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## Theological Observer

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## THEOLOGICAL OBSERVER

### PAPYRUS XIV: SOME FEATURES OF OUR OLDEST TEXT OF LUKE

Under this heading the *Catholic Biblical Quarterly* (April 1962) discusses, among various other older papyri, in particular Papyrus Bodmer XIV, which is owned by the Bibliothèque Bodmer at Cognoy near Geneva, Switzerland. The number of papyri in the Bodmer collection published to date is 17. Famous among the ancient papyri are Papyrus Bodmer II (P<sup>66</sup>), which is dated ca. A. D. 200, and the Chester Beatty Papyrus I (P<sup>45</sup>) both of which were written a good century before the famous uncial MSS, as for example Vaticanus (ca. A. D. 300) or Sinaiticus (ca. A. D. 350). Concerning these old MSS, J. N. Birdsall writes in his Tyndale Monograph *The Bodmer Papyrus of the Gospel of John*: "We find no pristine purity, no unsullied ancestors of Vaticanus, but marred and fallen representatives of the original text." In the late spring of 1961 there appeared Papyrus Bodmer XIV and XV, the siglum of both of which is P<sup>75</sup>. They contain the Gospels of Luke (ch. 3—24) and of John (ch. 1—15). Their date has been assigned as between A. D. 175 and 225. Concerning P<sup>75</sup> the editors judge in general that it is rarely in agreement with D (Codex Bezae) when this MS stands alone, while it seems to have an affinity with B (Codex Vaticanus). The writer says: "As far as the Lucan text is concerned, our own check of the different readings would confirm this general statement of the editors." Singling out a few of the important Lucan readings of P<sup>75</sup>, the writer says that in Luke 10:17 it gives the number of disciples sent out by Christ as 72, which agrees with B and others, but disagrees with a large number of texts that read 70. In Luke 16:19 the text of P<sup>75</sup> omits the Western addition found in D, but says: "Now there was a certain rich man by the

name of Neues [Neves]," which name is found in no other Greek MS but is given in the ancient Sahidic version, though there the name is written "Nineue" [Nineve]. In Luke 22:19b, 20 P<sup>75</sup> has the "long text" which reads: "This is My body which is given for you; this do in remembrance of Me," and all of v. 20. This long text is supported, among others, by B and A.—In short, the more ancient texts are discovered, the less we may speak of a "perfect" text, but scholars are constantly compelled to modify their opinions about N. T. texts.

JOHN THEODORE MUELLER

### LUCIAN AND THE LUCIANIC RECENSION OF THE GREEK BIBLE

Under this heading Prof. Bruce M. Metzger of Princeton in *New Testament Studies* (April 1962) publishes an essay, read by him at the St. Andrews meeting of S. N. T. S. in 1961, in which he evaluates the work of Lucian of Antioch on the text of the Greek Bible. With minor modifications this text continued to be used down to the 19th century and still lives on in the so-called Ecclesiastical text of the Eastern Orthodox Church. Little is known of this scholar, but there is no doubt that he suffered martyrdom for the faith in Nicomedia, Bithynia, probably on Jan. 7, 312. Eusebius mentions him as a most excellent man, but Jerome's early judgment of him is rather severe, though later he is more generous in his description of the Antiochian scholar. Regarding the Lucianic recension of the Old Testament (Septuagint) Westcott and Hort as well as Eberhard Nestle judge negatively. More favorable is the judgment of F. C. Burkitt in the second edition of Westcott and Hort's volume of *Introduction {and} Appendix* (1896). He points out that while the Eastern text has affinities with  $\aleph$ , B, and D, it also in places stands against these

texts. The discovery of various papyri in recent years makes one uneasy with Hort's reluctance to acknowledge the possibility that an ancient reading may have been preserved in the Antiochian text. Particularly P<sup>45</sup> and P<sup>46</sup>, as also P<sup>66</sup>, seem to prove that occasionally the later Byzantine text preserves a reading that dates from the second or third century and for which there had been no other early witness. Dr. Metzger then supplies a number of samples, suggesting that some of the roots of the Antiochian text go back to a very early date, in fact, that they antedate Lucian by several generations, if not by several centuries. "The possibility should even be left open that a reading which happens to be preserved in the Lucianic text alone may commend itself as the original."

JOHN THEODORE MUELLER

#### BRIEF ITEMS FROM THE NATIONAL LUTHERAN COUNCIL

*Chicago.*—An invitation to enter into unity talks with the American Lutheran Church and the Lutheran Church—Missouri Synod has been declined in behalf of the emerging Lutheran Church in America. The negative action on a proposal for discussions looking toward pulpit and altar fellowship among all branches of American Lutheranism was taken here by the Joint Commission on Lutheran Unity.

It was one of the final decisions of the JCLU at a one-day meeting on May 25 as it completed preparations for the four-way merger that established a new denomination of 3,200,000 members.

Approving a resolution drafted by its chairman, Dr. Malvin H. Lundeen of Minneapolis, president of Augustana, the JCLU declared that it "receives with appreciation" the invitation of the ALC and the Missouri Synod "to join in a conference on pulpit and altar fellowship, and is sympathetic to its purpose. However, it is the present consensus of the JCLU that action should first be taken by

the various Lutheran bodies on the proposed association of Lutheran bodies, in which provision will be made for common theological study and discussion."

