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Miscellanea

A Few Introductory Remarks on the Greek Papyri for New Testament Students

The papyrus, as is well known, is a plant formerly found on the delta and the banks of the Nile River in Egypt. Its reedy stems, sliced and pressed together, were utilized until about the fourth century A.D. as writing material. On this predecessor of paper was written the literature current at the time. In the dry climate of Egypt and under the preserving blanket of the sand this highly perishable material was kept from the destruction and decay that eventually befell the more durable steles and gravestones. The first collections of papyri were made in the eighteenth century. In the following century private persons began to buy odd manuscripts from the natives, with the result that writings that belonged together were separated and sold to widely scattered individuals. Before scholars could have access to a common fund, these collections had to be gathered together from their several private owners and classified. By the latter part of the nineteenth century, expeditions were sent out in search of the heretofore underestimated papyri. Excavations were made at such sites as Philadelphia, Elephantine, and Oxyrhyncus. The mounds of the latter have been especially rich in papyri finds.

The papyri bring to light treasures of ancient lore. They add, in part, to our knowledge of classical Greek literature, yielding fragments of poetry and history not previously known. Among the literary items rediscovered are the "Constitution of Athens" by Aristotle, some plays by Menander, and fragments of Euripides and other tragic poets. Gaps in Greek history have been filled by the recovery of certain historical sections at Oxyrhyncus. Fragments of popular poetry were unearthed at Alexandria. For a further account of poetical finds the reader may consult a series of books entitled *New Chapters in the History of Greek Literature*, written by J. U. Powell and E. Barber.

However, the literary papyri are in the minority. Most of the scraps recovered are nonliterary in character. The vast body of non-literary documents, while dealing mostly with ephemeral topics, local events, and the passing affairs of nondescript persons, is of the greatest importance. The manuscripts at hand bridge the gulf between the formal style of writing and the later minuscule, or cursive, writing on the parchments of the Middle Ages. The papyri are interesting as human documents. The status of marriage under a pagan ethos is poignantly revealed in the numerous marriage contracts that have been found. These contracts, as well as other official instruments fixing certain relationships, shed light on the social and legal traditions of the times. The papyri recording receipts, accounts, tax lists, etc., elucidate the history of law. Most interesting are the personal letters, often scrawled by an untutored hand. An insight into the souls of men long dead is gained through a perusal of such letters rescued from the city dumps. The

roster of human woes: poverty, sorrow, sickness, death without comfort, slavery, greed, unfaithfulness in marriage, and other painful problems, is inscribed in the scribbled notes and letters. What makes the latter the more valuable is their frankness and informality. People are not posing, acting, or attitudinizing, but are speaking off their guard.

The papyri lore is of special interest to the student of the New Testament. The language of these non-Biblical manuscripts is the *koine* of the Gospels. God had His Book written in the idiom of the popular tongue. Ordinary people did not converse in classical Greek, as little as a common man today communes with his neighbor in the phrases of Shakespeare. The papyri establish the point that the New Testament was written in the proper Greek. Time was when sniping scholars scoffed at the "crudities" of New Testament syntax, asserting that grammatical constructions not found in the Greek classics were therefore not idiomatic Greek, but the unhappy result of literal translations. Thanks to the testimony of the papyri, we now know that the alleged peculiarities of New Testament Greek were, as a rule, normal speech.

In studying the papyri the New Testament scholar comes upon many familiar words, phrases, and expressions. This brief report attempts to show how a survey of certain recurring words in the papyri helps us to understand our Greek New Testament a little better. This study is largely based on a volume by Dr. George Milligan, *Selections from the Greek Papyri*.

Let us turn our attention to the familiar word *πατήρ*, father. It occurs, for instance, in the salutation of a letter dated 153 A. D.: 'Απολλώνιος Πτολεμαίω τῷ πατρὶ χάρειν.¹⁾ The translation is: "Apollonius to Ptolemaeus, his father, greetings." The letter, evidently written by some religious disciple at Memphis, voices the bitter plaint that its author has been let down by the gods. Very likely the correspondent is not addressing his natural father, but his father confessor. In the light of other letters with a religious tinge it appears that the designations of "father" and "brother" are used of persons who have a spiritual relationship. This is the judgment of Dr. Milligan expressed in a footnote: "The exact relationship of the various persons in this group of papyri are by no means clear, but it is possible that throughout both *πατήρ* and *ἀδελφός* refer not to family connection but to membership in the same religious community."²⁾

In the New Testament, too, we find instances of men referring to each other as "father," "brother," and "son." St. Paul conceives of himself as the spiritual father of Onesimus. Phil.10. To the Corinthians he writes: "I have begotten you through the Gospel." 1 Cor. 4:15. Peter speaks of Paul as a "brother," indeed not one related by the bonds of blood, but by the more intimate bonds of a common faith. 2 Pet. 3:16. In writing to Philemon, Paul refers to Timothy as "our brother," Phil. 1. However, in his personal and more intimate letter to Timothy he fondly refers to the latter as his son. 2 Tim. 2:1. The inspired letters of the

1) Selection No. 7, line 1, George Milligan, *Selections from the Greek Papyri*. 1910. Cambridge University Press.

