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Doctrinal Theology.

SOTERIOLOGY.

DEFINITION.

Soteriology is the doctrine of Holy Scripture concerning the application and appropriation of the merits of Christ to the individual sinner, whereby the sinner is led to the actual possession and enjoyment of the blessings which Christ has actually procured for all mankind. Christ is *σωτήρ τοῦ κόσμου*, the *Savior of the world*.¹⁾ *God was in Christ reconciling the world unto himself*.²⁾ Christ is the *propitiation for our sins; and not for ours only, but also for the sins of the whole world*.³⁾ The Mediator between God and man reconciled the world with God not partially or potentially, but wholly and actually. *By one offering he hath perfected for ever them that are sanctified*.⁴⁾ When he sat down on the right hand of the Majesty on high, the work of redemption had been fully performed; *he had by himself purged our sins*.⁵⁾

Yet, among those whom the Lord has bought, there are those who *bring upon themselves swift destruction*.⁶⁾ Though God *HATH reconciled us to himself by Jesus Christ*,⁷⁾ and *we WERE reconciled to God by the death of his Son*,⁸⁾

1) John 4, 42. 1 John 4, 14.

3) 1 John 2, 2.

6) 2 Pet. 2, 1.

4) Hebr. 10, 14.

7) 1 Cor. 5, 18.

2) 2 Cor. 5, 19.

5) Hebr. 1, 3.

8) Rom. 5, 10.

SERMON OUTLINES.

**Outlines of a Confessional Sermon for Christmas
on Luke 1, 46—55.**

(Compare Luther's Works, St. Louis ed., Vol. VII, col. 1376 ff.)

"My soul doth magnify," etc., v. 46—50. Thus Mary.
We all to-day must join in—especially communicants:

MY SOUL DOTH MAGNIFY THE LORD, AND MY SPIRIT RE-
JOICETH IN GOD MY SAVIOR, for

1. *He hath regarded our low estate,*
2. *He hath done to us great things,*
3. *He hath scattered the proud in the imagination of
their hearts.*

I.

He hath regarded our low estate.

a. He is wont to look upon the lowly.—Not Annas' or Caiaphas' daughter—Mary. Not the proud city of Jerusalem—Bethlehem. Not Herod's palace—a stable, a manger.

b. He hath regarded OUR low estate. *God is my Savior*, v. 47. "He took not on him the nature of angels," Hebr. 2, 16, but our flesh and blood.—

But more; He not only regarded, "looked upon" (R. V.), our low estate, but

II.

He hath done to us great things.

a. He has shown His mercy toward us—for His mercy moved Him to come and help His people, v. 54. And not only Israel, v. 50.—For His mercy's sake He *came* to help, and actually did help; for

b. "He exalted them of low degree," v. 52; *a.* has rendered the ungodly godly, made servants of Satan to be

children of God, etc.; β . body and blood: food and drink—our soul His habitation; γ . has brought us to heavenly bliss, cf. v. 48: *μαχαριῶσαι*; vv. 54. 55. Cf. Gen. 12, 3, etc.

But mark, these great things are done only to the lowly, for

III.

He showeth strength with His arm, He scattereth the proud.

The *proud* are,

- a. the impenitent, because they will not acknowledge and confess their unworthiness;
- b. the self-righteous, who deem themselves rich, while they are poor and destitute; cf. vv. 52. 53.

Therefore, let us not be proud in the imagination of our heart, but humble —. Then all generations shall call us blessed.

K. S.

Sketch of a Funeral Address for an Infant on 1 John 1, 7.

“Mourners.”—Death brings sorrow. Death a cruel and powerful enemy. More powerful he who has the power of death, the devil. However, not almighty. Subject to a higher power, to Him who holds the destiny of all things in His hand, without whose permission no sparrow—no hair—, the almighty Ruler—. He has visited this house. But He is not only the almighty God, the awful Judge, also the merciful and gracious Father; and this visitation not a visitation in wrath, but a gracious visitation. This to be proven from text.

THE DEATH OF THIS CHILD,

1. *a gracious visitation of our Father upon the deceased child, and*
2. *a gracious visitation of our Father upon the bereaved parents.*

I.

A gracious visitation of our Father upon the deceased child.

May we hope that this child is saved? We are confident, certain. Why? Some: because a mere infant, innocent. No. We are *by nature*, i. e., *by birth*, the children of wrath. If we die in the state into which we are born as infants, no hope of salvation. Why, then, are we confident that, etc.? Text.

a. The blood of Jesus Christ, the Son of God, cleanseth it from all sins. *a.* "Blood" — no atonement without blood. Therefore Christ by Himself, by His blood, made purification of sins. *β.* *Precious* blood, the blood of Jesus Christ, the Son of God. More precious than all the treasures of the world, sufficient to make atonement —. But for your child, too? No doubt. Matt. 18, 11. John 1, 29. 1 John 2, 2. But has this cleansing been *applied* to your child? We may say of water, it cleanseth our bodies from all uncleanness. Still, many people remain filthy, because they will not apply the cleansing element. Thus, the blood of Christ cleanseth —. Still many will remain forever polluted with sin, because the blood that cleanseth is not applied, because the merits of the blood of Christ are not appropriated. But

b. This child has *received* the cleansing of its sins by the blood of Jesus Christ. How? Baptized. In Baptism it has received the sprinkling of the blood of Jesus Christ. Baptism, the "washing" of regeneration (new birth), procreation of a new man, whose life, whose soul is faith, whose nourishment the blood, the merits of Jesus Christ. As bodily food may be dissolved in water, to be administered to an infant, thus —. We have said, The death, etc., a gracious visitation, etc. But why, if so blessed by Baptism? Because thereby brought from a state of imperfection to perfection, from a state of danger to state of security,

state of lowliness to state of glory. The Lord has stored away His dearly bought treasure in a place of safety. Is not that a gracious visitation upon the child?

II.

The death of this child a gracious visitation of our Father upon you, the bereaved parents.

The blood of Jesus Christ cleanseth you. You, too, have, in Baptism, *received* the cleansing of your sins. New man was born—nourished by instruction in your childhood. But you have neglected—starved the new man—deserted your Lord. However, He has not forgotten you—graciously visited you. A gracious visitation when He gave you this child—what joy! Was gently knocking—. Did you heed His call? Has graciously visited you again in the death—. Is knocking again, not so mildly, gently, more vigorously, may at first have struck terror to your hearts, like a peal of thunder. But not a visitation in wrath—a gracious visitation. Rev. 3, 20. Matt. 24, 13.

K. S.
