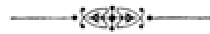


OUTLINES
of
Doctrinal Theology.



BY
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St. Louis, Mo.
CONCORDIA PUBLISHING HOUSE.
1910.

PREFACE.

These Outlines of Doctrinal Theology were not originally intended for publication. They were prepared for the students of Concordia Seminary, to be used as a compend for the English lectures on Dogmatic Theology.¹⁾ To avoid the tedious process of dictation, by which they had for several years been transmitted to the classes, the paragraphs and texts were, by the students, printed on the mimeograph. A number of copies, without the author's knowledge, found their way into the hands of brethren in the ministry, and from various quarters the request was made that the work be published in a regular edition. Finally, when the students' supply was exhausted and the Board of Directors of Concordia Publishing House determined on the publication of the book, the author deemed it no longer proper to refuse his consent and cooperation.

In preparing the copy for the press, the author has in no wise changed the character of the work. It remains what, as originally designed, it was to be, not an exhaustive treatise of Dogmatic Theology, but a brief thetical compend of the outlines of Christian doctrine, consisting of concise definitions and an array of texts from which the various points of doctrine are derived as from their theological source, the written Word of God. The chief purpose of the book, too, remains unchanged, and the desire to see his students provided with a well-printed text-book for his lectures to them was foremost in prompting the author to concur in its publication. For the benefit of others who may find the book of some use to them, he would say that his method of instruction comprises, mainly, an analysis of the Paragraphs, an exposition of the texts with a view of substantiating therefrom the points embodied in the Paragraphs, and a demonstration of the incompatibility of the chief antitheses with the texts and the points of doctrine therein set forth. The use of the book in the absence of such comments will be, in a measure, facilitated by the *italics* employed for the purpose of marking the pertinence of each text to the point under consideration. Many texts covering different points have been given repeatedly, in different groups, but differently italicized, and in rare cases references only have been given instead of the texts in full, especially where the words are found on the same or an adjacent page. It may not be entirely superfluous to say in this connection that in a number of instances the pertinence of a text, while not so apparent in the English version, will appear when the original Greek or Hebrew is compared. In other instances, where a divergence of exegesis may tend to impugn the argumentativeness of a text for the purpose in point, care has been taken to cover the same topic by other texts. The reader will also notice that various subjects, *e. g.*, the divinity of Christ, the moral law, the natural state of man, marriage, civil government, the work of redemption, the means of grace, the Church, predestination, temporal death, final judgment, the kingdom of glory, have been repeatedly dealt with under different heads, to point out the various relations of these points of doctrine.

While it has been the author's constant aim to demonstrate the scripturalness of the doctrinal statements set forth in the Paragraphs of this book, he deems it a duty to say that he knows himself also in full accord with the doctrine of the Lutheran Church as laid down in the Book

of Concord, and that the absence of references to the Symbols of our church, the *norma normata* of sound Lutheranism, must not be construed into a disparagement of the Lutheran standards or of any point of doctrine therein contained. With an emphatic refusal to apologize for having nowhere, from the first point in Bibliology to the last in Eschatology, progressed beyond the theology of our orthodox fathers, and with the fervent prayer that God would graciously keep him and his brethren in the faith from any such progress, this humble contribution toward the theological literature of our church in America is dedicated to the service of our Lord and Savior Jesus Christ and commended to His divine blessing by

THE AUTHOR.

- 1) The leading course of lectures on Dogmatic Theology in said institution is delivered in German and Latin.

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OUTLINES OF DOCTRINAL THEOLOGY.

Prolegomena.

DEFINITIONS OF THEOLOGY.

§ 1. Theology is a practical habitude of the mind comprising the knowledge and acceptance of divine truth, together with an aptitude to instruct others towards such knowledge and acceptance, and to defend such truth against its adversaries.

Acts 18, 24—28: And a certain Jew named Apollos, born at Alexandria, an eloquent man, and *mighty in the Scriptures*, came to Ephesus. This man was *instructed in the way of the Lord*; and being *fervent in the Spirit*, he *spake and taught diligently* the things of the Lord, knowing only the baptism of John. And he began *to speak boldly in the synagogue*: whom when Aquila and Priscilla had heard, they took him unto them, *and expounded unto him the way of God more perfectly*. And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, *helped them much which had believed through grace*. For he *mightily convinced the Jews*, and that publicly, *showing by the Scriptures that Jesus was Christ*.

2 Tim. 3, 16. 17: All Scripture is given by inspiration of God, and is *profitable for doctrine*, for reproof, for correction, for instruction in righteousness: *that the man of God may be perfect, thoroughly furnished unto all good works*.

Tit. 1, 9: *Holding fast the faithful Word as he hath been taught*, that he may be *able by sound doctrine both to exhort and to convince the gainsayers*.

