

**AN INTRODUCTION TO
DOGMATIC THEOLOGY,
BASED ON LUTHARDT**

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REVERE FRANKLIN WEIDNER & CHR. ERNST LUTHARDT

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INTRODUCTION
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BASED ON LUTHARDT.

BY

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DEDICATED
TO THE MEMORY OF
CHARLES PORTERFIELD KRAUTH,
HIS TEACHER AND FRIEND,
BY
THE AUTHOR.

ERRATA.

- Page 101, second line from bottom, for 1673 read 1573.
" 184, eighth " " " , read *electio*.
" 147, line 6, for *strict* read *stricter*.
" 139, " 18, for 380 read 370.
" 163, last line, for *member*, read *number*.
" 165, line 10, read *Dannbauer*.
" 224, " 7, " *Bollingbroke*.

The few other errors are of such a character that they can easily be corrected.

PREFACE.

Revealed Theology naturally divides itself into four main departments, exegetical, historical, systematic, and practical. Under Exegetical Theology we comprise all the sciences that relate to the exposition and elucidation of the Holy Scriptures; Historical Theology begins with Sacred History and includes what has been developed in the Church in the shape of Church History and the History of Doctrine; Practical Theology embraces the theory of the activities of the Church, as exercised by the pastor and teacher in particular; but in Systematic Theology we have the highest form of theological science. It is the scientific and connected presentation of Christian doctrine, in its relation to both faith and morals, and comprises the sciences of Apologetics, Dogmatics, and Ethics.

Our later theologians distinguish between Biblical Theology and Dogmatics. Biblical Theology has for its aim to represent the religious ideas and doctrines which are contained in the Bible, and is a purely historical discipline, and as such belongs to the department of Historical Theology. Christian Dogmatics or Dogmatic Theology, on the other hand, is a historico-philosophical science, in which the results of historical exegesis are unified and systematized. It uses the results of Biblical Theology as the material with which

it builds. It is the sum of the truths embraced in the Christian faith in their organic connection with the facts of religious truth. It is the science of that, of which the Christian affections and the Christian life are the great art. It has no other aim than the teaching of the Christian religion, as this is established in the experimental consciousness of the believer, to reproduce it spiritually and to bring it into a scientific, systematic form, for the delineation and development in every direction of its divinely wrought facts in Jesus Christ.

Of late, Dogmatic Theology has been somewhat neglected in certain parts of the Protestant world, and indeed has fallen into disrepute, more stress being laid upon the results of Biblical Theology. We are told that in Dogmatic Theology we have the deductions and speculations of men while in Biblical Theology we have the pure teaching of the Word of God. But let us not forget that the man who takes up the Bible now without reference to what has been done toward its elucidation in the past, and without being guided by the development of doctrine is unwise and will fall into error, for the faith and doctrinal thinking of the present is conditioned by the intellectual labors and the development of Church doctrine in the past, and must consequently assure itself of its essential harmony with it.

This work does not present a System of Christian Theology, but is simply an *Introduction* to such a System. It is the door and the vestibule which leads to the sacred edifice. It only treats of the definition, con-

tents, method, and history, of Dogmatics. The attempt has been made to give a concise and yet complete history of Dogmatics, including even a brief sketch of the most prominent recent writers in this department. The book itself is the outgrowth of work in the class-room, and has been prepared to meet the wants of my students, and is published in the hope that it may be of some service not only to other theological students, and to the English-speaking ministers, of the Evangelical Lutheran Church, but may be of interest even to those who are not of the same Confession of Faith.

He who watches the horizon of German Lutheran Theology, will always discover some new star of great brilliancy, just coming into range above it. One of the latest of distinguished living conservative theologians is CHRISTOPH ERNST LUTHARDT, since 1856 professor of theology at Leipsic, and renowned as a university lecturer and pulpit orator. His *Compendium der Dogmatik* appeared in 1865, and in 1886 had already reached the seventh edition. This work is not strictly speaking the development of a system, but rather a compendious presentation of carefully selected material. It is by far the best manual of the Dogmatics of the Evangelical Lutheran Church we possess. On account of its comprehensiveness, brevity, and succinctness, my own teacher, CHARLES PORTERFIELD KRAUTH, late Professor of Dogmatic Theology in the Evangelical Lutheran Theological Seminary in Philadelphia, took it as a general guide in a large part of his own lectures, and especially recommended it to his students. This