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INTRODUCTION TO GALATIANS
G. E. Reichwald

CHURCH NEWS FROM NORWAY
B.W. Teigen

BOOK REVIEWS

FREE CONFERENCE REPORT

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INTRODUCTION TO GALATIANS

Our Lord and Savior Jesus Christ tells us: "If ye continue in My Word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." John 8:31-32. Our Lutheran Church has always prided itself that it has continued in the Word of God and been the church of the open Bible. All activities in the congregational church services, ladies' aids, men's clubs, young people's activities, and everything else -- are supposed to be, to a greater or lesser degree, Bible classes. But the very number of organizations and interest levels of these groups makes it very difficult for the average pastor to find time for serious Bible study. The added expense of scholarly books and materials is an added burden. Yet the invitation of Christ stands: "Search the Scriptures, . . . for they are they which testify of Me." John 5:39

Centering one's attention on one book of Scripture is often the answer to the above problems, and certainly, for Lutherans, no book of the Bible could claim more attention than St. Paul's Epistle to the Galatians. One might call this book of inspired Scripture especially the Lutheran book of Scripture. It was very dear to Luther. He called it: "my own Epistle, to whom I have plighted my truth. It is my Katie von Bora." (Martin Luther. A Commentary on St. Paul's Epistle to the Galatians. London: Clarke, 1953, p. 5) Luther wrote three commentaries on Galatians: 1519, 1523, and 1531. In the 1519 commentary he followed largely Erasmus and Jerome. In 1523 he departed from both and charted his own course. In 1531 he felt it necessary to repeat his lectures on this epistle, for he felt that the central doctrine of Scripture, justification by faith, was endangered both from the left and from the right. On the right stood the pope's church, and on the left were the enthusiasts. Luther lumped both groups together, for in the end both groups built around man. Thus the righteousness of Christ was neglected and also human reason exalted. (Ibid., pp. 5-6)

We have the same ills in the visible church today. Certainly if Luther had reason to complain about papal pretensions, there are more reasons today: the elevation of Mary, her bodily assumption, and the dogma of papal infallibility. In the end the doctrine of justification has suffered, and Scripture pushed to a secondary position. On the other hand we have our modern day enthusiasts. To listen to them is to hear echoes of Luther's day: new revelations, better understandings, etc. Because conditions in the church have not changed from Luther's day, there is just as much reason to study Galatians today as then.

A few words should also be said in introduction to the material which follows. It contains nothing detailed or startling. Its purpose is merely to assist the reader to understand better the background against which St. Paul's Epistle to the Galatians was written and thereby to understand better the historical references and situation of the epistle.

A. Authorship

Galatians 1, 1 and 5, 2 name Paul as the author.

The witness of the early Christian church supports this. From the middle of the second century there were lists of Paul's epistles, which included Galatians. Marcion, the heretic of the second century, accepted Galatians as Pauline as did the orthodox group in 180 A.D.¹ Also the Muratorian canon includes Galatians, this dating before 200 A.D. From 175 A.D. quotations from the epistle with citation by name or express quotation of words are found. From the end of the second century quotations are numerous.²

Questions about the Pauline authorship were not raised until the middle of the 19th century. In opposition to the so-called Tuebingen school of F. C. Baur which saw New Testament Christianity as a struggle between a Judaistic party and the Pauline party, Bruno Bauer assigned the epistle of Galatians to the second century. Very few have followed this view. Burton shrugs off any denial of the Pauline authorship by stating: "It is no longer necessary to discuss these views at length. They belong already to the history of opinion rather than to living issues."³

B. The Recipients

Much ink and paper has been used in attempting to decide who the Galatians are to whom Paul addresses this epistle. Since Galatia is a region rather than a particular city, controversy has arisen as to whom they are. Two theories are advanced. The North Galatian Theory states that the Galatian congregations to whom Paul addressed this letter were in the northern part of the Roman provinces of Galatia, in ethnographic Galatia, or the original country. Thus, according to this theory, there is no detailed description of these congregations in Scripture. The South Galatian Theory states that these congregations were in the southern part of the Roman province of Galatia and are the familiar congregations of Pisidian Antioch, Iconium, Lystra, and Derbe.

While the actual identity of these congregations is not a doctrinal question, arriving at a reasonable solution will help us fill in, in our exegesis, much of the personal material to which Paul refers to in the epistle itself.

A few words are in order about the Galatians themselves and the country of Galatia. When we hear the name "Gaul" and the adjective "Gallic", we think of ancient France and Julius Caesar. This is correct. However the Gauls undertook several eastward migrations. In 390 B.C. they captured Rome itself, though not the citadel. About 281 B.C. another eastward migration took place. Defeated at Delphi, the Gauls crossed over into Asia Minor. After overrunning the entire peninsula, they were finally defeated by King Attulus of Pergamum and were confined to an area somewhat east and north of the center of the peninsula. After varying success as an independent kingdom, it became a Roman province upon the death of their last king, Amyntas, in 25 B.C. This Amyntas had received his kingdom from his brother Kastor, who had received parts of Phrygia and Pisidia. The Romans added Lycaonia to Galatia when Amyntas became king, though they subtracted other parts, though the parts of Pisidia and Phrygia remained parts of Galatia. Thus Galatia could be spoken of in an ethnographic sense and also in a political sense.⁴ The name "Galatia" decides nothing.

