

THEOLOGICAL QUARTERLY.

VOL. XIII.

OCTOBER, 1909.

No. 4.

THE MURDEROUS POPE.

Lord, keep us in Thy Word and work;
Restrain the murderous Pope and Turk!
Luther.

Christ bids preach the Gospel; He does not bid us force the Gospel on any. He argued and showed from the Scripture that He was the Savior, *e. g.*, on the way to Emmaus. When the Samaritans would not receive Christ, James and John asked, "Lord, wilt Thou that we command fire to come down from heaven, and consume them?" But the Savior rebuked them, "Ye know not what manner of spirit ye are of. For the Son of Man is not come to destroy men's lives, but to save them," Luke 9, 52—56. Christ said to Peter, "Put up thy sword!" Christ assured Pontius Pilate, "My kingdom is not of this world."

The Apostle says: "Not that we have dominion over your faith, but are helpers of your joy," 2 Cor. 1, 24; 1 Pet. 5, 8. "We persuade men," 2 Cor. 5, 11—20; 1 Cor. 9, 19—22; Eph. 3, 14—19. "Prove all things; hold fast that which is good," 1 Thess. 5, 21. "I speak unto wise men; judge ye what I say," 1 Cor. 10, 15; Acts 17, 11. 12. "We do not war after the flesh; for the weapons of our warfare are not carnal," 2 Cor. 10, 4.

Athanasius pronounced it a mark of the true religion that it forced no one and declared persecution an invention and a mark of Satan. Chrysostom said that to kill heretics was to

THE PROOF TEXTS OF THE CATECHISM WITH
A PRACTICAL COMMENTARY.

THE SECOND ARTICLE.

(Continued.)

Matt. 18, 11: *The Son of Man is come to save that which was lost.*

In a previous article we have spoken of the personal union of the two natures in Christ. The question arises: *Cur Deus homo?* Why did God become man? Christ Himself states

the purpose thus: "The Son of Man is come *to save* that which was lost." What was the cause of our lost condition? Sin. Hence Paul says: "Christ Jesus came into the world to save *sinner*s," 1 Tim. 1, 15. In the present passage Jesus speaks, but He does not say: "*I am come to save,*" etc., but: "*The Son of Man is come to save,*" thus calling attention to the fact that it was necessary for Him to become *man* in order to carry out the plan of salvation. (See THEOL. QUART., vol. XII, p. 38.) But why was it necessary that our Redeemer should be a true man? This the next passage tells us.

Hebr. 2, 14: *Forasmuch, then, as the children are partakers of flesh and blood, He also Himself likewise took part of the same, that through death He might destroy him that had the power of death, that is, the devil.*

The "children" are partakers of flesh and blood. These "children" had sinned. Through sin they had come into the bondage of the devil. "Through one man sin entered into the world, and death by sin," Rom. 5, 12. "The wages of sin is death." How was this power to be broken? Man had sinned, and man must bear the penalty of sin; the Law was given to man, and by man it must be fulfilled. In order to become man's substitute, Christ became man. The "*children,*" the sinners, were "*partakers of flesh and blood,*" so Christ "*likewise took part of the same.*" Why? "*That through death He might destroy him that had the power of death, that is, the devil.*" That says, Christ became man in order to become capable of fulfilling the Law man had transgressed, to suffer and die in man's stead. "He was made like unto His brethren, that He might make reconciliation for the sins of the people," v. 17. Thus, both the fact and the purpose of Christ's incarnation are set forth in Hebr. 2, 14. — But why was it necessary that He should be true God at the same time?

