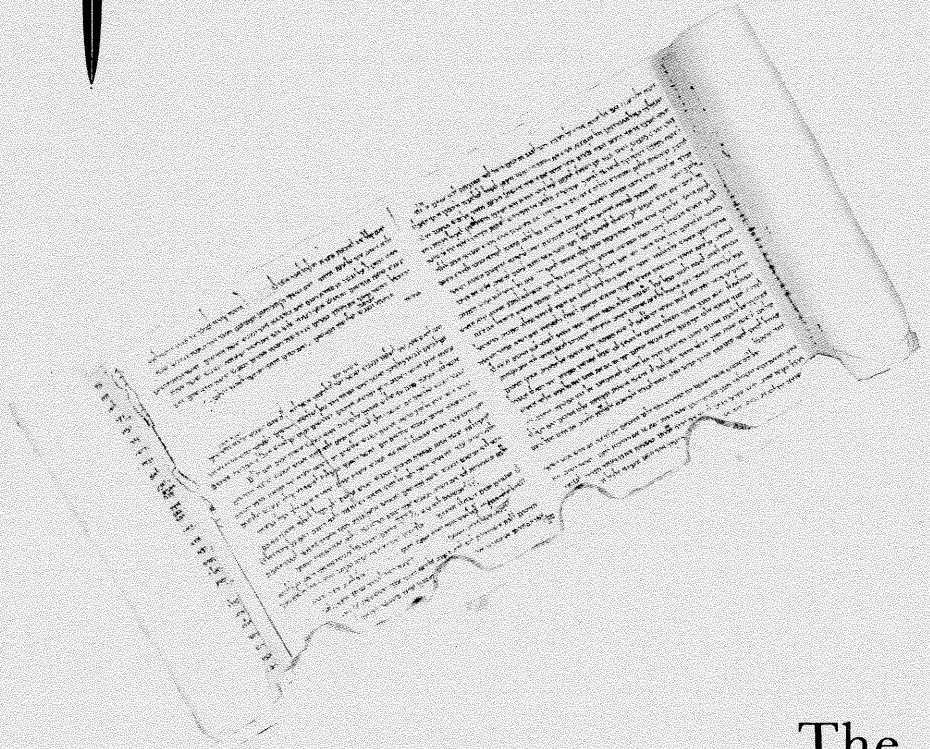


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Quarterly

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# IS THE LAW OUR SCHOOLMASTER TO BRING US UNTO CHRIST?

An Exegetical Study of Galatians 3:23-25

## I. The Introduction And Historical Study.

This little paragraph of Paul's letter to the Galatians presents a rather well-known crux interpretum involving the important question of the purpose of the Law. Actually, the problem is not a simple one, but a three-fold problem, involving three separate, but related questions:-

- 1) the sense of εἰς, which is used twice, in verses 23 and 24; especially the phrase εἰς Χριστόν, in verse 24. Is this phrase to be interpreted temporally or spacially? (1)
- 2) the sense of γέγονεν, which is used in verse 24. Is this to be given a past or present sense?
- 3) the proper English rendering for the noun παιδαγωγός, which is used in verse 24. To Paul and his associates did this word refer to a person who was essentially a teacher (schoolmaster), or merely a guardian?

Down through the years scholarly opinion has been divided on all these points; and the division has not fallen along strictly conservative/liberal or denominational lines. Here is a case where good conservative exegetes have taken opposite views. The problem comes into focus in verse 24, which reads as follows in the Nestle text:- ὥστε ὁ νόμος παιδαγωγὸς ἡμῶν γέγονεν εἰς Χριστόν, ἵνα ἐκ πίστεως δικαιοθῶμεν.

The view which is probably held by the majority of Lutherans in America is undoubtedly based on a two-fold foundation:-

- 1) certain statements made by Martin Luther himself in his lectures on Galatians; and perhaps even more important
- 2) the interpretation given to this section by the translators of the King James version in 1611.

(-2-) This "traditional" Lutheran view may be stated very simply as follows:- that the Law is a teacher, or schoolmaster, whose chief purpose is to show us our sins and thus bring us to Christ. This is exactly what the well-known King James translation says, if one takes the words in their plain, ordinary sense:- "Wherefore the Law was our schoolmaster to bring us unto Christ, that we might be justified by faith." It is no surprise, therefore, to find this verse quoted as a proof-text for Question 104 of our Norwegian Synod edition of Luther's Small Catechism, which treats of the purpose of the Law. Judging from its position among the various Bible passages quoted there, this particular text is evidently quoted to show that the Law "teaches men to know their sins, to be sorry for them, and anxiously to seek deliverance." The Gausewitz catechism, used in the Wisconsin Synod, also quotes this passage as a proof-text in the same connection, namely, with regard to the so-called "second" use of the Law; but the Missouri Synod's Concordia catechism does not quote this verse at this point, an omission which is probably purposeful and not accidental.

A preliminary study of the Greek text makes it clear that the words "to bring us" are not to be

found in the original, but are an interpretive interpolation, or paraphrase, inserted by the King James translators. It will be noted that in many editions of the Authorized Version these words are not printed in italics, so as to alert the English reader that these words are an interpolation; and also that this is not the case of a variant reading, for there is not a single manuscript to support this addition. It is the purpose of this paper to determine whether the insertion of these words is exegetically justified or not; or, to put the matter more simply, whether these interpolated words give the proper sense to the passage.

