is not to the OT genealogical tables, for these do not permit it. αἴτινες, *quippe quae*, which is of such a nature that . . . This is not a simple relative but carries with it some of the reasons for the foregoing admonition. ἐκζητήσις is derived from ἐκζητέω and really means investigation, then the thing investigated, the problem, the questions of strife (Cf. 6:4; 2 Tim. 2:23; Tit. 3:9). The result is held to be ἔρις, μάχαι (Cf. preceding passages). This shows that the interpretation "strife" does not fit. οἰκονομία, as Tischendorf has it, is a better attested reading than οἰκοδομία, the Latin *aedificatio extructio*, our "edification." οἰκονομία, stewardship, a structured activity (Cf. Eph. 1:10; 3:9). The refer-

ence here is to God's arrangement for man's salvation, His accomplished salvation which is revealed in the gospel. This stems from God and this is ἐν πίστει, in faith, since it has its realization in faith and through faith on the part of man. It requires faith to be effective in the individual, not faith as a deed, but merely as the receiving organ. It is simply the childlike, simple faith which accepts God's stewardship (dispensation), and this gives man something to think about rather than these problems. μᾶλλον ἢ, "rather than," more the one than the other. As is the case so often in the NT, after the thought has been expressed, the opposite is expressed; so μᾶλλον ἢ is equated with καὶ οὐ or οὐκ (Cf. John 3:9; Acts 27:11; 2 Tim. 3:4). παρέχειν, to present or offer for treatment and the employment of others. The false teachers accordingly held forth these problems, busied themselves and their hearers with them, and neglected and set aside consideration of the needful truths which alone can save a man. This was, accordingly, an unfruitful, yes, a damnable employment of the mind. What they offered in their teaching ministry had nothing for the heart. It had no power to bring about growth in the life of faith. The servants of the Word should always be reminded that the aim of their ministry is the salvation of souls. They should be on their guard against the false intellectualism which finds its delight in spending time with things which God has not revealed.

V. 5. This verse begins to set forth the true doctrine of the law, 5-10. The apostle now turns to the positive side of his exhortations. The words of v. 5 are not a repetition of the ἵνα παραγγέλῃς of v. 3, but here Paul presents material which stands in an adversative position to v. 4. The apostle now counteracts the false teachings by the sharp light of true doctrine. In vv. 5 and 6 we are given a critique of the first stirrings of false doctrine. In v. 7 a critique is given of what follows. Paul could do no better than to present love as the goal of true doctrine. It is the warm workings of the heart over against cold intellectualism.

παραγγελία is derived from παραγγέλλω, a verb used in v. 3, meaning to charge with authority, to command. παραγγελία is therefore a charge, an exhortation, or doctrine which requires a definite ethical reaction of the heart on the part of man. It will not do, therefore, to take the apostle's word as referring to the gospel, as some exegetes have interpreted it. Bugge renders it simply with the word "proclamation," but if

the original sense of the word is to be preserved, then a proclamation involving a command will have to be understood. The context shows that this is the intention of the apostle. *τέλος* is the goal, the purpose to be attained. The purpose of the true doctrine, as it pertains to the ethical conduct of man, is love. It comprehends the Christian's entire ethical behavior toward God and the neighbor, two sides of the same matter; because it is toward the neighbor that God wants us to show our love for Him. We cannot love our neighbor with a true, unselfish love without loving God. Love is the fulfilling of the law (Cf. Rom. 13:8-10; Matt. 5:44; John 13:34,35; 1 John 3:11,23). This love is ready to endure self-sacrifice to serve others and thus stands in sharp contrast to the pride and self-righteousness which characterized the false teachers. As a true preacher of God, Timothy was to proclaim the truth in contrast to the fables and genealogies which produced disputes. The three prepositional phrases set forth what must be present if this love is to be produced and continue as a true, genuine *ἀγάπη*. *ἐκ καθαρᾶς καρδίας*, "from a pure heart." The heart is the core of one's personal life, the spiritual faculties in undivided unity. This must be the source from which this love emanates. But if this is to be genuine, then the heart must be pure, free from deception, selfishness and love of the world; for the pure in heart are the ones whom Jesus calls blessed (Matt. 5:8). The power of sin must be broken; for sin is egotism. This purity can only be the result of a previous cleansing which takes place through the regenerating and renewing power of the Spirit. He creates faith in us, and by it God purifies the heart, as Peter says (Acts 15:9). With this purity of the heart the other is necessarily connected, namely, a good conscience which the apostle places as a prerequisite for all true love. A good conscience is one that has been freed of the burdens of sin and is assured of fellowship with God (1 Pet. 3:21). Only one whose sin is forgiven can love, and only such love can be true which proceeds from a heart which has experienced the divine love and has been enkindled by it. Thus the apostle finds occasion to emphasize the good conscience and sincere faith, on the one hand, against the false teachers who could not have a good conscience and whose faith was but a hypocritical show; and, on the other hand, for the benefit of the Lord's true servants who need both parts (a good conscience and a sincere faith) if they are to carry on their work with cheerfulness, zeal and power. It is worthy of mention to point out how often the subject of a

good conscience is referred to in the pastoral letters. The servants of the word are often targets of suspicion and false accusation. But if they have a good conscience, they can go forward undaunted.

V. 6. This verse reverts to the false teachers and serves as a transition to v. 7. ὧν, "from which," returns to the previous three requisitions for love and thereby indirectly to love itself. These things were lacking in the false teachers, and this was the very reason why they turned to ματαλογία, "idle talk." ἀστοχεῖν appears only in the pastoral letters (6:21; 2 Tim. 2:18) and means to miss the mark, *a scopo sive meta aberrare*. The word controls the genitive, as verbs of affect do. It means that the false teachers had once been on the way which led to the goal but became weary and did not reach it. ἐκτρέπω is the Latin *extorqueo, devorto*; but in the passive with the medial or reflexive it has the meaning of turning oneself aside. With the exception of Heb. 12:13, this word appears only in the letters to Timothy (Cf. 1 Tim. 5:15; 6:20; 2 Tim. 4:4). Having strayed from the goal mentioned in v. 5, they have come to ματαλογία. Here we see what has taken the place of a life style in love. It is a doctrine which is ματαλογία. The abstract substantive ματαλογία appears only here. In Tit. 1:10 we have ματαλόγοι. ματαλογία presents a doctrine which has no content of truth; it is empty, lacking content of truth, both insofar as it is involved with genealogies and then also because it gives itself over to the ideology of the law. It cannot contribute anything to the growth of the Christian life. It carries on with fantasy and speculation.

V. 7. Here comes the other consequence of their false doctrine, the law ideology. θέλειν, not βούλεσθαι. They desire with might and main. It is their energetic, conscious, and thought-sanctioned will. They wish to be teachers of the law; they desire to present the law in the degenerated pharisaic way with allegorical interpretations and according to an arrangement of arbitrary commandments making room for the false asceticism. They would not cross out the gospel, but they present a gospel with the law added to it. The teacher of the law says: believe on the Lord Christ and keep the law, and you will be saved. In the view of the teacher of the law these two must work together. On the contrary, the gospel preacher says: believe on the Lord Christ and you will be saved. However, we dare not draw the conclusion that these teachers of the law were Judaizers after the same manner as the false teachers in the

Galatian congregation, of whom statements were never made such as we find in the following. No, these false teachers wanted to give the appearance of having the correct understanding of the law through their allegorical interpretations and their arrangements of human laws which were to serve asceticism. μή νοοῦντες, "neither do they understand . . ." This statement sets forth their inability to understand the subjective background of their own zeal, which is presented in the preceding. This very inability explains that their zeal—what they were carrying on with—was unclear and confusing even to themselves. They could make assertions by which they distinguished themselves for their boldness, and they could be doubly sure of them; but they did not understand their own assertions. This referred not only to their carrying on with the law and its position in the Old and New Testaments, but much more it referred to their busyness with the spirit world. We have here two rhetorical questions, the one which is introduced by a relative pronoun and the other by an interrogative pronoun = *non intelligentes nec quod dicunt, nec quid asserant* (Cf. Winer II, 25:1). ἃ λέγουσιν refers to the subjective sayings themselves, their own words and sentences, which they invented and constructed. περὶ τίνων points to the objects of their saying. These objects were imaginary. We understand that they were in a state of confusion.

