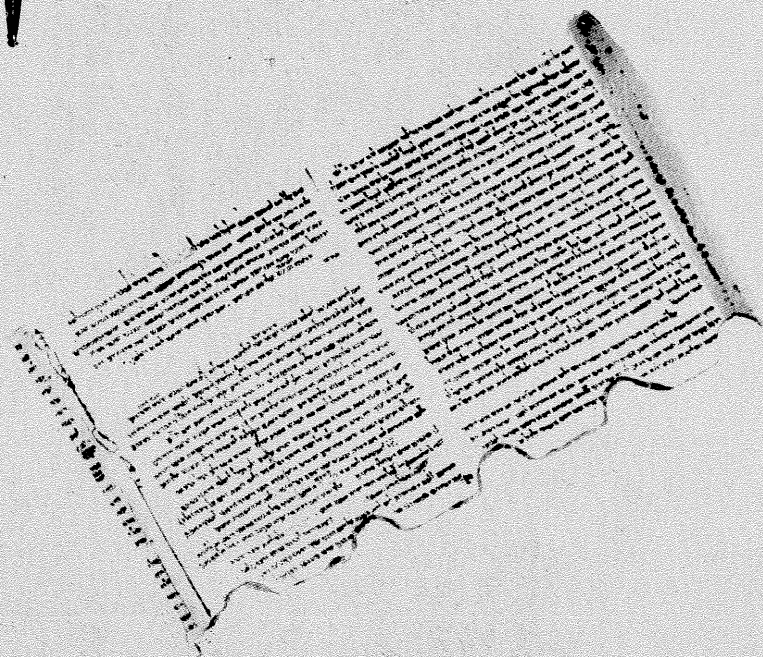




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CHRIST'S USE OF THE OLD TESTAMENT IN HIS PROPHETIC MINISTRY.*

The Old Testament has been a bone of contention among scholars and laymen so long that too many are on the point of taking it for granted that this section of our sacred Scriptures is at least disputed and may therefore be discredited in some way or other. It is not our task to trace the steps of this controversy here; but we do need to remind ourselves of the fact that many of those who despise and reject parts or all of the Old Testament claim the Christian name and are proud to point to Jesus as their Master and Shepherd and even Savior and very God. In other words, these modern Sadducees may raise their heads even within the Christian Church; we may look for them as hiding behind the Lutheran name. In fact, we do well to examine our own hearts; for is it not true that we easily neglect the Old Testament for the New, that we at times wonder at statements that are found there, that we are strongly tempted to question and even to disagree with the record found there, historically, ethically, theologically, and to let its difficulties, its veiled and to us obscure manner of speech, its apparent emphasis on Law rather than Gospel, its background of history and geography, which to many a modern reader is quite unfamiliar, justify us in allowing it to remain as a closed book? But a closed book has also become an unnecessary thing; and before we realize it, the devil has succeeded in robbing us of that heavenly storehouse of God's grace to which the sacred writer primarily refers when he says: The Holy Scriptures "are able to make thee wise unto salvation through

*Dr. S.C. Ylvisaker. Delivered at the 1934 Ev. Luth. Synodical Conference Convention.

faith which is in Christ Jesus. All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, throughly furnished unto all good works," 2 Tim. 3: 15-17. And again: "For whatsoever things were written aforetime were written for our learning that we through patience and comfort of the Scriptures might have hope," Rom. 15: 4. When the Spirit speaks to us about the serious conflict which we must face as Christians, urging us to "put on the whole armor of God that ye may be able to stand against the wiles of the devil," He does not neglect to add as a final admonition: "Take the . . . sword of the Spirit, which is the Word of God," Eph. 6: 17. If we then turn to the writings of the apostles, it immediately becomes apparent that they, though they had enjoyed the full instruction of the Lord Himself, continually refer to the Old Testament Scriptures, breathe the atmosphere of the Old Testament, speak the language of it, call upon it for proof and illustration, as they give their divine instruction in both Law and Gospel, that they fortify and arm themselves with this Word in their battle for the truth and against temptation, admonishing their fellow-Christians to do the same. In all of this they but showed their faithful following in the steps of Him who had said: "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of Me," John 5: 39.

It may seem more surprising in a way that the Savior Himself followed this course. It requires only a cursory reading of the gospels to make it clear that Jesus knew the Old Testament Scriptures, that He used them, lived in them, quoted them frequently, took His material without stint from them when He preached, admonished, taught, fought. The reason why He chose to do this would prove a profitable theme for study. It is the fact that our Savior used the Old Testament as He did, as well as

the manner in which He used it, that is to be summarized in this paper. The theme is stated in the words "Christ's Use of the Old Testament in His Prophetic Ministry," and we purpose to study the attitude which our Savior takes toward the Old Testament Scriptures, hoping and expecting to learn valuable lessons from this study for our faith and life. To every Christian it should be of great importance to know what He, our Redeemer and Lord, has to say in a matter which is sure to be of concern for us. And we shall find that also this search of the Scriptures will accomplish the end of which the apostle has spoken: doctrine, reproof, correction, instruction, hope. Again we shall find Christ, as He Himself has said. And may the Spirit of God guide us to find Him as our eternal life!

We would be justified in this study to draw on the whole New Testament, -- not only the gospels, then, as those writings of the New Testament which record in a special sense the words of Christ, but also the other portions, particularly the Book of Acts and the epistles. For we must bear in mind that also these writings were recorded by those who had been instructed by the Lord Himself. Compare in this connection the words of Paul: "For I have delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures and that He was buried and that He rose again the third day according to the Scriptures," 1 Cor. 15: 3; and again: "For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ," Gal. 1: 12. Also 1 John 1: 1: "That which was from the beginning, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of Life, . . . these things write we unto you." As often as we read the account of Jesus and the two disciples on the way to Emmaus, we regret that we could not be at hand to hear the interpretation of Jesus as He opened the Old Testament Scriptures and showed how these declared be-

forehand His suffering, death, and resurrection, forgetting that all of this has been recorded in the writings of the disciples. Thus we might gather much information regarding the attitude of Jesus toward the Old Testament from the epistles and the Book of Acts. However, we shall confine ourselves in this discussion to what we may call His actual words, direct quotations from His mouth, as we find them recorded in the four gospels.

The passages wherein Jesus is quoted as speaking directly teach:

1. That Jesus knew the Old Testament Scriptures in their extent as we have them today. Luke 24:44: "And He said unto them, These are the words which I spake unto you while I was yet with you, that all things must be fulfilled which were written in the Law of Moses and in the Prophets and in the Psalms concerning Me." The designation "the Law of Moses, the Prophets, and the Psalms" is the familiar one, -- *torah, nebhi'im, kethubhim*, -- and by this expression the writings of the whole Old Testament are meant. The *torah* is the Pentateuch; the *nebhi'im*, or prophets, are the books of Joshua, Judges, 1. and 2. Samuel, 1. and 2. Kings, and the actual prophetic books, Isaiah, Jeremiah, Ezekiel, and the twelve Minor Prophets; and the *kethubhim* are the rest of the canonical books, including 1. and 1. Chronicles. That the order of books was the same and the canon of the Old Testament closed where it is closed today we learn from the passage Luke 11:49-51: "Therefore also said the Wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute, that the blood of all the prophets which was shed from the foundation of the world may be required of this generation, from the blood of Abel unto the blood of Zacharias, which perished between the altar and the Temple. Verily I say unto you, It shall be required of this generation." The account of the murder of Abel is found in the fourth chapter of the first book of the Old Testament, Genesis, while

that of the murder of Zacharias is told in the twenty-fourth chapter of the last book in the Jewish canon, 2. Chronicles. The expression in this passage "that the blood of all the prophets which was shed from the foundation of the world, . . . from the blood of Abel unto the blood of Zacharias" thus includes all prophets mentioned in the canonical books of the Old Testament as we have them today. These two passages suffice to make it clear that the Alexandrine and Roman churches had no right to include the apocryphal books in the canon.

2. Although this would be sufficient evidence with regard to the canon recognized by Jesus, He establishes this fact further by references and direct quotations from various parts and books of the Old Testament. He names such writers as Moses, David, Isaiah, Daniel, and refers quite evidently to as many as twenty-nine out of the thirty-nine books which make up the canon of the Old Testament. I can find no direct reference to the following books: Judges, Ruth, Ezra, Esther, Ecclesiastes, Obadiah, Nahum, Habakkuk, Haggai, Lamentations. However, there is no question but that these are included in the whole which He mentions so often under the term "the Law and the Prophets" (Matt. 5: 17; 7: 12; 11: 13;), "the Scriptures" (Matt. 21: 42; 22: 29; 26: 54, 56; Mark 12: 24; 14: 49; John 5: 39; 10: 35; 17: 12; Luke 24: 27, 45), "Moses and the Prophets" (Luke 16: 29; 31: 24, 27 -- "Moses and all the prophets").

