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## Doctrinal Theology.

### CHRISTOLOGY

Christology is the doctrine of the Holy Scriptures concerning the Person and the Office and Work of Christ, the Redeemer and Savior of mankind. The doctrine of Christ is not a product of human speculation, or of a process of evolution from the consciousness of the church. *Search the Scriptures*, says Christ, *for they are they which testify of me,*<sup>1)</sup> and the risen Lord himself taught his disciples from the same source; *beginning at Moses and at all the prophets, he expounded unto them in all the Scriptures the things concerning himself.*<sup>2)</sup> Christ is also the central subject of the New Testament. *The Gospels were written, that we might believe that Jesus is the Christ.*<sup>3)</sup> The modern distinction between the historical Christ and the Christ of Scripture is a delusion. The Christ of Moses and the prophets, the apostles and evangelists, and no other, is the historic Christ, that was, and is, and shall be. All other Christs, the Christs of Ebionites and Docetists, of Gnostics and Manichaeans, of Nestorians and Eutychians and Apollinarians, of Monophysites and Monothelites, of Socinians and other Unitarians, of Schleiermacher and Strauss and Schenkel and Renan, are caricatures or fictions,

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1) John 5, 39.

2) Luke 24, 27.

3) John 20, 31.

false Christs, and no Christs at all. Whatever we know concerning Christ theologically, we do not know from the Annals of Tacitus,<sup>1)</sup> nor from the Antiquities of Josephus,<sup>2)</sup> Lucian's Dialogue de morte Peregrini, the fragments of Celsus, or from all these sources taken together or in addition to the sacred records, but only and solely from the Scriptures of the Old and the New Testament. Neither are we to obtain our Christology by a critical study of the sacred Canon, distinguishing between a synoptical Christ, a Johannean Christ, and a Pauline Christ, between earlier and later Gospels, between original documents and the work of redactors. All such so-called historical constructions of the person and work of Christ are neither historical nor constructive, but unhistorical and destructive, and, above all, thoroughly untheological. When Simon Peter had said, *Thou art the Christ, the Son of the living God*, Jesus answered and said unto him, *Flesh and blood hath not revealed it unto thee, but my Father which is in heaven.*<sup>3)</sup> Even from the Scriptures a true portrait of Christ cannot be obtained but by eyes enlightened by the Spirit of God. The true knowledge of Christ is a matter of faith; it is even faith itself; and faith is the gift of God.

### I. THE PERSON OF CHRIST.

Concerning the person of Christ the Scriptures teach that Jesus Christ is the Son of God, very God, begotten of the Father from eternity, and also true man, conceived by the Holy Ghost, and born of the virgin Mary, in the fullness of time, the divine nature and the human nature being from the moment of his conception for ever and inseparably united in one complete theanthropic person.

The name of this person was and is a proper name given to a certain individual in distinction from other in-

1) Tacit. Annal. XV, 44: Auctor nominis ejus Christus, qui Tiberio imperitante per procuratorem Pontium Pilatum supplicio affectus erat.

2) Antiquit. XVIII, 4al.

3) Matt. 16, 16. 17.

dividuals. *Jesus* was the name given, by divine injunction, to the son of a Jewish woman of the house of David, a son whom she conceived in her womb and brought forth by birth in due time, a human child.<sup>1)</sup> But of this same son of Mary, and descendant of David,<sup>2)</sup> the same angel of the Lord who announced his conception and birth to his human mother also said, *He shall be called the Son of the Highest,*<sup>3)</sup> and his humanity and divinity are asserted in one statement of a subject and a predicate, *That holy thing which shall be born of thee shall be called the Son of God.*<sup>4)</sup> This was the person of whose conception and birth Isaiah had prophesied seven centuries before, saying, *Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel;*<sup>5)</sup> and again, *Unto us a child is born, unto us a Son is given; . . . and his name shall be called . . . the Mighty God, the everlasting Father.*<sup>6)</sup> Thus, *when the fullness of time was come, God sent forth HIS SON, MADE OF A WOMAN.*<sup>7)</sup> Thus from the seed of Abraham *as according to the flesh Christ came, who is over all, God blessed for ever.*<sup>8)</sup> When he was yet in his mother's womb, Elisabeth, being filled with the Holy Ghost,<sup>9)</sup> greeted the virgin saying, *whence is this to me, that the mother of MY LORD should come to me?*<sup>10)</sup> And in the night of his nativity the angel of the Lord pronounced him true man and true God, when his message was, *Unto you is BORN THIS DAY in the city of David a Savior, which is Christ THE LORD.*<sup>11)</sup> Thus *was the WORD made FLESH,*<sup>12)</sup> that *Word* which was in the beginning *with God*, a person distinct from another divine person, and which *was God* emphatically; *θεὸς ἦν ὁ Λόγος*, very God, as the Father, in divine essence, though distinct

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1) Luke 1, 31; 2, 5—7. 21. Matt. 1, 18—25.

