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THE DOCTRINE OF CHRISTIAN CROSS-BEARING
IN THE NEW TESTAMENT

A Thesis For the Faculty
of Concordia Seminary, St. Louis,
Department of Evangelical Theology
CROSS-BEARING IN THE NEW TESTAMENT
required for the degree of
Master of Sacred Theology

by
Carl Earl Lutz, Jr.

June 1960

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Reader

THE DOCTRINE OF CHRISTIAN CROSS-BEARING
IN THE NEW TESTAMENT

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

by

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TABLE OF CONTENTS

	Page
I. INTRODUCTION	1
II. A HISTORY OF THE "NEW TESTAMENT"	4
III. THE HISTORY AND DEVELOPMENT OF A TYPOGRAPHIC SYSTEM	11
IV. OTHER DEVELOPMENTS OF "TYPE"	26
V. THE NEW DEVELOPMENT OF THE "NEW TESTAMENT"	37
VI. THE NEW DEVELOPMENT OF THE "NEW TESTAMENT"	53
APPENDIX	78
BIBLIOGRAPHY	80

TABLE OF CONTENTS

Chapter	Page
I. INTRODUCTION	1
II. A SURVEY OF THE TERM "CROSS"	4
III. THE MEANING AND IMPLICATION OF $\Sigma\text{TAYPO}\Sigma$ IN THE SYNOPTICS	11
IV. UNIQUE INTERPRETATIONS OF "CROSS"	26
V. THE NEW TESTAMENT CONCEPT OF CROSS-BEARING	37
VI. SOME PASTORAL PROBLEMS AND APPLICATIONS	59
APPENDIX	78
BIBLIOGRAPHY	80

CHAPTER I

INTRODUCTION

As a person reads his newspaper, or listens to his radio, or watches his TV, he is amazed at the amount of misfortune, disaster and suffering which is reported. From the contacts with members of his family and acquaintances, he again learns that Christians and non-Christians in the world are alike visited with much affliction, with no apparent distinction. And as this same man enters the doors of his church, he may hear the pastor preach on the text found in Matthew 10:38; "Take up your 'cross' and follow me."

The above paragraph illustrates the problem of the average man. He suffers, he witnesses suffering all around him, and yet he is at a loss to define it. In church he hears a definition, but in daily life the Christian's "cross" does not seem to be any different from the afflictions experienced by the godless. The purpose of this study shall be to attempt to clarify the situation and as far as possible to define the limits and contents of the Christian's "cross."

The second chapter deals with the various terms for "cross" in different languages, in an attempt to ascertain whether the cause of the present confusion among our pastors and people may lie here.

In chapter three we shall examine the cross-bearing words spoken by our Lord Jesus while he lived upon this earth. From the Gospel records we shall attempt to perceive the precise meaning of *σταυρός* for those who first heard the word and then determine the meaning for men today. This chapter concludes with a consideration of the relationship of

"cross" to the terms "denial" and "following," and a definition of "cross."

The fourth chapter examines two unique interpretations of "cross," namely, the "tent-peg" theory of Bryan and the "yoke" theory of Dinkler. The chapter ends with a reflection on the possible theological implications of the "cross" as a symbol.

In chapter five we shall examine various terms in the Epistles of the New Testament to discover their relationship to *σταυρός* in the Verba Christi. We are concerned particularly with the scope and content of *θλιψις*, *πάσχω*, *πειρασμός*, and *παιθεύω*. The concept of *κοινωνία* is suggested as a bridge linking the thoughts of the Gospels and the rest of the New Testament with the concept of cross-bearing. This chapter concludes with a summary of the teaching of the New Testament on cross-bearing as divided into the following groups: The Gospels and Acts; Paul's Epistles and Hebrews; Peter's Epistles, James and Jude; John's Epistles and the Apocalypse.

The sixth and final chapter is devoted to a discussion of some pastoral problems and applications of the doctrine of cross-bearing. The influence of other religions, the mental confusions and struggles, the problem of sin and its relationship to the Christian's "cross" are treated. In addition, a summary of the purposes, perils, comforts, and proper attitudes towards the "cross" is presented. A plan of further study concludes this chapter.

The study ends with an appendix containing three distinctions and a bibliography.

We approached the subject of cross-bearing from the Verba Christi

recorded in the Gospels. Therefore the reader will find a more detailed treatment of the various aspects which accentuate this saying of Jesus. He will be referred to other literature at several points when there is a difficult exegetical problem in a verse which we do not discuss. Finally, it was our desire to present a total picture of the concept of cross-bearing. This means that at several places there may not appear the amount of exegetical material one might desire.

To be various aspects of the same thing, namely living a life of faith in the glory of the Lord Jesus which may entail some suffering. A similar lack of distinction between these above named terms is apparently present in some of the pastoral visits to the sick people and in some of the prayers written for such occasions. For example, "... grant us heavenly strength to bear my cross with patience; direct my heart and my affliction heavenward; . . .".¹ Also, some hymns may lead the pastor and people to think of the term "cross" as a general designation for suffering. As an example we quote the last stanza of the hymn "Come Follow Me, The Savior Hymn":

Then let us follow Christ, our Lord,
 And take the cross appointed
 And, firmly clinging to His Word,
 In suffering be undaunted.
 For the battle and the battle's strain
 The cross of life shall not withstand.

¹W. C. Davis, Cross and Affliction (St. Louis: Concordia Publishing House, 1911), p. 76. Davis does distinguish between "cross" (page 10) and affliction (page 12).

²The Lutheran Hymnal (St. Louis: Concordia Publishing House, 1941), Hymn 212, stanza 3.

CHAPTER II

A SURVEY OF THE TERM "CROSS"

As a member of the Lutheran Church--Missouri Synod sits in the pew Sunday after Sunday, he hears several things said about the suffering he is to bear. Not infrequently does he hear in one sermon that he is to bear his "cross," trials, troubles, and tribulations. To him these seem to be various aspects of the same thing, namely living a life of faith to the glory of the Lord Jesus which may entail some suffering. A similar lack of distinction between these above named terms is apparently present in some of the pastoral visits to the sick people and in some of the prayers written for such occasions. For example, ". . . grant me heavenly strength to bear my cross with patience; direct my heart and my affliction heavenward;" ¹ Also, some hymns may lead the pastor and people to think of the term "cross" as a general designation for suffering. As an example we quote the last stanza of the hymn "Come Follow Me, The Savior Spake":

Then Let us follow Christ, our Lord,
And take the cross appointed
And, firmly clinging to His Word,
In suffering be undaunted.
For who bears not the battle's strain
The crown of life shall not obtain. ²

¹R. C. Rein, Cross and Affliction (St. Louis: Concordia Publishing House, 1944), p. 72. Rein does distinguish between "cross" (page 10) and affliction (page 30).

²The Lutheran Hymnal (St. Louis: Concordia Publishing House, 1941), Hymn 421, stanza 5.

Should one make the effort to discover the distinction between "cross" and suffering in general, the dictionaries offer little help. One of them merely says:

6. The Christian religion; Christianity. 7. Something endured for Christ's sake; hence, any suffering; trial; tribulation; as, he bore his cross in silence.³

Another dictionary states:

10. Affliction or trial regarded as a test of Christian patience or virtue; hence, in general, trial; trouble.⁴

All that has been said so far in this chapter might seem to lay the blame for the confusion upon the English language. A quick glance at a dictionary of the German language shows a similar usage. In Cassell's Dictionary, in the German to English section, we find Kreuz defined as affliction, but in the English to German section we find das Kreuz used to translate "cross" and "trial."⁵ In an essay, Professor Lindemann recognized four different uses of "cross" in our Lutheran Church. First, the piece of wood on which Christ hung; second, figuratively of the suffering and atonement of Christ; third, the teaching or preaching of the crucified Savior, and finally, the suffering of the children of God.⁶ In his paper he also quoted five hymns which taught one phase or another

³New Standard Dictionary of The English Language (New York: Funk & Wagnalls Company, 1921), p. 619.

⁴Webster's New International Dictionary of The English Language (second unabridged edition; Springfield, Mass.: G. & C. Merriam Company, Publishers, 1949), p. 630.

⁵Cassell's New German and English Dictionary, revised and enlarged by J. H. Lepper and R. Kottenhahn (New York: Funk & Wagnalls Company, 1939), pp. 347, 134f.

⁶F. Lindemann, "Vom Kreuz der Christen," Synodal-Bericht des Illinois-Districts (St. Louis: Concordia Publishing House, 1900), p. 29.

of the suffering endured by Christians. Of the 34 "Kreuz-und Trost-Lieder" in the 1899 edition of the hymnal, which he apparently used, five were by Paul Gerhardt.⁷ It is a well known fact that Gerhardt did compose many hymns dealing with the theme of suffering. This is verified by Wackernagel's collection of Gerhardt's hymns, 29 of which are classified as "Kreuz-und Trostlieder."⁸ Without attempting to plumb the depths of Gerhardt's theology, we noted the various words that are associated with Kreuz in his hymns. Kreuz is combined with Truebsal (85:7), Schmerz (96:1), Angst and Noth (107:2), Flag (86:13; 111:11), Angst and Pein (112:4), Unglueck (114:11), Armut and Noth (126:5). Two compounds were noted, Kreuzeslast (104:15) and Kreuzesjoch (94:1). One is surprised that Leid and Sorge are not found in a close association with Kreuz. Looking over Gerhardt's hymns in this category, one might generalize and say that Gerhardt's view of suffering reflects a combination of Romans 8:28 and Hebrews 12:1-11. This seems to be expressed, for example, in a stanza of "Ich hab oft bei mir selbst gedacht":

Ein Christe, der an Christo klebt
 und stets im Geist und Glauben lebt,
 Dem kann kein Unglueck, keine Pein
 im ganzen Leben schaedlich sein:
 Steht's ihm nicht allzeit, wie es soll,
 so ist ihm dennoch allzeit wohl.⁹

It appears that Deinzer is correct in asserting that Lutheran preaching

⁷Kirchen-Gesangbuch fuer Evangelisch-Lutherische Gemeinden ungeaenderter Augsburgischer Confession (St. Louis: Concordia Publishing House, 1899).

⁸Philipp Wackernagel, Paulus Gerhardts geistliche Lieder, (Zweite Auflage; Stuttgart: Verlag von Samuel Gottlieb Liesching, 1849). The numbers after the terms indicate the hymn and stanza as they appear in this work.

⁹Ibid., p. 85.

and Gerhardt's hymns employ "cross" in a wider sense than does the New Testament:

In der Predigt- und Erbauungsliteratur wird das Wort Kreuz aber in einem noch weiteren Sinn gebraucht, naemlich von dem Leiden, welches Gott aus paedagogischen Gruenden ueber den Christen verhaengt zur Bewahrung und Foerderung im geistlichen Leben, vgl. z. B. Paul Gerhardt's Lied: Schwing dich auf zu deinem Gott u. v. 7. 11.¹⁰

On the basis of the German background of our Church, we can safely conjecture that a survey of our German literature would reveal this same wider use of Kreuz. One will readily understand that when the German language became unpopular in America and the change to English became necessary in our German congregations, the theological terminology of the pastors was still basically German. This accounts for the present variety of English terms depicting suffering which have no clear definition.

Having observed that the English term "cross" gained much of its theological content from the German term Kreuz, one begins to inquire whether the German term may have gained its content from the Latin term. In our investigation, we did not discover as free a use of the term in Latin as in German. One source reports that *σταυρός* was translated by both palus and crux, and another that patibulum and furca were also employed by the Fathers.¹¹ However, Harper's Dictionary gives but two meanings of palus pertaining to our area, namely "stake" and "pale."¹²

¹⁰M. Deinzer, Christliche Ethik auf Lutherischer Grundlage, revidiert und in den Druck gegeben von M. Deinzer (Neuendetteisau: Im Selbstverlag der Missionsanstalt, 1904), p. 314.

¹¹W. Adams Brown, "Cross," A Dictionary of The Bible, edited by J. Hastings, (New York: Charles Scribner's Sons, 1901), I, 528; J. M'Clintock and J. Strong, "Cross," Cyclopedia of Biblical, Theological and Ecclesiastical Literature (New York: Harper & Brothers, 1894), II, 576.

¹²Harper's Latin Dictionary, revised by C. T. Lewis and Charles Short

The same source states that crux has a literal and a transferred meaning. Literally crux means the "instrument of crucifixion," or "cross" as employed by the Fathers, and in the transferred sense crux means "reproach," or simply "torture, trouble, misery, or destruction."¹³ This last statement points to a later use of the term and this use could be the basis of the German usage of Kreuz as defined above.

Perhaps the Latin term crux is dependent upon the Greek term for its theological tone. The classical Greek term contains the same meaning as palus, namely "upright pale or stake," and "cross" as an instrument of punishment, or "pale for impaling a corpse."¹⁴ Arndt-Gingrich's translation of Bauer lists three New Testament meanings for σταυρός, first, "a means of execution," second, "of the suffering and death which the believer must take upon himself in following Jesus," and finally, "the cross of Christ as one of the most important elements of the Christian religion and preaching."¹⁵

Did the Greek Christians perhaps derive the content of their term for "cross" from the Aramaic or from the Hebrew Old Testament? One might think so in view of the theory regarding the Aramaic origin of some of the books or parts of books of the New Testament, a theory which seems to be backed by facts such as Peter in Acts 5:30, 10:39 and 1 Peter 2:24

(New York: American Book Company, 1879), p. 1295.

¹³Ibid., p. 486.

¹⁴H. G. Liddell and R. Scott, Greek-English Lexicon, a reprint of the ninth edition (Oxford: At The Clarendon Press, 1958), p. 1635.

¹⁵Wm. Arndt and F. Gingrich, A Greek-English Lexicon (Chicago: The University Press, 1957), p. 772.

using *ξύλον* instead of *σταυρός*, and Paul in Acts 13:29 and Galatians 3:13 doing the same. But looking into the LXX we find *ξύλον* used frequently, and almost always to translate the Hebrew *יָד*.¹⁶ In Esther 7:9 we find *ξύλον* used for the "gallows" on which King Xerxes commands Haman to be hanged (*ἐσταυρωθήτω*) with those of his own household.¹⁷ Even before this time we read that Joshua put the king of Ai on a tree until evening and then had his body removed (Josh. 8:29), and later the five kings of Jerusalem, Hebron, Jarmuth, Lachish, and Eglon, were killed. Then each of them was hanged upon a tree and removed again (*καθελεῖν*—"take down") at sundown (Josh. 10:26-27). We meet this same verb *καθελεῖν* in Mark 15:46, Luke 23:53, and Acts 13:29. In these passages it describes the removal of the body of the Lord Jesus Christ from the Cross on which he died.¹⁸

What does this reveal concerning the meaning of *σταυρός*? For one thing, that the Hebrews of the Old Testament had no vocable equivalent to it, or if they did it was not employed in the Old Testament. The former position is adopted by M'Clintock and Strong:

The Hebrews had no word for a cross more definite than *יָד*, "wood" (Gen. xl, 19, etc.), and so they called the transverse beams *יָד וְיָד*, "warp and woof" (Pearson, On The Creed, art. iv), like *ξύλον δίδυμον*, of the Sept.¹⁹

Also, the practice of hanging enemies upon a tree was known to the

¹⁶E. Hatch and H. Redpath, A Concordance to The Septuagint (Oxford: At The Clarendon Press, 1897), II, 958-59.

¹⁷Septuaginta, edidit Alfred Rahlfs, editio quinta (Stuttgart: Privileg. Wuertt. Bibelanstalt, 1952), I, 906.

¹⁸Carl Schneider, Theologisches Woerterbuch zum Neuen Testament, herausgegeben von Gerhard Kittel (Stuttgart: Verlag von W. Kohlhauser, 1957), III, 414.

¹⁹M'Clintock and J. Strong, op. cit., II, 576.

Hebrews. But to conclude from this that the Hebrews were the originators of execution by crucifixion is not in agreement with the facts of history. It would seem that the vocabulary and practice of crucifixion came into the Hebrew culture from heathen nations and not vice versa. This means that the Hebrew word for "cross," קִלְעָי --"stake," or "gallows,"²⁰ as it occurs in the literature of Judaism is based on $\sigma\tau\alphaυ\rho\acute{o}\varsigma$ and other similar terms used first by heathen neighbors. Therefore the fact the Delitzsch employs this Hebrew term 25 times to translate $\sigma\tau\alphaυ\rho\acute{o}\varsigma$ in the New Testament (Eph. 2:16 and Phil. 2:8 have a form of the verb קִלְעָי)²¹ does not prove that the Hebrew concept was antecedent. Nor does it rule out the possibility suggested, namely that the Hebrews borrowed the import and content of $\sigma\tau\alphaυ\rho\acute{o}\varsigma$ from others, and had to coin a new Hebrew word to express this. It is quite possible that this term was current when Jesus lived upon the earth.

