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Exegesis Of Paul's First Letter To Timothy*

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* translated by C. M. Gullerud

(Conclusion)

Chapter 6

Paul opens this chapter by speaking of Timothy's ministry to the slaves, vv. 1-2.

It is striking to note how often Paul in his letters speaks of slaves and gives instructions concerning them (Cf. Tit. 2:9; Eph. 6:5ff.; Col. 3:22ff.; 1 Cor. 7:21; see also 1 Pet. 2:18). The reason for these repeated instructions and admonitions is apparent. Slavery was common in Asia Minor, Greece, and Italy. This situation did not confront Christendom as being in itself sinful; but it was proclaimed that a slave most certainly can be and can remain a child of God as surely as anyone else and that all have part in Christ's redemption through faith. As believers, all of them have liberty in Him even though they are slaves under the yoke. Liberty in Christ is of far greater importance than the physical.

The slave situation is an external civic matter concerning which Christendom does not place itself in fixed opposition. From this aspect it is an adiaphoron. That the slave situation fell away as of itself, where Christianity gained headway, is another matter. In no other condition could the high conception of Christian liberty and equality be subject to such misunderstanding as in this state (i.e., of slavery) which seems to be so completely opposed to Christian freedom. The thinking goes this way: The Christian is exalted to be God's child, a son and daughter of the heavenly King, an heir of God and joint heir with Christ, lifted up on high so that he joins in the judgment of the world, yes, of angels, a person already in possession of all things present and future! Is it right, then, to think that such a person should be in bondage as a slave, perhaps even subject to a heathen master, a slave of Satan, lying under God's wrath and the condemnation of the law, not participating in the glory of the Christian? Truly, it is not always such a simple matter to maintain the proper balance here and keep the two spheres apart and separate. It would be easy to mix the spiritual and civic matters, resulting in thoughts of emancipation. It would be very easy for the Christian slave to forget his civic position and exalt himself over his earthly master or at least to seek equality. But even as Paul powerfully sets forth Christian freedom and equality, he also with equal emphasis opposes every false thought of emancipation. Also the slave who is under the yoke should bear in mind his situation and show his Christianity therein, whether it be that his master is heathen or Christian.

V. 1. Paul speaks in this verse to the slaves who have heathen masters. Timothy is to teach these slaves that even though their masters are heathen they should accept them as masters. δοῦλοι, "slaves," is the predicate and not the subject. He does not here draw a distinction between slaves who are under the yoke and those who are not. A slave as such is under the yoke. The expression "under the yoke" does not, therefore, indicate any special kind of cruel treatment. They shall "count their own masters worthy of all honor." τιμῆ, "honor," points to the acknowledgment of the honor which is due them because of their position. This is to be shown in their external deeds. The expression refers both to the inner honor and the outward obedience. ἴδιος means more than "their," but means "their own," as Winer puts it, an ownership situation (Winer Gram. s 22 *Andoverndg.*, p. 133f.). The clause introduced by ἵνα, "so that," gives the reason why slaves are to honor their masters. The heathen masters are not to be given occasion to blaspheme God's name and the pure doctrine of the Gospel. This would happen if the Christian slave would apply his Christian freedom to physical freedom and thus become disobedient. This would give the masters occasion to say: "What is this Christian religion which teaches its adherents such behavior?" In this way the heathen masters would become disgusted with the God of the Christians. The slaves are to take care that this does not occur. On the other hand, they should by their Christian conduct seek to gain their masters for the truth. This was the result in more cases than one. History cites many examples where heathen masters were won for Christianity by their Christian slaves.

V. 2. This verse speaks of Christian slaves in the service of Christian masters. Here there is the temptation to nurture a false sense of equality. The Christian slaves should stand guard against such temptation. They should not misuse their fellowship in Christ by seeking to make their equality in Christ an argument for equality in the civic sphere. To do so would be an act of contempt. The fact that their masters are Christians should be an incentive for the slaves to serve them with even greater willingness, doing what their position requires of them. μᾶλλον in this connection, as shown by the following ὅτι, means "rather" and not "much more." The μᾶλλον implies on the one hand that they should show eagerness and zeal in their service, and on the other hand that they should so work that their labor does not lose its proper character. The relationship to the master as a fellow Christian should increase their desire to be faithful. If the masters are united to the slaves in the bond of faith and love, it should be even dearer to them to serve than it would be under heathen masters. Should they not under these conditions be more joyful in their service? In the clause beginning with ὅτι the subject is οἱ ἀντιλαμβανόμενοι and the predicate is πιστοὶ καὶ ἀγαπητοὶ. Those who receive the benefit are the masters and not the slaves. ἀντιλαμβάνω is in reality *pro altero dato alterum accipio*. Thus to hold oneself to something, to apprehend something and then to receive something. εὐεργεσία is the slaves' service. Here Paul points out the great change that takes place when both master and slave are Christians. The slave serves with love and loves makes free. The master accepts the service, not as a debt, but as a good work. Paul concludes these instructions with the reference to slaves with the words, "Teach and exhort these things!" Ταῦτα, "these," does not refer to the following, but to what has just been said.

Vv. 3-10. These verses contain a characterization of false doctrine according to its essence, its result, and its source in the teacher's disposition, which is displayed in a "proud intellectualism" and greed, against all of which Timothy is warned. Paul has certainly talked about false doctrine previously in his letter, but here he examines its source more closely. The false teachers are not seeking in Christendom an answer to the question: What must I do to be saved? But they are seeking new material for a one-sided intellectual interpretation as well as a means to get great gain. On the one hand Christendom is for them a speculation for the exercise of the mind, and on the other hand a means of gaining

earthly profit by coaxing money from members by means of acting as their spiritual leaders.

V. 3. “Anyone,” about the same as οἱ ἄλλοι, ἑτεροδιδασκαλεῖ, “teaches otherwise,” an expression which does not specifically refer back to vv. 1-2, although this is included, but here as in 1:3 it refers to any teaching other than God’s revealed truth. καὶ μὴ προσέρχεται, “and does not agree with,” points to another doctrine. He who does not consent to wholesome words teaches otherwise, namely, false doctrine. For the expression “wholesome words,” cf. 1:10. τοῦ Κυρίου could with Wiesinger be regarded as an objective genitive: the wholesome word about Jesus Christ. But it is more properly understood as the subjective genitive, for the apostolic doctrine is Jesus’ own doctrine and this is the very thing that is here expressed. “And to the doctrine which is according to godliness”; this is an addition explaining the wholesome words. Only the wholesome words can lead to godliness. False doctrine is a sickness which can never result in wholesomeness. Thus it has been understood in our current translation and by certain exegetes. κατὰ with the accusative does not indicate the result but the conformity. The specific meaning has been rendered thus by Kuebel, “*welche den Forderungen echter Froemigkeit, wie sie eben im Christentum gegeben ist, entspricht.*”¹ εὐσέβεια — cf. 2:2; 4:7.

V. 4. τεύφωται, “he is proud.” Here the subsequent matters are listed. He is, in a spiritual sense, proud, muddled. He walks about “as one who is drowsy, paying no attention to anyone” (Luther). “Knowing nothing, but is obsessed . . .” He is proud in his own imaginations without understanding. He lacks knowledge unto godliness, the soul-saving knowledge. In the place of wholesome words come disputes and arguments over words which result in evil, and for this they have become so zealous that it has become a sickness with them. περὶ, an indication of the object around which something rotates, equal to *circa* (Cf. Winer 49, p. 406). ζήτησις — cf. 1:4. λογομαχία, a contention which does not flow from love for the truth, but from a desire to advance oneself. Some of the fruits of such strife are listed. φθόνος is “envy” which in turn engenders ἔρις “strife,” between neighbors. This strife breaks forth into βλασφημία, “reviling” or insults (Cf. Col. 3:8; Eph. 4:31; Matt. 15:19). Along with such insults come evil suspicions, ὑπόνοιαι πονηραί, so that one attributes evil motives to the other, resulting in endless “wrangling,” each party adopting a warlike stance to the other.

V. 5. There is a disagreement with regard to manuscript readings of the opening words of this verse. Some have διαπρατριβαὶ and others have παραδιατριβαὶ. These two words are not synonyms. The difference between them is the same as between παρατριβή and διατριβή. διατριβή is the Latin *contero*, “consume,” our “tear asunder, consume.” diasqibg is therefore really “a spending,” “a consumption especially of time,” “a waste of time”; thereupon, that which occupies our time: employment, study, instruction, disputation. When παρα is added, this indicates a missing of the mark, an investigation without result. παρατριβή is “a rending,” “a strife,” “a quarreling,” from παρατριβή, “*an etwas reiben.*”² With δια the meaning becomes “a constant irritation,” “an endless quarreling.” The latter word then fits the best here. The genitive ἀνθρώπων, “of men,” is governed by all the words from φθόνος, “envy,” on. διεφθαρμένος is perfect participle passive of διαφθείρω, “damage,” “destroy.” The deepest source of the foregoing lies in the disposition of these people which now is described. Paul now mentions first the root, then the fruit, and at last the soil in which this evil tree is planted. τὸν νοῦν is the accusative of specification. Their ability to think is spoiled and as a result they are deprived of the truth. ἀπστερημένος is the perfect participle passive of ἀποστερέω, “defraudo,” “spoleo,” “privo,” “deprive of,” “take away.” How far these people have gone astray after being deprived of the truth is shown in the closing words of the verse. They pretended godliness in order to win their way into the hearts of men, although what they wanted was not them but their money.

