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Doctrinal Theology.

CHRISTOLOGY.

(Continued.)

In and for the work of redemption, and in the manner and measure requisite for such work, Christ the God-man humiliated himself. The verb, ταπεινώω, means *to lower, to humble*, the contrary being ὑψόω, *to raise, to elevate, to exalt.*¹⁾ With the reflex pronoun, ταπεινοῦν signifies *to humble one's self*, to forego honor or high stations or prerogatives which one might rightfully claim or enjoy. Thus Paul says that he had "abased himself,"²⁾ when he had "preached the gospel of God freely," earning his livelihood with his own hands, and taking what other churches gave him, instead of taking and enjoying what he might have rightfully claimed at the hands of the Corinthians.³⁾ And such was the self-humiliation of Christ, *that, though he was rich, yet for our sakes he became poor;*⁴⁾ *that he, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men, and being in fashion as a man, he humbled*

1) Matt. 23, 12. Luke 14, 11; 18, 14. Phil. 2, 8. 9.

2) ἐμαυτὸν ταπεινῶν, 2 Cor. 11, 7.

3) 2 Cor. 11, 5 ff.

4) 2 Cor. 8, 9.

be employed. Thus he will continue to fight the malady and persist in his efforts to save the life he sees endangered, until his endeavors are crowned with success and the patient has recovered, or the disease has terminated in death and all that remains to be done is to pronounce life extinct. Let the faithful pastor go and do likewise. Let him administer to his patient in the Labor Question ward the remedy by which alone he may be healed; let him continue while there are still tokens of spiritual life; let him call in all the assistance available. The day may come when he and his assistants and the patient himself may rejoice in a successful cure. Or the day may come when sin may have resulted in spiritual death and he who was once a Christian must be pronounced a heathen man and a publican. A. G.

OUTLINES OF FUNERAL SERMONS.

At the Funeral of a Little Child.

On John 3, 16.

The Lord gave you this dear little child, and the Lord hath taken it away. Job 1, 21. Or can we imagine that our beloved children fall into their graves without God's notice, will, or interposition? Did some malicious hand stop up the avenues of life, and break its springs, so as to baffle all the parents' tenderness, and all of the physician's skill? By no means! It was the Lord. It has pleased the Lord in His good and wise providence to take from this vale of tears the soul of your dearly beloved child. Matt. 10, 29. 30. Acts 17, 27. 28. Job 1, 21.

WHAT INDUCED GOD TO TAKE TO HIMSELF THIS LITTLE CHILD IN ITS EARLY INFANCY?

I.

His divine love toward this little child.

a. He, out of divine love, "gave His only begotten Son" for it ("the world") into sufferings and death, in

order that it "should not perish," should not be eternally lost and condemned, "but have everlasting life," bliss, or happiness. Col. 1, 12—14.

b. By Holy Baptism the Holy Ghost made all the above mentioned benefits, which Christ obtained by His suffering and death, its own. Mark 16, 16. (Synod. Catechism, Q. 282 and 285.) By its baptism, God graciously delivered this little child from sin, death and the devil, and rendered it an heir of eternal salvation.

c. He graciously delivered it from every evil of body and soul. *a.* Evil of the body: sickness, pain, hunger, want, etc. *β.* Evil of the soul: everything that injures the soul, sin, the malice of the devil, despair, eternal damnation, etc.

d. He graciously took it to Himself in heaven. Rev. 14, 13. Ps. 16, 6. Acts 2, 29. Job 1, 21. Should not perish, but have everlasting life. Mark 10, 13—15. (Sweet consolation.)—Jer. 31, 3.

II.

His divine love toward you, the parents.

a. God loves you likewise. Notice the greatness of God's love to you. God loved you so that He gave His only begotten Son for you. Notice the glorious purpose of God's love. You should not perish; you should not be cast away; should not be lost; should not be condemned.—But you should have everlasting life, everlasting joy and happiness. Notice the divinely appointed mode by which you are to obtain the benefits of this glorious purpose. *Whosoever believeth in Him.* Acts 4, 12. Rom. 1, 16. Mark 16, 16.

b. God manifested His love to you in this present circumstance by the removal of this your beloved child. God would thereby teach you a lesson concerning the things of this world. 1 John 2, 15—17. You should not put your trust in these things, not love them more than the Lord. Matt. 10, 37. Jer. 17, 5. Prov. 3, 5. Ps. 118, 8. 9. He

would teach you to seek the kingdom of God. Matt. 6, 33. 34. Phil. 3, 13. 14. Matt. 16, 26.—Hebr. 13, 14. He would teach you to number your days. Ps. 90, 12. Luke 12, 40. Matt. 24, 42. Lord,

Teach me to ponder oft my end,
And, ere the hour of death appears,
To cast my soul on Christ, its Friend,
Nor spare repentant sighs and tears;
My God, for Jesus' sake I pray,
Thy peace may bless my dying day.

Amen.

J. C. A.

At the Funeral of an Adult Christian.

On 1 Tim. 4, 8.

These words of St. Paul are often quoted as if they would say that through godliness we might make our fortune here and hereafter, or, that our temporal and eternal happiness were of our own making, or, that by godliness of life we might secure what the world would consider happiness and prosperity. But see Eph. 2, 8. 2 Cor. 8, 9.—Matt. 16, 24. Acts 14, 22.—2 Cor. 1, 6. Hereof our departed friend was an example in his life and death.

OF THE ADVANTAGES OF TRUE GODLINESS.

I.

Let us consider the nature of true godliness.

