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

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

(Continuation)

### Chapter 5

In the fourth chapter the apostle has first given a description of a coming apostasy from the truth. Timothy is exhorted to protect his assigned congregations from such a falling away. In the last part of chapter 4, Paul deals with the conduct of Timothy himself. He is to strive to banish the error by being an example to the flock and by carrying on his ministry with an unswerving faithfulness. In this way a transition has been provided to chapter 5, which contains an exhortatory description of Timothy's ministry to individual members of the congregation (a) to the old and young of both genders, vv. 1-2; (b) to widows, vv. 3-16; (c) to presbyters, vv. 17-21; (d) to those who seek offices in the church, v. 22, with a warning to Timothy referring to what is evil and what is good, vv. 23-25. Then in the opening of chapter 6 comes his message to the slaves, 6:1-2.

Vv. 1-2. The terms *πρεσβυτερος* and *πρεσβυτερα* in these verses are not meant to designate officers but are terms designating age, as in Acts 2:17. This is clear enough from the double contrast. Not until v. 17 is reference made to the elders holding office. The word *επιπλησσειν* means "to hit a person." But one can also hit a person in speech, and thus the word may be used to designate the act of rebuking another. This is the only instance of this usage. *παρακαλει ως πατερα* provides the contrast, "exhort him as a father." Timothy is to bear in mind that zealotness in the office does not have to collide with pious respect for old age. Respect for old age is again and again commanded in the OT (Cf. Exod. 20:12; Deut. 5:16; Prov. 16:31, et al.). On the other hand, he should not disregard the call which places him on a different level of responsibility. A

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\* translated by C. M. Gullerud

pastor is not to become a man's slave by a wretched sort of cringing. As the Lord's servant, he is to fulfill his call to shepherd his flock. The correction of those who have done wrong, as well as the admonitions given, are to have their own coloring and tone suitable to the different ages and genders. It is true, as Gerlach says, "Upon the whole the pastor's official authority should not show itself in his admonitions by dressing them with the clothing of strictness and legalism; but the power and authority which God has given him should be carried out and practiced in childlike and brotherly love." *εν παση αγνεια*, "with all purity." This must especially be applied to the last mentioned gender. In his dealings with women, the pastor is to be especially careful. Chastity should characterize these dealings. His dealings are not to take on a behavior which goes beyond the fellowship of faith. The young pastor should especially bear this in mind. Plitt says, strikingly: "In dealing with the members of the weaker sex, the young pastor needs to maintain a very reserved behavior, partly for the sake of the public's interpretation, partly for the sake of his own weakness, and, for the third and chief reason, for the sake of the great weakness of the young lady. The young pastor appeals to the young ladies' hearts; he does not himself know how this takes place; but he is not to take advantage of the situation."

V. 3. With this verse the apostle passes on to a new and special life situation, that of the widow. *χηρα* is the feminine of the adjective *χηρος*. It derives from *χα*, which in all its components involves a lack, e. g., *χηρος*, *χαρις*, "want"; *χαρειω*, *χαριζω*, "ask, have need"; *χηρευω*, "be poor, be deprived of, be empty"; *χηρω*, "make empty"; *χηρος*, *orbis*, "deprived, helpless." That the apostle has in mind the word in its derived meaning is shown by the addition. *ουτως* is used here adjectivally. It states nothing of the person's spiritual condition, as our "correct." It does not say that the widows were what they should be in their moral conduct. The word is most correctly rendered by our "real" (Norw. *virkelig*). The widows are truly what the word implies, who are *orbatae*, "deprived" of those who could care for them; therefore, such widows had no children or relatives who could take care of them and help them. Here the reference self-evidently is to the real widows who are members of the congregation and not to those on the outside. If a congregation has such widows, Timothy is to see to it that they are honored. *τιμαν* is to acknowledge one according to the

value which is appropriate to the person and to let this acknowledgment be demonstrated in deed (Cf. Matt. 15:4-8 and Acts 28:10). But how is this honoring of the widows to show itself? That is shown in the word, "widow," in its original meaning. It should show itself in the support and help that is accorded them. It is well to take note of the fact that Paul is speaking to Timothy here not as a private individual but as the overseer of the congregation, as leader and guide. He is to see to it that the widows, who lack earthly providers, do not suffer need. These widows belong, in a very special way, to the congregation whose members are to take them into their care as their providers, and Timothy is to see to it that this takes place. That this must be the meaning is shown in the opposite situation shown in v. 4, and one mistakes the meaning of the passage by taking it as referring simply to the pious widows. In the OT, Israel was commanded to care for the widows (Cf. Deut. 16:11; 14:29; 24:17,19; Exod. 22:22f.). Here the NT congregation receives the same assignment.

V. 4 presents a contrast to the foregoing. Some interpreters, e.g., Huther, judge the situation thus: Paul, after having admonished Timothy to honor the legitimate widows, separates from their number those widows who are not alone but have children or grandchildren (not of age) and makes it the widows' duty not to be separated from them. But this cannot be the right interpretation. The contrast is not set forward in this way. One would then have to take *χήρα* as the subject of *μανθανετωσαν*. As far as the form is concerned this could be possible, taking *χήρα* in the collective sense; but the meaning of *μανθανετωσαν* does not permit this. This accords with the Latin *discere*, the German *lernen*, "learn," distinct from *διδασκειν*, which is the Latin *docere*, the German *lehren*, "teach others, instruct." From this it follows that *τον ιδιον οικον* cannot be connected with *μανθανετωσαν* but must be the object for *ευσεβειν*. The subject of *μανθανετωσαν* must be *τεκνα* and *εκγονα*. These are to learn to show a Christian spirit toward those of their own house. *εκγονα* are the grandchildren. *πρωτον* = "first," namely, before the congregation must step in. *ιδιον*, "their own," provides a reminder of the family relation.  *οικον*, "house," is family, relative (Cf. 2 Tim. 1:16; 4:19), and *ευσεβειν* means "to be pious" and by deed to give proof of a piety which is sincere. This is construed with *εις, προς*, or with the simple accusative. *αμοιβας αποδιδουαι τοις προγονοις* shows how

the *ευσεβειν* is to express itself. The *προγονοι* are the parents and grandparents, consequently here mothers and grandmothers. *αμοιβη* is "repayment," compensation that is the support consisting of repayment for all the love which in their childhood they have experienced at the hands of their mothers and grandmothers. The meaning here over against v. 3 becomes this: If there are widows in the congregation who are really widows, isolated, needy widows, then honor them as mentioned before. But if a widow has children or grandchildren, near relatives, who can care for her, they should honor her or, as it is expressed in v. 4, they should learn to repay her and in this way show forth their piety. It is their duty first and foremost to support her, and so long as she has such relatives then she cannot really be called a widow, and she cannot then be made the responsibility of the congregation. But why then does Paul write *τον οικον* and not *αυτην*? Because he does not have in mind any certain relationship (Cf. *τεκνα* and *εκγονα*). He, therefore, found it fitting to use the more general term.

"For this is good and acceptable before God." Thus he would have it. He is pleased with such conduct and expression of love. V. Oosterzee says: "Christianity does not upset the natural order of things nor does it free anyone from the duties which the natural relationship places upon him." There seem to have been those who took advantage of the congregation's charity by calling on help from the congregation's treasury to free themselves from the burden of caring for them, even though they could well afford it. Paul, therefore, finds it necessary to make it clear that there was a limit to the congregation's responsibility to provide help for the poor.

V. 5. From the consideration of widows who have children and near relatives, the apostle now returns to those who are really widows. He states how those who are really widows should conduct themselves. It is an earnest exhortation to her, but in this verse it is given in such a way that he is taking it for granted that she does conduct herself as she should. It is often true that an exhortation can in this way be given special emphasis. It is self-evidently not the intention of the apostle that only those widows are to be given assistance who are truly pious widows. If they live in manifest sin, they should be disciplined but not by starving them. The apostle states that at the same time that the congregation provides for the needs of

those who are really widows, it should also teach them to place their hope and trust in the Lord (Cf. 1 Cor. 7:39,40; Luke 2:36f.). *και μεμονωμενη*, "and left alone," clarifies the expression, "really widows." *μονωω* is "to leave a person without earthly sustenance." The apostle wants to emphasize that such a person should trust in God. *ηλπικεν* is perfect and places the activity into the present time: "trusts in God" in her present situation. *επι* with the accusative points to the object of the hope, while *επι* with the dative points to the basis. *προσμενει* is very similar to *επιμενει* (Cf. 4:6). For remarks on *δεησις* and *προσευχη* see 2:1.

V. 6. As in the foregoing, there is no suggestion here that the widows mentioned should be cut off from congregational support. Paul here merely presents the opposite from the picture of v. 5, and this as a warning and for the purpose of invoking fear. *σπαταλαν* is to live in pleasure and gluttony (Cf. Jas. 5:5), to live in luxury, enjoying all the lusts of the world. It presupposes earthly riches but spiritual poverty. In the midst of vibrant life, such a widow who lives for pleasure is a corpse (Cf. Eph. 5:14; Heb. 6:1; Rev. 3:1).

