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"TAPEINOPHROSYNE," "PRAYTES," AND "MAKROTHYMIA" IN
PAUL'S THEOLOGY: WITH SPECIAL REFERENCE
TO EPHESIANS 4:1,2

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A Thesis Presented to the Faculty
of Concordia Seminary, St. Louis,
Department of New Testament Theology
in partial fulfillment of the
requirements for the degree of
Master of Sacred Theology

by

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CHAPTER I

INTRODUCTION

In a sermon delivered in the castle at Weimar in 1518 Luther prophesied:

Es ist klar, dasz zwar die Demuth von vielen gelehrt, beschrieben und unterschieden wird, dasz aber doch niemals derselben Natur und Eigenschaft recht erklært wird, als in der heiligen Schrift. Denn Demuth ist, mit allen seinen Guetern nichts anders thun, als den Boesen dienen, nach dem Exempel Christi; sich nichts beimessen, sondern in allem erniedrigen.¹

The truth of this observation becomes all too apparent when one begins to examine the literature in this area. Many have, indeed, described and defined humility, but they have not at all correctly defined the nature and characteristic of humility as it is set forth in Holy Scripture. The aim of this thesis, therefore, has been to set forth the Biblical teaching on humility, as far as possible, in harmony with the clear Word of God. Whatever value this thesis may have, therefore, will depend on the degree to which it has succeeded in realizing this aim.

That attitude which, in the name of a self-styled scientific inquiry, demands a detached and objective approach to the Scriptures, is completely false and inadequate, since it

¹Martin Luther, "Der Kirchen-Postille: Epistel Theil," Saemmtliche Schriften, edited by Joh. Georg Walch (St. Louis: Concordia Publishing House, 1883), XII, col. 1772.

is based on erroneous premises. The writer of this thesis is convinced that the Holy Scriptures, comprising the Old and New Testaments, as a whole and in all their parts, are the verbally inspired, inerrant Word of God and the only source and norm of faith and life. It is further assumed that the Confessions of the Evangelical Lutheran Church as contained in the Book of Concord of 1580 are the true exhibitions of the truths of these Holy Scriptures. Having been made captive by these blessed truths, this writer has made every effort to be faithful to them. Whatever degree of success has been attained in this area must be credited to the exceeding riches of God's grace and the faithful efforts of the consecrated Advisor of this thesis; whatever defects or misconceptions are present, are the responsibility of this writer, who prays that God, in His grace and mercy, will forgive them for Jesus' sake.

It may be objected that this thesis contains too many long, direct quotations. Despite this objection, however, it seemed best to quote certain sources directly and fully. In that way the various authors could speak clearly for themselves, and thus the risk of misinterpreting their remarks has been diminished. With respect to Luther, moreover, the excellence and beauty of his insights and observations are a sufficient justification for their inclusion. It was often with regret that certain references from his writings were omitted altogether or barely referred to.

More than any other commentator, Luther, by God's grace, was enabled to see clearly into His Word and, in addition, he was granted the added gift of excellently and beautifully expounding that Word. It is impossible to view the hidden riches of Christian lowliness of mind, meekness, and long-suffering without thoroughly reading the great Reformer.

In the exegesis of Ephesians 4:1 an attempt was made briefly to consider the major doctrines requisite for an understanding of St. Paul's ethical admonitions in the following verse. The various chapters which consider these doctrines are not mere theological frosting which can easily be scraped off the cake of Paul's ethic. The shallowness and inadequacy of much that passes for Christianity in this day arises from just such a view. When one attempts to separate Paul's theology from his ethical teaching, thereby emphasizing one to the exclusion of the other, the resultant failure and frustration is inevitable and immediate. When the whole Word of God is proclaimed in its full richness, then the resultant Christianity is vibrant and living, since it is founded on the only adequate foundation--the Living Word of God.

In view of the truth of this last observation, it is with sincere regret that a proposed chapter on Predestination had to be omitted from this thesis. To have included such a chapter would have added greatly to the length of this thesis; therefore, it was necessary to omit it. The doctrine

of eternal election or predestination is quite prominent in the Ephesian Epistle. St. Paul first has occasion to refer to God's eternal predestination in the fourth verse of the first chapter and repeatedly throughout the entire Letter. It is certainly unfortunate that the blessed and precious doctrine of God's eternal election was once a matter of controversy between two great Church bodies; however, in recent times, by the riches of His goodness and longsuffering, this controversy has been resolved. For a full exposition of this doctrine one should see: Martin Luther, Vom Unfreien Willen, translated from the Latin by Otto Schumacher (Goettingen: Vandenhoeck und Ruprecht, 1937); "Thorough Declaration," Formula of Concord, Article XI; The Common Confession, Part I, Article IV.

With respect to Chapters VI, VII, VIII, and IX the same general procedure has been followed. After a brief introductory paragraph, the classic usage of the word involved has been investigated. The references to the classic sources are listed with reference to the Loeb Classical Library. When these references vary from the standard editions of the classical authors, the Loeb reference is followed by the reference to the standard works. The Septuagint usage was then considered. In this consideration, however, the point of major interest was not the Greek, but the Hebrew which was behind the Greek. The apocryphal and intertestamental usage was also briefly examined. From this

point, the investigation proceeded immediately to a consideration of St. Paul's usage of the word in question. In Chapter VI the justification of this procedure is fully set forth.

The undertaking of this project has been the source of innumerable blessings for the present writer. If, in any way at all, this thesis may prove instrumental in helping some other person see the immeasurable richness of His grace and love, then its writing will have been justified. May the Lord Jesus Christ, who in perfect lowliness of mind, meekness, and longsuffering effected mankind's redemption, use this work in the service of His Kingdom. To Him, with the Father and the Holy Ghost, the Eternal and Triune God, be honor and glory and blessing now and throughout all ages.

CHAPTER II

THE GRACE OF GOD AND JESUS CHRIST

St. Paul begins his ethical admonitions in Ephesians 4:1 with a "therefore." Dr. Stoeckhardt has correctly observed that "das $\text{o}\hat{\text{u}}\text{v}$ weist auf die ganze bisherige Lehrdarlegung zurueck."¹ If Paul is to be rightly understood in what follows, then one must see the foundation upon which he has built.

The first three chapters of Ephesians are a majestic symphony in praise of God's grace. The notes resound from eternity to eternity, but the whole theme is centered in Jesus Christ, and in Him reaches its perfection. As one hears this tremendous symphony swelling to full crescendo in Christ Jesus, every fibre of his being is overwhelmed with the inexpressible richness of God's mercies. In contrast to this purest melody of God's grace, the theologian's dissecting of certain themes of this glorious music resembles the strident discords of an orchestra tuning up.

In undertaking the task of presenting those things from Ephesians 1-3 which are essential for understanding Paul's ethical admonitions, the following words of Luther serve both

¹G. Stoeckhardt, Kommentar ueber den Brief Pauli an die Eoheiser (St. Louis: Concordia Publishing House, 1919), p. 175.

as a warning and also as an encouragement. Luther writes:

Die Leute meinen, sie koennens bald Alles, wenn sie eine Predigt gehoeret haben, Zwinglius meinete auch, er wueszte es wol, es waere eine schlechte Kunst. Ich weisz aber, dasz ich das Vater Unser noch nicht recht kann, wie ein gelahrter, alter Doctor ich sonst bin oder sollte sein.²

The caution to be observed is not to regard this presentation as either simple or exhaustive. No presentation can hope to exhaust or do full justice to every facet of the inexhaustible treasury of grace in Christ. At best it can merely suggest those lines which appear most fruitful. The comfort of Luther's words, while obvious, is still gratefully appreciated.

The grace of God in Jesus Christ is the subject of Paul's message in the first three chapters of Ephesians. Apart from Christ Paul knew no kerygma, no gospel. The good news of the Kingdom of God and Jesus Christ are inseparably united. Werner Elert has well expressed the relation of Jesus to the proclamation of the kingdom in the following.

Wer Christus predigt, der predigt auch das Reich. Oder umgekehrt, das Reich Gottes, welches dem Inhalt des Evangeliums entspricht, ist nicht auszer oder neben Christus, sondern in seiner Person vorhanden.³

It is in the Person and Work of Jesus Christ that Paul de-

²Martin Luther, "Tischreden," Kritische Gesamtausgabe (Weimar: Hof-Buchdruckerei, 1912), I, No. 352, 147.

³Werner Elert, Zwischen Gnade und Ungnade: Abwandlungen des Themas Gesetz und Evangelium (Muenchen: Evangelischer Presseverband fuer Bayern, c.1948), p. 76.

clares one may see the eternal, gracious purpose of God to "gather together in one all things in Christ" (Eph. 1:9).⁴

The purpose, therefore, of the activity of Jesus Christ was to realize in history the eternal purpose of God by redeeming mankind. It is to this very purpose which Paul points when he writes that in Him "we have redemption through his blood, the forgiveness of sins, according to the riches of His grace . . ." (Eph. 1:7). Realizing the prominence which Paul gives to Christ's redeeming work, J. H. Machen has written:

. . . the religion of Paul was a religion of redemption The religion of Paul was rooted altogether in the redeeming work of Jesus Christ. Jesus for Paul was primarily not a Revealer, but a Saviour.⁵

In a very excellent article entitled, "The Forgiveness of Sins and the Unity of the Spirit," Professor Martin Franzmann considers the first three chapters of Ephesians in the light of the reality of the forgiveness of sins. He also offers some valuable material from Luther which indicates the importance Luther attached to the forgiveness of sins. Luther very beautifully and picturesquely declares that "die Vergebung der Sunden ist daher der Himmel, unter dem wir

⁴Unless otherwise indicated, all Biblical quotations are from the Authorized Version of 1611.

⁵J. H. Machen, The Origin of Paul's Religion (New York: The Macmillan Company, c.1924), p. 22.

wohnen in der Zuversicht auf das Verdienst Christi."⁶

The words of the risen Christ may serve as an accurate statement of the purpose of His coming. He told His disciples:

Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem (Luke 24:46-48).

Man lost in the darkness of his own sins, worshiping and serving the creature rather than the blessed Creator (Rom. 1:25 ff.), alien and enemy of God (Rom. 5:10), was redeemed by the blood of Jesus Christ whose death atoned for the sins of the entire world (1 John 2:2). Jesus Christ who knew no sin, God made to be sin for man that man might be made the righteousness of God in Him (2 Cor. 5:21).

The motive for this redeeming activity of God is absolutely nothing more than "the riches of His grace" (Eph. 1:7). There was nothing in man that God thought merited redemption. Before the miracle of God's redeeming grace, man stands in mute astonishment and awe. That God could be so loving, so gracious to fallen man that He actually became one with man, and in His Son became incarnate, "made of a woman, made under the law, to redeem them that were under the law" (Gal. 4:4,5), this is the miracle of the ages. This

⁶Martin Luther, "Auslegung des Alten Testaments," Saemtliche Schriften, edited by Joh. Georg Walch (St. Louis: Concordia Publishing House, 1895), IV, col. 2044.

is the greatest grace known to man. Nygren was certainly correct when he claimed that "the death of Jesus on the Cross is the absolutely supreme manifestation of God's agape."⁷ Professor Franzmann has underscored Nygren and added that "He has loved us with an everlasting love, with a love as causeless and as inexplicable as the eternity of God itself."⁸

The forgiveness of sins through the cross of Jesus Christ is for Paul the heart and life of his message. The forgiveness of sins is the most important and greatest message of God's grace that Paul announces to the Ephesian Christians. Luther clearly and thoroughly re-echoes this basic conviction of Paul--and of the New Testament faith. Whoever does not trust in the forgiveness of sins in Christ Jesus, Luther declares that without doubt this one shall be lost. He writes:

Die daher nicht auf dies Eine vertrauen, dasz durch den Tod Christi die Suenden weggenommen und Gotte gleichsam die Augen geschlossen sind, dasz er unsere Suende nicht sehen koenne, die werden ohne Zweifel verloren gehen. Denn die heilige Schrift legt uns dies Eine vor, dasz unser Leben nur unter der Vergebung der Suende sei, unter der Nachsicht, der Duldung, dem Ablassz Gottes, damit wir nichts Anderes wissen als die Gerechtigkeit

⁷Anders Nygren, Agape und Eros, translated from the Swedish by A. G. Herbert (London: Society for Promoting Christian Knowledge, 1932), p. 86.

⁸Martin Franzmann, "The Forgiveness of Sins and the Unity of the Spirit," Proceedings of the Forty-Second Convention of the Ev. Luth. Synodical Conference of North America (St. Louis: Concordia Publishing House, 1953), p. 15.

Christi, nicht als ob man nicht gute Werke thun solle, nicht dasz die Suende nicht da waere, oder Gott sie nicht hasse, sondern dasz Gott sagt und verheiszt, er wolle unsere Uebertretungen nicht zurechnen, weil wir glauben an Christum und Christo vertrauen.⁹

Thus one may see the importance Luther, like Paul, attached to the forgiveness of sins. In a sermon for the nineteenth Sunday after Trinity based on Matthew 9:1-8, Luther declares:

Die Summa dieses Evangeliums ist der grosze, hohe Artikel des Glaubens, der da heiszt Vergebung der Suenden; welcher, wo er recht verstanden wird, macht er einen rechtschaffenen Christen und gibt das ewige Leben. Darum auch noth ist, dasz man ihn mit ganzem Fleisz und ohne Unterlasz in der Christenheit handele, auf dasz man ihn lerne hell und klar und unterschiedlich verstehen; denn das ist die einige, hoechste und schwerste Kunst der Christen, daran wir, so lange wir hier leben, genug zu lernen haben, dasz niemand darf etwas Neues, Hoeheres und Besseres suchen.¹⁰

In these chapters of Ephesians, Paul makes it abundantly clear that the accomplishing and effecting of the forgiveness of sins is solely and alone the work of God. This great power of salvation God "wrought in Christ" (Eph. 1:20). It is thus not as a cooperative venture that one is to view the salvation effected by Christ. Christ's salvation, His forgiveness, He Himself worked out "according to the good pleasure of His will." Luther insists on this strongly in the following:

Dieser Spruch S. Pauli, Rom. 9: "Es liegt nicht an

⁹Luther, "Auslegung des Alten Testaments," col. 2044.

¹⁰Martin Luther, "Der Kirchen-Postille Evangelien-Theil," Saemtliche Schriften, edited by Joh. Georg Walch (St. Louis: Concordia Publishing House, 1901), XI, col. 1724.

jmands Wollen oder Laufen" thut nichts weniger, denn dasz Paulus sollt von der Versehung handeln, sondern redet nur wider die Juden und Gerechtigkeit des Gesetzes am selben Ort. Denn er will so viel sagen: Ihr muszt verzweifeln und Gott allein die Ehre geben und sagen: Ich habe nicht angefangen, sondern Gott ist der rechte Werk- und Baumeister, der hat den ersten Stein gelegt, der ist, der Anfang, das Mittel und End meiner Seligkeit durch sein Wort und Sacrament. Also war ich in meiner Moencherei ein Wollender und Laufender, aber ich kam jelaenger je weiter davon; darum was ich jetzt habe, das hab ich nicht aus demselbigen Laufen, sondern von Gott. Also redet S. Paulus am selbigen Orte alles wider die Vermessenheit, auf dasz wir lernen sagen: Herr, es ist Alles dein Gnad, was Guts in und an uns ist.¹¹

What Luther expresses in these words is that which Paul beseeches Got to grant to the Ephesian Christians, viz., that the eyes of their understanding may be enlightened, that they may know what is the exceeding greatness of His power, which He wrought in Christ (Eph. 1:17-20).

In the explanation to the Second Article of the Creed, Luther has written one of the most beautiful summaries of the person and work of Jesus Christ that is to be found anywhere. It is, moreover, appropriate to quote this summary as expressive of the content of Paul's message to the Ephesians concerning the redemption that is in Christ Jesus. Luther writes:

Ich glaeube, dasz Jesus Christus, wahrhaftiger Gott vom Vater in Ewigkeit geboren und auch wahrhaftiger Mensch von der Jungfrauen Maria geboren, sei mein HERR, der mich verlornen und verdammten Menschen erloeset hat, erworben, gewonnen und von allen Sunden, vom Tode und von der Gewalt des Teufels nicht mit Gold oder Silber, sondern

¹¹Luther, "Tischreden," No. 502, p. 228.

mit seinem heiligen, teuren Blut und mit seinem unschuldigen Leiden und Sterben, auf dasz ich sein eigen sei und in seinem Reich unter ihme lebe und ihme diene in ewiger Gerechtigkeit, Unschuld und Seligkeit, gleichwie er ist auferstanden vom Tode, lebet und regieret in Ewigkeit; das ist gewiszlich wahr.¹²

Upon the basis of this atonement of Christ, in addressing the Ephesians, Paul speaks of God as "our Father" (1:2) and "the God and Father of our Lord Jesus Christ" (1:3). One must clearly see in what sense Paul here speaks of God as "our" Father. Luthardt has a very excellent statement on this point, which clearly emphasizes and explains Paul's usage here. Luthardt says:

Das neue Verhaeltnisz Gottes zu den Menschen, welches solcher gestalt in Christo bewirklicht ist, ist das Vaterverhaeltnisz; nicht im Sinn der Schoepfung, sondern im Sinn der Erloesung. Denn in und mit Christo, dem Sohn Gottes im absoluten Sinn ist auch das Vaterverhaeltnisz Gottes zu denen, welche Christi sind, als ein neues gegeben. Seitdem nennen wir Gott "unseren Vater" (Mt. 6:9), nicht etwa wie Homer den Zeus den Vater der Goetter und Menschen nannte oder die Roemer von diespiter (diei pater) redeten. Denn was in Adam, der "Gottes war" (Lk. 3:38), gegeben war, was sodann in Israel zum Vaterverhaeltnisz Jahves gegenueber diesem Volke geworden war, das ist nun in Christo fuer alle Menschen verwirklicht, aber eben nur in ihm; denn in ihm sind sie Gottes (Jn. 17).¹³

In this way the two articles of the Creed are intimately related. God who is the Creator of the universe and in this sense Father of all men, is the same God who in Christ Jesus

¹²Die Bekenntnisschriften der evangelisch-lutherischen Kirche (Goettingen: Vandenhoeck und Ruprecht, 1952), p. 511.

¹³Chr. Ernst Luthardt, Geschichte der christlichen Ethik vor der Reformation (Leipzig: Doerffling und Franke, c. 1888), p. 65.

is the Redeemer of the universe and in this sense Father of all men. Luthardt, however, very clearly indicates that this "Father-relationship" of God is realized in Christ, and only in Christ. This is also Paul's emphasis throughout Chapter One of Ephesians. In the space of twenty-two verses the expression "in Christ" occurs five times; "in him," three times; "in the knowledge of him," once; "by Jesus Christ," once; "in the Lord Jesus," once; "in whom," three times; "in the Lord Jesus Christ," once. For at least fifteen times in only twenty-two verses, Paul underscores and writes in large capitals that what the Ephesians are and have and may hope for is based entirely IN CHRIST.

It is proper that this consideration which began in Christ, and continued in Christ, should also conclude in Christ. Werner Elert has painted a wonderful word-picture of the Lord Jesus Christ which may serve to conclude this section by holding up and exalting the picture of the beautiful Savior:

Das ist das Bild des Christus *ἡριανβεύσας* (Col. 2:15), des Christus triumphalis, wie es seine Zeugen schauten, glaubten, verkuendigten, der nicht nur der Suende, sondern auch dem Fuersten dieser Welt widerstand, der nicht nur von der Schuld, sondern auch vom Aussatz reinigte, dem auch das Imperium durch Pontius Pilatus die Krone zuerkennen muszte; der nunmehr, nachdem er dem Tode die Macht genommen (2 Thess. 1:10), "das Gefaengnis gefangen gefuehrt" (Eph. 4:8), ein Priester nicht nach gesetzlicher Vorschrift, sondern kraft unzerstoerbaren Lebens (Hb. 7:16), der helle Morgenstern (Rev. 22:16), der aus dem Dunklen ins Helle ruft (1 Pt. 2:9), der, im Besitz aller Gewalt im Himmel und auf Erden, auch ueber die Schluessel des Todes und der Hoelle verfuegt (Rev. 1:18), dessen Reich kein Ende

haben wird. Das ist der Sohn Gottes, der, wenn er befreit, nicht mit neuen Ketten belastet, sondern wirklich befreit, ὄντως (Jn. 8:36), und von ihm erwarten die Kinder Gottes die Totalfreiheit, δικαιοσύνη, ἔλεος, ἀφραρσία, ἀνάνασις (1 Cor. 15:53; Eph. 6:24), alles Freiheiten von etwas, von Schuld, von Befleckung, von der Verwesung, vom Tode, und doch insgesamt die totale Negation aller Negationen, Freiheitsglanz der Kinder Gottes, nur noch nicht vorstellbar, weil "noch nicht erschienen ist, was wir sein werden" (1 Jn. 3:2). Das ist das Regnum Christi.¹⁴

¹⁴Elert, op. cit., p. 91.

CHAPTER III

THE GRACE OF GOD AND THE WORD

The great redemption which God wrought in Jesus Christ did not occur at Ephesus. In an obscure and remote area of the Roman Empire, the Incarnate God effected atonement and reconciliation by the blood of His cross for the sins of the whole world. God so loved the world that He gave His only-begotten Son that through His death redeemed mankind could have life (Jn. 3:16). It is, therefore, necessary to discover how the people in the city of Ephesus came to know of this greatest of wonders.

The message of the unsearchable riches of Christ (Eph. 3:8) proclaiming redemption through His blood and the forgiveness of sins according to the riches of God's grace (Eph. 1:7) came to the Ephesians in "the word of truth" (Eph. 1:13). What God in Christ had effected was made known to the Ephesians through the good news of their salvation which was made known to them (Eph. 1:9). Before this word had been heard, the Ephesians were without Christ, without a covenant of promise, without hope, and without God (Eph. 2:11,12). It was, thus, through "the word of truth" that these aliens and strangers who were far off were brought near by the blood of Christ (Eph. 2:13).

The Ephesians did not attain to the knowledge of God's

gracious acts in Christ by means of philosophic speculation on the spacious heavens above or of gradual enlightenment from an indwelling moral sensitivity. It is certain that all men can have some knowledge of a super-human power in the universe based on their observations of God's creation, of their conscience, or of history; but it is equally certain that any resemblance between this philosophic phantom and the living God is purely coincidental. Dr. Dell makes this quite clear in the following:

By the observation of nature and by the exercise of natural reason we may form some conclusions in regard to God. But we are not able by natural powers to penetrate the mind of God and discern the thoughts of His heart. Even the natural knowledge that man has of God is not reliable, since, due to the fallibility of man's reason, he may arrive at wrong conclusions even when he starts with correct premises.¹

Luther has a very helpful comment on this point:

Gott ist unbegreiflich unsichtbar, was man aber begreifen und sehen kann, das ist nicht Gott. Und das kann man auf ein ander Weise also sagen: Gott ist entweder sichtlich oder unsichtlich. Sichtlich ist er in seinem Wort und Werk; wo aber sein Wort und Werk nicht ist, da soll man ihn nicht haben wollen, denn er laeszt sich anderswo nicht finden, denn wie er sich selbs offenbaret hat. Sie aber wollen Gott mit ihrem Speculiren ergreifen, da wird nichts aus; ergreifen den leidigen Teufel dafuer, der will auch Gott sein.²

After hearing the word of truth, the Ephesians "also

¹J. A. Dell, "The Word of God," What Lutherans Are Thinking: A Symposium on Lutheran Faith and Life, edited by E. C. Fendt (Columbus, Ohio: The Wartburg Press, c.1947), p. 28.

²Martin Luther, "Tischreden," Kritische Gesamtausgabe (Weimar: Hof-Buchdruckerei, 1912), I, No. 257, 108.

trusted" Him of whom they heard (Eph. 1:13). This word, this good news about Jesus Christ differed from any other word the Ephesians had ever heard, since through it they were brought to faith in Christ. How, from whom, and in what form the Ephesians received the gospel, Paul does not say. At the time of Paul's writing to the Ephesians, the good news about Jesus was circulated from mouth to mouth, heart to heart. What acquaintance, if any, the Ephesians may have had with the Septuagint, is not known. For them, God's Word was the good news of God's salvation through the blood of Christ which had been made known to them (Eph. 1:9).

Since the Word of God was so important to the Ephesians, as it has been to God's people in all ages, it is necessary more carefully to consider what is meant by God's Word. The canon of the New Testament, moreover, while not possessed by the Ephesians at the time of Paul's writing to them, nevertheless, is nothing more than the written form of the proclamation once orally delivered.

Luther has expressed a factor of primary significance in considering God's Word by devotedly declaring:

Darum soll man zum ersten und fur allen Dingen einem gewissen Unterscheid machen zwischen Gottes und der Menschen Wort. Eines Menschen Wort ist ein geringer Schall, so in die Luft dahin faehret und balde vergehet; aber Gottes Wort ist groeszter denn Himmel und Erden, auch Tod und Hoelle; denn es ist eine Kraft Gottes und bleibet ewiglich. Iste nur Gottes Wort, so soll mans dafuer halten und glaeuben, dasz Gott selber

mit uns redet; daher wuerde man sein Wort gerne lernen.³

One must, indeed, make a sharp distinction between man's word and God's Word, for God's Word is the vehicle through which He speaks to man. In the following, Luther contrasts the joy of the man who has God's Word with the utter poverty of one who has it not:

O wie ein koestlich, edel Ding ista . . . Gottes Wort fur sich haben! Denn derselbige kann allezeit sicher, froehlich und getrost sein; er sehe aber zu, dasz ers auch recht und rein habe. Ein ander, der Gottes Wort nicht hat, der faellet in Verzweiflung, denn es mangelt ihm an der himmlischen Stimme und Trost, und er folget seines Herzens Eitelkeit und unnuetzen Gedanken, die ihm denn zu Verzweiflung treiben. Darum saget der 119 Psalm (21): "Verflucht seien, die von deinen Wort abweichen," das ist, auszer dem gottlichen Wort kanns ihnen nicht wol gehen.⁴

In his letter to the church at Galatia, St. Paul declares that if he, his fellow workers, or even an angel from heaven, should preach any other Gospel than the one that had been preached, then that one should be accursed (Gal. 1:8). This preaching of the Gospel was not couched in learned and fine philosophical distinctions, but in the wisdom of God, which to the worldly-wise is foolishness (1 Cor. 1:18-25). In the spirit of this "foolishness," Luther asserts:

Ich will fur mich allein Gottes Wort haben und frage nach keinem Wunderzeichen, begehre auch keines Gesichts, will auch nicht einem Engel glaeuben, der mich anders lehret, denn Gottes Wort; ich glaeube allein Gottes

³Ibid., No. 148, p. 70.

⁴Ibid., No. 534, p. 248.

Wort und Werken, denn Gottes Wort ist von Anfang der Welt gewisz gewesen und hat niemals gefeilet, und ich erfahre es in der That, dasz es also gehet, wie es Gottes Wort saget.⁵

St. Paul closely connects the Word and God's grace in Christ Jesus when he reminds the Ephesians that it was through the hearing of "the word of truth" that they trusted in Him (Eph. 1:13). Rohnert echoes this emphasis when he writes: "Das Wort Gottes ist nicht allein die unwandelbare Grundlage aller Heilserkenntnis, sondern auch der Zutraeger und Vermittler aller Gottesgnade."⁶ Luther clearly presents the Apostle's teaching on this point when he says:

Gleich wie Gott Alles aus Nichts machet und aus Finsternisz schaffet das Licht, also machet auch sein Wort, dasz im Tode nichts denn Leben sein musz. Darum, wer am Wort Gottes hanget und ihm folget, der erfahret zuletzt, was David in Psalm (33:9) saget: "Wenn Gott spricht, so ists gemacht, und wenn ers heisset, so stehets da." Aber ehe man zu dieser Erfahrung koemmet, musz man etwas leiden; denn Gottes Art und Natur ist, aus Nichts Alles schaffen und machen.⁷

Commenting on Hebrews 3:12, "Take heed, brethren, lest there be in any of you an evil heart of unbelief," Luther writes:

Dasselbe bringt er an unsrer Stelle zum Ausdruck mit den Worten: ein Herz, das sich trennt vom lebendigen Gott. Vom lebendigen Gott trennt es sich naemlich in dem Augenblick, da es sich trennt von seinem Wort, und

⁵Ibid., No. 130, p. 55.

⁶W. Rohnert, Die Lehre von den Gnadenmitteln (Leipzig: Verlag von Georg Boehme, 1886), p. 11.

⁷Martin Luther, "Tischreden," Kritische Gesamtausgabe (Weimar: Hof-Buchdruckerei, 1921), VI, No. 6515.

weil es lebendig ist und alles lebendig macht, ja, weil es Gott selbst ist, darum sterben die Menschen.⁸

Separated from God's Word a man is dead, says Luther. St. Paul, however, said exactly the same thing to the Ephesian Christians in his letter. Paul tells them plainly, "You were dead" (Eph. 2:1,5). The entire second chapter of the Ephesian letter is the official death certificate of those people. Apart from "the word of truth," the Ephesians belonged to the living-dead. Living, indeed, in the lusts of the flesh, fulfilling the desires of the flesh and of the mind; but dead, strangers and aliens, to the living God (Eph. 2:1-12).

St. Paul has also indicated the close and intimate relationship between the Word and the Holy Ghost. Having heard and believed the word of truth, the Ephesian Christians were sealed with the promised Holy Ghost (Eph. 1:13). Rohnert has expressed this relationship in the following way:

Die Mittel aber, durch welche der heil. Geist die Gnadenschaetze des Heils den Suendern wirksam nahe bringt, mitteilt und zueignet, und durch welche er sie zur gläubigen Annahme des Heils tauchtig macht, sind die Gnadenmittel: das Wort und die Sakramente.⁹

In the third chapter of Ephesians, moreover, Paul makes

⁸Martin Luther, Vorlesung ueber den Hebraeerbrief, translated from the Latin by Georg Helbig (Leipzig: Dieterich'sche Verlagsbuchhandlung, 1930), p. 51.

⁹Rohnert, op. cit., pp. 1, 2.

even more clear the relation of the Holy Ghost to the Word. The first twelve verses of this chapter Paul devotes to a consideration of his Apostolic office. Such a lengthy exposition of this theme seems rather strange, especially when, as Professor Franzmann correctly observes, neither Paul nor his authority were challenged at Ephesus as they were in Galatia and at Corinth.¹⁰ Paul, however, explains that he mentions this subject so that the Ephesians could be able to understand his knowledge in the mystery of Christ (Eph. 3:4). This mystery had been revealed to Paul (Eph. 3:3), "which in other ages was not made known unto the sons of men" (Eph. 3:5). In the latter half of verse five, Paul again declares that the mystery had been "revealed," and significantly adds "by the Spirit." In the clearest possible way, Paul assures the Ephesians that his proclamation of Jesus Christ was received from God by revelation of the Holy Ghost. This includes not only whatever oral proclamation the Ephesians may have heard from Paul but also the very letter which they had just received.

The doctrine of the inspiration of the Scriptures, therefore, is not a claim made by those of a later age, but one advanced within these Scriptures themselves, "For the

¹⁰Martin Franzmann, "The Forgiveness of Sins and the Unity of the Spirit," Proceedings of the Forty-Second Convention of the Ev. Luth. Synodical Conference of North America (St. Louis: Concordia Publishing House, 1953), p. 23.

prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost" (2 Pet. 1:21). On this point, Luther sees clearly:

Darum musz der Heilige Geist hier Meister sein, dieses Erkenntnisz und Glauben uns in das Herz schreiben, und unserm Geist Zeugnisz geben, dasz es gewisz und Amen ist, dasz wir durch dem Glauben an Christum Gottes Kinder worden sind, und ewiglich bleiben. Denn St. Johannes [Paulus] hat sein Evangelium [seinen Epheserbrief] nicht aus menschlichen Willen hervorgebracht, sondern er ist von dem Heiligen Geiste getrieben, der ein Geist der Wahrheit ist; darum wird er uns gewiszlich nicht betruagen.¹¹

There is a danger that must be avoided in expressing the relation of the Holy Ghost to the Word. The Holy Ghost is not bound to the Word so that He may be manipulated at man's pleasure, but He remains always Lord of the Word.

Rohnert expressed this aspect well when he wrote:

Denn nicht unmittelbar wirkt der heil. Geist an den Seelen, sondern sein Wirken ist der Regel nach an aueszere, sinnlich wahrnehmbare Mittel gebunden, obwohl auch Gott ohne sie wirken kann (sodasz man sagen musz: Nicht Gott, sondern der Mensch ist an die Gnadenmittel gebunden).¹²

Luther was also well aware that the Holy Ghost is not bound by the Word. He writes:

Darauf antworten wir, dasz es Gott gefallen hat, nicht ohne, sondern durch das Wort den heiligen Geist auszuteilen. Wir sollen Gottes Mitarbeiter sein (1 Cor. 3:9). Wir sollen aueszerlich hoeren lassen, was er innerlich durch Geistesanhauch allein schafft, wo und wann er

¹¹Martin Luther, Sammtliche Schriften, edited by Joh. Georg Walch (St. Louis: Concordia Publishing House, 1891), VII, col. 1631.

¹²Rohnert, op. cit., p. 2.

will. Er koennte alles auch ohne das Wort schaffen. Doch er will es nicht ausserdem: wer sind denn wir, dasz wir nach dem Grunde des goettlichen Willens fragen? Es genuegt zu wissen, dasz Gott es so will, und es ziemt sich, diesen Willen zu ehren, ihn zu lieben, ihn anzubeten und die voreilige Vernunft in Schranken zu halten.¹³

This section has attempted to suggest some of the ways in which the grace of God and God's Word are related, as St. Paul describes that relationship to the Ephesians. In concluding this section, Rohnert's beautiful summary on the Word of God is offered as the Amen:

Das Wort Gottes ist nicht ein leerer Schall, sondern Geist und Leben (Jn. 6:63), ist das Organ des h. Geistes, der im Worte wirksam und kraeftig ist, um den Suender zur Busze zu rufen (Gesetz), um den Buszfertigen zum Glauben zu bringen (Evangelium), um dem Glaebigen die Rechtfertigung zu verkuendigen, um den Gerechtfertigten auf dem Wege der Heiligung zu erhalten. Das Wort Gottes ist der unvergaengliche Same, aus welchem Suender zu Gottes Kindern wiedergeboren werden (1 Pt. 1:23); es ist das Brot des Lebens, die Speise, die den neuen Menschen naehrt (Mt. 4:4), ist die seelenbewegende Macht und Waffe der Kirche, durch welche die Welt fuer Christum erobert werden soll (Eph. 6:17; Hb. 4:12; Rev. 19:15) und an welcher sich die Menschenwelt scheiden und entscheiden soll (2 Cor. 2:16),--kurz das Wort Gottes ist das Gnadenmittel, welches alle Gottesgnade dem Menschen zutraegt, auch die der Sakramente.¹⁴

¹³Martin Luther, Vom Unfreien Willen, translated from the Latin by Otto Schumacher (Goettingen: Vandenhoeck und Ruprecht, 1937), p. 119.

