

# Concordia Theological Monthly

Continuing

LEHRE UND WEHRE

MAGAZIN FUER EV.-LUTH. HOMILETIK

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Ein Prediger muss nicht allein *wei-*  
*den*, also dass er die Schafe unter-  
weise, wie sie rechte Christen sollen  
sein, sondern auch daneben den Woel-  
fen *wehren*, dass sie die Schafe nicht  
angreifen und mit falscher Lehre ver-  
fuehren und Irrtum einfuehren.

Luther

Es ist kein Ding, das die Leute  
mehr bei der Kirche behaelt denn  
die gute Predigt. — *Apologie*, Art. 24.

If the trumpet give an uncertain  
sound who shall prepare himself to  
the battle? — 1 Cor. 14, 8.

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## Miscellanea

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### Topics for Conference Papers

The following list of topics is offered in response to a request that we print a number of suggestions, especially for the use of smaller pastoral conferences, in which one may ordinarily expect a fair amount of discussion. For a bibliography covering these topics see the March number of the *CONCORDIA THEOLOGICAL MONTHLY*.

#### *Hermeneutics and Textual Criticism*

The Problem of Conjectural Criticism

Copyists' Errors in the Psalter

To What Extent do Variants Influence the Understanding of the New Testament Text?

The Chief Hermeneutical Rules and the Pastor's Sermon Work

#### *Biblical Isagogics*

The *Logia Iesu* and the Canonical Gospels

The Problem of Rom. 16

The Author of the Epistle of St. James

The Author of the Letter to the Hebrews

The Alleged Interdependence of Second Peter and Jude

When was the Epistle to the Galatians Written?

The Gospel of St. John as the Product of His Old Age

The Close of the Old Testament Canon

#### *English Bible*

A Comparison of the Authorized Version with the Revised Version

A Comparison of the Authorized Version with the Most Prominent Modern Versions

#### *Church History*

Separatism in the Church of the First Century

How Luther Came to the Knowledge of the Truth

Specific Roman Errors Promulgated since the Council of Trent

Doctrinal Controversies in the Lutheran Church of America

The History of the *Freikirchen* in Germany

The "Fathers" of the Missouri Synod

#### *"Biblische Zeitgeschichte," Archeology, and Related Subjects*

The Corroboration of the Biblical Account by Recent Discoveries (Egypt, Ur, the Hittite Country, the Ras Shamra Tablets, etc.)

The Form of Worship in the Church before Nicaea

Recent Excavations and the Geography of the Bible

Contacts between the Jews and the Surrounding Heathen Nations

The Book of Daniel and the Period between the Testaments

#### *Biblical Theology*

First John as an Exposition of the Fourth Gospel

The Doctrine of the Church in Ephesians

The All-sufficiency of Christ according to Colossians

The Deity of Christ according to Hebrews

(A suggestion: Work through as many books of the Bible as possible on the basis of the original, carefully listing and explaining all the doctrines and then grouping them systematically.)

*Apologetics and Polemics*

Some Recent Abnormal Sects  
 The Menace of the Pentecostal Churches  
 An Examination of Recent Papal Decrees  
 Recent Attacks on Verbal Inspiration

It is understood, as a matter of fact, that small conferences will spend much time on exegetical and doctrinal papers. If these suggestions will prove of any value to the brethren, further lists may be furnished from time to time.

P. E. K.

**Fragment of Old Testament Traced Back to before Christ**

The world for three decades has possessed, without knowing it, a fragment of the Old Testament in Hebrew which was written before Christ, it has been determined by Dr. William F. Albright, professor of Semitic Languages at the Johns Hopkins University.

This fragment, the Nash Papyrus, long has been recognized as the oldest Hebrew copy of the Bible, but it was believed to date from the second century A. D. By examination of the Aramaic script in which it is written, however, Dr. Albright has discovered it is from a much earlier period.

It was written less than a century after the writing of the latest books of the Old Testament. This carries the tangible links with the writers of the Scriptures back to within four centuries of the time when the first five books of the Hebrew Bible were edited in their present form.