We might begin our study by making a brief survey of some of the views held by scholars and exegetes in the past regarding this passage. It should be pointed out, however, that this is only a random sampling, and is not intended to be a complete study. Neither can we, nor should we, expect to find our answer by such a study of past exegetical opinion. The purpose is rather to point up the problems by showing clearly how divided are the views of those who are considered good exegetes on this point. (3)

As stated above (page 1), Luther's views are set forth in his lectures on Galatians.<sup>1</sup> Unfortunately, his treatment of verse 24 is very brief and cursory. He takes παιδαγωγός to mean a disciplinarian, or schoolmaster -- Zuchtmeister; and thus indicates that this metaphor sets forth the true purpose and function of the Law -- namely, to show us our sins and lead us to Christ.<sup>2</sup>

A question arises, however, as to what Luther meant by the phrase "to lead us" to Christ. Does

he thereby assign to the Law an educative, pedagogical, function? The words, indeed, seem to imply this, and have commonly been understood in this sense; and yet it is fairly clear that this was not Luther's intention. In this case we must interpret Luther's phrase in the light of his discussion of the preceding verses, 21-22, where he has made it abundantly clear that the Law can only condemn and kill; and that the Law must not be confused in any way with the Gospel, as the papists and fanatics do. At this point Luther points to the fact the Law was of a temporary nature for the Jews, and that this temporary nature of the Law also has an application in the life of every person who is brought to faith. The Law merely shows us our sins, and in so doing prepares the sinner to receive the Gospel. Thus, when Luther says later (verse 24) that the Law "leads us to Christ," his words must be interpreted in this sense, that the Law prepares the sinner's heart to receive the Gospel; and this need not be understood in any educative sense.

It would seem, however, that the translators of the Geneva Bible (1560) and the King James version (1611) all interpreted Luther's words regarding the Law in an educative sense. At least the interpretive phrase, "to bring us," found in both these versions in verse 24, seems clearly to rest on Luther's comments, that the Law "leads us" to Christ. But along with this, the choice of the word "schoolmaster" certainly assigns a clear educative, pedagogical function to the Law, which Luther never held.

It should be noted in this respect that Luther did not insert any such interpolation in his German translation. Luther's translation is extremely literal and non-interpretive at this point, reading as fol-

lows:- "Also ist das Gesetz unser Zuchtmeister gewesen auf Christum..." All in all, then, we gather that Luther did not sense any particular problem here; and his comments must be taken in the light of his other statements warning against confusing the Law with the Gospel.

The great English translator, William Tyndale, who was Luther's contemporary and ardent admirer, took quite a different view of verse 24, as is clearly evident from his translation of the passage, which reads as follows:- "Wherfore the lawe was oure scolemaster unto the tyme of Christ, that we myght be made rightewes by fayth." Notice that Tyndale rendered the εἰς Χριστόν phrase as "unto the tyme of Christ," taking it temporally. At the same time it must be noted that Tyndale's choice of the word "scolemaster" for παιδαγωγός is probably heavily responsible for the thought that the Law brings us to Christ, inasmuch as this word suggests that the Law performs an educative function. (5-

Tyndale's interpretation, however, was not shared by the Anglican clergy of his time, who were much more Catholic in doctrine. The Great Bible of 1539 renders verse 24 quite literally:- "Wherfore the lawe was oure scolemaster unto Christ, that we shulde be justified by fayth," making no attempt to interpret the phrase εἰς Χριστόν, but adopting Tyndale's "scolemaster." The Bishops' Bible of 1568 was merely a revision of the Great Bible, and continued this translation.

It was the Geneva Bible of 1560 which definitely interpreted the phrase as telic, rendering as follows:- "Wherfore the Law was our scholemaster (to bring us) to Christ, that we might be made righteous

by faith." It may well be that the Geneva translators took this phrase from Luther's commentary. It is here, at any rate in the Geneva Bible, that we find the origin of the well-known King James interpretation. It will be noted, however, that the Geneva Bible placed the words "to bring us" in parentheses, to indicate that they were not a part of the original text, a precaution which the King James translators followed in their original edition by the use of italics, but which not all later editions have followed. It may be well to bear in mind that the Geneva Bible was the work of English Calvinists, and that, as Piéper points out, Calvinists have never had a clear understanding of the proper distinction between Law and Gospel.<sup>3</sup> It seems clear, however, that the Geneva Bible took the word "schoolmaster" from Tyndale, and it may well be that this influenced their interpretation.

So far as our English versions are concerned, therefore, the interpretation of verse 24 goes back to the Geneva Bible, and was consistently maintained in all the official versions through the nineteenth century. The Revised Version of 1881 introduced the word "tutor" for schoolmaster, but contained the same interpolated phrase:- "So that the law is become our tutor to bring us unto Christ, that we might by justified by faith," and its companion American Standard Version of 1901 read the same way. The new American Standard Version of 1960 has merely changed the verb, so as to read "to lead us to Christ."

This Genevan, or King James interpretation was widely held by Lutheran exegetes of the nineteenth century. Both Hermann Olshausen<sup>4</sup> at Erlangen and Heinrich A. W. Meyer<sup>5</sup> at Hanover held that the



purpose of the Law, as set forth here, was to restrain, guide and educate, and thus bring the sinner to Christ. Olshausen held that the faith - πίστις - spoken of in verse 23, to which the Law brings men is the objective faith, the body of Christian truth; while Meyer held that it is rather the subjective faith in Christ.