¹⁴Rohnert, op. cit., p. 12.

CHAPTER IV

THE GRACE OF GOD AND MAN'S FAITH

Now I saw in my dream, that the highway up which Christian was to go, was fenced on either side with a wall, and that wall was called Salvation. Up this way, therefore did burdened Christian run, but not without great difficulty, because of the load on his back.

He ran thus till he came at a place somewhat ascending; and upon that place stood a cross, and a little below, in the bottom, a sepulchre. So I saw in my dream, that just as Christian came up with the cross, his burden loosed from off his shoulders, and fell from off his back, and began to tumble, and so continued to do till it came to the mouth of the sepulchre, where it fell in, and I saw it no more. . . .

Thus far I did come laden with my sin;
Nor could aught ease the grief that I was in,
Till I came hither: what a place is this!
Must here be the beginning of my bliss?
Must here the burden fall from off my back?
Must here the strings that bound it to me crack?
Blessed cross! blessed sepulchre! blessed rather be
The Man that there was put to shame for me!¹

This beautiful description is Bunyan's allegorical interpretation of man's experience at the foot of Jesus' cross. This chapter proposes to consider St. Paul's account of this scene as he describes it in the second chapter of his message to the Ephesians.

The origin and nature of man's faith is crucial for understanding properly the admonitions of verse two, chapter

¹John Bunyan, The Pilgrim's Progress (New York: Fleming H. Revell Company, c.1903), pp. 45-6.

four of Ephesians. In this area the devil puts on the guise of an angel of light and has led many astray. When Strauss writes:

The totality of finite things forms a vast circle, which, except that it owes its existence and laws to a superior power, suffers no intrusion from without.²

This is obviously a frontal attack on the integrity of the Christian religion which deceives few. The haughty arrogance of the following attack on Christian faith fails to deceive many.

That one individual can take upon himself the punishment due to the sins of another, has been attacked as an ignorant transference of the conditions of a lower order of relation to a higher. Moral transgressions, it has been said, are not transmissible obligations; it is not with them as with debts of money, which it is immaterial to the creditor who pays, provided they are paid; rather it is essential to the punishment of sin that it should fall on the guilty only. If, according to this, the so-called passive obedience of Christ cannot have been vicarious, still less can his active obedience have been so, since as man he was bound to render this on his own behalf.³

Those whom Satan cannot deceive by denying the possibility of divine revelation, he attempts to destroy by denying the efficacy of a vicarious atonement. If Satan can accomplish neither of these two objectives, then he transforms his methods into more subtle and deceptive channels, and thus effects what he desires.

²D. F. Strauss, The Life of Jesus Critically Examined, translated from the German by George Eliot (New York: Macmillan and Company, 1892), p. 78.

³Ibid., p. 766.

Before proceeding immediately to St. Paul to receive his testimony on this subject, it will be profitable to look at some of those interpretations which are supposed to be derived from Paul.

J. A. Mackay has written a fairly recent exposition of St. Paul's Ephesian letter. Mackay offers the following description of man in sin:

This is the perennial cycle: Man the sinner, in revolt against God, and refusing to find his true existence in God and his purposes, assumes the lordship of his own life. He strives to acquire great possessions in order to make himself god-like. But his delirious dedication to having ends in a loss of being, in an empty, disintegrated life, and a purposeless, disordered society.⁴

In the light of Mackay's view of man's sin, and in the light of his own words, Mackay would be in essential agreement with Edwin Lewis in saying:

. . . it does not belong to man to discover God for himself because he does not possess the means necessary to that discovery . . . God must be known, if at all, through His own self-disclosure, this self-disclosure presupposing on man's part the power to respond to it and to accept it.⁵

Mackay shows his endorsement of this observation of Lewis, adding:

God continues to respect the free choice of man to accept or to reject His grace. . . . Faith is openness towards God. It is the decision to accept what God

⁴ John A. Mackay, God's Order: The Ephesian Letter and This Present Time (New York: The Macmillan Company, c.1953), p. 43.

⁵ Edwin Lewis, The Creator and The Adversary (New York: Abingdon-Cokesbury Press, c.1948), p. 89.

gives, to allow God to work in one as he has worked for one. . . . Faith is the total response of the human spirit to the command of God as the Lord of Life. . . . He comes to us in His grace that we may go to Him with our faith.⁶

The position of Mackay and Lewis is not unique. There are many other leading theologians from various groups who maintain the same general principles. Leslie Weatherhead clearly shows his endorsement of these views when he boasts:

Free will, so precious to me because my virtue, such as it is, is not mechanical but chosen, may, if it is mis-used, bring me into a hell of pain.⁷

Otto Borchert has written a charming biography of Jesus which, in many respects, deserves highest praise; however, Borchert's work has many peculiarities which detract from its value. For example, Borchert joins his voice to the preceding voices, singing:

The right of the people to choose their own destiny is a phrase which has been flung into the world of today as though it were something completely new. The Nazarene knew long ago that even the individual has the right to choose; for He had the greatest respect for the liberty of men.⁸

Weatherhead succinctly defines faith as "a glorious guess based on all that is already known."⁹ In the follow-

⁶Mackay, op. cit., p. 194.

⁷Leslie D. Weatherhead, Why Do Men Suffer? (New York: Abingdon-Cokesbury Press, c.1936), p. 113.

⁸Otto Borchert, The Original Jesus, translated from the German by L. M. Stalker (New York: The Macmillan Company, c.1933), p. 280.

⁹Weatherhead, op. cit., p. 167.

ing, he elaborates his definition more fully:

It is as though the hard ground of reason were cleft by a narrow gorge on the other side of which is the certainty about God to which he would like to bring his readers. By running across the hard ground of fact he believes his readers would be able to leap the gorge and reach the certainty; but in all honesty he feels he must tell them, at the beginning, that the hard ground will not carry them all the way. It will support them so far, and then it will demand a leap of faith.¹⁰

If one is inclined to regard the views of Mackay and the others as correctly reflecting the New Testament teaching, or even partially reflecting that message, then one must certainly subscribe to the view of Strauss. Admitting, in toto or partially, the premises underlying the preceding statements, Strauss' conclusion is not unjustified. Operating from much the same ground as these others, Strauss maintains:

Faith, in her early stages, is governed by the senses, and therefore contemplates a temporal history; what she holds to be true is the external, ordinary event, the evidence for which is of the historical, forensic kind--a fact to be proved by the testimony of the senses, and the moral confidence inspired by the witnesses. But mind having once taken occasion by the external fact, to bring under its consciousness the idea of humanity as one with God, sees in the history only the presentation of that idea; the object of faith is completely changed; instead of a sensible, empirical fact, it has become a spiritual and divine idea, which has its confirmation no longer in history but in philosophy.¹¹

The scientific alone have the foundation of the faith: the unscientific have only the faith, and receive it only by means of tradition. . . . The church refers her Christology to an individual who existed historical-

¹⁰ Ibid., p. 24.

¹¹ Strauss, op. cit., pp. 780-81.

ly at a certain period: the speculative theologian to an idea which only attains existence in the totality of individuals: by the church the evangelical narratives are received as history: by the critical theologian, they are regarded for the most part as mere mythi.¹²

Within the limits of an academic vocabulary, or of any other, there are no words capable of condemning the horrendous monstrosity of these perversions. That Strauss regarded the belief in a devil as a bit of childish naiveté is ample proof of the skill of the latter's working. At the risk of being uncharitable, such blasphemous nonsense as these men offer could only be derived from Scripture when Satan served as interpreter. Only a mind beclouded by demonic influence could be persuaded that these men have interpreted Scripture faithfully. These men have not interpreted Paul. They have become confused in their minds and written a commentary on Marcus Aurelius! What they claim, he claimed long before them:

ΜΕΜΝΗΣΟΣ, ὅτι καὶ τὸ μετατίθεσθαι
καὶ ἐπέσθαι τῷ διορθοῦντι, ὁμοίως
ἐλεῦθερόν ἐστίν, ὡς ἂν ἐν ἐργείῳ
κατὰ τὴν σὴν ὁρμὴν καὶ κρῖσιν
καὶ δὴ καὶ κατὰ νοῦν τοῦ σὸν
περραίνομεν. (Mar. Aur., VIII. 16)

The rejection of all these opinions is complete and absolute. Such an approach to Scripture, as these men use, must inevitably result in confusing distortions. The proper approach to the Scriptures, however, is not to be sought in

¹² Ibid., p. 782.

a superior dialectic or a more penetrating philosophical analysis. While the results of such an approach might be interesting they could in no wise be regarded as an adequate evaluation of the Scripture message. Luther has stated the sine qua non of the Biblical interpreter in this way:

Wenn man von der inneren Klarheit [der Schrift] sprechen will, muss man sagen, dass es keinen Menschen gibt, der --ohne den Geist Gottes zu haben-- auch nur ein Tuettelchen der heiligen Schrift verstehen kann. Alle haben ein verfinstertes Herz. Moegen sie alles sagen und vorzubringen verstehen, was in der Schrift steht [als z.B. Strauss], so koennen sie doch nichts davon fuehlen und wahrhaft erkennen. Sie koennen weder glauben, dass es einen Gott gibt, noch doch dass sie Gottes Geschoeepfe sind, noch irgend etwas anderes. "Ein Tor spricht in seinem Herzen: es gibt keinen Gott" (Ps. 14:1). Der Mensch braucht den Geist Gottes, um die Schrift oder auch nur einen Teil von ihr zu verstehen.¹³

Paul's hymn to God's grace in the first three chapters of Ephesians centers in the atoning life of Jesus Christ, who died and rose again, to effect redemption and reconciliation through the blood of His cross (Eph. 1:3, 6, 7; 2:13, 14, 18, 20; 3:9, 11). This anthem also includes thanksgiving and praise to God for "the word of truth" whereby the Ephesians came to know the mystery of God's riches in Christ Jesus (Eph. 1:13; 2:17; 3:3, 5, 7, 9). It must now be seen whether man's faith is blended with the melody of Paul's hymn on God's grace, or whether this theme is from another score of music.

¹³Martin Luther, Vom Unfreien Willen, translated from the Latin by Otto Schumacher (Goettingen: Vandenhoeck und Ruprecht, 1937), p. 27.

The point of contention in this problem is whether or not man possesses freedom of the will. Luther defines the problem clearly when he says:

Lieben Herrn . . . unser Lehre, dasz der Freiwillig todt und nichts sei, stehet gewaltiglich in der Schrift gegruendet. Ich sage aber vom freien Willen gegen Gott und in der Seelen Sachen. Denn was sollt ich viel disputiren von dem freien Willen, der uber Kuehe und Pferde, uber Geld und Gut regiret? Ich weisz fast wol, dasz Genes 1. Gott den Menschen hat Herrschaft gegeben uber Viehe und Erden. Solchs gehoeret hieher nicht.¹⁴

The discussion of the existence or non-existence of the freedom of man's will in spiritual discernment, is not a mere theologic or philosophic exercise for the sake of exercise. Luther indicates the urgency and necessity of this consideration in the following:

Es ist also nicht unfromm, verwitzig und ueberfluessig, es ist vielmehr heilsam und notwendig fuer einen Christen zu wissen, ob sein Wille etwas oder nichts zu seinem Heil ausrichten kann. . . . Wenn ich die Art, die Reichweite und das Masz meines Koennens und Handelns in bezug auf Gott nicht kenne, dann ist mir ebenso ungewisz und unbekannt auch die Art, die Reichweite und das Masz dessen, was Gott mir gegenueber vermag und tut. Gott wirkt alles in Allem [1 Cor. 12:6]. Wenn ich aber Gottes Macht und Werke nicht kenne, dann kenne ich Gott selber nicht. Kenne ich Gott nicht, kann ich ihn auch nicht verehren, ihn nicht loben, ihm nicht danken, und ihm nicht dienen. Dann weisz ich nicht, wieviel ich mir selber und wieviel ich Gott zutrauen soll.¹⁵

St. Paul is so clear and definite on this point, that it is amazing that one can read the second chapter of his

¹⁴Martin Luther, "Tischreden," Kritische Gesamtausgabe (Weimar: Hof-Buchdruckerei, 1912), I, No. 259, 109.

¹⁵Luther, Vom Unfreien Willen, p. 31.

Ephesian letter and still seriously speak of freedom of the will. After praying that the God and Father of the Lord Jesus Christ may open the eyes of the understanding of the Ephesians so that they may know the hope of their calling and the riches of their inheritance in Christ (Eph. 1:17-23), Paul immediately reminds them that they had once been dead in their trespasses and sins, but now, by God's rich mercy, they have been resurrected from the dead (Eph. 2:1-10). Paul goes even further than this. In verse one he declares the Ephesians to have been dead in sin, and in verses three and five he confesses that before God's quickening power had come to him, he too, Paul, also had been dead in sins.

From the plain testimony of Paul to the Ephesians, there is no freedom of the will. The figures of death, resurrection, and creation can signify only one thing: faith is a creation ex nihilo by a gracious God. By the grace of God, apart from any human assistance, Christ Jesus effected man's redemption. By the grace of God, the message of this redemption, His true Word, was proclaimed to the Ephesians. By the grace of God, apart from human worthiness or unworthiness, even in the face of open rebellion against God and willing slavery to Satan, God created faith in the heart of these Ephesian Christians. Dr. Arndt accurately expresses God's truth in saying:

Precisely as the work of creation was performed independently of any human help, so the work of salvation

is from beginning to end God's own achievement.¹⁶

Paul Lehmann indicates his agreement with Paul and Dr. Arndt, when he writes:

This decision [for Christ] man can never make himself. God makes it. This decision man will never and can never declare unto himself. God announces it to him.¹⁷

The Ephesians were not seeking God or holiness or righteousness. Before God's Word came to them, they lived in the lusts of their flesh, fulfilling the desires of their flesh, and of their mind (Eph. 2:3). If, however, it may be objected, the Ephesians had been seeking God, then Paul would not have written as he did. That the Ephesians were dead in sin is no proof that all men are dead in sin. Werner Elert's answer to this objection should indicate how baseless such an objection is.

Unter der Judikatur Gottes, das heisst unter seinem Gerichtsurteil ist unser Wille gebunden. Weil Gott immer den totus homo beurteilt, so kann dieser wollen, was immer er will, es ist doch immer das Wollen entweder eines guten oder eines boesen Menschen. Wir koennen unter dem Urteil Gottes nicht aus der einen Qualitaet in die andere hinueberwechseln. Gebundenheit des Willens heisst demnach erstens: Wir muessen so wollen, wie wir nach dem Urteil Gottes sind. Es heisst zweitens, und das ist es, worauf eigentlich alles ankommt: Wir koennen niemals als gute Menschen wollen, weil wir es niemals sind nach goettlichem Urteil. Um gut zu sein, mueszten wir das Gutsein Gottes selbst in uns abbilden. Das geht jedoch ueber unser Vermoegen. . . .

¹⁶W. F. Arndt, "Salvation," What Lutherans Are Thinking: A Symposium on Lutheran Faith and Life, edited by E. C. Fendt (Columbus, Ohio: The Wartburg Press, c.1947), p. 176.

¹⁷Paul Lehmann, Forgiveness: Decisive Issue In Protestant Thought (New York: Harper and Brothers, c.1940), p. 126.

Der Wille ist gebunden.¹⁸

The impossibility for man to change the quality of his will from good to evil, of which Elert speaks, is pictorially illustrated by Luther in this bold figure:

Er [der menschliche Wille] ist wie ein Pferd, das einen Reiter haben musz. Wenn Gott ihn reitet, geht er, wohin Gott will (vgl. Ps. 73:22). Wenn Satan ihn reitet, geht er, wohin Satan will. Es steht nicht in seinem Belieben, den einen oder den andern zu waehlen und zu ihm zu laufen. Die beiden kaempfen vielmehr darum, wem er gehoeren soll.¹⁹

If salvation is a gift of God, then, as Dr. Arndt has suggested, it can in no wise be dependent on man. Many object, however, quoting the words of Jesus, "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel" (Mk. 1:15), which, they say, indicate that Jesus recognized the freedom of man's will.²⁰ In addition there are many other passages which imply man's freedom of will. It is freely admitted that these passages imply this conclusion to the human mind; but, that the human mind is darkened and completely wrong in concluding that these passages imply freedom, the following illustration from Luther plainly shows:

Ich frage sie [die Diatribe] zunaechst, mit welchem

¹⁸Werner Elert, Das Christliche Ethos: Grundlinien der lutherischen Ethik (Tuebingen: Furche-Verlag, c.1949), p. 193. Cf. Article II of the Formula of Concord.

¹⁹Luther, Vom Unfreien Willen, p. 54.

²⁰Cf. the reference to Borchert in this chapter.

Recht sie aus den Worten "wenn du willst, wenn du tust, wenn du hoerst" auf die Willensfreiheit schlieszt. Sie antwortet: weil offenbar der Sinn der Worte nach menschlichem Sprachgebrauch es fordert. Sie miszt also Gottes Wort nach menschlichem Sprachgebrauch. Sie miszt Gottes Sache nach menschlichem Masz. Welch eine Verkehrung! Das eine ist himmlisch, das andere irdisch. Es verraet also die Toerin sich selbst. Sie denkt nur menschlich ueber Gott. . . . Wie oft sagen die Eltern scherzhaft zu ihren Kindern: wollt ihr kommen, wollt ihr dieses tun, wollt ihr das tun. Das alles sagen sie oft nur, damit die Kinder merken, dass sie es nicht koennen, und damit sie genocetigt werden, die Macht des Vaters um Hilfe anzurufen.²¹

With this illustration, Luther has destroyed the strongest argument for the freedom of the will. All the learned theological discussions, combining the acumen and brilliance of dozens of scholars, could not have delivered a more crushing defeat than this simple analogy of Luther's.

There is yet one final nail to be driven to close the coffin forever on the corpse of free will. It is fitting and proper that this nail should be pounded in by another of Luther's analogies:

Waere nu ein freier Wille in uns wider oder uber den Teufel, Tod und Suende, so haette er nicht duerfen fur uns sterben; und wer der Suenden kann entrinnen ohn Christo, der kann auch dem Tode wol entrinnen, denn der Tod ist der Suenden Strafe, Rom. 6. Aber es ist noch kein Mensch erfunden, der seinen freien Willen uber und wider den Tod beweiset haette, sondern der Tod hat stracks wiederum seinen freien Willen und Gewalt uber alle Menschen beweiset, welches er nicht vermoechte, wo nicht zuvor die Suende, die des Todes Recht und Macht ist, den Menschen uberwaeltiget und gefangen haette.²²

²¹Luther, Vom Unfreien Willen, p. 93. Cf. also pp. 92, 96.

²²Luther, "Tischreden," No. 259, p. 109.

Werner Elert has a very full and excellent discussion of the entire area which is here being considered. It is impossible within the scope of the present undertaking even to indicate a few of the valuable insights he presents. Elert offers the following summary of Paul's message in Ephesians 2:

Vergleichsweise kann man von Gott in beiderlei Sinn das gleiche sagen. Er schenkt uns das Leben in der ersten Schoepfung, zu der wir uns im ersten Glaubensartikel bekennen. Dieses Leben haben wir nach dem Vergeltungsgesetz verwirkt, ja es erscheint im Rueckblick als ein "Totsein durch die Uebertretungen" (Eph. 2:4). Gott schenkt uns das Leben zum zweiten Mal in der Rechtfertigung, indem wir aus diesem Totsein "durch Gnade errettet werden" (Vers. 5). Durch diese Gnade, die ein reines Geschenk Gottes ist (Vers. 8), sind wir "sein Produkt ($\pi\tau\omicron\lambda\eta\mu\alpha$), erschaffen in Christo Jesu zu guten Taten" (Vers. 10). Dieses neu geschenkte Leben ist das neue Ethos, das nun gelebt sein will. Es ist ein Leben, das durch keinerlei cooperari von unserer Seite erzeugt sondern durch die Vergebung Gottes ex nihilo geschaffen wird. Es ist als zum zweiten Mal geschenktes Leben in Wahrheit "neue Kreatur."²³

Salvation is by grace; revelation is by grace; faith is by grace; these three are all works of God's grace. Luther says that "Gnade eigentlich heisst Gottes Muld oder Gunst, die er zu uns traegt bei sich selbst, aus welcher er geneigt wird, Christum und den Geist mit seinen Gaben in uns zu gieszen,"²⁴ and this is that grace of God which creates faith.

Dr. Pieper expresses it thus:

²³Elert, op. cit., p. 276.

²⁴Martin Luther, "Vorreden zur deutschen Bibeluebersetzung," Saemtliche Schriften, edited by Joh. Georg Walch (St. Louis: Concordia Publishing House, 1908), XIV, col. 98.

Der Glaube ist eben nicht ein Werk menschlicher Er-
waegung, Selbstentscheidung, Mitwirkung u.s.w., sondern
ein schoepferisches Werk Gottes, wie Gott bei der
Schoepfung das Licht aus der Finsternis hervorleuchten
hiesz.²⁵

No finer definition of faith can be found than this pearl of
Luther's:

Aber Glaube ist ein goettlich Werk in uns, das uns
wandelt und neu gebiert aus Gott (Jn. 1:13), und toedt-
et den alten Adam, macht uns ganz andere Menschen von
Herzen, Muth, Sinn und allen Kraeften, und bringt den
Heiligen Geist mit sich. O, es ist ein lebendig,
schaefftig, thaetig, maechtig Ding um den Glauben, dasz
unmoeglich ist, dasz er nicht ohne Unterlass sollte
Gutes wirken.²⁶

This is God's gift of love to a sinful and rebellious
mankind. The human mind is staggered and overwhelmed by love
like this. Luther's brief prayer is an excellent climax to
this chapter:

Bitte Gott, dasz er den Glauben in dir wirke, sonst
bleibst du wohl ewiglich ohne Glauben, du dichtetst und
thust, was du willst oder kannst.²⁷

²⁵Franz Pieper, Christliche Dogmatik (St. Louis: Con-
cordia Publishing House, 1920), III, 577.

²⁶Luther, "Vorreden," col. 94.

²⁷Ibid., col. 100.

CHAPTER V

THE GRACE OF GOD AND MAN'S CALLING

In order to understand Paul's ethical admonitions to the Ephesian Christians, it is necessary to understand the Christian ethic. If this is not clearly seen, it will be impossible to understand the specific ethical injunctions which Paul lays on the Ephesians so that they may walk worthily of their calling. The nature of Christian ethics, moreover, may more sharply be delineated by considering the nature of non-Christian ethics.

In his Dogmatik, Rohnert declares that "im Menschen wohnt das gleiche Streben nach Tugend und Glueck, nach Sittlichkeit und Wohlsein."¹ This statement of Rohnert appears to say too much. All men recognize some super-human power in the universe, but their relationship to that power can only be termed "ethical" by the broadest use of that term. Thus a thief, whose desideratum is to become a master-thief, is acting "ethically" when he steals, since stealing is essential to the realizing of his goal. If this thief acts honestly, he is acting in an "unethical" way; since honesty does not lead to the attainment of his desideratum. From this it follows that a man's ethical life is determined by

¹W. Rohnert, Die Dogmatik (Leipzig: Hellmuth Wollermann, 1902), p. 567.

his conception of life's desiderata.

All non-Christian religious or ethical systems are constructed on the basis of two hypotheses: 1) man knows the summum bonum; 2) man has within himself the means requisite for its attainment. The first point involves theology, i. e., the knowledge of God; the second, soteriology, i. e., the knowledge of salvation. Luthardt gives the correct analysis underlying the ancient ethics in the following:

So bleibt der sittliche Naturgrund, wie er ist, d. h., die natuerliche Selbstheit als das Prinzip der antiken Moral. Und so hat man denn auch von Anfang an in der Kirche, und mit Recht, den STOLZ als dasselbe bezeichnet. Der Groszgesinnte des Aristoteles wie der Weise der Stoa traegt das unverkennbare Gepraege desselben an sich. Die antike Welt ist die Welt der Selbstsucht, die caritas--nach Boeckh--keine antike Tugend, und wenn nicht die Welt der individuell begrenzten Selbstsucht, so doch--im Patriotismus u. s. w.--der erweiterten generellen.²

Pride, the most refined and subtle, and therefore the most deadly, is at the heart of all non-Christian ethics. As

Luther says of proud men:

. . . sie waehnen, sie seien allein Leute auf Erden, die man muesse fuer Goetter halten, und doch mit ihrem STOLZ Gott und Menschen verachten und durch solche Hof-fahrt Land und Leute in Schanden fuehren.³

The ethical teaching of the Greeks, regardless of what

²Chr. Ernst Luthardt, Geschichte der christlichen Ethik vor der Reformation (Leipzig: Doerffling und Franke, c. 1888), p. 20.

³Martin Luther, "Der Kirchen-Postille Apistel-Theil," Saemmtliche Schriften, edited by Joh. Georg Walch (St. Louis: Concordia Publishing House, 1883), XII, col. 680.

school is being considered, concerns itself with how one may become good. In the following Schlatter shows clearly the relationship between this quest for goodness and selfishness:

Denn die griechischen Lehrer zeigen uns, wie wir "Tugenden" gewinnen; sie leiten uns dazu an, die in uns vorhandenen Faehigkeiten zur Tuechtigkeit zu steigern. Wir wenden also, solange wir uns um unsere Tugenden bemuehen, unser Begehren nicht von uns selbst weg, heben es nicht ueber uns selbst hinauf, sondern richten es auf das, was wir aus uns selbst machen und fuer uns selbst erwerben. Wir besitzen deshalb, solange uns die Tugendlehre unser Ziel gibt, nur den selbstischen Willen und wollen fuer uns selber leben. So verhaelt sich der Mensch dann, wenn er noch einsam ist, weil ihm Gott verborgen blieb. Dann sieht er niemand ueber sich, dem er gehorchen darf, und kennt niemand neben sich, fuer den er sein Leben verwenden will.⁴

Schlatter correctly indicates that this conduct on the part of man arises from the fact that God is hidden. In the following, Luther gives the Biblical picture of a man to whom God remains hidden:

Die Schrift stellt uns einen Menschen vor, der nicht nur gebunden, elend, gefangen, krank und tot, sondern zu allem Elend durch Satans Wirken obendrein noch deraart blind ist, dasz er glaubt, frei, gluecklich, erloest, stark, gesund und lebendig zu sein.⁵

In his commentary on Galatians, Hermann Beyer has a brief excursus entitled, "The Fruits of the Spirit and the Hellenistic Conception of Virtue." His emphasis on the

⁴Adolf Schlatter, Die Christliche Ethik (Stuttgart: Calwer Vereinsbuchhandlung, c.1929), pp. 13, 14.

⁵Martin Luther, Vom Unfreien Willen, translated from the Latin by Otto Schumacher (Goettingen: Vandenhoeck und Ruprecht, 1937), p. 100.

distinction between the Pauline virtues listed in Galatians 5:22 and Greek philosophy is quite helpful. Beyer writes:

In Wahrheit aber sind die paulinischen Tugenden etwas ganz anderes als die der griechischen Philosophie. Man sieht das schon, wenn man die einzelnen aufgezählten Begriffe anschaut.⁶ Bei Paulus sind die wirklichen Herzensregungen (z.B. Freude, Güte) und die leidenden Verhaltensweisen (Langmut, Sanftmut) viel stärker betont. Es fehlen diejenigen Tugenden, welche Selbstmächtigkeit und Stärke der handelnden Persönlichkeit voraussetzen. Für den Stoiker Seneca, den man oft neben Paulus gestellt hat, ist das höchste Gut "eine unerschütterliche Stärke, Umsicht, Erhabenheit, Gesundheit, Freiheit, Harmonie und Schönheit der Seele." Nicht ein einziger dieser Begriffe deckt sich mit denen des Paulus.⁷ "Du muszt den Willen haben einmal dir selbst zu gefallen, du muszt den Willen haben, in den Augen Gottes schön zu erscheinen. Du muszt dein Begehren darauf richten, rein zu werden im Verkehr mit dir selbst, mit dem Reinen und mit Gott" sagt Epiktet, wenn er das hohe Bild des vollkommenen Menschen schildert. Die Triebhandlungen auch der reinen Seele sind ausgeschaltet. "Ein Mitschwingen des innersten Wesens und Kernes der Persönlichkeit beim sittlichen Handeln ist verbannt und faellt unter ein strenges Verbot" (Deiszner). Leidenschaftslosigkeit und Unerschütterlichkeit sind die Tugenden des griechischen Weisen schlechthin, während das Mitleid in den Verzeichnissen der Laster erscheint.⁸

On the basis of these observations, one may state that non-Christian ethics concerns itself with indicating how a

⁶"Und so fehlen denn in der Aristotelischen Tugendreihe die spezifisch christlichen Tugenden der Demuth, Ergebung, Geduld, Hoffnung, aber auch der Dankbarkeit, Selbstlosigkeit, Aufopferung, vor allem der Liebe." Luthardt, op. cit., p. 8.

⁷Many who prattle about the origin of the Pauline ethical teaching completely ignore this.

⁸Hermann W. Beyer, "Der Brief an die Galater," Das Neue Testament Deutsch, newly revised by Paul Althaus (Goettingen: Vandenhoeck und Ruprecht, 1949), VIII, 49.

man may achieve goodness. Whatever that "goodness" may be, non-Christian ethics indicates the means by which a man may attain to it. This is so abundantly clear that there can be no serious objection or exception to this statement.

In Christian ethics, however, there is the most amazing reversal imaginable. Christian ethics do not enable a man to become good! Christian ethics begins with the supposition that a man is good. This, however, does not apply to any man but to the man who has been created in faith in Christ Jesus by the power of the Holy Ghost who works through the Word. Thus, the three preceding chapters were not merely three disconnected theological essays. The atonement wrought by Jesus Christ, proclaimed through the Word, and made living by the power of the Holy Ghost, creates a new man in Christ who in Christ is already good. Christ has taken his sins upon Himself and given him His righteousness, which is perfect. Thus the new man in Christ does not strive to become good. He is good in Christ. He strives, rather, to live in a way that is commensurate with his goodness, or as Paul says, "to walk worthy of his calling" (Eph. 4:1). Werner Elert correctly asserts that:

Die Begegnung mit Christus macht uns in Wahrheit zu Suendern, aber zu begnadigten Suendern, sein Tod offenbart unsere Schuld, aber als gesuehnte Schuld. Durch den lebenden Christus wie durch den sterbenden wandelt sich Gottes Urteil ueber uns und eben damit auch unser Ethos. Weil uns Gott in unserer Begegnung mit Christus nicht mehr nach dem Gesetz, das ja immer Vergeltungsgesetz ist, beurteilt, darum leben wir hinfert auch

nicht mehr unter dem Gesetz, sondern unter der Gnade.⁹

and to this he adds:

Wer durch den Geist lebt, musz auch im Geist wandeln, und die Praesenz des Geistes wird in seinen "Fruechten" ebenso wie in jenen besonderen charismatischen Aeuszerungen anschaulich (Gal. 5:25; 3:5; Eph. 5:9; Rom. 6:22; 7:4).¹⁰

Christian ethics, therefore, are for Christians only.

The non-Christian is unable to know or understand the basis of Christian ethics. The Christian, moreover, experiences in his life the power of the Holy Ghost by which the "old man" is crucified with Christ, and the "new man" resurrected in Christ. In the following Elert expresses this clearly:

Die "neuheit des Lebens" unterscheidet den neuen Menschen vom alten, wie der auferstandene Christus vom gekreuzigten, also wie ein Lebender von einem Toten unterschieden ist (Rom. 6:3 ff.). Der alte Mensch ist mit Christus gekreuzigt, wir sind mit ihm gestorben, tot fuer die Suende. Das ist eine vollzogene Tatsache. Aber darauf folgen dann die Imperative, der alte Mensch soll ausgezogen, der neue angezogen werden (Eph. 4:22-24). . . . Die Kinder des Zornes, die in Uebertretungen und Suenden Tote waren (Eph. 2:1 ff.), koenn-ten sich ja aus sich selbst niemals "gemaesz dem Urbild ihres Schoepfers erneuern" (Col. 3:10), selbst wenn es unter Androhung aller Hoellenstrafen von ihnen gefordert wird. Aber sie sind jetzt "durch die Gnade" ein neues Geschoepf, mit Christus lebendig gemacht "zu guten Taten, die Gott so vorbereitet hat, dasz wir in ihnen dahinschreiten koennen" (Eph. 2:5-10).¹¹

Commenting on Hebrews 2:3, "For this man was counted

⁹Werner Elert, Das Christliche Ethos: Grundlinien der lutherischen Ethik (Tuebingen: Furche-Verlag, c.1949), p. 257.

¹⁰Ibid., p. 285.

¹¹Ibid., p. 294.

worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house," Luther indicates the correctness of that approach which begins with Christ as "Sacrament" and then follows with Christ as "Example." Luther writes:

Das Sakrament des Leidens Christi ist der Tod und die Vergebung der Suenden, das Beispiel aber ist die Nachfolge seiner Marter und Pein. Will also einer dem Vorbild Christus nachfolgen, der musz zuerst fest glauben, dasz Christus fuer ihn gelitten hat und gestorben ist; denn er ist das Sakrament.¹² Die irren also gewaltig, die ihre Suenden zuerst durch Werke und Uebungen der Busze tilgen wollen und bei dem Beispiel beginnen, waehrend sie doch beim Sakrament anfangen mueszten. So wird also das Evangelium durch den Unglauben des Herzens, das Gesetz aber durch den Ungehorsam der Werke gering geachtet.¹³

In the following, Luther beautifully expresses the relation of Christian faith and Christian ethics:

O, es ist ein lebendig, schaeftig, thaetig, maechtig Ding um den Glauben, dasz unmoeglich ist, dasz er nicht ohne Unterlass sollte Gutes wirken. Er fragt auch nicht, ob gute Werke zu thun sind, sondern ehe man fragt, hat er sie gethan, und ist immer im Thun. . . . Daher der Mensch ohne Zwang willig und lustig wird, jedermann Gutes zu thun, jedermann zu dienen, allerlei zu leiden Gott zu Liebe und zu Lob, der ihm solche Gnade erzeigt hat, also dasz unmoeglich ist, Werke vom Glauben scheiden, ja so unmoeglich, als Brennen und

¹²"Das neue Verhaeltnisz von Gott und Mensch, welches in Christo geschichtlich verwirklicht, durch den Glauben den Menschen zu eigen wird, ist die Voraussetzung des Neuen Verhaltens, das neue Sein die Voraussetzung des Sollens u.s.w., nicht umgekehrt." Luthardt, op. cit., p. 66.