Perhaps the best advocate of the North Galatian Theory is J. B. Lightfoot. That such a scholar should hold to this view is almost sufficient proof in itself for the North Galatian Theory. Lightfoot points, first of all, to Acts 16,6, where the name Galatia is used separately from the established congregations of Pisidian Antioch, Iconium, Lystra, and Derbe.⁵ Secondly, St. Luke ascribes Lystra and Derbe to Lycaonia in Acts 14,6. Finally in Acts the popular names of the various regions are used, e.g., in Acts 14,24; Acts 16,6-8; and Acts 18,23 the names Mysia, Phrygia, and Galatia are used in distinction to one another. Other incidental proofs are the fickle nature of the Galatian congregations, which would suggest a Galic spirit, and the cities of northern Galatia, Ancyra, Pessinus, and Juliolopolis, were among the earliest of the episcopal sees in this country.⁶

We should take some time to look at the proofs advanced for the North Galatian Theory. Lightfoot relied very heavily on Luke's use of the term "Galatia" in Acts, limiting it to the ethnographic sense, rather than the political sense, e.g., Acts 18,23; Acts 16,6-8; and Acts 14,6. These passages are chosen as representative. Acts 14,6 lists Lystra and Derbe as cities in Lycaonia. However we cannot limit the Pauline use of areas and words by Luke's use, no matter how closely they may have worked together. The other two passages are cited because they use the name "Galatia". We grant that these passages refer to ethnographic Galatia. Acts 16,6-8 has the intriguing expression, *την Φρυγίαν καὶ Γαλατικὴν χώραν*, which some have tried to translate, to paraphrase, "a country that is at the same time Galatian and Phrygian", thus ruling out a trip into northern Galatia. However, Zahn points out that such a translation to defend the South Galatian Theory is improbable and impossible because of the route followed by the apostles on their journey. Paul was proceeding from the southwest to the northeast and had already visited the established congregations of southern Galatia. When undecided whether to go on to Asia,

which was attractive because of its large cities, or to swing northward into ethnographic Galatia, the Holy Spirit decided the matter for them. Paul's route evidently led him from Derbe to Lystra to Iconium northward through Phrygia and ethnographic Galatia on to Mysia to the city of Troas.⁶ However great success had not attended Paul's preaching in ethnographic Galatia. In another visit to this region on his third missionary journey, Luke states merely that he strengthened the disciples, Acts 18,23. No mention is made of congregations. Thus these proofs for the North Galatian Theory necessarily do not prove what they are supposed to prove.

Actually the North Galatian Theory has very little in its favor. The way which Paul differs from Luke in his useage of the word has been referred to. Actually all Acts does is allow for a trip of Paul into northern Galatia, Acts. 16,6.

However, the writer prefers the South Galatian Theory as the more preferable of the two theories advanced. First of all, that Paul and Luke were close friends and co-workers cannot be denied. However the apostle's words cannot be defined by the evangelist's use of words. In other words, because Luke used Galatia in an ethnographic sense would not determine Paul's use of the word. Zahn states: "Paul never uses any but the provincial name for districts under Roman rule, and never employs territorial names which are not also the names of Roman provinces."⁷ Examples are *Ἀχαΐα* in Romans 15,26; I Corinthians 16,15; II Corinthians 1,1:9,2; etc. *Μακεδονία* in I Corinthians 16,5; II Corinthians 1,16; etc.; *Μακεδονία* in I Thessalonians 4,10; *Ιουδαία* in Galatians 1,22; I Thessalonians 2,14; etc., and *Ἀγία* in I Corinthians 16,19; II Corinthians 1,8; etc.⁸ One added piece of material in connection with Paul's use of province names occurs in connection with the collection for the poor of Jerusalem. In I Corinthians 16,1 he refers to the collection taken in the churches of Galatia. Evidently he looked on the collection as going province by province, for in Romans 15,26, II Corinthians 8,1 and II Corinthians 9, 2.4, the apostle uses the names of the Roman provinces. Another incidental proof is found in Acts 20,4. Evidently Paul was accompanied by representatives of the congregations, as he also states in I Corinthians 16,3. Tychicus and Timothy, who accompanied him, came from southern Galatian cities.⁹

The argument from silence also enters here. Would congregations important enough to receive a special epistle from the apostle be passed over in silence in the history of the New Testament Church, the book of Acts, as the North Galatian theory would infer? Would the Judaizing teachers pass by such important congregations as Iconium and Lystra to go into northern Galatia.¹⁰ Paul mentions in Galatians 4,13 that he had not intended to preach in the midst of the members of the Galatian congregations, but sickness stopped him. The normal routes of traffic led through southern Galatia, not northern Galatia.

