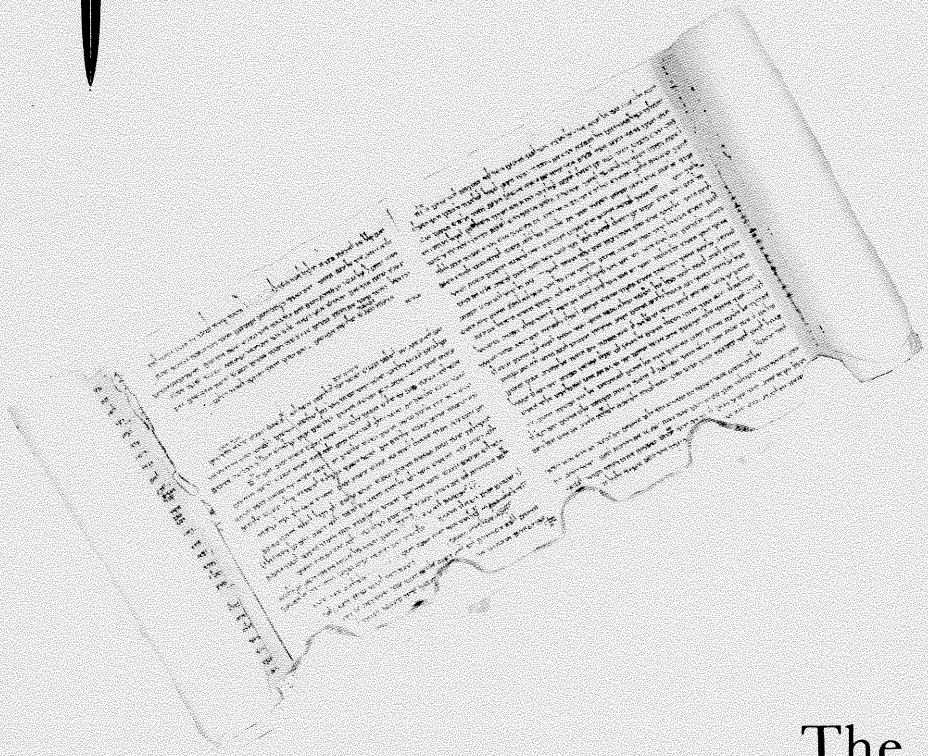


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BOOK REVIEW

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

An Exegetical Study of Galatians 3:23-25

(Concluded from previous issue)

## II. The Exegetical Study and Conclusions.

One of the cardinal principles of sound hermeneutics is the so-called "contextual" principle, which states that every passage - indeed, every phrase and every word - must be interpreted and understood in the light of its particular context. For the past one hundred years presumably all scholars, liberal and conservative, have accepted unqualifiedly the validity of this principle, and have paid at least lip-service to it. It is rather surprising, therefore, to find that in a surprisingly large number of cases this important principle is really ignored in actual practice, resulting in a certain amount of eisegesis instead of exegesis.

The passage with which we are concerned here -- Galatians 3:23-25 -- is an excellent example of the vital importance of considering every passage in the light of its context. Indeed, it is quite impossible to determine the plain grammatical sense of this particular passage without considering very carefully first, the larger, overall context -- that is to say, the purpose of the whole letter itself in which this passage occurs; and secondly, the actual development of Paul's thought throughout this letter, with particular reference to those sections which immediately precede and follow the section under discussion.

In the case of this particular letter to the Galatians we are especially fortunate in that we know a good deal about the historical circumstances which occasioned its writing. We know that it arose out of the great struggle which took place during the middle of the first century regarding the relation of the new gentile Christians to the older Jewish faith -- particularly their relation to the Torah, or the Law, given to Moses. Specifically, the question was raised: Must the gentiles who wished to embrace the new faith become Jews in the older sense? Must they be circumcised, and take upon themselves "the whole yoke of the Law?" That is to say, must they keep all the ordinances which God had required of the Jews since the days of Moses? Put in another way, the question became this: Were all of the things set forth in the Law necessary to salvation?

In this letter Paul, the apostle to the gentiles, makes it crystal clear that neither Jew nor gentile can be saved by keeping the Law. He goes on to show that all those, such as the Judaizers, who insisted on the keeping of the Law in this way, plainly had no proper understanding of the purpose or nature of the Law.

As we read through this letter we see that Paul first establishes his authority as a genuine apostle, and the genuineness of his gospel (chapters 1 & 2). Next, in chapters 3 and 4, he sets forth the true way of salvation -- by faith in Christ, and by faith alone; and in so doing he also sets forth the true purpose and nature of the Law. Then, in chapters 5 and 6, he characteristically turns to a discussion of some of the practical aspects of this problem as they would confront the Christians in Galatia.

The passage which concerns us at the moment, therefore, is found in the central section - chapters 3 and 4 - wherein Paul is discussing the true way of salvation. Here he begins by reminding the Galatians that they should know from their own experience that a person is saved by faith and faith alone -- 3:1-5. He then goes on to point out the obvious fact, that this has always been the way of salvation, proving his point from the very Old Testament Scriptures themselves, and using Abraham as his primary example -- 3:6-14. Next, in verses 15-18, Paul goes on to establish the fact that the Law cannot, and did not, change God's way of salvation which He had revealed from the beginning -- the way of salvation through faith in Christ. In this section he brings out the very important point that the gospel covenant of promise was made to Abraham 430 years before the giving of the Torah to Moses on Mount Sinai.

This leads naturally to the question, posed in verse 19:- "Why, then, the Law?" and to the brief discussion which follows on the purpose of the Law. Paul's answer is the essence of simplicity:- that "it was added because of transgressions, till the seed should come to whom the promise had been made..." Thus Paul establishes clearly both the subsidiary and temporary nature of the Law.