2) Luke 1, 32. *The throne of his father David.*

3) Luke 1, 32.

4) Luke 1, 35.

5) Is. 7, 14.

6) Is. 9, 6.

7) Gal. 4, 4.

8) Rom. 9, 5.

9) Luke 1, 41.

10) Luke 1, 43.

11) Luke 2, 11.

12) John 1, 14.

from him in person.<sup>1)</sup> Thus, too, was he known and acknowledged by his disciples. When he had asked them, *Whom do men say that I THE SON OF MAN am?* they quoted the false opinions of such as took him to be mere man. But when he asked, *Whom say ye that I am?* Simon Peter in their name answered, *Thou art the Christ, the SON OF THE LIVING GOD.*<sup>2)</sup> And this was also the doctrine of Christ concerning himself. He does not rebuke Peter, but approves of his reply and profession, saying, *Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.*<sup>3)</sup> And not to Peter alone had the Father revealed the divine Sonship of the Son of man, but also to others. Thus when he was come from Galilee where he had lived the humble life of a carpenter's foster-son, and was baptized in Jordan as other children of Abraham according to the flesh,<sup>4)</sup> the Father's voice from heaven said of the man Jesus, *This is my beloved Son, in whom I am well pleased!*<sup>5)</sup> Of him the psalmist had said in his name, *The Lord hath said unto me, Thou art my Son; this day have I begotten thee;*<sup>6)</sup> and the Epistle to the Hebrews, speaking of the first-born whom the Father *brought into the world,*<sup>7)</sup> the man Jesus,<sup>8)</sup> our brother and kinsman,<sup>9)</sup> who took on him the seed of Abraham and was in all things made like unto his brethren,<sup>10)</sup> refers to those words of the psalmist as testifying to his superiority to men and angels, saying, *Unto which of the angels said he at any time, Thou art my Son; this day have I begotten thee?*<sup>11)</sup>

These are a few of a multitude of texts which show that the uniform doctrine of the Scriptures, of both Testaments, of prophets and apostles, of angels and arch-angels, of the Father and the Holy Ghost, and of Christ himself,

1) John 1, 11.

2) Matt. 16, 13—16.

3) Matt. 16, 17.

4) Matt. 3, 9. 13.

5) Matt. 3, 16. 17.

6) Ps. 2, 7.

7) Hebr. 1, 6.

8) Hebr. 2, 6. 9.

9) Hebr. 2, 11 ff.

10) Hebr. 2, 14—17.

11) Hebr. 1, 5. Cf. vv. 2—13.

sets forth the *θεάνθρωπος* as true man and very God in one person, Jesus, the Christ.

There is, then, in Christ, a duality of natures. Christ is not an apotheosized man, a human person who at some time or by some process of development had been elevated to divine dignity. Such a concept would involve a contradiction in itself, incompatible with the true notions both of humanity and of divinity, and with the notion of nature itself. A nature, *φύσις*, is what it is by its origin, and though it may pass out of existence, it can, while it exists, never be essentially anything else than what it is by its origin. A creature can never be anything in itself but a creature, and a creature of its kind. A human being can, by its nature, never be essentially anything but a human being. It can never, by deterioration, degenerate into a brute; neither can it, by development, be changed into an angel or a god. But the development of a human into a divine being is equally and even more incompatible with the notion of divinity. A divine nature which was not at all times and from everlasting essentially divine would be a logical and metaphysical nonentity, lacking the attributes of immutability and eternity, which are of the very essence of God.<sup>1)</sup> To adore such a god would be idolatry, the worship of a god besides the one true God. But of Christ we read, *When he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him.*<sup>2)</sup> Of the Word which was made flesh, it is said, *In the beginning WAS the Word. The same was in the beginning with God.*<sup>3)</sup> According to his divine nature, Jesus says, *Before Abraham was, I am,*<sup>4)</sup> and, *O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.*<sup>5)</sup> Not by temporal deification, but by eternal genera-

1) Mal. 3, 6. James 1, 17. Exod. 3, 14. Ps. 102, 26. 27. — Gen. 21, 33. Is. 40, 28.