Ps. 49, 7. 8: *None of them can by any means redeem his brother, nor give to God a ransom for him: for the redemption of their soul is precious, and it ceaseth forever.*

To be saved man must be *redeemed*, a *ransom* must be paid, God must be reconciled. Who was to pay this redemption money? A "*brother*" for a brother? Not "*by any means*" could this be done. Why not? "*The redemption of their soul is too precious.*" The *brother*, *i. e.*, man, any man like ourselves, cannot even redeem himself, much less "*his brother.*" Aye, even a sinless man could have kept the Law for himself only, because it would have been his duty to do so. Among men there was no savior to be found; hence, looking for help from this quarter, the *redemption must cease forever*. The sin of the whole human race had to be borne, the wrath of God must be appeased, the curse of the Law must be removed, infinite divine justice must be satisfied, death, hell, the devil must be overcome—aye, "*the redemption of their soul was precious.*" The price with which our souls must be bought was too great for a mere man to furnish. "A high priest became us who was holy, harmless, undefiled, separate from sinners, and made higher than the heavens," Hebr. 7, 26. Our Savior must be God and man in one person. "While a mere God could not have suffered and died at all, and a mere man could not have suffered and died sufficiently, the suffering and death of the God-man was both real and sufficient; real, because of the human nature, and sufficient, because of the divine nature."

THE THREEFOLD OFFICE OF CHRIST.

This wonderful Person, Christ, has performed a wonderful work, which may be expressed in that one all-comprehensive word—salvation. Comparing the Scripture passages that treat of His activity, in order to see what Christ did and does to carry out the work of salvation, we find that it is threefold. It consists in *teaching* us the way to salvation, in *reconciling* us with His heavenly Father, and in *governing* and *protecting* us. Hence we speak of a threefold office of Christ: the prophetic, the priestly, and the kingly.

GERHARD: "Christ atones God for the guilt of our sins . . . which is a work peculiar to a *priest*. Christ publishes to us

God's counsel concerning our redemption and salvation, which is the work of a *prophet*. Christ efficaciously applies to us the benefit of redemption and salvation, and rules us by the scepter of His Word and Holy Ghost, which is the work of a *king*."

CHRIST OUR PROPHET.

Deut. 18, 15: *The Lord, thy God, will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto Him ye shall hearken.*

On Mount Sinai Jehovah had said to Moses: "I will raise them up a Prophet from among their brethren like unto thee; and I will put my words in His mouth, and He shall speak unto them all that I shall command Him. And it shall come to pass that whosoever will not hearken unto my words which He shall speak in my name, I will require it of him," Deut. 18, 16—19. Shortly before his death, Moses bequeathed this precious promise of the Great Prophet as a rich legacy to his people, saying, in the words of our text: "*The Lord, thy God, will raise up unto thee a Prophet,*" etc.

Who is this prophet *par excellence*? Scripture is its own interpreter. It does not leave us in doubt as to who is meant. It is Jesus of Nazareth. Peter, in his great discourse to the Jews, quotes the very words of our text and says they find their fulfillment in Jesus Christ. (See Acts 3, 18—23.) Again, Philip finding Nathanael, said unto him: "We have found Him, of whom Moses in the Law, and the prophets, did write, Jesus of Nazareth, the son of Joseph," John 1, 45. Jesus Himself says to the Jews: "Think not that I will accuse you to the Father: there is one that accuseth you, even Moses, on whom ye have set your hope. For if ye believed Moses, ye would believe me; for he wrote of me," John 5, 45. 46. And on the Mount of Transfiguration the voice of the Father was heard: "This is my beloved Son, in whom I am well pleased; *hear ye Him!*" Moses, by preeminence the great prophet of the Old Testament, speaks of Christ, the prophet κατ' ἐξοχήν.