Several other incidental proofs might be mentioned here for the South Galatian theory. Only Silas is mentioned in Acts 15,40 as Paul's co-worker on the second journey, while Barnabas is repeatedly referred to in Galatians 2:1,9,13. Barnabas accompanied Paul on his first missionary journey. Paul mentions him for a good reason.¹¹ Perhaps Galatians 1,8 refers to the reception that Paul and Barnabas received at Lystra.

It may seem as if we have used a lot of ink and paper to discuss what

is, after all, only a theory. However the writer felt that it was worth while, for in the exegesis that will follow, he will relate the events in the epistle with events happening in the southern Galatian congregations, and as recorded in Acts.

C. Date

Paul makes several references in the epistle to time. However, there is much disagreement as to just what the apostle does mean. The question of visits of Paul to Jerusalem, the question of his silence on the apostolic council at Jerusalem, and other questions have resulted in much writing and arguing back and forth which make it difficult for the writer to decide. However, some conclusions must be reached.

If one prefers the North Galatian Theory, the terminus a quo of the epistle is the settlement of Paul in Ephesus at the beginning of 55. This is necessary, for Galatians 4,13 seems to imply two visits to the Galatian congregations.¹² Lightfoot, because of content and similarity of thought, would date Galatians at 57 or 58 with Romans and II Corinthians.¹³

However, accepting the South Galatian Theory as we do, the terminus a quo for the epistle to the Galatians could be Paul's second visit to the congregations at Lycaonia, which is recorded in Acts 16, 1-5, and which would fit with Paul's supposed reference to a second visit in Galatians 4,13. The earliest possible date would be the spring of 52. The terminus ad quem is Paul's first imprisonment, for Galatians gives no hint of being written while he was imprisoned. Zahn prefers an early date, probably 52 or 53. After Paul had visited the Galatian congregations, he crossed over into Europe and spent 18 months in Corinth, from the end of 52 to the summer of 54. Allowing a certain amount of time to the Judaizers to begin their work and for the news to reach Paul, we would have a date somewhere close to those mentioned.¹⁴

There is a third view on the date which would make Galatians the oldest of the Pauline epistles. It is held by Arndt in his New Testament Introduction Notes¹⁵ and followed by Franzman in his classroom lectures. This would date the Epistle to the Galatians somewhat earlier still, about 48. This view would not identify Paul's visit in Galatians 2 with the Council of Jerusalem, which took place after the second missionary journey, but as an earlier visit. This would move up the terminus a quo to an earlier date. Heard, in his New Testament introduction, states: "Paul accordingly writes to them in the heat of controversy, possibly only a few weeks before leaving Antioch for the Council in A.D. 49."¹⁶ He sees the Council of Jerusalem as the settlement of just such controversies as were raised by the Judaizers. But what happens to the view of two visits, as based on Galatians 4,13? Arndt does not give any explanation for this verse, nor does Heard. However, in the new A Greek-English Lexicon of the New Testament Dr. Arndt states: "The first time.... So prob. also Gal 4:13. But naturally the transl. once is also pass., and fr. a lexical point of view it is not poss. to establish the thesis that Paul wished to differentiate betw. a later visit and an earlier one."¹⁷ This would seem to be the preferable of the three offered. It certainly will help deal with the exegetical problems of chapter 2, which arise by identifying the visit of Galatians 2 with the

Council of Jerusalem. This view, incidentally, makes Galatians the first letter which Paul wrote.

E. Occasion and Purpose

The writing of Galatians was occasioned by a drastic change in their attitude towards the Gospel. False teachers had drawn them from the evangelical message to another gospel, 1,7, which sought perfection through the Law, 3,3. They were urged by false teachers to accept circumcision, 5, 2-4 and to observe the Jewish festivals, 4, 10. To help them achieve their purpose, the false teachers criticized the apostolic authority of Paul, 1, 1 and 2, 1-11, which resulted in conflicts and dissension, 5, 15.¹⁸ The letter is an answer to these heresies and accusations. The apostle proceeds to vindicate himself, ch. 1-2, his teachings, ch. 3-4, and true Christian morality based on the Gospel, ch. 5-6.¹⁹

G. The Outline of St. Paul's Letter to the Galatians

The following outline is taken from Hiebert's An Introduction to the Pauline Epistles,²⁰ though considerably abridged.

