**Chapter Ten (10)**.

Chapter 10 of Revelation pauses from the exposition of the plagues inflicted on the enemies of the Gospel and the Church. The last three plagues are identified as woes because they occurred because of direct rejection of the Gospel involving civil authorities, namely, Jerusalem, the Papacy and the entire world at the end of the age. The Apostle St. John pauses between the second woe (plagues inflicted upon the Papacy) and the third woe (the end of the age) to show the ongoing work of the Church which parallels these woes.[[1]](#footnote-1)1 The work of the Church is described as follows:

1. **The mighty angel** (**Revelation 10**): The Apostle St. John recalls that Jesus is the Powerful Angel of the Lord. He is carrying out the powerful work of the Gospel throughout the world, prevailing even though circumstances are difficult, just as He did for Israel in the exodus from Egypt.

2**. St. John the Apostle measures the Temple** (**Revelation 11:1-2**): The Temple is the Church, as it is in the latter half of the book of Ezekiel, and, like Ezekiel, St. John the Apostle measures the dimensions of the Church to show how large and expansive it becomes through the Gospel.[[2]](#footnote-2)2

3. **The Witnesses** (**Revelation 11:3-19**)**:** The witnesses are the Apostolic Office working powerfully to establish the Church and expanding it throughout the world by means of the Apostolic Office of the Gospel. The Apostolic Office of the Gospel suffers persecution (e.g, fugitives in **Isaiah 66:19**[[3]](#footnote-3)3, the Sign causing the flight of Christians being the Apostolic Office of the Gospel[[4]](#footnote-4)4) but is not overcome but prevails to continue its work while suffering persecution. This section on the establishing the Church by the Apostles also helps to provide a nice segue to Chapter 12 of Revelation which is about the Church.

Reviewing the seven plagues with the contemporaneous work of the Church the list looks like this:

1. Hail and fire destroys crops and men.

2. Burning mountain (reminiscent of Mt. Sinai wherein the law was given): The Ten Commandments restrain the consciences and bodies of the men of the nations.

3. Wormwood: The fountain of false doctrine sows discord amongst Satan’s own ranks and manifests those approved of God.

4. Falling celestial bodies: Governments are weakened and restrained so they cannot vent their full fury and force against the Gospel and the Church.

**The last three plagues are identified as woes because of their close connection and opposition to the Gospel** **by a civic power**.

5. Jerusalem was destroyed because of its persecution of the Gospel: The destroyer (the devil): Jesus, as God and Risen and Ruling Lord, uses the dark forces of the abyss of the world to coral and restrain evil men (unbelievers, no seal on the forehead, namely, no Gospel because of their unbelief[[5]](#footnote-5)5), in this case the destruction of Judah and Jerusalem[[6]](#footnote-6)6 – the Lord punishes evil with evil and, thereby, restrains it.[[7]](#footnote-7)7 The destroyer here is the devil who leads Judah and Jerusalem to destruction through the false doctrine of continuing to hew to Moses even though Moses directed the people to follow Jesus when He came.[[8]](#footnote-8)8 Jesus gives him the name “destroyer”[[9]](#footnote-9)9 because the devil is a murderer and destroyer through his false doctrine. “Jesus said unto them, ... Ye are of *your* father the devil, and the lust of your father ye will do. He was murderer from the beginning, and abode not in the truth, because there is not truth in him. When he speaketh a lie, he speaketh of his own1[[10]](#footnote-10)0: for he is a liar, and the father of it.” **St. John 8:42**, **44**.

6. The Papacy is destroyed because of its persecution of the Gospel. The Papacy is connected to the Gospel and is also an illegitimate civil power because of its usurpation of the sword in the name of the Gospel. Consequently, the Lord afflicts it through civil conflicts, e.g., the Turks, in order to restrain the Papacy and its persecution of the Gospel and the church.1[[11]](#footnote-11)1 Ultimately the Papacy is consumed by the brightness of His coming (**II Thessalonians 2**). The Papacy’s torments are similar to Jerusalem’s because it is a civil power that persecutes the Gospel.1[[12]](#footnote-12)2 All, however, are not destroyed because believers also reside in the Papacy.

At this point the Apostle St. John reports the ongoing work of the Church in the midst of these plagues restraining the enemies of the Church:

1. **The Mighty Angel** (**Revelation 10**): The Mighty Angel is the Angel of the Lord, Christ, as He continues the powerful work of the Gospel throughout the world, prevailing even thought circumstances are difficult.

2**. St. John the Apostle measures the Temple** (**Revelation 11:1-2**): The Temple is the Church, as it is in the latter half of the book of Ezekiel, and, like Ezekiel, St. John the Apostle measures the dimensions of the Church to show how large it becomes through the Gospel.

3. **The Witnesses** (**Revelation 11:3-19**)**:** The witnesses are the Apostolic Office of the Gospel which suffered persecution but rebounded to continue the Work of the Gospel until the end of the age.

4. The Final Woe is the end of the age where all the enemies of the Gospel and the Church are judged and brought to nought.

**Graph of Events Concurrent with the Plagues**.

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **Advent I.** |  | **New Testament Era.** | | |  |  | **Advent II.** |
|  |  | Two Witnesses (Chapter 11:3-19). | | | |  |  |
|  | St. John Measures the Temple (Chapter 11:1-2). | | | | |  |  |
|  |  | Mighty Angel (Chapter 10). | | |  |  |  |
| Plagues |  | Plagues |  | |  |  | Plagues |
| Woe 1: AD 70: | | Woe 2: AD 1530: | |  |  |  | Woe 3: |
| Destruction | | Papacy Afflicted | |  |  |  | The End of |
| of Jerusalem | | by Islam. |  |  |  |  | The Age. |
| **Advent I.** |  | **New Testament Era.** | | |  |  | **Advent II.** |
|  |  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |  |
| **Chart: Chapters 10-11 Run Parallel to the Plagues because They are** | | | | | | | |
| **All Events that Occur throughout the New Testament Era.** | | | | | | |  |

*1. And I saw another mighty angel come down from heaven clothed with a cloud and a rainbow* was *upon his head, and his face* was *as it were the sun, and his feet as pillars of fire*.

**A. And I saw another mighty angel come down from heaven clothed with a cloud ... and his feet as pillars of fire**:

This Mighty Angel is the Angel of the Lord, Jesus.1[[13]](#footnote-13)3 The Mighty Angel of the Lord is, indeed, mighty, because He delivered the people of Israel from the grip of the Egyptian Empire. The Angel of the Lord in the Old Testament was clothed with cloud and fire as is this Mighty Angel. Moses writes:

And the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night ... . And the Angel of God, which went before the camp of Israel, removed and went behind them: and the pillar of the cloud went from before their face, and stood behind them ... .1[[14]](#footnote-14)4

The Apostle St. Paul writes:

Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; And were all baptized unto Moses in the cloud and in the sea; And did all eat the same spiritual meat; And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them; and that Rock was Christ.1[[15]](#footnote-15)5

The Rev. Louis Roehm writes:

Jesus appears as God on the pages of the Old Testament. He reveals Himself under such titles as “the Angel of the Lord,” “Jehovah,” “Lord,” etc. Whenever in the Old Testament the name “Lord” occurs, it is pre-eminently not the Father, nor the Holy Spirit, but the Son of God. Ex. 13:21 Moses writes of the Israelites in the wilderness: “And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light.” Who is this “Lord”? Ch. 14:19 He is called “the Angel of God,” which is a well-known appellation of Jesus in the Old Testament. Here the Angel of God is directly termed “Lord.” All doubt is removed by Paul (I Cor. 10:3-4): “Our fathers did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them; *and that Rock was Christ*.” ... Which person of the Godhead summoned Moses to the summit of Mount Sinai and gave him the two tables of the Law? Again it was the Son of God. The evidence is presented in the Ascension Psalm 68; vv. 7-8, and 17-18. And all doubt is excluded by Heb. 12:18-26, especially v. 24. ... Luther writes: “The God who led Israel out of Egypt and through the Red Sea; who went before them in a pillar of a cloud and of fire; who nourished them with bread from heaven and did all the miracles which Moses relates in his books; again, who brought them into the land of Canaan and gave them kings and the priesthood and everything, is this God and none other than Jesus of Nazareth, Mary’s, the Virgin’s, Son, whom we Christians call our God and Lord ... . Again, He it is who on Mount Sinai gives Moses the Ten Commandments ... Yes, Jesus of Nazareth, who died for us on the cross is the God who says in the First Commandment: ‘I, the Lord, am thy God.’ ... .” So then, the same God on Sinai and Calvary. What comfort for the believers! Now the flames of Sinai can no longer fill us with terror. Indeed, we daily transgress the holy Law of Sinai, but we break through its condemnation and flee to the Redeemer on Calvary, who Himself fulfilled the Law for us and paid its penalty.1[[16]](#footnote-16)6

St. Hilary writes that the Angel of the Lord:

It is the Angel of God Who appeared in the fire from the bush; and it is God Who spoke from the bush amid the fire. He is manifested as Angel; That is His office, not His nature. The name which expresses His nature is given you as God; for the Angel of God is God. But perhaps He is not true God. Is the God of Abraham, then, the God of Isaac, the God of Jacob, not true God? For the Angel Who speaks from the bush is their God eternally. And, lest you insinuate that the name is His only by adoption, it is the absolute God Who speaks to Moses. These are His words: – *And the Lord said unto Moses, I Am that I Am; and He said, Thus shalt thou say unto the children of Israel, He that is hath sent me unto you.* ... God’s discourse began as the speech of the Angel, in order to reveal the mystery of human salvation in the Son. Next He appears as the God of Abraham, and the God of Isaac, and the God of Jacob, that we may know the name which is His by nature. Finally it is the God *that is* Who sends Moses to Israel, that we may have full assurance that in the absolute sense He is God.1[[17]](#footnote-17)7

The Rev. Dr. John Gerhard writes:

[The Mighty Angel] is better interpreted as Christ. It has been taken this way from our own camp [Lutheran], by Hoehe, Kramer, and Flacius; by the papist Luis de Alcazar and by many of the Calvinists. He is called an “angel” (Genl 48:16; Rev. 8:3, 20:1, etc.) because of His office (Hos. 12:5, Mal. 3:1). The same angel appeared to Daniel in Daniel 12:7 [**And I heard the man clothed in linen, which *was* upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever**1[[18]](#footnote-18)8 **that *it shall be* for a time, times, and an half**1[[19]](#footnote-19)9**; and when he shall have accomplished to scatter the power of the holy people, all these *things* shall be finished.**] 1. He aims to console the Church with this vision. 2. The description is set forth in such a way that it applies only to Christ. 3. This angel says in Rev. 11:3, “I will give power to the witnesses.” ...In the Old Testament, He [Christ] appeared in a cloud quite often ... .2[[20]](#footnote-20)0

Because Christ appeared in the wilderness in a pillar of cloud and fire, we now understand whom Solomon is writing of in *The Song of Solomon*:

Who *is* this that cometh out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant.2[[21]](#footnote-21)1

Solomon in *The Song of Solomon* is Christ because Solomon is derived from the same word as *Shiloh* (The Man of Peace in **Genesis 49:10**) and corresponds to His Bride, the *Shulamite*2[[22]](#footnote-22)2, namely, the Woman of Peace, which is Christ’s Bride the Church created by Peace with God through the Gospel.

