**Vespers 1,**

 **The Second Sunday in Lent,**

8 March2020,

 *Concordia Lutheran Mission,*

Terrebonne, Oregon.

**“Christ is The Foundation and Shepherd of the Church.”**

The stone *which* the builders refused is become the head *stone* of the corner.

**Psalm 118:22**.

**Introduction**.

 This passage from **Psalm 118** describes Christ as the Foundation of the Church.

 Christ, however, wasn’t first described as the Foundation of the Church in **Psalm 118** but was first described as that in the book of **Genesis**. There Jacob calls Christ the “the Shepherd, the Stone of Israel.”[[1]](#footnote-1)1

 Christ is the Stone or Foundation Stone and Shepherd because of His Passion. Through His Passion Christ suffered the shaky ground of sin and eliminated it. Christ also walked in the Ways of Righteousness in order to replace our unrighteousness with His Righteousness for us to save and give life everlasting.

 Christ is the Foundation Stone and Shepherd of the Church through the Gospel. Through the Gospel men come to rest upon Christ for life and salvation. In the Word and the Sacraments Christ Graciously guides us throughout life in the Way of Salvation and Life Eternal. Christ Purchased the Word and the Sacraments, His Gracious Rod and Staff, through His Passion.

 Christ is the Foundation and Shepherd of the Church by His Passion.

**I. Christ the Foundation and Shepherd of the Church by His Passion.**

**A. Psalm 118 is Messianic Psalm**.

 During this season of Lent, we will be meditating on **Psalm 118**. **Psalm 118** is a Messianic Psalm.[[2]](#footnote-2)2 A Messianic Psalm is a psalm about the Person and Work of the Messiah to save men from their sins. While this **psalm** is not entirely about Christ, the passage in it about Christ forms the basis for the thanksgiving of the **psalm**. The **psalm** is captioned by the editors of Luther’s German translation of the Bible published in 1897 by Concordia Publishing House, “Thanksgiving for the Well-Being Purchased through Christ’s Suffering.” In other words, we enjoy well-being in this life and the life to come because Christ suffered our mal-being, as it were, so we would not have to but rather enjoy well-being and comfort.

 There are different kinds of psalms[[3]](#footnote-3)3. There are, for example, psalms that teach (didactic psalms), psalms of comfort, and psalms of petition (supplicatory)*. The Fountainhead of all psalms is the Messianic psalms. The Messianic psalms teach and sing about the Person and Work of Christ for the salvation of men*.[[4]](#footnote-4)4 Because the psalms are the church's hymn book, they have to be about Christ, for only the Gospel teaches us to praise and worship God aright.[[5]](#footnote-5)5

 Messianic Psalms are God’s hymns about His Messiah. The word Messiah comes from the Hebrew word meshiach. Meschiach means anointed (Christ is the word which originated from the Greek, *christos*, which means “anointed”), as, say, we would anoint someone with oil.[[6]](#footnote-6)6 But Jesus was not anointed with oil, but rather with the Holy Spirit without measure[[7]](#footnote-7)7 because **A**. Jesus is God and, therefore, He Himself possesses God’s Holy Spirit, and **B**. was anointed with the Holy Spirit in order to save men from their sins.[[8]](#footnote-8)8

 **Psalm 118** is a Messianic Psalm, i.e. a Psalm that teaches us about the Person of Christ and His Work to Save men from their sins. **Psalm 118** teaches us to sing in hymnic praise and worship about the Person and Work of Christ Our Savior and King to save men from their sins by His Passion through His Word and Sacraments. Of the Messianic Psalms, the Rev. Dr. P. E. Kretzmann writes:

Of special interest to us are the Messianic Psalms, including Ps. 2, 8, 16, 22, 24, 40, 45, 47, 68, 72, 89, 93, 110, 118; they refer to the Messiah, the promised Redeemer portrayed more or less vividly and completely His person and work, His birth, betrayal, agony, and death, His triumph over death[[9]](#footnote-9)9, His ascension into heaven and enthronement at the right hand of God the Father Almighty.1[[10]](#footnote-10)0