Leaving the speculative area of the background of the term "cross," we shall examine exegetically the passages in the Synoptics where the term $\sigma\tau\alphaυ\rho\acute{o}\varsigma$ is used to express the suffering Jesus called his disciples to bear.

²⁰Marcus Jastrow, compiler, A Dictionary of The Targumin, The Talmud Babli and Yerushalmi, and the Midrash Literature (New York: Title Publishing Company, 1943), II, 1283; F. Brown, S. R. Driver and Charles A. Briggs, A Hebrew and English Lexicon of The Old Testament, a reprint of the edition of 1907 (Oxford: At The Clarendon Press, 1957) lists no occurrence of either the noun or verb used to translate $\sigma\tau\alphaυ\rho\acute{o}\varsigma$ in Delitzsch's Hebrew New Testament.

²¹F. Delitzsch, קִלְעָי קִלְעָי קִלְעָי קִלְעָי קִלְעָי
(1902, פ"ק קִלְעָי קִלְעָי קִלְעָי : קִלְעָי)

CHAPTER III

THE MEANING AND IMPLICATION OF

ΣΤΑΥΡΟΣ IN THE SYNOPTICS

Since we are concerned with the aspect of suffering borne by Christians which Jesus termed *σταυρός* (Matt. 10:38; 16:24; Mk. 8:34; Lk. 9:23; 14:27), we shall omit all discussion of the term "cross" as it is applied to the instrument of Jesus' own death, and as it is applied to the preaching and writing about the benefits of his vicarious death on the Cross for sinful men.¹ For the present we are concerned with the five passages cited above. What is the precise meaning of Jesus' words? Does Jesus mean that the disciples are to receive physical death by crucifixion? Are the disciples to become the first martyrs of the Church by means of some unnatural death? Or could it be that Jesus was emphasizing the fact that they were to bear shame and disgrace, but had no thought of death in mind when these words were uttered? Is it possible that the suffering of shame and hardships is combined with physical death in this term?

Recent studies in the history of the early Christian Church force one to investigate carefully the expressions in the Bible to determine whether they are in the common idiom of that day. Seeking such information, one finds that Billerbeck² cites not one single Judaistic element connected with *σταυρός* in the passages he discusses (Mk. 8:34; Lk.

¹Supra, p. 8.

²Hermann Strack and Paul Billerbeck, Kommentar Zum Neuen Testament Aus Talmud Und Midrash (Muenchen: C. H. Becksche Verlagsbuchhandlung, 1924).

9:23; 14:27). Klostermann detects the same silence of rabbinic literature on this subject, but suggests that the expression would have been understood long before Jesus' day:

ἀίρω σταυρόν . . . in der älteren rabbinischen Literatur nicht nachweisbar, aber doch von einer Form der Todesstrafe hergenommen, die eine fast alltägliche Erscheinung war, brauchte nicht von vornherein Jesu abgesprochen zu werden - ist doch sogar vom Kreuztod des Gerechten schon die Rede, lange ehe Jesus selbst am Kreuz gestorben war (Ps 21:17? Plato Rep. II, p. 362a *πάντα καὶ παθὼν ἀνασχίνοισι λυθῆσεται* . . .).³

Some scholars proceed a step further and find the origin of the words recorded in Matthew 10:38 in the apocryphal Wisdom of Solomon. Arvedson quotes Fridrichsen⁴ as understanding the phrase *οὐκ ἔστιν μου ἀξίος* to come directly from Wisdom 3:5:

*καὶ ὀλίγα παιδευθέντες μεγάλα εὐεργετηθήσονται,
ὅτι ὁ θεὸς ἐπείρασεν αὐτοὺς
καὶ ἔσεν αὐτοὺς ἀξίους ἑαυτοῦ.*

The entire context of this verse, 2:10-3:9, reports the intentions of the wicked who view this life as an adventure. They seek to obtain all they possibly can from this life, even at the expense or welfare of others. They oppress the poor and aged, the widows (2:10); they lie in wait for the righteous child of God, whose life and deeds bother the wicked (2:12-22); they even torture the child of God to see whether God will rescue his child from their hands. But the wicked do not perceive that the souls of the just are in the protecting hand of God where no damaging torment can reach them (3:1-3) and therefore it seems to the

³Erick Klostermann, Das Markusevangelium, in Handbuch Zum Neuen Testament, herausgegeben von Guenther Bornkamm (Tuebingen: Verlag J. C. B. Mohr (Paul Siebeck), 1950), p. 84.

⁴Thomas Arvedson, "Baggrunden til Mt. 10:37-39 et par.," Svensk Exegetisk Årsbok, V (1940), 76.

world that God's children are being punished when in reality they are disciplined in kindness by God (3:4-6). It is particularly in this last statement that Arvedson perceives the background and roots of martyrdom,⁵ which in his interpretation is also found in Matthew 10:38.

Arvedson finds Matthew 10:38 similar to 1 Enoch 91-105 which describes the great chastisement and punishment predicted for the wicked. So that they understand and endure until God's time of deliverance, the believers are told that this is coming as judgment upon the wicked.⁶

On the basis of these apocryphal passages Arvedson concludes that Matthew 10:38 contains a primitive martyr word which is deeply rooted in Jewish culture and history. This act of martyrdom is an act of witnessing to God through which the martyr is consecrated unto the Lord. The full depth of this concept, which lies hidden in the shadows of history, becomes intelligible today when these words are approached as a direct conversation to the reader.⁷

As helpful as such linking with the past may be, one must always remember that Jesus was no mere man of his times. It is true that Jesus employs many expressions of his day in his own teaching, and it is equally true that he frequently declares a new and more complete meaning of some Old Testament concept. Therefore, we think that what is said so far in this chapter is valid only as an aid to help us realize that such

⁵Ibid., p. 78.

⁶Ibid., p. 76; compare R. H. Charles, The Apocrypha and Pseudepigrapha of the Old Testament In English (Oxford: At The Clarendon Press, 1913), II, 260-77.

⁷Ibid., p. 82.

forms of expression would readily be understood by those who heard the teaching of Jesus. To take a further step and declare that Jesus borrows his expression directly from these apocryphal sources goes beyond the facts presented. We conclude that it is better to concentrate on the words of Jesus, the God-man, rather than to speculate about the possibilities of relationship with the past.

The words of Jesus concerning the *σταυρός*, which all of his disciples are to carry, can be divided into two groups on the basis of the similarity of the Greek texts and contexts.⁸ The first group, which we shall treat immediately, is Mark 8:34, Matthew 16:24 and Luke 9:23; the second group includes Matthew 10:38 and Luke 14:27. In the first group we notice that in all cases the audience is identified; Mark 8:34 presents Jesus speaking to the crowd and the disciples, as does Luke 9:23; but Matthew 16:24 has Jesus speaking only to the disciples. All three verses contain the phrase "if anyone will come after me," and Luke alone uses a different form of *ἔρχομαι* and of *ἀρνεύομαι*. All three passages contain the same point of emphasis by employing the present imperative *ἀκολουθεῖτω* after the aorist tenses. Luke is most emphatic when he says that the individual is "daily" to bear his "cross." From this comparison we find a great textual similarity which may lead us to interpret the word "cross" the same way in all three instances. This is permissible only if the contexts are also very similar.

Turning to the contexts, we notice that Mark chapter eight and

⁸ Alfred Plummer, An Exegetical Commentary on the Gospel According to S. Matthew (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1953), p. 156. He lists three groups; Matthew 10:28 and Luke 14:27 are separate.

Matthew chapter sixteen are extremely similar. Jesus has fed the four thousand and the Pharisees come to him asking for a sign. Jesus does not give them a sign, but rebukes them and sails to Bethsaida where he heals a blind man. On the road leading to Caesarea Philippi Peter confesses that Jesus is the Christ. After this confession Jesus begins to teach the disciples of his impending death. Peter refuses to hear anything of this and Jesus sternly rebukes him. At this point Jesus summons the whole crowd of followers and speaks the words of cross-bearing to them.

The context of Luke chapter nine is similar and yet quite independent of that of Matthew or Mark. Luke places the words of cross-bearing in the midst of the preaching of the kingdom of God (9:2, 11). Returning from their preaching mission, the disciples joyfully report their victories over demons. Together with Jesus, they withdraw from this area and travel to Bethsaida, where a crowd gathers to hear Jesus preach and to receive healing for their sick friends. This crowd of five thousand receives the added blessing of being fed by a miracle of Jesus. When Jesus and the disciples were alone, Jesus reveals to them his imminent sufferings. Luke at this point in the narrative adds that Peter confesses Jesus to be the Christ sent from God. After this confession Jesus tells the disciples that daily they will have their "cross" to bear.

The comparison of the contexts reveals that they are similar enough to permit the same interpretation of "cross." In all three passages Jesus speaks of the "cross" after he is confessed to be the Christ by the disciples. The fact that Jesus places this word of cross-bearing after confession already implies that the loyal confession of Christ would involve suffering. In this area of suffering, Christ is the pattern for all

believers. Christ suffers on the Cross for the sake of all and all who desire to be his disciples must suffer for his sake. This is the way of the disciple, the way of suffering, which all of the faithful Apostles, Prophets, and saints of the past experienced. What is the meaning these three passages assign to "cross"? What is this "cross" we are to bear?

The *σταυρός* in Mark 8:34 is interpreted by some as martyrdom and by others as being prepared to suffer hardships which may climax in death, although death possibly is not even intended by this term. Gould champions the view of martyrdom:

This is a phase, the extreme phase of the self-denial which Jesus had just demanded. Let him deny himself, and carry out that self-denial even to death. The cross does not mean here any disagreeable thing, but the instrument of death.⁹

Others interpret this passage as meaning the willingness to face even death,¹⁰ or to be classed and treated as a "condemned criminal,"¹¹ or to bear the same torture as if one did suffer on a cross. Wohlenberg says:

Der Sinn ist klar: der Juenger Jesu soll, so schwer es ihm auch erscheinen mag, selbst das teuerste Gut, sein Leben, aufzugeben bereit sein, und mag diese Dahingabe mit der fruchtbarsten Qual und der aergsten Schmach verbunden sein, wie der Kreuzestod.¹²

⁹Ezra P. Gould, A Critical and Exegetical Commentary on The Gospel According to St. Mark, in The International Critical Commentary, edited by A. Plummer (Edinburgh: T. and T. Clark, 1905), p. 156.

¹⁰A. O'Flynn, "Mark," A Catholic Commentary on Holy Scripture, edited by B. Orchard, E. Sutcliffe, R. Fuller and R. Russel (New York: Thomas Nelson and Sons, 1953), p. 918.

¹¹W. Clarke, "Mark," Concise Bible Commentary (London: SPCK, 1952), p. 701.

¹²Gustav Wohlenberg, Das Evangelium des Markus, in Kommentar Zum Neuen Testament, herausgegeben von T. Zahn (Leipzig: A. Deichert'sche Verlagsbuchhandlung Dr. Werner Scholl, 1910), p. 237.

Mark accentuates the voluntary acceptance of the "cross" which can entail the loss of all of one's goods and life for the sake of the Gospel. Because Mark 8:35-38 contrasts the gain of the whole world at the price of losing one's soul with the loss of life to gain eternal life, we interpret *σταυρός* to mean a complete self-denial and suffering for the sake of the Gospel, such as Wohlenberg describes above.

Matthew chapter sixteen enlarges the account presented in Mark chapter eight. The stress is on suffering for the sake of Christ and the Gospel, which Schniewind construes as the loss of life in martyrdom.¹³ Plummer, on the other hand, detects the major accent to be an evocation of genuine discipleship:

It shows once more that He desired no half-hearted disciples, and that He did not wish candidates for the kingdom to be under any illusions as to the kind of life that was required.¹⁴

Loyal discipleship has little, if any, glory in this life, but when the Son of man establishes his kingdom the disciples who faithfully carried their "crosses" will receive glory and honor from Christ (16:27-28).

Although Luke mentions the eschatological hope of the suffering disciple (9:26), he accentuates the loyalty required of the disciple and the pain involved in the "cross." Zahn presents a penetrating statement which emphasizes the aspect of loyalty:

konnten die Hoerer in diesem Wort auch keine Weissagung seines [Jesus] Kreuzestodes erkennen, sondern nur annehmen, dass Jesus die Forderung der Bereitwilligkeit, das Schlimmste, wie z. B. den qualvollsten und schimpflichsten Tod zu erdulden, um ihm als Juenger

¹³Julius Schniewind, Das Evangelium nach Matthaeus, in Das Neue Testament Deutsch, herausgegeben von Paul Althaus (Goettingen: Verlag von Vandenhoeck & Ruprecht, 1954), pp. 193; 136.

¹⁴Plummer, op. cit., p. 235.

treu zu bleiben, in eine von der Braeuchen bei Hinrichtung gemeinsamer Verbrecher hergenommene bildliche Form gekleidet habe.¹⁵

A Christian prayer from century 4 or 5 A.D. illustrates that Christians did implore God's help to bear their heavy "crosses": *ὁ θεὸς τῶν πικρακεμένων σταυρῶν, βοήθησον τὸν δούλόν σου Ἀφφούσαν*, "O God of the crosses that are laid upon us, help thy servant Apphousa."¹⁶ As Luke presents cross-bearing, Christians do need help to travel this daily path of thorns and road of hardships. Not minimizing any of the difficulties involved, Plummer presents the interpretation of "cross" as being "not so much a burden as an instrument of death."¹⁷

Besides the three passages considered in this chapter, there are only two other passages in the New Testament which employ the term *σταυρός* to denote the concept of Christian cross-bearing. Comparing the passages, Matthew 10:38 and Luke 14:27, we find many textual similarities. Neither has a specific group of addressees, neither has the invitation to take up the "cross" voluntarily, and neither agrees completely in style of presentation. Both passages state things in a negative tone--if a person refuses the "cross" he is not worthy of me (Matt.) or he is not my disciple (Lk.). Both agree that each individual believer must take up and carry his own "cross," although Luke uses *βουτάς* while Matthew has

¹⁵Theodor Zahn, Das Evangelium des Lucas, in Kommentar Zum Neuen Testament, herausgegeben von T. Zahn (Leipzig: A. Deichert'sche Verlagsbuchhandlung Dr. Werner Scholl, 1920), p. 377.

¹⁶J. Moulton and G. Milligan, The Vocabulary of the Greek New Testament Illustrated from the Papyri (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1949), p. 586.

¹⁷Alfred Plummer, A Critical and Exegetical Commentary on The Gospel According to S. Luke, in The International Critical Commentary, edited by A. Plummer (Edinburgh: T. and T. Clark, 1956), p. 248.

λαμβάνει to express this phase of cross-bearing.

The context of Matthew 10:38 reveals that these hardships were part of Jesus' words to the Twelve as he commissioned them to preach the news of the kingdom to Israel (10:7). Their fellow Jews would deliver them to councils, flog them in the synagogues, persecute them in town after town, and even betray them to Gentile kings and governors (10:19-23). This is the natural reaction of the world when it is called to repent. The disciples are to expect retaliation, but never are they to fear those who are able to kill the body but rather they are to fear God who is able to destroy both body and soul (10:26-42). Commentators have noted the fact that death is a definite part of the cross-bearing concept in this verse of Matthew. Buttrick asserts that "the Cross is no mere inconvenience. The context makes clear that Jesus was speaking of martyrdom."¹⁸ Others emphasize the elements of disgrace and shame and consider the possibility of "cross" being a technical term for martyrdom.¹⁹

Plummer recalls that Josephus (Ant. XVII. x. 10) reports the crucifixion of the supporters of Judas and Simon and on that basis concludes that "loss of life" in Matthew 10:39 interprets 10:38; thus

¹⁸George A. Buttrick, The Gospel According to St. Matthew, in The Interpreter's Bible, edited by G. Buttrick (New York: Abingdon Press, 1951), p. 375.

¹⁹W. C. Allen, A Critical and Exegetical Commentary on The Gospel According to S. Matthew, in The International Critical Commentary, edited by A. Plummer (Edinburgh: T. and T. Clark, 1907), p. 111; "Matthew," A Commentary on The Holy Bible, edited by J. Dummelow (New York: The Macmillan Company, 1957), p. 663; compare p. 682; J. Davies, "Matthew," The Abingdon Bible Commentary, edited by F. C. Eiselen, E. Lewis and D. G. Downey (New York: Abingdon Press, 1929), p. 972; Ethelbert Stauffer, New Testament Theology, translated from the fifth German edition by John Marsh (New York: The Macmillan Company, 1956), p. 332, note 12.

στραυρός means the instrument of death.²⁰ However, most convincing to us is Schniewind's observation that 10:38 accentuates the shameful and painful aspect, while 10:39 widens the concept to the ultimate--martyrdom.²¹

In connection with Matthew 10:37-39, Arvedson says we should also consider John 12:25f.²² Although the *στραυρός* term is not present, the context is very similar with its accent on the loss of life to gain eternal life.²³ We note that no major new element is introduced by John, and therefore we proceed to examine Luke 14:27.