2) *Op. cit.*, p. 22.

New Testament, aside from a similarity in letter structure, have also this in common with the secular papyri, that they cast both the writer and the recipient in the roles of spiritual fathers and brothers. They are altogether in character.

Significant is the use of *ὁ κύριος* in the Greek papyri. In the report of a lawsuit dated 49 A.D. these words occur: *Τιβερίου Κλαυδίου Καίσαρος τοῦ κυρίου*.³⁾ This is the translation: "Of Caesar Tiberius Claudius, the lord." The Septuagint translates Jehovah with *ὁ Κύριος*, the Lord. Thus the title used as the Greek equivalent for Jehovah is ascribed to the Roman Caesar. With the deification of the Caesars this ascription becomes more common and is so reflected in the papyri. Dr. Milligan refers to the *τοῦ κυρίου* as "an early instance of the application of this title to the Roman Emperor, for which from the time of Nero onward innumerable instances can be cited."⁴⁾

In view of the fact that throughout the eastern world the term *ὁ κύριος* is pregnant with religious meaning and that in apostolic days it was blasphemously and presumptuously adopted by Caesar, certain passages in Paul's letters take on a new edge. The fearless Apostle writes, "Every tongue should confess that Jesus Christ is Lord." Phil. 2:11. Jesus Christ, not the Roman Emperor, is *ὁ κύριος*. The same thought is expressed in Paul's Epistle to the Corinthians: "For though there be that are called gods, whether in heaven or in earth (as there be gods many and lords many), but there is but one God, the Father, of whom are all things and we in Him and one Lord Jesus Christ" (*καὶ εἰς κύριος Ἰησοῦς Χριστός*) 1 Cor. 8:5, 6. The readers who had the Greek text before them would immediately spot the term *ὁ κύριος* as the same title claimed by Caesar in the official documents. The words of Paul in their obvious implications would register more forcefully with his addressees than they would with the casual Bible reader of today. The edge has been dulled in the translation and in the passing of a controversial issue. Paul had packed his words with dynamite.

Another title associated with the person of Jesus Christ is *Σωτήρ*, meaning Savior. Also this descriptive term is found in secular usage, with a vastly different connotation. Milligan calls our attention to a petition addressed to the Prefect ca. 49-50 A.D.⁵⁾ The writer states: *ἐπὶ σὲ τὸν σωτήρα τῶν δικαίων τυχεῖν*, which may be rendered as follows: "To you, my preserver, to obtain my just rights, I turn." Accordingly, when the writers of the New Testament spoke of Jesus as the Savior, they were not coining a new expression. They borrowed the terminology of the secular world, saturating it with distinctive Christian teaching. Dr. Milligan appends the footnote to the letter in question: "The use of this title in a complimentary sense may be illustrated by its constant application to the Ptolemies and the Roman emperors." Again, the ascription of *Σωτήρ* to Jesus in the New Testament takes on added significance when we look at the Greek and consider the customs of the time. The Evangelist John quotes the Samaritans as saying: "Now we believe, not because of thy saying; for we have heard Him ourselves

3) Selection No. 18, line 6.

4) *Op. cit.*, p. 49.

5) Selection No. 19, line 18.

and know that this is indeed the Christ, the Savior of the world." John 4:42. Citing himself as a witness, St. John writes, "And we have seen and do testify that the Father sent the Son to be the Savior of the world." 1 John 4:14. In both passages Jesus is said to be *ὁ σωτὴρ τοῦ κόσμου*.