¹³Martin Luther, Vorlesung ueber den Hebraeerbrief, translated from the Latin by Georg Helbig (Leipzig: Dieterich'sche Verlagsbuchhandlung, 1930), p. 17.

Leuchten vom Feuer mag geschieden werden.¹⁴

By the atoning death of Jesus Christ, the Christian is dead to the law as a means of becoming good. Christ has delivered His followers from the law, the devil, and death.

Luther explains:

Also hat Christus, dieweil er die Furcht wegnahm, uns von der Knechtschaft der Suende befreit und hat so gerade den vernichtet, dem wir einzig und allein durch die Furcht des Todes unterworfen waren. Doch hat er ihn nicht so vernichtet, dasz er nicht mehr ist, sondern so, wie er uns durch den Geist frei gemacht hat vom Gesetz, d.h. nicht so, dasz das Gesetz nicht mehr ist, vielmehr so, dasz es nicht mehr gefuerchtet werden musz; so hat er uns auch frei gemacht vom Teufel, d.h. nicht so, dasz der Teufel nicht mehr ist, vielmehr so, dasz er nicht mehr gefuerchtet werden musz; und hat er uns auch frei gemacht vom Tode, d.h. nicht so, dasz der Tod nicht mehr ist, vielmehr so, dasz er nicht mehr gefuerchtet werden musz usw. Darum sage ich zusammenfassend: Fuer einen Christen gibt es hinfort nichts mehr, davor ihm grauen mueszte, weder in diesem noch im zukuenftigen Leben; denn der Tod und alles Unheil ist ihm gewandelt in lauter Heil und Segen.¹⁵

The Holy Ghost is the power of the Christian life.¹⁶

He it is who transforms the knowledge about Jesus into personal trust. Elert expresses this truth very beautifully in the following:

¹⁴Martin Luther, "Vorreden zur deutschen Bibeluebersetzung," Saemmtliche Schriften, edited by Joh. Georg Walch (St. Louis: Concordia Publishing House, 1908), XIV, cols. 99, 100.

¹⁵Luther, Vorlesung ueber den Hebraeerbrief, p. 37.

¹⁶"Die Schoepfermacht Gottes, die das neu geschenkte Leben zu einem erlebbaren, in zeitlicher Abfolge vollziehbareren Leben macht, ist die Kraft des Heiligen Geistes." Elert, op. cit., p. 277.

Wir glauben nicht an ein Christusedogma, sondern an Christus. Wo das Kerygma von Christus nicht das vorbehaltlose und unmittelbare Vertrauen zu seiner Person selbst bewirkt, hat es seinen Zweck verfehlt. Wer glaubt, vertraut dem Erloeser, dem Herrn und Meister, und er steht damit zu ihm in dem dreifachen Verhaelt-nis des Erloestseins, der Dienstbarkeit und der Jueng-erschaft. Oder in anderer Reihenfolge: des Hoerens, des Gehoerens und des Gehorchens. Wir hoeren auf den Meister, gehoeren dem Erloeser, gehorchen dem Herrn. . . . Es gibt daher keinen Glauben an Christus in dem nicht alle drei Beziehungen mitenthaltten waeren.¹⁷

This three-fold relationship to Jesus of which Elert writes is most important.

The first relationship is "hearing." Schlatter remarks:

Alle, die Jesus kennen, wissen, dass sie einen Beruf haben, weil uns die Berufung zu Gott den Beruf verleiht. Sowie uns aber die Frage gewahrt wurde, worin unser Beruf bestehe, sind wir von der Ethik, die aus der griechischen Geschichte erwachsen ist, befreit. . . . Denen dagegen, die Gott durch die Botschaft Jesu zu sich berufen hat, ist es unmoeglich geworden, ihr Ziel in ihre eigenen Zustaeude und Tuechtigkeiten zu ver-legen. Denn sie leben fuer Gott, fuer Jesus, durch den sie Gottes sind, fuer die, die Gott mit ihnen verbunden hat.¹⁸

Through this "call" which the Christian man has, he is de-livered from the aimless, selfish life, and committed to living for God and Jesus, and the congregation with which God has united him. Schlatter makes this even more emphatic in the following:

Die christliche Ethik bleibt aber von der Tugendlehre durch den alles ergreifenden Unterschied getrennt, dass wir nicht mehr in unserer Tuechtigkeit das Ziel sehen, fuer das wir unser Leben verwenden und aus dem wir die

¹⁷Ibid., pp. 324, 325.

¹⁸Schlatter, op. cit., p. 13.

Normen ableiten, nach denen wir unser Verhalten ordnen, sondern unsere Tüchtigkeiten zum Mittel machen, mit denen wir Gott in seiner Gemeinde dienen. Erst dann, wenn wir wissen, wie wir durch unsere Tugenden den anderen die Gaben der göttlichen Gnade verschaffen, kennen wir unseren Beruf.¹⁹

God calls--man hears. It is imperative for man to hear this call of God. Luther insists:

Christum soll man alleine hoeren. Wenn Christus redet, so soll man beide Ohren feigen und mit hoechestem Fleisz darauf Achtung haben, was er redet, denn Gott der Vater selber spricht: "Diesen sollt ihr hoeren" (Mt. 17:5). Als sollt er sagen: Was euch dieser lehret, da habt wol Acht auf; darueber will ich halten, oder will nicht Gott sein.²⁰

Luther indicates the importance of "hearing" in the following:

Das musz man beachten: es ist das Einzige und ist das Hoechste, was Gott von den Juden, nein, was er von allen Menschen fordert: dasz sie seine Stimme hoeren. Daher schaerft es Moses im Deuteronomium so und so oft ein: "Hoere, Israel," und abermals: "Wenn du die Stimme des Herrn, deines Gottes, hoerst." Das geht so weit, dasz Jeremia 7 sagt: "Tut eure Brand- und Schlachtopfer zuhauf und esset Fleisch. Denn ich habe euren Vaetern an dem Tage, da ich sie aus Aegyptenland fuehrte, weder gesagt noch geboten das Werk der Brand- und Schlachtopfer. Aber das habe ich ihnen befohlen und gesagt: Gehorsamt meinem Worte, so will ich euer Gott sein, so sollt ihr mein Volk sein." Darum geht kein anderer Klang durch die Schriften der Propheten oeffter hindurch als das "hoere," "hoeret," "sie haben nicht gehoert," "sie wollten nicht hoeren." Wahrlich nicht zu unrecht; denn ohne Glauben ist's unmoeglich, dasz Gott mit uns ist oder mit uns handelt, da er ja selbst alles wirket allein durch das Wort. Und darum kann niemand mit ihm wirken, er haenge denn am Wort, welches geschieht durch Glauben, gleichwie ein Werkzeug nicht mit dem Bildner

¹⁹Ibid., p. 15.

²⁰Martin Luther, "Tischreden," Kritische Gesamtausgabe (Weimar: Hof-Buchdruckerei, 1913), II, No. 1830, 231.

zusammen wirken kann, es sei denn ergriffen von seiner Hand. Darum ist es voellig verkehrt, sich zu einem Werk zu schicken, ehe denn Gott in uns wirket, d.h. ehe denn wir glauben.²¹

In this one also sees that this "hearing" is not a single act, but a continuous action. Since God Himself speaks through the Word, the Word becomes the source and norm of faith and life.

The second relationship mentioned by Elert is that of "belonging" to Christ. This belonging to Christ is even more fundamental than "hearing," because it is the objective basis of the Christian faith.²² Luther has called this the "Sacrament," viz., that Christ has suffered and died in the sinner's stead. As Luther sums it up:

. . . der mich verlornen und verdampten Menschen erloeset hat, erworben, gewonnen und von allen Sunden, vom Tode und von der Gewalt des Teufels nicht mit Gold oder Silber, sondern mit seinem heiligen, teuren Blut und mit seinem unschuldigen Leiden und Sterben, auf dasz ich sein eigen sei . . .²³

"Obedience" is Elert's third relationship. The atonement is the objective ground of man's relation to Jesus; the call is the subjective ground; and from the call, which is a creative calling, flows forth obedience to Jesus. Luther

²¹Luther, Vorlesung ueber den Hebraeerbrief, p. 45.

²²"Die objektive Prioritaet hat ohne Zweifel das Erloestsein, also das Gehoeren, denn es bildet den objektiven Grund unseres Glaubens." Elert, op. cit., p. 325.

²³Die Bekenntnisschriften der evangelisch-lutherischen Kirche (Goettingen: Vandenhoeck und Ruprecht, 1952), p. 511.

expresses this relationship so beautifully in the following:

Also besteht das neue Gesetz und seine Gerechtigkeit allein im Glauben an Christus; aber man darf das nicht so verstehen, als bliebe dieser Glaube fuer sich allein und unfruchtbar wie die Meinungen der Menschen; denn Christus lebt. Ja, er lebt nicht nur, sondern er wirkt; er wirkt nicht nur, er herrscht auch als Koenig. Darum kann der Glaube an Christus einfach nicht untuetig sein, sondern er ist ein lebendig Ding, wirkt und triumphiert, und so flieszen die Werke ganz von selbst aus dem Glauben. So kommt unsere Geduld aus der Geduld Christi; unsere Demut aus seiner Demut und alle uebrigen guten Werke gleichermaßen, wenn wir nur fest daran glauben, dasz er alles getan fuer uns, und nicht nur fuer uns, sondern auch vor unser aller Augen, d.h. . . . nicht allein als Sakrament, sondern auch als Beispiel.²⁴

In his small work on Christian ethics, Paul Althaus characterizes "das neue Leben als Sein und Werden."²⁵ He had already remarked that: "Das Ethos aus dem Evangelium ist daher niemals nur als Seins-Ethos aufzufassen und dem Sollens-Ethos gegenueberzustellen. Es ist beides in einem."²⁶ This is the peculiar character of Christian ethics. Christ has set the Christian free from the law as a means of gaining God's favor. There is nothing that a man can do to gain God's favor. Of His pure grace and mercy, God gives His favor to whom He wills freely. The Christian, therefore, is one who has undeservedly received the grace of God. Through the death of Jesus Christ, God's Son, the Christian's sins

²⁴Luther, Vorlesung ueber den Hebraeerbrief, p. 17.

²⁵Paul Althaus, Grundriss der Ethik (Guetersloh: C. Bertelsmann Verlag, c.1953), p. 53.

²⁶Ibid., p. 52.

have been forgiven. Through the Word, by the power of the Holy Ghost, the Christian has been made a new and perfect creation in Christ Jesus. The Christian life, therefore, is merely the outward expression of the creative miracle of God by which faith was created in the Christian's heart. The law of God in the Old and New Testaments is no longer the hated enemy, but the beloved friend. Since the law demands one who is perfect to fulfil it, God fulfils the demands of the law by creating in Christ a new man who is perfect. Thus, for the Christian, the law becomes the beloved guide whereby a man is to order his life to conform to God's will. It is beloved because it is used not to establish righteousness but to express righteousness.

This is the new element in Christianity. The Christian man is a good tree; therefore, he brings forth good fruit. As Luther says: "Gute fromme Werke machen nimmermehr einen guten frommen Mann; sondern ein guter frommer Mann macht gute fromme Werke."²⁷ The Christian man is freed from the law and legal ethics; not, however, to do whatever he wishes, but free to do the will of God! Christ purchased this wonderful freedom with His own blood which by grace He freely gives to His brethren.

²⁷Martin Luther, "Von der Freiheit eines Christenmenschen," Saemtliche Schriften, edited by Joh. Georg Walch (St. Louis: Concordia Publishing House, 1907), XIX, col. 1003.

There is no more fitting way to conclude this subject than by hearing these glorious words from Luther:

Und ob er nun ganz frei ist, [soll ein Christ] sich wiederum williglich einen Diener machen, seinem Naechsten zu helfen, mit ihm fahren und handeln, wie Gott mit ihm durch Christum gehandelt hat. Und das alles umsonst, nichts darinnen suchen denn goettliches Wohlgefallen, und also denken: Wohlan, mein Gott hat mir unwuerdigen, verdamnten Menschen ohn alle Verdienst, lauterlich umsonst und aus eitel Barmherzigkeit gegeben, durch und in Christo, vollen Reichthum aller Froemmigkeit und Seligkeit, dasz ich hinfort nichts mehr bedarf, denn glauben, es sei also. Ei, so will ich solchem Vater, der mich mit seinen ueberschwaenglichen Guetern also ueberschuettet hat, wiedrum frei, froehlich und umsonst thun, was ihm wohlgefaellt, und gegen meinem Naechsten auch werden ein Christ, wie Christus mir worden ist, und nichts mehr thun, denn was ich nur sehe ihm noth, nuetzlich und seliglich sein; dieweil ich doch durch meinen Glauben alles Dinges in Christo genug habe.²⁸

²⁸Ibid., cols. 1007, 1008.

CHAPTER VI

"TAPEINOPHROSYNE"

Part A

After reminding the Ephesians of the grace of God in the person and work of Jesus Christ, His Son; the grace of God in the Word of truth whereby the message of this salvation was conveyed to them; and the grace of God in the Holy Ghost who used the Word of truth to create faith in their hearts; St. Paul exhorts the Ephesians to walk worthy of their calling in perfect "lowliness" (Eph. 4:2). Thus it is that St. Paul begins his ethical admonitions to the Ephesians.

In considering Paul's admonition to "lowliness" it is essential to determine, as far as possible, the source from which he derived this injunction. It is, in addition, necessary to determine the precise content of this term, and if possible, some illustration which Paul may have used more clearly to set forth his meaning. The entirety of the Pauline corpus, therefore, must be used. This use, moreover, is a legitimate procedure since it is clearly possible that from sources other than the present Epistle, the Ephesians may have had the benefit of additional information on the subject (Eph. 3:3: "as I wrote afore in few words").

E. F. Scott has written upon the origin of the Christian

religion. He employs the following illustration to set forth the origin of Paul's theology:

A man of science makes a discovery which seems to the popular mind to have sprung full grown out of his own brain, but chemists and physicists are aware that he has only perfected what hundreds of others have been thinking of, and that he could never have succeeded unless they had laboured before him. It can hardly be too much to say that a large part of what we call Paulinism was in no way peculiar to Paul, but belonged to Hellenistic teaching generally. He brought to his work a powerful original genius, and stamped his individuality on everything he touched, but his material had been given him. His own task was to arrange and combine it and fill it with the breath of life.¹

This view of the origin of Paul's theological teaching is fairly widespread. Machen sets forth the situation in this way:

It is in the manifold products of this union between Greek philosophy and oriental religion that the genesis of Paulinism is now often being sought. Not oriental religion in its original state, but oriental religion already to some extent Hellenized, is thought to have produced the characteristic features of the religion of Paul.²

To this he adds his analysis of Bousset's position:

Paulinism, therefore, according to Bousset, was a religion of redemption. But as such it was derived not at all from the historical Jesus (whose optimistic teaching contained no thought of redemption) but from the pessimistic dualism of the pagan world. The "liberal" distinction between Pauline religion and Pauline theology, the attempt at saving Paul's religion by the sacrifice of his theology, is here abandoned, and all that is most clearly distinctive of Paulinism (though

¹E. F. Scott, The Varieties of New Testament Religion (New York: Charles Scribner's Sons, c.1943), pp. 96, 97.

²J. G. Machen, The Origin of Paul's Religion (New York: The Macmillan Co., c.1924), p. 237.

of course some account is taken of the contribution of his Jewish inheritance and of his own genius) is derived from pagan sources.³

In order to determine the validity of these observations, it is necessary to determine the Greek usage. Since the word *ταπεινοφροσύνη* is not found in classic Greek, it is necessary to examine the adjective, *ταπεινός, ή, όν,* the verb, *ταπεινόω*, and those other cognate words which do occur.

In one of his minor writings, On the Art of Horsemanship, Xenophon contrasts *ταπεινός* with *ύψηλός*. He is giving his advice about what things one should take notice when buying a horse. In this passage it is obvious that Xenophon attaches no moral quality to *ταπεινός*. He is merely contrasting "low" and "high" areas of a horse's hoof. The passage reads:

ἔπειτα, οὐδέ τούτο δεῖ λαμβάνειν πρότερον αἱ ὀπλαί εἰσὶν ὑψηλαί ἢ ταπειναί καὶ ἐμπροσθεν καὶ ὀπίσθεν, ἢ χαμηλαί. αἱ μὲν γὰρ ὑψηλαί πόρρω ἀπὸ τοῦ δαπέδου ἔχουσι τὴν χελιδόνα καλοῦμένην, αἱ δὲ ταπειναί ὁμοίως βαίνουσι τῷ τε ἰσχυροτάτῳ καὶ τῷ μαλακωτάτῳ τοῦ ἵππου ὡσπερ οἱ βλάισοι τῶν ἀνθρώπων (Xen. Eq. I. 3.)

Xenophon shows the same usage when, in the Cyropaedia, Araspas describes to Cyrus the appearance of his future wife. Although she had attempted to conceal herself by dressing like her handmaids, Araspas recognized her "καίτιερ

³Ibid., p. 30.

ἐν ταπεινῷ σχήματι ἑστηκυῖα" (Xen. Cyr. V. 1. 5).

Another example may be found in Isocrates. Writing in the person of Nicocles, King of Cyprus, Isocrates sets forth his views against a king's having a harem. Although other kings beget legal and illegal children, "οὐδ' ὠνήθη δειν τοὺς μὲν ἐκ ταπεινότητος ποιήσασθαι τῶν παιδῶν τοὺς δ' ἐκ σεμνότητος" (Isocr. Or. III. 42). This passage seems to speak only of the distinction between a lower and higher social position, rather than any moral quality attaching to that position; however, the precise meaning is obscure.⁴

From these examples it appears that the basic meaning of ταπεινός is "low." It may be used without any reference to moral value. The verb ταπεινῶω may also be used in this sense, viz., to make low in point of height.⁵

Xenophon also uses ταπεινός in a moral sense. A passage of the Memorabilia illustrates this well. Socrates questions the artist, Parrhasius, whether character can be represented on canvas. Upon receiving a negative reply he asks whether the following can be represented:

⁴Other examples of the basic meaning "low" are: Hdt. 4. 191; Xen. Eq. I. 5; Polyb. 9. 43, 3; Plato, Legg. VI. 762E.

⁵H. G. Liddell and R. Scott, A Greek-English Lexicon, new edition by H. S. Jones (Oxford: The Clarendon Press, 1940), p. 1526.

Ἀλλὰ μὴν, καὶ τὸ μεγαλοπρεπές τε
καὶ ἐλευθέριον, καὶ τὸ ταπεινόν τε καὶ
ἀνελευθέρον, καὶ τὸ σωφρονικόν τε καὶ
φρόνιμον, καὶ τὸ ὑβριστικόν τε καὶ
ἀπειρόκαλον καὶ διὰ τοῦ προσώπου...
διὰ φαίνει (Xen. Mem. III. x. 5).

In this connection **ταπεινός** means "baseness."⁶

Plato often uses **ταπεινός** as "base," "vile," and similar meanings. He connects **ταπεινοὺς καὶ ἀνελευθέρους** (Legg. VII. 791D), and the context indicates the negative character of **ταπεινός**.⁷

Most scholars regard the small tract, On Virtues and Vices, as expressing the views of the peripatetic philosophers. The following passage indicates with what vices **ταπεινός** kept company:

ἀκολουθεῖ δὲ τῇ ἀνελευθερίᾳ
μικρολοδίᾳ, βάρυθυμίᾳ, [μικρο-
ψυχίᾳ], τῷ ταπεινοῦτι, ἀμετερίᾳ,
ἀσθένειᾳ, μισάνθρωπιᾳ (VII. 12
12516).⁸

It must not, however, be supposed that **ταπεινός** is always used negatively. Bishop Trench lists a number of passages where **ταπεινός** appears to be used in a good sense; however, the Bishop goes too far in his estimate of the value

⁶For similar usage see: Xen. Mem. III. v. 4; Anab. VI. iii. 18; II. v. 13; Hell. VI. iv. 16; II. iv. 23; III. v. 21; Cyr. VII. v. 69; Hiero. v. 4.

⁷Cf. Plato, Legg. VI. 774C.

⁸Cf. Aristotle, Rhet. III. ii. 1; II. iii. 6, 9; II. vi. 10; Eth. Nic. IV. iii. 26. See also Isocr. Or. IV. 95.

these passages had for the ancients.⁹ Cremer's estimate is much more to the point when he says that these passages represent nothing higher than modesty or unassuming diffidence.¹⁰ There is a difference between modesty and "humility."¹¹

Trench is entirely too generous in his praise of Aristotle when he writes:

Having confessed how hard it is for a man $\tau\eta\ \alpha\lambda\eta\theta\epsilon\iota\alpha$
 $\mu\epsilon\gamma\alpha\lambda\omicron\psi\upsilon\chi\omicron\nu\ \epsilon\iota\upsilon\delta\alpha\iota$ --for he Aristotle will allow
 no $\mu\epsilon\gamma\alpha\lambda\omicron\psi\upsilon\chi\iota\delta\alpha$, or great-souledness, which does
 not rest on corresponding realities of goodness and
 moral greatness, and his $\mu\epsilon\gamma\alpha\lambda\omicron\psi\upsilon\chi\omicron\varsigma$ is one
 $\mu\epsilon\gamma\alpha\lambda\omega\nu\ \alpha\upsilon\tau\omicron\nu\ \alpha\epsilon\iota\omega\nu,\ \beta\epsilon\iota\omicron\varsigma\ \omega\nu$ --
 he goes on to observe, though merely by the way and
 little conscious how far his words reached, that to
 think humbly of oneself, where that humble estimate is
the true one, cannot be imputed to any as a culpable
 meanness of spirit; it is rather the true $\sigma\omega\phi\rho\omicron-$
 $\sigma\upsilon\nu\eta\ (\omicron\ \delta\alpha\rho\ \mu\iota\kappa\rho\omega\nu\ \alpha\epsilon\iota\omicron\varsigma,\ \kappa\alpha\iota\ \tau\omicron\upsilon-$
 $\tau\omega\nu\ \alpha\epsilon\iota\omega\nu\ \epsilon\delta\upsilon\tau\omicron\nu\ \sigma\omega\phi\rho\omega\nu.$ ¹²

These observations of Trench, however, can only be derived from a one-sided view of $\tau\alpha\tau\epsilon\iota\nu\acute{\omicron}\varsigma$. Cremer is very help-

⁹R. C. Trench, Synonyms of the New Testament (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1953), p. 149.

¹⁰Hermann Cremer, Biblico-Theological Lexicon of New Testament Greek, translated from the German of the second edition, with additional matter and corrections by W. Urwick (Edinburgh: T. and T. Clark, 1878), p. 540.

¹¹The passages in question are: from Trench: Plato, Legg. IV 716a; Xen. Agas. II. 11; Aeschylus, Prom. Vinct. 328; Plutarch, De Prof. in Virt. 10; De Sera Num. Vind. 3; from Cremer: Hom. Od. xviii. 141; Dem. Adv. Timou. lli. 717. Some others: Xen. Agas. xi. 11; Isocr. III. 56; Arist. Rhet. III. vii. 3; Plutarch, Pyrr. xxxiv. 5.

¹²Trench, op. cit., p. 149.

ful at this point. After considering much the same material as Trench, he significantly concludes:

The Greek **ταπεινός** is nothing more than an element of **σωφροσύνη**, and, in direct contrast with the **ταπεινοφροσύνη** of Scripture, it is in no way opposed to self-righteousness. But the other element in humility, Phil. 2:3, **τῆ, ταπεινοφροσύνη ἀλλήλους ἢ δοῦμενοι ὑπερέχοντας ἑαυτῶν**, is opposed to the Greek conception of **δικαιοσύνη**, which, while not self-seeking, is not in the least unselfish, but gives to every one his own.¹³

Although neither Trench nor Cremer think **ταπεινοφροσύνη** occurs in classical Greek, Enslin has referred to at least one occurrence of the word in Epictetus.¹⁴ Epictetus proposes this bold maxim:

ὅταν τὰ ἑκτὸς καὶ ἀπροαίρετα ἡτιμακῶς ᾖς, καὶ μηδὲν αὐτῶν σὺν ἡττημένος, μὴ δὲ ἐκεῖνα σὰ τὸ κρίναι, καλῶς τὸ ὑπολαβεῖν, τὸ ὀρμησαῖ, τὸ ὀρεχθῆναι, τὸ ἐκκλίνας, πού ἐτι κολακείας τόπος, πού ταπεινοφροσύνης Epic. III. xxiv. 56).

In this connection **ταπεινοφροσύνη** means either "meanness" (Enslin), or "an abject spirit" (Oldfather), or "groveling," or "baseness," or some other unpleasant word.

It is worth remarking that while the other Greek writers use **ταπεινός** and its cognates in an amoral sense and a respectable and bad moral sense, Epictetus never uses **ταπεινός** in any but the worst sense. In one passage Epictetus declares **οὐδέποτε δὲ ἀίρει ὁ λόγος**

¹³Cremer, op. cit., p. 540.

¹⁴Morton Enslin, The Ethics of Paul (New York: Harper and Brothers, c.1930), p. 259.

ταπεινὸν εἶναι" (III. xxiv. 58); in another, "τίς ὢν ἰδῆς, ἀνδράποδον; δοῦλος καὶ ταπεινός" (III. xxiv. 74); in another, ταπεινός heads a parade of vices, "ἀνθρώπων παριόντα ταπεινόν, μεμψίμοιρον, ὀξύθυμον, δειλόν, πάντα μεμψόμενον, πᾶσιν ἔσκαλοῦντα, μηδέ ποτε ἥσυχίαν ἄδοντα πέρπερον" (III. ii. 14); and in yet another, "τίς θέλει ζῆν ἔξαπατώμενος, προπίπτων, ἀδίκος ὢν, ἄκόλαστος, μεμψίμοιρος, ταπεινός; οὐδεὶς" (IV. i. 2). Once he uses συνταπεινοῦσθαι meaning "to be humiliated or debased along with" others (III. xxiv. 1, 2).

Epictetus' usage, if one may anticipate a bit, is significant in that it sheds light on Paul's usage. Scholars do not agree whether Epictetus knew anything about Christianity or not. Granting that he may have known something of Christianity, it is extremely doubtful that he would have had access to the sacred writings of the Christians. His usage, therefore, can hardly have been derived from Paul. When, however, as most scholars agree, it is remembered that Epictetus was the son of a slave, and for a time had been a slave himself, then his use of ταπεινός is more understandable and more interesting. From sources other than Epictetus himself, it seems that ταπεινός was often associated with slavery. This being so, Epictetus' aversion to the very word ταπεινός, may have arisen from his unpleasant memories of slavery. In connection with Paul's usage, it will be seen that he very clearly connects the attitude of ταπεινός

with slavery.

At this point it will be profitable to summarize. In classical Greek *ταπεινός* is used, without reference to moral quality, to mean "low." As a moral quality, *ταπεινός* sometimes means "modest," "unassuming," even a mild "humble." The most frequent usage of *ταπεινός*, however, finds it in company with vices, where it has the meaning "groveling," "beggarly," "wretched," "mean-spirited," "base," "vile," etc.

Anyone who seriously thinks Paul derived his ethical teaching from the Greeks, should read these references to their writings carefully. No one in his right mind could suppose that in view of the Christian's high call, a call which owes its origin to the eternal will of God Almighty, Paul is exhorting the Ephesians to walk worthy of that call in "perfect vileness!" Paul can't mean "groveling," for one who is "groveling" can walk neither worthily nor unworthily--it is impossible to do both at the same time.

Norman Snaith has analyzed the nature of this present undertaking when he complains:

We have been content to allow people to study the Bible as literature, and on occasion ourselves so to speak of it. The Bible certainly is literature, some of it comparable in excellence by any tests with any other literature in the world, but its value for us does not lie here. It is the Word of God, and the Old Testament is an integral part of that Word. The Old Testament is essential to the understanding of the whole Bible, and it cannot be replaced by any other way of thought and

life, not even by that of Plato and Aristotle.¹⁵

If one desires, therefore, to understand Paul's usage of

ΤΑΤΕΙΝΟΡΡΟΟΪΝ in the New Testament, it is essential to know whether the Old Testament has, in any way, contributed to Paul's meaning. Snaith is certainly correct in maintaining:

The message of the New Testament is in the Hebrew tradition as against the Greek tradition. Our tutors to Christ are Moses and the Prophets, and not Plato and the Academies.¹⁶

The procedure in this portion of the investigation will be to trace back through the Septuagint whatever occurrences of *ΤΑΤΕΙΝΟΣ* and its cognates may be found, in order to discover the Hebrew original. This procedure is certainly justified, and Snaith asserts that:

To have studied the grammar and the syntax of Septuagint would have been worse than useless, since Septuagint is largely translation Greek. But the neglect of the Septuagint from the point of view of the meaning of the words has been serious. It is becoming more and more clear . . . that considerable attention must be paid to the way in which the Septuagint translators rendered the Hebrew words. The Greek word in the Septuagint tends to carry the meaning of the original Hebrew word, and not its own meaning as a normal Greek word. . . . The old procedure, whereby the study of a word in the Greek New Testament began with Plato and Aristotle or even with Homer and the tragedians, could be entirely misleading, and might be even erroneous.¹⁷

¹⁵N. H. Snaith, The Distinctive Ideas of the Old Testament (London: The Epworth Press, 1944), p. 14.

¹⁶Ibid., p. 159.

¹⁷Ibid., p. 160.

The investigation has so far, at least, established the truth of Snaith's last observation. To accept the classic usage, even at its best, as definitive of Pauline usage would certainly be erroneous.

One other preliminary observation needs to be made. Professor Franzmann correctly maintains that "lowliness, meekness, long-suffering, forbearance, are really only the various aspects or specific applications" of ἀδάρη.¹⁸ It is for this very reason that the problem of separating them is so difficult. It is almost impossible to remove the various petals of a rose without doing them some damage. The attempt, however, to distinguish separately the various aspects of ἀδάρη, such as ταπεινοφροσύνη, πραΰτης, and μακροθυμία will not, it is to be hoped, result in an unimpressive mass of disjointed petals, but will deepen and enrich the appreciation of the full-blown flower.

The translators of the Septuagint use ταπεινός to translate the adjective פְּתִילִי which, in the Hebrew, merely means "low." It is so used in Lev. 13:3, 4, 25 of a "lower" or "depressed" area of the skin. The word, itself, has no moral significance in these places. In Josua 11:16 ταπεινός translates הַלְּפָזִי "a low region," or valley. Ταπει-

¹⁸Martin Franzmann, "The Forgiveness of Sins and the Unity of the Spirit," Proceedings of the Forty-Second Convention of the Ev. Luth. Synodical Conference of North America (St. Louis: Concordia Publishing House, 1953), p. 25.

vós translates לָפֶזֶן at Lev. 13:20, 21, 26; 14:37; Job 5:11; Ps. 137(138):6; Ezek. 17:24. As a fine illustration of how a word that had no moral significance receives such significance, the last reference to Ezekiel indicates. The verse reads:

And all the trees of the field shall know that I the Lord have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: I the Lord have spoken and have done it.

In this passage Ezekiel uses his words in a sort of allegory, but in Ezek. 21:31(26): ἔταπείνωσας τὸ ὑψηλὸν καὶ τὸ ταπεινὸν ὕψους, Ezekiel uses no allegory. לָפֶזֶן is also translated by ταπεινός where it means "poor" not "base" as the A. V. translates it.¹⁹

Amos 8:6 is an interesting passage: τοῦ κτᾶσθαι ἐν ἀρχαίῳ πτωχοῦς [□?] καὶ ταπεινὸν [□?] ἀντὶ ὑποδημάτων. . . . This is one of the few places where □? is translated by ταπεινός; ordinarily it is

¹⁹W. Gesenius, Hebrew and Chaldee Lexicon to the Old Testament Scriptures, translated with additions and corrections from the author's Thesaurus and other works by Samuel P. Tregelles (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1949). E. Hatch and H. Redpath, A Concordance to the Septuagint and the other Greek Versions of the Old Testament: Including the Apocryphal Books (Oxford: The Clarendon Press, 1892), 2 vols. It would involve endless documentation to cite all the use made of these sources; therefore, only when material is taken in toto will the specific source be indicated. In citing passages from the Old Testament the LXX reference is given. Where this differs from the Hebrew text, the Hebrew reference is given in parentheses immediately after the Greek.

translated by $\pi\tau\omega\chi\acute{o}\varsigma$.²⁰ לָרָצוּהוּ is derived from the root רָצוּהוּ whose basic meaning is "to breathe after," then "to desire," "to long for," "to be in want of." Gesenius says that לָרָצוּהוּ like לָרָצוּהוּ is used to designate one who suffers undeservedly, although a pious worshiper of Yahweh, whence Amos 2:6 לָרָצוּהוּ and לָרָצוּהוּ are joined. Thus, in addition to indicating that the "low" are to be exalted, the Old Testament also identifies οἱ ταπεινοί , the poor, with the pious worshipers of God.²¹

ΤΑΠΕΙΝΌΣ is also used to translate לָרָצוּהוּ : Ps. 17 (18):27; 81(82):3; Pr. 3:34; 24(30):37(14); Is. 14:32; 49:13; 54:11; 66:2; and לָרָצוּהוּ : Pr. 3:34; Amos 2:7; Zeph. 2:3; Is. 11:4; 32:7; 61:1. The adjective לָרָצוּהוּ means "afflicted," "wretched," "poor," and often also bears the idea of piety. לָרָצוּהוּ has about the same meaning. The words are usually translated by $\pi\tau\alpha\upsilon\acute{\nu}\varsigma$. This is a clear example of that overlapping of meaning which has been already mentioned.