Among the twentieth century Lutheran commentators R. C. H. Lenski<sup>6</sup> sets forth the opposite view of Tyndale -- namely that the ancient παιδαγωγός was merely a guardian and not a teacher, and that the two εἰς's are temporal. This gives quite a different sense to the passage, since it makes Paul say that the Law was given only to the Jews, and only for a specified period of time -- i. e. until Christ came. According to this view it is not the function of the Law that is being discussed here, but only its temporary and subordinate nature. (7)

Finally we note that Dr. S. C. Ylvisaker interpreted the phrase εἰς Χριστόν temporally, as appears in his classroom lecture notes and an unpublished conference paper on this subject.

It may come as somewhat of a surprise to Lutheran exegetes and scholars to learn that Dr. C. F. W. Walther never once alludes to this passage in his classic work on "The Proper Distinction Between Law and Gospel,"<sup>7</sup> although we might have expected him to do so in those many places where he treats of the functions and purposes of the Law. Never once does Dr. Walther state that the Law brings the sinner to Christ, which may well be taken as evidence of the fact that Dr. Walther did not share this opinion regarding the function of the Law. Admittedly, however, this is an argument from silence,

and like all other arguments from silence, cannot be regarded as convincing.

Franz Pieper, the great dogmatician of the conservative Lutheran church in the nineteenth and twentieth centuries, likewise does not refer to this passage (Gal. 3:23-25) in his discussion of conversion, where we might expect him to do so, nor in his discussion of justification. Nowhere does Pieper state that the Law "brings us to Christ," or indicate that it exercizes any pedagogical functions, as a teacher. The fact is that this would be quite contrary to Pieper's view that the Law is not a means of grace.<sup>8</sup> In his treatment of Law and Gospel, which follows his discussion of the Means of Grace, Pieper says that the Law must be "excluded from the means of grace, and the Gospel shown to be the only means of grace."<sup>9</sup> Indeed, Pieper's view on this point is made abundantly clear later on, in his discussion of justification by faith.<sup>10</sup> Here Pieper contends that the person who holds that the Law can somehow train or educate is either a synergist or a Romanist.

In his entire discussion of the topic of Law and Gospel,<sup>11</sup> Pieper never quotes Galatians 3:24, nor states that one of the functions of the Law is to lead us to Christ. He does quote Gal. 3:23 ("But before faith came, we were kept under the Law, shut up unto faith"), but only to emphasize the completely separate functions of the Law and the Gospel.

Pieper, however, puts his finger on the heart of the problem as it concerns the exegesis and interpretation of verse 24 when he calls attention to the seeming paradox that while the Law and the Gospel are complete opposites, and must be kept entirely

separate, they must in practice be used in very close association with each other.<sup>12</sup> It is quite true that the Law, as it shows us our sins and our utter inability to save ourselves, prepares the sinner for the Gospel. It prepares his heart to receive the Good News. This is its proper work so far as justification is concerned. On the other hand it must be clearly maintained that the Law does not lead the sinner, or bring the sinner, to Christ, for then the Law would be performing the functions of the Gospel. Thus we see that to prepare a person for the Gospel, and to lead a person to Christ are two quite different things. By its very nature the Law can only lead a person to damnation and deeper and deeper into despair. In this sense the Law prepares the heart to receive the Gospel, and to this end Pieper notes that the Law "was given "propter evangelium, as Scripture abundantly testifies."<sup>13</sup> Here Pieper does quote Gal. 3:22-26 as a proof passage to show how the Law serves the Gospel, his only reference to this passage.

(-9-

It is certainly clear, therefore, that Pieper would never subscribe to the Calvinistic interpretation of verse 24 set forth by the King James translators, if this is to be applied to the doctrine of justification. Nor is it likely that this is what Luther meant in his very brief discussion of the passage quoted above from his commentary, as we have pointed out above. As will be pointed out later, however, the passage does point up a very interesting aspect regarding the so-called "third use" of the Law -- i.e. its use in the realm of sanctification in the life of the Christian who has already been regenerated and justified.

But now we must return to our historical survey

and look briefly at the views of some of the reformed exegetes. It will be remembered that the interpretive phrase, "to bring us to Christ," first appeared in the Geneva Bible of 1560, which was the work of Calvinistic Christians. It is somewhat remarkable, therefore, that John Calvin himself takes the view of Tyndale when he comments on this passage.<sup>14</sup> He begins his discussion at verse 23 by noting that Paul is here explaining the use of the Law and why it was temporary. Calvin then points out the obvious truth that neither the jailor nor the παιδαγωγός in our passage could have functioned past a certain time. This is particularly clear in the case of the παιδαγωγός, who was appointed only for the childhood years of the child in question. Here it is clear that Calvin agrees with Tyndale.

At the same time it is clear, as pointed out above, that Calvin did not clearly understand the distinction between the Law and the Gospel. This is shown by his statement that "the Law brings us to maturity" -- that is, to Christ; for such a statement clearly imputes to the Law some pedagogical attributes which properly belong only to the Gospel. It seems reasonably clear that it is this statement of Calvin's which lies behind the interpretation of the Geneva Bible and the King James version. Aside from this, however, Calvin's exegesis of the passage is probably the best to be found.