The Nash Papyrus was bought early this century by an Englishman, the late Walter L. Nash, secretary of the Society of Biblical Archeology, from natives of Egypt who dug it up with fragments of the *Odyssey*. He presented it to the Cambridge Museum.

In 1903 its significance was made known to the world through an announcement by Dr. Stanley A. Cook, professor of Hebrew at Cambridge University, that it dated from the second century A. D., making it the oldest extant fragment of the Hebrew Bible.

Since then, however, so many Aramaic writings of about the time of Christ and of an earlier period have been found, particularly by Dr. E. L. Sukenik of the Hebrew University of Jerusalem, that a modern scholar is now much better equipped to place the relative ages of such documents, Dr. Albright observed yesterday.

The Nash Papyrus contains the Ten Commandments and the Shema Israel, that portion of Exodus which is used as a Jewish prayer. The version of the Decalog on it differs in a few non-essential points from the writings of which the King James Version of the Bible was a translation. The words "seventh day," for instance, are used instead of "Sabbath" in the Fourth Commandment.

Dr. Albright made his calculations by comparing the Aramaic script in this fragment with the script of earlier and later documents. This script, which was used by Palestinians writing both in Hebrew and Aramaic, changed from century to century; so it is possible by studying these changes to date the era in which a particular manuscript was produced.

Until recent discoveries there was little Hebrew material with which to compare it. There are a quantity of papyri and inscriptions on broken pieces of pottery dating from 500 to 200 B. C., these being mainly business documents and private letters, but no Biblical fragments. There is a hiatus in the remaining writings until about 50 B. C., when, until 70 A. D., many inscriptions are scribbled on stones and walls.

Between these two periods the writing of the Jews was mainly in Greek. Among the few Hebrew writings during this Greek period is a fragment discovered by Dr. Albright's expedition to South Judea several years ago.

The next oldest Hebrew Biblical writings to the Nash Papyrus are some scraps of papyri found in Egypt, dating from the third to the seventh century A. D. They contain only a word or two on each fragment, however, and are of practically no value to students.

The oldest manuscripts of the Bible in Hebrew, being extended portions of the Bible written on parchment, are three ninth-century texts and the famous Codex Petropolitanus, of 916 A. D., now in Leningrad.

Links with the Biblical past are turning up with some frequency in this day, Dr. Albright pointed out. This summer Dr. C. H. Roberts, an English scholar, discovered that certain Greek writings found in a mummy-case were several centuries older than the oldest previously known Greek fragments of the Bible. These contained parts of the text of Deuteronomy.

Papyrus, the writing material used by the early Egyptians, was made from the pith of the papyrus-reed, a common growth in the marshy sections of the Nile Valley.

*Baltimore Sun*, Oct. 21, 1936. Submitted  
by Rev. F. A. Baepler

NOTE. — It is hardly probable that the Nash papyrus ever was part of a copy of the Pentateuch. The Ten Commandments are given in a form which apparently is a compilation of Ex. 20 and Deut. 5, followed by Deut. 6, 4, 5, but omitting Deut. 5, 22—33 and 6, 1 b—3. The Shema Israel referred to above is found not in Exodus, but in Deut. 6, 4, 5. "It is not certain whether it was part of a copy of the Pentateuch or whether it was a lectionary or book of instruction or possibly a charm," says Barton, *Archeology and the Bible*, p. 568, where the papyrus is given in full. This, however, does not detract from the archeological value of the papyrus.