Then, in verses 21-22, Paul discusses briefly the first of these points -- namely the subsidiary and supplementary character of the Law, as mentioned above. Here, also he introduces his discussion with a natural question:- "Is the Law, then, contrary to the promises of God?" And he at once answers, "Certainly not!" It is clear that the Law cannot save, or make alive. And therefore it must be clear that God never intended the Law to be another, or

alternate, way of salvation. It is plainly supplementary, or subsidiary, in nature, intended to show the Jews their utter sinfulness. As Paul puts it in his vivid way, God's purpose was to "lock everything up under sin," and thus make it plain that a person can be saved only by faith. In this way Paul explains what he meant in verse 19, when he said that the Law was added.

This brings us, then, to the passage under consideration -- verses 23-25. But our study of the context makes clear one point of utmost importance -- that in these three verses Paul is now discussing the temporary nature of the Law, thus completing his exposition of verse 19. Here, as we shall see, Paul is explaining exactly what he meant by saying that the Law was added "until the seed should come."

πρὸ τοῦ δὲ ἔλθεῖν τὴν πίστιν. Notice that this section is joined to the preceding section by the conjunction δε, which here is plainly continuative, with the sense of "furthermore." In this way Paul indicates that, having discussed the supplementary nature of the Law, he is now proceeding to the next point -- namely, the temporary nature of the Law. This is also made explicit by the temporal adverbial phrase - πρὸ τοῦ ἔλθεῖν τὴν πίστιν - "before faith came." Here the preposition πρὸ is clearly temporal in sense. It should be noted, and noted carefully, that every version and every commentator takes this πρὸ in its temporal sense here.

The first real problem concerns the word πίστιν. In which sense did Paul use the word? In a subjective or objective sense?

Here again it is our study of the context which

points us in the right direction, for the preceding verses surely suggest that Paul is using the word in its objective sense. Rather, the context makes it clear that he is not using the word in its normal subjective sense, for he has just finished speaking of Abraham, in verses 6-14, as the primary example of subjective faith; and in such a way as to show that this subjective faith was in evidence long before the giving of the Law (verse 17). In this context, therefore, it would be patently untrue to say that before there was such a thing as subjective faith we -- that is, we Jews -- were under the Law. This would, in fact, be the very opposite of what Paul has just established.

Since πίστιν must, therefore, be understood in some sort of an objective, or figurative, sense here, the context again gives us the answer. This can mean nothing more nor less than the full revelation of God's plan of salvation in Christ, which is, indeed, the object of our faith. This is not only a case of an objective use of the word πίστις, but it also involves a metonymy, in which that which grasps the object - πίστις, stands for the object itself - Χριστός. It is true that this is an unusual usage of the word πίστις, but that this is the proper sense is suggested both by what precedes -- particularly verse 19 -- ἄχρις ἃν ἔλθῃ τὸ σπέρμα -- "until the seed should come," which is, in fact, the very point being elaborated here; and also by what follows - particularly in verse 24, and the phrase εἰς Χριστόν - "until Christ," which will be discussed later; then by the phrase in verse 25 -- ἔλθούσης δὲ τῆς πίστεως -- "but now that faith has come;" and finally by the phrase in 4:4 - "but when the fullness of time was come, God sent forth His Son," which concludes this discussion. We take

it as fully established, therefore, that here the word πίστιν -- and note that it is articulated, and thus made definite -- can only mean the full revelation of God's way of salvation in Christ.

Now, then, Paul's thought becomes clear. He says that before this revelation was given in its fullest and clearest way -- that is, before the birth and life and death and resurrection of Christ -- ὑπὸ νόμον ἐφρουρούμεθα -- "we were put under guard under the Law." The verb used here was derived from the noun φρουρός, which denoted a guard or sentry -- that is, one who stood before something (πρό) in order to watch it (ὄρᾶω) or protect it. The verb thus meant to keep something under guard, or put something under guard, as, for example, a city. Here we note that the verb is used passively, and that the subject is "we," which in the context can only mean "we Jews," to whom the Law was given on Mount Sinai (verse 19). We must keep in mind that in verses 20-23 Paul is discussing the function of the Law between the time of its giving on Mt. Sinai and the birth of Christ, which marks out the Old Testament period, in which the Jews held the center of the stage.

Notice that the ὑπό is not used here with the genitive case, which would make the Law the subject of the guarding. Nor is this to be regarded as a textual error, although νόμον (accusative) would be easily confused with νοου (genitive) in the minuscule hand. The fact is, however, that the uncial letters N and Y are not at all similar; and even more important is the fact that there is no textual evidence among any of the older uncials for the genitive. Thus the subject of the passive verb must be understood as God, Who put the Jews under



guard, so to speak -- under the Law -- the proper sense of ὑπό with the accusative.

During this period, then, says Paul - before the birth of Christ, we Jews were put under guard under the Law. In this same connection it has often been observed that Paul's use of "we" and "you" in this letter is quite exact and peculiar. He regularly uses the first person plural to refer to "we Jews" while his second person plurals regularly denote "you Galatians" or "you gentiles." Compare the sudden shift from "we" to "you" between verses 25 and 26.

Returning to Paul's thought, that "we Jews were put under guard under the Law," it will be seen that this was exactly the function of the Law so far as the Old Testament people of God were concerned. The Law "surrounded them," so to speak, like a guard of soldiers surrounded a city, keeping them isolated and safe from the various heathen nations which surrounded them. In fact, this protective nature of the Law was a providential thing, which preserved the people of God intact until the arrival of the Messiah, which is precisely the point which Paul makes in the following phrase --

συγκλειόμενοι εἰς τὴν μέλλουσαν πίστιν ἀποκαλυφθῆναι -- "put under lock and key, so to speak, until the future faith was revealed." Here Paul adds a descriptive, or exegetical, phrase to further elaborate what he has in mind in the main verb ἐφρουρούμεθα. Note that the participle clearly modifies the subject of the main verb - "we" - and thus clearly establishes the participle as circumstantial. Furthermore, the present tense of the participle makes it clear that the two actions involved are to be considered as occurring simultane-

ously. And lastly, the position of the participle -- following the main verb which it modifies -- establishes its function as explanatory, or epexegetical.