THE INTRODUCTION (1, 1-10)

- A. The Salutation (1-5)
- B. The Rebuke (6-10)

I. PERSONAL: THE VINDICATION OF HIS APOSTOLIC AUTHORITY (1,11 - 2:21)

- A. How he got his Gospel (1,11-24)
 - a. The origin of his Gospel through revelation (11-12)
 - b. The previous conduct of the one given the revelation (13-14)
 - c. The description of the revelation received (15-17)
 - d. His independence of the Jerusalem apostles (18-24)
- B. How his Gospel was confirmed by the apostles of Jerusalem (2,1-10)
- C. How he rebuked Peter's inconsistent conduct (2,11-21)

II. DOCTRINAL: THE EXPOSITION OF JUSTIFICATION BY FAITH (3,1 - 4,31)

- A. The elaboration of the doctrine of justification by faith (3,1 - 4,7)
 - a. The nature of justification as by faith, not law (3,1-14)
 - b. The limitations of the law and its relationship to faith (3;15 - 4,7)
- B. The appeal to them to drop their legalism (4,8-31)
 - a. The acceptance of Jewish legalism is a return to bondage (8-11)
 - b. The appeal from his relations with them (12-20)
 - c. The appeal from the two contrasted covenants (12-31)

III. PRACTICAL: THE LIFE OF CHRISTIAN LIBERTY (5,1 - 6,10)

- A. The call to maintain Christian Liberty (5,1)
- B. The peril to Christian Liberty (5,2-12)
- C. The life of Christian liberty (5,13 - 6,10)

THE CONCLUSION (6,11-17)

- A. The large letters (11)
- B. His rebuke of his adversaries (12-13)
- C. His confidence in the cross (14-16)

D. His marks of apostleship (17)

THE BENEDICTION (6,18)

F. The Blessings

As Bible Christians we are approaching this book as Samuel did God Himself. We say simply, "Speak, for Thy servant heareth." However I would like to quote some words of Luther on this epistle of Paul. "I have taken in hand, in the name of Lord, yet once again to expound this Epistle of St. Paul to the Galatians: not because I desire to teach new things,... but for that.... this we have to fear as the greatest and nearest danger, lest Satan take from us the pure doctrine of faith; and bring into the Church again the doctrine of works and men's traditions.... Wherefore this doctrine can never be taught, urged, and repeated enough. If this doctrine be lost, then is also the whole knowledge of truth, life, and salvation lost and gone. If this doctrine flourish, then all good things flourish, religion, the true service of God, the glory of God, the right knowledge of all things and states of life..... The argument therefore is this.... that we may have a perfect knowledge and difference between Christian righteousness and all other kinds of righteousness. There is a political or civil righteousness.... There is also a ceremonial righteousness, which the traditions of men do teach.... Besides these, there is another righteousness called the righteousness of the law, or of the Ten Commandments, which Moses teacheth.... There is yet another righteousness which is above all these: to wit, the righteousness of faith, or Christian righteousness.... This is the most excellent righteousness, of faith I mean (which God through Christ, without works, imputeth unto us).... a mere passive righteousness, as the others above are active. For in this we work nothing, we render nothing unto God, but only we receive and suffer another to work in us, that is to say, God."²¹ Luther knows well the meaning of this inspired book!

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1. Theodor Zahn, Introduction to the New Testament, Vol. I, Kregel, Grand Rapids, 1953, p. 156.
 2. Ernest De Witt Burton, The International Critical Commentary: A Critical and Exegetical Commentary on the Epistle to the Galatians, T. & T. Clark, Edinburgh, 1921, p. lxxix - lxxx.
 3. Burton, op. cit..
 4. Burton, op. cit., pp. xxviii - xxx
 5. J. B. Lightfoot, The Epistle of St. Paul to the Galatians, Zondervan, Grand Rapids, n. d., pp. 18-25.
 6. Zahn, op. cit., p. 188.
 7. Zahn, op. cit., p. 175.
 8. Zahn, op. cit., pp. 185-186.
 9. Burton, op. cit., pp. xxv-xxvi.
 10. Zahn, op. cit., p. 177.
 11. Ibid., p. 179.
 12. Zahn, op. cit., pp. 193-194.
 13. Lightfoot, op. cit., p. 49.
 14. Zahn, op. cit., p. 194.
 15. Wm. Arndt, New Testament Introduction Notes, mimeographed.

16. Richard Heard, An Introduction to the New Testament, Black, London, 1950, p. 183.
17. Wm. Arndt & F. W. Gingrich, editors, A Greek-English Lexicon of the New Testament, Cambridge Press, Cambridge, 1957, p. 729.
18. D. Edmond Hiebert, An Introduction to the Pauline Epistles, Moody Press, Chicago, c. 1954, pp. 83-84.
19. Hiebert, op. cit., pp. 90-91.
20. Hiebert, op. cit., pp. 93-99.
21. Luther, op. cit., pp. 21-22.

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CHURCH NEWS FROM NORWAY

The Norwegian Quarterly, Tidsskrift For Teologi Og Kirke, is an independent scholarly periodical published in Oslo. Its editor, Dr. Leiv Aalen, is a member of the Menighedsfakultet, and the paper undoubtedly reflects the conservative Lutheran point of view in Norway as set forth by this seminary faculty.