V. 6. ἔστι δὲ stands in contrast to νομιζόντων (Cf. v. 5). There the thing supposed, and here the thing that is! With a touch of irony, Paul says that they are right who claim that godliness is a means of gain. *Eleganter et non sine ironica correctione in contrarium sensum eadem verba retorquet* (Calvin).³ Godliness is a great source of gain. For he who aspires to godliness for its own sake and not as a source of gain, for him and for him alone it becomes a source of great gain. But then, tied in with it, there must be contentment with what one has. If one is content, then one is satisfied and becomes rich by virtue of his godliness; for the godly person will always receive what his heart desires. Above all things he desires the blessings of God’s kingdom, and the temporal gifts which he needs will be given as an extra gift as long as God gives him life. Contentment makes him satisfied with what he receives. Contentment is pictured here as the inseparable companion of godliness. False teachers who pretend to be godly become rich in one world; those who are truly godly become rich in God. ἀυταρκεία from ἀυταρκής (αὐτός and ἀρκέω) — *sibi ipsi sufficiens, sua sorte contentus.*⁴

V. 7. This verse establishes the contentment with the thought that we cannot take with us from this world any of its treasures. But this thought is itself considered as a result of the truth that we brought nothing into the world (Cf. Job 1:21;

Eccl. 5:14). δῆλον, “it is certain,” is missing in some manuscripts. Tischendorf has also omitted it. One would then have to translate: “For we have brought nothing into this world because we can take nothing out.” But this does not make sense. The word (δῆλον) is seen to be absolutely necessary. The verse thus gives the boundaries within which the temporal things can have any significance for us.

V. 8. The apostle prepared the way in v. 7 for the great truth which this verse presents. According to v. 7 we can lay claim to nothing; therefore, we should be satisfied with the necessities of life. ἔχοντες δὲ stands as a contrast to οὐδὲ ἐξενεγκεῖν. διατροφὰς and σκεπάσματα are words which appear only here in the New Testament. σκεπάσματα is from σκεπάω and means “clothing.” Some interpreters say that the word includes both clothing and house. But Huther here remarks: “*Allein es ist mehr als unwahrscheinlich, dass mit dem einen Ausdruck zwei verschiedene Gegenstaende bezeichnet sein sollten.*”⁵ But the two words are nevertheless clearly an expression for “daily bread,” and to this belongs house and home. The passive ἀρκούμαι reads in the future ἀρκεσθησόμεθα. Regarding the inserted r in the passive, cf. Curtius Gr. Gram., s 298, where he calls attention to the fact that, in the weak stem of the passive, a r is inserted before the h, especially after short but also after long vowels. The verb in the active means *valeo, sufficio*, “is sufficient,” in the passive *contentus sum*, “let us be satisfied with.” It is construed either with the dative, as in Luke 3:14; Hebrews 13:5, or with ἐπὶ, as in 3 John 10. *Futurum* expresses the sure expectation that something will be so. Here it is said, then, that thus it will be when godliness finds a place in our hearts. It refers exclusively to this world’s goods and teaches us to consider this world as a temporary place of residence whose goods neither belong to us nor are lasting. True godliness contents itself with the necessary things.

V. 9. In this verse we have the contrast to the contentment described in v. 8. Those who desire to be rich will become poor, since their desire for riches draws them away from the one thing needful. πειρασμὸς, from πειράω, denotes “temptation,” especially to unjust gain (Jas. 1:14). “Fall” — note the present tense, which indicates a constancy. They keep on falling into this temptation. And this refers not only to the temptation but also to the snare, παγίς (Cf. 3:7). That they have been caught in the sensual snares which the devil has laid out for them is due to the fact that they have not withstood in time of temptation. The individual references point to the many evil and destructive lusts which have their roots in the one great desire, the desire for money. Thus the one sin becomes the fruitful mother of many more. βλαβερός — harmful; βυθίζειν, “to sink” (from βυθός); ὄλεθρος (from ὄλλυμι), “destruction”; ἀπώλεια (from ἀπόλλυμι), “perdition,” “eternal destruction” (Cf. Phil. 3:19; Matt. 7:13). The second expression determines and explains the first. This, then, is the depth into which these lusts cause a person to sink. This presentation reminds us of what Ephesians 4:22 says of the old man who grows corrupt according to the deceitful lusts.

V. 10. This verse provides the proof for what is stated in v. 9, namely, that love of money is a root of all evil, since it leads first to harmful lusts and then to eternal death. The train of thought begun in v. 5b is now resumed and concluded. “A root of all evil.” Accordingly there is no evil that cannot flow out of the love of money. The avaricious person is capable of every lust. Thereby it is not said that it will be apparent in him that all can be traced back to his love of money. ἧς refers back (*formaliter*) to φιλαργυρία, (*realiter*) to αργυρία. Some have taken this to be an incorrect expression, since the love of money is itself a lust. But we know that the apostle often uses abstract expressions for the concrete, e.g., hope, often used to designate the thing hoped for, *res sperata* (Cf. Rom. 8:24; Acts 24:15). ὀρεγεσθαι, “to reach out for something to get possession of it” (Cf. 3:1), then “to have a desire for it.” ἀποπλανᾶω in the active voice means “to seduce,” and in the passive voice, “to wander away.” This word shows from whence these persons have come who are named as examples of those who through love of money have strayed from the faith. They were on the right way, but evil desire has drawn them astray. For this they have only themselves to blame. They have pierced themselves through with many sorrows. Luther says of this, “namely, with sorrows, anxieties and restlessness for their property both night and day so that they are never happy. Similarly Christ also compares their gnawing anxiety to a kingdom with thorns (Matt. 13:22); add to this the agonizing nagging of conscience over the sins to which avarice leads.”

V. 11. The apostle now turns again to Timothy. This is not a repetition of what has been said before. Earlier Timothy had been told to oppose false prophets from his position as a leader; now Paul speaks to him as a private individual. From the warning against the desire for riches the apostle now passes on to the positive exhortation to seek after the riches which alone constitute the true kingdom. ἄνθρωπος Θεοῦ, “man of God,” corresponding to the Hebrew אִישׁ אֱלֹהִים. The expression is used often of the prophets (Cf. 1 Sam. 9:6; 2 Pet. 1:21). Here the expression is used in its common meaning to designate the state of a Christian, as in 2 Timothy 3:17. The definition is given in James 1:18. It is he who belongs to God as a new creature, who has dedicated his service to God. Such a person cannot consider the earthly as his highest good. This can only be said of him who is himself earthly-minded, a child of the world. A man of

God has another and higher goal which he seeks to attain. διωκεῖν has the meaning “to pursue,” “to crave that which one has set as his goal.” The goal here consists of the following works of sanctification in which two and two are tied together. Righteousness and godliness are the two most commonly mentioned terms for the Christian life. The righteousness of God is an expression used in the New Testament (1) for an attribute of God (Rom. 3:5,25); (2) for the righteousness which avails before God, the righteousness acquired by Christ, the righteousness by faith (Rom. 1:17; 3:22; 10:3); (3) for the righteousness which is a fruit of righteousness by faith, the new obedience or righteousness of life. This must be what the apostle was referring to here (Cf. Tit. 2:12, where living “righteously” and “godly” are placed side by side). “Godliness” is here used in the restricted sense alongside of “righteousness,” namely, of the inner strength which fixes the Christian life in the direction of the new obedience. From here the apostle ascends to the two principles which control the Christian’s new life: faith and love. Here he stands at the high point and from here descend the principles revealed in patience and gentleness. These deeds are the expressions of faith and love over against afflictions. Concerning the omission of the article, cf. Winer, s 191. The first and the last two of these six conceptions deal with our conduct toward our neighbor. The three in the middle deal with our relationship with God.

V. 12. The transition to the good fight was furnished by the last two words of the previous verse. The picture of a race for the crown stands before the eye of the apostle (Cf. 1 Cor. 9:24ff.; Phil. 3:12ff.). Paul is not here speaking to Timothy as an officer. Therefore it is not especially the fight involved in his office that Paul here exhorts him to fight, but the fight that is common to all Christians, which, however, a servant of the Lord cannot separate from his fight as an officer. With him both will go hand in hand. ἀγωνίζομαι, “fight,” is an intransitive verb but is, however, construed with an object of the same stem, the so-called inner object (Cf. Curtius, i.e., s 400). τῆς πίστεως, “of faith,” is possessive genitive. It is the effort of faith not to surrender to the powers of the enemy which are on the attack (Cf. Heb. 12:1-3). This fight or strife is καλόν, “good,” because the victory is such a glorious jewel, such a glorious prize! “Lay hold on eternal life!” — This is the challenge. Schleiermacher contended that the imperative, “lay hold on,” ἐπιλαβοῦ, is a strange demand when coupled with “eternal life,” since eternal life is a gift of God. But there is nothing strange about this expression. If it is asked how we can grasp eternal life which is already present, then we answer that this takes place when we lay hold on Christ in faith (Cf. John 11:25; Col. 3:4). In Christ is life. He is not only the way and the truth but also the life (John 14:6). And he who lays hold on Him has passed from death to life (1 John 3:14). ἐπιλαμβάνω is “to grasp” so strongly that the hand will hold it fast. Eternal life is here pictured as a crown of victory or a prize of the combat. In the fight, the hand of faith must hold the crown of eternal life securely. The hand of faith reaches out as hope within the veil. As the apostate Ed. Preuss expresses himself in his publication, “*Die Rechtfertigung*”: The believer walks with feet on the ground and with hands in heaven. It is a continual grasping and a continual holding fast. This is what Timothy is exhorted to do. — “To which you were also called,” that is to say, to partake of that to which you are called. God’s call is a call not only to the kingdom of grace but also of glory. The Christian has by his call received invitation to the Lord’s table both in the kingdom of grace and of glory. The apostle adds more weight to his exhortation to Timothy to fight by reminding him that he is called to eternal life. But this call has not only been extended to Timothy, but he has also acknowledged it. He has accepted it. This is contained in the following words: “You have confessed the good confession in the presence of many witnesses.” As far as the syntactic connection in the original text is concerned, we understand that the clause with καὶ ὁμολόγησας . . . cannot be completely coordinated with the foregoing, as Wiesinger claims; for a non-relative clause cannot be completely coordinated with a relative clause. Here is a passing from a relative clause to a principal clause. It will not do to convey εἰς ἣν to this last clause, so that the meaning would be: “and with reference to which,” etc. We might probably state the connection by translating: “whereunto you are called, and you have also confessed,” etc. On what occasion this confession was made, the apostle does not say. Gerlach and others say that this has reference to one or another unknown event in the life of Timothy, when under great danger he publicly confessed his faith; wherefore Paul also places his confession together with Christ’s confession before Pilate in v. 13. But to this we must answer that we have no report of anything like this in the life of Timothy, and there is no support for this view in v. 13. Other interpreters have said that here the reference is to Timothy’s ordination, as in 4:14 and 2 Timothy 1:6 (so V. Osterzee, et al.). But here the statement refers to Timothy as a private Christian and not as an officer. In all likelihood, therefore, the reference here is to the confession made at baptism, when he was formally received into God’s congregation. Baptism for the individual who is baptized as an adult has a connection with the call. That confession was made at such a baptism we see from Acts 8:37. Then there were many witnesses present. καλῆ: the confession is called “good” because of its content. Upon this confession Paul now bases his exhortation, asking Timothy to walk in the footsteps of Christ.