**B. Christ is the Foundation and Shepherd of the Church through His Passion.**

 **Psalm 118** contains this passage, which refers to Christ as the Foundation of the Church:

The stone *which* the builders refused is become the head *stone* of the corner.1[[11]](#footnote-11)1

 The Stone referred to hear is the Messiah, Jesus of Nazareth.1[[12]](#footnote-12)2 This passage, however, is not the first time in Scripture Jesus is referred to a Stone or the Foundation Stone of the Church. Christ is first identified by the patriarch Jacob when he was blessings his sons. In **Genesis 49** we learned that the Messiah would be descend from the tribe of Judah and would be called Shiloh, the Man of Peace. Shiloh comes from the Hebrew word *shalah*, which means to be at peace.1[[13]](#footnote-13)3 The name emerging from that word is “the Man of Peace.” Hence, Shiloh refers to Christ1[[14]](#footnote-14)4 because He brings peace from God to men.1[[15]](#footnote-15)5

 Later in **Genesis 49**, in the blessing of Joseph, we hear again of the Messiah:

Joseph *is* a fruitful bough, *even* a fruitful bough by a well; *whose* branches run over the wall: The archers have sorely grieved him, and shot *at him*, and hated him: But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty *God* of Jacob; (from thence *is* the Shepherd, the Stone of Israel:)1[[16]](#footnote-16)6

 Jesus is the Stone or Foundation Stone of Israel, namely, the Church, because He suffered the quagmire foundation of sin. In **Psalm 69**1[[17]](#footnote-17)7, another Messianic **Psalm**, Jesus cries out with the pains of suffering the quicksand of the foundation formed by sin:

Save me1[[18]](#footnote-18)8, O God; for the waters are come in unto *my* soul. I sink in deep mire, where *there is* no standing: I am come into deep waters, where the floods overflow me. I am weary of my crying: my throat is dried: mine eyes fail while I wait for my God. They that hate me without a cause are more than the hairs of mine head: they that would destroy me, *being* mine enemies wrongfully, are mighty: then I restored *that* which I took not away.1[[19]](#footnote-19)9

 Christ sinks in deep mire because God has forsaken Him because our sins and the sins of all men were reckoned to Him. Without God’s support man has nothing on which to stand. Necessarily, he sinks ever deeper into the murky quagmire and quicksand of sin forever.

 Christ suffered this for us and for all men so we would not have to, even though it be richly deserved. Jesus says in that same **Psalm 69**:

 then I restored *that* which I took not away.2[[20]](#footnote-20)0

Christ had not taken away our lives or the lives of any man. We and all men forfeited our lives by sin. Christ, however, restored life to us and all men because He bore the guilt of our sin and suffered the penalty, leaving no penalty or suffering left for us or anyone else.

 By His Passion Christ suffered the endless quagmire of sin and placed on the Sure and Firm Foundation of God’s everlasting Righteousness.

 Finally, Christ is not only the Foundation Stone of the Church by His Passion but also the Church’s Shepherd. In the **Psalm 23** David writes that Christ restores our souls through His Obedience for us:

He restoreth my soul: he leadeth me in the paths of righteousness for his name’s sake.2[[21]](#footnote-21)1

 Christ leads in the paths of righteousness by preparing our path for us by His *Active Obedience*, namely, His fulfilling of God’s commandments for us and for all men, and, thereby, restores our souls bereft of righteousness by sin. The Apostle St. Paul writes of Christ preparing our paths pleasing to God for us:

For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.2[[22]](#footnote-22)2

 By His Passion, Christ does not lead us to the wilderness of God’s forsaking or the tempestuous waters of His wrath, but to verdant pastures and still, placid waters, to refresh and to restore our everlasting souls. Luther writes:

The pasture ... or the grass in it, is God’s Word, and with which our consciences are strengthened and restored. Into this green pasture or Lord God gathers His sheep, feeds them in it with precious grass, and restores them with fresh water. That is, He commits to the Holy Christian Church the office of a shepherd, entrust and gives to it the holy Gospel and the Sacraments, so that by means of these it may care for and watch over His sheep and so that these sheep may be richly provided with instruction, comfort, strength, and protection against all evil. ... By ... the green pasture, however, the prophet wants to indicate the great abundance and the riches of the holy Gospel and of the knowledge of Christ among the believers. For just as the grass in a green pasture stands very thick and full and grows more and more, so it is with the believers: they not only have God’s Word richly, but the more they use and apply it, the more it increases as and grows among them. Therefore the psalmist expresses himself very plainly. He does not say, “He leads me once, or often, in a green pasture,” but “He leads me in them without ceasing, so that amid the grass and in the pasture I may lie, rest, and dwell securely and ever suffer hunger or any other want.”2[[23]](#footnote-23)3

 Christ is the Good Shepherd because He prepares paths of righteousness for us that safely lead us into life everlasting.

**II. Christ is the Shepherd and Foundation of the Church by His Passion**

**A. Christ Shepherds His Church unto life everlasting through His Rod and Staff, namely, His Word and Sacraments**.

 Christ shepherds His Church unto life everlasting through His Word and Sacraments. As the Apostle St. Paul noted above, we are saved by Grace to which he refers is God’s Word and Sacraments. The Rev. Dr. Francis Pieper writes:

To be saved by the Word and the Sacraments means, according to Scripture, to be saved by grace for Christ’s sake, without works.2[[24]](#footnote-24)4

 Christ’s Word and Sacraments, which are the Gospel2[[25]](#footnote-25)5, are Christ’s Rod and Staff through which He shepherds men unto life everlasting through the Absolution of their sins. The Rev. Dr. George Stoeckhardt writes:

In the “rod and staff” we can see God’s Word and Sacraments, by which God supplies His believers with fortitude and stamina for the worst perils of their heavenward way.2[[26]](#footnote-26)6

**B. Christ is the Foundation of the Church through the Gospel**.

 Because Jesus and His Righteousness come to us through His Word and Sacraments, Christ is also the Foundation of the Church through the Gospel. The Apostle St. Matthew writes:

And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.2[[27]](#footnote-27)7

Likewise, the Apostle St. Paul writes that Christ is the Foundation Stone of the Church God’s Word and Sacraments, namely, the Word of the Prophets and the Apostles:

Now therefore ye are not more strangers and foreigners, but fellow citizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner *stone*.2[[28]](#footnote-28)8

The Lutheran Church confesses that Christ is the Cornerstone of the Church through the Gospel, namely, through God’s Word and Sacraments:

In all these passages Peter is the representative of the entire assembly of apostles [and does not speak for himself alone, but for all the apostles], as appears from the text itself. For Christ ask not Peter alone, but says: *Whom do ye say that I am?* And what is here said [to Peter alone] in the singular number: *I will give unto thee the keys; and whatsoever thou shalt bind*, etc., is elsewhere expressed [to their entire number], in the plural Matt. 18, 18: *Whatsoever ye shall bind* etc. And in John 20, 23: *Whose soever sins ye remit*, etc. These words testify that the keys are given alike to all the apostles, and that all the apostles are alike sent forth [to preach]. ... Therefore it is necessary that in these passages Peter is the representative of the entire assembly of the apostles, and for this reason they do not accord to Peter any prerogative, aor superiority, or lordship [which he had, or was to have had, in preference to the other apostles]. ... However, as to the declaration: *Upon this rock I will build My Church*, certainly the Church has not been built upon the authority of man, but upon the ministry of the confession which Peter made, in which he proclaims that Jesus is the Christ, the Son of God. He accordingly addresses him as a minister: *Upon this rock*, i.e. upon this ministry [Therefore he addresses him as a minister of this office in which this concession and doctrine is to be in operation, and says: *Upon this rock, i.e.,* this preaching ministry.]2[[29]](#footnote-29)9

**Conclusion**.

 Christ is the Cornerstone and Shepherd because of His Passion. Through His Passion Christ suffered the shaky ground of sin, eliminated it, and set are feet on the solid ground of God’s righteousness forever. This solid ground came about because Christ our Shepherd walked in the Ways of Righteousness in order to replace our unrighteousness with His Righteousness for us and, thereby, to place us on the solid footing of God’s everlasting righteousness in order to save and give life everlasting.

