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The Kingly Office of Christ in the Old Testament.

A Thesis

Presented to the Faculty of

Concordia Seminary

St. Louis, Missouri,

by

Clarence Feters

In Partial Fulfillment of the

Requirements for the Degree of

Master of Sacred Theology.

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THE KINGLY OFFICE OF CHRIST IN THE OLD TESTAMENT.

In the words of Luther's Small Catechism "the kingly office of Christ consists in this, that he mightily rules over all creatures, and especially governs and protects His Church, and finally leads it to glory." (1) Hoenecke expresses it: "Das koenigliche Amt Christi besteht darin, dass Christus als Gott - mensch und nach beiden Naturen alles im Himmel und auf Erden regiert." (2) These expressions are based on the infallible words of the Bible, in which we find many passages which show us our Savior as King. Dr. Pieper says: "Die Schrift ist sehr beflissen, den universalen Charakter der herrschaft Christi herauszustellen und jeden Gedanken an eine nur teilweise oder territorial beschraenkte Herrschaft Christi abzuweisen." (3) Such passages as the following express this very plainly: " *πᾶσα ἐφουσία ἐν οὐρανῶ καὶ ἐπιγῆς.*" (4) " *πάντα μοι παρέδωκε ἵπὸ τοῦ πατρὸς μου.*" (5) The author of the Epistle to the Hebrews, quoting from Psalm eight, takes great pains to bring out the universal character of the rule of Christ: " *οὗ δὲ ἰσχυρῆς ἀποφῆκε ἀπὸ τοῦ ἀνυπὸστακτοῦ.*" (6) The Expositor's Greek Testament comments on this: "His(the author's) argument requires an absolutely universal subjection, --- And having seen this achieved in Christ, he is emboldened to give to "all" this fullest content. The one point he seeks to make good is that "in subjecting all things to him, he has left nothing -- unsubjected to him." (7) When Christ was brought before the throne of Pilate to be judged, he gave a clear testimony of his kingship: "Pilate --- said unto him, Art thou the King of the Jews? --- Jesus answered,

My kingdom is not of this world; if my kingdom were of this

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| (1) | Luther's Small Catechism, pg. 84. | (6) | Hebrews 2, 8. |
| (2) | Hoenecke, Dogmatik, III, 232. | (7) | Expositor's Greek Testament, IV, 263. |
| (3) | Pieper, Christliche Dogmatik, II, 461. | | |
| (4) | Matthew 28, 18. | | |
| (5) | Matthew 11, 27. | | |

world, then would my servants fight that I should not be delivered to the Jews; but now is my Kingdom not from hence. Pilate, therefore, said unto him, Art thou a King then? Jesus answered, Thou sayest that I am a King; to this end was I born, and for this cause came I into the world that I should bear witness of the truth. Everyone that is of the truth heareth my voice." (1)

The account of Christ's kingdom, however, is not restricted to the New Testament. Throughout the Old Testament we find clear passages of Christ's eternal kingship. Dr. Fuerbringer says in his Notes on Messianic Prophecies: "Messianische Verheissungen sind nicht blos von Christi Person, sondern alle Grundwahrheiten von Christo finden sich schon im Alten Testemant: Person, Werk, und Amt, Reich, die ganze Gnade und Seligkeit, die er erworben hat." (2) Professor John Schaller says: "That the Savior of mankind is a true King is frequently asserted in the Scriptures, both directly and indirectly." (3) And this he proves also from the Old Testament. Already Adam and Eve received the promise of him who would "bruise" or "Crush" ($\text{כָּרַס$) the head of the serpent. Out of Judah Shiloh, the Peacebringer, the Prince of Peace, shall come, and unto him shall the gathering of the people be. (4) Bileam, "who heard the words of God," prophesied: "There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel." (5) In her song of praise, Hannah gave honor and glory to the Messiah of Israel in the words: "The Lord -- shall give strength unto his king, and exalt the horn of his anointed," (6) The prophet

Nathan spoke to David of a seed, which should proceed out of his.

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| (1) John 18, 33-37. | (4) Genesis 49, 10. |
| (2) Fuerbringer, Messianic Prophecies. | (5) Numbers 24, 17. |
| (3) Schaller, Biblical Christology, 149. | (6) 1 Samuel 2, 10. |

bowels, whose kingdom the Lord would establish forever. (1) Zechariah describes the Advent of Christ in the following words: "Rejoice greatly, O daughter of Zion: shout, O daughter of Jerusalem: behold, thy King cometh unto thee." (2) Isaiah ascribes to this child, that is born to us, to this son, who is given, government, kingdom, dominion." (3) Dr. Stoeckhardt says of this last passage: "Die Herrschaft schlechtweg, im absoluten Sinn des Wortes, die Herrschaft ueber alles, liegt auf der Schulter dieses Kindes." (4) The Son of David, who was to come forth out of Bethlehem Ephrathah, whose goings forth have been from everlasting, is indeed a ruler in Israel. (5)

The kingship was given to the human nature, The Psalmist writes: "Thou hast put all things (כָּל) under his feet." (6) We take notice of two things with these words. The power which is ascribed here to Christ is not a limited power, but it is the almighty power of God, it is the dominion over "all." The writer to the Hebrews cites from this Psalm and says the following: "πάντα ὑπετάξας ὑποκάτω τῶν ποδῶν αὐτοῦ," but this he strengthens by adding "ἐν γὰρ τῷ ὑποτάξει αὐτῷ τὰ πάντα οὐδὲν ἀφῆκεν αὐτῷ ἀνυπότακτον ." (7) Then we note, if we take into consideration what precedes this verse: "For thou hast caused him to lack God a little while; but with glory and honor thou hast crowned him," (8) that this almighty power was given to Christ after his preceding humiliation, therefore, here in time, according to his human nature. Both thoughts are also clearly expressed in the prophecy of Daniel; "And

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| (1) | Samuel 8, 12. 13. | (5) | Micah 5, 1. |
| (2) | Zechariah 9, 9. | (6) | Psalm 8, 7. |
| (3) | Isaiah 9, 5. | (7) | Hebrews 2, 8. |
| (4) | Stoeckhardt, Lehre und Wehre, 37, 137. | (8) | Psalm 8, 6. |

there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom which shall not be destroyed." (1) To this verse Dr. Kretzmann remarks: "It is on the basis of this passage, which describes the formal inauguration of the Messiah as King of his eternal kingdom, that Jesus applied the name 'Son of Man' to himself so frequently in the gospels." (2) It is a power, dominion, without territorial boundaries and earthly limits. Christ is according to his human nature almighty, not only after his exaltation, or during it, but already while still in the state of exinanition. Dr. Pieper says: "Die Schrift laesst uns auch darueber nicht im Zweifel, dass die goettliche Allmacht schon vor der Erhoehung Christi seiner menschlichen Natur eigen war." (3) In Isaiah the *הַצְּבָרִים יִשְׁתַּבְּחוּ* is said of the "child." (4) Dr. Pieper says: "Der von der Jungfrau Geborne ist von seiner Geburt an im Besitz der goettlichen Macht und Majestaet." (5)

The New Testament is especially clear in ascribing communication of divine power to the human nature of Christ. Let us first take the reference which the author of the Epistle to the Hebrews has: "Thou ^ahst put all things(*כָּל*) in subjection under his feet." (6) Later he says of this same Christ: "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same." (7) The power to raise up the dead and to hold the final judgment are surely attributes of the allpowerful God, as Dr. Pieper has it:

"Die Macht, die Toeten zuerwecken und das Weltgericht zu halten,
 (1) Daniel, 7, 13. 14. (4) Isaiah 9, 5.
 (2) Kretzmann, Popular Commentary, (5) Pieper, Christliche
 Old Testament, II, 620. Dogmatik, II, 177.
 (3) Pieper, Christliche Dogmatik, (6) Hebrews 2, 8.
 II, 177. (7) Hebrews 2, 14.

sind sicherlich Betaetigungen nicht eines donum finitum, sondern der goetliche Allmacht. Diese Funktionen aber sind Christo gegeben, " οτι υιός ανθρωπου ἐστίν ." (1) They are ascribed to Christ according to his human nature. John says: "The dead shall hear the voice of the Son of God --- the Father --- hath given him authority to execute judgment also, because he is the Son of man." (2) The formula of Concord expresses it: "The Scriptures testify clearly, --- that the power to quicken and to execute judgment has been given to Christ for the reason that he is the Son of Man and in so far as he has flesh and blood." (3) Also the miracles of Christ prove that the human nature shares the omnipotence of the divine nature. For Christ performs miracles, not as the prophets and apostles, through a strange power, as Peter said, "Why look ye so earnestly on us, as though by our own power --- we had made this man to walk?" (4) But Christ does wonders through his own power, as he proved at the wedding at Cana, " ἐφανερώσεν τὴν δόξαν αὐτοῦ ." (5) The disciples confess that they beheld in Christ, while he was yet with them, that is, in his flesh, " τὴν δόξαν ὡς μονογενοῦς παρὰ πατρός ." (6) Hodge here says: "The human nature of Christ is no more omniscient or almighty than the worker of a miracle is omnipotent." (7) But this Reformed view is manifestly against the plain words of Scripture. There are other passages which ascribe omnipotence direct to the human nature. " ἡ σὰρξ μου ἀληθῆς ἐστίν βρωσις ," (8) and τὸ αἷμα Ἰησοῦ τοῦ υἱοῦ αὐτοῦ καθάρσει ἡμᾶς ἀπὸ πάντων ἁμαρτιῶν ." (9) The Formula of Concord says: "Now that

Christ, according to his human nature, has received this, and

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| (1) Pieper, Christliche Dogmatik, II, 177. | (7) Hodge, Systematic Theology, II, 417. |
| (2) John 5, 25-27. | (8) John 6, 55. |
| (3) Concordia Triglotta, 1035. | (9) 1 John 1,7. |
| (4) Acts 3, 12. | |
| (5) John 2, 11. | |
| (6) John 1, 14. | |

that it has been given and communicated to the assumed human nature in Christ, we shall and must believe, according to the Scriptures." (1)

The dogmaticians usually divide this almighty dominion of Christ into three kingdoms, kingdom of power, kingdom of grace, and kingdom of glory. Dr. Pieper remarks: "Es ist schriftgemaess, die Allherrschaft Christi nach der verschiedenen Weise des Regierens in das Reich der Macht, der Gnade und der Herrlichkeit einzuteilen." (2) That this holds good also as to the Old Testament will be shown later.

The manner of dominion is different in these three kingdoms. The unbelievers, who do not accept the Gospel of Christ, the apostate angels, the irrational creatures, for whom the Gospel is not, he governs with his omnipotence (regnum potentiae); the believers, who have accepted the Gospel, he governs through his revealed word in grace (regnum gratiae); those, who in this life were subjects of the kingdom of grace, he finally takes to himself in heaven (regnum gloriae). In this sense the dogmaticians say: "Regnum Christi officium triplex est: regnum potentiae, gratiae et gloriae. Hoenecke has it: "Christus uebt das koenigliche Amt aus in dem dreifachen Reich, dem regnum potentiae, gratiae et gloriae." (3)

The objects in these three kingdoms of Christ are also different. In the kingdom of power are the universe, all creatures as such. In the kingdom of grace we find only those, who believe the Gospel, and are justified through faith; kingdom of grace and ecclesia militans are synonyms. The kingdom of glory is the continuation of the kingdom of grace. In Hoenecke we find this: "Das eine Reich Christi ist wie nach

(1) Concordia Triglotta, 1035, 60. (3) Hoenecke, Dogmatik, III, 232.
(2) Pieper, Christliche Dogmatik, II, 462.

dem modus regnandi, so nach dem Objecte verschieden. Objecte sind einmal alle Kreaturen ohne Unterschied (regnum potentiae), dann in besonderer Weise die Kirche und auch die Menschheit, sofern sie fuer die Kirche bestimmt ist (regnum gratiae), wieder in besonderer Weise die guten Engel und die seligen Menschen (regnum gloriae)." (1) Pieper puts it thus: "Die unglaeubigen Menschen, die sein Evangelium nicht angenommen haben, so wie die abgefallene Engelwelt und die vernunftlosen Kreaturen, fuer die das Evangelium nicht da ist, regiert Christus mit seiner Allmacht; die glaeubigen Menschen, welche das Evangelium von der Gnade angenommen haben, regiert er durch sein geoffenbartes Wort in Gnaden; die Menschen, welche in diesem Leben Untertanen in seinem Gnadenreich waren, -erfuellt er in jenem Leben mit seiner aufgedeckten Herrlichkeit." (2)

Kingdom of Power.

