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Devotion from ELS Pastoral Conference, January 1996

Text: Isaiah 40:1-5

by Rev. Paul Madson

Brethren in Christ, fellow heralds of our Lord's coming, fellow comforters, fellow truth bearers:

We are gathered once again, by God's grace, to be refreshed and recharged, so to speak, in mutual study of that Word which we preach and teach, to deliberate over the kingdom work we do together, as well as to find time for that beneficial fellowship of kindred minds and spirits. We do so as those who consider themselves the most privileged of all men, servants of the most high God, ambassadors to this world for our Redeemer King. A title we are proud to wear is that of "ministers of the Gospel." And as we meet it is always fitting that we give renewed attention to our calling, that we should not lose sight of what it is that compels us and propels us in this calling to be ministers of the Gospel. We shall consider it by asking: "*What manner of spirit is demanded in the Gospel ministry?*"

We take our cue from the prophet Isaiah. We are to be primarily comforters. Now, the pastoral ministry can be several things - all of them good and valid elements of our work as pastors. There is need for such things as warning and admonition on occasion, also exhortation and instruction. But more than these, the defining characteristic of Gospel ministry is that of comfort. Isaiah had the message right: "Comfort, yes, comfort my people!" says your God.

How does Isaiah mean this? It is true that the background from which Isaiah speaks is that of a captivity under Babylon from which the captive Jews will be released when Babylon falls and they return to rebuild their homeland. But though that be the background from which he speaks, he is now speaking in poetic and prophetic terms that have great spiritual significance. We know what modern critics do with this passage. They find the comfort of which Isaiah speaks to mean only that the people of physical Israel, after suffering so terribly at the hands of their

enemies, shall be delivered and restored to their homeland. In their opinion the "Lord's Servant" of chapter 53 is not God's Son, but that it is the people of Israel who are to be the vicarious sufferer for sin and the savior of Israel itself and the rest of the world. This is because they do not see Christ in the Old Testament, and because they don't see Christ. They miss the whole point of Isaiah's prophecy.

So what is the comfort that the prophet wants to bring to the people? It is not merely the deliverance from their physical oppressors but a far more urgent concern, namely deliverance from their bondage under the Law and from its curse. It doesn't take a great deal of insight to see that there is much misery in the world, and that people are in need of being comforted. But the comfort of which Isaiah speaks is more than applying a soothing salve to a superficial sore. His comfort is that which gets to the root of the misery that we see in this world, a comfort that deals first and foremost with the sin-wounded heart and which begins the healing process from within. As the Hebrew words indicates, it is a comfort directed to the heart.

The ministry of comfort thus is also the ministry of truth. We have this ministry just as Isaiah had it because we have the inspired Scriptures, God's Word of truth. This Word of truth includes first of all the truth about man. It tells us in no uncertain terms that man is a fallen creature, a sinner who has neither the will nor the ability to do what God in His holy Law demands.

The truth then is that man is in need of a change of heart, for it is as the prophet has said in another place: "We like sheep have gone astray; we have turned every one to his own way" (53, 6). It is this sad condition to which that wilderness herald named John addressed his ministry and whose words were an echo of those of Isaiah here: "Prepare the way of the Lord; make straight in the desert a highway for our God." Truth, then, begins with knowing the nature of man rightly, where the mighty mountains of self righteousness and pride are to be brought low, but also where the valleys of doubt and despair are to be lifted up.

This truth concerning repentance so as to sorrow over sin is a necessary preparation for the word of comfort. For to bring comfort presupposes there is a sorrow. We ministers of the gospel surely do not delight in bringing terror to people's hearts, or as the dean in my seminary days used to put it, "We do not frighten the poor sinner in order to leave him

in his terror. We do so in order that he may learn to see his desperate need of a Savior.” And if that word we apply to our hearers is applied first to ourselves we will yearn to tell them about their Savior. That same seminary dean spoke of the heart being homesick until it returns to God, and he said to his students: “The homesick heart needs comfort. So I would impress upon you with all the seriousness of eternity in my counsel: ‘Never forget that yours must primarily be a ministry of comfort.’” We might add that that word of comfort we bring is in some measure a reflection of our own appreciation for that comfort to our own needy hearts, so that we with the apostle “May be able to comfort them which are in any trouble by the comfort wherewith we ourselves are comforted of God” (II Cor. 1, 4).

“Comfort, comfort my people! says your God.” It is “my” people and “your” God. These are God’s people not according to the flesh but rather those of a crushed conscience and a troubled heart, who call upon God in the day of trouble. They are those who need comfort because they have been wounded and stricken by the Law. Then God has Isaiah tell them, say that it is “your God” who speaks this comfort. In their troubled state they are likely to think of God as someone foreign and an enemy. But to say it is “your God” is like saying they should not be afraid, for He is not their enemy. He is on their side and is gracious toward them. “Fear not,” He says, “for I have redeemed you; I have called you by your name. You are mine” (43, 1).

As ministers of the Gospel we indeed have a most blessed message to proclaim to the people of God. And we are to proclaim it - not in hushed tones but so that all can hear, as the prophet declares: Cry it out to “those who sit in darkness mourning ‘neath their sorrow’s low.” Tell them that their warfare is over and that their iniquity is pardoned. “Here,” says Luther, “the prophet is most joyful of all, fairly dancing with promises.” Peace has been declared and the wrath of God has been appeased. Let this message be heard over the turmoil of life’s discordant voices: “As sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord” (Romans 5, 21).

We can go so far in our message of comfort as to tell souls sorrowing over sin that they have received from the Lord’s hand double for all their sins - not half way, not just enough, but “double.” “Where sin abounded grace did much more abound” (Romans 5, 20). Not only is our

unrighteousness taken away but in its place God's obedient Son has given us His righteousness.

This ministry of the Gospel, being a ministry of truth and comfort, is finally a ministry of glory. So declares the prophet: "The glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord has spoken." The glory of the Lord has now been revealed in the fullness of time when "God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons" (Gal. 4, 4.5). This glory is not that of a pompous despot but of a Suffering Servant, who laid down His holy life on the cross in obedience to His Father's will and out of love for lost and condemned sinners. What more glorious sight is there to the poor penitent than that of the cross upon which hangs the Savior slain. And with the hymnwriter he confesses, "My sinful self my only shame, My glory all the cross."

Yes, to us is given the commission and privilege to hold before a dying world the saving message of the Cross. We may do so with the confidence that, like Isaiah of old, and like that wilderness prophet of a later day, we have been called to prepare the way before the Lord, preaching repentance for the remission of sins and proclaiming to believing hearts the abounding comfort of our God. To Him be all glory. Amen.

A Study in Ephesians Chapter Five with Focus on the Section on Marriage

ELS Great Lakes Pastoral Conference,
September 19 & 20, 1995

by Harry Bartels

Be ye therefore followers of God, as dear children; ² And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour. ³ But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; ⁴ Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. ⁵ For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. ⁶ Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. ⁷ Be not ye therefore partakers with them. ⁸ For ye were sometimes darkness, but now *are ye* light in the Lord: walk as children of light: ⁹ (For the fruit of the Spirit *is* in all goodness and righteousness and truth;) ¹⁰ Proving what is acceptable unto the Lord. ¹¹ And have no fellowship with the unfruitful works of darkness, but rather reprove *them*. ¹² For it is a shame even to speak of those things which are done of them in secret. ¹³ But all things that are reprov'd are made manifest by the light: for whatsoever doth make manifest is light. ¹⁴ Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. ¹⁵ See then that ye walk circumspectly, not as fools, but as wise, ¹⁶ Redeeming the time, because the days are evil. ¹⁷ Wherefore be ye not unwise, but understanding what the will of the Lord *is*. ¹⁸ And be not drunk with wine, wherein is excess; but be filled with Spirit; ¹⁹ Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; ²⁰ Giving thanks always for all things unto God and the Father in the name of our Lord

Jesus Christ; ²¹ Submitting yourselves one to another in the fear of God. ²² Wives, submit yourselves unto your own husbands, as unto the Lord. ²³ For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. ²⁴ Therefore as the church is subject unto Christ, so *let* the wives *be* to their own husbands in every thing. ²⁵ Husbands, love your wives, even as Christ also loved the church, and gave himself up for it; ²⁶ That he might sanctify and cleanse it with the washing of water by the word, ²⁷ That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. ²⁸ So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. ²⁹ For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: ³⁰ For we are members of his body, of his flesh, and of his bones. ³¹ For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. ³² This is a great mystery: but I speak concerning Christ and the church. ³³ Nevertheless let every one of you in particular so love his wife even as himself; and the wife *see* that she reverence *her* husband.

Ephesians 5

During the course of this study we will be focusing especially on verses 22-33 of chapter 5 of St. Paul's Epistle to the Ephesians — those verses which bring us Paul's great section on marriage, which for the good of our Christian homes and for the honor of God every Christian couple would do well to come to a thorough understanding of and to regularly contemplate.

We, however, will not be looking only at that section of this chapter, but shall do some rather extensive preparation for going in depth into those verses themselves. This preparation will occupy more than a third of our entire study, as a needful step toward a correct and full understanding of verses 22-33.

Since that section should, of course, be considered in the context of what has gone before in this chapter, especially since the things Paul has already said in the preceding verses of this chapter are in many ways related and foundational to what he is now going to say in the rest of the chapter, a brief summary overview of the chapter is first in order, and not only of verses 1-21, but also of verses 22-33 together with verses 1-21, so that the connection is plainly evident as we take up these latter verses.

Following this brief overview of the entire chapter, we shall also, before going into an in-depth study of verses 22-33 themselves, take a closer look at verses 18-21, in which we have the sentence which stands in the most immediate prior context, with especially thorough attention directed to verse 21, since this verse contains the very key to understanding aright in the fullness of his intentions Paul's thought as he proceeds into the section on marriage.

In brief overview of this chapter, we note that it contains a number of admonitions which may be grouped as follows: Verses 1-5: Admonition to walk as God's children in Christ-like, self-giving love which seeks to help others; hence to avoid all manner of immoral sexual behavior whether in deed, thought, or word, such behavior being contrary to the love in which we are to walk, flowing instead from greed, and excluding those who walk therein from inheritance in the kingdom of Christ and of God. Verses 6-10: Admonition not to be deceived by unbelieving, ungodly men who promote walking in immoral sexual behavior, for those who do walk in the words of darkness and do not repent are indeed under the wrath of God and will thus receive damnation. Verses 11-14: Admonition to walk as children of light, and to reprove the unbelievers and ungodly, thus seeking to win them from their contrary walk to Christ, to the end that they too may come to the light that is to be found in Him and receive His salvation with us. Verses 15-21: Admonition to walk wisely for the sake of the eternal welfare of all concerned, the unconverted around us, as well as our fellow-Christians around us, endeavoring to bring the unconverted to faith and to edify our fellow-Christians in the faith. Moving on from admonishing us as to how we are to walk toward our fellowmen in general, Paul proceeds to the matter of relations in our homes. Verses 22-33: Admonition to spouses concerning their duties toward each other according to their relative stations in marriage. Here, then, Paul turns our attention to the holy estate of marriage, in which God's good gift of sex finds its proper, God-directed, God-pleasing, wholesome, meaningful fulfillment in the bonds of wedded love and faithfulness, in the most salutary contradistinction to the sexual immorality of which Paul has spoken earlier in this chapter which God abhors and condemns and from which men should flee to Christ for forgiveness and life.

From this summary overview of the chapter we see, then, that it is upon the important related groundwork laid in verses 1-21 that Paul proceeds in verses 22 and following to deal with the subject of marriage.

Also, in preparing to take up the study of verses 22-33, we must now look particularly at the last sentence before those verses, and consider this sentence as it stands in the most immediate context of that great section on marriage. The apostle writes in this sentence which runs through verses 18-21

And be not drunk with wine, wherein is excess; but be filled with the spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ, submitting yourselves one to another in reverence of Christ.

Though this sentence is not directed first of all to spouses in regard to their conduct in marriage in particular, but is, to begin with, directed to Christians in general in regard to their association with one another, it should not, however, be taken as having no direct and intended relation to the coming section on marriage, as though there is a break of thought, and as though Paul, in taking up the subject of marriage in verses 22-33, is going on into something quite apart from what he has been talking about in this previous sentence. Not at all. On the contrary, this sentence constitutes also Paul's purposeful approach into his discussion of marriage. For though everything which Paul says in the sentence of verses 18-21 applies, of course, to Christians in general, also apart from marriage and the home, all he says here speaks in a very important way also to husband and wife in particular as far as their marriage and home is concerned, and Paul would certainly have them discern this and thus apply what he says here to their own situation. It is to the great good of their home as well as to the honor of God that they should do this. Indeed, what good will result for their marriage and their home if both husband and wife practice together all these things called for in this sentence, i.e., if both husband and wife, rather than being drunk with wine, conduct themselves in Christian sobriety in the Holy Ghost, being filled with the spirit, intent on walking according to His blessed leading; if both seek to edify one another in the faith through Psalms, through

Christian hymnody, and the like based on God's Word; if they both endeavor to radiate Christian cheerfulness; if they both strive to maintain a spirit of Christian thankfulness in all things; if they both practice the proper Christian humility toward each other! As these things are cultivated by husband and wife, it will help them immeasurably in overcoming all manner of problems and difficulties which may come into their marriage and home and in making their home the kind of home the Lord would have it be, a truly Christian home which will be useful for the Lord's cause, and where much joy will be found in Him.

Having made these over-all observations in regard to this sentence, there is one statement in particular of this sentence which we should now consider in greater depth in relation to the section on marriage which follows, since this statement constitutes the very basis of and entrance into Paul's discussion in regard to marriage, and that is the last statement of this previous sentence, namely, verse 21, which says "Submitting yourselves to one another in reverence of Christ."

Let us note first of all here that since this admonition, "Submitting yourselves one to another in reverence of Christ," is a blanket admonition intended for all Christians to observe toward one another, it follows that it is also an admonition which Christian husbands and wives are to observe toward one another. Thus, as they read this admonition of verse 21, they are to know even before they go into Paul's great section on marriage that a mutual self-submission is to characterize their association among themselves too. With his next words following verse 21 Paul will then proceed to show husbands and wives how this admonition to mutual self-submission should be carried out on the part of each toward the other, i.e., in what manner they should each practice submission toward the other for there is a difference in the manner.

One is, of course, aware that there are those who would take exception to what has just been stated. They note that Paul goes on to assert, as indeed Scripture does throughout, that the husband is the head of the wife, and that the wife is to be in subjection to the headship of her husband, which we agree is certainly true. And on the basis of this they reason that it would therefore be incongruous and wrong to say that the husband should also practice submission toward his wife, and that therefore it should not be said that there is to be a mutual self-submission of husband and wife toward each other in marriage.

