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## FAITH.

(Continued.)

The term *καρδία*, heart, and the uses for which Scripture employs this term, might seem sufficiently important to merit a separate discussion. For the present, suffice it to say that *καρδία* is, indeed, "more than the center of the living organism of matter." <sup>1)</sup> Scripture predicates of the heart every known activity of the inner life of man. The heart thinks, projects ideas, formulates judgments, weighs and ponders the pro and con of a question; the heart wishes, desires, cherishes a wish, frames resolves, impels to action. Reason, desire, and will, all act through and by means of the heart. We meet with such phrases as *νοεῖν τῇ καρδίᾳ*, to understand with the heart, John 12, 20; *ἐνθυμήσεις καὶ ἐννοιαὶ καρδίας*, the thoughts and intents of the heart, Hebr. 4, 12; *διάνοια κ.*, the imagination of the heart, Luke 1, 51; *ἐπίνοια κ.*, the thought of the heart, Acts 8, 22; *συνιέναι τῇ καρδίᾳ*, to understand with the heart, Matt. 13, 15; *λογίζεσθαι, διαλογίζεσθαι ἐν τ. κ.*, to reason in the heart, Mark 2, 6. 8; *εἰπεῖν ἐν κ.*, to say in one's heart, Rom. 10, 6. Envy and strife, James 3, 14; adulterous desire, Matt. 5, 28; double-mindedness, James 4, 8; sadness and gladness, John 14, 1; Acts 14, 17, have their seat in the heart. The heart conceives a purpose and decides in favor of an action, hence, exercises the will-power, Acts 5, 4; 7, 23; 11, 23. We would summarize the exhaustive research of Cremer in a few

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1) Cremer, *Bibl. Woerterb.*, p. 494.

sentences culled from his article on *καρδία*.<sup>2)</sup> "Being the seat of life, *καρδία* is principally and ultimately associated with everything that affects life." (p. 494.) "It is the central station of the life of a person viewed in its entirety, and upon it all that affects the person's life is made to ultimately react." (p. 494.) "It is the place where personal life in its entirety becomes concentrated, both as regards its conditions and its manifestations." (p. 497.) "In particular, it is the gathering point and the source of all religious life." (p. 498.) "Desires, manifesting themselves after the manner of natural instincts, are ascribed to the soul (*ψυχή*), while desires consciously and purposely expressed, reflections of the will, resolves, and the discursive faculty are ascribed to the heart." (p. 495.)

Now, it is here, in the heart, where the poisoned dart of the hellish archer had struck, inflicting a mortal wound. In the temptation Satan took good aim at the vital spot, and hit the mark with deadly precision. What was left after his onslaught was a spiritual corpse, "dead in trespasses and sins." The divine life, "the life of God," Eph. 4, 18, had ceased throbbing in the heart. The heart had been murdered by the "murderer from the beginning," John 8, 44. — Into this spiritual charnel house a divine Quickener comes with the word of grace, the power of God, to effect a resurrection of what is dead in man. "It is of the highest importance," says Cremer, "that the heart is the place for the activity of the Holy Spirit." (p. 496.) Here is where an astonishing miracle is wrought: "God sends forth the Spirit of His Son into the heart, crying: Abba, Father," Gal. 4, 6; He gives "the earnest of the Spirit in our hearts," 2 Cor. 1, 22; "the Spirit itself beareth witness with our spirit," Rom. 8, 16; "the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us," Rom. 5, 5; we are "strengthened with might by His Spirit in the inner man, that Christ may dwell in our hearts by faith," Eph. 3, 16, 17. Yes, here it is where faith is enacted and

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2) Ibid., p. 492—499.

comes to exercise a dominant influence. The old, dead heart, dead unto God and the things of the Spirit of God, is raised to life, the life of God; it is made to act in response to the quickening touch of the Spirit of grace. Its energies and faculties are employed upon objects hitherto abhorred, loathed, and spurned. And the activity thus ensuing, Scripture teaches us to know as, and to name, faith.

