**Vespers 3,**

 **The Fourth Sunday in Lent,**

31 March 2019.

 *Concordia Lutheran Mission,*

Terrebonne, Oregon.

“Christ, the Seed (Son) of David, Saves All Men by Suffering the Consequences of Their Sins for Them.”

I will be His Father, and He shall be My Son, [whom, when {I} declare Him iniquitous[[1]](#footnote-1)], I will chasten Him with the rod of men and with the stripes of the children of men.[[2]](#footnote-2)

II Samuel 7:14.

**Introduction**.

 The prophet Nathan here clearly connects the Seed (Child) of David with Christ‘s Passion. David’s Son is reckoned iniquitous by God. God reckons to David’s Son the iniquity of all men. The result is Christ truly suffers the consequences of the sins of men reckoned to Him.

 Because Christ suffered the consequences of the sins of men because they were reckoned to Him by God, no suffering remains for men because Christ has already borne those sufferings and they are all in the past. In this way, the Seed or Son of David is the Savior and saves men from their sins.

 Christ, the Seed or Son of David, bears the guilt of all men, suffers the consequences of men’s sin, and saves men from their sins.

**I. The Seed of David, Jesus of Nazareth, Bears the Guilt of Men’s Sins, Atones for Them, and Saves.**

**A. The Seed of David, Jesus of Nazareth, bears the guilt of men in order to save.**

 Last week we saw that the Savior, the Seed of the Woman, would be the Seed (Child) of Abraham, Isaac, and Jacob. Those passages were almost exclusively positive because they reported that this Child would bless all the nations. While assumed and not excluded, one might easily lose sight of the fact that the blessing came at the cost of the Passion of Christ.

 This passage from **II Samuel 7:14** reminds us that Christ blessed the nations at the cost of His Passion. In **II Samuel 7:14** we read:

And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will stablish the throne of his kingdom for ever. I will be His Father, and He shall be My Son, [whom, when {I} declare Him iniquitous[[3]](#footnote-3)], I will chasten Him with the rod of men and with the stripes of the children of men.[[4]](#footnote-4)

 In the first place, the Lord clearly tells David that after he dies[[5]](#footnote-5), God would raise up his Child (Seed) or Son to build God’s House, namely, the Church. This Child or Son of David is the Savior, the Messiah.

 Finally, the Lord shows us through the prophet Nathan how the Seed or Son of David would raise up God’s Church. David’s Son would raise up an everlasting Church by His Passion. The Lord says:

I will be His Father, and He shall be My Son, [whom, when {I} declare Him iniquitous[[6]](#footnote-6)], I will chasten Him with the rod of men and with the stripes of the children of men.[[7]](#footnote-7)

The Lord declares David’s Son iniquitous, namely, He declares Him guilty of the sins of men. Christ is not iniquitous because He is the Holy One of Israel[[8]](#footnote-8), He is the Holy God. So when God here speaks, He is speaking of declaring through His Word Christ iniquitous with the sins of the world because Christ in and of Himself has no iniquity.

 Through this bearing the guilt of men and suffering its consequences, the Son of David saves because it is through His Passion that David’s House is built and last forever.

**B. The Seed of David Atones for the sins of men reckoned to Him.**

Now that Christ bears the guilt of the sins of men reckoned to Him by God, He truly suffers the consequences. In **II Samuel 7** we read:

I will be His Father, and He shall be My Son, [whom, when {I} declare Him iniquitous[[9]](#footnote-9)], I will chasten Him with the rod of men and with the stripes of the children of men.[[10]](#footnote-10)

 Because God truly reckoned our sins and the sins of all men to Christ, He truly bears the consequences of the sins and Atones for them. The prophet Isaiah reproduces what here the Lord says to David in **II Samuel 7**[[11]](#footnote-11):

Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he *was* wounded for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes we are healed*.*[[12]](#footnote-12)

Luther writes of **Isaiah 53**:

This is the foremost passage on the suffering and resurrection of Christ, and there is hardly another like it.[[13]](#footnote-13)

 While Christ the Son of David was without sin[[14]](#footnote-14), because God truly reckoned the guilt of our sin and the guilt of the sin all of men, He truly suffered the consequences of them and Atoned for them. Now no longer does any consequence of sin remain because Christ has suffered them already and, thereby, delivered us and all men. In this way the Son of David saves men from their sins. The Apostle St. Paul writes:

To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. ... For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him.[[15]](#footnote-15)