But we would observe that in reasoning thus one has not really heard out what Paul is saying here in verse 21 to all Christians, and has not caught what God's Word is indeed saying therefore also to both husbands and wives, yes, also to husbands, namely that there is indeed to be a mutual self-submission on the part of each toward the other, including on the part of husbands toward their wives, and this in reverence of Christ. And a little further consideration will show that there really is not the incongruity in connection with this matter that one might have at the first thought there to be; a paradox, yes, that the husband who is the head of the wife, and therefore in authority over her, should also practice self-submission toward his wife, and that not only should she submit herself to him; a paradox, but not an incongruity; a paradox with a wonderful resolution. And that resolution will be reflected by Paul throughout his section on marriage as he there shows the different manners in which each spouse is to practice self-submission toward the other.

Key to hearing Paul out and to catching what he is really saying is a proper understanding of the meaning of the verb ὑποτάσσω, "to place or arrange under," and thus "to submit," of which the word ὑποτασσόμενοι, "submitting," here in verse 21, is the nominative plural masculine participle present middle. This word need not always be understood, nor should it always be, as having the sense of subjecting one's self to authority, i.e., in the sense of obedience; for while it does indeed sometimes have that sense, it also sometimes has the sense of lovingly and humbly placing one's self beneath others in the interest of working their welfare, of seeking their good even ahead of one's own, of serving others in humility and love, but without any implication of obedience on the part of the one thus submitting. This kind of submission which verse 21 calls upon all Christians to observe toward one another, and therefore also upon husbands to observe toward their wives — this kind of submission a husband can observe toward his wife, and still retain his headship and carry out the rule over his wife which God expects him to carry out, and so there is no incongruity here. In fact, if a husband practices this kind of submission toward his wife, even his rule is then carried out as lowly-minded, loving service, which is what God intends, and it will not be exercised in a self-seeking, high-handed, domineering, arrogant manner as "lording it over" her, of which God disapproves.

Concerning the fact that ὑποτάσσω, “to submit,” in the New Testament has these two senses, the one involving obedience to authority, the other not, sometimes the one, sometimes the other, depending on one’s station in life, is indicated in the Arndt & Gingrich Greek-English Lexicon of the New Testament where under ὑποτάσσω, “to submit,” it is noted that in some passages it is used in the sense “of actual subordination to persons worthy of respect: toward the husband,” (and then Eph. 5:22, Col. 3:16, Titus 2:5, and I Peter 3:1,5 are entered, all of these being passages referring to the wife’s submission), and that in other passages it is used “of submission in the sense of voluntary yielding in love,” (and then I Cor. 16:16, Eph. 5:21 — the very passage with which we are dealing, and I Peter 5:5 are entered as passages in which ὑποτάσσω, “to submit,” is used in this latter sense).

Kittel’s Theological Dictionary of the New Testament also says the following pertinent to our discussion of ὑποτάσσω, “to submit”: “For a material understanding of the verb in the N.T. its considerable range of meaning should be noted, especially in the middle.” And let us note that it is the middle we have before us here in verse 21 with the form ὑποτασσόμενοι, “submitting.” Kittel continues: “Originally it is a hierarchical term which stresses the relation to superiors. But one should note that the subordination expressed may be either compulsory or voluntary.... In the N.T. the verb does not immediately carry with it the thought of obedience.” Then, having spoken of the instances in which ὑποτάσσω, “to submit,” does carry with it the thought of obedience, Kittel says, “The remaining use of ὑποτάσσομαι, “to submit,” in the N.T. exhortation suggests that the general rule demands readiness to renounce one’s own will for the sake of others, i.e., ἀγάπη, “love,” and to give precedence to others.” (See Addendum for more from Kittel in regard to this matter.)†

Such submitting which Paul here calls for in verse 21, “Submitting yourselves one to another in reverence of Christ,” is the same kind of submitting which he calls for in other words in Philippians 2:3-4 where he says, “Let nothing be done through strife of vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but also on the things of others.” It is the same kind of submitting which he calls for when he says in Romans 12:10, “Be kindly affectioned one to another with brotherly love; in

honor preferring one another." It is the same kind of submission which he calls for when in Galatians 5:13 he says, "By love serve one another."

Now, understanding Paul's admonition which he makes to all Christians here in verse 21, "submitting yourselves one to another in reverence of Christ," to mean that they should in lowliness of mind and love seek the good of one another even as their very own, yes, even before their own, then his words that we should do this "in reverence of Christ" break forth in exceedingly rich and strongly winsome meaning. Did not Christ, the eternal son of God, who became also true man — did not Christ, the God-man, who is Lord over us all, do this very kind of submitting in relation to all of us? In Philippians 2 Paul states the whole matter about which we are speaking very well, "Let this mind be in you which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross." (Philippians 2:5-8). So does our Lord Himself state this whole matter very well in Mark 10 when, in seeking to correct the sinful ambition of His disciples to "lord it over" others in His kingdom, He instructs them that while the rulers of the Gentiles "lord it over" those under them in their kingdoms, such a spirit should not be found among them, His disciples, in His kingdom, but an entirely different spirit should obtain and prevail among them, saying, "But so shall it not be among you: but whosoever will be great among you, shall be your minister: And whosoever of you will be chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." (Mark 10:43-45). We look at Him, our Lord, in John 13 in the upper room in Jerusalem on the night of His betrayal. We behold the humble, loving service which He, the Lord over all, renders the disciples as He gets down on His knees on the floor, puts the basin down in front of Him, and then proceeds to wash the feet of His disciples, one disciple after the other, drying their feet with the apron, or towel, He had put on for that purpose. That menial servant task He, their very Lord and Master, performs, which any one of the disciples might have volunteered to do, but none had been inclined to submit himself to do that lowly task.

Peter thinks it is utterly beneath his Lord to perform that task, and would refuse to let Jesus put Himself below him like that. But then comes Jesus' reply to him, "If I wash thee not, thou hast no part with Me." We know what Jesus meant by that, pointing to that far more important, yes, absolutely indispensable washing which was necessary for Peter and all of us, which He, our glorious and gracious Lord, Very God of Very God, and also true man, with unsearchable love and lowliness of mind went about providing in our stead the next day, when in marvellous self-forgetfulness, thinking only of our need and welfare, He poured out His infinitely precious life-blood to wash us "clean every wit!" What deep self-submission toward us beyond comprehension that for our eternal good He, the Lord of Life, stooped down before us and took up the burden of all our sins and bore them all to the cross and then stoned for them all by giving His life into death as "a sacrifice to God for a sweet smelling savor: as the second verse of the chapter we are studying puts it! And now He who washed his disciples' feet says, "Know ye what I have done to you? Ye call me Master and Lord: and ye may well; for so I am. If I then, your Lord and Master have washed your feet; ye ought to also to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, the servant is not greater than his Lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them." (John 13:1-17). And we do know these things; we know what He means. And how can we but be deeply moved to fear, awe, reverence of Him, and thus stirred, warmed, and inspired by His example now to practice the same self-submission toward one another, in lowliness of mind and in love serving one another, having one another's needs and welfare foremost at heart, even before our very own!

"Submitting yourselves one to another in reverence of Christ," — so writes Paul here in verse 21. Indeed! "In reverence of Christ!" Reverence not only in respect to this that He is our mighty Lord over us, but also that He is this kind of Lord who served us in that profound self-submission on which we have reflected — such reverence is to move all Christians to the same kind of self-submission one to another; and that goes also for husbands in regard to their wives. And no, there is nothing incongruous about that. No more than there was something incongruous about Christ's submission to serve us in our need! He still remained

Lord completely! Even so, the husband still remains the head, and nothing of his headship is surrendered, yielded, or even compromised, by his practicing this kind of self-submission to his wife. The rather, as before indicated, it is actually only through this kind of submission that a husband can carry out his headship in the home in the manner in which he should, as we shall see further as we study the section on marriage which we have before us in verses 22-33.

We have dealt with this matter concerning the understanding of the word ὑποτάσσω, "to submit," at as much length as we have because of the fact that there has been much misunderstanding even among conservative Lutheran exegetes concerning what Paul is saying with this statement, "submitting yourselves one to another in reverence of Christ," whereby they have not seen that there is indeed also a manner in which this is to be applied to husbands in regard to their wives, i.e., that they too should practice self-submission toward their wives, but have asserted that since the husband is the head of the wife he is therefore not to practice self-submission toward her, and have indicated that verse 21 therefore is not really integrally related to what follows in verses 22-33, but rather is to be construed as being coordinated particularly with what has preceded. In that misunderstanding they miss an important part of what Paul has in mind in verse 21 especially as it relates to all that follows in his section on marriage, and at the same time they fail to see the thorough unity of this chapter throughout.

We are now ready to proceed and consider this great section on marriage and the home, the admonitions of which all spouses should consider with truly sanctified ears and hearts, and to which for God's honor and the good of their homes they ought to consecrate themselves to wholeheartedly fulfill. As we consider this section we shall find Paul showing, as before said, in what manner the admonition of verse 21, "Submitting yourselves one to another in reverence of Christ," should be carried out on the part of each the husband and the wife toward the other, there being, of course, a difference in the manner as we noted.

He takes up first of all the manner in which the wife should submit herself toward her husband, saying in

Verse 22

Wives, submit yourselves unto your own husbands, as unto the Lord.

The close connection of this verse with the foregoing verse is seen from the fact that the verb “submit” is not again repeated here in the Greek of verse 22, but must be supplied from the previous verse. Thus what in the Greek of verse 22 merely reads, “Wives to your own husbands as to the Lord,” by the necessary supplying of “submit” from the previous verse, reads in the English, “Wives submit yourselves to your own husbands as to the Lord.”

So now first Paul here directly and specifically speaks to the wives about the fact that they are to submit themselves to their husbands. Of course, every facet of submission which verse 21 urges upon Christians in general to observe toward one another, is to be observed by wives toward their husbands too, — the lowliness of mind, the refraining from selfish interest and self-seeking, the love which seeks the advantage of the other before one’s own, and so forth. But Paul in telling the wives that they are to submit themselves unto their own husbands as unto the Lord (ὡς τῷ κυρίῳ), by the words “as unto the Lord” immediately lays it upon the hearts of the wives that their submission to their husbands involves more than the submission which all Christians should observe toward one another spoken of in verse 21. For since they are to submit themselves unto their own husbands “as unto to Lord,” i.e., in the same manner as we submit ourselves unto the Lord, their submission unto their husbands involves respecting their husbands as being in authority over them, it involves obedience to their husbands. Paul himself makes plain that that is what he means by saying that the wives should submit themselves to their own husbands “as unto the Lord,” as he now goes on to say in

Verse 23

For the husband is the head of the wife, even as Christ is the head of the Church, and He is the Savior of the body.

The husband is the head (κεφαλή) of the wife because God has made him the head, even as God also “gave Christ to be the head over all things to the church.” (Ephesians 1:22) By saying that the husband is the head of the wife, Paul points to the order between man and wife

established by God already at the creation. He made Adam first, and then from Adam He made Eve; and He ordained that Adam should have headship over Eve, and that she should be in obedience to him. This order stands from the creation down to the end of time, as God Himself affirms throughout all of Scripture, including also here through Paul in these words under consideration.

Now, the husband is the head of the wife, even as Christ is the head of the church, says Paul. Christ as head of the church is in charge in the church. He gives the directions for the church. He guides the church. Even so, it is the husband's responsibility to be in charge in the home, to give the directions for the home, to do the guiding there. That is why the wife is to submit herself obediently unto her husband as unto the Lord, because the husband has the same relative position of headship over her as Christ has over the church.

Christ's headship over the church is, of course, a most benevolent headship, and Paul is quick to note that, adding, "For the husband is the head of the wife, even as Christ is the head of the church, and He is the Savior of the body (αὐτὸς σωτὴρ τοῦ σώματος)." By "the body" Paul, of course, has reference to the church. Elsewhere, too, he calls the church Christ's body, as in Colossians 1:18, where concerning Christ he says, "And He is the head of the body, the church," and in Ephesians 1:22, where he says that God "gave Him to be the head over all things to the church, which is his body, the fullness of Him that filleth all in all." By calling the church Christ's body, Paul brings out the closeness of the church to her Lord, the mystical union of the heavenly bridegroom with His bride, the church. And by saying that He is the Savior of the body, Paul brings out the concern of Christ for His church as He rules over her. Indeed, He gives all the directions that He does, and does all the guiding which He does, for the church's welfare, that the church might be delivered from all harm and danger and have His help and salvation and be kept in safety with Him. Paul's remark here about Christ being the Savior of the body speaks clearly as to what should also be the nature of the headship of the husband over the wife. The husband's rule is also to be one of benevolent concern for the welfare of his wife and home. From that concern all of the directions he gives and all the guiding he does should flow. Paul will say more concerning the nature of the husband's headship over the wife and home in short order, as he moves

on from what he has to say in regard to the wives in particular. And he will also then take up the matter of the God-created closeness between husband and wife, toward which he is thinking in connection with his remark in which he referred to the church as Christ's body, by which he brought out the closeness between Christ and His church. But before he does so he first completes the words of admonition which he has here concerning the wives in particular, saying

Verse 24

Therefore as the church is subject unto Christ, so let the wives be to their husbands in everything.

Christ's dear church, the Una Sancta, the One Holy, most dutifully subjects herself to the rule of her Lord. She knows He is in charge, and she would have it no other way. She does not challenge His headship in anything. As through His Word He gives the directions for His church, she gladly heeds them; she does not presume to give Him directions. As He guides by His Word, she gladly follows; she does not resist to follow. Indeed, His dear faithful church wants to abide in the fullest obedience to Him and His Word in all things. As He bids His church work for Him in His glorious cause, wanting her to have part with Him in it, she does so with diligence for His name's sake, joyful that she can serve her Head, her Lord, thus.

Such is the submission, instructs the apostle, which wives should accord unto their husbands, dutifully subjecting themselves to the rule of their husbands; gladly receiving their directions, not presuming to give them directions; gladly following their guidance, not resisting to follow; willingly abiding in obedience to them in all things. As her husband enlists her help in his cause, wanting her to have part in it, the wife, remembering that God has ordained that she be a helper to her husband, such as in bringing up their children, in directing and guiding them aright, in caring for their home, and the like, should gladly and diligently be of service to him, so that the words of Proverbs 31:11-12 may apply to her: "The heart of her husband doth safely trust in her, so that he shall have no need of spoil. She will do him good and not evil all the days of her life."