2) Hebr. 1, 6.

3) John 1, 1. 2.

4) John 8, 58.

5) John 17, 5.

tion, Jesus, according to his divine nature, was the true God, of whom the Father said, *This day have I begotten thee,*<sup>1)</sup> and, *Thy throne, O God, is for ever and ever.*<sup>2)</sup> Thus, also, the scriptural statements, to the effect that *all things were made by the Word which was made flesh,*<sup>3)</sup> and that the Son by whom God in these last days hath spoken to us is he, *by whom also he made the worlds,*<sup>4)</sup> are so many assertions of a divine nature in Christ which was for ever and at all times divine, of the same essence with the Father and the Holy Ghost, God, the Maker of heaven and earth.<sup>5)</sup> Jesus, according to his divine nature, is not a son of God by adoption, but he whom God gave for the salvation of the world was *his only begotten Son.*<sup>6)</sup> The Word made flesh was *the only begotten of the Father,*<sup>7)</sup> *the only begotten Son, which is in the bosom of the Father.*<sup>8)</sup> In the incarnation of the Logos, *God sent his only begotten Son into the world, that we might live through him.*<sup>9)</sup> Thus was *God in Christ, reconciling the world unto himself,*<sup>10)</sup> *God manifest in the flesh,*<sup>11)</sup> who, because of the unity of his essence with that of the Father could truly say, *I and my Father are one,*<sup>12)</sup> and, *He that hath seen me hath seen the Father.*<sup>13)</sup> Thus it is that, being in Christ, *we are in him that is true, even in HIS SON Jesus Christ. This is the TRUE GOD and eternal life.*<sup>14)</sup> A Christology which conceives of the divinity of Christ in any other than this scriptural sense is, as, f. ex., the theory of modern kenotists and the doctrine of the Socinians and other Unitarians, a polytheistic scheme void of a truly divine Christ sufficient to make atonement for the sins of the world.

On the other hand, as the one nature in Christ, his divine nature, is and ever was truly and essentially divine,

1) Ps. 2, 7; coll. Hebr. 1, 5.

2) Ps. 45, 6; coll. Hebr. 1, 8.

3) John 1, 3. Cf. Col. 1, 16.

4) Hebr. 1, 1. 2.

5) Gen. 1 ff. Ps. 33, 6. Jer. 32, 17.

Ps. 104, 24; 136, 5. Rev. 4, 11.

6) John 3, 16.

7) John 1, 14.

8) John 1, 18.

9) 1 John 4, 9.

10) 2 Cor. 5, 19.

11) 1 Tim. 3, 16.

12) John 10, 30.

13) John 14, 9.

14) 1 John 5, 20.

so the other nature in the person of Christ, his human nature, is and from its conception was essentially human, consisting of a human body and a human rational soul, with its own human intelligence, will, and affections, in all essentials a nature like our own. According to this nature he is expressly called *the MAN Christ Jesus*.<sup>1)</sup> Again and again he calls himself *the son of man*.<sup>2)</sup> According to this nature he who was, according to his divine nature, *the Son of God* and *declared to be the Son of God with power*, was *made of the seed of David according to the flesh*,<sup>3)</sup> as he had been promised of old, *the Lord our righteousness, raised unto David a righteous branch*,<sup>4)</sup> David's Lord and Son.<sup>5)</sup> According to this nature the Son of God was *made of a woman*,<sup>6)</sup> conceived in the womb, born in due time, wrapped in swaddling clothes, laid in a manger, circumcised, reared through childhood and boyhood into manhood at Nazareth.<sup>7)</sup> He had a human body,<sup>8)</sup> flesh and blood as other children of men,<sup>9)</sup> and a human soul or spirit,<sup>10)</sup> a human understanding capable of natural growth,<sup>11)</sup> a human will distinct from the divine will,<sup>12)</sup> and human affections and emotions.<sup>13)</sup> He suffered hunger<sup>14)</sup> and thirst<sup>15)</sup> and fatigue<sup>16)</sup> and pain<sup>17)</sup> and temptation,<sup>18)</sup> lived a human life,<sup>19)</sup> and died a human death, the separation of body and soul.<sup>20)</sup>

1) 1 Tim. 2, 5.

2) Matt. 2, 6; 16, 13. Luke 9, 56; 21, 27. al.

3) Rom. 1, 3. 4.

4) Jer. 23, 5. 6.

5) Matt. 22, 42. 43.