The April 1964 issue carries several interesting articles. Prof. Læiv Aalen presents an interesting summary and analysis of the "Arnoldshainer Abendmahlsthesen" under the title, "Kampen om Evangeliet i Nattvervlaeren" (The Battle for the Gospel in the Doctrine of the Lord's Supper). The Arnoldshain's Theses represent the latest attempt to bring about agreement in the doctrine of the Lord's Supper between the Lutherans and the Reformed in Germany. Although it is now six or seven years since they were adopted, they are still a matter of lively debate in Europe. We need a careful study of them in our country for several reasons. Today there is a great deal of intercourse between American and European theologians. European ideas are imported much more rapidly to the United States than they were a few years ago. The popular method of allegorizing the first chapters of Genesis would almost seem to necessitate an allegorization of the whole Bible including the doctrine of the Lord's Supper. Many of the European theologians who accepted the Arnoldshain Theses are represented in this country as being conservative Lutheran theologians; for example, Edmund Schlink and Peter Brunner.

Dr. Aalen declares that when one looks at the Arnoldshain Theses today, the first thing that strikes one is that, like the Wittenburg Concord, they are understood in widely different ways. Two official commentaries on the Theses exhibit considerable variance in their interpretation.

Prof. Aalen concludes his analysis by declaring that these Theses do not settle the matter of the Real Presence, and they cannot be accepted as a sound doctrinal statement of the Real Presence. They are too vague on the decisive points. It is therefore not surprising that those who reject the doctrine of the Real Presence have welcomed these Theses with open arms.

The same issue of TTK also carries the report of the death of two prominent Norwegian theologians. The first was Dr. Olaf Moe who died on December 6, 1963 at the age of 87 years. Dr. Moe was professor in New Testament Exegesis at Menighedsfakultet for many years. He is probably best known in this country through the translation of his work, The Apostle Paul. Volume I, published in 1950, dealt with Paul's life and work; Volume II, published in 1954, dealt with Paul's message.

TTK also reports the death of Dr. Olav Valen-Sendstad. Dr. Sendstad who was born in 1904, died on May 5, 1963. During the last years in this life he had been forced to curtail his work because of high blood pressure.

Dr. Valen-Sendstad was quite well known among the pastors of our Evangelical Lutheran Synod through correspondence and through some of the books he had published. He was a defender of the conservative Lutheran faith. In his last years, however, it appeared as though he had rejected the Lutheran doctrine on the Sacrament of Holy Baptism. Two of his books have received considerable circulation in this country: Norske Radioprekener and his defence of the Lutheran view of Scripture, Ordet Som Aldri Kan Dø. This last named work is being translated into English, and it is reported that Concordia Publishing House, St. Louis, will soon issue it. It should prove to be helpful in bringing about a better understanding of the current controversy on Scripture.

A new little magazine (six pages, 6x8) has begun arriving from Norway. It should be of great interest to our Evangelical Lutheran Synod pastors, since its editor is the Rev. Gunnar Stalsett of Elverum, Norway, who attended our Bethany Seminary for two years. The name of this periodical (three numbers have appeared) is For Bibel og Bekjennelse (For Bible and Confession). It is the official journal for an independent pastoral conference within the state church of Norway called "The Pastoral Conference for Bible and Confession". From 1958 to 1963 Dr. Leiv Aalen was president of this pastoral conference. He was succeeded by the Rev. Erling Ruud of Oslo.

In Issue number 2, Pastor Ruud has written a forthright article with the title: "Confessional Faithfulness in Action". Pastor Ruud charges the State Church theologians with tolerating all kinds of unfaithfulness toward the Church's Confessions. He notes that his organization has been charged with having a negative attitude. Pastor Ruud points out that it is impossible to give a "full Yes" to the Scriptures and to the Confessions without declaring a "full No" to the attacks against the Scriptures and Confessions. It does not escape his notice that when the Ten Commandments (especially the Sixth) are attacked as being too strict, the Church seems to be able to agree in rejecting the attacks, but it is passing strange how passive a church can be when the very fundamentals of our faith are attacked by the church's own people! Pastor Ruud makes a clarion call to all to take their stand with the Biblical prophets who were able to give a lifelong "No" to the religious and moral disintegration of their contemporaries, just because they gave a wholehearted "Yes" to the truth of God's Word. Moral deterioration follows the rejection of God's authority and the authority of His Word.

Pastor Ruud is frank in stating that the Church of Norway is a split

church, and the reason for it is false doctrine. He insists that the fellow members of his pastoral conference dare not be silent or passive regarding the false doctrine in the church.

The 1963 fall meeting of the pastoral conference had several papers on Hermeticism. The spring meeting, held June 1-3 at Lillehammer, had an interesting program. Prof. Carl Wisløff spoke on two topics. "From Vatican I to Vatican II" and "Luther's View of the Bible." Prof. Ole Modalsli spoke on the theme, "Judgment According to Works". Then three Missouri professors, namely, Prof. Robert Preuss and Prof. Walter Roehrs of St. Louis, and Prof. Fred Kramer of Springfield, delivered papers on the theme: "The Doctrine of Justification According to Luther and Lutheran Theology".

B. W. Teigen

BOOK REVIEWS

Howard A. Hanke. The Validity of the Virgin Birth. Grand Rapids: Zondervan Publishing House, 1963, 122 pp. \$2.50.