Moses says: "The Lord will raise up a *Prophet* like unto me." What is the proper meaning of the word *prophet*? We must avoid the narrow interpretation which would make this term simply to mean a foreteller of future events. Exod. 7, 1 we read: "And the Lord said unto Moses, See, I have made thee a god to Pharaoh; and Aaron, thy brother, shall be thy *prophet*." Moses had shrunk from the commission imposed upon him by God to deliver Israel, especially because, as he said, "I am slow of speech and of a slow tongue," Exod. 4, 10. To overcome this difficulty his brother Aaron was directed to be his *prophet*, *i. e.*, his spokesman, his mouthpiece. "He shall be a *mouth* to thee," Exod. 4, 14—16. God says of Jeremiah the prophet: "Thou shalt be my *mouth*." A prophet is the *mouth* of God. God put His words into the prophet's mouth, and to these the prophet gave utterance. "*God spake* unto the fathers *through the prophets*," Hebr. 1, 1. Two things therefore make up the content proper of the term *prophet*: 1. the divine revelation—"Holy men of God spoke as they were moved by the Holy Ghost;" 2. the declaration to men of what the prophet had received by inspiration. Hence the formula we so frequently meet with in Scriptures, especially in Matthew: "Now all this is come to pass, that it might be fulfilled which was spoken *by the Lord through the prophet*," Matt. 1, 22. The Lord is the speaker; the prophet is His mouthpiece, His organ. John the Baptist, of whom we have no recorded predictions, is called a prophet, Matt. 11, 9: "But what went ye out for to see? A prophet? Yea, I say unto you, and more than a prophet." So the meaning of the term "prophet" is not chiefly a foreteller of future events, but rather a mouthpiece, a spokesman, an interpreter of God. Such was Moses, such was Christ. "*God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son*," Hebr. 1, 1. 2.

But Christ is a prophet in a much higher sense than Moses. This *Son*, of whom Hebrews speaks, is God's Son, is

God Himself. In Christ God spoke and taught on earth. Moses declared unto the people: "Thus saith *the Lord*;" Christ proclaimed: "Verily, verily, *I say unto you.*" Moses received his knowledge of divine things by revelation from God; Christ, the incarnate Word, was Himself the fountain of all knowledge.

Unto this Great Prophet "*ye shall hearken,*" *i. e.*, unto Him and Him only. He is the only Teacher in the Church. "And it shall be, that every soul that shall not hearken to that prophet shall be utterly destroyed from among the people," Acts 3, 23. Therefore, "Kiss the Son, lest He be angry and ye perish in the way. Blessed are all they that take refuge in Him!" Ps. 2, 12.

Moses says: God will raise up a prophet *like unto me*. It is not within our purpose to draw all the parallel lines between Moses and Christ; moreover, too, it is self-evident that Christ is superior to Moses regarding both His person and His office. Wherein, then, does the *likeness* between Moses and Christ consist? "When Christ is called a prophet *like unto Moses*, Deut. 18, 15, the point of comparison is the mediation of a covenant. As Moses was the mediator of the old and transient covenant, so Christ is the Mediator of the new, permanent covenant, Hebr. 12, 18—28." (Dr. F. Pieper, *Die Lehre von Christi Werk*, p. 11.) "The Law was given through Moses; grace and truth came through Jesus Christ," John 1, 17.

Matt. 17, 5: *This is my beloved Son, in whom I am well pleased; hear ye Him!*

Jesus, we are told, ascended a high mountain, probably Mount Tabor. Three of His disciples, Peter, James, and John, were with Him. And He "was transfigured before them: and His face did shine as the sun, and His raiment was white as the light." Two heavenly messengers, Moses and Elias, appeared on the scene. Presently the glory of God manifested itself in a bright cloud as of old in the wilderness,

Exod. 13, 21. 22. The Father's voice, 2 Pct. 1, 17. 18, was heard, saying: "This is my beloved Son, in whom I am well pleased; hear ye Him!" We observe: 1. The man Jesus of Nazareth is at the same time the Son of God, very God. 2. The work which the incarnate Son performs for the salvation of mankind is well-pleasing to God. God accepts the sacrifice of His Son. 3. The Father demands: "Hear ye Him!" Here is the echo of Deut. 18, 15. Him only shall we hear, in Him we shall believe. He is the true Prophet that teaches the way to God aright. And this Prophet speaks to us in the Scriptures. "Blessed are they that hear the Word of God, and keep it," Luke 11, 28.