V. 13. The exhortation in v. 12 becomes more emphatic. παραγγέλλειν is “to lead with authority.” The first part of the verse refers to God as the one who gives life to all things. ζωογονεῖν is “to produce life,” to exercise a spirited

influence, to preserve life (Cf. Luke 17:33; Acts 7:19). Since God is the source of life, He is also the one who both will and can grant the strength to make confession in word and deed. This Timothy is never to forget. This shall be his comfort. In the second part of the verse the apostle is presenting to Timothy the picture of the suffering and confessing Savior. On the one hand he would move him by the suffering of Christ, and on the other hand he would remind him of the importance of obedience to Christ who in the midst of His suffering confessed His kingship. If we read the record of Christ's meeting with Pilate, then we will understand that Christ could not give any other confession than that which is recorded in John 18:37. At that meeting Jesus specifically confessed that He was a king, indeed the prophesied Messiah. Here we also have the right starting point for our understanding of the content of Timothy's confession. It is apparent that Paul is pointing to the same thing when he uses the words "τὴν καλὴν ὁμολογίαν" to designate both Christ's and Timothy's confessions. Timothy confessed that Christ is the Messiah. This presupposes that He is the Son of God and that His suffering and death had saving power. And the very fact that He suffered for others and not for Himself has crowned Him with honor and glory (Heb. 2:9). This, then, also becomes the summary of the entire Christian faith from the dogmatic as well as the practical viewpoint. This was the truth which Jesus laid before Pilate. It was His glorious confession. Timothy's confession was like an echo of it.

V. 14. In this verse Paul continues, "Keep this commandment." ἐντολή, "commandment," similar to κατ' εὐσέβειαν διδασκαλίᾳ (v. 3), "the sound doctrine," or as Bugge puts it: "the pure evangelical teaching as it is presented to man with its claim to reshape and renew his whole personal life." It is the context which shows how this can be considered a "commandment." Calov says: "*Referunt alii hoc mandatum ad professionem fidei praeceptam (v. 12) vel ad id quod in-junxit Timotheo in officio. Sed rectius ad monia, quae ipsi praecepit tum ratione fidei, tum ratione vitae, tum ratione muneris ecclesiastici observanda refertur.*"⁶ ἄσπιλος (from σπίλος, "spot") is "spotless," that is, free from human additions; and ἀνεπίλημτος, "blameless," "beyond reproach" (Cf. 3:2). Both words must refer to ἐντολή and not to σε as an opposition. In the latter case one would have to combine ἐντολή with τηρῆσαι, with the meaning "to observe," "preserve," "fulfill" the commandment (with this meaning, *threw* truly enough is used in John 14:15). But this usage is not found with Paul, and here both the thought and word order require that the words refer to ἐντολή, "commandment." The meaning of this earnest exhortation, then, is to impress on Timothy that he must be on his guard against adding anything impure or human to the doctrine. "Until our Lord Jesus Christ's appearing." The meaning, then, is: Labor in order that the Lord Jesus, when He comes again, may find the doctrine as spotless and blameless from human hands, as you received it. The doctrine is an entrusted treasure which God will require of us when the day of reckoning comes. He does not want us to deal with it as we like. ἐπιφανεία points to Jesus' return. This is not the word commonly used in the New Testament to designate Christ's coming on the last day. There it is either ἀποκαλύψις, "revelation," or παρουσία, "advent." Outside of the pastoral letters ἐπιφανεία appears only once, namely, in 2 Thessalonians 2:8. In the pastoral letters it appears only here and in 2 Timothy 1:10; 4:18; Titus 2:13. It means "appearance," and with this word "*wird das Moment der Sichtbarkeit der Parusi hervorgehoben*" (Huther).⁷ Some have concluded from this that Paul is telling Timothy that Christ's return will take place in his (Timothy's) day. But this conclusion has no foundation.

V. 15. With the doxology found in v. 15 and v. 16, Paul closes his letter proper. With regard to the expression καιροῖς ἰδίοις, see 2:6. "His own time" is God's time, הַיְהוָה יִבְרָא, δέξει, "manifest," "show forth" visibly and gloriously (Cf. Col. 3:3,4). This suits ἐπιφανεία, which emphasizes the moment of the appearance, a sudden appearance. Jesus has Himself said that He will come in the clouds with power and great glory (Matt. 25:31). The following qualities are ascribed to God as the subject of the appearance. μακάριος: "blessed," cf. 1:11. The appearance which the blessed God speaks of can bring salvation only to those who are faithful. In the word "blessed" there is something comforting, encouraging and exhortatory. This is true also of the following. He is the only powerful God who has the right to bear the name "potentate." He is the one who can defend and protect His own. This He will do, because He is their great King and Lord, a King over all kings, Lord over all lords (Cf. 1:17; Rev. 17:14; Deut. 10:17; Ps. 136:3). He is "the great King," ὁ μέγας βασιλέως (Matt. 5:35).

V. 16. From God's power in v. 15 the apostle ascends to His essence in v. 16. ἀθανασία, "immortality," corresponds to ἀφθάρσια in 1:17. Since He is immortal, therefore no time change can destroy Him. "Dwelling in unapproachable light": Baur sees in this expression a closer relationship with the gnostic presentations which came forth in the second century. But Baur should have known that this expression has its source in the Old Testament (Cf. Ps. 104:2; Ezek. 1:26f.; see also Wisd. 7:26 and, in the New Testament, 1 John 1:5; Heb. 1:3). The light in which God dwells is His own glory. This is His garment; this also is His house or the sphere in which He lives, and in this He is separated from us. Therefore the apostle also says that this light is unapproachable, ἀπρόσιτον (from προσίεναι), *ad quem accessus non patet*, to which none can approach. It is too bright and glorious. In our earthly existence we would not be able to

endure it. *oikeō* appears nine times in the New Testament, six with *en*, twice with *meta*, and only here with the accusative. God is presented here as the invisible One (Cf. Col. 1:15; John 1:18). But the invisible One has been revealed in the Son (Cf. John 14:8,9). *ὃ, scil. εἴτι*: to Him belongs honor and might. He who does not give Him honor and praise robs Him of that which is His.

Vv. 17-19 have been called a postscript or a recapitulation. The apostle thinks back upon what he has written in v. 9 and feels prompted to present something regarding the right disposition which should pervade the rich and how they should make a proper use of their wealth. In v. 9 he has spoken of those who **desire** to be rich and the dangers to which they are exposed. Here he speaks of those who **are** rich and tells them what they should do to protect themselves from the seductions of wealth.

V. 17. “Rich in this present age,” those who are found to be rich in this life. When Christ comes, the due course of this world will be fulfilled. *ἐν τῷ νῦν* with *τοῖς πλουσίοις* forms one concept, and therefore the article is not repeated. “Not to be haughty,” namely, because of their riches. Because they have much of this world’s goods, they are not for that reason to exalt themselves over those who have less. *ὑψηλοφρονεῖν* is used here and in Romans 11:20; 12:16, instead of the more common *megalofronein*, used by the ancient Greeks. The word is in contrast to *tapeinofronēn* and *tapeinorrosunh* (Cf. Rom. 12:16). “Nor to trust . . .” with reference to the perfect in *ἡλικιένα*, cf. 4:10. *ἐπὶ πλοῦτου ἀδηλόγητι* is not equal to *ἐπὶ πλοῦτῳ ἀβήλῳ*. The substantive expression—“uncertain riches”—presents the uncertain and the faltering nature of riches more strongly than an adjectival expression would. And the uncertainty consists in this that it is here today and gone tomorrow. *ἐπὶ* with the dative gives the foundation upon which something is built or rests. *ἀλλαν* points to the exact opposite. And that foundation which is now named is entirely different, for it is safe and solid, and cannot be moved. “The living God”: some manuscripts give the reading *ἐπὶ Θεῷ ζῶντι*; others simply *ἐπὶ Θεῷ*. If the reading with *ζῶντι*, “the living,” is genuine, then this addition serves to emphasize the fact that God as such, the living One, can and must give what wealth promises, but in itself does not hold nor can hold. *εἰς ἀπόλαυσιν*, “to enjoy,” from *ἀπόλαυω*, *fruor*. This word emphasizes the fact that one need not find his hope in riches or attach his heart to them. God gives to all, though not in equal portion, what we need. But this word tells us also that God does not give us earthly goods for the purpose of supporting a haughty spirit. It is for our enjoyment and for the means of subsistence, and with this we are to be satisfied.