לָרָצוּהוּ is also translated by ΤΑΠΕΙΝΌΣ : Judg. 1:15. Although לָרָצוּהוּ may have a moral connotation, in the passage in question it merely means "lower," as opposed to "upper." In Proverbs 11:2 ΤΑΠΕΙΝΌΣ translates לָרָצוּהוּ which bears the meaning "lowly," "submissive," or "modest." The idea of economic poverty is conveyed by לָרָצוּהוּ : Lev. 27:8; לָרָצוּהוּ :

²⁰Cf. Is. 32:7.

²¹Gesenius, op. cit., p. 5.

Ps. 101(102):17; ׀ ׀ ׀ : 1 Bas. (1 Sam.) 18:23; and לך :
 Judg. 6:15; Is. 3:12; 25:4; 26:6. In most of these pas-
 sages, however, the idea of piety is also present.

Psalm 33(34):18(19) is one of the most important places
 in the Old Testament for developing the meaning of ταπει-
 νός. The Hebrew text reads:

לֹא יִשְׂכַח לְבָבִי לְיְהוָה
 וְלֹא יִשְׂכַח לְבָבִי לְיְהוָה - יִשְׂכַח לְבָבִי לְיְהוָה

The Greek has:

Ἐσχῦς κύριος τοῖς συντετριμ-
 καὶ μῆνοῖς τῆν καρδίαν
 καὶ τοὺς ταπεινοὺς τῶ
 πνεύματι σώσει.

The form שֶׁשֶׁךְ is a masculine plural adjective, construct
 state, from the root שֶׁשֶׁךְ which means "to be broken in
 pieces." The adjective is an intensive form of שֶׁשֶׁךְ and
 means "very much crushed," "broken very small." When the
 sinner comes into contact with the Holy One of Israel, he
 is "broken very small," and cries out in despair as did
 Isaiah, "Woe is me! for I am undone; because I am a man of
 unclean lips, and I dwell in the midst of a people of un-
 clean lips: for mine eyes have seen the King the Lord of
 hosts" (Is. 6:5). The significant element that this verse
 adds to the concept of ταπεινός is that it is used to desig-
 nate one who is ground to dust, whose heart is broken, who
 is contrite for his sins. To such a man is given the com-
 forting assurance that Yahweh will save him.

It is necessary to pause for summation. In attempting to do this, it will be helpful to recall one of Snaith's sound observations:

The correct etymological explanation of a word is by no means the conclusive factor as to its meaning at any particular stage of its history. Whilst this approach may serve as a general guide to the meaning, and occasionally may act as a wholesome corrective, the ultimate decision must always depend upon a thorough examination of the actual use of the word itself at all stages of its development. No one word ever stands invariably for one clearly defined, specific idea, a pin-point in expression. The analogy is more accurately a broad wedge, of which the apex may vary considerably from writer to writer, and may vary from the same writer, within often fairly wide limits.²²

This truth seems well illustrated in the case of $\tau\alpha\tau\tau\epsilon\iota\upsilon\acute{o}\varsigma$. The Septuagint translators used it because its primary meaning was "low." They did not use it because of its ethical connotation among the pagans. Gremer asserts that the Septuagint never uses $\tau\alpha\tau\tau\epsilon\iota\upsilon\acute{o}\varsigma$ in the sense of "cringing," "servile," "base," or the like; although he does feel that the occasional better usage is deepened.²³

The Old Testament usage not only deepens the meaning of $\tau\alpha\tau\tau\epsilon\iota\upsilon\acute{o}\varsigma$, but transforms that meaning so completely that Aristotle could never have recognized it as the same word.²⁴

$\tau\alpha\tau\tau\epsilon\iota\upsilon\acute{o}\varsigma$ begins with the local idea of "low." Gradually it is used to mean "the poor" to whom is attached the

²²Snaith, op. cit., p. 25.

²³Gremer, op. cit., pp. 539, 540.

²⁴Many scholars recognize the distinctive Biblical use.

idea of faithfulness to Yahweh. It is used of the poor and afflicted who are persecuted for righteousness' sake. Along similar lines it comes to designate those who are "lowered," "brought down," "broken to pieces," crushed before God and contrite. These are God's people!

The verb *ταπεινώ* is used to translate about twenty different Hebrew roots. In the Old Testament this verb has the widest imaginable range. It means "contrition:" Ps. 50(51):19(8); "to fast:" Lev. 16:29; 23:32; "to afflict:" Judg. 16:5, 6, 19; "to rape:" 2 Bas. (2 Sam.) 13:12, 14, 22, 32; and "to make low:" Is. 25:12. This seems to destroy what has been established thus far about *ταπεινός*. Those others who have written on the distinctive elements of *ταπεινώ* have passed over the entire Old Testament with the greatest speed, merely giving an occasional nod to one or two passages. The difficulty of this wide use of *ταπεινώ* must be explained. The problem in this area arises from the peculiarities of the Hebrew. The Hebrew verb נָתַן is the one that is most frequently rendered by *ταπεινώ*. From this verb, moreover, is derived the noun נִתְּנִים , and the adjective נִתְּנִים , which, as has already been seen, are used in the finest possible sense to indicate the "pious poor," and those who possess a "lowly mind." The primary meaning of נָתַן is "to bestow labor upon anything." This usage is illustrated at Ecc. 1:13 and 3:10. In both verses the Kal infinitive construct נִתְּנִים is translated by *περιπαῶ*

vd. Dr. Leupold, in his beautiful commentary on Ecclesiastes, brings out the significant meaning of the verb $\eta\eta\psi$:

It must at once be added, however, (13b) that such a quest viz., "searching out and exploring by wisdom all that is done under the heavens" is a "sorry task" or as some commentators prefer to express it "an ill business" hard and difficult "to toil at," an undertaking which is enough to drive almost any man to despair. But why say that "God" has given this undertaking to "the sons of men to toil at" when Solomon chooses the quest deliberately? It seems that Koheleth phrases the thought in this manner because he wants to indicate that all "the sons of men" . . . even if they know not God, feel a deep compulsion or inner urge to discover the truth. God has put that urge into their heart. But they are at the same time caught in the difficulty that the task that God has laid upon them by the very fact that they are human beings fails to yield the desired result. It is hard, difficult, unrewarding; it is bad business. You strive after high objectives, but your quest fails to produce satisfactory results. . . . At the same time this "toil" of man is given him by God that he might exercise himself fruitlessly therein and so come to the proper understanding of his own limitations and of God's supreme control. For after having engaged in this useless attempt at improvement he emerges--if he will suffer God to teach him--a wiser and a better man.²⁵

From Dr. Leupold's remarks this verb signifies that sort of labor which is characterized by toil and difficulty. Thus from this meaning of toil and pain, the Hebrew mind associated the idea of affliction. It came to be used, in the Piel, to designate that affliction which the righteous or innocent suffer. It is so used in Psalm 118(119):75, "I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me," here God is regarded as the

²⁵H. C. Leupold, Exposition of Ecclesiastes (Columbus, Ohio: The Wartburg Press, c.1952), pp. 53, 90.

Author of the affliction which He brings "in faithfulness."²⁶

Another development in the use of $\pi\lambda\psi$ is that it was used to mean "to fast." Fasting is, moreover, an affliction of the "soul," or more properly, body. Such an undertaking is a suffering for the good since, very often, a fast is observed in accordance with a specific command of God.²⁷ In the passages where $\pi\lambda\psi$ means "to fast" the Greek could have used $\nu\eta\sigma\tau\epsilon\acute{\upsilon}\omega$, but this verb would not have conveyed the idea of suffering in a good cause which $\tau\alpha\pi\epsilon\iota\nu\acute{\omega}$ does. Thus, wishing to convey the original meaning of the root, the Greek translators used the regular verb $\tau\alpha\pi\epsilon\iota\nu\acute{\omega}$ instead of $\nu\eta\sigma\tau\epsilon\acute{\upsilon}\omega$, even though the former could be misunderstood.

There are, in addition, several passages where $\pi\lambda\psi$ is used in the sense of $\epsilon\alpha\pi\tau\acute{\alpha}\zeta\omega$. On the basis of what has thus far been established, it is contended that where $\pi\lambda\psi$ is so used, it is used to emphasize not the act but the innocent suffering of the one acted upon. In Genesis 34:2 the text reads: "And when Shechem the son of Hamor the Hivite, prince of the country, saw her Dinah, he took her, and lay with her, and defiled-- $\pi\lambda\psi$ -- $\epsilon\tau\alpha\pi\epsilon\iota\nu\omega\sigma\epsilon\nu$ --her."

²⁶ Cf. Gen. 15:13; 31:50; Judg. 16:5, 6, 19; 2 Bas. (2 Sam.) 7:10.

²⁷ Cf. Lev. 16:29; 23:32; Ps. 34(35):13; Is. 58:3, 5.

Dr. Leupold correctly observes that "we are unable to determine to what extent she was at fault, if at all."²⁸ The Septuagint, however, by its use of *ταπεινώνω* seems to exonerate Dinah of any censure. Although there may be some doubt of Dinah's innocence, there is no reason to doubt the innocence of Tamar. Her brother, Amnon, following the crafty advice of Jonadab, persuaded his father, David, to send for Tamar. After succeeding in being alone with her, Amnon urged, "Come lie with me, my sister:" 2 Bas. (2 Sam.) 13:11. Tamar, however, pleaded, "Μή, ἀδελφέ μου, μή ταπεινώσῃς με:" 2 Bas. (2 Sam.) 13:12, "No, my brother, do not injure me," i. e., "Do not make me, being innocent, suffer such an affliction." If the Greek had read, "Μή, ἀδελφέ μου, μή ἀρπάξῃς με," the meaning would have been clear enough; however, ἀρπάξῃς does not bear the significance of *ἡρῶ*, viz., innocently suffering wrongs, which can be conveyed by *ταπεινώσῃς*.²⁹

It is freely admitted that this use of *ταπεινώνω* would have been regarded as strange to one whose language was Greek. From extant Greek literature there are no similar uses of this verb. It may, therefore, seem strange that the Septuagint translators used a verb whose precise meaning de-

²⁸H. C. Leupold, Exposition of Genesis (Columbus, Ohio: The Wartburg Press, c.1942), p. 898.

²⁹cf. Dt. 21:14; 22:24, 29; Judg. 19:24; Lam. 5:11.

pended on a knowledge of the original Hebrew. The force of this objection, however, may be understood and removed with the aid of a contemporary, similar phenomenon. The English of the King James Version is no longer the vernacular. Only a student of English can understand it, and only a preacher would attempt to use it; yet there are many who insist on using this version, even though the average man cannot understand it. In just the same way the Greek translators used *ταπεινών* in places where its genuine meaning was obscure and misleading.

Having, it is to be hoped, genuinely accounted for the wide range of meaning displayed by *ταπεινών*, there is still another usage which deserves more careful attention. This passage is from the great penitential Psalm of David 50(51):19(17):

ψ υ σ ί α τ $\hat{\omega}$ ψ ε $\hat{\omega}$ ι π ν ε $\hat{\omega}$ μ α
 καρ δ ί α ν σ υ ν τ ϵ τ ρ ι μ μ ϵ ν ν σ
ταπεινών μ ϵ ν τ ν \circ ν ϵ ο ς ο υ κ ϵ ξ σ ου ϵ ν ν ο σ ει

The usual meaning of *ταπεινών* has been to designate that affliction which the innocent or righteous bear. In this passage, however, there is a difference from the usual meaning. This passage speaks of that godly affliction or sorrow that leads a man to repentance. Thus *ταπεινών* is used to refer both to that affliction which, by God's grace, brings a man to repentance and to that affliction which a man innocently suffers or which he may suffer for righteousness' sake.

The noun, *ταπείνωσις*, even more clearly than the verb, *ταπείνω*, is used to express the idea of suffering for righteousness' sake. It is used to translate *צָרָה*, a derivative of *נָצַח*, seventeen times.³⁰ Thus Jacob speaks of his "affliction" at the hands of Laban (Gen. 31:42). In the case of Joseph this is even more prominent. He refers to his "affliction" (Gen. 41:52) in Egypt, by which he indicates his imprisonment for refusing to violate God's law. It is often used to describe the "affliction" of the children of Israel in Egypt, Dt. 26:7; Neh. 9:9, or by the Canaanites, 1 Bas. (1 Sam.) 1:11. From Psalm 118(119):50, 92, 153 it is obvious that the one who there suffers affliction, is suffering as one of God's people.³¹

The wonderful Song of the Suffering Servant, Isaiah 53, reads in verse 8 of the Septuagint: *Ἐν τῇ ταπείνωσει ἢ κρίσις αὐτοῦ ἦρθη*: "In the affliction his judgment was taken away." At Acts 8:33 the exact words of the Septuagint are quoted. The translations of this passage are varied and interesting: "in humilitate" (Vulg.); "in seiner Niedrigkeit" (Luth.); "in his humiliation" (A.V.,

³⁰ Gen. 16:11; 29:32; 31:42; 41:52; Dt. 26:7; 1 Bas. (1 Sam.) 1:11; 4 Bas. (2 Ki.) 14:26; Neh. 9:9; Ps. 9:13; 24(25):18; 30(31):7; 118(119):50, 92, 153; Lam. 1:3, 7, 9.

³¹ Ps. 118(119):49, 50: "Remember the word unto thy servant, upon which thou hast caused me to hope. This is my comfort in my affliction; for thy word hath quickened me." How well these verses support Chapter IV.

A.S.V.); "In his humiliation justice was denied him" (R.S.V., Weymouth); "By humbling himself he had his doom removed"

(Moffatt); "He was brought low and all his rights taken

away" (Knox). In the Hebrew the verse reads: וְעַל כֵּן יִשְׁפָּטוּ אֶת הַמֶּלֶךְ וְיִשְׁפָּטוּ אֶת הַמֶּלֶךְ

וְיִשְׁפָּטוּ אֶת הַמֶּלֶךְ . North translates: "After arrest and sentence he was taken off."³² North makes the following observation:

Difficulties here are occasioned by the uncertain meaning of וְעַל כֵּן, and the triple sense ("away from," "by reason of," "without") of וְיִשְׁפָּטוּ. There are three possible translations: 1) "From imprisonment (custody, arrest) and from judgment he was taken;" 2) "By reason of an oppressive judgment (lit. "oppression and judgment--an example of hendiadys) he was taken;" 3) "Without hindrance and without judgment he was taken," i.e. no one attempted to secure him a fair trial. . . . It is difficult to be positive about the meaning of a noun [וְעַל כֵּן] that is only used four times.³³

While North correctly prefers the first possibility, the Septuagint seems to prefer a modified form of the second. It is outside the province of the present discussion to decide the problems involved here. The Septuagint may be regarded as an attempt to paraphrase the difficult Hebrew text. The point for contention on the basis of the Greek text is that this verse associates the idea of a vicarious suffering with the "afflictions" of the Suffering Servant. This fact,

³²C. R. North, The Suffering Servant in Deutero-Isaiah: An Historical and Critical Study (London: Oxford University Press, 1948), p. 122.

³³Ibid., p. 124.

however, is most clearly supported by the context alone.³⁴

The Hebrew root אָנָה has two distinct meanings. One has already been discussed. The other means "to answer," especially prayer, or "to hear" a prayer. In Ps. 117(118): 21 the Hebrew reads, אָנִי אָנִי אָנִי which the Septuagint renders ἑπτάκιους ; the Vulgate, exaudisti; the French, tu m'as exaucé; the English, "heard;" and Luther, "demuethigest." Of all the versions, therefore, Luther alone understands the verb as defined in this thesis. The reason for discussing this point is not to determine the merits of Luther's interpretation, but to understand this comment:

So ist nun dieser Vers froehlich, und singt mit aller Lust daher: Bist du nicht ein wunderlicher, lieblicher Gott, der du uns so wunderlicher und so freundlich regierst? Du erhoechst uns, wenn du uns niedrigst. Du machst uns gerecht, wenn du uns zu Suendern machst. Du fuehrst uns gen Himmel, wenn du uns in die Hoelle stoezest. . . . Ich danke dir, dasz du mich demuethigest, aber hilfst mir auch wiederum.³⁵

by which Luther indicates that God is the One who exalts a man by making him humble.

Luther indicates the same thing in the following:

Deshalb sollen wir in der heiligen Schrift mit der hoechsten Demuth einhergehen, und bitten, dasz uns Christus den Geist der Demuth geben wolle, sonst ist

³⁴ ΤΑΠΕΙΝΩΣΙΣ translates: אָנִי אָנִי אָנִי , Ps. 89(90):3; אָנִי אָנִי , Pr. 16:19; אָנִי אָנִי אָנִי , Pr. 16:19; and אָנִי אָנִי אָנִי , Ps. 135(136):23.

³⁵Martin Luther, "Auslegung des alten Testaments," Saemmtliche Schriften, edited by Joh. Georg Walch (St. Louis: Concordia Publishing House, n.d.), V, col. 1238.

es um uns geschehen.³⁶

Luther here contends that one must approach the Scriptures with the greatest humility, if one wishes to comprehend their message.

Commenting on Psalm 131 Luther says:

Denn Gott will, dasz wir nur auf seine Kraft und Barmherzigkeit vertrauen sollen, aber die Menschen wollen dies nicht, und meinen, dasz sie um deswillen maechtig, gerecht und weise seien, damit sie auf diese ebengenannten Dinge vertrauen und wegen derselben vermessen seien. Mit Recht kommen sie daher ins Unglueck. Denn warum thun sie nicht, was sie vermoegen, und thun, was sie nicht vermoegen? . . . Darum wollen wir bleiben in der Demuth und maesziglich halten von unserer Gabe; wir wollen andere nicht richten noch bedruecken, wir wollen unsern Scharfsinn nicht auf die Arbeiten anderer richten, sondern ein jeglicher fuer sich thun, was unseres Berufes ist . . .³⁷

In this passage Luther indicates the nature of true humility. True humility is that which refuses to trust in anything except God's might and mercy.

Commenting on Psalm 5, verse 8, Luther strongly emphasizes the necessity of humility when he boldly says:

So kann Gotte nichts gefallen, es sei denn, dasz es in Demuth gethan werde. Die Demuth kann aber nicht da sein, wenn man nicht bei einem jeglichen Werke, so gut es auch immer sein moege, Gottes Gericht fuerchtet, und vermessen ist allein auf seine Guete, die er umsonst aus Gnaden erweist.³⁸

³⁶Martin Luther, "Auslegung des alten Testaments," Saemmtliche Schriften, edited by Joh. Georg Walch (St. Louis: Concordia Publishing House, n.d.), VI, col. 459.

³⁷Martin Luther, "Auslegung des alten Testaments," Saemmtliche Schriften, edited by Joh. Georg Walch (St. Louis: Concordia Publishing House, 1895), IV, col. 2071.

³⁸Ibid., col. 418.

In the light of all that has preceded it is now possible to summarize the Biblical usage of *ταπεινός*. *Ταπεινός* is used in a non-ethical sense to designate what is "low" in distinction from what is "high." This usage alone is shared by both Biblical and classical usage. *Ταπεινός* is also used of those who are economically "low," i.e., the poor. With these poor ones is also associated the idea of loyalty to Yahweh. Since, moreover, these poor were often afflicted, the idea of righteous or innocent suffering became attached to *ταπεινός*. This meaning becomes prominent in the use of *ταπεινώω*. This verb is most often used to designate righteous suffering. This suffering may arise from Egyptian or Canaanite enemies; from the hand of God who "in faithfulness" afflicts His people; from the suffering arising from the rigors of fasting; or from the sinful deeds of evil men who gratify their bestial passions regardless of the suffering that is borne by the innocent. The noun, *ταπεινώσις*, like the verb and adjective, is used to designate the afflictions of the righteous. In addition to this, *ταπεινός* and its cognates is used to describe those who are "lowered," "broken to pieces," "crushed" by their burden of sin in the presence of a Holy God, and "contrite!" Since God does this "lowering" and this "crushing," those who are so crushed are not left in nihilistic despair, but are made "contrite," and turned to a God of all-mighty grace and mercy.

Two other cognates of $\tau\alpha\pi\epsilon\iota\nu\acute{o}\varsigma$ occur in the Old Testament, viz., $\tau\alpha\pi\epsilon\iota\nu\phi\rho\nu\acute{\epsilon}\omega$ and $\tau\alpha\pi\epsilon\iota\nu\acute{o}\phi\rho\nu\omega\nu$. In Psalm 130(131):2, $\eta\eta\psi$; in the Piel, is translated by $\tau\alpha\pi\epsilon\iota\nu\phi\rho\nu\acute{\epsilon}\omega$,³⁹ where it is used to describe the attitude of mind that is the opposite of proud, haughty arrogance. The beautiful words of Proverbs 29:23 read: "A man's pride shall bring him low: but honour shall uphold the humble in spirit." $\tau\alpha\pi\epsilon\iota\nu\acute{o}\phi\rho\nu\omega\nu$ translates $\eta\eta\psi\text{-}\text{ל}\text{-}\text{פ}\text{-}\text{ש}$, which means "cast down of spirit."

On the basis of a mere word study, the tremendous importance of humility has been seen. Within the limits of this thesis, it is impossible to see even briefly the great examples of this humility, such as Enoch, Noah, Abraham, Isaac, Jacob, Joseph, and hundreds of God's saints. In his fine article on "The Covenant of Blood," Paul Bretscher, Jr., emphasizes the importance of humility in the following:

Thus it is perfectly consistent that God demands humility from His people. Never for a moment dare they think that they are better than other peoples, that they have deserved grace. In his last words to Israel, Moses goes out of his way to impress the importance of total, self-effacing humility before God, humility that gives Jehovah all glory.⁴⁰

To this he significantly adds:

As a matter of fact, every exhortation to fear the Lord, to love Him with all our heart, soul, and mind,

³⁹The translation of Symmachus has: $\tau\alpha\pi\epsilon\iota\nu\phi\rho\rho\acute{\epsilon}\omega$.

⁴⁰Paul G. Bretscher, "The Covenant of Blood," Concordia Theological Monthly, XXV (January, 1954), 15.

to trust Him, to beware of forgetting Him--all this is an exhortation to give the Lord all glory and therefore to complete personal self-effacement and humility.⁴¹

It is significant to note that the Old Testament never uses *ταπεινός* in the sense of groveling. In the Greek vocabulary such behavior was commonly expressed by this adjective. Grovelingly miserable subserviance was demanded of the conquered slave. The Old Testament, however, knows nothing of this before the Omnipotent God. He who fills heaven and earth, whom even the heaven of heavens cannot contain, never debases His own creatures nor demands groveling obeisance from them. It is almost beyond belief how gracious and kind God is to His creatures. Since sinful and apostate man cannot look upon the "face" of God and live, in His inexpressible goodness and unutterable mercy, God grants him to see His "back parts" (Ex. 33:20-23)! This great and merciful God manifests His "mighty work in saving the humble, those devoted ones who trust in Him though it be through flood and fire."⁴²

As the Old Testament defines humility, it means:

- 1) recognition of the truth that God is Creator and man creature, and therefore absolutely dependent upon God for everything;
- 2) recognition of man's total depravity, abso-

⁴¹Ibid., p. 16.

⁴²Snaith, op. cit., p. 92.

lute hatred and uncompromising enmity against a good and gracious Creator; 3) contrition, which is God-created sorrow for sin, leading to trust in God; 4) trust, which refuses to surrender in affliction and suffering, but joyfully cries out in the midst of tears, "Though he slay me, yet will I trust in him" (Job 13:15).

The occurrence of *ταπεινός* and its cognates is less common among the apocryphal writers than in the Old Testament. In these writings, moreover, one may detect a shift in emphasis. *Ταπεινός* does not have as wide a range as it did in the Old Testament. Once (1 Mac. 6:40) *τὰ ταπεινά* is used to mean "low places, i.e., valleys." Once (Judith 5:11) *ταπεινώ* is used with reference to the "affliction" of the Israelites in Egypt,⁴³ and once it is used to mean "fast" (Judith 4:9). By far, the most common meaning of *ταπεινός* and related forms in the Apocrypha is "humble."⁴⁴

Jesus Sirach has developed the idea of humility more completely than any other apocryphal writer. He sets forth an interesting proverb: *βδέλυμα ὑπερηφάνῳ ταπεινότης· οὕτως βδέλυμα πλουσίῳ πτωχός* (Sir. 13:20).

Sirach says that the Lord "plucked up the roots of the proud

⁴³Cf. also Judith 13:20.

⁴⁴Cf. Tobit 4:19; Judith 6:19; 7:32; 9:11; Sir. 2:4, 5, 17; 3:18, 20; 4:7; 6:12; 7:11, 17; 10:15; 11:1, 12; 12:5, 11; 13:8, 20, 21, 22; 18:21; 20:11; 25:23; 29:5, 8; 34:26; 35:17; 36:12; 40:3; 1 Mac. 12:15; 14:14; 2 Mac. 8:35; 3 Mac. 2:12.

nations and planted the lowly (ταπεινούς) in their place" (10:15). He associates the humble with the true worshipers of Yahweh when he says that "the power of the Lord is great, and he is honoured of the lowly (ὕπὸ τῶν ταπεινῶν)" (3:20), and adds, "προσευχὴ ταπεινοῦ νεφέλης διήλθεν" (35:17).

The Roman Catholic theologian, Paul Heinisch, has an excellent summary on humility. He makes no distinction, however, between Old Testament and Apocrypha. In quoting his material, some things have been omitted, since it would take too much space to discuss the problems involved. It is hoped, moreover, that the reader will be charitable in his judgment of this material. Considering the position of Rome, Heinisch has some remarkably evangelical coloring. The passage reads:

Humility is the first and most important virtue which we must practice. Why? Because we are infinitely inferior to God. God would not need us even if we possessed all virtue, knowledge and wealth, or occupied the most responsible positions. . . . "What indeed is mortal man that you are mindful of him" (Ps. 8:5). He has every reason "to live humbly before his God" (Micah 6:8). He need but recall his origin, realize his frailty, meditate on his end, "Why are dust and ashes boastful? A little sickness--the doctor's face beams--king today and dead tomorrow! When a man dies he becomes the proprietor of mould and maggots, of dirt and worms" (Sir. 10:9-11). Since earthly goods, health and riches are so much vanity, let him humble himself, "Haughtiness does not become a man, or wrathful insolence those born of women" (Sir. 10:18). O that man would be mindful of his sinfulness! "Do not justify yourself before God" (Sir. 7:5; cf. Job 15:14). . . . Humility endears us to our fellow men, "Come pride, comes disgrace, but with the prudent there is wisdom" (Pr. 11:12). . . . A man's pride will humiliate him,

while the humble will obtain honor (Pr. 29:23; cf. 15:33; 18:12). . . . The humble man's greatest glory is God's good pleasure, "Towards scorers he (God) will be a scorner himself, but to the humble he gives grace" (Pr. 3:34). God is "glorified by the humble" (Sir. 3:20), and "he teaches the humble his way" (Ps. 25:9). The prophets and psalmists exhort us to practice humility, to feel ourselves His slaves (Wisd. 3:12; Is. 41:17; 49:13; 61:1; Ps. 10:16, 17; 22:27). The humble are promised possession of the land (Ps. 37:11). The sacred writers in every century reminded their fellow men of their many sins past and present; and if they were delivered out of Egypt and still enjoyed good fortune, it was not due to their own might or merit but only to the infinite mercies of God. . . . The humble man is aware of his inability to know the will of God and his absolute incapacity to fulfil it if God does not enlighten him (Wisd. 9:17-18).⁴⁵

In concluding this section on the pre-New Testament usage of ταπεινός, one is safe in accepting Schlatter's judgment of Josephus' usage that "bei J. erscheint ταπεινοῦν nur in der vorchristlichen Fassung, fuer die an der Niedrigkeit die Pein der Ohnmacht und Schande hing."⁴⁶

⁴⁵Paul Heinisch, Theology of the Old Testament, translated from the German by W. Heidt (Collegeville, Minnesota: The Liturgical Press, c.1950), pp. 180-81.

⁴⁶A. Schlatter, Der Evangelist Matthaeus: Seine Sprache, sein Ziel, seine Selbststaendigkeit (Stuttgart: Calwer Vereinsbuchhandlung, 1929), p. 545.

CHAPTER VII

"TAPEINOPHROSYNE"

Part B

Having seen the way in which *ταπεινός* and its cognates were used in both the Old Testament and the inter-testamental period, it is now possible to examine the Pauline usage of these words. In addition to understanding Paul's linguistic usage, it is necessary to examine fully the implications of these words for the Christian life. On the basis of Chapter V it has been concluded that *ταπεινοφροσύνη* in the Christian life is a fruit of the activity of the Holy Ghost; however, since God has clearly revealed the nature of this fruit, it is imperative for the Christian to know this revelation.

In Philippians 3:21 Paul writes: *ὅς μετασχηματίζει τὸ σῶμα τῆς ταπεινώσεως ἡμῶν σύμμορφον τῷ σώματι τῆς δόξης αὐτοῦ*. In this passage *ταπεινώσεως* has been translated: "humilitatis" (Vulg.); "nichtigen Leib" (Luth.); "our vile body" (A.V.); "body of our humiliation" (A.S.V., Weymouth); "our lowly body" (R.S.V.); "low estate" (Moffatt); "our poor bodies" (Goodspeed); "our lowly bodies" (Williams); "this poor body of ours" (Basic Eng.); "this humbled body" (Knox); "wretched bodies" (Phillips). Of all these translations, the worst is that of the

Authorized Version, and a close second is the one suggested by Phillips. Commenting on this passage, Bishop Lightfoot writes:

. . . "of our humiliation," i.e., the body which we bear in our present low estate, which is exposed to all the passions, sufferings, and indignities of this life. The English translation, "our vile body," seems to countenance the Stoic contempt of the body, of which there is no tinge in the original.¹

In his last statement the Bishop is certainly correct. Many foes of the Christian religion have used this passage to discredit Christianity and have deceived many who did not know the original. With respect to his first statement, however, there is reason to doubt the Bishop's analysis. Although the Bishop rejects any Stoic contempt of the body, his analysis still leaves room for such contempt to find more subtle expression.

At this point, a knowledge of the Septuagint usage is most helpful. It has been seen that in the Septuagint $\tau\delta$ - $\tau\tau\epsilon\acute{\iota}\nu\omega\iota\varsigma$ was commonly used to describe the "affliction" of the righteous. This idea is most helpful here. The Christian is one whose sins have been forgiven. In His own body Jesus bore the punishment that was the sinner's due. Christ's death atoned not only for man's soul but also for his body. Since totus homo was sinner, totus homo was redeemed by the Lord. Luther explains, however, that the lib-

¹J. B. Lightfoot, St. Paul's Epistle to the Philippians (London: Macmillan and Co., 1869), pp. 156, 157.

eration of man from his enemies by Christ's victory does not mean that these enemies no longer exist, but that man need no longer fear them.² Thus Satan still exists and works his evil even on the Christian. His slimy touch produces the diseases which ravage men's bodies.³ As the adversary of God and man, Satan seeks to discreate and mis-create what God has created, since in himself Satan is no creator. In His mercy and goodness, however, God over-rules Satan's activity and He transforms Satan's evil for the Christian's good.⁴ The evil and disease which Satan accomplishes in the good man will, so he hopes, effect his ruin.⁵ By God's grace, however, the Christian does not curse his Creator, but endures the loss of all things, since he knows the goodness of his Redeemer.⁶ Even Satan's final weapon, death, which seems to be the final annihilation of man, God transforms to be the means of bestowing upon the Christian blessings which eye has not seen nor ear heard.⁷

²Cf. Luther, Hebraeerbriefvorlesung, p. 37; also quoted in Chapter V of this thesis.

³Cf. Job 2:1-8.

⁴Rom. 8:28.

⁵Job 1:11.

⁶Job 1:21, 22; Rom. 8:35-39.

⁷1 Cor. 2:9.

Since Satan cannot harm the soul, he attacks the body.⁸ Thus, the Christian who, in Christ, is guiltless before God, nevertheless, suffers in his body the assaults of Satan.⁹ In the Septuagint, this type of suffering is designated *τῶν* *ΠΕΙΝΩΝ*. In harmony with this view, a possible translation for Ph. 3:21 could be: Who will change our afflicted body, that it may be fashioned, etc.

This view, moreover, seems to be strengthened by the succeeding words of this verse: "according to the working whereby he is able even to subdue all things unto himself." These words are obviously intended to be comforting. The Christian is assured that the inner battle and conflict is not eternal. It has an end. God will end the struggle by His omnipotent power. The reference here to subduing (*ὑποτάξει*) implies that these are man's and God's enemies who are being subdued.

It is quite plain that in 2 Cor. 7:6 Paul uses *τῶν* *ΠΕΙΝΩΝ* to mean "afflicted." The translators have: "humiles" (Vulg.); "die Geringen" (Luth.); "those that are cast down" (A.V.); "the lowly" (A.S.V.); "the downcast" (R.S.V., Goodspeed); "the depressed" (Weymouth, Phillips); "the dejected" (Moffatt); "the down-hearted" (Williams); "the poor in spirit" (Basic Eng.); "those who are brought low" (Knox).

⁸Jn. 10:29.

⁹Rom. 8:1.

Even the most casual reading of verses 1-5 should suffice to convince one that Paul is recounting that persecution which the righteous endure.¹⁰ Knowing the full, rich Septuagint usage of *ταπεινός*, Paul could find no better word to express his meaning.

There are, in addition, two other factors which strongly reinforce this idea. Paul writes *ὁ παράκλητων*. Who could be in greater need of God's comfort than those who have suffered unjustly? Many times the Septuagint says that God comforts the afflicted. They are objects of His special concern. Paul, moreover, introduces verse six as a sort of proverb or maxim; as though he were to say, "We all know that God comforts the afflicted." The other significant factor is in the number of *ταπεινός*, viz., *ταπεινούς*, accusative plural. Here Paul seems to regard *τοὺς ταπεινούς* as constituting a special class, which, on the basis of the Septuagint, they did. This verse could be a paraphrase of part of Isaiah 49:13 which reads:

εὐφραίνεσθε, οὐρανοί, καὶ ἀγαλλιᾶσθε
 καὶ οἱ βουνοὶ δικαιοσύνην, ὅτι ἠλέησεν
 ὁ θεὸς τὸν λαόν αὐτοῦ, καὶ τοὺς ταπεινούς
 τοῦ λαοῦ αὐτοῦ παρέκάλεισεν!