The Kingdom of Power is that function of Christ, belonging to him as God and Man that he exercises supreme control over all creatures, governing and preserving the universe. Gerhardz defines it thus: "Regnum potentiae est generale dominium super omnia, videlicet gubernatio coeli et terrae, subjectio omnium creaturarum, dominium in medio inimicorum, quos reprimit, coeracet et punit." (3) The universal dominion we find expressed in Isaiah: "The government shall be upon his shoulder." (4) Stoeckhardt remarks to this verse: "Die Herrschaft ruht auf seiner Schulter, die Herrschaft schlechtweg, nicht nur die dem Sohn Davids im Reich Gottes auf Erden, in Zion zugeächte Herrschaft, welche Gott eignet. Christo ist gegeben alle

Gewalt im Himmel und auf Erden." (5) This government, which

(1) Hoenecke, Dogmatik, III, 232.	(3) Gerhardt, Loci, I, 603.
(2) Pieper, Christliche Dogmatik, II, 462.	(4) Isaiah 9, 5.
	(5) Stoeckhardt, Der Prophet Jesaias, 118.

is said to be upon the shoulders of Christ, is not first ascribed to him, after his ascension, but it is said of the child Jesus, born of an earthly mother. "Dem Kind, das geboren ist, wird sofort diese Herrschaft zugeschrieben." (1) This man, born of the Virgin Mary, the Son of David, from his early youth, possesses this divine power and majesty. Dr. Stoeckhardt remarks: "Die lutherische Christologie hat guten, festen Grund in der Schrift." (2)

This universal dominion is also ascribed to Christ by the Psalmist: "Thou has put all things under his feet," (3) These words, " ζ " thou hast put under his feet, go far beyond the words which God spoke to man and woman, Genesis 1, 28: "Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." That is the prerogative of God, that all things are put under his feet, that everything is in his power. Stoeckhardt says: "Das ist goettliche Omnipotenz." (4) Luther puts it: "Da wird nichts ausgeschlossen, ohne allein der Vater, der dem Sohne alles untertan, 1 Corinther 15, 27, und geht diese Herrschaft ueber Engel, Menschen und alles, was im Himmel und auf Erden ist." (5) This ζ is unlimited. Christ is then the head of all things; all things are placed under his unavoidable control.

The modern exegetes, on the contrary, find in our Psalm not a direct prophecy of the Messiah, but merely a hymn of praise, glorifying God's creation, and in particular, his foremost creature, man. Delitzsch ascribes this Psalm to the ideal

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| (1) | Stoeckhardt, Der Prophet Jesaias, 118. | (4) | Isaiah 9, 5. |
| (2) | Stoeckhardt, Der Prophet Jesaias, 119. | (5) | St. Louiser Ausgabe, V. 234. |
| (3) | Psalm 8, 7. | | |

man. (1) Strack-Zoeckler has this: "Die Erhebung des Menschen zur Herrlichkeit ueber die Natur." (2) Hengstenberg writes: "hier ist durchgaengig nur von der Herrschaft des Menschen ueber die Erde, als Statthalter Gottes, die Rede." (3) Schaff-Lange expresses it: "The author --- praises the goodness shown toward frail man by the God of the Covenant." (4) The Pulpit Commentary reads: "This Psalm is certainly not one of those, --- where the author consciously spoke of another time than his own, and of a Personage whom he knew only by faith." (5) Tholuck says: "The fundamental idea of this beautiful Psalm is the glory of God on earth, as it appears to man, the noblest of his earthly creatures." (6) Regarding such exegesis Dr. Fuerbringer says: "Die rationalistische Exegese ist nichts als nackter Unglaube." "Wir muessen auch abweisen die typische Auffassung." "Wir muessen auch abweisen die Auslegung Hengstenbergs in seiner Christologie und seinem Psalmencommentar." (7) These frank statements of Dr. Fuerbringer certainly leave no doubt concerning his stand toward modern theology. And truly we must hold of Psalm eight, that, what is said verse 5, cannot be said to apply merely to man; it goes far beyond the equal of man. This much must be evident, that the Psalmist, after he has spoken of mankind in general, verses 1 to 4, speaks of a single individual, beginning with verse 5, who is caused to lack God, and is then crowned with glory and honor. But now the question arises: Who is this man? The critics answer: Ideal man. However, Psalm eight is highly Messianic and refers, in the words of Professor Maier, "directly, exclusively, and intentionally to the promised Messiah." (8) The testimony of the Psalm

(1) Delitzsch, Biblical Commentary, I, 155-157.	(6) Tholuck, Book of Psalms, 81.
(2) Strack-Zoeckler, Psalmen, 35.	(7) Fuerbringer, Messianic Prophecies, Notes.
(3) Hengstenberg, Psalmen, 177.	
(4) Schaff-Lange, Commentary, 88.	
(5) Pulpit Commentary, 49.	

itself proves this. The subject of this Psalm is given a name which in other passages of Scripture is reserved for Christ:

כִּי־בֶן־אָדָם, the son of Man, υἱὸς ἀνθρώπου .

To quote Professor Maier: "Everything that has been said to prove the Messianic nature of this whole Psalm, indicates that

כִּי־בֶן־אָדָם in this Psalm must refer to the Messiah. It has been shown that the subject is not: The Glory of the Creator Contrasted with the Glory of the Creature, but that all of this Psalm deals directly, and exclusively of the Messiah." (1)

Daniel also upholds our exegesis of this Psalm: "I saw in the night visions, and behold, one like the son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." (2) The designation "Son of Man," is also

applied to Christ in this passage, here in the Aramaic the son of Man is called כִּי־בֶן־אָדָם, the equivalent to the Hebrew in Psalm 8, 5: כִּי־בֶן־אָדָם, and a world-wide dominion is accorded him just as in Psalm eight. A further proof we find in

the New Testament. This designation, "Son of man," was a favorite name by which the Savior designated himself. Professor

Maier says: "The four Gospels record the fact that Jesus, adopting this title for himself in 78 instances, speaks of himself almost exclusively as ὁ υἱὸς τοῦ ἀνθρώπου. (3) Stoeck-

hardt remarks: "Hiermit ist zunachst ausgesprochen, dass Christus wirklicher, wesentlicher Mensch ist, aus dem mensch-

lichen Geschlecht hervorgegangen; der Artikel aber charakter-

(1) Maier, Notes on Psalms.

(2) Daniel 7, 13. 14.

(3) Maier, Notes on Psalms.

isiert ihn als einen besondern, einzigartigen Menschen. (1)

He also calls attention to the words of Cremer: "Das Christus
ὁ υἱὸς τοῦ ἀνθρώπου ist, ist das erste Moment; dass er ὁ υἱὸς τοῦ
ἀνθρώπου ist, das zweite. Die artikulierte Bezeichnung
besagt, dass er fuer sich etwas Besonderes in Anspruch nimmt
und damit im gewissen Sinn aus dem Reich der $\alpha\gamma\acute{\alpha}\nu\gamma\alpha\sigma\tau\acute{\alpha}\nu$ her-
austritt als der einzige unter seinesgleichen." (2) The Savior,

after receiving the homage of the children, applies the words
of Psalm two to himself and asks: "Have ye never read: Out
of the mouth of babes and sucklings thou hast perfected praise?"

(3) In other words, Jesus tells those who are with him, that
they should not be displeased when the little children sing
"Hosannah to the son of David" to him, because just this was
meant when David wrote the second verse of Psalm eight. "The
situation seems to indicate, too, that the Jews accepted this
Psalm as Messianic; for not only did Jesus use this quotation
without any explanatory introduction, but there is no protest
registered on the part of those who heard the Savior utter
these words." (4) The Author of the Epistle to the Hebrews
quotes Psalm 8, 4ff, and refers these words directly to Christ. (5)
First he shows that Jesus is infinitely higher than the angels,
because the world has not been put into subjection unto them,
while it has been subjected to Jesus, according to the words
of our Psalm: "Thou hast put all things under his feet." But
besides showing this, the passage from Hebrews also explains
the words which are quoted Psalm 8, 5: "Thou madest him a
little lower than the angels; thou crownest him with glory and

honor" directly of Jesus as follows: "We see Jesus who

- (1) Stoeckhardt, Ausgewaehlte Psalmen, 44.
- (2) Stoeckhardt, Ausgewaehlte Psalmen, 44.
- (3) Matthew 21, 15. 16.
- (4) Maier, Notes on Psalms.
- (5) Hebrews 2, 6-9.

was made a little lower than the angels for the suffering of death, crowned with glory and honor." (1) St. Paul stresses the ζ "all things," in the words of Psalm 8, 7: "Thou hast put all things under his feet." (2) The Apostle unhesitatingly refers this Psalm to Christ, and corroborates very pointedly that our interpretation of ζ is correct, namely, that Christ is thereby designated as King and Ruler over "all." Luther has this: "Darum alles, was in der weiten Welt ist, das ist Christi, des Herrschers. Was Kaiser, Koenige, Fuersten, Obrigkeit und Untertanen, Glaeubige und Unglaeubige, Gottselige und gottlose Leute haben und besitzen, das ist alles Christ. Es ist ihm alles unterworfen. Alle Menschen muessen unter diesem Koenig und Herrscher sein, entweder mit Gnaden, oder mit Ungnaden. So hat nun Christus alles in seiner Hand und Gewalt; weil er es aber alles in seiner Gewalt hat, so sind seine Christen reichlich versorgt; werden wohl finden, da sie moegen bleiben in der Welt, werden auch zu essen und trinken haben auf Erden." (3)

The ζ includes also the dominion over the damned and evil angels, and this phase of Christ's rulership is usually placed in the kingdom of power, as Dr. Pieper puts it: "Die Herrschaft ueber die Verdammten bringen die Dogmatiker unter das regnum potentiae oder auch unter das regnum gloriae. Die Verdammnis wird als Kehrseite der doxasis gefasst." (4) That the damned in hell are included in the kingdom of Christ, is clearly set forth in the New Testament: "He went and preached unto the spirits in prison." (5) Christ, the Goodman, according

(1) It must be remembered that the Author of the Epistle to the Hebrews is quoting from the LXX.

(2) 1 Corinthians 15, 27.

(3) St. Louiser Ausgabe, V. 235.

(4) Pieper, Christliche Dogmatik, II. 463, Note 1079.