V. 18. This verse advises the rich not to consider their money to be their essential wealth but rather the good deeds performed with their money. As a right use for their money, Timothy is to inculcate the following. *ἀγαθοεργεῖν* and *πλουτεῖν* are closely connected. The latter indicates an ascending scale of thought and at the same time leads back to *πλουτεῖν ἐν τῷ νῦν αἰῶνι*; “do good,” yes, even become rich. *ἐν* indicates the sphere of life in which they shall possess their riches. “Do good,” namely, to those in need, “and share,” making others partakers of our goods by distributing to them (Cf. Heb. 13:16).

V. 19. Here it is shown that the giver, the sharer, receives the greater profit, that is, if he gives and shares as a fruit of faith. *ἀποθησαυρίζοντας θεμέλιον καλὸν* is to lay aside or store up a treasure which can serve as a good foundation. “For the time to come,” that is to say, with the future in mind. This furnishes a contrast to the expression, “in this present age,” in v. 17. The rich of this world think only of the present, of the future but relatively. In contrast to this, Timothy is to hold forth the future absolutely, the beyond. “Foundation” is a figurative picture of the position over against God, the picture of a treasure which will be enjoyed in eternal life. The picture here presented is of a foundation from which one steps the more easily into eternal life than without it. That there should be any thought here of earning your way is, of course, out of the question.

Vv. 20-21. Here are added some closing exhortations which call for steadfastness in the truth. *ᾠ* is the classical Greek’s mark of the vocative (Cf. Curtius, *s* 394). In the New Testament it is an interjection which introduces not so much an address as an outcry. It is used to provide an earnest solemnity to the exhortation. *paraqhkh* is from *paratiqhmi*. The middle voice *paratiqhmai* means “to deposit something with another” that he might care for it (Cf. 1 Pet. 4:19; Luke 23:46; 2 Tim. 1:18; 2:2). Derived from this verb is *paraqhkh*, *depositum*, “entrusted goods,” “entrusted treasure.” But what does the apostle intend here with the *depositum*? Some have answered that it refers to Timothy’s **official duty**, the entrusted goods which he is to guard. This is a thing which takes place when he conscientiously carries out what the Lord has given him to do. Others say that it is the **pure doctrine** entrusted to Timothy. This explanation must be considered the right one. In support of this view it must be remarked that this agrees with the central thought in the letters to Timothy which calls for entrusting one with a doctrine. This also places it in contrast to the false doctrine

which is mentioned in the following. Calov therefore says: “*Manifestum de deposito doctrinae agi.*”⁸ Thus it was understood already by Theophylact, Chrysostom and others in the early church. We think also of what the apostle says in 2 Timothy 1:14. God’s pure word is a costly treasure entrusted to us. The time will come when God will require it of our hand. And when He comes He will not regard it lightly how this treasure has been guarded. All Christians, and not least those who have been called to proclaim God’s word, have the sacred duty to guard this treasure. It is not to be vitiated in any way. ἐκτρεπόμενος, “avoid.” This is construed with the accusative as is the case with verbs of emotion (Cf. Curt., s 399). Timothy is to avoid the knowledge falsely so called. ψευδωνύμος, “a false name.” ψευδωνύμος γνώσις presupposes that the opponents designated their doctrine as a more heartfelt acknowledgment of the truth. Paul is clearly opposed to the claim that the intervening γνώσις is a deeper acknowledgment of the truth and a deeper insight into it. He exhorts us to grow in knowledge and desires his readers to abound in it (Cf. Eph. 3:18,19; Phil. 1:9; Col. 1:9,10; 2:2). But this is the case that the γνώσις which the false teachers brought to the market place did not deserve the name. It was on the one hand empty talk (κενοφωνία) and on the other hand a contradiction of the truth. ἀντιθέσεις, cf. Col. 2:8. We have κενοφωνία here and in 2 Timothy 2:16. This is empty talk, barren of truth. βεβήλοι describes both κενοφωνία and ἀντιθέσεις. They are called profane, unclean, for they stand in opposition to the pure, holy truth (Cf. 4:7). ἀντιθέσεις appears only here. It is a thing that is placed opposite to another. The meaning of all this is shown by the foregoing παραθήρησεν φύλαξον. The so-called “knowledge” was revealed as false by the fact that it presented a new doctrine which was opposed to the truth. These teachings were opposed to the treasure which had been entrusted to Timothy. While indeed the expression “vain babblings” characterized the essence of the false knowledge, the term “contradiction” designates it as the formal opposition to the sound doctrine, the revealed religion. Another interpretation which we find is that Paul is pointing to the contentions among the false teachers when he uses the word ἀντιθέσεις. If this explanation does not hold, it has more in its favor than the one that has been favored in an older translation which renders it “*de tvistigheder, som komme af den falskelig saakaldte kundskab.*” (The disputes which proceed from the falsely so-called knowledge.)

V. 21. Here the apostle adds that some have professed adherence to this false gnosis, namely, those false prophets. ἐπαγγελλω is the Latin *annuntio, profiteor, artem profiteor*, “to profess oneself to be wise in an art,” “to lay claim to,” “to confess.” ἀσπίσειν is “to miss the mark” (Cf. 1:6). περὶ τὴν πίστιν says that the failure was with reference to faith, nothing less than faith. This straying from the faith results logically from adherence to the false gnosis. They took a fatal step when they accepted it.

In conclusion, the apostle expresses the wish that grace may be with Timothy, God’s grace in Christ, the supporting and protecting grace which alone can help him to hold fast to the truth, to fight earnestly for it and, on the whole, to display the right faithfulness in the great work which God has given him to perform to the honor of His name and to the salvation of immortal souls. Without this grace we accomplish nothing, but with it, all is done. Therefore we pray to God, asking that this same grace may also remain with us now and forever. Amen.

NOTES

¹ Kuebel: “. . . which corresponds to advancements of true piety, just as it has been granted to Christians.”

² “To rub against something.”

³ Calvin: “Tastefully and not without ironic improvement he twists the same words into the opposite meaning.”

⁴ “Sufficient to himself, content with his lot.”

⁵ Huther: “It is more than unlikely that two such different objects should be designated by the one term.”

⁶ Calov: “Some refer this commandment to the profession of a prescribed faith, or to what he enjoins on Timothy in his office. But it is more correct to refer it to everything he teaches, in reference to faith, to life, and to keeping the gift of his office.”

⁷ Huther: “The concept of the visibleness of the Parousia is stressed.”

⁸ Calov: “Manifestly it deals with the entrusting of doctrine.”

NOTE: Throughout this series, the translations from Latin and German have, for the most part, been made by the editor.

What Is Man? Part II

John Pfeiffer

Since the writing of the article, “What Is Man?” (*Journal of Theology*, Vol. 30, No. 2, June 1990, p. 21ff.), some more information has crossed my desk, which shows the influence that the feminist’s linguistic revolution has had on conservative and liberal church bodies. Although I do not plan on a continual updating of these matters, I do want to share a couple of examples with the reader.

In the previous article I quoted from the *Wisconsin Lutheran Quarterly* regarding a contemporary translation of the Nicene Creed. In a more recent article in the same publication, John F. Brug expresses a sensitivity to the concerns that many have regarding the move toward inclusivism. He appeals to the need to reach out to the unchurched without having an unnecessary stumbling block of exclusive language standing in the way. He makes a “distinction between bad, falsely motivated inclusive language and inclusive language which is neutral or even scriptural” (John F. Brug, “News and Comments: Inclusive Language,” *Wisconsin Lutheran Quarterly*, Winter 1989, p. 305).

His argument includes a brief presentation on the Hebrew and Greek terms involved. He states that “biblical Hebrew and Greek both have distinct words for ‘man’ when the term is used inclusively (all people, male and female), and exclusively (males only)” (Brug, p. 305).

While it is true that God, when He wants to be inclusive, uses מִן־כָּל and ἄνθρωπος, this does not mean that these terms are always inclusive. My arguments in favor of translating these terms with the word, “man,” are stated in my previous article. I would urge the author to reconsider his exegesis.

His appeal to 1 Timothy 2:4 (using ἄνθρωπος) and 1 Timothy 2:8 (using ἀνὴρ) has some merit. Translating the first with “people” and the second with “men” would help the English reader to see “that salvation is inclusive — for all people male and female — but that leadership of the church in prayer is exclusive — it is for men only” (Brug, p. 305). However, I question whether, for the sake of clarifying one passage for those who do not know Greek, we are justified in changing the translation of a term throughout the Scriptures. Here, as in other places, we may simply have to direct our people to the Greek in order to demonstrate the distinction which Paul uses.