### Stimmwählen in der apostolischen Zeit

Wir beziehen uns hier hauptsächlich auf Apoft. 14, 23 und zitieren zunächst aus Pieper (*Christliche Dogmatik*, III, 516 f.): „Es wurde und wird gesagt, daß Apoft. 14, 23 und Tit. 1, 5 nichts vom Berufen oder Wählen seitens der Gemeinde stehe, sondern im Gegenteil nur berichtet werde, was Paulus und Barnabas getan haben und Titus auf Paulus' Befehl tun sollte. Von einer Tätigkeit oder auch nur Mittätigkeit der Gemeinden sei dort nichts zu lesen. Mit Recht erinnert Luther: ‚Obgleich Paulus dem Titus befiehlt, daß er Priester ordne, so folgt doch daraus nicht, daß es Titus allein aus eigener Macht getan, sondern daß er sie nach dem Beispiel der Apostel durch des Volkes Abstimmung eingesetzt habe; sonst würden die Worte Pauli mit dem G e m p e l der Apostel streiten.‘ Zudem kommt durch das Apoft. 14, 23

gebrauchte Wort χειροτονήσαντες klar zum Ausdruck, daß bei der Setzung der Ältesten eine Stimmenabgabe seitens der Gemeinde stattfand. Meyer übersezt χειροτονεῖν mit ‚stimmwählen‘. Er bemerkt 3. St.: ‚Paulus und Barnabas stimmwählten ihnen Presbyter, das heißt, sie leiteten deren Stimmenwahl bei den Gemeinden.‘ Zur Begründung dieser Übersezung fügt Meyer hinzu: ‚Die Analogie von Apost. 6, 2—6 fordert diese Deutung des gewählten Wortes, welches, von dem alten Wahlverfahren durch Händeaufhebung herrührend, im Neuen Testament nur hier und 2 Kor. 8, 19 vorkommt, und verbietet die allgemeine Fassung constituebant (Vulgata, Hammond, Ruinöl u. V.) oder eligebant (de Wette), so daß die Anstellung bloß durch apostolische Machtvollkommenheit geschehen wäre (Röhe). . . . Nichtig Erasmus: suffragiis delectos. . . . Ganz eigenmächtig falsch Katholiken: es beziehe sich auf die χειροθεσία bei Ordination der Presbyter.‘ Auch hat die Setzung der öffentlichen Diener durch Gemeindevahl sich in der Kirche der ersten Jahrhunderte noch lange erhalten. Die Bemerkung in den Schmalkaldischen Artikeln (342, 70): ‚Vorzeiten wählte das Volk Pfarrherren und Bischöfe‘ ist als historisch richtig nachweisbar.“

In 2 Kor. 8, 19 liegt keine sonderliche Schwierigkeit vor, denn der Text sagt klar und deutlich: χειροτονηθεῖς ὑπὸ τῶν ἐκκλησιῶν, was Luther übersezt „berordnet von den Gemeinden“ und die Authorized Version „chosen of the churches“. Hier handelt es sich ganz offenbar um stimmwählen von seiten der Gemeinde. Die Stelle Apost. 14, 23 bietet eine größere Schwierigkeit, weil das Verbum ein aktivisches Partizip ist, dessen Subjekt die Apostel sind und dessen indirektes Objekt αὐτοῖς (κατ’ ἐκκλησίαν) ist. Luther übersezt bekanntlich „ordneten ihnen hin und her Älteste in den Gemeinden“, während die englische Übersezung lautet: „When they had ordained them elders in every church.“ Dies scheint anzudeuten, daß die Übersezer an eine Tätigkeit der Apostel gedacht haben. In der Stelle Tit. 1, 5 steht ein anderes Verbum, nämlich καταστήσει, was sich ohne Zweifel auf die formelle Bestellung der Gemeindeämter bezieht.