Among the more modern reformed scholars J. B. Lightfoot<sup>15</sup> expresses himself so vaguely at this point that one can hardly tell which view he held. This is highly unusual in the case of so capable an exegete as Lightfoot. By reading between the lines, however, we suspect that Lightfoot held the view of Tyndale and Calvin. W. Robertson Nicoll, the editor

of The Expositor's Greek Testament,<sup>16</sup> clearly held to Tyndale's temporal interpretation of the εἰς Χριστόν phrase; while Albert Barnes<sup>17</sup> just as clearly holds the opposite view of the King James tradition. Ernest de Witt Burton, who has contributed the commentaries on Ephesians and Galatians in the International Critical Commentary,<sup>18</sup> definitely takes the phrase as telic, terming this a "pregnant" or elliptical use of εἰς, thus accepting the interpolation of the King James translators. Merrill C. Tenney in his commentary on Galatians<sup>19</sup> also takes this view in his very brief discussion.

A study of the many modern versions which have appeared since 1900 is most interesting, but unfortunately quite inconclusive, simply revealing the fact that these various translators are about equally divided in their interpretations. Those which interpret the phrase εἰς Χριστόν in a telic sense, following the Geneva-King James tradition are Young's Literal Translation (1898), The Twentieth Century New Testament (1900), Goodspeed (1923), Montgomery (1924), The Book of Books (1938), Lamsa's Modern New Testament (1940), The New Testament in Basic English (1941), The Berkeley Version (1945), Wand's New Testament Letters (1944), Charles B. Williams (1950), the New World Translation (1950), Taylor's Living Letters (1962) and Beck (1963) -- thirteen all told.

On the other hand, we find a slightly greater number of the modern versions -- fourteen in all -- which interpret the phrase temporally, following Tyndale:- The Shorter Bible by Kent (1918), Moffatt (1922), Wade's Documents of the New Testament (1934), Phillips (1947), Way's Letters of St. Paul (1950), Charles K. Williams' New Testament in

Plain English (1952), Schonfield's Authentic New Testament (1955), Laubach's Inspired Letters (1956), the Amplified New Testament (1958), Wuest's Expanded Translation (1958), Norlie's Simplified New Testament (1961), Bruce's Letters of Paul (1965), and, of course, both the Revised Standard Version (1946), and the New English Bible (1961). Ferrar Fenton (1903), following the lead of the Great Bible, makes no attempt to interpret the phrase, simply rendering it as "unto Christ," and Weymouth (1902) renders the phrase in such a way that it is impossible to tell which view he holds-- "so that the Law has proved a tutor to discipline us for Christ."

⑫ The various Roman Catholic versions have not been included in the above lists, and should be taken as a separate group in themselves, especially because the writer had no Roman Catholic commentaries at hand to consult. The Roman Catholic position, therefore, can only be established, so far as this study is concerned, from the interpretations expressed in the versions. The Rheims New Testament of 1582, which was for years the official English version for Roman Catholics, naturally perpetuated Jerome's mistranslation of the phrase εἰς Χριστόν. For some reason known only to himself Jerome rendered this as "in Christo," and the Rheims translators followed suit:- "Therefore the Law was our Pedagogue in Christ." The St. Joseph, or Confraternity, edition of 1957, however, renders the phrase neutrally -- "unto Christ," leaving the question "open." So also Lattey's Westminster edition of 1947, which may have been the source of the Confraternity version. Knox and Cox (1956), however, clearly prefer the King James interpretation, which agrees much more readily with Roman Catholic theology:- "So that the law was our tutor, bringing us

to Christ. ' The most unusual and interesting of all the versions is that by Kleist and Lilly (1956), which renders verse 24 as follows:- "In this way the Law has been our attendant on the way to Christ, that we might be sanctified by faith." Note the clear Roman Catholic doctrine of justification here -- that the Law merely helps us along on our way to Christ; and notice also that these two Roman Catholic scholars have boldly translated  $\delta\iota\kappa\alpha\iota\omega\theta\acute{\omega}\mu\epsilon\nu$  as "that we might be sanctified!" It is not entirely without interest, therefore, that the new Revised Standard Version Catholic, recently published in 1964, takes the phrase temporally -- "until Christ came," following the R.S.V.

The end results of a survey such as this is thus seen to be completely inconclusive, and of little, if any, value in helping us towards an answer to our problem. Indeed, in the case of any real crux interpretum one can expect to find scholarly opinion divided on both sides of the question, and usually divided fairly evenly, as here; and with good, capable exegetes on either side. A survey of this kind does, however, demonstrate very clearly and forcibly an important hermeneutical truth -- namely, that no exegetical question or problem can ever be solved by merely reading commentaries, as the lazy preacher or scholar is tempted to do. Nor should any preacher or student select any one exegete or commentary and then blindly follow that one choice in all matters. This particular question shows most clearly that even such excellent exegetes as Luther and Calvin may on occasion fail to come up with the right interpretation, or may fail to express themselves as clearly as they might have done. A survey such as this does serve one useful purpose. It clearly defines, or isolates, the problem or problems,

and shows where the difficulties are. In the last analysis, however, the individual must work through each problem himself, using the best text and the best hermeneutical principles and methods. There is simply no substitute for this kind of hard, painstaking exegetical work; and to this kind of work, therefore, we now turn our attention.