3. In His references to, and use of, the Old Testament, Jesus takes for granted that what it records is historically true, and that in what might seem to be minor details in these accounts. Thus He speaks of --

a) The creation of Adam and Eve. Matt. 19; 4: "Have ye not read that He which made them at the beginning made them male and female and said, For this cause shall a man leave father and mother and shall cleave to his wife; and they twain shall be

one flesh?" See Mark 10: 6 and 13: 19.

b) Satan as the one who first deceived man. John 8: 44: "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning and abode not in the truth because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar and the father of it."

c) Abel and his murder. Luke 11: 51: "From the blood of Abel unto the blood of Zacharias." See Matt. 23: 35.

d) Noah and the days before the Deluge. Matt. 24: 37-39: "But as the days of Noe were, so shall also the coming of the Son of Man be. For as in the days that were before the Flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the Flood came and took them all away: so shall also the coming of the Son of Man be." See Luke 17: 26, 27.

e) Abraham, Isaac, and Jacob. Matt. 8: 11: "And I say unto you, That many shall come from the East and West and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven." Matt. 22: 31, 32: "But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham and the God of Isaac and the God of Jacob? God is not the God of the dead, but of the living." John 8: 37: "I know that ye are Abraham's seed." V. 39: "Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham." V. 40: "But now ye seek to kill Me, a man that hath told you the truth, which I have heard of God; this did not Abraham." V. 56: "Your father Abraham rejoiced to see My day; and he saw it and was glad." V. 58: "Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am."

f) The wickedness and destruction of Sodom and Gomorrah. Matt. 10: 15: "Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the Day of Judgment than for that city." Luke 17: 28, 29: "Likewise also as it was in the days of Lot: they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all." Compare Matt. 11: 24; Mark 6: 11.

g) Lot. (See above, Luke 17.) Lot's wife. Luke 17: 32: "Remember Lot's wife."

h) Jacob's ladder. John 1: 51: "And He saith unto them, Verily, verily, I say unto you, Hereafter ye shall see heaven open and the angels of God ascending and descending upon the Son of Man."

i) Moses. Matt. 19: 8: "He saith unto them, Moses, because of the hardness of your hearts, suffered you to put away your wives; but from the beginning it was not so." See Matt. 23: 2; Mark 1: 44; 7: 10; 10: 3, 4; John 5: 45, 46. -- Moses and the burning bush. Luke 20: 37: "Now, that the dead are raised even Moses showed at the bush when he calleth the Lord the God of Abraham and the God of Isaac and the God of Jacob." See Matt. 22: 31; Mark 12: 36. -- Moses and the brazen serpent. John 3: 14: "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up." -- Moses and the Law. John 7: 22: "Did not Moses give you the Law?" See Luke 5: 14. -- Moses and circumcision. John 7: 22: "Moses therefore gave unto you circumcision." -- The manna in the wilderness. John 6: 32: "Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but My Father giveth you the true bread from heaven." V. 49: "Your fathers did eat manna in the wilderness and are dead." See v. 58.

j) The priests and the Sabbath. Matt. 12: 5: "Or have ye not read in the Law how that on the Sabbath-days the priests in the Temple profane the Sabbath and are blameless?"

k) David. Matt. 12: 3, 4: "But He said unto them, Have ye not read what David did when he was an hungred and they that were with him, how he entered into the house of God and did eat the show-bread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?" See Mark 2: 25, 26; Luke 6: 3, 4.

l) Solomon and his glory. Matt. 6: 29: "And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these." Luke 12: 27. -- The wisdom of Solomon. Luke 11: 31: "The queen of the South shall rise up in the Judgment with the men of this generation and condemn them; for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here."

m) The queen of the South. See above, Luke 11: 31.

n) Jonah. Matt. 12: 39-41: "But He answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it but the sign of the prophet Jonas; for as Jonas was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth. The men of Nineveh shall rise in Judgment with this generation and shall condemn it, because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here." Matt. 16: 4: "A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it but the sign of the prophet Jonas." See Luke 11: 29-32.

o) Elijah and the widow of Zarephath. Luke 4: 25, 26: "But I tell you of a truth, many widows

were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; but unto none of them was Elias sent save unto Sarepta, a city of Sidon, unto a woman that was a widow."

p) Elisha and Naaman. Luke 4: 27: "And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed saving Naaman the Syrian."

We do well in noting that Jesus in all these instances does not hesitate to commit Himself to the truth of the account of the Old Testament, even basing His arguments on details offered by these accounts. This circumstance cannot give much comfort to those who are quick to find errors in history, geography, or other facts of science, which, after all, belong to the warp and woof of the Old Testament. It is instructive to note that Jesus in these references has drawn an outline of a substantial part of the Old Testament Bible history and committed Himself to its historicity.

4. When Jesus quotes the Old Testament, He quotes it as something that is unquestionably true. There is no argument about this, no hesitancy, no quibbling, no qualifications of one kind or another. Matt. 22: 43: "He saith unto them, How, then, doth David in spirit call Him Lord?" There is no doubt about it that David did call the promised Messiah Lord, nor is there any question regarding the fitness of this appellation. Again, Matt. 21: 13: "And (He) said unto them, It is written, My house shall be called the house of prayer." Because Scripture, the Old Testament, has spoken thus, it must be true. This attitude of Jesus is no less evident when He quotes prophecy, which He does so abundantly. He simply takes it for granted that the prophecies which are found in the Old Testament are true and as such will be fulfilled. Matt. 11: 4, 5: "Jesus answered and said unto them, Go and show John

again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them." Compare Is. 29: 18; 35: 4; 42: 7; 61: 1. Matt. 11: 10; "For this is he of whom it is written, Behold, I send My messenger before Thy face, which shall prepare Thy way before Thee." Compare Mal. 3: 1. Matt. 11: 13: "For all the prophets and the Law prophesied until John." Matt. 11: 14: "And if ye will receive it, this is Elias which was for to come." Compare Mal. 4: 5, 6. Matt. 12: 16-21: "And charged them that they should not make Him known, that it might be fulfilled which was spoken by Esaias the prophet, saying, Behold My Servant, whom I have chosen; My Beloved, in whom My soul is well pleased. I will put My Spirit upon Him, and He shall show judgment to the Gentiles. He shall not strive nor cry, neither shall any man hear His voice in the streets. A bruised reed shall He not break, and smoking flax shall He not quench, till He send forth judgment unto victory. And in His name shall the Gentiles trust." Compare Is. 42. Matt. 13: 14, 15: "And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall see and shall not perceive; For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed, lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them." See Is. 6: 9; Ezek. 12: 2. It is not surprising, Jesus would say, that the promises spoken by the prophets of old should find fulfilment. As true as it is that all the prophets and the Law prophesied until John, so true it is also that the fulfilment now is due. And so He points to this fulfilment as a matter of course. Compare Matt. 21: 16: "And Jesus saith unto them, Yea, have ye never read, Out of the mouth of babes and sucklings Thou hast perfected praise?" (Ps. 8; 2); and Matt.

21: 42: "Jesus saith unto them, Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner; this is the Lord's doing, and it is marvelous in our eyes?" (Ps. 118: 22; Is. 23: 16.)

5. To Jesus the Old Testament is a Word which is abiding, enduring, final. So often He uses the expression "It is written," signifying thereby that what He quotes from the Old Testament stands and continues to have binding force. It is not a word which is forgotten and no longer of account, nor can it be altered to suit the convenience of any one. When Jesus was asked, "Is it lawful for a man to put away his wife?" He at once replied: "What did Moses command you?" Mark 10: 2, 3. Not even He Himself can change that Word, as we infer from the passage Matt. 5: 17: "Think not that I am come to destroy the Law or the prophets; I am not come to destroy, but to fulfil." After His resurrection He points the disciples to these same Scriptures, Luke 24: 25: "O fools and slow of heart to believe all that the prophets have spoken," and v. 45: "Then opened He their understanding that they might understand the Scriptures." However, the Old Testament is abiding not simply as an old lawbook or historical record or dependable book on morals, or the like.

6. Jesus holds the Old Testament to be abiding because it is the very Word of God. It is for this reason He quotes it and says, "It is written," as in the encounter with Satan in the wilderness: "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God," Matt. 4: 4; comp. Deut. 8: 3. "It is written again, Thou shalt not tempt the Lord, thy God," Matt. 4: 7; comp. Deut. 6: 16; "It is written, Thou shalt worship the Lord, thy God, and Him only shalt thou serve," Matt. 4: 10; comp. Deut. 6: 13; 10: 20; Josh. 24: 14; 1 Sam. 7: 3. Of the Temple He says: "It is written, My house shall be called the house of prayer," Matt. 21: 13; comp. Is. 56: 7. Though

it is David that speaks, yet his word is the Word of God, as Jesus says: "And Jesus answered and said while He taught in the Temple, How say the scribes that Christ is the Son of David? For David himself said by the Holy Ghost, The Lord said to my Lord, Sit Thou on My right hand till I make Thine enemies Thy footstool. David therefore himself calleth Him Lord; and whence is He, then, his Son? And the common people heard Him gladly," Mark 12: 35-37. Comp. 2 Sam. 23: 1, 2: "David, the son of Jesse, said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said, The Spirit of the Lord spake by me, and His Word was in my tongue." Jesus clearly refers to the Old Testament and, as it were, echoes the words of the 119th Psalm when He says in John 17: 17: "Thy Word is truth." The whole attitude of Jesus with regard to the Old Testament Scriptures would be impossible to understand but for this fundamental conception. It is He who quotes as the words of Moses the passages "Honor thy father and thy mother" and "Whoso curseth father or mother, let him die the death," Ex. 20: 12; 21: 17; but in v. 13 He goes on to call these words of Moses the Word of God. It is this Word of the Old Testament He also has in mind when He says: "It is written, That man shall not live by bread alone, but by every word of God," Luke 4: 4. In His use of the Old Testament, Jesus betrays inevitably the loving intimacy of the Only-begotten with the Father; it is the Father's words which He, the Son, has come to declare and interpret and establish among men. Jesus does not go out of His way to prove the doctrine that the Old Testament is the Word of God any more than the authors of the Lutheran Confessions undertake to do this. But He, the same as they, proves more forcibly and conclusively by His treatment and use of that Word what His conception is. And let us note, before we continue, that Jesus presupposes that it is the written Word to which He look, i. e., the very words of the text. In other words, --

7. Jesus plainly teaches the so-called verbal inspiration of the Old Testament. He could not express Himself more clearly in this regard than when He says, John 10: 35: "The Scripture cannot be broken"; and on the foundation that each word of it is the very word of God, He bases His argument with the Jews who were ready to stone Him: "Is it not written in your Law, I said, Ye are gods? If He called them gods unto whom the Word of God came, -- and the Scripture cannot be broken, -- say ye of Him whom the Father hath sanctified and sent into the world, Thou blasphemest, because I said, I am the Son of God?" John 10: 34-36. Again, He speaks plainly in the striking passage Matt. 5: 17-19: "Think not that I am come to destroy the Law or the prophets; I am not come to destroy, but to fulfil. For, verily, I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the Law till all be fulfilled. Whosoever, therefore, shall break one of these least commandments and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matt. 22: 31, 32: "But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham and the God of Isaac and the God of Jacob? God is not the God of the dead, but of the living." Compare Ex. 3: 6, 16 and consider how Jesus in this case quotes verbatim where He is certain other instances may seem to take more liberty; for here the very word *am* (present, not past or future) bears the weight of the argument. It is clearly a verbally inspired text He upholds.