6) Gal. 4, 4.

7) Matt. 1, 18 ff. Luke 1, 31; 2, 1—52.

8) John 2, 21. Matt. 26, 12. 36.

9) Hebr. 2, 14.

10) Matt. 26, 38. Luke 10, 21; 23, 46.

11) Luke 2, 52.

12) Luke 22, 42.

13) John 11, 33. 35; 13, 27. Luke 10, 21; 19, 41; 22, 15. Matt. 26, 38.

Mark 3, 5; 10, 21.

14) Matt. 4, 2; 21, 18.

15) John 19, 28.

16) John 4, 6.

17) Hebr. 5, 8; 2, 10. Luke 22, 43. 44.

18) Matt. 4, 1 ff. Hebr. 2, 18.

19) John 10, 15. 17. Luke 22, 44.

20) John 19, 30. Matt. 27, 50. Luke 23, 46.

As his divine nature is truly divine from everlasting to everlasting, so his human nature is truly human, having had a human beginning at a certain period of time, in the days of Herod, the king of Judaea,<sup>1)</sup> during the reign of Caesar Augustus,<sup>2)</sup> when the fulness of the time was come.<sup>3)</sup>

A pre-existing human nature would be no truly human nature, derived from the common stock of mankind, no nature which would have constituted a substitute for the human race to mediate between God and man. Neither would an incomplete human nature, a nature void of the rational human soul, as Apollinaris of old, and of the moderns Gess and H. W. Beecher, would have it, answer the purpose of the incarnation. A redeemer thus constituted, in whom the Logos had taken the place of the *ψυχὴ λογική*, would have been incompetent to ransom the human soul. Besides, the *λόγος* of these kenotists is not the *λόγος* of Scripture, their Christ not a Christ in whom all the fulness of the Godhead dwells bodily. Their Christ is void of true humanity as well as of true divinity.

But while two complete and distinct natures are united in Christ, this duality of natures must not be construed into a duality of persons. There is in Christ but one personality, that of the divine nature, which subsisted by itself as a person distinct from the Father from eternity. Thus in the psalm, the Son speaks of himself in the first person, and to the Father in the second person, and is *spoken to* by the Father in the second person, the Father speaking of himself in the first.<sup>4)</sup> Nothing of the kind occurs between the human and the divine natures of Christ. The human nature of Christ never subsisted by itself with a personality of its own distinct from that of the divine nature. When the human nature of Christ was conceived in the virgin's womb, it was at once in personal union with the Logos, the second

1) Luke 1, 5. 26.

2) Luke 2, 1 ff.

3) Gal. 4, 4.

4) Ps. 2, 7. The Lord hath said unto *me*, *Thou* art *my* Son, this day have *I* begotten *thee*.



Person in the Trinity. *The Word was made flesh,*<sup>1)</sup> when the virgin conceived, and the angel does not say, "Thy son shall be united with the Son of God," but *that holy thing which shall be born of thee shall be called the Son of God.*<sup>2)</sup> Neither does St. Paul say, "God sent his Son to be united with the son of a woman," but, *God sent his Son, made of a woman.*<sup>3)</sup> Mary was not the mother of a human person with whom at some later period the divine person of the Son of God was to unite himself, but she was the mother of God, θεοτόκος, when Elisabeth greeted her as *the mother of her Lord,*<sup>4)</sup> even before the child was born of whom she said, *Blessed is the fruit of thy womb.*<sup>5)</sup> The same Christ who as concerning the flesh came from Israel, is over all God blessed for ever.<sup>6)</sup> The person Jesus Christ, who is the Son of God, our Lord, *was made of the seed of David according to the flesh.*<sup>7)</sup> When Jesus, speaking of himself in the first person singular, *I, the Son of man,* asked the disciples, *Whom say ye that I am?* Simon Peter addresses him in the second person singular, *Thou, the son of man, art the Christ, the Son of the living God.* And while the incarnate Son distinguishes between his person and that of the Father and that of the Holy Ghost, speaking *to* the Father in the second, and *of* the Father and of the Holy Ghost in the third person,<sup>8)</sup> he invariably speaks of himself as one person. As the God-man he says, *My Father, my kingdom, my life, my body, my soul, my spirit, my blood, my hands and my feet, my brethren, my disciples, my love.* When Jesus touched the bier and said, *Young man, I say unto thee, Arise,* it was the one person, the God-man, speaking with his human lips the word of his divine omnipotence

1) John 1, 14.

2) Luke 1, 35.