(5) 1 Peter 3, 19.

to his soul and body, retaining his flesh and blood in a glorified form, went forth, as our triumphant Champion, into the abode of the damned and of the devils, and there proclaimed his victory to the spirits in prison, that is, in hell. One more word should be noted here, a powerful paragraph of Dr. Stoeckhardt: "Gott hat ihn zum Herrn gemacht ueber seiner Haende Werk: Alles hat er unter seine Fuesse getan, --- Dieser arme geringe Mensch, der Spott der Leute und Verachtung des Volks, das Schauspiel der Engel, herrscht nun ueber Himmel und Erde und alle Creaturen. Und er strahlt nicht nur in der Koenigsglorie des ersten Adam, dem Gott auch Alles unter seine Fuesse getan hatte. Der zweite Adam hat nunmehr auch die ueberirdische goettliche Majestaet, die seiner menschlichen Natur von Anfang an inne - wohnte und welche er waehrend seiner Niedrigkeit verborgen gehalten, frei entfalten. Nicht nur wie Adam vor dem Suendenfall ueber die Erde und alle Tiere herrschte, nicht nur als vollendeter Mensch nach Gottes Bild und Wille, sondern als ein Mensch, der Gott, der Herr, selber ist, als Herrscher und Schoepfer Himmels und der Erde waltet er nun im Himmel und auf Erden und erfuellet Alles und regiert alle Dinge. Dieser Mensch sitzt auf Gottes Thron, dem ist jetzt das Zepter der Allmacht, das oberste Regiment ueber alles Geschaffene uebergeben." (1)

The ζ in the previous verse is unlimited. The expansion of the expression in verses eight and nine extends only to the earth, and is limited even there to the different classes of creatures in the regions of land, air, and water. The poet is enthusiastic in his survey of this province of Christ's dominion. And his lofty poetic language corresponds to this enthusiasm. The enumeration begins with the domestic (1) Stoeckhardt, Adventspredigten, 75.

animals and passes on from these to the wild beasts, together the creatures that dwell on terra firma. הַיָּעִר from הַיָּעִר , is in poetry equivalent to גֹּאֲזֵל , which is otherwise the usual name for small cattle. מִיֵּצֵאֵי in Hebrew poetry is equivalent to גֹּאֲזֵל ; the oxen which willingly accommodate themselves to the service of their master, are so called from הַיָּעִר to yield to. Wild animals, which in prose are called $\text{הַיָּעִר הַיָּעִר הַיָּעִר}$, bear here the poetical name יָעִר . הַיָּעִר הַיָּעִר is the primitive form of הַיָּעִר , which is not declined, and has thereby obtained a collective signification. From the land animals the description passes on to the fowls of the air and the fishes of the water. הַיָּעִר is the softer word, instead of הַיָּעִר ; and הַיָּעִר is used without the article according to poetical usage. The words may be a comprehensive designation of that portion of the animal kingdom which is found in the sea; and this, as Delitzsch has it, is "intended to include all from the smallest worm to the gigantic leviathan." (1)

The rule of Christ is further described in the Psalms, when it is stated, that his dominion extends also over his enemies. "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thine footstool." (2) These words the Father is speaking to his Son הַיָּעִר הַיָּעִר , "sit thou at my right hand." Jehovah's "right hand" is his divine power and majesty, also therefore called "the right hand of power." "To sit at the right hand of God" means to exercise this power and majesty to the fullest extent. These words do not mean that the Father alone is active, as Reformed theology would have it, but the Son shares in this power and majesty. Opera ad extra sunt indivisa. All the persons of the Godhead share in them. So the Father may indeed lay the Messiah's

(1) Delitzsch, Keil-Delitzsch, Commentary, Psalms, 155.

(2) Psalm: 110, 1.

enemies low, and the thing is truly his word. Let the Son, the Godman, shares in this work, he smashes his foes with a rod of iron. Dr. Kretzmann remarks: "The Messiah, the Son of David, and at the same time David's Lord, born as a true man and living His life in lowliness, and humility, is given a part in the divine power and rule, Himself in charge of God's government of the earth, exalted to that position according to his humanity." (1)

The sphere in which Christ exercises this supreme and continuous control is very plainly described by Daniel as being all mankind: "And I saw in the night visions, and, behold, there came with the clouds of heaven one like unto a son of man, and he came even to the Ancient of days, and they brought him near before him. And there was given him dominion, honor, and a kingdom; and all peoples, nations, and tongues served him; his kingdom is a kingdom of eternity, which passes not away, and which is not destroyed." (2) In this vision Daniel saw, that one came with the clouds of heaven. Clouds are companions of God's coming. This we find often in the Old Testament. "Who maketh the clouds his chariot." (3) The Lord rideth upon a swift cloud." $\text{לִּפְנֵי יְהוָה יֵלֵךְ בְּעָבָן וּבִמְטָר יֵלֵךְ. (4)}$

God rides on the clouds, as it were, as on a wagon, and usually this coming in the clouds is a coming for judgment. When we look at the Hebrew text, we find that the subject is omitted here, and, therefore, we must supply "one." Although he, who is coming, is not named directly, yet his coming is described as like unto a son of man. The כִּי is the כִּי of comparison.

The Aramaic כִּי־אִנְשִׁי is for the Hebrew כִּי־אִנְשִׁי . This expression is frequently used as a paraphrase to designate man.

- (1) Kretzmann, Popular Commentary, Old Testament, II. 176.
- (2) Daniel 7, 13. 14.
- (3) Psalm 104, 3.
- (4) Isaiah 19, 1.

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as Daniel 8, 17: $\text{אֶחָד\ כַּמֶּנְחֵלֶכֶת}$; frequently we find it in Ezekiel.

This expression emphasizes then, that this one, whom Daniel saw coming with the clouds of heaven, resembled man.

The contrast is not expressed, but lies in the whole context.

It is an appearance, superhuman, as Daniel must expect it with one who comes with the clouds of heaven befitting a deity.

Dr. Fuerbringer says in his Notes: "Es ist in Wahrheit ein uebermenschliches Wesen, aber dabei doch wirklich menschenartig."

(1) The question now arises: Who is this that comes in the clouds of heaven? No individual at all, answer the critics, but only the symbolic representative of a race of supernatural beings, namely, of the saintly Israel transformed. The main reason which they advance is that this verse is explained in verse 27, where the dominion is given to the people of the saints of the Most High, and here in verse 14 it is given to the Son of man. The attitude of the critics may well be given in the words of Driver, who writes: "There is nothing which lends support to the Messianic interpretation," viz., of this passage, "In the explanation of the vision which follows (7, 15ff), the place occupied by 'one like unto a son of man' is taken, not by the Messiah, but by the ideal people of God: in verse 14 the 'one like unto a son of man' appears when the dominion of the four kingdoms corresponding to the four beasts is at an end, and the persecutions of the king corresponding to the 'little horn' has ceased, the 'saints of the Most High' receive similarly a universal kingdom (verse 27), and possess it for ever and ever. The parallelism between the visions and the interpretation is complete; and the time is the same; and hence a strong presumption arises that the subject is also the

(1) Fuerbringer, Notes on Messianic Prophecies.

same, and that the 'one like unto a son of man' in verse 27, i.e. the ideal Israel, for whom in the counsels of God, the empire of the world is designed. If the writer by the 'one like unto a son of man' meant the Messiah, the head of the future ideal nation, his silence in the interpretation of the vision is inexplicable; how comes it that he there passes over the Messiah altogether, and applies the terms which are used of him in verses 13. 14, to the people of Israel in verses 18. 22. 27?" (1) But this proof is not conclusive. Verse 27 does not give us the exegesis of verse 14. It states that the kingdom was given to the saints, because in the foregoing the wars against the saints are spoken of. The kingdom includes the king. Dr. Fuerbringer says: "Daniel und kein anderer Prophet kennt ein Reich ohne Haupt, ein Messiasreich ohne den Messias." (2) Another point which must be taken into consideration is that the Messiah comes to power in an altogether different fashion than the saints. The people of God must pass through much tribulation, through severe fightings. (3) These two are not identical. According to the entire description the kingdom will be given over on earth, where the beast has been active. The Son of Man came down from heaven upon earth. If Israel were meant here, then it would first have to be carried to heaven, so that it might come back to earth. Boutflower makes this remark: "Such an interpretation, when put before us, is distressingly disappointing, since the surroundings so evidently call for some great one." (4) Further, we are conscious, in this interpretation of the critics, of a want of harmony

in the explanation of these words: "All the peoples, nations,

(1) Driver, Cambridge Bible, Daniel, P. 103, quoted from Boutflower, In and Around the Book Of Daniel, 59.

(2) Fuerbringer, Notes on Messianic Prophecies.

(3) Daniel 7, 21. 25.

(4) Boutflower, In and Around the Book Of Daniel, 58.

and tongues" are to "serve him." To this Boufflower remarks: "To take the singular 'him' in a figurative collective sense, when put in such close contrast with nouns of multitude, such as 'peoples,' 'nations,' and 'languages,' is to say the least, bad taste and doubtful criticism. And no less strange is it to assign a figurative meaning to the 'him' and a literal meaning to the 'peoples,' 'nations,' 'languages.'" (1) Dr. Kretzmann remarks in this connection: "The description clearly shows that the Son of Man is a person distinct from the Father and that the fact of His eternal dominion and power is a direct argument for His deity." (2) This power and glory, which was given to the Messiah by the Father, he will bring to a successful climax, when he comes for the second time with the clouds of heaven on judgment day. The Father has given him power to execute judgment, because he is the Son of man. (3) The passages of the New Testament, which speak of Christ's second coming, are based upon this passage in Daniel. "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." ἔρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ. (4) "The Father --- hath given him authority to execute judgment." (5) "Behold, he cometh with clouds." (6) Dr. Fuerbringer says of this: "Dieses Weltgericht ist Ausfluss seines Koenigreichs." (7) To execute judgment on the last day, lies within the sphere of God, and the Father has given this power to Christ, of course, only as far as the human nature is concerned, was it given to him, and Christ, who has the dominion over peoples, nations, and languages, will again manifest his power when he will come for the second time, to punish the evil, and to take the members

(1) Boufflower, In and Around the Book of Daniel, 58.
 (2) Kretzmann, Popular Commentary, Old Testament, II, 620.
 (3) John 5, 27. (6) Apocalypse 1, 7.
 (4) Matthew 26, 64. (7) Fuerbringer, Notes on Messianic Prophecies.
 (5) John 5, 22.

of his kingdom of grace to him.

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Kingdom of Grace.

The kingdom of grace, or church militant here on earth, is defined by Schmid in the words: "To the kingdom of grace, in which Christ collects the church militant upon earth, governs it, furnishes it with spiritual gifts, preserves and defends it, to the praise of his divine name, to the destruction of Satan's kingdom, and the salvation of believers, belong those who believe in Christ, the members of his church." (1) In the following the rule of Christ in this kingdom of grace will be described in the threefold activity: Christ gathers his church militant here on earth; he preserves it, and guards it against all enemies; and he will bring this kingdom to a successful close on judgment day.

According to the Old Testament prophecies, it is also work and office of Christ, to gather his church here on earth through the preaching of the word of God. All who believe in Christ, all the converted, form the Holy Christian Church, the Church of God. And Christ now appears in the prophecy as the ruler and head of the church. And in a wonderful manner the prophets have portrayed the beginning and the growth of the church of Christ. And the founding and the further building, the gathering of the church is ascribed to Christ, the ruler and king of this kingdom of grace.

Already the patriarchs received from God the promise concerning the forming of this one holy Christian Church. Abraham received the promise, that in him all the nations of the earth should be blessed, $\eta \gamma \tau \alpha \eta \tau \iota \nu \alpha \rho \theta \upsilon \gamma \zeta \omega \tau \tau \iota \nu \alpha \tau \tau \iota$. (2)

In parallels we frequently find instead of $\tau \tau$; $\tau \prime \gamma \tau \tau$. (3)

- (1) Schmid, Doctrinal theology, 377.
- (2) Genesis 12, 3.
- (3) Genesis 22, 18; 26, 4; 28, 14.