Luke underscores the cost element in cross-bearing. After Jesus rebukes the Pharisees for not accepting the invitation to enter the kingdom of God, he teaches the crowd that there is a great cost involved in the entering of the kingdom. The disciple must love the Lord more than his own father and mother, more than his possessions, and even more than his life itself. Furthermore, Rengstorf reminds us that all afflictions and losses are to be endured without the slightest murmur arising in our hearts or passing from our lips.²⁴

From the foregoing discussion we can see that Luke does not mean

²⁰A. Plummer, Matthew, op. cit., p. 156.

²¹J. Schniewind, op. cit., p. 136.

²²Arvedson, op. cit., p. 75.

²³C. H. Dodd, The Interpretation of the Fourth Gospel (Cambridge: At The University Press, 1958), pp. 145-47; he presents the idea that John writes this with reference to the Jewish antithesis of the two ages.

²⁴Karl Rengstorf, Das Evangelium nach Lukas, in Das Neue Testament Deutsch, herausgegeben von Paul Althaus (Goettingen: Vandenhoeck & Ruprecht, 1949), p. 177.

general afflictions when he uses the term "cross" but rather something specific, as Geldenhuys says:

The general idea that these words of Jesus about "bearing the cross" refer to passive submission to all kinds of afflictions, like disappointments, pain, sickness and grief that come upon man in this life, is totally wrong. The people to whom Jesus spoke these words fully realized that he meant thereby that whosoever desires to follow Him must be willing to hate his own life (verse 26) and even to be crucified by the Roman authorities for the sake of his fidelity to Him. So in a wider sense this pronouncement of Jesus means that only that person who for the sake of His service surrenders all self-seeking and abandons all striving after his own interests can be his disciple.²⁵

Reflecting on the five passages discussed in this chapter, we notice that there are three conditions which Jesus proposes; self-denial is the first, cross-bearing is the second, and the third is loyal discipleship. The question arises in our mind, "Are these three stages of one process?" or "Are these three different and unrelated requirements for believers?" To determine the answer to this question, we shall devote a little space to the definition of "denial" and "following."

Genuine denial is more than just the giving up of things, such as a fine house, a large automobile, and a prosperous job. True denial must be the sincere "no" to one's self and one's individual interests whenever these would demand time which belongs to God. The Augsburg Confession recognizes this to be true mortification of the flesh:

Although our teachers are, like Jovian, accused of forbidding mortification and discipline, their writings reveal something quite different. They have always taught concerning the holy cross that Christians are obliged to suffer, and this is true and real rather than invented mortification.²⁶

²⁵Norval Geldenhuys, Commentary on The Gospel of Luke, in The New International Critical Commentary, edited by N. B. Stonehouse (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1954), p. 398.

²⁶F. Tappert, editor, "The Augsburg Confession," The Book of Concord

The disciple of Jesus must deny himself completely, that is to treat himself as if he were not interested in himself. This is the way Sutcliffe presents his view of personal denial, which he says is in accord with the teachings of John Chrysostom and Gregory the Great.

This phrase 'deny himself' is sometimes misunderstood as if it meant 'to deny (whatever it may be) to himself.' This sense of denying oneself pleasure and gratification is certainly included in the phrase or rather is to be deduced from it. But it is not the primary meaning for the reason that the pronoun is not in the dative but in the accusative. It is the direct object of the verb. And the meaning of the phrase may be deduced from the Passion narrative where the same verb is again used with the pronoun in the accusative. Our Lord foretold Peter's denials: 'Amen I say to thee that in this night before the cock crow thou wilt deny me thrice.' Now Peter's denial of our Lord was a disavowal of Him, a repudiation, a denial that he knew Him. So too in our Lord's words 'He that shall deny me before men shall be denied before the angels of God.' So we are invited to treat ourselves as if we did not know ourselves and were not interested in ourselves.²⁷

Jesus does not call men to become ascetics in the sense that they deny themselves everything and shut themselves off from all other things in this life. He does call for the denial of priority of individual interests and desires, for the daily cross-bearing, and for continual following in spite of the difficulties involved. "Following" may also be described as "discipleship" as Schweizer does in this summary:

1. Jesus hat in die Nachfolge gerufen; er sieht also in diesem Anschluss an seine Person ein entscheidendes, ja das entscheidene Tun.
2. Sein Ruf ist der alles wendende Beginn eines Neuen. Er erfolgt in herrenhafter Freiheit und kann direkt den Charakter goettlichen Gnadenhandelns annehmen.
3. Nachfolge bedeutet Zusammengehoeerigkeit mit Jesus and Dienst fuer ihn.

(Philadelphia: Muhlenberg Press, 1959), Article XXVI, p. 68.

²⁷Edmund Sutcliffe, Providence and Suffering in the Old and New Testaments (New York: Thomas Nelson and Sons LTD, 1953), pp. 145-46.

4. Sie schliesst in sich die Loesung von allen anderen Bindungen, von Schiff und Zolltisch, Vater und Mutter, ja zusammenfassend: vom eigenen Leben, von sich selbst.
5. Wie Jesu eigener Weg mit goettlicher Notwendigkeit in Verwerfung, Leiden und Tod und so erst zur Herrlichkeit fuehrt, so der Weg seiner Nachfolger.²⁸

Very pointedly Bonhoeffer states that "Discipleship means Jesus Christ, and Him alone. It cannot consist of anything more than that." A little later in his book he explains more fully:

Just as Christ is Christ only in virtue of His sufferings and rejection, so the disciple is a disciple only in so far as he shares His Lord's suffering and rejection and crucifixion. Discipleship means adherence to the person of Jesus, and therefore submission to the Law of Christ. In other words it means the cross.²⁹

On the basis of the material presented, we conclude that the three phrases, self-denial, cross-bearing and following Jesus, are all part of continual discipleship. Thus each of them accentuates a different phase of that discipleship.

We shall conclude our discussion of these five passages with a summary of the various elements which form the "cross" of the Christian.

1. The suffering comes from the hostile people of the world who are irritated at the confession of Christ and call to repentance.
2. This suffering may take several forms:
 - a. Verbal rebuke and disgrace.
 - b. Physical torture and shame.
 - c. Various forms of martyr death.

²⁸E. Schweizer, Erniedrigung und Erhoehung bei Jesus und seinen Nachfolgern (Zuerich: Zwingli-Verlag, 1955), p. 18.

²⁹Dietrich Bonhoeffer, The Cost of Discipleship, translated from the German and abridged by R. H. Fuller (New York: The Macmillan Company, 1949), pp. 51, 71.

d. Mental disturbances over the cost of complete loyalty and the prospect of painful treatment.

3. All pains are endured in the eschatological hope which shall be realized when the Son returns and establishes his kingdom.

We close this chapter with a definition of the Christian's "cross."

Our investigation of *στυγρός* demonstrates that the Christian's "cross" includes such afflictions and sufferings as reproach, disgrace, rejection, persecution, torture, inner anxieties and struggles, and finally martyrdom. The "cross" is the suffering which the world heaps upon the Christian who faithfully confesses Christ Jesus. The Christian bears all of these sufferings manfully and cheerfully for the sake of Christ and the Gospel.³⁰ This is the sense in which *στυγρός* is used in the New Testament.

The concept of the Christian's "cross" has a wider definition in Lutheran circles and others.³¹ The wider sense includes such sufferings as chastisements, tests, trials, sorrows, sickness, pains, and evils of

³⁰H. Cremer, Biblio-Theological Lexicon of New Testament Greek, translated from the second German edition by Wm. Urwick (Edinburgh: T. and T. Clark, 1887), p. 875; Martin Luther, "Sermon vom Kreuz and Leiden," Saemntliche Schriften, X, herausgegeben von J. G. Walch (St. Louis: Lutherischer Concordia-Verlag, 1885), cols. 1774-75; H. Hopkins, The Mystery of Suffering (Chicago: Inter-Varsity Press, 1959), p. 55; N. Geldenhuys, op. cit., p. 276; D. Bonhoeffer, op. cit., p. 72.

³¹F. Lindemann, "Vom Kreuz der Christen," Synodal-Bericht des Illinois-Districts (St. Louis: Concordia Publishing House, 1900), p. 34; J. T. Mueller, Christian Dogmatics (St. Louis: Concordia Publishing House, 1955), p. 424; J. M'Clintock and J. Strong, "Cross," Cyclopedia of Biblical, Theological, and Ecclesiastical Literature (New York: Harper & Brothers, Publishers, 1894), II, 578; G. Stoeckhardt, Die Biblische Geschichte des Neuen Testaments (St. Louis: Concordia Publishing House, 1902), p. 145; A. B. Bruce, The Training of the Twelve, (fifth edition; Edinburgh: T. and T. Clark, 1898), p. 117. For distinctions between "cross" and other terms which are related see the appendix at the end of this study.

body or soul. Is it legitimate to expand the meaning of "cross"? Does the concept of cross-bearing in the New Testament expand the meaning of *σταυρός*?

Before we can devote our attention to the concept of cross-bearing as presented in the New Testament, we must examine two unique interpretations of *σταυρός*. In the following chapter we shall outline the expositions of J. D. Bryan and Erich Dinkler.

During our investigations we discovered only two of the numerous Bryan's theory, and he does so approvingly.¹ Bryan's proposed solution would be facts; (a) *σταυρός* does not appear in the parables which are in Matthew chapter ten, so it must mean something other than suffering, and (b) *σταυρός* appears in the context of Jesus' call to leave all in the Kingdom of Heaven, so it must mean a complete break from the life which held one to the world. Bryan is not one who says "no matter, we must have a change," says Bryan:

There must be an unqualified abandonment of all old values, a complete breaking away from former surroundings and attachments. A man must pull up the stakes which give him in the old life, and definitely turn his back on the world, to go over and follow after a new leader on the other side.

¹J. D. Bryan, "To Take Up the Cross," *The Evangelical Alliance*, XXXIII (September, 1926), 251-52.

²Erich Dinkler, "Jesus' Wort vom Kreuztragen," in *Christentum und Kultur* (Munich: A. Neumann, 1924), 17-18.

³W. A. Fiedler, "Cross," *The Christian Bible Encyclopedia*, edited by F. Brown, E. Lewis and G. Remy (New York: Abingdon Press, 1929), p. 1041.

⁴Bryan, op. cit., p. 251.

CHAPTER IV

UNIQUE INTERPRETATIONS OF "CROSS"

The theories which we shall present in this chapter are scholarly attempts of individuals to perceive the depth of the cross-bearing concept. Bryan proposes that *σταυρός* means "tent-peg"¹ and Dinkler proposes that Matthew 11:28-30 is a basic part of a common tradition in which "yoke" and *σταυρός* are genuine synonyms.²

During our investigations we discovered only one man who mentions Bryan's theory, and he does so approvingly.³ Bryan's argument centers around two facts: (a) *σταυρός* does not appear in the persecution section in Matthew chapter ten, so it must mean something other than suffering, and (b) *σταυρός* appears in the context of Jesus' call to serve him in the kingdom of heaven, so it must mean a complete break from the ties which hold one to the world. Since no man can serve two masters, he must make a choice, says Bryan:

There must be an unqualified abandonment of all old values, a complete breaking away from former surroundings and attachments. A man must pull up the stake which pins him to the old life; and definitely turn his back on the 'world,' to go over and 'follow after' a new leader on the other side.⁴

¹J. D. Bryan, "To Take Up The Cross," The Expository Times, XXXVII (September, 1926), 551-53.

²Erich Dinkler, "Jesu Wort vom Kreuztragen," in Neutestamentliche Studien Fuer Rudolf Bultmann (Berlin: A. Töpelmann, 1954), pp. 110-29.

³J. A. Findlay, "Luke," The Abingdon Bible Commentary, edited by F. Eiseln, E. Lewis and D. Downey (New York: Abingdon Press, 1929), p. 1041.

⁴Bryan, op. cit., p. 551.

This choice involves a transfer of allegiance from the ties of the family to the bond of discipleship.

It is in the midst of this conflict of the two loyalties, discipleship and blood kinship, that the call comes to 'take up the *σταυρός*,' and follow Him. Service is no longer left to the chance of birth; allegiance must go by the choice of will. It is an essential condition of citizenship of the 'kingdom' that he who seeks it shall, first, break those bonds which, as with a stake, hold him to the world.⁵

Bryan's constant emphasis in this entire article is that the call is to service and not to calvaries. To support his thesis he attempts to eliminate from *σταυρός* the denotation of martyrdom and suffering. He considers the task accomplished in the interpretation of *σταυρός* as "tent-peg":

The first meaning of *σταυρός* is not 'cross,' but 'stake,' and the word is likely to have retained this significance in the current proverbial speech of the people. It gave the Latin, not the idea of a crux, but stauro, 'a staff.'

There is no cross in the Old Testament. The word used there for stake is $\tau \epsilon \tau \tau$ (yathed) (cf. Arabic wattad), and this is indifferently rendered in the A.V. as pin, nail, tent-peg, and stake. In almost every case it stands for an implement attaching something to a particular spot. . . .⁶

Bryan exerts much energy to demonstrate that the meaning of "tent-peg" is a part of the common idiom of Jesus' day. He attempts to do that by showing that "tent-peg" is a proverbial term among the Arabic people today, as other terms are proverbial among other peoples of the world.

We quote:

A nomad sheikh, about to seek fresh pasture for his flocks, merely calls out sheel ('lift') to his harem, and his women-folk immediately start preparing for their departure by loosening cords and pulling up tent-pegs. An English officer on trek would probably call out 'load up.' . . . 'To take up the *σταυρός*' belongs to this

⁵ Ibid., p. 553.

⁶ Ibid., p. 552.

category. . . . It is only in this way that the words can possibly be given the modern sense of 'bearing a burden'-taking on one's shoulders a task, or accepting a duty which makes life, not the prospect of an ignominious death, an agony. . . .⁷

We call attention to the fact that Bryan has merely shown that this is the situation today, but has not proved that this is the situation at the time Jesus spoke the word of cross-bearing. One must challenge Bryan on the point of burden bearing, a connotation which several moderns do accept. Because several men assign this meaning to "cross" does not mean that it is a correct interpretation, nor has Bryan proved that the proper sense of "cross" in Matthew chapter ten is "burden." It appears to us that he is unconsciously employing the persecution contexts of the Gospels to interpret "cross" as a burden of service, although he previously states that "cross" was not connected with the persecution contexts. Furthermore, one must challenge Bryan's linguistic arguments. A fellow countryman of his does just this. Matheson argues that Matthew 10:38 and Luke 14:27 are possibly scraps of the same tradition which Mark records in 8:34. This tradition accentuates but one fact, namely, the readiness to die with complete confidence that God raises the dead (compare 2 Corinthians 1:9).⁸ In reply to this Bryan merely restates that to him "cross" means a complete break from the world to give total service in the kingdom of Christ Jesus.⁹ Since Bryan neither clarifies nor retracts his theory of "tent-peg" as the correct interpretation of "cross," Matheson replies again:

⁷ Ibid., p. 553.

⁸ D. Matheson, "Cross-Bearing," The Expository Times, XXXVIII (January, 1927), 188.

⁹ Bryan, op. cit., XXXVIII (May, 1927), 379.

His case seems to rest on a supposed parallel with the Hebrew ׃׃ (compare ׃׃׃׃׃׃ , 'to weigh anchor'). The substantive governed by ׃׃ is usually omitted, but in Is. 33:20 it is expressed, and what is drawn is not the tent-pole, at all, but the whole array of little tent-pegs, that could hardly be called collectively ׃׃׃׃׃׃ .¹⁰

In agreement with Matheson, we conclude that linguistically Bryan has no proof for the "tent-peg" theory. But this fervent emphasis on the either--or, God or mammon, discipleship or love of the world, has a good foundation in the contexts which surround the word of "cross-bearing." We assert that ׃׃׃׃׃׃ includes all of the things Bryan has listed plus much more, namely, the suffering of shame and torment with the possibility of martyrdom.

We now direct our attention to another unique interpretation, the "yoke" theory proposed by Erich Dinkler. He includes Matthew 11:29 with the group of five passages which we treated in detail in the previous chapter. To him Luke and Matthew show traces of a semitic background, and thus they draw from Mark and Q. Mark and Q both rely on a common Aramaic tradition according to Dinkler.¹¹ On critical grounds he flatly rejects the idea that Jesus spoke these words in view of his impending suffering and death on the Cross.¹² Surprisingly, Dinkler also rejects the Midrash idea of Isaac bearing wood for his own sacrifice as the example of innocent suffering. Nor does he follow Bultmann who suggests that this is but a picture for suffering and sacrifice: "Koennte nicht doch ׃׃׃׃׃׃ schon fruher ein traditionelles Bild fuer Leid und Opfer

¹⁰Matheson, op. cit., XXXVIII (August, 1927), 525.