What has been said above applies in the same measure to the noun *σωτηρία*. The latter's meaning is illustrated in a letter written by a son to his father.⁶⁾ This phrase is used: *περὶ τῆς σωτηρίας σου*. "Write to me," the soldier son requests, "concerning your health." *Σωτηρία* is here used as frequently in the *koine* in the general sense of health, well-being." In the New Testament, *σωτηρία* is sometimes used in the same sense, as in Phil. 1:19. However, its specific religious meaning is salvation, that spiritual well-being which is man's when through faith in Christ the sinner is at peace with God now and forever. "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

Every reader of the Greek New Testament knows the word *παρουσία*. The word appears also in the papyri. It is a *terminus technicus* denoting the coming of some official or royal personage of prominence. Its use is exemplified in a letter opening on this keynote: "To King Ptolemy and Queen Cleopatra, on the occasion of your visits in Memphis (*καθ' ἃς ἐποισθ' ἐν Μέμφει παρουσίας*)."⁷⁾ As for the Biblical usage of *παρουσία*, we find that Paul uses it to speak of his projected visit to Philippi: "*διὰ τῆς ἐμῆς παρουσίας πάλιν πρὸς ὑμᾶς*." Phil. 1:26. More frequently do the holy writers refer to the coming of Jesus Christ, that exalted King and Judge, as the *Parousia*. 1 Thess. 3:13, 2 Thess. 2:8.

The papyri of the later Roman period reflect the growing arrogance of the emperors in applying to the imperial power the recurring epithet of *αἰώνιος*. From the time of Hadrian official manuscripts speak of "the unending world of the lord Caesar" (*ὁ αἰώνιος κόσμος τοῦ κυρίου καίσαρος*). The Caesars are described as *κύριοι αἰώνιοι* in a document engaging the services of two dancing girls about the year 237 A.D.⁸⁾ The Greek adjective *αἰώνιος* is apparently to be taken in the sense of the Latin *perpetuus*, thus designating the imperial power as continuing throughout and as having no horizon to demarcate its duration. History shows that the rule of the emperors was by no means eternal. In fact, as the rulers add presumption to pride in pyramiding their prerogatives, the end was already in sight. The cracks were in the walls. Whatever adjectives properly describe the sway of Caesar, *αἰώνιος* is very palpably not one of them. The same Apostle who placed the perishable label upon all flesh and the glory of man reserves the contrasting quality of eternity for the work of God. He writes, "For so an entrance shall be ministered unto you abundantly into the *everlasting kingdom* of our Lord and Savior Jesus Christ." (*ἡ αἰώνιος βασιλεία τοῦ κυρίου ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ*) 2 Pet. 1:11. Other references showing the New Testament use of the word *αἰώνιος*: 2 Tim. 2:10 ("eternal glory"), John 3:15 ("eternal life"), Heb. 5:9 ("eternal salvation").

A perusal of the papyri will reveal the recurrence of verbs that are

6) Selection No. 36, line 13.

7) Selection No. 5, line 18.

8) Selection No. 45, line 27.

familiar to the student of the Greek New Testament. One of these verbs is certainly *λειτουργεῖν*, a term which in some papyri means as much as serving in public office or functioning in some administrative capacity. In other manuscripts it denotes the rendering of liturgical or ceremonial services in pagan temples. Another verb that immediately strikes the eye is *πρεσβεύειν*, to be an ambassador. It is used in a diploma of club membership dating back to the year 194 A.D.⁹⁾ Also this document follows the usual form of stating at the beginning what chief rulers were in office. It is a customary phrase: *Οἱ πρεσβεύοντες ἦσαν*, "the ambassadors were," etc. *Πρεσβεύειν* is very regularly employed in the Greek East to designate the sending of imperial ambassadors. It was therefore a word readily understood by the people who first read the Pauline epistles. The readers were aware of the importance that attached to the missions of imperial embassies. St. Paul not only turns a neat contemporary phrase, but endows his ministry with dignity as well when he pens the passage, "Now, then, we are ambassadors for Christ." (*Ὑπὲρ Χριστοῦ οὖν πρεσβεύομεν*) 2 Cor. 5:20. Likewise, in Eph. 6:20, "I am an ambassador in bonds" (*πρεσβεῖω ἐν ἀλύσει*).

From a papyrus letter of the year 153 A.D. we learn something about the verb *βαπτίζειν*. A passage in the letter reads: *κάν ἰδῆς δι μέλλομεν σωθῆναι τότε βαπτιζώμεθα*.¹⁰⁾ Milligan offers this translation: "And even if you know that we are about to be saved, just then we are immersed in trouble." There is no argument here in favor of the immersionists, since the translator might have rendered the Greek into other English expressions besides *immersing*. The verb *βαπτίζειν* has other meanings, although the idea of immersing appears to be in the sense of the context. We refer to the use of *βαπτίζειν* in this connection for the sake of comparison with the metaphorical usage of the same verb in Mark 10:38, "Can ye . . . be baptized with the Baptism that I am baptized with?" (*δύνασθε τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθῆναι;*)