Who this seed is, God himself declares through his apostle Paul, ἀλλ' ὡς ἐφ' ἐνός --- ὅς ἐστιν Χριστός . (1) And this blessing consists in this, that Christ gathers his followers into his church and finally leads them to glory. This promise was repeated to Isaak and Jacob. (2) When the dying patriarch Jacob blessed his twelve sons, Judah becomes the bearer and heir of this promise. Out of Judah shall Schiloh come, and to him shall the gathering of the people be. (3) The word is interpreted in many ways. The Rationalists take it as the name of a place; Till Judah come to Shiloh. They think this refers to the time, when the people under Joshua after the conquest of Canaan came to shiloh. To this Dr. Fuerbringers says: "Diese Auslegung passt weder zur Auslegung noch zur Geschichte." (4) At that time there was no obedience of the people. The climax of Judah's rule was not reached until the time of Solomon. And Joshua was not from the tribe of Judah, but out of Ephraim. The more modern exegetes, therefore, punctuate the word differently. They take ה'ל'שׁ in this way: שׁ instead of ה'שׁ, and ה'ל' to be the dative. "Until there come what belongs to him." Thus Nowack translates: "Bis der kommt, dem er gehoert." (5) But to this exegesis we cannot agree. Dr. Fuerbringer remarks: "Dies ist ein exegetischer Gewaltstreich." (6) Then his "dominion," here the most important, must be supplied. When we note the position of the ה'ל' in the last part of verse 10, "unto him shall the gathering of the people be," we find ה'ל' at the beginning, not as usual. This emphasis is necessary, if a new subject is introduced, and this new subject is ה'ל'שׁ. This word

(1) Galatians 3, 16.
 (2) Genesis 26, 3; 28, 13f.
 (3) Genesis 49, 10.
 (4) Fuerbringer, Notes on Messianic Prophecies.
 (5) Nowack, Handkommentar zum Alten Testament, Genesis, 425.
 (6) Fuerbringer, Notes on Messianic Prophecies.

is here a name of a person. The context shows, who this is. It is said: "unto him shall the gathering of the people be." These people obey Shiloh as their lord and king. שׁוֹלוֹם signifies heathen nations. Dr. Fuerbringer says: "So haben die Synagogen der Juden das Wort Schiloh verstanden. Sie haben geradezu gesagt: Schiloh, der Messias." (1) He also calls attention to the fact that the Targum of Onkelos, and the Babylonian Talmud took this view. מָלְכוּת is a terminus technicus for the coming of the Messiah. מְשִׁיחַ. (2) מְשִׁיחַ מְשִׁיחַ (3) The word, Shiloh, as we find it here is a hapaxlegomenon. It is derived from שָׁלוֹם, to be quiet, to enjoy ease, prosperity. "Es bezeichnet eine Person, die Ruhe und Frieden ist und bringt." (4) This name the Messiah also has in other places, מְשִׁיחַ שָׁלוֹם, "the Prince of peace," as the Authorized Version has it. In verses 11 and 12 the kingdom and rule of this Shiloh are described. It is a kingdom and rule of peace. "He washes his garments in wine, his eyes shall be red with wine, and his teeth white with milk." (5) This description is taken from the Canaan, where Israel lived, where milk and honey flowed. The entire picture is a description of the kingdom of the Messiah.

The New Testament shows the fulfillment of this prophecy. It is never cited directly, but plainly reference is made to it: "Out of Judah our Lord has sprung," ἐξ Ἰουδα ἀνατεταλέεν ὁ Κύριος ἡμῶν. (6) "The Lion of the tribe of Juda, the Root of David," ὁ λέων ἐκ τῆς φυλῆς Ἰούδα, ἡ Ρίζα Δαυείδ. (7) It is through this message of peace that nations become subject to him. The Gospel is his staff, with which he rules them.

- (1) Fuerbringer, Notes on Messianic Prophecies.
- (2) Psalm 40, 8.
- (3) Zechariah 9, 9.
- (4) Fuerbringer, Notes on Messianic Prophecies.
- (5) Genesis 49, 11. 12.
- (6) Hebrews 7, 14.
- (7) Revelation 5, 5.

In Ephesians 1, 3ff is a catalog of the gifts and blessings which the Prince of Peace has given to his followers. In Christ, who gathers us through his Gospel, we truly have peace .

When David had conquered his enemies and was at the height of his ^opower, he received the revelation of the future Son of David, the Son of God, the Messiah: "He shall build an house for my name, and I will stablish the throne of his kingdom for ever." (1) It is clear that the Messiah is meant here. His "throne" shall be established forever, *עלמית* . This "forever" here is to be taken in the absolute sense, not only for a long time. Dr. Fuerbringer says: "Wir fassen 'ewig' hier absolut." (2) This "forever" does not fit for any earthly ruler. The kingdom includes him who sits on the throne. If the throne is forever, then he who sits on this throne must also be forever. Thus we see that this king is the great king of the future, the King Messiah. He will build a house for the name of God, a house, in which God himself will live. This cannot be a building of ordinary wood or stone. The house must be one that is fitting for this great king, it must be an eternal house, one that will not pass away. It must be a structure in which the idea of the temple is realized. The temple of Solomon in its symbolical meaning prefigured the future temple, and this future temple the Son of David will build. And this temple, this house, is the New Testament Church, the church in the kingdom of grace. This is the kingdom of Christ, into which he will bring the members under his gracious rule. That the Christians form the true temple and church of God is also stated in the

New Testament: "Ye are the temple of the living God." (3)

(1) 2 Samuel 7, 13.

(2) Fuerbringer, Notes on Messianic Prophecies.

(3) 2 Corinthians 6, 16.

And of this temple of the New Testament, of the kingdom of the King Messiah, David sang in his Psalms, Under David and Solomon, a number of heathen nations were subjugated: The Philistines, the Edomites, the Moabites, the Ammonites the Syrians. Other heathen nations, as the king of Tyre and the queen of Arabia, brought presents to Jerusalem, thus giving honor to the God of Israel. And now the Spirit of God opened the eyes of David and other holy writers, and they saw in spirit the whole heathen world at the feet of the Son of David. The Psalms and passages from the prophets which describe the kingdom of Christ are many. In Psalm two the holy writer prophesies that the Messiah is established as king in Zion: "Yet have I set my king upon my holy hill of Zion." (1) This Psalm is clearly quoted as Messianic in the New Testament: "As it is written in the second Psalm, Thou art my Son, this day have I begotten thee." (2) And this Psalm designates Christ directly as a king. "Die Koenigsherrschaft Christi ist ein Grundgedanke des Psalms." (3) Already in the Protevangel the seed of the woman is revealed as the true redeemer of all mankind, as the savior from the power of the devil, sin, and death: This kingship of Christ is a spiritual rule, a rule over the hearts and consciences of men. Through it Christ brings sinners to him and rules over them, that is, he makes them members of his church, so that they through faith are his own, so that they serve him in everlasting righteousness, innocence, and blessedness. In this connection Dr. Stoeckhardt remarks: "De facto sind nun die Glaebigen, die ecclesia sanctorum, Christi Volk und Gottes Volk." (4) Luther has this: "Christi

(1) Psalm 2, 6.

(2) Acts 13, 33.

(3) Stoeckhardt, Ausgewaehlte Psalmen, 19.

(4) Stoeckhardt, Ausgewaehlte Psalmen, 19.

Reich ist nicht von dieser Welt, sondern zu allen Koenigreichen, und zu allen Regimentern wird er das neue Wort und die neue Lehre bringen, die von ihm zeigt, dass alle, die an ihn glauben und getauft werden, Vergebung der Suenden und das ewige Leben haben werden. Das ist dieses Koenigs Koenigreich, das ist seine Herrschaft, das ist sein Kaisertum." (1) Christ has been set as king in Zion, and in this office he gathers his members from all parts of the earth into his flock, bringing them to faith, and thus making them subject to his rule of grace. Zion in its original meaning denoted the hill upon which was situated the Jebusite stronghold in Jerusalem, that was captured by David and later called "the city of David." (2) After the erection of the temple, Zion is employed as a designation of the temple and the temple hill. (3) By another figure of speech Zion becomes a name for the whole city of Jerusalem. (4) In Messianic passages Zion is employed prophetically of the congregation of the believers in the New Testament, the Church of Jesus Christ, where God is revealed and worshipped. "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste." (5) In this connection Professor Maier says: "That it is used in this sense in Psalm two is evident from the whole Messianic context. This passage simply cannot mean that God took Jesus physically and literally anointed him upon Mt. Zion in Jerusalem." (6) Luther remarks: "Deshalb dient er (Ps. 2) vornehmlich dazu,

den Artikel von dem neuen Testamente oder dem Reiche Christi

- (1) Luther, St. Louiser Ausgabe, V. 142.
- (2) 2 Samuel 5, 7.
- (3) Isaiah 8, 18.
- (4) 2 Kings 19, 21.
- (5) Isaiah 28, 16.
- (6) Maier, Notes on Psalms.

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zu bestaetigen, dass es ein geistliches Reich sein werde, dass Christus ein ewiger Koenig sei, der keinen Nachfolger haben werde." (1)

Although there is no direct quotation of Psalm 72 in any part of the New Testament, its Messianic nature must be established from the contents of the Psalm and from Messianic parallels in the Old Testament. The Messiah is described as a king who has a kingdom in which all the nations, without limit or restriction, are represented. A parallel is found in Psalm 2, 8: "The uttermost parts of the earth for thy possessions." The Psalm reads: "He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him, and his enemies shall lick the dust. The kings of Tarshish and of the isles shall bring presents; the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him: all nations shall serve him." (2) From all parts of the earth shall the Messiah gather his subjects; his kingdom shall extend from sea to sea. All nations shall serve him. "Die ehrfurchtgebietende Herrschaft des Koenigs wird sich bis in die entlegendsten Winkel der Wueste erstrecken." (4)

The prophecies of the Psalms regarding the Church of Christ are corroborated and declared more fully in the Prophets. The prophets prophesied during the time of the decay and general falling away of Israel, and, therefore, they announced to the impenitent people, that the kingdom of God would be taken from them and would be given to the heathen. Nevertheless, by pointing out the extent and glory of the New Testament people, the remnant in Israel was assured that the promises of

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- (1) Luther, St. Louiser, Ausgabe, V. 78
 - (2) Psalm 72, 8-11.
 - (3) Keil-Delitzsch, Psalms, 479.
 - (4) Keil-Delitzsch, Psalms, 483.

God were still valid, that Christ still gathered his church. "The Redeemer shall come to Zion" (Literally: And he shall come to Zion as a Redeemer). (1) Go'el is here to be taken in the literal sense: "Einloeser, Wiedereinloeser." Zion's children, the spiritual Zion, God's elect and gloricus people, are in the power of the law, the devil. Therefore, the Lord comes as redeemer, to bring them again under his banner. "Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days." (2) Here the prophet speaks of the children of Israel, of the conversion. That is the hope of Israel. This shall take place "in the latter days,"

בְּיָמָיו יִגְדֹּל מִלְּפָנָיו יְהוָה, that is, in the Messianic era. Then the followers of the Messiah shall gather out of Israel, and he will rule over them.

Christ also appears in the prophets as the king of the heathen, as the banner under which they are flocking. "And it shall come to pass at that time: the root of Jesse, which stands for an ensign of the people; about him the heathen will ask." (3) The root of Jesse, the Son of David, stands as an ensign, as a banner, which draws the people to it, and around which they gather. The preaching of Christ goes out into all the world, and the result of this preaching is, that the people, the heathen, come to Christ, that is, they ask about him וְשָׁאַלְתֶּם, they believe on him, in him they place their hope. Of course, this does not mean that the heathen in their totality will turn to Christ, but the rest out of all the people, וְשָׂרְיָהוּ. (4)

- (1) Isaiah 59, 20.
- (2) Hosea 3, 5.
- (3) Isaiah 11, 10.
- (4) Isaiah 10, 19.

So Christ appears here as the king and ruler of the heathen, who draws them to him, and makes them submissive to him.

Christ's kingdom of peace spreads over the whole earth. Paul gives the meaning of the prophecy when he quotes according to the LXX: "ὁ ἀνοστανόμενος ἄρχεν ἐθνῶν . (1)

Christ, the Lord Jehovah, will be found by the heathen, "I let myself be sought for, by those who do not desire me; I let myself be found by those who do not seek me; I said, Here I, Here I, unto a nation that was not called by my name."

(2) The two perfects, יָשָׁרַךְ and יָשָׁרַךְ are not historical perfects, as frequently held, but gnomic perfects, and have a general, proverbial meaning. (3) It is the gnomic aorist, which Paul uses, when he quotes this passage, ἐγένετο γὰρ, ἐγένετο γὰρ, and by putting ἔλαβον and ἔλαβον into the present, ἐπερετώσιν, ἔγροῦσιν, he shows that יָשָׁרַךְ and יָשָׁרַךְ also must be taken in the present sense. According to this, the Lord makes known here the general truth, that he will make himself known to and will let himself be found by those who do not desire him and do not seek him. This is expressive of the grace of God, which is so clearly expressed in the Gospel, that he makes himself known to heathen. The same thought is found also in Exodus: "I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy." (4) It is the manner of God to reveal himself to those who do not seek him.