V. 8. This sentence is not an antithesis to statements of the false teachers, as if they had taught that the law is not good, as if they were antinomists of the first water. The meaning of οὐδ' αὖτε δέ is plainly this: "but we, like these teachers of the law." Even though we are completely disagreed with them in their teaching of the law, we do know that the law itself is good. "We" refers to us Christians. The apostle is here thinking of the prevailing understanding of the law in the congregation. νόμος is here the part of the law which is its kernel: the decalog. This is the short summary and compendium of the law. But when the apostle is speaking of the law in this verse, it is not so much its content as its essence that he refers to. What is demanded in the law is thought of here in the sense of what God demands and commands and not in the sense of what He offers and bestows. This law is good (1) because it is given by a good God, (2) because it does not require anything but what is good, and (3) because it leads everyone who keeps it to the eternal goodness in heaven. But the statement that the law is good has an addition which determines for whom, in the sub-

jective sense, it can become good. For the individual it can become good only when it is used lawfully, νομίμως. νομίμως is the adverb derived from the adjective νόμιμος, which means rightly, *legitimus*. The meaning here then is not "as a law" but rightly, according to its conception, in accordance with its nature and divine determination. τὸς, "one," according to its immediate context, refers to the teachers of the law and not to every Christian, as the following words show. Bengel is right when he says: *Paulus hoc loco non de auditore legis, sed de doctore loquitur*. But the passage has indeed an application for every Christian.

V. 9. This passage teaches first negatively and then positively the determination and right use of the law, which is something that everyone should know who appears as a teacher of the law in the congregation. εἰδώς refers back to τὸς, the teachers in the congregation. εἰδώς designates not a simple, intellectual knowledge, but a knowledge grounded upon and united with perception, the Latin *animadverti, considerare*. οὐ κέτοια, "not made for." κέτοια is often used in profane literature in the sense of *datus, latus sum*. δούλος in its New Testament connotation refers to one who is justified through faith in Christ. He is reborn and now practices righteousness in his life, the righteousness which is a fruit and result of justifying faith. He has entered into a new spiritual life. He has received a new heart and a new spirit. His enmity against God is broken. His old will is turned. He has now received a will that agrees with the will of God and is in full harmony with it, since God's will has become his own will. He no longer stands in such relation to the law that he follows it as a slave, fearing the punishment. He follows the deeds of the law by the free impulse of the spirit. Therefore the law does not rest upon him like a compelling force. Neither does it lie upon him with a judging and condemning power. He is in Christ Jesus free of the condemnation of the law. He is no longer under the law but under grace. The law has fulfilled its purpose with him. It has brought him to a knowledge of his sins and become for him a schoolmaster to Christ. There has now come into being a thoroughgoing change in him. So long as he was under the law his will was enmity against God. He stood there as one whose will must be broken. Under the gospel and grace his natural will has been broken. He has received a new will. As God's child he desires to do God's will according to his reborn "I." Under the law, he hates God and

fears God and trembles. Under grace, he rejoices in him and can do nothing but keep the law. For this he does not need any outside incentive. He is himself a law. Thus it is with the reborn and justified. He is not under the law. He is in the law toward Christ. Therewith it is also said that he is not under the law. Also for the Christian the law performs a function. It is well to note that he is not only spirit, but also flesh, which needs to be held in abeyance, be disciplined and killed by the law. Yes, also the reborn life needs the law as a mirror; for the new man's vision will so often be obscured by the darkness of the flesh. Here there is then no support for the antinomists.

Now we learn for whom the law is intended. It is for those who live in the old relations which have not been broken. Paul points this out by giving a detailed description of those who live the natural, egotistic life. The law is to curb them, to bring them to a knowledge of sin (Rom. 3:20) and be for them a schoolmaster to Christ (Gal. 3:24). In this black list of sins, Paul restricts himself chiefly to the second table of the law. It is not easy to point out any definite order in these conceptions. And yet it is not to be denied that the first three pairs have the same relationship to the last as from the general to the specific and that the last section relates to the first as from the effect to its cause. ἀνομος, the "lawless," sometimes in the NT means without law (Rom. 2:14; 1 Cor. 9:21), but here the word points to those who refuse to acknowledge the law as a norm for life, who set themselves up above the law. ἀνυπότακτοι, the "insubordinate," those who will not submit to supremacy, who break the chains, the bonds and restraints, to be free, liberated from the jurisdiction and authority of the law. "Ungodly and sinners," those who do not ask about God and His will and do not concern themselves about it. The third pair, "unholy and profane," is a result of the other. ἀνόσιτοι, those for whom nothing is holy, those who evade all that is holy in a profane manner. βέβηλοι, infected, unclean. Now the commandments of the second table follow in order: the fourth, fifth, sixth, seventh, and eighth. "Murderers of fathers and murderers of mothers" includes all publicly known and manifest transgressors of the fourth commandment and does not refer only to those who right out kill father and mother. Manslayers are all those who commit murder in transgression of the fifth commandment.

V. 10. πόρνοι are the transgressors of the sixth commandment. ἀρσενοκοῦται are those men and women who

commit unnatural and lewd sins, the most physically and spiritually destructive of all lewd sins. ἀνδραποδισταί, "kidnappers" such as seize human beings for the purpose of selling them as slaves, a sin often reported among the Greeks. "Liars and perjurers" are transgressors of the eighth commandment, such as are guilty of sins of the tongue, that small member which can cause so many unspeakable sins when it is not ruled by the truth. Sins against the ninth and tenth commandments are not mentioned. They are not in place here, and Paul does not presume to be giving a complete catalog, not even of the coarse sins. They are too numerous; therefore he adds "and if there is any other." τὸ ἕτερον is the neuter gender. With this expression the ἀδικία comes into its full meaning. ὑγιαίνουσα διδασκαλία "sound doctrine," is a characteristic expression of the pastoral letters (Cf. 2 Tim. 4:3; Tit. 1:9; 2:1; 1 Tim. 6:3 and 2 Tim. 1:13, ὑγιαίνοντες λόγου), This is the doctrine that is sound, devoid of any unclean additions, doctrine of men, and sickly material. J. Gerhard says: *Per metaphoram quod non laborat errorum morbis*. This is the true doctrine, both according to its essence and its effects. As is the doctrine, so will its effects be. Only the doctrine that is sound can bring forth soundness. The unsound doctrine will consistently bring forth unsoundness of life. And everything that contends against the truth is sickness in doctrine. This is something that servants of the Word especially are to take note of. But, if they are to proclaim the true doctrine to others, then they themselves must be well established in it. They cannot take their studies lightly.

After Paul has presented the use of the law, showing for whom it is not made and for whom it is made, he passes on to the gospel of the free grace in Christ, which he narrates, referring to his own experience as illustrations (vv. 11-17).

V. 11. κατὰ, "according to," etc. The interpreter Leo and others have joined κατὰ to τῇ ὑγιαίνουσῃ διδασκαλίᾳ. But then one would expect the article repeated before κατὰ, and, besides, the addition to κατὰ would be superfluous and practically tautological. Others have joined the prepositional phrase to ἀντίκειται. This would be grammatically possible, but ἀντίκειται already has its determination in ὑγιαίνουσῃ διδασκαλίᾳ. The correct interpretation manifestly is to combine it with the thought expressed in vv. 9 and 10, as M. Flacius and other more recent interpreters have done. What the apostle has said there regarding the law, he now

confirms by referring to his gospel, namely, the gospel which was entrusted to him and which he proclaims according to the commission of the Lord (Rom. 2:16). He is consequently not engaged in loose talk. And this gospel which teaches that the law is not set for the justified insofar as he is righteous, this is gospel about God's glory. Our translation has "glorious gospel." Thus also Luther: "*herrlichen Evangelium*." Then the genitive τῆς δόξης must be explained as a strengthened adjective = κατὰ εὐαγγέλιον ἔνδοξον. Others have referred the genitive to God, regarding the substantive as a strengthened adjective: the blessed and glorious God. But this is impossible. The apostle would then have used an adjective, and the same would surely be true also if attached to εὐαγγέλιον. If Paul had wanted to emphasize a property of the gospel, he surely would have expressed himself differently. No, the genitive manifestly has its own meaning. The gospel is the gospel of God's glory and this either as having its roots in God's glory - gen. obj. - which surely is the correct interpretation. God's glory is here presented as that which forms the content of the gospel (Cf. 2 Cor. 4:4). This glory is more closely defined as the glory revealed to the world in Christ, the glory whereof John says: "We beheld His glory, the glory as of the only begotten of the Father" (John 1:14). This includes the fact that the gospel is not just a story about God's glory but that it is also an instrument to make us partakers of it. God's being is further defined as μακάριος, "blessed," a word which is used only here and in 6:15 about God. Both words are surely chosen with the false teachers in mind. The apostle wishes to show the great value of the gospel in opposition to the vain speeches of the false teachers. It is the gospel concerning His glory, which is salvation. But then this gospel must also effect salvation. How unwise, how foolish to desert this gospel, which is of such a nature, and turn to fables! The word μακάριος, as Meyer points out, shuts out any division in the being of God. It emphasizes this in opposition to teaching of eons and emanations which constructed a division in the godhead. ὃ ἐπιστεύθην ἐγώ—this expression is often used by Paul and in the New Testament only by him (Cf. Rom 3:2; Gal. 2:7; 1 Cor. 9:17; 1 Thess. 2:4; Tit. 1:3). The literal translation would be "which I am entrusted" (Cf. Winer II, 32:5. Andov. Edition, p. 229).