¹¹Dinkler, op. cit., pp. 111-12.

¹²Ibid., p. 112; ". . . sehr unwahrscheinlich."

gewesen sein?"¹³ Dinkler quotes the social pressure argument of

Fridrichsen:

Was diese Wanderung so bitter macht, das ist in dieser Gedanken-
verbindung nicht in erster Linie das Bewusstsein dessen, was am
Ende des Weges wartet . . . sondern des Gefuehl, aus der Gemein-
schaft ausgeschlossen zu sein und erleben zu muessen, dasz man
zum Gegenstand des Hasses und der Verachtung der Menge wird . . .
(S. 30).¹⁴

But he rejects Fridrichsen's stress on Lebenskampf, because he produces
no parallels from the Old Testament or rabbinic literature. In spite of
this, one must give credit to Fridrichsen, for the strong social ties
among Orientals are still one of the greatest hindrances facing the
Christian Gospel in our day.

Already we have detected the tendency in Dinkler to lay heavy em-
phasis upon parallels. He exerts himself to produce several parallels
of "yoke" from the Old Testament and Judaism. He discovers two distinct
Old Testament uses of "yoke":

einerseits ist vom Bilde des Joches als des Gehorsams und des
Dienstes unter Jahwes Gebot die Rede, andererseits ist spaeter das
Joch der Gottesherrschaft eine feststehende Bildform.¹⁵

In the Apocrypha Dinkler discovers that there is a "yoke" of wisdom. In
Sirach 51:26f. the reader is told to put his neck under the yoke of
Wisdom and his soul will receive instruction (*παιδεία*). In Sirach
6:24f. the reader is urged to put his feet into her fetters, and his neck
into her collar (*Κλοίον*). From the references in Sirach (the two
mentioned and 24:19f.), Dinkler finds a similarity with Matthew 11:28-30.

¹³Ibid., p. 113.

¹⁴Ibid., p. 114.

¹⁵Ibid., p. 115.

In fact, his interpretation of Matthew presupposes that Sirach is here the basis of Matthew. He correctly contrasts, however, Jesus' "yoke" with the yoke of the Torah and not with the yoke of Wisdom:

Zugleich setzt sich hiermit das Joch der *βουλαία τοῦ Θεοῦ* als "mein Joch" absolut, und wird der eschatologische Horizont der Forderung deutlich. "Mein" Joch ist also das in der Einheit mit der Proklamation der Gottesherrschaft zu sehende, ja das mit dem Beginn ihres Kommens zu bejahende neue und leichte Joch. Denn sobald die messianische Zeit hereinbricht, hoert das Joch des "Gesetzes" auf zu existieren und ist deshalb das neue Joch, eben das eschatologische, bestimmend.¹⁶

Recalling that Dinkler states that all of the *στανεύς* passages are part of one Aramaic tradition, we can understand how he proceeds from the comparison of Jesus' "yoke" of true discipleship, as contrasted with the "yoke" of obedience to the Law, to the early Church's use of "yoke" in formulating its theology and liturgy.

Offenbar sollte man in einer juedisch-hellenistischen Gemeinde den Quellort suchen, und vermuten, dass dem *ζυγὸς δουλείας* (Gal 5:1 1 Tim 6:1 Act 15:10 Barn 2:6) hier im Sinne von 1 Clem 16:17 ein *ζυγὸς τῆς χάριτος* gebenubergestellt ist, dass also der Knechtschaftsgedanke mit all seinen Weiterungen hier hereinspielt.¹⁷

To Dinkler it also appears that the early Church understood baptism as the acceptance of the yoke of grace. The act of baptism (often called Sphragis in the early Church),¹⁸ unites into one repentance, discipleship, and eschatological refuge. By the middle of the second century, baptism

¹⁶Ibid., p. 116.

¹⁷Ibid., p. 117.

¹⁸Ibid., p. 117; Dinkler interprets Sphragis as an allusion to baptism in Rev. 7:2f.; 9:4; 14:1; Hebr. 1:3; Matt. 24:20; 2 Cor. 1:12f.; Gal. 6:7; Eph. 1:13; 4:30; pp. 124-25. Stated more accurately, Rev. 14:1; Hebr. 1:3; Matt. 24:20; Gal. 6:7; and Eph. 4:30 contribute to the Sphragis-Gedanke according to Dinkler.

is completed with the application of oil in the form of a cross:

So eindeutig nun seit der Mitte des II Jn. die ganze Entwicklung des Sphragis-Taufgedankens ist und so wahrscheinlich es auch ist, dasz der Taufakt mit einer Oelung in Form eines Kreuzes unter Namens-anrufung verbunden war,¹⁹

Dinkler also detects a theological relationship between the Kreuzzeichen and Kreuzsymbolik as employed in the early Church.

Wenn nun die literarischen und die monumentalen Quellen gemeinsam das Weiterleben der Kreuzzeichen und auch Kreuzsymbolik von Gen 4:15 Jes 44:5 und besonders Hes 9:4ff. fuer die Zeit vor und nach Christus in Judentum bezeugen, so scheint mir, dasz man dem Signum Crucis mehr Bedeutung beizumessen hat, als es bislang unter dem Eindruck des σταυρός κυρίου χειροῦ getan wurde. Das Signum Crucis vertritt dabei zunaechst die Sphragis, und das heiszt den Eigentums-Versiegelungs-Gedanken. Es schlieszt Busze, Sklaventum, eschatologischen Schutz ein, es hat oft apotropaeische Bedeutung und schlieszt deshalb die Magie keinesfalls aus.²⁰

The combination of these various strands of evidence lead Dinkler to propose this solution:

Es will mir scheinen, als wuerde der urspruengliche Sinn der Jesus-Worte am besten wiedergegeben, wenn wir den Text wie folgt lesen: ὅς οὐ λαμβάνει τὸ σημεῖον αὐτοῦ καὶ ἔρχεται ὀπίσω μου οὐ δύναται εἶναι μου μαθητής. Hierbei wuerde mit τὸ σημεῖον an Stelle von ὁ σταυρός in der Linie der LXX das hebraeische ט 75 oder 7 57 wiedergegeben sein, Worte, mit denen im AT und im Judentum die Forderung eines Eigentumsiegels und eschatologischen Zeichens adaequat umschreiben wurde. Da σημεῖον sowohl σφραγίς wie σταυρός umfasst, ist fuer beide Ausdeutungen Spielraum gelassen und vor allem die synoptische interpretatio Christiana auf das Kreuz Jesu verstaendlich.²¹

Dinkler concludes his profound analysis by saying that the cross-bearing word of Jesus is a part of the kingdom preaching which calls for repentance and faithful service. When the message is accepted, the Good Shepherd places his eschatological seal upon the disciple and this seal is

¹⁹Ibid., p. 119.

²⁰Ibid., p. 123.

²¹Ibid., p. 127.

the encouragement and hope of the disciple during the sufferings in this life.

Die Forderung Jesus, die von den Nachfolgern eine eschatologische Versiegelung und damit Selbstpreisgabe an Gott und an seine hereinbrechende Herrschaft verlangte, wurde jetzt als Leidensforderung und Leidensweissagung verstanden und interpretiert. . . .²²

This "yoke" theory of Dinkler's is very attractive but also highly subjective. The entire theory stands or falls with the proposed Aramaic text which he devised. Until a document is discovered to substantiate him, all of his labors remain but an attractive theory.

In his presentation we detect an obvious limitation in his view of Jesus Christ. He does not think it possible for the Lord Jesus to speak the words of cross-bearing in view of his imminent death on the Cross of Calvary. This same attitude seems reflected in Dinkler's effort to trace the origin of Jesus' words in Matthew 11:28f. to the Wisdom of Sirach. With respect to Dinkler's position, we merely state that at no time did Jesus cease being Jesus Christ and thus he is not forced by natural limitations to utilize only that which has already been said, but has an original creative potentiality such as no man ever has had or will have. Finally, it seems to us that Dinkler's discovery of parallels to these sayings of Jesus persuade him to accept and disseminate the "yoke" theory. This attraction to parallels is eisegesis, and this is the method employed by Dinkler to interpret the text of Matthew.

In our reading we discovered that Heshusius already presented a "yoke" theory. The "yoke" interpretation of Heshusius, however, is different from Dinkler's in that it involves the interpretation of Matthew 11:29-30

²²

Ibid., p. 129.

as meaning suffering in its broadest scope. Lindemann quotes Heshusius in his essay:

Das andere Kreuz ist der gläubigen Christen Leiden, alles, was Gott seinen Gläubigen auflegt, es sei Armut, Hunger, Durst, Elend, Krankheit, toedlicher Abgang der Seinen, Gefaengnisz, Schulden, Verachtung, Unglueck und Unfall, Schmach, Laesterung, Gefahr des Lebens, Verfolgung und wie es mag einen Namen haben, alles, damit die beladen und beschwert werden, die von Herzen Busze thun, an Jesum Christum glauben und seinen Namen bekennen. Dies nennt der Herr Christus sein Joch. Denn es ist ein anderes Leiden, denn der gottlosen Welt Leiden. Darum aber heiszt's Christi Joch, dasz es im Glauben an Christum wird getragen, dasz es un Jesu Christi willen wird erduldet, dasz Jesus Christus selbst solches Kreuz seiner Gläubigen hilfet tragen, auf dasz die Gläubigen des Leibes Christi Gliedmassen sind und Christus selbst in seinen Christen leidet.²³

These are words based on personal experience. Heshusius was driven out of Rostock for opposing worldliness, deposed from several positions, and driven out of Wesel because of his work against the Antichrist.²⁴

Although the material concerning these two unique theories has been presented, we cannot close this chapter until we have answered a question which arises on the basis of Dinkler's statements regarding Kreuzzeichen and Kreuzsymbolik and baptism completed with oil applied "in Form eines Kreuzes."

Did the early Christians inherit the symbol of the cross? It might seem that they did on the basis of the archaeological discovery of a family grave at Talpioth, near Jerusalem. The stone on this grave has a sign of the cross on the front, the importance of which Sukenik states in these words:

All our evidence indicates that we have in this tomb the earliest

²³Lindemann, "Von Kreuz der Christen," Synodal-Bericht des Illinois-Districts (St. Louis: Concordia Publishing House, 1900), pp. 30-31.

²⁴Lutheran Cyclopaedia, edited by E. L. Lueker (St. Louis: Concordia Publishing House, 1954), p. 464. It is possible that Paul Gerhardt

records of Christianity in existence. It may also have a bearing on the historicity of Jesus and the crucifixion.²⁵

Since this was a grave of a Jewish family, Dinkler suggests that it may be possible to discover the origin of the sign of the cross in Judaism:

Die Auffassung Sukeniks geht dahin, dass die beiden Jesus-Inschriften Jesus-Akklationen sind und dass die Kreuze als christliche Zeichen verstanden werden muessen; das juedische Familiengrab in Talpioth spiegele somit den Uebergang einer Familie zum Christentum. Im folgenden glaube ich nachweisen zu koennen, dass dieses fruehste Denkmal der Christenheit "ein juedisches Denkmal, ja, dass das Kreuzeszeichen in Judentum beheimatet ist und mehrfach, bes. auf Ossuaren und Grabinschriften, belegt werden kann."²⁶

The entire thesis is based on the identification of the sign of the cross with the letter Taw of the Hebrew alphabet. In a study of the development of the Hebrew language, Diringier shows that Taw in its various stages looks much like a cross, as did the marking inside the circle employed to make Teth.²⁷ Discoveries of Taw formed as  (Siloam), and as , (Royal Jar Stamps), are dated between 600-800 B.C.²⁸ About 600 B.C. the Lachish Letters reveal that Taw was written  , and Teth  .²⁹ From this evidence Dinkler concludes, and we agree with him, that there is no reason for us to interpret the sign which looks like a cross on this Jewish grave as more than a symbol or as the last

(1607-76) borrows the term Kreuzesjoch from Heshusius who died in 1588.

²⁵Erich Dinkler, "Zur Geschichte des Kreuzsymbols," Zeitschrift fuer Theologie und Kirche, XXXVIII (1951), 153; note the photograph on p. 152.

²⁶Ibid., pp. 150-51.

²⁷David Diringier, "Early Hebrew Writing," Biblical Archaeologist, XIII (December, 1950), 78.

²⁸Ibid., p. 83.

²⁹Ibid., p. 87.

letter of the Hebrew alphabet. However, we are still not persuaded that Dinkler is correct in implying that Jewish converts brought this symbol into Christianity.

Leaving the speculative area of the origin of the symbol of the cross, we direct our thoughts to the theological implications of *σταυρός* as a symbol. Dr. Arndt says: "The cross signifies pain. . . . the cross is here by Jesus made a symbol of suffering. . . ." ³⁰ Lenski reminds us of the fellowship relationship inherent in the symbol of the cross.

The cross is that suffering which comes upon us as followers of Christ, which grows out of our connection with him. The cross is thus the mark of the Christian, and let us remember every Christian is marked by it. . . . ³¹

Hopkins understands this marking to take place in baptism and thus interprets the cross as "the symbol of undeserved suffering." ³² The Lutheran accent on the symbol of the cross in baptism is upon the redemptive work of Christ applied to the child through the Word in this Sacrament.

The references to baptism and to a few other passages in the New Testament lead us to inquire whether there are also other words of cross-bearing in the New Testament Epistles. The next chapter shall be devoted to an investigation of the New Testament concept of cross-bearing.

³⁰Wm. Arndt, The Gospel According to St. Luke (St. Louis: Concordia Publishing House, 1956), p. 259.

³¹R. C. H. Lenski, The Eisenach Gospel Selections (Columbus: Lutheran Book Concern, 1910), I, 382.

³²H. Hopkins, The Mystery of Suffering (Chicago: Inter-Varsity Press, 1959), p. 109.

CHAPTER V

THE NEW TESTAMENT CONCEPT OF CROSS-BEARING

Keeping in mind the concept of *σταυρός* which we have established on the basis of the Gospel records,¹ we shall proceed to examine the entire New Testament to learn the contributions made by related words. Several terms and their thought-content parallels must be defined, namely, *θλίψις*, *πίσχω*, *πειρασμός* and *παιδεύω*.²

The New Testament uses *θλίβω* 10 times. The thought-content is the same as that of the noun *θλίψις* which occurs 44 times. Thus we shall combine the contribution of the two terms into one running account. In the classical usage, we find a literal meaning of "press," "squeeze," "oppress" and a transferred meaning of "oppress," "afflict," or "stir up trouble."³ The LXX usage agrees with the classical, but adds a religious coloring when the Hebrew theological concepts are translated into Greek. Thus *θλίψις* is found to express "verschiedenartigste Not und Bedraengnis," Angst, and also "Bedraengnis und Truebsal des Volkes Israel."⁴

¹Supra, pp. 23-25.

²Because these terms are treated in the Theologisches Woerterbuch, we shall not attempt to present all of the information available to us, as we did in the case of *σταυρός* which has not yet appeared in this work. A summary study of these terms was given by the writer in a Bachelor's Thesis presented to the faculty of Concordia Seminary entitled "The Concept of Chastisement in the Book of Hebrews," 1959.

³H. Schlier, Theologisches Woerterbuch zum Neuen Testament, herausgegeben von G. Kittel (Stuttgart: Verlag von W. Kohlhammer, 1957), III, 139.

⁴Ibid., p. 141.

The Synoptics use $\theta\lambda\iota\psi\iota\varsigma$ only in the transferred sense. St. Paul often employs this term to specify the affliction suffered by members of the Church. Jesus himself promises such afflictions to his disciples as long as they are in this world (Jn. 16:21, 33). Such afflictions may cause people of shallow faith to fall away from their Lord (Matt. 13:21). But many are the examples of persons who faithfully bear all afflictions (Heb. 11; Joseph, Ac. 7:10; Paul is stoned and yet returns to preach to the same people, Ac. 14:22; Paul's inner sorrow and anguish for the Churches, Eph. 3:13; Phil. 1:17; 4:14; Col. 1:24; 1 Thess. 3:7). The believers and the Apostles of the early Church are not the only objects of such persecutions, afflictions and trials. All believers receive their share of affliction (1 Thess. 1:6; 3:3; 2 Thess. 1:4; Heb. 10:33; Ja. 1:27; Rev. 1:9; 2:9, 10, 22; 7:14). All of the afflictions which the members of Christ's body experience lie within the scope of such passages as 2 Corinthians 1:5 and Colossians 1:24, as Schlier says:

Diese notwendigen Bedraengnisse der Kirche und des Apostels werden im NT als Leiden Christi verstanden, die noch nicht in ihrem Ausmasz erfuehlt sind.⁵

The Apocalypse reminds Christians in a pictorial account that afflictions intensify in the last days. All of this is spoken so that believers are prepared and do not give up their faith.