In public notices the verb *προεγραφήναι* occurs, referring to the announcing or placarding of magisterial edicts. The picture of such a proclamation within sight of all is found in Paul's address, "O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?" Gal. 3:1. (*οἷς κατ' ὀφθαλμοὺς Ἰησοῦς Χριστὸς προεγράφη ἑσταυρωμένος;*) Typical of heathen hopelessness are the questions addressed to the oracles. The verb commonly found in such papyri is *χρηματίζειν*, usually in the imperative, *χρηματίσόν μοι* ("answer me"). For examples of *χρηματίζειν* in Biblical writings to describe divine response or revelation one may consult Matt. 2:12: "Being warned of God in a dream" (*χρηματισθέντες κατ' ὄναρ*) and Heb. 11:7: "By faith Noah, being warned of God," etc. (*Πίστει χρηματισθεὶς Νῶε κτλ.*)

As we penetrate into the meaning of Greek words, with particular reference to their use in the papyri, we gain many a new insight into the treasure house of New Testament expressions. It is only by exploring and scouting the original Greek that we arrive at a clearer

9) Selection No. 40, line 14.

10) Selection No. 7, line 13.

understanding of the inspired Word and recapture the overtones and implications which escape in the process of translation. The papyri have been a great help to the students of the New Testament, leading them to a better comprehension and appreciation of the treasure God has put into their hands.

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Some Notes on 2 Tim. 2:1-13 (Courageous Faithfulness of Pastors as Soldiers of Christ)

(A Conference Paper)

It will not be amiss to remind ourselves of the fact that 2 Tim. was written by the Apostle Paul while imprisoned at Rome for the last time. The consensus of opinion is that he was executed shortly after finishing this letter. "I am now ready to be offered, and the time of my departure is at hand," chap. 4:6, are the words, no doubt, upon which this opinion is based. Where Timothy was at the time the letter was addressed to him is not stated. The few references that can be appealed to point to Ephesus (2:17, cf. 1 Tim. 1:20; 4:14, cf. again 1 Tim. 1:20; 4:19). Like the first, this letter gives various instructions and admonitions as to how Timothy, laboring with others in the vineyard of the Lord, is to carry on the proclamation of the Gospel.

The chief question under consideration in this present essay is: What would the Apostle Paul have Timothy regard as necessary for and in the manifestation of courageous faithfulness on the part of pastors as soldiers of Christ?

The first qualification required is *strength*. The opening exhortation is: "Be strong in the grace that is in Christ Jesus." When Paul thus admonishes Timothy, his spiritual son, he has in mind spiritual strength, "strong in the grace." This does not exclude physical well-being. The old Latin proverb says, "*Mens sana in corpore sano*." In these days of global conflict no one with even a slight physical defect is accepted for active combat duty; our government wants men that are fit in every way, so that they may be able to stand the rigors of active combat. The soldiers of the Cross who are to occupy the front ranks and make the attack upon the citadel of the Prince of Darkness need to have strong, healthy bodies, but above all they need strong, healthy minds and spirits. The warfare they are called upon to wage is, above everything else, spiritual. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of darkness of this world, against spiritual wickedness in high places," Eph. 6:12. Here Paul names some of the enemies whom we must engage in combat; and since they are spiritual and not carnal, we must be "strong in the grace that is in Christ Jesus." The source of the strength is here given. "In the grace" means "through the grace." The strength is a gift from above. God gladly and freely grants it through His Word and Spirit to those that seek it in prayerful humility.

There is another strength; it is of man. Peter boasted that he would rather die for Christ than deny Him. Scripture reports how miserably

he failed; all because he trusted in himself, his own powers. If pastors rely upon their own strength, be it physical, mental, or intellectual, they will fail in that great task which as soldiers of the Cross they are charged to perform. Timothy, too, would have failed had he relied upon his own strength. Therefore Paul earnestly and lovingly admonishes: "My son, be strong in the grace that is in Christ Jesus."

This must always be kept in mind if courageous faithfulness is to be promoted in pastors. And if, out of the abundance of God's grace, it is the good fortune of pastors as soldiers of the Cross to be endowed with those faculties that make for a successful psychologist and psychoanalyst; if, in addition, they be blessed with pleasing personalities, it will go a long way in permitting them to carry on successfully in that battle which they are waging for their Captain and Commander.

"Thou, therefore, endure hardness as a good soldier of Jesus Christ," v. 3. Pastors have no right to expect easy conquests; this lies in the nature of the battle they are waging. The enemies with whom swords must be crossed are powers and principalities and wickedness in high places. We may think of the opinion expressed at the beginning of the war, that it would only be a matter of a few months and we should be victorious over our enemies; our boys would soon be home again. These prognosticators have been proved wrong. Many, if not most, people had no conception of the hardness that would have to be endured on the road to victory.