When we proceed, now, to view the various modes, or ways, in which the heart exerts itself in any act of faith, the various directions in which its faculties are being employed, the various manifestations of its activity, it is with the understanding that we are not dividing faith into parts, each of which might exist separately and apart from other like parts, and still be essentially faith, though not complete faith; nor as successive stages, one leading to, or passing over into, another, until the state of faith consummate is reached, somewhat like in the metamorphoses of a chrysalis. Man never believes in parts, or in stages, but *we* may so *view*, yea, we are compelled to so view an act of faith and to point out various features of the act, because it is, with us, a physical impossibility to note and to describe more than one object at a time. Accordingly, when we point out that faith is knowledge, that it is assent, that it is confidence, this is not the meaning, viz., that these three exist in like proportion in faith as its union or sum, nor this, that faith is at first knowledge, which knowledge passes into assent, and culminates in confidence. But this is the meaning, viz., that the knowledge of faith is an assenting and confiding knowledge, or it can never be the knowledge of faith; the assent of faith is an intelligent and trustful assent, or it is not the assent of faith; the confidence of faith is firm assurance resting upon intelligent convictions gladly and rejoicingly accepted, or it is never the confidence of faith.

*Faith, then, is knowledge.* What the believer believes has been submitted to his perception and apperception, has been acted upon by the believer's intellect. Knowledge is of the essence of faith. "Dost thou believe on the Son of God?" Jesus

asked the man born blind. "Who is He, Lord?" replies the blind man, "that I might believe on Him," thus expressing, we might say instinctively, the impossibility of faith prior to an adequate intelligence of its object. Jesus concedes the point; He offers the blind man the required information. "Thou hast both seen Him, and it is He that talketh with thee," He says; and at once the blind man declares: "Lord, I believe," John 9, 35—38. Barring out knowledge is tantamount to keeping out faith. "How shall they believe in Him of whom they have not heard?" Rom. 10, 14. Scriptural antonyms of faith are ignorance, *ἀγνοία*, intellectual darkness, *στυγία*, blindness, *πῶρωσις*. The faith and worship of the Athenians' unknown god was not faith, but superstition, Acts 17, 22 f. 30. The advent of Christ is compared to the rising of a great light out of dense darkness, Matt. 4, 16; Luke 1, 79; John 1, 5. And those who saw the light, but failed to perceive its meaning, were unfit for faith, Rom. 11, 25; Luke 24, 25. Ignorance is but another name for unbelief. Faith wants to know, and does know, all that it believes, and whatever it does not know, it does not believe and cannot believe. The *fides implicita* (*carbonaria*) of Rome is not faith, but a very immoral prostitution of the mind, and a horrid caricature even of credulity.

The boundaries of faith coincide with the boundaries of knowledge. This is merely a different way of stating that faith is knowledge. It is the same whether I say: I believe what I know, or, I believe as far as I know. If the object proposed to my faith is only partially revealed to me, I am not required to yield faith to the unknown portion, excepting in so far as I must believe there is such a portion, if I am reliably informed there is. There may be perfect faith in an object partly known. "We know in part," 1 Cor. 13, 9. 12, is not saying that we believe in part. Again, the faith of one person may extend further, embrace more objects regarding which there is knowledge available, than the faith of another; yet either faith may be perfect in itself. The faith of the schoolboy who believably recites as the sum total of his faith: "The blood of

Jesus Christ, the Son of God, cleanseth us from all sin," does not differ essentially from the faith of the theologian, whose knowledge extends to every point and stage of the *ordo salutis*; in other words, the theologian believes what he knows in no better way than the schoolboy believes what he knows.

The knowledge of faith is genuine knowledge. It is gained by an act of cognition. Fact or truth are set forth and faith apprehends them, perceives that they are and that they are just so and not otherwise, distinguishes them from other objects, becomes acquainted with them, and such acquaintance becomes an intellectual asset which faith handles as a banker handles his coin. Scripture predicates of believers *γνώσκειν, εἰδέναι, νοεῖν, ἐπιστῆσαι, γνῶσις*. "Through faith we understand (*πίστει νοοῦμεν*) that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear," Hebr. 11, 3. "We believe and are sure (*πεπιστεύχαμεν καὶ ἐγνώχαμεν*) that Thou art that Christ," John 6, 69. "We have known and believed (*ἐγνώχαμεν καὶ πεπιστεύχαμεν*) the love that God hath to us," 1 John 4, 16. "Believe the works, that ye may know and believe (*πιστεύσατε ἵνα γνῶτε καὶ γινώσκητε*) that the Father is in me, and I in Him," John 10, 38. "If thou wouldst believe, thou shouldst see (*ἐὰν πιστεύσῃς ὄψῃ*) the glory of God," John 11, 40. "Abraham rejoiced to see (*ἵνα ἴδῃ*) my day, and he saw it (*εἶδεν*) and was glad," John 8, 56. "These all died in faith (*κατὰ πίστιν*), not having received the promises, but having seen them afar off (*πρόρρωθεν ἀπτάς ἰδόντες*) and were persuaded of them (*πεισθέντες*) and embraced them (*ἀσπασάμενοι*)," Hebr. 11, 13. "Ye know (*ἐπίστασθε*) how that a good while ago God made choice among us," Acts 15, 7. Zacharias, in the Benedictus, views as the future mission of his son this: "Thou shalt go before the face of the Lord to prepare His ways, to give knowledge of salvation (*γνώσων σωτηρίας*)," Luke 1, 77. This knowledge might be summed up in the last recorded statement of John to his disciples: "He that *believeth* on the Son hath everlasting life," John 3, 36.