J. G. Anderson

(To be concluded in the next number)

Footnotes And Bibliography

- (14)
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## ‘ALMAH IN ISAIAH 7:14

In the April, 1953, issue of the JOURNAL OF BIBLE AND RELIGION there is a brief but informative article on the controversial subject contained in the above title. The author of the article is Dr. Cyrus H. Gordon, who is Joseph Foster Professor of Near Eastern Studies and chairman of the Department of Mediterranean Studies at Brandeis University, Waltham, Mass. At the time he wrote the article quoted below, he was Professor of Assyriology and Egyptology at Dropsie College, Philadelphia, Pa. With his kind permission we quote his article, ‘ALMAH IN ISAIAH 7:14, in its entirety. It is on p. 106 of the above publication:

(16) Ever since the publication of the Revised Standard Version there has been a storm of debate over the translation of ‘almah in Isaiah 7:14 as "young woman" instead of the King James "virgin." The commonly held view that "virgin" is Christian, whereas "young woman" is Jewish is not quite true. The fact is that the Septuagint, which is the Jewish translation made in pre-Christian Alexandria, takes ‘almah to mean "virgin" here. Accordingly, the New Testament follows Jewish interpretation in Isaiah 7:14.

Little purpose would be served in repeating the learned expositions that Hebraists have already contributed in their attempt to clarify the point at issue. It all boils down to this: the distinctive Hebrew word for "virgin" is betulah, whereas ‘almah means a

"young woman" who may be a virgin,  
but is not necessarily so.

The aim of this note is rather to call attention to a source that has not yet been brought into the discussion. From Ugarit of around 1400 B. C. comes a text celebrating the marriage of the male and female lunar deities. It is there predicted that the goddess will bear a son. (For the translation, see my Ugaritic Literature, Rome, 1949, pp. 63-64). The terminology is remarkably close to that in Isaiah 7:14. However, the Ugaritic statement that the bride will bear a son is fortunately given in parallelistic form; in 77:7 she is called by the exact etymological counterpart of Hebrew ‘almah "young woman"; in 77:5 she is called by the exact etymological counterpart of Hebrew betulah "virgin." Therefore, the New Testament rendering of ‘almah as "virgin" for Isaiah 7:14 rests on the older Jewish interpretation, which in turn is now borne out for precisely this annunciation formula by a text that is not only pre-Isaiahic but is pre-Mosaic in the form that we now have it on a clay tablet.

17

So far Dr. Gordon's article. His booklet, Ugaritic Literature, is available. During the 13 years that have elapsed since he wrote the above article, his definitive work on the Ugaritic language has undergone two revisions. That comprehensive work, which includes a grammar, texts in Ugaritic, a glossary and indices, appeared last year under the title Ugaritic Textbook.

For the past several years Dr. Gordon has been engaged in research on the Minoan language, which he has shown to be one of the Semitic languages. His contributions in that field have been comparable to those in Ugaritic.

As a scholar, Dr. Gordon is text-oriented. He expresses an aversion for fine-sounding philosophical speculations based on prejudiced presuppositions. His attitude toward the higher critics is well presented in his article "Higher Critics and Forbidden Fruit" (Christianity Today, Nov. 23, 1959, pp. 131-134).

Rudolph E. Honsey

(18)

#### BOOK REVIEW

Dr. and Mrs. Howard Taylor, rev. by Phyllis Thompson, J. Hudson Taylor, A Biography. Chicago: Moody Press, 1965, x and 362 pp., \$4.95.

This is a biography, yes. But much more!

Here is absorbing church history from the China of a century ago.

Here is front-line mission work, a fascinating study of the men, women and methods involved in getting the Scriptures and the story of Christ inland from China's port cities to its little-known, teeming interior.

Here, too, is a handbook of lessons in applied

prayer. No seminary graduate, Hudson Taylor was made wise unto salvation through prodigious self-study of the Bible. He believed the Scripture promises regarding prayers of Christians. Then he used those promises to get astonishing results in impossible circumstances! A modern Christian reader is shamed as he compares, not only quantitatively, his own praying with that of Hudson Taylor.

Originally two volumes authored by Taylor's oldest son and daughter-in-law, themselves veterans of China missions, this Thompson abridgment is a book about a book about a book! The writers and reviser have drawn heavily upon journals kept by Hudson Taylor, often quoting from them at length. These autobiographical accounts are the best part of the book. The present publication is one in Moody Press's Tyndale Series of Great Biographies. 19

James Hudson Taylor was born in the Yorkshire town of Barnsley, northern England, May 21, 1832. Son of a druggist who doubled as a part-time Methodist preacher, the young Taylor turned from his parents' Methodism to the Plymouth Brethren, finally became a convinced Baptist. His colorful life's role was played out along the rivers flowing from China's heartland to the sea. Rivers were highways a century ago, though Taylor, who died in the twentieth century, lived to retrace by railroad some of his early inland journeys.

The great monument to Hudson Taylor was the English-spawned evangelistic effort known as the China Inland Mission, largely the creation of Taylor alone. Adept at management, he trained, housed, fed and transported an ever-growing group of mission laborers over half a century. At first his methods

were ridiculed by embassy colonies in Shanghai, particularly his insistence that mission workers adopt native dress. But more than once he proved his point by gaining access to a Chinese home while those in western garb were left standing at the doorstep. Today Taylor's China Inland Mission exists only in the pages of history. Thanks to the Communist take-over, the CIM has been absorbed by the Overseas Missionary Fellowship, a multiracial fellowship operating in East Asia outside the bamboo curtain.