Dr. Hanke, on the faculty of Asbury Methodist Seminary, the only conservative Methodist Seminary in the United States, shows very pointedly that the doctrine of the virgin birth is biblical and also part of the historical doctrinal position of the Christian church. It is the modern theologians, influenced especially by evolution, which have given up this truth. Anyone interested in an overview of the Bible passages dealing with the virgin birth and the philosophical premises of those denying it will find this book very helpful. Especially helpful is that Dr. Hanke sees the doctrine of the virgin birth not as an isolated doctrine, but as a very important part of the whole truth of Christianity.

Elmer A. Kettner. Adventures in Evangelism. St. Louis: Concordia, 1964, 133 pp., \$1.50.

This paperback, with heavy reliance on illustrations, suggests various techniques and approaches in personal mission work. Its purpose is to stimulate laymen in personal mission work. As such, it may prove helpful.

J. Oliver Buswell III. Slavery, Segregation, And Scripture. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1964, 101 pp., \$2.50.

Much is being said today about segregation and the Scriptures. Unfortunately much of what is said is based on personal prejudices and pseudo-science and sociological bases. Hence this book is rather refreshing in that the author, an evangelical and an anthropologist, is able to approach the problem from a Christian viewpoint and still make use of the valid scientific data available. Rabid segregations will find no comfort in this book. But then St. Paul had something to say about the problem a long time ago also, Galatians 3:28; Romans 10:12. Mr. Buswell also has a considerable amount of historical material in the earlier part of the book.

to show how the extremist positions developed on the basis of the slavery system of the South.

William J. Danker. Two Worlds or None. St. Louis: Concordia Publishing House, 1964, 311 pp., \$4.50.

Mr. Danker's book presents a problem to the reviewer, for it could be reviewed from several different directions with varying emphases. It could be reviewed from the view of missions, from mission problems, from doctrinal implications, and even others. To mention only one of these areas in a review without including the others would present a false picture. The book is the result of a trip through the mission fields of the Missouri Synod in the Far East. As such, it presents a very interesting picture of the work being done in Korea, Japan, and other areas, and of the specific problems of each of the mission fields. Anyone who reads this book from that viewpoint will find it interesting and stimulating. But when one considers the theological asides in the book and also some of the answers given by the writer to theological problems in the missions fields, then the reviewer was troubled. Mr. Danker complains about the excessive "spiritizing," p. 73, in preaching in the mission fields, to the neglect of the bodily needs of the hearers. He laments that the Missouri Synod maintains a separate seminary on Taiwan, p. 186. He quotes, evidently with approval, the opinion of his seminary colleague, Dr. Victor Bartling, that there are no Biblical reasons for the Missouri Synod not being in the World Council of Churches, p. 46. What is most disturbing is the large amount of space devoted to the "world" of the bodily needs of people in the mission fields and so little to the "world" of spiritual needs, by comparison. One senses all through the book the pressure mounting from the mission fields toward unity in the face of pressures from a reviving heathenism and the effective work being done by the monolithic church of Rome. The writer of this book is to be commended for his honesty and candor; readers will find the book stimulating, even though they cannot always agree with the writer. At the same time this book will also make readers more aware of the problems - theological and practical - faced by men in the mission fields, which are so different from the problems faced by people living in a very comfortable United States.

Allan Hart Jahsmann. What's Lutheran in Education? St. Louis: Concordia Publishing House, 1963, 185 pp., \$2.25.

Dr. Jahsmann answers the question of his title from all possible angles: purposes, responsibilities, rights, means, agencies, etc. He also does so in a very simple way, so that all readers can find their way through the book without difficulty. He sees Lutheran education as based very definitely in the Word of God and education itself as unitary. This means that general education cannot be separated from Christian truths and values. This book, a paperback reissue of a hardcover edition in 1960, will be helpful to understanding Lutheran values and ideals in education. The last chapter of the book discusses also the various aspects of the state-church problem in education, showing the various areas of the problem and the answers given. While offering no direct answer to the question, the writer makes the reader very much aware of the two sides of the question.

Gerhard Kittel, Ed. Theological Dictionary of the New Testament, Vol. I. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1964. Translated by Geoffrey W. Bromiley. 793 pp., \$18.50.

Pastors who perspired their way through Kittel's Theologische Woerterbuch zum griechischen Neuen Testament will be most happy to see that at least volume one has become Theological Dictionary of the New Testament. Dr. Bromiley is to be congratulated for his very fine and smooth translation, for the German text is not the most easy. Certainly this translation will become a classic in its own right. Kittel's book, as our readers know, is a series of word studies prepared by various men from Bultmann to others further to the right. The words are considered in their classical usage, the LXX, the church fathers and finally the New Testament itself. Hence there is an overwhelming amount of material for each word, and yet the material is most helpful for any serious student. Discrimination must be practiced, nor must the reader be carried away by the wealth of material presented. Nor is the book intended as a Bible commentary to answer all questions. If the reviewer had a choice of books for his birthday, this book would head the list. And perhaps he will not wait that long.