V. 7. There is disagreement about what things are referred to by *ταυτα*, but if we look at the concluding words of the verse, the difficulty should not be very great. The reference is to verses 5 and 6. Timothy is to lay the matters spoken of in these verses on the hearts of his flock in all seriousness, that they should be blameless. There can be no doubt about who is being addressed, not the children and grandchildren, neither these together with the widows, but the widows.

V. 8. Here the thought reverts to v. 4. Just as Paul has said that children have a duty to provide, so he now passes judgment over those who do not fulfill this duty. *τις*, "anyone," that is, any of the aforementioned children or grandchildren in v. 4. *προνοσω*, "care for" (Cf. 2 Cor. 8:21; Rom. 12:17). *των οικειων* is not neuter, but masculine, therefore, "household, family, relative." It stands in a climactic relation to *ιδιων*, "his own." This climactic addition unquestionably refers to the fact that there were those in the Ephesian congregations who had shown a loveless attitude toward the needy widows. *ηρηται* is perfect of *αρνεομαι*, "to deny." He who shows such lovelessness toward those of the same blood, to

those who are joined to him by the tender bond of relationship, has denied the faith; his mouth says: "I believe," but his deeds say the very opposite. Indeed, he ignores the very essence of love which faith calls upon us to exercise towards our own relatives (Cf. Gal. 5:6). We cannot think of love as separate from faith anymore than we can think of fire as being separate from heat. The content of faith is not an embryonic thought but the divine truth and grace to which the believer has devoted his soul, just as a lover has devoted his heart to another. The life of faith must, therefore, be a life in love. But this will then also have the result that *fides non tollit officia naturalia, sed perficit et firmat* (Bengel).<sup>1</sup>

καὶ ἐστὶν ἀπιστοῦ χεῖρων, "and is worse than an unbeliever," a non-Christian, a heathen. It is a quality even of natural love to do well to one's own; yes, this is an instinct even of the irrational animals, and "should faith which makes us children of God turn us into something worse than the dumb animals?" (C.).

V. 9. Both form and content show us clearly that the apostle is passing on to a new subject. It cannot be a continuation of what v. 3 initiated when it pointed out which widows the congregation should be responsible to care for. We find no particle of transition, but already this asyndetic transition suggests a new train of thought. We have, therefore, a stylistic basis for saying that v. 9 begins something new. We have, thereupon, also a real basis. Is it possible that Paul is telling Timothy that his congregations should undertake the support only of such widows who are described in vv. 9-10? Does it agree with Christian charity to require these qualifications of those whom the congregations should support? When it is to be determined which widows the congregation should help, the need should be the factor and not whether or not she is more than 60 years old. If we didn't have anything else to go by, then these 60 years alone would show that the apostle is not here stating which widows are to be supported. One would have to have a poor evaluation of the apostle's love and mercy to believe that he would set such an age barrier. καταλεγειν designates "an enrolling, a listing, a cataloging," but it cannot mean a listing of those widows who are to be supported. We must take the word, as has been done by the translations of the church, to mean "choose" (Norw. *valge*) [NKJV = "take into the number," — C.M.G.]. A widow should not be chosen if she is

younger than 60 years. But what kind of selection is spoken of here? In this the interpreters do not agree, and the question is not an easy one to answer. Some believe that Paul's reference is to the office of deaconess . . . others have taken it to mean the acceptance into the later so-called *ταγμα χηρών* or *χηρικόν*, a class of female presbyters which in certain instances should function for the women, similar to the work performed by presbyters for the men. Mosheim is the one who has become the spokesman for this view. He is followed by Wiesinger, Bugge, Daechsel, Kuebel and others. Mosheim says that the difference between these female presbyters and the deaconesses consisted in this that deaconesses attended and observed events which took place among the women but did not belong to the clergy; while the ministerial (Norw. *geistlige*) widows, as he called them, have a place of honor in the congregation alongside of the elders and performed a sort of supervisory function over the other women. They were used for the instruction and training of the orphans who were under the care of the congregation. When they were chosen, they vowed to continue in an eternal widowhood, were invested with *vestes vidualis* (widow garments) and were installed with the laying on of hands. Chrysostom, Epiphanius, and Tertullian speak of this institution. The Laodicean Synod abolished it in the year AD 360. This synod's 11th canon calls these widows *viduae seniores*, "older widows." This canon read thus: *Mulieres, quae apud graecos presbyterae appellantur, apud nos autem viduae seniores, universae et matriculariae nominantur, in ecclesia tanquam ordinatas constitui non debere.*<sup>2</sup> To prove that these female presbyters are meant here the following reasons are given. First, the deaconesses are already discussed in chapter 3. Against this argument it can be said that, if female presbyters are meant here, a class of congregational functionaries, then we would expect that they would be spoken of where the congregational officers are dealt with. Secondly, the age limit mentioned proves that the reference here is not to deaconesses. But this doesn't dispose of the matter either. One finds that the early church had fixed the age of 60 years for a deaconess. The age limit was changed to 40 years at the Synod of Chalcedon, AD 451. The passage is a difficult one, but when all things are considered, we must come to the conclusion that deaconesses are meant, as the Laodicean Synod also must have understood it. Verse 11 shows us that it was expected of these widows that they should continue as such and not dishonor the office by entering into another marriage.



The genitive *ετων* is controlled by *ελαττον. γεγονυια* must refer to the foregoing and not to the following (Cf. Luke 2:42). *ενος ανδρος γυνη*, "wife of one man" (Cf. 3:2). This must not be understood as though these widows had to be such who have not married again after the death of the first husband; because, when the apostle in v. 14 states it as his will that the young widows should marry, he could not have found something unchaste about such a second marriage. Since polyandry had not occurred, the reference here must be to the very frivolous divorces common at that time. Such a frivolously divorced person who had married again and now had become a widow had factually before God been united to more than one man, and such a one was not to be considered. She was to be one who had led a moral life.

V. 10. It is required that the widow here spoken of should also be known as a performer of good works, *εν εργασις καλαις*. The testimony thereof should rest, as it were, in her good works. All the following qualifications are a development of these good works. "If she has brought up children." Are these her own children or the children of strangers? The reference must be to children of strangers, for the works of love which follow are directed to strangers, and this very fact is a recommendation for her. "She has lodged strangers," namely, had exercised hospitality when she had her own house (Cf. 3:2). "She has washed the saints' feet." This is presented as a special feature of her hospitality. She has not left these works of love to the slaves, but she was glad to do them herself. The reference is to travelers who have been served in her house. "She has relieved the afflicted" (Cf. v. 16). *θλιβομενος*, from *θλιβω*, "press upon, afflict." *επηρκεσεν*, from *επαρκειω*, "help, aid." "She has diligently followed every good work" (Cf. Rom. 12:13). The apostle here presents a summary. He knows that in the foregoing he has only given examples. Thus, her love has been given in various ways. True love always seeks opportunities to do good. It can never be idle. *επακολουθειν* usually refers to people but here to things. The word here has something of the same meaning as *διωκειν* in 1 Thess. 5:15; Heb. 12:14; 1 Tim. 6:11.

V. 11. *νεωτερας* stands in contrast to v. 9. These, then, are the widows who were less than 60 years of age. But then all the young widows must here be considered. *παραιτου* is deter-

mined by the contrast to *καταλεγεσθω*. Timothy should not only avoid choosing them but should also in general beware of them. The reason for not choosing them is that they would find it difficult to continue in the office. This thought is expressed in the clause with *οταν γαρ*, "for when." When they have begun to grow wanton against Christ, they will desire to marry. *καταστρηνιω*, from *στρηνος*, "sensuality, luxury, strong desire," especially with reference to sexuality. *στρηνιαν*, "make strong, have excessive power," be filled with fleshly inclinations or to suffer under such desires and *κατα*—with wantonness toward another—in this case, Christ. This is a frequent meaning of *κατα*. Then they will get married, as one might say, with might and main. *θελειν*, their great desire is to get married.

V. 12. *εχουσα κριμα*, "having condemnation," that is to say, having brought judgment upon themselves "because they have cast off their first faith." *πιστις*, "faith," is not here a faithfulness still owed to the deceased husband nor the celibate vow taken by those who become deaconesses, but simply the status of faith. The expression, "first faith," is to be understood as meaning the same as the "first love" in Rev. 2:4. They have cast off the state of faith or Christianity, not by their desire to get married (for Paul recommends marriage for the young widows), but by setting themselves against Christ in wantonness, permitting fleshly lust to rule them.

