**Advent Vespers I,**

 **The First Sunday in Advent,**

29 November 2020.

 *Concordia Lutheran Mission,*

Terrebonne, Oregon.

**“Jesus of Nazareth is King over all the Earth.”**

 **For the LORD most high *is* terrible; *he is* a great King over all the earth**.

**Psalm 47:2**.

**Introduction**.

Doesn’t everyone know that the Almighty God reigns supreme over all things? Do we need the psalms to tell us that? After all reason tells us that God Almighty rules all things. *The psalms and the Scriptures remind us of this because it speaks not just of God Almighty, but God Almighty Incarnate, the Savior*. Men find it hard to believe that one man reigns of all the earth forever. It, however, is true because Jesus of Nazareth is God Incarnate. In spite of Jesus’s humble appearance in order to save us from our sins, nevertheless is He is the Almighty God who reigns over all the earth in order to save men.

 Faith needs constant reminder that Jesus of Nazareth is the Almighty God in the flesh to effect man’s Salvation, leaving no doubt about man’s Salvation and life everlasting. After all, it is hard to believe one man could bear the burdens of all men to deliver them from everlasting punishment earned by their sins. Scripture reminds faith that this Man who bore the impossible burden for all men is fully capable and is ruling all the world for the Benefit of His Church in order to save and give life everlasting.[[1]](#footnote-1)1

 Not only can Christ bear the burdens of men to save, but He can also reign over the earth with His Almighty Power of Salvation, namely, the Gospel, the Power of God unto Salvation. Once we understand that Jesus is the Almighty God Incarnate, we know He can reign graciously through the Gospel, the Power of God unto Salvation, to forgive sins, save men, and given life everlasting, over all the earth down through the ages.

 Jesus of Nazareth, because He is God Almighty Incarnate and God’s Chosen Savior, is the King who rules graciously rules over all the earth through the Gospel.

**I. Jesus of Nazareth is Able to Save from Sin because He is God Almighty Incarnate.**

**A. Psalm 47 is Messianic Psalm.**

 During this season of Advent, we will be meditating on **Psalm 47**. **Psalm 47** is a Messianic Psalm.[[2]](#footnote-2)2 A Messianic Psalm is a psalm about the Person and Work of the Messiah to save men from their sins.

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

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

 **Psalm 47** is a Messianic Psalm, i.e. a Psalm that teaches us about Christ and teaches us to sing in hymnic praise and worship about the Person and Work of Christ to save men from their sins through His Reign of the Gospel world wide. Of the Messianic Psalms, the Rev. Dr. P. E. Kretzmann writes:

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

**B. Jesus is able to Atone for man’s sins because He is the Almighty God in the flesh.**

 **Psalm 47** is a psalm appointed for the Festival of the Ascension of our Lord because it speak of Christ’s Ascension and Session at the Right Hand of God to rule all of the earth for the Sake of the Salvation of men through the Gospel.1[[10]](#footnote-10)0 In other words, Christ is victorious, having accomplished His Mission of Saving men from their sin.

 When one considers the Babe born in a manger in Bethlehem, he might wonder if such a small and humble man could ever bear the burdens of all men let alone reign over all the earth. Yet **Psalm 47** reminds us that the Babe in the Manger, the Messiah, is the Lord God Almighty Himself Incarnate.

 The Incarnate Almighty Lord pressed His Almighty Power not in to the condemnation of sinful men, so richly deserved because of our sin, but rather into their Salvation. The Apostle St. Matthew writes:

But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins. Now this was done, that it might be fulfilled which was spoken of the Lord Christ the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.1[[11]](#footnote-11)1

From the point of His conception in the womb of the Virgin St. Mary Christ worshiped God perfectly and fulfilled all of God’s commandments perfectly. David writes of Christ’s Work for us and for all men to save men from their sins:

But thou *art* he that took me out of the womb: thou didst make me hope *when I was* upon my brother’s breasts. I was cast upon thee from the womb: thou *art* my God from my mother’s belly.1[[12]](#footnote-12)2

 Why would Christ do this? Christ obviously does this not for Himself because He is God and has no need of such human experiences. Rather, Christ did it for us who were not righteous from the womb but rather were conceived in sin from the womb. David writes:

Behold, I was shapen in iniquity; and in sin did my mother conceive me.1[[13]](#footnote-13)3

David and all men, all of us, did not worship God from their conception because David and all men are conceived in sin, bereft from conception of the Image of God1[[14]](#footnote-14)4, which is necessary for a Blessed human life.1[[15]](#footnote-15)5 For this reason, Christ underwent a human conception and birth in order to garner for all men a conception and birth free from sin and death and yields life everlasting. Luther writes:

Christ is born for you and ... his birth is yours, and come to pass for your benefit. For the Gospel teaches that Christ was born for our sake and that he did everything and suffered all things for our sake ... . Christ has a pure, innocent, holy birth. Man has an impure, sinful, damned birth, as David says in Psalm 51[:5] ... . There is simply no remedy for this except through the pure birth of Christ. ... Christ willed to be born so that we might be born in different manner ... . In this manner Christ takes to himself our birth and absorbs it in his birth; he present us with his birth so that we become pure and new in it, as if it were our own, so that every Christian might rejoice in this birth of Christ and glory in it no less than if he, too, like Christ, had been born bodily of Mary.1[[16]](#footnote-16)6

 Christ worshiped God perfectly from the point of conception forward. Christ worshiped God perfectly throughout His whole life, fulfilling God’s commandments perfectly for us and for all men. The Rev. Dr. Francis Pieper writes of Christ fulfilling all of God’s commandments for us and for all men in order to robe us in God-pleasing righteousness and holiness that goes on forever:

 This teaching of Scripture [of Christ’s *Active Obedience*] 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; He fulfilled it for me and gave His fulfillment to me. Thus the Law is silenced.’”1[[17]](#footnote-17)7

 Finally, Christ died on the Cross to pay for the consequences of our sins. The Apostle St. Paul writes:

For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures ... .1[[18]](#footnote-18)8

 But how could one man bear such a burden? The burden for one sin is infinite and eternal. So how could one man bear the burden of not just one sin but an many times one sin? One man could not do it. But the One Man Jesus Christ could and did do it because He is God Almighty Incarnate. The Apostle St. Paul writes that the Romans crucified not just one man but the One Man who is God Almighty in the flesh:

Which none of the princes of this world knew; for had they known *it*, they would not have crucified the Lord of glory.1[[19]](#footnote-19)9

Because it is the Almighty God pressing His Infinite Majesty and Power into the Service of men in and through the human nature, then, Christ could and did easily bear the burden of the consequences of sins for all men. The Rev. Dr. Francis Pieper writes:

How could the Almighty die? Scripture tells us that the Son of God simply did not use the power which was at His disposal. John 10:18: “No man taketh it [My Life] from Me, but I lay it down of myself. I have power to lay it down, and I have power to take it again.” That explains His poverty, His limited knowledge, indeed the whole state of exinanition [humiliation]. Christ’s arrest was due solely to His non-use of the power at His command. He permitted the band of soldiers to bind Him, though but a moment before, by His omnipotent word, He had cast that same band to the ground (cf. John 189:12, 6). ... . Christ could not dispense with His Deity in the state of exinanition [humiliation]. He had to attach the full weight of His deity to His obedience, suffering, and death, as Scripture tells us Gal. 4:4-5 and Rom. 5:10. Facing death, He had to be the mighty God that He might be able by His death to overcome death, to raise up again the temple of His body (John 2:19, 21), to take up His life again (John 10:18). Jesus Christ “died not simply as any other man, but in and with His death conquered sin, death, hell and eternal damnation” ... . To be able to render such perfect obedience in the stead of men, to suffer and die for them, He had to renounce not seemingly, but the actual the full use of the form of God. Our reason cannot perceive how all this is possible, but we believe it on the basis of Scripture.”2[[20]](#footnote-20)0

 When, therefore, the psalmist writes of the great power of the Lord in **Psalm 47**, he is writing of the Incarnate Lord and the Savior of all men, the Babe in the Manger in Bethlehem:

For the LORD most high *is* terrible; *he is* a great King over all the earth.2[[21]](#footnote-21)1