Cremer and other scholars deny that Paul ever uses

¹⁰Mt. 5:11, 12.

$\tau\alpha\tau\epsilon\iota\nu\acute{o}\varsigma$ in the customary Greek sense.¹¹ Bishop Lightfoot, on the other hand, thinks that in Col. 2:18, and probably 2:23, St. Paul uses $\tau\alpha\tau\epsilon\iota\nu\omicron\phi\rho\omicron\sigma\acute{\upsilon}\nu\eta$ "in disparagement."¹² These passages, therefore, must be examined to determine whether or not St. Paul does use a cognate of $\tau\alpha\tau\epsilon\iota\nu\acute{o}\varsigma$ in the classic sense.¹³

Since every translation is at the same time an interpretation it will be helpful to see how some have translated $\tau\alpha\tau\epsilon\iota\nu\omicron\phi\rho\omicron\sigma\acute{\upsilon}\nu\eta$ in these verses. The Vulgate has: "humilitate . . . humilitate"; Luther: "Demuth . . . Demuth"; the A.V.: "humility . . . humbleness of mind"; the A.S.V.: "humility . . . lowliness"; the R.S.V.: "self-abasement . . . lowliness"; Weymouth: "an affectation of humility . . . lowliness of mind"; Moffatt: "with regard to fasting . . . their fasting";¹⁴ Goodspeed: "studied humility . . . self-humiliation"; Williams: "in gratuitous humility . . . self-humiliation"; Basic Eng.: "consciously

¹¹Hermann Cremer, Biblico-Theological Lexicon of New Testament Greek, translated from the German of the second edition, with additional matter and corrections by William Urwick (Edinburgh: T. and T. Clark, 1878), pp. 539, 540.

¹²Lightfoot, St. Paul's Epistle to the Philippians, p. 109.

¹³It should be observed that if in Col. 2:18, 23 St. Paul uses $\tau\alpha\tau\epsilon\iota\nu\omicron\phi\rho\omicron\sigma\acute{\upsilon}\nu\eta$ in the classic sense, he is the only Biblical writer so to use the word.

¹⁴Moffatt may be attempting to identify $\tau\alpha\tau\epsilon\iota\nu\omicron\phi\rho\omicron\sigma\acute{\upsilon}\nu\eta$ with the Septuagint's use of $\tau\alpha\tau\epsilon\iota\nu\omicron\omega$. This identification, however, is unjustified.

making little of himself . . . making little of oneself"; Knox: "so submissive . . . humility"; Phillips: "self-humbling . . . humble in mind." From the variety of translations of this word, one may clearly see the difficulties. Verse 18, moreover, has so many difficulties that it is impossible to be dogmatic about the interpretation.

The first difficulty in verse 18 is caused by $\tau\eta\epsilon\lambda\omega\nu$. Zahn regards this as a "strong Hebraism,"¹⁵ while Peake and others deny this.¹⁶ Dr. Lenski comments:

We regard the R.V. margin as correct on this point; the participle is adverbial . . . "wilfully, arbitrarily" this man denies you the prize that in all fairness belongs to you as a reward for the true Christianity you have evinced. We refuse to regard $\tau\eta\epsilon\lambda\omega\nu$ 'EV as a strong LXX Hebraism: "delighting in" lowliness etc. (Thayer and others). Not only does Paul use no such bold Hebraisms (the whole N.T. shows no duplicate), but here it would spoil what Paul is saying.¹⁷

While one cannot share Lenski's dogmatic positiveness, his translation, "Let no one deny you the prize by his mere will,"¹⁸ is at least a possible translation for the Greek.

¹⁵Theodor Zahn, Introduction to the New Testament, translated from the third German edition by M. W. Jacobus, et al. (Grand Rapids: Kregel Publications, 1953), I, 477.

¹⁶A. S. Peake, "The Epistle to the Colossians," The Expositor's Greek Testament, edited by W. R. Nicoll (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1951), III, 531.

¹⁷R. C. H. Lenski, The Interpretation of St. Paul's Epistles to the Colossians, to the Thessalonians, to Timothy, to Titus and to Philemon (Columbus, Ohio: The Lutheran Book Concern, c.1937), pp. 130, 131.

¹⁸Ibid., p. 129.

On the preposition $\epsilon\upsilon$ Dr. Lenski comments:

$\epsilon\upsilon$, "in connection with" is the proper preposition, the context indicating the connection: the Colossians are denied the prize of being honored and acclaimed genuine, superior, first-class Christians, in comparison with all others, such as Judaizers and other errorists, because the denial, as also the award, is made by a willful act ($\psi\epsilon\lambda\omega\nu$) connecting the decision of the arbiter with a false criterion.¹⁹

This preposition, moreover, governs the two nouns: $\tau\alpha\pi\epsilon\iota\nu\omicron\phi\rho\rho\sigma\acute{\upsilon}\nu\ \eta$ and $\psi\eta\rho\eta\sigma\kappa\epsilon\acute{\iota}\alpha$. To the last noun is added $\tau\hat{\omega}\nu\ \acute{\alpha}\gamma\gamma\acute{\epsilon}\lambda\omega\nu$. This immediately raises the question whether $\tau\hat{\omega}\nu\ \acute{\alpha}\gamma\gamma\acute{\epsilon}\lambda\omega\nu$ is subjective or objective genitive. Lightfoot and many other scholars, including Dr. Arndt and Professor Franzmann, regard the genitive as objective.²⁰ Schlatter's translation, "weil ihm Demut und Verehrung der Engel gefaellt,"²¹ seems to indicate his agreement in this judgment. Agreement on this point, however, is not universal.

Dr. Lenski regards the genitive as subjective. He strongly maintains:

¹⁹ Ibid., p. 131.

²⁰ J. B. Lightfoot, St. Paul's Epistles to the Colossians and to Philemon (London: Macmillan and Co., c.1875), p. 262; cf. also his Introduction, pp. 89 ff. Wm. Arndt, "New Testament Introduction Notes" (St. Louis: Concordia Seminary Mimeograph Co., n.d.), p. 21. Martin Franzmann, "Introducing the New Testament" (St. Louis: Concordia Seminary Mimeograph Co., n.d.), p. 88.

²¹ Adolf Schlatter, "Die Briefe des Paulus," Erlaeuterungen zum Neuen Testament (Stuttgart: Calwer Vereinsbuchhandlung, c.1921), II, 63.

We cannot agree with the view of those who regard the genitive as the objective genitive; this view attaches τῶν ἀγγέλων only to the second noun, ἡ ἰσχυρία. The Judaizers did not worship the good angels. . . . No worship of angels was known in Paul's day.²²

Zahn has written more fully on this subject than Lenski.

Zahn reasons:

. . . it is hardly conceivable that Paul should have merely mentioned incidentally what to him and to every orthodox Jew and Christian of the apostolic age must have seemed a form of idolatry as being simply a hobby of these false teachers, instead of warning the Colossians against such idolatry. It is hard to see, moreover, how the charge of angel-worship could be associated with the charge of groundless vanity and worldly arrogance, without, at least, a hint that there was no connection between the two.²³

From this discussion it may be seen that there are excellent and devout scholars who hold opposing views. The interpretation of Luther, Zahn, and Lenski appears to be the best, but one ought not to insist that it is the only one possible. Whatever the interpretation of the genitive, neither view compels one to regard St. Paul as using τῶν ἀγγέλων in a derogatory way.

Assuming, however, that Lenski's translation, "Let no one deny you the prize by his mere will in connection with (any) lowliness and worship practiced by the angels,"²⁴ is

²²Lenski, *op. cit.*, pp. 133, 134. Lenski correctly indicates that Luther's translation, "in Demut und Geistlichkeit der Engel," supports the view he is expounding.

²³Zahn, *op. cit.*, p. 468.

²⁴Lenski, *op. cit.*, p. 129.

an adequate interpretation of the Greek, Meyer is certainly correct in rejecting the following explanation of the angels' humility:

The ταπεινοφροσύνη of the angels, namely, consists in their willingly keeping within the bounds assigned to them as spirits; and not coveting that which man in this respect has beyond them, namely, what belongs to the corporeal world.²⁵

That the angels would covet "what belongs to the corporeal world," is a moot question. It is known, however, what some angels did covet. Isaiah writes:

How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High (Is. 14:12-14).

On the basis of this passage, then, the humility of the angels consists in their freely acknowledging their creaturely dependence on God. This use of ταπεινοφροσύνη, moreover, is in harmony with Septuagint usage of cognate words.²⁶

In Rom. 12:16 Paul writes: μὴ τὰ ὑψηλὰ φρονοῦντες ἀλλὰ τοῖς ταπεινοῖς συναπαχόμενοι. Commenting on this verse Sanday

²⁵H. A. W. Meyer, Critical and Exegetical Hand-Book to the Epistles to the Philippians and Colossians, and to Philemon, translated from the fourth edition of the German by John C. Moore (New York: Funk and Wagnalls, 1885), p. 318.

²⁶The noun ταπεινοφροσύνη never occurs in the LXX. Apart from one passage in Epectetus, this noun occurs only in the New Testament, and chiefly in Pauline writings.

and Headlam writes:

The neuter seems best to suit the contrast with τῶ ὑψηλῷ and the meaning of the verb; but elsewhere in the N.T. ταπεινός is always masculine, and so many take it here: "make yourselves equal to them of lower sorte," Tyn. Cov. Genev. "Consentinge to the humble," Rhen. So Chrys.: "That is, bring thyself down to their humble condition, ride or walk with them; do not be humble in mind only, but help them also, and stretch forth thy hand to them."²⁷

Luther agrees with this view and writes:

"Niedrige" nennt er hier nicht, die bescheiden sind, sondern die Leute von geringen Herkunft wie Arme, Unbekannte, Ungelehrte. Denn die Demut ist das Vermögen jenen Geringen sich anzupassen.²⁸

to which he adds:

Man kann "alta," "humilia," auch als Neutra verstehen. Aber das ist eine mehr gezwungene Auslegung. Dann waere der Sinn: Keiner soll danach trachten, etwas Hohes zu besitzen, wodurch er die Aufmerksamkeit auf sich ziehen und zu Ansehen gelangen koennte, sondern er soll vielmehr auf das Niedrige bedacht sein, damit er eher unbeachtet, ja verachtet bleiben koenne. Und so wendet sich beides gegen die ehrgeizigen Menschen, die mit hohen Dingen glaenzen wollen.²⁹

In Philippians 4:12 Paul writes: οἶδα καὶ ταπεινοῦσθαι, οἶδα καὶ περισσεύειν. The Vulgate translates: "humiliari"; Luth.: "niedrig"; A.V., A.S.V., R.S.V.: "how to be abased"; Weymouth: "how to live in

²⁷Wm. Sanday and Arthur Headlam, "A Critical and Exegetical Commentary on the Epistle to the Romans," The International Critical Commentary (New York: Charles Scribner's Sons, 1902), p. 364.

²⁸Martin Luther, Vorlesung ueber den Roemerbrief, edited and translated from the Latin by Eduard Ellwein (Muenchen: Chr. Kaiser Verlag, 1935), p. 465.

²⁹Ibid.

humble circumstances"; Moffatt, Goodspeed: "how to live humbly"; Williams: "how to live in lowly circumstances"; Basic Eng.: "It is the same to me if I am looked down on"; Knox: "how to be brought low"; Phillips: "how to live when things are difficult." The infinitive is present tense, middle or passive voice. Since ΠΕΡΙΣΣΕΥΕΙΝ is active, it is possible to regard ΤΑΠΕΙΝΟΥΣΑΙ as middle, and translate, "I know how to be humble," or preferably, "I know how to humble myself." At any rate the translations of the King James, American, and Revised Standard Versions are certainly misleading.

Paul uses ΤΑΠΕΙΝΩΩ to mean "humbling" in 2 Cor. 11:7: "Have I committed an offense in humbling myself that ye might be exalted."³⁰ This same meaning Paul gives to ΤΑΠΕΙΝΟΣ in 2 Cor. 10:1, and to ΤΑΠΕΙΝΩΣΗ in 2 Cor. 12:21. The translations of the great English versions in all of these passages, except the last, is unfortunate and misleading. It should be remembered, however, that in 1611 "abase" did not have quite the connotation it has in 1955.

The intention of the discussion thus far has been to establish Paul's meaning as he uses ΤΑΠΕΙΝΟΣ and its cognates. To avoid repetition the full significance of Paul's

³⁰The translations of A.V., A.S.V., R.S.V., Weymouth, Goodspeed, Knox, and Phillips are all to be rejected. "Abasing," "degrading," and "cheapening" are not adequate translations of ΤΑΠΕΙΝΩΩ.

meaning in these passages has hardly been developed. It is contended, however, that *ταπεινοφροσύνη* sums up in itself the full richness of the Pauline usage, and as Paul's meaning of *ταπεινοφροσύνη* is unfolded light will be cast on the meaning of all its cognates.

In Eph. 4:2 Paul beseeches the Ephesians to walk worthy of their calling *μετὰ ἰταύσης ταπεινοφροσύνης*. These same words occur in the same order in Col. 3:12.

Rendtorff very significantly comments on this latter passage:

Sie ist Bedingung fuer die Zugehoerigkeit zum Christusleibe, der Gemeinde--aber in ihm, nur in ihm ist sie auch moeglich. Die Auserwaelhten Gottes in der irdischen wie in der oberen Gemeinde sind das Urbild solcher Wendung. Deutlich taucht hinter ihrem Bilde das Bild Jesu auf als des Urbildes der Liebe (Mt. 11:29: "lernet von mir," eine der wenigen Stellen bei Paulus, die einen Rueckschlusz auf die Bedeutung des Lebens Jesu fuer seine sittliche Predigt gestatten).--Von Christus her kommt in das Leben des Christen die grosze Einheit der Liebe. Sie macht das Leben vollkommen. Von Einheit und Vollkommenheit spricht auch der Asket und der Mystagoge: wie anders ist diese Einheit, in der das goettliche Urbild durch Christus sich in den Christen verwirklichen will. Es geht hier um das ganz Grosze: die Gestaltung des ewigen Christusleibes--es wird gegenstaendlich in dem ganz Kleinen: in dem Ringen um Selbstlosigkeit und Vergebung gegen den Naechsten.³¹

Rendtorff is indeed correct in maintaining that Jesus is the proto-type for Christian humility. When Paul exhorts the Ephesians to humility he holds before their eyes the humil-

³¹Heinrich Rendtorff, "Der Brief an die Kolosser," Das Neue Testament Deutsch (Goettingen: Vandenhoeck und Ruprecht, 1949), VIII, 119.

ity of the earthly Jesus. Luther correctly maintains that in Christ "da Gott sich selbst erniedrigt hat, um erkennbar zu werden."³²

In the Incarnation, the Almighty Son of the Almighty Father--the Eternal Logos--became incarnate and dwelt among men.³³ The Incomprehensible God willed to become comprehensible in Jesus Christ. He who bore the brightness of His glory, who was the express image of His Person³⁴ became incarnate by the Holy Ghost of the Virgin Mary.³⁵ He was made of a woman, made under the law, to redeem them that were under the law, that they might receive the adoption of sons.³⁶ The God-Man, Jesus Christ, who was in the form of God, thought that being equal with God was not a thing to be striven after; therefore, He did not exalt Himself, but He took upon Himself the form of a servant, and was made in the likeness of men. While He was a man, He ἔταπειώσεν ἑδούτο.³⁷ Even though He was indeed rich, yet for man's sake He became poor, that men, through His poverty, might be-

³²Martin Luther, Vorlesung ueber den Hebraeerbrief, translated from the Latin by Georg Helbig (Leipzig: Dieterich'sche Verlagsbuchhandlung, 1930), p. 3.

³³Jn. 1:14.

³⁴Hb. 1:3.

³⁵Lk. 1:35.

³⁶Gal. 4:4, 5.

³⁷Phl. 2:5-8.

come rich!³⁸

In his Life of Jesus Strauss mockingly comments:

What spectres and double-sighted beings, must Moses and Jesus have been, if they mixed with their cotemporaries without any real participation in their opinions and weaknesses, their joys and griefs: if, mentally dwelling apart from their age and nation, they conformed to these relations only externally and by accommodation, while, internally and according to their nature, they stood among the foremost ranks of the enlightened in modern times.³⁹

What Strauss attempts so lightly to dismiss was part of Jesus' humility. Not only did He not share in the weaknesses of His cotemporaries but He was ahead of the foremost enlightened of any age! He who was Incarnate Truth stooped to debate with the Scribes and Pharisees of His day. Jesus, who knew all things, nevertheless asked questions.⁴⁰

In St. Matthew's Gospel, Jesus says of Himself: $\pi\rho\delta\upsilon\varsigma$
 $\epsilon\acute{\iota}\mu\iota\ \kappa\alpha\iota\ \tau\alpha\tau\epsilon\lambda\upsilon\omicron\varsigma\ \tau\hat{\eta}\ \kappa\alpha\rho\sigma\acute{\iota}\alpha$. Luther comments:

Vor allen Dingen aber muss man das mit groszen Buchstaben bezeichnen, und merklich einschaeufen, dass Christus nicht spricht: Lernet von mir fasten, wachen (als worauf die wunderseltsamen Heiligen dringen); er spricht auch nicht: Lernet von mir auf dem Wasser gehen, und andere Wunder thun, die meiner Person eigenthuemlich zukommen, sondern diese gemeinen Dinge lernet, naemlich, sanftmuethig und demuethig sein nach meinem Ex-

³⁸2 Cor. 8:9.

³⁹D. F. Strauss, The Life of Jesus Critically Examined, translated from the fourth German edition by George Eliot (New York: Macmillan and Company, 1892), p. 359.

⁴⁰Jn. 16:30.

empel.⁴¹

Schlatter asserts:

Es wird begruendet, warum Jesus der Meister sei, der den alten, unseligen, erfolglosen Gottesdienst beseitigt und aus der Froemigkeit nicht eine Qual macht. Das "von mir lernen" und das "zur Ruhe bringen", bekommen miteinander die Begrueung. . . . ταπεινός τῆ καρδία [entfernt] den nach hohen Zielen strebenden Stolz.⁴²

Luther says that Christ speaks of two types of humility when He says "I am lowly of heart." At this point it will be helpful to consider what Luther writes of true humility that comes from the heart. He writes:

Deswegen, gleichwie die Sanftmuth eine christliche Tugend ist . . . so ist die Demuth diejenige christliche Tugend, nach welcher wir gegen die Brueder (die da schwach Suender, elend sind) guetig bleiben, ja, geringen, als sie sind, und allezeit dafuer halten, dasz wir die Knechte derer sein muessen, die niedriger sind als wir; und dasz wir deswegen nicht ueber sie herrschen duerfen, weil wir mehr Gaben oder Tugenden besitzen.⁴³ Und dieses alles musz von Herzen gehen. Denn so ist Christus, obwohl er ein Herr ueber alles war, und unvergleichlich mehr Tugenden hatte als seine Apostel, dennoch ihr Knecht worden, wie er spricht: "Des Menschen Sohn ist nicht kommen, dasz er ihm dienen lasse, sondern dasz er diene" Mt. 20:28 . Desgleichen Mt. 11:11 : "Der der Kleinste ist im Himmelreiche, ist

⁴¹Martin Luther, Saemmtliche Schriften, edited by Joh. Georg Walch (St. Louis: Concordia Publishing House, 1881), VII, col. 139.

⁴²Adolf Schlatter, Der Evangelist Matthaeus: Seine Sprache, Sein Ziel, Seine Selbstaeendigkeit (Stuttgart: Calwer Vereinbuchhandlung, 1929), p. 387.

⁴³Luther is certainly referring to Ph. 2:3 where Paul writes: τῆ ταπεινοφροσύνῃ ἄλλήλους ἡγουμενοὶ ὑπερέχοντες ἑαυτῶν. This is that aspect of Christian humility which Gremer truly observes violates the Greek conception of δικαιοσύνη.

groeszer, denn er." Und Paulus 1 Cor. 9:19 : "Ich habe mich jedermann zum Knechte gemacht." Desgleichen Christus: "Ich bin unter euch wie ein Diener" Lk. 22:27.⁴⁴

The entire earthly life of Jesus was a life of humility.

At the Last Supper with His disciples, Jesus washed their feet! He who was:

. . . filius dei unigenitus et ex patre natus ante omnia saecula, Deus de Deo, lumen de lumine, Deus verus de Deo vero, genitus, non factus, consubstantialis patri, per quem omnia facta sunt,⁴⁵

laid aside His garments, and, having poured water into a basin, began to wash His disciples' feet.⁴⁶ This beautiful example of humility was crowned by the greatest act of humility that the world has ever known. Jesus Christ humbled Himself and became obedient unto death--even death on the cross.⁴⁷

During His earthly sojourn, Jesus spoke of humility but
 Παράκλει πλεόν τοῖς ἔργοις ἢ οἷς ἔλεγεν.⁴⁸

⁴⁴Luther, Saemmtliche Schriften, VII, col. 141.

⁴⁵Die Bekenntnisschriften der evangelisch-lutherischen Kirche (Goettingen: Vandenhoeck und Ruprecht, 1952), p. 26. Alterations are those of the present writer.

⁴⁶Jn. 13:2-5.

⁴⁷Phl. 2:5-8.

⁴⁸Gregory is supposed to have said this of Origen.

Jesus established the pattern for true, Christian humility.⁴⁹

Whenever Paul exhorted his readers to humility, he had in mind a humility that was patterned after Jesus' example.

Luther does the same thing when he writes:

"Demuth," meine ich, sollte nun fast bekannt sein, was sie sei, naemlich, dasz ein jeglicher sich fuer den Geringsten halte und den andern hoeher denn sich, und wie Christus sagt, untenan sitzen zur Hochzeit. Und dasselbige aus rechtem Grunde des Herzens, auch gegen die, so es nicht Verdient, oder auch Feinde sind; wie Christus vor seinem Verraether Juda und uns allen sich gedemuethigt hat, und nicht kommen ist, sich dienen zu lassen, sondern zu dienen. Ob nun diese Tugend seltsam ist, das ist nicht Wunder; sintemal alles, was christlich ist, auch seltsam ist, und am wenigsten bei denen, die am meisten wissen wollen, was Christus sei, und alle Christen wissen zu tadeln; es heiszt ein Gottes Geheimnisz, wie St. Paulus sagt, da bleibt es auch wohl bei.⁵⁰

⁴⁹ "Christus ist das Vorbild aller wahrhaft demuetigen, in Liebe sich unter den Anderen herabbeugenden Willenshaltung." Gerhard Heinzelmann, "Der Brief an die Philipper," Das Neue Testament Deutsch (Goettingen: Vandenhoeck und Ruprecht, 1949), VIII, 91.

⁵⁰ Martin Luther, Saemmtliche Schriften, edited by Joh. Georg Walch (St. Louis: Concordia Publishing House, 1883), XII, col. 386. "Demuth heissen wir zu Deutsch, das St. Paulus auf Griechisch nennt ταπεινοφροσυνη, auf Lateinisch affectus vilitatis, seu sensus humilium rerum, das ist, ein Wille und Gemueth zu geringen, verachteten Dingen." Luther, Saemmtliche Schriften, VII, col. 1394. "Denn das heiszt Demuth, dasz ich von mir nichts, aber von andern viel halte." Martin Luther, Saemmtliche Schriften, edited by Joh. Georg Walch (St. Louis: Concordia Publishing House, 1904), XIII, col. 832. "Der Schrift Brauch ist, dasz sie humiliare heiszt niedrigen und zunicht machen; und darum heissen die Christen in der Schrift an vielen Orten pauperes, afflicti, humiliati, arme, nichtige, verworfene Leute; wie Ps. 116:10: 'Ich bin fast sehr zunicht worden, oder geniedrigt.' So ist humilitas nichts anders, denn ein veracht, unansehnlich, niedriges Wesen oder Stand; als da sind die armen, kranken, hungrigen, durstigen, gefangenen, leidenden und sterbenden Menschen, wie Hiob war in seiner Anfechtung, und David in seiner Verstoetzung vom Reich, und Christus mit allen Christen

Commenting on Matthew 18:4, "Whoever, therefore, will humble himself," Schlatter writes:

Der *ταπεινός* gleicht dem Kinde darin, dass er in seinem Denken und Wollen auf das Kleine, Unscheinbare und in enge Grenzen Gefasste gerichtet ist. Er wird nicht vom Machtwillen getrieben,⁵¹ sondern vollbringt im kleinen, ihm zugeteilten Bereich den ihm aufgetragenen Dienst mit voelliger Liebe. Das trennt die Demut Jesu von aller asketischen Selbstentehrung. "Der sich selbst gering Machende" wendet sich nach unten, weil er unter der Gottesherrschaft steht, auf Grund der goettlichen Gnade, die ihn mit seiner Umgebung vereint, und im Besitz der von der Gnade ihm gegebenen Dienstpflicht.⁵²

Here Schlatter has defined the sphere in which the Christian exercises his humility. The Christian is not one who courts praise and fame, but humbly fulfills his tasks in the small area to which God has assigned him.

Alan Richardson feels that "the Magnificat may be said to sum up the biblical teaching" on humility.⁵³ In his

in ihren Noethen; welches sind die Tiefe . . . dass Gottes Augen nur in die Tiefe sehen, und Menschen Augen nur in die Hoehe, das ist, sie sehen nach dem ansehnlich, scheinenden, praechtigen Wesen und Stand." Luther, Saemmtliche Schriften, VII, col. 1393. Cf. also Luther, Roemerbriefvorlesung, p. 464, and Ellwein's note on p. 588.

⁵¹"Der Zweifel, ob Macht ein Ziel des Christen sein koenne, denkt daran, dass Jesus uns die Demut zur Bedingung seiner Gemeinschaft mit uns gemacht hat. Die Demut, von der Jesus sprach, ist das Vermoegen, uns den Kleinen, Gefaehrdeten und Verborgenen so unterzuordnen, dass wir fuer den ihnen gewahrten Dienst unsere Liebe und Kraft verwenden." Adolf Schlatter, Die Christliche Ethik (Stuttgart: Calwer Ver-einsbuchhandlung, c.1929), p. 130.

⁵²Schlatter, Der Evangelist Matthaeus, p. 545.

⁵³Alan Richardson, "Pride," A Theological Word Book of the Bible, edited by Alan Richardson (New York: The Mac-millan Co., c.1950), p. 176.

matchless exposition of "The Magnificat" Luther writes:

Kuerzlich, es lehrt uns dieser Vers [Lk. 1:48] recht Gott erkennen, in dem, dasz er anzeigt, Gott sehe auf die Niedrigen, Verachteten. Und der erkennt Gott recht,⁵⁴ der da weisz, dasz Gott auf die Niedrigen sieht. . . . Und aus dem Erkenntnisz folgt denn Liebe und Treue zu Gott, dasz sich der Mensch ihm willig ergibt und folgt.⁵⁵

This writing of Luther's is extremely helpful for understanding the true nature of Christian humility. Luther so beautifully shows that Mary "ruehmt sie sich nicht ihrer Wuerdigkeit, noch ihrer Unwuerdigkeit, sondern allein des goettlichen Ansehens."⁵⁶ Luther maintains that "ihre Nichtigkeit ist nicht zu loben, sondern Gottes Ansehen,"⁵⁷ to guard against a false view of humility.

The opposite of humility⁵⁸ is pride. By briefly ex-

⁵⁴" . . . nur der Demuestige nimmt das Wort Gottes auf." Luther, Roemerbriefvorlesung, p. 124.

⁵⁵Luther, Saemmtliche Schriften, VII, col. 1398.

⁵⁶Ibid., col. 1394.

⁵⁷Ibid.

⁵⁸"Mit diesen Worten, naemlich: So demuethiget euch nun unter die gewaltige Hand Gottes, auf dasz er euch erhoehe zu seiner Zeit, zeigt er, was da sei und heisse rechte Demuth, und woher sie komme? Naemlich, da das Herz, durch Erkenntnisz seiner Suende vor Gottes Zorn erschrocken, aengstiglich Gnade sucht, und also eine Demuth sei nicht allein auswendig vor den Leuten, sondern von Herzen um Gottes Willen, aus Gottesfurcht und Erkenntnisz seiner eigenen Unwuerdigkeit und Schwachheit. Denn solcher Mensch, der Gott fuerchtet, und wie Jesaias Cap. 66:5 sagt, vor seinem Wort zittert, der wird freilich wider niemand trotzen, scharren noch pochen, ja, auch gegen Feinde ein gut sanftmuethig Herz haben; darum findet er auch Gnade beide bei Gott und den Leuten." Luther, Saemmtliche Schriften, XII, col. 686.

aming pride,⁵⁹ the definition of humility may become more clear. In the following Luther describes those who wish to appear humble, but in their hearts are proud:

Nun findet man hier viel, die das Wasser in den Brunnen tragen; des sind die, so sich mit geringen Kleidern, Personen, Geberden, Staetten, Worten stellen, auch von denselben gedenken, und damit umgehen, doch der Meinung, dasz sie dadurch vor den Hohen, Reichen, Gelehrten, Heiligen, ja, auch vor Gott moechten angesehen werden, als die gerne mit geringen Dingen umgehen. Denn wo sie wueszten, dasz man davon nichts halten wollte, lieszen sie es wohl anstehen. Das ist eine gemachte Demuth; denn ihr schalkhaftig Auge sieht nur auf den Lohn und Folge der Demuth, und nicht auf die geringen Dinge ohne den Lohn und Folge. Darum, wo der Lohn und die Folge nimmer scheint, da ist die Demuth aus. Solche mag man nicht heissen affectos vilitate, die einen Willen und

59 "Das ist die Hoffahrt wider die erste Tafel, da man der geistlichen Gueter und Gaben nicht braucht zu Gottes Ehren noch des Naechsten Nutz, und also gar verderbet beide vor Gott und Leuten, und darueber zum Teufel faehret, dem solche gleich worden sind." Luther, Saemmtliche Schriften, XII, col. 681. Luther so thoroughly condemns the sin of pride that he writes: "Denn mit andern Suenden kann er noch Geduld haben, damit er uns zur Busze vermahnt und reizt; so wir aber aus verstockter Unbuszfertigkeit ihm zu Trotz und zuwider fahren wollen, so musz er auch gegen uns seinen Kopf aufrichten." Ibid., col. 684. Luther is quite correct in regarding the following as the supreme example of pride: "Der Pabst hat je auch durch teuflische Hoffahrt sich selbst erhoben und in dem Tempel Gottes Gott gleich gesetzt, dazu auch mit weltlicher Pracht und Stolz ueber alle gefahren, dasz er auch von heidnischen Kaisern, als, Diocletians und andern Tyrannen, gelernt, sich die Fuesze kuessen zu lassen, ja, auch Kaiser und Koenige dazu gezwungen. Welch einen oeffentlichen unmenschlichen Trotz und Hochmuth uebte Pabst Alexander der Dritte, der den frommen, maechtigen deutschen Kaiser, Friedrich Barbarossa, zwang mit lauter falschem Schrecken seines nichtigen Bannes, sich ihm unter die Fuesze zu legen, dasz er auf ihn trat, und sprach: Super aspidem et basiliscum ambulabis . . . und da der Kaiser wider solchen schaendlichen Hochmuth zu ihm sprach: Non tibi, sed Petro . . . trat er ihn noch einmal mit weiterm Trotz: Et mihi, et Petro . . . Das heiszt je eine uebermachte Hoffahrt." Ibid., cols. 684, 685.

Herz in geringen Dingen haben, sondern nur die Gedanken, den Mund, die Hand, das Kleid und Geberde drinnen haben; das Herz aber sieht ueber sich zu hohen, groszen Dingen, dazu es durch solch demuethig Gespenst gedenkt zu kommen. Und diese achten sich selbst fuer demuethige, heilige Leute.⁶⁰

Luther calls the type of humility displayed by those above as a humility that comes not from the heart, but from appearance and show. Their humility is motivated only by the reward which the humble receive.⁶¹

Bishop Trench writes:

. . . for the sinner *ταπεινοφροσύνη* involves the confession of sin, inasmuch as it involves the confession of his true condition; while yet for the unfallen creature the grace itself as truly exists, involving for such the acknowledgement not of sinfulness, which would be untrue, but of creatureliness, of absolute dependence, of having nothing, but receiving all things of God.⁶²

What Trench writes is certainly true; nevertheless, it belongs with those false views of *ταπεινοφροσύνη* that are at present under consideration. It is a false view because of its inadequacy. If the *ταπεινοφροσύνη* of Jesus consisted merely in His creaturely dependence on God, then Paul and Luther are certainly wrong in insisting that Jesus is

⁶⁰ Luther, Saemtliche Schriften, VII, col. 1394.

⁶¹ ". . . die falschen Demuethigen wundert es, dasz ihre Ehre und Erhoehung so lange auszen bleibt, und ihr heimlich falscher Hochmuth laeszt sich nicht benuegen an seinem geringen Wesen, denkt heimlich nur hoehere und hoehere." Ibid., col. 1395.

⁶² R. C. Trench, Synonyms of the New Testament (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1953), p. 150.

the pattern of Christian humility.

In his Principles of Christian Ethics, Knudson has written:

It has, for instance, been said that "humility is the eye which sees everything except itself."⁶³ . . . Such sayings as these may have value as correctives of a priggish humility, but taken literally they exclude that consciousness of self and of self-integrity which lies at the basis of moral personality.⁶⁴

In Christian ethics there is no "self-integrity" lying at the basis of moral personality. Such a claim is false to the ethic that is grounded in Jesus Christ. Behind Knudson's words one can still detect the proud, sinful ego that

⁶³Knudson is not quoting Luther directly (he refers to Ritschl), but Luther has written: ". . . rechte Demuth weisz nimmer, dasz sie demuethig ist (denn wo sie es wueszte, so wuerde sie hochmuethig von dem Ansehen derselben schoenen Tugend), sondern sie haftet mit Herz, Muth und allen Sinnen an den geringen Dingen, die hat sie ohne Unterlasz in ihren Augen, das sind ihre Bilder, damit sie umgeht . . ." Luther, Saemmtliche Schriften, VII, cols. 1395, 1396. "Die Demuth ist so zart und so koestlich, dasz sie nicht leiden kann ihr eigen Ansehen; sondern das Bild ist allein goettlichen Gesichts behalten, wie der 113 Psalm v. 6 sagt: 'Er siehet an die Niedrigen im Himmel und Erden.' Denn wer da koennte sehen seine Demuth, der koennte sich selbst urtheilen zur Seligkeit, und waere Gottes Gericht schon aus, dieweil wir wissen, dasz Gott die Demuethigen gewiszlich selig macht; darum musz sie Gott ihm selbst vorbehalten zu erkennen und ansehen, und sie vor uns bergen mit Vorbildung und Uebung der geringen Dinge, bei welchen wir vergessen uns selbst anzusehen. Dazu dienen nun so viel Leiden, Sterben und allerlei Ungemach auf Erden, damit wir zu schaffen, und das falsche Auge auszusteichen Muehe und Arbeit haben." Ibid., col. 1397.