The prophet Hosea gives us a wonderful account of

heathen being brought together into the fold of Christ:

(1) Romans 15, 12.

(2) Isaiah 65, 1.

(3) Gesenius, Grammar, 106, 2, kc.

(4) Exodus, 33, 19.

"And the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the children of the living God. Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land; for great shall be the day of Jezreel. Say unto your brethren, Ammi; and unto your sisters Ruhamah." (1) Nearly all modern exegetes find in "the children of Israel" a designation of the ten tribes, or of the entire Israelitish people. Keil states: "Hiernach koennen יִשְׂרָאֵל נִקְרָא nur die zehn Staemme sein." (2) They usually understand the promise in a temporal sense, and take it to refer to the return from the exile. But then the promise would not have been fulfilled, for Israel did not all return to their fatherland. Israel and Judah were not united under one great head or king.

Dr. Fuerbringer says: "Diese Verheissung geht daher vielmehr auf die messianische Zeit. Kinder Israel sind die Kirche des Neuen Testaments, wie so oft." (3) This church Christ does not only gather from the Jews, but also from the gentiles. We then have here a clear prophecy of the entering of the gentiles into the church or kingdom of Christ. This passage goes back to the promise: "In thee shall all the nations of the earth be blessed." (4) כֹּל אֲדָמָה וְכֹל בְּהֵמָה וְכֹל הָרֶמֶשׂ וְכֹל הָאָדָם וְכֹל הַבְּהֵמָה וְכֹל הָרֶמֶשׂ includes the heathen. We must not forget the word: *Parallelismus realis est argumentativus.* Jeremiah uses this passage when he speaks of the king-

(1) Hosea 3, 1.2.
 (2) Keil, Die Zwölf kleinen Propheten, 31.
 (3) Fuerbringer, Notes on Messianic Prophecies.
 (4) Genesis 12, 3.

dom of Christ: "As the host of heaven cannot be numbered, neither the sand of the sea measured: so will I multiply the seed of David my servant, and the Levites that minister unto me." (1) Especially does the New Testament prove that this interpretation is correct: "Even us, whom he hath called, not of the Jews only, but also of the Gentiles," *καὶ ἐξ ἔθνων* .(2) So the heathen shall make full the number of the children of Israel, to such an extent, that they shall be innumerable, as the sand of the sea, which cannot be numbered or measured. The following words "in the place" are "contextgemaess das Heide nland, und die Leute, zu denen dies gesagt wird, sind Heiden." (3) To these heathen it had been said, "not my people," but now it shall be said to them, "Sons of the living God." These sons of the living God shall assemble and shall appoint themselves one head, one king. Here also the interpretations vary greatly. Keil understands "one head" to refer to Moses. (4) But the correct view we find in Luther: "Denn daran is kein Zweifel, dass die Kinder Judah und Israel, von denen er hier sagt, die wahre Kirche sein, oder das Volk des Neuen Testaments, das aus den Uebrigen von Israel und Juda, sodann auch aus den Heiden besteht. Er sagt aber, dass diese Kirche sich ein Haupt, Christum setzen werde, wie Micha diese Stelle des Hosea auslegt: "Ihr Koenig wird vor ihnen hergehen und der Herr wird ihr Haupt sein." (5) The prophecy continues: "They shall come up out of the land." According to the context the land of the heathen must be meant here, and the expression reminds of the exodus out of Egypt. There shall

(1) Jeremiah 33, 22.
 (2) Romans 9, 24.
 (3) Fuerbringer, Notes on Messianic Prophecies.
 (4) Keil, Die Zwölf Kleinen Propheten, 32.
 (5) Luther, St. Louiser Ausgabe, VI. 1109.

be a new exodus out of Egypt into the land of promise, Canaan. But now is this a prophecy of the New Testament times, of the Messianic times, and we find in these words, as Dr. Fuerbringer has it: "Den Zug der Heiden in die neutestamentliche Kirche, zum Genuss der neutestamentlichen Heilsgueter." (1)

A "locus classicus", as Stoeckhardt says, is Isaiah 2, 2.3, for the entering in of the heathen into the church of Christ. This passage, which occurs again, Micah 4, 1. 2, reads: "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all the nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the words of the Lord from Jerusalem," This passage shows the entire heathen world in motion. Many nations, all heathen, flow to the hill of the house of the Lord. One nation induces the other to go to the hill of the Lord with it. "For out of Zion shall go forth the law, and the word of the Lord from Jerusalem," The word of the Lord, the law of the new covenant, which began in Israel, shall spread from Zion or Jerusalem into all the lands, that the Gospel comes from Zion to the heathen is the cause (?) of the movement and migration among them. Haggai expresses it thus: "I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the desire of all nations shall come," that is, the heathen shall flow into the New Testament Church. Isaiah, then, does not mean a bodily going or flowing of the
(1) Fuerbringer, Notes on Messianic Prophecies.

nations into Jerusalem, as the Chiliasts hold. (1) Dr. Stoeckhardt says: "Das Wort des Herrn kommt zu den Heiden. So brauchen sie es nicht in Jerusalem zu suchen." (2) The heathen desire information and instruction regarding the ways of the Lord. This desire is satisfied through this, that they hear the doctrine of the New Testament, where they live, every nation in its place. This is brought about by executing the command of our Savior: "Go ye, therefore, and teach all nations," literally, "make disciples of them." (3) A spiritual movement and migration is, therefore, in the mind of the prophet, the conversion of the heathen to God, which is brought about by the preaching of the Gospel. Accordingly, the "mountain of the Lord's house" is not the Mount Morijah in Jerusalem with its temple, but, as in many other places, "das Reich Gottes oder der Ort, wo Gott sich offenbart und unter seinem Volke wohnt." (4) And that "in the last days the mountain of the Lord's house shall be exalted above the hills" means, that in the time of the King Messiah the kingdom of God shall be far superior to all the kingdoms of this world. By prevailing upon men to carry out his command given to his disciples the King Messiah will ever gather more under his banner, who shall "go up to the mountain of the Lord."

That Christ gathers his people into his kingdom of grace, is also clearly stated Isaiah 9, 1. 2: "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined. Thou hast multiplied the nation, and not increased

- (1) Charles, Lectures on Prophecy
- (2) Stoeckhardt, Lehre und Wehre, 37, 368.
- (3) Matthew 28, 19.
- (4) Stoeckhardt, Lehre und Wehre, 37, 368.

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the joy in harvest, and as men rejoice when they divide the spoil." Here it is explained how the Galilee, which was dwelling in gross spiritual darkness, sees a great light; a bright shining light is become visible among them. "Licht ist Feil." (1) And this light, which arises in the latter days, is the Messianic salvation. This prophecy has been literally fulfilled, as Matthew shows. (2) When the time had come that Jesus should be revealed to Israel, he went from the land of Galilee, and dwelt in Capernaum, on the Sea, near the border of "Zabulon, and Nephthalim." Here in the region of the Sea of Tiberias, he began his preaching, he began to gather followers, subjects in his kingdom of grace. Later he also preached in other cities and towns of Galilee. The prophet continues: "Thou hast multiplied the nations." Stoeckhardt remarks: "Der Prophet waeht hier absichtlich den Ausdruck $\nu\lambda$, indem er auf den Namen $\nu\lambda\lambda\eta\lambda$, den Kreis der Heiden, anspielt." (3) In Galilee was the beginning of the New Testament Church, namely, the circle of the disciples. The disciples went out into all the world, and preached the Gospel of Christ, the light and salvation of the world, and through the preaching, Christ has gathered to himself a large people, "he has multiplied the nations." Now the prophet describes further the joy of the New Testament time. The subject of the

$\nu\lambda\lambda\eta\lambda$ are the inhabitants of Galilee, as many as have been enlightened by the great light, and those who have been converted by these, "ueberhaupt das Gottevolk des neuer Testaments, zu welchem auch die Uebrigen von Juda-Jerusalem, gehoeren." (4) These rejoice before God, the God of their

- (1) Stoeckhardt, Der Prophet Jesaias, 114.
- (2) Matthew 4, 12-17.
- (3) Stoeckhardt, Der Prophet Jesaias, 114.
- (4) Der Prophet Jesaias, 115.

salvation, they rejoice in their salvation, the salvation in Christ. Stoeckhardt opines: "Das neutestamentliche Heil wird mit einem grossen Erntesegen, mit einer grossen Feute verglichen; und so freut man sich, so frohlockt man in jener Zeit, wie man sich in der Ernte freut, wie man frohlockt, wenn man Feute austeilt." (1)

These passages show that it is Christ the Lord, who gathers his church. The spreading of the kingdom of God on earth is the work of him who sat down at the right hand of God. The Church which has already received the Gospel, in which it has become light, shall let its light shine before others, who are still in the darkness and shadow of death. Through the service of his believers, Christ builds his kingdom and extends it on earth. The prophets give us a picture of the movement into the flock of Christ's sheep. "Das Reich Christi kennt keinen Stillstand, sondern dringt unaufhaltsam vorwaerts." (2) The gathering of the church is identical with the conversion of Israel and the heathen to God and Christ. And this flock, which Christ gathers under him, has now assumed enormous proportions, and he will continue to preach his gospel for the salvation of souls, until the last elect has come to faith.

The picture of the good shepherd, which is so frequently used in Scripture to show Christ as the preserver of his little flock, is found also in Isaiah, where the prophet shows us the homecoming conqueror as the shepherd of his people.

(3) The verbs are imperfects with future meaning. They reveal

that the hero returning from war, will let his people partake

(1) Stoeckhardt, Der Prophet Jesaias, 115.

(2) Stoeckhardt, Lehre und Wehre, 37, 372.

(3) Isaiah 40, 11.

of his spoils, will let them share his victory. And this will be done in this way, that he will be a mild, caring, shepherd for them, who will preserve that flock of sheep against the onslaughts of the enemy, "he shall feed his flock like a shepherd," and a shepherd guards his fold against whatever dangers might beset it. The וְיִרְדּוּ are those who shall experience this loving care of the shepherd. The רֹעֶה includes as species pro genere not only the supplying with food and drink, but all the activities of the shepherd, the leading, ruling, caring, the guarding, and protecting of the flock, as the Psalmist also pictures it so vividly in Psalm 23. With Christ, who is the real, true shepherd of his church, this includes his prophetic, priestly, and kingly office. אֲרָמִים , lambs, young lambs, "laemlein" as Professor Pieper translates it, (1) means the young tender lamb, which cannot move about by its own strength. How comforting this is for the poor sinner, who comes to Christ, the King in the realm of grace, the true Shepherd, our help and preservation. Such the good shepherd will "gather(וְיִקְרָא) and carry in his bosom." בְּקִרְבּוֹ means bosom, "die ueber dem Guertel befindliche Ausbauschung des Hirtenkleides, in der die neugeborenen oder zu Schaden gekommenen Jaemmer, vom linken Arm des Hirten gestuetzt, getragen zu werden pflegten." (2) In this lies also a picture of the tenderest care and solicitude which Christ harbors for the needy and afflicted. Truly a king who guards, protects, and preserves his church! Matthew says of those who come to the good shepherd, "ye shall find rest unto your souls." (3)

וְיִלְדוּ "those that give suck;" the sheep that give suck must not be driven too hard, therefore, the shepherd leads

(1) Pieper, Jesaias II, 40.

(2) Pieper, Jesaias II, 40.

(3) Matthew, 11, 29.

them slowly, even thus showing his tenderest care and solicitude for those who are not strong enough to endure the strain. What an amazing picture of love and patience the good shepherd presents, caring for every sinner who is afflicted with sinful weaknesses! What a truly wonderful and solicitous king we have in this kingdom of grace, in the New Testament church!