**The Song of Solomon**is a lyric poem2[[23]](#footnote-23)3 elaborating on verses from **Psalm 45**. In **Psalm 45** Christ is spoken of as the Bridegroom of the Church graced with fine fragrances:

All thy garments *smell* of myrrh, and aloes, *and* cassia, out of the ivory palaces, whereby they have made thee glad.2[[24]](#footnote-24)4

**Psalm45** also speaks of the closeness of Christ as closeness to one’s bride, upon this verse **The Song of Solomon** builds and elaborates:

Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father’s house; So shall the king greatly desire thy beauty: for he *is* thy Lord; and worship thou him.2[[25]](#footnote-25)5

Here the Lord speaks of His desire for His Church as a bridegroom for the bride. Because Christ speaks of His daughter, i.e. the Offspring of His Passion on the Cross2[[26]](#footnote-26)6, *Christ expresses not here a marital relationship but uses the closeness of marriage to express the closeness of His Heart to His beloved Church*. No relationship is closer than a man and a wife.2[[27]](#footnote-27)7 Christ, therefore, uses this relationship to express His closeness and devotion to His beloved Church.2[[28]](#footnote-28)8

**B. And a rainbow was upon his head**:

The rainbow is a sign of peace from the days of Noah. “And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth. And God said, This *is* the token of the covenant which I make between me and you and every living creature that *is* with you, for perpetual generations ... .”2[[29]](#footnote-29)9 The rainbow is peace with God through the Gospel. The Rev. Dr. John Gerhard writes:

*a rainbow on His Head*. (1) The *rainbow* is a sign of divine grace and of our reconciliation with God (Gen. 9:8). We are preserved from the flood of divine wrath through Christ.3[[30]](#footnote-30)0

The rainbow also reminds us that the continued existence of this world after the fall of Adam turns on the Passion of Christ and the work of the Gospel. The Rev. Dr. Francis Pieper writes:

Holy Scripture is very explicit in teaching that the present world exists, by virtue of God’s express will and providence, for the sole purpose that the Gospel of Christ, the message of God’s gracious forgiveness of sins for the sake of Christ’s vicarious satisfaction, may be proclaimed in it. In Matt. 24, 14 Christ tells us this very clearly and emphatically; He engraves it, as it were, upon brass and granite by declaring: “This Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come,” namely, the end of the world. God has indeed purchased mankind at a great cost. With the blood of Jesus Christ, His incarnate Son, He has paid the price for sinful man’s eternal salvation, and now He permits the world to stand in order that in it the forgiveness of sins through the blood of Christ may be proclaimed and that this Gospel-message may be accepted by men through faith.3[[31]](#footnote-31)1

The Rev. Dr. Eugene F. A. Klug writes:

The world owes its continued existence to the unfinished task of the church in spreading that Word (Matt. 24:14).3[[32]](#footnote-32)2

**C. And his face *was* as it were the sun*.***

This hearkens back to **Chapter 1** and reminds us about whom the Apostle St. John is writing here in **Chapter 10**, namely, the Son of God. The Apostle St. John writes in **Revelation Chapter One**:

I was in the Spirit on the Lord’s day, and heard behind me a great voice, as of a trumpet, Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send *it* unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; And in the midst of the seven candlesticks *one* like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and *his* hairs *were* white like wool, as white as snow; and his eyes *were* as a flame of fire; And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance *was* as the sun shineth in his strength.3[[33]](#footnote-33)3

Christ’s Face is like the sun because He is the Very Image of God. The Apostle St. Paul writes:

Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: Who hath delivered us from the power of darkness, and hath translated *us* into the kingdom of his dear Son: In whom we have redemption through his blood, *even* the forgiveness of sins: Who is the image of the invisible God, the first born of every creature.3[[34]](#footnote-34)4

Again, the Apostle St. Paul writes:

God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the world; Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; Being made so much better than the angels, as he hath by inheritance3[[35]](#footnote-35)5 obtained a more excellent name than they.3[[36]](#footnote-36)6

*2. And he had in his hand a little book open: and he set his right foot upon the sea, and* his *left* foot *on the earth,*

**A. And he had in his hand a little book open**: The little book is the Gospel. It’s small size indicates that the Gospel is the kernel and the sum of all of Scripture, tying everything together. The Apostle St. John writes that the Gospel is the central message of Scripture and ties it all together:

Then answered Jesus and said unto them, ... Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. ... Do not think that I will accuse you to the Father: there is *one* that accuseth you , *even* Moses, in whom ye trust. For had ye believed Moses, ye would have believed me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?3[[37]](#footnote-37)7

Likewise, the Apostle St. Paul writes that the Gospel is the central message of Scripture:

Now therefore ye are no more strangers and foreigners, but fellowcitizens 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* ... .3[[38]](#footnote-38)8

Luther writes of the Gospel being the central message of Scripture:

... [Christ] is comprehended ... in the writings of the prophets. It is there that people like us should read and study, drill ourselves, and see what Christ is, for what purpose he has been given, how he was promised, and how all Scripture tends toward him. For he himself says in John 5[:46], “If you believed Moses, you would also believe me, for he wrote of me.: Again [John 5:39], “Search and look up the Scriptures, for it is they that bear witness to me.” ... If you would interpret well and confidently, set Christ before you, for he is the man to whom it all applies, every bit of it.3[[39]](#footnote-39)9

The Bible’s message is very brief (hence a small book in this verse) but very important as evidenced by **St. John 3:16**:

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.4[[40]](#footnote-40)0

**B. Eat the Little Book (vv. 9**, **10)**: Thoroughly study and meditate upon God’s Word throughout one’s life in order to grow more and more in the faith of the Gospel. “Blessed Lord, You have caused all Holy Scriptures to be written for our learning. Grant that we may so hear them, read, mark, learn, and inwardly digest them that, by patience and comfort of Your holy Word, we may embrace and hold fast the blessed hope of everlasting life; through Jesus Christ, our Lord.”4[[41]](#footnote-41)1

**C. The Little Book is Sweet but the World, the Flesh, and the Devil is bitter (vv. 9, 10)**.

The Little Book is Sweet because It is the Gospel:

As newborn babes, desire the sincere milk of the word, that ye may grow thereby: If so be ye have tasted that the Lord *is* gracious.4[[42]](#footnote-42)2

The Little Book is short, sweet, and simple, because it is the Gospel:

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved.4[[43]](#footnote-43)3

But the world, the flesh, and the devil persecute those who believe the Gospel, hence, bitter in the world because the world, the flesh, and the devil persecutes the Christians *because of the Saving Gospel*. The Apostle St. Matthew writes:

And he [Jesus] opened his mouth, and taught them, saying, ... Blessed are ye, when *men* shall revile you, and persecute *you*, and shall say all manner of evil against you falsely, for my sake.4[[44]](#footnote-44)4

The Apostle St. John writes:

Jesus answered them, ... These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer I have overcome the world.4[[45]](#footnote-45)5

The Rev. Dr. Francis Pieper writes of Christians suffering because of the Saving Gospel:

“The world hath not the grace,” says Luther, to appreciate and reward the good works of Christians, e.g., their preaching of the Gospel in the world, their prayers, their intercessions. ... The world hates and persecutes Christians just because of their very best works. ... [For the preaching of the Gospel the Apostles were beaten, Acts 5:40; Rom. 8:36; I Cor. 4:13] But our gracious God makes up for that. He is so pleased with our good works that He rewards us richly for doing them.4[[46]](#footnote-46)6

**D. Foot on sea and land indicates world wide dominion of the Gospel.**

Christ’s foot on land and sea means His Reign through the Gospel is worldwide. The Rev. Dr. John Gerhard:

... it denotes the universal dominion of Christ and the spread of the Gospel into all the lands of the world. He gathers the Church to Himself from all parts of the world. “To place one’s foot somewhere” is to claim possession and dominion for oneself. Christ places His foot upon the earth and the sea, by virtue of His session at the illocal and omnipresent right hand of God.4[[47]](#footnote-47)7

Elsewhere in Scripture Christ’s Reign through the Gospel is described as worldwide:

Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: He *is* just, and [being saved], lowly, and riding upon an ass, and upon a colt the foal of an ass. And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and he shall speak peace unto the heathen: and his dominion *shall be* from sea *even* to sea, and from the river *even* to the ends of the earth.4[[48]](#footnote-48)8

Luther writes:

*I will cut off the chariot from Ephraim and the war horse from Jerusalem, and the battle bow shall be cut off*. Here He Himself goes on to explain that the kingdom of Christ shall not be furnished physically with weapons; for He says that He will have neither chariots nor horses nor bows in His Kingdom, as He also says in Is. 4:4: “Neither shall they learn war anymore, etc.” ... *And he shall teach peace to the Gentiles*. It is for this reason that He will need neither chariot, nor horse, nor bow, nor battle. For He will be a “Prince of Peace,” as Is. 9:6 also says; and this peace is to be not only among the Jews, of whom only a few will accept it, but also among the Gentiles. *His dominion shall be from sea to sea, and from the River to the ends of the earth*. These words are taken from Ps. 72:8, so that one may see that the psalm is not to be understood as referring to Solomon, ... but to Christ Himself: “from one sea” -- that is, from the Dead Sea in Judea -- “to all other seas” round about; and “from the River” -- the Jordan -- “to the ends of the earth.” For His kingdom began in Judea, where the Dead Sea and the Jordan are, and from there spread about into all the world.4[[49]](#footnote-49)9