⁶⁴A. C. Knudson, The Principles of Christian Ethics (New York: Abingdon-Cokesbury Press, c.1943), p. 169.

wishes to assert itself.⁶⁵

The New Testament concept of humility is a decided advance beyond the Old in at least two respects. In the Old Testament humility is connected with a consciousness of sin, and, as Schlatter contends:

Jene Demut, die an der Betrachtung unserer Sünde entsteht, bleibt etwas Erzwungenes, Saures, eine Last, die wir tragen, weil wir muessen, eine Pflicht, von der wir denken, sie sei uns als eine wohlverdiente Pein auferlegt.⁶⁶

Commenting on Matthew 11:29, "Learn of me, for I am meek, and lowly of heart," Luther indicates the second advance in the New Testament understanding of humility over against the Old. Luther claims:

Das sind also zwei verschiedene Dinge: Christus der unsere Sunden traegt, und: wenn er unser Exempel ist. Dort thun wir nichts, sondern empfangen von ihm, hier aber thun und leiden wir solche Dinge, wie er gethan hat. Dort erquickt er die Muehseligen, hier befiehlt er uns, sein Joch zu tragen usw. Er spricht aber "Lernet." Ja freilich, lernet. Er wird Meister bleiben, und wird den Meister kein Schueler auslernen, noch ihm gleich thun. Und er spricht sehr schoen: "Von mir." Denn an den uebrigen Exempeln der Heiligen sind viele gefaehrliche Dinge, auch viele Fehler und Irrthuemer. Deswegen ist es am besten und sichersten, wenn man sich dieses reine und einige Meister vorstellt. Wenn du dem Antonius, Hieronymus, Gregorius nachfolgst, so kannst du irren und oefters einem Fehl anstatt einer Tugend nachfolgen; als, in ihren wunderseltsamen Fasten und Muehseligkeiten. Hier ist kein Fehl, keine Ge-

⁶⁵Cf. also Dietrich von Hildebrand, Christian Ethics (New York: David McKay Co., Inc., 1953), p. 460; and L. H. Marshall, The Challenge of New Testament Ethics (New York: The Macmillan Co., c.1947), p. 95.

⁶⁶Schlatter, Erlaeuterungen zum Neuen Testament, II, 144.

fahr.⁶⁷

Luther here as elsewhere shows his essential harmony with the Biblical outlook. One could indeed fall into serious error following the example of David; but, following Jesus' example, one has the perfect pattern which can be followed without error or danger.

It is certainly true that "the first decisive mark of the Christian ethos is the indispensable and all-important role of humility."⁶⁸ Marshall claims that "humility might fairly be regarded as the motif of all the teaching of Jesus."⁶⁹ Because of the importance of humility for the Christian life, considerable space has been devoted toward attaining a proper understanding of the word.

The following observation of Schlatter shows significant insight into Paul's usage of *ταπεινωσούνη*:

Es hat fuer die Fuehrung des Lebens Bedeutung, dasz Paulus die Demut nicht durch den Anblick unserer Verwerflichkeit und Bosheit begruendet, nicht durch die Groesse unserer Schuld oder die fleischliche Gebundenheit unseres Willens, sondern durch Gottes Berufung⁷⁰

⁶⁷Luther, Saemmtliche Schriften, VII, col. 139.

⁶⁸von Hildebrand, op. cit., p. 460.

⁶⁹Marshall, op. cit., p. 92.

⁷⁰"Die Einigung der Demut mit unserer Berufung zum Werk, mit dem Verlangen nach Kraft und Macht, mit unserer Versetzung in die Freiheit, mit unserer Erhebung zum Anteil an der Herrschaft Gottes erreichen wir dadurch, dasz wir bei der Unterordnung unter die Geringen zugleich die Herrlichkeit des Berufs von Augen haben, den uns der Dienst der goettlichen Gnade verleiht. Wir begehren im Verzicht auf die Ehre den

und die mit ihr uns gegebene Gnade, von deren Groesse alles Vorangehende gehandelt hat. . . . Paulus hat eine andere Demut im Sinn, die mit Lust und freudigem Willen das Geringe und Schwache schätzt, und diese finden wir deshalb, weil uns Gottes herrliche Groesse enthüllt und die Wuerde deutlich ist, die er uns verleiht. Weil wir die Ehre bei ihm haben, koennen wir auf die Ehre bei den Menschen verzichten. Weil er uns unser Ziel durch seine Herrlichkeit bestimmt, tun wir gern auch den geringen Dienst. Als die, die hochgehoben sind, koennen wir von Herzen niedrig sein.⁷¹

It is significant, as Schlatter writes, that Paul does not connect humility with a consciousness of sin. Paul was certainly familiar with such a connection on the basis of the Septuagint, but, in none of his writings, can such a connection be seen. Paul relates humility to the Christian calling. He beseeches his readers to walk worthy of their calling,⁷² to be followers of God, as dear children, and to walk in love, as Christ also loved them, and gave Himself for them as an offering and a sacrifice to God for a sweet-smelling savour.⁷³ Paul urges his readers as the elect of

Gewinn der Ehre, naemlich jener Ehre, die Gott uns dadurch gibt, dasz er uns kennt, auch wenn uns niemand kennt, suchen in der Kleinheit unserer Leistung die Groesse dadurch, dasz wir auch an den Geringsten die Herrlichkeit der goettlichen Gnade sichtbar machen, und greifen mit der Unterordnung unter die anderen nach der aus Gott stammenden und ihm preisenden Macht, durch die unser Dienst denen das Heil verschafft, fuer die wir arbeiten." Schlatter, Die Christliche Ethik, p. 131.

⁷¹Schlatter, Erlaeuterungen zum Neuen Testament, II, 144, 145.

⁷²Eph. 4:1.

⁷³Eph. 5:1, 2.

God, holy and beloved, to put on bowels of mercies, kindness, humbleness of mind, meekness and longsuffering.⁷⁴

As *δοῦλοι*⁷⁵ *Χριστοῦ* the Ephesians were exhorted to do *τὸ θέλημα τοῦ θεοῦ ἐκ ψυχῆς*.⁷⁶ In Christ the Christian has been freed from sin⁷⁷ and the fear of death.⁷⁸

He has been given the righteousness of the Son of God and there is no condemnation to them which are in Christ Jesus.⁷⁹

Having, therefore, received such great blessings from God, the Christian is not puffed up or vainglorious, but he makes himself of no reputation, and, taking upon himself the form of a servant, he humbles himself in order to become a

"Christ" to his neighbor. All the Christian's dealings with his neighbor are regulated by how he sees that God through

⁷⁴Col. 3:12.

⁷⁵Dr. Bretscher has suggested that there may be a connection between Paul's use of *δοῦλοι Χριστοῦ* and *ταπεινοφροσύνη*. In this observation Dr. Bretscher is certainly correct. Chapter VI has shown how hateful to the ex-slave, Epictetus, any association with *ταπεινοφροσύνη* was. As a *δούλος Χριστοῦ* the Christian manifests *ταπεινοφροσύνη*--but how different the Christian's *ταπεινοφροσύνη* is from that which Epictetus knew! This whole subject deserves a thesis in itself; however, much of the material in this thesis ought to prove fruitful.

⁷⁶Eph. 2:3.

⁷⁷Rom. 6:18-23.

⁷⁸Hb. 2:15.

⁷⁹Rom. 8:1 ff.

Christ has dealt and continues to deal with him.⁸⁰ This is the humility of which Paul writes.

It must not, however, be thought that all pride is condemned by God. There is a type of arrogant haughtiness that is God-pleasing. Luther writes of this type of pride:

Das waere wohl sein, wenn wir solche Hoffahrt wider den Teufel brauchten, und spraechen: Ich habe Gottes Wort, das weisz ich; habe damit so viel Gutes ausgerichtet, da den, dort einen andern unterrichtet, getroestet, vermahnt; ich habe da, dort mit Almosen geben geholfen; das weisz ich, dasz es ein gut Werk ist; und trotz Teufel, dasz du es laestern solltest! Gegen den Teufel, sage ich, geht solches hin, dasz man es ruehme; denn wir haben es nicht von ihm. Aber wider Gott, da wir alles von haben, soll man nicht ruehmen, sondern sich demueethigen.⁸¹

The devil is also to be resisted when he puts on the cloak of humility and seeks to persuade the Christian that in humility he can never be sure of his salvation since he is such a sinner. In this diabolical fashion Satan seeks to destroy the assuring certainty that God, for Christ's sake, has freely forgiven the Christian's sins. Such demonic humility is to be strongly resisted. It is true that in himself the Christian can be sure only of his eternal damnation--but in Christ and His righteousness the Christian may rest confident and secure, knowing that God is his dear Father and that he is His dear son. The man in Christ may,

⁸⁰Cf. Phl. 2:5-8; and Martin Luther, Saemmtliche Schriften, edited by Joh. Georg Walch (St. Louis: Concordia Publishing House, 1907), XIX, cols. 1007, 1008.

⁸¹Luther, Saematliche Schriften, XIII, cols. 832, 833.

with Luther, defy all the fiends of hell since:

. . . der heilige Geist ist in der Glaebingen Herzen unerschrocken und unverzagt, ja er ist der Muth und Trotz selbs in Anfechtung des Todes. Er spricht muthig heraus: Welt, Suende, Tod, Hoelle lasse mich zu Frieden, du hast an mir kein Theil! Willst due mich nicht lebendig lassen, so sterbe ich in Gottes Namen! Es soll dir aber nicht gelingen. Schlaegst du mir den Kopf ab, schadet nicht, ich hab einen, der wird mir ihn wol wider aufsetzen!⁸²

Christian humility is not a virtue toward which one may strive in order to obtain the blessings promised to the humble. As Luther clearly indicates:

Die wahren Demuethigen sehen nicht auf die Folge der Demuth, sondern mit einfaeltigem Herzen sehen sie in die niedrigen Dinge, gehen gern damit um, und werden selbst nimmer gewahr, dasz sie demuethig sind. Da quillt das Wasser aus dem Brunn, da folgt von ihm selbst, ungesucht, dasz sie geringe Geberde, Worte, Staette, Person, Kleider fuehren und tragen, meiden, wo sie koennen, hoch und grosz Ding. . . .⁸³

Luther has also indicated the spontaneous character of Christian humility. It is not developed by some moral or ethical gymnastic, but flows from a heart full of love for the Savior. Christian humility is such that the man who is most humble knows least about it.⁸⁴

There is yet one consideration that remains to be ad-

⁸² Martin Luther, "Tischreden," Kritische Gesamtausgabe (Weimar: Hof-Buchdruckerei, 1912), I, No. 832, 406.

⁸³ Luther, Saemmtliche Schriften, VII, col. 1395.

⁸⁴ "Gott erkennt allein die Demuth, richtet auch und offenbart sie allein, dasz der Mensch nimmer weniger von der Demuth weisz, denn eben wenn er recht demuethig ist." Ibid., col. 1393.

vanced.⁸⁵ The gift of humility is not to be prized or valued for itself. It is not the gift but the Giver who is to be prized. Luther makes this very clear in the following:

Denn . . . man muss nicht auf die Gueter Gottes fallen, und sich ihrer annehmen; sondern durch sie hinauf zu ihm dringen, an ihm allein hangen, und von seiner Guetigkeit viel halten, und alsdann auch ihn in seinen Werken loben, in welcher er uns solche Guetigkeit zu lieben, trauen und loben erzeigt hat; dasz die Werke nichts anders sind denn viel Ursache, seine blosze Guetigkeit, ueber uns regierend, zu lieben und loben.⁸⁶

⁸⁵Chapter X will deal specifically with the triad of virtues mentioned in Eph. 4:2 which are bestowed by God on His Church in order "to keep the unity of the Spirit in the bond of peace" (Eph. 4:3).

⁸⁶Luther, Saemmtliche Schriften, VII, col. 1398.
 ". . . es steht fest, dasz Gott dem Demuetigen seine Gnade verheissen hat, d.h. dem, der sich selbst verloren gibt und an sich verzweifelt. Niemand kann aber gaenzlich demuetig werden, solange er nicht weisz, dasz sein Heil in gar keiner Weise an seinem eigenen Vermoegen, Planen, Streben, Wollen und Wirken haengt, sondern durchaus an dem Urtheil, Plan, Willen und Werk eines andern, naemlich an Gott allein. Denn solange der Mensch der Meinung ist, er koenne noch die kleinste Kleinigkeit zu seinem Heil selbst unternehmen, bleibt er dabei, sich selber zu vertrauen, verzweifelt er nicht voellig an sich selbst und ist dementsprechend vor Gott noch nicht demuetig geworden, sondern sucht sich den Ort, die Zeit und irgendein Werk aus, durch das er einmal selig werden moechte, zum mindestens doch selig zu werden hofft oder wuenscht. Wer aber wirklich ueberzeugt ist, dasz alles nur von Gottes willen abhaengt, der verzweifelt an sich ganz und waehlt sich gar nichts mehr aus, sondern wartet auf das, was Gott tut, und der ist der Gnade am naechsten und kann selig werden. Um der Erwaelhten willen werden diese Dinge also verbreitet, damit sie dadurch gedemuetigt, vernichtet und so selig werden. Die andern stellen sich gegen diese Demuetigung, ja sie verurteilen es schaerftens, wenn man von dieser Verzweiflung an sich selber etwas lehrt; denn sie wollen wenigstens ein kleines Restchen zurueckbehalten, das sie selber tun koennen. Heimlich bleiben sie in ihrem Stolz und bleiben Feinde von Gottes Gnade. Dies also ist der eine Grund, warum die Frommen demuetig werden und die Verheissung der Gnade hoeren, erbitten und empfangen

sollen . . . der Glaube sich auf Dinge richtet, die man nicht sieht (Hebr. 11, 1). Soll es zum Glauben kommen, muss also all das, was geglaubt wird, verborgen sein. Am tiefsten verbirgt sich aber unter dem Schein des Gegenteils, wenn es dem Fühlen und der unmittelbaren Erfahrung gerade entgegengesetzt ist. Will uns Gott lebendig machen, so geschieht das darum so, dass er uns toetet; will er uns rechtfertigen, dann so, dass er uns schuldig sein lässt; will er uns in den Himmel tragen, dann so, dass er uns in die Hölle führt, wie die Schrift sagt: 'Der Herr toetet und macht lebendig, führt in die Hölle und wieder heraus' 1. Sam. 2, 6. . . . So verbirgt Gott seine ewige Güte und Barmherzigkeit unter ewigem Zorn, seine Gerechtigkeit unter Ungerechtigkeit. Dies ist die höchste Stufe des Glaubens: glauben, dass er gerecht ist, der nach seinem Willen uns notwendig verdammungswürdig macht, wie ja auch Erasmus bemerkt: es sieht so aus, als freue sich Gott an den Qualen der Verlorenen, als müssten wir ihn nicht lieben, sondern hassen. Liesze es sich irgendwie mit der Vernunft begreifen, wieso dieser Gott barmherzig und gerecht ist, wo er nur Zorn und Ungerechtigkeit sehen lässt, dann hätten wir keinen Glauben nötig. Es bleibt völlig unbegreiflich; darum haben wir Gelegenheit, unsern Glauben zu üben, sooft dies gepredigt und verkündigt wird." Martin Luther, "Vom unfreien Willen," Die Hauptschriften, edited by H. F. von Campenhausen (Berlin: Christlicher Zeitschriftenverlag, 1915), pp. 162, 163.

CHAPTER VIII

"PRAYTES"

The second of Paul's ethical injunctions to the Ephesians is the exhortation to "meekness." Bishop Trench argues that *πραότης* passed into Christian ethics from pagan morality without a radical renovation of the term.¹ Enslin, much more enthusiastically than Trench, claims that *πραότης* "came into Christian usage without blemish, since it was among the noblest terms of pagan ethics."² Robertson's view is diametrically opposed to Trench and Enslin. He insists that its classical usage merely designated external behavior toward men, and adds that the ancients "did not rank it as a virtue anyhow."³ An examination of the original sources will determine the truth of the matter.

Xenophon says that the Chalus river was *πλήρη δ' ἰχθύων μεγάλων καὶ πρᾶέων, οὓς οἱ σύροι θεοῦς ἐνόμιζον* (Xen. Anab. I. iv. 9).

¹R. C. Trench, Synonyms of the New Testament (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1953), p. 151.

²M. S. Enslin, The Ethics of Paul (New York: Harper and Brothers, c.1930), p. 265.

³A. T. Robertson, "The Gospel according to Matthew and the Gospel according to Mark," Word Pictures In The New Testament (New York: Harper and Brothers Publishers, 1930), I, 41.

Xenophon is apparently describing "tame" fish. This same author writes οἱ ἵπποι συμπονοῦντες ἀλλήλοις προότερα συνεστήκασιν (Xen. Cyr. II. 1. 29).

In this passage Xenophon uses προύς to mean "calmly." A horse that is "tame" is "calm" in comparison with a wild,

"untamed" horse. In this same passage Xenophon had written καὶ πρὸς τὸ ἀλλήλοις εὖ προότερους εἶναι ἀδανθὸν ἤθεῖτο τοὺς πόνους εἶναι.

Xenophon is here describing the means by which Cyrus conditioned his troops so that they would be a well organized fighting team. Cyrus apparently believed that hardships would make his troops "more civilized toward one another."

This passage in Xenophon illustrates how προύς which meant "tame" passed over to designate the type of human behavior that could be called "tame," or "civilized."⁴

προύς was also used to describe sounds that were "soft" or "gentle."⁵ Xenophon admits that it is worth-while to see those who are under the influence of any god, but confesses that they have a tendency to be sterner of countenance and φοβερώτερον φηέδδεναι.

He adds, however, that those who are inspired ὑπὸ τοῦ σώφρονος Ἔρωτος have a more pleasant appearance, καὶ

⁴Cf. also: Xen. Eq. IX. 10; Plut. Lucull. II. 4; Plato Rep. II. xv. 375C,E.

⁵Xen. Anab. I. v. 14.

τὴν φωνὴν προτέρων ποιῶνται (Xen. Symp. I. 10).
 The contrast is between making a sound φοβερώτερον or
 προτέραν. φοβερώτερον φθέγγεσθαι would
 be similar to the shrill, strident shrieks of ecstatic or-
 acles, while τὴν φωνὴν προτέρων
 ποιῆσθαι would be similar to the softer, milder tones of
 lovers.

Plato's use of προῦς is somewhat similar to Xeno-
 phon's. In the Laws the Athenian Stranger insists that
 willful murder should be punished by τὰς τιμωρίας
 χαλεπωτέρας, whereas manslaughter should be punished
 by προτέρας (Plato Legg. IX. 867B). If, therefore,
 one were to consider "severe penalties" and "no penalties,"
 προτέρας would be the mean between these two extremes.
 In the same way the Athenian Stranger asks, πῶς τούτους
 ἄν τις ἐν πράξει λόγοις εὐναντο
 νοουθετῶν, ἅμα διδάσκειν περὶ θεῶν
 πρῶτον ὡς εἰσὶ; (Plato Legg. X. 888A), i.e., "How,
 avoiding abusive language, and at the same time admonishing,
 etc." Here again προῦς occupies a mid-point between two
 extremes.

When προῦς is used with reference to men it char-
 acterizes that type of demeanour which is called gentle,

mild, and the like.⁶ Thus Plutarch says of Lucullus, οὐ μόνον καθαρόν καὶ δίκαιον, ἀλλὰ καὶ πρᾶον εἰς οὕτω βαρὺ καὶ σκυθρωπὸν ὑπηρέτημα παροσχῶν ἑαυτὸν (Plut. Lucull. IV. 1).

In this passage Plutarch says nothing more than that Lucullus did not behave like a barbarian in the execution of his duty, but like a civilized, tamed, "moderate" (as opposed to barbarous on the one hand, and over-sophisticated on the other) man accomplished his assignment. This and no more underlies the best classic usage of πραῦς. This, moreover, leaves πραῦς far from the ranks "of the noblest terms of pagan ethics."

In addition to what has been considered, however, one must see what the great genius of pagan ethics, Aristotle, had to say on the subject. Aristotle teaches that is the mean between ὀργιλότης and ἀοργησία (Aristotle Eth. Nic. IV. v. 1). This same view is echoed by the Eudemian Ethics⁷ and re-echoed in the Magna Moralia.⁸ Whatever the view of the authorship of these last two works,

⁶ Isocr. Or. III. 55, 56; Plut. Lucull. II. 1; Fab. Max. xviii. 4; Per. xxxix. 4; Pyrr. xxxiv. 6; Plato Crito 43B; 49B; Theat. 144A; Legg. XI. 930A; Rep. III. 387E; VIII. 558A, 562D, 566E; IX. 589C.

⁷ Aristotle, Eud. Eth. II. iii. 4 (1220b); III. iii. 4 (1231b).

⁸ Aristotle, Mg. Mor. I. xxii. 3 (1191b). Cf. also Aristotle Rhet. II. iii. 1, 2.

most scholars agree that Aristotle wrote the Nicomachean Ethics. It is, therefore, significant that to his definition of πρᾶξις as the mean between "irascibility" and "lack of spirit," Aristotle adds, πρᾶξις δὲ οὗτος ἂν εἴη, εἴπερ ἡ πρᾶξις ἐπιδινεῖται (Eth. Nic. IV. v. 3). The motive for Aristotle's criticism is because οὐ γὰρ τιμωρητικός ὁ πρᾶξις, ἀλλὰ μάλλον συγγνωμονικός (Eth. Nic. IV. v. 4). Aristotle, therefore, fears that "mildness" will sin on the side of defect, since the mild man is inclined to forgive injuries. Since this violates the Greek conception of δικαιοσύνη which demands that every man be rewarded according to his merits, Aristotle regards "mildness" as a doubtful virtue.⁹

The best that classic Greek had to offer could never adequately account for the depth of meaning assumed by πρᾶξις in the Old Testament.¹⁰ Had Aristotle been familiar with the Biblical meaning of πρᾶξις, he probably would not have hesitated to regard it as a vice. That characteristic (viz., to forgive) which Aristotle so strongly

⁹For similar usage see: Dem. Adv. Timocr. 111. 717; Plut. Caes. lvii. 2.

¹⁰Burton maintains that πρᾶξις and πρᾶξις "were in Greek writers terms of commendation." Ernest D. Burton, "A Critical and Exegetical Commentary on the Epistle to the Galatians," The International Critical Commentary (Edinburgh: T. and T. Clark, 1921), p. 317.

condemns, is one of the most prominent elements in the Biblical development of the term.

Πραῦς does not occur often in the Septuagint.¹¹ Eight¹² times it is used to translate יָיַץ, and three¹³ times it translates יָיַץ. This Hebrew noun and adjective are both derived from the root יָיַץ meaning "to afflict."¹⁴ It will be remembered that ταπεινός is also used to translate these Hebrew words. In at least two places, moreover, ταπεινός and Πραῦς occur together.¹⁵ It is, therefore, not too surprising that these two concepts tend to be blended together.

Plummer has a note that is very helpful at this point.

Commenting on Matthew 5:5 Plummer writes:

We cannot be certain of the exact difference which ought to be drawn between the "poor in spirit" and the "meek." But the latter (πραῖς) are, as regards their name, more definitely religious and pious in their lowliness than the former. The two classes perhaps correspond to two Hebrew words, which are thus distinguished. The prominent idea of a "poor" man (יָיַץ)

¹¹The form Πραῦς ἄνθρωπος translates יָיַץ - לֵשׁוּעָה in Pr. 14:30; 16:19. The verb Πραῦναι translates יָיַץ (in the Niphil, meaning "to make tranquil," "to calm," "to give rest to") in Ps. 93(94):13, and יָיַץ (in the Piel, meaning "to bear," "to endure," "aushalten") in Pr. 18:14.

¹²Num. 12:3; Job 24:4; Ps. 24(25):9; 36(37):11; 76(76):10(9); 146(147):6; 149:4.

¹³Zeph. 3:12; Zech. 9:9; Is. 26:6. Cf. also: Job 36:15; Ps. 33(34):3(2).

¹⁴See Chapter VI.

¹⁵Zeph. 3:12; Is. 26:6.

is that of one who is ill-treated and therefore in need; but gradually there was added the idea that the "poor" man was righteous, and perhaps ill-treated on account of his righteousness, and therefore having a special claim on God's help. . . . On the other hand, the "meek" man ($\gamma \nu \nu$) is one who is humble-minded and bows at once to the will of God. So that, while "poor" means first "humbled" by man's oppression and then "humble" in the religious sense, "meek" has a religious signification from the first, and therefore might be rendered "humble." For "meekness" commonly means a disposition towards men; but what is meant here and in Ps. 37:11 . . . is a disposition towards God, humility. . . . But sharp distinctions of meaning in such words have a tendency to wear off, and we cannot always insist upon them.¹⁶

It will be shortly seen that Plummer (and Allen) is correct in maintaining that "meek" has a religious connotation from its first usage and throughout the Old Testament. It is also true that "meekness" is a disposition towards men, but so is "humility." What Plummer does not see is the unity of this two-directional disposition. The man who is "meek" before God--who despairs of any support short of the divine grace--is also "meek" toward men--but only because he is first of all "meek" toward God.¹⁷ It is, moreover, impos-

¹⁶ Alfred Plummer, An Exegetical Commentary On The Gospel According to S. Matthew (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1953), p. 64. See also: W. C. Allen, "A Critical and Exegetical Commentary on the Gospel According to S. Matthew," The International Critical Commentary (Edinburgh: T. and T. Clark, 1907), pp. 40, 41.

¹⁷ "The natural heart is not meek and lowly, and therefore is not in accord with the heavenly call to repentance and faith in Him who died for us. . . . The grace of God, which confers all blessings upon men, first renders the soul meek, then multiplies blessings upon those who receive with meekness the engrafted Word. Under the power of that Word we become nothing in our own eyes, that we may become some-

sible for one man to tell whether another is "meek" toward God; but he can tell whether he is "meek" toward men. For this reason $\pi\rho\alpha\upsilon\sigma$ is the ideal Greek word to bear this connotation. The manifestation of the outward disposition of "meekness" toward men is merely the expression of an internal "meekness" toward God. Thus $\pi\rho\alpha\upsilon\sigma$ does not embrace two different dispositions, but only one.¹⁸

$\pi\rho\alpha\upsilon\sigma$ appears for the first time in Num. 12:3 where the Hebrew reads: $\text{וַיִּשְׁמַע מֹשֶׁה בְּקוֹל הַיְהוָה וַיֹּאמֶר אֵלַי מִי הוּא וְעַתָּה אֲנִי עֹשֶׂה בְּעֵינֶיךָ כְּמִצְוֵת הַיְהוָה וְאַתָּה מַתְּנֵהוּ לְעֵינֶיךָ לְעִוְבֵי הַיְהוָה וְאַתָּה מַתְּנֵהוּ לְעֵינֶיךָ לְעִוְבֵי הַיְהוָה$
 The Septuagint translates: $\text{καὶ ὁ ἀνθρώπος Μωσῆς πραῦς σφόδρα πρὸς πάντας τοὺς ἀνθρώπους τοὺς ὄντας ἐπὶ τῆς γῆς}$
 the Vulgate has: "Erat enim Moyses vir mitissimus super omnes homines"; Luther has: "Aber Mose war ein sehr geplagter Mensch." The importance of this passage cannot be overestimated. Miriam and Aaron, sister and brother of Moses, speak against their brother because of his Ethiopian wife. They use this excuse to challenge Moses' leadership of the people. They ask, "Hath the Lord indeed spoken only by

thing to the praise of Him who hath given us a lively hope by the resurrection of Jesus Christ from the dead." Matthias Loy, The Sermon On The Mount (Columbus, Ohio: Lutheran Book Concern, 1909), pp. 42, 43.

¹⁸The noun $\pi\rho\alpha\upsilon\sigma\tau\eta\varsigma$ or the later form $\pi\rho\alpha\upsilon\tau\eta\varsigma$ translates הַיָּגֵל (a lowly mind) in Ps. 44(45):4, and הַיָּגֵל (in the Pual, "affliction") in Ps. 131(132):1. Cf. also: Ps. 89(90):10.

Moses? hath he not spoken also by us?" to which is immediately added, "And the Lord heard it." It is significant that in this account Moses does not speak until Aaron has begged him to pray for their sister (v. 13). To account for this strange silence on Moses' part the words, "Now the man Moses was very meek, above all the men which were upon the face of the earth," are introduced as an explanation.

It is necessary, however, to determine more precisely the meaning of "meek" in this account. Two things should be noted, viz., the fact that the Lord heard this complaint against Moses, and the silence of Moses. Moses added the words about the Lord's having heard the words of Miriam and Aaron for the comfort of God-fearing men. When envious, wicked men malign God's servant, the Lord indeed hears and takes note of it. Under the circumstances reported in this account, moreover, the Lord was not slow to act. He "spake suddenly," commanding the three principal parties to assemble at the door of the tabernacle where He rebuked the presumption of Miriam and Aaron.

Moses' silence, however, may seem strange. On another occasion, when Moses returned from receiving the Law and found the Israelites sinning in connection with the Golden Calf, Moses issued a stern rebuke to Aaron, when he demanded, "What did this people unto thee, that thou hast brought so

great a sin upon them?"¹⁹ These strong words were followed by harsher deeds in which three thousand Israelites fell. In this matter Moses was anything but "the meekest man alive." His action was more in harmony with the thunder and lightning of Sinai. It is, however, precisely this account in Exodus that illuminates the passage in Numbers. In the former, Moses was confronted with a rebellion against Yahweh, in the latter, against himself. Rebellion and apostasy against Yahweh demand the aggressive action Moses used to counter them; however, Moses could counter rebellion against his leadership in meekness because he trusted God. This is dramatically illustrated by the Numbers passage. Moses did not challenge the words of his accusers by reminding them that God had permitted him to see His "back parts" (Ex. 33:23), but he answered their accusations with silence. Since it was a matter of his own person, Moses relied solely on Yahweh to vindicate His called servant. When viewed from man's point of view, this disposition toward God can only be termed "meek," since the man who possesses it does not attempt to vindicate himself against false accusations, but, trusting God to effect the issue rightly, remains outwardly calmly confident.

The fact that the "meek" man trusts God is echoed and re-echoed throughout the Scriptures; therefore, the Lord

¹⁹Ex. 32:21.

lifts up the meek,²⁰ since He takes pleasure in His people who are meek.²¹ The prophet Zephaniah writes: "I will also leave in the midst of thee an afflicted (*πρῶν*) and poor (*ταπεινόν*) people, and they shall trust in the name of the Lord."²² It is the meek whom Yahweh guides in judgment and teaches His way.²³ Since the meek rely in the Lord, evil-doers rob them of justice, hound them, and make them hide themselves.²⁴ The meek man rejoices when he hears of one who makes the Lord His boast.²⁵ The Lord rises in judgment to save all the meek,²⁶ for the meek shall inherit the earth.²⁷

The inter-testamental period is not quite faithful to

²⁰Ps. 146(147):6.

²¹Ps. 148:4.

²²Zeph. 3:12.

²³Ps. 24(25):9.

²⁴Job 24:4.

²⁵Ps. 33(34):3(2).

²⁶Ps. 75(76):10(9).

²⁷Ps. 36(37):11. Luther comments on this verse: "Dies bestaetigt auch das droben (v. 9) ist gesagt, wie die Gerechten bleiben nach dem Verderben der Uebelthaeter. Nicht dasz sie ewig auf Erden bleiben, sondern dasz ihre Sache zum Ende und Frieden mit Ehren kommt, auch auf Erden, welchen Frieden sie mit Sanftmuethigkeit und innerlichen Frieden verdient haben." Martin Luther, "Auslegung des alten Testaments," Saemmtliche Schriften, edited by Joh. Georg Walch (St. Louis: Concordia Publishing House, 1896), V, col. 317.

the concept of "meekness."²⁸ Sirach advises that one should pursue his business in meekness and thereby he will be beloved.²⁹ This strikes a peculiar discord in the melody of meekness. It suggests a false motive for its basis. This same writer, however, asserts that while many occupy positions highly renowned, "mysteries are revealed unto the meek."³⁰

In the theology of Paul, Jesus Christ is the perfect example of meekness.³¹ Writing to the Corinthians Paul pleads with them: $\delta\iota\alpha\ \tau\eta\varsigma\ \pi\rho\alpha\upsilon\tau\eta\tau\omicron\varsigma\ \kappa\alpha\iota\ \epsilon\pi\iota\epsilon\tau$

²⁸Cf. Sir. 1:26; 3:17, 18; 4:8; 10:14, 28; 36:28(25); 45:4. It is rather remarkable that $\pi\rho\alpha\upsilon\varsigma$ and $\pi\rho\alpha\upsilon\tau\eta\varsigma$ are found only in Jesus Sirach. In the last reference given above, Sirach states that the Lord sanctified Moses in his faithfulness and meekness, and chose him out of all men. This again shows the influence of Num. 12:3 on the succeeding literature.

²⁹Sir. 3:17(18).

³⁰Sir. 3:18(19). Cf. Ps. 24(25):9 which may be what Sirach is reflecting in this verse.