3) Gal. 4, 4.

4) Luke 1, 43.

5) Luke 1, 42.

6) Rom. 9, 5.

7) Rom. 1, 3.

8) John 17, 5. And now, *O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was.* Cf. Luke 22, 42; 23, 46. John 20, 17. — Matt. 12, 28. John 15, 26.

which caused him that was dead to sit up and live.<sup>1)</sup> And when Jesus cried with a loud voice and said, *Father, into thy hands I commend my spirit,*<sup>2)</sup> it was the one theanthropic Savior who gave up his human life and soul as a ransom for all mankind, *obtaining an eternal redemption for us,*<sup>3)</sup> and *by one offering perfecting for ever them that are sanctified,*<sup>4)</sup> because he who was born in the city of David a Savior was Christ the Lord. Being true God, yet not the Father nor the Holy Ghost, the man Christ Jesus was able to be a mediator between God and men, who gave himself a ransom for all.<sup>5)</sup> This is the mystery of the Immanuel, *God manifest in the flesh.*<sup>6)</sup> Thus it is that, though the two natures personally united in Christ are and remain essentially distinct, each retaining its own essential properties or attributes, its own intelligence and will, so that his divinity is not his humanity nor a part thereof, nor his humanity his divinity, that while there is in him no mixture or confusion of natures, there is in Christ a communion of natures, so that the divine nature is the nature of the Son of man, and the human nature the nature of the Son of God. When the Son of God *took on him the seed of Abraham*, by this assumption of the human nature into the unity of the person of the Son of God, a person was constituted in whom thenceforth for all time and eternity God is man<sup>7)</sup> and man is God,<sup>8)</sup> the *concretum* of the one nature being predicable of the *concretum* of the other. Since the incarnation of the *λόγος* there is in heaven and earth no Son of God without a human nature, the human nature made from the blood of the Virgin. That human nature was and is, from its conception at all times and everywhere, in the Virgin's womb, in the manger, in the desert, on the mount of transfiguration, in Geth-

1) Luke 7, 14 f.

2) Luke 24, 46.

3) Hebr. 9, 12.

4) Hebr. 10, 14.

5) 1 Tim. 2, 5. 6.

6) 1 Tim. 3, 16.

7) Gal. 4, 4. John 1, 14. Rom. 1, 3.

8) 1 Cor. 15, 47. The second man is the Lord from heaven. Cf. Jer. 23, 5. 6. Matt. 16, 13. 16.

semane, on the cross, in the sepulchre, in Paradise and in hell, and at the right hand of Glory, without cessation or intermission and in precisely the same sense, the nature of the Son of God, so inseparably united with the Godhead, that in Bethlehem the Lord, the Son of God was born,<sup>1)</sup> and on Calvary God's own blood was shed<sup>2)</sup> and the Son of God suffered an ignominious death.<sup>3)</sup>

This union and communion of the two natures in Christ is without analogy in nature or history. It is a wonderful work of God in plan and execution, far above human comprehension, a mystery which the prophets to whom it was revealed were unable to fathom, and which *the angels desire to look into*.<sup>4)</sup> But what is above human comprehension is not necessarily contrary to human reason. While the false, unscriptural Christologies are largely untenable, not only theologically, but also logically, involving contradictions *in se* and *in appposito*, notions of a divinity which is not divine and of a humanity which is not human, there is no logical impossibility in the doctrine of Scripture concerning the person of Christ. There is, on the contrary, a divine logic, an inherent sequence and consistency, in scriptural Christology which, while not a problem of human speculation, but a matter of divine revelation, is clearly set forth by the holy men of God in the Scriptures for our instruction, that, when we read, we may understand their knowledge in the mystery of Christ.<sup>5)</sup>

Thus, the personal union and the communion of natures thus established in Christ, forms the basis of an intercommunication of attributes between the natures personally united in the God-man. Though in the person of Christ each nature retains its essential attributes unchanged and

1) Luke 2, 11. Gal. 4, 4.

2) Acts 20, 28. The church of *God* which he hath purchased with *his own blood*. Cf. 1 John 1, 7.

3) Rom. 5, 10. We were reconciled to God by *the death of his Son*.

4) 1 Pet. 1, 10—12.

5) Eph. 3, 3. 4.

undiminished in kind and number, the human attributes remaining the essential attributes of the human nature, and the divine attributes remaining the essential attributes of the divine nature, yet each nature also communicates its attributes to the other in the personal union, so that the divine nature participates in properties of the human nature, and the human nature in those of the divine nature.