This office of Christ, that he preserves, guards, and protects his church, is depicted by Ezekiel in the words: "For thus saith the Lord God; Behold, I, even I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them of all places where they have been scattered in the cloudy and dark day. And I will bring them out from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country. I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel. I will feed my flock, and I will cause them to lie down, saith the Lord God. I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick: but I will destroy the fat and the strong; I will feed them with judgment." (1) Regarding this passage Dr. Fuerbringer says: "Die einzelnen Gedanken in diesem Abschnitt lassen sich so zusammenfassen: "Christus, der gute Hirte." (2) Jehovah will seek his sheep and will search them out. The ω γ used here, includes that God will also lovingly

(1) Ezekiel 34, 11-16.
(2) Fuerbringer, Notes on Messianic Prophecies.

receive and care for his sheep. Jehovah will not only gather his sheep, not only care for them lovingly, but he will deliver, rescue them $\text{וַיִּצְלַח$. The sheep are scattered

$\text{וַיִּפְּרֹץ$, and the shepherd will free them from bondage. After the shepherd has gathered his sheep, he will feed them,

$\text{וַיִּשְׁמֹר$. He will guard, govern, preserve them. The expressions used here, show that the good shepherd will feed his sheep upon good pasture, on the mountains $\text{וּבְהַרְרָא$,

in the valleys $\text{וּבְגֵבְעוֹת$, both places being representative of good pasture. In verse 14 it is especially stressed that this pasture will be a fat pasture,

$\text{וַיִּשְׂבֵּר$. The good shepherd brings his followers only to the most excellent pasture. In verse 16 we read: "I will seek that which was

lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which

was sick." The good shepherd exercises especial care regarding those sheep that are in need of it, the lost, the driven away,

the broken, the sick. He does the exact opposite of the evil shepherds spoken of in verses 1-10. In verses 23 and 24 we are

told in plain unmistakable terms that it is God's "servant David" who will feed his sheep. Dr. Fuerbringer says: "der Knecht David ist offenbar der Messias, nicht der fruehere David, wie die Rationalisten sagen." (1) He is called the seed of

David also in other places of the Old Testament, as when Nathan said to David: "I will set up thy seed after thee." (2) "I

the Lord will be their God, and my servant David a prince among them; I the Lord have spoken it." Jehovah will be the God of

his people, and this Son of David will rule the sheep in complete harmony with the Father. He will exercise the will of

complete harmony with the Father. He will exercise the will of

(1) Fuerbringer, Notes on Messianic Prophecies.

(2) 2 Samuel 7, 12.

Jehovah throughout. This he does because he is one with Jehovah. In him Jehovah dwells among his people. What the shepherd does, that God also does. "I will feed them," namely Jehovah, and later: "The shepherd shall feed them," that is, the Servant David, the Messiah. If then the shepherd is to be understood as the Messiah, then the fold of sheep must also be understood in a Messianic sense. Not the earthly Israel is meant here, but the spiritual Israel, the church of the New Testament, over whom the good shepherd rules as their true king and Lord. Dr. Fuerbringer says: "Die wird durch Christum aus Juden und Heiden gesammelt, die Vollzahl der Auserwählten."

(1) This interpretation is confirmed powerfully in the New Testament: "For the Son of man is come to seek and to save, that which was lost," $\xi\omega\tau\eta\sigma\alpha\iota\ \kappa\alpha\iota\ \sigma\omega\sigma\alpha\iota\ \tau\omicron\ \alpha\pi\omicron\lambda\omega\lambda\omicron\varsigma$. (2) "Our Lord Jesus, that great shepherd of the sheep," $\tau\omicron\upsilon\ \pi\omicron\lambda\mu\epsilon\nu\delta\ \tau\omega\upsilon\ \pi\omicron\sigma\beta\alpha\tau\epsilon\omega\upsilon\ \tau\omicron\upsilon\ \mu\acute{\eta}\gamma\alpha\nu$. (3) "I am the good shepherd," $\epsilon\gamma\omega\ \epsilon\acute{\iota}\mu\iota\ \delta\ \pi\omicron\sigma\beta\alpha\tau\epsilon\omega\upsilon\ \delta\ \kappa\alpha\lambda\omicron\varsigma$. (4)

The Psalmist depicts our King as a powerful ruler, who will be lord and master even in the midst of his enemies. The Church of Christ is beset with enemies, who would overwhelm the little flock of the faithful, but the words of Luther are a comfort here: "... wir sollen glauben und gewiss sein, dass dieser Unser Koenig soll herrschen und die Oberhand behalten ueber und wider alle Feinde." (5) Again: "Denn dazu hat er dieses Scepter (das Wort des Evangelii) gegeben und ausgesandt, und erhaelt es auch, dass er den Christen in ihrem Leiden, Schwachheit, Kampf und Aengsten beistehen und sie schuetzen und endlich erloesen will." (6) May the enemies

- (1) Fuerbringer, Notes on Messianic Prophecies.
- (2) Luke 19, 2.
- (3) Hebrews 13, 20.
- (4) John 10, 11.
- (5) Luther, St. Louiser, Ausgabe, V, 980.
- (6) Luther, St. Louiser Ausgabe, V, 981.

of the church rage and storm, certain it is nevertheless, that Christ is still the allpowerful God and the tenderest shepherd, who will not forget nor forsake his faithful, and who is able to conquer all enemies, however, powerful they may be. Right in the very midst of his enemies, Christ will establish his kingdom, he will bring heathen into his church, and will guard and preserve those who have become his own. (1)

In the eighth chapter of his prophecy Isaiah unfolds the comforting significance of the name Immanuel. In verse 5 the people that despise s the waters of Shiloah is threatened; Shiloah is placed in contrast with the mighty river Euphrates, and is here a picture of the kingdom of God, in which God is king, and which is built on God's word and promises. (2) Over this people, the unbelieving Israel, the Lord will bring the king of Assyria. The impenitent Israel shall be punished by the sword of the heathen. But Assyria, the hostile power, attacks the true Israel, the Church of Christ. And now this word is heard: "Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; take counsel together, and it shall come to naught; speak the word, and it shall not stand: for God is with us."(3) Christ Immanuel, the God-with-us is among his church. Therefore, the plan and counsel of the enemies shall come to naught. For those that fear him, he will be a sanctuary שְׁכֵן מְצֻלָה , a place of safety, where they shall be secure from wrath and judgment. And now follow the significant words: "Bind up the testimony, seal the law among my disciples. And I will wait

(1) John 10, 28. 29.
 (2) Stoeckhardt, Der Prophet Jesaias, 99.
 (3) Isaiah 8, 9.

upon the Lord, that hideth his face from the house of Jacob, and I will look for him. Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in mount Zion." (1) It is Jehovah himself who gives Immanuel the charge, to bind up and to seal the law and testimony, the law of the new covenant among the disciples, among his believers, or "ihre Herzen bei seinem Wort und Zeugnis fest zu behalten." (2) Thus Christ exercises his office as king in the kingdom of grace, among his believers, and keeps and preserves them in the true faith. For Christ accepts the charge of God in the firm belief that he will be able to accomplish and fulfill what has been commanded him. (3) This is proved by the words: "Behold, I and the children whom the Lord hath given me." (4) I have lost none of them. I have guarded and kept them in thy name. Thus they are "signs and wonders" in Israel, because they are preserved and saved in this miraculous manner. "Das ist ein Wunder Gottes, dass es in diesem ungeschlachten Geschlecht noch eine Kirche Gottes gibt, welche unentwegt an Gottes Wort und Verheissung festhaelt." (5) The work of keeping and preserving the elect in faith, Christ exercises unto judgment day, when he will give them back to God, well preserved, fit through the righteousness of Christ, to enter into heavenly reward, as he himself expresses it: "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." (6)

(1) Isaiah 8, 16-18.

(2) Stoeckhardt, Lehre und Wehre, 38, 75.

(3) John 10, 29.

(4) Isaiah 8, 18.

(5) Stoeckhardt, Der Prophet Jesaias, 106.

(6) John 10, 27-29.

Although the Church of Christ is, as Dr. Stoeckhardt says, an "ecclesia pressa," (1) and must suffer great injustice here on earth from its enemies, yet there shall come a day of retribution, a day, when the tables will be turned; then the Lord will judge the world and will save his people from every oppression. On that day Christ will bring the kingdom of grace to a successful close, and will bring them into everlasting glory. This was already indicated in the foregoing discussion of Isaiah eight, where it was shown that Christ would finally bring the elect to his Father and say: "Behold, I and the children which the Lord hath given me."

This coming judgment day is clearly and in many instances set forth in the prophets of the Old Testament. The thought of a judgment and a divine retribution is found throughout the entire Psalter. (2) All God's acts of judgment find their culmination in a final judgment, in the last act of God's justice, when the godless shall receive their reward of damnation, and the believers shall enter everlasting joy and bliss. And now we find in the Psalter a minute description of the judgment day of the world. The Lord himself will appear to judge the earth, therefore, all the world shall rejoice together, "for he cometh to judge the earth." (3) The Lord will then come with great power and glory, and heaven and earth shall tremble and perish in fear of his majesty. "Clouds and darkness are round about him, --- A fire goeth before him." (4)

Psalm 2 threatens the heathen and their kings, which set themselves together against the Lord and against his anointed

- (1) Stoeckhardt, Lehre und Wehre, 38, 132.
- (2) Stoeckhardt, Lehre und Wehre, 38, 132.
- (3) Psalm 98.
- (4) Psalm 97, 2-5.

with the future wrath. But he that sitteth in the heavens "shall laugh; the Lord shall have them in derision." But the Lord has also given his anointed the command: "Thou shalt break them with a rod of iron, thou shalt break them in pieces like a potter's vessel." Stoeckhardt remarks: "Der Zorn des Sohnes Gottes wird ueber die anbrennen, welche ihm die Euldigung und Anbetung verweigern." (1) In Psalm 110, we read, that God at the right hand of Christ, that is, God through Christ, will "strike through kings in the day of his wrath, will judge among the heathen and shall wound the heads over many countries." (2) It is the king Messiah, who shall break in pieces the oppressor.

This revelation of the end of all things is confirmed and further illustrated by the prophets. The fundamental thought in the prophecy of Joel is "the day of the Lord." Amos begins his prophecy with the same call, with which Joel closed; "The Lord will roar from Zion." Especially do we find a clear description of the final judgment in the prophet Isaiah. It is Christ Immanuel, who leads the children of God safely through the terrors of the last times, brings his kingdom to a successful close, and delivers his elect intact to the Father. Stoeckhardt says in this connection: "So hat Christus also Macht ueber alle Reinde, hat Macht ueber das Gericht, hat die Macht, die Seinen mitten im Zorn und Gericht zu schuetzen und zu bewahren." (3) Again he says: "Christus --- wird am juengsten Tage die ganze grosse Schaar, was in der Welt von Auserwaehten war, seinem Vater darstellen und Gott dieses sein Eigentum, welches er ihm wohl bewahrt hat, in seine Hand zurueckgeben." (4) The New Testament puts its stamp

(1) Stoeckhardt, Lehre und Wehre, 38, 135.

(2) Psalm 72, 4.

(3) Stoeckhardt, Lehre und Wehre, 38, 140.

(4) Stoeckhardt, Der Prophet Jesaias, 107.

of approval upon this interpretation in the letter to the Hebrews: "Behold, I and the children which God hath given me." (1)

It is the Messiah, who according to Isaiah comes in red apparel from Edom, "and the same is here described as the judge of the world." (3) "It is a wonderfully poetical description of the last great day of judgment of the Lord, the day of his vengeance," (4) when he will bring this kingdom of grace to a successful close, and will change it into the kingdom of glory.