Christ speaks peace to the nations, as the prophet Zechariah prophesied through the Gospel:

Then said Jesus to them again, Peace *be* unto you; as *my* Father hath sent me, even so send I you. And when he had said this, he breathed on *them*, and saith unto them, Receive ye the Holy Ghost: Whose soever sins ye remit, they are remitted unto them; and whose soever *sins* ye retain, they are retained.5[[50]](#footnote-50)0

*3. And cried with a loud voice, as* when *a lion roareth: and when he had cried, seven thunders uttered their voices*. *4. And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.*

**A. And cried with a loud voice**d: The matter is of great importance because the Great Angels cries out with a loud voice as a lion. The matter is, of course, the Saving Gospel.5[[51]](#footnote-51)1 It is of great importance because It is the Salvation of men. This importance redounds throughout the world because, as we’ve see from verse one, Jesus’ work of preaching the Gospel embraces the entire world. Jesus said in His Little Apocalypse:

And the gospel of the kingdom shall be preached to all the world for a witness unto all nations; and then shall the end come.5[[52]](#footnote-52)2

**B. and when he had cried, seven thunders uttered their voices**: The Seven Thunder may be God the Holy Spirit5[[53]](#footnote-53)3 because He is frequently spoken of in terms of seven, e.g., the “Seven Eyes of the Lamb”5[[54]](#footnote-54)4, the “Seven Candlesticks”5[[55]](#footnote-55)5.

Because St. John the Apostle did not write down what exactly God the Holy Spirit, if it were in fact God the Holy Spirit speaking, said, we don’t know what He said, other than it was concurrence in some fashion with what Christ had just said because it resoundingly came on the heels of His statement.5[[56]](#footnote-56)6

Perhaps the Voice5[[57]](#footnote-57)7 commanding St. John the Apostle was God the Father’s along the lines of what occurred in **St. John 12**:

Now is my soul troubled; and what shall I say? Father, save me from this hour; but for this cause came I unto this hour. Father, glorify thy name. Then came there a voice from heaven, *saying*. I have both glorified *it*, and will glorify *it* again. The people therefore, that stood by, and heard *it*, said that it thundered: others said, an angel spake to him.5[[58]](#footnote-58)8

This moment indicates the Unity of the Holy Trinity in the Work of Salvation, God the Holy Spirit assumed.5[[59]](#footnote-59)9 Perhaps in this passage from **Revelation** we have indicated, at a minimum, the Unity of the Holy Trinity in what the Seven Thunders said.

*5. And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, 6. And he sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer . ...*

**A. And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and he sware by him that liveth for ever and ever**:

The Salvation of men through the Gospel rests upon the oath of God. David writes:

He restoreth by soul: he leadeth me in the paths of righteousness for his name’s sake.6[[60]](#footnote-60)0

Moses writes:

And the angel of the LORD called unto Abraham out of heaven the second time, And said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only *son*: That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which *is* upon the sea shore; and thy seed shall possess the gate of his enemies; And in thy seed6[[61]](#footnote-61)1 shall all the nations of the earth be blessed; because thou hast obeyed my voice.6[[62]](#footnote-62)2

God stakes our Salvation upon His Name and Honor.

For when God made promise to Abraham, because he could swear by no greater, he sware by himself, Saying, Surely blessing I will bless thee, and multiplying I will multiply thee. And so, after he had patiently endured, he obtained the promise. For men verily swear by the greater: and an oath for confirmation *is* to them an end of all strife. Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed *it* by an oath: That by two immutable things, in which *it was* impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: Which *hope* we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; Whither the forerunner is for us entered, *even* Jesus, made an high priest for ever after the order of Melchisedec.6[[63]](#footnote-63)3

The Rev. Dr. P. E. Kretzmann writes:

If we Christians place the hope of our salvation on the promises and the oath of God, then our hope is anchored in the almighty God Himself.6[[64]](#footnote-64)4

**B. Excursus on Psalm 23:3**.

**he leadeth me in the paths of righteousness.**

David writes that Christ restores the souls of men by leading them in the paths of righteousness. This fulfilling of the law for all men is called Christ’s Active Obedience. St. Paul writes:

But when the fulness of the time was come, 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. (**Galatians 4:4-5**).

Jesus Himself speaks of this work in our behalf in **Proverbs 8**:

I lead in the way of righteousness, in the midst of the paths of judgment: That I may cause those that love me to inherit substance; and I will fill their treasures. (**Proverbs 8:20-21**)

***The Small Catechism*** teaches us:

As my *Priest,* Christ *fulfilled the Law* in my stead perfectly (ac­tive obedience) ... .6[[65]](#footnote-65)5

Whereas man has not fulfilled the law but rather the opposite, has broken the law, namely sinned (**I John 3:4**), Christ fulfilled the law for all men in order to make them righteous before God:

According to Scripture, Christ’s holy life ... is an integral part of the payment which Christ, as our Substitute, made to the just God for the reconciliation of men. ... This teaching of Scripture is of great practical importance. In his life of faith the Christian continually resorts to Christ’s vicarious fulfillment of the Law. Luther: “He satisfied the Law; He fulfilled the Law perfectly, for He loved God with all His heart, and with all His soul, and with all His strength, and with all His mind, and He loved His neighbor as Himself. Therefore, when the Law comes and accuses you of not having kept it, bid it go to Christ. Say: There is the Man who has kept it; to Him I cling; He fulfilled it for me and gave His fulfillment to me.”6[[66]](#footnote-66)6

St. Paul speaks of Christ’s doing good works for us when he writes:

For we are his workmanship created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. (**Ephesians 2:10**)

Christ, therefore, restores our lost souls by leading us in the ways of righteousness by His obedience for us. And this salvation is certain because He stakes His name on it (“for his name’s sake.”)

Christ’s *Active Obedience* articulated in **Psalm 23:3** does not exclude Christ’s *Passive Obedience*, namely, His Passion6[[67]](#footnote-67)7, but includes it. Christ plainly includes His *Passive Obedience* in **Proverbs 8** when He says, “I lead in the way of righteousness, and in the paths of judgment ...” . Christ fulfilled all righteousness for all men, including living a holy life waking and sleeping, and also fulfilling all righteousness by bearing the consequence of the unrighteousness of men by His death on the Cross. The Rev. Dr. Francis Pieper writes:

[John] Gerhard: “Although in many passages of Scripture the work of redemption is ascribed to Christ’s death and the shedding of His blood, yet this must by no means be understood *exclusive*, as if by it the holy life of Christ were excluded from the work of redemption. But it is done for the reason that nowhere does the fact that the Lord has loved and redeemed us shine forth more clearly than in His Passion, death, and wounds, as the devout old teachers says; the death of Christ is, as it were, the last line and complete, the [telos], the end and perfection, of the entire obedience, as the Apostle says in Phil. 2:8. In this merit it is altogether impossible to separate the active from the passive obedience.”6[[68]](#footnote-68)8

*7. But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.*

**A. But in the days of the voice of the seventh angel:** The seventh angel rings in the end of the age.

**B.** **when he shall begin to sound, the mystery of God should be finished**: The Mystery God is the Gospel. When the Work of the Gospel is finished, it is the end of the age.

**(1)** **The Gospel is the Mystery of God** **because it must be revealed** **by God and cannot be inferred by man’s powers of reason**: Holy Scripture refers to the Gospel as Mystery. The Apostle St. Paul writes:

And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.6[[69]](#footnote-69)9

Scripture calls the Gospel a Mystery because it must be revealed. The Apostle St. Paul writes:

But we speak the wisdom of God in a mystery, *even* the hidden *wisdom*, which God ordained before the world unto our glory ... .7[[70]](#footnote-70)0

Luther writes that the Gospel is called a Mystery because it must be revealed by God to men:

What, then constitutes the mysteries of God? Simply Christ himself; that is, faith and the Gospel concerning Christ. The whole Gospel teaching is far beyond the grasp of our reason and our physical sense; it is hidden to the world. It can be apprehended only by faith; as Christ says in Matthew 11, 25: “I thank thee, O father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes.” And as Paul tells us (I Cor. 2, 7-8): “We speak God’s wisdom in a mystery, which none of the rulers of this world hath known.”7[[71]](#footnote-71)1

Again, Luther writes that the Gospel is called a Mystery because it must be revealed by God to men:

I cannot just now find a word in German equivalent to “mysterion,” and it will be well to retain the Greek form, as we have with many other words. It is equivalent to “secret,” something hidden from our eyes, invisible to all, and generally pertaining to words. For instance, a saying not easily understood is said to contain a hidden meaning, a secret, a “mysterion” – something is concealed therein. The concealment itself may properly be termed “mystery”; I call it a secret.7[[72]](#footnote-72)2

**(2)** **The Mystery of the God is finished because the end of the age has come and the Work of the Gospel is Complete**. The Rev. Luther Poellet writes:

The end itself will come at the sound of the seventh and last trumpet (1 Cor. 15:52). When that will be, no man knows, neither the angels of heaven, but only God (Matt. 24:36); Mark 13:32-37). We do know, however, that when it will come to pass “the mystery of God should be finished.” (Rev. 10:17) That “mystery of God” is God’s plan of salvation. It is a complete mystery to natural man and is known to the children of God only by His revelation in His Word (1 Cor. 2:7-16). God “declared” (RSV, “announced”) this mystery “to His servants the prophets” (Rev. 10:7). John counts himself among them (Rev. 1:1). He and the other prophets of God in the Old and New Testaments received their knowledge of the mystery of God by direct revelation and in turn proclaimed it to others. ... The very last part of the mystery, so far as the church on earth is concerned, is mentioned in 1 Cor. 15:51-57. We shall all be changed. Then the kingdom of this world will become the kingdom of our Lord and of His Christ (Rev. 11:15). Thus “the mystery of God” will be finished” in due time and in complete fulfillment of God’s own Gospel promises. It is interesting and profitable to note a reference to the Gospel in Rev. 10;7 which neither the KJV nor the RSV has preserved. The Greek word for “declared” (KJV) or “announced” (RSV) is related to the words “evangelical, evangelist, evangelize,” etc. The “Gospel” is in Greek called the Evangel. Here John is not merely speaking of the prophets as bringing a message of some kind, but their message referred to here is specifically the Gospel, the “good news,” as brought out in the ASV: “Then is finished the mystery of God, according to the *good tidings* which He declared to His servants the prophets.” God has not merely given us the Scriptures as a record of things which were, and which are, and which are to come, but the Scriptures are specifically intended to make us “wise unto salvation through faith which is in Christ Jesus.” (2 Tim. 3:15).

