

# Concordia Theological Monthly



N O V E M B E R   •   1 9 5 9

## BRIEF STUDIES

### TWO MORE PAPYRUS TEXTS

*Papyrus Bodmer II: Supplement. Evangile De Jean Chap. 14—21.*

Publié par Victor Martin. Cogny, Genève: Bibliotheca Bodmeriana, 1958. Paper. 53 pages.

*Papyrus Bodmer V: Nativité De Marie.* Publié par Michel Testuz.

Bibliotheca Bodmeriana, 1958. Paper. 127 pages.

The publication in 1956 of an ancient papyrus copy of John 1:1 to 14:26 (Papyrus 66)\* presented the world with one of the most remarkable archaeological finds of the century. Succeeding publications by the Bodmer Press of other discoveries continue to thrill both Biblical and classical scholars.

The editing of the remaining chapters of John in the Bodmer Supplement may appear less spectacular because of the fragmentary condition of the papyrus, but its contribution to the textual history of the Fourth Gospel is not negligible. The Supplement begins with John 14:29 and terminates with a fragment of 21:9.

The editor, Victor Martin, notes that the scribe tends to reproduce a condensed text. One of his more notable "omissions" includes the absence of the words *καὶ λέγει αὐτοῖς: ἰδοὺ ὁ ἄνθρωπος*, John 19:5, a reading found only in three manuscripts of the *Vetus Itala*. In John 15:4 the Nestle text reads *οὕτως οὐδὲ ὑμεῖς εἰάν μὴ ἐν ἐμοὶ μένητε*; Papyrus Bodmer II reads *οὕτως κα[ὶ] ὁ ἐ]ν ἐμοὶ μένων*. The clearer, amplified expression of the standard text might very well represent an early gloss on the text. A notable amplification is to be observed in John 21:6. The scribe, in common with later editions of Cyril of Alexandria, includes words reminiscent of Luke 5:5, concerning the night-long toil. Since the papyrus suggests no consistent affinity either with *Sinaiticus* firsthand or with its corrector, it is impossible without detailed study to draw any conclusions regarding the precise relationship between the papyrus and Tischendorf's favorite uncial.

Because of criticism of his use of Souter's Oxford text of 1947 in the earlier publication of John 1—14, the editor has employed Nestle's 23d edition for purposes of collation, supplemented with Tischendorf's 1869 edition and a facsimile of *Sinaiticus*.

We hesitate to mention petty errors in a splendid work like this,

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\* See Martin H. Scharlemann's discussion of Papyrus 66 in *CONCORDIA THEOLOGICAL MONTHLY*, XXVIII (August 1957), 573—578.

but the casual reader should not think that the papyrus makes a transposition of material; XV on page 20 should read XVI. The reference on p. 52, third line, is to chapter 16, not 15.

Papyrus Bodmer V, edited by Michel Testuz, reproduces the earliest text we now possess of the Protevangelium of Mary with a translation in French. Previously all Greek manuscripts of this apocryphal writing came from the 9th to 16th centuries, except for a fragment from the 5th to the 6th century. The papyrus, according to reliable estimates, comes from the third century, and is all the more remarkable because it is preserved in its entirety. There is no doubt about the latter because the scribe was thoughtful enough to number his pages, and there are no lacunae.

The text displayed in the papyrus is briefer than the one offered in Tischendorf's edition (2d ed., 1876; Paris, 1910), and suggests that the papyrus marks a midway point in the development of a textual tradition.

The work as it stands in the papyrus can be readily divided into three sections, although the scribe has made his copy without a break. 1. Chs. 1—16, composed probably at the end of the second century, relate the nativity of Mary and her conception of Jesus. 2. Chs. 17—20, composed perhaps early in the third century, consist of two episodes, the trip to Bethlehem and the birth of Jesus. The final section, chs. 21 to 24, which was dated late in the third century by Harnack and a little before the sixth by Peeters, was composed, according to the editor, at the end of the second century. The epilog, ch. 25, probably concluded the first section, suggests editor Testuz, and was transferred to the end of the work after the other additions had been made. Such additions as Joseph's speech and Salome's prayer, which are found in manuscripts subsequent to our papyrus, were probably added at the end of the third or the beginning of the fourth century.

We hope that the publishers will satisfy whetted appetites by hastening publication of other choice items in their amazing papyrus hoard.