The same thing often happens in the spiritual realm. The pastors as soldiers of the Cross have not an adequate view of the hardness to be endured, and the experiences are quite different from what was anticipated. Possibly even less understanding is shown in the spiritual field than in the physical. Most of our men in the armed forces have it impressed upon them that self-sacrifice, endurance, vigilance, obedience, and ready co-operation with others is necessary if a successful campaign is to be waged. This is not always realized by the soldiers of Christ. The words of Tertullian are very much in place today: "Even in peace, soldiers learn betimes to suffer warfare by toil and discomforts, by marching in arms, running over drill ground, working at trench making, constructing the 'tortoise' [an engine used in storming cities] till the sweat runs again. In like manner do ye, O blessed ones, account whatever is hard in your lot as discipline of the powers of your mind and body. Ye are about to enter the good fight in which the living God gives the prizes and the Holy Spirit prepares the combatants and the crown is the eternal prize of an angel's nature, citizenship in heaven, glory forever and ever. Therefore your Trainer, Jesus Christ, has seen good to separate you from a state of freedom for regular treatment that power may be strong in you." Courageous faithfulness on the part of pastors has suffered, because things were taken too easy. We will all be obliged to admit this, if we think of the careless way in which we often prepared our sermons, or of the slipshod, haphazard manner in which we so frequently have made pastoral and sick calls.

"No man that warreth entangleth himself with the affairs of this life," v. 4. The Apostle Paul plainly enjoins that those who would be

soldiers of Christ give themselves wholly to the task of being His soldiers. Experience shows that many would-be soldiers of Christ give as much time, often more, to their avocations as they do to their vocation. Though it may be necessary to have and to "ride" hobbies, the Christian pastor, who is to show faithfulness, must never forget that, after all, they are only diversions and may not at any time detract from that work which his Captain and Commander has ordered. Let us briefly note what is expected of our men who are inducted into the armed forces. They are obliged to give up all work they may have been engaged in as civilians; they are obliged to take part in regular drills; they must attend schools where the art of modern warfare is taught. It is true, they have certain time allowed for recreation and diversion, but it is made very plain that this should be recognized and used as such; the thing that is kept uppermost in their minds is that they are preparing themselves for the great task of victory for their country on the far-flung battlefields of the world. All that they do, even their recreation, is pointed to this end. And this is done to achieve success in battles which at best serve an earthly kingdom and its inhabitants with a more abundant life only for those few years which it may be their privilege to spend here on earth.

Compare this with the way in which some pastors, who are to be leaders in showing faithfulness to their Lord and Master, spend their time! Though neither the necessity of providing their daily bread nor a local emergency compels them to do so, they take full-time jobs, such as teaching school or working at a trade or profession for several hours each day, and give what time is left, if any, to that task which they claim to have made their vocation and calling. Do such please Him who has called them to be warriors for righteousness and truth? If those in the front ranks of the attacking army discharge their duties as soldiers of Christ so indifferently, is it any wonder that the pew harbors and shows such a lukewarm attitude toward God and His holy Word? Brethren, let's be fair and honest! "*Qualis rex, talis grex*" still holds good. If we would gain for the Shepherd of our souls those who are enemies of God, dead in trespasses and sins, we must do more than from time to time "mouth" this truth from the pulpit or in private conversation, when it is convenient to do so; we must avoid all entanglements with the world; we must give ourselves to soldiering for Christ. There have been and still are too many entanglements with the world. This holds true of all. Even the most faithful will frequently discover, when too late, that they failed to employ their time and talents to the best of their ability in their warfare on evil.

Someone may say: "We are citizens of this world and must make use of the things of this world while we live here; does not this necessitate that we give time and attention to things temporal?" True, we cannot ignore or neglect temporal things. But what we can and must do is to guard against their interfering with that faithful obedience we owe our heavenly Commander. And what are we to do if, upon searching our ways, we find that we have not been as faithful to our Commander in chief as we should have been? How can we overcome our

shortcomings? The answer is: By repenting and by learning, and adhering to, those rules which the great Commander in chief has given us in His Word.

The pastor, as warrior for Christ, must observe those rules of warfare laid down by Christ, his Commander. Paul refers to this when he writes, v.5: "If a man strive for masteries, yet is he not crowned except he strive lawfully." There are rules for all things. Football has its rules; baseball and tennis have rules; even life. These must be observed if one would play the game in which one is interested. Laws of health and living cannot be neglected unless one should wish to suffer the consequences, such as sickness or even death.

