

# THEOLOGICAL QUARTERLY.

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## Doctrinal Theology.

### CHRISTOLOGY.

(Concluded.)

#### II. THE OFFICE AND WORK OF CHRIST.

##### Christ the Prophet.

A prophet is an official spokesman of God. Thus said the Lord to Moses, "Aaron shall be *thy spokesman* unto the people: and he shall be, even he shall be to thee *instead of a mouth*, and thou shalt be to him *instead of God*."<sup>1)</sup> And in this capacity Aaron was a *prophet*. The Lord said unto Moses, "See, I have made thee a god to Pharaoh, and Aaron thy brother shall be *thy prophet*."<sup>2)</sup> It was not Aaron who of his own accord stepped in to supply the deficiency of which his brother Moses complained;<sup>3)</sup> but by divine appointment he was made a spokesman of God, and thus was he constituted a prophet. *Prophecy came not by the will of man*.<sup>4)</sup> The prophet does not appear in his own name, but comes with a commission from a superior, whose agent or public officer he is in his capacity of a prophet, a spokesman by divine commission, uttering the thoughts and will and very words of him from whom he has his commission.<sup>5)</sup>

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1) Exod. 4, 16.

2) Exod. 7, 1.

3) Exod. 4, 10.

4) 2 Pet. 1, 21.

5) Matt. 1, 22. Acts 1, 16; 3, 18. Amos 3, 1. Jer. 1, 2. al.

## SERMON OUTLINES.

**Outline of a Confessional Sermon on John 1, 16.**

How freely does God love the world! John 3, 16. While we were yet sinners, enemies, "Christ died for the ungodly." While we were "dead in sin," God "spared not His own Son," etc. Rom. 8, 32. And how freely with Him does He "give us all things!" "Grace for Grace!"

## ON FREE GRACE.

The grace of God

## I.

*Is free in all.*

a. It does not depend on any power or merit in man; no, not in any degree, neither in whole nor in part. Rom. 9, 16. It does not in any wise depend either on the good works or righteousness of the receiver; not on any thing he has done, or any thing he is. 2 Tim. 1, 9. It does not depend on man's endeavors. It does not depend on his good desires, or good purposes and intentions; for all these flow from the free grace of God; they are the streams only, not the fountain. They are the fruits of free grace, and not the root. They are not the cause, but the effects of it.

b. Whatsoever good is in man, or is done by man, God is the author of it. 1 Cor. 15, 10. Rom. 11, 6. Thus is God's grace free in all; that is, in no way depending on any power or merit in man, but on God alone, who freely gave us His Son, and "with Him freely giveth us all things"—the victory over the devil, sin, death, and hell, as well as the gift of heaven, righteousness and eternal life, is ours; yea, all things are ours now, because we have the Son as our gift, in whom all else is comprehended. (Luther.) Of His overflowing fullness have we all received whatever we possess, as men, as Christians; and He has given us even grace for grace, or *grace upon grace* (*χάρις ἀπὲρ χάριτος*), a rich abundance and variety of favors, which will ever make His name most precious to our souls. Luke 1, 46—50.

## II.

*Is free for all.* "We all received," etc.

a. God sincerely desires to have mercy upon all men; He wills that all should be saved and that none should perish. Ezek. 33, 11. John 3, 16. 1 Tim. 2, 4. 2 Pet. 3, 9. Rom. 11, 33. John 6, 37. Rom. 10, 12, 13; 5, 20. Is. 1, 18.

b. Christ Jesus is the propitiation for the sins of the whole world, that is, the whole human race, one and all, without any exception. (Luther.) Christ is the Savior of all men. 1 John 2, 1, 2. 1 Tim. 4, 10; 2, 5, 6. 2 Pet. 2, 1. John 1, 26. 1 John 1, 7b. 2 Cor. 5, 14, 15. John 4, 42.

c. The Gospel should be preached to every creature, to the end that all men everywhere should repent and come to the knowledge of the truth. Mark 16, 15, 16. Acts 17, 30. Matt. 22, 2—9. Luke 19, 41.

d. God calls all to the benefits of Christ, with the sincere will that all should become partakers. Matt. 11, 28. Is. 55, 1, 2.