8. Because the Old Testament in Christ's use of it thus is the Word of God, verbally inspired, it is also according to Jesus authoritative. It deserves and demands obedience, faith, trust, confidence: obedience when it commands, and faith when it promises. Matt. 4: 4: "It is written, Man shall not live by bread alone," etc. Because God has said

this, it is for man to let his manner of life conform to the whole scheme of life laid down here. Nay, even Jesus in His human nature must do the same; even He is subject to this decree of God. And though sorely tempted in His present misery, He dare not forget that not bread alone must be His concern. Similarly Matt. 4: 7: "It is written, Thou shalt not tempt the Lord, thy God." As the word of God this command was above every authority of man or angels or devils to gainsay or set aside. By the Old Testament, God had said in so many words: "Thou shalt not tempt the Lord, thy God," and this word must be obeyed. Thus again Matt. 4: 10: "It is written, Thou shalt worship the Lord, thy God, and Him only shalt thou serve." Note the curse and the promise attached by Jesus Himself to these Old Testament commandments and their rejection or observance, Matt. 5: 17: "Whosoever, therefore, shall break one of these least commandments and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." He is in the hands of the living God who dares to substitute for the commandments God gave through Moses the traditions and opinions of men. Mark 7: 9, 10, 13: "Full well ye reject the commandment of God that ye may keep your own tradition. For Moses said, Honor thy father and thy mother; and, Whoso curseth father or mother, let him die the death. . . Making the Word of God of none effect through your tradition which ye have delivered." It is this divine authority of the Old Testament Scriptures, Jesus again holds aloft when He says, Matt. 7: 12: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for" -- and here follows the reason and basis for the command -- "this is the Law and the prophets." Compare also Matt. 23: 2, 3.

As the commands of God in the Old Testament are authoritative, so Jesus holds the prophecies and promises to be equally binding and not to be doubted

or questioned. As the prophecies and promises of God they will and must be fulfilled. These, too, are a declaration of the will of God. Because God has spoken thus and so in the Old Testament, Jesus considers it self-evident, and would have us consider it self-evident, that thus it must be. Matt. 13: 14: "In them is fulfilled the prophecy of Esaias which saith (Is. 6: 9), By hearing ye shall hear and shall not understand." Matt. 15: 7: "Ye hypocrites, Well did Esaias prophesy of you, saying, This people draweth nigh to Me with their mouth and honoreth Me with their lips; but their heart is far from Me? (Is. 29: 13). Matt. 21: 16: "Have ye never read, Out of the mouth of babes and sucklings Thou hast perfected praise?" (Ps. 8: 2.) Matt. 21: 42: "Jesus saith unto them, Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner; this if the Lord's doing, and it is marvelous in our eyes?" (Ps. 118: 22, 23.) Matt. 26: 24: "The Son of Man goeth as it is written of Him." Matt. 26: 54: "But how, then, shall the Scriptures be fulfilled that thus it must be?"

9. Since the Old Testament in its every word is the Word of His heavenly Father, it is binding also for Him, the Son. The prophecies contained in the Old Testament point for Him the way He must walk. There He finds clearly outlined the whole pattern for His life, and according to it He willingly and gladly and consciously directs His course. This might be misunderstood as though He thus deliberately, conscious of being a deceiver, or for the purpose of bolstering up His own courage and faith as well as that of His followers, sought out certain Messianic passages and then set out to live up to them, thus making a case for Himself. Of this there is no trace, however, and in the face of the passages themselves the bare thought is blasphemous. As such we pass it by. On the other hand, we do well in remembering the conformity between the prophecies of the Old Testament and the conscious ful-

fulfillment of these prophecies in the life of Jesus for our comfort. As He took for granted that what the Father had said He, the Son, must do, so let us learn to praise God for this willing and conscious obedience of the Son; for it was for the redemption of the human race, even our redemption. The pattern for His life Jesus finds in beautiful detail in the Old Testament, and we follow its tracings with the same wonderment as filled the hearts of the two disciples on the way to Emmaus.

Of the forerunner, John the Baptist, Jesus says, Matt. 11: 13, 14: "For all the prophets and the Law prophesied until John. And if ye will hear it, this is Elias which was for to come." See Mal. 4: 5: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful Day of the Lord." Matt. 17: 11-13: "And Jesus answered and said unto them Elias truly shall first come and restore all things. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of Man suffer of them. Then the disciples understood that He spake unto them of John the Baptist."

Jesus' course at the time of the temptation had been directed in advance by the passages He quotes, each introduced by the significant expression "It is written." When He acknowledged to the Samaritan woman the descriptive title of the Old Testament "the Messiah," John 4: 26, He thereby also accepted the advance description of Him who was to come as a description of Himself in His life and activity. As we know, the Old Testament describes this Messiah very intimately in order that He might be recognized when He did come. Jesus does not hesitate to point to various features of this prefiguration, showing how He, the true Messiah, must fulfill the promises which God has given in advance. Thus He is the Good Shepherd, John 10: 11 ff., who has come to bring to pass all that has been said of

this Shepherd in such passages as Ps. 23; Is. 40: 11; Ezek. 34: 37, 24. He is there to fulfil by His miracles and by His preaching the advance description of the Messiah found in Is. 35: 5 and 61: 1. Comp. Luke 7: 22: "Go your way and tell John what things ye have seen and heard; how that the blind see and the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the Gospel is preached." He is the Lamb of God, John 1: 29, 36, who gives His life in accordance with the detailed prophecy of Is. 53.

Therefore He can say in advance of His suffering: "And how it is written of the Son of Man that He must suffer many things and be set at naught," Mark 9: 12; "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up," John 3: 14; and again: "Then took He unto Him the Twelve and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of Man shall be accomplished. For He shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on; and they shall scourge Him and put Him to death; and the third day He shall rise again," Luke 18: 31-33.

And so, having calmly accepted what the Old Testament has said in advance about Him, the Messiah, He goes on to fulfil these words in careful detail. It was He who on Palm Sunday arranged His kingly entry into Jerusalem in accordance with two prophecies: Is. 62: 9: "Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, His reward is with Him and His work before Him"; and Zech. 9: 9: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy King cometh unto thee; He is just and having salvation; lowly and riding upon an ass and upon a colt, the foal of an ass." Comp. Matt. 21; John 12. When He goes to die, He says: "The Son of Man goeth as

it is written of Him," Matt. 26: 24. His death is to be the cursed death of the cross, because Scripture has spoken: "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up," John 3: 14. He was to be numbered with transgressors; as He says: "For I say unto you that this that is written must yet be accomplished in Me, And He was reckoned among the transgressors; for the things concerning Me have an end," Luke 22: 37; Mark 14: 48, 49; see Is. 53: 12. He was to be betrayed by a close friend: "But that the Scripture may be fulfilled, He that eateth bread with Me hath lifted up his heel against Me," John 13: 18. See Matt. 26: 23; Luke 22: 22; Ps. 41: 9. According to Scripture His very disciples were to be offended in Him and flee: "All ye shall be offended because of Me this night; for it is written, I will smite the Shepherd, and the sheep of the flock shall be scattered abroad," Matt. 26: 31; comp. Zech. 13: 7; Ps. 88: 8, 18. At His trial He answered nothing, Matt. 27: 12, 14; Mark 14: 61; comp. Is. 53: 7. On the cross He cries in the words of the Old Testament prophecy: "My God, My God, why hast Thou forsaken Me?" Matt. 27: 46; Mark 15: 34; Ps. 22: 1. Again, "I thirst," John 19: 28; see Ps. 69: 21. And as He was about to die: "Father, into Thy hands I commend My spirit," Luke 23: 46; Ps. 31: 5. The pattern prefigured in the Old Testament points the way for Jesus also into death, the resurrection on the third day, the ascension, the sitting on the right hand of the Father, and His coming again to judge the quick and the dead on the Last Day, as we see from the following passages: "Then took He unto Him the Twelve and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of Man shall be accomplished. For He shall be delivered unto the Gentiles and shall be mocked and spitefully entreated and spitted on; and they shall scourge Him and put Him to death; and the third day He shall rise again," Luke 18: 31-33. "But He answered and said unto them, An evil and adulterous generation seeketh after a

sign; and there shall no sign be given to it. For as Jonas was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth," Matt. 12: 39, 40. "Then said He unto them, O fools and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things and to enter into His glory? And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself," Luke 24: 25-27. "And He said unto them, These are the words which I spake unto you while I was yet with you, that all things must be fulfilled which were written in the Law of Moses and in the Prophets and in the Psalms concerning Me. Then opened He their understanding that they might understand the Scriptures. And said unto them, Thus it is written, and thus it behooved Christ to suffer and to rise from the dead the third day," Luke 24: 44, 45. "Jesus saith unto him, Thou hast said; nevertheless I say unto you, Hereafter shall ye see the Son of Man sitting on the right hand of power and coming in the clouds of heaven," Matt. 26: 64; a plain reference to the prophecy in Dan. 7: 13: "I saw in the night visions, and, behold, one like the Son of Man came with the clouds of heaven and came to the Ancient of Days; and they brought Him near before Him. And there was given Him dominion and glory and a kingdom that all people, nations, and languages should serve Him. His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed."