People who met him came under the spell of Hudson Taylor's humility. He made many lecture and recruiting trips back to England. As his fame spread, he visited Germany, Scandinavia, and eventually asked in person for laborers at D. L. Moody's institutes at Northfield, Mass. Wherever he went, the warm, modest, even Christ-like personality of Taylor attracted people. The example of his labors and his personal appeals influenced students at Cambridge, Oxford and Edinburgh to leave their books for China. Children loved this kindly preacher of Christ. When Taylor died, Chinese children sang hymns of praise to the Savior as they laid their little clutches of flowers on his Chinkiang grave.

"Oh, his was a life that stood looking into - searching through and through!," wrote one of his fellow missionaries.

"Get a man like Mr. Taylor, and you could start any mission tomorrow. He walked with God; his life bore the light all through. And he was so gracious and accessible! Day or night, literally at all hours, he was ready to help in sickness or any trouble. For self-denial and practical

consecration, one could not but feel, he stood alone."

Taylor was indeed an individualist.

"He . . . certainly did not fit in with the current conception of what a missionary should be. That he was good and earnest could easily be seen; but he was connected with no particular denomination, nor was he sent out by any special Church. He expected to do medical work, but he was not a doctor. He was accustomed, evidently, to preaching and pastoral care of others, and yet was not ordained. And strangest perhaps of all, though he belonged to a Society that seemed well supplied with funds, his salary was insufficient and his appearance shabby compared with those by whom he was surrounded."

(21)

Though personally mild and unassuming, Hudson Taylor was a dynamo of energy. He literally consumed himself by his labors in China. In his youth, while studying medicine in England (and already intent on serving the people of China), he walked eight or nine miles a day across London to his hospital, then, at home, ate a meal of brown bread, water and apples. Both in youth and mature years, he went to bed late and got up early. If not for study, it was for prayer. This man of action was driven by an intense desire to get the Gospel of Christ to China's 360 million heathen, a million of whom were slipping into eternity each month!

But whence this compulsion? He himself traced it to a tract he once read that unfolded the Gospel of

forgiveness. While home alone one day, the 17-year-old Hudson was browsing in his father's library.

"While reading (this little tract) I was struck with the phrase: 'The finished work of Christ.' 'Why does the author use this expression?'" I questioned. 'Why not say the atoning or propitiatory work of Christ?' Immediately the words 'It is finished' suggested themselves to my mind. 'What was finished?' And I at once replied, 'A full and perfect atonement and satisfaction for sin. The debt was paid for our sins, and not for ours only, but also for the sins of the whole world.' Then came the further thought, 'If the whole work was finished and the whole debt paid, what is there left for me to do?' And with this dawned the joyful conviction, as light was flashed into my soul by the Holy Spirit, that there was nothing in the world to be done but to fall down on one's knees and, accepting this Saviour and His salvation, praise Him for evermore."

22

The youthful Taylor discovered the Gospel and his share in it! It sent him packing for the heathen in China, who also had a share in it! The rest of the story ought to jar more of us out of our latter-day lethargies to do the same, to spend ourselves to tell of Christ! If you are looking for rejuvenation prior to writing a mission sermon, spend some hours in this book! It doesn't have a dull page, and the interest-sustaining element underlying each page is this singular effort to let men know of their Savior.

Theologically, Taylor does not always satisfy. He operated the China Inland Mission on a unionistic



basis. He was satisfied with theological fundamentals and accepted his workers from motley religious backgrounds. They arrived strong on zeal and weak in true knowledge of theology. Many were the products of the 19th-century revivals then sweeping Europe and America. Over a thousand volunteers came to China in one five-year span. They were from various nations, and more than half of them were women. Many of these women became preachers, though some specialized in working only with native women. Taylor instructed his workers to play down denominational differences and concentrate on teaching Christ. The fact that his multi-confessional missionaries were scattered all over the 18 provinces of China's vastness no doubt helped to keep theological clashes to a minimum.

There is no doubt that Hudson Taylor himself was a giant as a Bible scholar. He knew the Bible from his childhood home, and through his translation work his knowledge of it was deepened. His devotional study of the Bible filled him with a fund of stories and quotations that permeated his speeches and correspondence. As he criss-crossed China, aiding his missionaries, preaching and teaching, he saw to it that he was never without a box of matches, a candle, and his Bible in four little volumes. A companion once wrote:

"He would invariable get his quiet time an hour before dawn, and then possible sleep again. When I woke to feed the animals I always found him reading the Bible by the light of his candle. No matter what the surroundings or the noise in those dirty inns, he never neglected this. He used to pray on such journeys lying down, for he

usually spent long times in prayer, and to kneel would have been too exhausting. "

Prayer was really Taylor's forte. Without exaggeration, this book could be called a manual on prayer. A unique principle of Taylor's operation was that he never asked for money - from men. Yet he talked money constantly with God in his prayers. Often lecture audiences would take spontaneous offerings after hearing Taylor tell of China's needs. He refused the offerings and diverted them to whatever spiritual causes those in the audience were already supporting.