**II. Christ Reigns over the Earth with the Gospel to Save Men from their Sins**.

**A. Christ Reigns through the Gospel**.

 Christ, however, uses his “terrible” power to Reign Graciously over the earth through the Gospel not through the Law, which Law and its condemnation would consign men forever to perdition. The Evangelist St. Luke writes of this “terrible” King:

And so it was, that, while they [St. Joseph and St. Mary] were there, the days were accomplished that she should be delivered. And she brought forth her firstborn son, and wrapped him swaddling clothes, and laid him in a manger; because there was no room for them in the inn. And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord. And this *shall be* a sign unto you; Ye shall find the babe wrapped in swaddling clothes, and lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men.2[[22]](#footnote-22)2

 The Captain of the Lord’s Hosts2[[23]](#footnote-23)3, the Babe in the manger in Bethlehem, commands His heavenly hosts (armies), to sheeth their swords and tells them to Preach the Gospel of Peace through the Forgiveness of sins for the Salvation of men. The prophet Zechariah prophesied Christ would Preach the Peace of the Gospel.

Rejoice greatly, O daughter of Zion: shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he *is* just, and [being saved]2[[24]](#footnote-24)4; 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 sea2[[25]](#footnote-25)5, and from the river *even* to the ends of the earth.2[[26]](#footnote-26)6

This Reign is Christ’s Gracious Reign of the Forgiveness of Sins through the Gospel, for He speaks Peace to the nations. The Apostle St. John writes that Christ speaks Peace to the nations through the Gospel of Absolution:

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.2[[27]](#footnote-27)7

Luther writes:

*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. Therefore His rule will consist in the Word or in speech, because He says here that He will speak, or teach, peace to the Gentiles.2[[28]](#footnote-28)8

 Christ, the Great King, as we read in **Psalm 47**, Reigns over the earth Graciously through the Gospel. So we sing in the Christmas hymn, “Joy to the World”:

He rules the world with truth and grace.2[[29]](#footnote-29)9

**B. Christ’s Gracious Reign over the Earth through the Gospel is the Power of God unto Salvation.**

This Gracious Reign of our Great King, the Savior, through the Gospel like Christ though humble in appearance is, nevertheless, the Power of God unto Salvation. The Apostle St. Paul writes:

For I am not ashamed of the Gospel, for it is the power of God unto salvation, to everyone that believeth, to the Jew first and then to the Greek. For therein is the righteousness of God revealed from faith to faith. As it is written, The just shall live by faith.3[[30]](#footnote-30)0

Luther writes of our Great Lord’s Rule over the earth with His Gracious Scepter of the Saving Gospel;

... this kingdom of Christ, begun at Zion or Jerusalem, has been spread abroad in the world; and this King, born of the Jewish nation, is being accepted everywhere merely through the Word of the Gospel, which the apostles preached. It has run abroad in the whole world and still runs, as Psalm 19:4 reads: “Their line goes out through all the lands, and their speech to the end of the world.” This scepter, or the office of the ministry, God has made so powerful that hearts are lifted out of their blindness and freed from the devil’s power and are brought to the right knowledge and obedience of God, becoming righteous, pious, holy, and saved.3[[31]](#footnote-31)1

**Conclusion**.

 Christ our Savior is a Great King because He is the Incarnate Almighty God. Because He is the Almighty God Incarnate, He is fully and able and did bear the terrible burden of men’s sins, Atoned, for them, and delivered men from their sins.

 Because our Great King continues His Gracious Work for us through the Gospel, men throughout the world and down through the ages gain the forgiveness of sins and life everlasting through the Power of God our Great King and Savior unto Salvation, namely, the Gospel.

 ***Amen.***

1. 1**Psalm 93** exhibits a similar expression regarding the Infinite Majesty and Power of the Messiah. “The LORD reigneth; He is clothed with majesty; the LORD is clothed with strength, *wherewith* He hath girded Himself: the world also is stablished, that it cannot be moved.” **Psalm 93:1**. Here the Lord is described as “clothed with majesty”, “clothed with strength”, having “girded Himself” so. God always possesses majesty and strength from eternity. Why does the psalmist speak of God now clothing Himself with what He always possessed from eternity? *The psalmist is not writing of God’s attributes per se, but of the Communication of those Divine Attributes at His Incarnation for the Salvation of men*. When the Son of God took on His Human Nature in the womb of the Virgin St. Mary, that human nature became the robe of the Divine Majesty and Strength because the human nature was now united the Divine Nature in the Person of the Son of God (Personal Union) and shares in common with the Son of God His Divine Attributes, which Attributes include Majesty and Strength.