Vv. 12-17 contain the apostle's prayer of thanksgiving and expression of wonder over the fact that he had received mercy.

The thanksgiving is so worded that Paul, through the wonder of grace which he has experienced, sets forth the glory of the gospel in contrast to the false teaching which, on the one hand, was a speculation of fantasy and, on the other hand, constituted a watered down and degenerate legal force in the interest of asceticism. It could not teach how a poor sinner who had transgressed the law could find peace with God. Therefore Paul could not yield in this matter. To teach otherwise than he had taught would be to deny his most blessed experience and to thrust aside everything that made him happy. He knew what the gospel had brought to him, namely, the forgiveness of sins and a peace which passes all understanding. The connection is therefore very plain and natural, even though the first impression of it may seem a bit far fetched, and even though both Schleiermacher and de Wette maintain that here the pseudo-apostle has not been able to follow the thread of thought.

V. 12. χάρις ἔχω. This expression, "I thank," is found only in Luke 17:9, Heb. 12:28, 2 Tim. 1:3, and here. The usual expression used by Paul is εὐχαριστῶ. But what is it that he is giving thanks for? Yes, he is thanking Jesus for having given him strength to accomplish the mission to which he had been called. τῷ ἐνδυναμώσαντί με, "who has enabled me." The word ἐνδυναμῶ is found one time in Acts (7:22) and once in Hebrews (11:34); otherwise only in the pastoral letters. Jesus made me strong; He gave me power, namely, to perform the service of the gospel which He entrusted to me. The entire connection shows that this is the sense. I was weak, but He did away with the weakness by the gospel. No one can perform the work of the gospel ministry by his own natural strength. For this one needs the power which must come from the Lord and must be requested of Him. Let the servant of the Word bear this in mind! ὅτι πιστόν με ἠγήσατο, "He counted me faithful." This sentence gives the reason for giving thanks. ἠγέομαι means, like the corresponding Latin *duco*, not only to convey, lead and conduct, but also to regard, to esteem = *aestimare*. Thus it is used here. And that which Jesus regarded him to be, πίστος, faithful, does not point to any natural faithfulness of character, for that is contrary to the whole context, but it points to the attribute which is required of those whom God places into the position of stewardship (Cf. 1 Cor. 4:2; 7:25). Jesus had confidence in him that he would be faithful. But his faithfulness is to be regarded as a part of the strengthening mentioned before. This was not an immanent

attribute with Paul. Neither is this something which the minister can give himself. God must bestow it, and the glorious thing is this that He does not require more than He Himself gives. Estius correctly says: *Deus neminem judicat fidelium, quem non faciat* (Cf. 1 Cor. 7:25). Jesus foresaw the thorough change, which the power of grace would effect in Paul. He foresaw what He Himself would give; He looked toward His own grace and its effect. θέμενος εἰς διακονίαν is translated "putting me into the ministry." τιθέναι τινα εἰς τι is meanwhile the Latin *aliquem alicui rei destinare* (Cf. 1 Pet. 2:8; Acts 13:47; 1 Thess. 5:9). With εἰς διακονίαν it is as Grimm says: *aliquem ad ministerium destinare*. Here the reference is not really to the installation into the office but to the choice and decision.

V. 13. The apostle has in the foregoing expressed his thanks to Jesus and named the reason he had for doing so. The reason was that he had been considered faithful and therefore was chosen for the office. But this grace became so much greater and came forth so much clearer when he thought of his earlier condition, which is now described. τὸ πρότερον is the preferred reading in the best manuscripts. Some read τόν, but this must be clerical error (Cf. Madvig Syntaks 14 b. Anm. 2). πρότερον has become a substantive with an adverbial use and is placed into the accusative with ὄντα, which is directed by θέμενος. τὸ πρότερον is translated "formerly." Here the thought is carried back to the dark period in the apostle's life. βλάσφημος (Cf. Acts 26:11) usually refers to scoffing against God. δλώκτης (Gal. 1:13) is a word that does not appear in profane literature and is not found in any other place in the New Testament. But the meaning is understood from its derivatives. It means persecutor. ὕβριστής has the connotation of arrogance as it comes to light in unrighteous dealing. It denotes a man of violence, a malefactor. This is the case of a conduct that reaches a climax. Not only in word but also in deed and with a presumptuous spirit, he raged against the Christians, against Christendom, and thereby against Christ Himself; for whatever one does against a believer in Jesus, that he does against Christ Himself. It is in His members that Jesus is scoffed at, mocked and persecuted (Cf. Acts 9:4; 22:4,7). Here the apostle's humility is revealed. But over against this painful acknowledgment of sin is placed grace, which emerges in full splendor as it is pictured upon a dark background. All was forgiven him, though he had so deeply offended against God.

But it was grace which rescued him, and it was grace alone that could do it. The law could not accomplish such a great work. "But I obtained mercy." ἐλεέω in the active, *miserior, gratiam facio*: in the passive, *misericiordiam experior*, experience mercy, mercy through the forgiveness of sins. ὅτι ἀγνοῶν, "for I did it in ignorance." This is not intended as an excuse on the part of the apostle. This is apparent both from the fact that he pleads for the mercy of God and adds the words "in unbelief." Hereby is indicated a wonder that such a great sinner could be received in grace. The basis for such an act of grace is found alone in the compassion of God. As great a sinner as he was, he had not with open eyes resisted the truth. He did it in ignorance. He did it with the thought that he was serving God. He says in Acts 26:9: "I myself thought I must do many things contrary to the name of Jesus of Nazareth." He was one of those who believed he was offering God a service by killing the disciples of Jesus (John 16:2). But his ignorance was not undeserved; for the reason lay in his unbelief. Nevertheless, there was a great difference between his ignorance and that of the rulers of the people of Israel (Acts 3:17). Their ignorance was completely due to their own fault. Their conduct was the outcome of a conscious enmity of the heart. Paul didn't know any better. In his case it was indeed a serious blind and culpable, though well-meant, zeal for God's cause. The stress here falls on the word "ignorantly." He had not committed the sin against the Holy Ghost. That also showed itself in this that as soon as it was known to him that the Jesus, whom he had persecuted, was truly the very Messiah, God's only-begotten Son, then he worshiped Him as his Lord.

V. 14. This verse is joined to the foregoing by the particle of contrast, δέ, "but." Some interpreters take it to be in contrast to "but I obtained mercy . . ." in this way: "Yes, I have not only obtained mercy, but . . ." This view of the thought process is not correct. It is faith and love which forms the contrast to the unbelief of 13b and the hatred of 13a, and it is the greatness of Christ's grace that is the cause of this contrast. ὑπερπλεονάζειν appears only here as a compound word, otherwise only simplex. But Paul often uses similar composites (Cf. 2 Thess. 1:3; Eph. 3:20; 2 Cor. 11:5; Rom. 5:20). πλεονάζειν means to be plentiful above the determined goal. With ὑπέρ the word means to be exceedingly abundant so that one thing exceeds another. ὑπέρ in such a connection is to be taken not in comparative but in a superlative sense (Cf. Rom.

