

THEOLOGICAL QUARTERLY.

VOL. XII.

JANUARY, 1908.

No. 1.

CORDATUS' CONTROVERSY WITH MELANCHTHON.

(Continued.)

The letter announcing Cordatus' intention to come to Wittenberg for a personal interview had barely reached Cruciger when Cordatus himself made his appearance (September 18th). He had arrived the day before and wasted no time by delay. It was still early in the morning—seven o'clock—when he knocked at Cruciger's door. The two men remained closeted in strict privacy for quite a while. There is no record of their discussion. The ancient chronicler sums up the affair with the summary statement: *diu litigatum est*. However, the interview yielded one result that is of almost dramatic effect, and this the chronicler has recorded, because it gave a new turn to the controversy. It appears that Cruciger, also in this personal interview, denied having spoken or dictated the words which Cordatus claimed he had. But Cordatus was able to place before him the exact statements as they had been taken down by the students in Cruciger's lecture on July 24th. The evidence was conclusive, and was met by Cruciger in a manner that is anything rather than manly. He replied that *the statements which he had dictated were the product of Dr. Philip*, that he had been Philip's pupil in this matter and had been misled by Philip, in a way that he could not explain. (C. R. 3, 161.) Thus Cruciger took shelter behind his greater colleague and left the latter to face the issue of Cordatus alone.

From this juncture Cruciger disappears as public actor in the controversy. Cruciger's startling revelation had been a vir-

THE PROOF TEXTS OF THE CATECHISM WITH
A PRACTICAL COMMENTARY.

(Continued.)

THE SECOND ARTICLE.

THE NAMES OF THE SAVIOR: JESUS — CHRIST — MESSIAH.

Acts 4, 12: *Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved.*

These words are taken from Peter's address before the Sanhedrin, when he was "examined of the good deed done the

impotent man," v. 9. This man, "lame from his mother's womb," 3, 2, stood before them whole, Peter declared, "by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead," v. 10. This Jesus Christ of Nazareth is the Messiah, v. 11, in whom alone there is salvation, not only from disease and ills of the body, as in the case of this lame man, but from sin, spiritual disease, of which bodily disease is but the consequence.

"*And there is not in another the salvation,*" καὶ οὐκ ἔστιν ἐν ἄλλῳ οὐδενὶ ἢ σωτηρία. The meaning of the word *salvation*, σωτηρία, clear in itself according to New Testament usage, is enforced by the article ἡ, *the* salvation. It is the salvation κατ' ἐξοχήν, the salvation the Messiah was to bring according to prophecy, Luke 4, 18 ff. This salvation consists first and foremost in the forgiveness of sins. Zacharias, the priest, recapitulating the prophecies of the Old Testament, says in his hymn of praise concerning the Child Jesus that He should "give knowledge of *salvation* unto His people *in remission of their sins,*" τοῦ δοῦναι γινῶσιν σωτηρίας τῷ λαῷ αὐτοῦ ἐν ἀφέσει ἁμαρτιῶν αὐτῶν, Luke 1, 77. "Jesus shall *save* His people *from their sins,*" Matt. 1, 21. "Him," Jesus, "hath God exalted with His right hand to be a Prince and a *Savior*, for to give repentance to Israel, and *forgiveness of sins,*" Acts 5, 31. — But where there is salvation from sin, there is also deliverance from *death*, 2 Cor. 7, 10 (σωτηρία opposed to θάνατος), from *perdition*, Phil. 1, 28 (σωτηρία opposed to ἀπώλεια), from the *wrath of God*, 1 Thess. 5, 9 (σωτηρία opposed to ὀργή). This salvation we now possess by faith; the fruition thereof, full, final, complete salvation, will be ours in yonder life. (For σωτηρία thus used see 1 Pet. 1, 5; Rom. 13, 11, *et al.*)