In den Kommentaren, die auf die Bedeutung von χειροτονεῖν in Apost. 14, 23 eingehen, findet sich viel Unklarheit, wie wenn Knowling im *Expositor's Greek Testament* als erste Bedeutung des Wortes angibt „to elect by popular vote, by show of hands“, aber in der Ausführung über den Vers sich doch zu der Übersezung „appoint“ zu neigen scheint, dann aber wieder einlenkt mit den Worten: „At the same time, it may be fully admitted that the church was not without some share in the election of the elders.“ Luthardt (in *Strack-Böckler*) gibt die Bedeutung eligere, ernennen, und sagt mit Bezug auf den Datib, „daß den Aposteln bei dem Wahlakt die Initiative zukam“. Lechler (in *Lange-Schaff*) gibt die Bedeutung an „to raise the hands; to vote, elect, by stretching out the hands. The expression accordingly suggests the thought that the apostles may have appointed and superintended a congregational election. . . . Indeed, the very nature of the case would seem to have required that the apostles should be guided in their decision by public opinion and by the confidence reposed by the members of the congregation in certain individuals.“ Um nicht zu ermüden, zitieren wir aus den neuesten Kommentaren nur den von Lenski, der sich über das Verbum so ausspricht: „By using just this verb here, Luke would make an important point. For the question at issue is whether

Paul and Barnabas just chose these elders without congregational participation or whether they conducted a congregational meeting in which by show of hands a vote was taken, the congregation choosing with participation of the apostles and under their guidance. The latter is undoubtedly correct, just as the praying with fastings includes by no means only the two apostles, but each congregation as well. The method is fully explained in 6, 2—6. The point to observe is that both participles refer to the subject of *παρέθεντο*, to Paul and to Barnabas, and are thus used in a wide sense. The apostles presented the matter, had the eligible men named, had the vote by hands taken, and thus appointed those chosen, and ordained them as the elders.”

Die hier vertretene Übersetzung und Auslegung verträgt sich jedenfalls am besten mit dem Gebrauch des Verbums *χειροτονεῖν* im nachapostolischen Zeitalter, namentlich bei Ignatius. Er gebraucht das Verbum im Briefe an die Philadelphier von der Gemeindevahl eines Diaconen (Kap. 10, 1), im Briefe an die Smyrner von der Wahl eines Gemeindevertreters (Kap. 11, 2) und im Briefe an Polycarp in derselben Weise (Kap. 7, 2). Ebenso klar ist der Gebrauch des Verbums in der „Didache“ (Kap. 15, 1), wo wir lesen: „Stimmwählt nun für euch selbst Bischöfe und Diaconen, die des Herrn würdig sind“ usw. Auf jeden Fall muß nach diesen Stellen gelten, daß die Übersetzung des Verbums „auf Grund einer Gemeindevahl bestimmen oder einsetzen“ in Apost. 14, 23 gute Gründe für sich hat. Darum wird das Obige zur Prüfung dargeboten.

ß. E. A.

### The Ecumenic Character of the True Church

As a number of communications received during the last years indicate, there is need for a careful study of the entire doctrine concerning the Church and all the teachings of the Scriptures which relate to this doctrine. This includes not only the Biblical doctrine of the *una sancta*, but also that of the so-called visible Church, the questions of unionism and separatism, the teaching of the Bible on the Christian ministry, on the call with reference to its scope and character, and similar points. It may be possible that the following aphoristic statements will be of some value in stimulating the study of the entire situation in all its ramifications. If the discussion of the early Lutheran dogmaticians seem to be too extensive and comprehensive for our restless age, the books on dogmatics by Pieper, Hoenecke, Mueller, Krauth, Schmid (Hay and Jacobs), and others may be consulted, also the following essays and articles: *Lehre und Wehre*, 1901 (April ff.), 1928 (December); synodical reports: Brazil, 1905; California and Nevada, 1904; Michigan, 1894; Nebraska, 1919; Southern Illinois, 1922; Southern, 1916.

The first point to be remembered is that the Church is *una sancta catholica*, that it is to be found throughout the world wherever there are persons who believe in Jesus Christ as their personal Savior and hence in the Triune God and in His revelation through the Word. The degree of knowledge and understanding of Scripture doctrines may vary widely, but where faith in the atonement is found, there we must assume membership in the holy Christian Church. Mark 16, 15, 16; Acts 10, 35.

In the second place, as our Lutheran Confessions and the exposition

of our synodical Catechism (Qu. 191) state, we speak also of *visible churches*, organizations which confess their adherence to the Bible, to the Triune God, and to the redemption wrought by Christ. The Reformed Church, the Presbyterian Church, the Baptist Church, the Methodist Church, and others, as at present constituted, are Christian churches as well as the Lutheran Church.