The prophet Daniel saw in spirit how the kingdoms of this world, one after the other one, sank into dust, (5) and at last he saw that "the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened," (6) Then the power of the beasts, the kingdoms of this world, had an end, and even the beast with the small horn, which spoke great things, the picture of the Antichrist, was slain and his body destroyed and given to the burning flame. (7) In this same vision, Daniel saw also the Son of man come in the clouds of heaven, and to him God gave all power, which includes the power to execute judgment. Regarding this passage Dr. Fuerbringer says: "Unsere Stelle geht aufs Weltgericht am Ende der Tage, nicht etwa auf die Anfaenge des messianischen Reichs." (8) Verse 13 reads: "I saw in the night visions," which tends toward revealing the importance of the

- (1) Hebrews 2, 13.
- (2) Isaiah 63, 1 ff.
- (3) Stoeckhardt, Ichre und Wehre, 38, 140.
- (4) Kretzmann, Popular Commentary, Old Testament, II. 391.
- (5) Daniel 2, 7.
- (6) Daniel 7, 9. 10.
- (7) Daniel 7, 11. 12.
- (8) Fuerbringer, Notes on Messianic Prophecies.

appearance. This vision was given to Daniel in a dream at night, In this dream he saw one coming with or in the clouds of heaven,

נִיְיָּוּ מַיְיָּוּ . The clouds are companions of the coming of God, as often in the Old Testament, (1) as "who maketh the clouds his chariots;" (2) "Gott faehrt auf den Wolken wie auf seinen Wagen, und gewoehnlich ist des Kommen in den Wolken ein Kommen zum Gericht." (3) That is very important here, in order to establish the person. Only God appears on the clouds of heaven as on his chariot, and "die Wolken in den Symbolen der Schrift schatten ab das Gericht." (4) The subject is omitted and we supply "one." And the coming of this "one" is described as "like unto the Son of man," וְכִיְיָּוּ מַיְיָּוּ . This "one like unto a Son of man" is the Messiah, as was shown when speaking of the Kingdom of Power. John the Seer saw Christ in the same form as Daniel here does the Ancient of days: "one like unto a Son of man. --- His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire." (5) That confirms our interpretation of the Son of man. (6) At that time the great king Michael, Christ, the Lord, shall deliver his people, every one that shall be found written in that great book. (7)

There is then no place in the Old Testament for the illusion of the Chiliasts, who dream of a millennium of bliss, peace, and glory for the church before the day of judgment. There is no place in the Old Testament for the millennial dream, that "his (Christ's) coming will usher in the millennium," that

"he will reign a thousand years." (8) From the clear prophecies.

- (1) Fuerbringer, Notes on Messianic Prophecies.
- (2) Psalm 104, 3.
- (3) Fuerbringer, Notes on Messianic Prophecies.
- (4) Fuerbringer, Notes on Messianic Prophecies.
- (5) Revelation 1, 13-15.
- (6) Fuerbringer, Notes on Messianic Prophecies.
- (7) Daniel 12, 1.
- (8) Charles, Lectures on Prophecy, 303.

of the holy writers we have seen that the sheep of the fold of Christ will be beset with enemies, with cross and tribulation, until the end of time. Only the day of the Lord will bring about a turn of events, the sorrows will be changed to glory; "erst an jenem Tag wird die Gewalt der Gottlosen zerbrochen und beginnt die Herrlichkeit, Herrschaft und der Triumph des Volkes Gottes." (1)

.....

"To the kingdom of glory belong all the inhabitants of heaven, the good angels, and the redeemed men. This glory of the Lord will not be perfectly unfolded until after the final judgment; believers also will enter into the kingdom of his glory, to share with him in its possession." (2) Dr. Pieper, expresses it; "Die Menschen, welche in diesem Leben Untertanen in seinem Gnadenreich waren, erfüllt er in jenem Leben mit seiner aufgedeckten Herrlichkeit." (3) In this kingdom of glory are also included the holy angels, "already confirmed in their bliss." (4) "Die Buerger dieses Reiches der Herrlichkeit sind die guten Engel und seligen Menschen." (5) On the last great day of judgment Christ will perfect his kingdom of grace, which will then merge into the kingdom of glory. "In altera vita dicitur (kingdom of grace) regnum gloriae, quod conspicietur in resurrectione mortuorum et universali iudicio ejusque executione, in damnatione reproborum et glorificatione electorum." (6) A description of this third kingdom of Christ, the kingdom of grace, is found also in the prophets. Stoeckhardt says: "Die Propheten welche von der zukünftigen Gnade geweissagt haben, haben nicht nur das fern zukuenftige, das Ende der Dinge im Geist erblickt, sondern auch ueber Zeit und Welt hinaus in die Ewigkeit hinein geschaut." (7)

(1) Stoeckhardt, Lehre und Wehre, 38, 142.

(2) Schmid, Doctrinal Theology, I, 377.

(3) Pieper, Christliche Dogmatik, II, 462.

(4) Luther's Small Catechism, page 73.

(5) Hoenecke, Dogmatik, III, 235.

(6) Gerhard, Loci, I, 603.

(7) Stoeckhardt, Lehre und Wehre, 38, 161.

(7) Stoeckhardt, Lehre und Wehre, 38, 161.

The kingdom of the Messiah, the King, whom the prophets describe, has this characteristic: βασιλεία αὐτοῦ οὐκ ἔσται τέλος . (1) Of the Son of David, his only begotten Son, God testifies: "And I will establish the throne of his kingdom forever." (2) In the days and in the kingdom of King Messiah will be abundance of peace, "till there be no moon." (3) The Prince of peace will have a kingdom of which it is said: "Of the increase of his government and peace there shall be no end." He will "order and establish it with judgment and justice from henceforth even forever." בְּיָמָיו-וְעַד עַד יִשְׁׁלַט (4) The new covenant which God will make with his people is an "everlasting covenant." (5) But if it is an everlasting kingdom, an everlasting peace, an everlasting government, an everlasting covenant, then those who partake of this everlasting kingdom, this everlasting government, this everlasting kingdom, this everlasting covenant, must also live forever. "The children of thy servants shall continue, and their seed shall be established before thee." (6) The sons of Jacob, that is the true believers in Christ, "will not be consumed." (7) But they glory, "we will walk in the name of the Lord our God for ever and ever." (8)

In these and similar prophecies the regnum gratiae and the regnum gloriae are viewed as one, as a continuum. The happiness, which begins in the kingdom of grace, and spreads among all the heathen, will endure forever. On that day the kingdom of grace will be perfected, the people of God will pass into their everlasting inheritance. And there are prophecies which reveal the salvation and the kingdom of God in its perfected form.

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- (1) Luke 1, 33. (7) Malachi 3, 6.
 - (2) 2 Samuel 7, 13. (8) Micah 4, 8.
 - (3) Psalm 72, 7.
 - (4) Isaiah 9, 6.
 - (5) Isaiah 55, 3; Ezekiel 37, 26.
 - (6) Psalm 102, 29.

On that day the Lord, as we have seen, will destroy the godless, and condemn them to eternal damnation, but unto his people he will lend strength, his children will be joined together with him to all eternity. Of those who have died, Daniel writes: "Many of them('JW' 7 M' 7 7, many sleeping ones) that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." (1) When this last great day of the Lord will arrive, then those of the faithful, who are in the graves and those who are still living on earth will receive the perfection of their salvation. "Der Tag des Herrn ist die Grenzscheide zwischen dem status gratiae und dem status gloriae." (2) Already the prophets of the Old Testament have revealed to the believers the great and glorious things, which they might expect after the judgment. "Sie troesten die ecclesia pressa --- mit der hoffnung des ewigen Lebens." (3)

The prophet Joel describes the future aeon in the following words: "So shall ye know that I am the Lord your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more. And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim. Egypt shall be a desolation and Edom shall be a desolate wilderness, for the violence against the children of Judah, because they have shed innocent blood in their land. But Judah

(1) Daniel 12, 2.
 (2) Stoeckhardt, Lehre und Wehre, 38, 167.
 (3) Stoeckhardt, Lehre und Wehre, 38, 167.

dwell for ever, and Jerusalem from generation to generation. For I will cleanse their blood that I have not cleansed: for the Lord dwelleth in Zion,"(1) This prophecy follows immediately upon the prediction of the final judgment, and treats, therefore, of the state of things, which shall be after the judgment day, which begin with the day of the Lord. The land of Judah is, then, not the Palestine of this earth, nor the Utopian Palestine of the millennium, since with the day of the Lord the world will end, but it is the Kingdom of Christ, in its perfection, the place into which the glorified congregation of the Lord will enter. And Zion or Jerusalem is, as Keil rightly remarks, "nicht das irdisch-palaestinensische Jerusalem, sondern die geheiligte und verklaerte Stadt des lebendigen Gottes, in welcher der Herr mit seiner erloesten, geheiligten und verklaerten Gemeinde auf ewig vereint sein und bleiben wird."(2) "The Church Militant will merge into the Church Triumphant."(3) "Desgleichen ist der heilige Berg oder das Haus des Herrn der Ort, wo Gott mitten unter seinem Volke wohnt."(4) The prophet describes the blessed beyond "mit Bildern, welche von den Verhaeltnissen des alttestamentlichen Bundeslandes hergenommen sind."(5) In this eternal haven of bliss and happiness God lives, and with him his elect. "Die Gemeinschaft der Menschen mit Gott ist dann vollendet. Und weil Gottes Volk mit Gott Gemeinschaft hat, darum wohnt es sicher und wird ewig wohnen."(6) Then shall Jerusalem be holy, be holiness, a place of holiness. The congregation is then through and through holy. Christ, the King, will dwell in the midst of them. And it will be a congregation of saints, "Kein Fremder, kein

(1) Joel, 3, 17-21.

(2) Keil, quoted from Stoeckhardt, Lehre und Wehre, 38, 168.

(3) Kretzmann, Popular Commentary, Old Testament, II, 656.

(4) Stoeckhardt, Lehre und Wehre, 38, 168.

(5) Stoeckhardt, Lehre und Wehre, 38, 168.

(6) Stoeckhardt, Lehre und Wehre, 38, 168.

Heide, kein Unreiner wird da hindurch gehen."(1) "Nur die Menschen, welche membra ecclesiae militantis waren, aber sie auch ganz gewiss, werden membra ecclesiae triumphantis sein."(2)

A parallel to the above passage is found in the prophecy of Zechariah.(3) This also has reference to the time after the judgment, to the time, which begins with the day, of which only the Lord knows, At that time living waters will go out of Jerusalem toward the sea in summer and in winter. The entire land, that is, the place of the congregation of God will overflow with blessings. At that time Jerusalem, the city of God, will gain prestige. A great people, the whole Israel, shall inhabit it in safety. Jerusalem shall be holy at that time. Every pot in Jerusalem and in Judah shall be holy, even the least, the bells of the horses, as well as those used for sacrifices. God's people is then a perfected, a holy people, and all its doings are holy, spiritual, pleasing to God. Sin will then be no more among the members of this congregation. No Canaanite shall be in the house of the Lord. The ungodly shall not be among the saints. The enemies of Jerusalem who would not serve the Lord, shall then be separated from them, and will suffer their plague. And the Lord Jehovah will be king in his kingdom, and his name shall be worshipped and praised. And all the rest from all nations shall worship the Lord Sabaoth from year to year, and shall keep the feast of tabernacles with him without ceasing, a feast of thanks and joy without parallel.