Roland H. Seboldt, ed. God and Our Parish. St. Louis: Concordia Publishing House, 1963, 295 pp., \$5.00.

The busy pastor is often hard put to find suitable devotional materials for the many different facets of his work in the parish. This book might prove helpful. It contains devotional materials for such areas of pastoral work as the Board of Elders, Staff of Ushers, Call Committee, evangelism, education, administration, women's organizations, youth work, marriage, and the family. Each one of these areas except evangelism is subdivided. Generally they contain suggested Scripture readings, prayers, and hymn suggestions. Some of the prayers are responsive. Because a larger number of men assisted in the writing of the book, the reader will sense a difference in approaches and quality. The material for Boy Scouts could be adapted to Pioneers.

Glenn E Reichwald.

A THIRD THOUGHT NEEDED?

Robert Hoyer, in the May, 1964, issue of the Cresset, has a column, "On Second Thought," which has called for several thoughts from the undersigned. The gist of his article is contained in the sentence: "The only error to be condemned is the destruction of hope in Him (Christ). If the condemnation of error means the rejection of a brother whose hope is in Jesus Christ, then the error means the rejection of a brother whose hope is in Jesus Christ, then the condemnation is itself the error." He uses as the Scriptural basis for his conclusions the request of James and John

for positions of honor in Christ's kingdom. Christ supposedly condemned their pride which hurt their relationship with Him, but not their chiliasm, which seemingly had no effect. Thus though James and John "were mistaken in their faith, . . . they remained in faith."

This type of minimal fundamentalism which sees only one doctrinal error, the rejection of Christ, as a basis for rejection of one whom we may recognize as a Christian, is an entirely new approach to Christian fellowship. It certainly is different from the historical position of the Missouri Synod. The Scriptural proof given is also very weak. The advice given by Christ to His disciples that they serve rather than seek glory was a certain cure and correction of the chiliasm. Incidentally, the errorists that came to the Galatian congregations evidently had ample room in their theology for Christ, but they were also synergists of the rankest kind. Paul had no time for them.

Glenn E. Reichwald

ON ERRORS IN THE BIBLE

In the Wisconsin Lutheran Quarterly for April 1964, there is a very fine article on "The verbal Inspiration of the Holy Scriptures". In it there is a reference to a two-fold error. First of claiming that both Matthew and Luke recite the account of the ascension of Jesus and then on the basis of that of saying that there are manifest mistakes in the Bible. (Page 101)

The essayist writes, "I would only plead with you that, before you believe anyone who points out a mistake in the Bible, you study the Bible itself to see what it really says. Even the most cursory reading of the last chapter of Matthew would reveal that Matthew does not even say that Jesus ascended into heaven, much less that He ascended from Galilee."

In the process of preparing a sermon on the Ascension, I was interested in this paragraph of the essay and therefore consulted several books on the Great Commission. Here are some results:

In the Concordia Pulpit for 1936 (St. Louis 1934) on page 340, I read in a sermon on Matt. 28:20b. "As He stands here in the midst of His disciples for the last time on Mount Olivet, He takes in the whole sweep of the centuries, yes, to the end of time and gives them the promise of His presence with them here on earth".

In the Concordia Pulpit for 1938 (St. Louis 1937) one page 160, I read in a sermon on Matt. 28:18-20, "Before we proceed on this plateau of the second half of the church-year, our text bids us take our place with the first disciples on the hill-top whence our blessed Master ascended into heaven, that we may worship Him (v. 17) and receive His parting words of instruction and assurance".

Then in three books by three very orthodox teachers I found these expressions with reference to Matt. 28, "immediately before His ascension", "His final commission" and "Jesus' last will and testament".

In the light of such expressions one must not only agree with the essayist that there is need for Bible study when confronted with the claim that there are mistakes in the Bible, but for us pastors there is need for Bible study in the preparation of every sermon. And if we seek assistance from other books also, we should make sure that these do not conflict with the text. And when we find such errors in our books as mentioned above that we correct them lest they lay the groundwork for more serious errors, at some later time.

Nils C Oesleby

THE WATERLOO FREE CONFERENCE

On July 7, 8, and 9, pastors and laymen -- 290 from thirty states and Canada and from all Lutheran bodies but one -- met at the Clayton House Motel in Waterloo, Iowa for a free conference to discuss the doctrine of Scripture in its various facets. Meeting in the cool comfort of an air conditioned meeting room, the participants were able to spend a profitable three days of discussion.

Perhaps before the conference itself is discussed, a few words should be said about the events which led up to the Lutheran Free Conference. The ELS had expressed its approval of free conferences in its synodical resolutions. Thus, when an invitation came from interested individuals to members of our synod who might be interested in a free conference, it was gladly accepted. Several meetings were held, and a program was gradually worked out. Pres. Teigen of Bethany assisted in planning the program, and Prof. Julian Anderson worked on the publicity. The undersigned, Pastor Arnold Kuster, and Pastor M. E. Tweit chose the site for the meeting. All of this took a considerable length of time to arrange, approximately nine months. Pastor Walther Gullixson also served as one of two recording secretaries, and Pastor Theodore Aaberg spoke at the banquet, neither of these two, however, being on the Arrangements Committee. It might also be added that 17 ELS members were full time participants, and a number of laymen visited the sessions. Eight ELS members served on panels.