10. By His whole treatment of the Old Testament, Jesus shows that it is inseparably connected with Him and He in turn as inseparably linked up with it; in fact, that its prophecies center about Him and that in Him is to be found the fulfilment of the Old Testament; that He in His person answers the great question of the Old Testament, "Art thou He that should come?" Matt. 11: 3. He is not only the One who fulfils all righteousness demanded by

the Old Testament, Matt. 3: 15, but also the One by whom the Kingdom is come nigh, Matt. 12: 28; see Dan. 2: 44; 7: 14. He not only declares the deep meaning and significance of the Law (Matt. 5: 17: "Think not that I am come to destroy the Law or the prophets; I am not come to destroy, but to fulfill") and with divine authority declares the divine interpretation of that Law, so that men had to confess that He spoke with authority and not as the scribes, Matt. 7: 29; but He points to Himself as the central and chief content of the Old Testament when He says that He is the Son of Man of whom Daniel speaks, the Shepherd of whom David sings, the Messiah foretold by Isaiah (see John 4: 25, 26: "The woman saith unto Him, I know that Messias cometh, which is called Christ; when He is come, He will tell us all things. Jesus saith unto her, I that speak unto thee am He"; compare Matt. 20: 28: "Even as the Son of Man came not to be ministered unto, but to minister and to give His life a ransom for many"; and see Is. 53); the One of whom the psalmist sings: "Blessed is He that cometh in the name of the Lord," Matt. 23: 39; who is greater than Jonah, Luke 11: 32; greater than Solomon, Luke 11: 31; David's Lord, though He is his son, Matt. 21; Mark 12; Luke 20; see Ps. 118; the true Jacob, above whom the heavens are opened and the angels of God are ascending and descending, John 1: 51; see Gen. 28: 12; the true Manna and Bread of Life which came down from heaven, John 6; the Savior of the race, who, having been lifted up, shall draw all men unto Himself, John 3: 14; 8: 51; 12: 32; see Num. 21: 9; the Living Water, John 4: 10; see Is. 21: 3; the One in whom Abraham rejoiced, John 8: 56; who, though coming after Abraham, still says: "Before Abraham was, I am," John 8: 58; the true Paschal Lamb, by whose blood alone there was forgiveness in the Old Testament and is forgiveness in the New, Matt. 26: 26 ff.; Mark 14: 22 ff.; Luke 22: 19 ff.; 1 Cor. 11: 23-25. In other words, it is Jesus Himself who declares that He is the Life, the Sun, the Glory of the whole Old Testament, summing

it up in that remarkable passage John 5: 39: "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of Me."

The following things therefore are not strange:

11. That Jesus in His prophetic ministry places this Word of God in the Old Testament not only above the tradition of the Jews (Matt. 15: 3: "But He answered and said unto them, Why do ye also transgress the commandment of God by your tradition?"), but also above the word of one who might come back from the dead (Luke 16: 31: "And he said unto him: If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead").

21. That He holds up the Old Testament Scriptures before us as a weapon which He wields, and which we should likewise wield, against temptation (see the account of the temptation of Christ in the wilderness, Matt. 4), and as a Word by which we are kept from error; Matt. 22: 29: "Ye do err, not knowing the Scriptures nor the power of God," which clearly implies that, if we know the Scriptures, we shall not err.

13. That He continually draws from the Old Testament when He warns, admonishes, edifies, or comforts His disciples, treating it as that which it is in very truth, a means of grace. Matt. 4: 4: "It is written, Man shall not live by bread alone, but by every word which proceedeth out of the mouth of God." John 5: 39: "Search the Scripture; for in them ye think ye have eternal life; and they are they which testify of Me." John 5: 45: "Had ye believed Moses, ye would have believed Me; for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?"

14. That He not only speaks in the language, the idioms, the style of the Old Testament, but actually lives, as it were in the Old Testament,

using its language, idioms, ideas, figures, as property which rightfully belongs to Him. This consideration will help to understand the freedom with which He often quotes the Old Testament and the manner in which He at times joins together passages widely separated in point of time or authorship. As an illustration we may take the passage Matt. 24: 29 ff., where He speaks of His second coming. The prophecies are at the same time His own, and He speaks them as such, not as quotations from the Old Testament writers. And yet they are plainly reechoings of prophecies contained in such widely separated passages as Dan. 7, Ezek. 32, Joel 2, Amos 5, Zech. 12, of which, we take it for granted, He was aware. And the whole passage closes with these words: "Heaven and earth shall pass away, but My words shall not pass away." The first words, "Heaven and earth shall pass away," undoubtedly refer back to such passages as Ps. 102: 26 and Is. 51: 6, and "My words shall not pass away" refers to Is. 40: 8; but Jesus, as it were, identifies His own prophetic speech with that of the prophets of old and His Word with that which is called in Is. 40 "the Word of our God"; and the words of the prophets He makes His own. What is true of their word, being the Word of God, that it shall abide forever, is equally true of His Word; for it is all one and the same.

15. That Jesus makes it such an important part of His prophetic ministry to declare and interpret and open these Scriptures of the Old Testament. Luke 24: 27: "And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself."

16. Finally, that He considers it of such importance to prove His teachings by the Old Testament. Without becoming lost too much in detail, let us review briefly some of the doctrines Jesus draws from, and proves by, the Old Testament Scriptures: --

a) The doctrine of the divine inspiration of Scripture, which we considered above.

b) The doctrine of God: --

1. That there is a God. Matt. 22: 31, 32 (quoting Ex. 3): "Have ye not read that which was spoken unto you by God, saying, I am the God of Abraham and the God of Isaac and the God of Jacob? God is not the God of the dead, but of the living."

2. That heaven is the throne of God and the earth His footstool, Matt. 5: 34, 35; compare Is. 66: 1, 2; and that Jerusalem is the city of the great King, Matt. 5: 35; comp. Ps. 48: 2.

3. That God should be the sole object of worship on the part of man. Matt. 4: 10: "It is written, Thou shalt worship the Lord, thy God, and Him only shalt thou serve." See Deut. 6: 13.

4. That God is omnipotent. Matt. 19; 26: "With God all things are possible." Comp. Mark 10: 27; Jer. 32: 17.

5. That He is merciful. Matt. 9: 13: "But go ye and learn what that meaneth, I will have mercy and not sacrifice; for I am not come to call the righteous, but sinners, to repentance." See Hos. 6: 6.

6. That He is eternal. See Matt. 22: 32: "God is not the God of the dead, but of the living." Comp. Ex. 3.

7. That He gives commandments to men. Matt. 15: 4: "For God commanded, saying, Honor thy father and mother," etc. See Ex. 20, etc.

8. That He is triune. God is one; Mark 12: 29: "The first of all commandments is, Hear, O Israel: the Lord, our God, is one Lord: (see Deut. 6: 4); and yet there is, according to the testi-

mony of the same Old Testament, a second person in the Holy Trinity, the Son of David and Son of Man; Matt. 22: 42 ff.: "What think ye of Christ? Whose Son is He? They say unto Him, The son of David. He saith unto them, How, then, doth David in spirit call Him Lord, saying, The Lord said unto my Lord, Sit Thou on My right hand till I make Thine enemies Thy footstool?" Comp. Ps. 110: 1. Mark treats the same matter in chapter 12 (v. 35 ff.) and quotes there these words of Jesus: "For David himself said by the Holy Ghost," referring clearly to 2 Sam. 23: 2, where David says: "The Spirit of the Lord spake by me, and His word was in my tongue," thus proving also the doctrine of the Holy Spirit from the Old Testament.

c) The doctrine of Creation. From Mark 13: 19: "For in those days shall be affliction such as was not from the beginning of creation which God created unto this time, neither shall be"; Mark 10: 6: "But from the beginning of the creation God made them male and female"; and Matt. 19: 4: "Have ye not read that He which made them at the beginning made them male and female?" it is clear that the Savior not only teaches the same regarding Creation as the Old Testament in the Book of Genesis, but that He proves His teaching regarding Creation as well as regarding marriage and divorce by that of the Old Testament.

d) The doctrine of the Law.

1. He presupposes the Law as given by Moses, its various commandments, its general content, which is love, its stern demands, impossible of fulfilment by sinful man. Luke 18: 20: "Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honor thy father and thy mother." Comp. Matt. 19: 18 ff.; Mark 10: 9; Ex. 20 and Deut. 5. John 7: 19: "Did not Moses give you the Law?" Luke 4: 8: "It is written, Thou shalt worship the Lord, thy God, and

Him only shalt thou serve." Compare Matt. 4: 10; Deut. 6: 13; 10: 20. Matt. 15: 3: "But He answered and said unto them, Why do ye also transgress the commandment of God by your tradition? For God commanded, saying, Honor thy father and mother; and, He that curseth father or mother, let him die the death." Compare Mark 7: 10; Ex. 20; Lev. 19; Deut. 5 -- On capital punishment. Matt. 26: 52: "All they that take the sword shall perish with the sword"; comp. Gen. 6: 9. -- On marriage and divorce; see above under point c. The Sermon on the Mount is an insistent interpretation of the letter and spirit of the Law of the Old Testament. -- On the general content of the Law. Mark 12: 28-31: "Which is the first commandment of all? And Jesus answered him, The first of all the commandments is, Hear, O Israel: The Lord, our God, is one Lord. And thou shalt love the Lord, thy God, with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first commandment. And the second is like, namely, this, Thou shalt love thy neighbor as thyself." See Matt. 22: 35; Luke 21: 1; Deut. 6: 4, 5; Lev. 19: 18.

2. He points out that this law of God stands. Luke 7: 28: "Thou hast answered right; this do, and thou shalt live." See Lev. 18: 5: "Ye shall therefore keep My statutes and My judgments; which if a man do, he shall live in them. I am the Lord." See Ezek. 20: 11; Neh. 9: 29.

3. He speaks of the Ceremonial Law. Luke 5: 14: "Show thyself to the priest and offer for thy cleansing according as Moses commanded, for a testimony unto them." Comp. Lev. 14: 4; 10: 21, 22. But Jesus, like David and the priests, was in certain respects above this Law. Luke 6: 3, 4: "And Jesus, answering them, said, Have ye not read so much as this what David did when himself was an hungered and they which were with him, how he went into the house of God and did take and eat the show-

bread and gave also to them that were with him; which it is not lawful to eat but for the priests alone?" Comp. Matt. 12: 1; Mark 1: 23; Ex. 20: 10; 1 Sam. 21: 6. He also shows by the Old Testament that the commandment regarding the seventh day as a day of rest is a ceremonial and not a moral law. John 7: 22, 23: "Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the Sabbath-day circumcise a man. If a man on the Sabbath-day receive circumcision that the Law of Moses should not be broken, are ye angry at Me because I have made a man every whit whole on the Sabbath-day?" Comp. Num. 28: 9.

e) The doctrine of Satan, that he exists and that he is a murderer from the beginning, being the cause of the fall of man. John 8: 44: "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning and abode not in the truth because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar and the father of it." See Gen. 3.

f) The doctrine of Jesus. 1. His person. He is God and man. Mark 12: 35-37: "And Jesus answered and said, while He taught in the Temple, How say the scribes that Christ is the son of David? For David himself said by the Holy Ghost, The Lord said to my Lord, Sit Thou on My right hand till I make Thine enemies Thy footstool: David therefore himself calleth Him Lord; and whence is He, then, his Son?" Comp. Ps. 110. Throughout the gospels Jesus identifies Himself with the Messiah of the Old Testament and also applies the description of this Messiah's person there as God and man to Himself. It would be beyond the scope of this paper to review these passages here. -- 2. His work. Again we remember that He appropriated unto Himself the title Messiah and thereby also that which this title implies regarding His work. Specifically He speaks of His active obedience, John 15: 25, quoting Ps.

