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admonitions or gentle reassurances. (1) To meaninglessness He brings the reality of God. This shows there is Another involved in the mysterious business of life. God lives, and He is holy, righteous love. (2) To guilt He presents Himself as Suffering Servant. God in Christ brings forgiveness to bear upon our guilt. The storms are there in life. We must face them and turn our sins over to Christ. He stills the storms. Release comes as a result of being accepted and restored to the family of God. (3) Over against the fear of death our Lord assures us that our Father is Lord over the whole universe. Beyond the one room of our present life are other rooms, but He is with us. This is life eternal, that we may know God and Jesus Christ whom He has sent. This life continues for one who commits his way to the Lord of life and death.

Conclusion: See three symbols of Christ's suffering as reminders of our sin, and Christ as our king of power. We look to His suffering as our personal answer to anxieties, fear, and the suffering of life.

PAPYRUS BODMER XV (P75) AND
TEXT OF CODEX VATICANUS

Under this heading Prof. C. L. Porter of Christian Theological Seminary in the *Journal of Biblical Literature* (December 1962) very interestingly and convincingly compares P75, a newly discovered manuscript, with the well-known Codex Vaticanus, commonly designated Codex B. His study supports the opinion of Victor Martin and Rodolphe Kasser that P75 agrees strikingly with B, while only rarely with D, a Western text. F. J. A. Hort regarded B an ancient text.

In 1881 and later his evaluation of B was contested by New Testament scholars. Now the reading of P75, which is evidently a very early text, goes far to support Hort against those scholars who think that B is to be dated from the middle of the fourth century A. D. As the author believes, P75 is to be assigned to the period between A. D. 175 and 225. This means that P75 is contemporary with Clement of Alexandria (d. 212?) and earlier than Origen (d. 254?). The striking agreement of P75 with B suggests that the latter was in existence by A. D. 200. There are, of course, also variations in the two texts, but these are minor, consisting merely in spelling, itacism, confusion of vowels and consonants with like sounds, and the like. P75 contains portions of the gospels of Luke and John; the writer limits his investigations to the latter. In John's Gospel 33 variations are in the use of the article, 27 in the order of the words, 30 in the use of conjunctions, 25 in the tense and mood of verbs, and the like. The 205 relatively insignificant variations differ greatly from the 702 between P75 and Sinaiticus (Ⲛ), which is a fourth-century text. The striking similarity between P75 and B therefore suggests that B is not a late text, perhaps "a deliberate revision or a fourth-century recension," but a very early text. The writer suggests that the relationship between P75 and B demands also a re-study of the texts used by the earliest church fathers. While the average pastor is interested primarily in the theology of the divine Word, he cannot avoid the question concerning the original text of Sacred Scripture. Whatever new light is shed on the problem therefore becomes a part of his study.

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