 Christ is the Foundation Stone and Shepherd of the Church through the Gospel. Through the Gospel men come to rest upon Christ for life and salvation. In the Word and the Sacraments Christ Graciously guides us in His Absolution of all sin throughout life in the Way of Salvation and Life Eternal. Christ Purchased the Word and the Sacraments, His Gracious Rod and Staff, through His Passion and Shepherds us Graciously through them all the days of our lives on this earth.

 Christ is the Foundation and Shepherd of the Church by His Passion.

 ***Amen.***

1. 1“But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty *God* of Jacob; (from thence *is* the shepherd, the stone of Israel:) ... .” **Genesis 49:24**. [↑](#footnote-ref-1)
2. 2“*Danksagung fur die Gutthaben, durch Christi Leiden erworben.* [Thanksgiving for Wellbeing Purchased through Christ’s Suffering.] *Die Bibel oder die ganze Heilige Schrift Alten und Neuen Testaments, nach der deutschen Uebersetzung Dr. Martin Luthers* [The Bible, or the Entire Holy Scripture, Old and New Testaments, according to the German Translation of Dr. Luther], St. Louis: Concordia Publishing House, 1897, p. 614, translation in brackets added. [↑](#footnote-ref-2)
3. 3“Of the general contents of the psalter, Luther writes: ‘It should be noted that the entire Psalter deals with five subjects; therefore we divide it into five parts. In the first place, some psalms prophesy of Christ and of the Church, or the saints, what would happen to them, etc.; and to this class belong all the psalms in which there are promises given to the pious and threats to the ungodly. In the second place, there is a number of doctrinal psalms, which teach us what we should do and what omit according to the Law of God; and to this class belong all the psalms which condemn the doctrine of men and extol the Word of God. In the third place, there are several psalms of consolation, which comfort the sorrowing and suffering saints, and, on the other hand, condemn and terrify the tyrants. .. In the fourth place, there are a few psalms of prayer, in which we pray to God and cry in all distress; and to this class belong all psalms which lament and mourn and cry over the enemies. In the fifth place, we have psalms of thanksgiving, in which we laud and praise God for His various benefits and His assistance; and to this class belong all psalms which praise God in His works, these being the finest and principle psalms. ... But we must know that the psalms cannot be just exactly and even divided into such part and verses, for sometimes two, three, and even all five divisions, as noted above, are found in one psalm, so that prophecy, doctrine, consolation, prayer, and thanksgiving are found together. But this division serves for the better understanding of the psalms and that we may the more easily learn and remember them.’” P.E. Kretzmann, *Popular Commentary of the Bible: The Old* Testament: The Poetical and the Prophetical Books, Vol. II, St. Louis: Concordia Publishing House, 1924, pp. 59-60. [↑](#footnote-ref-3)
4. 4“Of special interest to us are the Messianic psalms, including Ps. 2, 8, 16, 22, 24, 40, 45, 47, 68, 69, 72, 89, 93, 97, 110, 118; they refer to the Messiah, the promised Redeemer of the world, portraying more or less vividly and completely His person and work, His birth, betrayal, agony, and death, His triumph over death, His ascension into heaven and enthronement at the right hand of God the Father Almighty.” ibid. p. 59. [↑](#footnote-ref-4)
5. 5Our Lutheran Confessions declare that seeking the remission of sins from Christ is the highest worship: “Nothing greater could she ascribe to Christ. To seek from Him the *remission of sins* was truly to acknowledge the Messiah. This worship is the *highest worship* of Christ.” *The Apology of the Augsburg Confession*, **Article III**.33, emphasis added.