Flacius<sup>3)</sup> proposes to show from the origin of *πίστις* that knowledge is essential to faith. "There is no doubt that the word *πίστις* is derived from *πείθω* (a term which is frequently employed in Scripture to designate just this act of instructing men concerning God), and that it is formed out of the third person of the preterit passive, namely, out of *πέπεισται*, and hence, it retains the force and characteristic quality (*indolem*) of this word. Accordingly, we must, by all means, give some consideration to the nature and signification of this word; and this we ought to do the more readily, because the same word, both as to sound and sense, or signification, is found in the Hebrew of the Old Testament: *πειθω*.  $\eta\eta\phi$ . The word *πείθω*, in its native sense (*per se*), signifies now to persuade, now to teach. It is, generally, through teaching that men become persuaded of the truth and goodness of a matter, or, on the other hand, of its falsity and viciousness. Hence, this word is not infrequently used to denote the teaching and instruction of the apostles, by which men were drawn unto faith. *E. g.*, Acts 19, 8: 'disputing and persuading the things concerning the kingdom of God' (*διαλεγομένοις καὶ πείθων κτλ.*). Acts 28, 23: 'He expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the Law of Moses and out of the prophets' (*ἐξετίθετο διαμαρτυρούμενος . . . πείθων κτλ.*), *i. e.*, teaching persuasively the doctrine concerning Christ. Again, 2 Cor. 5, 11: 'Knowing, therefore the terror of the Lord, we persuade (*πειθομεν*) men, but we are made manifest unto God, and I trust are made manifest in your consciences' (*ἐν ταῖς συνειδήσεσιν ὑμῶν πεφανερῶσθαι*). Gal. 1, 10: 'Do I now persuade (*πείθω*) men, or God?' Accordingly, in the same manner as the word *πείθω* signifies to teach and persuade, to set forth and to inculcate the doctrine concerning God, so, inversely, that which true teachers by thus teaching and persuading achieve or excite in the hearts of men, is called *πίστις*, namely a certain persuasion and trust, flowing and arising from the instruction received. Hence, the remark of Simpli-

3) *Glossa*, s. v. *fides*, col. 308 f.

eius (c. 3. *de anima*) is very apposite to our purpose, when he says: *ὅτι τέλος μὲν πίστις, ὁδὸς δὲ ἐπὶ τούτων τὸ πείθεσθαι*, *i. e.*, The end aimed at is, indeed, faith; the way leading thither, however, is by being taught. For by teaching and persuading we strive to excite faith in men's hearts. Hence, we see that not only the agreement between the original term and its derivative, but also the harmonious relation of the act expressed by the original term to the effect expressed by the derivative shows that faith is a certain knowledge, persuasion, and trust regarding God's ineffable compassion over us and Christ's good work for us, obtained from instruction in God's Word, and by its means we give a hearty assent to God and believe Him as a truthful person who is telling us of, and promising us, these things. As the verb *πείθω*, then, produces out of itself the noun *πίστις*, so the very action expressed by the verb, namely, teaching and persuading, effects in the heart of the hearer not only knowledge, but also an inclination of the heart, or trust, which has been excited in the heart of the hearer by persuasion. For all Scripture and the Holy Spirit Himself aim chiefly at persuading us and prompting us to believe God. Hence, it is both very pleasant and very useful to consider in the matter now in hand the very great agreement both of matters and of terms. Scripture makes an extensive use of the term *πείθω* to designate the function of teaching the true religion. (Acts 19, 8; 28, 23; 26, 28; Gal. 1, 10.) However, among other instances of this meaning and use of the verb *πείθω* in the New Testament the statement of John (1 John 3, 19) is noteworthy above the rest: 'We shall assure our hearts before Him' (*ἐμπροσθεν αὐτοῦ πείσομεν τὰς καρδίας ἡμῶν*), as if to say: Even though it condemn us, still God is greater than our heart. And here is properly described that inward strife of the godly, who are often disturbed by the sight of their sins and of the divine wrath, and are being assailed, on the one hand, by their own heart and conscience, and on the other, by Satan, and are thus driven to despair. However, over and against this they strengthen, raise up, instruct and teach themselves by the Spirit, crying, Abba,