5:20). The sin of the apostle was surely great, but grace came as a flood far above sin's highest mountain top. μετά, "with," presents faith and love as the companions of grace. When grace became a reality in the apostle's heart, it brought along faith and love. They remained there, namely, subjective faith and subjective love, not Jesus' love to us, but Jesus' love in us. τῆς modifies both faith and love. ἐν, "in," stresses the fact that faith and love rest in Christ and are submerged in Him. Self-evidently, one cannot have such faith and love without being in fellowship with Him. What a thorough change has been effected in Paul! Paul had been without Christ to the degree that he raged against Him with his might. Now he has become partaker of grace, and this has worked faith in him instead of unbelief, love instead of hatred. Thus he can proclaim the fact that he has experienced the saving power of the gospel. Therefore he can now speak with the surety of experience concerning this gospel. He can now testify of the gospel. One cannot testify of that which one has not experienced. One can speak of it but not serve as a witness of it.

V. 15. M. Flacius presents the connection between this verse and the foregoing thus: *ab hypothesis suae liberationis ad thesis ascendit docens cur Christus in mundum venit et quondam verum sit ejus officium*. From what he himself has experienced, the apostle educes the general truth which is the gospel's great and chief content and from which thousands have drawn comfort together with Paul. πιστός ὁ λόγος is a formula which is found in a number of instances in the pastoral letters but not elsewhere (Cf. 1 Tim. 3:1; 4:9; 2 Tim. 2:11; Tit. 3:8). We have two instances in Revelation where the following formula is found: οὗτοι οἱ λόγοι πιστοὶ καὶ ἀληθινοὶ εἰσιν (Cf. Rev. 21:5; 22:6). It is an affirmative formula and can refer either to the foregoing or the following context. Here it refers to the following statement which is introduced by ὅτι, "that." This is the great truth which is so faithful and reliable that one should under no circumstances doubt it. But it is not only reliable, but it is also worthy of all acceptance. ἀποδοχή (from ἀποδέχομαι), reception, acceptance, appropriation. This is strengthened by πᾶς, "all." All that comes under the category of acceptance applies here. One must, so to say, grasp it with both hands. It is worthy of this because of what now follows (ἄξιος). It is so true and so joyful. But the false teachers did not give it such a reception. They busied themselves with other things. "Christ Jesus came

into the world." In this "came," ἦλθεν, we have a proof of the pre-existence of the Son. He existed before He came. He was also in the world according to His deity; He came into the world, was born into the world as man. From His presence with the Father He came. "World," κόσμος, is explained by Gerhard as mankind. This is often called world in Scripture, and Jesus did indeed come into it. But here "world" means the physical world. And the infinitive, ἀμαρτωλοῦς σῶσαι, "to save sinners," tells us for what purpose He came into the world. The objective salvation took place through the redemption on Golgotha. The subjective realization takes place through regeneration, justification and glorification. Through regeneration the power of sin in the heart is broken; through justification we are freed from the guilt and punishment of sin. Through glorification, to which sanctification opens the door, we become completely free from sin. And all is in the power of grace which is proclaimed in the gospel. ὧν πρῶτος. . . , "of whom I am chief." There are those who have tried in various ways to weaken this confession of the apostle. One interpreter, Flatt, maintains that, since the article is missing, it should read "one of the chief-." Wegscheider does not want to refer ὧν to ἀμαρτωλοῦς, but to an inferred σωζομένων which he derives from σῶσαι. Bugge renders πρῶτος "the first." Thus the word could be translated if one does not understand the first in point of time but of degree, having in mind the picture of a row of sinners, in which Paul stands as No. 1. Then the meaning would be "the chief." Stochius says quite correctly: "πρῶτος, *primus non ratione temporis, sed ratione enormitatis peccati.*" It is a sign of all true confessions of sin that one stands there as being so black in his own eyes that he cannot imagine anyone being so black. In repentance one has only to take a look into his own heart to see what one cannot see in another.

V. 16. ἀλλά, "but," stresses the contrast between vv. 15b and 16 thus: Truly, I am the chief, but . . . It may indeed seem strange that such a great sinner as I am received grace, but it occurred not for my sake only. God had also others in mind. διὰ τοῦτο, "for this reason." This mode of expression is chosen in order that the following ἵνα may receive greater emphasis. ἵνα, "that," gives the purpose for which Christ saved Paul. ἐν ἐμοί, "upon me," has the chief emphasis, and it is for this reason that the prepositional phrase is given such a prominent position in the sentence. ἐν is not the Latin *per*,

but our "upon" (the German "an") and introduces the *substrata* upon which something is built. πρῶτῳ is translated "zuerst" by Huther, accordingly the first in time, because the entire fullness of Christ's long-suffering had not been revealed upon other converts as upon him, because they had not shown such fixed enmity against Christ. Bugge agrees with this interpretation. The meaning, then, becomes this that the complete fullness of His patience had not been shown by Christ to anyone before Paul, because no one had been such a great sinner as he. Christ had indeed shown patience to others, but they needed only a smaller portion of it. Paul was the first one to empty the whole fountain of Christ's patience. He was such a great sinner that he had need, so to speak, of all the patience available. This interpretation seems, however, to be somewhat unnatural, and neither text nor context favor taking the word πρῶτος in a different sense in v. 16 than in v. 15. τὴν πᾶσαν, or as Tischendorf has it, ἅπασαν. Notice the article. In the singular, the noun to which πᾶς is joined has the article when the adjective πᾶς designates the totality of the designated unity and must be translated "all, whole," e.g., πᾶσα ἡ πόλις, πᾶσα ἡ χάρις. On the other hand, when πᾶς designates one or another object from the midst of many with the translation "each," then our article is missing, e.g., πᾶς ἄνθρωπος, πᾶσα πόλις, each man, each city. πρὸς, "to" (NKJV 'as'), is dependent on the foregoing purpose clause; that it should be an example. ὑποτύπωσις is often interpreted "model" (NKJV 'pattern'). The proper meaning is sketch, an outline, *adumbratio, deliniatio*, then simply a picture and also an example. What is it, then, that should be a picture? It is this that Paul was shown all long-suffering. It was to be a comforting, irresistible, capturing picture. It was to show what would be experienced by those who would join Paul on the same route with him. And the great day of reckoning will show how many found it to be an irresistible picture, how many have been comforted by it in affliction, how many have been won for the truth by contemplating it. τῶν μελλόντων is a loose objective genitive. μελλόντων does not report the simple future but points to the divine resolution regarding them without in any way involving a *gratia irresistibilis*. πιστεύειν ἐπί is not a frequently used construction. In the New Testament it appears only here and in Rom. 9:33; 10:11; 1 Pet. 2:6. It presents Christ not only as the object of faith but as its basis which is the *solide fundamentum* upon which faith is built

and upon which it depends. εἰς ζωὴν αἰώνιον, "unto (NKJV 'for') everlasting life." This statement belongs to πιστεύειν and εἰς gives the objective consequence or result: to believe in Christ with the result that one becomes an active partaker of life everlasting.

V. 17. The miracle of grace which Paul himself has experienced, and which he knows will be experienced by everyone who believes, causes him to break forth with a doxology which is the content of this verse. He was moved to speak these words of praise by the message of the gospel which had been entrusted to him. He has now, in a convincing manner, insured the truth that the gospel is a gospel of the glory of the blessed God. Thus he concludes in the same way that he began. He started with thanksgiving and closes with praise.