Come, ye wanderers, one and all,  
Come, ye all have invitation;  
Come, obey His gracious call,  
Come and take His free salvation.—

Grace! 'tis a charming sound,  
Harmonious to the ear;  
Heaven with the echo shall resound,  
And all the earth shall hear.

Grace first contrived a way  
To save rebellious man;  
And all the steps that grace display,  
Which drew the wondrous plan.

*Free grace is all in all, and for all!* Amen.

J. C. A.

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**Outline of a Mission Sermon on Mark 16, 15, 16.**

The word *mission* is taken from the Latin language, and means *to send*. To send a message or a messenger. As the church uses the word it means the sending of the means of grace to those who have them not.

## CHRIST'S PARTING COMMISSION AND PROMISE.

Mark:—

## I.

*Christ's parting commission.* Observe1. *The person giving the commission.*

a. Not a man or worldly king;

b. but our dear Lord Jesus Christ, v. 15. "And *He* said," etc., see v. 9.—Phil. 2, 9—11.—Matt. 28, 18—20.—He who saith, "Go," came into this world. He who saith, "Go ye," Himself came; came not by deputy or proxy, but Himself came. Gal. 4, 4. He is the manifestation of the love of God; the Christ who died for the ungodly; the Jesus who was born to save, and whom God hath exalted. He who saith, "Go into the world to every creature," is the propitiation for the sins of the world. John 1, 29.

2. *The commission itself*, v. 15. "Go ye . . . creatures."

These words present three objects:—

a. *Work.* Matt. 20, 1 ff. The work is preaching the Gospel.—*Preach* = proclaim, make known, tell.—Luke 2, 17. 38; 8, 39. Matt. 28, 7. John 1, 41—46. Ps. 40, 10; 66, 16; 71, 17. 18.—The *Gospel*, that is, the good news and glad tidings of the grace of God in Christ Jesus.—Christ Jesus is the author, substance, and the end of the Gospel. John 3, 16. Rom. 1, 16.

b. The *sphere* and *field* of work. "Into all the world, —to every creature."—The dispensation of divine mercy had for a time been chiefly confined to one people and to one land. Matt. 10, 5. 6; 15, 24.—But now their commission is enlarged, and they are authorized to go to the uttermost parts of the earth, and preach the Gospel to the Gentiles as well as to the Jews; to every creature that is capable of receiving it. Luke 14, 21—23; 24, 46. 47. Acts 13, 46; 10, 34. 35. Matt. 28, 19. Ezek. 33, 11. John 3, 16. 1 Tim. 2, 4. 2 Pet. 3, 9. Rom. 11, 32. John 6, 37. 1 John 2, 1. 2. 1 Tim. 4, 10; 2, 5. 6. John 1, 29. Matt. 11, 28; 22, 2—9. Luke 19, 41.

(Application: Home mission. Foreign mission.)

c. The *workmen*, persons, by whom this work should be accomplished. "Go ye."

1. The apostles. They well understood the nature and extent of this commission. Mark 16, 20.

2. All Christians. To this hour, the charge of our divine Master is in full force; it has never been repealed. *a.* It is, indeed, pre-eminently the vocation of all Christian ministers. *β.* It is the duty of every Christian. 1 Pet. 2, 9. —Let us, therefore, be faithful to our responsibilities; let us care for all; let us erect and maintain churches and schools; let us cheerfully support teachers, ministers, and missionaries; let us cheerfully give toward missions. Each accordingly! Gal. 6, 9. 10. Home and foreign missions!

## II.

### *Christ's parting promise.*

1. *The promise*, v. 16. Eternal salvation to all that believe and are baptized.

