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## Miscellanea

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## Miscellanea

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### "The HEAVEN and the Earth," Gen. 1, 1

What agreement or disagreement exists between Gen. 1, 1 and the statement in the First Article "Creator of heaven and earth"? Question 111 of our Synodical Catechism asks: "What do we mean by 'heaven and earth'?" And the answer reads: "All creatures, visible and invisible." Is there a contradiction?

Gen. 1, 1 clearly speaks of the *materia* of which God made the heavens, including the firmament of the heavens. There is great unanimity among the commentators with regard to this passage, only that some take the expression in a somewhat wider sense than others. Daehsel, for example, states: "Den Himmel oder die unsichtbare Welt gleich auf einmal, in fertiger Gestalt und vollendeter Schoenheit." Luther explains his idea of "diese erste Materie" at some length. Tuch writes: "Himmel und Erde Ausdruck fuer Weltall."

The First Article, on the other hand, speaks of the creation in general, as the reference to Col. 1, 16 indicates, and does not quote Gen. 1, 1. The expression here clearly includes all the creatures which came forth by the command of God during the six days of the creation. P. E. K.

### The "Hymnus Scoticus" of Patrick

This famous hymn, sung by the peasants of Ireland at bedtime as a breastplate against evil, is ascribed to Patrick, who is said to have composed it when he was haled before the heathen priests for lighting a fire on Easter Eve contrary to the laws of the land. A shorter version of this hymn, in rimed form, is given in *Missionary Stories for Young People*, p. 30. The longer version is found in the book *Early Christian Missions*, by Mrs. Rundle Charles. It is printed by request:

1. I bind to myself today  
 The strong power of the invocation of the Trinity,  
 The faith of the Trinity in Unity,  
 The Creator of the elements.
2. I bind to myself today  
 The power of the Incarnation of Christ with that of His  
     Baptism,  
 The power of the Crucifixion with that of His Burial,  
 The power of the Resurrection with the Ascension,  
 The power of the coming to the Sentence of Judgment.
3. I bind to myself today  
 The power of the love of Seraphim,  
 In the obedience of Angels,  
 In hope of Resurrection unto reward,  
 In the prayers of the noble Fathers,  
 In the predictions of the Prophets,  
 In the preaching of Apostles,  
 In the faith of Confessors,  
 In the purity of holy Virgins,  
 In the acts of Righteous Men.

4. I bind to myself today  
 The power of Heaven,  
 The light of the Sun,  
 The whiteness of Snow,  
 The force of Fire,  
 The flashing of Lightning,  
 The velocity of Wind,  
 The depth of the Sea,  
 The stability of the Earth,  
 The hardness of Rocks.
5. I bind to myself today  
 The Power of God to guide me,  
 The Might of God to uphold me,  
 The Wisdom of God to teach me,  
 The Eye of God to watch over me,  
 The Ear of God to hear me,  
 The Word of God to give me speech,  
 The Hand of God to protect me,  
 The Way of God to prevent me,  
 The Shield of God to shelter me,  
 The Host of God to defend me  
 Against the snare of demons,  
 Against the temptations of vices,  
 Against the lusts of nature,  
 Against every man who meditates injury to me,  
 Whether far or near,  
 With few or with many.
6. I have set around me all these powers  
 Against every hostile savage power  
 Directed against my body and my soul,  
 Against the incarnations of false prophets,  
 Against the black laws of heathenism,  
 Against the false laws of heresy,  
 Against the deceits of idolatry,  
 Against the spells of women and smiths and druids,  
 Against all knowledge which binds the soul of man.
7. Christ protect me today  
 Against poison, against burning,  
 Against drowning, against wound,  
 That I may receive abundant reward.
8. Christ with me, Christ before me,  
 Christ behind me, Christ within me,  
 Christ beneath me, Christ above me.  
 Christ at my right, Christ at my left.  
 Christ in the fort,  
 Christ in the chariot-seat,  
 Christ in the poop.
9. Christ in the heart of every man who thinks of me,  
 Christ in the mouth of every man who speaks to me,  
 Christ in every eye that sees me,  
 Christ in every ear that hears me.
10. I bind to myself today  
 The strong power of an invocation of the Trinity,  
 The faith of the Trinity in Unity,  
 The Creator of the elements.
11. Domini est salus,  
 Domini est salus,  
 Christi est salus,  
 Salus tua, Domine, sit semper nobiscum. P. E. K.

### Pedagogical Hints from Prov. 1, 1—8

That the Book of Proverbs is a great educational treatise is fairly well known to all careful Bible-readers. It does not seem to be so generally known that the first verses of this remarkable book contain more than a dozen words which reveal a pedagogical wisdom such as one would rightly associate with an inspired account of this kind.

Solomon calls his collection *proverbs, paromiai, parabolae*, the Hebrew noun being derived from the verb *שָׁעַל*, "to quote a saying with a deep meaning, to act as a reciter of such sayings." Hence the noun signifies "Spruch, Denkspruch, einen kurzen, sich leicht einprägenden Satz, der auf viele Faelle anwendbar ist, einen Spruch tieferen Inhalts."