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#### CWM OF LWF AT NYBORG, DENMARK

"My Christian name is David, and I am from Madagascar." In fact, he is a Lutheran pastor, whose last name is Rasolofosaono. In the meetings of the Council on World Mission of the Lutheran World Federation he is simply known as "Pastor David."

This year CWM (pronounced *koom!*) met at Nyborg, Denmark, from July 29 to Aug. 6. This city was once the capital of Denmark.

It is still accessible only by ship: a regular ferry service takes the railroad passengers coming from Copenhagen aboard for almost two hours before docking at Nyborg's ancient harbor. Just why this place was selected for a meeting of CWM is not quite clear, unless it be that one way to keep busy church leaders together for some time is to bring them to a place from which there is no escape except by water. A subsidiary reason might be that the Danish Church has never been too much interested in the Lutheran World Federation, preferring to work through the World Council of Churches. Meeting in Nyborg gave CWM the chance of inviting some of the church leaders of Denmark to sessions of the CWM and also of addressing a most solemn letter of thanks to the Primas, as their ranking bishop is called by the Danes.

At any rate some 140 persons from many parts of the world registered for the assembly of the Council on World Mission to consider the whole field of the church's extension and expansion. At the same time, of course, it met to resolve such major needs as required immediate and urgent attention. The diversity of problems discussed and the multivariied representation from many lands and races could not but bring to mind the second chapter of the Acts of the Apostles. Here were people who provided the living evidence for the power of the Holy Spirit to call from all nations and tongues such as serve the Lord.

The Nyborg meeting revealed again that without the work done by the LWF and the CWM Lutheran churches in many parts of the world would not have survived the ravages of World War II. Others could not have recovered so quickly from the consequences of a war whose chief victim was Lutheranism. In point of fact, the organization and the facilities of many Lutheran groups lay in shambles at the end of the conflict. Fifteen years later, at Nyborg, the interests of all of them were represented.

Intelligent participation in such sessions requires a thorough knowledge of geography or the availability and use of a good map. Some of the delegates brought their own maps along to be sure as to where Nias Island, or Tanganyika, or British North Borneo was situated. To listen to the discussions gave one the feeling of being very near the heartbeat of the nations. For, without a doubt, the work done by the CWM is being undertaken with a feeling for the pulse of local and global movements among races, cultures, and nations.

CWM delegates had to consider such questions as whether or not the traditional "mission" approach ought to be replaced by a newer kind of "interchurch aid program"; what the content and extent of

ministerial training should be in the new nations of Africa and Asia; what to do about the rapid developments in Ethiopia; and how to meet the urgent needs of the Middle East. There were repeated references to Roman Catholic interference in the Lutheran church life of former Dutch colonies and in the work of Lutheran churches in Africa. Special notice was taken of "Missouri's interest in the Near East."

American leadership was in evidence everywhere, from the thorough planning of Dr. Arne Sovik, director of the Department of World Mission (abbreviated DWM and pronounced *doom!*), to the parliamentary finesse of Dr. Fredrik Schiotez, vice-chairman. Bishop Heinrich Meyer of Luebeck presided over the sessions with the kind of geniality that comes naturally to a man of leadership. Astonishingly, English was the official language of the sessions, spoken and understood by everyone present, including representatives of "darkest Africa," some of whom described their culture as moving so rapidly that much of it was being "starched and ironed before it got properly washed."

The applications from two autonomous African church bodies for membership in the LWF were approved. One of these is the 103,000-member Ovambo Kavango Church of SW Africa; the other was the 25,000-member Church of Usambara-Digo in Tanganyika. These are the first applications to be approved since the 1957 LWF assembly in Minneapolis.

One of the major resolutions of these CWM meetings dealt with the creation of an LWF-sponsored radio project in Africa. Its programs will be devoted to the religious, musical, and cultural values inherent in Lutheranism as a strongly confessional segment of world Christendom. Allan Thompson has assumed the task of serving as the director of this project.

The effects of the hard work connected with the worldwide responsibilities of the CWM were clearly evident in the fatigue of men like Dr. Sovik and Dr. Lund-Quist, both of Geneva. Their personal inconvenience and the taxing of their physical stamina are the price exacted by their arduous tasks. Their labors elicit the admiration also of those who are not members of the LWF.

MARTIN H. SCHARLEMANN