Now this *salvation*, this deliverance from sin, "*is not in another.*" Hence, Jesus is the *only* Savior. It is He only that can "save that which was lost," Luke 19, 10. The second clause: "*For there is none other name,*" etc., is explanatory to the first. The phrases: "*none other name under heaven,*" and "*given among men,*" emphatically insist upon the truth

expressed in the preceding clause: "*there is not in another the salvation.*" Search the broad expanse of heaven from the rising to the setting sun, inquire among the millions of men of all ages and all climes for another savior, your search will be in vain. Salvation is in Jesus alone. — This name of Jesus Christ is given "*among men,*" among all men; He is the Savior of all mankind, "the Savior of the world," ὁ σωτήρ τοῦ κόσμου, John 4, 42; 1 John 4, 14. This name is *given* among men. Salvation in Christ is a free gift of God. The plan of saving fallen mankind had its origin in God, not in the power or wisdom of men. "God so loved the world that *He gave* His only-begotten Son," John 3, 16; 17, 4; 1 Cor. 3, 5; Gal. 1, 4. Thanks be to God for His unspeakable gift! 2 Cor. 9, 15.

Matt. 1, 21: *She shall bring forth a son, and thou shalt call His name JESUS: for He shall save His people from their sins.*

Here we have the authentic interpretation of the name *Jesus*. The angel of the Lord appeared unto Joseph and said to him: "Thou shalt call His name Jesus." This angel was a messenger sent by God Himself. His message is God's will. God willed that His Son and Mary's son should be called *Jesus*. Why was He so called? "*For*" — indicates the reason for giving Him this name — "He shall *save*." Jesus means *Savior*. God's names are facts. He is called Jesus, Savior, because He is the Savior of His people.

The Hebrew equivalent for this Greek form is Joshua or Jeshua, a contraction of Jehoshua, which signifies: "Jehovah is Helper," "Jehovah is Savior." The son of Nun, the successor of Moses, who led the Israelites into the Promised Land, was called Joshua, Josh. 1, 1. Jeshua was the leader of the Jews at the time of the return from the Babylonish captivity, Ezra 2, 2; 3, 8. Through these Joshuas, Jehovah, the Lord, helped His people. Both these men were types of our Savior in respect to His name and work. Like Joshua, who led Israel into the land of promise, Canaan, so Jesus, "the Captain of our salvation," Hebr. 2, 10, delivers us from all dangers, and

leads us into the heavenly Canaan. Like Jeshua, the high-priest, who was instrumental in bringing the Jews back from captivity, so Jesus, our High-priest, delivers us from the bondage of Satan.

But there is a great difference between these Joshuas and our Lord Jesus. These Joshuas were but mere men, whom God chose as His instruments, and through whom He helped His chosen people. Jesus, indeed, is true man, but at the same time He is true God, the Jehovah Himself, who saves. Thus the name *Jesus*—Helper, Savior—applies to Him preéminently. Again, whilst these Joshuas were but “saviors” in temporal things, Jesus *saves* His people *from their sins*, the cause and source of all evil.—The majority of the Jews expected a savior from the hated Roman rule. Contrary to their carnal expectations, the salvation which Jesus brought was a salvation from sin. Through sin the world was lost, eternally lost. “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,” Ps. 49, S. 9. The only salvation is in this Jesus. Emphatically the text says: *ὁπὸς γὰρ σώσει*—“*He shall save,*” *i. e., He and no other can save.* Jesus is the only Savior from sin. He is to save *His people*, that is, in the first place, the lost sheep of the house of Israel, the Jews; but then also the Gentiles, who by the Gospel were to be made His people. Thus this Jesus is the true *Emmanuel*, the *God-with-us*, v. 23.—This passage, so sublimely simple, is a powerful weapon against the error of Pelagius of old, who taught that mankind is still after the Fall brought into the world as pure and innocent as the first pair were before the Fall, and that therefore Christ was sent into the world merely to show us by His example how to lead a virtuous life. This soul-destroying error is rampant even to-day. No, Jesus means *Savior*.—Furthermore, the supposition that Christ, even though sin had not entered into the world, would have become man, in order to provide mankind with a unifying head, is a philosophical speculation. Scripture

knows nothing thereof. The question, *Cur Deus homo?* is implicitly answered in the very definition of the name Jesus: *He shall save*. Explicitly the purpose of His coming into the flesh is stated in such passages as 1 Tim. 1, 15: "Christ Jesus came into the world *to save sinners*," ἁμαρτωλοῦς σῶσαι. Luke 19, 10: "The Son of Man is come *to seek and to save that which was lost*." Cf. Gal. 4, 4. 5 *et al.* Hence the dictum of Augustine is scriptural: "Tolle morbos, tolle vulnera, et nulla est causa medicinae. Si homo non periisset, Filius hominis non venisset." Hollaz expresses the same thought thus: "Filius Dei non assumsisset carnem, si homo non peccasset."