V. 13. *αμα*, "besides," not something similar to the preceding, but a new element is added. *αργος*, from *a priv.* and *εργον*, *labore vacuus*, "unoccupied, idle." This word receives the emphasis. This introduces the second thought. They have learned to be idle. They run about from house to house and thus learn to be idle. What occupies their time instead of regular work is described as *φλυαροι και περιεργοι*. Thus it must be understood. There are interpreters who take *περιερχομεναι* as a predicate participle modifying *μανθανουσιν*, meaning: "they learn to wander about" (Cf. Curtius, Gram. 589a). But opposed to this interpretation is the fact that *μανθανουσιν* with this meaning does not permit the predicate participle. Winer and many other interpreters translate it as we have: "they learn to be idle." *αργαι*, *scil. ειναι*. We shall not forget that *αργαι* apparently bears the emphasis. *φλυαρος* is derived from *φλυω*, "to overflow, babble, to boil over." The word is used to describe persons who talk

into the wind, *nugas loquens vel agans*<sup>3</sup> (Cf. 3 John 10). *περιεργος, qui alienibus rebus inepte se inmiscet*,<sup>4</sup> busy with insignificant things (2 Thess. 3:11; Acts 19:19). *τα μη δεοντα, scil. λαλειν*: partly what does not concern them and partly, things that are not proper, contrary to God's will: "gossip, slander."

V. 14. *ουν* refers to the foregoing. In order that the evil mentioned in v. 13 may not happen, the apostle now indicates what his desire is. *νεωτερας (scil. χηρας)* . . . the widows who are younger than 60 years of age, young widows. Some have found a contradiction between this passage and Paul's statement in 1 Cor. 7:7,8,26,32,34,40, but without reason. They overlook the context in 1 Cor. 7 and the present passage. When he advises against marriage (1 Cor. 7), it is because of the prevailing distress. He knows that those who are married will have more than themselves to think of. This he would spare them (Matt. 24:19). When he now desires that the young widows should marry, the reason is shown in vv. 11-13 and v. 15, namely, that they may be protected from the temptations of the devil. *τεκνογονειν* basically means "to bear children," but this includes also their training. *οικοδεσποτειν* appears only here in the NT. The noun *οικοδεσποτης*, on the other hand, is used often. Paul is here referring to the housemother's work of carrying on the various functions in the home. She is to manage her house. *αφορμη* really means "assault," but in connection with *διδουαι* it means "opportunity." But who does Paul mean by *αντικειμενος*? Some interpreters refer this to Satan, the great opponent. Thus Chrysostom. This would mean: no opportunity by which (Satan's) mockery would be made public. *λοιδοριας χαριν* cannot be joined to *βουλομαι*, nor with *τω αντικειμενω*, but must be joined to *αφορμην διδουαι*. The most natural interpretation would be to refer the adversaries to Christendom's opponents among men, human enemies who seek out every opportunity to scoff at the Christians. The objects of such mockery are not only the widows who might fall, but the whole congregation of which they are members. With other words: If one invests young widows with an office not suited to their nature, then they will be tempted by Satan to the lust of the flesh and to the sin of gossip. They will be placed into a similar position as Uriah of old, where they would be destined to fall. The result would be that the whole congregation would become

the object of slander. Timothy is to exercise great caution in this situation.

V. 15. This statement, which gives the reason for the foregoing, points clearly to such evils as should be warded off by what is said in v. 14. *τινες*, "some," are the widows whose fleshly lust has led them into unchastity. They have turned away from the true Christian way of life and have followed after, *οπισω*, Satan, who leads the way. It is difficult to suppose that this does not point to a definite falling away from personal faith. But Wiesinger is right when he calls our attention to the fact that it is not necessary to suppose that this falling away was tied in with an external formal falling away from Christendom or an outward joining the false teachers. *ηδη*, "already," shows that Paul is here pointing to something that is a factual experience.

V. 16. The manuscript reading of the opening words of this verse is somewhat questionable. The reading, *πιστη*, has the best manuscript support. Those who follow this reading believe that the *πιστη* refers to a Christian home and that the apostle expresses himself as he does because he proceeds from the assumption that it will be house-mothers who will bear the responsibility of caring for the widows. But this is unnatural. Here the context would seem to favor the reading *πιστος η πιστη* . . . . The interpreters who believe that Paul was speaking of female presbyters in v. 9 (e. g., Bugge) now assume that this verse speaks of their area of responsibility. Accordingly the apostle would then here be adding specifically to what he said about real widows in general, referring now to the duties of the female presbyters. This sounds plausible enough, and if the apostle is not referring to the female presbyters, then wouldn't we have a repetition of v. 4 and v. 8? The answer to this objection is "no." The expression *πιστος η πιστη* shows that we have a different relationship from the one mentioned in v. 4. Here the reference is not to the relationship of children or grandchildren, on the one hand, and of parents and grandparents, on the other hand. Here the apostle has a wider relationship in mind. Yes, here, one may say, he does not limit himself to any specific relationship. In concluding his chain of thought regarding widows, the apostle now returns to **familial duties** without any specific boundaries.

Vv. 17-19. Treatment of Presbyters (Elders). Presbyters (Bishops) are spoken of earlier in the epistle (3:1-7), but with another purpose. There the qualifications of those who are to be chosen for the office are given. Here, however, Timothy and the congregation are told how they are to treat those who already are in the office. Here Paul shows that the position of the elders in the congregation demands that they be accorded great "honor."

V. 17. τιμαν, "to honor." Honor was to be shown to people in accord with their station (v. 3), and this acknowledgment was to be shown by the treatment given them. This "honor," τιμη, which should be accorded the presbyters, referred also to their wages, as v. 18 clearly shows. In the meantime we must not translate the word (τιμη) therewith, for the expression "wages" carries with it the thought of a stipulated juridical consideration. But such a thing did not exist in the apostolic era. The meaning is that the "honor" to be accorded the presbyters should find its expression in the provision given them for their living. διπλης, "double," must not be given a mathematical interpretation, as Baur had done according to the apostolic constitutions (II.28); but the meaning is this that, when the presbyter is one who rules well, the "honor" is to be accorded more willingly and the gifts of love should flow more abundantly. The opposite can hardly be taken, by inference, as being the lot of one who does not rule well; but here the apostle speaks of presbyters as such. If a presbyter by his station in the office has a right to be given "honor," then this should be accorded so much the more if he performs his work with inviolable faithfulness and holy earnestness. Some have said that this refers to a post-apostolic era. But this is not the case any more than such passages as Gal. 6:6; 1 Cor. 9:14; 1 Thess. 5:12. μαλιστα, "especially," namely, those who will now be named. "Those who labor" points to the hard work in the office, its toil. λογος, "word," includes all of the presbyter's talks on Christian truth of whatever nature, rebuking, encouraging, comforting, etc. With διδασκαλια is meant "instruction," a special feature of his talks, namely, the didactic, whether in the public preaching, catechization, at congregational meetings, or conferences. Of special interest in this passage is the fact that it distinguishes between the presbyters who teach and those who do not. A. Calov says: *Recte quidam duplex genes presbyterorum constitui ajunt, alios nempe regentes, alios docentes. Illos*

*presbyteros laicos vocant, hos clericos. Quemadmodum etiam 1 Cor. 12:28 praeter doctores opitulaciones et gubernaciones introducuntur* (Cf. M. Chemnitz in Walther's *Kirche und Amt* p. 353).<sup>5</sup> But this distinction does not give Baur the right to place the letter's composition into the second century. Also in the apostolic era there were different offices in the congregations as may be seen in 1 Cor. 12:28.

V. 18. Paul here cites Deut. 25:4 as proof for what he stated in v. 17. The same passage is also cited in 1 Cor. 9:9, where Paul states that he has a right to require financial support from the congregations. Instead of the expression "God says," our text uses the expression "Scripture says" (Cf. Gal. 4:30). God has not said this only once but has permitted it to be cited again in Scripture, and it has thereby become a standing expression of God's will, a legitimate testimony for all times. The written Word is always important, serving as norm for all times. But this passage speaks of man's treatment of animals. God wants man to deal with animals with all gentleness and mercy, and, thereby, He indicates the practice to be observed in general. For it is certain that he who deals harshly with animals will as a rule show himself to be a harsh, mean person, insusceptible of nobler impulses. But why is it that Paul cites such a passage here? Indeed, because of the general thought that is inherent in the passage. The Lord indicates it through his reference to animals. Indeed, it is not His intention here to teach a lesson in animal husbandry but to indicate His will concerning the treatment of people. The law is not giving a lesson regarding the treatment of animals, but it is a revelation of God's will for man's sake. For our sake He speaks in the law. This commandment, which seems to refer specifically to oxen, is here set down in the law in order to teach men a lesson. In every commandment there is a moral thought which has its application to all people. This moral thought is the chief thing in the commandments. And there is such a general moral thought which is inherent in the present passage. And it is this thought that Paul draws out and places as a proof for what he has said. The other part of the proof reads thus: "The laborer is worthy of his wages." Is this a citation? These words are not found in the OT. But we do find them in Matt. 10:10 and Luke 10:7 as words which Jesus spoke to His disciples. There are those who draw the conclusion that these two Gospels were now extant and were accepted by Christians as canonical when

Paul sent his letter to Timothy and that the expression "Scripture says" bears out this fact. Gerhard says: *Hoc sententia extat Matt. 10:10; Luke 10:7. Sic ergo Paulus suo sufragio canonicam evangelistarum auctoritatem asserit, nam priorem hanc ad Tim. epistolam post Lucae evangelium scriptam esse plerique consentiunt. In hac corporatione tantum spectatur sustentatio operandi debita, ut sit sensus: Sicut operarius dignus est mercede unde vivat, ita evangelii minister dignus est honorario sive subsidio unde sustentur; inde Christus loco mercedis ponit cibum Matt. 10:10.*<sup>6</sup>

One can hardly insist that Paul here cites the aforementioned NT Scriptures, although it cannot be denied either. But even if Matthew and Luke were not available as canonically accepted Scriptures, one can nevertheless also consider the second half of v. 18, if not as Scripture, yet as the oral words of the Lord Jesus who Himself presents them as a proverbial truth.