In a brief discussion from the floor, commissioners expressed a fear that the proposal for doctrinal talks at this time might be "disturbing" to current plans for a successor organization to the National Lutheran Council. Each of the three major Lutheran bodies is being asked at conventions this year to "record itself as favoring the formation of an inclusive inter-Lutheran agency in the United States of America."

The new cooperative association (as agreed upon in conversations over the past two years between the representatives of the NLC's participating bodies and the Missouri Synod) would be devoted to a program of common theological study and Christian service.

In the area of common theological study, the agency would "seek theological consensus in a systematic and continuing way on the basis of the Scriptures and the witness of the Lutheran Confessions." In the area of Christian service, it would "give participating bodies opportunity to work together in the fulfilling of their responsibility of Christian service in functions to be specified in the constitution and bylaws."

It is stressed in the proposal that the establishment of pulpit and altar fellowship and organic unions "shall be outside the sphere of this agency" and that "formal steps toward these objectives shall be left to the initiative and decision of the church bodies concerned."

All Lutheran bodies in the U. S. would be invited to participate in the planning and formation of the new association. Seven representatives from each accepting group would develop a constitution and any other additional rules found necessary for the proposed agency. All would be submitted to the appropriate church conventions for action, if possible by 1965.

The invitation to the LCA to participate

in unity talks was extended by Dr. Fredrik A. Schiotz of Minneapolis, president of the ALC, which was organized in 1960 through merger of the Evangelical Lutheran Church, the old ALC, and the United Evangelical Lutheran Church.

In his letter to Dr. Lundeen, Dr. Schiotz said that representatives of his church body and the Missouri Synod met last Feb. 10 and "in the course of discussion it was agreed that it would be desirable that the projected discussions should be on a tripartite basis, including the Lutheran Church in America. If the LCA should be sympathetic to our proposal for discussions, all Lutheran bodies in the States should be invited to participate. On the other hand, if the LCA should not find it desirable to participate in the proposed discussions, the Lutheran Church—Missouri Synod and the ALC would proceed with the discussions as first projected."

Doctrinal discussions between the new ALC and the Missouri Synod were proposed early in 1959 by the Joint Union Committee which negotiated the merger of the ELC, old ALC, and UELC. The Missouri Synod authorized the talks at its triennial convention in June 1959, and its invitation to participate in them was accepted at the constituting convention of the ALC in April 1960.

*St. Louis, Mo.*—Publication of the first volume of a new theological series on Lutheranism of the seventeenth century was announced here by officials of an inter-Lutheran Symposium created to study the period. The new 150-page book, published with a grant from the Lutheran Brotherhood, fraternal life insurance society, includes nine papers by theologians of major Lutheran bodies and a historical memoir on the four-year existence of the Symposium.

The Symposium was started in 1958 at Concordia Seminary in St. Louis, an institution of The Lutheran Church—Missouri Synod. The group's continuation committee announced it was formed as "a major mani-

festation of increasing contemporary interest in the seventeenth century in both American and European Lutheranism. When American Lutheran theology was in its formative period a hundred years ago the seventeenth century influenced it more profoundly than did either the sixteenth or the eighteenth centuries."

The specific period under study started in 1580 with the publication of the collected Lutheran creedal standards, the Book of Concord, and ended in 1713 with the death of David Hollaz, the last great systematizer of Lutheran theology. Major movements of the era, which is notable for cultural achievements, music, and philosophical reflection, include confessional orthodoxy and the beginnings of Pietism.

Participants in the Symposium have included theology professors, pastors, seminarians, college and high school teachers, and church musicians. The most recent meeting was June 10, 11 at Chicago Lutheran Theological Seminary, Maywood, Ill.

Titled, "Selected Papers of the Symposium on Seventeenth-Century Lutheranism," the new volume contains contributions from Prof. Edmund Smits of Luther Theological Seminary, St. Paul, Minn.; the Rev. Kenneth K. Miller, assistant pastor of Emmaus Church, Fort Wayne, Ind.; the Rev. Robert P. Scharlemann, pastor of Bethlehem Church, Carlyle-Ferrin, Ill.; Prof. Walter E. Buszin of Concordia Seminary, St. Louis, Mo.; Prof. Henry W. Reimann of the same faculty; the Rev. Carl E. Braaten, visiting professor at Chicago Lutheran Theological Seminary; Dr. Conrad Bergendoff, President of Augustana College, Rock Island, Ill.; Prof. Wilhelm C. Linss of Central Lutheran Theological Seminary, Fremont, Nebr.; Dean Walter J. Kukkonen of the Suomi Theological Seminary, Maywood, Ill.; and the Rev. George F. Lobien, pastor of Zion Church, Hillsboro, Mo., author of the historical memoir.

*Hamburg, Germany.*—A comprehensive blueprint for a 3,500,000-member united Lu-

theran Church to cover all of West Germany north of the Elbe river has been produced by one of the several overlapping churches now functioning in this territory. The detailed structure plan was developed by a special commission of the Lutheran *Landeskirche* in the State of Hamburg and was unanimously adopted by its synod "as a basis for further discussions" with the other churches concerned.