We note the words "in everything" (ἐν παντί). "Wives, subject yourselves unto your own husbands in everything." The husband is in charge

of the home, and, as such, in charge of the decisions that must be made. And the wife should not want it to be otherwise. She should not seek to usurp his responsibility in this. She should not seek to get him to abdicate it, nor should he do so. It does not become her to dispute and contend with him, to nag at him and be demanding. AS he ponders things which must be decided upon, the wife may certainly in a respectful way offer her thoughts and ideas for his consideration, and convey to him any information which she may feel may be useful to him. And the husband will gladly receive the thoughts and ideas and information thus contributed by his wife, knowing that he can often benefit much from such contributions from her. For while, as Scripture says, in Christ, the church's Head, are hid all the treasures of wisdom and knowledge (Colossians 2:3), the husband will realize that this is not so of him himself, and so he will welcome his wife's contributions of thought. But then his wife must realize that it is finally up to him on the basis of all the information he has gathered, to be in charge of the decisions in the home. In some instances, perhaps in many instances, there may be things which he may simply decide to entrust to his trusty, devoted, capable wife to decide on and take care of. But otherwise, in all other matters in which he feels that he should not delegate the making of decisions, but that he himself should make them, he then is the one to make them, and his wife, having respectfully shared her thoughts with her husband, should then reverently accept and abide by the decisions he has made. The only exception is if he would decide and order something to be done contrary to God's will expressed in His Word. Then, of course, the principle obtains for the wife to follow: "We ought to obey God rather than men" (Acts 5:29). Paul, however, sees no need to even mention that exception here, since he knows that his readers know that, and he has the confidence that the Christian husband will endeavor to be most careful not to make decisions which are contrary to God's Word, but to guide his home in full accord with it. But apart from such an obvious exception, in all other matters it behooves the wife to willingly and reverently bow to the headship of her husband, even as the church thus bows to the headship of her Lord, as the apostle here instructs: "Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything." What a beautiful example the church, the *Una Sancta*, has given

wives. When wives thus subject themselves to their husbands in everything, as the church does to Christ, they come to true beauty with the church — the beauty of being an obedient, God-fearing wife.

Here then is the manner in which wives are to submit themselves unto their husbands, namely, as unto the Lord.

Paul now proceeds to speak to husbands regarding the manner in which they are to submit themselves in regard to their wives. He says

Verse 25

Husbands, love your wives, even as Christ also loved the church and gave Himself for it.

While husbands are not to submit themselves to their wives with the submission of obedience as though their wives were in authority over them, since it is the husband who is the head of the wife, and the wife is to be in obedience to him, Paul does here, however, lay it upon the hearts of husbands that they should observe toward their wives the Christ-like self-submission of loving service which is incumbent upon all Christians toward one another, of which we have already spoken at considerable length at verse 21 in connection with our approach to his section on marriage. Now if this Christ-like submission is incumbent upon all Christians toward one another, how much more incumbent it is upon husbands toward their wives, since God in giving them the headship over their wives has thus given them a far greater responsibility toward their wives to seek their welfare in particular above others outside the home!

The admonition for husbands to observe such submission toward their wives is implicit in the directive here given to husbands, "Husbands, love your wives..." For the word which Paul uses here in directing the husbands to love their wives of necessity involves such self-submission. It is the word ἀγαπάτε, which calls for the highest kind of love, the love which consists of intelligent, thoughtful, heart-felt concern for another, and which issues forth in lowly minded, selfless, self-giving service on behalf of another.

We really learn what this love is in Christ; yes, we see it in Him in incomprehensibly great dimensions, for it was this love on His part which constrained Him, the eternal Son of God, to come down from heaven and become man for us, and as the great God-man, to place Himself under all of us, and, laden with our sins, to go to the cross and lay down

His life for us there. Indeed, in Christ we learn the nature of that love which husbands are to have for their wives; and Paul underlines that for our thought when he says, "Husbands, love your wives, even as Christ also loved the church and gave himself for it."

The reason Christ gave Himself in such love for the church was, as Paul continues

Verse 26

That He might sanctify it, by cleansing it with the washing of water by the word.

In His loving concern He wanted to sanctify (ἀγιάσει) the church; He wanted to deliver us from our sins, to make us holy, to set us apart for Himself as His dear church. To do that He had to provide cleansing for us, He had to take away our sins. That is why He laid down His life for us and shed His precious blood for us. By that He accomplished that unspeakably great and precious work of procuring cleansing for us, as St. John says, "The blood of Jesus Christ God's Son cleanseth us from all sin" (I John 1:7).

And so that the cleansing which HE obtained for us by giving Himself for us in love might be conveyed and applied to us, our Lord instituted a wonderful Sacrament, the Sacrament of Holy Baptism which Paul here calls "the washing of water by the word" (τῷ λουτρῷ τοῦ ὕδατος ἐν ῥήματι). By this Sacrament the cleansing which He obtained is conveyed and applied. This then is a wonderfully powerful washing. And, of course, as Luther noted so well, it is not the water of Baptism alone which does this powerful cleansing, but the Word of God which places the cleansing procured by Christ on the cross into this Sacrament; and this cleansing so conveyed is received by faith which Baptism also works. Thus, since it is God's Word which is connected with Baptism which makes Baptism the powerful Sacrament that it is, that is why Paul calls it "the washing of water by the word." By this Sacrament then, Christ, sanctifies His church, consisting of all who come to Him by this Sacrament, and does so for the purpose which Paul expresses in the next verse

Verse 27

That he might present it to Himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish.

The purpose then for His giving Himself for the church in great love and for sanctifying it by the cleansing of Baptism is that His church may be to Him a most beautiful and holy bride adorned in the unsullied garments of righteousness and holiness which He Himself has provided for her in His self-effacing, self-giving love.

Regarding the question as to whether this verse with its statements about Christ purposing to present the church to himself without spot or wrinkle or any such thing, and that it should be holy and without blemish, goes on from the thought of His cleansing the church through Baptism to speak also of bringing the church then also to walk in holiness of life, we would mention that the power to begin walking in such newness of life is certainly also bestowed and implanted by Baptism, on account of which Paul elsewhere calls Baptism "the washing of regeneration and renewing of the Holy Ghost" (Titus 3:5). Our walking in such holiness of life, however, will not become perfect this side of heaven, since our old sinful nature still inheres in us till death, continually pulling us down from perfection, which we earnestly deplore. What we have just said is true also of us as regards the fulfilling of our roles as husbands and wives. And Christian spouses need, therefore, to exercise much patience, understanding and forgiveness toward one another, remembering that both are still troubled and kept from perfection by the flesh. Yet by the power bestowed and planted in us by Baptism we fervently strive to progress in holier living and look confidently to the Holy Spirit to enable us so to progress as we make a devout use of the means through which He works, namely, Christ's Word and His Holy Supper, until we finally stand before our Lord in glory in the life to come. Then with this sinful nature forever put away, we shall stand before Him completely holy not only in the sense of being cleansed of our sins, but also completely holy as far as our life and conduct is concerned. But already now the church is holy and without blemish, without spot and wrinkle in the sense that it has been perfectly cleansed of all sin through Baptism. In this way she is a most beautiful, holy, glorious church before Him al-

ready now. Oh, for that eternal day when our life comports completely with this, and then in every way we, His church, stand before Him such a beautiful, holy, glorious church! Together with our Lord we await that day!

We would note here that while Paul here in this section of Ephesians chapter five mentions only the church as the object of Christ's love and His giving of Himself to provide cleansing, elsewhere in his epistles he certainly also proclaims that Christ loved and gave Himself to provide cleansing for all men, as Scripture proclaims throughout. But unbelieving men repudiate Him and what He in His great love has done for them also, and thus go lost by their own fault. It is only the believers who appropriate to themselves and thus receive the cleansing which He has obtained for them. When then Paul here only says, "Christ loved the church and gave Himself for it," he does it in the considered context of this truth that it is Christ's church alone which receives the benefits of His great sacrifice made for us in such love.

Here then, from this great love of Christ whereby He has done for His church all that Paul here speaks of, husbands are to learn how they are to love their wives; yes, they are instructed so to love them, with such a lowly minded, self-effacing, self-sacrificing, helping love; a love out of which they are committed to supplying the needs of their wives, their physical needs, and also, indeed, above all their deepest needs, their spiritual needs, and will spare no effort and cost to themselves in endeavoring to do so; a love out of which they put forth every effort to edify their wives in the Lord, to help them to be spiritually beautiful with the beauty which the Lord desires in their hearts.

This then points the way in which the husband is to carry out his headship of the wife; not in thoughtlessness, coldness, hardness, as though she is one whom he can roughly order around to do his bidding, and as though she is one he can use to seek his own selfish advantage. Not at all! To be sure, he is the head, and his wife is to respect him for his headship, and to obey him as her head. But his headship is to be carried out with nothing but the purpose of purest loving service, like unto that of Christ toward His church.

Paul continues to set forth how husbands should love their wives also in the following verses. He says

Verse 28

So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.

In saying, "So ought men to love their wives as their own bodies," Paul is taking up again on a thought which he began back in verse 23, when he said, "For the husband is the head of the wife, even as Christ is the head of the church, and he is the Saviour of the body." At that point we noted that in referring to the church as Christ's body, Paul was bringing out the closeness which exists between the church and her Lord, the mystical union of the heavenly bridegroom with his bride, the church. Even so, says Paul here now in verse 28, husbands ought to lovingly regard their wives as being in a precious closeness, a precious oneness, with themselves; yes, they should thus regard them as actually being part of their very own selves. For they have been brought by God into such a profound oneness in the marital union that they are indeed one together. Because husband and wife are thus one in such a profound oneness bestowed by God, so it is that Paul says, "He that loveth his wife loveth himself."

In view of this profound oneness of husband and wife, in view of this that a man's wife is part of his very own self, how can a man possibly then withhold love from his wife? How then can he treat her with hate? Indeed, considering that one's wife is a very part of himself, yes, his own flesh with him, it would be completely inordinate not to regard her with love, says Paul as he continues in

Verse 29

For no man ever yet hated his own flesh, but nourisheth it and cherisheth it even as the Lord the church.

That is how a man regards his own flesh. He doesn't hate it; he doesn't treat his own flesh with rudeness and cold, hard inconsiderateness; never! Just so, since his wife is one flesh with him, he should never treat her in such a loveless manner either. Rather than treat his own flesh with lovelessness a man has much concern for himself; most readily he provides and cares for his own flesh, as Paul says, he nourishes and cherishes it even as the Lord the Church. Just so, since his wife is one flesh with

him, so should a husband regard her with like most ready loving concern, readily caring and providing for her. Once more Paul points husbands to Christ to learn of Him to do this, in saying, “even as the Lord the church.” To this end they are to consider well how heartily He provides to His church — nourishing it with Word and Sacrament, giving it His constant care, keeping it under His protection.

Paul continues and states the reason why Christ does this for His church, saying in

Verse 30

For we are members of His body, of his flesh and of his bones.

Thus Paul brings out that it is because of that precious closeness which Christ has with His church, that oneness, that mystical union in which He is the Head and we are the members of His body — it is because of this that Christ cares for and nourishes and cherishes us as He does. Let husbands be warmed mightily by Christ’s example to do the same toward their wives with whom they have been brought into the precious closeness, the profound oneness of the marriage union!

Now Paul quote Genesis 2:24,

Verse 31

For this cause shall a man leave his father and mother, and shall be joined to his wife, and they two shall be one flesh.

With these words Paul continues to emphasize the closeness of the marriage relationship, the profound oneness of husband and wife, in which they have been joined together by God himself. That this is a oneness which they have not simply arrived at by themselves, but into which God has joined them, Jesus brings out when He says, “What therefore God hath joined together, let not man put asunder” (Matthew 19:6). It is a oneness to which by God’s design the sexual union gives expression, and of which the sexual union is a very sacred part, but which involves their total lives.

In God’s plan, once the marriage union has been entered into by man and wife, the husband-wife relationship now takes precedence even to the former child-parent relationship. And though children are certainly still to honor their parents as long as they live, once joined in marriage

their primary, yes, unconditional commitment and devotion is then to be to their spouse as far as earthly relationships are concerned.

Since then husband and wife are brought into such a precious closeness and oneness in marriage, a closeness and oneness like unto that between Christ and His church, what devotion and care the husband should then exercise to lead in making their marriage more and more what God intends it to be, and by the same token, how eagerly the wife should follow her husband in the same undertaking so that as the relationship between Christ and His church is most beautiful before God, so theirs as man and wife might become more and more so before Him too, according as He intends it to be.

In regard to this profound oneness of husband and wife which Paul has brought out so well, he now says

Verse 32

This is a great mystery: but I speak concerning Christ and the church.

What wonderful insights into the mystery of Christ and His church, i.e., concerning the most profound oneness of Christ and His bride the church Paul shows us throughout this grand Epistle to the Ephesians! By way of expounding that great mystery and now relating it to marriage here in his great section on marriage, Paul has also then given us some precious insights into the similar profound oneness of husband and wife in the light of the even far higher oneness of Christ and His church which he has shown is the pattern for marriage. It, namely, the oneness of husband and wife in marriage, is indeed a deeper oneness than we can fathom and we must be filled with wonder as we contemplate it.

Paul now closes his discussion in regard to marriage by summarizing the duties of spouses in the light of all that he has said, saying

Verse 33

Only let everyone of you in particular so love his wife even as himself: and the wife see that she reverence her husband.

Having led into this great section on marriage with the admonition, "submitting yourselves one to another in reverence of Christ," and having shown throughout this section in what manner each spouse is to do this according to their different roles in marriage, Paul now with this

closing verse of this chapter reiterates once more how each spouse is to do this: the husband is to carry out his headship in love — love as deep as that which he has for himself. He is to carry out his headship in that divinely directed love which is self-effacing, self-giving love, out of which he humbly and willingly bends down and serves to care for his wife in her various needs. And the wife is to carry out her role as wife in reverence for her husband — in that divinely directed reverence which includes humble and ready obedience to her husband because of the authority which God has vested in him in making him her head.

Here then we have worked out way through Paul's great section on marriage and all of Ephesians chapter 5. Here we have a powerful Word of God showing us Christians how we are to view matters of sex and marriage, and how we who are Christian spouses are to live in marriage. It is a very different word than we hear from the world with its rampant sexual immorality and its low view of marriage, yes, its contempt for marriage and for the God-ordained order in the home. May God give His people hearing ears to hear what He has to say rather than what the world has to say!

The more faithfully and earnestly we heed to what He says to us, the more our homes will become havens of peace and happiness, fortresses of strength for those within, rather than the shambles of misery and wreckage we see around us so much in our world today. The more faithfully and earnestly we heed His Word, the more our homes will serve to honor Him, and be a great blessing to those within.