V. 19. Here Paul instructs Timothy how he should proceed if a presbyter is accused of committing a sin. From the context it is clear that the reference is to presbyters in an ecclesiastical setting. And since Timothy is to be involved, we take it that the accusation has to do with an infraction in the pursuance of official duties. What the apostle writes here was already in effect in the OT as a precept for court proceedings in general (Cf. Deut. 17:16; 19:15). 1 John 5:6ff. rests upon the application of such legal procedures. Paul writes in 2 Cor. 13:1 that he proceeded according to such a principle in every case. The Lord Jesus in Matt. 18:16 and John 8:17 also refers to this OT word. *κατα* is here the Latin *contra*, our "against." *επι* is equivalent to *επι στοματος* (Cf. Matt. 18:16). *επι* with the genitive shows that the accusation must be received on the basis of the testimony of two or three witnesses so that the judgment may be made without partiality. It does not mean that the judgment shall be made in the presence of two or three. *εκτος ει μη* appears only here and in 1 Cor. 14:5; 15:2 (Cf. Winer 67,1). Compare our way of speaking: all were present except you.

If a presbyter is to carry out his office with faithfulness, and especially if he is to discipline people without partiality, he may easily become victim of accusations. But Paul here wishes to prevent indiscriminate accusations.

V. 20. This verse has been the subject of various interpretations. Wiesinger and others refer it to members of the congregation. In favor of this interpretation it can be said that it is very loosely tied to the preceding verse without the use of a particle indicating contrast. More natural it would be to consider it as a logical contrast to the foregoing and so to be understood as referring to presbyters. In the presence of all, Timothy is to rebuke the presbyters who are sinning. The apostle uses the present tense, because the sin which is not repented of and forgiven is regarded as still clinging to them. Here the reference is to a well-known sin which places a blemish on the presbyter's worthiness.

This passage is used in pastoral theology as a proof to show that in church discipline cases one does not always need to follow the rule of Matthew 18. And the passage can indeed be used in this way even though the case does not concern a presbyter. Paul did not follow the rule of Matt. 18 when he dealt with Peter (Cf. Gal. 2:14) or with the man guilty of incest in Corinth (Cf. 1 Cor. 5:3-5). But also here we need to be reminded that the highest law is the law of love which may require us to proceed according to Matt. 18 even in such cases where the sin is public. *ινα και*, "that also," the rest may fear. This should be the purpose. They are to be filled with fear when they see with what seriousness the sinner is disciplined. "Respect for the spiritual office is not advanced if the sins of presbyters are covered up and excused but when they are forthwith disciplined" (Daechsel).

V. 21. Paul concludes the above consideration by solemnly charging Timothy to observe the things that he has placed before him. Some mss. have the reading *κυριου* before *Χριστου*, but there is little support for this reading. *διαμαρτυρομαι* is the Latin *obtestor*, our "charge" (Cf. Acts 2:40) and is here construed with *ινα* but with the infinitive as in 2 Tim. 2:14. In the charge, "before God and Jesus Christ," the thought is advanced that God, the omniscient one, shall be witness; but not only the Father, but also Christ, who has the congregation's welfare at heart and for whom it is not a matter of indifference how His servants fulfill their call. Also the elect angels are included, for they are the dear companions of the church and its members, who follow their destiny and steps with sympathy (Heb. 1:14; Eph. 3:10; 1 Pet. 1:12). Huther, Kuebe, Bugge



and others consider the adjective "elect" as an *epitheton ornans* ("decorative title") similar to "holy," called thus to show their holiness and dignity. But there is no reason for weakening the word in this way. Certainly we cannot here be thinking of a higher class of angels, and we must reject Schleiermacher's contention that the writer here had in mind the Gnostic's *ηλικιωται του σωτηρος αγγελου*. He found it to be offensive to think that the man who had so vehemently opposed the genealogies and poor questions of controversy should now speak of fixed ranks of angels. As proof for this contention Schleiermacher cites the fact that the definite article is used. But this proves nothing of the sort. In speaking of all the angels Paul would not omit the article (Cf. Winer 18,1). The apostle here wishes to show that the angels will accompany the Lord on the day of judgment (Cf. Bengel) and thus the thought of that day becomes more realistic.


"Observe these things without prejudice." *προκριμα* is *opinio ante rem cognitam concepta*,<sup>7</sup> our "prejudice." Any prejudice you may have against a presbyter should not move you to accept any accusation against him unless it be made with the testimony of two or three witnesses. "Doing nothing with partiality." Some mss. read *προσκλησιν*, but, as Grimm remarks, this must be an error by itacism. *προσκλησιν* means *vocatio in jus, invocatio*. The meaning would then be: that you do nothing by their invitation which would influence you to take their part. The correct reading is *προσκλισιν*, *inclinatio animi*, the inclination of one's mind towards another, partiality. You shall not be partial either for or against another.

Now we can understand that *ταυτα*, "these things," refers to vv. 19-20.

V. 22. The first part of this verse has been referred to admission and readmission into the congregation of those who have fallen into sin and been excommunicated (thus Wiesinger). To this Huther correctly remarks: *Allein wenn auch dieselbe (Aufnahme) in spaetere Zeit vermittelt der Handauslegung geschah, so findet sich davon im N.T. doch keine Spur*.<sup>8</sup> Here the reference must be to the laying on of hands at the ordination of officers in the church. The "laying on of hands" is an expression used to designate ordination. Thus it has been understood by the older theologians. The apostle is asking for caution in connection with the installation of officers. In or-

dination the declaration is made that all things are in order with the ordinand, that he is worthy to be invested with the office whether it be the office of presbyter or deacon. If Timothy should become guilty of installing one who is unworthy due to a careless investigation, then he would be sharing in another person's sin. M. Chemnitz writes: *Neque communicaveris peccatis alienis, id quod fieret si cito imponeres manus et illi postea male docerent aut viverent. Eleganter scripsit Leo Magnus ad Episcopos Africanos: Quid est cito manus imponere nisi ante aetatem maturitatis, ante tempus examinis, ante meritum laboris, ante experientiam disciplinae sacerdotalem honorem tribuere non probatis.*<sup>9</sup> *μηδε* does not add an independent thought but expresses the result of the foregoing action (Cf. Eph. 4:27). The apostle adds, "Keep yourself clean!" This is said as a general admonition but has a special application to the foregoing. He should keep himself free from becoming partaker of another man's sin, a thing of which he would become guilty, if he did not exercise caution with reference to the person whom he would ordain. *σεαυτου* is placed at the beginning for the sake of emphasis.

V. 23. "Keep yourself pure!" says the apostle; but thereby he is moved to think of Timothy's asceticism. There are indications in the letter that Timothy (mostly by way of their fruits) has permitted himself to be affected by the abstinence requirements of the false teachers. He did not want to be left behind when it came to the matter of "bodily training." The apostle warns him not to go too far in that direction (well-meant though it might be), lest Timothy's poor health might be affected. When he has admonished Timothy to be pure, he does not want to be misunderstood. Purity of living does not involve abstinence from certain kinds of food or drink, but refers to a sanctified life. He was not to concern himself with the requirements of the false teachers in this regard. Later on they called wine "Devil's blood." *υδροποτει* is "a drinker of water." The meaning here is: do not restrict your drinking to water. The apostle is naturally not advising any immoderate drinking of wine. Earlier he had said that a presbyter is not to be given to much wine. There are, of course, those who have misused this passage. They try to excuse their drunkenness by saying that their use of intoxicating liquor is intended for the welfare of their bodies.



V. 24. Verse 23 must be considered as a parenthetical expression written for the purpose of avoiding any misunderstanding. Now the thought returns to the statement in v. 22. For that which is stated as a general rule has a specific application to what Paul had said regarding the necessity of a careful investigation. Here he adds more detail. There are both good and bad sides to a person's character which will appear as clear pieces of evidence making the investigation comparatively easy. But there are also secret faults, and, therefore, the investigation must be more exacting. Both vv. 24 and 25 contain some points which serve as a guidance for the investigation. *κρσις*, "judgment," does not here refer to God's judgment but the judgment which precedes the laying on of hands. To "precede" and "follow later" are two figurative expressions which can easily be understood. There are sins which sometimes precede and serve as accusing witnesses. But there are sometimes sins of some men which follow later. Judgment is then made before these witnesses can be presented and taken into consideration. The result will then be that the judgment has a different outcome than it should. Only after he has entered the office will it then be revealed that he was an unworthy person, with great offense resulting.