The retention of its peculiar attributes by each nature is consistent with the notion of a nature, φύσις, according to which a subject is what it is essentially by its origin. That τὸ γεγεννημένον ἐκ τῆς σαρκὸς σὰρξ ἐστίν,<sup>1)</sup> holds good, not only as applied to the deteriorated and corrupt human nature of natural man, but is also applicable to the holy and undefiled human nature of Christ, inasmuch as that which was taken from the substance of the virgin mother is and remains σὰρξ in the sense in which the Word was made flesh, ὁ Λόγος σὰρξ ἐγένετο,<sup>2)</sup> a truly human nature with human properties. It is proper to human nature to be descended from a human ancestor; and we read that Christ *was made of the seed of David* ACCORDING TO THE FLESH,<sup>3)</sup> and that from Israel *as according to the flesh Christ came.*<sup>4)</sup> It is proper, not to the divine nature, but to the human nature, to suffer and to die; and we read that Christ suffered and was put to death *in the flesh.*<sup>5)</sup> But these same properties of the human nature are also ascribed to the *concretum* of the divine nature, when we read that we are reconciled to God *by the death of his Son,*<sup>6)</sup> that the *Lord of glory was crucified,*<sup>7)</sup> and the *Prince of life was killed,*<sup>8)</sup> that *God purchased his church with his own blood.*<sup>9)</sup> Again, omnipotence is a divine attribute; yet it is ascribed to the human nature of Christ when he says, *All power is given unto me in heaven and in earth;*<sup>10)</sup> for according to the divine nature he had all power from eternity.

1) John 3, 6.

2) John 1, 14.

3) Rom. 1, 3.

4) Rom. 9, 5.

5) 1 Pet. 4, 1; 3, 18.

6) Rom. 5, 10.

7) 1 Cor. 2, 8.

8) Acts 3, 15.

9) Acts 20, 28.

10) Matt. 28, 18.

The statements of Scripture teaching the *communicatio idiomatum* are of three kinds, or *genera*, which, according to the accepted terminology are *genus idiomaticum*, *genus majesticum s. auchematicum*, and *genus apotelesmaticum*.

The statements of the *genus idiomaticum* are those whereby attributes of either nature are ascribed to the entire person of Christ, divine attributes are ascribed to the *concretum* of his human nature, and human attributes are ascribed to the *concretum* of his divine nature. To the entire person, Jesus Christ, the divine attribute of immutability is ascribed in the words, *Jesus Christ the same yesterday, and to-day, and for ever.*<sup>1)</sup> Peter, speaking to Christ, says, *Lord, thou knowest all things,*<sup>2)</sup> ascribing to the entire person spoken to the divine attribute of omniscience, and Christ accepts the statement. St. Paul attributes to the entire person of Christ both human and divine properties when he says, *Of whom as concerning the flesh Christ came, who is over all, God blessed for ever.*<sup>3)</sup> For to come or be descended according to the flesh is human, and to be over all and blessed for ever are divine prerogatives. — Again, of the *concretum* of the human nature, the *Son of man*, Christ himself predicates heavenly descent and omnipresence, and the divine power to forgive sins, when he says, *No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven,*<sup>4)</sup> and, *The Son of man hath power on earth to forgive sins.*<sup>5)</sup> On the other hand, (predicates or attributes proper to the human nature are ascribed to the *concretum* of the divine nature, the Son of God. For to be made of a woman, or born of a human mother, or to be descended from a human ancestor, to have blood, to be delivered up, to be crucified, killed, and raised from the dead, are properties, not of the divine, but of the human nature; yet they are, as communicated attributes, ascribed to the Son of God, the Word, the Lord of glory, the Prince

1) Hebr. 13, 8.

2) John 21, 17.

3) Rom. 9, 5.

4) John 3, 13. Cf. John 6, 62.

5) Matt. 9, 6.

of life, the *concretum* of the divine nature in Christ, in statements as these:—God sent forth HIS SON, *made of a woman*.<sup>1)</sup> HIS SON Jesus Christ our Lord, which was *made of the seed of David according to the flesh*.<sup>2)</sup> The WORD was *made flesh*.<sup>3)</sup> Who . . . hath translated us into the kingdom of HIS DEAR SON: in whom we have redemption through *his blood*.<sup>4)</sup> He hath not spared HIS OWN SON, but *delivered him up* for us all.<sup>5)</sup> They would not have *crucified* the LORD OF GLORY.<sup>6)</sup> Ye *killed* the PRINCE OF LIFE, whom God hath *raised from the dead*.<sup>7)</sup>—In all these cases, the *concretum* of either nature stands for the entire person named from such nature, and the personal union whereby the nature furnishing the name is united with the nature furnishing the attribute is the basis of the communication of attributes indicated by the propositions grouped under this head.