Summarizing the ideas in $\theta\lambda\iota\psi\iota\varsigma$, we find that there are two main sources for affliction: (a) outward circumstances, and (b) figuratively used, mental and spiritual states of mind.⁶ With reference to the first

⁵Ibid., 143.

⁶Wm. Arndt and F. Gingrich, A Greek-English Lexicon (Chicago: The University Press, 1957), pp. 362-63. Category (b) is given but two

source Edwards remarks: "In the NT the chief form of affliction is that due to the fierce antagonism manifested to the religion of Jesus, resulting in persecution."⁷ Hopkins detects the element of outward pressure even in the etymology of our English term "tribulation":

Our word 'tribulation' is derived from tribulum, the Roman farmers' threshing instrument whereby the grain was separated from the husk, a painful process, could the wheat but speak. A common New Testament word, usually translated 'tribulation', means in the Greek 'pressure' such as might involve being crushed to death. Many modern circumstances provide suffering of this kind: it may be pressure on the mind and heart; strains on the nerves; or some crushing weight on the emotional life. . . .⁸

In the New Testament *θλίψις* is often associated with other terms which depict some aspect of suffering. Schlier calls our attention to the fact that several of these terms are frequently synonymous with *θλίψις*, namely, *στενοχωρία*, *ἀνάγκη*, *λύπη*, and *δωρομύς*.⁹ He refers to Trench who distinguishes between *θλίψις* and *στενοχωρία* according to the image presented:

They indeed express nearly the same thing, but not under the same image. *θλίψις* . . . is properly pressure, The proper meaning of *στενοχωρία* is narrowness of room, confined space, . . . and then the painfulness of which this is the occasion:¹⁰

passages, 2 Corinthians 2:4 and Philipians 1:17.

⁷D. Miall Edwards, "Affliction," The International Standard Bible Encyclopedia, edited by James Orr (Chicago: The Howard Severance Company, 1915), I, 66.

⁸H. E. Hopkins, The Mystery of Suffering (Chicago: Inter-Varsity Press, 1959), pp. 80-81.

⁹Schlier, op. cit., III, 146.

¹⁰R. C. Trench, Synonyms of The New Testament, a reproduction of the ninth edition by lithoprint (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1953), pp. 202-03. He has good illustrations for each term on page 203.

We have an example of this synonymous use in Romans 2:9 which employs both terms to express God's judgment upon evil. Romans 8:35 affords an example of other terms in this category: θλίψις ἢ στενοχωρία ἢ δεισμοῦς ἢ λιμοῦς ἢ γυμνότης ἢ κίνδυνος ἢ μάχαιρα. According to Schlier the distinction between θλίψις and πάθημα is not rigid:

Der Unterschied, den Steubing 10 zwischen πάθημα und θλίψεις auf Grund von 2 K 1, 4ff sehen will: πάθημα die Leidenskategorie, θλίψεις "persoenliches Leiden", letzteres "signifikanter und von Paulus mit Vorliebe gebraucht", scheint mir jedenfalls in bezug auf die παθήματα bzw θλίψεις τοῦ Χριστοῦ nicht faszbar zu sein. Dazwischen θλιβεσθαι und πάσχειν ein Unterschied sein kann, zeigt Herm s 8, 3, 7.¹¹

Closely related to θλίψις is πάσχω with its compounds. The classical usage of πάσχω includes the meanings of "suffering, affliction, misfortune, etc."¹² Frequently other terms are employed in constructions with πάσχω:

aber auch in anderer Konstr-zus mit → Πάθος neben → θλίβω, θλίψις, → λύπη usw die Vokabel, die zur Verfuegung steht, wenn in Griechentum u Hellenismus das Problem des Leidens einen Ausdruck sucht und eroertert wird. . . .¹³

Since πάσχω translates several Hebrew terms, it is very difficult to measure the Hebraic concept as understood at the time of the translation of the LXX.¹⁴ However, this much we can state definitely:

ist die Deutung des Leidens als Mittel der Erziehung nicht

¹¹Schlier, op. cit., III, 143.

¹²H. Liddell and R. Scott, Greek-English Lexicon, a reprint of the ninth edition (Oxford: At The Clarendon Press, 1958), p. 1285.

¹³D. Michaelis, Theologisches Woerterbuch zum Neuen Testament, herausgegeben von G. Friedrich (Stuttgart: Verlag von W. Kohlhammer, 1954), V, 904.

¹⁴Ibid., p. 906.

anthropozentrisch, ethisch, philosophisch orientiert, sondern
soteriologisch, religioes, theologisch; . . .¹⁵

Of significance is the fact that 2 and 4 Maccabees do not utilize *πάσχω* as a terminus technicus for martyrdom. However, gradually the original sense is expanded and this term takes on the tone of suffering which culminates in death.¹⁶ *πάσχω* in rabbinic literature stresses that God's love manifests itself in chastisements designed to produce the repentance of sinful men.¹⁷ Following the LXX, the New Testament almost always uses *πάσχω* in the sense of "suffer, endure suffering."¹⁸ Michaelis states that in the 42 uses of the term it refers either to the suffering of the Christians for the sake of Christ or to the sufferings of Christ himself in this world.¹⁹ In reference to Christ's sufferings he suggests that *πάσχω* is equivalent to the Aramaic term for "death," (Lk. 22:15; 24:26, 46; etc.).²⁰ With respect to the sufferings of Christians, Acts 9:15-16 (Paul as the Lord's chosen vessel) depicts the suffering encountered in the process of bearing the Gospel to the Gentiles and to kings. We note that the verb *βαστάζειν* appears here as it does in Luke 14:27 which speaks of cross-bearing. By comparing the example of Christ and the Christian, 1 Peter shows that these sufferings are not

¹⁵Ibid., p. 907.

¹⁶Ibid., p. 908.

¹⁷Ibid., pp. 908-10.

¹⁸Arndt and Gingrich, op. cit., p. 639.

¹⁹Michaelis, op. cit., V, 910.

²⁰Ibid., pp. 911-12.

limited to a few select Christians, but are common to all Christians.

Die starke Betonung der "Vorbildlichkeit" des Πάθειν des Christus fuer das Πάσχειν der Christen ist eine Eigentuemlichkeit des 1 Pt.²¹

The noun πάθημα, which usually means "misfortune" and "suffering" in classical Greek, means both "passions" (Rom. 7:5; Gal. 5:24) and "suffering" in the New Testament.²² Regarding the use of this term with θλίψις in Colossians 1:24 Michaelis remarks:

so wird der nur hier vorkommende Ausdruck θλίψις τοῦ Χριστοῦ mit πάθημα τοῦ Χριστοῦ identisch sein, indem Πάθημα und θλίψις synonym sind, wie auch aus 2 K 1, 4ff ergibt.²³

All of the sufferings which Christians bear in this world are not worthy of comparison with the future glory, says Paul in Romans 8:18. This is true even if one suffers as severely as did the people described in Hebrews 10:32f. 1 Peter 5:9 reminds us that all the members of the brotherhood have their share of suffering as members. Once again we observe that the believer is reminded to endure all things now in view of receiving glory and honor from Christ in his kingdom.

At this point we feel it is profitable to sketch the contribution made by several compounds. We desire to notice especially the particular emphasis they add to πάσχω.²⁴

Συμπάσχω, seldom meaning "sympathize" in classical Greek, is not

²¹Ibid., p. 918.

²²Ibid., pp. 929-34.

²³Ibid., pp. 932-33.

²⁴We refer the reader to Michaelis' article for the full treatment of these terms. Our purpose is to present the various aspects of these terms which pertain to the subject of cross-bearing.

used at all in the LXX. In the New Testament it appears only in Romans 8:17 and 1 Corinthians 12:26. Romans chapter eight stresses the fellowship with the sufferings and death of Jesus Christ: "Das *πάσχειν* der Christen ist deshalb ein *συμπάσχειν* weil Christus sie zum Leiden fuehrt."²⁵ In 1 Corinthians the emphasis lies on the suffering with the other members of the body of Christ--"Mitleidenschaft."²⁶

Closely akin to *συμπάσχω* are *συμπαθής*, used only in 1 Peter 3:8, and *συμπαθέω* found only in Hebrews 4:15 and 10:34. Both of these terms are placed into a definite word group by Michaelis:

Zur Bezeichnung des Mitleids und Mitgefuehls standen *ἐλέεω*, *ἔλεος*, *σὶκτείρω* κτλ und *σπλαγχνά*, *σπλαγχιζομαι* zur Verfuegung.²⁷

1 Peter 3:8 stressed the sympathy aspect, while Hebrews 4:15 concentrated on the Crucified and Ascended Lord as the one who sympathizes with *ἀσθενείας*.

κακοπαθέω, *συγκακοπαθέω*, and *κακοπάθεια* form the last group of compounds we shall mention. All of these words stress the suffering of misfortune or calamity of some sort. A portion of Michaelis' discussion of James 5 presents the points we are interested in:

In 5,13 wird . . . bei *κακοπαθέω* weniger an die Notlage als solche zu denken sein als vielmehr an die seelische Belastung, die sie bringt und die zum Gebet treibt; dieses wird daher auch weniger Beseitigung der Notlage als Verleihung von Kraft erbitten.²⁸

In our study we observed that both *θλίψις* and *πάσχειν* may be at

²⁵Michaelis, op. cit., V, 925.

²⁶Ibid., p. 924.

²⁷Ibid., p. 935.

²⁸Ibid., p. 937.

one and the same time a *πειρασμός*. This noun does not differ in thought-content from the verb *πειράσσειν*, so we shall discuss only the noun. Since there is no basic difference in meaning between the noun and verb, we shall take the liberty to include passages which employ the verb form wherever they aid our discussion of the noun form.

In classical Greek we find *πειρασμός* in the sense of a trial or a test.²⁹ This carries over into the LXX. When the LXX translates the Piel of *פָּרַח* the term is expanded and assumes a theological tone. Seesemann reminds us that the religious coloring of this term is rooted in Genesis 3:1-19. God is a God of commands, and God tests man to see whether he will obey the commands given to him.

Seit dem Sündenfall unterliegt sein Gehorsam gegen Gott der ständigen Bedrohung durch die Versuchung, sei es, dass Gott ihn prüft und erprobt, sei es, dass der Widersacher (der Satan) am Werk ist. Andererseits wird *πειράσσειν* auch dann verwendet, wenn Menschen ihrerseits Gott versuchen.³⁰

In almost every instance, the New Testament employs this term to depict God testing man, especially through afflictions (Rev. 3:10; 2 Pet. 2:9).³¹ We notice that as true man Jesus has his *πειρασμός* from the Devil (Lk. 4:13) which continues throughout his ministry in various forms. In the parable of the Sower Jesus warns men of the severity of their *πειρασμός* which may result in a fall from faith (Lk. 8:13). Their *πειρασμός* comes from within, the weakness of the flesh which leads the

²⁹H. Seesemann, Theologisches Woerterbuch zum Neuen Testament, herausgegeben von G. Friedrich (Stuttgart: Verlag von W. Kohlhammer, 1959), VI, 23-24.

³⁰Ibid., p. 24.

³¹G. Abbott-Smith, A Manual Greek Lexicon of The New Testament, a reprint of the third edition (Edinburgh: T. and T. Clark, 1953), pp. 351-52.

disciples to sleep rather than pray in the Garden (Matt. 26:41); or it comes from the enemies of Christ, for example, the Jews plot against the Church in Ephesus (Ac. 20:19); or it comes from the world with its alluring goods (1 Tim. 6:9). Although the believer is seemingly tested and tempted from all sides at once, James encourages his readers (Ja. 1) to endure joyfully, for a firm and pure faith is being forged in this process. 1 Peter also presents this attitude towards the suffering termed

Τελεσμός:

Bei Jk wie bei 1 Pt sind die Leiden Grund der Freude und dienen Erprobung der Standhaftigkeit des Glaubens (vgl R 5, 3f). Doch fehlt bei beiden auch nur der geringste Hinweis darauf, dass Gott der Urheber dieser Leiden sei, und damit auch der Gedanke ihres erzieherischen Charakters. Sie sind Versuchungen, deren Zweck und Absicht die Erprobung und Bewahrung ist.³²

In 1 Corinthians 10:13 Paul points out the source of courageous and joyful endurance of trials. The God who is ever faithful to his promises provides the strength to bear each test and provides a way of escape from each temptation. It is in view of this that Vallotton can say:

When someone or something is tried, this is always done with a positive favorable and good intention in view. Thus God is often described as He who tries the reins and the heart so as to shed light upon the secret recesses of thought and emotion (Ps. 7:10).³³

The numerous aspects of *Τελεσμός* involved in Jesus' temptation,³⁴ and the exegetical possibilities of the sixth petition of the Lord's Prayer,³⁵

³²Seesemann, *op. cit.*, VI, 29.

³³p. Vallotton, *Vocabulary of the Bible*, edited by Von Allmen, translated from the second French edition by P. J. Alcock and Others (London: Lutterworth Press, 1958), p. 420.

³⁴Seesemann, *op. cit.*, VI, 33-37 discusses this topic.

³⁵*Ibid.*, p. 31 has a discussion; for additional material see A. Richardson, editor, *A Theological Word Book of the Bible* (New York: The

have not been discussed because such discussion would take us beyond our present purpose.

Παιδεύω is another term which the New Testament uses to describe the suffering of Christians. The process of testing described by this term is *πειρασμός* in action. However, *Παιδεύω* omits the aspect of man testing God and that of temptation to sin. This term has a long classical history in which it was most frequently employed to speak of the educational process. At first it was purely instructional, but then gradually it comes to include disciplinary acts as part of the educational process.³⁶ The LXX combines the classical usage with the Hebrew theological aspect in explaining the relationship between man and God: "Alle Zucht wird auf Gott zurueckgefuehrt. In ihm ist ihre Autoritaet begruendet."³⁷ The New Testament continues the LXX usage of instruction, also stressing that this may take place through pain and chastisement designed to produce moral improvement. Hebrews 12:11 emphasizes that this moral improvement comes as a direct result of the painful process of training which God as a loving Father bestows upon all his loved ones. Jacobs correctly observes that this is definitely not a punishment for sin:

On the basis of this passage, a distinction is often drawn between

Macmillan Company, 1955), p. 254; A. Kleber, "The Lord's Prayer and the Decalog," The Catholic Biblical Quarterly, III (October, 1941), 318.

³⁶G. Bertram, Theologisches Woerterbuch zum Neuen Testament, herausgegeben von G. Friedrich (Stuttgart: Verlag von W. Kohlhammer, 1954), V, 597f.; compare his discussion in Imago Dei, compiled by H. Bornkamm (Giessen: Verlag von A. Toepelmann, 1932), pp. 35f.

³⁷Ibid., V, 605.

punishment and chastisement; the former, as an act of justice, revealing wrath, and the latter, as an act of mercy, love. Since to them that are in Christ Jesus there is no condemnation (Rom. 8:1) they can suffer no punishment.³⁸

However, *παιδεύω* must be carefully examined to see whether it means only oral instruction or whether it includes both oral instruction and physical discipline. Two phases of this physical discipline are expressed by *ἐλέγχω* and *μαστιγῶ*. Swete has given this brief summary of the distinction between *παιδεύω* and *ἐλέγχω*:

two stages in one process; *ἐλεγεῖς* aims at effecting by words or thoughts what *παιδεῖα* accomplishes, where *ἐλεγεῖς* fails, by act; *παιδεῖα* is *ἐλεγεῖς* brought about through external means.³⁹

In Hebrews 12:6 we observe that *μαστιγῶ* follows *παιδεύω*.

Although *μαστιγῶ* may be metaphorical, sufficient overtones of the classical and New Testament usage of "whipping," "flogging" or "scourging" leave us with the inescapable conclusion that physical pain is involved in God's plan of chastisement.⁴⁰ *Μαστιγῶ* is the very term Jesus uses to describe the beatings he was to receive from the leaders of Israel (Matt. 20:19; Mk. 10:34; Lk. 18:33; Jn. 19:1--Pilate scourges Jesus). In Matthew 10:17 Jesus promises the disciples similar treatment from the world.

Having concluded our survey of these terms, we ask whether the content of these terms is related to *σταυρός*. Is there merely a similarity,

³⁸H. E. Jacobs, "Chastisement," The International Standard Bible Encyclopedia, edited by James Orr (Chicago: The Howard Severance Company, 1915), I, 374.

³⁹H. B. Swete, The Apocalypse of St. John, photolitho reprint of the third edition of 1908 (Grand Rapids: Wm. B. Eerdmans Publishing Company, n.d.), p. 63.

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Arndt and Gingrich, op. cit., p. 496.

or can one legitimately establish a deeper relationship between the "cross" and the sufferings experienced by Christians as expressed by the terms presented in this chapter?