V. 25. The same that is said of sins in v. 24 also is true of good works. Luther says very strikingly, "The character of some heretics and evil people is so apparent that they cannot by hypocrisy deceive others. Some indeed succeed in deceiving men for a time but at last it is revealed. On the other hand, some live and teach in a godly manner in such a way that it is apparent to all and contributes to their improvement. The word and deeds of others are not evident before time has passed and made it clear that they had deserved to be acknowledged."

But these words of the apostle which so seriously advise care in the examination of candidates for the ministry are also to serve as a comfort. In spite of observing all caution one can nevertheless be mistaken, for there are both good and evil things which are not revealed till later. But if one has proceeded with the proper care one should not blame himself or consider himself responsible. Gerhard says: *Si quos ordinaveris, qui post ordinationem detegentur mali, ea res tua conscientiam non gravabit, modo diligens examen antea adhibueris, quia occulta et futura nosse non potuisti.*<sup>10</sup>

## NOTES

<sup>1</sup> Bengel: "Faith does not remove natural duties; it accomplishes and encourages them."

<sup>2</sup> "Women who among the Greeks are called presbyters, are all together and publicly named 'older widows' among us; in the church they ought not be regarded as if ordained."

<sup>3</sup> "Speaking or acting the fool."

<sup>4</sup> "Who concern themselves with things that are not their business."

<sup>5</sup> Calov: "Some say rightly that there were two kinds of presbyters, namely, some ruling and some teaching. The former they called lay presbyters; the latter, clerical presbyters; just as also in 1 Cor. 12:28 there are listed, besides teachers, also helps and governments."

<sup>6</sup> Gerhard: "This sentence appears in Matt. 10:10 and Luke 10:7. Thus, therefore, Paul by his testimony asserts the canonical authority of the Gospels, for many agree that this first epistle to Timothy was written after the Gospel of Luke. Sustainance in bodily welfare is recognized as owed for work so greatly, that the sense [of the passages] is thus: just as the laborer is worthy of the wage from which he lives, so the minister of the Gospel is worthy of the fee or support by which he is maintained; thence Christ puts bread in place of wages, Matt. 10:10."

<sup>7</sup> "An opinion conceived before the thing is known."

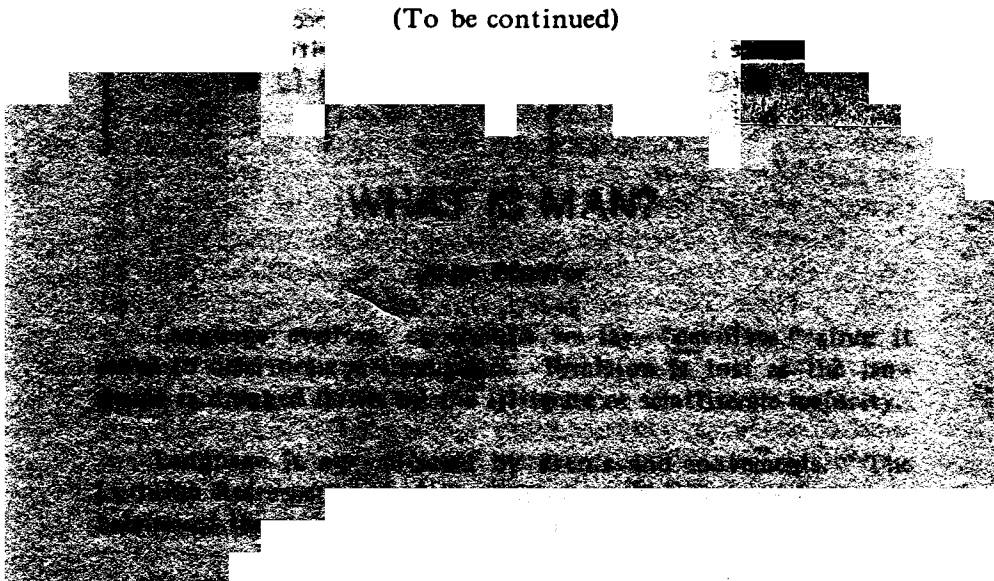
<sup>8</sup> Huther: "Still even if this [acceptance] in later times took place by the laying on of hands, there is no trace of this in the NT."

<sup>9</sup> Chemnitz: "You have not shared in the sins of others, which would be the case if you have hastily laid hands on [individuals] and later they teach or live badly. Leo the Great wrote fittingly to the African bishops: 'What is it to lay on hands before the age of maturity, before the time of examina-

tion, before the obtaining of the labor, before the experience of learning, but to grant sacerdotal honor to the untested."

<sup>10</sup> Gerhard: "If you have ordained some who after the ordination are uncovered as evil, that shall not weigh on your conscience, provided that you have before given an examination carefully, because you could not have known hidden and future things."

(To be continued)



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## WHAT IS MAN?

John Pfeiffer

Language evolves, or should we say, “devolves,” since it seems to deteriorate as time passes. Precision is lost as the language is dragged down by the illiterate or semiliterate majority.

Language is also affected by events and movements. The Lutheran Reformation had its impact on the German language, because of the translation of the Bible.

In the latter half of the twentieth century, another phenomenon has occurred. A popular movement has made it a prime objective to change a certain area of the English language. Deborah Cameron has stated the objective: “The feminist view of language is reminiscent of the feminist view of sexuality: it is a powerful resource which the oppressor has appropriated, giving back only the shadow which women need to function in patriarchal society. From this point of view, reclaiming women’s language is indeed crucial for women’s liberation” (*Feminism and Linguistic Theory*. London: Macmillan, 1985, p. 6). Much pressure has been exerted by the feminist movement to eliminate the generic use of nouns and pronouns that otherwise have a masculine sense. This includes such words as “he,” “him,” “man,” “mankind.” These words and their counterparts in other languages have been accepted in their generic sense for over 6000 years and have been readily understood by each generation. This fact, however, seems to make no difference to the feminists. Neither are they impressed by the fact that a change of this nature will have a tremendous impact on volumes of existing literature. Some of them have gone so far as to suggest the editing of such literature, in order to make these writings more inclusive.

It is nothing short of linguistic tyranny, when a particular segment of society, for its own parochial reasons, tries to force a people to alter its language. It is to be expected that change will take place in any language when the majority have, without intent or malice, adopted a certain way of speaking. However, a deliberate and malicious attempt to make a change should be resisted, until all the knowable consequences of that change have been studied.

It is the purpose of this study to determine the impact of the feminists’ linguistic revolution on the sacred writings of God. These Holy Scriptures are the source of life for all mankind (or must we now say, “humanity”?). As our Lord Jesus says, “The words that I have spoken to you are spirit and are life” (John 6:63). If a change in English translation is going to clarify for us what God says in the Hebrew and Greek, then such a change is of value. If, however, the change is going to make our English Scriptures further removed from the actual in tent of God, then such a change is to be rejected, even if it leaves us standing on the fringes of literary society.

“And God created **man** in His own image, in the image of God He created him; male and female He created them” (Gen. 1:27). Thus, *man* took *his* place in the midst of God’s creation. (Of the translations that I possess, all translate אָדָם with the word “man”: KJV, NASB, NKJV, RSV, Beck, Goodspeed [An American Translation], NIV. Of these, the NIV is the most recent [1976] and tries the hardest to be colloquial. Yet, if we accept the feminists’ demand, even the NIV would be rendered obsolete.) It is clear in this passage that אָדָם is used in the generic sense, since “man” includes both “male” and “female.”

We are told that the English word “man” is too narrow now and even *sexist*. Therefore, some would have God say, “*God created the human being in His own image.*”

At first this may seem acceptable, especially since this verse falls amidst a listing of the creatures that God created. In that setting, “human being” would be an expression which distinguishes this being from the other beings.

However, does “human being” adequately convey the meaning of אָדָם? Certainly, Adam and Eve were human beings rather than “cattle and creeping things and beasts of the earth” (1:24). However, the word “human” is a neutral term, whereas the word אָדָם is not, as we will see.

In this very passage, it says, “in the image of God He created him . . .” The pronoun “him” is the only proper translation of the Hebrew אָדָם. This cannot be translated “it” or “her” or “them.” To do so would be to change what God actually said. (Apparently many feminists are not averse to doing this. The faithful child of God, however, shudders at the thought.)

“And the Lord fashioned into a woman [אִשָּׁה] the rib that He had taken from the man [אָדָם], and brought her to the man [אָדָם].” In this passage, אָדָם obviously refers to the male. To use the word “human” in this place would involve a deliberate adaptation of the text to a secularistic opinion. There can be no reason to speak of “*the rib that He had taken from the human,*” other than an unwillingness to resist a powerful movement.—Moreover, some feminist might object that such a translation would imply that the woman was something less than human. He would probably insist that it should say, “*from the male human.*”

There are many other references (e.g., Gen.2:25; 3:12, etc.) where אָדָם is clearly referring to the male. There is no reference in Scripture in which it refers solely to the female. Therefore it can be said that אָדָם does have a masculine coloring. In other words, the word that God chose for His foremost creature does have some “maleness” to it.