(24) He once opened his mail from England, expecting to find seven or eight hundred pounds for the month's expenses, and got less than a hundred. On this money two hundred souls had to be fed. Taylor prayed, and urged other missionaries to pray. "Soon the answers began to come - kind gifts from local friends who little knew the peculiar value of their donations, and help in other ways, until the needs of the month were all met without our having been burdened with anxious thought even for an hour. "

Taylor and two others were once on a journey and very hungry. His companions heard him singing, "We thank Thee, Lord, for this our food." One of his hungry friends asked where the food was.

"'It cannot be far away,' was the smiling reply, 'Our Father knows we are hungry and will send our breakfast soon: but you will have to wait and say your grace when it comes, while I shall be ready to begin at once!' And so it proved; for just ahead they met a man with ready-cooked rice to sell,

which made an excellent meal. "

Again and again this story is repeated throughout the book. Like a child Taylor begged from his Father. He prayed because his Father had told him to and had promised to hear. He operated his vast mission "empire" for fifty years on nothing but the answers - abundant answers - to his prayers. Any Christian would do well to ponder the good lessons on prayer this book so richly offers. To what extent do our modern mission efforts fail, or limp along, because of our feeble praying? An interesting question. Study Hudson Taylor and see how mighty Christian prayer can be!

The book abounds with anecdotes from the mission field, such as the Chinese house-painter who became a preacher of Christ after having been led to Him by a Christian basket-maker.

One comes across that delightful question asked by Chinese women as they learned from loving missionaries about a loving Savior:

"'What is this strange, warm feeling we have when we come here to you?,' said a group of visitors to one of the first women missionaries in Honan. 'We never feel it anywhere else. In our own mothers' homes we do not feel it. Here our hearts are k'uan-ch'ao - broad and peaceful. What is it warms them so? We have never felt it before.'"

The reader meets, too, that poor widow in Scotland who frequently sent small offerings. She could do without meat, she said, but the heathen could not

do without the Gospel.

There are those painful questions from a man who recalled his beloved father, long since dead in heathenism: "How long have you had the Glad Tidings in England? . . . Oh, why did you not come sooner?"

James Hudson Taylor came as soon as he could! His was a single-minded dedication. He labored long and loved one-fourth of the world's people with a love they never suspected. Taylor died at Changsha, in Hunan, the last province to hear his beloved Gospel of Jesus Christ, June 3, 1905, and was buried beside his first wife and four children. He had tried to tell a few! The story of his efforts is worth reading.

(26)

Rev. Hugo Handberg

Aldert van der Ziel, Genesis and Scientific Inquiry.  
Minneapolis: T. S. Denison and Company, Inc.  
1965, 209 pp. \$4.50.

Because of its title this is a book with which we ought to be familiar, for the sake of our college youth. It is an attempt at reconciling the claims of science and those of the Bible. The author is a graduate of a Netherlands university and has been a professor of Electrical Engineering at the University of Minnesota since 1950.

When one notes that the author admits to being "greatly indebted to von Rad's work and has heavily borrowed from it" (preface), the outcome is almost a foregone conclusion. Basic to Dr. Ziel's whole position is his contention that Genesis is the combination of two independent accounts (J and P) and

that modern scholarship does not regard Moses as the author of the Pentateuch. Despite assertions to the contrary, the doctrine of inspiration is virtually destroyed, so that one has little left in the Bible that can be considered historically and scientifically true. This can best be demonstrated by pointing out some of his particular views and assertions, as found in this book.

The "image of God" is said not to refer to man's innocence and righteousness in which he was created and which he lost in the fall but is an expression that "singles out man from the whole creation . . . for a particular service:" (42) "The P account does not have a story of the fall." (77) In J temptation "is pictured as a speaking serpent. Why a serpent? Because in Semitic tradition the serpent is proverbial for cunning craftiness." (67f)

(27)

The artificial and arbitrary division of the account of the flood into two different traditions leads the author to say of J "The command to build the ark is missing from the story," (110) and (in J also) "The story implies that Noah did not know why he built the ark." (111) The "forty days and nights" are described as being a "standard Biblical expression that should not be taken too seriously." (113, f.n.) The Deluge is limited to a local flood, with the further assertion, "The whole idea of a universal flood is impossible." (176)

The idea of conceding that geological strata may have been created with a "built-in" age is ridiculed, (175f) though a certain age seems to be taken for granted with respect to Adam and Eve. "There seems to be no indication that early man grew very old." (197) The author tries to solve any conflict between

science and Scripture by referring to the badly worn and oft-repeated suggestion that the Bible refers to the "that" of creation and science to the "when" and "how".

While there at times is an emphasis on faith it is negated when an appeal is made to the multi-tradition theory. Again, the author contends that since one's faith is not based on biological science, the theory of evolution need not affect it. (186) Incidentally, Doctors J. Klotz and P. Zimmermann are spoken of as taking "an overcritical attitude toward the problem", i. e., evolution. (188) Dr. Ziel himself would be called a theistic evolutionist.

(28)

Genesis 12:3 does not at all seem to count as being Messianic. The following indicates the treatment given Genesis 3:15: "Is Genesis 3:15 a Messianic promise? Not directly, it would seem. In that respect the Old Testament scholars are right. But in my opinion it is permissible for the Christian church to apply its knowledge of Christ to Gen. 3:15. For what is true for man in a limited sense is indeed true for Jesus Christ. For He, through suffering, death and resurrection, has won the victory over the tempter and over sin. New revelation sheds light on old promises.