35: 19: "But this cometh to pass that the word might be fulfilled that is written in their Law, They hated Me without a cause." He has come to fulfil all righteousness demanded by the Old Testament, Matt. 3: 15. Respecting His passive obedience He refers to the type of the brazen serpent, John 3; to the shepherd who lays down His life for the sheep, John 10; Is. 53. Compare Matt. 20: 28: "Even as the Son of Man came not to be ministered unto, but to minister and to give His life a ransom for many." His suffering and death are but a fulfilment of the prophecies of the Old Testament, Luke 24: 25-27; Matt. 16: 21. Regarding His prophetic office He quotes Is. 35: 5; 61: 1; 29: 18; 41: 7; and says, Luke 7: 22 (comp. Matt. 11: 4): "Then Jesus, answering, said unto them, Go your way and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the Gospel is preached." Compare also Luke 4: 18 ff. the account of His visit to the synagog at Nazareth, where He proclaims the fulfilment through Himself of the prophecy of Is. 61: "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the Gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." Respecting His office as King He accepts the adoration due the Messiah-King promised in Ps. 118: 26: "Blessed be the King that cometh in the name of the Lord," Luke 19: 38. And it is He who adds the description of His kingdom that it is not of this world, John 18: 36, plainly referring to the prophetic description of Daniel (2: 24; see 7: 14): "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to another people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Jesus is also the great High Priest to whom

the whole office of the high-priesthood and the whole sacrificial system of the Old Testament point. Though there may be no direct references and quotations from the mouth of Jesus where He speaks of Himself as the great High Priest in words of the Old Testament, we cannot separate Him from the Old Testament types and prophecies in this regard. It is as the High Priest that He prays for His own, John 17. As the High Priest He makes the great sacrifice of Himself, the Lamb of God. As the High Priest He takes His place among His disciples and distributes to these as to priests the benefits of His high-priestly ministry, the forgiveness of sins and the body and blood of the sacrifice, pledges of forgiveness and peace.

g) Faith, then, in this Jesus who suffered and died also saves, as Jesus proves by referring to the type of the brazen serpent, John 3: 14, 15: "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up that whosoever believeth in Him should not perish, but have eternal life." See Num. 21: 9. By this faith all men shall be freely saved. Luke 24: 45-47: "Then opened He their understanding that they might understand the Scriptures and said unto them, Thus it is written, and thus it behooved Christ to suffer and to rise from the dead the third day; and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem." See Is. 49: 6: "I will also give thee for a light to the Gentiles that Thou mayest be My Salvation unto the end of the earth." Jer. 31: 34: "For they shall all know Me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more." It is to this saving faith in Him Jesus refers in the case of Abraham when He says, John 8: 56: "Your father Abraham rejoiced to see My

day; and he saw it and was glad." Under the type of the manna of the Old Testament He makes clear how necessary it is to own Him, the true Bread from heaven, by a living faith, John 6: 32-35: "Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but My Father giveth you the true Bread from heaven. For the Bread of God is He which cometh down from heaven and giveth life unto the world. Then said they unto Him, Lord, evermore give us this bread. And Jesus said unto them, I am the Bread of Life; he that cometh to Me shall never hunger, and he that believeth on Me shall never thirst."

h) As for His doctrine of conversion, Jesus showed in His conversation with Nicodemus that this doctrine was well known from the Old Testament, saying: "Art thou a master in Israel and knowest not these things?" John 3: 10. The teaching which Jesus brought in the preceding verses of this chapter should have been altogether familiar to Nicodemus, a teacher in Israel, a student of the Old Testament, whose duty it was to instruct others in these teachings.

i) Of the indwelling of the Spirit and consequent fruits of faith Jesus speaks, drawing His teaching from the Old Testament, John 7: 38, 39: "He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake He of the Spirit which they that believe on Him should receive; for the Holy Ghost was not yet given, because that Jesus was not yet glorified.)" "By the pouring of the water, which brought to memory the fountain that gushed forth as a divine blessing in the dry desert land, the passage in Isaiah (12: 3) should be symbolized. Out of Zion, salvation should come, and every one that thirsted should drink with joy. This is fulfilled, Jesus says, in Him. Jesus was the

objective of the Old Testament. In Him the symbol and the prophecy were accomplished. Jesus was the living Fountain of water. The person who entered into permanent fellowship with Him through faith, as Jesus says to the Samaritan woman, should become a well of water springing up into everlasting life, John 4: 14, or, as He says in this verse, from him 'shall flow rivers of living water.' Not only shall his own thirst be quenched, and not only shall he find everlasting satisfaction in the Spirit, but he shall impart this blessed gift also to others (Luthardt). The life of faith and love in the believer cannot be hid, but projects itself, as it were, upon its surroundings. He who is truly blessed of the Lord must be a blessing also to others (Luthardt). 'Thou shalt be like a watered garden and like a spring of water, whose waters fail not,' Is. 58: 1. The connecting clause, 'as the Scripture hath said,' does not refer to a certain verse in the Old Testament, but to the truth embodied in various passages, thus Is. 58: 11; 44: 3; 55: 1; Ezek. 47: 1, 12; Zech. 13: 1; 14: 8; Joel 3: 1, 23; Cant. 4: 15. Scripture points repeatedly to the important truth that the person who has apprehended God and who has shared in the new life of love will exert a salutary influence in word and in deed on others, will scatter light and true joy to those about him, even in distant lands, through his work in the Church." (Dr. J. Ylvisaker, *The Gospels*, p. 378.)

j) Regarding unbelief as the one great sin which condemns, Jesus quotes the prophet Isaiah (6, 9) in the well-known passage Matt. 13: 14, 15 (see Mark 4: 12; Luke 8: 10; John 12: 40): "And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear and shall not understand, and seeing ye shall see and shall not perceive; for this people's heart is waxed gross, and their ears are dull of hearing,

and their eyes they have closed, lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them."

k) Of the last and great Day of Judgment Jesus again speaks in terms of the Old Testament. Then shall the sun be darkened (Matt. 24: 22; see Is. 13: 10; Joel 2: 10, 31; see Dan. 9: 26; 12: 1); "for these be the days of vengeance that all things which are written may be fulfilled," Luke 21: 22. But before the final Judgment the abomination of desolation, spoken of by Daniel the prophet, shall be seen standing in the Holy Place (Matt. 24: 15; see Dan 9: 27 and 12: 11).

l) Finally, as we have seen above, Christ proves also the doctrine of the resurrection from the Old Testament. Matt. 22: 31, 32: "But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham and the God of Isaac and the God of Jacob? God is not the God of the dead, but of the living." See Ex. 3: 6, 16.

Thus, then, it is true in a deep sense when Jesus says in the Sermon on the Mount: "Think not that I am come to destroy the Law or the prophets; I am not come to destroy, but to fulfil." It is to the whole Old Testament that Jesus points when He says, Matt. 11: 13: "For all the prophets and the Law prophesied until John." That is, the Law and the Prophets, as an expression for the Old Testament as a whole, were prophetic, awaiting their full glory in the person of Christ. The Old Testament was as a bud which contained in itself the whole flower, but it was the full bloom of that flower at the coming of Christ that re-

vealed the majestic glory of the bud. We may also separate and say that the Law of the Old Testament was prophetic, in this, namely, that, although it revealed to man the perfect will of God and revealed, too, the perfect holiness of that God who gave it, yet that Law awaited its fulfilment in Christ. When Christ came, He showed men in and by His own person what perfect innocence really meant, what holiness is, and what the true glory of that Law is; and it was Christ who by His perfect life did what no man had done or could do, and as the Son of Man He accomplished the end and goal of the Law for all mankind. Then, too, the Gospel of the Old Testament was prophetic, pointing forward to, and yearningly awaiting, the Christ, who in His sacred body should atone for the sins of the world. There is a breath of expectancy, of longing, of holy anticipation, which pervaded the whole Old Testament from the time of the first promise to Adam and on to the message of Malachi. Continually God speaks, either directly or through His chosen servants, to comfort His own with the tidings of a Savior who shall come and redeem a lost world from sin and all its terrifying consequences. And it is only when we have caught this spirit of the Old Testament and have breathed this air, that we begin to realize the import of the message of John the Baptist and the deep significance of the words of Christ: "For all the prophets and the Law prophesied until John."

A brief excursus into one of the high places of the Old Testament may help us to see as in a perspective the intimate connection between the Old Testament and the New and to know the Christ of the Old Testament and the Christ of the New as one and the same, the Lamb of God, that taketh away the sin of the world.

The account of the offering up of Isaac, Gen. 22, is so well known that it is unnecessary to consider more than the points of special interest in this discussion.

1. The persons. Abraham, the patriarch, here surely must be recognized as a priest of God. He is commanded to perform a priestly function, the sacrifice for sin, the burnt offering.