Ps. 45, 7: *Thou lovest righteousness, and hatest wickedness: therefore God, Thy God, hath anointed Thee with the oil of gladness above Thy fellows.*

It is not within the province of this article to go into a detailed analysis of the Psalm. But since it is the duty of the catechetical instructor in his private study to enter upon the context, in order, among other things, to ascertain who the person addressed "Thou" and adored as "God" is; and, moreover, since a great number of commentators, influenced by the anti-Messianic school, endeavors to empty the Psalm of its true meaning, a few remarks relative to this matter may be welcomed by some of our readers.

The Psalm consists mainly of two parts, with an introduction and a conclusion. Vv. 2—9 describe the King and Bridegroom; vv. 10—17 treat of the bride. Many bewildering conjectures have been made as to who this royal bridegroom is. Some believe Solomon's marriage to an Egyptian princess to be celebrated here; others think of Ahab's nuptials to Jezebel; others again have thought of identifying the king in the Psalm with a Persian monarch; Ewald contends that it is Jero-boam II of Israel; still others, observing that "the language is a world too wide for the best and greatest of Jewish kings," have given up all hope of identification. — We shall not speak of the exegetical violence done to the text by the explanations mentioned above. For us Lutherans, who are firm believers in the inspiration of the Scriptures, the question is of easy

solution. *The Epistle to the Hebrews* (1, 8—10) refers the very words of our text to Christ. There we read: "But unto the Son He saith, Thy throne, O God, is for ever and ever." Beyond the shadow of a doubt that establishes the Messianic character of the Psalm. *Scriptura Scripturam interpretatur.*

The royal bridegroom is Christ. The *King*, v. 1, is "fairer than all the children of men;" v. 2. The *King* belongs to the class called "children of men;" He is true man, but we are at once given to understand that He is not a mere man. He is at the same time very God, for of this King it is said: "Thy throne, O God, is forever and ever," v. 6. This King, who is both true man and true God, is none other than Christ. And of Him who is addressed here as, "O God," the text says: "Thou (Christ) lovest righteousness, and hatest wickedness: therefore, O God (Christ), Thy God (the Father) hath anointed Thee with the oil of gladness," etc.

In order to do away with the clear testimony of the deity of Christ in v. 6: "Thy throne, O God, is forever and ever," three renderings have been suggested by the leaders of the anti-Messianic school: 1. "Thy throne is the throne of God," etc., a translation which the Revised Version has placed in the margin. 2. "Thy God's throne is," etc. 3. "Thy throne is God," etc. A little reflection will reveal what has inspired these impossible renderings: this buttress for the truth of the Divinity of Christ must be demolished! Aside from the clear testimony in the Epistle to the Hebrews: "But unto the Son He saith, Thy throne, O God, is for ever and ever," all three translations are not only unnatural, harsh, and very questionable grammatically, but wholly untenable, as Hengstenberg has clearly shown in his *Christologie*. אלהים is the vocative = O God. So also all the older versions have correctly understood the text. — Again, in v. 7: "Therefore, O God, Thy God hath anointed Thee," etc., the Messiah, who was addressed "O God" in v. 6, is again called *God*. The *King*, who is God, is discriminated from God. Two distinct persons of the Godhead are mentioned. The Messiah is God, and He who anoints Him is God. The same word—*Elohim*—is used of both;

the one is God as much as the other. These considerations may suffice to show that the Psalm is Messianic. The royal bridegroom is Christ, true man and true God in one person. Of Him our text says: "Thou lovest righteousness," etc. —