In the third place, we distinguish various *degrees in purity of doctrine*, on the basis of the official confessions of the churches concerned. The closer the confessions and declarations of a church-body are to the fundamental truths set forth in Scripture, such as the inspiration of the Bible, the doctrine of justification by faith alone, the deity of Christ, the vicarious atonement, the Trinity, and others which are necessary to salvation, the purer, as a rule, will be the teaching and preaching of such a church-body, also within its constituent congregations.

In connection with the last proposition, in the fourth place, we *distinguish* between the denial of *fundamental and non-fundamental doctrines*, not in the sense of setting aside or undervaluing any part of the Word of God, but with the understanding that some doctrines are more important for faith and life than others. It should also be understood that ignorance or inadequacy of understanding with regard to certain doctrines will not affect the position of a person in his Christianity, while a wilful denial of any truth of Scripture will destroy the obedience of faith.

In the fifth place, we *dare not condone any false doctrine* or attitude, either in confession or in practise. Men who presume to be teachers of the Church should be familiar with the entire *corpus doctrinae* as contained in Scripture, and all teaching contrary to the doctrine of Holy Writ must be rejected. Rom. 16, 17; 2 Thess. 3, 6; 2 John 10, 11.

In the sixth place, we *may not accuse any one of heresy* unless it definitely appears that he refuses to accept instruction from the Word of God and persists in his unscriptural position. As long as he is willing to receive instruction, we should be ready to admonish him as a brother, 2 Thess. 3, 15.

In the seventh place, we are to use all diligence that *a unity of the spirit* which actually exists is *acknowledged and kept*. Eph. 4, 3. In other words, we should exhaust every possibility to determine whether such a unity exists, lest we transgress a clear statement of Holy Writ in placing such as are truly brethren in the category of wilful deniers of the truth.

We should therefore, in the eighth place, leave nothing undone in endeavoring to *bring a brother* who has erred from the truth *back to the full acknowledgment* of the Scriptural position. Gal. 6, 1, 2; Jas. 5, 19, 20.

To summarize: As earnestly as we are to contend for the faith once delivered to the saints and avoid all unionistic and syncretistic tendencies, so sincerely are we to guard against any attitude which would be expressive of, or lead to, separatism and schism.

P. E. K.

### Parochial Schools and Public Funds

Under this heading *The Commonweal*, a Roman Catholic weekly, states: "Catholics in the State of Ohio have continued their efforts to obtain a measure of State aid for parochial grade and high schools. Some years ago an initial effort by the bishops met with a rebuff when some Protestants held that the principle of separation between Church and State was in danger. At the present moment two bills are pending before the Legislature. One provides that \$2.50 a year shall be allotted annually for every child in school. This measure has been recommended by the Senate Education Committee, though the final vote was 7 to 4. The chances that it will pass are therefore good, but considerable opposition must be expected. The second is the so-called Fair-Play Bill, which would create a fund of \$3,500,000 a year for two years, to be known as a Parent-Child Educational Fund. Various prominent Catholics have spoken for the bill, notably the Rev. R. C. Goebel of Mansfield. Sterner opposition is expected to this measure, although the outlook, as we write, is not by any means dark. According to the text the State director of education, having ascertained the number of children in attendance at school, shall administer funds appropriated out of 'general revenue' for the purpose of aiding parents who have elected 'to fulfil the duty of preparing their children for citizenship in schools not supported by State funds.' The parents are to receive for each child 'an amount equal to \$ .10 per day for the pupils in such elementary schools and \$ .15 per day for the pupils in such high schools, based on the actual daily attendance in such schools for the preceding year.' This would mean \$18 a year for the average child. Since there is an estimated total of 300,000 Catholic children in Ohio parish-schools, the total sum of \$3,500,000 seems very moderate. It is not believed that a suggestion of this character has been advanced previously, and the fate of the measure will be awaited with general interest."