One might argue that God had to adapt Himself to the language at hand. It might also be argued that He is Lord over all things, including language, especially the one chosen for Scripture. Such a debate could continue until Christ returns and gives the only satisfactory conclusion. The fact of the matter is that we are dealing with the inviolable Word of God. Even if God did adapt Himself to the language, it was of His choosing and we cannot alter what He has chosen to do. Nor can we make unfounded assumptions about what God “would have said,” if He had a better language to choose from.

It could also be noted that the word for “woman” (הַאִשָּׁה) is the word אִישׁ (man) with a feminine ending. (Even the English “woman” comes from the Anglo-Saxon “wif” [wife] + “mann” [man].) “She shall be called Woman, because she was taken out of Man” (Gen. 2:23). The male root of the human race cannot be denied. This is not sexist. It is biological fact.

We need to ask ourselves what English word duplicates the Hebrew, retaining also the coloring. One word comes to mind: “man.” This retains the male coloring of the original. Also, the first definition of “man” in most dictionaries is: “1. a human being; person. 2. the human race; mankind.” Some more recent dictionaries have made “a male person” the first definition. The most recent one that I could lay my hands on is the *New Concise Webster’s Dictionary* (1988 ed.): “man . . . a human being, especially a mature male human being; the human race, mankind . . .”

As we proceed into the New Testament Scriptures, we see the concepts found in the Hebrew terms repeating themselves. Instead of אָדָם we have ἄνθρωπος. This is used in passages such as the following:

“If you forgive men for their trespasses, your heavenly Father will also forgive you” (Matt. 6:14).

“We maintain that a man is justified by faith apart from works of the Law” (Rom. 3:28).

Such passages as these use ἄνθρωπος in the generic sense, referring to both male and female.

Other passages bring out a more narrow sense:

“. . . He saw a man, called Matthew . . .” (Matt. 9:9).

“. . . For this cause a man shall leave his father and mother, and shall cleave to his wife . . .” (Matt. 19:5).

To translate ἄνθρωπος with “human” or “person” in these passages would require forcing the Scriptures to bow to secularistic opinions.

ἄνθρωπος often refers to man without any indication of sex. But it is sometimes used to refer to the male alone. It is never used to refer to the female alone. Thus, this word, like its Hebrew counterpart, does have a male coloring. (It could be noted, also, that ἄνθρωπος has masculine endings, never feminine. Likewise, it takes masculine pronouns.)

Recent events within major church bodies have demonstrated just how far feminist sympathizers will go in support of or to placate the women’s liberation movement. Hymnals are being changed to allow for inclusive language. Deliberate attempts are being made to remove any “maleness” from nouns and pronouns referring to God. There is even a rumor, which I have not been able to substantiate, to the effect that one of the Bible translations now on the market will be edited in support of inclusivity.

A conservative Lutheran church, in what I trust is a more honest attempt at being exegetical rather than feminist, is suggesting a contemporary translation of the Nicene Creed. I have no objection to this. However, there is one area that they ought to reconsider. That is the use of the words “men” and “man.” Where the traditional translation reads: “Who for us men and for our salvation . . .” they suggest dropping the word “men.” The reasoning is as follows: “The omission of ‘men’ at line 13 results in the loss of a noun for which no satisfactory substitute came to light. To replace ‘men’ with ‘people’ or ‘humans’ or ‘human beings’ or ‘all of us’ or ‘us all’ does not come off well. To insist that ‘men’ has a generic sense and should be so recognized in an age when people commonly associate ‘men’ with gender is to close the eyes to reality. The loss of the noun seems a small price to pay in exchange for clarity and unambiguity” (Theodore Hartwig, “The Creeds in Contemporary English,” *Wisconsin Lutheran Quarterly*, vol. 86, no. 3, Summer 1989, p. 212). I would ask the author to consider how such changes for the sake of “clarity” can lead to plunging the Holy Scriptures into obscurity.

I regard as being more serious the change that is made regarding the manhood of Christ. Where the traditional translation reads: “And was incarnate by the Holy Ghost of the Virgin Mary and was made man . . .” they offer: “was incarnate of the Holy Spirit and the Virgin Mary and became fully human . . .” The author argues: “The change in line 16 from ‘was made man’ to ‘became fully human’ may be counted as one of the finest improvements in the new translation; it catches quite satisfactorily what the original participle (ἐνανθρωπήσαντα) in tends to communicate. The Greek text

here asserts that God's Son took on all that makes a human being a human being; that he became a genuine human being with soul, body, mind, senses, emotions and everything else that constitutes the human person in God's original creation" (Hartwig, 212). For reasons stated throughout this article, I challenge this argument. I fear a trend, which I am sure the author would oppose, towards robbing Christ of His maleness. It was necessary that God not only become human, but that He become man .

It might be maintained that we are too much of a minority to have an impact on the language. On the other hand, shall we "roll over and play dead" when confronted by what appears to be a secularistic attempt to overthrow a Biblical concept? No matter how one looks at this trend, he ends up with the thought that it has its roots in the rejection of the role that God has given to women in the home and in the church.

It is my opinion that people who love the Word of God, as we do, should make every effort to resist what could very well be another of Satan's covert assaults against the Word of God.

#### **NOTE:**

This article deals only with the exegetical problems arising from the demand for inclusive language in theology. Some of the linguistic problems are considered in Vernard Eller's book, *The Language of Canaan and the Grammar of Feminism*, Grand Rapids: Eerdmans.

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### **"LEARN OF JESUS CHRIST TO PRAY"**

A Sermon Study on Jesus' Sacerdotal (High-Priestly) Prayer in John 17  
(Concluded)

Paul Fleischer

SERMON STUDY #8: John 17:24-26

*"Father, I desire that they also whom You gave Me may be with Me where I am, that they may behold My glory which You have given Me; for You loved Me before the foundation of the world.*

*"O righteous Father! The world has not known You, but I have known You; and these have known that You sent Me.*

*"And I have declared to them Your name, and will declare it, that the love with which You loved Me may be in them, and I in them." (NKJV)*

(As was indicated at the beginning of this series of studies on John 17, the author found that the sacerdotal prayer lent itself nicely to a Lenten sermon series, culminating with a final sermon on Easter Sunday. What follows, therefore, is the author's adaptation in sermonic form of the contents of these final three verses of John 17 to the Christian Easter Gospel.)

Of Jesus' sacerdotal or High-Priestly prayer in John 17 it has been said that "never has this portion of Scripture received recognition and honor in excess, however greatly its praise may have been sung." It is my prayer that each listener may become convinced of the spiritual riches contained in this prayer, and that each one will find ever-new and renewed comfort from it through a regular and prayerful rereading and study of it.

It has also been said that this prayer "begins on earth and ends in heaven." In the very first words Jesus prayed, "Father, the hour has come . . ." The Lord knew that His whole purpose for coming to earth—His innocent suffering and death by crucifixion—lay immediately ahead for Him. Even as He knew that fact, so also in these closing verses the Lord reveals His complete confidence that His exaltation was imminent. These closing verses which allude to Jesus' exaltation have been called the grand "Amen, Amen, yea, yea, it shall be so" to Jesus' prayer.

Our Easter prayer must be that this complete confidence of our Lord rub off on us. Though we know not the exact hour of our death, as Jesus knew His, yet each of us knows that death is ahead for us at some hour in the near or distant future. We know this because the Scriptures teach that ". . . through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned" (Rom. 5:12). How we personally face the thought and prospect of our own death—with confidence or with panic—depends upon whether or not we believe that right now, at this very



moment, we have a living Savior Who is interceding for us. If we believe this in our heart of hearts, then we can say with the confidence of the Apostle Paul: “Who is he who condemns? It is Christ who died, and furthermore is also risen, who is even at the right hand of God, who also makes intercession for us” (Rom. 8:34). Since the apostle believed that he had a LIVING HIGH PRIEST, he was moved to the persuasion that nothing—neither death nor life nor anything else—could separate him from the love of God which is in Christ Jesus, the Lord!

A member of a former parish told me that she attended a seminar on death and dying. She reported that most of those in attendance revealed a depression about the subject of death, some even to the point of panic. It is not surprising that this was the case when one reads the literature that was distributed and which I still have on file. One poem reads in part: “Those dying then, know where they went—they went to God’s right hand; That hand is amputated now, and God cannot be found.” How hopeless are such words compared to the hope FULL words of the apostle! May God the Holy Spirit work mightily in our hearts and minds to renew our Christian faith and confidence in the face of our own death, as we look at the closing verses of Jesus’ sacerdotal prayer. We do so under the theme:

## JESUS PRAYS FOR THE CONSUMMATION (FULFILLMENT) OF HIS GLORY IN BELIEVERS

I. Jesus prays: “Father, I desire that they also whom You gave Me may be with Me where I am . . .”

Notice, first of all, the simple fact that it is our Lord’s desire that His believers share in the bliss of eternal life with Him in heaven. One of the tricks of Satan is to place doubt in our minds regarding our personal resurrection from the dead. The Corinthian Christians had such doubts which St. Paul sought to dispel. He admitted to them that “if in this life only we have hope in Christ, we are of all men the most pitiable . . .” (1 Cor. 15:18). But he then added triumphantly: “But now Christ is risen from the dead, and has become the firstfruits of those who have fallen asleep” (1 Cor. 15:19). As one of our hymns puts it: “Shall I fear, or could the Head, rise and leave His members dead?” And it answers: “Nay, too closely am I bound unto Him by hope forever . . . Even death now cannot part from its Lord the trusting heart” (TLH 206).