True godliness comes from God and conducts men to God. God is its Author, the Object, and its End. True godliness always comprises,

a. *the fear of God.* Of the wicked it is affirmed, that "there is no fear of God before their eyes;" they live regardless of their Maker. They "live without God in the world." This is the secret of their unhappiness.—"The fear of the Lord is the beginning of wisdom." A man does not even begin to be wise—wise for himself, for time and eternity—till he begins to live in the fear of God.—Not a

slavish fear or terror, but an affectionate, filial fear. Hebr. 2, 15. Rom. 8, 15. Ps. 33, 8. — Gen. 39, 9.

b. *firm trust and confidence in God.* Ps. 42, 11. Ps. 118, 8. Prov. 3, 5. — Jer. 17, 5; the confidence that God is my God, that Jesus is *my* Savior. He loved *me*, and gave Himself for *me*. — John 3, 16.

c. *supreme love toward God.* 1 John 4, 19. 1 Cor. 8, 3. Matt. 22, 37. Ps. 73, 25. 26.

d. *continued intercourse with God.* 1 John 1, 3. Behold the exercises of the man of true godliness, observe his private devotions! Behold him in his perusal of the Holy Bible! Observe him in the house of his God, hearing His holy word, singing His praises! See him in his humble approach to the Lord's Supper! Luke 2, 41 ff. 1 Sam. 1, 7 ff. Ps. 1, 2. Ps. 23, 6.

In one word, true godliness *implies an humble and supreme regard to the honor and glory of God, in all we think, and say, and do.* (Application!)

II.

Let us consider some of its advantages.

"Godliness is profitable unto all things." It is profitable in all instances and at all seasons. It is profitable while we live, as well when we die. It is profitable for this life, and for that life to come.

a. The promise of godliness for the *present life.* a. Consider its influence on a man's external circumstances, in every situation of life. It keeps a man from living in sloth and idleness. It induces a man to become industrious, honest, conscientious, temperate. β . Godliness promotes a man's true temporal prosperity. Matt. 6, 33. Ps. 127, 2. Luke 12, 15—21. 1 Pet. 5, 7. γ . Godliness has a tendency to prolong life itself. It has the promise of the life that now is. Eph. 6, 3. It is a fact that many diseases which embitter and shorten human life arise from the violation of the rules of godliness. Ps. 34, 21. Ps. 68, 2. "The wicked

shall not live out half their days." Godliness lays the most salutary restraints upon a man's passions, and regulates his temper and conduct. Gal. 5, 24. 2 Cor. 5, 17. 1 Tim. 6, 6—10. *δ.* Godliness is profitable during every stage of life. It is of inestimable advantage in the *morning of life*. It is profitable at the *noon of life*. It is profitable at *life's eventide*. It is profitable at the close of life. Compare the closing scenes of a godless life, and the closing scenes of a Christian life. Luke 16.

(Application: the life and death of — —!)

b. The promise of godliness for the life to come. That life is eternal, unmarred by sin, 2 Tim. 4, 8. 1 Pet. 1, 4. Hebr. 12, 23, or pain, Is. 25, 8. 35, 10. 60, 20. 49, 10. Rev. 7, 16. 17. 21, 4, or death, Rom. 7, 24. 1 Cor. 15, 26. 54. Rev. 21, 4. 20, 14. Luke 20, 36, or the possibility of apostasy. 1 Thess. 4, 17. Rev. 3, 5. 12. That life is a life of bliss and great glory, Rev. 14, 13. Matt. 13, 43, —and of gracious rewards, Rev. 14, 13. Matt. 10, 42. 2 Cor. 9, 6.

Therefore, be thou faithful unto death, and thou shalt receive a crown of life. Amen. J. C. A.

On Matt. 25, 21.

These words are full of encouragement and comfort to all believers, and may well fill us with wonder and surprise. The best of Christians is a poor frail creature, and needs the blood of the Lamb, the blood of atonement every day he lives. But the least of believers will find that he is counted among Christ's servants, and that his labor has not been in vain in the Lord. 1 Cor. 15, 58.

A SERVANT OF JESUS CHRIST.

I.

Consider *his character*.

a. A good and faithful servant accepts his position as a servant with all that is included in that position. He is not striving for something else.

b. A good and faithful servant cheerfully bears the labor and burden of his stewardship.

c. A good and faithful servant renders service with hearty good will.

d. A good and faithful servant is obedient to his master. His will is in subjection to the will of the Lord.

e. A good and faithful servant has his master's interest ever before him.

f. A good and faithful servant is profitable to his master. (Application: character of the departed.)

II.

His commendation and reward.

a. His commendation: "Well done." *α.* This is a real commendation, not false, deceitful, delusive; not self-exaltation but approval and recognition from on high, by Him who knows all things, who knoweth them that are His and what is in the hearts of men. *β.* It is a full and complete commendation; full as to manner and spirit; full as to substance and meaning. What can be added to it?

b. His reward. The good and faithful servants of Christ shall not be put off with bare words; no, all their work of love shall be graciously rewarded. "Enter thou into the joy of the Lord." The state of the blessed is a state of joy, not only because all tears shall then be wiped away, but all the fountains of comfort and joy shall be opened to them. This joy is the joy of our Lord. The joy and happiness which He Himself has purchased and provided for us; the joy bought with His blood. It is joy in the Lord, who is our exceeding joy! — The good and faithful servants of Jesus Christ shall enter into this joy, shall have a full and complete possession of it. Let us remember this and take courage. Here some drops of joy enter into us, but there we shall enter into joy. Amen. J. C. A.