§ 2. Theology may be viewed as doctrinal, exegetical, historical, and practical Theology.

DOCTRINAL THEOLOGY.

§ 3. Theology is *Doctrinal Theology* inasmuch as it comprises the knowledge and acceptance of the doctrines of divine revelation, and the aptitude to exhibit and substantiate such doctrines in themselves and in their proper relations to each other.

EXEGETICAL THEOLOGY.

§ 4. Theology is *Exegetical Theology* inasmuch as it comprises the aptitude to find and expound the true sense of the divinely inspired writings, the Old and the New Testaments, whence all theological truths must be derived as from their only infallible and sufficient source, and the knowledge requisite for such aptitude.

HISTORICAL THEOLOGY.

§ 5. Theology is *Historical Theology* inasmuch as it comprises the knowledge and theological discernment of the rise, progress, and preservation of the Christian Church and of its institutions, and an aptitude to utilize such knowledge in the promulgation, application, and defense of divine truth.

PRACTICAL THEOLOGY.

§ 6. Theology is *Practical Theology* inasmuch as it comprises the knowledge of the proper functions of a minister of the Christian Church and of their underlying principles, together with an aptitude to perform such functions in accordance with such principles.

THEOLOGY IN AN ABSTRACT SENSE.

§ 7. An oral or written exhibition of the truths, doctrines, principles, etc., by virtue of the knowledge, acceptance, maintenance, and practical application of which a theologian is a theologian, is also, in an *abstract sense*, called theology.

Doctrinal Theology.

DEFINITION.

§ 8. Doctrinal Theology, in the abstract sense of the term, is the aggregate of the doctrines laid down in the Holy Scriptures, which should be known, accepted, properly applied, and strenuously defended, by a theologian; and Doctrinal Theology in this sense is outlined in the following chapters and paragraphs.

§ 9. Doctrinal Theology may be divided into Bibliology, Theology Proper, Cosmology, Christology, Soteriology, and Eschatology.

BIBLIOLOGY.

DEFINITION.

§ 10. Bibliology is the doctrine of Holy Scripture concerning the origin, the properties, and the purposes of the Bible.

ORIGIN OF THE BIBLE.

§ 11. By its ORIGIN, the Bible, or Holy Scripture, consisting of the canonical books of the Old and the New Testaments,¹ is in all its parts² the Word of God.³

1.

John 5, 39: Search *the Scriptures*; for in them ye think ye have eternal life: and they are they which testify of me.

Rom. 3, 2: Much every way: chiefly, because that *unto them* were committed *the oracles of God*.

1 Pet. 1, 25: But the *Word of the Lord* endureth forever. And *this is the Word which by the Gospel is preached unto you*.

1 Cor. 14, 37: If any man think himself to be a prophet, or spiritual, let him acknowledge that *the things that I write* unto you are the commandments *of the Lord*.

2.

Gal. 3, 16: Now to Abraham and his seed were the promises made. *He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ*.

John 10, 35: If he called them *gods*, unto whom *the Word of God* came, and the *Scripture* cannot be broken. Cf. Ps. 82, 6.

Hebr. 12, 26: Whose voice then shook the earth: but now He hath promised, saying, *Yet once more* I shake not the earth only, but also heaven.

Hebr. 3, 7: Wherefore as the Holy Ghost saith, *Today*, if ye will hear His voice, ... Cf. Ps. 95, 7. 8.

Mark 7, 10. 13: For *Moses said*, Honor thy father and thy mother; and, Whoso curseth father or mother, let him die the death. (13) Making *the Word of God* of none effect through your tradition, which ye have delivered: and many such like things do ye.

3.

2 Pet. 1, 21: For the prophecy came not in old time by the will of man: but holy men of God *spake as they were moved by the Holy Ghost*.

Rom. 3, 2: Much every way: chiefly, because that unto them were committed the *oracles of God*.

1 Pet. 1, 11: Searching what, or what manner of time *the Spirit of Christ* which was in them *did signify*, when *it testified* beforehand the sufferings of Christ, and the glory that should follow.

1 Pet. 1, 25: But the *Word of the Lord* endureth forever. And this is the *Word* which *by the Gospel* is *preached* unto you.

Matt. 1, 22 f.: Which was *spoken of the Lord by the prophet*, saying, Behold, a virgin shall be with child. Cf. Is. 7, 14.

Gal. 3, 16: Now to Abraham and his *seed* were the promises made. *He saith* not, And to *seeds*, as of many; but as of one, And to thy *seed*, which is Christ.

Matt. 22, 31: But as touching the resurrection of the dead, have ye not *read* that which was *spoken unto you by God*?

Hebr. 3, 7: Wherefore, as the *Holy Ghost saith*, *Today*, if ye will hear His voice....