† *Addendum*

Following are some more thoughts of pertinent interest — from Kittel's Theological Dictionary in regard to ὑποτάσσομαι: “The demand for mutual submission among Christians shows especially that ὑποτάσσομαι bears a material relationship to Christian ταπεινοφροσύνη” (i.e., the lowliness of mind which Paul calls for in Philippians 2:3). “Paul requires ταπεινοφροσύνη from the community. Not ‘self-seeking’ nor ‘vainglorious boasting’ as self-glory should control their mutual relations but ταπεινοφροσύνη. The two sentences which follow” (i.e., in Philippians 2) “show that it is the resolution to subject oneself to others and to be more concerned about their welfare than one's own” which should control

their mutual relations. "The term ταπεινοφροσύνη thus catches up what Jesus said about greatness through service.... It is given its distinctive shape by Jesus' own conduct, which in Phil. 2:5-11" (the section which starts out, "Let this mind be in you which was also in Christ Jesus") "is viewed from a standpoint which serves as the basis of Paul's admonition.... By the Christ even the submission of man to God is made also the content of relations between men since God Himself acts thus in Christ. Man now subordinates himself to others in service. This has nothing to do with self-disparagement or servility. In such ταπεινοφροσύνη others are taken seriously because God Himself takes men seriously and refers them to one another by His acts. Only by ταπεινοφροσύνη, refraining from self-assertion, can the unity of the congregation be established and sustained. Without ταπεινοφροσύνη it would crumble. Ταπεινοφροσύνη thus acquires its positive significance through the unity of Christ's community, which is above individuals...."

O blessed home where man and wife
 Together lead a godly life,
 By deeds their faith confessing!
 There many a happy day is spent,
 There Jesus gladly will consent
 To tarry with His blessing

If they have given Him their heart,
 The place of honor set apart
 For Him each night and morrow,
 Then He the storms of life will calm,
 Will bring for ev'ry wound a balm,
 And change to joy their sorrow.

And if their home be dark and drear,
 the cruse be empty, hunger near,
 All hope within them dying,
 Let them despair not in distress;
 Lo, Christ is there the bread to bless,
 The fragments multiplying.

O Lord, we come before Thy face;
 In ev'ry home bestow Thy grace
 On children, father, mother.
 Relieve their wants, their burdens ease,
 Let them together dwell in peace
 And love to one another.

O Blessed Home Where Man and Wife (TLH 624)

Magnus B. Landstad

The Typological Interpretation Of the Old Testament

by Gaylin Schmeling

Outline

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The Typological Interpretation Of the Old Testament

I. The Biblical Use of Typology

A. The Typological Interpretation

1. The Meaning of Typology

1 In modern liberal theology there is a definite tendency to emphasize diversity in the content of Holy Scripture. It has become popular to speak of conflicting theologies in the Bible. St. Paul's theology is different from what St. John teaches, etc. This supposed dichotomy is particularly evident in modern theology as it concerns the relationship between the Testaments. Liberal theologians see no real connection between the Old Testament and the New Testament. They reject any actual fulfillment of Old Testament prophecy in the New. The Old Testament is an interesting book about daily life in ancient times, but it is hardly the case that the entire Scriptures point to or put forth Christ (*Die ganze Schrift treibt Christum*) as Luther taught.

2 Much of modern theology is permeated with the Marcion error. Remember Marcion (d. ca. 154) made an absolute distinction between the God of the Old Testament and the good God of the New Testament affirming the common Gnostic dualism and docetism. Thus he rejected the Old Testament and reduced the canon to the Pauline Corpus and a purified Luke.

3 This malady has not left conservative church bodies unscathed in our land. In many Bible-believing seminaries, and even in confessional Lutheran seminaries, Old Testament exegesis is taught in isolation from New Testament fulfillment; one in Hebrew and the other in Greek and never the twain shall meet! Lutheran sermons are no longer filled with typological illusions to the Old Testament as those of our forefathers. Isn't it interesting that most of the sermon books handed down to us by the Lutheran fathers are based on New Testament texts. Notable exceptions to this are works of George Stoeckhardt and Reinhold Pieper, and the writings of Luther who might first and foremost be designated an Old Testament scholar. Therefore, it is not surprising that many people are quite content with the "Gideon Canon" of New Testament and Psalms.

4 Yet, the church from apostolic times has confessed not the diversity but the unity of Holy Scripture. The risen Lord Himself said that He was the fulfillment of Moses, the Prophets, and the Psalms, the entire Old Testament Scripture. (Luke 24:44) This Biblical truth Augustine formulated in the well known axiom: "In the Old Testament the New is concealed, in the New the Old is revealed (Novum Testamentum in Vetere latet, Vetus Testamentum in Novo patet).¹ Luther makes this same point in his introduction to *The Last Words of David*.² The Old Testament is the book of Christ. He is the sole content of Scripture. This unity of Scripture in Christ is maintained when the church boldly confesses the validity of rectilinear or directly Messianic prophecy, and besides this, a proper typological interpretation of Scripture. The unity of the two Testaments is upheld through typology which discerns in God's works of the Old Testament prefigurations of what He accomplished in the fullness of time in the person of His incarnate Son.

5 Typology is a study of types. Etymologically the word "type" is derived from the Greek word τύπος which denotes: (1) the impression made by a blow; (2) the stamp made by a die - thus figure or image; (3) an example or pattern. The latter is the most common meaning in the Bible. It is a type which prefigures some future reality. In I Corinthians 10:6 this Greek word is employed to speak of certain Exodus events as a type of Christian life, in Romans 5:14 that Adam is a type of Christ, and in I Peter 3:21 a related word is used to indicate that Baptism is an antitype of the flood.

6 Types are Old Testament pointers which direct one to the New Testament concrete realities. God preordained certain persons, events, and institutions in the Old Testament to prefigure corresponding persons, events, and institutions in the New. These types point to and anticipate their matching historical New Testament antitypes. The antitype is no mere repetition of the type, but is always greater than its prefigurement. This type-antitype relationship can be compared to an object reflected in a mirror. The type is the mirror image or picture of the New Testament reality. Typological exegesis then is based on the conviction that God the Father determined that certain persons and events in the history of Israel would prefigure what He would accomplish in the fullness of time in the person of His only begotten Son. The matter is aptly summarized in this statement of Augustine:

Abraham our father was a faithful man who lived in those far-off days. He trusted in God and was justified by his faith. His wife Sarah bore him a son . . . God had a care for such persons and made them at that time to be heralds of his Son who was to come; so that not merely in what they said, but in what they did or in what happened to them, Christ should be sought and discovered.³⁶

7 Typology does not denigrate the verbally inspired text. The literal sense of the text is its basis. It does not ignore the historical meaning of the Scripture, but begins with the historical meaning and looks to its New Testament fulfillment. Typology has its origin in God's own foreknowledge of history. Horace Hummel speaks of this relationship between the Old Testament and the New Testament fulfillment as a "sacramental" connection. "Especially Lutherans should have little difficulty with the use of the word 'sacramental' in this connection. The external history (or elements) must be real enough, but 'in, with, and under' it lies the ultimate meaning. There is an integral, internal connection between type and antitype."³⁷

2. *Different Types of Types.*

8 Types may be divided into three different categories: Persons, events, and institutions. The judges of Israel, who were actually deliverers, are types of Christ, our true Deliverer from the bondage of sin. Moses is a type of the Prophet like Moses only greater who should come, namely Jesus Christ. (Deuteronomy 18:18) David is a type of his Greater Son. The flood in the days of Noah prefigures Baptism. (I Peter 3:21) Christ is the fulfillment of Passover, Yom Kippur, and all the Old Testament sacrifices.

9 These categories may also be subdivided into vertical and horizontal typology. Most typology by far is horizontal. It prefigures some future reality. It is both eschatological and Christological, reaching its full consummation in Christ. For example, the tabernacle is a type of the Incarnate One who tabernacled among us and who had far greater glory than Solomon's temple. (John 1:14) At the same time, the tabernacle and the temple appear to have had a vertical aspect. They are a pattern or a copy of the heavenly worship. (Exodus 25:9) Also this vertical typology is fulfilled in Christ who in the new heaven and new earth will

dwell with His people and be their God and will wipe every tear from their eyes. (Revelations 21:3-4) He is the true tabernacle and the true temple.

3. Only Types Identified in the New Testament are Certain

10 A real point of resemblance must be found between a type and its New Testament antitype. There must be an integral, internal connection between the two. There should be scriptural evidence that a particular person or event is a type; that God in His foreknowledge of history intended this to be a prefiguration of Christ and His redemptive work. This does not mean, however, that nothing should be regarded as typological which is not expressly identified as such in the New Testament. If such a hermeneutical principle were correct, then why doesn't it apply to directly Messianic prophecy? The *Protevangelium* (Genesis 3:15) is nowhere specifically quoted as fulfilled in Christ with the exception of the allusion to the passage in Romans 16:20. Yet, none of us would deny that it is directly Messianic. The viewpoint that one dare speak only of types identified in the New Testament as true types is far too restrictive.

11 There are many types in the Old Testament that are not specifically designated as such in the New. Yet, we can be absolutely certain only of those which are identified in the New Testament. We can be certain that the bronze serpent points to the cross (Numbers 21:9; John 3:14) but we cannot be as certain that Samson, who accomplished more in his death than his life, is a picture of Christ's passion even though this type was used throughout the history of the church.³⁸ For homiletical purposes the Bible student may see many more types in the Old Testament than those specifically identified in the New.

12 Those types not designated as such in the Bible should not be used as scriptural proof in controversy. In other words, the fact that nothing should remain of the Passover lamb (the Passover meal is a type of the Holy Supper [Exodus 12:10]) should not be used as a proof passage for the consumption of the *reliquiae* in the Holy Supper. Luther quotes Augustine as saying that "figures are invalid in a dispute unless accompanied by Scripture."³⁹ A typological passage touching a certain doctrine must be expounded in the light of passages which speak of the

matter in plain literal terms. The account of Melchizedek giving bread and wine to Abram may be seen as a picture of the Lord's Supper, but it is not proof for the sacrifice of the Mass. Such an interpretation is contrary to the clear passages of Scripture, the analogy of faith.

13 Typology has primarily been used by our forefathers in homiletical and devotional literature. Here lies the practical value of typological interpretation for the Lutheran pastor and teacher. Typology helps the Lutheran pastor preach the Old Testament, and it confirms the fact that the Old Testament is the book of Christ. Who can preach on Genesis 22 (the sacrifice of Isaac) without seeing a prefiguration of the sacrifice of Christ or on Exodus 14 (the crossing of the Red Sea) and not see Baptism? Typology demonstrates that the Old Testament is filled with Christ.

4. *Typology and Allegory*

14 There are many people who reject a typological use of Scripture because they believe it is allegory. This is the case because they don't understand the distinction between the two. In typology a person or event is regarded as a God ordained prefiguration of something in the future which is its fulfillment. Allegory, on the other hand, does not necessarily begin with the literal historical text. It seeks to go beyond the text. Allegory searches for a secondary and hidden meaning underlying the obvious meaning of the narrative. This deeper level of meaning may have no connection with the historical framework of revelation. Because the allegorical interpretation is not intimately bound to the framework of salvation history, it has a potential of utterly abusing the biblical text. Allegory divorced from a historical base drifts into artificial and absurd analogies.

15 Allegory often makes connections on the level of words and numbers. That is, associations of words or numbers trigger the reader to recall some aspect of Christian thought not directly in view in the text. Sometimes the connection is quite fanciful. In the *Epistle of Barnabas* we find a lesson about Christ's Cross drawn from the story of Abraham having his 318 servants circumcised. (Genesis 17) Greek uses letters for its numbers, so that "A" stands for 1, "B" for 2, etc. The author works out the connection as follows:

Notice that he [Moses] first mentions the eighteen, and after a pause the three hundred. The eighteen is I (=ten) and H (=8) — you have

Jesus [because IH are in Greek the first letters of the word Jesus] — and because the cross was destined to have grace in the T he says ‘and three hundred’ [T = 300 in Greek]. So he indicated Jesus in the two letters and the cross in the other.⁴⁰

B. Typological and Directly Messianic Prophecy

1. Directly Messianic Prophecy.

16 Directly Messianic or rectilinear prophecy points directly to Jesus of Nazareth as the one and only fulfillment of a particular prophecy. Here the Old Testament text functions only, or primarily, as a prediction of the future. For example, the context of Isaiah 7:14 indicates that the virgin does not refer to a young woman in the court of Ahaz, and then only by type to the Virgin Mary. That interpretation is impossible for there was only one virgin birth. Rather, it is a rectilinear prophecy which finds its fulfillment only in the Virgin Mary who bore Immanuel.⁴¹ Likewise, prophecies such as Genesis 3:15, Genesis 49:10, Psalm 22, Isaiah 53, Micah 5:2, and Zechariah 9:9, 11:12-13, and 12:10 show by their context that they are directly Messianic and should be interpreted as such.

2. Indirectly Messianic or Typological Prophecy.

17 Indirectly Messianic or typological prophecy applies first to some Old Testament individual or event, and then through it as an intervening type to Christ and His body, the church. It refers first to an Old Testament situation, but its ultimate reality is found in Christ.

18 Psalm 34:20 is an example of typological prophecy. This Psalm refers to the righteous man, one who is declared righteous by faith in the Savior. Psalm 34:20, “He guards all his bones not one of them is broken” is quoted by St. John (19:36) as being fulfilled in Christ. This is not a directly Messianic prophecy. It refers first of all to the Psalmist and all the righteous ones throughout the ages, and then by type to Christ. Since Christ was one of the righteous ones, in fact the Righteous One par excellence, this section which finds fulfillment in all believers finds its ultimate fulfillment in our suffering Savior. The divine protection of the righteous ones’ bones is a type or a picture of God keeping His Son’s bones on Golgotha. As God saved the bones of David, so He saved the bones of David’s greater Son. For a similar situation see John

13:18 where Jesus uses Psalm 41:9 referring to Judas, but it originally referred to Ahithophel. Here Ahithophel is an Old Testament type of Judas.

3. Typological and Rectilinear Prophecy Compared.

19 A number of people have been very negative toward typological interpretation of prophecy because they have seen it employed in passages which are properly rectilinear prophecies. A case in point is the exposition of Isaiah 7:14 in the *Concordia Self-Study Bible* noted above.⁴² This is a real concern. Typology should not be used to take the place of or deny rectilinear prophecy. This is often the case in modern theology today. Liberal theology, which uses typology to deny the miraculous in directly Messianic prophecy, is working with a false concept of typology. Typological prophecy is just as supernatural as rectilinear prophecy. But, rather than believing that God so conformed history that the New Testament reality is prefigured in the Old Testament, modern theologians believe that the New Testament redactors conformed the life and work of Christ so that He appeared to fulfill the type. This is definitely a cause for alarm.