In a much more liberal church body, this linguistic revolution has had a greater impact. The Office of the Secretary and the Commission for Communication of the Evangelical Lutheran Church in America recently distributed among the member congregations of the ELCA a document entitled, “Guidelines for Inclusive Use of the English Language” (ELCA Distribution Service, 426 S. Fifth St., Box 1209, Minneapolis, MN 55440). This document admonishes speakers, writers, and editors to “avoid language that assigns roles to men and women that may be inaccurate and objectionable” (p. 3). It then gives examples and suggestions to help in the avoidance of sexual bias.

Not all of the examples are objectionable. However, noteworthy are such examples as the following: “**Avoid:** Every council member needs his copy of the minutes. **Use:** All council members need their own copies of the minutes” (p. 3) — “Words and illustrations should show both women and men functioning as leaders in church and society. **Avoid:** Clergyman. **Use:** Pastor, clergy, ordained minister” (p. 3) — “**Avoid:** Every synodical leader must pledge his utmost. **Use:** All synodical leaders must pledge their utmost” (p. 4) — “Seek equality in all references. Do not identify women by marital status, number of children and other extraneous information when parallel treatment is not accorded to men. Vary the order of references — his and hers, women and men, wives and husbands. Avoid ‘man and wife;’ such references should be parallel, as in ‘husband and wife.’ . . . Also, vary the order in which family names are listed. Always listing the man’s name first subtly implies his preeminence” (p. 4).

A list of “inclusive alternatives” admonishes the reader to avoid such terms as “fellowship” in favor of “communion”; avoid “laymen” in favor of “laity,” “lay people,” or “lay person”; avoid “brotherhood” in favor of “kinship” or “camaraderie.”

In the section dealing with “Language About God,” the reader is told that “language about God that is only and unnecessarily masculine should be avoided . . . Words that imply no gender, such as ‘Ruler’ and ‘Sovereign,’ may be useful for expressing the dominion of God without employing masculine nouns. ‘Royal’ can serve as a substitute for ‘kingly.’ The ‘rule of God’ may be an appropriate substitute for the ‘kingdom of God’ . . . Avoid assigning male pronouns to human occupations (such as shepherd, judge, or teacher) or to objects (such as refuge, fortress, rock) when they are used

as metaphors for God” (p. 14).

While speaking in defense of references to God as “our Father,” the Guidelines suggest that “even this image may not be as meaningful and adequate for some of us as scripture intends. Families affected by alienation between parents and children and those for whom the parental relationship has been a negative experience may find this analogy particularly difficult” (p. 15).

This document also reproduces a version of the “Magnificat” in which every reference to God has been changed from the third person masculine to the second person, suggesting that this may be useful. It eliminates the masculine pronoun “Himself” in a quote from 1 Thessalonians 2:23, declaring that this is unnecessary. It gives a version of the Aaronic Benediction: “The Lord bless you and keep you. The Lord’s face shine upon you and be gracious to you. The Lord look upon you with favor, and give you peace” (p. 15).

Regarding terms that refer to Jesus, the Guidelines urge the reader to “emphasize Jesus as *human*, not Jesus as male” (p. 16). It is suggested that gender pronouns should be avoided when using the title “Christ.” Then it adds: “It must be remembered, however, that classical Christology and historic Lutheran theology acknowledge that the risen One bears beyond death the full humanity that marked the incarnation. Therefore, the male pronoun for the risen Christ remains appropriate, although use of such pronouns should be minimized” (p. 16).

Referring to the Trinity, the Guidelines support the use of the Trinitarian formula: “Father, Son, and Holy Spirit,” saying that this is “embedded in the biblical and creedal foundations of the Christian tradition . . .” (p. 16). Then they go on to state that “much of our speech about the Trinity does not require the use of the third-person pronouns. Praise to the Trinity can be expressed in a form such as, Praise God from whom all blessings flow, Praise Christ the Word in flesh born low; Praise Holy Spirit evermore; One God, Triune, whom we adore” (p. 16).

The Guidelines also deal with other kinds of bias, such as bias against homosexuals and bias against other religions. It is not within the scope of this article to delve into these. What has been quoted above serves as an example of the dangers inherent in accepting a major linguistic change without investigating the direction that this change might take or the motivating cause behind it. The ELCA has ended up with a “Talmud” of inclusivism that denies Scriptural truth.

John F. Brug appeals to us to avoid unnecessary offense. It is true that we will often guard our terminology when speaking face-to-face with the unchurched until we have had the opportunity to educate them. However, trying to avoid offending the unchurched can lead to the kind of reasoning that gave rise to the ELCA Guidelines. They try to avoid offending everyone, except the orthodox. Some offense is necessary, such as the offense of the cross. When we consider the forces behind inclusivity and their objectives, perhaps we should regard exclusive language as a necessary offense. Could this be our “Sudetenland” (Czechoslovakia) that we should not hand over to the feminists for the sake of “peace in our time”?

PAIDEIA

From a Pastor's and Professor's Notebook

Roland A. Gurgel

XI

Isaiah

As we considered the words of Isaiah, "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee," in relation to the threats posed to Judah by world powers of the past, present, and future, we saw how the Lord demonstrated throughout chapters 13-26 that He was in complete control; and, therefore, those who trusted in Him **had no reason to fear**, had every reason to know "perfect peace" in an imperfect world.

We made mention of the nations referred to in those chapters, such as Egypt, Moab, Tyre, Syria, Babylon, Media and Persia; however, we intentionally did not call attention to one other that is taken note of in chapter 20, and that is Assyria. The question might well be raised: Why ignore the Assyrians, for were they not in Isaiah's day the most threatening power, the most terrifying people to all their neighbors? Did they not cause hearts to quake and minds to be filled with fear? **Indeed they did**, and we want to single out this situation for a very special look. We want to confront the situation which they posed to Judah and its king in order to see **how firm**, even in the **midst of the greatest threat**, God's promise, "Thou wilt keep him in perfect peace," is to His people.

The Assyrian nation receives a great deal of attention in the Old Testament. These people are pictured to be what historians have also revealed about them. A military nation of extraordinary ability and extraordinary cruelty is what they were. Fear and terror were as much a part of their military strategy as were the most refined weapons of battle that they had produced. To kill their captives, they thought, was much easier than to feed and keep them. To kill in most inhuman ways (to impale, to skin alive), they thought, would help bring other people to terms more quickly.

In the book of Nahum, Nineveh, one of the capital cities of the Assyrians, is described:

Woe to the **bloody** city! it is all **full of lies and robbery**; the prey departeth not;

The noise of a whip, and the noise of the rattling of the wheels, and of the prancing horses, and of the jumping chariots.

The horseman lifteth up both the bright sword and the glittering spear: and there is a **multitude of slain**, and a **great number of carcasses**; and there is none end of their corpses; they stumble upon their corpses:

Because of the multitude of the whoredoms of the wellfavoured harlot, the mistress of witchcrafts, that selleth nations through her whoredoms, and families through her witchcrafts. (3:1-4)

At the time of Isaiah this nation was reaching the height of its power under such kings as Tiglathpileser III (2 Kings 16:10), Shalmaneser IV (2 Kings 17:3), Sargon II, and Sennacherib (2 Kings 18:13). In 722 BC Shalmaneser had brought an end to the northern kingdom of Israel, and he and his successor, Sargon II, scattered the people so that, as God had foretold, they became lost in history. Some ten years later in the fourteenth year of king Hezekiah of Judah (about 712 BC), Sennacherib "came up against all the defenced cities of Judah, and took them" (Isa. 36:1).

Through the pen of Isaiah (chapter 36) we have recorded the boastful words of Sennacherib, uttered to **bring fear** into the hearts of king and people of Judah and to lead them to submit to Sennacherib's demands. You will want to read the entire account in chapters 36 and 37. But we will select a few verses for immediate consideration.

Thus saith the king [Sennacherib], Let not Hezekiah deceive you; for he shall not be able to deliver you.

Neither let Hezekiah make you trust in the Lord, saying, The Lord will surely deliver us: this city shall not be delivered into the hand of the king of Assyria.

. . . Hath any of the gods of the nations delivered his land out of the hand of the king of Assyria?

Where are the gods . . . ? (36:14-20)

Reaction to the words of Sennacherib? —rent clothes (36:22; 37:1) —trouble and distress (37:3) —consternation - but also knowing where to turn for help (37:5). King and people were confronted with a situation that seemed impossible for them, to say the least (as this is being written, the Lithuanians are being pressured by Russia—what fear, consternation, and despair they face!), so Judah, confronted by the most powerful kingdom of the day, has been given an ultimatum. How did Hezekiah and his people meet it? The words of Isaiah:

Thus shall ye say unto your master, Thus saith the Lord, **Be not afraid** of the words that thou hast heard, wherewith the servants of the king of Assyria have blasphemed me.

Behold, I will send a blast upon him, and he shall hear a rumour, and return to his own land; and I will cause him to fall by the sword in his own land. (37:6-7)

Sennacherib responds to this declaration from the Lord with scorn. He repeats the demands and the boasts: "Behold, thou hast heard what the kings of Assyria have done to all lands by destroying them utterly; and shalt thou be delivered?" (37:11).

But note the perfect peace in Hezekiah's heart as revealed in his prayer found in 37:16-20:

O Lord of hosts, God of Israel, . . . even thou alone, of all the kingdoms of the earth: thou hast made heaven and earth.

. . . hear all the words of Sennacherib . . .

Of a truth, Lord, the kings of Assyria have laid waste all the nations, and their countries,

And have cast their gods into the fire: for they were no gods, but the work of men's hands, wood and stone: . . .

Now therefore, O Lord our God, save us from his hand, that all the kingdoms of the earth may know that thou art the Lord, even thou only.