τῷ δὲ βασιλεῦ τῶν αἰώνων has been translated "the king eternal." Translators have in part maintained that this translation cannot be defended. This mode of expression is not found in any other part of the New Testament, and this poses somewhat of a difficulty. In Tob. 13:10 we have the expression, "the king of eternity," in Sir. 36:17, "the eternal God," in reality, "the God of eternity," ὁ θεὸς τῶν αἰώνων, and in Ps. 145:13, "a kingdom in all eternity," מַלְכוּתוֹ לְעוֹלָם וָעֶד (NKJV 'Your kingdom is an everlasting kingdom.'). which the LXX has translated βασιλεία πάντων τῶν αἰώνων. What does αἰών mean? That is the question. There is no certainty about the derivation. Some interpreters derive the word from ἔτος, year; others from ἄημι, *sperare, flare*. According to this derivation, it would mean that which effects life, *vitae vis*. Aristotle derives it from the poetic αἰέν (ἀεὶ), *semper, perpetuus*. Thus also Curtius. This derivation must be the correct one. Accordingly, αἰών would mean eternity. *In pluralis* eternity would be considered an unending series of time periods. "Eternities' king" would then mean a king whose dignity would have no end (Cf. Luke 1:33), who therefore could always have mercy upon sinners and care for them in all things. There is no place here for the later gnostic eons, for even though the false teachers used the same expression, which cannot be proved, the apostle would never call Jesus the king of the gnostic eons. That the apostle could not here be thinking of the gnostic eons is shown also both by the foregoing εἰς ζωὴν αἰώνιον and the following εἰς τοὺς αἰῶνες τῶν αἰώνων. But Paul further describes this king as "immortal, invisible, to God who alone is wise." ἀφθαρτος sets God forth



cerning you. The object belongs to παρατίθεμαι and κατά provides the conformity. ἐπί σέ must be combined with προφητείας: they tend toward you, they concern you, they point to you. προφητεία does not here mean doctrine, admonition, hope, testimony, nor foreboding, but prophecy in its proper sense, prediction. The text does not tell us the time or the occasion when these predictions were made. His birth, his baptism, his ordination have been mentioned. If we will compare the present reference with 4:14 and 2 Tim. 1:6, we will opt for the last, namely, ordination. From these passages we learn that a gift of grace was communicated to Timothy with the laying on of hands by Paul and the Ephesian presbyters. It was then that the prophetic words concerning Timothy's future activity were heard. The gift of grace was the gift to carry out the office which was entrusted to him. These prophetic expressions primarily referred to the work of the ministry, namely, that he was to be a faithful teacher and contender in controversy. Paul is reminding him of this prophecy. He is to fulfill that which was spoken of him. This is added as an encouragement to follow upon the admonition. ἐν αὐταῖς, namely προφητείας. ἐν, "in" (NKJV 'by'), is often used in connection with an object by which a spiritual power is active, i.e., by the expression μάθετε ἐν ἡμῖν, learn by us; ἐν τούτῳ γινώσκομεν, by this we know. But ἐν is used also in connection with the idea of norm, standard by which a thing is judged (Cf. the Hebrew פָּ), i.e., Matt. 7:2: ἐν ᾧ γὰρ κρίματι κρίνετε κριθήσεσθε. Some have chosen the latter interpretation of ἐν, but the correct one must be the first mentioned, namely, living in them, armed with them as a warrior with his weapons. Gerhard says: *secundum eas ac velut in virtute earum*. στρατεία is the strife in which you are involved. Here the reference is not to the strife of the individual Christian but the strife encountered in the ministry. This is a standing and perpetual strife against evil and in defense of the truth. This is a strife involving attack and defense. This battle, this strife, is called "good" by the apostle, beneficial, because it concerns a good cause and has a good purpose. The goal is God's honor and the salvation of souls. How important this is for the Lord's servant! Many simple and weak Christians have drifted away from Christendom and from Christ because their shepherd ceased to fight the good fight and, by a false seeking after peace, permitted himself to be overcome and vanquished by the devil, the world, and the flesh. A great

responsibility rests on us all!

V. 19. In the preceding verse Paul has spoken of the warfare which the Lord's servants have to wage. He now sets forth the personal attitude required of those who would carry on this strife victoriously. The fitness for a minister's battle against the devil and his cohorts is associated with the attitude of his heart toward God. Paul lets it be known in this connection what he wishes to accomplish in others. He must have faith and a good conscience. He who does not have these cannot be a true Christian, nor indeed a good and faithful servant of the Lord. But faith in Christ can only then be preserved when one holds fast to the gospel of grace. Faith is the shield with which one is able to quench the fiery darts of the wicked one (Eph. 6:16). Faith holds Christ in the foreground in the strife and, therefore, one is assured of victory. The assurance of the gracious forgiveness of all our sins for Christ's sake provides us with a good conscience. In v. 5 a good conscience is named as a necessary requisite for love and here as a requisite for good warfare. Without a good conscience we cannot have the right fearlessness and joy in the warfare which we are to wage in the office. But this good conscience is a sensitive thing with which we cannot toy. It can be preserved only by a daily crucifying of the flesh. This is also important in the life of the individual Christian so that it can be said with J. Lange, "What the eye is to the head and the heart to the body, this the conscience is to faith and the whole Christendom." ἔχειν means to have, to preserve, as a contrast to the act of throwing away, denying. In context the word has the meaning of holding fast to. ἧν, "which," goes back to ἀγαθὴν συνείδησιν, "good conscience." τινές, "some," are the false teachers. For them the good conscience was basically something difficult. With a good conscience they could not sail freely on the grimy waters of error. It was important for them to have a "robust conscience." ἀπωθέω is the Latin *detrudo, depello, rejiceo*, and points to a "*geflissentlicher thun*." They threw it overboard as something which was an inconvenience. Now comes the consequence of such behavior. They suffered shipwreck concerning the faith. The apostle led into this figurative way of speaking by the foregoing. ναυαγεῖν is found in 2 Cor. 11:25 in the proper sense, but here we have it in a figurative sense. περὶ with the accusative—*quod attinet ad*—in regard to—is found thus in the New Testament only in the pastoral letters (Cf. 1 Tim. 6:4,21; 2 Tim. 2:18; 3:8; Tit. 2:7). πίστις, faith, is here the summary for

the whole of the Christian state. They lost it as the result of casting away the good conscience.

V. 20. As examples, two men are now mentioned, who must have occupied leading positions among the false teachers. Hymenæus is mentioned also in 2 Tim. 2:17, where one of his soul-destroying errors is mentioned, namely, the denial of the resurrection of the dead. Some have identified Alexander with Alexander, the coppersmith, who is mentioned in 2 Tim. 4:14. But this is probably not the same person. The Alexander mentioned in 2 Tim. 4:14 seems to have been in Rome during Paul's trial, while Alexander mentioned here must have been one of the false teachers in Asia Minor. If it is the same man, he must have journeyed to Rome to testify against Paul. Some have also thought that this Alexander is the same person mentioned in Acts 19:33, but this is even less likely. "Whom I delivered to Satan": This is the expression used for excommunication (Cf. 1 Cor. 5:5). Paul had been active in seeing to it that they were excommunicated from the congregation into the kingdom ruled by Satan. Therefore the ban is the act of delivering such an one to him. "That they may learn not to blaspheme," gives the purpose of the discipline and also the reason for the removal. It shows how far adrift men have gone, who suffered shipwreck of the faith. In connection with this blasphemy one must think also of their false doctrine. This was a blasphemy against the Spirit of Truth.

(To be continued)

## A Brief History of the NCLC

(A Story of Human Failure and God's Mercy)