20 The improper use of typology in liberal theology should not cause us to avoid typology entirely. Typology should not be used in place of rectilinear prophecy; places where it is evident from the context that this is directly Messianic prophecy. But it should be used together with directly Messianic prophecy to portray fully the God ordained Christological content of the Old Testament. They are the twin theological concepts which bind the Testaments.

21 Typological prophecy properly understood is God's divine revelation just as certainly as directly Messianic prophecy. In the latter God causes persons, events, and institutions in the Old Testament to be foreshadowings or proto-types of persons, events, and other things in the New Testament. In the former the text functions only or mainly as a prediction of future events. It points directly to Christ and His redemptive work as the one and only fulfillment of a particular prophecy. But in both cases it is the Lord Himself who points to New Testament fulfillment.

C. *Typology in the Life of the Church*

1. *Typology in the Early Church*

22 The early Christians made abundant use of rectilinear prophecy. But for them the Old Testament contained more than rectilinear prophecy. Their sermons were filled with types. Irenaeus of Lyons (d. ca. 200) makes a considerable use of typology. The main theme of his theology commonly referred to as recapitulation (ἀνακεφαλαιώσεις) is based on the Adam/Second Adam type of Romans 5.⁴³ All that the first Adam lost in the fall the Second Adam, Jesus Christ, restored in Himself and more, eternal life in heaven. Jesus is the recapitulation and consummation of the Adam type and the other types of the Old Testament. Typological exegesis was especially characteristic of the church in Antioch, but it was also influential among the Latin preachers of the West.

23 Alongside typology, the use of allegory was found in the Early Church with its center at the church of Alexandria. It proceeded from the assumption that the Bible was inspired in every detail, but since some of the parts of it appeared unsavory or even repugnant, there must be a hidden meaning in the text. Origen (185-251) suggested that behind every word or event there were three interpretations. From the time of John Cassian (360-435) the church held the theory of the fourfold sense of Scripture (Quadrigena).

The literal, common-sense meaning could, and usually in fact did, nurture the three theological virtues of faith, hope, and charity. However, when the literal sense did not obviously or easily produce this nurture, the expositor of the text could appeal to three additional senses, each of which corresponded to one of the three virtues. The allegorical sense pointed to the Church and what it should believe concerning the Lord Jesus Christ, and thus it corresponded to the virtue of faith. Then the moral or tropological sense taught about what a Christian should do as a disciple of Christ, child of God, and member of the Church, and so it corresponded to the virtue of love. Finally, the anagogical sense pointed to what God had in store in the future for those who believed in Jesus Christ, and thus in awakening and sustaining such conviction it corresponded to the virtue of hope.

A thousand or so years after Cassian, when this method had long been used to expound and explain Scriptures in monastery and parish, Nicholas of Lyra summarized it in Latin verse:

*Littera gesta docet; (The letter teaches deeds;
Quid credas allegoria; (Allegory, what you should believe;
Moralis quid agas; (The moral what you should do;
Quo tendas anagogia. (Anagogy, whither you should strive.)*⁴⁴

2. Luther and the Confessions

24 Luther occasionally used the medieval fourfold sense of Scripture even though he gradually moved away from it emphasizing that a Scripture text has only one intended meaning.⁴⁵ In his 1513-1515 lectures on the Psalms, he interpreted Mount Zion in the fourfold sense. Mount Zion literally was the people of Zion, allegorically the church, tropologically the righteousness of faith, and anagogically eternal life.⁴⁶ It should be said that when Luther or the church fathers used the fourfold interpretation of Scripture it was used mainly for homiletical purposes. It was employed as a homiletical device to explicate a certain text. It was not intended to deny the literal sense of the passage.

25 While Luther, for the most part, abandoned the fourfold interpretation of Scripture, he embraced typology often with the same fervor as the Early Church. Many types are found in Luther's writings.

For this reason, too, all the narratives of the Old Testament point so nicely and beautifully to Christ and confess him . . . Let us note just one example: Isaac was sacrificed by his father and yet remained alive, being replaced by a ram, which Abraham saw behind him entangled in the thicket by his horns. This signifies Christ, the Son of God. He is in all respects like a mortal human being who died on the cross; yet the divine nature remained alive, and the human nature was sacrificed in place of it; like the ram with his horns (that is, the preaching of the gospel which rebukes and castigates the perversity and obstinacy of the scribes and priests) which was caught in this same thicket behind Abraham, so Christ's human nature came after him in time. Many additional great lessons are hidden in this story.

Another example: Joseph was sold into Egypt and became a ruler over the country after his imprisonment. This happened and was written that he might prefigure Christ, who became through

his passion Lord of all the world. Who has time enough to explain all these stories and to see how Samson, David, Solomon, Aaron, and others literally and accurately signify Christ?⁴⁷

26 Probably the best example of Luther's use of typology is to be found in his baptismal prayer often referred to as the deluge prayer.

Almighty and eternal God, who according to your strict justice condemned the unbelieving world by the flood, and according to your great mercy preserved faithful Noah and 7 others with him; you who drowned hardened Pharaoh with all his hosts in the Red Sea, and lead your people Israel through the same on dry land, thereby prefiguring the bathing of your holy baptism; who also by the baptism of your well-beloved Son, our Lord Jesus Christ, sanctified and ordained Jordan and all waters for a saving flood and an abundant washing away of sins: We ask you through your infinite mercy, that you would graciously look upon this N. and bless him with true faith in the Spirit, so that by this saving flood, all that has been born in him from Adam and that which he himself has added thereto, may be drowned in him and perish, and being separated from the number of the unbelieving, he may be preserved dry and safe in the holy ark of the Christian church, serve your name at all times fervent in spirit, joyful in hope, so that together with all believers, he may be worthy to obtain eternal life, according to your promise through Jesus Christ our Lord. Amen.⁴⁸

27 Our Lutheran Confessions acknowledge a proper typological use of Holy Scripture. In a discussion of biblical sacrifice and its relationship to the Mass, the *Apology* defines scriptural types. "The Old Testament has pictures or shadows of what was to come; thus this depicted Christ and the whole worship of the New Testament . . . Therefore, as we discern the shadow in the Old Testament, so in the New we should look for what it represents and not for another symbol . . ." ⁴⁹ While only those types positively identified in the New Testament are absolutely certain, yet the *Apology* implies that biblical typology extends much further than these specific citations. These probable types are a further illustration of the unity of the Testaments. This understanding and use of typology espoused in the Confessions is commonly found in the Lutheran dogmaticians like Gerhard.⁵⁰

D. The Principle Biblical Types.

1. The Exodus Theme

28 The Old Testament presents a recurring pattern of captivity and restoration. God's undeserving people sell themselves into captivity, but God in His mercy delivers them. The books of Judges and Kings record many deliverances. Each is like a mini-Exodus. Likewise, the return from Babylonian captivity is pictured as a new Exodus. Isaiah writes concerning the return of Israel from Babylon:

Thus says the Lord, who makes a way in the sea and a path through the mighty waters, who brings forth the chariot and horse, the army and the power. (They shall lie down together, they shall not rise; they are extinguished, they are quenched like a wick): "Do not remember the former things, nor consider the things of old. Behold I will do a new thing. Now it shall spring forth; Shall you not know it? I will even make a road in the wilderness and rivers in the desert." (Isaiah 43:16-19)⁵¹

29 The new Exodus event to which Isaiah points is a pathway home for the captives in Babylon. Yet, the new thing that God promises to do finds its ultimate fulfillment in Christ and His redemptive work. The new and greater Exodus from bondage is found in Christ. He delivered us from a bondage far worse than Egypt or Babylon and now leads us through this present wilderness all the way to the promised Canaan above.

2. The Re-Creation Theme

30 The prophets, especially Isaiah, speak of God's future deliverance not only in terms of a new Exodus, but also in terms of a new creation. (*Creation Redivivus*) The glory of the coming redemption is too great to be described only in terms of the Exodus. It demands the language of Eden. The lion and the calf lie down together in peace. The deserts blossom as a rose, and the wilderness becomes a new Eden. (Isaiah 11:6-9, 35:1, 65:17-19)

31 In Christ the re-creation theme reaches its fulfillment. Jesus, the second Adam, came to restore all that the first Adam lost in the fall and even more, the glories of heaven. (Romans 5:19; Luke 2:14) Through Word and Sacraments He incorporates us into His kingdom and sustains us in His kingdom, making us His new creation. (II Corinthians

5:17) This peace of God through the means of grace is indeed paradise regained right now, which will reach its full consummation in the new heaven and the new earth.⁵²

3. Other Important Themes

32 The prophets predict a new and greater Exodus and a new creation. In addition to this, the Old Testament speaks of a new and greater David (Isaiah 9:1-7, 55:3-4), a Prophet like Moses only greater (Deuteronomy 18:18), a new Melchizedek (Psalm 110), and a new temple (Ezekiel 40-48). All these Old Testament themes are fulfilled in Christ our Prophet, Priest, and King, and in His body, the church.

II. Moses And The Exodus Theme

A. The Exodus Typology

1. Israel in Egypt

33 The children of Israel were enslaved in Egypt. The date was April in 1445 B.C. The Lord God through Moses commanded Pharaoh, "Let my people go." (Exodus 5:1) Even though the Lord had shown the power of His might with nine terrible plagues, Pharaoh still refused to free Israel. Now the Lord was about to send the tenth plague, more terrible than anything before. It would change Pharaoh's mind. It was the death of the first-born in all the land of Egypt.

34 To be delivered from this terrible plague, each family unit in Israel was to find a yearling lamb without blemish or spot. (I Peter 1:19) It was to be separated from the other sheep and on the appointed day slaughtered in the evening. The blood was to be saved in a bowl and the animal itself was to be roasted outside on a spit as we would barbecue a chicken. The spit used would probably remind us of a cross! While the lamb was roasting and the Passover meal was being prepared, the head of the household took the lamb's blood and painted it on the door posts of the dwelling. Then the family, having prepared themselves to leave Egypt, ate the Passover meal which consisted of the lamb, unleavened bread and bitter herbs. The evening in which they ate the Passover meal, the angel of death visited each household in Egypt killing the first-born. However, when the blood of the lamb was seen on the doorposts of Israel, the angel passed over them saving the first-born. With this plague Pharaoh allowed the people of Israel to go.

35 The Lord commanded, "So this day shall be to you a memorial; and you shall keep it as a feast to the Lord throughout your generations." (Exodus 12:14) Israel was to celebrate the Passover each year. It was to remind them of how the Lord graciously delivered them from bondage in Egypt. At the same time it pointed forward to the true Passover Lamb, Jesus Christ, who would save all people from everlasting death with His blood, and to the New Testament Passover of His Supper. (John 1:29; I Corinthians 5:7; I Peter 1:18-19)

36 In the Exodus Israel was brought up out of Egypt. At the Red Sea they passed through the water and went into the wilderness. Yet, in the wilderness Israel fell into Satan's temptation and many of them died in the wilderness. By their sinfulness they broke the stipulations of the first covenant. They were in need of a new covenant.

2. Christ is the New Israel

37 God in His mercy promised the new covenant, a new testament. In this new covenant there is a renewed Israel. That restored Israel is found in the person of Jesus. He did what the first Israel failed to do. He too came up out of Egypt after His flight as a child. (Matthew 2:15) He too passed through the water in His Baptism. He too went into the wilderness to be tempted. But, He did not fall and wander aimlessly for forty years. Rather, after forty days He overcame the devil. (Matthew 3:13-4:11) The Scripture even speaks of His great passion as His Exodus. (Ἔξοδος, Luke 9:31)

38 Now, because the first Israel broke the covenant and because we all have broken the commandments, He was hung on a tree as a cursed man. He died a bloody death as the great covenant breaker. As Christ bore the sins of the broken covenant, darkness descended over the earth, the ground quaked, and the rocks rent. But, by dying Jesus carried away the curse of hell which we deserve. Then for us who should have died in the wilderness there is hope. As water flowed from the rock in the wilderness, from Jesus' side there flowed blood and water, the water of Baptism and the blood of the Supper through which all the blessings of the cross are brought to us and we are united with the Savior. By faith in Him, worked through the water and the Word, we are engrafted into Him and we become part of the New Israel, the Holy Christian Church.

3. *The Church is Spiritual Israel*

39 In I Corinthians 10:1-4 the Apostle writes, "I do not want you to be unaware that all our fathers were under the cloud, all passed through the sea, all ate the same spiritual food and all drank the same spiritual drink. For they drank of that spiritual Rock that followed them and that Rock was Christ." In this portion of I Corinthians 10 and following, St. Paul compares the Exodus events to the life of the Christian.

40 The people of Israel were enslaved by Pharaoh in Egypt. Like Israel in Egypt we, by nature, were hopelessly enslaved in sin. Satan, that cruel Pharaoh, so controlled us that we did his every bidding and even did it willingly. So terrible was that bondage that we even lusted to do those things which could only harm ourselves and those around us. Yet Jesus, the Valiant One, came to our defense. In the battle of the ages on the cross, He suffered all that we deserved for sin so that He might crush the old evil foe, our cruel task master, and free us from his tyranny. Jesus is the true Passover Lamb who came to save all people from everlasting death with His blood.

41 Now as Israel became God's people passing through the waters of the Red Sea, so we became a part of spiritual Israel, the Holy Christian Church, passing through the waters of Baptism. (Romans 9:6-7; Galatians 6:16; Ephesians 2:12-13) Here faith in the Redeemer was worked in our hearts and we were liberated from the bondage of sin, death, and the Devil. Having passed through the Red Sea of Baptism, we are now in this present wilderness where we are tempted by the evil one as Israel of old. Our whole earthly life is a wilderness where we must continually struggle against the wiles and cunning of the Devil. He walks as a lion seeking to destroy our faith and drag us to hell. (I Peter 5:8) There are conflicts and sorrows all around. At times our hopes and plans are frustrated. There are problems in our home, sickness among our family members, and even the death of those most near and dear. Often it seems we are about to be destroyed in the wilderness.

42 Yet, all the way through life's wandering, the Lord Jesus feeds us with the heavenly manna, the life-giving Word and the Holy Sacrament of His body and blood. Here He strengthens us to face all the difficulties of life so that we do not fall by the wayside. When we do fall under a heavy load, He picks us up in His loving arms and holds us against His

strong chest, where all our fears and anxieties subside. He gives us the power to do all things through Him. (Philippians 4:13)

43 Finally when we reach our last hour, when we tread the verge of Jordan, through the Word and the Holy Supper He bids our anxious fears subside. He shows us that across the waters of death is the heavenly Canaan, the new Jerusalem of heaven. This is the wonderful promised land with milk and honey blessed. There all our sorrows and tears will be wiped away and we will have joy forevermore. This is the point of the hymnist:

When I tread the verge of Jordan,
 Bid my anxious fears subside:
 Death of death and hell's destruction,
 Land me safe on Canaan's side.
 Songs of praises I will ever give to thee.⁵³

44 Augustine aptly summarizes this Exodus theme in one of his Easter sermons.

Regard yourselves as delivered out of Egypt from a harsh servitude, where iniquity rules over you; and as having passed through the Red Sea by baptism, in which you received the seal of Christ's bloody cross. Prune yourselves therefore of past sins, those enemies of yours which pursued you from the rear. For as the Egyptians perished in the very waters traversed by the people of God, so your sins were blotted out in the waters in which you were baptized.