*a. Baptism*, a means of Grace, and the gospel in general, works forgiveness of sins, delivers from death and the devil, and gives eternal salvation. The word and sacraments, the instrument or means through which the Holy Ghost works and accomplishes all this.

*b. Faith*, that is, a firm confidence in the mercy and love of God, is the hand, the receptacle (*der rechte Beutel oder Sack—Luther*), into which we should receive and in which we should keep the gift of God, eternal salvation. Rom. 10, 7. 1 Pet. 1, 5.

2. *The design, end, purpose of this promise.*

*a.* It should serve as an admonition. John 20, 27.

*b.* It should serve as an exhortation and encouragement to missionary work, both at home and abroad.—He that believeth and is baptized shall be saved. Remembering these words, let us be unwearied in trying to do good to the souls of all mankind. Gal. 6, 9. 10. 1 Cor. 15, 58. Is. 55, 10. 11.

J. C. A.

**Outline of a Mission Sermon on 1 Cor. 15, 58.**

Let us, dear Christians, see in these words of St. Paul the strongest argument in favor of missionary work, both at home (domestic) and abroad (foreign). Remembering these words of St. Paul, the great missionary, let us be unwearied in doing good to the souls of all mankind. Let us cheerfully labor on, unmoved by the sneers and taunts of those who disapprove missionary operations. We may well pity such people. They only show their great ignorance, both of Scripture and of God's holy will and command.

WHY SHOULD IT ALWAYS BE OUR HEART'S DESIRE TO  
SAVE SOULS?

Because the apostle tells us in our text:—

I.

*Always abound in the work of the Lord.* In our text the apostle exhorts the Christians at Corinth and us

a. To be about the work of the Lord. *a.* What is the work of the Lord? It is to bring immortal souls to Jesus. Save souls. Preach the Gospel. Destroy the devil's kingdom and build God's kingdom. *β.* But who should do the work of the Lord? Not only the teachers and ministers, but all Christians. 1 Pet. 2, 9. Matt. 5, 16. Is. 40, 9; 43, 21. Think not we have our missionaries, our teachers and preachers, let them do it. The Holy Ghost exhorts *you* to be about the Lord's work. But more:—

b. Abound in the Lord's work. The Lord could accomplish His work without us, without any human means and instruments by His own infinite power, or through His angels. But what great honor does the Lord confer upon us, by choosing us sinners for this work. Therefore, cheerfully abound in the Lord's work. Daily search the Scriptures. Erect and maintain schools and churches. Urge your neighbors to come to church. Lead and bring their children to the Good Shepherd by bringing them to your

church-school. Support missionaries. Give toward missions. Thousands of our fellow-men are still walking in darkness, for whom our dear Savior also shed His precious blood. Mark 16, 15. Therefore, abound in the work of the Lord. More:—

c. Abound in it always. Be unwearied! Labor on, unmoved by those who disapprove missionary operations, collections, etc. Pray for missions; cheerfully give toward them, accordingly. Do not think: I did my share; let others, etc.; I did enough, etc. Always abound! Let it always be your heart's desire to save souls, blood-bought, immortal souls. But do it more cheerfully since the apostle tells you.

## II.

*Ye know that your labor is not in vain in the Lord.*

a. Our earthly or temporal labors are very often in vain. Luke 5, 5. James 5, 4.

b. But how is it concerning our labor in the Lord?  
*α.* It often seems in vain! A failure! It very often is a difficult labor! Connected with great hardships. The ungodly laugh and sneer at it. The devil and our old Adam also opposes the work of the Lord. *β.* But it only *seems* as if our labor in the Lord was in vain! It *is* not in vain! Is. 55, 11.—And remember how the Lord blessed the labor, the missionary work, of our dear forefathers in this country; and how the Lord is still blessing our missionary work, in this and other countries.—Germany, Australia, India, England, etc. Our labor in the Lord is never in vain! We know this!—

Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, inasmuch as ye know that your labor is not in vain in the Lord. Amen.