In *θλίψις* we find that the outward and inward pressures cause mental or physical anguish to the individual, whereas *πρόχω* stresses the categories of suffering, e.g. passion, calamity, and death. The term *πειρασμός* indicates the general category of testing whereas *παιθεύω* limits this to God's painful program of moral improvement for the individual. Recalling our definition of *στραυός*, we observe that all of these terms could well indicate various aspects of suffering denoted by the concept "cross." Is there a bridge, a link, a relationship between *στραυός* and these terms in the New Testament Epistles? We believe that there is and herewith present a short discussion of the concept of *κοινωνία* in which we find such a bridge.

κοινωνία in classical Greek means "fellowship" and "association"⁴¹ as it does in the New Testament, which stresses the "participation" or "sharing" in spiritual benefits.⁴² Cranfield calls our attention to the fact that the Old Testament writers (Hebrew and LXX) avoid this term in describing the relationship between God and man because of their intense consciousness of the holiness of God which separates God from sinful man. However, Cranfield shows that among men and amid the worshipping community of Israel there is a "fellowship" and "sharing," although this is expressed

⁴¹F. Hauck, Theologisches Woerterbuch zum Neuen Testament, herausgegeben von G. Kittel (Stuttgart: Verlag von W. Kohlhammer, 1957), III, 789.

⁴²Arndt and Gingrich, op. cit., pp. 439-40.

in terms other than *κοινωνία*.⁴³ He also demonstrates that God incarnate brings the distant God into fellowship with estranged man and establishes a vertical relationship of fellowship by making all believers sharers and heirs of all that Christ has done. This vertical relationship between God and the individual man is the basis of the horizontal relationship between fellow-sharers in Christ's vicarious atonement.

Just as there is a genuine partnership between Simon Peter, James and John in their labor of fishing (Lk. 5:10), so also there is a genuine partnership and sharing in our relationship with Christ who shares our flesh and blood that we might share his work of forgiveness and life unending (Heb. 2:14, *μετέχειν* is a synonym of the term being discussed here).⁴⁴ This *κοινωνία*, according to 2 Peter 1:4, is our escape from the corruption of the world through fellowship in the divine nature. Thus there is no longer any excuse for *κοινωνία* with sin (Eph. 5:11; Rev. 18:4). Rather than yield to sin, we are to suffer with Christ and for the sake of the Gospel (1 Cor. 9:23) in order to be glorified with Christ (Rom. 8:17 *συμπάσχειν* and *συνδοξασθῆναι*). This fellowship or association which we have with God is not unmediated:

Von einer unmittelbaren *κοινωνία θεοῦ* wagt Pls nicht zu reden. Diese ist im NT durch Christus vermittelt, im AT zB durch den Altar 1 K 10, 18.⁴⁵

This fellowship with God, mediated by Christ, the God-man, is a genuine

⁴³C. Cranfield, *A Theological Word Book of the Bible*, edited by A. Richardson, (New York: The Macmillan Company, 1955), p. 81.

⁴⁴Hauck, *op. cit.*, III, 804.

⁴⁵*Ibid.*, p. 804, note 51.

spiritual fellowship, which St. Paul describes by the phrase *ἐν Χειρωτῶ*. The highest form of fellowship which the members of Christ's body have with him is in the Eucharist: "Der erhoehte Christus ist dem Paulus mit dem irdisch-historischen, der Leib und Blut besasz, identisch."⁴⁶

Summarizing our discussion of *κοινωνία* within the scope of suffering, we quote a paragraph written by Hauck in which he illustrates the fellowship aspect of the terms considered in this chapter.

Die Gemeinschaft mit Christus beteiligt den Christen nach Paulus auch an den einzelnen Phasen des Christuslebens. Es kommt zu einem *συστήν* (R 6, 8; 2 K 7, 3), *συνπλάσσειν* (R 8, 17), *συσταυρούσθαι* (R 6, 6; Gl 2, 19), *συναποθνήσκειν* (2 K 7, 3), *συνθάπτειν* (R 6, 4; Kol 2, 12), *συνεμείρειν* (Kol 2, 12; 3, 1; Eph 2, 6), *συσωποποιεῖν* (Kol 2, 13; Eph 2, 5), *συνδόξαζειν* (R 8, 17), *συνκληρονομεῖν* (R 8, 17), *συνδοσιλεύειν* (2 Tim 2, 12).⁴⁷

On the basis of the relationships established by the concept of *κοινωνία*, we conclude that the terms discussed present a unit of thought. But how does this harmonize with the Gospels which do not utilize the term *κοινωνία*?

Although the term as such is not employed, we find the concept of "fellowship" and "partnership" expressed by Jesus in his call for self-denial, cross-bearing, and continual following even into martyrdom for his sake (Matt. 16:24f.; Mk. 8:34f.; Lk. 9:23f.). Jesus stresses the voluntary surrender of life itself for his sake and the Gospel's in order

⁴⁶ *Ibid.*, p.806; compare the Greek text of 1 Corinthians 10:16ff.

⁴⁷ *Ibid.*, p.806; Barnabas Mary Ahren, "The Fellowship of His Sufferings (Phil 3, 10)," *The Catholic Biblical Quarterly*, XXII (January, 1960), 16 says: "Thus the Christian is not only in Christ but also dies and lives with him. It is the latter aspect which finds expression in Paul's syn-compounds."

to share in the glory of his kingdom. Matthew 10:16ff. presents a clear picture of genuine partnership which the term *Koinwria* connotes in the Epistles. Jesus dispatches his followers with the solemn statement that they are going forth as sheep among wolves. Their countrymen will drag them before councils, governors and kings, and even flog them in the synagogues. The message the followers preach will turn brother against brother with the result that the preachers of the message will be persecuted constantly. A disciple is not above his master (Matt. 10:24-25; cf. Jn. 15:18-27); so he must suffer similar treatment as the Master suffered at the hands of the ungodly. But as the followers of Christ Jesus present their witness of Christ, they are assured that whoever receives their witness is also receiving Jesus (Matt. 10:40). There is a *Koinwria* in the presentation of the Gospel and in suffering for the sake of the Gospel. This fellowship will culminate in the glory which Christ confers upon those who remained faithful to him.

It is not sufficient merely to establish and to acknowledge a relationship between the terms discussed in this chapter and *σταυρός* meaning cross-bearing. The teaching of the New Testament concept of cross-bearing must be presented. Therefore, the remaining pages of this chapter shall endeavor to present a survey of the major emphasis of the Gospels and Acts, St. Paul's Epistles, St. Peter's Epistles, and the writings of St. John. Because there is a similarity within some of these books, we may include Hebrews with the discussion of Paul's works and James and Jude with the discussion of Peter's letters.

The Gospels and Acts vibrate with an eschatological anticipation of the end of suffering at the appearance of the Lord Jesus Christ to establish his *βασιλεία*. Before that time, however, all Christians must

suffer many tribulations (Ac. 14:22); but as John states, we shall conquer them. Each follower of Christ has his own *σταυρός* (Matt. 16:24, *et par.*), which he must take up (Matt. 10:38; Lk. 14:27) for the sake of Christ and the Gospel. This means torture, hardship, sorrow and trouble in all forms from the hands of the enemies of Christ who are called the "world." They imprison John the Baptist and kill him (Matt. 11:2ff.); they inflict the floggings and other troubles predicted for the disciples (Matt. 10:16f., *et par.*; Jn. 15:18-27; 16:33). Such suffering is experienced by Peter and John (Ac. 4:3-21; 5:18-40; 12:3-7) and by Paul (Ac. 13:45-14:22; 16:16-28:16). In the face of all abuse, Christians must meekly endure all and even bless their persecutors and enemies (Matt. 5-7; Lk. 6:22f.; Ac. 7:60).

Directing our attention to Paul and Hebrews, we observe that Paul has two different approaches: (a) it will not be very long until the Parousia, so endure all of this suffering, and (b) the suffering aids in the perfection of the new inner man so that he is prepared for the

*βασιλεία.*⁴⁸

In 1 and 2 Thessalonians we find a constant alert for Jesus' imminent return (1 Thess. 5:7-11; 2 Thess. 1:6-10; 3:3). Following the example of the Judean Christians, the Thessalonians suffer for the kingdom of God (1 Thess. 1:6; 3:1-13; 2:14-16; 2 Thess. 1:4-5), and are assured of glory when Christ returns (2 Thess. 1:7-10).

The Pastorals, which Paul wrote towards the end of his ministry, present the eschatological aspects as strongly as do 1 and 2

⁴⁸Ahren, *op. cit.*, pp. 1-32. We mention here that he specifically treats Romans 8:17-18, 2 Corinthians, Colossians 1:24 and Philippians 3:10.

Thessalonians. However, in the other letters of Paul, we find only the colorful echo of confidence concerning the judgment scene expressed by *ἀμεμπτος* and *ἀμωμος*.

With a fatherly touch, Paul encourages Titus to live in the power of his baptismal grace by displaying an upright conduct until the appearing of the *σωτηρία* of Jesus (3:4-6; 2:11-13). Likewise, Paul exhorts Timothy to retain the Apostolic teachings (1 Tim. 4:1-16; 6:3f.) and to employ them to direct the lives of those entrusted to his pastoral care. In the second letter to Timothy, Paul reminds Timothy that as an Apostle of the Lord Jesus he suffered much in Asia (2 Tim. 3:1-12) and even now is chained as a criminal for the cause of the Gospel (2 Tim. 3:9). He is left alone with no friend to defend him but nevertheless is confident that God will rescue him and receive him into the heavenly *βασιλεία* (2 Tim. 4:16-18). Similarly, as a good and loyal soldier of the Lord Jesus, Paul promises Timothy his share of suffering (2 Tim. 2:3) for the sake of the Gospel (2 Tim. 1:18; 4:5), even as all true Christians suffer for the sake of the Gospel (2 Tim. 3:12). It will be more severe in these last times (2 Tim. 3:1-9), but *ὑπομένειν* will mean an eternal *συμβασιλεύειν* with Christ (2 Tim. 2:12) when the *βασιλεία* appears (2 Tim. 4:1).

Daily life and practical problems are often treated by Paul in the letters written to the Churches. In them we find various aspects of Christian life emphasized in the form of a paradox: death--resurrection (to life in baptism, Romans); weakness--strength (1 and 2 Corinthians); flesh--spirit (Galatians); old dark way--new light way (Ephesians); loss--gain (Philippians); and earthly--heavenly (Colossians).

The Christian man begins to live this paradox the moment he comes to faith or is baptized (Rom. 6:6). Baptism creates the never ending struggle (on earth) between the old Adam and the new man (Rom. 7:19-8:10), which Paul also calls the war between the sinful flesh and the spirit (Gal. 5:16-26). Baptized people who persist in the old dark way cannot inherit the *βασιλεία τοῦ θεοῦ* (Eph. 5:5-8; 4:22-24) for they do not utilize the power of their baptism against their spiritual foes (Col. 2:11-12). St. Paul fully realizes the frailty and weakness of the human flesh (1 Cor. 9:27; 2 Cor. 11:16-12:10; etc.) when it comes to enduring afflictions, but by his grace God transforms us through the process of suffering into stronger new men (2 Cor. 12:9; 4:7-5:17; 1 Cor. 15:9; Rom. 5:3f.; 8:15-35; 15:4f.; Gal. 2:19-20; Eph. 4:22-24; 6:10-20; Col. 3:5-17). When we have endured all of the suffering intended for us, God reveals our life which was hidden with Christ (Col. 3:3-4). This anticipation cannot but induce us to regard all things as loss in order to gain Christ (Phil. 3:8). No matter how much we may suffer, we must be reminded that we are called to believe and to suffer (Phil. 1:29).

Not only does the Christian endure misgivings, fears, and inner struggles with his weak flesh as a "cross" for the sake of Christ, but at the same time the world is attacking him from the outside (Rom. 5:3f.; 8:35f.; 1 Cor. 4:9f.; 2 Cor. 7:5; 11:16f.; Gal. 5:1; 6:12; Eph. 4:1; Col. 1:24; Phil. 1:29; 4:14). For Paul it seems that the inner trials connected with the spreading of the Gospel and the living of the Gospel in his own personal life are the greater, for he emphasizes them much more. He is always confident, however, that God is ready to help the Christian in all times of need.

Hebrews concentrates especially upon the divine aid which is always available to the believers in Christ Jesus. Christ, our great High Priest, is able to help us in all of our trials, troubles and temptations (2:18; 4:5). He is the Son of the faithful God who promised him, and who has kept his promise by helping the saints in the past (11), as he aided the first readers in their past moments of affliction (10:32f.). So we too can be sure that this unchanging Christ will help us (13:8). By fatherly chastisements God proves his helping hand of love is with us (12:1-11) and building us up spiritually so that we willingly bear all reproaches for Christ (13:13). These painful experiences are a part of the pilgrimage which all believers make in the confident hope of entering the promised Rest.

We find a more pronounced eschatological tone in 1 and 2 Peter, James and Jude. Our inheritance is hidden in heaven (1 Pet. 1:5), therefore we joyfully bear all tests and trials which come upon us in this life (1 Pet. 1:6-11; Ja. 1:2-4, 12) while patiently waiting for the Parousia (1 Pet. 1:13-15; Ja. 5:7-17). This suffering purifies our souls (1 Pet. 1:22; 2:18-25) and may be experienced only through *κοινωνία* with Christ (1 Pet. 4:13). We endure such sufferings to the glory of God (1 Pet. 4:16). In baptism our conscience was cleansed (1 Pet. 3:21) in order to arm us for the fight against our passions (1 Pet. 1:14; 2:11; 4:2, 3) and to encourage us to endure all that must be suffered innocently in this life (1 Pet. 3:17; 4:12f.). Christ Jesus the Lord is our example of suffering innocently (1 Pet. 1:11--follow his example).

Jude and 2 Peter remind the believers to continue contending for the faith delivered to them by the Apostles (Jude 3-4; 2 Pet. 1:16-21;

3:1-3). In time God's judgment will come upon the ungodly (Jude 5-16; 2 Pet. 2:1-22) but do not fear because God knows how to deliver the godly (2 Pet. 2:7-9, Lot rescued). In the hope of this deliverance, we anxiously await the Parousia which brings the new heaven and new earth into reality (2 Pet. 3:11-13). It is at this time that Christ will take us into his kingdom and present us *ἄμωμοι* before God (Jude 24-25).

The last group of writings we consider are those of John. The theme of *νίκη* is prominent in each of his Epistles and in the Gospel as we noted. In 2 John 4 he exhorts the reader to hold unto the truth and in 3 John 11 he urges them to follow the good example of Gaius (3 John 4) who walks in the truth, which is the only way which leads to *νίκην*. 1 John 3:13-14 presents the situation of a hateful world constantly opposing believers. It confronts believers with deceitful spirits and anti-christs (4:1; 2:18-26; 4:3) which are to be conquered (4:4; 5:4), as God's protecting hand abides with us (5:18) who are cleansed by Jesus' blood (1:7) through which the conquerors gain the victory and shall stand in purity before God in the Parousia (2:28-29).

In the Apocalypse there is an intense struggle between the forces of Christ and the evil foes, which the Christian must *νικᾶν* in order to enter into the New Jerusalem. John is a fellow-sufferer (1:9) in all of the painful experiences common to the seven Churches. God sees every moment of *θλίψις* which touches the believers and is endured with firm *ὑπομονή*, which reaches its climax in *νίκη*--God's reward. Only those who wash their robes in the blood of the Lamb (15:2) can *νικᾶν*. Jesus is coming quickly, so endure and prepare yourselves (1:7; 3:11; 16:16; 22:7, 10, 12, 20). Meanwhile, be sure to continue the work of *ὑπομονή* and *πίστις* (13:10).

In summary we restate our definition of cross-bearing. In the New Testament, the concept of cross-bearing expressed by *σταυρός* refers in general to all suffering which a Christian may experience for the sake of Christ. The Verba Christi recorded in the Gospels place *σταυρός* in the context of fellowship with the Master, who will return to this earth in judgment. The other books of the New Testament build on this framework of *κοινωνία* with Christ in this life which culminates in more complete *κοινωνία* in the *βασιλεία*.

Before entering into the kingdom, all Christians must travel the pathway of sorrows and afflictions. In the proper and narrow sense, as we have already seen, a "cross" is that suffering which we bear for the sake of Christ and the Gospel, whether it be disgrace or shame (*σταυρός*), persecution (*θλίψις*), or even martyrdom (*πόσχω*, *σταυρός*). In the wider sense, a "cross" is understood as all sufferings which a child of God experiences in this life, whether it be attacks from his passions or disease (*πόσχω*), burdens or mental pressures (*θλίψις*), tests or trials of character and faith (*πειρασμός*), or chastisements (*παιδεύω*). These afflictions are not always easily identified as suffering for Christ and his Gospel, but are termed a "cross" because God permits them to come upon his children. Secondly, the wider sense of "cross" may legitimately be employed for these trials and afflictions are also to be conquered by the Christian by employing the grace God dispenses.