Isaac, the only son of Abraham, is the son of the promise; from his descendants shall proceed the promised Messiah, the Savior sent by God. We must, however, bear in mind that in himself Isaac is but a man among men, flesh born of flesh, therefore by nature sinful and himself in need of redemption. Must we not recognize in the case of Abraham and Sarah the same lurking danger as in that of Adam and Eve? As the latter were quick to look upon their first-born, Cain, as the God-man and in his person look for the promised Savior, so it was tempting also for Abraham and Sarah to look upon their only-begotten Isaac, so miraculously given to them, as being the bearer of the promise in the sense that he was the very Messiah, who in his person would bless many nations. Considering this, it would seem a necessary lesson for Abraham and Sarah to learn that Isaac, their beloved son, was, so far as his person was concerned, nothing else than sinful flesh and as greatly in need of redemption as any son of man. And since Isaac himself by this time had reached an age where he could be tempted by the thought and knowledge that he was the bearer of the promise, we may add that this lesson for him, too, would be a most wholesome one.

2. The burnt offering. This is, according to the law of the burnt offering as declared in Leviticus, an offering for sin. In the case of an animal sacrifice it would be brought for the sin of some human being who made the sacrifice, being a

type of Christ. However, in the case of the offering of Isaac, a human being, Scripture says: "None of them can by any means redeem his brother nor give to God a ransom for him," Ps. 49: 7. In other words, Isaac was not to be offered for the sins of another. Nor dare we look upon this offering as a mere pretense, as if God were playing with the idea of sacrifice in this case and were taking away from it its real significance. The command of God to Abraham to slay his son could not be for mere show, nor was it given merely to "tempt Abraham" in the ordinary sense, so that some other means might have been used instead. As the "tempting" was real, so, too, the burnt offering was to be real as an offering for sin. There is a plain declaration of God here to Abraham, Sarah, and, we may add, to Isaac as well that Isaac was not in his own person the Messiah, but as a sinner was worthy of the same condemnation as others.

3. The faith of Abraham consisted, then, not only in obedience to the word of command, by which he was willing to comply with a demand of God; but it consisted first of all in a humble acceptance of the decree of God that Isaac was a sinner and that the judgment of God was true and right every whit. It consisted, then, also furthermore in this, that Abraham nevertheless clung to the promise, never doubting that God would in some way, now more beyond human reason and understanding than ever, fulfil His promise of salvation, spoken so clearly to him as well as to the patriarchs who had gone before. By this faith, including both acknowledgment of, and repentance for, sin and just in the saving Gospel, Abraham was justified, as the Epistle to the Romans declares.

4. The substitute offering. As sin, even in the case of Isaac, was real and the stern judgment of God also in this case was real, -- "The wages of sin is death," -- so the offering for sin was to be

real. But the lesson of the offering for sin is the same here as in the whole Bible and in the plan of God's salvation; it is the lesson of the substitute offering. So the Lord Himself (the "Angel of the Lord" here being identified with the Lord Himself, v. 12) provides the "lamb for the burnt offering," the ram caught in the thicket by his horns. "And Abraham went and took the ram and offered him up for a burnt offering in the stead of his son."

However, this substitute offering was no more than a type pre-figuring the true offering for sin promised by God, as is apparent from the expression which became a saying in the mouth of the people, Gen. 22: 14: "In the mount of the Lord it shall be seen," -- not "it has been seen," -- as if the substitute offering had now been accomplished; it is still a matter of the future, "it shall be seen." Just what is the meaning of this?

When Isaac turned a troubled face to his father and inquired: "Behold the fire and the wood; but where is the lamb for a burnt offering (*hasseh l'olah*)?" Abraham answered: "My son, God will provide Himself a lamb for a burnt offering." We note that the word used in the Hebrew for "provide" is *ra'ah*, usually translated "to see." When the Lord, then, miraculously did provide the substitute offering, Abraham showed his gratitude and made his confession to the world by naming that place Jehovah-jireh, which is translated "The Lord will provide," namely, the lamb for the burnt offering. Again the word *ra'ah* is used. In other words, Abraham clearly saw the lesson which the Lord had taught, the lesson that the Lord Himself would provide an offering for sin, whereby not the sinner himself, in this case Isaac, would have to atone for his own sins, but another, the coming Seed of Abraham, would take his place, thus delivering the sinner from the curse of the Law, which says, "The

wages of sin is death." And this Gospel of the substitute offering for sin, to be provided by God Himself, Abraham not only confessed, but taught to his and succeeding generations, so that it was still a saying in the mouth of the people at the time of Moses, more than four hundred years later, "In the mount of the Lord it" -- the lamb for a burnt offering -- "shall be provided." The same verb *ra'ah* is used also here.

The passage, in my opinion, can mean nothing else than this, that Abraham, Sarah, Isaac, the house of Abraham, and, from their testimony, the people with whom they came in contact (for Abraham preached wherever he went) as well as the succeeding generations (note: "as it is said to this day," namely, the time of Moses) learned that God would at a time appointed by Him provide a substitute sacrifice for sin, of which the ram was but a type and prefiguration, and this sacrifice would be provided on this very mount, the mount of the Lord, Mount Moriah, i. e., Jerusalem.

What a beautiful confession the Old Testament Church has left us in these simple words "In the mount of the Lord it (the lamb as a substitute offering for sin) shall be provided"! And it is no idle fancy which finds here the deep note that is sounded by the Old Testament believers as individuals and as a Church, a people of God, in connection with the whole sacrificial system, particularly that of the burnt offering, throughout the time of the Old Testament dispensation and until the coming of Christ. We may think of this confession when the pious believer brings his burnt offering; we seem to hear it spoken as a part of the ritual in the Temple; it is carried on by the prophets, sounded so clearly by David in his psalms, by Isaiah in that remarkable fifty-third chapter; and when John the Baptist, as the last of the witnesses of the Old Testament, is given the glorious privilege of

pointing directly to the Christ and saying, "Behold the Lamb of God, which taketh away the sin of the world," this testimony differs from that of Gen. 22 and the confession of the Old Testament Church not so much in clearness of conception regarding the deep content of the Gospel as in this one thing, that John saw together with the prophecy also the blessed fulfilment. The longing, the age-long expectation, the faithful waiting, the blessed and heaven-born hope, torn so many a time by strifes and dissensions, scarred by centuries of persecution, all but stifled by the thorns and thistles of error with which the Old Testament Church, too, so often was infested, -- all of this is not forgotten, cannot be, in the face of the mighty tidings brought by John. In one sense his cry "Behold the Lamb of God, which taketh away the sin of the world" only seems to emphasize the infinite longing of those long centuries since the time of the first Gospel-message to Adam and this message to Abraham with which we are concerned. We would do well to contemplate more than we do the startled surprise, the holy joy, the victorious hope of those representatives of the Old Testament and at the same time of the New Testament Church, a Zacharias, a Mary, a Joseph, the shepherds, the disciples of Christ, and the rest to whom was brought the glorious tidings "Behold the Lamb of God," the fulfilment of the promise to Abraham, the *seh adhonai*, the *amos tou theou*, the Lamb of God who has faithfully kept His promise, the Substitute Sacrifice of whom the Old Testament Church confessed, On the Mount of the Lord the Substitute shall be provided. Heaven and earth trembled as those tidings were brought, and the hearts of those believers were filled with holy fear at the bright appearance of God's good pleasure. But how easily we pass by this mighty spectacle of God's grace!

It is in this, the consummation of the hope of Israel in the Lamb of God, that the Old Testament

and the New kiss each other and are one. As two bright cherubim they meet with extended wings over the mercy-seat, where dwells the divinely appointed Sacrifice for sin. And as we study and contemplate the Old Testament in the prophetic ministry of Christ, let us ever hark back to this sublime scene and testimony of the Son Himself in the first chapter of the Gospel according to St. John. Though He in this instance speaks not so much as one word, it is here that we discover one of the most emphatic, most remarkable, and most direct endorsements of the divine authenticity, the significance, and the heavenly beauty of the Old Testament. Here the Only-begotten of the Father, as it were, bows the head in humble obedience to the divine will, accepts the office of substitute to which He has been appointed, and willingly greets as with a friendly embrace labor and anguish, peril, persecution, and death that God might be found faithful to His promise and He, the Son, as the long-expected Lamb of God. Is it not as if Isaiah declared to us the significance of this very scene when He writes those mighty and yet so tenderly inviting words as a superscription over the whole life and word of our Savior: "Surely He hath borne our griefs and carried our sorrows; yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all. He was oppressed, and He was afflicted, yet He opened not His mouth; He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth!"

And so the Old Testament does not seem so distant any more. The way back to Moriah does not seem so long. It is the Lamb of God to whom John pointed in the New Testament who was confessed also by Abraham two thousand years before. And it is

undoubtedly to this scene our Savior refers when He says: "Your father Abraham rejoiced to see My day; and he saw it and was glad," John 8: 56. By faith in the Lamb of God for sinners slain we are in spirit joined with an Abraham and an Isaac as they in praise and thanksgiving confessed the gracious name of Him who by the *seh adhonai* promised that He would provide also for them an abundant salvation. We are in spirit one with all of those who have learned to love and adore and magnify the name of the wondrous *amnos tou theou*, the Lamb of God. And we hail the day that shall find us one with the saints of every nation and every age, who have washed their robes in the blood of the Lamb, who therefore are before His throne to serve Him day and night in His temple, where He that sitteth on the throne shall dwell among them, Rev. 7.

But while we are here, let our confession be that of Abraham and the people of God: On the mount of the Lord a substitute offering for sin has been provided. And let us ever return to sit at the feet of Him of whom we read: "And He said unto them, These are the words which I spake unto you while I was yet with you, that all things must be fulfilled which were written in the Law of Moses and in the Prophets and in the Psalms concerning Me. Then opened He their understanding that they might understand the Scriptures and said unto them, Thus it is written, and thus it behooved Christ to suffer and to rise from the dead the third day, and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem. And ye are witnesses of these things," Luke 24: 44-48.

The following material was prepared as an introduction to the discussion of some theses on the Lord's Supper. We believe this material is basic for any discussion of doctrine and is therefore deserving of wider dissemination. -- Ed.

A PROPER BASIS FOR A DISCUSSION OF THE LORD'S SUPPER

Any proper and profitable discussion of the Lord's Supper (as with any other doctrine) must proceed from the premise that the Bible in all its parts and words is the inspired word of God.