 As for the word “hymn”, the English word hymn comes from the Greek word “hymnos”. “Hymnos” is a song of praise to a god or hero. (“*hymn, ode*, *in praise* of gods or heroes ... .” *A Greek-English Lexicon*, Compiled by Henry George Liddell and Robert Scott, Revised and Augmented Throughout By Sir Henry Stuart With The Assistance of Roderick McKenzie, *With Supplement* 1968, Oxford: The Clarendon Press, p. 1849, **s.v. “hymnos”**.) The God and Hero of the Christian faith is our Lord and Savior Jesus Christ. Thus Christian hymnody sings the Praises of our God and Savior Jesus Christ for His Work to Redeem us from our sins. [↑](#footnote-ref-5)
6. 6“**123. Why is He called Christ?** **He is called Christ, or the Messiah (as foretold in Old Testament prophecy), that is, the Anointed, because He has been *anointed with the Holy Ghost* without measure [to be our Prophet, Priest, and King.]** ... ‘Christ is the official name of the Savior. Christ (Greek), Messiah (Hebrew), Gesalbter (German), Anointed (English). To be anointed signified that one had received an office and for this office the gift of the Holy Ghost. Jesus did not become the Christ first at His Baptism, but was the Savior from His conception and birth (Luke 1:35; 2:11). ‘Thy fellows’ are those holding the same office, as the priests, prophets, and kings of the Old Testament, who were also anointed. ‘Above Thy fellows’ shows that Jesus received a greater, yea, the full measure of the Holy Ghost (285), and hence He is the Prophet, the Priest, the King above all others.” *A Short Explanation of Dr. Martin Luther’s Small Catechism, Edited by the Evangelical Lutheran Synod of Missouri, Ohio, and Other States with Additional Notes For Students, Teachers, and Pastors,* by Edward W. A. Koehler, Ft. Wayne: Concordia Theological Seminary, 1981, pp. 135, 136. [↑](#footnote-ref-6)
7. 7“For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure *unto him*.” **St. John 3:34**. [↑](#footnote-ref-7)
8. 8“The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised.” **St. Luke 4:18**.

 “But we believe, teach, and confess that God the Father has so given His Spirit to Christ, His beloved Son, according to the assumed humanity (on account of which He is called also *Messias*, *i.e.*, the Anointed), that He has not received His gifts by measure as other saints. For *upon Christ* the Lord, according to His assumed human nature (because, according to His divinity, He is of one essence with the Holy Ghost), rests *The Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge* [*and of the fear of the Lord*, Col. 2, 3; Is. 11, 2; 61, 1] ..., therefore (as the Fathers say) the entire fulness of the spirit has been communicated by the personal union to Christ according to the flesh, which is personally united with the Son of God.” *The Formula of Concord*, **Thorough Declaration, VIII. Of the Person of Christ**.72, 73, 74, *Triglotta*, p. 1041.