Jesus states that the world will continue until the work of the Gospel is completed:

And the Gospel of the kingdom shall be preached in all the world for a witness unto all nations: and than shall the end come.7[[73]](#footnote-73)3

The Rev. Dr. Francis Pieper write:

Holy Scripture is very explicit in teaching that the present world exists, by virtue of God’s express will and providence, for the sole purpose that the Gospel of Christ, the message of God’s gracious forgiveness of sins for the sake of Christ’s vicarious satisfaction, may be proclaimed in it. In Matt. 24, 14 Christ tells us this very clearly and emphatically; He engraves it, as it were, upon brass and granite by declaring: “This Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come,” namely, the end of the world. God has indeed purchased mankind at a great cost. With the blood of Jesus Christ, His incarnate Son, He has paid the price for sinful man’s eternal salvation, and now He permits the world to stand in order that in it the forgiveness of sins through the blood of Christ may be proclaimed and that this Gospel-message may be accepted by men through faith.7[[74]](#footnote-74)4

Likewise, the Apostle St. Paul writes:

And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in.7[[75]](#footnote-75)5

The Rev. Dr. Francis Pieper writes:

Gerhard had weighed a number of interpretations, and his reasoning shows that he was well acquainted with the linguistic usage of Scripture: “Scripture ascribes to Christ a twofold body, a personal one, which was assumed into the Person of the Logos, and a spiritual, or mystical, one, which is united with Him by the bond of His Spirit, the members of which body are all true believers. The Apostle is really speaking of this mystical body when he says that Christ is to be subjected to His Father in the Last Day.” ... Because the Church is united with Christ in one mystical body, the Church is directly called Christ ... in 1 Cor. 12:12, and, speaking of Christ in the same relation, 1 Cor. 3:23 says: “Christ is God’s.”7[[76]](#footnote-76)6

**(3)** The Gospel was revealed to the prophets. The Evangelist St. Luke writes:

Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory? and beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.7[[77]](#footnote-77)7

When, therefore, the last believer comes to faith and the Body of Christ (the Church) is complete, the Gospel has completed its work, and this world comes to a close.

The Apostle St. Paul writes the Gospel was revealed to the prophets:

But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets. Even the righteousness of God *which is* by faith of Jesus Christ unto all and upon all them that believe: for there is no difference ... .7[[78]](#footnote-78)8

The Lutheran Church confesses that the Gospel was revealed to the prophets:

But Peter also here cites in our issue the consensus of the Church: *To Him give all the prophets witness, that through His name, whosoever believeth in Him, shall receive remission of sins*, etc. The consensus of the prophets is assuredly to be judged as the consensus of the Church universal. [I verily think that if all the holy prophets are unanimously agreed in a declaration (since God regards even a single prophet as an inestimable treasure), it would also to be a decree, a declaration, and a unanimous strong conclusion of the universal, catholic, Christian, holy Church, and would be justly regarded as such.] We concede neither to the Pope nor to the Church the power to make decrees against the consensus of the prophets.7[[79]](#footnote-79)9

*8. And the voice which I heard from heaven spake unto me again, and said, Go* and *take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.*

**A. And the voice which I heard from heaven speak unto me again:** As noted above, perhaps this Voice was God the Father speaking in concert with the Entire Godhead, indicating the Unity of the Godhead in its Purpose to Save mankind through the Gospel.

**B. Take the little book which is open in the hand of the angel**:

Here the Lord emphasizes that the Saving Knowledge of God comes alone through His Word. The Apostle St. John writes:

Then said Jesus to those Jews which believed on him, If ye continue in my word, *then* ye are my disciples indeed; And ye shall know the truth, and the truth shall make you free.8[[80]](#footnote-80)0

Jesus says that Saving Knowledge of God comes alone through the Word:

And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.8[[81]](#footnote-81)1

Likewise, the prophet Isaiah writes:

He shall see of the travail of his soul, *and* shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.8[[82]](#footnote-82)2

The Apostle St. Paul writes:

So then faith *cometh* by hearing, and hearing by the word of God.8[[83]](#footnote-83)3

The Lutheran Church confesses:

In a word, enthusiasm8[[84]](#footnote-84)4 inheres in Adam and his children from the beginning [from the first fall] to the end of the world, [its poison] having been implanted and infused into them by the old dragon, and is the origin, power [life], and strength of all heresy, especially of that of the Papacy and Mahomet8[[85]](#footnote-85)5. Therefore we ought and must constantly maintain this point, that God does not wish to deal with us otherwise than through the spoken Word and the Sacraments. It is the devil himself whatsoever is extolled as Spirit without the Word and Sacraments.8[[86]](#footnote-86)6

Luther writes:

In these words [**St. John 17:3**] He expresses the form and formation of eternal life. ... For since He has said that He has the power to grant eternal life, someone now might ask, ‘In what does eternal life consist, or how does it happen that we receive it?’ he answers that by saying, “It happens in this way, and by this means or in this manner they shall receive it: that ye know You, who alone are the true God, and Jesus Christ whom You have sent.” ... Concerning this knowledge and its power the prophets have spoken gloriously and clearly prophesied, as in Isaiah 53[:11]: “By knowledge of Him shall He (My Servant, the Righteous One) make many just or righteous.” This means: “He will redeem them from sins and snatch them from the devil’s jaws solely through this; that they know Him and who He is.” ... Likewise, Jeremiah 9[:23-24] says: “Let no one boast of his wisdom nor of his might nor of his riches” – in short, let no one boast at all – “but if anyone wants to boast, let him boast in this, that he knows Me and knows who I am: the Lord, who does good and establishes righteousness and justice on earth.”8[[87]](#footnote-87)7

**C. The Book is Little because It is the Gospel**.

The little book is the Gospel. It’s small size indicates that the Gospel is the kernel and the sum of all of Scripture, tying everything together. The Apostle St. John writes that the Gospel is the central message of Scripture and ties it all together:

Then answered Jesus and said unto them, ... Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. ... Do not think that I will accuse you to the Father: there is *one* that accuseth you , *even* Moses, in whom ye trust. For had ye believed Moses, ye would have believed me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?8[[88]](#footnote-88)8

Likewise, the Apostle St. Paul writes that the Gospel is the central message of Scripture:

Now therefore ye are no more strangers and foreigners, but fellowcitizens 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* ... .8[[89]](#footnote-89)9

Luther writes of the Gospel being the central message of Scripture:

... [Christ] is comprehended ... in the writings of the prophets. It is there that people like us should read and study, drill ourselves, and see what Christ is, for what purpose he has been given, how he was promised, and how all Scripture tends toward him. For he himself says in John 5[:46], “If you believed Moses, you would also believe me, for he wrote of me.: Again [John 5:39], “Search and look up the Scriptures, for it is they that bear witness to me.” ... If you would interpret well and confidently, set Christ before you, for he is the man to whom it all applies, every bit of it.9[[90]](#footnote-90)0

The Bible’s message is very brief (hence a small book in this verse) but very important as evidenced by **St. John 3:16**:

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.9[[91]](#footnote-91)1

*9. And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take* it*, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey*. *10. And I took the little book out of the angel’s hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter*.

**A. Eat the Little Book (vv. 9**, **10)**: To eat the Little Book means to study thoroughly and meditate upon God’s Word throughout one’s life in order to grow more and more in the faith of the Gospel.9[[92]](#footnote-92)2 “Blessed Lord, You have caused all Holy Scriptures to be written for our learning. Grant that we may so hear them, read, mark, learn, and inwardly digest them that, by patience and comfort of Your holy Word, we may embrace and hold fast the blessed hope of everlasting life; through Jesus Christ, our Lord.”9[[93]](#footnote-93)3

**B. The Little Book is Sweet but the World, the Flesh, and the Devil is bitter (vv. 9, 10)**.

The Little Book is Sweet because It is the Gospel:

As newborn babes, desire the sincere milk of the word, that ye may grow thereby: If so be ye have tasted that the Lord *is* gracious.9[[94]](#footnote-94)4

The Little Book is short, sweet, and simple, because it is the Gospel, which sums up all of Scripture, which central Message is the Salvation of men through the Passion of Christ by the Gospel: Jesus says:

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved.9[[95]](#footnote-95)5

Again, Jesus says:

Search ye the scriptures; for in them ye think ye have eternal life: and they are that which testify of me.9[[96]](#footnote-96)6

But the world, the flesh, and the devil persecute those who believe the Gospel. The bitterness, therefore, is not the Gospel but the persecution of Christians by the world, the flesh, and the devil, *precisely* *because they possess the Saving and Sweet Gospel*.9[[97]](#footnote-97)7 The Apostle St. Matthew writes:

And he [Jesus] opened his mouth, and taught them, saying, ... Blessed are ye, when *men* shall revile you, and persecute *you*, and shall say all manner of evil against you falsely, for my sake.9[[98]](#footnote-98)8

The Apostle St. John writes:

Jesus answered them, ... These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer I have overcome the world.9[[99]](#footnote-99)9

The Rev. Dr. Francis Pieper writes of Christians suffering because of the Saving Gospel:

“The world hath not the grace,” says Luther, to appreciate and reward the good works of Christians, e.g., their preaching of the Gospel in the world, their prayers, their intercessions. ... The world hates and persecutes Christians just because of their very best works. ... [For the preaching of the Gospel the Apostles were beaten, Acts 5:40; Rom. 8:36; I Cor. 4:13] But our gracious God makes up for that. He is so pleased with our good works that He rewards us richly for doing them.10[[100]](#footnote-100)0