So there are rules which promote courageous faithfulness on the part of pastors as soldiers of Christ. Among these rules we have that a pastor proclaim the whole counsel of God; cf. Acts 20:27. No doubt it was the realization that such proclamation requires knowledge which gave rise to our colleges and seminaries. Our forefathers understood that though those who would enter the fight for Christ may have been endowed with certain gifts and talents, these must be developed. In order to attain this end, schools are necessary. Thus they brought into being the school system that we have. At these schools, subjects are taught which aim at providing a more thorough knowledge and understanding of God's Word; it is stressed that Christ has enjoined: "Preach the Gospel in season and out of season," 2 Tim. 4:2. To obey this injunction, we must have the ability of presenting the revelation of God logically and appealingly. This gave rise to courses in homiletics, exegesis, and hermeneutics; in short, all subjects and studies at our schools are to aid the future pastors in striving lawfully when presenting divine truths. Neither is conduct and discipline neglected; it is impressed upon the students that "actions speak louder than words," that their lives must bear testimony to the truth of the Gospel; with the gracious help of God, they must refrain from all gross outbursts of sin; as leaders they must be examples to the flock, must teach by example as well as precept the art of Christian warfare, must be willing to bear up under adverse conditions, knowing that in the end Christ's word will be fulfilled, "Ye shall reap if ye faint not," Gal. 6:9.

Courageous faithfulness will be promoted if we as pastors keep our eyes fixed on the promised success. "The husbandman that laboreth must be first partaker of the fruits," v.6. In these words Paul would encourage Timothy to bear up under adverse circumstances, knowing that despite all appearances to the contrary there will be fruit. To know that the soldier of Christ is not fighting a losing battle but one that will bring success fills him with courage and patience. When the going is rough, when it seems that no progress at all is being made, when it appears that all preaching and godly living is in vain, it will greatly encourage the Christian pastor if he remembers the promise of God "My Word shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it," Is. 55:11. And the sweet thought is expressed that a special reward will await the faithful pastor. Cf. Dan. 12:3.

Under the juniper tree Elijah was ready to give up in despair because he believed himself the only one still faithful to the Lord God Jehovah among those living in Israel at that time; but his outlook was changed completely when God showed him that there were still 7,000 in Israel who had not bowed the knee to Baal. Thus we shall be enabled to go forward patiently and perseveringly if in our innermost hearts we are satisfied that in His own good time, when the gathering in of the sheaves takes place, God will also gather in those whom we were instrumental in bringing into the eternal garner by His grace. This assurance will give us the incentive to try time and again to gain the indifferent. If we cannot break down the fortifications of his sin-hardened heart by a frontal attack, with the help of God we shall try a flanking attack; if that does not succeed, we may drop air-borne troops in the form of Scriptural quotations, which should arouse his dormant conscience and make him realize that he must appear before the judgment seat of God; patiently, perseveringly, we shall keep on hammering away at that sin-fortified heart. And while engaged in making these onslaughts, we shall not neglect to take the matter to God in prayer.

"The Lord give thee an understanding heart," v.7. This is Paul's sincere prayer for his son Timothy. Paul knew full well that though one be blessed with ever so many talents but lack understanding, he will be far from proving himself a courageous soldier of Christ; and understanding cannot be obtained by human endeavor; it must come from above, from God; it must be obtained by prayer. That is why Paul prays as he does.

Compare this with the satiety and self-sufficiency in so many soldiers of Christ in our day. If one listens to the way in which they relate such successes as God may have seen fit to bless their work with, one would never guess that they owed anything to God. Some are at times downright boastful. It is because of what they said or did that this or that individual surrendered to Christ. The truth of the matter is that God's Holy Spirit moved him to surrender. If we would only read and re-read Solomon's prayer as found in 2 Chron.1, where it is related how God came to him and invited him to ask what He should give him! Solomon without hesitation entreated the Lord for wisdom and knowledge, so that he might be a good ruler; these were granted, as well as riches and honor. It is because of our smugness that we permit the many injunctions to prayer found in the Scriptures to go unheeded, that we often wait with our supplications until dire need drives us to pray, that we neglect to give God honor. May we take note of how Paul, that great missionary, when ready to be offered, prayed for those who had taken up arms for Christ. Emulating him, may we fervently and diligently pray: "O God, give me wisdom and understanding, so that I may think only such thoughts as are holy and edifying, speak only such words as will advance Thy honor and glory, and benefit my neighbor, do only such things as will help extend Thy kingdom and save immortal souls." Then we shall also seek to emulate the many noble examples of those who manifested faithfulness and courage. *Ora et labora.*

"Remember that Jesus Christ of the seed of David was raised from the dead according to my Gospel," v.8. To further foster courageous faithfulness on the part of Timothy, Paul refers him to the resurrection of Jesus Christ. This was the crowning event of the Savior's earthly career and offered unanswerable evidence of the power of Jesus, our great Captain and Commander.