Seek now the heavenly kingdom, the land of promise to which you have been called, and be vigilant in resisting temptations throughout this earthly life, which is nothing else than a desert wherein you are sojourning, partaking of the holy Altar, you read along with the drink that flows from the rock. All this the Apostle Paul has in mind and inculcates in his preaching when he says, "I would not have you ignorant, brethren, that our fathers were all under the cloud, and all passed through the sea. And all in Moses were baptized, in the cloud, and in the sea. And did all eat the same spiritual food, and all drank the same spiritual drink; and they drank

B. The Moses Redivivus Theme

1. Jesus is the Prophet Like Moses Only Greater

45 Moses, the greatest of the prophets, told Israel to expect a prophet like him. "The Lord your God will raise up for you a Prophet like me from your midst, from your brethren. Him you shall hear." (Deuteronomy 18:15) The fact that Jesus was a prophet like Moses only greater is in many ways the summary of St. John's Gospel.⁵⁵ Beginning in chapter one John compares and contrasts Moses and Jesus. He writes, "For the law was given through Moses but grace and truth came through Jesus Christ." (John 1:17) The Law of Moses could only condemn, but the Gospel brings grace and truth.

46 In their birth both Moses and Jesus were similar. Both had to be hidden from the rage of a wicked king. When God called Moses as leader of Israel one of the first wonders he performed was the changing of the water of the Nile into blood. (Exodus 7) What was the first sign of our Lord's public ministry? According to John 2 He changed water into wine at the wedding of Cana. Here again there is similarity and contrast. Both Moses and Jesus changed water, but Moses changed water into blood, a sign of death while Jesus changed water into wine, a sign of life and joy in the Bible. The Law of Moses with all its demands brings blood and death; a work-righteous religion ends in destruction. The Gospel of Jesus, however, brings joy and life. It is the new wine of salvation.

47 Like Moses on Mt. Sinai, Jesus went to a mountain where He clarified the full intent of the Law for His disciples. But He did not merely clarify the Law showing the utter impossibility of keeping it. He fulfilled it in our place. (Matthew 5:17) In the wilderness when Israel lacked food, God through Moses gave the people manna to eat. We see a similar occurrence in the life of Christ. Jesus fed the five thousand with five barley loaves and two small fish. (John 6) Yet He does something infinitely greater. He feeds us with Himself the Bread of Life, the Heavenly Manna in Word and Sacrament. (John 6:35) Another problem which Israel had in the wilderness was a lack of water. God told Moses to strike a certain rock and water would come forth for the people. (Exodus 17:6) St. Paul tells us that that rock was Christ. (I Corinthians

10:4) Jesus is the Rock of Ages from which a man may drink and not die but live forever. (John 4:14, 7:37-38)

2. *Jesus is the Great Deliverer*

48 In the Sinai desert Israel was attacked by the Amalekites. (Exodus 17:8-16) Joshua led Israel's army out to battle while Moses, Aaron, and Hur went to a mountain top where they could view the battlefield. It happened that when Moses held up his hands Israel was victorious, but when he put them down to rest they began to lose. Therefore, Aaron and Hur stood one on each side of Moses and when he tired they lifted up the prophet's arms. Now St. John says of another mountain, "Here they crucified Him, and with Him two others — one on each side and Jesus in the middle." (John 19:18 [NIV])⁵⁶ The Early Church connected these two events in a letter written shortly after the death of the Apostles.

When war was waged against Israel by men of another nation, and that He might remind them when the war was waged against them that for their sins they were delivered unto death; the Spirit saith to the heart of Moses, that he should make a type of cross and of Him that was to suffer . . . Moses therefore . . . stretched out his hands, and so Israel was again victorious.⁵⁷

49 As Moses' arms were outstretched between two, delivering Israel from the attacks of the Amalekites, so Jesus was outstretched between two on the cross, delivering all people from the hellish attacks of Satan and the powers of evil. Without Jesus there was no way that we could do battle against Satan. We would have been his slaves forever in hell. But in the great battle of Calvary Jesus stretched His arms as Moses and won the victory for us. He crushed the old evil foe under His feet, and then He entered into death itself, tearing it apart, so that we would not have to remain in everlasting death. Jesus says the same to Nicodemus using another picture. "And as Moses lifted up the serpent in the wilderness even so must the Son of Man be lifted up, that whoever believes in Him should not perish but have eternal life." (John 3:14-15)

III. The Creation/Re-Creation Theme

A. The Re-Creation Theme

50 The creation was a divine activity of the holy and blessed Trinity with each person participating. God the Father created the heaven and earth according to Genesis 1:1. The Holy Spirit hovered over the face of the waters, breathing in life-giving creative power (Genesis 1:2), and the Father spoke the Divine Word, the Second Person, by whom all things were made. (Genesis 1:3; John 1:3) The creation of man likewise was an activity of all three persons for it was said, "Let Us make man in Our image and according to Our likeness." (Genesis 1:1-26) The whole creation was perfect in every detail. The Lord God looked at everything that He had created during the six days and it was very good.

51 But man brought utter destruction through the fall into sin. As Adam and Eve were driven out of paradise, the creation lay in total ruin. Humanity could do nothing to change this situation, but God had a plan. He promised the new creation in His Son. (Genesis 49:10-12; Isaiah 11:6-9, 35:1-10, 65:17-25) In the mystery of the new creation again all three persons of the Godhead are active. God the Father spoke the Divine Word through the mouth of the Angel Gabriel. The Holy Spirit came upon the Virgin Mary and the power of the Highest overshadowed her, hovering over her. Thus, the Word became flesh in the Virgin's womb. (John 1:14) Jesus recapitulated or restored all things in Himself. He delivered us from the ruinous consequences of the fall through His holy life and death bringing full forgiveness. In Him there is the new creation, peace between God and men as the angels sang that first Holy night. (Luke 2:14)

52 In Baptism we were incorporated into Christ and "if anyone is in Christ, he is a new creation; old things have passed away, behold all things have become new." (II Corinthians 5:17, Galatians 6:15) Baptism, then, is the Sacrament of re-creation which caused us to be born again through faith, ready to live in the new heaven and the new earth. Already now we eat of the Tree of Life and drink of the river of living water in Word and Sacrament. (Revelations 22) As the Spirit of God hovered over the face of the waters in the beginning and the first creation was brought forth through His all powerful Word (Genesis 1:1 ff; 2 Peter 3:5), so the spirit hovered over the font and we became a new

creation through water and the Word, prepared for paradise above. The Christian will return to the dust of the ground, but in Baptism he has the confident hope that he will stand in the re-creation on the last day.

B. The Second Adam Typology:

***The Second Adam Restored All That Adam Lost
in the Fall***

53 The Adam/Christ Typology permeates the New Testament, but the most comprehensive summary of this typology is found in I Corinthians 15 and Romans 5. In Romans 5 St. Paul compares and contrasts Adam and Christ indicating that Christ is infinitely greater. Adam was a type of Him to come. (τύπος τοῦ μέλλοντος, Romans 5:14) While Adam lost the image of God, Christ is the true image of God. (Colossians 1:15, Hebrews 1:3) He is the perfect man in whom God is well pleased. (Matthew 3:17) After the fall Adam had a constant struggle to have dominion over nature, but even the winds and the waves obey Jesus. (Matthew 8:27) He is the Danielic Son of Man, who receives all authority and dominion from the Father. (Daniel 7:13-14; Matthew 28:18)

54 The entire human race fell in Adam's fall. We were all in Adam in seed, we were seminally present in him, and thus, his sin infects us all. (Romans 5:12,19) The hymnist writes, "In Adam we have all been one, one huge rebellious man; We all have fled the Evening Voice that sought us as we ran."⁵⁸ That sin, like a hereditary disease, passes from one generation to another. It totally destroys us spiritually as St. Paul says, "You were dead in trespasses and sins." (Ephesians 2:1) Even now we feel that corruption in our old sinful flesh, for the good that we want to do we don't do, but the evil that we don't want to do that we do. (Romans 7:19)

55 Therefore, in the mystery of the incarnation the Second Adam came who brought new life for man. He lived a perfect and harmonious life with God and man to restore us to the original righteousness and innocence of the creation. By His obedience many are made righteous. (Romans 5:19) Where Adam fell into temptation, Jesus resisted those same attacks, living a holy life for us. (Matthew 4:1-11) Then He took Adam's and all people's sins upon Himself and blotted them out with His blood, washing them into the depths of the sea. (Micah 7:19)

56 The Second Adam, Jesus Christ, restored all that the first Adam lost in the fall. In Him paradise has been regained and more, the joy of heaven.⁵⁹ He took upon Himself our flesh made from dust so that through unity with His divinity, He might raise us to His divine glory, eternal life above. The most dramatic gesture of love began in the womb of the Virgin when the Son of God took the poverty of our humanity and gave us in exchange the riches of His divinity as a share in the divine nature as the sons of God with an eternal existence. (II Corinthians 8:9; II Peter 1:4)

57 All people were seminally in Adam and fell in Adam's fall. Yet, when one is in Christ, the righteousness of Christ is counted as his and he has salvation. There is no condemnation for those who are in Christ Jesus. (Romans 8:1) We were united with Christ and incorporated into His body, the church, through Baptism where faith in the Savior was worked into our hearts and we arose to new life. (Romans 6:3-13) As we were united with Christ and His body in Baptism, so through the Word and Supper we are strengthened and preserved in that unity. (I Corinthians 12:12-13; I Corinthians 10:17) He remains in us and we in Him ever undivided, both here in time and forever in eternity. In Adam we all died, but in Christ we share in life and salvation.

2. The Second Adam and His Bride

58 Closely connected to St. Paul's illustration of the church as the body of the Second Adam is the presentation of church as the bride of Christ. (II Corinthians 11:2,3) This is the context of the important passage in Ephesians where husband and wife are encouraged to emulate the relationship between Christ and His bride, the church. "Husbands, love your wives, just as Christ also loved the church and gave Himself for it, that He might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself a glorious church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish." (Ephesians 5:25-27) Christ, the bridegroom, cleanses and forms His bride, the church, through the waters of Holy Baptism.

59 As Adam's bride was taken out of his side while he slept (Genesis 2:21), so the Second Adam's bride, the bride of Christ, is cleansed and formed through the waters of Baptism, the blood of the Lord's Supper, and His Word which is spirit and life. (I John 5:8) This corresponds to

what issued from the Savior's wounded side during His three day sleep in death. (John 19:34) Therefore, Jesus can say of His bride, the church, as Adam said of Eve, the mother of our race: "This is now bone of my bones and flesh of my flesh." (Genesis 2:23) The church is so intimately united with Christ through the means of grace that she is one flesh with Him. (Ephesians 5:32)

60 Eve was the mother of the race, but the church is the real mother of the living, (Genesis 3:20), those who have life in Christ. Baptism is the watery womb of mother church where we were born as the children of God by faith in Christ Jesus. She continually gives birth to new children of God.

61 Just as a husband joins himself to his wife, so the Lord Jesus unites Himself firmly to His church and never leaves it nor forsakes it. He loves her deeply and holds her in His arms so that she eats of His food and drinks of His cup. By the wedding ring of faith He shares in the sins, death, and pain of hell which are His bride's. This rich and divine bridegroom marries the poor wicked harlot, having redeemed her with His own blood. Her sins now cannot destroy her, since they were laid upon Christ and He swallowed them up. She is now covered with a righteousness in Christ, her husband, a glorious garment, which she can display alongside her sins in the face of death and hell. Thus she can confidently say, "I have sinned yet my Jesus in whom I believe has not sinned, and all that is His is mine and all this is mine is His," as the bride says in the Song of Songs: "My beloved is mine and I am his." (Song of Songs 2:16)⁶⁰ This is the bride prepared for her husband (Revelations 21:9) which is without spot or wrinkle, having been cleansed with the washing of water by the Word. O what a wonderful and joyful exchange!

IV. Great David's Greater Son

A. The David Redivivus Theme

1. Jesus is One Like David Only Greater

62 There are probably no two people more closely connected in the Scriptures than David and Jesus. As Gabriel announced Christ's birth to Mary, it was foretold that "the Lord God will give Him the throne of His father David." (Luke 1:32) The Christmas Gospel proclaimed to

the shepherds explains, "Unto you is born this day in the city of David a Savior which is Christ the Lord." (Luke 2:11) When the sick and the burdened called out to Him for help, they sighed, "O Son of David have mercy on us." (Luke 18:38) Jesus the Messiah was even spoken of as David in prophecy. When old king David was long dead and buried in his grave, Ezekiel wrote, "I will place over them one shepherd, my servant David, and he will tend them; he will tend them and be their shepherd." (Ezekiel 34:23-24 [NIV]; see also Hosea 3:4-5)

63 When the lives of David and Jesus are compared, we see many amazing similarities. They were both born in Bethlehem and originated from the stem of Jesse. (Isaiah 11) As a young man, David shepherded the flocks of his father and fought for the defense of the sheep. (I Samuel 17:34-36) Likewise Jesus said, "I am the good shepherd. The good shepherd lays down his life for the sheep . . . and no one can snatch them out of my hand." (John 10-11, 28 [NIV]) David was a friend to Jonathan. (I Samuel 20) But Jesus is our one true Friend. He gave His life for His friends. As David prepared a feast for the crippled prince, Mephibosheth (II Samuel 9:1-17), so Jesus prepared a feast for crippled humanity. This is the feast for our salvation in the means of grace. David endured many years of humiliation treated like a common criminal by Saul, but was finally raised to the throne of all Israel. So Jesus, after His great passion, arose triumphant from the grave, and was raised to the position of power and authority at the right hand of God.