Father, by the Word, truth, and unspeakable compassion of God, as of One who speaks face to face with them, comforts them, and argues these sad doubts down. And thus they rather believe and yield to the Word of God than to those inward emotions of distrust. After these very sad doubts and vacillations have been subdued, there follows true faith and trust in God and full assurance. Accordingly, let the reader diligently consider what the aforementioned accusations of the heart in these sad doubts and distrust mean, and what kind of an emotion, or affection, results from the aforementioned suasion. For in this way he will perceive by actual practice, as it were, the nature both of doubt and also of true confidence."

We have followed Flacius, it would seem, beyond the point now under consideration. However, the prolepsis is specious. It is proposed to show that faith is genuine knowledge, knowledge just as real, just as well certified, just as reliable as any other kind of knowledge which man acquires and possesses,<sup>4)</sup> yea, more so. This seems impossible at first, because faith deals with matters which are not subject to sense perception or the reasoning process. Its sphere is the realm of the unknown. Scripture does not disguise this fact in the least, it rather makes it quite prominent. "Whom having not seen (*ὄν εἰδότες*), ye love; in whom, though now ye see Him not (*μὴ ὁρῶντες*), yet believing (*πιστεύοντες δέ*), ye rejoice with joy unspeakable and full of glory," thus Peter (1 Ep. 1, 8) takes full cognizance of the vast contrast between believing and

4) This would appear from this circumstance, amongst others, that Scripture uses the terms which express the cognitive power of faith to express the common modes of cognition. As regards *γινώσκειν* comp. Mark 5, 29: "She *felt* in her body that she was healed;" Luke 8, 48: "I *perceive* that virtue is gone out of me;" Mark 15, 45: "When he *knew* it of the centurion;" Matt. 12, 33: "The tree is *known* by his fruit;" Matt. 21, 45: "They *perceived* that He spake of them;" Matt. 24, 33: "Ye *know* that summer is nigh;" Luke 18, 3: "Ye can *discern* the face of the sky," etc. As to *νοεῖν* (and its synonym *συνεῖναι*) comp. 2 Tim. 2, 7: "Consider what I say;" Eph. 3, 4: "Whereby, when ye read, ye may *understand* my knowledge;" v. 20: "Above all that we ask or *think*;" Mark 13, 14: "Let him that readeth, understand." As regards *εἰδέναι*, *ἐπιστήσαι* it is needless to offer references.



seeing. As a universal law Scripture declares: "He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him," Hebr. 11, 6. We remember, in this connection, the warning words of the Lord to His skeptic disciple: "Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen and yet have believed," John 20, 29, and the plain, forceful statement of His apostle: "Hope that is seen is not hope: for what a man seeth why doth he yet hope for?" Rom. 8, 24. "Things hoped for," "things not seen" are represented as the proper domain of faith, Hebr. 11, 1. Yea, Scripture acknowledges that the objects of faith transcend man's power to know; the indwelling of Christ in the hearts of His saints is invoked that they "may be able to comprehend what is the breadth, and length, and depth; and height; and to *know* the love of Christ, *which passeth knowledge*," Eph. 3, 17—19. The apostle directs his followers to "the peace of God which *passeth all understanding*," Phil. 4, 7. — In matters of this kind, how can true and genuine knowledge be obtained? Can the unknown, yea, the unknowable be known? Aye, that is what Scripture claims for, and predicates of faith: Faith is knowledge of the unknown. *"Ἔστιν δὲ πίστις ἐπιζομένων ὑπόστασις, πραγμάτων ἔλεγχος οὐ βλεπομένων*, "Faith is the *substance of things hoped for, the evidence of things not seen*." Two things are here predicated of faith, both of which imply genuine, reliable knowledge based on grounds satisfactory to the possessor of that knowledge, though it is knowledge of absent and invisible matters. Faith represents "substance," as regards "things hoped for." What is *ὑπόστασις*? The apostle had requested of the congregation at Corinth a collection for the suffering brethren in Judea. Before the collection had materialized, he had "boasted" to the Christians in Macedonia the "forwardness of mind," the "zeal" of the Corinthians in this matter, and afterward wrote an urgent request to the Corinthians, not to put him to shame in his confident boasting, *ἐν τῇ ὑποστάσει ταύτῃ τῆς κωλύσεως*, 2 Cor. 9, 4, by their failure to raise the collection as expected. The