Christ executes His prophetic office in two ways: 1. immediately, John 1, 18; 2. mediately, Luke 10, 16.

John 1, 18: *No man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, He hath declared Him.*

The pronoun *ἐκεῖνος*, literally, *that one*, here translated *He*, in various other passages rendered *the same*, e. g., 1, 33, lends a very marked emphasis to the clause: "*He* hath declared Him." The meaning is: *He* declared Him as no other could. And *declared*, *ἐξηγήσατο*, says He acted as the Father's exegete, as His interpreter. Through Him the Father's inmost thoughts have been revealed to fallen mankind. All true knowledge of the Father is mediated by Him. And why was He so well qualified to do this? Because this *man* Christ, in the state of His humiliation, while sojourning visibly upon earth, as St. John says, "*is in the bosom of the Father*," in the most intimate and continuous communion with the Father, and what He "*saw and heard*" there, John 3, 32, He communicated to us. Aye, this *man* Christ was at the same time "*the only-begotten Son*" of the Father, hence very God Himself, who in the eternal counsels of the Holy Trinity devised the plan, the ways and means, of redemption for a world lost in sin. Hence the knowledge that He communicates is a *di-*

vine knowledge. If we would know the Father's will, the command is: "Hear ye *Him!*" If any one should ask as did Philip: "Show us the Father," the answer is: "He that hath seen me hath seen the Father."

And what was the quintessence of His declaration? Let St. John answer, from whose Gospel this passage is taken and who carries out this thought from the beginning of the Prologue to the very last chapter. He says: "These have been written, that ye might believe that *Jesus is the Christ, the Son of God*, and that *believing ye might have life through His name*," John 20, 33. The prophets of old preached about Him; He preached about Himself. In the days of His visible presence here upon earth He performed this prophetic office in His own person—immediately. This His activity has ceased to-day. To-day He performs it mediately.

Luke 10, 16: *He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth Him that sent me.*

At the close of the charge to His twelve disciples, Christ said: "He that receiveth you receiveth me, and he that receiveth me receiveth Him that sent me," Matt. 10, 40. Words of the same import are found in our text. They are addressed to the seventy who were to proclaim the Gospel of the kingdom of God. "*He that heareth you heareth me.*" Christ to-day does not speak to men directly, but through human ministers. The treatment we accord to His ambassadors we accord to Christ, to God. The Gospel is Christ's voice. Wherever it is proclaimed Christ speaks. He is the only Teacher in the Church to this day. This truth we find throughout the New Testament. Paul says, Col. 3, 16: "Let *the Word of Christ dwell in you richly in all wisdom.*" The Corinthians he admonishes: "Ye seek a proof of *Christ speaking in me*," etc. To the Thessalonians he writes: "From you hath sounded forth *the Word of the Lord*," 1 Thess. 1, 8. "We waxed bold in our God to speak unto you *the Gospel of God*," 1 Thess. 2, 2.

Again: "When ye received *the Word of God* which ye heard of *us*, ye received it not as the word of men, but, as it is in truth, the Word of God," 1 Thess. 2, 13. The Word of *the Lord*, the Word of *God*,—these are controvertible terms,—is the only word to be preached, and nothing but this Word. Hence the admonition to the preachers of the Gospel: "If any man speak, let him speak as the oracles"—the words—"of God," 1 Pet. 4, 11. Phrases such as are frequently heard in sectarian churches: "In my opinion the Lord would say;" or, "My view of this passage is this;" or, "The idea conveyed here seems to be," must not be uttered from a Lutheran pulpit. Lutheran ministers say with the apostle: "We speak that we do know." Opinions, views, conjectures, have no place in the pulpit. Throughout the sermon the Word of God, the voice of Christ, must be heard. He is the only Teacher in the Church. "One is your Master, even Christ."

Springfield, Ill.

LOUIS WESSEL.