With mighty armies surrounding him, threats hurled at him, seemingly defenseless, Hezekiah is at peace—at perfect peace in a very imperfect world, since he trusted in the Lord who "is everlasting strength." He saw what Elisha saw so many years before, namely, "Fear not: for they that be with us are more than they that be with them. . . . and, behold, the mountain was full of horses and chariots of fire round about Elisha" (2 Kings 6:16-17).

The end result? "Therefore thus saith the Lord concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it" (37:33). "Then the angel of the Lord went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand . . ." (37:36). "So Sennacherib king of Assyria departed, . . . as he was worshipping in the house of Nisroch his god, . . . his sons smote him with the sword . . ." (37:37-38). Recall the words of the Lord in 37:7: "I will cause him to fall by the sword in his own land."

Quick and to the point Isaiah is in describing the end of Sennacherib, in letting us see that Hezekiah's peace of heart in trusting in the Lord was well-founded. "Thou wilt keep him in perfect peace, whose mind is stayed on thee . . ."

Postscript 1. The reader might do well, in connection with this article, to turn to the book of Nahum. In that prophecy is revealed God's judgment on the Assyrians. It opens (ch. 1) with a psalm setting forth **the power** of God (a comfort—Nahum—to God's people in the face of Assyrian military might); it sets forth (ch. 2) a picture of the destruction of Nineveh; it concludes (ch. 3) with the cause of that destruction and the result.

Postscript 2. Occasionally one finds a bit of poetry that catches the spirit of a Scriptural account and helps to underline a thought. Such is the case with Sennacherib's defeat at the hands of the Lord. We would offer the poem entitled, "The Destruction of Sennacherib," by Lord Byron. Note how Byron shows what a **simple** matter it was for the Lord God to destroy a mighty army. Two words should stand out: "**breathed**" and "**glance**."

The Assyrian came down like a wolf on the fold,
And his chariots were gleaming in purple and gold;
And the sheen of their spears was like stars on the sea,
When the blue wave rolls nightly on deep Galilee.

Like leaves of the forest when Summer is green,
That host with their banners at sunset was seen;
Like leaves of the forest when Autumn hath blown,
That host on the morrow lay withered and strown.

For the Angel of Death spread his wings on the blast,
And **breathed** in the face of the foe as he passed;
And the eyes of the sleepers waxed deadly and chill,
And their hearts but once heaved and forever grew still!

And there lay the steed with his nostril all wide,
But through it there rolled not the breath of his pride;
And the foam of his gasping lay white on the turf,
And cold as the spray of the rock-beating surf.

And there lay the rider distorted and pale,
With the dew on his brow, and the rust on his mail;
And the tents were all silent, the banners alone,
The lances unlifted, the trumpet unblown.

And the widows of Ashur are loud in their wail,
And the idols are broke in the temple of Baal;
And the **might of the Gentile**, unsmote by the sword,
Hath melted like snow in the **glance** of the Lord!

BOOK REVIEWS

What is a Congregation? An Explanation for Children; What is a Church? An Explanation for Children; Church Holidays: An Explanation for Children, by Stephen Wold and David Peterson. Milwaukee: Northwestern, 1990.

This trio of booklets from NPH intends to assist parents, teachers, and pastors in presenting to pre-teens these subjects in an informative and attractive manner. Each 32-page booklet contains 25 to 30 almost-full-page line drawings to be colored by the youngster while learning the information presented in the accompanying typed copy. Those who are looking for a Christ-centered and gospel-oriented introduction to these spiritual/practical subjects will be disappointed, however, for a number of reasons.

Though we do not expect a booklet for ten-year-olds to present doctrine in an adult manner, simple Scripture truths should be given their priorities. There is no good reason for allowing opportunities to present Jesus as Savior to be bypassed in favor of the recurring generic formulas: "learn about God," "teach about God," and "faith in God."

In the booklet, *What is a Congregation?*, for example, the child must wait until page 11 to hear that "Jesus saved us." The foundation is flawed when the child's heart should be elevated to sense God's part in the congregation, but one is presented with the pragmatic: "A congregation can be described as people who worship, learn, have fellowship with others, and share their time and talents." A child needs to be given insight into what lies behind the visible so as to feel God's hand in the life of a congregation; thus more concern should be given to our receiving than to our doing as church members. Yet the Introduction makes no mention of the blessings and privileges received from God through church membership, descending to: "This book is designed to explain to children the duties and responsibilities of being a member of a congregation." Such an approach lacks gospel-orientation, as does the admonition: "As members of a congregation, we are to [why not "desire to"?] give thanks and praise to God in all we do and say."

Other specific flaws: On page 4 we have the description: "A congregation is the men, women, and children who have been baptized and who believe in God's word." One must ask what is to be gained by neglecting any reference to belief in Jesus as Savior.

— In presenting prayer as a form of worship (p. 10) what is to be gained by neglecting any reference to the Savior as the God-pleasing approach in prayer?

— When the pre-teen is taught to see "a special way to worship God is to take good care of ourselves. We do this by eating good food, getting enough rest, and staying away from danger" (p. 11), what is gained by neglecting any reference to sin or sinning? Nowhere in this or its companion booklets does the reader get the idea that children have the problems of immorality. Nowhere do the Ten Commandments come into focus or receive any credits. (By the way, pre-teens are not too young to be warned specifically about the dangers to their bodies of liquor, tobacco, and drugs.)

— In any subsequent edition, a simple explanation could well be added of the differences between baptized, communicant, and voting membership.

— Besides such shortfalls, we ought not misdirect our children to "learn about God" by "watch[ing] religious television programs," which, of course, are predominantly heterodox.

The booklet, *What is a Church?*, does not mismanage the subject as thoroughly; yet we note the puzzling inability to get things into proper focus. For example, in explaining the purposes of stained glass windows we are told that "these windows may tell the story of Jesus in pictures and show us how to live"; again an opportunity is bypassed to say that these windows picture Jesus in His savior's work and as Lord of our lives.

— "The sermon is about the Bible readings for the day" (p. 21) does not properly represent the contents of truly evangelical preaching.

— The physical setting of Sunday School classes is described, but any mention of their purpose or function is lacking. This would be a splendid opportunity to encourage and inspire youngsters to attend their church Sunday School.

— The generic "study God's word so their faith in God will grow strong" is a weak presentation of the goal of pre-confirmation instruction classes.

— The description of a funeral service could better be termed a eulogy service, for in it "people remember the person's life and the good times they shared."

The third booklet, *Church Holidays*, does a more creditable job of attending to God's gifts to the world, as celebrated in the church holiday season. The central truths of Christmas and Easter are well enough presented, but the Christo-centric direction of the Spirit's empowering work at Pentecost gets out of focus in the generic presentation: "gave them power to teach his word in all lands," and "their job to teach God's Word," and "share God's Word."

— A re-edition could simplify and clarify "talk in tongues of other lands" to "speak foreign languages."

In sum, *Church Holidays* is acceptable; *What is a Church?* is marginal; but *What is a Congregation?* fails.

P. R. Koch

The Holy Land in Colour, by Sami Awwad. Israel: Palphot Ltd., no date. (This is a revision of an earlier edition with the same title.) Distributed in the United States by Lewis Rukab, 2986 Oak Isle Road North, Jacksonville, Florida 32217. 128 pages plus index, softbound, 8K" x 10L", \$10 plus \$2 for shipping/handling. (Request revised edition.)

This reviewer had the privilege of meeting the author, Sami Awwad, on a trip to Israel in 1988. It is my understanding that he is an Arab who has converted to Christianity. The many pictures, all of which are in color, were taken by a number of photographers. In my opinion, the book contains some of the finest color reproductions that I have seen in a volume of this price.

The interesting and detailed comments which accompany the pictures were written by Mr. Awwad. His Christian convictions appear in a number of places. For example, on page 36 he expresses the Scriptural truth that Jesus chose "to suffer and die on the cross, taking upon Himself the sins of all mankind." Moreover, he seems to regard the Bible as a trustworthy document, accurate also in its historical and geographical statements.

Mr. Awwad has, of course, produced his book for sale to more people than just evangelical Christians. It is perhaps for this reason that he several times refers to Christianity, Judaism, and Mohammedanism as "the three great monotheistic faiths" (p. 3,24) without stating that of these three religions only Christianity is true and saving. I would suppose that the author personally knows that Judaism and Mohammedanism are false religions because of their denial that Christ is the God-man and only Savior of sinful mankind. But he has chosen not to state this fact anywhere in his book. Moreover, the author has cited some of the superstitions of Christians (cf. p. 108 on a coming battle of Armageddon), Jews (cf. p. 40 regarding judgment day and the Valley of Jehoshaphat), and Moslems (cf. p. 25 concerning Mohammed's ascent to heaven on a winged steed) without specifically rejecting such superstitions. Thus the reader must not gullibly accept everything that he reads in the volume.

Similarly, Mr. Awwad cites the peculiar teachings of such religions as Roman Catholicism (cf. p. 39 on the so-called assumption of Mary) and Bahai (p. 114) without submitting such teachings to the test of Holy Scripture. The reader will have to do this for himself.

I was disappointed also with Mr. Awwad's presentation of the self-slaughter of some 960 Jewish Zealots on Masada in AD 73. He seems to regard the murder and suicide that took place there as a noble and courageous act of a freedom-loving people.

In spite of the author's non-critical approach toward false religions and superstitions, the book can be used with profit. It contains a wealth of historical and geographical information regarding the Holy Land—that country that is so dear to the hearts of those who believe in Christ. Reading this volume can serve to underscore the Scriptural truth that the events of the Bible—including our Lord's life, death, and resurrection—took place in real history, at definite times and in definite places. Scripture does not contain man-made fables, but real historical facts!