64 In II Samuel 15, we hear that David crossed the Brook Kidron fleeing before his own son Absalom. He went in great sorrow of heart. It was then that he learned that even Ahithophel, his trusted advisor, had betrayed him and sided with Absalom. Along the way, Shimei, a relative of the former king Saul, came out and cursed him. (II Samuel 16:5-13) Similarly, on Maundy Thursday evening the Second David passed over the Kidron. He too was the God-ordained King of Israel driven out by the Jewish leaders. When He crossed the Kidron He found His Ahithophel, His betrayer Judas, in the garden. One who ate at His table lifted up his heel against Him. (Psalm 41:9; John 13:18) As David remained silent before the cursing and mockery of Shimei, so Jesus was lead as a lamb to the slaughter and yet He opened not His mouth. (Isaiah 53:7)⁶¹

65 Christ's crossing of the Kidron, however, was infinitely greater than that of David. David had to flee over the Kidron because of family problems caused by his own sinful failures. Jesus came to the Kidron not bearing His own sin, but to carry a foreign load, the sins of all men. Remember that the waters of purification and the blood of the sacrifices from the temple which were to cleanse the people from sin, a shadow of the true cleansing blood, drained into the Brook Kidron. Also in this valley Josiah and Hezekiah burnt the abomination of idols and scattered the debris. (II Kings 23:6; II Chronicles 29:16) Now as Jesus forded the stream, it was as though He took from the waters all the sin of Israel and all the abomination of the nations and bore it on His own back. The Lord laid upon Him the iniquity of us all. (Isaiah 53:6)⁶²

2. *Jesus is the Davidic Deliverer*

66 During David's youth Israel was at war with the Philistines. The two armies were encamped in the valley of Elah, one camp on each side of the river and a no-man's-land in between. Before the armies joined in battle the Israelites were challenged by an oversized Philistine champion by the name of Goliath. Saul and his men were terrified for no one dared to fight this giant of a man. It was the boy David who met the challenge, and with the help of the Lord defeated Goliath, freeing Israel from Philistine servitude.

67 By nature our condition was just like Israel. We were completely immobilized by the threats and heckling of that terrible hellish giant Satan. He held us in bondage, completely enslaved to him. Our situation was hopeless because we were no match for him. He desired to drag every one of us chained to his satanic kingdom in hell where we would serve him forever in misery. He is a horrible Goliath indeed.

68 Yet to our defense came one from Bethlehem, not the shepherd boy David, but the Good Shepherd David's greater Son. As He walked to the battle of the ages at Calvary He seemed no more prepared than little David in the valley of Elath. There was nothing in His form or appearance that would cause us to expect a victory. But we are missing something. He was not only David's Son, He was David's Lord. (Matthew 22:41-45) The Second David born at Bethlehem was not only true man of David's flesh, He was at the same time God's Son, God over all forever blessed. (Romans 9:5) As He hung on the cross the situation

indeed looked utterly hopeless. The host of evil ones shouted and jeered. But short was their triumph, the Savior arose. He crushed the head of the evil one under His feet as David beheaded the giant. There Christ defeated him in battle, delivering us from a bondage far worse than Philistine servitude. By His glorious resurrection He proclaimed deliverance, liberation from the terrible tyranny of sin, and offers us the power to live victorious lives in Him through His means of grace.

3. David, an Example for the Christian

69 David's life is a type of Christ. At the same time it is an example for Christ's body, the church, and each Christian. After King Saul consented to allow David to do battle with Goliath there is a rather humorous scene. Saul wanted to lend David his armor but it wouldn't fit. It just hung on David and he could hardly move. (I Samuel 17:38-39) Often in problems we too are tempted to use the armor of the flesh. Rather than looking for our strength in God's Word, we look for it in our own ability, in other people, in tranquilizing drugs and so forth. This so called armor accomplishes nothing. It weighs us down and hinders us as it did David. To many people today God's weapons, the Word and Sacraments, seem to be as worthless and unimportant as David's sling shot. What will a little bit of water at the font, bread at the altar, and that dry old Book accomplish? However, it was through David's seemingly unimportant sling that God gave him the victory, and God will do the same for us through His seemingly unimportant means of grace.

70 In his affair with Bathsheba, David is an example of true repentance and God's great mercy. When Nathan showed David his sin through the Law, he did not excuse himself or blame others. He said, "I have sinned against the Lord." (II Samuel 12:13) Nathan then announced to him full and complete pardon. Proper repentance is true sorrow over sin and trust in God's full forgiveness offered in Christ. This episode in David's life assures us that there is no sin so great or terrible that it won't be forgiven.

B. The Solomon Redivivus Theme

71 In Matthew 12, the Lord Jesus compares Himself to Solomon, the son of David in the Old Testament. He indicates that as the Queen of the South came to Solomon, so the people of His generation should have

come to Him for salvation. They had even more reason to come than did the Queen of Sheba (I Kings 10) for Christ said, "One greater than Solomon is here." (Matthew 12:42 [NIV]) Jesus is the Greater Solomon. Solomon's life is usually a picture of our Lord's exaltation, while David's life is a type of the humiliation.⁶³

72 David's reign was one of continual conflict. How David longed for peace! He longed for it so much that his son, the successor to his throne, was named Solomon from the Hebrew word "shalom" which means "peace." (I Chronicles 22:9) His reign was one of total peace. The Bible says, "He had dominion over all the region on this side of the River . . . he had peace on every side . . . Judah and Israel dwelt safely, each man under his vine and his fig tree . . . all the days of Solomon." (I Kings 4:24-25) Solomon was a man of peace, but Jesus the Greater Solomon is the true Prince of Peace. (Isaiah 9:6) He brought peace between God and man. "God was in Christ reconciling the world to Himself, not imputing their trespasses to them." (II Corinthians 5:19) On Good Friday our terrible sins, which broke our relationship with the Father, were blotted out with Christ's blood, and now the Father sees all men as innocent in His Son. On Easter morning peace and complete forgiveness were announced and offered to the world. What were the first words spoken by the Risen Lord, the Greater Solomon, to His disciples? "Shalom, peace be with you." (John 20:21)

73 Another thing that comes to mind when we hear the name Solomon is wisdom. "Solomon's wisdom excelled the wisdom of all the men of the East and the wisdom of Egypt." (I Kings 4:30) He was one of the wisest men that ever lived. Here also one is reminded of Jesus. In Him are hidden all the treasures of wisdom and knowledge. (Colossians 2:3) He is the real Solomon who offers us divine wisdom from on high. That treasure of wisdom and knowledge is recorded for us in the Book of Christ, the Holy Scripture. Jesus wants us to read, study, and meditate on that Word, for in it there is true wisdom and strengthening and nourishment for our faith-life. Gather at the feet of the Savior. The Queen of the South came all that way to hear Solomon's wisdom, and One greater than Solomon is here.⁶⁴

74 Solomon is remembered for building the great temple at Jerusalem. Solomon said, "I propose to build a house for the name of the Lord my God, as the Lord spoke to my father David saying, 'Your son whom I

will set on your throne in your place, he shall build the house for My name.” (I Kings 5:5) Solomon built the house of the Lord. It was magnificent; one of the wonders of the ancient world.

75 There is, however, a deeper meaning to be found in the words, “Your son whom I will set on your throne in your place he shall build the house for My name.” These words apply to Solomon, to be sure, but in a greater sense they apply to Christ. He is David’s greater Son, the Greater Solomon, who established the throne of David forever and of His Kingdom there is no end. Jesus indeed did build the house of the Lord. Jesus said, “I will build my church and the gates of hell shall not prevail against it.” (Matthew 16:18) The true temple is one made without hands built by the Messiah Himself. St. Paul explains, “For we are the temple of the living God.” (II Corinthians 6:16) The church is the true temple in which we are living-stones, built on Christ the chief cornerstone, vivified by the Spirit through the means of grace. (Ephesians 2:20; I Peter 2:4-8)⁶⁵

76 During Solomon’s reign Israel became a world empire. It was one of the supreme powers of the time. Yet, his kingdom couldn’t even compare with the kingdom of great David’s Greater Son which will never end. John says in the Revelation, “I looked and behold, a great multitude which no one could number, of all nations, tribes, peoples, and tongues, standing before the throne and before the Lamb, clothed with white robes, with palm branches in their hands.” (7:9) The blessings of the kingdom which we now have in part through the Gospel will be ours in all their fullness on the last day. Then we will be ever gathered in joy around the throne of the Greater Solomon who shed His blood to give us peace and now reigns forever and ever.

V. *The Temple/Tabernacle Typology*

A. *Jesus is the True Temple/Tabernacle*

77 After God delivered Israel from bondage in Egypt, the Israelites journeyed to the southern tip of the Sinai peninsula. They stopped at Mount Sinai, where Moses received the Law and instructions concerning the tabernacle from God. God’s purpose in the tabernacle was to dwell among men and to meet their needs. God told Moses: “And let them make Me a sanctuary that I may dwell among them. According to all that I showed you, that is, the pattern of the tabernacle and the pattern of

all its furnishings, just so you shall make it.” (Exodus 25:8-9) The compassionate Lord wanted to dwell among His people bringing them His comfort, peace, and all His blessings.

78 The tabernacle is a type of our Lord Jesus Christ. Everything in the tabernacle points to His person and work. He is the true tabernacle. Concerning Christ’s coming into the world, St. John writes, “The Word became flesh and dwelt among us.” (John 1:14) The expression which John uses here literally means that the Lord “tabernacled among us.” (The evangelist uses the verb ἐσκήνωσεν, derived from σκηνή, which means “tent.”) One could translate, “He pitched His tent among us.” The humanity which He assumed into Himself is like a tent under which He dwells with the radiance of His glory. He dwells among us as God dwelt in the midst of His people during the Exodus. Israel’s tabernacle, and later the temple, are pictures of Christ’s saving presence in a world of sin.

79 In the tabernacle in the wilderness God revealed His glory by appearing in a cloud. The cloud covered the tent of meeting, and the glory of the Lord filled the tabernacle. (Exodus 40:34-35) St. John writes concerning the Word who became flesh: “We beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.” (John 1:14) Jesus revealed the full glory of God which the tabernacle did only in part.

80 The tabernacle was the place where God came to meet man. Here God spoke to His people. The tabernacle thus prefigures the one person in whom deity and humanity met — the Lord Jesus Christ. However, God did not merely meet man in Christ. He became one person with man in Christ, our human brother. The Second Person assumed into Himself a perfect human nature from the flesh of Mary. In Christ the human and the divine are so inseparably united that we may say that from the Virgin’s womb God was born. One of the Trinity was born, suffered, and died. He is both true God and true man in one person. This is the great mystery of His person. God indeed became flesh and tabernacled among us.

81 The tabernacle also points to Christ’s redemptive work. The holy writer to the Hebrews tells us, “But Christ came as a High Priest of the good things to come, with the greater and more perfect tabernacle not made with hands, that is, not of this creation. Not with the blood of

goats and calves, but with His own blood He entered the Most Holy Place once for all having obtained eternal redemption.” (Hebrews 9:11-12) The Old Testament sacrifices were an effective means of atoning for sin only through the fulfillment accomplished by Christ’s perfect sacrifice at Calvary. At Calvary Christ was the victim, high priest, and mercy seat all in one. Here He sacrificed Himself on the altar of the cross and poured out His holy precious blood, sprinkling the mercy seat of God as the blood of goats and calves before Him. Through the pouring out of His blood, He covered the sins of all men. He blotted them out so that they are no longer seen or counted.

82 Christ is the fulfillment of the tabernacle and all its furnishings. Think, for example, of the ark of the covenant. The ark of the covenant was made of wood overlaid with gold, both inside and outside, indicating the two natures of Christ, both God and man in one person. Inside the ark, there were the Commandments on two tables of stone, a golden dish of manna, and Aaron’s rod, which blossomed in the wilderness. These things remind us that Jesus is the end of the Law to everyone who believes in Him. He is the heavenly manna, the bread of life, which a man may eat and not die, and that bread is His flesh which He gives for the life of the world. He is the true rod of Aaron, the rod of Jesse, the branch and rose of loveliest form and grace.

83 On the top of the ark of the covenant there were two golden cherubim whose wings came together to form the mercy seat of God so that the psalmist declares the Lord sits enthroned between the cherubim. (Psalm 99:1) It was called the mercy seat, for on it the blood of the atonement sacrifices was poured once a year in the Yom Kippur ritual to show that the Law in the ark which condemns the sinner would be silenced. All sin would be covered and blotted out through the blood of the true atonement sacrifice. Jesus is the true mercy seat of God. (Romans 3:15, Hebrews 9:5) Jesus Christ fulfilled that to which the ancient mercy seat pointed, the covering of all sin. He is the place of propitiation or satisfaction for iniquity. He allowed Himself to be slaughtered and His blood covered the mercy seat of God so that our sins would be blotted out and forgiven. John says, “He is the atoning sacrifice for our sins, and not only for our sins, but also for the sins of the whole world.” (1 John 2:2 [NIV]) He is the ark of the covenant, the mercy seat of God, the one who dwells between the cherubim.

B. The Church is the Spiritual Temple

84 When Jesus cleansed the temple for the first time at the beginning of His public ministry, the religious leaders asked Him what right He had to do this. Jesus responded with the words, "Destroy this temple and in three days I will raise it up." (John 2:19) The temple officials assumed that He was talking about the temple at Jerusalem which He had just cleaned, but St. John clarifies, "He was speaking of the temple of His body." (John 2:21) This statement refers to His own death and resurrection. The resurrection of our Lord is the greatest sign of His divine authority, and it is the public declaration to the world that now all sins are forgiven in Christ.

85 Jesus was speaking of the temple of His body that would arise in three days. Yet, by His resurrection He established a whole new temple, His body, the holy Christian church. This is the temple of which Haggai writes, "The glory of this latter temple shall be greater than the former. . . 'And in this place I will give peace,' says the Lord of hosts." (Haggai 2:9) This temple would bring rejoicing to the mourning at Haggai's time, for it is a temple made without hands, built by the Messiah Himself.

86 If one views the city of Venice from the air, it looks like a city built out in the sea. All its buildings are surrounded by water. Underneath the buildings of Venice one finds nothing but sand and mud. How do the buildings of Venice manage to stand there out in the water? In the mud and sand under the buildings are logs pounded down to bedrock which have become as hard as steel in the course of the years. On these wooden logs the city of Venice stands secure. Likewise, the glorious temple of Christ, His church, is founded on the wood of the cross. In the cross there is peace and forgiveness for all. On it all believers are built up through Baptism as living stones, Jesus Christ Himself, the chief cornerstone.

87 This house is far more glorious than any of the Old Testament temples. In the old temple there was a water laver for purification, the ark of the covenant, which symbolized God's presence, and the sacrifices which pointed to redemption. However, when we gather as the new temple, as the body of Christ, we have the true fountain which can wash away each stain and mark, each spot and wrinkle, the baptismal font. We have the

full revelation of the Scripture where the Lord speaks with us to comfort and strengthen us. And at the altar, the Lord of Hosts Himself descends and presents the true redemption sacrifice in the midst of His people, the flesh and blood of the Lamb once slain for the forgiveness of sin, new spiritual life, and salvation.