**II. Christ, the Seed of David, Reigns over David’s House, i.e., the Church, through God’s Word and Sacraments**.

**A. The Son of David reigns over God’s Kingdom, i.e., the Church**.

 This prophesy of the Seed or Son of David was not lost on David. David is rendered nearly speechless after hearing that His Son would be the Messiah. In **II Samuel 7** we read:

According to all these words, and according to all this vision, so did Nathan speak unto David. Then went king David in, and sat before the LORD, and he said, Who *am* I, O LORD God? And what *is* my house, that thou hast brought me hitherto? And this was yet a small thing in thy sight, O LORD God; but thou hast spoken also of thy servant’s house for a great while to come. And this is the teaching of the Man [who is the LORD God[[16]](#footnote-16)].[[17]](#footnote-17)

 From this passage David learns that His Son will be the Savior of the world. From this passage all of Israel learned that the Messiah would be the Son of David. Hence, the people looked for the Son of David when they looked for the Messiah. The Apostle St. Matthew writes:

While the Pharisees were gathered together, Jesus asked them, Saying, What think ye of Christ? whose son is he? They say unto him, *The son* of David. He saith unto them, How then doth David in spirit call him Lord, saying, The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son? And no man was able to answer him a word, neither durst any *man* from that day forth ask him any more *questions*.[[18]](#footnote-18)

 David’s Son is the Savior and reigns over God’s Kingdom forever.[[19]](#footnote-19) That Kingdom is a vast Kingdom, unbounded by space and time. Consequently, Davdi writes in the **Psalm 72** about the vast reaches of the Kingdom of the Son of David:

In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth. ... His name shall endure forever; his name shall be continued as long as the sun: and *men* shall be blessed in him: all nations shall call him blessed[[20]](#footnote-20).[[21]](#footnote-21)

Notice here David reproduces the Promise of the Lord to Abraham, namely, that all nations will be Blessed in the Seed of Abraham:

That in blesssing I will bless thee, and in multiplying I will mutiply 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 seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.[[22]](#footnote-22)

 David’s Son is obviously the Almighty God because who could rule over such a vast and everlasting Kingdom but God Himself?[[23]](#footnote-23) Hence, the prophet Micah writes that He would be of the House of David and would also be the Eternal God:

But thou, Bethlehem Ephratah, *though* thou be little among the thousands of Judah, *yet* out of thee shall he come forth unto me *that is* to be ruler in Israel; whose goings forth *have been* from of old, from everlsting.[[24]](#footnote-24)

Jesus of Nazareth was born of the House of David. The Evangelist St. Luke writes:

And all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judeae, unto the cit of David, which is called Bethlehem; (beause he was of the house and lineage of David:) To be taxed with Mary his espoused wife, being great with child.[[25]](#footnote-25)

 The Seed or Son of David reigns over God’s Kingdom, namely, the Church, the Everlasting House of David because while True Man, born of the Virgin St. Mary, a daughter of David, He is also the True God, begotten of the Father from eternity.

**B. Jesus of Nazareth, the Son of David, reigns over God’s Kingdom Graciously and builds David’s House, i.e., the Church, by the Gospel.**

How does the Son of David reign over God’s Kingdom, namely, over the Church? He reigns Graciously through the Gospel. The prophet Zephaniah writes:

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[[26]](#footnote-26): and he shall speak peace unto the heathen: and his dominion *shall be* from sea *even* to and from the river *even* to the ends of the earth.[[27]](#footnote-27)

Jesus, the Son of David, builds God’s Kingdom and the House of David, namely, the Church, through the Speaking Peace to the Nations, i.e., through the Preaching of the Gospel. The Apostle St. John writes:

Then said Jesus to them again, Peace *be* unto; 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.[[28]](#footnote-28)

Luther writes of Christ’s Gracious Rule through the Gospel:

*Because He will speak peace with the nations.* Here He gives the reason why He said what He did in the previous verses. That is, He will preach the forgiveness of sins to reconcile God and men.[[29]](#footnote-29)

Through the Gracious Reign of the Gospel, Jesus, the Son of David, builds God’s Kingdom and David’s Everlasting House, i.e., the Church. The Apostle St. Paul writes:

For through him we both have access by one Spirit unto the Father. 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*; In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit.[[30]](#footnote-30)

**Conclusion**.

 Jesus of Nazareth is the Seed or Son of David who build’s David’s House by His Passion. Through His Passion He bears the guilt and suffers the consequence of our sins and the sins of all men. Now no penalty remains for anyone and only life everlasting awaits.