The propositions of the *genus majesticum s. auchematicum*<sup>8)</sup> as these terms indicate, deal with a particular class of attributes, the divine attributes showing forth the glory of the Only-begotten of the Father. Though the human nature of the person of Christ remains truly human, yet all the divine properties and perfections and the honor and glory thereto pertaining are as truly communicated to his human nature, so that the divine perfections which the divine nature has as essential attributes, the human nature has communicated attributes. In Christ *dwelleth all the fulness of the Godhead bodily*.<sup>9)</sup> This statement is very emphatic. The apostle does not say, as he might have said, that in Christ *dwelleth the Godhead*, but he says, the *fulness of the Godhead*, and ALL *the fulness of the Godhead*. He in whom the fulness of the Godhead is here, as in 1, 19, said to dwell is *Christ*, the theanthropic person.

1) Gal. 4, 4.

2) Rom. 1, 3.

3) John 1, 14.

4) Col. 1, 13. 14.

5) Rom. 8, 32.

6) 1 Cor. 2, 8.

7) Acts 3, 15.

8) *Δόξα* = splendor, glory.9) Col. 2, 9. *Ἐν αὐτῷ κατοικεῖ πᾶν τὸ πλήρωμα τῆς θεότητος σωματικῶς.*

But when the fulness of the Godhead is said to *dwell in Christ*, the concept of Christ is by prevalence that of the *human Christ, the Son of man, the man Christ Jesus*,<sup>1)</sup> since in the Son of God as such the fulness of the Godhead would not be said to *dwell*, the Son *being* himself the brightness of God's glory and the express image of his person.<sup>2)</sup> But when *God was in Christ, reconciling the world unto himself*,<sup>3)</sup> it *pleased the Father that in him should all fulness dwell; and having made peace through the blood of his cross, by him to reconcile all things unto himself*.<sup>4)</sup> Here again it appears that he in whom all the fulness should dwell is primarily conceived as the Son of man, Christ according to that nature, according to which he was crucified and shed his blood on the cross. And in this sense, the fulness of the Godhead is said to dwell in Christ *σωματικῶς, bodily, God manifest in the flesh*,<sup>5)</sup> or, according to St. John, the *Word made flesh*,<sup>6)</sup> *which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life*.<sup>7)</sup> And now, to this visible and palpable Christ, who says, *All power is given unto me in heaven and in earth*,<sup>8)</sup> not one divine attribute only, that of omnipotence, was given or communicated, but the fulness of the Godhead, and that without curtailment or restriction, but *all, ALL* the fulness of the Godhead. And how could it be otherwise? *The Lord our God is one Lord*.<sup>9)</sup> The Godhead is indivisible. Every attribute of God is God whole and entire. Where omnipotence is, there is also omniscience. And thus, he unto whom all power is given, also knoweth all things,<sup>10)</sup> knows all men and what is in man;<sup>11)</sup> *in him are hid all the treasures of wisdom and knowledge*.<sup>12)</sup> And with omnipotence and omniscience, omnipresence also is communicated. Christ, the head of the church, *filleth*

1) 1 Tim. 2, 5.

2) Hebr. 1, 3.

3) 2 Cor. 5, 19.

4) Col. 1, 19. 20.

5) 1 Tim. 3, 16.

6) John 1, 14.

7) 1 John 1, 1; cf. 4, 14.

8) Matt. 28, 18.

9) Deut. 6, 4.

10) John 21, 17.

11) John 2, 24. 25.

12) Col. 2, 3.