Now to the matter in hand. "Therefore, O God, Thy God has *anointed* Thee with the oil of gladness above Thy fellows." The Hebrew word signifying *anointed* is מָשִׁיחַ, whence the proper noun *Messiah* has been derived. The Greek word *Χριστός*, *Christ*, from *χρίω*, signifies the same thing — *anointed*. Hence our Savior is called by either name, *Messiah* or *the Christ*. After that memorable interview with our Lord, Andrew finding his brother Peter, says to him: "We have found the *Messias*, τὸν Μεσσίαν, which is, being interpreted, *the Christ*, ὁ Χριστός," John 1, 41. See also John 4, 24. — "Ut nomen Jesus ratione primae originis Hebraeum est, ita cognomen Christus est Graecum. Quod ergo Salvator noster Hebraea et Graeca appellatione insignitur, per illud insinuat, quod et Judaeorum et gentium, id est, omnium omnino hominum salvator sit." (Gerhard, Baier III, p. 19.) — Christ was anointed above His "*fellows*." These "*fellows*," *i. e.*, associates, companions, were, first and foremost, since the Psalm speaks of the Messiah as our King, the kings of the Old Testament, but also the prophets and the high-priests. Elisha, the prophet, was anointed; Aaron, the high-priest, was anointed; David, the king, was anointed, before taking office. They were *anointed with oil*, Lev. 4, 3; 6, 20; Ex. 28, 41; 29, 7; 1 Sam. 9, 16; 15, 1; 2 Sam. 23, 1. Those thus anointed and consecrated for their work were called *the Lord's anointed*, 1 Sam. 16, 6; Ps. 84, 9; Is. 45, 1. The anointment with oil was an emblem of the unction with the Holy Ghost. As the "*fellows*" of Christ were anointed with oil, so He was anointed with oil — the *oil of gladness*. Christ's being anointed does not mean that He was literally anointed with oil, but that as these *fellows* of His were anointed for the discharge of their office as priests or prophets or kings, so Christ was set apart by God to be our Priest, Prophet, and King. Ps. 118, 4; Deut. 18, 15; Ps. 2, 72. The *oil of gladness* wherewith Christ was anointed is *the Holy*

Ghost. "God anointed Jesus of Nazareth with the Holy Ghost," Acts 10, 38. "The Spirit of the Lord is upon me," says the Messiah, "because He has anointed me," Is. 61, 1. The text says: "Therefore, O God (Christ), Thy God (Father) has anointed Thee." The Father, who is God, anoints the Son, who is God. How is this to be understood? Kromayer says: "Ἡ θεότης χρίσας τῆς ἀνθρωπότητος. . . . We thought fit to quote this dictum of the Greek fathers as an axiom to show that Christ has been anointed not according to His divine, but according to His human nature; that the divine nature has rather been the anointing than the anointed. For to Him who by nature possesses all things no gifts can be conferred. But when it is said in Ps. 45, 8 that God was anointed, this is an idiomatic proposition of the first genus of *communicatio idiomatum*, in which the properties of the natures are ascribed to the person *in concreto*. In the cited passage this property is the anointment or collation of gifts, which is predicated of the person, designated in this place from the divine nature, just as I say: 'God has shed His own blood,' Acts 20, 28." (Baier III, p. 101.) Christ is a *born* King, John 18, 37; Is. 9, 6. 7; Matt. 2, 2. 11, by virtue of the personal union of the two natures. — The Spirit is called the "oil of gladness," because of the delight wherewith Christ was filled in carrying out His great work of redemption, and because He is a Spirit that works gladness, joy. This Spirit with whom Christ is anointed, He communicates to His subjects. Christ was anointed *above*, *i. e.*, *more than*, His fellows. The prophets, for example, were inspired on *particular* occasions only to deliver special messages. The source of their knowledge was *inspiration*. The Messiah, however, was *continually* filled with the Spirit of God. The source of His knowledge was not inspiration, but *incarnation*. God gave Him the Spirit *without measure*, *ὄχι ἐκ μέτρου*, John 3, 34, that is, He possessed *infinite* knowledge, *infinite* wisdom, also according to His human nature. Christ is the Anointed of the Lord preeminently.

Springfield, Ill.

LOUIS WESSEL.

(To be continued.)