*11. And he said unto me Thou must prophesy again before many peoples, and nations, and tongues, and kings.*

In spite of the resistance of the world, the flesh, and the devil, the Apostle St. John must prophesy again because the Apostolic Office of the Gospel, which is the Work of the Church, goes on until the end of the age, in spite of persecution, as we shall see in Chapter 11.10[[101]](#footnote-101)1 The Apostle St. Matthew writes:

And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world. Amen.10[[102]](#footnote-102)2

Again, the Apostle St. Matthew writes:

And Jesus answered and said unto them, ... And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.10[[103]](#footnote-103)3

The Rev. Dr. Francis Pieper writes:

Holy Scripture is very explicit in teaching that the present world exists, by virtue of God’s express will and providence, for the sole purpose that the Gospel of Christ, the message of God’s gracious forgiveness of sins for the sake of Christ’s vicarious satisfaction, may be proclaimed in it. In Matt. 24, 14 Christ tells us this very clearly and emphatically; He engraves it, as it were, upon brass and granite by declaring: “This Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come,” namely, the end of the world. God has indeed purchased mankind at a great cost. With the blood of Jesus Christ, His incarnate Son, He has paid the price for sinful man’s eternal salvation, and now He permits the world to stand in order that in it the forgiveness of sins through the blood of Christ may be proclaimed and that this Gospel-message may be accepted by men through faith.10[[104]](#footnote-104)4

1. 1“There are several parallels between the series of seven seals (Rev. 6:1-8:1) and the series of seven trumpets (Rev. 8:2-11:19). In each series the first four belong together. In each series the first six do not deal so much with the church [footnote 1: Only the martyrs are mentioned in Rev. 6:9-11.] as with the unrepentant, unbelieving enemies of Christ and of His Church. And in each case there is a special section about the church between the sixth and seventh in the series. Rev. 10:1 to 11:14 corresponds to Rev. 7. Both sections cover the entire New Testament age in point of time and must not be thought of as picturing something that slips in somehow and takes place just before the end.” Luther Poellet, *Revelation*, p. 134. [↑](#footnote-ref-1)
2. 2“The last part is a prophetical description of the future glory of God’s kingdom under the picture of the division of Canaan and of the New Jerusalem, chaps. 40-48. ... The vast extent of the area of this singular Temple is a feature which, clearly marks its ideal character. ‘It symbolizes the great enlargement of the kingdom of God, when Jehovah-Messiah shall reign to the ends of the earth.” The Rev. Dr. P. E. Kretzmann, *Popular Commentary of the Bible, The Old Testament*, Vol. II, St. Louis: Concordia Publishing House, 1924, pp. 511, 591 [↑](#footnote-ref-2)
3. 3“And I will set a sign among them, and I will send those that escape of them unto the nations, *to* Tarshish, Pul, and Lud, that draw the bow, *to* Tubal and Javan, *to* the isles afar off, that have no heard of my fame, neither have seen my glory; and they shall declare my glory among the Gentiles.” **Isaiah 66:19**. [↑](#footnote-ref-3)
4. 4“Blessed are ye, when men shall hate you, and when they shall separate you *from their company*, and shall reproach your name as evil, for the Son of man’s sake. Rejoice ye in that day, and leap for joy; for, behold, your reward *is* great in heaven: for in the like manner did their fathers unto the prophets.” **St. Luke 6:22-23**. [↑](#footnote-ref-4)
5. 5“God has only one seal, and this He has set on Christ. On Him alone He has bestowed the Holy Spirit, so that all men should look only to Him. All of Holy Writ points solely to Him, attesting that He alone possesses seal and letter; for He is the exemplar, ... made, given, and offered to be our sole help. Thus God Himself spoke from heaven (Matt. 17:5): ‘This is My beloved Son, with whom I am well pleased; listen to Him.’ Since God has put His seal exclusively on Him, we are obliged to lend ear to Him and to accept Him alone. Now if someone should come along and present a doctor other than Christ—as the sophists do today when they call attention to your works, even quoting Scriptural passages which seem to say that good works merit forgiveness of sins, for example, Dan. 4:27: ‘Redeem your sins with alms’—then you must reply: ‘Away with you! Produce letter and seal in evidence! This verse refutes your words. Here we read that God the Father set His seal only on Christ, the Son. In the face of this, what do you propose to achieve with your good works and with your seal? This is written in Holy Writ. What other source is as trustworthy? If you remove and tear off this seal, you have no use for Christ. Therefore go and test whether God the Father has put His seal on the message which someone is proclaiming to you and asking you to accept. If you fail to find this, rip the seal off.’” Martin Luther, *Luther’s Works*, Vol. 23, pp. 16, 17. [↑](#footnote-ref-5)
6. 6“If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD, ... And it shall come to pass *that* as the LORD rejoiced over you to do you good, and to multiply you; so the LORD will rejoice over you to destroy you, and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it.” **Deuteronomy 28:58, 63**. The Rev. Dr. George Stoeckhardt writes: “Yet a threefold severe curse if they shall fall away. Israel together with their king will be led captive by the heathen, and even if they return to their land they will be miserable, being and remaining slaves of their enemies. An iron yoke will be on their neck. With this Moses was pointing to the Assyrian and Babylonian Captivity and to their return from Babel. ... Furthermore, he speaks of a great and terrible people that will come from afar, tearing down the walls of the cities of Israel, destroying and exterminating this nation. Then there will be a great and unspeakable calamity and terror in the land, so that parents will slaughter their own children for food. This was fulfilled literally, when the Romans besieged and destroyed Jerusalem.” *Wisdom for Today, Volume I,* Ft. Wayne: Concordia Theological Seminary Press, tr. the Rev. Arthur E. Beck, 1969, p. 150. [↑](#footnote-ref-6)
7. 7“According to Scripture, God in His righteous judgment punishes sin with sin. We read Rom. 1:24-28: ‘Wherefore [because of their idolatry] God also gave them up to uncleanness ... unto vile affections ... to a reprobate mind.’” The Rev. Dr. Francis Pieper, *Christian Dogmatics*, Vol. I, p. 491. [↑](#footnote-ref-7)
8. 8The devil has used the name of God’s prophets to peddle his false doctrine to lead people to destruction. For example, because Saul would not abide the truth, God sent him a deceiving spirit to further unravel Saul’s plots against the Church and the Gospel. “And when Saul enquired of the LORD, the LORD answered him not, neither by dreams, nor by Urim, nor by prophets. Then said Saul unto his servants, Seek me a woman that hath a familiar spirit [Hebrew: *ba’alath ’ob*, a mistress {*ba’alath*} of an evil spirit {*’ob*}], that I may go to her, and enquire of her. And his servants said to him, Behold, *there is* a woman that hath a familiar spirit at Endor. ... Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel. ... And the king said unto her, Be not afraid: for what sawest thou? And the woman said unto Saul, I saw gods ascending out of the earth. And he said unto her, What form *is* he of? And she said, an old man cometh up; and he *is* covered with a mantle. And Saul perceived that it *was* Samuel, and he stooped with *his* face to the ground, and bowed himself.” **I Samuel 28:7, 11, 13-14.** Because demons cannot summon the souls of the saints, this vision of Samuel was obviously a demonic delusion. “... after setting into operation her hellish arts, saw Samuel, for it was his form which the evil spirit in whose services she was ... .” The Rev. Dr. George Stoeckhardt writes: “The old teachers unanimously testify that this was a devilish apparition, and not the real Samuel, because the devil has no power over the faithful, who have died in the Lord. The devil here had to serve the living God, and announce to Saul his approaching destruction.” Saul was asking and inquiring of the Lord not from faith but from unbelief. This sad fact becomes evident when, instead of returning to the Lord, he consults a witch. “It was no true inquiry, made with a humble heart, and therefore was ignored by the Lord.” The Rev. Dr. P. E. Kretzmann, *Popular Commentary of the Bible, The Old Testament, Vol. I*, St. Louis: Concordia Publishing House, 1923, p. 504.

   In the destruction of Jerusalem, the devil uses and misrepresents Moses to mislead the people into destruction by continuing in Moses even though Moses said not to when the Messiah appeared. “Let their table become a snare before them: and *that which should have been* for *their* welfare, *let it become* a trap.” **Psalm 69:22**. *And here begins the dreadful judgment against Israel for rejecting God’s salvation and calling down upon themselves the only alternative: God’s ruinous wrath*. All the material and spiritual benefits the Lord provides for men become lethal to men through unbelief. This case was especially true for Jerusalem because the Holy City sprung like a trap and ensnared the people inside awaiting the coup de gras by the Roman General Titus. The Jewish historian Josephus writes:

   Now the number {editor’s footnote: the whole multitude of the Jews that were destroyed during the entire seven years before this time amounts to 1,337,490} of those that were carried captive during this whole war was collected to be ninety-seven thousand; as was the number of those that perished during the whole siege, eleven hundred thousand, the greater part of whom were indeed of the same nation, [with the citizens of Jerusalem,] but not belonging to the city itself; for they were come up from all the country to the feast of unleavened bread, and were on a sudden shut up by an army, which, at the very first, occasioned so great a straitness among them, that there came a pestilential destruction, and soon afterward such famine as destroyed them more suddenly. (*Josephus: Complete Works*, **The Wars of the Jews**, **Book VI**, **Chapter IX.3**, pp. 587, 588, underscore added. The Roman general Titus claimed victory only because the Jews’ God had deserted them. “‘We have certainly had God for our assistant in this war, and it was no other than God that ejected the Jews out of these fortifications; for what could the hands of men, or any machines, do towards overthrowing these towers!’ ... To conclude, when he entirely demolished the rest of the city, and overthrew its walls, he left these towers as a monument of his good fortune, which had proved his auxiliaries, and enabled him to take what he could not otherwise have been taken by him.” *Josephus: Complete Works*, **The** Wars of the Jews, **Book VI**, **Chapter IX.1**, p. 587.) [↑](#footnote-ref-8)
9. 9Jesus is called the Destroyer in **Exodus 12:23**: “For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite *you*.” Jesus is called the Destroyer because He is God who determines life and death. “I *am* he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.” **Revelation 1:18**. [↑](#footnote-ref-9)
10. 10The Greek expression Jesus uses here for “his own” is “*ek* [out] *toon idiotoon* [his own things] *lalei* [is he speaking].” Evil is peculiar to fallen creation, whether it be an angel like the devil or men. Consequently, when Judas committed suicide, he went not to a place of God’s making but of his own making. “... Judas by transgression fell, that he might go to his own place.” **Acts 1:25**. The expression for “his own place” is “*kat’* *idian*”. This expression “his own place” shares a common word, *idios*, with Jesus’ description of the devil speaking out of “his own”. *idios* “belonging to an individual” (*A Greek-English Lexicon of the New Testament* *and other Early Christian Literature*, Walter Bauer, trs. William F. Arndt, F. Wilbur Gingrich, second edition, revised and augment, F. Wilbur Gingrich, Frederick W. Danker, Chicago and London: The University of Chicago Press, 1979, p. 369). This expression shows that when men commit evil or perish, it is their own doing not God’s. [↑](#footnote-ref-10)
11. 11The Holy Roman Emperor Charles V summoned that diet of Augsburg in 1530 because of the threat from Islam. “Most Invincible Emperor, Caesar Augustus, Most Clement Lord: Inasmuch as your imperial majesty has summoned a Diet of the Empire here at Augsburg to deliberate concerning measures against the Turk, that most atrocious, hereditary, and ancient enemy of the Christian name and religion, in what way, namely, effectually to withstand his furor and assaults by strong and lasting military provision ... .” The Augsburg Confession, **Preface to the Emperor Charles V.**1, 2, *Triglotta*, p. 39.

    “J. T. Mueller says: ‘Luther called the Diet of Augsburg “the last trumpet before Judgment Day”; hence we may well call the confession there made the *blast* of the trumpet, which, indeed, has gone forth into all lands, even as the Gospel of God, which it proclaims in is purity.’” The Rev. Dr. Friedrich Bente, Historical Introductions to the Symbolical Books of the Evangelical Lutheran Church, *Concordia Triglotta*, St. Louis: Concordia Publishing House, 1921, p.23. [↑](#footnote-ref-11)
12. 12“**V. 7. For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way. V. 8. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming** ... .It is probably that Paul is referring to the fact that no bishop could attain to temporal power and honor as long as the Roman emperors could inaugurate persecutions. When, however, this restriction would be removed, the hidden opposition to Christ, the lawlessness, would break forth: And then the Lawless One will be revealed, whom the Lord Jesus shall consume with the breath of His mouth, and He shall make an end of him b the appearing of His coming. ... The revealing of Antichrist as such took place through the Reformation of Luther. When he brought forth the everlasting Gospel out of the darkness of centuries, it was an easy matter for every Bible Christian to recognize the antichristian character of the Roman papacy and to withdraw from its soul-destroying influence. But the end is not yet; for though Antichrist has now been revealed and exposed before all the world, and though the Lord Jesus, through the breath of His mouth, through the sword of the Spirit in the Word, is counteracting the work of Antichrist and destroying his work in many instances, the final destruction will come only at the appearance of His coming. When the Lord returns , visibly and with a full revelation of His divine glory, He will put an end to the arrogance of Antichrist forever and give hm his punishment with all evil doers.” The Rev. Dr. P. E. Kretzmann, *Popular Commentary of the Bible, The New Testament,* Vol. II, St. Louis: Concordia Publishing House, no date, pp. 362, 363. [↑](#footnote-ref-12)
13. 13“Who is this angel? In other visions God appears adorned with a rainbow. The angel here is the eternal Word, the exalted Christ.” The Rev. Dr. George Stoeckhardt, *Lectures on the Revelation of St. John the Divine*, p. 37. [↑](#footnote-ref-13)
14. 14**Exodus 13:21**, **14:19**. [↑](#footnote-ref-14)
15. 15**I Corinthians 10:1-4**. [↑](#footnote-ref-15)
16. 16The Rev. Louis E. Roehm, *The Abiding Word*, Vol. 1, St. Louis: Concordia Publishing House, 1946, pp. 20, 21.

    “Angel of the Lord. The special, uncreated Angel of the Old Testament, the Son of God as He appeared to the believers of the Old Testament upon various occasions. The Angel of the Lord, we are told, appeared to Hagar in the wilderness, Gen. 1C, 7 ff.; later again, Gen. 21, 17; in company with two created angels He visits Abraham in Mamre and also rescues Lot from Sodom, Gen. 18 and 19; He appears to Abraham as he is about to sacrifice Isaac, Gen. 22, 11; to Jacob at Bethel, Gen. 31, 11-13; cf. 28, 10 ft'.; Jacob wrestles with Him at Peniel, Gen. 32, 24 (cf. HOB. 12, 35) ; Jacob asks Him to bless the sons of Joseph,Gen. 48, 16; He appears to Moses in the burning bush, Ex. 3; goes before the camp of Israel, Ex. 14, 19; God warns Israel not to provoke Him, Kx. 23, 20 1; is again promised to Israel after they had committed idolatry with the golden calf, Ex. 32, 34; 33, 112; leads them to Kadesh, Num. 20, 1C; appears to Balaam, Num. 22, 22 ff.; appears to Joshua as the Captain of the Lord's host, Josh. 5:13-6:2; comes to Bochim, Judg. 2, 1-4;tells Israel to curse Meroz, Judg. 5, 23; appears to Gideon, Judg. 6, 11; to Manoah and his wife, Judg. 13, 2ff.; His name is used in a proverbial expression, 1 Sam. 29, 9; 2 Sam. 14, 17. 20; 19, 27; when David had numbered Israel, the Angel of the Lord stretched His hand over Jerusalem to destroy it, 2 Sam. 24, 16 ff.; 1 Chron. 22, 15-30; He appears to Elijah under the juniper tree, 1 Kings 19, 57; sends Elijah to Ahaziah, 2 Kings 1, 1-13; smites 185,000 Assyrians, 2 Kings 19,35; 2 Chron. 32,21;Is. 37, 36; David mentions Him, Ps. 34,7; 35, 6; Isaiah calls Him the Angel of God's presence, Is. 63, 9; He appears to Zechariah, who mentions His name, 1, 8ff.; 3, 1 ff. ; 12, 8; and Malachi calls Him the Messenger, or Angel, of the Covenant, Mal 3, 1.” *Concordia Cyclopedia*, p. 22, s.v. “**Angel of the Lord**”. [↑](#footnote-ref-16)
17. 17St. Hilary of Poitiers, On the Trinity, **Book V**, **paragraph 22**, *A Select Library* *of Nicene and Post-Nicene Fathers of the Christian Church, Second Series*, Volume IX, St. Hilary of Poitiers, John of Damascus, eds. Philip Schaff, Henry Wace, Edinburgh: T&T Clark, reprinted Grand Rapids: Wm. B. Eerdmans, March 1989, p. 91. St. Hilary was bishop of Poitiers, France, c. AD 350. [↑](#footnote-ref-17)
18. 18“Two others were standing on one bank and the other standing on the water. One dressed in linen was the One standing above the waters of the rivers (He is the One in charge). Turbulence was indicated by water for the Jews. Here, even Daniel living in Babylonia (no seas) has Messiah over this river indicating control over the world. How long until the end of wonders. Even angels standing around must address the Man in Linen. Emphasized the waters of the river (connotation of turbulence to the Hebrew man); raises both hands to heaven really emphasizing the assurance. [He is] certifying what He is saying by an oath by raising both hands. [He is] assuring us that we will not be asked to endure more than we can handle. Why take an oath like this? [The] point is that it means that the time that the persecutors of the church would desire would be cut short (3 ½). [The persecutors] less time than they need to complete their goal. ... [The] Church cannot be destroyed; worldly power can be destroyed but not the Church (just the opposite of what the millenialists contend). [verse]:8 What is the latter part of these things? Daniel knows the outcome. God will preserve the church under persecution; (vv. 36-45 describe what would happen in the [latter days] -- the Great Persecution -- the Antichrist) -- Daniel is no familiar with him yet. He is one who brings about greater persecution of the church. Words are stopped. ‘I am not going to tell you anymore until the time of the end, the New Testament Era.’ It’s not that Daniel doesn’t understand any of the words, but what sort of character is this? [verse]:10 [It] comes back to the idea of the whole book of Daniel. Many will be purged, purified and refined (cf. Romans 8). The wicked will act wickedly and will not understand but those who give insight (Christians in general) will understand from a book like Daniel.” Classroom notes taken by Willis Jenson in the Rev. Dr. Douglas Judisch’s *Daniel* class at Concordia Theological Seminary, Ft. Wayne, Indiana, 18 May 1989. [↑](#footnote-ref-18)
19. 19“1290 ... . [1290 is] figurative of what? 3 years 6 ½ months. 1335 [is] 3 years 8 months. 1290 has pretty much the same symbolism of time, times, and ½ a time. 1290 begins from the time the regular sacrifices ended and [the] horror-causing abomination is set up. ([In Chapter] 11:31 [the] same terminology is used. Antiochus [was] sacrificing a pig [in the Temple].) It will be 1290 days from that event to [the end of] world history. 1335 is a little longer than that time because Antiochus Epiphanes goes back to Daniel’s day. [verse]:13. But go [and you] will arise at the end of the days (the 1335 days) and will take your inheritance.” Classroom notes taken by Willis Jenson in the Rev. Dr. Douglas Judisch’s *Daniel* class at Concordia Theological Seminary, Ft. Wayne, Indiana, 18 May 1989. [↑](#footnote-ref-19)
20. 20Johann Gerard, *Annotations on the Revelation of St. John the Theologian*, tr. Paul A. Rydecki, Represtination Press: Malone, TX, 2016, p. 100, amplification in brackets added. [↑](#footnote-ref-20)
21. 21**Song of Solomon 3:6**. [↑](#footnote-ref-21)
22. 22“Return, return, O Shulamite; return, that we may look upon thee. What will ye see in the Shulamite? As it were the company of two armies.” **Song of Solomon 7:13**. [↑](#footnote-ref-22)
23. 23“suitable for singing, as to the accompaniment of a lyre; songlike; specifically, designating poetry or a poem expressing the poet’s personal emotion or sentiment rather than telling of external events: sonnets, elegies, odes, hymns, etc. are lyric poetry.” *Webster’s Unabridged Dictionary*, p. 1078, s. v. “**lyric**”. [↑](#footnote-ref-23)
24. 24**Psalm 45:8**. [↑](#footnote-ref-24)
25. 25**Psalm 45:10-11**. [↑](#footnote-ref-25)
26. 26Because the Church is the offspring of His Passion, Christ is called “Everlasting Father” in **Isaiah 9:6**. “For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.” [↑](#footnote-ref-26)
27. 27“So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church ... .” **Ephesians 5:28-29**. [↑](#footnote-ref-27)
28. 28“Evidently it is the King and Groom, who is here speaking. He addresses His Bride, the Church. The Bride by His side He calls ‘daughter’. In Scripture pictures are not always consistently carried out. The picture is used only for illustration. The Bride is the Church, composed of all believers. They stand in relation to Christ, as children to their father. Christ Himself is God, and so also He is God and Father of His Bride. At other places believers are called the children of the Messiah, e.g. Ps. 110. They have their life from Him. This expression further proves that this Psalm is not intended as a nuptial song, that it is not concerned with human marriage.” The Rev. Dr. George Stoeckhardt, *Lectures on Select Psalms*, tr. H. W. Degner, Ft. Wayne: Concordia Theological Seminary Press, p. 113, underscore added.