In this way Paul clarifies his thought. "We were under guard" -- that is, "we were put under lock and key, so to speak..." Such a rendering calls specific attention to the fact that the συγκλειόμενοι is being used in a figurative sense. The verb συγκλείω means to be locked up on all sides - that is, completely; which emphasizes the strictness of the Old Testament legislation so far as the moral lives of the Jews were concerned, and their contact with the gentiles. It will be noted also that the εἰς is used here in a clearly temporal sense, and this temporal sense is admitted by all commentators and translators. Here the πίστιν must certainly be defined in the same sense as in the line above, since this participial phrase, as noted above, is epexegetical, elaborating on the previous phrase. This refers to the full revelation of God's plan of salvation in Christ.

We notice that this faith is here specifically designated as μέλλουσαν -- "coming," so that the phrase could well be translated as "the future faith." Here again the article marks this out as a definite faith; and the adjectival participle confirms our conclusions that Paul is referring here to the coming of Christ, which to the Jews of the Old Testament was future. We see also that the εἰς is used here in a typically Semitic and Pauline fashion to introduce the infinitive of purpose, being the exact literal equivalent of the Hebrew preposition ל, used with the infinitive. In this particular case, however, the article which normally precedes the infinitive is omitted, which is unusual, but not unprecedented.

It may be that the presence of the feminine article τήν, which introduced the subject noun, contributed to the disappearance of the τό.

Attention must also be called to the fact that Paul says that this faith is to be revealed -- ἀποκαλυφθῆναι, the aorist passive infinitive of the verb ἀποκαλύπτω - to uncover. This entire phrase, then, makes it as clear as it can be that the πίστις spoken of here is an objective thing; and that it is being used in the metonymical sense to denote nothing more nor less than Christ Himself, the object of our faith.

Then, too, we must bear in mind that to Paul and to the Galatians to whom he was writing this revelation of Christ was past, having been revealed a good twenty years before (cf. 3:19 and 4:4). This simple fact establishes beyond all doubt that the "we" who were kept under guard until the revelation of Christ can only refer to the Jews of the Old Testament dispensation. Under no circumstances could this be applied to the Galatians, or any of the gentiles in this context; nor to their subjective faith in Christ. Under the light supplied by the context, therefore, verse 23 becomes crystal clear; and with this verse 24 also becomes clear, for this is merely a further elaboration of verse 23. Translated freely, verse 23 might read as follows:- "Furthermore, before God's plan of salvation was fully revealed, as it was when Christ came, we were put under guard under the Law, put under lock and key, so to speak, until the future time when God made His full revelation of His plan of salvation in Christ."

ὥστε ὁ νόμος παιδαγωγός ἡμῶν γέγονεν εἰς Χριστόν - "so that the Law was our guardian

until Christ came." Here we see how closely this verse is attached to the preceding one by the conjunction ὥστε, which can best be rendered in English as "And so (ὡς τε) it is true that...", or in better English idiom "Thus it was that..." This ὥστε introduces the final conclusion, or the final summation of Paul's argument. In this respect it should be noted that in this case the ὥστε is not used to introduce a final clause, followed by the infinitive; but is used rather in the sense of οὖν. ὁ νόμος here clearly denotes the Mosaic legislation referred to in verses 19-21.

This Law, says Paul, was our παιδαγωγός, a word for which it is impossible to give any exact English equivalent. The etymology of the word is clear, being a compound formed from παῖς, "child," plus ἄγω, "to lead." The meaning of the word in ancient Greek world is likewise clear. From Plato, Xenophon and Diogenes Laertius we learn that these παιδαγωγοί were slaves in the wealthier households who were appointed by the father to serve as guardians for the minor children, especially the boys. Their duties were really quite simple. They were to accompany their young charges whenever they left the father's house, and to protect them from any harm or danger. In those days such young boys would normally leave the house only to go to school, or to the teacher's house, so that the principal duty of the παιδαγωγός was to see to it that the boys got safely to the teacher's house and then safely home again. This was indicated by the word itself -- a man who led the boy around. In this respect, compare Plato's Lysias, 208c.

In this respect it must be emphasized that the παιδαγωγός had nothing whatever to do with

the actual teaching, instruction, or education of the boys. This was the duty of the διδάσκαλος, and the usual παιδαγωγοί, being slaves, would have been utterly unqualified for this. The function of the παιδαγωγός was simply to keep the boys safe -- that is, to see to it that they did not get into any mischief or harm by their own doing, and also to see to it that no one else should harm them.<sup>20</sup> It should be noted that this is a metaphor, and we see what an excellent illustration this was for Paul to use for the gentile inhabitants of the Greek world of the first century, for it described perfectly the functions of the Mosaic Law for the Jews during the Old Testament dispensation.

It is clear that from Moses to Christ the Law performed the same double function as outlined above. It regulated the moral lives of the Jews, so that they would fall into no evil; and at the same time it shielded them and isolated them from the destructive influences of the pagan nations of the world about them. It cannot be emphasized too strongly that this is the sole point of the comparison here. The teaching function of the Law is not to be introduced, since this is explicitly excluded by the very nature of the metaphor. Because of this the English word "pedagogue," which is derived from the Greek, or the word "schoolmaster," which was introduced by Tyndale, or the word "tutor," which has been so widely used in more recent years, are all actively misleading words, since they suggest that the function of the Law is to teach, which, in fact, is the very point which must be excluded. The thought is clearly not that the Law is a kind of elementary teacher which prepares us for the "higher education" to be obtained in Christ's classroom, as is so commonly assumed. This assigns to the Law the same

functions as the Gospel, and thus makes the Law a means of grace, which is clearly a false doctrine. Paul's illustration rather suggests that the Law is merely a guardian - the best English word we have - that was given to guard and protect the Jewish people during their period of minority -- that is, εἰς Χριστόν -- "until Christ came." Now we see how clearly temporal the phrase εἰς Χριστόν is, being simply a repetition of the εἰς τὴν μέλλουσαν πίστιν ἀποκαλυφθῆναι in the previous verse, but now expressed much more simply and directly. One of the most striking things about Paul's Greek style in this letter to the Galatians is the fact that he never once uses εἰς to introduce a noun in a telic sense, although this was good Semitic Greek idiom, and was used often by Paul in other letters!