The prophet Isaiah, who has given us that wonderful description of the salvation wrought by Christ Jesus, is also

- (1) Stoeckhardt, Lehre und Wehre, 38, 169.
- (2) Pieper, Christliche Dogmatik, II. 463.
- (3) Zechariah, 14, 8-21.

more complete than the other prophets, when he speaks of the perfection of happiness existing in heaven. At the end of chapter eleven the prophet describes the final deliverance of God's people, the deliverance from the hands of the enemies, who will then be destroyed. At this time the congregation joins in the hymn of praise, which the prophet describes in chapter twelve. "Die erloeste Gemeinde wird dann dem Herrn danken, dass sein Zorn sich gewendet und er sie getroestet hat." (1) The imperfect forms in verses 1b and 2 are preterite, for the people of God are looking back upon the deliverance, which has been accomplished. "For the Lord Jehovah is my strength and my song." God manifested his strength in that he redeemed his people, and so he is now hymn and praise of the redeemed Israel. The members of this congregation now draw water out of the wells of salvation. A similar account we find also in the New Testament in the song of the Lamb, which resembles the song of Moses and Israel, that they sang when they left Egypt. (2) This is the song of those in heaven, of those who have been perfected, who stand on the sea of glass, having the harps of God. These praise the great and wonderful deeds of their Lord, their Redeemer. This is evidently a parallel to the passage in Isaiah. The prophecy of the prophet Isaiah points to the same fact as the vision of John, to the final triumph of the church of Christ. This same thought "with joy shall ye draw water out of the wells of salvation" appears again in promises, which the exalted Jesus gave through his servant John to his church on earth, as "they shall hunger no more, neither thirst anymore; neither shall the sun light on them, nor any heat. For the Lamb in the midst of the throne shall feed them, and shall lead

(1) Stoeckhardt, Der Prophet esaias, 163.

(2) Apocalypse 15, 1-4.

them unto living fountains of waters; and God shall wipe away all tears from their eyes."(1) And again: "I am Alpha and Omega, the beginning and the end." I will give unto him that is athirst of the fountain of the water of life freely,"(2) "Diese Verheissungen beziehen sich auf die erquickende, selige Freude des ewigen Lebens,"(3) Dr. Kretzmann remarks: "Thus this wonderful hymn, modeled after so many psalms of praise in the Old Testament, --- sets forth the joy of the redeemed of the Lord, of the Church Triumphant, when entering upon the blessings of eternal redemption."(4)

Especially in the last chapters of his book does Isaiah describe the blessings of heaven, "in lieblichen, lockenden Farben wird die Freude des ewigen Lebens ausgemalt."(5) In chapter 65 the prophet views the New Testament era as it merges into everlasting blessedness. The holy writer begins his message with "behold." It is something important that he wishes to convey. "I create a new heaven and a new earth." This is exactly what Peter foretells: "Nevertheless we, according to his promise, look for new heavens, and a new earth, wherein dwelleth righteousness."(6) And John: "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea."(7) The prophet means here the new land, the city, in which God dwells in the midst of his people, in which the elect of God are citizens, and which is their eternal home. The old heavens and earth shall then not be remembered; there shall be no comparison with the new heaven and earth. Our

- (1) Apocalypse 7, 16. 17.
- (2) Apocalypse 21, 6.
- (3) Stoeckhardt, Der Prophet 'esaias, 165.
- (4) Kretzmann, Popular Commentary, Old Testament, II. 310.
- (5) Stoeckhardt, Lehre und Wehre, 38, 170
- (6) 2 Peter 3, 13.
- (7) Revelation 21, 1.

present heaven and earth declare the glory of God and show his handiwork, but all that we see now will be plotted out by the unspeakable glories we shall then see. "Jerusalem" will be created a "rejoicing." This is the Jerusalem of which John tells us: "And I John saw the holy city, new Jerusalem coming down from God out of heaven, prepared as a bride for her husband." (1) The Lord makes her what she never was before, " $\eta\lambda\lambda\iota\sigma$," in his own eyes and in the eyes of all who behold her a joy forever. This does not mean that the actual city in Palestine will be wondrously changed, as chiliasts have dreamed -- Fausset, for instance, writes: "The glorious literal Jerusalem of the Millennium, the metropolis of the Christianized world kingdoms, will be the earthly representative and forerunner of the heavenly and everlasting Jerusalem which shall follow the destruction of the old earth and its atmosphere." (2) "Her people shall be a joy." These "people" are the true believers; they constitute Jerusalem. They shall be freed from all troubles, ills, sins, imperfections, in fact from all that now holds them down in this poor earthly existence, and shall thus be made $\eta\lambda\lambda\iota\sigma$, a rejoicing, and $\psi\alpha\lambda\lambda\iota\sigma$, a jubilation of joy. The blessed condition of Paradise, which we already experience in part in this kingdom of grace, will be perfected in the kingdom of glory. "The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock, and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord." (4) The evil characters of all destructive creatures on earth shall be completely gone. This last verse, the chiliasts claim, establishes beyond doubt, the millennium. Delitzsch (3)

(1) Revelation 21, 2.

(2) Fausset, quoted from Leneki, Eisenach Old Testament Selections, 713.

(3) Delitzsch, Keil-Delitzsch, Commentary, Jesaiah, 624.

(4) Isaiah 65, 25.

in triumphant tones actually challenges the antichiliasts to tell him where they are going to place this era of newness and peace if not in the millennium. His method of enforcing an acknowledgment that this passage does refer to the millennium is about as follows: because he feels sure the Lord's words cannot apply to the New Testament age or to the heavenly state, therefore, we all must admit that they apply to the millennium and actually prove that there will be a millennium. He thus first assumes the millennium in order to get something that in his estimation accords with the prophetic words, and he is so indignant at his opponents in this matter that he forgets to show how these prophetic words do fit so perfectly this assumed millennium of his. And now the answer to the question of Delitzsch: "When shall this take place?" is this: the simple sense of the words of revelation. Not a construction of our own, and not the supposition of some chiliast that the only way out is the millennium. Isaiah answers this "when" himself: (1) In the day when the Lord God will create the new heavens and the new earth. Peter states the same thing: "Nevertheless, we according to promise, look for new heavens and a new earth, wherein dwelleth righteousness." (2) That these passages signify the end of the world, Peter in the previous verse puts beyond the shadow of a doubt: "Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat." John adds still more testimony: "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea." (3) But

Delitzsch (4) says, that the Old Testament prophecy never puts

(1) Isaiah 65, 17.

(2) 2 Peter 3, 13.

(3) Apocalypse 21, 1.

(4) Delitzsch, Keil-Delitzsch, Commentar, Jesaias, 624.

this new Jerusalem beyond the end of the world but always this side of the end(i.e. a millennium). Here the complete falseness of his chiliasm comes to view. Delitzsch really makes Isaiah say, that the newly created heaven and earth and the new Jerusalem precede the end of the world, while Isaiah and the rest of the prophets all say that the new heavens mark and constitute the end of the world. "Be ye glad and rejoice for ever in that which I create." (1) They rejoice for ever, because it is the final creation. When Isaiah writes, "The voice of weeping shall no more be heard in her, nor the voice of crying" it is quite evident that this is identical with Revelation 21, 4: "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." To the question of the chiliasts, when this shall be, all Scripture answers: After the world ends, in the blessed eternity. Regarding the chiliasts D. Pieper remarks: "Das tausendjaehrige Reich der Chiliasten gehoert weder in das Gnadenreich noch in das Ehrenreich, sondern ist eine Karikatur von beiden; es gehoert in das Reich der Phantasie. Es verkehrt die Hoffnung der Christen, indem es dieselbe anstatt auf die ewige Herrlichkeit im Himmel auf eine ertraeumte Herrlichkeit hier auf Erden richtet." (2) Lenski remarks regarding the views of the chiliasts: "Whoever is able to swallow these heresies may be allowed to add as a desert one more, the millennium." (3) Dr. Kretzmann has this: "Chiliasm in every form ---- is dangerous." (4) Our confessions are also very clear on this point: "Also they teach that at the

Consummation of the World Christ will appear for judgment, and

- (1) Isaiah 65, 18.
- (2) Pieper, Christliche Dogmatik, II, 471.
- (4) Kretzmann, Popular Commentary, New Testament, II, 650.
- (3) Lenski, Eisenach Old Testament Selections, 718.

will raise up all the dead; He will give to the godly and elect eternal life and everlasting joys, but ungodly men and the devils He will condemn to be tormented without end. They condemn ----- who are now spreading certain Jewish opinions, that before the resurrection of the dead the godly shall take possession of the kingdom of the world, the ungodly being everywhere suppressed." (1)

Isaiah further describes this kingdom of glory, where Christ will reign unto all eternity. (2) There the servants of God will eat and drink and will rejoice, and shall sing for joy of heart. Here on earth men will build houses, but others will inhabit them; they plant vineyards, and others will reap the fruits thereof. But in this new Jerusalem, in Christ's kingdom of glory, the subjects of the eternal King shall build houses, and shall dwell therein, they shall plant vineyards and shall enjoy their fruits. They shall not build and another inhabit; and shall not plant, and another eat. (3) Stoeckhardt opines: "Der Besitz und Genuss der Gueter der zukuenftigen Welt ist keinem Wechsel und Wandel des Geschicks mehr unterworfen." (4) There shall be peace without ceasing. The Lord extends peace to Jerusalem like a river. (5) But the blessedwork of the elect will be, that they as priests stand before their king and worship him from one sabbath to another. (6) And this bliss of the elect will never end. "Be ye glad and rejoice for ever in that which I create." (7) Regarding these prophecies of the glory hereafter, Stoeckhardt writes: "Auch diese Vorherverkueundigung von der Heils-

vollendung ist nach dem Zusammenhang der Weissagung messianische
(1) Augsburg Confession, Article XVII, Concordia Triglotta, page 51.
(2) Isaiah 65, 13. 14.
(3) Isaiah 65, 21. 22.
(4) Stoeckhardt, Lehre und Wehre, 38, 171.
(5) Isaiah 66, 12.
(6) Isaiah 66, 21. 23.
(7) Isaiah 65, 18.

Weissagung." (1) For it is Christ who will "make an everlasting covenant with them." (2)

The limitless $\frac{1}{2}$ (3) includes also the rule over the good angels, and this the dogmaticians usually place under the kingdom of glory. Thus Dr. Pieper says: "In das Reich der Herrlichkeit gehoeren auch die heiligen Engel." (4) Dr. Dau says: "The Kingdom of glory, or the Church in its future aspect, (Church triumphant), --- is the continuation in eternity of the Kingdom of grace existing during this present time, and embraces besides the holy angels, those who to the end of their life were members of the Kingdom of grace." (5) Daniel speaks of these angels in heaven, who are ready to do the Lord's bidding, when he says: "Thousand thousands ministered unto him, and ten thousand times ten thousand stood before him." (6) This is also stated by the Psalmist, in the words: "The chariots of God are twenty thousand, even thousands of angels." (7) This we find corroborated in the New Testament: "But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect." (8)

We find, then, that the doctrine of Christ's eternal kingship is firmly grounded in the Old Testament. The Old Testament clearly reveals the fact that to Christ, the Redeemer of mankind, also the dominion over man, the universe, in short over everything that has been created, has been given. Dr. Pieper

says: "Die Schrift ist sehr beflissen, den universalen Charakter

(1) Stoeckhardt, Lehre und Wehre, 36, 171.

(2) Isaiah 61, 8.

(3) Psalm 8, 7.

(4) Pieper, Christliche Dogmatik, II, 463.

(5) Dau, Dogmatics, Notes for II. Class, under Royal Office of Christ.

(6) Daniel 7, 10.

(7) Psalm 68, 20.

(8) Hebrews 12, 22, 23

(8) Hebrews 12, 22, 23

der Herrschaft Christi herauszustellen und jeden Gedanken an eine nur teilweise oder territorial beschränkte Herrschaft Christi abzuweisen,"(1) and as a proof of this he lists among other passages Psalm 8, 7. 8. 9; 110, 2; Daniel 7, 13. 14, thereby showing that he found his presentation of the kingly office of Christ substantiated in the Old Testament. In the kingdom of power the Old Testament particularized the various things that are subject to the almighty king: the creatures found on land, in the air, and in the water. His enemies are made to realize, that Christ is King also over them, yes, his rule extends even over the wicked in hell. In the realm of grace the Old Testament has pictured Christ as a King who gathers his flock, preserves it, and finally brings his kingdom to a successful culmination on judgment day. Finally the Old Testament has revealed Christ to us as king in his kingdom of glory, where he will reign over the holy angels and those believers who have remained firm to the end, and have entered the state of everlasting salvation.

(1) Pieper, Christliche Dogmatik, II. 461.

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