It is, moreover, interesting to see pictures of some of the places and areas that are so important to Old and New Testament Bible history. Note, for example, Mount Sinai (p. 123), the Shepherds' Field (p. 62), the Jordan River (p. 81), the Mount of Temptation (p. 80), the beautiful Sea of Galilee (p. 98, 99), the Garden of Gethsemane (p. 36), and the Mount of Olives (p. 33). As part of his commentary, the author has provided a large number of references to passages in the Old and New Testaments, so as to tie in Biblical history with the various regions and sites in the Holy Land. Reading his comments can certainly help one to review the stories of the Bible. Near the end of the book, furthermore, he provides illustrations of some of the flowers, animals, and trees of the Holy Land.

Generally speaking, Mr. Awwad's English is correct and understandable. A number of misspelled words did, however, escape the eye of the proofreader. Some of them are rather obvious, such as "Pelei" for "Peter" on page 105. In addition, a few errors of fact appear along the way, such as 68 BC for AD 68 on page 84. Some of the dates which the author cites for early Canaanite history are questionable, such as "9,000 B.C." and "7,000-10,000 B.C." (p. 3, 78-79). Moreover, the reader needs to remember that the locations pictured in the book represent the **traditional** sites of Biblical

events. Some of these locations are, no doubt, authentic. Others have been questioned by historians and archeologists. Our Christian faith, of course, does not depend on the correctness of the traditions which the author presents.

This reviewer has spent a number of hours in bookstores and libraries to find books that illustrate the locales of the Holy Land that are known to us from the Bible. Mr. Awwad's volume is one of the best that I have found.

C. Kuehne

The Counseling Shepherd, by Armin W. Schuetze and Frederick A. Matzke. Milwaukee: Northwestern, 1988. 255 pages, \$15.95.

The number of book titles for pastoral counseling is growing. The debate over the cause of this increase might not be conclusive. However, the conventional wisdom of long-term observers suggests two realities:

(1) Although immorality has always been present, the current moral scene in America is more dangerous than in previous generations. Immorality has come out of the closet and has not only achieved tolerance but also acceptability and respectability.

(2) Congregational members are occasionally caught up by the pressures and temptations of this moral climate. Pastors seem to have a greater number of problems with which to deal.

The enemy's most violent attack has been against the family. And it's not a one-front battle. The media blast away through print and over audio and visual airways. The fruits of secular humanism have eroded cherished foundations of marriage and family life with life-style alternatives, absent parent(s), and disrespectful, even defiant, children.

I greeted the news of a book on pastoral counseling issuing from a conservative Lutheran group with keen interest and enthusiasm. My bookshelves already contain too many volumes of the "world's best" as I searched for confidence—not so much in knowing which word of Scripture applied to situations—but how to properly diagnose what the specific problems really are.

The Counseling Shepherd was co-authored by Armin Schuetze, a professor at Wisconsin Lutheran Seminary, Mequon, Wisconsin, and Frederick Matzke, "a professional Christian counselor with over twenty years of experience." Although each was responsible for specific sections of the book, they chose not to identify who wrote what. Each was a critic and editor of the other man's work.

In the Introduction the authors develop the direction of the endeavor by defining pastoral counseling as "that pastoral care (*Seelsorge*) of individuals as they face their problems, troubles, griefs, burdens, fears, and illnesses, which involves not simply giving advice, but assisting them to find help and healing from the word of God" (p. xii).

The first section of the book discusses the pastor's unique role as a counselor.

(1) The pastor's very call establishes a relationship between him and his members different from the secular world's counselor/client arrangement. There are suggestions especially for young pastors on how to build members' confidence so that they come to them for counseling.

(2) The pastor's objectives for ministry and counseling are determined by the word of God. Even the definition of the problem (sin) is scripturally determined. The gospel of Jesus Christ stands as our God's final word regarding the solution to that problem. The objectives in counseling are that our members grow in faith, in their commitment to the Scriptures, and in their living the Christian life (sanctification).

(3) The pastor has unique tools: the gospel in word and sacrament, prayer, and reason. The first two define the pastor's "prophetic" and "sacerdotal" privileges of grace. The third acknowledges reason as a gift of God which is not to be used to criticize God or His word. It is used to facilitate clear communications, form logical judgments (defining cause and effect), carry out research, and study and develop lessons from the Scriptures themselves. The secular counselor only has his reason to develop his methodology. The shepherd counselor uses his reason as a tool to bring the word of God to his people.

In chapters two and three the authors offer a lengthy analysis of the family, its proper, scriptural structure, objectives, and parameters. They define nuclear, extended, and blended families, discussing problems unique to each. A dysfunctional family is weak in its ability to communicate and solve problems, define leadership roles, develop respect, and promote active family involvement in worship. The authors make a strong point that the shepherd counselor be able to distinguish among three types of dysfunctional marriages: conflictual (blaming, arguing), over-adequate/under-adequate (guilt arising from a strong partner's talents or achievement), and united front (society, relatives, pastor, or someone else is to blame). They warn about triangulation, in which the pastor becomes an unwitting party in a marital conflict.

Chapter four is titled, "Problem Counseling." The sections of this chapter detail pre-interview assessment, the initial interview (what to expect and accomplish), the subsequent session(s), referral, closure and termination, and legal

implications (especially privileged communication, abuse, and malpractice). The advice tends toward the practical, even emphasizing the physical setting (desk, pastor's office, parishioner's home, or neutral site, etc.). One emphasis is that the shepherd counselor be in control of the entire process. He must be aware that people seeking help want to control the process (talk about what they want, etc.) and have the pastor do all the work. The counselor rather should be in control and the people should do the work—including homework (some of which is suggested in the text and appendices).

Chapter five—the rest of the book—details advice in many specific counseling situations. Included are personal crisis management, marital problems (including commitment, abuse, anger, communication, sex, money), separation and divorce situations, live-ins, parent/child problems, substance abuse, and emotional and psychological difficulties.

One of the book's strengths is the many sections which list a number of Bible passages, discuss the principles that they teach, and offer some practical applications of these passages and principles to a variety of counseling situations. The book includes quite a bit of anecdotal material gleaned from workshops conducted by the authors on the subject of pastor counseling. The theology is sound. And the advice generally quite good.

I do have two concerns about the presentation. One involves the role of feelings in the counseling process. Counselees are repeatedly encouraged to communicate their feelings. I don't have any difficulty if the communicated feelings are useful to diagnose problems. I do not believe the authors considered adequately the role and function of the will in connection with the desired objectives of the counseling sessions.

The second concern involves referral. One area where many pastors lack confidence is knowing when to refer a member to another professional. There's not a lot of difficulty referring in cases of physical illness, or financial or legal matters. Some cases requiring round-the-clock custodial care are evident (alcoholism or substance abuse). It's the "diagnosing" of genuine mental problems ("illness") where the book lacks. How do we know when we are dealing with schizophrenia, paranoia, psychosis, severe depression, etc.? What are the symptoms? What signs are available that a person is a danger to himself or society? It takes a rather large book (DSM) for the secular mental health services to define the etiology and symptoms of various mental disorders. I have occasionally asked members to have thorough physical check-ups as a prelude to discussing some difficulty—just to eliminate the possibility of physical problems. I heard of a situation when a pastor was sent the rather substantial bill because the doctor said everything was normal!

Two issues are at least likely to generate further discussion and study. The one is the translation and understanding of *moicheuthenai* in Matthew 5:32. Schuetze prefers the passive and suggests, "causes her to be regarded as an adulteress" (p. 150). The other is the meaning of malicious desertion in 1 Corinthians 7:15. The authors say it includes that which "prevents the marriage from functioning" (p. 155). Permanent refusal of sexual relations and persistent abuse are cited as examples.

I also believe there is a format weakness. The chapter sections and subsections are centered and printed in bold faced, 12-point courier. It took me half the book to realize that section headings were not italicized and subsection headings were. Other print choices could have delineated the sections more clearly. I also don't particularly care for NPH's rather regular choice of cover material (a rough cloth) for the books they publish. (Not a major problem!) And I discovered a misspelled word on page 78 ("ther"), a vindication of my catechism publisher, who said that one will always find mistakes.

This book is a "good read" and can serve pastors in their counseling efforts quite well.

M. Sydow

Working for the Lord . . . Like the Devil. A Look at Institutionalized Christianity, by Pastor Frederick M. Archer. Archer Publishing, 313 W. Rice St., Landis, NC 28088. 93 pages, \$7.95 plus \$2.00 postage and handling.

The *Foreword* by M. Earl Eargle and the *Preface* by Fred Archer call attention to the fact that the author served as pastor both in liberal and conservative Lutheran churches for many years (LCA for 8 years, CLC for 11 years, and WELS since 1982). "Consequently," the Foreword says, "he is able to write from a perspective not possessed by many people." It happens that the undersigned has also served in three different church bodies (LCMS, ELS, and CLC), so hopefully this will give me something of a comparable perspective as I react to this little book.

The author begins with a disclaimer in his Preface: "I realize that the book is controversial. . . . However, it is not intended to be the last word on every subject it considers. Every conclusion is not meant to be set in concrete nor is it my purpose to make accusations toward individuals or church organizations. My hope is that this writing will provoke thinking, stimulate self-examination and lead to individual and corporate repentance, when necessary, in order that we as God's people may live our lives more closely according to His will." — Surely none of us can be opposed to self-examination. As Christians we are doing this constantly. At the same time, this reviewer finds himself in the difficult

position of trying to react to statements that are made when they may not be the last word on the subject. The author says: "I, therefore, urge the reader to receive it in the spirit in which it is given - Christian love." We shall comment on this a bit later.