As Calvin points out so clearly in his commentary, the very word παιδαγωγός suggests a limited period of time, since such a παιδαγωγός served only until the boy in question came of legal age. At that time his duties stopped completely; and this is precisely the point Paul is at pains to show in this section, which is, as we have seen, an elaboration of verse 19 -- "it was added until the seed should come." We should also notice that this figure of the minor children is carried forward through 4:4, where the whole discussion is concluded with the clear statement that "when the fullness of time came, God sent forth His Son." Thus the whole emphasis of this section is on the fact that between the giving of the Law on Mt. Sinai (about 1,440 B. C.) and the birth of Christ the Jewish nation was in what might be termed a state of minority. They had not really "grown up" to the point where they could be said to be mature Christians because they had not yet received the full revelation of God's wonderful plan,

which was only revealed at the birth and life and death and resurrection of Christ.

In the same vein it should be noted that the παιδαγωγός did not bring about the maturity of the child, for this was a part of the natural growth of the child, which would take place with or without the παιδαγωγός. And thus we see again that it is a misapplication of this metaphor to say that the Law brings us to Christ, or brings about our maturity. All that can be properly said is that the Law did function as a guardian of the Jews during their period of minority - from Sinai to Christ. At no time did the Law, understood in the narrow sense, "bring them to Christ," for this function was performed by the Gospel promises of the Old Testament, which were quite distinct from the Law proper.

That this verse applies to the Old Testament nation of Israel, therefore, is clearly indicated by the whole context. This means, however, that the verb γέγονεν must be assigned the meaning of the simple preterite "was." Until the great papyri discoveries of the 1890's such a use of the Greek perfect was unknown, and would have been regarded as quite impossible by Attic standards. One of the interesting features of the discovery of "koine" Greek, however, has been the discovery that the perfect indicative active forms of γίνομαι were often used where the Attic writers would have used the aorist --- with a simple preterite sense, exactly in the same way as the English perfect tense is often used. Paul clearly uses this verb form in this colloquial sense on at least two other occasions -- I Thess. 2:1 and 2:14; and Luke, Paul's companion, uses it in this sense in Acts 4:16. That this is the proper sense here is attested to rather dramatically by our two oldest manu-

scripts of the Pauline corpus -- p<sup>46</sup>, a papyrus manuscript of the third century, and Codex Vaticanus - B - our best uncial, dating from the fourth century, plus a quotation in Clement of Alexandria, who wrote about 225 A.D. All three of these early witnesses read the aorist ἔγένετο for the perfect which appears in our Nestle text, showing that the scribes of the third and fourth centuries were quite aware of the fact that the perfect tense was being used here with the sense of the simple aorist preterite.

In the light of all this evidence we take it as an assured fact that verse 24 should read:- "And thus it was that the Law was our guardian until Christ came" -- that is to say, until we arrived at the day of our majority, the day appointed by our Father. Note that this thought is elaborated in exactly these terms in the following section, especially verse 4:2. We conclude, then, that the interpolated phrase inserted by the translators of the Geneva and King James versions is exegetically unjustified and actually incorrect.

We believe that it is perfectly clear that in this section of his letter to the Galatians Paul is not discussing the second use of the Law -- namely, its use to show us our sins, as he does in Romans 3. It is perfectly true that this is the primary purpose of the Law; and that in so doing the Law prepares a person to receive the Gospel, or rather prepares his heart so as to make it receptive to the Gospel. Couched in these terms we have stated the work of the Law properly, remembering that this is an opus alienum. To say that the Law brings the sinner to Christ, however, is to say too much, and this interpretation must be rejected.



The final clause of verse 24 must also be noted -- ἵνα ἐκ πίστεως δικαιωθῶμεν -- "in order that we might be justified by faith." Here Paul returns to the main theme of this whole section -- that a person is justified only by faith. This thought is properly introduced here as the final purpose clause by the normal conjunction ἵνα. And this follows Paul's thought perfectly. God gave the Jewish nation this extra revelation on Mt. Sinai (verse 19) with this exact purpose in mind -- that they might be - and would be - justified by faith, even as Abraham was justified by faith. This had always been God's plan of salvation, as noted above. The Law was added because of sins and transgressions (verse 19), because of the tendency of the Jews to fall into the work-righteous religions of the heathen nations around them (which they did in spite of God's giving of the Law), in order to guard and protect them from this evil. Thus we see God's giving of the Law in a wholly new light. He gave the Law to Israel motivated by His love for them, to protect them and isolate them, so that they would not wander away from the simple plan of salvation which He had already revealed to them -- salvation by faith in the coming Messiah. He gave them this Law to protect them until such time as that Messiah should be born, so that they might see Him and listen to Him first hand. In this way God tried to put them under lock and key, so to speak, in protective custody, under guard. Or, to use the other metaphor, He placed them in the keeping of a παιδαγωγός in the same way that any good and loving father in the Greek world tried to protect his children until they attained the age of majority.

ἐλθούσης δὲ τῆς πίστεως οὐκέτι ὑπὸ παιδαγωγόν ἐσμεν -- "But now that faith has come

we are no longer under a guardian." Thus Paul states in a very simple way the conclusion of this whole matter. It was a simple fact that Christ had been born and lived and died and risen again and ascended into heaven. It was a fact that the promise made many centuries before in the Garden of Eden, and repeated to Abraham, had been fulfilled. Christ had come; and in the light of this whole context we see again that this genitive absolute - "now that the faith has come" - can only mean "now that Christ, the object of our faith, has come." Yes, now that this full revelation of God's plan of salvation had been revealed (verse 23), we Jews are no longer under the παιδαγωγός. With the birth of Jesus the day appointed by the Father for the majority of the Jewish nation had come, as Paul brings out in the following section, 4:2-5. True, most of the Jews had rejected their Messiah; but now this could no longer be due to the fact that the revelation of God's plan of salvation through Jesus was unclear. The period of the Law as the guardian of Israel was past.