The incarnation and resurrection of Jesus heartily believed and rightly understood will support us in all sufferings which we may be called upon to endure. He, too, was tried; yet He endured faithfully unto the end. Or perhaps does one or the other feel: "After all, I cannot attain to those heights of endurance to which Jesus attained, for He was the sinless Son of God, and I, after all, am sinful"? Then we may look to him who wrote these words. He, too, had sin in his flesh; he, too, as we, time after time, had to make the confession and say: "The good that I would I do not, but the evil that I would not that I do," Rom. 7:18. Yet from the day of his conversion before the gates of Damascus, when he became a soldier of Christ, until that day when he sealed his faith with his life, Paul remained a faithful and courageous soldier of the Cross. Though he received of the Jews five times forty stripes save one, was three times beaten with rods, once stoned, three times suffered shipwreck, spent a day and a night in the deep; though he was in perils of water, in perils of robbers, in perils by his own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren, in weariness and painfulness, in watchings often, in cold and nakedness (2 Cor. 11:24-27); nowhere do we read that he faltered or thought of quitting the ranks of Christ as one of Christ's active combatants. On the contrary, even when in bonds, he reminded himself of the fact that the Word of God is not bound, and busied himself with the writing of letters to congregations and individuals, encouraging them to fight the good fight of faith. We have here Paul's assuring words: "For if we be dead with Him, we shall also live with Him; if we suffer, we shall also reign with Him; if we deny Him, He will also deny us." A meditation on these words alone should be sufficient to promote courageous faithfulness in all pastors and make them enduring soldiers of Christ.

Roundup, Mont.

WALTER LEEGE

Concerning Infant Baptism

(Excerpts from an article in *Bibliotheca Sacra*, July-September, 1944,
by Alan H. Hamilton, Th. M., on the subject "The Doctrine
of Infant Salvation")

Edward H. Browne, Lord Bishop of Winchester, writes: "If we consult the records of antiquity, we shall find every reason to believe that the practice of infant baptism prevailed from the very first. Justin Martyr wrote his second Apology about A. D. 148. . . . He speaks there of persons, sixty and seventy years old, who had been made disciples to Christ in their infancy. How can infants be made disciples but by baptism? And, if these had been baptized in their infancy, it must

have been during the lifetimes of the Apostle St. John, and of other apostolic men."

The important thing here, for the present purpose, is not an interpretation to defend the antiquity of infant baptism, but an early testimony, outside the Bible, to the effect that children were considered to have been brought into relationship to Christ, and this during apostolic days.

Irenaeus, whom Fisher calls "by far the most valuable writer as a source for the history of doctrine in the second century," is a second witness. In writing of what has come to be known as the Recapitulation Theory, he states: "He came to save all by Himself—all, I say, who by Him are born again unto God, infants and children, and boys and young men, and old men." It was his belief that Christ passed through all the stages of life here upon earth in order that He might save those of all ages. His work *Adversus Haereses*, which contains this theory, was written probably about 180 A.D.

The fact that Irenaeus was born in the East (c. 125 A.D.) but lived most of his life in the West, would give him firsthand acquaintance with the thought of the Church in general. Fisher pays him the further tribute that "He was clear in his perceptions, practical, and averse to speculation." Yet even in Irenaeus the idea of baptismal regeneration can be traced. He understood, with all the Fathers, that the water of John 3:5 was the water of Baptism.

Tertullian (c. 160—c. 220 A.D.), a Latin Father, is found defending the practice of infant baptism against objection. This is not a proof, however, that the practice was being introduced at this time, as some would endeavor to point out, but rather that it had been the practice and some objection had been raised against it.

From Origen (185—253 A.D.) comes the statement: "Infants are baptized for the remission of sins," and the reason is given that "none is free from pollution, though his life be but of one day on the earth." It is also Origen who writes: "... The Church received a custom handed down from the Apostles, to give Baptism even to infants."

Thus, whatever the general concept of infant salvation in the immediate subapostolic days, the maxim of the Patristic Church is easily seen to be, *Extra ecclesiam nulla salus*. Salvation was to be found in the visible Church, which was entered by Baptism. Two things are to be noted. This concept of salvation, faulty as it was, extended far enough to include infants. Secondly, the fact that martyrs who chanced to die without baptism were considered to be saved by the "baptism of blood," indicates to some extent the belief that God had a ground upon which He could save apart from signs or ordinances. A.