 “Hollaz defines the personal union thus: ‘The personal union is the conjunction of the two natures, divine and human, subsisting in the one hypostasis [person] ... of the Son of God, producing a mutual and indissoluble communion of both natures.’” The Rev. Dr. J. T. Mueller, *Christian Dogmatics*, St. Louis: Concordia Publishing House, 1955, p. 263, translation of the Greek in brackets is mine.

 “**Hollaz**, **David**; b. 1648, d. 1713 as pastor and provost in Jacobshagen, near Colberg, Pomerania; author of *Examen Theologicum Acroamaticum*, last of the great textbooks of Lutheran orthodoxy, excellent in arrangement and clearness of definitions.” *Concordia Cylopedia*, eds. Ludwig Fuerbringer, Theodore Engelder, P. E. Kretzmann, St. Louis: Concordia Publishing House, 1927, p. 334, s. v. “**Hollaz**, **David**”. [↑](#footnote-ref-1)
2. 2“Von Christi Himmelfahrt [Of Christ’s Ascension], *Die Bibel oder die ganze Heilige Schrift Alten und Neuen Testaments, nach der deutschen Uebersetzung Dr. Martin Luthers* [The Bible, or the Entire Holy Scripture, Old and New Testaments, according to the German Translation of Dr. Luther], St. Louis: Concordia Publishing House, 1897, p. 578, translation in brackets added. [↑](#footnote-ref-2)
3. 3    “Of the general contents of the psalter, Luther writes: ‘It should be noted that the entire Psalter deals with five subjects; therefore we divide it into five parts. In the first place, some psalms prophesy of Christ and of the Church, or the saints, what would happen to them, etc.; and to this class belong all the psalms in which there are promises given to the pious and threats to the ungodly. In the second place, there is a number of doctrinal psalms, which teach us what we should do and what omit according to the Law of God; and to this class belong all the psalms which condemn the doctrine of men and extol the Word of God. In the third place, there are several psalms of consolation, which comfort the sorrowing and suffering saints, and, on the other hand, condemn and terrify the tyrants. .. In the fourth place, there are a few psalms of prayer, in which we pray to God and cry in all distress; and to this class belong all psalms which lament and mourn and cry over the enemies. In the fifth place, we have psalms of thanksgiving, in which we laud and praise God for His various benefits and His assistance; and to this class belong all psalms which praise God in His works, these being the finest and principle psalms. ... But we must know that the psalms cannot be just exactly and even divided into such part and verses, for sometimes two, three, and even all five divisions, as noted above, are found in one psalm, so that prophecy, doctrine, consolation, prayer, and thanksgiving are found together. But this division serves for the better understanding of the psalms and that we may the more easily learn and remember them.’” P.E. Kretzmann, *Popular Commentary of the Bible: The Old Testament: The Poetical and the Prophetical Books, Vol. II*, St. Louis: Concordia Publishing House, 1924, pp. 59-60. [↑](#footnote-ref-3)
4. 4    “Of special interest to us are the Messianic psalms, including Ps. 2, 8, 16, 22, 24, 40, 45, 47, 68, 69, 72, 89, 93, 97, 110, 118; they refer to the Messiah, the promised Redeemer of the world, portraying more or less vividly and completely His person and work, His birth, betrayal, agony, and death, His triumph over death, His ascension into heaven and enthronement at the right hand of God the Father Almighty.” ibid. p. 59. [↑](#footnote-ref-4)
5. 5    Our Lutheran Confessions declare that seeking the remission of sins from Christ is the highest worship: “Nothing greater could she ascribe to Christ. To seek from Him the *remission of sins* was truly to acknowledge the Messiah. This worship is the *highest worship* of Christ.” *The Apology of the Augsburg Confession*, **Article III**.33, emphasis added.