This is the beautiful truth that is impressed upon believers here and elsewhere in the sacerdotal prayer! Throughout, the Lord teaches how intimately He dwells with and in His believers. It is the Son’s will and it is also the Father’s will, that Christian believers be with Jesus in eternal glory. As the Savior says earlier in John’s Gospel: “This is the will of the Father who sent Me, that of all He has given Me I should lose nothing, but should raise it up at the last day. And this is the will of Him who sent Me, that everyone who sees the Son and believes in Him may have everlasting life; and I will raise him up at the last day” (John 6:39-40).

And the combined will of the Father and the Son will be realized in behalf of all believers. It cannot be otherwise! This is what inspired the confidence of the apostle so that he asserts: “And as we have borne the image of the man of dust, we shall also bear the image of the heavenly Man” (1 Cor. 15:49). And this shall take place, for “if we believe that Jesus died and rose again, even so God will bring with Him those who sleep in Jesus” (1 Thess. 4:14). What confidence in the face of death this inspires in us so that we sing with the hymnist:

Jesus lives! To him the throne  
High o’er heav’n and earth is given.  
I shall go where He is gone,  
Live and reign with Him in heaven.  
God is faithful; doubtings, hence!  
THIS SHALL BE MY CONFIDENCE! (TLH 201:2)

Let us spend a few moments considering the words of our living High Priest when He prays that His believers “be with Me where I am.” Notice Jesus’ own confidence at this point. Though His own death was imminent, yet the Savior speaks in the present tense: “where I am . . .” Thus Jesus speaks of the place He left in order to enter upon His work of redemption on earth—heaven. He confidently foresees His ascension to heaven and His session at the right hand of His heavenly Father.

And so it happened! Our risen and ascended Lord “sat down at the right hand of the Majesty on high” (Heb. 1:3). THERE IN HEAVEN, WHERE HE IS, Jesus Christ rules His Church, and the world in the interest of His Church. THERE IN HEAVEN, WHERE HE IS, He has all His enemies as a footstool for His feet. THERE IN HEAVEN, WHERE HE IS, He spreads His Kingdom through the preaching of His Word. THERE IN HEAVEN, WHERE HE IS, He ever lives to make intercession for us. THERE IN HEAVEN, WHERE HE IS, He is now preparing a place for us so that where He is, there we may be also. THERE IN HEAVEN, WHERE HE IS, we shall be with Him for we shall see Him as He is. “God will be the most delightful Object to contemplate,” remarks Luther, and he continues: “whoever has Christ has everything . . . What sort of joy that will be we cannot now comprehend!” As says the Psalmist: “In Your presence is fullness of joy; At Your right hand ( which is not amputated! ) are pleasures forevermore” (Ps. 16:11). “And the ransomed

of the LORD shall return, and come to Zion with singing, with everlasting joy on their heads. They shall obtain joy and gladness, and sorrow and sighing shall flee away” (Isa. 35:10). And so St. Paul sums it up: “And thus we shall always be with the Lord” (1 Thess. 4:17).

II. Jesus prays: “That they may behold My glory which You have given Me; for You loved Me before the foundation of the world.”

Our great High Priest continues on this triumphant note when He prays these words with regard to His believers. Jesus’ utmost confidence is that those who staked their eternal lot on Him shall behold Him in His full, divine glory! Believers shall “behold” this glory. They shall be spectators of the glory Jesus had before the foundation and creation of the world. This glory which they shall behold shall be greater than that of the sun, moon, and stars, for they shall be beholding Him Who created all these things! Whereas the Apostle John could write that the apostles had beheld the Lord’s glory full of grace and truth while Jesus was in His state of humiliation (Cf. John 1:14), believers in heaven behold the Lord’s eternal glory in His exaltation! What confidence this inspires in us, so that we can and do sing:

Jesus lives! The vict’ry’s won!  
Death no longer can appal me;  
Jesus lives! Death’s reign is done!  
From the grave Christ will recall me.  
Brighter scenes shall then commence;  
THIS SHALL BE MY CONFIDENCE! (TLH 201:1)

III. Jesus’ prayer is addressed to the Father in heaven Who, He knows, is “righteous”—just—in all His dealings.

The basis for Jesus’ own assurance that all this will come to pass is indicated in the title by which He addresses His heavenly Father: “O righteous Father!” Please note well that it is God’s righteousness which demands that all these petitions in the sacerdotal prayer of the Lord, the Son, come to pass! God’s Son successfully completed His earthly redemptive mission. He willingly offered His life for the sins of the world to reconcile the world unto God. As our High Priest, Jesus fully atoned for all of mankind’s sin and guilt. Jesus was delivered for our offenses and was raised again for our justification (Cf. Rom. 4:25). And since God is righteous (just), all those who know and believe in His Son, Jesus Christ, as Lord and Savior shall be saved. It cannot, will not, be otherwise!

On the other hand, it is equally true that the righteousness of God demands death for sinners. It demands not only temporal, but also eternal death for all who reject the righteousness of their God-ordained High Priest—for all who trust in some supposed righteousness of their own. This is the clear implication when Jesus here continues: “The world has not known You, but I have known You; and these have known that You sent Me.” Those who know, believe, and confess that the Father sent the Son to be the propitiation for the sins of the world shall be saved. Those who reject this blood-bought atonement for their sins establish their own guilt for eternity.

In other words, as glorious as heaven will be for believers, equally horrible will hell be for the unbelieving. The righteous God “shall have judgment without mercy that hath showed no mercy . . .” (Jas. 2:13). On the last great day Christ Jesus, the righteous Judge “will also say to those on the left hand, ‘Depart from Me, you cursed, into the everlasting fire prepared for the devil and his angels’ . . . and these will go away into everlasting punishment, but the righteous [that is, those who by faith are covered with the righteousness of Christ] into eternal life” (Matt. 25:41,46).

IV. Jesus prays: “And I have declared . . . and will declare”

As an expression of His love for all men, Jesus Christ has declared, and continues to declare, the NAME (that is, the Word and Will) of God unto men. This shows us once more for good measure what we have often noted throughout the sacerdotal prayer: the word of the Gospel is the deciding factor for all men! “He who rejects Me, and does not receive My words, has that which judges him - the word that I have spoken will judge him in the last day. For I have not spoken on My own authority; but the Father who sent Me gave Me a command, what I should say and what I should speak” (John 12:48f.). Thus our Lord leaves no room for question—His holy Word is the touchstone by which men decide their fate! And for this very reason the Word of God is the rock foundation for the faith of every true Christian!

Since the Word of God is all this, there is no greater treasure for you or for me in this dying world. There is no greater thing that we can do IN this world or FOR this world than to preach and witness to that Word and to support that Word with our prayers and our earning power. Oh, may we think seriously on this, praying fervently for the spread of the holy Gospel, dedicating ourselves wholly to its blessed furtherance in this fearful, panicking, dying world! As Luther says: “For therein [in the Word] lies the power that we learn to know the Father well through faith, in such a way that the heart, full of consolation and with happy trust in all mercy, will stand before Him, and fear no wrath.”

May we all work and study hard to become better witnesses to our living and reigning High Priest, Jesus Christ,

so that others who know not the peace and confidence which passes all human understanding might yet, in their time of grace—perhaps through you or me—come to know and confess Jesus Christ as their one Hope in life and their eternal confidence in death!

Jesus lives! and now is death  
But the gate of life immortal;  
This shall calm my trembling breath  
When I pass its gloomy portal.  
Faith shall cry, as fails each sense,  
JESUS IS MY CONFIDENCE! (TLH 201:5)

Hallelujah and Amen!

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## PAIDEIA

From a Pastor's and Professor's Notebook

Roland A. Gurgel

X

Isaiah

“Perfect peace in an imperfect world”—to many that thought seems to be an idle dream reserved for uninformed and isolated individuals. Perhaps, some might say, it might have been a bit more acceptable in the days of Isaiah (750-700 BC), for were not the people of that age far less informed and far more out of touch with world affairs and world conditions than we are today?

Modern communication systems certainly give us a continued and very graphic insight into the imperfections of our world, its nations, its leaders, its peoples, its environmental state, its natural disasters, etc., etc. The around-the-clock newscasts on radio and television, the abundant and readily available newspapers and news magazines present us with a steady stream of information that would shout loudly and clearly that the hope for peace at all, let alone for a perfect peace in the hearts of individuals, is an idle, misleading, and deceptive dream.