It only remains to point out that this illustration of the παιδαγωγός does have an application for our lives, as it did for the Galatians to whom Paul first wrote. As pointed out above, Paul very abruptly changes his pronouns at the beginning of the next verse -- from "we" to "you." He goes on to say, "For you are all the sons of God through faith in Christ Jesus." And then he adds the thought that those Galatian gentiles were all the children of Abraham (3:29), and heirs of the covenant. Then, in verses 4:1-3 he re-introduces the figure of the minor children again, but this time applying the figure to his Galatian readers.

The fact is that there was a great similarity

between these Galatian Christians and the Old Testament nation of Israel. Despite the fact that they had come to faith -- the faith of Abraham -- they were still very much like minor children, very similar to the Old Testament saints. Everyone of them was still possessed of a sinful old Adam, even as we are today. In this respect they were still in the period of "childhood," so to speak -- a period of minority, far from being perfect, full-grown children of God. Here compare Ephesians 4:13.

And the same applies to us. In the full sense of the word the day of our majority, the day when we shall attain to the status of full-grown sons of God, is still in the future. It is the day of Christ's return in glory. Meanwhile our loving heavenly Father has placed us all under the care of our παιδαγωγός-- the Law -- to keep us from falling into sins and danger, and to isolate us and protect us from the sinful and harmful attacks of the Devil and the world. And as the Law guards us from sin in this way, it does show us our sin every day. This is a part of our daily process of sanctification; and in this respect it is quite true to say that the Law daily brings us to Christ, where we receive forgiveness, or the assurance of our forgiveness each day.

This, however, is quite another matter, and really should not be introduced at this point, since, as we have seen, Paul is here not discussing the function of the Law, but rather the temporary nature of the Law. Unfortunately, none of our present versions can be declared to be entirely satisfactory at this point; and we suggest the following as the proper sense:- "Furthermore, before God's plan of salvation was fully revealed, as it was when Christ came, we were put under guard under the Law, put under lock

and key, so to speak, until that future time when God made His full revelation of His plan of salvation in Christ. Thus it was that the Law was our guardian until Christ came, in order that we might be justified by faith. But now that the full revelation has come we are no longer under a guardian. "

We also conclude, as noted above, that the phrase interpolated in verse 24 -- "The Law is become our tutor to bring us to Christ" -- as it is commonly understood and applied to the doctrine of conversion and justification, is not only exegetically unjustified and incorrect, but is also to be rejected as a bit of Romanist or synergist false doctrine.

J. G. Anderson

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## BOOK REVIEW

Carl S. Meyer. Log Cabin to Luther Tower. St. Louis: Concordia Publishing House, 1965, 322 pp., \$7.95.

The subject of this book, as can be surmised from the title, is Concordia Seminary, St. Louis, Missouri, the primary seminary of the Lutheran Church - Missouri Synod. That school celebrated its 125th anniversary in 1964, and this volume by Dr. Meyer is the scholarly history published in celebration of that event.

Readers of this journal will be interested in this book for several reasons. Older members of the Evangelical Lutheran Synod, or the ELS, will remember with appreciation the years of service which Dr. Meyer gave to Bethany Lutheran College until 1944. He then moved to Chicago and from there to Concordia Seminary, St. Louis, where he presently teaches historical theology. Other readers will be interested in this book because Concordia Seminary is their alma mater. In fact, Concordia Seminary served the ELS twice: in the days of the old Norwegian Synod and also after its reorganization in 1918.

But all readers will be interested because the history of a seminary is ultimately the history of a church body. Ultimately what is taught in a seminary will be preached from the pulpits and practiced in the congregations of a synod. Therefore students of church history and current trends in theology will welcome this book, for it also gives insights into the current theological trends, values and approaches at that seminary.

Dr. Meyer has undertaken an almost hopeless task in attempting to compress 125 years of history into 322 pages. The reviewer must say that he has succeeded to a remarkable degree. He has blended together the various areas which such a history must treat -- theological, academic, personalities, students, student life, community setting, and development -- into a very readable, fairly complete, and interesting history. He has probed through faculty minutes, minutes of student organizations, synodical reports, monographs in the Concordia Historical Institute Quarterly, and other primary and secondary sources to bring together a vast amount of interesting material.

The skeleton of the book and the characters are familiar. Dr. Meyer takes the reader from the beginnings in Perry County, Missouri, in 1839 up to the present time. But he has added considerable meat to that skeleton, so that, when the reader has laid the book aside, he is considerably wiser. In addition, Dr. Meyer added at the rear of the book lists of faculty members, members of the Board of Control, recipients of honorary degrees, and student body statistics.

Because of the amount of material in the book it is impossible to comment on the book at length. However the reviewer must point out a few items. They may be classed as minor and major.

The minor points can be handled very quickly. A bibliography would have helped considerably; it is difficult to imagine a scholarly history without a bibliography. "Misionaries" (p. 279) should have been caught. While Dr. Meyer referred to the service rendered by Concordia Seminary to the old Norwegian

Synod before the establishment of Luther Seminary, he made no reference to the same service rendered after the reorganization of the ELS in 1918. Almost all of the pastors of the ELS who were trained between 1918 and 1945 received their theological training and outlook from Concordia Seminary. The establishment of a seminary by the ELS in the 1940's made this arrangement unnecessary. This, incidentally, should be remembered in any attempt to create the illusion of a so-called "Norwegian" doctrinal position over against the Lutheran Church - Missouri Synod. But to return to the book!