David Koenig

- Initial Contact** In the early 1970s Oscar Erpenstein of St. Stephen of San Francisco came into contact with certain Nigerian students schooling in the USA. He showed them the truth from God's Word. When they returned to Nigeria, contact did not stop with these students of the Word. Oscar continued to correspond with them and their friends in Nigeria on the basic teachings of Christianity. From this correspondence a request came from Nigeria to come over and teach us.
- January 1974** In answer to this request, which was forwarded to the CLC Board of Missions, a visitation team of Pastors C. Thurow and N. Reim traveled to Nigeria and visited the churches and individuals who voiced interest in the CLC through Oscar. It was determined by this visitation that here was a mission field in which we should work. Very near the outset of our relationship with these churches they numbered around 2500 souls in 44 congregations. It appeared that there was much work to do to train these people in the pure Word.
- April 1974** Pastor Essien and several stations he served addressed a letter to the CLC inquiring of affiliation. Pastor Essien had been trained at the old Synodical Conference school at Obot Idim. It seemed this would be a real doctrinal boost to the group now calling itself the Nigerian Church of the Lutheran Confession. None of the preachers or pastors who now made up the NCLC was trained Lutheran, and only one congregation had been Lutheran previously (Synodical Conference).
- Late 1974** Patrick Udo with his wife and child arrived in the USA to begin his studies at Immanuel Lutheran College to prepare for the ministry. He had been chosen by the visitation team to come to the USA for training. At this time also it appeared difficult to get a missionary into Nigeria from our CLC, although investigation began as to the possibility.
- September 1977** The NCLC had applied for a government registration number. This was a prerequisite to eventually apply for overseas missionaries. After much work and time on the part of NCLC members the church was incorporated and registered with the Federal Government.
- March 1980** Recognizing that correspondence was not doing the job of keeping in touch with our sister church, a visitation team of Pastors E. Albrecht and P. F. Nolting visited the churches and held discussions with the leaders. The number of congregations had declined to 27. There were serious internal problems in the church. After assessing the report, the convention of the CLC that year reaffirmed its desire to continue the work there and to have a missionary on the scene. The visitation team stressed the importance of establishing a school for the preachers with two of our men staffing it. If this were not done, there could be little hope of an orthodox church there in fellowship with us.
- January 1984** The situation within the church was not improving due to several factors, one of which was that no resident missionary was present. A visitation team of Pastors N. Reim and D. Koenig visited the remaining congregations and held discussions with the leaders. A split within the NCLC was manifest, both before and after the visitation. (This finally culminated in a separation between the two groups after the resident missionary arrived.) The convention of that year, as always, affirmed the importance of a missionary. The CLC Board of Missions deemed that the India mission field in Andhra Pradesh state was a better field to enter and a missionary was to be called there. He would make periodic trips to Nigeria.
- January 1985** Calling of a missionary to India began. As developments proceeded that year, Pastor D. Koenig accepted the call. When it appeared that we would not be able to get the missionary into India, the Board of Missions decided to send the missionary to Nigeria instead.
- September 1986** The CLC's first resident missionary arrived in Nigeria to take up the work. Pastor D. Koenig, his wife, and five children located at Efa Anyam, Etinan, Cross River State. The congregations and preaching stations numbering 12 were visited. Meeting after meeting was held concerning the split. In early 1987 the Ibeno group clearly were not with the NCLC anymore. Meetings were held with P. Udo to determine his sincerity in serving in the NCLC.
- January 1987** Classes at the Lutheran Bible Institute began. This school was set up to train pastors for the ministry in the NCLC. Pastors Essien and Koenig taught with the help of Mr. P. Udo. It was to have one year of preparatory studies followed by a three-year course of a modified seminary program. Of the 12 students who began, eight completed the year's studies and were passed into the three-year program. During this year, two new preaching stations were started. Students went to serve these as well as the other stations on week-ends.

- Easter 1987** It was determined that P. Udo was sincere in his desire to serve the Lord in the NCLC ministry. The NCLC Board authorized his ordination, which took place at Nya.
- January 1988** The Bible Institute began its second year of operation with three students in the first year (One completed the course and was passed into the next year.) and with eight students in the second year. During this year two new preaching stations were started.
- December 1988** In February of this year the government notified the Institute that it must be approved by said state government. In December the state government gave notice of its approval.
- January 1989** Ever since the arrival of the resident missionary the work with the government was going on to obtain a church missionary quota number. Without this number, no foreign missionary could work with the NCLC. The missionary could be required to leave Nigeria at any time. Finally, all necessary papers were completed and forwarded to the Federal Capitol at Abuja. Now we await the government's assigning of the number. We await this with prayer. Once the number is given, then the missionary may apply for residency. It is then also that work on a second missionary may be begun in ear nest.
- June 1989** The two evangelists who have served with Pastor Essien for 14 years and completed part of the Institute program will be ordained.
- ????** Outreach to the Muslim north and the large cities.
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## P A I D E I A

### From a Pastor's and Professor's Notebook

Roland A. Gurgel

VI

Joel

The Lord made use of the individual gifts and styles of the many writers of the books of the Bible. Truly, the words and the very forms of the words were God-inspired, but that important and essential scriptural truth does not change the fact that each book reflects the literary style of the men whom God chose to set down His God-given words. It does not take a great deal of observation to become aware of the difference in literary style between Peter's letters and those of Paul, or between Matthew's gospel and that of Luke or of John. Even in translation that difference is very apparent.

We mention this fact, which is well known to pastors and students of the Bible, in connection with a series of articles on the book of Joel, since his book demonstrates a delightful bit of classical writing. It is both interesting and instructive to see how he takes a point and develops it to completeness and then presents the counterpoint in reverse order to a grand fullness.

As pastors and teachers—in our sermon work, devotional studies, papers, etc—we might well benefit from a study of Joel's style, his way of presenting God's inspired words and truths. It is so easy to fall into the habit of offering God's marvelous thoughts to the hearts of our people, forgetting that they must pass through the ears and mind on the way to the heart. Certainly, content is all important; certainly it is the Holy Spirit that convinces the heart of the truth of God's Word, but content is offered through words that must raise the ears to hear, and the mind must grasp what is being said. Ears and mind catch style—becoming indifferent to it either because word is piled on endless word that goes nowhere and offers nothing; or simply repeats one thought ad infinitum and always in the same monotonous way. (Many years ago a parishioner remarked regarding a pastor's sermons that he listened to the first sentence and slept through to the last, because nothing new was offered in between those two sentences.) Ears and mind catch style—very much caught up by the imaginative, challenging, instructive, illuminating, insightful, etc.

One does not go to sleep in Joel's book of prophecy; for, in presenting God's inspired words, he reaches out in such a way that ears (and eyes) must be raised, the mind becomes involved, and the heart penetrated.

Joel speaks of the Lord's army (2:11a)—an army that He had summoned to chastise His people. As in the book of Obadiah He had spoken of "His day" upon Edom, so in Joel He speaks of "the day of the Lord" being on hand for Judah (1:15; 2:1,2). In Obadiah that day of the Lord, as far as its temporal aspect was concerned, was to be accomplished by a foreign nation moving in and overrunning the land of Edom. (You may well remember from a previous article the way in which the Lord rendered Edom helpless.) The army which the Lord uses to overrun Judah is quite different in nature. He

uses no army of men on this occasion but an army of locusts. Read verses 2 through 11 of chapter 2 to catch a well-developed and imaginative picture of this army of God.

Those who have lived through an infestation of locusts may well appreciate the scene Joel presents here. An army awesome in its appearance, an army terrifying in its battle cry, an army orderly in its approach, an army blanketing the sky with its numbers, an army devastating in its attack, an army coming to "a land as the garden of Eden" and leaving it as a desolate wilderness"—such is this army of the Lord, the army that hears and obeys the voice of the Lord.

The Lord speaks and the fish obey, the clouds hear, the sun stands still, the earth opens, and locusts march. God still speaks to "His armies," and they still listen. He still uses the locust and its kind to bring "His day," His day of warning. "Sit up and take notice" is the message such a day of the Lord brings; "sit up and take notice" before the temporal day of the Lord turns into a final, eternal day of destruction. The people of Joel's day did sit up and take notice—not just a few—but, when you turn to the opening chapter of his prophecy, you become aware of how well he pictures the wide-spread consciousness of "the day of the Lord" brought about by "God's army." He does not leave the results of the battle hanging way out yonder somewhere, affecting and applying to some unknown few, but brings it home in a marvelous way to each in his own position and station in life.

In chapter 1 Joel takes us into the company of the old men, the drunkards, the priests, the farmers, even the land and the cattle, and lets us see the reaction of each in relation to "the day of the Lord."

The old men (1:2-4) are relaters of the events of their day. You haven't seen anything that will compare with what "we" have lived through. There has been no depression like the one of the '30s. Just ask your parents or grandparents! Old men enjoy sitting on the park benches, or on the benches in the malls, or on the bar stools, or wherever old men gather to talk—to sit and compare notes on what they have lived through. So the old men of Joel's day are invited to speak to their children and grandchildren of the unmatched destruction wreaked by God's army of locusts. "Hath this been in your days, or even in the days of your fathers?"

To the words of the old men are added the cries of despair from the lips of the drunkards, the priests, the farmers (husbandmen). God's army has destroyed the vineyards—so, no new wine; destroyed also the wheat and barley—so, no meat or drink offering for the priests to offer; destroyed the crops—so, left the farmers bereft of the joy of watching crops mature and without income for the year. God's army had reached into every segment of society and made itself felt by all. That was God's intention (1:5-12).

Not only man felt the result of that army but the land and animals as well. God had created the world to serve man. When sin entered in, that harmonious relationship was disturbed. The creature world and the inanimate things of nature found themselves under a curse (Cf. Rom. 8:20-22). So in Joel's day the earth does not nourish the seed planted within it—the seed is rotten under the clods. The flocks and herds stand perplexed—yesterday green pastures—today desert and desolation (1:17-20). They were not serving the purpose for which they were created.