 Through Gospel Jesus of Nazareth, the Son of David, builds David’s House and God’s Everlasting Kingdom by Speaking Peace to the Nations, namely, by Absolving them of all sin, saving, and giving life everlasting.

 ***Amen.***

1. The translation from the Hebrew in brackets is mine. It follows the rule “Under the *causative* [the author here speaks of the Hebrew verb form the *Hiphil*] is also included the *declarative* sense, e.g., ... *to pronounce just*; ... *to pronounce guilty ...* .” *Gesenius’ Hebrew Grammar*, eds., E. Kautzsch, A. E. Cowley, tr. A. E. Cowley, Oxford: Clarendon Press, 1988, p. 144. The “declarative sense” is another expression for the forensic sense.

 “The Son of David will carry the iniquity of His people, and will be punished by God with whips and scourges, which man has deserved. In this way He will redeem His people from their sins and punishment.” The Rev. Dr. George Stoeckhardt, *Wisdom for Today*, Vol. I, tr. the Rev. Arthur E. Beck, Ft. Wayne: Concordia Theological Seminary Press, p. 254.

 “It may also mark an action simultaneous to that of the main verb; the simultaneous action is shown by an infinitive ... in a circumstantial clause.” Bruce K. Waltke, M. O’Connor, *An Introduction to Biblical Hebrew Syntax*, Winona Lake, Indiana: Eisenbrauns, 1990, p. 196.

 “The Infinitive Construct, with preposition and suffix, may occur together with the Perfect or the Imperfect, as verbal nouns. ... The suffixes of the Infinite Construct may denote either the subject or the object ... .” J. Weingreen, *A Practical Grammar for Classical Hebrew*, Oxford: Clarendon Press, New York: Oxford University Press, second edition1959, p. 132.

 The Hebrew in brackets literally reads, “whom, in declaring Him iniquitous”. I’ve rendered it into a little smoother English and translated it, “who, when {I} declare Him iniquitous”, namely, Christ is declared iniquitous by God’s imputing or reckoning our sins to Him so He can Atone for them and deliver us from our sins. “Before translating an English sentence with a subordinate clause, always convert the sentence into idiomatic Hebrew thought, as above.” J. Weingreen, *A Practical Grammar for Classical Hebrew*, Oxford: Clarendon Press, New York: Oxford University Press, second edition1959, p. 132.

 “**V. 14. I will be His Father, and he shall be My Son. If he commit iniquity,** literally, ‘whom, if He transgresses,’ **I will chasten Him with the rod of men and with the stripes of the children of men**. That this is not spoken of Solomon, as most modern commentators will have it, may be seen from the fact that Solomon was a mere man, and there would have been nothing unusual in his being punished for any transgression after the manner of men. This singular descendant of David, if found guilty of the sins of men, the implication being that the latter would be imputed to Him, would have to bear the penalty of the sinner.” The Rev. Dr. P. E. Kretzmann, *Popular Commentary of the Bible, The Old Testament,* Vol. I, St. Louis: Concordia Publishing House, 1923,p. 521. [↑](#footnote-ref-1)
2. Text is from the Rev. Dr. P. E. Kretzmann’s *Popular Commentary of the Bible, The Old Testament, The Historical Books of the Old Testament: Genesis to Esther*, Vol. I, St. Louis: Concordia Publishing House, 1923, p. 521, amplification in brackets added.

 Concordia Publishing House captions **II Samuel 7** in its 1905 edition of Luther’s German translation of the Bible: “David bekommt die Verheissuing des Messias ... . [**David receives the Promise of the Messiah**]*Die Bibel oder die ganze Heilige Schrift Alten und Neuen Testaments, nach der deutschen Uebersetzung Dr. Martin Luthers* (*The Bible or the Entire Holy Scripture, Old and New Testaments, according to the German Translation of Dr. Martin Luther*), St. Louis: Concordia Publishing House, 1905, p. 588, translation from the German in brackets is mine. [↑](#footnote-ref-2)
3. The translation from the Hebrew in brackets is mine. It follows the rule “Under the *causative* [the author here speaks of the Hebrew verb form the *Hiphil*] is also included the *declarative* sense, e.g., ... *to pronounce just*; ... *to pronounce guilty ...* .” *Gesenius’ Hebrew Grammar*, eds., E. Kautzsch, A. E. Cowley, tr. A. E. Cowley, Oxford: Clarendon Press, 1988, p. 144. The “declarative sense” is another expression for the forensic sense.

