

THEOLOGICAL QUARTERLY.

VOL. IV.

JANUARY 1903.

No. 1.

Doctrinal Theology.

CHRISTOLOGY

Christology is the doctrine of the Holy Scriptures concerning the Person and the Office and Work of Christ, the Redeemer and Savior of mankind. The doctrine of Christ is not a product of human speculation, or of a process of evolution from the consciousness of the church. *Search the Scriptures*, says Christ, *for they are they which testify of me,*¹⁾ and the risen Lord himself taught his disciples from the same source; *beginning at Moses and at all the prophets, he expounded unto them in all the Scriptures the things concerning himself.*²⁾ Christ is also the central subject of the New Testament. *The Gospels were written, that we might believe that Jesus is the Christ.*³⁾ The modern distinction between the historical Christ and the Christ of Scripture is a delusion. The Christ of Moses and the prophets, the apostles and evangelists, and no other, is the historic Christ, that was, and is, and shall be. All other Christs, the Christs of Ebionites and Docetists, of Gnostics and Manichaeans, of Nestorians and Eutychians and Apollinarians, of Monophysites and Monothelites, of Socinians and other Unitarians, of Schleiermacher and Strauss and Schenkel and Renan, are caricatures or fictions,

1) John 5, 39.

2) Luke 24, 27.

3) John 20, 31.

dition, have driven away plaintiff's customers and thus destroyed his trade, they have injured him by an unlawful act, and are liable to him in damages, whether they did it wickedly and maliciously or not."¹⁾

And now we ask, is it right for a Christian to identify himself with principles and practices which are so many blows into the face of right and justice before God and man alike? Is it consistent that a Christian should pray to his Father which is in heaven, "Give us this day our daily bread," and at the same time endeavor to secure his daily bread on a principle and by methods based upon a principle which must inevitably lead to the curtailment or exclusion and denial of the rightful claims of others? *Woe unto him that increaseth that which is not his! how long? and to him that ladeth himself with thick clay,*²⁾ says the Lord. One of the fundamentals of all human justice is, *Sic utere tuo, ut non laedas alienum*, i. e., Use that which is yours so as not to violate that which is another's. Is it right for a Christian to be with those who in industrial life know of no interests but their own and utterly and by principle disregard the rights and lawful interests of others? There can be but one answer to these questions, and that is an emphatical *No!*

A. G.

(To be concluded.)

A FORM FOR THE ORDINATION OR INSTALLATION OF A MINISTER.

Our Lord and Savior Jesus Christ said unto his disciples, Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have committed unto you: and lo, I am with you alway, even unto the end of the world. And when he had ascended far above

1) 59 Am. Rep. 730.

2) Habak. 2, 6.

all heavens, that he might fill all things, he gave unto his church some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.

And whereas the Archbishop of his church has given unto this present congregation a (another) pastor and teacher, it is meet and right that we should hear and ponder what the Lord by his apostle inculcates upon his ministers concerning their holy office.

Thus says St. Paul:

This is a true saying. If a man desireth the office of a bishop, he desireth a good work. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. But lay hands suddenly on no man. For a bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre, but a lover of hospitality, a lover of good men, sober, just, holy, temperate, holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayer.—And again: A bishop must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach, not given to wine, no striker, not greedy of filthy lucre, but patient, not a brawler, not covetous, one that ruleth well his own house, having his children in subjection with all gravity; not a novice, lest being puffed up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them which are without, lest he fall into reproach and the snare of the devil. Be thou an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of

the presbytery. Meditate upon these things; give thyself wholly to them, that thy profiting may appear to all. Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the work of truth. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself and them that hear thee.

And whereas you, dearly beloved brother in Christ, have accepted the call extended to you by this congregation, and are about to enter upon the performance of the duties enjoined upon you through such call in accordance with the word and will of the Lord most High, I now ask you in the presence of Omniscient God and of this congregation,

Do you believe the canonical books of the Old and the New Testament to be the inspired word of God and the only infallible rule of faith and practice?

Answ. I do so believe.

Do you hold and profess the doctrine of the Evangelical Lutheran church as laid down in the Symbols contained in the Book of Concord of 1580, especially, the three Ecumenical Creeds, the Augsburg Confession, the Apology of the same, the Smalcald Articles, the Small and the Large Catechism, and the Formula of Concord, to be the true doctrine of the Holy Scriptures?

Answ. I do so hold and profess.

Are you determined faithfully to discharge the duties of the holy ministry in this congregation in full accordance with the Holy Scriptures and the said Symbols of the Evangelical Lutheran church?

I have so determined by the grace of God.

The ordinand will here kneel, and the ordinator, laying his hands upon him, will say:—

Let us pray.

Lord Jesus Christ, who art the Chief Shepherd and the only Head of thy church, we pray thee that thou wouldst

keep thy servant in thy holy word and the sound doctrine therein set forth; that thou wouldst strengthen him in the faithful performance of the duties of the ministry in this congregation, and bless his labors in thy service, that thy holy name may be glorified and thy kingdom be enlarged here and hereafter, who livest and reignest with the Father and the Holy Ghost, one God for ever and ever, world without end. Amen.

Hereupon the assisting ministers will, each in his turn, lay his hands upon the ordinand and say:—

The mountains shall depart and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee. Amen.

Or,

Thus saith the Lord, thy Redeemer, the Holy one of Israel, I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go. Amen.

Or,

The Lord shall preserve thee from all evil; he shall preserve thy soul. The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore. Amen.

Or,

Be strong and of good courage; fear not, nor be afraid; for the Lord thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee. Amen.

Or,

Thus saith the Lord, Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. Amen.

Or,

Be not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth.

Or,

Be fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer.

Or,

Be steadfast, immovable, always abounding in the work of the Lord, forasmuch as you know that your labor is not in vain in the Lord.

Or, some other appropriate text not already embodied in this form.

The ordinator will now continue,

Go, then, take heed unto yourself and to all the flock, over which the Holy Ghost hath made you an overseer, to feed the church of God, which he hath purchased with his own blood. Feed the flock of Christ, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; not as being lord over God's heritage, but being an ensample to the flock. And when the Chief Shepherd shall appear, you shall receive a crown of glory that fadeth not away. The Lord bless you from on high, and make you a blessing unto many, that you may bring forth fruit, and that your fruit may remain unto eternal life.

The Lord bless you and keep you;

The Lord make his face to shine upon you and be gracious unto you;

The Lord lift up his countenance upon you and give you peace. Amen.

A. G.