    This understanding of the use of the image of marriage not to convey actual marriage but the closeness of marriage to convey the closeness of the Messiah to His Church as a bridegroom to his bride also helps us to understand that the **Song of Solomon**is merely a continuation of the train of thought of **Psalm 45** in lyric poem, portraying vividly Christ’s passion and closeness to His Church, Christ being Solomon, i.e. the Man of Peace (cf. **Genesis 49:10**, “Shiloh”, the Man who Gives Peace, and **Isaiah 9:6**, the “Prince of Peace”) and the Church the Shulamite, the Woman of Peace, namely, the Woman who receives the benefits of Christ’s bringing about peace between God and men by His Atonement on the Cross. “The Song of Solomon depicts, under the allegory of the bridal love of Solomon and Shulamite, the mutual love of the Lord and His Church. The representation of Christ as the Bridegroom and the Church as the bride is a favorite allegory, or picture, in the Bible. Cp. Ps. 45; Hos. 2, 19.20; Matt. 9, 15; John 3, 29; Eph. 5, 25-29.” The Rev. Dr. P. E. Kretzmann, *Popular Commentary of the Bible, the Old Testament, Volume II, The Poetical and the Prophetical Books*, St. Louis: Concordia Publishing House, 1924.p. 277. [↑](#footnote-ref-28)
29. 29**Genesis 9:11-12**. [↑](#footnote-ref-29)
30. 30Johann Gerhard, *Annotations on the Revelation of St. John the Theologian*, tr. Paul A. Rydecki, Represtination Press: Malone, TX, 2016, p. 101. [↑](#footnote-ref-30)
31. 31The Rev. Dr. Francis Pieper, **The Christian World View**, *What is Christianity?*, Malone, TX: Repristination Press, reprinted 1997, Third Printing, August 1999 pp. 31, 32. [↑](#footnote-ref-31)
32. 32The Rev. Dr. Eugene F. A. Klug, *Church and Ministry*, St. Louis: Concordia Publishing House, 1999, p. 135. [↑](#footnote-ref-32)
33. 33**Revelation 1:10-16**. Compare also with this expression in **Revelation** Christ’s appearance on the Mt. Of Transfiguration: “And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.” **St. Matthew 17:2**. [↑](#footnote-ref-33)
34. 34**Colossians 1:12-15**, underscore added. [↑](#footnote-ref-34)
35. 35Christ has His Name not only because He is God but also because He has inherited it through His Passion, namely, through His Last Will and Testament. *That is a big deal*. Jesus’ Name is extraordinary because He gained it by Inheritance, that is, by Hist Last Will and Testament through His Death on the Cross. Indeed, Christ, Who is God, regains His creation by inheriting it through His Passion. David writes: “Ask of me, and I shall give *thee* the heathen *for* thine inheritance ... .” **Psalm 2:8**. Luther writes on inheritance in Scripture. “You see, therefore, that what we call the mass is a promise of the forgiveness of sins made to us by God, and such a promise as has been confirmed by the death of the Son of God. For the only differences between a promise and a testament is that the testament involves the death of the one who makes it. A testator is a promiser who is about to die, while a promiser (if I may put it thus) is a testator who is not about to die. This testament of Christ is foreshadowed in all the promises of God from the beginning of the world; indeed, whatever value those ancient promises possessed was altogether derived from this new promise that was to come in Christ. Hence the words ‘compact,’ ‘covenant,’ and ‘testament of the Lord’ occur so frequently in the Scriptures. These words signified that God would one day die. ‘For where there is a testament, the death of the testator must of necessity occur’ (Heb. 9[:16]). Now God made a testament, therefore, it was necessary that he should die. But God could not die unless he became man. Thus the incarnation and the death of Christ are both comprehended most concisely in this one word, ‘testament.’” *Luther’s Works,* Vol. 36: 38, underscore added.

    Christ has a much more excellent name than even the angels because He is the Son of God and also because He Inherited by His Last Will and Testament through His Passion. [↑](#footnote-ref-35)
36. 36**Hebrews 1:1-4**, underscore added. [↑](#footnote-ref-36)
37. 37**St. John 5:19**, **39**, **45-47**. [↑](#footnote-ref-37)
38. 38**Ephesians 2:19-20**. [↑](#footnote-ref-38)
39. 39Martin Luther, *Luther’s Works*, Vol 35, pp. 122, 247. [↑](#footnote-ref-39)
40. 40**St. John 3:16**. [↑](#footnote-ref-40)
41. 41“Prayers, Intercessions, and Thanksgiving: At Worship, Grace to receive the Word,” *Lutheran Service Book*, p. 308. [↑](#footnote-ref-41)
42. 42**I Peter 2:2-3**. [↑](#footnote-ref-42)
43. 43**St. John 3:16-17.** [↑](#footnote-ref-43)
44. 44**St. Matthew** 5:**2**, **11**. [↑](#footnote-ref-44)
45. 45**St. John 16:31**, **33**. [↑](#footnote-ref-45)
46. 46*Christian Dogmatics*, Vol. III, p. 52. [↑](#footnote-ref-46)
47. 47Johann Gerard, *Annotations on the Revelation of St. John the Theologian*, tr. Paul A. Rydecki, Represtination Press: Malone, TX, 2016, p. 102. [↑](#footnote-ref-47)
48. 48**Zechariah 9:9**, translation is mine. “[be saved] is the only correct translation and suits the context. ... literally, being saved, unfailingly delivered. So He is already presented in the word of prophecy. See Is. 53:8; Ps. 22, where He, forsaken of God, cries to God for deliverance (vv. 1, 2, 8, 11-21), confesses that from His mother’s womb He depended on God’s aid (v. 9 f.), and in answer to His prayer is delivered (vv. 21b-25). See also Matt. 26:38 ff.; Luke 12:50; 22:41 ff.; 23:46; John 11:41f.; 12:27 ff.; Heb. 5:7-9. Even though He was forsaken of God for a little while, He was delivered from the depths of hell, was crowned with honor and glory in answer to His prayer (Heb. 2:9 f).” The Rev. Dr. Theodore Laetsch, *Commentary on the Minor Prophets*, p. 454.

    “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-48)
49. 49Martin Luther, *Luther’s Works*, Vol. 20, pp. 288, 299. [↑](#footnote-ref-49)
50. 50**St. John 20:21-23**. [↑](#footnote-ref-50)
51. 51“The crying out signifies (1) the efficacy of the divine Word, that it is to be preached fearlessly and with great directness to instill terror in the enemy and the Antichrist; (2) the desire for our salvation in Christ. When a lion stalks his prey, he usually roars.” Johann Gerhard, *Annotations on the Revelation of St. John the Theologian*, tr. Paul A. Rydecki, Represtination Press: Malone, TX, 2016, p. 102, 103. [↑](#footnote-ref-51)
52. 52**St. Matthew 24: 14**. “Holy Scripture is very explicit in teaching that the present world exists, by virtue of God’s express will and providence, for the sole purpose that the Gospel of Christ, the message of God’s gracious forgiveness of sins for the sake of Christ’s vicarious satisfaction, may be proclaimed in it. In Matt. 24, 14 Christ tells us this very clearly and emphatically; He engraves it, as it were, upon brass and granite by declaring: ‘This Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come,’ namely, the end of the world. God has indeed purchased mankind at a great cost. With the blood of Jesus Christ, His incarnate Son, He has paid the price for sinful man’s eternal salvation, and now He permits the world to stand in order that in it the forgiveness of sins through the blood of Christ may be proclaimed and that this Gospel-message may be accepted by men through faith.” The Rev. Dr. Francis Pieper, **The Christian World View**, *What is Christianity?*, Malone, TX: Repristination Press, reprinted 1997, Third Printing, August 1999 pp. 31, 32.