 As for the word “hymn”, the English word hymn comes from the Greek word “hymnos”. “Hymnos” is a song of praise to a god or hero. (“*hymn, ode*, *in praise* of gods or heroes ... .” *A Greek-English Lexicon*, Compiled by Henry George Liddell and Robert Scott, Revised and Augmented Throughout By Sir Henry Stuart With The Assistance of Roderick McKenzie, *With Supplement* 1968, Oxford: The Clarendon Press, p. 1849, **s.v. “hymnos”**.) The God and Hero of the Christian faith is our Lord and Savior Jesus Christ. Thus Christian hymnody sings the Praises of our God and Savior Jesus Christ for His Work to Redeem us from our sins. [↑](#footnote-ref-5)
6. 6“**123. Why is He called Christ?** **He is called Christ, or the Messiah (as foretold in Old Testament prophecy), that is, the Anointed, because He has been *anointed with the Holy Ghost* without measure [to be our Prophet, Priest, and King.]** ... ‘Christ is the official name of the Savior. Christ (Greek), Messiah (Hebrew), Gesalbter (German), Anointed (English). To be anointed signified that one had received an office and for this office the gift of the Holy Ghost. Jesus did not become the Christ first at His Baptism, but was the Savior from His conception and birth (Luke 1:35; 2:11). ‘Thy fellows’ are those holding the same office, as the priests, prophets, and kings of the Old Testament, who were also anointed. ‘Above Thy fellows’ shows that Jesus received a greater, yea, the full measure of the Holy Ghost (285), and hence He is the Prophet, the Priest, the King above all others.” *A Short Explanation of Dr. Martin Luther’s Small Catechism, Edited by the Evangelical Lutheran Synod of Missouri, Ohio, and Other States with Additional Notes For Students, Teachers, and Pastors,* by Edward W. A. Koehler, Ft. Wayne: Concordia Theological Seminary, 1981, pp. 135, 136. [↑](#footnote-ref-6)
7. 7“For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure *unto him*.” **St. John 3:34**. [↑](#footnote-ref-7)
8. 8“The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised.” **St. Luke 4:18**. [↑](#footnote-ref-8)
9. 9The Rev. Dr. P.E. Kretzmann, *Popular Commentary of the Bible: The Old Testament: The Poetical and the Prophetical Books, Vol. II*, St. Louis: Concordia Publishing House, 1924, p. 59.