apostle's statement in Macedonia about what was going on in Achaia had *ὑπόστασις*, a substantial basis, body, and form, not in his vivid imagination, but in what he observed among the members of the Corinthian church. He saw, as it were, the material help in the willingness to help; the zeal of the church-members was to him a promissory note of gilt-edge quality. And it was not for himself so much that he feared shame, if his glowing reports should have to be discredited, as for the Corinthians. (Observe the parenthesis *ἵνα μὴ λέγωμεν ὑμεῖς*, v. 4.) He knew whereof he was speaking when he would mention Corinthian zeal, and was satisfied that he was stating facts. — In his controversy with the false teachers who were disturbing the same congregation it became necessary, at a certain point, that the apostle should speak of his personal achievements, and to "speak as a fool," boasting the superior quality and quantity of his labors in behalf of the Gospel. He proceeds to enumerate a long chain of events, 2 Cor. 11, 21 ff. *ἐν ταύτῃ τῇ ὑποστάσει τῆς κωχήσεως*, v. 17, "in this confidence of boasting." Every one of the qualities, or events, which he mentions, is a reality, resting on a solid basis of fact.<sup>5)</sup> — In Hebr. 1, 3 Christ is called "the express image of the person" of God the Father, *χαρακτήρ τῆς ὑποστάσεως*. God has *ὑπόστασις*, real existence, personality, just as real as that of Christ who said to Philip: "He that hath seen me hath seen the Father," John 14, 9, *i. e.*, whoever truly knows me and as truly as a person may know me, he may and does know the Father. *Ὑπόστασις*, then, is that which forms the solid basis for something, "id, quod spei ac fidei substructum est veluti fundamentum et fulcrum, τῶν ἐλπυζομένων (der sich dem, was gehofft wird, als Stuetze unterstellt)." <sup>6)</sup> Accordingly, *ὑπόστασις* in Hebr. 3, 14 has become a synonym for *πίστις*: "We are made partakers of Christ, if we hold the beginning of our confidence (*ἀρχὴν τῆς ὑποστάσεως*) steadfast unto the end." But faith is

5) Wilke: *ὑπ.* = "Die Unterlage fuer das Ruchmen, was sich das Ruchmen selbst unterlegt." (*Clavis*, s. v. II, p. 410.)

6) *Ibid.*

not only substantial, it is also evident knowledge, *πραγματῶν ἔλεγχος οὐ βλεπομένων*. "Ἐλεγχος is that which carries conviction, which proves a point, or disproves, and thereby applies censure to a falsehood. Scripture is "profitable for reproof," *πρὸς ἔλεγχον*, 2 Tim. 3, 16; it proves its point and stops gain-saying. Wilke says, referring to Hebr. 11, 1: "Render: faith is that in which things hoped for have their foundation and things not seen their proof (*indicem*) or witness, who argues that they are true; er ist fuer das Gehoffte der Grund des Bestehens, fuer das Nichtsichtliche der Beweis des Daseins." 7)