Three words in the Verba Christi may serve as a pointed summary of the concept of cross-bearing. We call special attention to the tenses of three verbs. The disciple of Jesus, the Christian, is to *ἀπαρνησάσθω*

--aorist, deny himself once and for all; ἀράτω--aorist, take up his "cross" once and for all time; and ἀκολουθεῖ--present, continue to be Jesus' disciple by following Christ so long as he has life.

In this chapter we have not discussed some of the problems connected with cross-bearing. Since the pastor meets these issues in his own life as well as in the lives of his parishioners, the next chapter investigates the question of the justice of God who sends pain and suffering upon his believers, the purposes of God in sending "crosses," and the proper attitudes of believers towards their "crosses."

For example, should a very faithful worker of the Church become ill, the pastor has no Scriptural basis for saying that this man will not see physical death, but that this illness is merely a "cross" sent to test and purify the faith of this man. Furthermore, when the pastor attempts to put our definition of "crosses" in the older and narrower sense, into practice, he should be aware of four difficulties not solved by this definition. In the first place, since σταυρός is used only in the Gospels in the sense of cross-bearing, the richness of this expression is not readily accessible to the people living in 1960. We cannot be exactly sure of the scope of this term. In the second place, although Scripture clearly states that all Christians have a "cross," this may not be the same form of suffering or hardship for every individual. This poses a real problem when the pastor attempts to distinguish the "cross" of the Christian from natural evil. In the third place, the complex relationships within the Church and within the family prevent the possibility of different interpretations of the same affliction. For example, there is a man who has become a victim of drink and finally his

CHAPTER VI

SOME PASTORAL PROBLEMS AND APPLICATIONS

As we defined "cross" in the previous chapters we consciously avoided the complex relationships which make it extremely difficult to determine whether a particular suffering is a "cross" or not. Often the pastor will be asked for a clear "yes" or "no" answer to the question, "Is my suffering a 'cross'?" In an effort to help the parishioner the pastor must be very careful not to become dogmatic when he has no sure basis for his statements. For example, should a very faithful worker of the Church become ill, the pastor has no Scriptural basis for saying that this man will not see physical death, but that this illness is merely a "cross," sent to test and purify the faith of this man. Furthermore, when the pastor attempts to put our definition of "cross," in the wider and narrower sense, into practice, he should be aware of four difficulties not solved by this definition. In the first place, since *σταυρός* is used only in the Gospels in the sense of cross-bearing, the richness of this expression is not easily accessible to the people living in 1960. We cannot be exactly sure of the scope of this term. In the second place, although Scripture clearly states that all Christians have a "cross," this may not be the same form of suffering or hardship for every individual. This poses a real problem when the pastor attempts to distinguish the "cross" of the Christian from natural evil. In the third place, the complex relationships within the Church and within the family present the possibility of different interpretations of the same affliction. For example, there is a man who has become a victim of drink and finally his

health begins to fail. Is this a "cross" for him? Although he is a Christian, we hesitate to answer in the affirmative. However, for his God-fearing wife and children, we do not hesitate to say that it is a "cross" for them to continue to live with this man as husband and father under the regulations prescribed in the Holy Scripture. No matter what the father has done or does, the wife and children as Christians are obligated to live according to the Scripture, for that is what discipleship means. Especially for the wife who spends many hours in tearful prayer begging God to be merciful to her husband and to lead him to repentance, such suffering is a "cross." In the fourth place, the pastor confronts problems in dealing with the individual. The person questions many things when he is afflicted. Have I committed some grave sin and punishment for it has now come upon me? Does the Lord desire that I do things completely different in my life? Is God fair and just in punishing me when he says that he loves me?

Let us frankly admit that some of these questions are not within the power of the pastor to answer. There are certain things which may be entirely unknown to him and to the person who is afflicted. Such was the case with the man born blind in John chapter nine, whose affliction was designed to demonstrate the glory of God. It took many years before this purpose was revealed to him and who can say that God may not choose to demonstrate his glory through a human vessel in our day in a similar way.

Furthermore, in attempting to answer the problem of the parishioner, the pastor may discover that the person may have his own particular theology or philosophy of suffering. This theology or philosophy may have been forged in one of our cosmopolitan societies where this man has as

neighbors Jews, Buddhists, and Agnostics. Each of these possesses a different interpretation of the purpose of suffering. As the Christian shares his problems with them, he may become confused or even be persuaded to their views.

The pastor usually will have little difficulty in convincing the Christian that the Agnostic entrusts all things to "fate" and accepts suffering as a part of this life which is common to all men and animals. When the Christian learns that this is contrary to the Scripture, he will soon abandon the view he learned from his Agnostic friend.

It is perhaps more difficult to deal with the Christian who has been influenced by the Jew, since the Jew uses part of the Bible for his views. Edwards summarizes the Old Testament doctrine of suffering in four major points:

1. Punitive or retributive--Job 20:5ff.; Psalm 73:3-20.
2. Probational, to test the character--Job 23:10-12; Deuteronomy 8:2, 16; Isaiah 48:10; etc.
3. Disciplinary and purificatory--Job 33:14-30; Psalm 94:12; etc.
4. Vicarious and redemptive--Isaiah 53:13-53.¹

These various aspects of suffering form part of a progressive revelation, but the people of Israel did not deem this a satisfactory solution to suffering. According to Grant:

In the Old Testament the problem of unmerited human suffering was approached from a religious and ethical point of view, but no real or just solution was found, not in Job, not even in the Psalms or in Second Isaiah. The problem is as clearly seen here as anywhere in religious or philosophical literature, and it is chiefly the

¹D. M. Edwards, "Affliction," The International Standard Bible Encyclopedia, edited by James Orr (Chicago: The Howard Severance Company, 1915), I, 67.

problem of the sufferings of Israel and, within Israel, of the righteous²

Judaism finds a solution to the suffering of the righteous in the life after death. The Jews pictured themselves seated on thrones in the presence of God as a reward for enduring a life of suffering. During this life of suffering they comforted themselves by thinking that God regards those who suffer for him higher than the angels, as Schweizer states:

Schon zu Lebzeiten stehen die Gerechten mitten in ihren Leiden vor Gott hoehher als die Engel. Darum werden sie auch in der zukuenftigen Welt hoehher als die Engel sein und einen festen Sitz im Himmel finden³

The pastor must show his parishioner that although the New Testament does reflect all of the different views of suffering taught in the Old Testament, it adds much more. Also, he must lead the Christian to hold to the teaching of the New Testament concerning the future hope of the suffering believer while insisting upon discarding all speculations, such as the position of men and angels, etc. Most of all, the pastor will show the Christian that the New Testament has rich comfort for him which is lacking in the system of Judaism.

From the Jewish neighbor, we turn our attention to the Buddhist. Buddhism originates from Hinduism as a new solution to the problem of suffering.⁴ Hinduism teaches that one receives just what one deserves in

²Fredrick Grant, An Introduction to New Testament Thought (New York: Abingdon Press, 1950), p. 126.

³E. Schweizer, Erniedrigung und Erhoehung bei Jesus und seinen Nachfolgern (Zuerich: Zwingli-Verlag, 1955), pp. 38f.

⁴Herbert Grether, "The Cross and the Bohdi Tree," Theology Today, XVI (January, 1960), 447.

this life, while Buddhism teaches a way of release from suffering.

Buddhism has four central doctrines concerning suffering:

1. Life is suffering.
2. Suffering has a purpose.
3. There is a release from suffering.
4. The way of release.

Grether defines the way of release as "right understanding, right mindedness, right speech, right actions, right livelihood, right efforts, right mindfulness, right concentration."⁵ This makes it quite obvious to us that the Buddhist must work his way out of his problem of pain. In contrast to this Grether presents the Christian view of suffering as resulting from a punitive measure of God to correct the broken relationship between God and man. This is effected by means of vicarious suffering. The Cross of Christ set this process into motion, and now his followers also suffer for the "healing of the nations."⁶ Grether offers a three point comparison of the answers given by Buddhism and Christianity to the problem of suffering. First, Buddhism basically teaches that "everything happens according to one's merit or demerit," but the Christian perceives the purpose and justice of God working his redemption, even through suffering. In the second place, the Buddhist finds that gradually he withdraws more and more from others in order to be alone to meditate, while the way to the Cross pushes the Christian towards his brother and makes him willing to suffer for his fellowman. Finally, in principle Buddhism stresses meditation more than action, whereas Christianity stresses more and more

⁵Ibid., pp. 448-49.

⁶Ibid., pp. 453-54.

action. This point has been aptly stated:

by a Thai Christian doctor who is spending his life now ministering to lepers for Christ's sake: "Only love in action can win our people. Buddhism teaches principles; Christianity is a way of life. Buddha teaches how to avoid pain; Christ gives comfort, hope and teaches dedication and service, regardless of pain."⁷

Concerning Grether's understanding and presentation of Christian suffering, we take exception when he places the sufferings of the Christians into the same category with the historical Passion of Christ, permitting redemption to issue from their sufferings also. The other points he establishes are helpful, enabling us to see the great difference between Buddhism and Christianity in their respective approach to the problem of suffering and pain. This sketch will suffice to aid the pastor in his dealings with particular cases.

Besides the influence of non-Christian patterns of thought on our own people, there is always the inward mental struggle which the tempting Devil is prompting. He tries to tempt with the thought of the "inexplicable phenomena" of the goodness of God promised to us and the present state of suffering. C. S. Lewis, in his book on suffering, puts this in the form of a syllogism:

If God were good, He would wish to make His creatures perfectly happy, and if God were almighty He would be able to do what He wished. But the creatures are not happy. Therefore God lacks either goodness, or power, or both. This is the problem of pain in its simplest form.⁸

All too frequently people tend to think that true happiness consists in the complete fulfillment of their desires, no lack of material goods and

⁷Ibid., p. 458.

⁸C. S. Lewis, The Problem of Pain (New York: The Macmillan Company, 1959), p. 14.

the complete absence of pain. Hopkins exposes this fallacy: "It is essential to grasp at the outset that true happiness, as distinguished from mere enjoyment, is not irreconcilable with suffering."⁹ Similarly Amsler accentuates the true opposite of suffering:

the opposite of suffering is not so much health and well-being (Job 42) as consolation (2 Cor. 1:5-7) and glory (Rom. 8:18, 1 Pet. 1:11), i.e., rehabilitation in the sight of God by divine grace.¹⁰

Furthermore, with regard to the goodness and power of God, one must understand that this does not mean that there can never be any pain for those who love God. Hopkins says:

The "goodness" of God, then, does not consist in a desire to cushion His children from the hardships and pains of life, but in a providential interest in us, which we can trace in the Bible and experience in our personal lives, aimed at our moral development.¹¹

Similar to the problem of God's goodness and power is that regarding God's love. In our day the word "love" has been so secularized into a sentimental sugary syrup that only things pleasant, sweet, and enjoyable are associated with it. People tend to envision God's love for them in their daily lives in somewhat the same fashion. Recognizing this, we can say with C. S. Lewis:

The problem of reconciling suffering with the existence of God who loves, is only insoluble so long as we attach a trivial meaning to the word "love," and look on things as if man were the centre of them.¹²

⁹H. E. Hopkins, The Mystery of Suffering (Chicago: Inter-Varsity Press, 1959), p. 14.

¹⁰Amsler, Vocabulary of the Bible, edited by Von Allmen, translated from the second French edition by P. J. Allcock and Others (London: Lutterworth Press, 1958), p. 413.

¹¹Hopkins, op. cit., p. 15.

¹²C. S. Lewis, op. cit., p. 36.

Not a little of the difficulty connected with the correct understanding of God's love towards man creeps in through the improper presentation of the concept of the Fatherhood of God. People are sometimes led to think of a kindly God in heaven with all power awaiting the request of the believer and then immediately utilizing this power to fulfill all petitions. The true father-son relationship in love is not always stressed as pointedly as Lewis expresses it:

Love between father and son, in this symbol, means essentially authoritative love on the one side, and obedient love on the other. The father uses his authority to make the son into the sort of human being he, rightly, and in his superior wisdom, wants him to be.¹³

This means that love which is genuine will at all times express itself in ways which may be painful for a moment but which will produce spiritual growth and character (Heb. 12:1-11).

The Scripture presents us with a picture of the "cross" coming either directly from God (Heb. 2:10; 12:1-11; 1 Cor. 10:13), or coming indirectly by God's permission from the world (Jn. 15:18-25), the Devil (Jb. 1-2; 2 Cor. 12:7), and our sinful flesh (Rom. 7:24).¹⁴ Job and 1 Corinthians clearly demonstrate that God's power controls these forces and limits the amount of pressure and the duration of affliction they exert upon us. To realize this fact may often assist us to perceive God at work in such distresses as would appear to be unconnected with God and not under his control.

All of the problems raised so far revolve around the holiness and

¹³Ibid., p. 33.

¹⁴M. Deinzer, Christliche Ethik auf Lutherischer Grundlage (Neuendettelsau: Im Selbstverlag der Missionsanstalt, 1904), pp. 317-19.

goodness of God and man's relationship with this God. We think the major problem is expressed in this question: "Are my sufferings a punishment for my sins from a holy God who hates sin?" In our study we find that no one ventures to present an answer without qualifications. Recalling the discussion concerning Paul's paradoxical presentation, we may find a reason for such hesitation. Each Christian possesses both the old sinful man and the new inner man. In addition to this, the same act of God seems to afflict the godly and the ungodly alike. These observations have led our Lutheran theologians to seek the answer to our question not in the realm of the type, quantity or quality of pain experienced, but in the motivation for the pain. This means that they define "punishment" as the painful action of God with respect to the ungodly, and "chastisement" as the painful action of God with respect to the godly. Article XII of the Apology does this:

As a rule, these troubles are punishments for sin. In the godly they have another and better purpose, that is, to exercise them so that in their temptations they may learn to seek God's help and to acknowledge unbelief in their hearts. So Paul says of himself (II Cor. 1:9), So troubles are inflicted on account of present sin because in the saints they kill and wipe out lust so that the Spirit may renew them¹⁵

Pieper states that sin is judged by God's corrective action, but since it is done in love and not in wrath, it is not a punishment, but, as Mueller paraphrases Pieper, "gracious chastenings (castigationes paternae), which are designed for their temporal and eternal good."¹⁶

¹⁵T. Tappert, editor, The Book of Concord (Philadelphia: Muhlenberg Press, 1959), p. 206.

¹⁶Francis Pieper, Christian Dogmatics (St. Louis: Concordia Publishing House, 1953), III, 69f.; J. T. Mueller, Christian Dogmatics (St. Louis: Concordia Publishing House, 1955), p. 425.

Lutherans stress that Christians are not punished for their sins because Christ suffered the total punishment for sin upon the Cross on Calvary.

This is applied to Christians by faith, says Lindemann:

Sie sind durch den Glauben mit Gott versöhnt. Sie haben Vergebung der Sünden. Christus hat alle Strafe getragen. Wer durch den Glauben zur Gemeinschaft mit Christo gekommen ist, der hat Theil an seiner vollkommenen Erlösung.¹⁷

Since the New Testament does not teach that Christians are punished for sins, one begins to inquire of the origin of the idea that the afflictions of Christians are punishments for sins. It is true that the Old Testament did not interpret all suffering as divine discipline, and in fact, explicitly teaches that some afflictions are punishments for sin.¹⁸ It seems that the teaching of retribution became prominent in Judaism before the time of Christ, for in Luke 13:1-5 and John 9:1-3 Jesus specifically rejects the idea that suffering is automatically the direct result of a specific sin.¹⁹ Gradually, the early Church lost the Christocentric aspect of suffering by stressing the meritoriousness of martyr death. This permits a relapse into the doctrine of retribution as taught in Judaism. Observing the historical phenomenon, Bultmann declares:

In any case there is no word preserved which treats suffering as a problem. Jesus is unconscious of any question regarding the justice of God. It is significant that the early Christian Church was soon disturbed by this problem, and sought to solve it by the aid partly

¹⁷Lindemann, "Vom Kreuz der Christen," Synodal-Bericht des Illinois-Districts (St. Louis: Concordia Publishing House, 1900), p. 32.

¹⁸Jim Alvin Sanders, Suffering As Divine Discipline (Rochester: Colgate Divinity School, 1955), p. 117.

¹⁹Edmund Sutcliffe, Providence and Suffering in the Old and New Testaments (New York: Thomas Nelson and Sons LTD, 1953), pp. 148, 167.

of the Old Testament doctrine of retribution, partly of Greek philosophical ideas. Both ways are equally alien to Jesus.²⁰

We think Bultmann has pin-pointed the starting point of the confusion of the Christian's sufferings with punishments for sin.