 “The Spirit of the Lord settles down upon the Son of David and so rests upon him. ... The expression calls to mind the similar statement of John the Baptist, that he saw the Spirit descending and resting upon Jesus. John 1, 32. Christ is Emmanuel, God in human flesh, the mighty God. But the Spirit of God permeates and has complete control also of his human nature, of his human life and activity from the very first. The humble, despised Branch is anointed beyond measure with the Spirit of God.” *Isaiah: The First Twelve Chapters*, p. 119. "Stoeckhardt, Georg; b. February 17, 1842, at Chemnitz, Saxony; received his preparatory education in the Lateinschule at Tharandt and the Fuerstensohule at Meissen; studied theology at Erlangen and Leipzig 1862- 6 ... . In 1878 he became pastor of Holy Cross Church, St. Louis, and, having since 1879 lectured on Old and New Testament Exegesis at Concordia Seminary, was elected professor in 1887. In 1903 Luther Seminary, Hamline, Minn., created him a Doctor of Divinity. D. January 9, 1913, Stoeckhardt was an exegete of the first rank. Coupled with his great learning, his familiarity with the original languages, etc., and his logical mind was his firm belief in the verbal inspiration of the Scriptures and his childlike acceptance of all the teachings of Scripture, his great love of the revealed truth. He permitted nothing but the text to influence his thought. Concentrating all the powers of his believing heart and mind on the written Word, he obtained a wonderful grasp of the deep thoughts of the Spirit, and he had the rare gift of unfolding them in concise, clear, convincing language. ... The Missouri Synod owes much to him; his exegetical ability and love of the truth of Scripture made him one of the leaders with Walther, in the controversy on election and conversion and in the other battles the Church was, and is, engaged in, such as for verbal inspiration. In line with the article written on his accession to the chair of Exegesis: "How Can and Should Each Individual Lutheran Lend His Aid toward the Preservation of the Pure Doctrine by the Church?" he labored, by word and pen (his doctrinal articles in Lehre und Wehre, in Lutheraner and in the synodical reports), to conserve this most precious treasure of the Missouri Synod; and he admirably succeeded in impressing upon both his students and his readers his exegetical method, his loving reverence for the written Word." *Concordia Cyclopedia*, pp. 729, 730, **s.v.** "**Stoeckhardt, Georg**". [↑](#footnote-ref-8)
9. 9“Luther and the Lutheran Confessions accepted the teaching of the New Testament that in the Psalms there were numerous predictions about the Messiah. Moorehead wrote concerning this matter: ‘The Psalms are full of Christ. They speak about His humiliation and exaltation, of His rejection by the world and of His final triumph over all opposition. But they go deeper, as we may say; deeper even than the gospels; they *let us into the thoughts and feelings when the billows of wrath were rolling over Him, when the heavy cloud of judgment which was all our own burst upon His devoted Head*.’”The Rev. Dr. Raymond Surburg,*Exegetical Essays and Materials Dealing with the Interpretation of the Psalms*, Ft. Wayne, IN: Concordia Theological Seminary, Press, p. 28, emphasis added. [↑](#footnote-ref-9)
10. 10The Rev. Dr. P.E. Kretzmann, *Popular Commentary of the Bible: The Old Testament: The Poetical and the Prophetical Books, Vol. II*, St. Louis: Concordia Publishing House, 1924, p. 59. [↑](#footnote-ref-10)
11. 11**Psalm 118:22**. [↑](#footnote-ref-11)
12. 12 “And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.” **I Corinthians 10:5**. [↑](#footnote-ref-12)
13. 13“Luther evidently derives *shiloh* from the root *shalah*, meaning to be secure and at ease or rest, which in turn is related to the Hebrew greeting *shalom*, which corresponds to the Latin greeting *salve*, both meaning your health, peace, welfare, and prosperity.” *Luther’s Works*, Vol. 45, p. 216, footnote 33.

 Even the liberal interpreters C. F. Keil and F. Delitzsch concur with Luther based on Hebrew usage: “It only remains therefore to follow *Luther*, and trace [Shiloh] from [shalah], to be quiet, to enjoy rest, security.” *Commentary on the Old Testament, C. F. Keil and F. Delitzsch, Volume 1, The Pentateuch, Three Volumes in One, ... Genesis, Exodus 1-11*, tr. James Martin, Peabody, MA: Hendrickson Publishing, First Printing, February 1989, p. 394. [↑](#footnote-ref-13)
14. 14The common understanding down through history is that Shiloh is Messiah : “We regard *Shiloh*, therefore, as a title of the Messiah, in common with the entire Jewish synagogue and the whole Christian Church, in which ... there is perfect agreement as to the fact that the patriarch is here proclaiming the coming of the Messiah.” Keil-Delitzsch, op. cit., p. 397.