Personal interviews, while used, might have helped to clarify situations in several instances. An example is the dismissal of Coach Krause in 1949, which is referred to in a footnote on page 204. The footnote hinted that there were problems connected with the dismissal of Coach Krause. The reviewer was a student at Concordia Seminary at that time and can well remember that a number of rumors were floating about that Coach Krause's days were numbered because of his losing record in basketball, among other things. The rumors seem to have been borne out by developments; even an upset victory over Valparaiso University could not save his job. A few questions of those who constituted the "proper authorities" at the seminary at that time might have served to clarify or disprove the rumors. There are several other instances of this kind where the reviewer felt that a few questions might have gone a long way to clarify incidents.

Of considerably more importance is the treatment of the historical and theological development of the seminary. Again it is not possible to comment at length, but the reviewer must rather point to certain

items which cause him to take exception.

Readers of this journal realize that objective reporting of past events is most difficult, if not impossible. While facts are facts, the manner in which those facts are handled will reveal the values and thought patterns of a writer. It will be certainly evident that the reviewer himself has certain values which guided him in his approach to Dr. Meyer's book. But the reviewer also could not help feeling that Dr. Meyer had certain concepts which guided him in his approach to Concordia Seminary and its theological history. In this story told by Dr. Meyer the present seminary, in contrast to the past, came out rather well in the comparison; and the comparison is more than one of enrollment, plant, or courses offered. Readers of this journal should read the book for themselves to see if this judgment is valid.

When the reviewer turned to this book, he expected a panegyric to Dr. C. F. W. Walther. Anniversary books have a way of turning into eulogies in which the past and the leaders of yester year are glorified. The reviewer was therefore rather jarred when he read in this book by a professor of Concordia Seminary at which Dr. Walther had taught that Dr. Walther was a Zitatentheolog. (p. 78) While Dr. Meyer did not define the term directly in his book, he did define it indirectly in the context in which he made that statement. After discussing the Election Controversy in the early 1880's Dr. Meyer stated:

Walther's methodology for proof of his position followed an established pattern in this controversy. He showed himself to a not inconsiderable extent a Zitatentheolog, a theologian who quoted authorities. In



the debates at the pastoral conference in 1880 Walther did not, as a rule, explore the context of the Scriptural, confessional, and theological citations which he brought. This same methodology is very much evident in his edition of Baier's Compendium . . . . This methodology shaped the attitudes of the students at St. Louis. This strong reliance on authority outside of the Scriptures was carried over into the office of the ministry when the students entered their professional careers. This attitude pervaded to a considerable extent the Missouri Synod for a generation, an unpleasant outcome of the work done at Concordia Seminary. (p. 78)

But while he stated that this influence lasted only for a generation, he also stated that the same methodology was followed by Franz Pieper. (p. 78) Pieper did not die until 1931. This would have extended this influence to recent times. With regard to Dr. Pieper, readers who sat at his feet in Concordia Seminary can evaluate this judgment of Dr. Pieper for themselves. From what the reviewer has gathered from those who sat at the feet of Dr. Pieper, they would disagree.

The reviewer must comment further on this value judgment of Dr. Walther. The reviewer was raised in the Lutheran Church - Missouri Synod and received a considerable amount of his training in its schools. He heard Dr. Walther defended many times against the charge of having been a Zitatentheolog. The charge was seen merely as a straw man created by Dr. Walther's opponents, which the same opponents then could conveniently destroy at their

leisure, while at the same time ignoring what he had to say. Certainly as the reviewer heard this word defined as it was applied to Dr. Walther, it was a very negative term. It implied that he retreated away from the harsh theological realities of the theological learning current in his day into a theology of the safe past, thus avoiding all unpleasant theological trends, discoveries, and scholarship; in this safe theological world he could manipulate his theological world through his finding appropriate quotations in the dogmatists and Confessions to buttress his narrow and unrealistic views. When one looks at the quotation above from Log Cabin to Luther Tower, it would seem that Dr. Meyer would be paralleling this sentiment somewhat.

When the reviewer looked to the bottom of page 78 for footnotes to buttress the statement that Walther was a Zitaththeolog, he found only one. Certainly Dr. Meyer should have realized that this statement of his would have caused some reactions on the part of readers of his book, and so he should have brought considerable proof for this statement. By leaving it so weakly documented, he left the impression that, as far as he was concerned, the matter was a generally accepted fact that needed no further comment.

The proof that is given is in reference to Dr. Walther's edition of Baier's Compendium. The reader was referred to an article in the Concordia Historical Institute Quarterly by the late Dr. Henry Reimann, in which Dr. Reimann evaluated Walther's edition of Baier's Compendium. From what Dr. Reimann had written before his untimely death, it could be gathered that he was not overly sympathetic to the more rigid theological position of Dr. Walther. A

glance at his article in the Concordia Historical Institute Quarterly will bear this out also. Dr. Reimann seemingly felt that all Walther did was to pad out an old collection of quotations with more old quotations in his edition of Baier's Compendium.

To this the reviewer can only comment that it is rather unfair to accuse a dogmatics professor of being dogmatical on the basis of his dogmatics book. Academic freedom certainly should permit an instructor to choose his own methods and form of presentation. What was even more surprising was that at that point in his book Dr. Meyer did not quote from his own article, "Walther's Letter from Zurich," which appeared in the October, 1961, issue of the Concordia Theological Monthly. There Walther himself spoke to the charge of his being a Zitatentheolog and pointed out that he was interested in reproducing the theology of the past and not merely repristinating. (p. 654)

The words of Dr. W. H. T. Dau, who sat at the feet of Walther, can also be quoted. In his Introduction to the rather popular compendium of Walther's theology, Walther and the Church, he stated (p. 4): "Walther poured into his growing classes of students not only a wealth of information but, best of all, his own spirit of faithful, unflinching, uncompromising devotion to the eternal verities of God's Word and Lutheran doctrine pure."