Why this day of the Lord? God does not rejoice in making man miserable, in cutting off joy and gladness from the house of our God (1:16). It is His way of getting attention, to open eyes, to raise questions, to make people stop and think. Already in chapter 1, we see the army of the Lord bringing about a desired result, leading to that which becomes full-blown in much of chapter 2. Hear the call of the Lord through the prophet in 1:14 and 19. "Sanctify ye a fast, call a solemn assembly, gather the elders, and all the inhabitants of the land into the house of the Lord your God, and cry unto the Lord." "O Lord, to thee will I cry: for the fire hath devoured the pastures of the wilderness, and the flame hath burned all the trees of the field."

"O Lord, to thee will I cry." What is involved in this crying to the Lord Joel develops in detail in chapter 2—develops in a most interesting and challenging way. More of that in the article to follow.

(To be continued)

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Opening Devotion – CLC Teachers' Conference \*  
Paul Fleischer

\* Delivered at Gethsemane Congregation, Spokane, WA, August 8, 1987.— Editor. )

Now you, if you call yourself a Jew; if you rely on the law and brag about your relationship to God; if you know his will and approve of what is superior because you are instructed by the law; if you are convinced that you are a guide for the blind, a light for those who are in the dark, an instructor of the foolish, a teacher of infants, because you have in the law the embodiment of knowledge and truth—you, then, who teach others, do you not teach yourself? (Romans 2:17-21a, NIV)

In Christ Jesus, our Savior, the embodiment of wisdom, true knowledge, and of truth itself, dear brothers and sisters in Christ:

In the process of selecting a text for an opening devotion for a teachers' conference, these rather sobering words of the apostle came to mind: "You, then, who teach others, do you not teach yourself?"

On the surface of it, the answer is "Yes, we do." One of the purposes, after all, that we pastors and teachers have our annual conferences is for the very reason that we recognize the need to teach ourselves. Nothing would be more inconsistent with our respective callings, and nothing would be more vain than attempting to teach others without teaching ourselves. Only what a teacher has really mastered and made his or her own can he or she communicate to others. And if this is true as a general rule of all the teaching going on in the world, it is surely true in the field of CHRISTIAN education. Let us look, then, at the context of this sobering text for some lessons it might include for us.

The words are found in one of the opening chapters of Paul's letter to the Romans. He begins by extolling the gospel of Christ as the power of God to salvation to everyone that believeth. This gospel is the revealed knowledge of God without which no sinner can be saved. This gospel is God's own supplement to the natural knowledge of Himself which He has revealed in the "invisible things" in connection with the creation of the world. While God's power and Godhead are clearly evident in His creation, self-professed wise men of this world "become fools" by changing the glory of the incorruptible God into a glory accorded to self-images and animal images. The resultant worship and service done to creatures rather than the Creator has the predictable result of gross immorality. Casting God out of their knowledge, they take pleasure in all forms of self-indulgence, as the apostle details it at the close of chapter one.

But does this mean that self-worshipping sinners are "lawless"? Not necessarily! Consistent with another aspect of the fallen nature, a large share of humanity, exemplified by "the Jew," lays claim to a superior knowledge of God and His law. So, while some reject any divine standards of right and wrong outright, others proceed in the opposite direction, bragging of their relationship to God—and thus in their own way nullify the intent of God's gospel in Christ Jesus. Instead of recognizing that the goodness of God, His love and grace and long-suffering, is intended to lead them to repentance, they become merciless judges of other sinners.

Now it is particularly to this latter group that the apostle speaks the words of the text. He has a word for teachers (and as he goes on, for preachers, too, yes)—but for teachers: who know God's will, and approve of it; who are convinced that they have guidance for the spiritually blind and instruction for the spiritually foolish; who are teachers of little children—and all of this is a source of pride to them. It is to such that St. Paul addresses the searching question as to whether, while teaching others, they are intent on teaching themselves as well!

There are those who would contend that what is being said in this text has its place ONLY for a place like this, for a setting in which religious and Christian educators are gathered for introspection and godly advancement of their profession. And for sure, it is aimed at religious teachers and as such has its place here, and a warning for us.

But I submit to you that this text would be in place wherever teachers gather, including conferences of public school teachers where the religion of secular humanism holds sway. For "no education is neutral" but finally leads to or away from God. "No education is neutral" but is either a positive or negative influence as far as leading children to a proper "world view" is concerned. In other words, there is a powerful message here for the exponents of secular humanism. Of them we would ask: while teaching others all your favored insights in this Age of Information, do you teach yourself? You who have embraced secular humanism hook, line and sinker—who make man the measure of all things—do you not know that you have only yourselves to blame for advancing the confusion evident in the minds and lives of those who sit in your classrooms? You are blind leaders of the blind, claiming to have the embodiment of knowledge and truth, and yet you have not yet learned the elementary fact that, above all else, you and your students need to go back to square one and, in all humility, recognize that "the fear of the Lord is the beginning of wisdom." Yes, in a special way, the apostle's question is fitting for the self-professed wise teachers of this world: you who teach others, do you then teach yourselves?

On our part, we who are called as Christian educators must know that there is particular meaning for us here. We who are called as Christian educators recognize the place for the three R's as well as the fourth one. For example, on the agenda for this conference is Reading ("Helping Poor Readers") and Riting ("Teaching Basic Spelling Methods"). But what really makes this conference unique is the place the fourth "R"—Religion—has in our four-day gathering. Our very first paper is "Getting Into the Bible"—first-hand evidence that we know where wisdom has its beginning, its source. As such, we Christian educators have an advantage "much every way" (Rom. 3:2), not unlike the Jews of whom Paul was writing in our text. By God's grace we take seriously "the oracles of God." Contrary to not only the secular humanists but the liberal Christian church as well, we believe we have in the Scriptures "the embodiment of knowledge and truth." We have, in other words, sound reason to be confident that we have guidance for the blind and light for those who sit in darkness.

But now the hard question needs to be asked of us: "You, then, who teach others, do you not teach yourself?" A question which calls for hard answers whenever teachers of others assemble is: What right do I have, under God, to sit

here at the head of a class to teach others? What qualifies me for this profession? As I pursue my calling, is there something, in fact, which disqualifies me from teaching others? And the answer is: those teachers are not worth their salt who don't teach self first; whose teaching does not give evidence that they have first appropriated to self the very things which they are attempting to inculcate to their students.

So, as Paul goes on: "You who preach that one should not steal, do you steal? You who say that one should not commit adultery, do you commit adultery? You who abhor idols, do you rob temples? You who boast in the law, through your breaking the law, do you dishonor God?" You know that the epitome of the Jewish religion were teachers known as the Pharisees. The Savior reproved them more than once for their transgressing of the commandments of God by tradition and by adding to the Mosaic law all sorts of man-made laws. In the 23rd chapter of Matthew, remember how Jesus condemned them as teachers "sitting in Moses' seat"—teachers who said, but didn't do! What hypocritical teachers they were! They bound their students with heavy burdens of the law but failed to understand and apply the first principles of the gospel of God in their own lives.

Fellow teachers, fellow Christian educators, the point is: our lives must be consistent with the faith we profess. It would be easy for us here to point the finger at the "Christian" educators involved in the recent PTL scandal, and, indeed, what hypocritical teachers! But what about us? In commenting on this text, Lenski says, "It is morally axiomatic that a teacher must first teach himself, especially in religion ." And Matthew Henry comments: "The greatest obstructors of success of the Word are those whose bad lives contradict good doctrine." And then Henry draws attention to that observation we have heard before, one which applies to teachers in the classroom as well as to pastors in the pulpit: "There are those who in the (classroom) teach so well it is a pity they ever come out of it, but out of the (classroom) live so ill it is a pity they ever come in." It does happen, sadly, that gross immorality is exposed to the light every so often—of teachers in the secular classroom (or out of it) abusing their students. We are confident that, as becometh saints, such gross practices will not once be named among us.

And yet we must beware. We must beware of a more subtle abusing of those under our care—of undermining the character of Christ which, through His Spirit, it is our goal to build up in them. In the classroom, or on the playground, or just walking among the members of the congregation in our daily walk, how are we, for example, at controlling our impulses, our tempers? Does the example of Christ and His love emanate forth from us as we seek to teach, to train others?