J. C. A.

**Outline of a Mission Sermon on Ps. 142, 4 b.**

*“No man cared for my soul.”*

By an assembly like the present, it will readily be admitted that the care of the soul is the most serious concern, and the most momentous subject that can possibly occupy the thoughts, interest the feelings, or command the exertions of human beings in the present world.—Nor is it enough that, by the grace of God, we work out *our own* salvation with fear and trembling; for the care of the souls of *others*, also, is a duty of indispensable obligation—a duty which no Christian can consistently neglect.—Can it be, shall it be, that we who possess the pure and full Gospel of Christ, can think of the myriads of immortal souls who still remain in darkness and the shadow of death, and yet be unconcerned for their salvation?! Shall they continue to pour forth into heedless ears the heart-rending cry, “No man careth for our souls”? God forbid! it must not be, and it can not be!

ON CARING FOR THE SOULS OF MEN.

Consider:—

I.

*What the care for the souls of men involves.*

Let us not suppose that the care for others is to supersede any anxiety respecting our own souls. To be solicitous for the salvation of others will not avail us personally, if we are careless in regard to our own salvation.—Nor can we properly care for the souls of others till we care for our own souls.—The care for other men’s souls involves

a. A deep and heart-felt conviction of the great value of a soul. It is absolutely necessary to feel this conviction; for no reasons can and will induce us to care for souls if we believe them to be of no value. Men generally proportion their care to the greatness of the object of their regard. We might speak of the value of property, of liberty, of



health, of friendship, of life. But what are all these things put together when compared with the unutterable worth of one blood-bought, immortal soul. Matt. 16, 26. Mark 8, 36. 37.—Such is the worth of one single soul, O what care do souls demand!—

b. Alarming apprehensions of the great dangers to which souls are exposed. We are not in the habit of caring much, or anxiously, even for what is highly valuable, if we believe it perfectly secure. When danger threatens, then we show our concern.—If the souls of men are not in danger, our anxiety for their safety is uncalled for and, indeed, needless. But what is the fact? Souls are in the most imminent danger! The peril is greater than any language can express. 1 Pet. 5, 8. 1 Cor. 10, 12.

c. Intense anxiety and tender solicitude must be involved in this care for the souls. If such be their surpassing worth, and such their alarming danger, it is evident that our perishing fellow-sinners claim an interest in our deepest sympathy. Love of souls should surely find a place in our hearts; and where this emotion prevails, we must display it by our intense zeal for their salvation. Matt. 22, 39; 7, 12. Luke 10, 25—37.—Think of Jesus, how He cared for our souls!—"Let the same mind be in you which was also in Christ Jesus."—

d. This care includes active, zealous, liberal exertions to promote their salvation. This implies that we must show our sense of the value of souls by our actual conduct, and personal efforts in their behalf. We must look after the wandering, the stray, and do all that we can to bring them back.—If you truly care for souls, why are they left to perish? Why do you not send them the Gospel? Why do you not pray for them?—Erect and maintain Christian schools and churches. Support the ministry of the Gospel. Give toward missions!—Send the good tidings to the heathen.

## II.

*On whom this duty devolves?*

The care of souls devolves on every Christian, according to our various situations and circumstances.

a. It is especially incumbent on the heads of families to care for the souls of their children. When God gives a child, He gives this charge to its parents: Exod. 2, 9. Eph. 6, 4. Deut. 6, 6—9.

b. It is the vocation of all ministers to care for the souls of the people committed to their charge.

c. It is a duty of every Christian to care for the souls of his fellow-men. Mark 16, 15. (Application: Home mission. Mission abroad.) Let us, therefore, be faithful to our responsibilities; let us care for all! 1 Pet. 2, 9.

J. C. A.

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