In v. 2 the object of the teaching of parables, or proverbs, is stated: "to know wisdom and instruction, to penetrate into the meaning of words of understanding." The first word is *wisdom*, *חֵכְמָה*, from a verb which signifies "to become or to be wise, to have a thorough knowledge of." Hence the meaning of the noun is "Geschicklichkeit, Kunde, Faehigkeit, Dinge richtig zu beurteilen und Schwierigkeiten zu loesen." The noun implies the possession of a functioning body of information. The second noun of the verse is *מוֹסֵר*, from the verb *jasar*, which contains much of the meaning included in the Greek *παιδεία*, "Unterweisung," with the additional thought of "Zurechtweisung, Warnung, Zucht zur Weisheit." Cp. Prov. 15, 33. The verb in the second part of the verse is likewise significant, for the Hifil of *בִּין* means "to impart understanding, to give adequate knowledge." This is also included in the final noun of the verse, for *בִּינָה* signifies "understanding, penetration."

In v. 3 *musar* is again used, but it is connected with the noun *שָׂכַל* related to the verb *sakal*, which means "to pay careful attention to, to observe with understanding, to apply prudence, — einsichtsvoll betrachten, Einsicht haben," the noun thus signifying a knowledge based upon careful observation. The first expression of the verse therefore has reference to an earnest instruction which leads to proper observation and understanding. The remaining nouns of the verse clearly have in mind the application of proper instruction in the matter of justice, uprightness, and integrity, "Gerechtigkeit, Geradheit und Aufrichtigkeit," so that a person possessing these attributes will apply them with the proper *σοφροσύνη*, or consecrated common sense.

V. 4 speaks of giving to the simple subtilty, *עָרְמוֹה*, from the verb *aram*, to be cunning, crafty, artful in the good sense, "listig, schlau, klug, geschickt sein." It is a prudence based upon shrewdness and sharp analysis. With this is connected, according to the second part of the verse: "to give to the lad knowledge and discretion." The first of these nouns, *דַּעַת*, connected with the verb *jadah*, signifies any kind of knowledge, specifically that based upon adequate insight, "Wissen, Erkenntnis, Einsicht," on the basis of proper teaching. The last noun of the verse is *סִוְמָה*, connected with *dsamam*, "to plan, to consider carefully," hence "a plan, an attitude of deliberation, — Gewandtheit, Klugheit."

In v. 5 the writer continues in his enumeration of the attributes making for true wisdom by showing the effects of proper instruction,

by stating that "a wise man will hear and will add to learning," the noun here being לָקַח, which signifies what the hearer receives (*lakach*), the information which he possesses on the basis of transmitted knowledge. The second part of the verse expands the thought: "A sensible person will attain to wise measures." The noun חִבְלוֹתָי, connected with *chabal*, signifies the arts of κυβέειν, of directing a ship or the affairs of a body or of the state. Cp. Job 37, 12; Prov. 11, 14. Therefore the noun signifies such measures as will serve for the proper direction of the affairs of life.

V. 6 introduces some further words with pedagogical implications. The statement reads: "To understand a proverb and the interpretation, the words of the wise, and their dark sayings." The first noun in this instance is מִשְׁלֵי, from the verb with the same consonants, "to represent by means of pictures and parables." Hence the meaning is "Rede mit mehr als buchstaeblicher Bedeutung, mit tieferem Sinne oder versteckten Anspielungen, welche das Nachdenken in Anspruch nehmen, Spruch tieferen Inhalts," that is, "saying with a deeper or hidden meaning, a proverb whose understanding is not immediately patent or obvious, but requires study." The second noun is מְלִיצָה, connected with the verb *litz*, "to speak in a hidden or mocking manner." One might therefore translate the noun with "Raetsel, raetselhafter Lehrspruch,—riddle, enigmatic saying, statement with hidden implications." The final noun of the verse is חֵידָה, which carries the implication of "something that is locked from view," hence "a riddle, a dark saying, a mysterious statement." All these are to be understood by him who is properly trained in the ways of wisdom.

In v. 7 we have no new words, the text merely adding the declaration: "The fear of Jehovah is the beginning of knowledge; fools despise wisdom and instruction" (*chokmah — musar*). V. 8 addresses itself directly to the pupil: "Hear, my son, the instruction (*musar*) of thy father and do not leave the law of thy mother." The last noun in the verse is מִצְוָה, the well-known word for "law, rule, ordinance, prescription." This verse is also included in the fundamental rules of a pedagogy according to the will of the Lord. The entire eight verses are worthy of the most careful study; for it is apparent that a greater knowledge and a better application of the pedagogy of the Bible will prevent or remedy much of the mechanical, superficial teaching about which so many complaints are heard in our days. Although the Bible is not a text-book on pedagogy, its pedagogical maxims are the wisdom of the all-wise God and were written for our learning.

P. E. K.