Second only to parents, you who are classroom teachers on the elementary level have the greatest opportunity for personal influence on your students. A heavy responsibility! A precious privilege! May your children never be forced to think, if not say, of you: "You who teach others, do you, then, not teach yourself?"

The responsibility is great in that we do not, as the apostle's message before us suggests, resort to a form of Jewish moralizing in our disciplining and training of children—a form of moralizing which castigates the gospel of Christ Jesus. The law of God indeed needs to be taught. Yes, contrary to the changing, deteriorating values of a decadent society, the law of God needs to be taught as His unbending, unchanging standard of right and wrong. Learning, then, their sin and their sinful ness from the law, the students need to hear of God's solution—the only solution—to the sin problem: Jesus Christ and His gospel. If a teacher has FIRST applied God's law to see his or her OWN sin and sinfulness, he or she will have the proper humility to teach others. Such is the kind of teachers, we pray, fill the classrooms of our schools.

In closing, let me share a few words with you from the book entitled *Megatruth*, which I have just been reading. The author, David McKenna, has much good to say (and some not so good, perhaps) as he addresses problems facing the church in the "Age of Information" upon us. Among other things, when addressing the escalating decline of morality in our time, he says: "The Holy Spirit saves us from arrogance by reminding us that all of our works, Christian or secular, will be judged. New in formation brings with it the temptation to assume that we are becoming smarter and wiser. A comic came close to the truth when he said, 'We know more and more about less and less. Soon we will know everything about nothing.' The evidence is against us. Advancements in human knowledge do not automatically bring new meaning to our lives or morality to our decisions. Rather, new knowledge accentuates the need for wisdom beyond human capacity in order to avoid disaster" (80).

In the Scriptures, dear fellow-educators, we have the wisdom to avoid disaster in the coming Age of Information. In the Scriptures we have the embodiment of knowledge and truth. In those Scriptures we have the Wisdom of God's Word as our gyroscope to direct us in a day when—with all the advancements in human knowledge—moral standards in the world around us are next to non-existent.

In conclusion, McKenna has this to say: "After a third of a century in Christian education, I am now convinced that our future turns on the spirituality of our intellectual leaders . . . a mutual commitment to spiritual development is even more important than professional development . . . When we ask our students what they expect of Christian education and educators, they respond that they want to know us for our intellectual heights and our relational and caring reach, but perhaps more than anything else, they want to know our spiritual depths" (93).

From that vantage point we say: may no students who ever sit at our feet have occasion to ask of us, with justification: "You, then, who teach others, do you not teach yourself?" Rather, may we by word AND EXAMPLE give ample evidence that we are being self-taught by the Spirit through the Word.

Lord, you have redeemed us, saved us, washed us clean by Your blood. You have called us to the holy calling of teaching others. Help us! Help us to be the kind of Christian teachers who honor and glorify You in all we say and do—to the blessing of our students and to the honor and glory of Your Name. Amen.

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## BOOK REVIEW

***Saints of Another God*, by John M. Ball. Milwaukee: Northwestern, ©1989. Paperback. 254 pp. \$9.95.**

Since the Church of Jesus Christ of Latter-day Saints (the Mormons) is one of the fastest growing religious groups in our nation and in the world, it is good for us all to have some reliable information concerning the history and teachings of this group. We recommend a very recent publication, *Saints of Another God*, by John M. Ball, as a very readable account of Mormon history, culture, and religion. One of the special features of the book is the documentation provided.

The first seventeen chapters of this book tell the strange story of Joseph Smith (1805-44), the "prophet" of the Mormon religion. What did Joseph Smith say about himself? "I have more to boast of than [sic] ever any man had. I am the only man that has ever been able to keep a whole church together since the days of Adam. . . . I boast that no man ever did such a work as I. The followers of Jesus ran away from him; but the Latter-day Saints never ran away from me yet" (161).

The Mormon leader, Brigham Young, who became "prophet" after Joseph Smith's death, said: "Every spirit that confesses that Joseph Smith is a prophet, that he lived and died a prophet and that the Book of Mormon is true, is of God, and every spirit that does not is of anti-Christ" (161).

But was Joseph Smith a true prophet of God? Let us test his claims by using the test given to Moses in Deuteronomy. In Deuteronomy 18:22 we read: "When a prophet speaks in the name of the Lord, if the thing does not happen or come to pass, this is the thing which the Lord has not spoken; the prophet has spoken it presumptuously; you shall not be afraid of him."

God also gave Moses the following test: "If there arises among you a prophet or a dreamer of dreams, and he gives you a sign or a wonder, and the sign or the wonder of which he spoke to you comes to pass, saying, 'Let us go after other gods which you have not known, and let us serve them,' you shall not listen to the words of that prophet or that dreamer of dreams, for the Lord your God is testing you to know whether you love the Lord your God with all your heart and with all your soul" (Deuteronomy 13:1-3).

First of all, then, we ask: Was Joseph Smith able to predict the future? Ball provides evidence that Smith could not predict the future. In 1832 Joseph Smith predicted an imminent civil war. The civil war did take place in 1860. But Smith said that that civil war was to include all nations; it was to lead to a time of earthquakes and plagues and famines and would culminate in the second coming of Christ and the beginning of the millennium. This did not happen.

In 1844 Smith said: "I prophesy, by virtue of the Holy Priesthood vested in me, and in the name of the Lord Jesus Christ, that if Congress will not hear our petition, they shall be broken up as a government." This did not happen.

Smith declared that God revealed to him that polygamy was to be an "eternal and everlasting covenant." But a later prophet of the Mormons overruled this eternal covenant under pressure from the United States government and general public.

Smith once purchased an ancient Egyptian scroll at a time when no one had yet deciphered the Egyptian language. He claimed that this scroll was written by Abraham and that he could translate it into English. His translation is called the Book of Abraham and is still regarded by Mormons as a word from God. In 1967, however, the ancient scroll translated by Smith was rediscovered in a museum in New York. By this time scholars knew how to translate the Egyptian language, and it was learned, to the horror of the Mormons, that Smith's words in the Book of Abraham "did not correspond in any way with correct translations of the Egyptian text" (199).

What about Moses' other test? Did Smith lead his followers away from the true God, the God of Scripture, the God who sent Jesus, His Son, as our Savior? Listen to this quotation from a Smith sermon in 1844: "God himself was once as we are now, and is an exalted man, and sits in yonder heavens! That is the great secret. . . . If you were to see him today, you would see him like a man in form 3 0 F 0 3 like yourselves in all the person, image, and very form as a Man. . . . We have imagined and supposed that God was God from all eternity. I will refute that idea. . . . He was once a Man like us; yea, that God himself, the Father of us all, dwelt on an earth, the same as Jesus Christ himself did; and I will show it from the Bible" (164).

Of course, Smith could not prove such a notion from the Bible, or even from the Book of Mormon, which is quite tame in comparison with some of Smith's later prophecies and revelations. Chapter 35 of Ball's book is called "Eternal Progression: The Essence of Mormonism." This chapter provides ample evidence for concluding that Smith's God is another God and that Mormons are not Christians. Ball summarizes Mormon beliefs about God in these words: "The Mormon God has not always been God. He was once a man. He and his son, Jesus, are Gods because they earned that status, as did others before them, and as others shall afterward. The term 'eternal progression' in Mormon theology refers to the process by which beings advance from one state of existence to another, working their ways upward, ever upward, toward Godhood, and beyond. Mormons are taught that Godhood is something which must be earned by works, and the diligent devoutly conform their lives to the dictates of their church, aiming for eventual exaltation."

Ball concludes this chapter with this paragraph: "Eternal progression is not a biblical teaching. The Latter-day Saints do not even seriously attempt to claim that their beliefs regarding salvation and eternity conform to the Old or New Testament."

Nevertheless, the Mormons still claim to be Christians. In fact, the official title of the organization is the Church of Jesus Christ of Latter-day Saints. But most certainly the basis for Mormon belief is not the Bible. A Mormon theologian has said: "The Church of Jesus Christ of Latter-day Saints . . . is the only Christian church that does not depend entirely upon the Bible for its teachings" (179). The sacred scriptures of the Mormons include the Holy Bible, the Book of Mormon, the Doctrines and Covenants, and the Pearl of Great Price. The previously mentioned Book of Abraham is a part of the Pearl of Great Price.

In conclusion, we recommend Ball's book to the ordinary Christian reader, as well as to pastors and teachers.

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