Going a step further, we ask why did this confusion arise. As far as we can determine, the cause of this confusion is the theological paradox of sinner and saint. The Christian has at one and the same time the old sinful nature and the new inner man, he is constantly dying to sin and yet alive in Christ, he is looking towards the salvation and yet is already saved. To this paradox there is no solution within the Christian Church. Therefore, the pastor may best serve his people by emphasizing the deep spiritual meaning contained in the Scriptural terms which express the suffering Christians are to bear. He should lead his parishioner to see the spiritual character of suffering. Amsler says:

If in the language of the present day the idea of suffering suggests primarily the physical pain of the sick or wounded, in Holy Scripture the term has a much deeper and more existential meaning

But, far from being considered simply as a physical evil or a moral evil, suffering has always in Scripture a spiritual character

. . . .²¹

The spiritual importance of suffering is not given proper recognition until the pastor emphasizes that the Christian is in the state of grace, although God may permit him to experience affliction. This is the New Testament's teaching:

Whether it speaks of suffering of bodily sickness (Matt. 17:15; Jas. 5:13) or of moral temptation (Heb. 2:18; Jas. 1:12) or, as so often,

²⁰Rudolf Bultmann, Jesus and The Word, translated from the German by L. Smith and E. Lantero (New York: Charles Scribner's Sons, 1958), p. 170.

²¹Amsler, op. cit., p. 412.

of persecution (2 Tim. 3:10f.) the NT proclaims that suffering has been overcome by Christ but not yet done away; through the life of faith it becomes a state of grace in which the believer can rejoice here and now, for it is the pledge of future glory (Acts 5:41; Rom. 8:17ff.; Phil. 3:10; 1 Pet. 4:13).²²

Therefore, as pastors we must be on our guard lest we pervert the New Testament doctrine of cross-bearing and make the "cross" a part of the Law, a punishment for sin. Lindemann realizes that the Christian lives in the state of grace through faith, and in his essay accents the fact that a Christian "cross" is Gospel and not Law:

Weil die Lehre vom Kreuz ein Stueck des Evangeliums ist, so koennen auch alle Schwaermer und Werkheiligen dieses Lehre weder fassen noch treiben. Weil alle Schwaermer die Lehre von der freien Gnade Gottes in Christo Jesu nicht haben und treiben, so verstehen sie auch die Lehre vom Kreuz nicht. Weil sie die Lehre von der Rechtfertigung faelschen, miszbrauchen sie auch diese Stueck vom Kreuz und machen daraus eine Gesetzeslehre.²³

Although the "cross" is not a punishment for the Christians' sins, the discussion in this chapter so far hints that there is a different purpose for the "cross." To state this purpose in one phrase, we would say that the "cross" is to effect sanctification in the Christian. In so far as the old sinful nature "forms a part of the cross,"²⁴ the purpose of the "cross" is to work repentance, to increase good works, to evoke frequent prayer, to test and purify faith, and to keep one's eyes firmly fixed on the heavenly goal. Since the old sinful nature clings to all Christians throughout this earthly life, Deinzer can say: "Die meisten Leiden muessen wir ansehen als Zuechtigungsleiden."²⁵ However, when the

²²Ibid., p. 414; similarly, F. Grant, op. cit., p. 130.

²³Lindemann, op. cit., p. 26.

²⁴Pieper, op. cit., III, 76.

²⁵Deinzer, op. cit., p. 320; compare R. C. Rein, Cross and Affliction

"cross" is endured in patient submission to God, without murmuring and with joy, this act of faithful cross-bearing is performed to the glory of God. This is the highest purpose a Christian "cross" may have.

From the pastoral view point, there is a dangerous or perilous aspect in the Christian "cross." The person may rebel rather than patiently endure the "cross." Jesus admits this possibility in the parable of the Sower (Lk. 8:13), when he says that some joyfully accept the Word but in the time of testing they fall away. The author of Hebrews warns against turning one's back on God because of hardships (6:4; 10:26f.). The Apocalypse records the fact that in the last days the sinners will harden their hearts more and more instead of repenting as the afflicting hand of God intends (16:21). This means that the pastor should not be too surprised to meet a person who continues to rebel in sinful pride. It also means, as Romans 8:28 states, that God's afflictions always are intended for the good of the one afflicted.

Some people reason that the "cross" will drive people away from Christianity and that such a teaching is, therefore, perilous. It does not seem fair to the world that Christians should suffer innocently for bearing witness to the Gospel and Christ. However, Crafer demonstrates that the proud men of this world cannot perceive with all their wisdom that the grace of God resolves the tension of the present innocent suffering in eschatological glory. He states it thus:

No other religion explains and glorifies suffering thus, and therefore we claim that it attracts men to the Christian faith, instead of repelling them and discrediting it in their eyes.²⁶

(Revised edition; St. Louis: Concordia Publishing House, 1944), pp. 29-56.

²⁶T. W. Crafer, "Suffering," Encyclopedia of Religion and Ethics,

As proof of this we recall some examples of faithful suffering which Scripture presents, Job, the woman with an infirmity for eighteen years (Lk. 13:10), Elijah, Noah, and many others.

Far outweighing the perilous and painful aspects of the "cross" are the promises of hope and comfort. First of all, Christians trust that all things come from the providence of God's governing hand (Matt. 10:29f.), which means that even pains and afflictions are for their betterment (Heb. 12:1-11). In Article XI concerning election, the Formula of Concord says that these sufferings conform us to Christ's image:

Again, Paul presents this in a most comforting manner when he points out that before the world began God ordained in his council through which specific cross and affliction he would conform each of his elect to "the image of his Son," and that in each case the affliction should and must "work together for good" since they are "called according to his purpose." From this Paul draws the certain and indubitable conclusion that neither "tribulation nor anguish," neither death nor life, etc. can separate us from the love of God in Christ Jesus (Rom. 28. 29. 35. 39).²⁷

The second point of comfort is the eschatological reward which awaits us when suffering ends in death (1 Pet. 1:6). The suffering for Christ on this earth will be but for a short time (2 Cor. 4:17-18; 1 Pet. 5:10) and is not at all worthy to be compared with the glory which awaits us in heaven (Rom. 8:18). The third comfort we have is that God does not test us beyond our strength (1 Cor. 10:13). This fact is extremely encouraging in the severest trials and times of persecution. The fourth comfort is that God not only sends affliction and the "cross," but he also helps us to bear it, (Ps. 68:20, 21; 1 Pet. 5:10; Heb. 2:14; 4:14-16). Finally,

edited by J. Hastings (New York: Charles Scribner's Sons, 1928), I, 616.

²⁷Tappert, op. cit., p. 624.

we can always be certain that it is the tender mercy and love of God which sends our "crosses," (Heb. 12:1-11; Ja. 5:10-11).²⁸ We consider this adequate to demonstrate that there are wonderful points of comfort clearly stated in the New Testament. In addition to these explicit passages, the pastor will find many lessons of comfort for his people by studying the lives of the saints who did suffer patiently, such as Job, Elijah, Noah and Paul.²⁹

In all fairness we must realize that every last one of the comforts enumerated will be brushed aside if the person has an incorrect attitude towards his "cross." The "cross" is not to be avoided but rather to be taken up with determination and a sense of purpose. Jesus is an example for us to follow because he kept his eye fixed on the purpose for which he came and marched into the hands of the enemies who placed him upon the cross (Matt. 16:21f.; 20:17f., et par.). St. Paul is a fine example of a Christian who takes up his "cross" and does not detour (Ac. 22:25f.; 2 Cor. 11:16f.). Similarly all Christians are to bear all reproach and their "cross" unshirkingly for Christ (Heb. 13:13; 1 Pet. 4:12-13). Secondly, the Christian should approach his "cross" with the attitude of complete submission to God's will as Jesus submits in the Garden of Gethsemane.

Darin besteht die Ergebung, dass der Mensch den eigenen Willen aufgibt, keinen eigenen Wunsch und Willen hat, sondern mit seinem

²⁸Deinzer, op. cit., pp. 323-25.

²⁹We mention here three books which will help a pastor to bring the message of comfort to the afflicted people, Wm. Lauterbach, Ministering to the Sick (St. Louis: Concordia Publishing House, 1955) especially pp. 1-50; A. Doerffler, The Mind at Ease (St. Louis: Concordia Publishing House, 1955); and Rein, op. cit.

Willen sich in den Willen Gottes verliert.³⁰

Thirdly, the "cross" should call the Christian to sincere repentance and self-humiliation before God. Affliction works the true mortification of our old nature:

Die gemeinsame Kraft aller θλίψις ist die in ihr wirksame Todesmacht Die θλίψις sind θάνατος, wie der prägnante Ausdruck in 2 K 11, 23 lautet. Und es wird deutlich: das in dieser Endzeit notwendige Leiden Christi in seinen Gliedern ist Erfahrung der konkreten Nachwirkung jener Todesmacht, die Christus in seinem Tod und Auferweckung schon zerbrochen hat.³¹

Fourthly, Christians should accept their "cross" in a holy carelessness and firm trust (1 Pet. 5:6-7). David is an example of such trust and unconcern as he flees from Saul time after time; but later the Lord gives him the throne of Israel. In our own day reports come from East Germany and Communist China which tell of the many faithful Christians who continue to praise and serve the Lord regardless of the rule of godless governments. Thinking of our own nation and our own church, one can foresee the day when those who humbly bow beneath the Word of God as inspired and inerrant shall be persecuted with words by others who cannot accept these doctrines. In the fifth place, Christians accept their "cross" in patient obedience. There is a passive quality of meekly bearing all that comes their way, as Jesus did (1 Pet. 2:23; 3:10) and as he directs others to do (Matt. 5:10-11, 38-48). But ὑπομονή is also the active effort to keep one's will subservient to God's will, and to endure all of the obstacles which throw themselves in the pathway of life (2 Thess. 1:4; Rom. 12:12). In his study of Philippians 3:10 Ahren states that endurance is

³⁰Deinzer, op. cit., p. 326.

³¹Schlier, Theologisches Woerterbuch zum Neuen Testament, herausgegeben von G. Kittel, (Stuttgart: Verlag von W. Kohlhammer, 1957), III, 147.

really more than a hope for the future:

Hence, their hope was something more than elpis; it had also all the characteristics of 'uponone, that special quality of Christian hope which J. de Guilbert has defined as an attitude of patient and persevering waiting in the midst of trials. In the NT this virtue is always, at least implicitly, connected with messianic salvation, for it represents the resistance power of hope in the midst of sufferings that lead to final reward (cf. 1 Thes 1, 3, 10; Rom 2, 7; 8, 25; Col 1, 11). Therefore the patient endurance of trials fills the Christian with joy; for it brings the conviction that such fidelity in the midst of messianic tribulations provides a pledge of salvation at the time of the parousia (2 Thes 1, 4-7).³²

One might also wish to remember that Trench draws this distinction between two similar terms: "μακροθυμιά will be found to express patience in respect of persons, ὑπομονή in respect of things."³³ The emphasis on the expected continued endurance already implies the sixth basic attitude. This endurance can be expected of God for he provides an ample supply of grace to sustain the Christian in all of his afflictions (2 Cor. 12:9). The Lord also provides the strength to resist the temptations to sin (1 Cor. 10:13), even making a way of escape. All of this culminates in the final attitude towards the "cross," suffering joyfully. Paul's letter to the Philippians sparkles with the joy of a Christian who knows that the greater gain is yet to come. Peter encourages his readers to suffer joyfully, being glad that they were even counted worthy to share in Christ's sufferings (1 Pet. 4:13f.). As our perfect example, Jesus bears his cross

³²B. Ahren, "The Fellowship of His Sufferings (Phil 3, 10)," The Catholic Biblical Quarterly, XXII (January, 1960), 3; compare Schlier, op. cit., III, 148.

³³R. Trench, Synonyms of The New Testament, a reproduction of the ninth edition by lithoprint (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1953), p. 198; compare E. Stauffer, Theologisches Woerterbuch zum Neuen Testament, herausgegeben von G. Kittel, (Stuttgart: Verlag von W. Kohlhammer, 1934), I, 136.

in view of the joy which came afterward (Heb. 12:2), so our lives should conform to this pattern.³⁴

Concluding our discussion on the concept of Christian cross-bearing, we must admit that in all cases the sufferer is benefited by his pains. In his penetrating way, C. S. Lewis demonstrates that pain gains the attention of a deaf ear so that the Lord may direct that life once more:

We can rest contentedly in our sins and in our stupidities; and anyone who has watched gluttons shoveling down the most exquisite foods as if they did not know what they were eating, will admit that we can ignore even pleasure. But pain insists upon being attended to. God whispers to us in our pleasures, speaks in our conscience, but shouts in our pains; it is His megaphone to rouse a deaf world.³⁵

Once the God of providence and grace has aroused the conscience of the sleeping Christian, he continues to guide him into paths of faithful obedience through the "cross."

Suffering, which makes man aware of his weakness and insignificance, becomes a compulsion, indeed a help, to the believer, who, in the "obedience of faith," has basically renounced his own strength to make real this renunciation and his radical surrender to "grace" in concrete living.³⁶

Thus, concludes Hopkins, "what happens in us is much more important than what happens to us."³⁷

Thinking of a further study plan for the parish pastor, we suggest that he make a study of the Scripture, the Lutheran Confessions, and then

³⁴Deinzer, op. cit., pp. 325-30 has a complete presentation on the points enumerated in this chapter.

³⁵C. S. Lewis, op. cit., p. 81.

³⁶Rudolf Bultmann, Theology of The New Testament, translated from German by K. Grobel (New York: Charles Scribner's Sons, 1951), I, 349.

³⁷Hopkins, op. cit., p. 83.

the hymns and prayers currently in use in our church. This would furnish additional material to meet the needs of daily ministry and preaching.

Speaking ideally of a complete program in this area of cross-bearing, we envision a finished product of three volumes, with the first volume treating the Old Testament and the surrounding world, the second volume treating the New Testament and its world, and the third volume tracing developments to the present day. This historical study of the development of the doctrine of Christian cross-bearing would include linguistic backgrounds and Biblical concepts; the solutions proposed for the problem of pain by various religions; the formulations of the doctrine of cross-bearing by the theologians, devotional writers and hymnologists of the Church; the anatomy of pain presented by medical and psychological research; the evaluation of the contributions of art and archaeology; and possibly concluding with a survey of the positions held by prominent pastors, theologians and laymen. Such a study would tend to isolate trends and discover the origin of various developments since the time of the New Testament.

"Cross-bearing," *The International Standard Bible Encyclopedia*, edited by James Orr (Chicago: The Howard Reference Company, 1915), 4: 239.

W. E. Hall, *Cross and Affliction* (Revised edition, St. Louis: American Publishing House, 1947), pp. 9, 30.

APPENDIX

THREE HELPFUL DISTINCTIONS

In our study three distinctions were discovered which may be helpful to the pastor when ministering to people. Jacobs draws a distinction between punishment and chastisement, which we cited earlier, namely, "the former, as an act of justice, revealing wrath, and the latter, as an act of mercy, love."¹

Rein gives this definition of "cross" as distinguished from affliction:

The sufferings which Christians endure in this world for Christ's sake are commonly referred to in Holy Scriptures as crosses--an allusion to the custom of compelling those who were condemned to be crucified to carry their cross, Matt. 27:32.

In addition to their crosses Christians also suffer many afflictions in this world.

In the second part of his book, Rein defines these afflictions as being the same for the godly and ungodly, but with a different purpose in mind:

both may be stricken with sickness, both may be the object of calamities, disasters, and misfortunes too numerous to mention. Yet in the case of either one the purpose of such affliction is entirely different.²

Finally, Buttrick mentions that Clow distinguishes between the terms burden, thorn, and "cross":

He says that a burden is the inevitable load which life lays on every

¹Jacobs, "Chastisement," The International Standard Bible Encyclopedia, edited by James Orr (Chicago: The Howard Severance Company, 1915), I, 599.

²R. C. Rein, Cross and Affliction (Revised edition, St. Louis: Concordia Publishing House, 1944), pp. 9, 30.

man; that a thorn is the sharp affliction which most people must bear in some form, as Paul bore his "thorn in the flesh" (II Cor. 12:7); and that the cross is our voluntary self-denial for Christ's sake.³

³George A. Buttrick, The Gospel According to St. Matthew, in The Interpreter's Bible, edited by G. Buttrick (New York: Abingdon Press, 1951), p. 375; for Clow's full discussion see his book of sermons, The Cross in Christian Experience (New York: George H. Doran Company, 1908), pp. 231-42. The term burden was also applied to the Christian's "cross" by R. C. H. Lenski, The Eisenach Gospel Selections (Columbus: Lutheran Book Concern, 1910), II, 71-72.

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