 The Rev. Dr. Alfred Edersheim gives on overview of the Jewish interpreters understanding that Shiloh refers to the Messiah: “*Gen. xlix*. 10. This well-known prediction ... is in Yalkut, u. s., applied to the Messiah, with a quotation of Ps. ii. 9. The expression ‘Shiloh’ is also applied to the Messiah, with the curious addition, that in the latter days all nations would bring gifts to Him. Alike the Targum Onkelos, Psuedo-Jonathan, and the Jersualem Targum, as well as Sanh. 98 *b*, the Midrash on the passage, and that on the passage, and that on Prov. xix. 21, and on Lam. i. 16, where it is rendered *shelo*, ‘whose it is,’ refer the expression “Shiloh,’ and, indeed, the whole passage, to the Messiah ... . Another remarkable statement occurs in the Midrash on the passage .... , which applies the verse to the coming of Him of Whom it is written, Zech. ix. 9. Then He would wash his garment in wine (Gen. xlix. 11), which is explained as meaning the teaching of the Law to Israel, and His clothes in the blood of grapes, which is explained as meaning that He would bring them back from their errors. One of the Rabbis, however, remarks that Israel would not require to be taught by the King Messiah in the latter days, since it was written (Is. xi. 10), ‘to it shall the Gentiles seek.’ If so, then why should the Messiah come, and what will He do to the congregation of Israel? He will redeem Israel, and give them thirty commandments, according to Zech. xi. 12. The Targum Psuedo-Jon. and the Jer. Targum also apply *verse* 11 to the Messiah. Indeed, so general was this interpretation, that, according to popular opinion, to see a palm-tree in one’s dreams was to see the days of the Messiah ... .” *The Life and Times of Jesus the Messiah*, Volume Two, New American Edition, Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1962, 39th printing, pp. 712, 713. [↑](#footnote-ref-14)
15. 15“Out of Judah should come the Ruler, the Bringer of Peace, Shiloh, unto Him should the gathering of the people be. Gen. 49, 10.” The Rev. Dr. George Stoeckhardt, *Christ in Old Testament Prophecy*, tr. Erwin W. Koehlinger, Ft. Wayne: Concordia Theological Seminary Press, p. 5. [↑](#footnote-ref-15)
16. 16**Genesis 49:22-24.** [↑](#footnote-ref-16)
17. 17“Des Messias Gebet in seinem Leiden.” (The Messiah’s Prayer in His Suffering.) *Die Bibel oder die ganze Heilige Schrift Alten und Neuen Testaments, nach der deutschen Uebersetzung Dr. Martin Luthers* (*The Bible or the Entire Holy Scripture, Old and New Testaments, according to the German Translation of Dr. Martin Luther*), St. Louis: Concordia Publishing House, 1905, p. 588.

 “The psalm speaks literally about the suffering of the Lord in His own person.” Martin Luther, *Luther’s Works*, Vol. 10, p. 351.

 “But we ask: who is it that is speaking, sighing, and praying in Ps. 40 and 69? It is not David, nor for that matter any other pious servant of God, but is Christ, the Son of David. Ps. 40, 7: ‘Then said I, Lo, I come: in the volume of the book it is written of me’ puts it beyond shadow of a doubt that the Messiah is speaking all the words of Ps. 40. The Messiah is He who is coming. What is written in the book, in Scriptures concerns and refers to the Messiah alone. See Heb. 10, 7. And the words contained in Ps. 69, 9: ‘For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me’, which in the New Testament, in John 2, 17 and Rom. 15,3 are referred explicitly to Christ, attest that Christ is the Subject of Ps. 69.” The Rev. Dr. George Stoeckhardt, *Christ in Old Testament Prophecy*, tr. the Rev. Erwin W. Koehlinger, Ft. Wayne: Concordia Theological Seminary Press, p. 11.