1. In general this means that what we find in the canonical Scriptures of the Old and New Testaments is the Word of God because the Spirit of God in a miraculous manner gave to the writers what they should speak and write, and the very words which they should use. Cp. 2 Tim. 3, 16; 2 Pet. 1, 21; 1 Cor. 2, 13.

2. With regard to the Lord's Supper this means
a) That the Institution of the Supper by Jesus on the night of the betrayal as recorded by Matthew, Mark, Luke, and St. Paul actually happened, and

b) That the words of Institution represent exactly what Jesus said and did, and

c) That what comments St. Paul makes with regard to the Supper in first Corinthians 10 and 11 is exactly what God wanted to say, and

d) That there is no disunity, theological or otherwise, between Matthew, Mark, Luke, and St. Paul.

3. The contemporary agreements between the Lutherans and Reformed do not proceed from the above premise but from the "historical-critical" approach to Scripture.

DISCUSSIONAL

It does not seem necessary that we here spend a great deal of time discussing the foregoing propositions at length because they express what is unani- mously held among us. But when we turn to a study of the discussions and agreements concerning the Lord's Supper that have been taking place between some Lutherans and Reformed in the Netherlands, Germany, South India, and the United States, it appears that the discussions could not possibly promise much satisfactory fruit just because the approach does not operate with the Bible as the very Word of God. The historical-critical approach to Scripture dominated. This is especially true in the German discussions, and in the American, in so far as the Scriptures were used at all in the latter.

The following report of Eugene Skibbe in the German discussions is significant:

The rapid advances being made in the study of the New Testament by the theologians in Germany was the final factor which influ- enced the Arnoldshain Theses. Germany, in fact, had become the very center of a contemporary reformation in Bible study methods....

For about 200 years German theologians had been leaders in developing the so- called "historical-critical" study of the Bible. Prior to this time the Bible had been looked upon as a divinely inspired book which contained eternal truths and no uncertainties or errors. This total in- fallibility can be claimed for the thought- forms and the literal text of the Bible itself. German scholars began to examine the Bible in much the same way that they would examine any ancient document. They tried to set aside traditional interpre-

tations, and to examine carefully the language, style, and ideas of the Bible in themselves and in the context of ancient history. The result was that these scholars discovered things about the origin of the Bible and about its original meaning which had been forgotten for thousands of years.

For over a hundred years this research centered largely upon the formal external aspects of the biblical writings. Gradually, however, as these problems became solved to most people's satisfaction, research was directed to particular passages in Scripture and to important aspects of the church's life and teachings.

The Lord's Supper became one of the things examined in the light of the historical-critical method....

The significance of this new biblical study for the Arnoldshain Theses is twofold. It tells us something about the theological orientation of the men who wrote the Theses. Of the more than twenty theologians who made up the commission, at least nine must be called leading New Testament scholars: Gunther Bornkamm, Oscar Cullmann, Joachim Jeremias, Ernst Kasemann, Heinrich Schlier, Julius Schniewind, Eduard Schweizer, Ethelbert Stauffer, and Georg Kuhn. None of these men are committed primarily to traditional dogmatic interpretations of the New Testament. All have sought to examine the Bible by the historical-critical method in order to determine its original message, independent of traditional interpretations.

We should also realize that this new ap-

proach to the Bible ultimately determined the course of the discussions and the formulations of the Theses. The first plan of the commission was to discuss at each meeting both the traditional differences between Lutheran and Reformed and the new problems of New Testament interpretation. The first meeting was structured in this way. This was changed, however, for at the second meeting the commission concentrated solely on study of the New Testament, and only in later meetings were the implications for Lutheran and Reformed confessional writings discussed. In other words, the commission changed from a dogmatic to a biblical approach to the doctrine of the Lord's Supper. In the actual writing of the Theses, they showed this same high regard for New Testament scholarship.

All of these factors must be seen as part of the background of the Arnoldshain Lord's Supper Theses. By means of these Theses the deadlock between Lutherans and Reformed interpretations has been broken. The complex and controversial church situation in Germany, the attempt of the Old Prussian Union to justify theologically its rather awkward union between Lutheran and Reformed congregations, the new unity between Christians brought about by the war, the efforts for a close association of churches in the EKD, and finally the effect of new Bible study methods upon the doctrine of the churches -- all of these factors set the stage for the Arnoldshain These and help us to understand how the deadlock could have been broken.¹

The American discussions culminated in a series of Summary Statements. Those that most directly touch the doctrine of Scripture are the following:

1. Both Lutheran and Reformed churches are evangelical in the sense that they are rooted in, live by, proclaim and confess the gospel of the saving act of God in Jesus Christ. They receive it as it is revealed in the prophetic and apostolic Scriptures, attested through the witness of the Holy Spirit, and preserved in the tradition of the catholic faith as expressed in the commonly accepted creeds of the ancient church.

8. We are agreed that in the canonical scriptures of the Old and New Testaments the acts of God which culminate in the revelation of Himself in Jesus Christ, His Son our Lord, are set forth by chosen witnesses under the leading of the Holy Spirit.

9. The confessions affirm the supreme authority of scripture as the norm for proclamation of the gospel and provide authoritative guidance and direction in the interpretation of this normative scripture.²

Those statements seem innocent enough. But if we were born into the theological world before yesterday we will be inclined to classify them as both ambiguous and deceptive -- and that, too, without worrying too much about someone quoting the 8th Commandment against us. Here it is legitimate to apply some of the principles of "historical-Criticism" and get behind the text. We have the advantage over those who apply "historical-criticism" to the Bible in that we do have the sources behind the statements in the essays that led to the Statements.

The American discussion does not give evidence

of much use of the Scriptures at all. There is no treatment of the great loci classici of the doctrine of the Lord's Supper. But the discussion did begin with two essays which treat in a manner the doctrine of Scripture: "GOSPEL, CONFESSION AND SCRIPTURE" by Dr. Warren Quanbeck of Luther Seminary in St. Paul, Minn., and another essay of the same title by Dr. George S. Hendry of Princeton Theological Seminary, Princeton, New Jersey. Here and there in other articles there are remarks that are revealing, e.g., Dr. Theodore G. Tappert speaks of the Lutheran and Reformed of previous centuries and says: "Supported by a common theory of inspiration, they brought texts of the Bible to bear on the issues which divided the churches."³ It may be said that when one reads Dr. Hendry he gets the feeling that he seems to be more sympathetic to the traditional doctrine of Scripture than any of the Lutherans, but he is diffident and quite non-committal.

But Dr. Quanbeck, who contributed the lead essay and the concluding essay and who, one would guess, is the chief architect, is most revealing, committal, and assertive. That is not to say that Dr. Quanbeck tells all plainly. There are many things "hard to be understood" in his essays, and he makes many sweeping assertions which he makes no attempt to prove or to exemplify. We had better exemplify! "Luther's understanding of the Lord's Supper...shows insight which anticipates much laboriously achieved modern understanding of scripture, although a modern exegete would have a difficult time defending some of the exegetical scaffolding by which he supports and defends his position."⁴ "The historical-critical approach to the scriptures is not something to be opposed, rejected, or merely tolerated; it is a necessity of modern biblical study, and without it, it is more difficult for us to hear the word of God in the scriptures. The wrong use of the method should not lead to condemnation of the method, but rather a correction of a poor methodology. The method itself is one of God's gifts to

His church in modern times; many contemporary students have learned that its proper use enables them to hear God speaking in the Bible." 5

Dr. Quanbeck's approach to Scripture is that of Heilsgeschichte conditioned by a more or less radical historical-critical operation.

A larger quote to get the point of view:

The Christian church knows God through His address in history, He revealed Himself to Israel in the Exodus, the judgment of the exile, and the restoration. By His grace Israel was able to live by knowledge of Him through the institutions of the covenant: He revealed Himself to the disciples in the Jew of Nazareth in Galilee, Jesus the Messiah of Israel. He continues to reveal Himself to the Christian church in the proclamation of the gospel and the administration of the sacraments. Here the risen and exalted Jesus Christ is the present and effectual action of God through His servants in the ministry of the church. It is Christ who is the true preacher of the gospel, the true minister of God to unite men to Himself in baptism, the true host at the feast.

Because God has chosen to make Himself known in the contingency of the historical process, the events which reveal Him are limited in time and place. Not all cultures or ages can be contemporary with Jesus the Christ. But the knowledge of God is not therefore at the mercy of human forgetfulness or mystical notions of spirituality. God has given Scripture and the church to connect the once-for-all act in Jesus Christ with the present act of the Holy Spirit, who is the presence and power of the risen Lord. God calls His church into being by the word

of the gospel and by His presence as the Holy Spirit equips and empowers His people for His service. To His church He entrusts the Scriptures, the prophetic and apostolic witness to Jesus Christ, the bearer of His word.

In her confession that the Bible is the word of God the church states her conviction that the Bible is also an act of God in the history of salvation. The Spirit has moved His servants to write; He has given them understanding of the redemptive significance of His historic deeds; He has led His people to preserve and treasure the testimony of His servants; He has guided the church in the selection of a library of books which serve as effective witness to His self-disclosure in Christ, the prophetic witness in the Old Testament, the apostolic witness in the New Testament. The detailed study of the Bible in modern times has made it plain that He has not done this by a stenographic process, by suspending the human consciousness of His servants. He has used men in their human limitations of language, style, and knowledge, has accepted the natural and historical limitations of the created world, and has yet so guided the process that the resultant collection of books serves His salvatory purposes. The Bible is from one point of view a completely human book, and demands for its proper understanding the detailed study of language, literary and historical context, authorship and date. But it is at the same time a unique book, because in the providence of God it serves His redemptive purpose. The church has learned in its Christological reflection to reject all Ebionite, Docetic, Appollinarian, Nestorian and Eutylian misunderstandings..

In the present century it is learning that each of these Christological errors has a parallel in the approach to Scripture. Any doctrine of Scripture which denies or abridges the fully human character of the Bible is a danger to the gospel and the church, even though it may be motivated by opposition to liberal theology. For just as the revelation of God is given in the human being Jesus of Nazareth, so also the Word of God is given through the historical witness of men in the Bible.⁶

Another:

The Old Testament contains a number of theologies, but from these our Lord selects one and gives it His sanction. It is entirely possible to derive a theology of achievement from the Old Testament, and insist that religion at its best is character development..But Jesus interprets the Old Testament as a message of God's gift of life, a gift, moreover, offered in His person...