The careful preparations were amply rewarded. Eight essays were presented at the meeting:

1. The Content and Purpose of Scripture, by the Rev. Vernon Harley, Missouri Synod pastor at Corpus Christi, Texas;
2. The Inspiration of Scripture, by Dr. Siegbert Becker, Wisconsin Synod professor at Milwaukee Lutheran Teachers College;
3. Scripture as Revelation, by Pres. B. W. Teigen of our Bethany College;
4. The Inerrancy of Scripture, by the Rev. Allen Blegen, independent, and ex-TALC, pastor from Chicago;
5. The Authority of Scripture, by the Rev. John Lang, independent, and ex-TALC, pastor from Columbus, Ohio;
6. The Clarity of Scripture, by Pres. Carl Lawrenz of the Wisconsin Synod Seminary at Mequon, Wisconsin;
7. Biblical Interpretation, by the Rev. Kenneth Miller, Missouri Synod pastor at Delhi, Ontario, Canada; and

8. Scripture and Tradition in Relation to the Church, by Prof. Julian Anderson of our Bethany College.

The method of procedure for the meeting was the same for each essay. The essayist presented his essay. Then four panelists commented upon the essay. This was then followed by a period of discussion. Since all of the participants at the meeting accepted the doctrine of inspiration, there were, of course, no comments critical of the Biblical and historical Lutheran doctrine of inspiration. Rather the assembly directed its attention to the discussion of the material. Criticism of the essays, if it can be called that, was directed at the closing of possible "loopholes" for liberalism in the presentations. Summaries of the essays were then distributed to the entire assembly, and after discussion and, at times, changes, the substance of the essays was adopted by the assembly.

It was carefully stated at the beginning of the meeting, during the meeting and at the close of the meeting that attendance at the meeting did not imply total doctrinal agreement. This latter fact was further pointed out by the use of silent prayer at the meeting with each praying individually. It would seem that there was no real difference of opinion on the doctrine of inspiration among the participants. Certainly honesty would have called for dissent if it had been present. It might also be pointed out that there were a number present at the meeting who simply registered as observers, which meant one of three possible things: they did not accept the doctrine of inspiration; they did not agree with the purposes and structure of the free conference; or they simply wanted to observe and not take part.

The meetings were characterized by seriousness by all participants. On July 8, for example, sessions began at 8:30 A.M. and, with a ten minute break, lasted until 11:30 A.M. The meeting then resumed at 1:00 P.M. and continued until 3:00 P.M. A committee meeting was then held. At 5:15 P.M. a banquet was held, with the Rev. Theodore Aaberg of the ELS speaking on "Neo-Orthodoxy and the Christian Congregation." Regular business resumed at 6:15 P.M. and continued until 10:00 P.M. Yet attendance seemed to continue at the 100% level. Never has the undersigned seen a church meeting which was so faithfully attended. Perhaps it was because the participants were there for a reason; golf courses, shopping, and just visiting seemed unable to pull participants away from the sessions.

The assembly voted to have another free conference next summer and asked the so-called Arrangements Committee, the twenty-three men who planned for this meeting, to do so again. The topic for the conference was left up to the Arrangements Committee. The suggestion of the Arrangements Committee that the doctrine of the Church be discussed was voted down by the assembly. Incidentally, the Arrangements Committee, in its planning meeting, had discussed the following possible topics: the doctrine of the Church, the Augsburg Confession, and the doctrine of justification. Readers of our journal should feel free to make suggestions.

The essays of the free conference are to be printed in a paper back and should become available shortly. A summary of the discussions of the meeting in the form of a journal will be available shortly for participants. Extras might be available later.

What the final results of this conference will be is in the hands of our Lord. Certainly a faithful confession to His truth was made. The meeting was a wonderful experience, for we were reminded that "there are yet seven thousand in Israel," concerned conservative Lutherans in many areas who also love the Word of God. A testimony to this was given in the meetings, through the panelists, and from the discussion of the floor. There may be a long way to go yet, but perhaps a foundation for further, continued fruitful meetings has been laid.

A more detailed evaluation of the Waterloo meeting will be given in a following issue.

Glenn Reichwald

ANNOUNCEMENTS

A review of Prof. J. P. Meyer's II Corinthians and Pastor N. C. Oesleby's book on the Ninth and Tenth Commandments will appear in the next issue.

Anyone wishing a copy of the Conventional Sentinel for the last day, Thursday, please send a stamped self addressed envelope to Prof. G. E. Reichwald.

Anyone having issues of the former Clergy Bulletin, from No. 1 up to August 1957, please correspond with the Managing Editor, M. H. Otto. We are trying to provide some complete sets for several libraries.