88 "Destroy this temple and in three days I will raise it up." (John 2:19) These words were, indeed, fulfilled in the resurrection where Jesus proclaimed salvation for all. But, in so doing, He raised up a whole new temple, which made the temple of Jerusalem obsolete, the temple of His body, the church. Therefore we, who have been incorporated into that temple through Baptism, live as the temples of the living God, purged by the Spirit and singing with the Hymnist:

Here stands the font before our eyes
Telling how God did receive us;
Th' altar recalls Christ's sacrifice
And what His table doth give us;
Here sounds the Word that doth proclaim
Christ yesterday, today, the same,
Yes, and for aye our Redeemer.⁶⁶

Endnotes

- 1 Cf. St. Augustine, *Quaest. in Hept.* 2,73: PL 34, 623; cf. DV 16.
- 2 LW 15: 267-270.
- 3 G. Lampe and K. Woolfcombe, *Essays on Typology*, p. 13.
- 4 Horace Hummel, *The Word Becoming Flesh*, p. 17.
- 5 Samson can be seen as a type or picture of Christ, as were all the judges of this era. Each of these saviors were to remind Israel of God's full liberation in the Promised Messiah. Already in his wonderful birth with the appearance of the Angel of the Lord, the pre-incarnate Christ, we are reminded of the far greater conception and birth of Jesus Christ. They were also alike in their lives' purpose. Samson was to defeat the enemies of God's people, while Jesus' purpose was to defeat our greatest enemy, the old evil foe. Finally they were alike in their death. Concerning Samson it must be said that he accomplished more in this death than he did in his life, for in His death he destroyed the temple of Dagon and thousands of his enemies. (Judges 16:30) Likewise, Christ's death was the purpose of His life. He gave Himself as a ransom for many so that He might conquer hell. For a good summary of the greater Samson theme see R. Pieper's Sermon, "Simson auf seiner Brautfahrt nach Thimnath ein Vorbild auf Christum." (*Predigten uber freie Texte*, Vol. II, pp. 231-241). This theme is also common in Christian hymnody.

Like Samson, Christ's great strength employed,
And conquered hell, its gates destroyed.

Hallelujah!

Oh, let us sing His praises! (TLH 211)

- 6 LW 39:79.
- 7 Epistle of Barnabas 9:8.
- 8 *The Concordia Self-Study Bible* improperly follows a typological approach to Isaiah 7:14. (Page 1029)
- 9 See Raymond F. Surburg, "The Proper Interpretation to Old Testament Messianic Prophecy", *The Lutheran Synod Quarterly*, Vol. XX, No. 4, pp. 6-36. One can sympathize with Surburg's negative attitude toward typology. He has seen it undermine rectilinear prophecy in the Lutheran Church-Missouri Synod. But, this should not lead one to deny proper typological interpretation.

It should be noted that the leading Wisconsin Synod theologians at the beginning of the Twentieth Century were more inclined to typological interpretation than were Missouri Synod theologians. Adolf Hoenecke, the leading theologian of the Wisconsin Synod, defended the use of typology. In an article concerning the use of Scripture in the *Formula of Concord* he cited Martin Chemnitz who did not consider Hosea 11:1 to be a rectilinear prophecy, but rather a typological prophecy concerning Christ. (Adolph

Hoenecke, "Über den Schriftbeweis in der Konkordienformel," *Theologische Quartalschrift*, I, 122 [1904]) The Wauwatosa theologians like August Pieper made a considerable use of typology. His most extensive discussion concerning typological prophecy is to be found in his commentary, *Isaiah II*. (A. Pieper, *Isaiah II*, pp. 83-87) Men like William Arndt, Paul Kretzmann, and Martin Franzmann followed in this tradition.

William Arndt in an article appearing in *Lehre und Wehre* suggested the following hermeneutical rules in dealing with Messianic prophecies: (1) The entire Old Testament has a typical character. (2) Where Scripture itself points out a type, that is the correct interpretation. (3) When the New Testament points out that there are types in the Old Testament, the biblical interpreter's task is to search the Scriptures themselves for an authoritative interpretation of these types. (4) The rule that one can allow a typical interpretation only where Scripture clearly indicates such, goes too far. It does not properly take into consideration that the entire Old Testament is typical. (5) It is not proper to claim a typical meaning where text, context, and the New Testament indicate a verbal prophecy, e.g., in Psalm 22. (6) One should carefully observe how Christ and the New Testament writers explain Old Testament types and follow the analogy of their interpretation. (7) For a typical interpretation not expressly stated in Scripture, one cannot claim unconditional acceptance. (W. Arndt, "Typisch Messianische Weissagungen," *Lehre und Wehre*, Vol. 67, No. 12, pp. 366-367)

- ¹⁰ According to Irenaeus the whole human race was condemned in Adam's fall because the whole race was seminally present in Adam. Thus, in the incarnation the second Adam, Jesus Christ, came who recapitulated or reproduced the first in Himself so that he might be restored. (Romans 5) We who were seminally present in Adam, have been given the opportunity to make a new start in Christ, the second Adam, by incorporation into His body, the church, through Baptism. Adam's disobedience brought sin and death, but Christ, by His obedience, restores life and immortality. Redemption through the incarnate Christ is given the central place in Irenaeus' system. Redemption, according to him, is victory over the power of sin, death, and the devil through the perfect obedience of Christ, the head of the new humanity. Some have understood Irenaeus' system as implying that the incarnation itself effects redemption. Now the incarnation was indeed redemptive, but not to the exclusion of our Lord's passion. Irenaeus definitely teaches that the Savior's blood is the price of redemption. (*Adversus Haereses* V, 1, 1; V, 2, 2) The incarnation began the Savior's redemptive work culminating in His great passion.

¹¹ Peter Toon, *Proclaiming the Gospel through the Liturgy*, p. 131.

¹² LW 39:178-179.

¹³ LW 10:4.

¹⁴ LW 52:126.

¹⁵ St. L. X., 2140-2141.

- ¹⁶ *Apology XXIV 36-37, p. 257.*
- ¹⁷ Based on the flood type of Baptism in I Peter 3:21, Gerhard points to the ark as a figure of the church, the ship of salvation, to which the dove of peace, the Holy Spirit, comes in Baptism bringing comfort and peace to the conscience. (J. Gerhard, *Heiligen Taufe und dem Heiligen Abendmahl*, p. 9-10). In the same book he refers to the manna in the wilderness, the showbread in the tabernacle (p. 171), and the food given to Elijah in I Kings 19 (p. 171) as types of the Lord's Supper. He speaks of the blood and water flowing from the Savior's side in John 19:34 as the two Sacraments of the church. (p. 10) These are only a few of the types of Baptism and the Lord's Supper that Gerhard uses in his writings.
- ¹⁸ See also Isaiah 10:24-27, 48:20-21, 51:9-11; Ezekiel 20:33-37; Hosea 2:14-15; Micah 7:15-17; August Pieper, *Isaiah*, pp. 225-226.
- ¹⁹ When one properly understands that the new creation theme foreshadows the true peace found in Christ and His body the church, he will not be prone to millennial dreams. The new creation language of the prophets tends to be very corporal and concrete. The New Testament writers, however, do not look for the fulfillment of these prophecies in some future millennial age (an earthly paradise), but in the death and resurrection of Christ. He removed the curse of sin and brings the new creation. By faith in the Savior we have the new creation right now. (II Corinthians 5:17) The wonderful renewal of Eden's peace, paradise regained, which we now have in part yet tainted by sin, will be ours in all its fullness on the last day. See also G. Schmeling, "An Exegetical Study of Isaiah 11:6-9, *The Lutheran Synod Quarterly*, Vol. XXIV, No. 3, pp. 9-31.
- ²⁰ *The Lutheran Hymnal 54.*
- ²¹ Augustine, *Sermon Mai 89*; P. Weller, *Selected Easter Sermons of St. Augustine*, p. 124-125. Luther refers to the baptismal exodus theme in *The Babylonian Captivity of the Church*: "The Children of Israel, whenever they turned to repentance, remembered above all their exodus from Egypt, and remembering turned back to God who had brought them out. Moses impressed this memory and this protection upon them many times, and David afterwards did the same. How much more ought we to remember our exodus from Egypt, and by this remembrance turn back to him who led us through the washing of regeneration [Titus 3:5], remembrance of which is commended to us for this very reason!" (LW 36:60, see also LW 11:17).
- ²² Deuteronomy 18:17-20 is never quoted verbatim in John, but there seem to be allusions to it in 1:25, 7:40-42, 12:48-50.
- ²³ The Greek that St. John uses to express "one on each side" is sufficiently close to Exodus 17:12 in the LXX to leave open the real possibility that the Evangelist was consciously making a typological allusion. See also T. Glasson, *Moses in the Fourth Gospel*, pp. 40-44.
- ²⁴ Epistle of Barnabas 12.
- ²⁵ *Worship Supplement 759.*

- ²⁶ One of Walther's Christmas sermons had this theme, "Dasz wir in Bethlehem mehr wieder finden, als wir einst im Paradiese verloren haben." [That we again find more in Bethlehem, than we once lost in Paradise.] Another of his sermons has this theme "Die Geburt des Kindes zu Bethlehem - die Wiederaufschliessung des Paradieses fur alle Menschen." [The Birth of the Child at Bethlehem - the Reopening of Paradise for all Men.] (C.F.W. Walther, *Festklange*)
- ²⁷ LW 31:351-352.
- ²⁸ G. Stoeckhardt, *Die Biblische Geschichte des Alten Testaments*, pp. 258-259.
- ²⁹ G. Stoeckhardt, *Passionspredigten*, pp. 6-7.
- ³⁰ An exception to this is a sermon written by Brastberger entitled, "Der mit Dornen gekronte zweite Salomo." [The Thorn Crowned Second Solomon] (Immanuel Gottlob Brastberger, *Evangelische Zeugnisse der Wahrheit*, pp. 349-357.)
- ³¹ G. Stoeckhardt, *Die Biblische Geschichte des Alten Testaments*, p. 278.
- ³² G. Stoeckhardt, *Die Biblische Geschichte des Alten Testaments*, pp. 280-281.
- ³³ *The Lutheran Hymnal* 467.

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Book Review

by J. A. Moldstad, Jr.

Kuske, David. Biblical Interpretation: The Only Right Way.
Milwaukee: Northwestern Publishing House, 1995.

Pages: 244, paperback

Price: \$11.99. Order through BLC Bookstore: 1-800-944-1722

Recently books on Scriptural hermeneutics have flooded the religious scene after a comparative drought. We think of Gerhard Meier's Biblical Hermeneutics (1994), Kaiser & Silva's An Introduction to Biblical Hermeneutics (1994) and the CPH publication, What Does This Mean? (1995) by James Voelz. With much enthusiasm this review has awaited this present volume by the WELS professor, D. Kuske, entitled Biblical Interpretation. It will be a welcomed, usable and (above all) faithful textbook for Hermeneutics ST301 at our Bethany Lutheran Theological Seminary. Although those of a different theological stripe may feel the subtitle is quite presumptuous, it characterizes well the bold and exclusive approach the Christian takes toward the pages of Holy Writ: "The Only Right Way." Kuske's work is basically a compilation of his published notes for the courses he teaches at Wisconsin Lutheran Seminary in the disciplines of New Testament textual criticism, New Testament hermeneutics and the matter of the canon.

The heart and center of Biblical Interpretation consists of Kuske's list of six principles for interpreting Scripture set forth in Part I. These are given as follows: 1) The only books that are God's Word are the canonical books of the Bible. 2) The only worldview of Scripture is the supernatural. 3) The only text that is determinative is the original. 4) The only literary criticism to be done is the external kind: the historical setting. 5) The only meaning of the words is the simple, plain meaning: the grammatical setting. And 6) The only safe and true interpreter of Scripture is Scripture itself: the Scriptural setting.

Every pastor of our ELS should obtain a copy of this book for his personal library. It contains a valuable, historical overview of biblical hermeneutics. Notably the cause of conservative Lutheranism is championed by the author as he contends

“Luther did not introduce a new method of interpretation. Rather, God guided the restoration of the one and only way in which the saving truths of his Word can be rightly understood and continually preserved against the onslaught of error. This method was to let the meaning derived from a passage by interpretation be the same as what the words simply and plainly said.” (p. 155)

Sprinkled throughout the volume there are many hands-on examples demonstrating how the application of the hermeneutical principles greatly effect passages, sections and entire books. These lend themselves nicely for adaptation to Bible classes in the parish.

Two slight criticisms of the book could be cited:

1) In discussing the importance of ascertaining as much as possible the historical background for a given text of Scripture, Kuske rightly warns

“Any historical setting that is introduced into the interpretation of a Bible passage from outside the Bible should never be used to alter or deny the simple, plain meaning of what a passage says in its scriptural context.” (p. 61)

Then he adds

“Any such historical setting should only be used to help the interpreter understand better what the words of a passage say and mean.”

This latter remark may seem to conflict with this appropriate observation:

“In such instances where God did not see fit to give us much information, we know that the historical setting is not all that vital to our understanding of the book.” (p. 62)

Isagogical and historical material gleaned from the Scriptural writings themselves clearly have a deeper bearing upon the proper interpretation than do facts of history obtained externally and thus are open to the charge of subjective reporting. The author does not deny this. Yet his way of stressing the value of extra-Biblical history in the actual interpretation of Scripture may incur healthy discussion.

2) Understanding the use of figurative language is essential for any proper interpretation of Holy Scripture, and Kuske treats this on pp. 86ff. He may overstate the case, however, when in addressing typology he takes issue with any who may (without denying the factual nature of the accounts) be interested in postulating types other than those specifically designated as such in Scripture:

“...no one has the authority to declare something a type or symbol unless the Holy Spirit led a biblical writer to clearly label it as such.” (p. 99)

One cannot dogmatically prove a type if it has not been so stated, but one can acknowledge that the writer of Hebrews seems to support other things in Scripture to be considered typical besides only those expressly mentioned. The latter part of Hebrews 9:5 is best rendered:

“...concerning which things there is not (time) now to speak part by part [point by point].”

Stylistically commendatory is the fact that many of the Scripture verses are printed out in full. This makes for handy reference, especially when the highlighted words have been italicized. Several helpful charts appear throughout the book, especially the one on page 240 where three approaches of the historical critical method of interpretation are shown in their respectively distinct viewpoints.

Professor Kuske has done a masterful job in setting forth the principles of interpretation descriptive of confessional Lutheranism and he has done it in an easy-to-read format. Before you purchase any other recently released hermeneutics text, Biblical Interpretation: The Only Right Way deserves your attention!