³¹Paul does not use $\pi\rho\alpha\upsilon\varsigma$. $\pi\rho\alpha\upsilon\tau\eta\varsigma$ occurs: 1 Cor. 4:21; 2 Cor. 10:1; Gal. 5:23; 6:1; Eph. 4:2; Col. 3:12; 2 Tm. 2:25; Tit. 3:2. In the New Testament $\pi\rho\alpha\upsilon\pi\alpha\delta\iota\alpha$ or $\pi\rho\alpha\upsilon\pi\alpha\delta\iota\alpha$ is a hapax legomenon. It occurs in 1 Tm. 6:11. Lock comments: " $\pi\rho\alpha\upsilon\pi\alpha\delta\iota\alpha$ --here only in N.T. but found in Philo, de Abr. Sec. 37; Ign. Trall. 8, $\tau\eta\upsilon\ \pi\rho\alpha\upsilon\pi\alpha\delta\iota\alpha\ \alpha\upsilon\tau\alpha\lambda\alpha\beta\omicron\nu\tau\eta\varsigma$; the inner spirit of which $\pi\rho\alpha\delta\omicron\tau\eta\varsigma$ is the outcome ('mansuetudinem,' Vulg.; 'tranquillitatem animi,' Ambroo.)." Walter Lock, "A Critical and Exegetical Commentary on the Pastoral Epistles," The International Critical Commentary (Edinburgh: T. and T. Clark, 1924), p. 71.

κείδος³² τοῦ Χριστοῦ, ὅς κατὰ πρόσωπον μὲν

³²This is a very interesting noun. Homer uses the noun to signify what is "fitting" or "proper" (Il. I. 547; Od. II. 205-207; XII. 382, 383). Aristophanes uses it once meaning "fair" (Nu. 1437-1439). Isocrates uses it to mean "fair" (Or. IV. 63), "proper" (Or. I. 48), and "equity" (XVIII. 34. 377D). Xenophon uses the superlative to mean "most capable" (Hell. I. 1. 30). Plato also uses it in this sense (Rep. III. ix. 398B; Legg. 650B; 741E; 757E; 957A; Theat. 143D; see also Crito 43B). Aristotle uses the noun to mean "equity." He writes: τὸ ἄλλο ἐπιεικὲς δὲ οὐκ ἐστὶν δίκαιον εἶναι, ἐστὶν δὲ ἐπιεικὲς τὸ πᾶρ ἄ τ' ὄν δὲ ἄρα μὲν ὄν νόμον δίκαιον (Rhet. I. xiii. 13-17, 19). To this he adds: οὐκ ἐστὶν δὲ ἐλαττωτικός τῶν δίκαιων ἀπλῶς τῶν μὲν ἄλλο ἄρα φύσει καὶ ὡς ἀλάττωσιν ὄντων δίκαιον οὐκ ἐλάττωται, ἀλλὰ τῶν κατὰ νόμον, ἄ ὅ νόμου ἐτῆς ἐξασυμάτων ἀπ- ἐλίπεν (Ng. Mor. II. 1.1.--1198b, 24-34). This last addition is very significant. Forgiveness could never be a part of Aristotle's "equity," since forgiveness violates "justice." (See also: Aristotle Eth. Nic. V. x. 1, 2, 8; X. v. 6; On Vir. and Vic. viii. 3--1251b.) For Plutarch's usage see: Crass. xxii. 1; Caes. lvii. 3; Cor. xxiv. 4; Pelop. xviii. 1; Per. xxxix. 1; Pyr. xxiii. 3. One should also consult the articles in Kittel and Bauer. As Preisker in Kittel admits, the etymological problem involved in ἐπι-εἰκεία is difficult. Some derive it from εἶκος. Preisker shows some meanings of the word, that imply derivation from εἶκω. In the Old Testament ἐπιεἰκεία appears in Dan. 4:24 to translate חַיְלָו (Chaldee noun) which means "Ruhe" (Koenig). The classic passage is Ps. 85(86):5 where ἐπιεἰκῆς translates נָזַח (Vulg.: "mitis"; Luth.: "gnaedig"; A.V.: "ready to forgive"; French: "Parce que toi, o Eternel, tu es bon et clément, et d'une grande bonté envers tous ceux qui te réclament") which Koenig defines "gesuehnt sein lassen; verzeihen." This Old Testament usage is that which Aristotle could only regard as a vice. Preisker: "In 2 K. 10, 1 geht ἐπιεἰκείας τοῦ Χριστοῦ auf die Milde Christi als Vorbild fuer Paulus und die Gemeinde. Vorbild ist Christus als Offenbarer goettlichkoeniglicher Hoheit. Als der 'Himmelskoenig' (Phil. 2, 5 ff) ist er mild, wie eben nur einer, der alle Vollmacht hat, ἐπιεἰκῆς sein kann." E. Preisker, "EPIEIKEIA," Theologisches Woerterbuch zum Neuen Testament, edited by Gerhard Kittel (Stuttgart: Verlag von W. Kohlhammer, 1935), II, 586. See also Lock, op. cit., p. 152. In the New Tes-

ταπεινὸς ἐν ὑμῖν, ἀπὼν δὲ ψαρρῶ εἰς ὑμᾶς
(2 Cor. 10:1). As with ταπεινοφροσύνη so πραύτης

is related to Christ. In order, therefore, to understand "meekness" one must see how Jesus displayed it.

In Matthew 11:29 the Lord Himself says of Himself ὅτι
πραῦς εἰμι. Schlatter asserts that "πραῦς
entfernt den Zorn."³³ Luther agrees with this when he
writes:

Die "Sanftmuth" dient wider die Ungeduld und Rache, damit wir die Verfolger nicht hassen, noch ihnen uebel wollen, sondern fuer sie bitten, wie Christus lehrt Matth. 5,5: "Selig sind die Sanftmuethigen; denn sie werden das Erdreich besitzen."³⁴

Commenting on Colossians 3:12-17 Luther brings out this point even more clearly:

tament see: Acts 24:4; 2 Cor. 10:1; Phl. 4:5; 1 Tm. 3:3; Tit. 3:2; Jas. 3:17; 1 Pet. 2:18. Marshall's insight into the use of the word is excellent. He asserts that "the ἐπι-εἰκία [sic] of Jesus was never more wondrously displayed than in the prayer from the cross: 'Father forgive them, for they know not what they do.'" L. H. Marshall, The Challenge of New Testament Ethics (New York: The Macmillan Co., c.1947), p. 308.

³³Adolf Schlatter, Der Evangelist Matthaeus: Seine Sprache, Sein Ziel, Seine Selbstaendigkeit (Stuttgart: Calwer Vereinsbuchhandlung, 1929), p. 387. "Dennoch steht auch dieses Urteil zu dem, das in der Gemeinde als fromm golt, in einem kontraeren Gegensatz. Denn sie feiert den nach der Macht greifenden Willen, nicht den Entsagenden, der auf Zorn und Vergeltung und hochfahrende Ziele verzichtet." Ibid., p. 135.

³⁴Martin Luther, "Auslegung des Neuen Testaments," Saemmtliche Schriften, edited by Joh. Georg Walch (St. Louis: Concordia Publishing House, 1891), VII, col. 140.

"Sanftmuth" ist wider den Zorn,³⁵ dasz man sich nicht lasse erzuernen, fluche nicht, schlage nicht, hasse nicht, und thue noch wuensche niemand nichts Arges, auch dem Feinde; das ist Kunst. Denn den Freunden sanft sein, und die dir Gutes thun, koennen die Heuchler auch wohl und alle Welt; aber recht sanftmuethig und demuethig sein, will wohl bleiben allein bei den Auserwaehlten und lieben Heiligen Gottes;³⁶ wie hier St. Paulus sagt. Und dazu unter denselbigen viel sind, die gebrechlich werden sein an denselbigen Stuecken allen, oder je etlichen, auf dasz die Heuchler etwas zu tadeln haben und sich aergern moegen an den lieben auserwaehlten Heiligen Gottes, und die rechten Heiligen was haben, daran sie ihre Barmherzigkeit, Demuth, Sanftmuth und Langmuth ueben. Denn sie sind darum nicht unheilig noch verworfen und gehaszt, die hier St. Paulus Auserwaehlte, liebe Heilige heiszt, ob ihnen etwas mangelt an Demuth, Sanftmuth und Barmherzigkeit

³⁵"Dies ist die Tugend [Sanftmuth], dasz sich jemand nicht leicht zum Zorn bewegen laeszt. Es sind aber in diesem Leben unzuehlig viele Vorfaelle, die zum Zorn reizen, aber die Gottseligen ueberwinden dieselben durch Sanftmuth." Martin Luther, "Auslegung des Neuen Testaments," Saemmtliche Schriften, edited by Joh. Georg Walch (St. Louis: Concordia Publishing House, 1893), IX, col. 714.

³⁶"Und diese Frucht, naemlich die wahre Sanftmuth gegen die Feinde, kann niemand hervorbringen, als ein Christ." Luther, Saemmtliche Schriften, VII, col. 140. Since Luther has here clearly grasped the meaning of the Scripture, the error of Gore is obvious. He contends: "We may have to assert ourselves for the sake of the moral order of the church and of the world. But no one gets true peace, or has really got to the foundation of things, until, as far as his own dignity is concerned, he is in a position to say, you can wrong God and you can wrong society; and it may be my duty to stand up for God and for society; but me, as far as I am concerned, you cannot provoke. That is the ideal to which we have to attain [emphasis of thesis writer]. That is the meekness which is appropriate to sinners like ourselves who know what we deserve, who on a general view of life [Gore's emphasis] can seldom feel that we are suffering unmerited wrong; but it is the meekness also of the sinless and righteous one." Charles Gore, The Sermon On The Mount: A Practical Exposition (London: John Murray, 1896), pp. 34, 35.

usw. 37

Jesus says, "Blessed are the meek: for they shall inherit the earth."³⁸ Commenting on this verse, Marshall writes:

In the New Testament the word [meek] seems always to indicate forbearance and consideration for others, willingness even to waive one's rights if thereby the gen-

³⁷Martin Luther, "Der Kirchen-Postille: Epistel Theil," Saemmtliche Schriften, edited by Joh. Georg Walch (St. Louis: Concordia Publishing House, 1883), XII, col. 386.

³⁸Commentators are not agreed as to the meaning of "the earth." Schlatter writes: "Die Verheissung 'das Land in Besitz nehmen' entsteht unmittelbar aus der Verkuendigung der Himmelsherrschaft. Das, worueber der Himmel regiert, ist die Erde; sie wird nun dem Willen Gottes untertan, und Gottes Werk an der Erde besteht nicht nur darin, dasz es die Gemeinde von allen Gewalttaetigen und Boshaften reinigt, sondern auch darin, dasz es die Erde zum Besitz derer macht, denen Jesus seine Verheissung gibt. Waehrend jetzt der geduldig sich Beugende, der sich selbst nicht verteidigen will, rechtlos und heimatlos wird, hat er und nur er in der vollendeten Gemeinde Buerger- und Heimatrecht." Schlatter, Der Evangelist Matthaeus, p. 136. Robertson says: "By 'the earth' . . . Jesus seems to mean the Land of Promise (Ps. 37:11) though Bruce thinks that it is the whole earth. Can it be the solid earth as opposed to the sea or the air?" Robertson, op. cit., p. 41. It is hard to believe that Robertson makes this last suggestion in earnest; however, he gives no indication that he is attempting to be humorous. Horrocks writes: "True humblemindedness, gentleness, consideration for others, self-respect without vanity, reverence, and perfect humility--for all these qualities are connoted by the term 'meekness'--alone lead, according to Christian ethics, to the realization of moral perfection, and at the same time to the attainment of real temporal prosperity. In NT phraseology the meek are most truly happy (or blessed), because theirs is not only the Kingdom of Heaven, but also the inheritance of the earth." A. J. Horrocks, "Meekness," Encyclopedia of Religion and Ethics, edited by James Hastings, et al. (New York: Charles Scribner's Sons, 1928), VIII, 522. These references from Robertson and Horrocks are good examples of the dearth of constructive material in English on this subject.

eral good can be furthered; the quality concerned is the opposite of arrogance and violence.³⁹

To this inadequate view, Enslin, even more incorrectly, adds:

This word [meek] for Paul as well as for all the New Testament writers except Matthew and James seems to have been used in accord with its regular Greek meaning and not to have been influenced by the fact that $\pi\rho\delta\upsilon\varsigma$ was regularly, although not invariably, used in the Septuagint to translate יָדָוּ --i.e., one who was humble or lowly.⁴⁰

The Old Testament called those who relied solely on God and His aid "meek."⁴¹ This is the group to which Jesus refers. They do not rely on men or human devices to effect a Utopia here on earth, but, confiding absolutely in a gracious Father, they await His will and pleasure to grant them their inheritance.⁴² This disposition toward God manifests it-

³⁹ Marshall, op. cit., pp. 80, 81.

⁴⁰ Enslin, op. cit., p. 266.

⁴¹ "The meaning 'mildness,' 'freedom from rudeness,' for $\pi\rho\delta\upsilon\tau\eta\varsigma$, is rather better than the proverbial 'meekness.'" Ibid., p. 265. The value of this suggestion is more than doubtful.

⁴² "Er erteilt seine Verheissung denen, die sich willig beugen und anspruchslos vor Gott und Menschen auf ihren Vorteil verzichten. Weil wir finden, die Sanftmuetigen schaedigen ihre Ehre und Macht, verheisst ihnen Jesus, dass ihnen die Erde gehoeren wird. Nicht durch Stolz und Gewalt wird man Herr auf Erden . . . Einzig die Sanftmut ist der Weg zum Sieg und zur Herrlichkeit. Denn so faellt sie uns nicht als ein Raub zu, den wir uns selbst eraffen, sondern als Gottes Gabe; das gibt einen festen Besitz." Adolf Schlatter, "Die Evangelien und die Apostelgeschichte," Erlaeuterungen zum Neuen Testament (Stuttgart: Verlag der Vereinsbuchhandlung, c.1918), I, 38. He adds: "Jesus verachtet die Erde nicht, sondern ehrt sie als den Ort, wo sich Gottes Herrschaft offenbaren wird. Sein Wille wird nicht nur im Himmel, sondern auch auf der Erde geschehen."

self in meekness toward men. Neither Paul nor any other New Testament writer ever uses $\pi\rho\alpha\upsilon\sigma$ or $\pi\rho\alpha\upsilon\tau\eta\varsigma$ apart from the Old Testament usage. Only those who have been re-created by God can afford to be meek toward men. They do not seek to gain their own advantage or rights since they know that their Heavenly Father will bestow all these things upon them freely.⁴³ Meekness toward men is merely the reflection of total, absolute reliance on God.

Matthew 21:5 is a partial quotation of Zechariah 9:9. On one occasion Luther used this text as the basis of a sermon for the first Sunday in Advent. This priceless sermon is a marvelous treasury of material for the present subject. Luther writes:

Dasz nun solchem Uebel abgeholfen werde und dem Gesetz ein Genuge geschehe, unser armes Gewissen befriedigt und die Suende von uns genommen, so wird hier Christus eingefuehrt, dasz er kommt in lauter Sanftmuth: nicht, wie das Gesetz, treibt und fordert, sondern der jedermann verzeiht und schenkt, auch sich selber; denn er spricht selbst Matth. 5,17: "Ich bin nicht kommen, das Gesetz aufzuloesen, sondern zu erfuellen"; nur dasz wir auch seine Eselin und Fuellen werden, dasz wir ihn tragen im festen Glauben und ihn mit guten Werken anziehen. Wer also Christum hat, der hat dem Gesetz genug gethan und ist nicht mehr erschrockenen Gewissens; ist aber sein Herz noch erschrocken, so hat er Christum noch nicht; Christum aber haben, und ihn anziehen, ist nichts anderes, denn an ihn glauben. Was soll man aber glauben? Das sollst du glauben, dasz er sei sanftmuethig

Dadurch macht er uns den Mut froehlich zum stillen Opfer der Sanftmut. Auch hier auf der Erde wird es sich erweisen, dasz der, der sich ruhig vor Gott und Menschen beugt, den Sieg behaelt." Ibid.

⁴³Mt. 6:25-34.

und ein Helfer, der die Sünde vergibt, und Gnade schenkt.⁴⁴

How beautifully Luther expresses himself! From a strictly exegetical approach, perhaps, Luther ought not to make as much of the "ass" as he does, but one is reluctant to part with his charming figure. Luther does not make the error of those commentators who regard the meekness of Jesus to consist merely in the fact that He rode a donkey and not a prancing war-horse. In the history of Israel, the mule was the beast of royal burden. When Solomon was proclaimed king he rode David's own mule.⁴⁵ The fact, therefore, that Jesus entered Jerusalem riding a mule signified that He regarded Himself as the Promised Ruler. Realizing the significance of such an entry, the people shouted, "Hosanna to the Son of David: Blessed is He that cometh in the name of the Lord,"⁴⁶ indicating that they understood that He who so entered Jerusalem was their long-awaited King.

Luther continues:

Und das ist, dasz der Evangelist ermahnt zu predigen, da er spricht: "Saget der Tochter Zion: Siehe, dein Koenig kommt zu dir sanftmuethig"; als wollte er sagen: Er kommt dir zum Besten, zu deinem Frieden, Heil und Freude deines Herzens; und weil sie das nicht glaubten, prophezeit er, dasz mans sagen und predigen solle. Wer nun glaubt, dasz Christus auf solche Weise komme, der hat ihn also. O der seltsamen Predigt und dieser Zeit

⁴⁴Luther, Saemmtliche Schriften, XII, cols. 1000, 1001.

⁴⁵1 Ki. 1:33-38.

⁴⁶Mt. 21:9.

ganz erloschen! Erwaege doch ein jegliches Wort. Das Woertlein "siehe" ist ein Freuden- und Ermahnungswort, und zeigt auf ein Ding, darauf man lang aengstlich gewartet hat.⁴⁷

In the following Luther beautifully sets forth the "meekness" of Jesus. In his comments on the "ass" Luther errs slightly--but would to God modern commentators could make such wonderful errors!

Weiter kommt er dir "sanftmuethig," nicht unruhig, wie der Berg Sinai, sondern still und gelinde; er droht nicht, er straft nicht, er raecht nicht die Uebertretung des Gesetzes. Und dasz du das glaubest, so reitet er auf einem gemeinen gedingten Eselsfuellen, auf einem einfaeltigen, unschuldigen Thier, das allein geschickt ist zu dienen, auf dasz du durch die Gestalt seiner Zukunft werdest herzugelockt, und verstehen lernest, dasz er ohne Schaden, allein aus Liebe dir zu dienen komme. In ihm ist kein schrecklich Zeichen, er donnert, blitzt und raucht nicht, wie vorzeiten der Berg Sinai; denn er ist kommen zu helfen, zu geben, selig zu machen, zu troesten und Frieden zu geben, nicht zu schrecken, zu jagen oder zu schaenden.⁴⁸

Matthew 21:5 is not an exact quotation of Zechariah

9:9. Luther explains:

Der Evangelist setzt allein das Woertlein "sanftmuethig," und laeszt auszen die Worte "ein Gerechter und ein Helfer"; denn in der hebraeischen Sprache vergleicht sich das Woertlein "arm" gar nahe mit dem Woertlein "sanftmuethig" oder "gelinde"; denn die Hebraeer heissen einen Menschen arm, der im Gemuehte arm, demuethig, muehselig, unruhig und niedergeschlagen ist; als denn in der Schrift gemeiniglich genannt werden alle Christ-

⁴⁷Luther, Saemmtliche Schriften, XII, col. 1001. On "your King" Luther writes: "Dein Koenig," welcher den Tyrannen deines Gewissens vertilgt, naemlich, das Gesetz, und dich im Frieden und lieblichen Wesen regiert, indem er dir Vergebung der Suenden schenkt und Kraft das Gesetz zu vollbringen." Ibid., col. 1002.

⁴⁸Ibid.

glaeubige. Denn der ist eigentlich recht gelinde und sanftmuethig, der sich des Naechsten Schaden nicht anders, als wenn es ihm selbst widerfuehre, laeszt zu Herzen gehen und sich sein erbarmt. Einen solchen Armen und unserthalben Geplagten, recht Sanftmuethigen macht der Evangelist Christum, der da kommt allein mit unserm Uebel geplagt und bereit ist uns zu helfen mit der allersanftmuethigsten Liebe. Darum obwohl der Evangelist nicht gerade eben die Worte braucht, sagt er doch mit einem Wort so viel, als mit allen dreien, wenn er Christum einfuehrt, dasz er aus Sanftmuethigkeit nicht allein keine Rache sucht, noch auf des Gesetzes Erfuellung dringt, sondern freiwillig Mitleiden hat mit denen, die unter dem Gesetz mit vielen Suenden geplagt waren, und zu ihnen kommt mit einem demuethigen und sueszen Herzen, dasz er ihnen gebe, was sie beduerfen, naemlich, Gnade und Barmherzigkeit. Denn dasz der Prophet spricht "gerecht," will er nicht verstanden haben, wie man insgemein sagt, der durch seine Gerechtigkeit die Suender richtet; sondern wie Paulus Roem. 3,26 redet, einen Gerechten, der da gerecht macht. "Dir," spricht der Prophet, kommt er gerecht, dasz er dich gerecht mache, der du durchs Gesetz bist schuldig worden. Daher findet man in der alten Dolmetschung fuer das Woertlein "gerecht," "heilig" verdeutschet, naemlich, der da heiligt durch die Salbe seiner Gnade, damit das Woertlein "heiligen" anzeige Christum, das ist, den Gesalbten, und das Woertlein "Seligmachen" anzeige Jesum, bei seinem eigenen Namen. Darum aber wird er gerecht und selig machen, weil er arm ist, sich deiner erbarmt, dein Elend zu Herzen nimmt, nach deinem Heil duerstet. Und das heiszt sanftmuethig.⁴⁹

This, indeed, is the meekness which God graciously, for Jesus' sake, creates in the Christian. Meekness is His gift which He freely bestows on those who are called according to the eternal purpose which He purposed in the Lord Christ Jesus.⁵⁰

⁴⁹Ibid., cols. 1003, 1004.

⁵⁰Eph. 3:11.

CHAPTER IX

"MAKROTHYMIA"

In order for the Ephesian Christians to walk worthily of their calling, it is necessary that they do so *μετὰ μακροθυμίας*. Trench's handling of this term is extremely inadequate. He contends that this noun "belongs to a later stage of the Greek language," and therefore, he does not consider its classic usage.¹ It is certainly true that *μακροθύμος* selber und seine Derivate sind in der auszerbiblischen griechischen Welt verhaeltnismaezig spaet auftauchende und recht seltene Woerter,² but the word is used.

Horst has a very fine article on this subject. He claims that:

Wo sich *μακροθυμία* zuerst bei Menand zeigt, entbehrt es nicht eines gewissen Zuges des Verzichts, des Sichbescheiden- und Dueldenmuessens. Dem Menschen bleibt im Vergleich zur Seligkeit der Goetter, die kein Leid kennen, nur die *μακροθυμία*, die Geduld, die zu resignieren hat.³

This type of "resignation" can scarcely be regarded as a

¹R. C. Trench, Synonyms of the New Testament (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1953), p. 196.

²Johannes Horst, "MAKROTHYMIA," Theologisches Woerterbuch zum Neuen Testament, edited by Gerhard Kittel (Stuttgart: Verlag von W. Kohlhammer, n.d.), IV, 377.

³Ibid.

pleasant virtue. It is that sort of patience which is patient because it cannot be otherwise.

As Strabo uses this noun it has:

. . . den Sinn einer verzweifelten Geduld, die in der hoechsten Not der Belagerung kein Mittel unversucht laeszt, das, was unaufhaltsam das Ende zu bringen scheint, hinauszuschieben.⁴

Here again this noun is hardly used in a good sense. It is certainly not a quality to be desired.

In view of these passages offered by Horst, it is strange that Burton claims:

It [μακροθυμία] has always the same general meaning, that which its etymology suggests, viz., "steadfastness of soul under provocation to change," the specific meaning differing according as that which is endured is thought of impersonally, and the word signifies simply "endurance," "steadfastness," or personally, so that μακροθυμία includes forbearance, endurance of wrong or exasperating conduct without anger or taking vengeance.⁵

This noun does not appear to have been used in classic Greek as Burton claims. When, moreover, he regards the Biblical and classic usage as identical, it is to be feared that he does not at all understand the Biblical significance of the word.

It is not true, however, that μακροθυμία never has a good meaning in classic Greek. Horst writes:

⁴ Ibid.

⁵ Ernest D. Burton, "A Critical and Exegetical Commentary on the Epistle to the Galatians," The International Critical Commentary (Edinburgh: T. and T. Clark, 1921), p. 315.

Im guten Sinne als Bezeichnung der Ausdauer und Geduld des Arztes bei der Behandlung schwieriger chronischer Krankheiten mit unsicherem Heilungserfolg findet sich μακροθυμία (ionisch) by Aret.⁶

The patience and endurance of a doctor is similar to "die Ausdauer, bis ein Ziel erreicht ist,"⁷ as Plutarch uses the noun.⁸

Marcus Aurelius, describing his own virtues, exhorts his disciple to remember καὶ ὡς φιλόπονος καὶ μακρόθυμος he was.⁹ That his meaning is "langausdauernd in seiner Arbeit,"¹⁰ is seen as he continues καὶ οἶος μένει ἐν τῷ αὐτῷ μέχρι ἑσπέρας.

Horst correctly maintains that "im biblischen Sprachgebrauch gewinnt das Wort eine eigentuemliche Tiefe."¹¹ This has been seen to be true with respect to ταπεινός and πραῦς. The ordinary Greek usage could never begin to be adequate as an interpretation of the richness of the Biblical usage.

In the Septuagint, μακροθυμία and its cognates are

⁶Horst, op. cit., p. 377.

⁷Ibid.

⁸Plut. Lucull. XXXII. 4; XXXIII. 1.

⁹Marc. Aur. VI. 30.

¹⁰Horst, op. cit., p. 378.

¹¹Ibid.

most frequently used to translate the Hebrew אָרְכָּה ¹² and אָרְכָּה אָרְכָּה .¹³ The form אָרְכָּה is the Hiphil of אָרְכָּה , and means "to make long," "to lengthen," "to prolong," "to tarry," and "to delay." The noun אָרְכָּה is derived from אָרְכָּה which means "to breathe," "to emit breath through the nostrils."¹⁴ Basically this noun designates "the nose" as the instrument through which "breath" is inhaled. The dual אָרְכָּה properly designates "the two nostrils." It is interesting that in Hebrew the noun that means "nose" is also the noun used to designate "anger." This meaning may have arisen from the fact that when one is angry the nostrils are distended by the heavy breathing caused by an increase of adrenalin in the system. Thus a literal translation of these Hebrew phrases would be "long as to wrath" or "length as to wrath" which would indicate a

¹²Pr. 19:11.

¹³Ex. 34:6; Num. 14:18; Neh. 9:17; Ps. 85(86):15; 102(103):8; 144(145):8; Pr. 14:29; 15:18; 16:32; Jer. 15:15; Joel 2:13; Nah. 1:3. The verb $\mu\alpha\kappa\rho\nu\sigma\upsilon\mu\epsilon\tau\epsilon\iota\nu$ is used to translate אָרְכָּה ("to make long," "to extend," "to stretch out," "to delay in a matter") at Ecc. 8:12, the noun $\mu\alpha\kappa\rho\nu\sigma\upsilon\mu\iota\alpha$ is used to translate אָרְכָּה at Pr. 25:15; the adjective $\mu\alpha\kappa\rho\nu\sigma\upsilon\mu\omega\sigma$ translates אָרְכָּה or אָרְכָּה (Chaldee, feminine singular noun, "length"); Dan. 4:24; אָרְכָּה Ecc. 7:9(8), and אָרְכָּה ("quiet of spirit") Pr. 17:27.

¹⁴This verb seems only to be used in a figurative sense meaning "to be angry." Cf. W. Gesenius, Hebrew and Chaldee Lexicon to the Old Testament Scriptures, translated with additions and corrections from the author's Thesaurus and other works by Samuel P. Tregelles (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1949), p. 65.

peaceful, patient, non-angry disposition.¹⁵

The basic passage in the Old Testament for understanding the μακροθυμία of God is Exodus 34:6 which reads:

רַב־עַבְרָה יְהוָה עַל־פְּגַרְיוֹ וְיֵקֶרֶת
 יְהוָה יְהוָה יֵלֵךְ בְּחַוֵּם וְחַנּוּן יְהוָה וְרַחֲמֵי
 יְהוָה וְקֶדֶד וְקַדְוֵה׃ The Vulgate translates קֶדֶד
 קַדְוֵה with "patiens"; Luther, "geduldig"; French (R.

Cath.), "tardif à colère"; and French (Prot.), "lent à la colère." The French translations together with the English "longsuffering" are close approximations of the Hebrew.

Commenting on this verse Horst asserts:

Nun kann μακροθυμος nicht mehr losgeloest fuer sich eine bloesse menschliche Haltung beschreiben, sondern das Verhalten Gottes, sein Handeln an den Menschen ist der Inhalt geworden, der μακροθυμία unablosbar anhaftet und von dem aus auch das menschliche Verhalten des μακροθυμεῖν in einem neuen Licht erscheint. Der majestaetische Gott, dessen Zorn Israel anerkennen musz,

¹⁵The usual English translation is "long-suffering." Snaith explains: "This word ('long-suffering'), like the word 'loving-kindness,' has come into the EVV through Coverdale's use of it. He used it in Ex. 34:6 and Ps. 86:15, and he got the word from Tindale. The word is also found, so far as the OT is concerned, in Num. 14:18 and Jer. 15:15 where Coverdale has 'of long sufferance' in the one case and 'longe wrath' in the other. This latter rendering is an almost exact reproduction of the Heb., which is 'length of anger.' The meaning, as Tindale puts it in Num. 14:18 is 'the Lorde is longe yer he be angrye.' It describes that attitude of God whereby strict justice would long ago have swept Israel away in penalty for her sin and rebellion if it had not been that God is 'slow to anger and of great mercy.' This struggle between strict justice and mercy is admirably portrayed in Hos. 11:8 f." N. H. Snaith, "Long-Suffering," A Theological Word Book of the Bible, edited by Alan Richardson (New York: The Macmillan Company, c.1950), p. 130.

sobald ihm die Offenbarung Gottes widerfaehrt, bezeugt sich dem Volke ueberraschender Weise gleichwohl als der Gott, der diesen Zorn zurueckstellen will, um seine Guete und Gnade walten zu lassen. Zorn und Gnade Gottes sind die beiden Pole, die die Spannweite seiner "Langmut" ausmachen.¹⁶

God is "longsuffering" in that He withholds His just wrath in order that His goodness and grace may reign.¹⁷ Thus, as Horst claims, wrath and grace are the two poles between which God's longsuffering is suspended.

Although God is longsuffering, He does not merely forget about what causes His wrath. Horst correctly maintains:

Schon Ex. 34:6f ist, es ja durchaus nicht so, als solle die Aussage **ΜΑΚΡΟΨΥΜΟΣ** bedeuten, dasz der Zorn Gottes nun gaenzlich verdeckt sei; im Gegenteil, **ΜΑΚΡΟΨΥΜΙΑ** bedeutet kein Uebersehen, keinen Verzicht, das **ΠΟΙΩΝ Ἐλεος** hat wie in der hbr Urschrift ein, **καὶ οὐ κἀρᾶριετ τὸν ἐνοχὸν ἐπιπλάτων ἀνομίας** **πλάτρων ἐπι τέκνα κτλ** zur Seite. **Μακροψυεῖν** im biblischen Sprachgebrauch zeigt ueberhaupt nicht die

¹⁶Horst, op. cit., pp. 378, 379.

¹⁷"Die Geduld (**ἀνοχή**) Gottes zieht ihrerseits wieder auf ein bestimmtes heilsgeschichtliches Telos: auf die Erloesung des Volkes, auf das Kommen des messianischen Reiches. Darum ist die physische Existenzsicherung nie Selbstzweck, sondern einem pneumatischen Ziele untergeordnet, das Gott an seinem erwaelhten Volke verwirklichen will. So ist es gerufen, die Zeit seiner physischen Existenz, die Zeit, in der es vor der Sintflut sicher ist, als 'Kairos' zu verstehen, in der es Busze tun und sich zu Jahve bekehren soll. Die physische Existenz ist geradezu der Raum der Busze und der Heilsverwirklichung (2 Ch. 30:9; Dt. 32:19-47) und darum auch als Raum mitbestimmt und begrenzt dadurch, dasz das Volk darauf eingeht oder auch nicht darauf eingeht und also ungehorsam ist. Das ungehorsame Volk macht den gewahrten Raum sinnlos und ueberfluessig." Helmut Thielicke, Theologische Ethik (Tuebingen: J. C. B. Mohr, c.1951), I, sec. 1238, 410. Cf. also the following sections: 196, 1758, 1779, 1789, 1825 ff., 1840, 1848, 2135, 2160, 2161.

Entleerung durch einen bloßen Verzicht auf das, was den Zorn begründet. Es stellt nur neben diesen Zorn ein Verhalten Gottes, das seine Auswirkung hinauschiebt, bis ein anderer Sachverhalt beim Menschen eingetreten ist, der eine Rechtfertigung dieses Hinauschiebens bedeutet. Tritt die neue Haltung nicht ein, so kommt der Zorn zu seiner vollen Auswirkung.

Ἐστὶν ἡ μακροθυμία τοῦ κυρίου ὁδὸς ἔλεος καὶ ὀργὴ παρ' αὐτοῦ.¹⁸

There is, however, an aspect of God's longsuffering which Horst does not make sufficiently clear. Haering broaches the subject when he writes:

Geduld und Langmut naemlich bedeutet nicht nur Aufschub der Strafe, sondern die bis zur letzten moeglichen Probe nicht ermuedende Liebe. Durch den Kontrast zwischen der scheinbaren Ohnmacht der Langmut und der hoechsten sittlichen Allmacht wird diese Eigenschaft Grund zu besonderer Anbetung, wie z.B. Luther nicht muede wird, gerade darin, dass Gott nicht nach Menschenart "imponiert," seine Gottheit aufzuweisen.¹⁹

The positive element in God's longsuffering is His active opposition to that which causes His wrath. Viewed negatively, God's longsuffering consists in His suspending His punishment; viewed positively, however, the longsuffering of God consists in His overcoming the cause of His wrath, and thus rendering His wrath unnecessary. God does not merely tolerate or endure sin, but He is actively engaged in its eradication. Thus, from man's point of view, God is patient. He removes His wrath to a distance and does not immediately punish the offender. At the same time, moreover, His pa-

¹⁸Horst, op. cit., pp. 379, 380.