But before one would consign the Word of the Lord through the pen of Isaiah to the distant past, and to an uninformed and deluded past, it might be well to look at the situations in which the words of Isaiah, “Thou wilt keep him in perfect peace whose mind is stayed on Thee,” were spoken and written. The imperfections of Isaiah's world were not hidden from him or from the people of Judah of that era. When you read through chapters 13 through 26 of Isaiah's prophecies, you quickly become aware of the nations that surrounded God's people of that day; you become aware of those nations and the threat they posed to Judah in past times, for the immediate present, and of people who would oppose the children of God in the future.

We make a serious error if we think that because there existed no radio or television, no wireless or other instant and mass communication systems, that people were ignorant of the world and its nations and their threats to security and to peace. News did spread and did spread rapidly. Isaiah did know of the Egyptians (chapter 19), of the Ethiopians (18), of the Syrians (17), of Moab (15 and 16), of Tyre (23), but from the greatest and most reliable source of information, namely, the all-knowing Creator of heaven and earth. Isaiah was also given in sight into the threats that nations of the future would pose to God's people. The names of the Babylonians, the Medes, and the Persians are set forth in Chapters 13, 14, 21, and 22 (Cf. 42:9—“Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them”). In fact, the last 27 chapters of Isaiah look to the future events in the life of God's people: the Babylonian captivity (still 100 years in the future at the time of writing) and events down to the second coming of Christ at the end of time.

No, the people of Isaiah's day were not living with their heads buried in the sand, not living blissfully unaware of the threats that foreign nations and peoples might pose to their security. Even a quick perusal of Old Testament history reveals a very thorough awareness of the dangers that surrounded God's chosen people—from the days when the people were but a family (Abraham, Isaac, and Jacob) living amidst the Canaanites, through the Egyptian exile, during the period of the wilderness wanderings, the time of the judges, the era of the kings down to the days of Isaiah and beyond through the God-given revelation of the Babylonian captivity. Through all these centuries there seemed to be every reason for

these people to be filled with fear and terror because they lived in a very obviously imperfect world of greedy and hostile nations and very often they were filled with fear and terror .

It is into such a familiar world—familiar to us, for it had all the imperfections of our own time—into such a world came the words of Isaiah, “Thou wilt keep him in perfect peace, whose mind is stayed on Thee.” The emphasis lies on the words “ stayed on Thee .” Where hearts look steadfastly to the Lord there will be found peace as perfect as the eyes perfectly look on the Lord and away from the powers that seem to be a reason for fear.

Go back over chapters 13 through 23 and see how the Lord God presents Himself as the Almighty Power, the Supreme Judge, the Controller of all things, the Protector and Defender of His people. A few examples from these chapters may well serve to further perusal on the readers’ part. Remember : the Lord is speaking to the enemies of His people—those who would at tempt to bring fear and terror into the hearts of His children. Of Babylon He says, “And Babylon, the glory of kingdoms, the beauty of the Chaldees’ excellence, shall be as when God over threw Sodom and Gomorrah” (13:19).

“For I will rise up against them, saith the Lord of hosts, and cut off from Babylon the name, and remnant, and son, and nephew, saith the Lord. I will also make it a possession for the bittern, and pools of water: and I will sweep it with the besom of destruction, saith the Lord of hosts” (14:22-23).

Of Moab Isaiah writes, “We have heard of the pride of Moab; he is very proud: even of his haughtiness, and his pride, and his wrath: but his lies shall not be so. Therefore shall Moab howl for Moab . . .” (16:6-7).

Of many nations God says, “Woe to the multitude of many people, which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of mighty waters! The nations shall rush like the rushing of many waters: but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind” (17:12- 13).

With the eyes of the heart firmly fixed on this King of kings, and this Lord of lords, on this Almighty and all-knowing God, His children break into that hymn of perfect peace found in chapters 25 and 26. Just a few stanzas of that hymn may well be in place to emphasize the perfect peace that is there for those “whose mind is stayed on Thee.”

“O Lord, thou art my God; I will exalt thee, I will praise thy name; for thou hast done wonderful things; thy counsels of old are faithfulness and truth” (25:1). “He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation” (25:8-9). “Lord, thou wilt ordain peace for us: for thou also hast wrought all our works in us” (26:12).

“Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee” (26:3).

(To be continued)

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## **BOOK REVIEW**

*A Concise Hebrew and Aramaic Lexicon of the Old Testament* (Based on the First, Second, and Third Editions of the Koehler-Baumgartner *Lexicon in Veteris Testamenti Libros* ) ed. by William L. Holladay. Grand Rapids: Eerdmans, 1988. 425 pages, hard cover, \$27.95.

The original Koehler-Baumgartner Lexicon of 1953 gathered and presented a vast treasure of lexicographical materials with renderings into both German and English, taking into consideration all the lexical evidence that had become available to that time. The advantage offered to its users was an alphabetical arrangement of entries rather than the traditional arrangement by verbal roots. It also took full advantage of the substantial increase in the knowledge concerning Semitic linguistics (e.g., the discovery of Ugaritic).

However, the need to correct apparent defects in the first and second editions, as well as the ongoing income of more precise and complete lexical information made a revision of Koehler-Baumgartner a more and more desirable project.

Professor Koehler died in 1956. Professor Baumgartner, together with his collaborators, B. Hatmann and E. Y. Kutscher, labored to complete the revisions and additions for the 3rd edition. The work was about two-thirds completed when Professor Baumgartner died in January of 1989. For this reason, the publication of the edition has been delayed.

This lexicon, edited by William L. Holladay, is a response to the need for an English edition in an abridged format. The editor of this work indicates that with no little reluctance the decision was reached to prepare the English

edition in "hybrid" fashion, using the German third edition to the extent that the material would become available, and the German first/second editions for the balance of the alphabet. He stresses the fact that this work is an ABRIDGEMENT and is therefore in no sense a substitute for the German parent work.

The user of this abridged edition of Koehler-Baumgartner should know that the editor, in the interest of an English edition of moderate size, omitted the following material as found in the German work:

- (1) All etymological materials in cognate languages;
- (2) All bibliographical entries and the names of specific scholars who contributed to the meaning of a word;
- (3) All citations to, and semantic specifications of, occurrences of given words in the Hebrew text of Sirach and in the Qumran material;
- (4) All citations to manuscript variations in the Hebrew text;
- (5) Almost all conjectural emendations;
- (6) Reconstructed triliteral roots and cross-references to these roots;
- (7) All letters of the alphabet;
- (8) Theoretical components of proper names.

On the other hand, the following categories of material are retained:

- (1) All entries of the German work when they exist as semantic items in the MT;
- (2) The arrangement and numbering of the definitional sub divisions in the German work in almost every instance;
- (3) A skeleton of chapter-and-verse citations;
- (4) The various inflectional forms of the word.

Especially to be appreciated is the fact that this work gives full treatment to those theological/cultural terms which are without an exact equivalent in English, such as 3 5 3 333 3 4 3 / 3 5 3 3333 3 4 3 .

Concerning the treatment of proper names: the editor feels that "from a linguistic and a practical point of view a name is not a semantic problem." (The derivation of the name and the application of the name to specific persons or locations are often both controversial and better left to the detailed commentaries and dictionaries of the Bible.)

The treatment of particles and quasi-particles is almost as full as in the German work, and special care has been given with particles to locate idiomatic English equivalents.

This reviewer is a bit disappointed that only the "inflectional section" of the book's work contains the Hebrew forms and phrases, while the semantic sections transliterate the forms and phrases. Writers and editors continue to propose a "simple transliteration," but the readers and users of the trans literations are not always ready to agree upon their simplicity or clarity. Modern technology should enable publishers to produce economically Hebrew type as required.

This edition contains a special feature in connection with the Aramaic section. Immediately after listing the Aramaic word in question an Hebrew cognate is cited. In contrast to the practice in the Hebrew section of the lexicon, the identification of the number, person, and gender of verb forms is frequently given, since the student may well have more difficulty identifying the Aramaic forms than the Hebrew ones.

The editor of this lexicon has indeed "made every effort to give smooth, natural, idiomatic English equivalents to the German renderings of the German work." He assures the user that he has kept his eye as little as possible on the English renderings of the first two editions of the German work in an effort simply to render into English what Koehler and Baumgartner rendered into German, and to keep his own mind "as far as possible out of sight."

This reviewer has a keen appreciation for editor Holladay's wisdom in recognizing that a good lexicon should serve two contrary classroom purposes:

- (1) To meet the needs of the beginning student who is uncertain of his way, is anxious to get the assignment done, and whose overriding question is simply, "What does this word, this verse, this passage mean?"
- (2) To lead the student to ask the question, "How and to what extent can we know what this word, verse, or passage means?"

This requires a lexicon that defines words in a language or dialect no longer spoken, to point out the evidence offered by parallel passages, by cognate languages, and in the consequent discussion of scholars. All of which should prompt a student to "test all things, holding fast to that which is good."

Editor William L. Holladay has produced this excellent by-product of the original Koehler-Baumgartner lexicon

as a handbook that is more accessible and serviceable to the student of the Old Testament Scriptures who is not yet an accomplished scholar or master of the classic Hebrew.

Gordon P. Radtke