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contrary, He wants to help us make them years of new adventures — rich, beautiful, productive, a source of heavenly benedictions for ourselves and many others, a happy culmination of a long and faithful life through service. Therefore He says to you and to me, "Behold, I have set be-

fore thee an open door, and no man can shut it."

And at last, in the supreme moment of our lives, when His own tender hand quietly closes also this open door behind us, He will open another door for us to enter — the last one — and the best.

PAULINE ALLUSIONS TO THE SAYINGS OF JESUS

The *Catholic Biblical Quarterly* (January 1961), under this heading, subjects the problem of Paul's allusions to sayings of Jesus to a critical but constructive scrutiny, examining not only specific allusions to some *logia* of Jesus but also entire doctrinal parallels to *logia* of our Lord, finding a rewarding field especially in the apostle's allusions to Christ's parables. The conclusion the writer reaches is both interesting and, as we believe, sound. He says:

These are some of the allusions found in the Pauline epistles to the sayings of Jesus which we possess in our written Gospels. While admittedly some are less clear and convincing than others, still they occur in sufficient numbers to warrant the conclusion that Paul was familiar with the materials preserved in the oral evangelical tradition and that, moreover, he must have made use of these illustrations and metaphors (even perhaps of the parables) in his own preaching and teaching. To appreciate the value of such allusions as we find, however brief, it must be remembered that they are not references in the literary sense and that, moreover, they have been incorporated by Paul into the exposition of themes which differ markedly in scope and in vocabulary from the type of literature to which our Gospels, especially the Synoptic Gospels, belong.

The fact that Paul preached the Gospel of Jesus Christ is clear from many passages in which he emphatically states this fact, such as 1 Cor. 2:1 ff.; 15:1 ff.; Gal. 1:11 ff.; and others. The Galatian passage interests us especially, since there he tells us that he received his Gospel not from men but by the revelation of Jesus Christ. The tradition therefore that Luke's Gospel is essentially that of Paul, with, of course, many supplementations secured by special research (Luke 1:1-4), is well founded. The matter is of special interest to us because of the "yet not I, but the Lord" passage (1 Cor. 7:10) and again because of the "I, not the Lord" passage (1 Cor. 7:12). These passages do not declare that some parts of the Pauline epistles are divinely inspired while others are not, but 1 Cor. 7:10 obviously declares that for the command in v. 10 Paul had a *logion* of the Lord, namely, that recorded in Matt. 19:6, 9, while for his command in v. 12, which treats of mixed marriages, namely, marital unions of a Christian and a heathen, he had no *logion* of Jesus, who never had occasion to instruct his hearers regarding mixed marriages, because He, with rare exceptions, addressed only Jews, who were bound to the Mosaic law. I believe that the article in the CBQ deserves careful study.

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