 “Luther and the Lutheran Confessions accepted the teaching of the New Testament that in the Psalms there were numerous predictions about the Messiah. Moorehead wrote concerning this matter: ‘The Psalms are full of Christ. They speak about His humiliation and exaltation, of His rejection by the world and of His final triumph over all opposition. But they go deeper, as we may say; deeper even than the gospels; they *let us into the thoughts and feelings when the billows of wrath were rolling over Him, when the heavy cloud of judgment which was all our own burst upon His devoted Head*.’”The Rev. Dr. Raymond Surburg,*Exegetical Essays and Materials Dealing with the Interpretation of the Psalms*, Ft. Wayne, IN: Concordia Theological Seminary, Press, p. 28, emphasis added. [↑](#footnote-ref-9)
10. 10“**Ascension**. The name applied to that event in which the risen Christ removed His visible presence from the society of men and passed into the heavens. The doctrine of the Ascension is based on Acts 1, 1-12; Mark 16, 19; and Luke 24, 49-51; and (which narrate the event); John 6, 62; 20, 1 7 (which look forward to it); Eph. 4:8-10; 1 Tim. 3, 16; 1 Pet. 3, 22; Heb. 4, 4 (which *imply* it). The Ascension is also implied in the references of Acts, the epistles, and Revelation to Christ’s being ‘seated at the right of God.’ Acts 2, 33; 3, 21; 5, 31; 7, 56; 13, 35-37; Phil. 2, 9; Heb. 1:3; out the Apostolic Age the Ascension is assumed as a fact among the other fats of Christ’s life, as consistent with them and as real. The Ascension marks, for the Savior, the highest degree of Exaltation, as it implies His session at the right hand of God. His entering upon the full use, according to His human nature, of the divine attributes, of which He refinished the use and enjoyment during His State of Humiliation. To the Christian the doctrine of the Ascension has manifold comforts. In the knowledge that our Brother, Christ, is ascended on high and now is ever and everywhere present with, and governs, His Church on earth, our faith and hope for the future of God’s kingdom rest secure. There is to be ‘a redemption of our body,’ Rom. 8, 23; there is an image of the heavenly,’ Cor. 15, 49, we must bear; a ‘spiritual body,’ v. 44, the ‘bod of glory,’ Phil. 3, 2, that will be raised; ‘our mortal bodies’ are to be ‘quickened.’ Rom. 8, 11. The future life is not to be one of pure spirit; it is to be ‘clothed upon.’ 2 Cor. 5, 2. And best of all, we shall ‘see Him as He is.’” *Concordia Cylopedia*, eds., Ludwig Fuerbringer, Theodore Engelder, P. E. Kretzmann, St. Louis: Concordia Publishing House, 1927, pp. 41, 42, s. v. “**Ascension**”. [↑](#footnote-ref-10)
11. 11**St. Matthew 1:20-23**. [↑](#footnote-ref-11)
12. 12**Palm 22:9-10**. [↑](#footnote-ref-12)
13. 13**Psalm 51:5**. [↑](#footnote-ref-13)
14. 14“**113. What was the image of God?** The image of God consisted in this – A. That man *knew God* and was *perfectly happy* in such knowledge. 263 [Ye] have put on the new man, which is renewed in *knowledge* after the *image of Him that created him*. *Col. 3:10*B. That man was *perfectly holy* and blessed. 264 Put on the new man, which *after God* is created in *righteousness and true holiness*. *Eph. 4:24****.*** ... **114. Does man still bear the image of God?** Man *lost* the image of God when he *fell into sin*. In *believers*, a *beginning* of its renewal is made. Only in *heaven*, however, will this image be *fully* restored. 265 [Adam] begat a son *in his own likeness*, after his image. *Gen. 5:3****.*** ... 266 I will *behold Thy face in righteousness*; I shall be satisfied, when I awake, *with Thy likeness*. Ps. 17:15.” *The Small Catechism*, pp. 96, 97. [↑](#footnote-ref-14)
15. 15“In fact, [man] was created in the image of God so that he might understand the purpose of his creation, know his Creator from His works, and offer Him due obedience. ... Before the fall, in the mind of man created after the image of God, a bright light of the knowledge of God used to glow. As a result of and following the fall, however, terrible darkness was introduced into man’s mind -- for which no remedy can be provided except from the light of the Word. Therefore it is exceedingly necessary that we teach the doctrine of God from the revealed Word and that in this way, through the illumination of the Holy Spirit, the light of the salutary knowledge of God be rekindled in man’s mind. ... That person is not worthy of the name ‘human’ who either does not know or does not rightly know his Creator or He reveals Himself in His Word. God is the greatest good for man. Whoever has and possesses that good and enjoys what he has is blessed. Whoever does not know, does not love, does not possess that greatest good, therefore, is most wretched and unfortunate. Hilary ... ‘Whoever does not know God does not know how to know.’ Jerome ... ‘Every man who lacks a knowledge of his Creator is a beast.” St. Augustine ... It is an unfortunate man who knows all those things but does not know You [God].’” The Rev. Dr. John Gerhard, *Theological Commonplaces* ... *On the Nature of God and On the Most Holy Mystery of the Trinity*, tr. Richard J. Dinda, edited with annotations by Benjamin T. G. Mayes, St. Louis: Concordia Publishing House, no date, pp.3, 4. [↑](#footnote-ref-15)
16. 16Marin Luther*, Luther’s Works*, Vol. 52, pp. 14, 15. [↑](#footnote-ref-16)
17. 17The Rev. Dr. Francis Pieper, *Christian Dogmatics*, Vol. II, p. 375, amplification in brackets added.

 “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.