Concerning the Gospel and Epistle Lessons of the Church Year

Discussing these lessons, Professor Burton S. Easton, who holds the chair of the New Testament at the General Theological Seminary of the Episcopal Church in New York, writes in the *Living Church* for April 8:

"The chief problem is that of the Sundays from Trinity to Advent,

where the choice and sequence of the Gospels defy all rational explanation. The reason for this is historical. In the fourth century all four Gospels were divided into 52 sections which were read through in order on the successive Sundays, beginning with the old Roman New Year on March 21. The interruption of this continuous reading by lessons for special days began apparently toward the close of this fourth century, but at first after such interruption the continuous reading was resumed. The liturgical elaboration of the Mass, however, especially its musical elaboration, made Gospels of the old length too burdensome, and somewhere—perhaps in the sixth century, although we have no positive knowledge—nearly all Gospels were shortened to about their present length. And in the earliest Roman list we have, which was compiled about 645, many of the Gospels are those of our present Prayer Book. Those assigned for special Sundays, feasts, and fasts are often wholly satisfactory; the difficulty arises with the Sundays that were not 'special.'

"This was the case particularly of the Sundays between Whitsunday (the institution of Trinity Sunday came much later) and Advent (whose beginning was not yet settled). Whether this period should be called the 'Pentecostal Season' or not is historically quite meaningless; these Sundays actually belong to no season at all, and no attempt was made to individualize them. At first the service books, whether sacramentaries or lectionaries, simply gave a large number of prayers and lessons from which the celebrant might choose at his discretion; there could never have been more than 30 of these Sundays, but one seventh-century lectionary provides 42 Epistles for them. The first limitation to this arbitrary discretion was set in Rome for the Gospels, these Sundays being divided into three groups: 'before and after the Apostles' (June 29), 'after St. Lawrence' (August 10), and 'after St. Cyprian' (September 14). The Gospel for the 'Sunday before the Apostles' was St. Luke 5:1-11, the call of St. Peter, an approximate choice, but all the others are purely haphazard. The Gallican Church, however, sought simplification by numbering these Sundays consecutively 'after Pentecost' (a system not adopted in Rome until centuries later) and so destroyed even this one instance of appropriateness.

"It is this system—or rather lack of system—that we have inherited for these Sundays, and the need for revision is obvious. And there are other incongruities. Our Gospels for Septuagesima and Sexagesima, the Vineyard and the Sower, have nothing to do with pre-Lent; they were originally the Gospels for the first two Sundays after the March 21st New Year and were chosen because of their springtime appropriateness; at that season men began to work in their vineyards and to sow their fields. Neither of our Gospels for Easter is adequate, as neither describes the appearance of the Risen Lord; both are remnants of a sequence that continued throughout the octave. And there are other minor defects elsewhere.

"One of these is curious enough to be worth noting, the Gospel for Whitmonday. This is St. John 3:16-21, the theme of which is judgment; a theme totally alien to the Pentecostal Season. The explanation is

that this is a 'station' Gospel, the station churches being those visited by the Pope on various Sundays and festivals throughout the year. On Whitmonday the station church was St. Peter-ad-Vincula, the church attended by the prefect of Rome, the highest civil official, and the Gospel was chosen in honor of his judicial functions.

"It should be mentioned also that the Gospels and Epistles for Trinity 4 and Trinity 18 were originally for the summer and autumn Ember-tides; the Gallican system of numbering the post-Pentecostal Sundays dislocated the connection, while in the present Roman Missal the Epistles have also become detached from the Gospels.

"As regards the Epistles, there is some evidence of a system—or of the remnants of a system. When Trinity 4 and Trinity 18 are disregarded, from Easter 2 through Trinity 5 (excluding, of course, Whitsunday and Trinity) the Catholic Epistles are read, although the order is confused; from Trinity 6 through Trinity 24 St. Paul's writings are followed in the New Testament order; from Epiphany 1 through Epiphany 4 there is a sequence from Romans 12 to 13. But why certain passages were chosen and others excluded is wholly obscure, the beginning and end of many sections are illogical, and nowhere is there any attempt to secure even a semblance of liturgical unity between an Epistle and the corresponding Gospel.

"The Epistles for Sexagesima and Lent 4 are station Epistles. On Sexagesima the station was at St. Paul-Without-the-Walls, and the Epistle was 2 Corinthians 11:19—12:9 (shortened by us to 11:19-31), in which the virtues of the Apostle are set forth; a passage with no relation at all either to Sexagesima or to the Gospel. On Lent 4 the station was at Holy-Cross-in-Jerusalem and the Epistle was Galatians 4:22—5:1a (also shortened by us), chosen because of its mention of Jerusalem and again without relation either to the Gospel or to Lent."