    “The world owes its continued existence to the unfinished task of the church in spreading that Word (Matt. 24:14).” The Rev. Dr. Eugene F. A. Klug, *Church and Ministry*, St. Louis: Concordia Publishing House, 1999, p. 135. [↑](#footnote-ref-52)
53. 53“Since the voice came from heaven and spoke with authority, we hold that it was the voice of God, perhaps more specifically God the Holy Spirit, whom the Scriptures associate with the inspiration of the Bible [footnote nine: 2 Peter 1:21.]”. Luther Poellet, *Revelation*, p. 136. [↑](#footnote-ref-53)
54. 54**Revelation 5:6**. [↑](#footnote-ref-54)
55. 55**Revelation 1:12**. [↑](#footnote-ref-55)
56. 56“God backs up the voice of Christ with His own majesty.” The Rev. Dr. George Stoeckhardt, *Lectures on the Revelation of St. John the Divine*, p. 37. [↑](#footnote-ref-56)
57. 57The Voice in the Greek text is connected to a plural verb for “saying” (“... a voice ... they are saying”). The verb is *legousin*, which means they are saying. This point reminds us of the Unity of the Godhead and that whenever one Person of the Godhead speaks the Whole Godhead speaks. [↑](#footnote-ref-57)
58. 58**St. John 12:27-29**. [↑](#footnote-ref-58)
59. 59See footnote 53. “Since the voice came from heaven and spoke with authority, we hold that it was the voice of God, perhaps more specifically God the Holy Spirit, whom the Scriptures associate with the inspiration of the Bible [footnote nine: 2 Peter 1:21.]”. Luther Poellet, *Revelation*, p. 136. [↑](#footnote-ref-59)
60. 60**Psalm 23:3**. [↑](#footnote-ref-60)
61. 61“A solemn declaration and prophecy, supported by the strongest oath which the Lord may swear, by Himself. The extent of the promise, which points forward to a numberless progeny, to the complete overthrow of all enemies, and especially to the fact that in his Seed, in the one great Seed of the woman, all nations of the earth should be blessed, precludes the understanding of a mere temporal blessing. It is chief to this blessing that St. Paul refers when he writes: ‘He saith not, And to seeds, as of many; but as of one, “And to thy Seed,” which is Christ,’ Gal. 3, 16. In Christ all nations of the earth are blessed; in His power the people of God, the spiritual descendants of Abraham conquer all their enemies. That is the victory which overcometh the world, even our faith.” The Rev. Dr. P. E. Kretzmann, [↑](#footnote-ref-61)
62. 62**Genesis 22:15-18**, underscore added. [↑](#footnote-ref-62)
63. 63**Hebrews 6:13-20.** [↑](#footnote-ref-63)
64. 64*Popular Commentary of the Bible,* Vol. II, St. Louis: Concordia Publishing House, no date, p. 459. [↑](#footnote-ref-64)
65. 65***Catechism*** question 132 B. [↑](#footnote-ref-65)
66. 66*Christian Dogmatics*, Vol. II, p. 375. [↑](#footnote-ref-66)
67. 67“As my *Priest*, Christ *fulfilled the Law* in my stead perfectly (active obedience), *sacrificed Himself* for me (passive obedience), and still *intercedes* (pleads) for me with His heavenly Father.” *The Small Catechism*, question 132 B, p. 108. [↑](#footnote-ref-67)
68. 68The Rev. Dr. Francis Pieper, *Christian Dogmatics*, Vol. II, p. 376, footnote 81, transliteration of the Greek and amplification in brackets added. [↑](#footnote-ref-68)
69. 69**I Timothy 3:16**. [↑](#footnote-ref-69)
70. 70**I Corinthians 2:7**. [↑](#footnote-ref-70)
71. 71*The Complete Sermons of Martin Luther*, Vol. 3.2, pp. 70, 71. [↑](#footnote-ref-71)
72. 72*The Complete Sermons of Martin Luther*, Vol. 3.2, p. 70. [↑](#footnote-ref-72)
73. 73**St. Matthew 24:14**. [↑](#footnote-ref-73)
74. 74The Rev. Dr. Francis Pieper, **The Christian World View**, *What is Christianity?*, Malone, TX: Repristination Press, reprinted 1997, Third Printing, August 1999 pp. 31, 32.

    “The world owes its continued existence to the unfinished task of the church in spreading that Word (Matt. 24:14).” The Rev. Dr. Eugene F. A. Klug, *Church and Ministry*, St. Louis: Concordia Publishing House, 1999, p. 135. [↑](#footnote-ref-74)
75. 75**I Corinthians 15:28**. Groups like the Jehovah’s Witnesses, modern day Arian heretics, have argued that this passage proves that the Son is subject to the Father and, therefore, inferior and, therefore, not God. But it doesn’t prove their point but the Orthodox confession that the Son is God. For the Apostle St. Paul says when all things are subdued, “then shall the Son also himself be subject unto him ... .” In other words, there is a time when the Son is not subject to God. What does this mean? It would mean that the Son is not subject to the Father and, therefore, disobedient. Were the Son disobedient, He would be no Son of God, created or uncreated and begotten. When we see variances in Christ, it occurs not according to His Deity because His Deity never changes, but according to His Human Nature which does undergo changes for the sake of our salvation. In this instance, the Apostle St. Paul refers to Christ’s Mystical Body, the Church (see Gerhard quote, footnote 72 below), which becomes completely subject to God when the last believers comes to faith. Prior to that His Body, the Church, is not subject because believers yet to come are not believers and, therefore, not subject. But when the last believer comes to faith, then Christ’s Mystical Body the Church is subject and obedient to God and that is also the end of the age because the work of salvation is done. [↑](#footnote-ref-75)
76. 76*Christian Dogmatics*, Vol. II, p. 392, footnote 103. [↑](#footnote-ref-76)
77. 77**St. Luke 25-27**. [↑](#footnote-ref-77)
78. 78**Romans 3:21-22**. [↑](#footnote-ref-78)
79. 79*The Apology of the Augsburg Confession*, Article XII.[V].66, 67, *Triglotta*, p. 271, **Acts 10:43**. [↑](#footnote-ref-79)
80. 80**St. John 8:31-32**. [↑](#footnote-ref-80)
81. 81**St. John 17:3**. [↑](#footnote-ref-81)
82. 82**Isaiah 53:11**, underscore added. [↑](#footnote-ref-82)
83. 83**Romans 10:17**. [↑](#footnote-ref-83)
84. 84Enthusiasm means “God within” (Greek: ’*en* [in] *theos* [God]). “originally, supernatural inspiration or possession; inspired prophetic or poetic ecstasy.” *Webster’s Unabridged Dictionary*, p. 607, s.v. “**enthusiasm**”. The usage in the Lutheran Confessions refers to the false teaching that God speaks to men *without* the Word, i.e. by means other than Holy Scripture. “In general, all who divorce the operation of the Holy Ghost from the Word of Scripture make private or immediate revelations their principle in theology. It is essentially correct to embrace them all under the general title ... ‘enthusiasts’ ... .” The Rev. Dr. Francis Pieper, *Christian Dogmatics*, Vol. I, p. 208. Dr. Pieper was President of the Lutheran Church – Missouri Synod from 1899-1911. [↑](#footnote-ref-84)
85. 85Mohammed, the founding prophet of Islam. [↑](#footnote-ref-85)
86. 86The Smalcald Articles, **Article VIII. Confession.**9, 10, 11, *Triglotta*, p. 497, underscore added. [↑](#footnote-ref-86)
87. 87Martin Luther, *Luther’s Works*, Vol. 69, pp. 29, 35, 36, amplification in brackets added. [↑](#footnote-ref-87)
88. 88**St. John 5:19**, **39**, **45-47**. [↑](#footnote-ref-88)
89. 89**Ephesians 2:19-20**. [↑](#footnote-ref-89)
90. 90Martin Luther, *Luther’s Works*, Vol 35, pp. 122, 247. [↑](#footnote-ref-90)
91. 91**St. John 3:16**. [↑](#footnote-ref-91)
92. 92“... *devour it*. Books are metaphorically said to be ‘devoured’ when they are avidly read, and when the things written in them are inwardly digested and stored in the entrails of the heart, inscribed on the tablets of the memory (Eze. 3:1).” Johann Gerard, *Annotations on the Revelation of St. John the Theologian*, tr. Paul A. Rydecki, Represtination Press: Malone, TX, 2016, p. 104. [↑](#footnote-ref-92)
93. 93“Prayers, Intercessions, and Thanksgiving: At Worship, Grace to receive the Word,” *Lutheran Service Book*, p. 308. [↑](#footnote-ref-93)
94. 94**I Peter 2:2-3**. [↑](#footnote-ref-94)
95. 95**St. John 3:16-17.** [↑](#footnote-ref-95)
96. 96**St. John 5:39**. [↑](#footnote-ref-96)
97. 97“The enjoyment of the mouth is a symbol of the enjoyment that the godly experience from the revelation of divine mysteries, even before they fully experience them. The paint of the belly is a symbol of the pain that they experience from considering the persecution that is described in the next prophecy and that Antichrist will bring against the Church at the end of the age. The preaching of the Word gives birth to torments: the world’s hatred, persecution, exile, and martyrdom for the ministers of the Church. For the inner man, the Word of the Gospel is sweet. But for the outer man, it is bitter on account of the mortification of the flesh.” Johann Gerard, *Annotations on the Revelation of St. John the Theologian*, tr. Paul A. Rydecki, Represtination Press: Malone, TX, 2016, p. 104. [↑](#footnote-ref-97)
98. 98**St. Matthew** 5:**2**, **11**. [↑](#footnote-ref-98)
99. 99**St. John 16:31**, **33**. [↑](#footnote-ref-99)
100. 100*Christian Dogmatics*, Vol. III, p. 52. [↑](#footnote-ref-100)
101. 101“The significance of this entire vision for John is expressed in the words: ‘Thou must prophesy again before ... many peoples, and nations, and tongues, and kings.’ ... A similar experience introduced Ezekiel to this prophetic office (Eze. 2:8-8-3:3). In the case of John, the last of the prophets, it served to open the final phase of his work, beginning with the message he was to give the world in the rest of the Book of Revelation, which speaks of the weal and woe of the church to the end of time.” Luther Poellet, *Revelation*, p. 134, underscore added. [↑](#footnote-ref-101)
102. 102**St. Matthew 28:18-20**. [↑](#footnote-ref-102)
103. 103**St. Matthew 24:4**, **14**. [↑](#footnote-ref-103)
104. 104The Rev. Dr. Francis Pieper, **The Christian World View**, *What is Christianity?*, Malone, TX: Repristination Press, reprinted 1997, Third Printing, August 1999 pp. 31, 32.

     “The world owes its continued existence to the unfinished task of the church in spreading that Word (Matt. 24:14).” The Rev. Dr. Eugene F. A. Klug, *Church and Ministry*, St. Louis: Concordia Publishing House, 1999, p. 135. [↑](#footnote-ref-104)