Hebr. 10, 15. 16: Whereof *the Holy Ghost* also is a *witness to us*: for after that He had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them. Cf. Jer. 31, 33 f.

Mark 7, 13: Making the *Word of God* of none effect through your tradition, which ye have delivered; and many such like things do ye. Cf. § 11, 2.

Acts 13, 46: Then Paul and Barnabas waxed bold, and said, It was necessary that *the Word of God* should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, *we turn to the Gentiles*.

Tit. 1, 2: In hope of eternal life, which *God*, that cannot lie, *promised* before the world began. Cf. § 11, 1.

Acts 11, 1: And the apostles and brethren that were in Judea heard that the Gentiles had also received *the Word of God*.

INSPIRATION.

§ 12. The Bible was written by divine inspiration,¹ inasmuch as the inspired penmen² performed their work as the personal organs³ of God,⁴ especially of the Holy Spirit,⁵ who not only prompted and actuated them toward writing what they wrote,⁶ but also suggested to them both the thoughts and the words they uttered as they wrote.⁷

1.

2 Tim. 3, 16: All Scripture is given by inspiration of God, etc.

2.

Rom. 15, 15: Nevertheless, brethren, *I have written* the more boldly unto you in some sort.

1 Cor. 5, 9: *I wrote* unto you in an epistle.

2 Cor. 2, 3. 4. 9: And *I wrote* this same unto you. For out of much affliction and anguish of heart *I wrote* unto you with many tears; not that ye should be grieved, but that ye might know the love which *I have* more abundantly unto you. (9) For to this end also *did I write*, that *I might know* the proof of you, whether ye be obedient in all things.

Gal. 1, 20: Now the things which *I write* unto you, behold, before God, *I lie not*.

Phil. 3, 1: Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not grievous, but for you it is safe.

1 Tim. 3, 14: These things *write I* unto thee, hoping to come unto thee shortly.

1 John 1, 4: And these things *write we* unto you, that your joy may be full.

1 John 2, 1. 13: My little children, these things *write I* unto you, that ye sin not. (13) *I write* unto you, fathers, because ye have known Him that is from the beginning. *I write* unto you, young men, because ye have overcome the wicked one. *I write* unto you, little children, because ye have known the Father.

John 5, 46. 47: For had ye believed *Moses*, ye would have believed me: for *he wrote* of me. But if ye believe not *his writings*, how shall ye believe my words?

Luke 3, 4: As it is written in the book of *the words of Esaias*, the prophet.

Matt. 13, 14: And in them is fulfilled *the .prophecy of Esaias* which saith, ...

Matt. 15, 7: Ye hypocrites, well *did Esaias prophesy* of you, saying, ...

Luke 20, 42: And *David himself saith* in the book of Psalms, The Lord said unto my Lord, Sit Thou on my right hand.

3.

Matt. 2, 5. 17: And they said unto him, In Bethlehem of Judea: for thus it is *ivritten BY the prophet*. (17) Then was fulfilled that which was *spoken BY Jeremy*, the prophet, saying, ...

Matt. 8, 17: That it might be fulfilled which was *spoken BY Esaias* the prophet, saying, ...

Matt. 12, 17: That it might be fulfilled which was *spoken BY Esaias* the prophet, saying, ...

Matt. 13, 35: That it might be fulfilled which was *spoken BY the prophet*, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.

Matt. 24, 15: When ye therefore shall see the abomination of desolation, *spoken of BY Daniel the prophet*, stand in the holy place, (whoso readeth, let him understand).

Matt. 27, 9. 35: Then was fulfilled that which was *spoken BY Jeremy the prophet*, saying, ... (35) That it might be fulfilled which was *spoken BY the prophet*, ...

Acts 2,16: But this is that which was *spoken BY the prophet Joel*.

4.

Matt. 1, 22: Now all this was done, that it might be fulfilled which was spoken OF *the Lord BY the prophet*, saying, ...

Acts 4, 24. 25: And when they heard that, they lifted up their voice to *God* with one accord, and said, *Lord*, Thou art *God*, which hast made heaven, and earth, and the sea, and all that in them is: WHO BY *the mouth of Thy servant David* hast said, Why did the heathen rage, and the people imagine vain things? Cf. Ps. 2, 1. 2.

Hebr. 4, 7: Again, *He* limiteth a certain day, *saying IN David*, Today, after so long a time; as it is said, Today, if ye will hear His voice, harden not your hearts.

Rom. 9, 25: As He *saith also* IN Osee, I will call them my people which were not my people; and her beloved which was not beloved.

Rom. 1, 2: Which He *had promised* afore BY *His prophets in the Holy Scriptures*.

5.

Acts 1, 16: Men and brethren, *this scripture* must needs have been fulfilled, which the *Holy Ghost by the mouth of David spake* before concerning Judas, which was guide to them that took Jesus.