Of equal importance are the words of Dr. John Theodore Mueller. That Dr. Mueller had an excellent grasp of current theological trends and movements cannot be doubted from his pointed articles from time to time in the older issues of the Concordia Theological Monthly, which warned against dangers

to conservative Lutheranism from neo-orthodoxy. His personal scholarship made him an excellent judge of Walther's scholarship in turn. Furthermore, in translating into English Walther's works on the Church, Dr. Mueller certainly had opportunity to form an evaluation of Walther's methods. He stated in his Translator's Preface to his English translation of Walther's The Form of a Christian Congregation (p. v): "Walther's The Right Form (1863) and The True Visible Church (1867) ... are masterpieces of clear and straight thinking in full agreement with Scripture and the Lutheran Confessions and are based on an immense amount of studious research." Whom is one to believe?

When one looks at the writings of Walther, he does find them filled with quotations from Luther, from the Confessions, and from the older Lutheran dogmatists, but they are also filled with quotations from Scripture. Certainly his sermons illustrated how Biblical he was in dealing with ordinary people in the pews. In the same October, 1961, issue of the Concordia Theological Monthly there is a comment by the Rev. F. R. Webber, who is one of the great students of American preaching. He states (p. 622): "Walther always drew his material from the Scriptures, and the great doctrine of justification by grace through faith ran like a golden thread through all his sermons. He paid no heed to pulpit fads." A glance at Walther's classic, The Proper Distinction Between Law and Gospel will also bear this out. While Walther may use authorities, they never dominated his thinking and personality, so that he ceased to be an individual who ultimately rested his case in Scripture itself and not in human witnesses to that truth.

Perhaps the key to the whole problem does lie in

the word "methodology." Walther did not give himself over to the historical-critical school any more than he gave himself over to the sterile rationalism that had been known to him in the universities of Germany. Unlike the followers of those schools of thought -- and of neo-orthodoxy today -- Walther was not concerned with trying to interpret Scripture according to some preconceived philosophical system; he wanted to listen to the Scriptures and what they had to say. Nor did he operate with any so-called "totality of Scripture," which was often only some theological philosophy which some dogmatician could bandy about to illustrate his abilities in man-handling Scriptures. Walther was a humble Christian who believed in the clarity of Scripture and so made use of Bible passages individually and collectively to support his theological position. If a Biblical truth could be found to be best summarized in the words of an earlier dogmatician, then Walther was not averse to using those words. He did not look at the publication date of a book, but at the orthodoxy of its writer as measured by Scripture. Furthermore Walther did not retreat away from current theology. He carried on an active correspondence with Europe and also traveled there to knit friendships, if possible. He also carried on theological debate with and against some of the sharpest minds in the Lutheran Church in the United States. If his scholarship in the Confessions and Scripture had been weak, it would seem that his opponents would have torn him to shreds. But evidently he was no Carlstadt here.

Walther was simply interested in reproducing the theology of Lutheranism from its golden days. He also had to prove himself a true Lutheran in the face of modernism and unionism. Certainly the Prussian Union was strongly felt on the frontier, and Walther

had to show what true Lutheranism was.

Similar criticism were raised also against the second generation of theologians in his church body. Dr. Meyer stated that the primary concern of Drs. A. L. Graebner, F. Bente, and W. H. T. Dau was "to be faithful to the Scriptures as they knew them." (p. 92) The reviewer always felt personally that much excellent materials came from the pens of these men, for they also reflected an appreciation for their theological heritage, and at the same time showed an excellent evangelical scholarship. What they wrote was "good for the use of edifying." Ephesians 4:29.

Another point raised by implication is that the faculty of the second generation theologians of the Missouri Synod were behind the times and out of contact with American thought. Dr. Meyer left such an impression when he stated: "The Darwinian hypothesis was critically examined and rejected, but not until 40 years after the Origin of Species appeared. (p. 109) The footnote then referred to a series of articles in Lehre und Wehre by Dr. F. Bente. The obvious implication was that the faculty was at least 40 years behind the times in meeting this problem.

This criticism is more apparent than real. Dr. Meyer himself pointed out on the previous page (p. 108) that the seminary professors had come to grips with the theological problems raised by Ritschl, Frank, Adolph von Harnack, and the Wellhausen school. Shielded by the German language, it was natural for these men to deal with the theological ideas which could make an impact on their people and students directly through the German language. Furthermore, the date of published materials has never meant that the material was first presented at

that time. This reviewer has recognized material in print years after it had been used in the classroom at Concordia Seminary.

But one cannot also ignore the treatment by Richard Hofstadter of the impact of Darwinism on American thought in his book Social Darwinism in America. While Hofstadter pointed out that the first edition of Darwin's Origin of Species appeared in 1859 and the first American edition in 1860, the Civil War postponed the impact of that book until later. In addition, the impact on theological thought was not felt until later.

When one looks back to these great heroes of faith, it would be better to see in them models, II Timothy 1:5. While they were certainly not perfect, they had a simple faith that caused them to submit themselves -- and their scholarship -- to the simple words of Scripture. They were more interested in listening to the inspired Scriptures and hearing the message of God for sinful mankind in Christ than in the methods of the Wellhausen school and its sons and daughters today, who spend so much time today explaining what Scripture should not have said, what it meant to say, and what it is not, that there is pitifully little left to be presented to the people of God for faith and for hearing.

Of more interest to readers is Chapter X, "Confrontation, Conflict, and Confessionalism." in which Dr. Meyer dealt with the development of Concordia Seminary over recent years. He dealt very frankly with the problems, though his treatment of them is somewhat incomplete, possibly because of space limitations. The current problems of the Missouri Synod, according to Dr. Meyer, began to come

to a head in 1938, when serious questions arose in the Missouri Synod over theological discussions with the American Lutheran Church.

Controversy became even more pointed in 1945 with the appearance of "A Statement," which also directly involved the seminary, since several professors had signed that document. Dr. Meyer evidently agrees with "A Statement" and its position, for he stated in his book: "The signers of 'A Statement' confronted basic ecclesiastical issues while maintaining their Lutheran confessionalism." (p. 248) He also pointed out that the basic issue involved was the application of I Thessalonians 5:22 and Romans 16:17. The point made particularly by the Statementarians was that Romans 16:17 did not apply to Christians with whom there is not full agreement in all points of doctrine. (p. 248) Dr. Meyer permitted this judgment to stand without comment, so it must be assumed that it was also his concerning this passage.