"Of course, we would not know of this if Christ had not come. Only after Christ has come can one connect Him to Gen 3:15 and see the text in Messianic light. In this respect the restraint of the Old Testament scholars is well taken." (76)

This book does not succeed in harmonizing the theories of evolution and the unproved claims of science with the Scriptures with respect to the be-

ginnings of the world, man and revelation.

M. H. Otto

Stuart Barton Babbage, The Mark of Cain. Grand Rapids: Eerdmans, 1966, 157 p, paperback.

As more than one writer has noted, one may question whether modern literature gives a complete picture of man. The author of the above book claims that it dwells too much on man's fears and feelings of guilt and so neglects to show that there is an "accomplished redemption" for him. In that respect the author's point is well taken - God has been almost completely left out of the picture which current literature gives of man. (29)

The subtitle of the aforementioned book is "Studies in Literature and Theology". With a vast array of quotations the author brings out how many modern writers accurately reflect what the Bible says about man. They definitely stress the total deparavity of human nature and even touch on the struggle that goes on in people at times, knowing and desiring to do better but often doing just the opposite.

The Mark of Cain is then a writing which should assure the conscientious pastor that he is very much in touch with the times -- that what modern literature has to say about the presence and problem of sin in the lives of men is what he has been preaching from his pulpit all along. But it also leads one to conclude that one cannot help becoming cynical when he reads this modern literature in which little or no room is being made for the grace of God in the life and affairs of men.

M. H. Otto

Richard R. Caemmerer. CHRIST BUILDS HIS CHURCH.  
St. Louis: Concordia Publishing House, 1963,  
94 pp., \$1.00, paperback.

This little booklet, based on Matthew 16:18, moves along in a sort of chatty way, which style marks much of Dr. Caemmerer's writings. The major thrust of the author is that every Christian has a part in the make-up and the building of the Church, but the overtone throughout is that Christ is doing this through the individual Christian. On the one hand, says the author, the Lord calls people out of the world and on the other He sends them right back in again, of course, to gather souls into the Church.

30 The author chose to cite rather than to quote his Bible references, some of them more than just a verse or two in length, which might well serve to drive the reader into his Bible.

One thing which disturbed this reader was the prominence given to Peter. For example, the author says, "While Jesus told Peter that He was building the church on him..." (p.17) Again, "We are very much like St. Peter, whom Jesus calls a rock on which He builds the church..." (p.35) Later it is stated, (p.43) "Jesus... said that the people who spoke that were the rock on which the church was built." (See also p. 45 and 70) Perhaps the author means the confession of Peter, but it is not clear in view of the first two statements just noted. In our day it is not only still proper but highly necessary to assert what the orthodox Lutheran Church has always maintained -- it was not on the man Peter but on his confession of Jesus as the Christ that the church was and is built!

M. H. Otto



Reidar A. Daehlin, Pastor To Pastor, Minneapolis: Augsburg, 1966, 125 p. paperback, \$2.50.

This little book does not present anything especially new to the pastor. Its merit lies in calling attention to the little obvious things, which may not be obvious to everyone, but which can contribute much to having an orderly, efficient, balanced, reasonably happy and profitable ministry. This little volume can serve as a periodic check-list for one's daily parish ministry as well as for one's personal living.

The author has served as pastor, foreign missionary, and District President in the American Lutheran Church. He can well serve as a model of a dedicated pastor. It is unfortunate that the cost of the book could not have been kept down to about half of what it is.

(31)

M. H. Otto

Arthur E. Graf. The Church in the Community. Grand Rapids: Eerdmans Publishing Company, 1965, 207 pp., \$3.95.

The author of this book is professor of practical theology at Concordia Seminary, Springfield, Illinois. He presents not only the practical side of mission work, but also the theological side. Those looking for practical suggestions in the organizing of mission work within their own congregations, in involving laymen, and in methods of following through in contacts, will find many useful suggestions in this book.

Glenn E. Reichwald

Jesse Jai McNeil. Mission in Metropolis. Grand Rapids: Eerdmans Publishing Company, 1965, 148 pp., \$3.50.

(32) The author of this book writes against the background of his being pastor at The Tabernacle Baptist Church in Detroit. As such, he is especially interested in the impact of the large city on the work of the church, on people, and on the values and concepts of Christians and non-Christians. His book is not a "how-to-do-it" book, but rather an idea and motivation book. As our church gradually turns more and more to the cities for mission work in the areas where people are concentrating, we will be dealing more and more with the problems spelled out in this book. Those in urban churches and those interested in urban mission work would do well to devote some time to reading this book. While one may not agree with everything in the book, he will find himself thinking about things which he never thought of before.

Glenn E. Reichwald

Jerry G. Dunn. God is for the Alcoholic. Chicago: Moody Press, 1965, 205 pp., \$3.95.

The author is Director of Rehabilitation at the Open Door Mission, Omaha, Nebraska, and a Baptist clergyman. While his approach is therefore somewhat different from ours, at least he sees alcoholism as a sin and not merely as a social weakness. He draws on his considerable personal experience in this growing problem and makes suggestions which could be very useful in dealing with it.

Glenn E. Reichwald