Acts 28, 25: Well *spake the Holy Ghost by Esaias the prophet* unto our fathers.

2 Sam. 23, 1, 2: Now these be the last *words of David*. *David*, the son of Jesse, *said*, and the man who was raised up on high, the anointed of the God of Jacob, and *the sweet psalmist* of Israel, *said*, *The Spirit of the Lord spake by me*, and *His word* was in *my tongue*.

2 Pet. 1, 19—21: We have also a more sure *word of prophecy*; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts: knowing this first, that no *prophecy of the Scripture* is of any private interpretation. For *the prophecy* came not in old time *by the will of man*: but *holy men of God spake* as they were *moved by the Holy Ghost*.

1 Pet. 1, 11, 12: Searching what, or what manner of time the *Spirit of Christ* which was *in them did signify*, when *it testified* beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did *minister* the things, which are now reported unto you by them that have *preached the Gospel* unto you *with the Holy Ghost sent down from heaven*; which things the angels desire to look into.

Matt. 10, 19: But when they deliver you up, take no thought how or what ye shall speak: for *it shall be given you* in that same hour *what ye shall speak*.

Mark 13, 11: But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but *whatsoever shall be given you* in that hour, *that speak ye*: for *it is not ye that speak*, but *the Holy Ghost*.

Luke 12, 12: For the *Holy Ghost* shall teach you in the same hour what ye ought to say.

6.

2 Pet. 1, 21: For the prophecy came not in old time by the will of man: but holy men of God *spake* as they were *moved by the Holy Ghost*.

2 Tim. 3, 16: All Scripture is given by *inspiration of God*, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.

Rom. 15, 18, 19: For *I will not dare to speak of any of those things which 'Christ hath not wrought by me*, to make the Gentiles obedient, by *word* and deed, through mighty signs and wonders, by the *power of the Spirit of God*.

Gal. 1, 11: But I certify you, brethren, that the Gospel which was preached of me is not after man.

Jer. 30, 2: Thus speaketh the Lord God of Israel, saying, Write thee all the words that I have spoken unto thee in a book.

Jer. 30, 2: Thus speaketh the Lord God of Israel, *saying*, Write thee *all* the words that I have spoken unto thee in a book.

Rom. 15, 18: For *I will not dare* to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient by word and deed.

1 Thess. 2, 13: For this cause also thank we God without ceasing, because, 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*, which effectually worketh also in you that believe.

Acts 2, 4: And they were all filled with the Holy Ghost, and began to speak with other tongues, *as the Spirit gave them utterance*.

2 Pet. 1, 19—21: We have also a more sure *word* of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts: knowing this first, that no prophecy of the *Scripture* is of any private interpretation. For the prophecy *came not* in old time *by the will of man*: but holy men of God *spake as they were moved* by the Holy Ghost.

John 10, 34. 35: Jesus answered them, Is it not *written* in your law, I said, Ye are *gods*? If He called them *gods*, unto whom the Word of God came, and the *Scripture cannot be broken*.

Matt. 22, 43. 44: He saith unto them, How, then, doth *David in spirit* call him *Lord*, saying, The Lord said unto *my Lord*, Sit Thou on my right hand, till I make Thine enemies Thy footstool?

Rom. 15, 9—12: And that the *Gentiles* might glorify God for His mercy; as it is written, For this cause I will confess to Thee among the *Gentiles*, and sing unto Thy name. And again He saith, Rejoice, ye *Gentiles*, with His people! And again, Praise the Lord, all ye *Gentiles*; and laud Him, all ye people! And again, Esaias saith, There shall be a root of Jesse, and He that shall rise to reign over the *Gentiles*; in Him shall the *Gentiles* trust.

Gal. 3, 16: He saith not, And to *seeds*, as of many; but as of one, And to thy *seed*, which is Christ.

Rom. 10, 16: But they have not all obeyed *the Gospel*. For Esaias saith, Lord, who hath *believed* our report?

1 Pet. 3, 6: Even as Sarah obeyed Abraham, calling him *lord*.

Hebr. 12, 27: And *this word*, *Yet once more*, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.

Hebr. 8, 8. 13: For finding fault with them, He saith, Behold, the days come, saith the Lord, when I will make a *new covenant* with the house of Israel and with the house of Judah. (13) In that He saith, A *new covenant*, He hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.

Hebr. 4, 7: Again, *He* limiteth a certain day, *saying* in David, *Today*, after so long a time; as it is said, *Today*, if ye will hear His voice, harden not your hearts.

Hebr. 7, 20. 21: And inasmuch as not without an *oath* He was made priest: (for those priests were made without an oath; but this with an oath by Him that said unto Him, *The Lord sware* and will not repent, Thou art a priest forever after the order of Melchisedec:). Ps. 110, 4.