Here also additional comments must be made. Dr. Meyer could have been much more complete here in his treatment of the problem. While it is not the purpose of the reviewer to go over the entire Statementarian Controversy, several items which should have been included can be mentioned. While he referred to the criticisms voiced by a former faculty member, the sainted Dr. P. E. Kretzmann, and the Confessional Lutheran, together with other pastors, he dropped the matter at that.

Several other additional facts would have helped present a much clearer picture. A mimeographed summary of the background of the controversy, Do You Know?, published by the Chicago Study Club, contains several quotations which are of interest



here. It quotes a letter from the President of the Lutheran Church - Missouri Synod: "... there are some points with which we were not then and are not now in agreement." (p. 1) This little study also states:

In an open meeting of more than 70 pastors on July 1, 1947 the President of Synod said that A Statement, as its words read, contains "doctrinal aberrations" which are "in themselves potentially divisive of fellowship." (p. 1)

This adds up to considerably more criticism for "A Statement" than just a few pastors, an ex-seminary professor, and the Confessional Lutheran.

One must also ask whether or not the faculty of Concordia Seminary was divided on this issue. The reason for this question is obvious enough. It is a well known fact that the president of the Lutheran Church - Missouri Synod appointed a special committee of ten men to meet with the signers of "A Statement." On that committee one finds the name of the sainted Dr. Theodore Laetsch, whom the appendix lists as a professor at the seminary until 1947. A glance at the Synodical Proceedings of the Lutheran Church - Missouri Synod will also reveal considerable opposition to the theological position of "A Statement." Many saw in this a striking change in the position of the Lutheran Church - Missouri Synod, e. g. Proceedings of the Forty-First Regular Convention of the Lutheran Church - Missouri Synod, p. 610.

Dr. Meyer also commented on the essays of Dr. Martin Scharlemann, whose essays on inerrancy have caused considerable controversy. He defended Dr. Scharlemann's essays as only study documents

presented to the faculty. He also stated that they were withdrawn in 1962. Again these comments by Dr. Meyer are incomplete. The essays were withdrawn, but not the contents of those essays. Secondly, the reviewer has read Dr. Scharlemann's essay, "The Bible as Record, Witness, and Truth," and certainly had the feeling that Dr. Scharlemann was presenting confirmed convictions rather than something to talk about. Nor is Dr. Scharlemann alone in his viewpoints on Scripture; the September, 1965, issue of the Concordia Theological Monthly revealed that others on the faculty held views very close to his. In his essays Dr. Scharlemann seemed to defend the position that the Scriptures were true in religious matters, but not to be considered inerrant, for human authors wrote the books of Scripture.

Dr. Meyer also briefly referred to the charges against Dr. Gilbert Thiele for supposedly denying the immortality of the soul. Dr. Meyer stated that the matter was satisfactorily settled by a pastoral conference and the Western District of the Lutheran Church - Missouri Synod. This statement would normally satisfy any questions. But when one glanced at the article of Dr. Thiele in the March, 1958, issue of the Seminarian, one must seriously question whether this was merely a misunderstanding over words which could be satisfied by explanation rather than retraction. Dr. Thiele stated that Job 19:26ff. did not apply to the resurrection. He also stated that "When a man is dead, he is dead," and that "The phrase *resurrectio carnis* and *anastasis sarkos* are not New Testamental."

While Dr. Meyer did seemingly admit that the faculty was striking out into new fields theologically, he did insist on the basic conservatism of the present-

day faculty. He invoked the name of the sainted Dr. Theodore Engelder (p. 252) as an example of the conservative position on the doctrine of verbal inspiration. Again Dr. Meyer's treatment was incomplete and would leave a reader with a faulty impression if the reader did not read further than Dr. Meyer's book.

In his footnote Dr. Meyer referred to the excellent articles by Dr. Engelder in the 1937 and the 1941-1942 Concordia Theological Monthly. The contents of these articles were reworked and published in the standard work, Scripture Cannot be Broken. But Dr. Meyer failed to point out that some of the views expressed by Dr. Engelder in his excellent book have come under criticism by members of the present faculty of Concordia Seminary. As an example one could cite the answer given by Dr. Engelder in Scripture Cannot be Broken (pp. 189-194) to the statement by liberals that, since the autographs no longer exist, the whole question of verbal inspiration is an academic question. Dr. Engelder rejected this argument by stating correctly that Christ had promised that He would preserve His Word. But in the September, 1965, issue of the Concordia Theological Monthly Dr. Arthur C. Piepkorn revealed no continuity of thought with Dr. Engelder, for he stated (p. 589): "The original documents are inaccessible and irrecoverable, however. The ascription of inerrancy to these documents is therefore an irrelevant and ultimately superfluous predication..." One would have to question seriously the impression that Dr. Meyer tried to leave of theological continuity in the midst of change.

The book also contained the familiar statement, "The form and Function of the Holy Scriptures," as

the position of the faculty on the Scriptures. The reviewer felt when he first read this statement and still does today that that statement is a "theological umbrella" for liberals and conservatives. It uses words which are in controversy without clearly defining them.

From the overall tone of the book Dr. Meyer also seemed to feel that the Lutheran Church - Missouri Synod was finally making itself felt on the American scene and in world Lutheranism. The reviewer could not help feeling that at times Dr. Meyer felt that the earlier isolation of the Missouri Synod was caused somewhat by cultural differences, which finally are being removed through Americanization and improved scholarship and leadership.

The reviewer regretted that he had to take issue with Dr. Meyer on these various points in his book. Others also could have been raised, it might be added. Certainly there is much to be enjoyed in this book and to be learned from it. But the reviewer would not have been fair to himself and to Dr. Meyer if he had not raised these questions and criticisms.

Glenn E. Reichwald

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