Chapter 1: "Approach to the Bible." The first concern addressed by Pastor Archer is what he regards as "an extreme approach to the Bible" (p. 1). After commenting on the approach of liberal churchmen to the Bible, he goes on to say: "But are the ultra-conservative theologians any better off? A legalist interprets the Bible by the letter instead of the spirit, and by his clever use of proof-texting he is able to 'prove' almost anything. . . . Is it possible to have too much respect for the Bible? No indeed, but when respect is turned into adoration, it is time to become aware of what one is doing and correct it. Have you not observed the devout Biblicist who fears marking in his Bible because he seems to believe that the very pages and print are somehow sacred? It is the same with a person who makes the Bible into a set of legalistic rules, codes and regulations. . . . Let us be perfectly clear that the Bible is not our Savior. . . . The Bible is the Word of Christ, but it is not Christ! Therefore, we are to trust in, worship and adore Jesus Christ and not the Bible. To place the Bible on a level with our Savior is the most subtle and dangerous form of idolatry - Bibliolatry!"

One must assume that these words are addressed especially to us in the CLC. We recall that Fred Archer and his congregation withdrew from our fellowship "because of what they perceive as a false spirit ("legalism") in the CLC" (*Lutheran Spokesman*, February 1983, p. 16). — When we examine ourselves, what do we find? Are the above statements applicable to us? We remember that Jesus said: "If ye continue in My Word, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free" (John 8:31-32). Jesus Himself wants us to continue in His Word. Of course, we realize that the Bible was not crucified for us, but the One who **was** crucified now speaks to us through the Bible. Satan constantly tries to awaken doubts in our minds concerning the Word of God, just as he did with Eve (Gen. 3:1), and with Christ Himself (Matt. 4:6). Here I fear that Pastor Archer is using the same language as modernist theologians, who wish to diminish the importance and reliability of the written Word of God. I would encourage Pastor Archer to read more in Luther, preferably in the German, so as to better understand the high regard we place on Scripture. After all, *Sola Scriptura* was a keystone of the Reformation.

Chapter 2 - "Preserving the Institution." "There have been questionable means of getting money to church headquarters used by otherwise faithful pastors" (p. 7). Here would have been an appropriate place for Pastor Archer to have done some research on the question of fraternal benefit societies and the principles involved, as some of his fellow-pastors in the WELS have done.

Chapter 3 - "Turning Truth into Error." "Sometimes conservative churchmen also turn truth into error. One of the areas in which they do this is the Biblical teaching regarding Christian fellowship. Church fellowship should be based upon agreement in what the Bible teaches, a basic principle that most Christians overlook. However, by over-emphasizing this truth they often push it to its logical extreme of error." — Archer then mentions the saying of table prayers among individuals not so united, whether in their home or in your home. He mentions that some consider it sinful unionism to sing hymns along with some choir on TV. We shall here not go into all the aspects of prayer fellowship, joint prayer, etc. Our CLC has given much thought to this and has given expression to its conclusions in many writings. Another helpful pamphlet on this subject is entitled, *Christian Prayer*, by Dr. William Arndt, pp. 60-67, published in 1937 by CPH.

Chapter 5 - "Doctrine over Life." "One shudders in anguish at liberalism, but one shudders in fear of legalism. . . . There is nothing as far removed from the Spirit of Christ and His will as cold, dead orthodoxism. . . . On the right, many smaller Christian groups are facing the danger of ultra-conservatism. A strong doctrinal stand can easily be pushed to the extreme and literally snuff out the life of a Christian church body. For example, some of the young people at a small, Christian college wanted to learn folk dancing. They were told that all dancing is sinful because it incites lust toward members of the opposite sex. When someone suggested using partners of the same sex, it was denied because of the evils of homosexuality."

Archer continues: "On another occasion, the students wanted to go Christmas caroling at a local rest home. The president of the school refused to give them permission since their church body had no members at that particular rest home, apparently believing that they had no call to sing Christmas carols there. Also, to his way of thinking, it would have been sinful unionism to sing hymns with the people there since they were not of the same confession. . . . However, they could go and sing on the condition that they sing only secular carols. This man's fear of transgressing his 'doctrines' was so great that it rendered him helpless in proclaiming the Gospel through his students. . . . As someone said of them: 'They have changed the Great Commission into "Mark and Avoid!"' . . . (Romans 16:17)."

Earlier in this Review I quoted Pastor Archer as saying in the Preface: "I, therefore, urge the reader to receive it in the spirit in which it is given - Christian love." I do not wish to question that motive, for he knows what is in his heart. And yet I feel compelled to point out this basic fact, that "love rejoices in the truth" (1 Cor. 13:6). To present instances as are referred to above as though they are historical facts, when inquiry demonstrates that they are not, and then to base one's criticism seemingly on mere hearsay, is in itself a violation of Christian love. The very least that one expects of love

is that the critic make sure of his facts. Jesus said: "Blessed are the peacemakers" (Matt. 5:9). The best and simplest way to be a "peacemaker" is to follow Luther's exhortation in his explanation of the Eighth Commandment: "*und alles zum besten kehren*," "and put the best construction on everything." When people insist on looking at things through dark glasses, everything will look dark. But when we put the **best** construction on everything, we will find that things look much brighter. Only let us be truthful! If a critic is not sure of the truth, what else is he doing but "working for the Lord . . . like the devil"?

Chapter 12 - "The Numbers Game." Passing over some other chapters which are deserving of some comment, we come to this subject of numerical growth. Archer says: "Evangelism is not something a human being can plan or do. It is, rather, something that happens, or at least should happen, spontaneously. A heart overflowing with the love of Christ and thankful for salvation will not have to be told how to make a church grow. Do we teach apple trees how to grow apples or grapevines how to produce grapes? The answer is obvious. Then neither do we have to teach Christians how to evangelize." — It is certainly true that we do not have to teach apple trees how to bear apples. But we do fertilize and spray them, pruning them, and helping them in whatever ways we can. I like to think that this is what the Apostle had in mind in Ephesians 4:11-12: "And He Himself gave some to be . . . pastors and teachers, for the equipping of the saints for the work of the ministry." All Christians have the saving faith in their hearts, but not all may have the natural ability to put that faith into words and witness it to others. When Christians work together to help each other in giving expression to their faith, God is glorified.

Chapter 16 - "Who is in Control?" This reviewer appreciated a lengthy quotation from an essay on "The Humanity of Christ" by Pastor David Pfeiffer. Pastor Pfeiffer ordained me into the ministry some 37 years ago, and we had some good discussions.

Chapter 17 - "Being `Christian.'" Archer says: "My seminary days were some of the most miserable days of my life . . . The emphasis on modern theology and social activism gave the distinct impression that if you did not agree with what the church was teaching, then somehow you were less than Christian. . . . It was surprising that I encountered much the same attitude when I first became a member of the conservative Lutheran Church in the 1970's. Maintaining pure doctrine and teaching God's Truth at all costs were the order of the day among many of its adherents. Certainly no Christian can ever be satisfied with anything less than the truth of God's Word. However, it is one thing to be vitally concerned that God's truth be taught, while it is quite another to make doctrinal purity an end in itself. Making agreement on one's interpretation of the Bible the basis for church fellowship is extreme. And implying that every word of scripture has the same regenerating power as the Gospel causes much harm to individual Christians and churches alike. How often have Bible-believing Christians stood in judgment of others because they did not believe as themselves in every detail? . . . Therefore, let us not try so hard to determine who is and who is not a Christian" (p. 69f.). — At one time, the CLC engaged in a study of "What is a Christian?" In my opinion, that was a very beneficial study, in view of all the confusing voices and variety of opinions existing in the world today. Certainly there is no harm in reminding ourselves from time to time what it really means to be a Christian. Back in 1902 Prof. Franz Pieper read a fine essay at the Missouri Synod convention on "What is Christianity?" As Christians, we believe that the Word of God is clear. Whether our flesh likes to admit it or not, the Word of God is a bright "light unto our path" (Ps. 119:105). We don't need to interpret it but need only to listen to what it says. When we then apply it to any and all circumstances in life doesn't mean that we do so on the basis of our **interpretation**, but simply on the basis of the Word itself. Nor is it we who stand in judgment of others, but it is the Word that does the judging. I am always thankful that I do not have to be the judge of anyone, for it is the Word that determines beforehand what is right and wrong and which way I am to go. The unkind judging is done, for the most part, by those who do not wish to be guided by the Word and who then try to justify themselves before men.

In closing, I would say that I much appreciate the thought which Pastor Archer has given to the questions he takes up in this book. I can sympathize with the spiritual conflicts he went through in seminary days, for so I did also for part of that time. I wish that we might have understood earlier the questions which troubled him while he was a member of the CLC, for then we might have had opportunity to discuss them with him and remove possible misunderstandings that existed.

In his Preface Pastor Archer says: "There is enough in the following pages to make everyone angry, I suppose, depending upon how it is received." In response, I will close with a quotation from Dr. Walther's *Law and Gospel*, page 121: "When I reprove a person and he becomes angry with me, he shows that he is not a true Christian; for a Christian receives reproof meekly, even if the reproof is uncalled for. He is not greatly surprised that people should charge him with wrong-doing, knowing that no person who is still in his natural state can be expected to do good. If he knows himself to be innocent of the charge, he says, God be praised! I am not guilty."

Arthur E. Schulz