 “We cannot comprehend this anguish of Christ, for it is with us just as it was with the apostles, who slept and slumbered through it all. ... One has various types from the saints in the Old Testament on practically every aspect of Christ’s sufferings. But, regarding this inner (spiritual agony) and pain, one actually has no type. One would like to point to the fact that Jonah says that while in the belly of the ‘whale-fish’ ... he cried out from the belly of hell, thinking that he was forsaken before the eyes of God, [and] that his soul despaired within him, Jonah 2. David, also, sometimes complained about the anguish in his heart; however, it is all to be regarded as nothing compared to the spiritual sufferings of Christ; as insignificant as a tiny drop compared to a huge ocean.” The Rev. Dr. John Gerhard, *An Explanation of the History of the Suffering and Death of our Lord Jesus Christ*, tr. Elmer M. Hohle, ed. David O. Berger, Malone, TX: Reprstination Press, 1999, p. 63. [↑](#footnote-ref-17)
18. 18The prophet Zechariah later reproduces Jesus’ teaching in **Psalm 69** that He is a Savior who saves by Himself being saved. “The question arises: *In Zech. 9:9, why is the Messiah not called* [Savior] *in the active sense, but* ... *‘saved,’* *in the passive sense*? We respond: ... Christ is not only ‘Savior’ but is also Himself ‘saved.’ That is, because He wished to redeem us with His suffering and death, and descended into the depths of our wretchedness, therefore it was necessary that he be saved first, so that, having been saved, he might be able to save us too. ‘I looked around, but there was no helper; I was in anxiety, and there was no one to help’ (namely, among men). ‘My own arm’ (the power of My divinity) ‘has saved Me, and My anger’ (or zeal) ‘has helped Me’ (Isa. 63:5).” *Loci Theologici* ... *On the Person and Office of Christ*, tr. Richard J. Dinda, ed. Benjamin T. G. Mayes, St. Louis: Concordia Publishing House, 2009 p. 11 [↑](#footnote-ref-18)
19. 19**Psalm 69:1-4**. [↑](#footnote-ref-19)
20. 20**Psalm 69:4**. [↑](#footnote-ref-20)
21. 21**Psalm 23:3**. [↑](#footnote-ref-21)
22. 22**Ephesians 2:8-10**, underscore added. The Grace referred to here is God’s Word and Sacraments, i.e., “For by Word and Sacrament are ye saved through faith”, because God’s Grace is His Word and Sacraments. “To be saved by the Word and the Sacraments means, according to Scripture, to be saved by grace for Christ’s sake, without works.” The Rev. Dr. Francis Pieper, *Christian Dogmatics*, Vol. II, p. 6. [↑](#footnote-ref-22)
23. 23*Luther’s Works*, Vol. 12, pp. 162, 163. [↑](#footnote-ref-23)
24. 24The Rev. Dr. Francis Pieper, *Christian Dogmatics*, Vol. II, p. 6, underscore added. [↑](#footnote-ref-24)
25. 25“But let us speak of the word *liturgy*. This word does not properly signify a sacrifice, but rather the public ministry, and agrees aptly with our belief, namely, that one minister who consecrates tenders the body and blood of the Lord to the rest of the people, just as one minister who preaches tenders the Gospel to the people, as Paul says, I Cor. 4, 1: *Let a man so account of us as the ministers of Christ and stewards of the mysteries of God, i.e.* of the Gospel and the Sacraments. And 2 Cor. 5, 20: *We are ambassadors for Christ, as though God did beseech you by us; we pray you in God’s stead, be ye reconciled to God*. Thus the term *leitourgia* agrees aptly with the ministry.” The Apology of the Augsburg Confession*,* **Article XXIV. (XII.): Of the Mass**, *Of the Term Mass*.80, 81, *Triglotta*, p. 411. [↑](#footnote-ref-25)
26. 26The Rev. Dr. George Stoeckhardt, tr. the Rev. H. W. Degner, Ft. Wayne: Concordia Theological Seminary Press, *Lectures on Select Psalms*, p. 88. [↑](#footnote-ref-26)
27. 27**St. Matthew 16:18**. [↑](#footnote-ref-27)
28. 28**Ephesians 19:19-20**. [↑](#footnote-ref-28)
29. 29*The Smalcald Articles:* **Of the Power and Primacy of the Pope**.23, 24, 25, *Triglotta*, p. 511. [↑](#footnote-ref-29)