Knowledge of this kind must have been conveyed to the heart by a supernatural force. The ordinary avenues are, indeed, employed for conveying this knowledge, but they are made to receive and pass on to the heart extraordinary objects. The substance of a believer is not changed in the act of believing: he hears the truths of the doctrine of faith, he studies a statement of this doctrine, as he hears and studies a scientific proposition, a rule of grammar, etc., and he knows each distinctly, but each in a way peculiar to the objects to be known. The heart of man was so constituted as to receive and to retain knowledge, not of one kind, the natural, empirical knowledge only, but of two kinds, natural and supernatural. Both the creature and the Creator can communicate with man, however, each in his own way. And the heart of man receives knowledge offered it upon the authority of God in a different manner than it receives knowledge pertaining to natural objects. It is false to say, that what cannot be proven by a logical argument, on scientific grounds, is not true and has no existence. There is, always has been, and always will be in men, also in men of science, a knowledge of matters, which did not come to them by a process of syllogistic reasoning nor of scientific discovery, and will not be reasoned out of existence either, despite the most strenuous efforts. Men have died for this knowledge, and to ridicule it and call it fanaticism and bigotry

7) Ibid., s v. ἔλεγχ. I, p. 359. Comp. s. v. *ὑπόστασις*: "der fuer das, was sein Dasein verbirgt, die Ueberweisung ist." (II, 410.)

and illusion, is very unscientific. Facts do not pass out of existence when laughed at or hated. If we may be permitted to point to a parallel case of a lower order in the domain of science itself, not a few "discoveries" which scientific men have made were such only to the world of laymen, while to the discoverer they represented a successful effort to present his previous knowledge in a material, palpable, and convincing form. The difference, in knowledge of this kind existing among men, 'tis true, is one of degree rather than of kind. Nevertheless, it is just as great a blunder to maintain that one kind of knowledge is all knowledge as to claim that a certain degree of knowledge is the *ne plus ultra* of knowledge. Such a claim will have to stand for an exhibition of bigotry and fanaticism of the true-blue stamp.

The knowledge of faith is, accordingly, denied to the worldly wise, not because they may not have it, but because they may not have it in their way. The Lord speaks of "the Spirit of truth whom the world cannot receive, because it seeth Him not, neither knoweth Him," John 14, 7. "The world," says Paul, "by wisdom knew not God," 1 Cor. 1, 21. The apostle certainly does not speak of the knowledge of God's existence, for the existence of that knowledge in all men he has defended on more than one occasion (comp. Acts 14, 17; Rom. 1. 2). But he speaks of the spiritual knowledge of faith, for in the very next chapter he states (ch. 2, 7. 8): "We speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: which none of the princes of this world knew: for had they known it they would not have crucified the Lord of glory." This knowledge, as it pertains to God and the thoughts and purposes of God, must come to man from God. God alone can possess that knowledge at first hand which faith attains unto. "What man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God," 1 Cor. 2, 11. This is sound reasoning. And the apostle proceeds (v. 12): "Now we have received, not the spirit of the world, but the spirit which is of God; *that we*

might know the things that are freely given to us of God." And these same things, and the knowledge thereof, the apostle proposes to communicate to others in just as supernatural a manner as he had himself received them. For he proceeds (v. 13): "Which things we also speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual," *i. e.*, presenting spiritual matters in words of a spiritual meaning. The Holy Ghost teacheth the words of this wisdom, so Paul has stated, not only with reference to himself and to the moment of inspiration when he penned whereof the Spirit gave him utterance, but with reference to all time and to all men. The Spirit never forsakes the Word which He inspired. John refers to the supernatural origin of the knowledge of faith, saying: "We know that the Son of God is come, and hath given us an understanding, that we know Him that is true," 1 John 5, 20. In 2 Cor. 5, 16 the apostle states: "Henceforth know we no man after the flesh; yea, though we have known Christ after the flesh, yet henceforth know we Him no more." The question arises: What is the proper connection of *κατὰ σάρκα*? "It cannot qualify *Χριστόν*, which it precedes, but only the preceding *ἐγνώκαμεν*. If it had to be connected with *Χριστόν*, to distinguish what Christ had been according to the flesh, as He appeared in His earthly existence among the Jews, from what He is now after His resurrection, *κατὰ σάρκα* should at least have been placed after *Χριστόν*, and even then would hardly express a thought similar to that expressed in 1 Cor. 2, 2. It expresses a perception, a knowledge of Christ which is not determined by *σάρξ*, namely, by the apostle's *σάρξ*, over and against his present true knowledge of Christ."<sup>8)</sup> *Γινώσκειν κατὰ σάρκα*, like *εἰδέναι κατὰ σάρκα* in the same verse, denotes natural knowledge, such knowledge as the apostle had possessed in his unconverted state. This knowledge had been superseded when he became enlightened by a new kind of knowledge received through the Spirit.