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4. Text is from the Rev. Dr. P. E. Kretzmann’s *Popular Commentary of the Bible, The Old Testament, The Historical Books of the Old Testament: Genesis to Esther*, Vol. I, St. Louis: Concordia Publishing House, 1923, p. 521, amplification in brackets added.

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5. Hence, this Seed or Child of David is not Solomon because Solomon was already living at the time of David’s death. “The third passage is addressed to David, II Samuel 7[:12–14], ‘When your days are fulfilled, and you sleep with your fathers, I will raise up your seed after you, who shall come forth from your body, and I will establish his kingdom for ever. He shall build a house for my name, and I will establish the throne of his kingdom for ever. I will be his father, and he shall be my son.’ These words cannot have been spoken of Solomon, for Solomon was not a posthumous son of David raised up after his death. Neither did God after Solomon (who during David’s lifetime was born and became king) ever designate anyone as His son, give him an everlasting kingdom, or have him build such a house. Consequently, the whole passage must refer to Christ.” Martin Luther, *Luther’s Works*, Vol. 45, p. 206. [↑](#footnote-ref-5)
6. The translation from the Hebrew in brackets is mine. It follows the rule “Under the *causative* [the author here speaks of the Hebrew verb form the *Hiphil*] is also included the *declarative* sense, e.g., ... *to pronounce just*; ... *to pronounce guilty ...* .” *Gesenius’ Hebrew Grammar*, eds., E. Kautzsch, A. E. Cowley, tr. A. E. Cowley, Oxford: Clarendon Press, 1988, p. 144. The “declarative sense” is another expression for the forensic sense.

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7. Text is from the Rev. Dr. P. E. Kretzmann’s *Popular Commentary of the Bible, The Old Testament, The Historical Books of the Old Testament: Genesis to Esther*, Vol. I, St. Louis: Concordia Publishing House, 1923, p. 521, amplification in brackets added.

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8. “... neither will thou suffer thine Holy One to see corruption.” **Psalm 16:10**. [↑](#footnote-ref-8)
9. The translation from the Hebrew in brackets is mine. It follows the rule “Under the *causative* [the author here speaks of the Hebrew verb form the *Hiphil*] is also included the *declarative* sense, e.g., ... *to pronounce just*; ... *to pronounce guilty ...* .” *Gesenius’ Hebrew Grammar*, eds., E. Kautzsch, A. E. Cowley, tr. A. E. Cowley, Oxford: Clarendon Press, 1988, p. 144. The “declarative sense” is another expression for the forensic sense.

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10. Text is from the Rev. Dr. P. E. Kretzmann’s *Popular Commentary of the Bible, The Old Testament, The Historical Books of the Old Testament: Genesis to Esther*, Vol. I, St. Louis: Concordia Publishing House, 1923, p. 521, amplification in brackets added.