 “To further understand how Christ was put under the Law: Observe, he placed himself in subjection in a two-fold manner. In the fist place, he put himself under the works of the law [active obedience] ... . In the second place, Christ willingly put himself under the penalty of the law [passive obedience].” Martin Luther, *The Complete Sermons of Martin Luther*, Vol. 3.2, ed. John Nicholas Lenker, trs. John Nicholas Lenker and others, pp. 255, 256, amplification in brackets added. [↑](#footnote-ref-17)
18. 18**I Corinthians 15:3**. “*We Christians must know that if God is not also in the balance, and gives the weight, we sink to the bottom with our scale. By this I mean: If it were not to be said [if these things were not true], God has died for us, but only a man, we would be lost. But if ‘God’s death’ and ‘God died’ lie in the scale of the balance, then He sinks down, and we rise up as a light, empty scale. But indeed He can also rise again or leap out of the scale; yet He could not sit in the scale unless He became a man like us, so that it could be said: ‘God died,’ ‘God’s passion,’ ‘God’s blood,’ ‘God’s death.’ For in His nature God cannot die; but now that God and man are united in one person, it is correctly called God’s death, when the man dies who is one thing or one person with God.*” The Formula of Concord, **Thorough Declaration**, **Article VIII. Of the Person of Christ.**44, underscore added. [↑](#footnote-ref-18)
19. 19**I Corinthians 2:8**. Consequently, the Church sings in the Easter hymn, “He’s Risen, He’s Risen, Christ Jesus, the Lord”, “The Foe was triumphant when on Calvary/ the Lord of creation was nailed to the tree.” *The Lutheran Hymnal*, #198. [↑](#footnote-ref-19)
20. 20Francis Pieper, *Christian Dogmatics*, Vol. II, pp. 285, 289, amplification in brackets added.

 “**134. Wherein did Christ’s State of Humiliation consist?** Christ’s State of Humiliation consisted in this, that according to His *human* nature, Christ did *not always* and *not fully use* the divine attributes *communicated* to His human nature.” *The Small Catechism*, p. 109.

 “The use or non-use of the divine majesty was regulated by His office as Redeemer.” The Rev. Dr. Francis Pieper, *Christian Dogmatics*, Vol. II, p. 286. [↑](#footnote-ref-20)
21. 21**Psalm 47:1**. [↑](#footnote-ref-21)
22. 22**St. Luke 2:7-12**, amplification in brackets added. [↑](#footnote-ref-22)
23. 23“Here is reported of a wonderful appearance which Joshua experienced. By Jericho he saw a Man with a bared sword. He was Captain of the army of the Lord, which is the host of angels. This was the Angel of the Lord, who was of [one] essence with God, the faithful Angel of the covenant, the Son of God who led Israel all the way from Egypt and from Sinai. he will now with His heavenly host go before the army of Israel and help them in their victory over their enemies. This is a title that is becoming to Christ to this day, because He is the Captain of the army of the Lord. With his host of angels He camps about those that fear him, and fights for His Church against the world and evil.” *Wisdom for Today, Volume I, The Biblical History of the Old Testament*, tr. the Rev. Arthur E. Beck, Ft. Wayne: Concordia Theological Seminary Press, no date, p. 160, amplification in brackets added. [↑](#footnote-ref-23)
24. 24“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.

 “[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.

 Zechariah simply reproduces Christ’s own teaching from passages like **Psalm 69:1**. “Save me, O God; for the waters are come in unto my soul”, underscore added. [↑](#footnote-ref-24)
25. 25“He shall have dominion also from sea to sea, and from the river unto the ends of the earth.” **Psalm 72:8**. [↑](#footnote-ref-25)
26. 26**Zechariah 9:9-10**, translation from the Hebrew in brackets is mine. [↑](#footnote-ref-26)
27. 27**St. John 20:21-23**. [↑](#footnote-ref-27)
28. 28*Luther’s Works*, Vol. 20, pp. 289, 290. [↑](#footnote-ref-28)
29. 29*The Lutheran Hymnal*, #87. “And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.” **St. John 1:14**. [↑](#footnote-ref-29)
30. 30**Romans 1:16-17**, under score added. [↑](#footnote-ref-30)
31. 31Martin Luther, *Luther’s Works*, Vol. 13, pp. 269-270. [↑](#footnote-ref-31)