¹⁹Th. Haering, Der Christliche Glaube (Stuttgart: Calwer Vereinsbuchhandlung, 1922), p. 384.

tience dare never be regarded as indulgence or indifference toward that which offends Him. Since sinful man offends the Holy God, in His longsuffering, He creates a new man who lives in the hope of a coming Redeemer or who lives by faith in the Redeemer who has come.

While longsuffering is an attribute of God, it is also a human virtue. As such, however, it is "eine Gabe Gottes, nicht eine im Belieben des Menschen stehende Ausbildung seiner Tugend der Selbstbeherrschung."²⁰ God creates this virtue in the man whom He has created in faith. It is not a goal toward which man strives, but a gift which God bestows. Thus it is not true that "we have set before us in the Scriptures the most powerful motives to excite us to the attainment of this grace."²¹ The Scriptures indicate how those who possess this gift are to exercise it, not how they may strive to attain it.

In the Old Testament only Solomon speaks of this gift as it is reflected by the man to whom it has been given.²² Solomon declares that one who is slow to anger is of great

²⁰Horst, op. cit., p. 380.

²¹"Patience," Cyclopaedia of Biblical, Theological, and Ecclesiastical Literature, edited by John W. Clintock and James Strong (New York: Harper and Brothers, 1894), VII, 766.

²²Horst's treatment of Proverbs, classifying it with the post-exilic literature, is not at all adequate. His conclusions, therefore, cannot be accepted.

understanding and appeases strife.²³ He adds, "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city" (Pr. 16:32). On the basis of Hebrew parallelism, "he that is slow to anger" is "he that ruleth his spirit." As far as the occurrence of *μακροθυμία* and its cognates is concerned, this is all that the Old Testament says of it as it is exercised by man. These passages indicate that the man who is *μακρόθυμος* is he who controls his temper. When provoked and opposed by others, he does not fly into a violent rage, but removes his anger to a distance, i. e., he is patient.²⁴

The Old Testament concept of God's *μακροθυμία* indicates that, with respect to men, He is patient. He does not immediately punish the sinner, but in His longsuffering leads him to repentance. This does not mean that God is indifferent to that which causes His wrath, on the contrary, He is at work removing that which offends Him. If in God's longsuffering, a man has not been brought to repentance, then he has increased the gravity of his guilt since he has

²³Prov. 14:29 and 15:18.

²⁴Trench indicates that this is the New Testament meaning. He writes: "The man *μακροθυμῆτ*, who, having to do with injurious persons, does not suffer himself easily to be provoked by them or to blaze up into anger." Trench, *op. cit.*, p. 198. While this suffices for the Old Testament meaning, it is certainly inadequate for New Testament usage.

despised the riches of His longsuffering.²⁵ As μακροθυμία is applied to man it signifies that disposition which is not easily provoked but which patiently endures.

In the inter-testamental period it is true that:

Es kann nicht ausbleiben, dass im Spaetjudentum in den Gebrauch von μακροθυμεῖν etwas einfließt aus verweltlichtem Denken, was seine Strenge erweicht.²⁶

Sirach suggests that amid the changing fortunes of life, one ought to be patient.²⁷ Sirach sets forth the reason for God's longsuffering thus:

The number of a man's days at the most are an hundred years. As a drop of water unto the sea, and a gravestone in comparison of the sand; so are a thousand years to the days of eternity. Therefore is God patient with them, and poureth forth his mercy upon them.²⁸

This is certainly a weakening of the conception of God's

²⁵Horst summarizes: "So zeigt der Tatbestand des AT und der Septuaginta doch letztlich, dass in dem Ringen um die Erfassung des Wesens der μακροθυμία Gottes immer eine unausgeglichene Unsicherheit bleiben muss, ob die Langmut Gottes dem Beter, der zu ihr seine Zuflucht nehmen moechte, auch wirklich zur Rettung dienen werde. Zorn und Gnade? Zorn oder Gnade? Wird Gott das σημεῖον εἰς ἀδελφόν wirklich an dem Frommen tun?" Horst, op. cit., p. 381.

²⁶Ibid. In opposition to Horst's peculiar view about Jeremiah see: Theo. Laetsch, "Jeremiah," Bible Commentary (St. Louis: Concordia Publishing House, c.1952), pp. 149 ff. Horst also incorrectly asserts that in Dan. 4:27 ff. "erscheint die Langmut Gottes als Lohn fuer eine entsprechende menschliche Leistung guter Werke." For the correct view see: H. G. Leupold, Exposition of Daniel (Columbus, Ohio: The Wartburg Press, c.1949), pp. 193 ff.

²⁷Sir. 2:4.

²⁸Sir. 18:9-11.

longsuffering.²⁹

St. Paul uses the verb μακροθυμεῖν twice. At 1 Corinthians 13:4 the Vulgate translates this verb "patiens est"; Luther, "langmuethig"; A.V., A.S.V., "suffereth long"; R.S.V., Weymouth, Goodspeed, Knox, "is patient"; Moffatt, "very patient"; Williams, "so patient"; Basic Eng., "Love is never tired of waiting"; Phillips, "slow to lose patience." While all these translations are similar, it is interesting to note that Luther uses "langmuethig" instead of "geduldig."

²⁹Cf. also: Sir. 1:22, 23; 2:11; 5:4, 11; 29:8; 32(35):18; Baruch 4:25; Wisd., 15:1. "Eine lediglich profane Bedeutung zeigt μακροθυμία als Hinweis auf die kriegerische Tugend der reomischen Beharrlichkeit 1 Makk. 8:4." Horst, *op. cit.*, p. 379. Cf. also 2 Mac. 6:14. Horst claims that μακροθυμεῖν is not used by Philo, and that Josephus uses the noun only in its profane meaning. Sanday and Headlam have a note that is of interest here. They write: "'According to R. Levi the words (Joel 2:13) mean: God removes to a distance His wrath. Like a king who had two fierce legions. If these, thought he, encamp near me in the country they will rise against my subjects when they provoke me to anger. Therefore I will send them far away. Then if my subjects provoke me to anger before I send for them (the legions) they may appease me and I shall be willing to be appeased. So also said God: Anger and Wrath are the messengers of destruction. I will send them far away to a distance, so that when the Israelites provoke Me to anger, they may come, before I send for them, and repent, and I may accept their repentance (cf. Is. 13:5). And not only that, said R. Jizchak, but he locks them up (Anger and Wrath) out of their way; see Jer. 1:25, which means: Until He opens His treasure-chamber and shuts it again, man returns to God and He accepts him' (Tract. Thaanith ii. I. ap. Winter u. Wuensche, Jued. Litt. 1. 207)." Wm. Sanday and Arthur Headlam, "A Critical and Exegetical Commentary on the Epistle to the Romans," The International Critical Commentary (New York: Charles Scribner's Sons, 1902), p. 56. On this whole subject, see: W. Meikle, "The Vocabulary of Patience in the Old Testament," The Expositor, XIX (Eighth series, 1920), 219-25.

In the Authorized and American Standard Versions' "suffereth long" there may be more than mere patience. What this "more" may be will presently be seen.

The other occurrence of this verb is in 1 Th. 5:14.

The Vulgate translates, "patientes estote"; Luther, "seid geduldig"; A.V., R.S.V., Weymouth, Goodspeed, Williams, Knox, Phillips, "be patient"; A.S.V., "be long suffering"; Moffatt, "never lose your temper"; Basic Eng., "putting up with much." These translations are similar to the ones suggested for 1 Cor. 13:4. The American Standard Version's translation, for reasons which are yet to be seen, has much in its favor.

The noun *μακροθυμία* is used by Paul ten times. Twice it is used of God,³⁰ once of Christ,³¹ and seven times with respect to man.³² This noun is most frequently translated "patience." In The Expositor Meikle has a brief list containing about twenty Greek words that "have some connotation bearing on patience."³³ Since there are several

³⁰Rom. 2:4; 9:22.

³¹1 Th. 1:16.

³²2 Cor. 6:6; Gal. 5:22; Eph. 4:2; Col. 1:11; 3:12; 2 Th. 3:10; 4:2.

³³W. Meikle, "The Vocabulary of 'Patience' in the New Testament," The Expositor, XIX (Eighth series, 1920), 307. The words he ascribes to Paul are: ἀποκράδσοκία (Rom. 8:19) "patience of creation--concentrated patience"; ἀνοχη (Rom. 2:24) "Divine patience in judgment"; ἀνεεικακος (2 Th. 2:24) "patience under illegal things"; ἐπιεικῆς (1 Th. 3:3) "patience under legal wrong"; ὑπομνω (Rom.

Greek words having similar meanings bearing on "patience," it is difficult to maintain sharp distinctions among them.³⁴

At Romans 2:4 St. Paul asks, "Or despisest thou the riches of his goodness and forbearance (ἀνοχή) and long-suffering (μακροθυμία)," which he further explains by asking, "not knowing that the goodness of God leadeth thee

12:12) "patience as sentinel"; ὑπομονή (Rom. 2:7)
 "patience as holding up under"; ὑποφέρω (2 Tm. 3:11)
 "patience carrying a burden"; μακροθυμῶς (Acts 26:3)
 "longsuffering." Some of the distinctions suggested in this list border on the fantastic--some have crossed the border.

³⁴The nouns μακροθυμία, ἀνοχή, and ὑπομονή are most closely related. Dewar maintains: "It is doubtful if any distinction is meaning between the two [μακροθυμία καὶ ὑπομονή] Greek words should be pressed. The latter is certainly the quality of endurance--the virtue of the anvil. Μακροθυμία is 'longsuffering.'" Lindsay Dewar, An Outline of New Testament Ethics (Philadelphia: The Westminster Press, c.1949), p. 255. For classic usage of ὑπομονή, see: Hom. Il. XVI. 814; Isocr. Or. IV. 94; XVII. 55-370A (Trapeziticus); Menand. Incert. Fr. 23; Xen. Anab. IV. 1. 16, 17, 19; Plato Theat. 177B; Arist. Rhet. II. vi. 9, 13; Eud. Eth. II. iii. 9.-1221a; Plut. Pelop. 1. 4; Caes. lvii. 4. In addition to Cremer and Bauer, see: Ralf Luther, "Neutestamentliches Woerterbuch," Die urchristliche Botschaft: Eine Einfuehrung in die Schriften des Neuen Testaments, edited by Otto Schmitz (Muenchen: F. Bruckmann, n.d.), XXIV, 51, 52; Otto Michel, "Der Brief an die Hebraeer," Kritisch-exegetischer Kommentar ueber das Neue Testament, edited by H. A. W. Meyer (Goettingen: Vandenhoeck und Ruprecht, 1936), XIII, 240, 241, 290; Eduard Riggenbach, "Der Brief an die Hebraeer," Kommentar zum Neuen Testament, edited by Theodor Zahn, et al. (Leipzig: A. Deichert'sche Verlagsbuchhandlung, c.1913), XIV, 387, 388; James H. Ropes, "A Critical and Exegetical Commentary on the Epistle of St. James," The International Critical Commentary (New York: Charles Scribner's Sons, c.1916), pp. 135 ff. "ΥΠΟΜΟΝΗ" ist die standhafte und glaubens- und bekenntnisztreue Ertragung der Widerwaertigkeiten." S. W. Hengstenberg, Die Offenbarung des heiligen Johannes: Fuer Solche die in der Schrift Forschen (Berlin: Ludwig Oehmigke, 1849), I, 114.

to repentance?"³⁵ God's "goodness" and "forbearance" and "longsuffering" are summed up in the words "the goodness of God" which is intended to lead to repentance.³⁶ Luther comments on this verse:

Der Reichtum seiner Geduld (seines Tragens und Duldens, so heiszt es naemlich im Griechischen und unten Rm. 3,25: "Unter goettlicher Geduld") offenbart sich in der ueberschwenglichen Nachsicht, mit der er's traegt, dasz sie ihm fuer all diese Gaben mit Undank lohnen, ja ihm noch obendrein mit Boesem vergelten, indem sie sich vielfaeltig und schwer versuendigen. Damit tun sie Gott, der freundlich an ihnen handelt, nach Kraef-ten Uebles an und zahlen ihm mit Bosheit heim: seine Ehre schmaelern sie, seinen Namen beflecken sie (heiligen ihn nicht) und alles, was sich auf Gott bezieht, entwuerdigen sie, ziehen es in den Schmutz und verlaestern es, wie unten gesagt ist (Rm. 2,23 f.).³⁷

After describing God's longsuffering, Luther sets forth how He reveals the same:

³⁵ "Er [der Jude] glaubt sich von Gottes Zornesgericht ausgenommen vor allem auch, weil Gott an Israel seine Geduld und Langmut so reichlich erwiesen: sollte er nun sein Volk wie die Heiden strafen? Wird er nicht Nachsicht ueben? Paulus nimmt hier Bezug auf Gedanken, wie wir sie im Weisheitsbuche 15, 1 ff. finden, wo der Jude sich auf Gottes Guete und Langmut beruft. Ja, so hat Gott an seinem Volke gehandelt. Aber wie kann der Jude nur Gottes Absicht dabei verkennen! Statt den Juden sicher und uebermuertig zu machen, als waere Gott zufrieden mit Israel, will Gottes Guete ihn vielmehr grade beschaemen, zur Umkehr rufen, vom Boesen loesen." Paul Althaus, "Der Brief an die Roemer," Das Neue Testament Deutsch (Goettingen: Vandenhoeck und Ruprecht, c.1936), VI, 20.

³⁶ James Denney, "St. Paul's Epistle to the Romans," The Expositor's Greek Testament, edited by W. Robertson Nicoll (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1951), II, 595.

³⁷ Martin Luther, Vorlesung ueber den Roemerbrief, edited and translated from the Latin by Eduard Ellwein (Muenchen: Chr. Kaiser Verlag, 1935), p. 54.

Der Reichtum seiner Langmuetigkeit offenbart sich darin, dasz er unbegreiflich lange die Strafe fuer solchen Un- dank und die Leiden dafuer aufschiebt und auf eine Besserung zuwartet, gleich als truege er sich mit der Hoffnung, sie wuerden sich doch noch bessern. Aber je groeszer die Langmut ist, die er aufwendet, um so strenger wird sein Gericht sein, wenn sie umsonst ist. Daher folgt: Du sammelst dir selber einen Schatz des Zorns, 2,5. Er sagt nicht: Du wirst Zorn erlangen, sondern: "Du sammelst dir selber einen Schatz des Zorns," d.h. du wirst einen Zorn heraufbeschworen, diesen Masz voll, ja uebervoll ist. Wie auch Valerius Maximus, wiewohl ein Heide, sagte: "Den zoegernden Schritt der Strafe wiegt goettlicher Zorn mit der Schwere des Gerichtes auf."³⁸

This gives a brief view of God's longsuffering. Man requites the manifold and incomprehensible goodness and kindness of God with contempt and scorn. God, nevertheless, does not immediately blot out the rebel, but, in His longsuffering, extends His grace to him in order to lead him to repentance. If a man despises God's longsuffering and rejects His grace, then, indeed, he has stored up for himself a treasure trouve of wrath.

In Galatians 5:22 St. Paul declares that "longsuffering" is a fruit granted by the Holy Ghost. Luther writes:

Ich glaube, dasz "Geduld" (*μακροθυμία*) hier die Ausdauernde Geduld (assiduitatem patientiae) ist, mit der man nicht allein Widerwaertigkeiten, Unglueck, Beleidigungen usw. leidet, sondern auch langmuethig erwartet, dasz sich diejenigen bessern, die ihm etwas zu Leide gethan haben.³⁹

³⁸Ibid., p. 55.

³⁹Martin Luther, "Auslegung des Neuen Testaments," Saemmtliche Schriften, edited by Joh. Georg Walch (St. Louis: Concordia Publishing House, 1893), IX, col. 713. Emphases of present writer.

Luther is one of the very few commentators to emphasize the difference between "patience" and "longsuffering." "Longsuffering" includes not only the patient enduring of offensive persons,⁴⁰ but also the expectation of their improvement.

For Paul, Jesus Christ, God Incarnate, was the example of Christian "lowliness of mind," and "meekness." It is, therefore, necessary to determine whether He may be the perfect example of "longsuffering." Writing to Timothy St. Paul declares:

This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might show forth all longsuffering (τὴν ἀπάσσαν μακροθυμίαν), for a pattern to them which should hereafter believe on him to life everlasting (1 Tm. 1:15, 16).

Jeremias well writes:

Als der Erste der Suenden zum Ersten der Begnadeten wurde, als Jesus Christus an Paulus die ganze Fuelle seiner Langmut erwies, da wurde Paulus zum Urbild aller folgenden Erbarmungen, da wurde an einem aussergewoehnlichen Fall aller Welt gezeigt, was fuer Menschen durch den auf Jesus bauenden (es liegt das Bild von Jesus als dem Grundstein vor, vgl. Roem. 9, 33) Glauben kuenftig selig werden koennten. So ist Paulus ein lebendiges, unwiderlegliches Zeugnis dafuer, dasz kein Mensch sich fuer so verloren zu halten braucht, dasz ihn nicht das Erbarmen Dessen erreichen koennte, der kam, um Suender selig zu machen. Von selbst wird dieses lobpreisende Bekenntnis, wird der Gedanken an die eigene und die ungezaehlten ihr nachfolgenden Bekehrung zur

⁴⁰Trench, op. cit., p. 198.

Anbetung, zur Doxologie.⁴¹

Paul certainly is the proto-type in whom one may see the entire fullness of Jesus' longsuffering. In His longsuffering Jesus permitted Paul to persecute beyond measure the Church of God,⁴² and while he was "yet breathing out threatenings and slaughter against the disciples of the Lord,"⁴³ Jesus allowed him to set out for Damascus. This longsuffering of Jesus, however, was not a mere enduring of an "injurious person," but He was directing things in such a way that he who was chief among sinners should become chief among saints! Jesus came not to be patiently enduring to injurious persons but "to save sinners."⁴⁴ It is, therefore, to be expected that the "longsuffering" of the Christian will correspond to the longsuffering of the Redeemer. The Christian's longsuffering is not merely a negative abstention from wrath but a positive disposition in which the improvement of the injurious person is awaited.

Christian love and Christian longsuffering⁴⁵ are closely

⁴¹ Joachim Jeremias, "Die Briefe an Timotheus und Titus," Das Neue Testament Deutsch (Goettingen: Vandenhoeck und Ruprecht, c.1936), IX, 12.

⁴² Gal. 1:13.

⁴³ Acts 9:1 ff.

⁴⁴ 1 Tm. 1:15.

⁴⁵ "Langmuth" scheidet St. Paulus etwa von der Geduld, als Roem. 2,4: 'Verachtest du den Reichthum seiner Guete, Geduld und Langmuth?' Das ist aus der hebraischen Sprache genommen, da Gott hin und wieder geruehmt wird im Psalter

related. It is necessary for the man who has been created anew in Christian love to be longsuffering.⁴⁶ Luther writes:

Nun aber hat er (Christus) uns geliebt und hat sich selbst gehasst und entaeuszert und hat sich fuer uns ganz und gar dahingegeben. Daher ist es die Liebe, die bewirkt, dasz uns der Naechste nicht miszfaellt, sondern dasz wir Geduld mit ihm haben; denn sie laeszt es nicht zu, dasz wir uns selbst gefallen, da sie selber geduldig ist. Ohne diese Liebe ist jeder ungeduldig und gefaellt sich jeder, der in hoffaertigem Sinne gerecht ist. Und so sagt er, dies und alles sei zwar von Christus geschrieben, aber es sei doch "uns zur Lehre" geschrieben, "auf dasz wir durch Geduld" gegenueber den Naechsten "und durch Trost der Schrift Hoffnung haben."⁴⁷

und andern Orten, arich apaim, 'langsam zu Zorn,' das ist, dasz er nicht allein geduldig ist und das Uebel leidet, sondern auch immer und immer aufzieht die Rache, und sich stellt, als der lieber vergeben denn strafen wollte, ob er wohl fast gereizt wird und Recht dazu hat. Also, dasz Langmuth etwas weiter sich strecke denn Geduld, naemlich, dasz Geduld sei, so man Uebels und Unrecht leidet; Langmut aber, so man auch harrt und nicht zu strafen gedenkt, noch sich zur Zeit raechen will, noch jemand Boeses zur Rache wuenscht; als man wohl findet, die viel leiden und geduldig sind, aber doch daneben gedenken, es werde wohl gerochen werden zu seiner Zeit. Aber Langmuethigkeit wuenscht auch, das ungerochen bleibe und der Suender gebessert werde." Martin Luther, "Der Kirchen Postille: Epistel-Theil," Saemtliche Schriften, edited by Joh. Georg Walch (St. Louis: Concordia Publishing House, 1883), XII, col. 386.

⁴⁶"So notwendig ist die Geduld, dasz kein Werk gut sein kann, wenn die Geduld fehlt." Luther, Roemerbriefvorlesung, p. 57. "Also ist des Menschen Natur und Art durch die Erbsuende vergiftet. Dies Leben kann ohne Geduld nicht sein noch bestehen. Entweder gestorben, oder in Geduld gelebt, denn dies Leben ist ein suendlich Leben, voller Strafen, Plagen, Unglueck, Jammer und Noth, darum ist vonnoethen Glaube und Geduld." Martin Luther, "Colloquia oder Tischreden," Saemtliche Schriften, edited by Joh. Georg Walch (St. Louis: Concordia Publishing House, 1887), XXII, col. 1239.

⁴⁷Luther, Roemerbriefvorlesung, p. 536.

The Christian does not flee affliction. Luther claims:

. . . eine jegliche Versuchung, ja selbst den Tod soll man mit offenen Armen nicht anders als Christus selbst aufnehmen mit freudigem Lobpreis. Denn Christus kommt immer in der Gestalt, die er annahm, da er sich seiner goettlichen Gestalt entaeuszerte. So sagt Jakobus 1,2: "Achtet es fuer eitel Freude, meine Brueder, wenn ihr in mancherlei Anfechtungen fallt." Und Jes. 48,9: "Mein Lob soll deinen Mund leiten, daaz du nicht untergehest." Und Ps. 18,4: "Ich will loben und anrufen den Herrn, so werde ich erloest sein von meinen Feinden."⁴⁸

Many misunderstand the purpose of affliction.⁴⁹ They suppose that affliction tends to make one impatient, whereas Luther correctly maintains:

Das, was die Truebsal vorfindet und so, wie sie einen vorfindet, das bildet sie immer mehr aus: ist einer fleischlich, schwach, blind, boese, jaehzornig und hochfahrenden Sinnes usw., so wird er, wenn die Anfechtung kommt, noch fleischlicher, noch schwaecher, noch blinder, noch schlimmer und jaehzorniger, noch hochfahrender usw. Umgekehrt, ist einer geistlich, stark, weise fromm, mild, demuetic, so wird er noch geistlicher, staerker, weiser, froemmer, milder, demueticiger, wie es Ps. 4,2 heiszt: "In der Truebsal hast du mir Raum geschafft."⁵⁰

Luther is right in maintaining that what affliction finds in a man it brings out. If a man is impatient, affliction makes

⁴⁸ Martin Luther, Vorlesung ueber den Hebraeerbrief, translated from the Latin by Georg Helbig (Leipzig: Dietrich'sche Verlagsbuchhandlung, 1930), p. 25.

⁴⁹ "Geduld naemlich in den Truebsalen machet die Seele los vom Schein und von allen sichtbaren Dingen und versetzt sie in die Hoffnung der unsichtbaren Dingen, wie denn geschrieben steht Roemer am fuenften: 'Erfahrung wirket Hoffnung, Hoffnung aber laeszt nicht zuschanden werden.'" Ibid., p. 82.

⁵⁰ Luther, Roemerbriefvorlesung, p. 209.

him more impatient; but if, by God's grace, a man is patient, affliction makes him even more patient.

In the following Luther indicates what that man loses who flees affliction:

Da nun der Herr an vielen Stellen den Namen "Heiland" traegt und "Helfer in der Not" heiszt, darum nimmt ihm, der nicht soviel an ihm ist, leiden will, seine ihm eigenen Ehrentitel und Namen. Denn so wird der Herr diesen Menschen niemals ein Jesus, d.h. ein Heiland, sein, weil ein solcher gar nicht verdammt sein will;⁵¹ der Herr wird niemals sein Gott und Schoepfer sein, weil dieser Mensch gar nicht das Nichts sein will, aus dem er etwas schaffen will. Niemals ist Gott fuer ihn maechtig, weise, guetig, weil der Mensch ihn gar nicht in Ohnmacht, Torheit und Strafwuerdigkeit ertragen will.⁵²

By God's grace, however, the Christian has Him for his Savior and Helper in need. In addition God grants him to be patiently longsuffering and trustingly expectant of His aid--and His aid alone.

⁵¹"Und also toetet Gott, um lebendig zu machen; er erniedrigt, um zu erhoehen. . . ." Luther, Hebraeerbriefvorlesung, p. 24.

⁵²Luther, Roemerbriefvorlesung, p. 211.

CHAPTER X

CONCLUSION

In considering St. Paul's ethical admonitions to the Ephesians it was necessary to reach beyond the immediate context in order more completely to apprehend his meaning. It remains, however, to determine the significance of these injunctions for the Ephesian Christians as well as for the Christian faith in general.

Paul urges the Ephesians to live lives commensurate with the excellence of their calling. They, like all men, were dead to God but alive in sin. They were the captive slaves of the prince of the power of the air who still works in the children of disobedience. While they were in this condition of death, they heard the word of truth, the Gospel of their salvation. God, who is rich in mercy and boundless love, called these men to life in Christ, and, by the power of the Holy Ghost who works in and through the word of truth, they were created anew in Christ Jesus. As God once created in them the breath of life, so, in the Holy Ghost, He created in them the breath of spiritual life-- faith. They who once were dead in sins, now, by God's grace had been quickened--had been resurrected from the death of sin and hell, to walk in newness of life in Christ Jesus. All this had for its motive solely the grace of God. God

did what He did because it is His nature so to do and not because the Ephesians were so pious or so disposed toward the truth or so spiritually receptive. There was absolutely nothing in the Ephesians themselves that could account for this great miracle of God's grace. God performed this gracious act for the Ephesian Christians so that "in the ages to come he might shew the exceeding riches of his grace in his kindness toward" them "through Christ Jesus" (Eph. 2:7).

God's high and excellent call to the Ephesians made them His sons. The filth and stain of their sins was covered and blotted out. They were given the white robes of Christ's righteousness in which they stood blameless before the throne of Him who lives forever and ever. In Christ they had triumphed over all their enemies. With Him they had been crucified, died, and were buried; with Him they were quickened from the dead; and with Him they now sat in heavenly places which God had prepared for them from the foundation of the world.

In view of this wonderful call of God, it was necessary for the Ephesians to know how they should live lives that were in harmony with their calling; therefore, Paul sets before them the picture of the Lord Jesus Christ. The sons of God were to live their lives like the Son of God. He who was rich, became poor in order to make many rich through His poverty; therefore, the Ephesians who were rich in Christ

were to become poor so that they could be "Christs" to their neighbor. They were to live their lives in perfect "lowliness of mind." No task was too small nor too mean. The Ephesians were not to covet prominent positions where their "humility" could be admired by all; but they were to seek their service in the small area God had assigned to them. This service, moreover, could be undertaken joyfully even though no man might ever notice or praise, since He who is over all sees all and knows all, and never forgets His own. The Ephesians were freed from serving sin, freed from seeking the flattering and worthless praise of men; and freed to do His will, freed to serve Him, and freed to delight in those things which are pleasing to Him.

If the unity created by the Holy Ghost were to be preserved in the bond of peace, then perfect lowliness of mind was necessary. No congregation could exist if all the members insisted on great positions and refused the lowly, inconspicuous, often thankless tasks. To live in a manner worthy of his calling, therefore, the Ephesian Christian was confronted with his Lord who came to serve rather than to be served. In the congregation and in his daily life, therefore, the Christian was to seek his joy in serving others, his honor in being dishonored by all but One, and his reward in being rewarded by Him whose rewards are eternal.

Since, moreover, there would be many occasions on which the Christian was the innocent victim of malicious men, it

was necessary for him to be "meek."¹ The Christian was not supposed to vindicate himself or to retaliate injury for injury. With perfect and unswerving trust in God, in meekness the Christian was to await God's vindication of himself. In the ordinary life of the congregation there would be many times when the merits of an individual would be ignored, when a former service would be overlooked. If the individual spent his time insisting that his right be maintained, and his services recognized, the life of the congregation would suffer; therefore, he was to be meek toward his fellow believers. It made no difference to the wrong and

¹"Daran, dass die Sanftmut neben der Demut steht, wird deutlich, warum Paulus der Demut die erste Stelle bei der Anleitung zum richtigen Wandel gab. Wie die Sanftmut, die dem Zorn den Eingang verwehrt und die anderen still tragen kann, unerloeszlich ist, damit die Gemeinde im Frieden beisammen lebe und die Gemeinschaft nicht zerbreche, genau so unentbehrlich ist auch die Demut zur Erhaltung einer vollen, festen Gemeinschaft. An der Hoffart entsteht der Kampf. Wenn niemand sich der Schwachen annehmen mag und diejenigen Dienste tun will, fuer die man keinen Dank und Ruhm erntet, dann musz die Gemeinde zerfallen. . . . Unsere Erloesung vom Boesen hat uns Paulus als vollkommen beschrieben; das Leben und die Auferstehung ist uns im Christus bereitet, der Friede geschaffen und die Feindschaft getoetet und Gott in seinem lebendigen Tempel gegenwaertig im Geist. Deshalb erwartet aber Paulus nicht, dass Unart, Bosheit, bittere Worte und eigensuechtige Handlungen voellig aus der Gemeinde verschwaenden. Ohne die Langmut, die den Zorn und die Vergeltung zurueckhaelt, wuerde vielmehr die Gemeinschaft zwischen den Glaubenden unmoeglich. . . . Mit der Liebe ist uns das Vermoegen gegeben, an den anderen auch Peinliches und Dunkles zu ertragen und die Gemeinschaft mit ihnen nicht deshalb zu brechen, weil sie uns von ihnen schwer gemacht wird." Adolf Schlatter, "Die Erlebe des Paulus," Erlaeuterungen zum Neuen Testament (Stuttgart: Calwer Vereinsbuchhandlung, c.1921), II, 145, 146.

offended individual whether all were aware of his unfair treatment or not. God knew and that was all that mattered.

The Christian life is not a life of easy service. The man who seeks Christianity as a means for realizing his own personal satisfaction is doomed to disillusionment. To be a Christian one must be "longsuffering." One must patiently bear with an obnoxious person and in his longsuffering trust God to improve things. When insulted or offended, the Christian is not to vent his rage on the offender. That is not what Christ did. He endured the insults and wickedness of men so that he could redeem them. One, therefore, who has been made God's son, ought to live like God's Son. Since Christ was longsuffering in order to effect man's redemption, the Christian is to be longsuffering also with injurious persons and trust God to effect their change.

What Paul wrote to the Ephesians is equally applicable in any age--God be praised. When a man comes to faith in Jesus Christ it is because God has created that faith in him. God uses the same means to create faith in a man's heart today as He used among the Ephesians--His Word. His motive is also the same. God does not create faith in a man's heart because he is so receptive, or so spiritually attuned, or seeking so diligently, or for any reason other than His pure and unmerited grace.

This thesis began with a consideration of God's grace. Its purpose was to attempt to indicate how great that grace

is. By His grace and mercy, God sent His Son to redeem the totally depraved and corrupt human race. Jesus Christ humbled Himself and in perfect lowliness of mind, meekness, and longsuffering effected mankind's redemption. By His grace and mercy, God sent the Holy Ghost to accompany the message of Christ's salvation, and in and through that message to create faith in men. By His grace and mercy, in the Holy Ghost, God created men in faith to live in fellowship with Him and one another.² In order to preserve the unity of this fellowship He bestows "lowliness of mind" by which Christians are enabled to be more interested in serving than being served; "meekness" in which Christians are enabled to be meek toward their brothers since He has set their hearts on Him; and "longsuffering" by which Christians are not only patient with injurious persons, but patiently and prayerfully

²"Ob das Gottegeheimnis im Leben des Christen eine Wirklichkeit ist, das zeigt sich in der Haltung zum Andern, in der Gemeinschaft. Die Einheit tritt hier nicht auf als ein Ideal, dem man entgegenstrebt, sondern als Frucht des Glaubens, als Anwendung des Geheimnisses. Wo das geschaut wird, da ist es dem Menschen unmöglich, zu gross von sich selbst zu denken und die Gemeinschaft zu gefaehrden; da ist Demut selbstverstaendlich. Da ist kein Raum fuer Zorn und Ungeduld, sondern da nimmt Sanftmut das Kleine klein, da rechnet Langmut mit langen Wegen auf weites ewiges Ziel. Da ist es unmöglich, mit einander zu brechen mit dem Urteil "unertraeglich," da traegt vielmehr Einer den Andern in Liebe. Freilich wer diese Zusammenhaenge kennt, dem versinkt die Moeglichkeit blosser moralischer Anweisungen, der muss wissen, was Gemeinschaft schafft, alle zerstoerenden Hemmnisse ausräumt, was im Frieden an einer bindet: es ist Gottes Geist." Heinrich Rendtorff, "Der Brief an die Epheser," Das Neue Testament Deutsch (Goettingen: Vandenhoeck und Ruprecht, 1949), VIII, 72, 73.

expectant that He will change them and bring them into His fellowship.³ These gifts are given by the God of inexpressible grace and mercy. To Him and the Lord Jesus Christ and the Holy Ghost be honor and glory and blessing in the holy, Christian Church now and throughout all ages, world without end.

³Die Liebe ist langmuertig, laeszt sich nicht erbittern, traegt das Boeses nicht nach, deckt alles zu, erduldet alles (1 Kor. 13, 4-6). Alles, was sonst von den 'christlichen Tugenden' der Sanftmut, Demut, Langmut, der Guete, des Erbarmens geruehmt wird, ist nur Explikation ein und derselben Liebe. Das Ziel aller im Vergeben geuebten Feindesliebe ist jedenfalls, 'den Bruder zu gewinnen' . . . Den Anfang der ἀγάπη bildet nicht die Naechstenliebe und ihr Ende ist nicht die Feindesliebe, sondern Anfang und Ende ist die Bruderliebe." Werner Elert, Das Christliche Ethos: Grundlinien der lutherischen Ethik (Tuebingen: Furchen-Verlag, c.1949), p. 357.

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