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11. Luther also notes that the prophet Isaiah reproduces **II Samuel 7** in **Isaiah 9:6**: “Do you not suppose that Isaiah read this text intently? For he says in chapter 9:6–7: ‘For to us a Child is born, to us a Son is given; and the government will be upon His shoulder, and His name will be called “Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace.” Of the increase of His government and of peace there will be no end, upon the throne of David, and over His kingdom, to establish it and to uphold it with justice and with righteousness from this time forth and forevermore.” Here Isaiah takes the words out of Nathan’s mouth, as he prophesies that the Messiah will be an eternal King and Father in God’s kingdom. And he also calls Him God, for the word lae [’*eyl*] literally, to be sure, means ‘power’; but when it is a proper name, as here, its meaning throughout Scripture is God, who alone has power. Both Jews and Hebraists have to admit that. Thus Isaiah concurs with David and the New Testament, affirming that Christ is an eternal King and the true God. And it follows that His kingdom must be divine and everlasting, established on the throne of David, etc.” Martin Luther, *Luther’s s Works*, Vol. 15, pl. 288, transliteration of the Hebrew in brackets is mine. [↑](#footnote-ref-11)
12. **Isaiah 53:4-5**. [↑](#footnote-ref-12)
13. Martin Luther, *Luther’s Works*, Vol. 17, p.215. [↑](#footnote-ref-13)
14. “For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like *as we are*, *yet* without sin.” **Hebrews 4:15**. [↑](#footnote-ref-14)
15. **II Corinthians 5:19, 21**. [↑](#footnote-ref-15)
16. The translation of the Hebrew in brackets is mine. “Here you can see whether Isaiah understood the words of Nathan in 1 Chron. 17:13–14, in which he introduces God as saying: *I will be His Father, and He shall be My Son … I will confirm Him in My kingdom* *forever* and David’s words (1 Chron. 17:17): *Thou hast regarded me as in the form of a Man who is God the Lord on high*, and (2 Sam. 7:19): *This is the manner of a Man who is the Lord God*. Here the Latin text reads: ‘This is the law of Adam, O Lord God.’ This makes no sense.” Martin Luther, *Luther’s Works*, Vol. 15, pp. 290, 291. [↑](#footnote-ref-16)
17. **II Samuel 7:17-19**. [↑](#footnote-ref-17)
18. **Matthew 22:41-45**. [↑](#footnote-ref-18)
19. “In particular has he studied the concept ‘everlasting kingdom’ in the passage where God says to David by Nathan (1 Chron. 17:14): *I will confirm thy Son in My kingdom forever*, and he feels instinctively that this is spoken, as David says, of a man who must be lae [’e*yl*], that is, God, up above. For to possess the eternal kingdom of God and to be King there cannot belong to a mere man, nor can this refer to a transitory, temporal, and earthly kingdom which will terminate and the king of which must die and his children after him. No, here the Son of David is to be an eternal King in the everlasting kingdom of God. And as Isaiah agrees, ‘of the peace there will be no end,’ and He, the Son of David, the Child, born and given to us, shall be an ‘Everlasting Father and a Prince of Peace … from this time forth and forevermore.” Consequently, He must be God, or lae.” Martin Luther, *Luther’s Works*, Vol. 15, pp. 288, 289, transliteration of the Hebrew in brackets added.. [↑](#footnote-ref-19)
20. “The stone *which* the builders refused is become the head *stone* of the corner. This is the LORD’s doing; it *is* marvellous in our eyes. This *is* the day *which* the LORD hath made, we will rejoice and be glad in it. Save now, I beseech thee, O LORD; O LORD, I beseech thee, send now prosperity. Blessed *be* he that cometh in the name of the LORD; we have blessed you out of the house of the LORD.” **Psalm 118:22-26**, underscore added. [↑](#footnote-ref-20)
21. **Psalm 72:7-8, 17-18**, underscore added. [↑](#footnote-ref-21)
22. **Genesis 22:17-18**, underscore added. [↑](#footnote-ref-22)
23. “*I will confirm Him in My house and in My kingdom forever.* What does this mean? Let us give ear. As I have said above, the house is to be and to remain forever. Therefore the Master of the house must also be eternal and must be endowed with eternal and divine power. Here He continues His speech to David: ‘In the house which My Son and yours is to build for Me, He, as well as I, will be Master. He is to be My equal in this one house. I will install Him and decree that He is to own it just as I do.’ Now, we have heard that this house of God is larger and better and more glorious than heaven and earth. And if David’s Son, the Messiah, is Master and Lord of this house, He is certainly also Master and Lord of heaven and earth and far superior to and better than these. For He who is Lord over this house, as God Himself is, must self-evidently be superior and be Lord over heaven and earth, as God Himself is. And that can be none other than the one God, Creator of heaven and earth. From this we deduce that Messiah, David’s natural Son, must be true God and no strange god. For, as I have already said, God does not let a strange god be master of His own house. He must and will keep His honor and power for Himself and yield it to no one else. That should demonstrate clearly enough that Messiah, David’s Son, is Lord and King in God’s own kingdom, or that He is equal with God; for it is certain that God is here speaking of the Messiah.” Martin Luther, Vol. 15, p. 283. [↑](#footnote-ref-23)
24. **Micah 5:2**. [↑](#footnote-ref-24)
25. **St. Luke 2:3-6**. [↑](#footnote-ref-25)
26. The New Testament Church does not possess the civil sword. “Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.” **St. John 18:36**. The only Sword the Church has is the Gospel, through which the hearts of men are won to the Lord. “... the sword of the Spirit, which is the word of God ... .” **Ephesians 6:17**. [↑](#footnote-ref-26)
27. **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-27)
28. **St. John 20:21-23**. [↑](#footnote-ref-28)
29. Martin Luther, *Luther's Works*, Vol. 20, p. 96. [↑](#footnote-ref-29)
30. **Ephesians 2:** [↑](#footnote-ref-30)