8) Cremer, l. c., p. 221.

Thus we come to understand how Scripture, on the one hand, can predicate of faith seeing, hearing, perceiving, knowing, and how, on the other hand, it can distinguish between faith and sight. The seeing of faith is performed with the eye of faith, the hearing of faith with the ear of faith, etc. "We look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal," 2 Cor. 4, 18. "We walk by faith, not by sight," 2 Cor. 5, 7. Referring to this passage Cremer remarks:<sup>9)</sup> "To render εἶδος by *externa rerum species*, the outward aspect of affairs, namely, of those by which we are surrounded, as Tittmann and Lipsius have done, is an unhappy development of the formal meaning of the term *externa rei species*, the outward appearance of a thing, and this development is in no wise justified by good usage. If διὰ πίστεως περιπατεῖν signifies 'to walk by faith,' faith being the mode or manner of a person's walk (comp. 2, 4; Rom. 2, 27; 8, 25), then διὰ εἶδους π. signifies 'to walk by the appearance,' the aspect [of a thing], so that what is visible gives a peculiar characteristic to a person's walk. The question now arises whether διὰ εἶδους π. refers to ἐνδημοῦντες ἐν τῷ σώματι, or to ἐκδημοῦμεν ἀπὸ τοῦ κυρίου in v. 6. If to the former, the apostle wishes to indicate that it is not our present appearance, but faith, which gives form to our walk. This thought, though awkwardly expressed, would be well adapted to show the reason for θαρῆζειν πάντοτε, and would practically mean: 'We walk by faith and heed not what is presented to our sight,' comp. Rom. 4, 19. But it would not be suitable for stating the reason for θαρροῦντες οὖν πάντοτε καὶ εἰδότες κτλ. It is this double concept, of his confidence and his knowledge, that the apostle desires to affirm by appealing to the fact that faith, not sight, determines our walk. Moreover, in this connection with the preceding statement ὅτι ἐνδημοῦντες ἐν τῷ σώματι ἐκδημοῦμεν ἀπὸ τοῦ κυρίου, the apostle means to refer to the future, as the scope of this entire passage shows, and the statement

9) Ibid., p. 344.

in v. 7 is to be understood in the sense of 1 John 3, 2; Col. 3, 2." 10) In 1 John 3, 2 we read: "*It doth not yet appear* what we shall be: *but we know* that when He shall appear, we shall be like Him, for we shall see Him as He is." What else can knowledge in this connection mean than faith-perception, the hearing of the unutterable, the seeing of the invisible, the knowing of the unknown? And thus we return to Hebr. 11, 1: "Faith is the substance of things hoped for, the evidence of things not seen." The believer embraces, not shadows, but substances. However, he knows what he believes, because he has been known of God, Gal. 4, 9. His knowledge is present in his poor crumbling frame of dust and clay, and has been grasped by his infirm, limited faculties of understanding, but it is divine knowledge, knowledge of divine matters divinely conveyed. The possession of this knowledge stamps a person a child of God. "All they that have known the truth," 2 John 1, is simply another way of saying, "All they that have believed." (Note John 1, 10: "The world *knew* Him not;" v. 11: "His own *received* Him not;" v. 12: "To them that *believe* on His name.") Knowledge has verily become a synonym for faith. It is accompanied by the test of genuine faith, the witness of works of love. The believer answers the question: How do you know that you know? thus: "Hereby we do know that we know Him, if we keep His commandments," 1 John 2, 2. Already this circumstance indicates sufficiently that the knowledge of faith is not a knowledge that terminates in the act of perception, not a knowledge for the sake of knowing, but a knowledge in which the whole heart is interested and active, so that this knowledge from its very incipency is accompanied by other manifestations of the energies of the heart. D.

(To be continued.)

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10) WILKE: "Nostra via incedimus, h. e. vivimus in his terris, fide (im Zustande der Glaubenden) non conspicientes rem ipsam." (*Clavis*, s. v. *Idá* I, 208.) — MACKNIGHT: "We walk by the belief of the other world, and not by the sight of this." (*Apost. Epist. ad loc.*, p. 225.) — HIRSCHBERG BIBLE: "Durch den Glauben, nicht durch eine schon anschauende Erkenntnis, c. 4, 18; 1 Cor. 13, 12; 1 John 3, 2, fuehren wir unsern Christenwandel." (*ad loc.*)