Merger negotiations have been carried on intermittently for the past six years by the 790,000-member Hamburg Church, the 2,480,000-member Lutheran *Landeskirche* of Schleswig-Holstein, and the 212,000-member Lutheran Church in Lübeck. They have made efforts also to draw into their discussions the 3,780,000-member Lutheran *Landeskirche* of Hannover and the 100,000-member Lutheran Church of Eutin. The latter is the only one of the churches involved which is not affiliated with either the United Evangelical Lutheran Church of Germany (VELKD) or the Lutheran World Federation.

Present at the Hamburg synod meeting when the union proposal was reported and discussed were leaders from the four other churches. They heard the chairman of the Hamburg Church's special commission, Dr. Kurt Dietrich Schmidt, review the past ecclesiastical situation in this territory. Dr. Schmidt, who is professor of church history at the university here, stated that for the first time since the Reformation, Lutherans of this part of Germany had the opportunity and obligation to constitute a well-delineated, self-contained territorial church. The boundaries of the existing North German churches have been described as "a relic of the German territorial borders going back to 1866, or even to the days of the Congress of Vienna (1815)." Hamburg and Lübeck are Hanseatic cities that were once free states.

The commission, which was appointed in May 1961, proposed that the united church

have four dioceses, each with its own bishop, synod, and church council. The whole church also would have a 66-member synod and a church council, as well as a bishops' council. The elected chairman of the latter would be called presiding bishop. A representative of the church council of the Hamburg *Landeskirche* told the synod meeting that a memorandum drawn up by the council to serve as a basis for merger negotiations with the other churches contained similar conclusions concerning the organization of the united church.

Merger of the three north-of-the-Elbe churches — or four if the Eutin *Landeskirche* joined them — would result in a new Lutheran body that would be the third largest in this country. Retaining first and second places would be the 3,800,000-member Church of Saxony and the Church of Hannover.

*Berlin.* — Representatives of three of the four Lutheran free churches in Germany met here in May to plan the beginning of common work which, it is hoped, may lead eventually to formation of one church body. The three bodies are the Independent (Selbstständige) Lutheran Church, the Evangelical Lutheran Free Church (originally of Saxony), and the "Old Lutheran" Church (formerly of Prussia).

The Rev. Hans-Lutz Poetsch, pastor in Bremen and head of the news bureau of the Saxon Free Church, announced that the first German-language radio broadcast of the Lutheran Hour to be produced by the German free churches would go on the air over Radio Luxembourg on June 3.

The Lutheran Laymen's League of The Lutheran Church — Missouri Synod in the United States has produced previous German-language broadcasts and will continue to furnish financial support for the new series. Mr. Poetsch, manager of the Lutheran Hour branch office in Bremen, will serve as coordinator and main speaker for the new program.

*Tokyo.*— Important milestones in the establishment of autonomous churches were marked on the Japan fields of three Norwegian Lutheran mission societies in one month this spring.

A four-month-old church which is the outgrowth of work by two mission agencies held its first regular assembly at Osaka, while another self-governing church was formally organized at Kobe as fruit of the labors of a third society. Both new bodies are very small, and it is considered likely that eventually they will join with other Lutheran groups in this country in a united national church. Representatives of the corresponding missions have been taking part in Japan Lutheran merger negotiations for the past several years.

However, the final decision on union is now up to the new autonomous churches. Neither one has taken such a decision yet, even though the united church is scheduled to be constituted on Reformation Day (Oct. 31) this year, and to begin functioning by next January.

At Osaka, the young 700-member Kinki Evangelical Lutheran Church—formed last November on the 12-year-old fields of the Norwegian Missionary Society and the Lutheran Free Church of Norway—voiced its intention to join in the united church but deferred action on when it would do so. At Kobe the newly established West Japan Evangelical Lutheran Church—also with about 700 members gathered during 13 years

of effort by the Norwegian Lutheran Mission—decided for the present simply to send observers to the united church's constituting convention. Nevertheless, the West Japan Church did declare that if it engaged in merger negotiations, the positions taken by NLM representatives in the union talks of the past few years would have "a decisive influence" on its own stand.

Most of the 60 delegates at the Kinki Church meeting, on the question of the timing of its entry into the united body, showed a desire first to consult with representatives of the West Japan Church and the 845-member Tokai Lutheran Church. The latter has developed out of mission activity in this country by two North American bodies: the Evangelical Lutheran Church (now part of the American Lutheran Church) and the Lutheran Free Church.

Other Lutheran groups of North American, Danish, and Finnish missionary origin also are involved in the moves toward a united church. Five missions of those countries are associated with the Japan Evangelical Lutheran Church, which is by a wide margin the oldest and largest Lutheran Church in this country. Its mission roots date from 1892, its autonomy from 1927, and it now has about 11,000 members.

The West Japan Church, at the end of its constituting convention, ordained its fourth Japanese minister. It has 10 congregations and 46 preaching places, while the Kinki Church has 8 congregations and 15 preaching places.