Historical studies have also questioned the unity of the Bible, even of the New Testament. The scholars of the sixteenth century took the unity of the Bible for granted, and assumed a common vocabulary and theology... But what historical scholarship in its earlier stages took away, it has in more developed from given back in enriched and revitalized condition. We now see the New Testament as a unity in diversity... The unity is the kerygma, the word concerning Jesus Christ, and is richer and deeper for the various vocabularies which develop to expound the relevance of the gospel. The diversity is the range of different theological interpretations within the pages of

the New Testament, which do not threaten the unity of the testimony but rather show how comprehensive and far reaching the good news really is.⁷

While Dr. Quanbeck does, as we have heard, go into ecstasies about the blessings of historical criticism of the Bible, he nowhere in the articles in "Marburg Re-visited" lays it out in detail in application to the Gospels. He does so elsewhere:

The four Gospels, then, are liturgical and propaganda materials of a missionary movement. This is not to say that they have no historical value, but that any use of them by the biographer or historian should be in the light of their special purpose in the life of the Christian community...There are three levels of material in the Gospels. Part of it goes back to Jesus himself; part of it has been modified by the special interests and concerns of the early Christian community and a third part is contributed by the evangelist himself in his selection, arrangement, and editing of the materials. It is frequently fairly easy to identify the editorial work of the evangelist, but more difficult to distinguish between the words of Jesus and the form given to them in the preaching and worship life of the churches. The Gospels do not confront us as books fallen from heaven, every word of equal authority and every word binding in a legal sense. The Gospels have developed in history and show the marks of their development.⁸

We should now like to look at an example of what happens to the Words of Institution at the hands of a commentator operating according to the point of view Quanbeck has enunciated above. In doing so perhaps we can kill several birds with

one stone.

In his book "THE FOUR GOSPELS", Dr. Emil G. Kraepling, 24 years faculty member at Union Theological Seminary, New York, commenting on the Lord's Supper account (Mark 14, Matt. 26, Luke 22, and 1 Cor. 11) discusses the saying in Mark: "Take; this is my body", and says:

Mark gives the bread-saying in simple form -- not a word is superfluous. Paul, however, adds "(given) for you." Perhaps Mark does not have that interpretative element here because he has an equivalent for it in the cup-saying and reserves this idea for that climactic position. Eating is not stressed in the saying (though Matthew adds reference to it). The important thing is the taking of the bread.

If Jesus actually spoke the saying in this form, what would it have meant to his disciples? The breaking of the loaf cannot very well be allegorical of his death, for his body was not broken in pieces, and he does not utter the words during the breaking of bread, but at its distribution. If the point lies in the taking, then each one is receiving the body of Christ.

First bird: We are grateful to such an eminent scholar for saying that the words: "Take; this is my body" can only mean that they are receiving the body of Christ.

However, (he continues), it is difficult to see what the bread-saying in this form could have meant to the disciples of Jesus. The words become more understandable in the light of the mystical belief of Paul concerning the Christian community as the body of Christ. They are what they receive; as Paul

says, "Because there is one loaf, we who are many are one body, for we all partake of the same loaf" (1 Cor. 10, 17)

Hm-m-m! But this does not suit the range of ideas of the Synoptic Jesus or of His disciples.

And so back and forth over the "blood-sayings", in and out and around "perhaps" and "it may well be", until,

One may well ask whether the bread-saying is not of later origin and whether the cup-saying of Luke 22, 17 is not the most accurate report of the last meal. The last meal of Jesus then would have been an anticipation of the Messianic banquet, like the meal of the Essenes quoted above.

Well, well! So now Luke is closer to the original -- not Mark nor St. Paul!

However, as one of the giants among New Testament critics, H.J. Holtzmann, once remarked, the discussion of the original nature of Lord's Supper leads into a labyrinth, in which more than one road opens promisingly, but none leads over a safely passable bridge. We cannot get behind the sources to any certain view of what Jesus may have said and done at the occasion. The interpretation that was placed upon it in retrospect has overlaid the story. This is but natural, for seen from a vantage point subsequent to the death and resurrection and to the establishment of a spirit-governed community which regarded the heavenly Christ as its Lord, this meal took on a significance that it could not have had in the night of the betrayal. The decision to repeat it and relate reminiscences of the Passion in connection therewith, was evidently made

by the participants, and even led to the inclusion of a command of Jesus, "This do in remembrance of me," in Paul's form of the narrative.

No Supper, then, instituted by the Lord Jesus Himself with plain words as to what is given and what is promised? No, we can't be sure of that -- indeed, it is not likely so. But all is not lost:

The Communion rite which he (Paul) reports, even if it be only the version of the Antioch church, ultimately goes back to the Hellenists of Jerusalem, and may be regarded as having been acceptable to men like Peter, James, and John. We may be quite certain that we celebrate the rite to this day in accordance with the intention of the founders of the Christian Church.

After all, so the thought goes, the kerygma is the important thing, and

Early interpretation of the meaning of the death of Christ soon became fused with the account of the occasion, for Paul states that the gospel he received -- certainly within less than a decade after the founding of the Church -- taught that "Christ died for our sins according to the Scriptures."⁹

In championing the "historical-critical approach to Scripture" Quanbeck remarks in one place that "the wrong use of the method should not lead to the condemnation of the method."¹⁰ Given the premise that the Scripture interpreter must "distinguish between the words of Jesus and the form given to them in the preaching and worship life of the church", and the "editorial work of the evangelist", what possible valid objection could Quanbeck or any other "historical-critical scholar" have to the Lord's Supper in-

terpretation of Kraeling who concludes that "we cannot get behind the sources to any certain view of what Jesus may have said and done at the occasion." We should think that any form critic would grant that one man's judgment is just as good as another's -- unless possibly the source of one's Doctor's degree would be held to give some divine certainty. Quanbeck's own hand is tipped, we think, when he says, "Christians continued to live within the covenant, observing the law, taking part in worship, although with certain additions of their own, such as the celebration of the Lord's Supper."¹¹

Now, none of the participants anywhere in the essays has anything to say about the Words of Institution. This is carefully skirted and the procedure in "Marburg Revisited" is to find a way "for Reformed and Lutheran theologians in full loyalty to their respective traditions, to face the issues which have separated them for centuries and reach a profound and genuine agreement."¹² And this is done from the Lutheran side by explanations about the "glorified body of Christ", advocating "dynamic" rather than "static" terms in discussing Lord's Supper (whatever this may all mean), frequent and sweeping repudiations of "capernaïtic eating and drinking",¹³ dilutions of the meaning of "sacramental union", the "manducatio oralis", "communio impiorum" (Heinecken does not use "manducatio impiorum") of the confessions until it seems that the body and blood of Christ are "etherialized" or "volatilized" in a manner that should be acceptable to any Reformed, and the summary statements are satisfied to use throughout the expression "the presence of Christ in the sacrament."

One is somewhat at a loss to know what to make of the one time a part of the Words of Institution are used. Summary Statement reads:

"The assurance of his presence is given in the self-witness of Christ in the instituting rite:

This is my body, this is my blood. The realization of his presence in the sacrament is affected by the Holy Spirit through the word."¹⁴

Note 1: The statement seems to say that it is taken for granted that Jesus really spoke the words.

Note 2: The statment gets no more from the words "This is my body, etc..." than some kind of a "presence".

Thus we get back to our main thesis, as stated in the beginning, -- Any proper and profitable discussion of the Lord's Supper (as with any other doctrine) must proceed from the premise that the Bible in all its parts and words is the inspired word of God.

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- 3 Ibid., pp. 63-64
- 4 Ibid., pp. 186
- 5 Ibid.
- 6 Ibid., pp. 19-20
- 7 Ibid., pp. 22-23
- 8 Stewardship in Contemporary Theology, T.K. Thompson, editor, New York: Association Press, 1960, pp. 39-40
- 9 Dr. Emil G. Kraeling, The Four Gospels, London:

S.P.C.K., 1964

10 Marburg Revisited, p. 186

11 Ibid., p. 13

12 Ibid., p. 184

13 Ibid., pp. 93, 97, 98

14 Ibid., p. 104

T. N. Teigen

B O O K R E V I E W

VIRGINIA WOOLF MEETS CHARLIE BROWN

Read, David H. C., Grand Rapids: Eerdmans, 1968

Read's purpose in this collection of 28 of his sermons is to introduce Virginia Woolf to Charlie Brown, as the title states. He correctly assumes that the Virginias of our day -- the alienated, the loveless, the hopelessly trapped victims of too much sophistication and cynicism -- need desperately to hear the simple and optimistic gospel of "Peanuts." Read intends to present that gospel so that it can be understood by, as well as accepted like, a little child.

Read accomplishes his objective, in part. More often than not his simple, yet highly figurative and picturesque, language is direct, emphatic and highly persuasive. His applications range from accepting Christ as one's Savior, to encouraging the government to give more foreign aid. On some occasions, however, Read's admonishments are too philosophical and abstract to be digested easily by the average

Virginia Woolf in the pew. Such statements as, "It is as though the ultimate and absolute narrows down to meet us . . ." and such terms as "numinous," may be somewhat of a strain for Charlie Brown's vocabulary.

The theology preached by Read is essentially a Protestant fundamentalism, a fundamentalism not restricted by tradition, dogma, or a literal interpretation of the Bible. He prefers the allegorical interpretation for some of the Old Testament stories and implies there are contradictions in the Gospels, yet paradoxically emphasizes the reality of a resurrected Son of God and the need for personal repentance and forgiveness.

The question then, Does Virginia meet Charlie Brown in this collection of sermons? The answer would be yes, much of the time, but occasionally its Paul Tillich she confronts.

Allen Quist

NOTICE:

The Reformation Lectures given by Dr. Oesch at Bethany Lutheran College will appear in the next two issues of this periodical. -- Editor