*all in all;*<sup>1)</sup> where two or three are gathered together in his name, there is he in the midst of them.<sup>2)</sup> By virtue of the personal union, the Son of man, while he walked on earth and was closeted with Nicodemus, was also in heaven,<sup>3)</sup> even as now, being ascended into heaven, he, the son of man, is with his church on earth even unto the end of the world.<sup>4)</sup> Nor are the quiescent or intransitive attributes, indivisibility, immutability, infinity, excluded from this communication of the fulness of the Godhead to the man Christ Jesus. While the operative or transitive attributes are communicated directly and immediately, so that the man Jesus is thereby constituted an omnipotent man, the quiescent attributes are communicated indirectly or mediately, through and with the operative attributes of life, wisdom, holiness, power, love, etc., there being in the man Christ Jesus eternal life, infinite wisdom, immutable holiness and righteousness, boundless power, love indivisible and everlasting as God himself.<sup>5)</sup> And hence, *Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory.*<sup>6)</sup> To him who was *made in the likeness of men*, but was, at the same time, *in the form of God, God has given a name above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth.*<sup>7)</sup> In this the Father did not set up a new God; *for his glory he will not give to another.*<sup>8)</sup> But Christ is not another, *ἄλλος*, also according to his human nature, which is the nature, by assumption, of the Son of God, personally united with the Godhead and, in such union, entitled to divine honor. Not by its exaltation, whereof the apostle here speaks, was the human nature of Christ

1) Eph. 1, 23.

2) Matt. 18, 20.

3) John 3, 13.

4) Matt. 28, 20.

5) 1 John 5, 20. John 17, 2. Col. 2, 3. John 14, 6. Matt. 28, 18. Phil. 3, 21. 1 John 4, 16.

6) Rev. 5, 12.

7) Phil. 2, 7. 9. 10.

8) Is. 42, 8; 48, 11.



endowed with divine majesty, but the glory which the eternal Son had with the Father before the world was,<sup>1)</sup> and the divine majesty which was communicated to the human nature in the incarnation of the Logos, was shown forth and proclaimed to angels and men, God himself giving him a name above every name, whereby he should be known in heaven and earth and under the earth in accordance with what he truly was and had been, though for a time obscured by his deep humiliation, and knowing which *every tongue should confess that Jesus Christ is Lord.*<sup>2)</sup> It must never be forgotten, that the communication of attributes has place only in and by virtue of the personal union. The divine attributes are and remain properly those of the divine nature and are not transferred to or infused into the human nature. The human nature in Christ is not endowed with an omnipotence properly its own, and the adoration of the flesh of Christ as separate from his divine nature would be the idolatrous worship of a creature just as the adoration of the host in the mass. The divine majesty ascribed to the human nature in Christ is that of the divine nature, which, taking the human nature into its divine personality, communicated all its attributes to a nature which is and remains essentially human with human essential properties only, while the divine attributes remain the essential attributes of the divine nature only. Again, inasmuch as the communication of divine majesty to the human nature is based only on the personal union with the divine nature, such communication was not gradual or progressive, not a *donum superadditum* bestowed upon Christ in his exaltation, but took place at once when the personal union was established in the incarnation, when the God-man was conceived in the womb.<sup>3)</sup> The babe in the manger-cradle at Bethlehem was *Christ the Lord,*<sup>4)</sup> the Ruler of the universe,

1) John 17, 5.

2) Phil. 2, 11.

3) Luke 1, 35. 43.

4) Luke 2, 11.

not by exaltation; for the Godhead cannot be exalted and the human nature had not been exalted, but stooped in deep humiliation, feeble and poor and despised and rejected of men; yet the LORD, inasmuch as what was human in that babe had been received into the personality of and was personally united with the divine nature of the Son of God. By that personal union, all the fulness of the Godhead dwelled bodily in the human child in Simeon's arms, divine power and wisdom and holiness truly communicated to a nature which was and remained in all its essentials truly and exclusively human. And by virtue of the same personal union established in the humble conception of Mary's child, but established for all time and eternity thenceforth, our own brother and kinsman according to the flesh, as truly man as when he lay in swaddling clothes, is, also according to his human nature, by the communication of attributes essential only to the divine nature, endowed with divine omnipotence, able to fulfill his promise, *I am with you always, even unto the end of the world,*<sup>1)</sup> and to work his will according to his word, *This is my body, this is my blood*, wherever his sacrament is administered.

Among the divine perfections communicated to the human nature of Christ one has been mentioned which should receive our special and particular attention before we proceed to the next group of *propositiones idiomaticae*. It is the immutable, infinite holiness, according to which Christ is called God's *Holy One*.<sup>2)</sup> The Holy One of Israel is the Lord, the Maker of heaven and earth and of all the wondrous works of God.<sup>3)</sup> But when the psalmist says, *Neither wilt thou suffer thine Holy One to see corruption*, the term, Holy One, is evidently applied to the God-man, and, more especially, to that nature according to which he had flesh which rested in hope,<sup>4)</sup> and, according to which, if he had not been God's Holy One, he might have

1) Matt. 28, 20.

3) Is. 41, 20; cf. 6, 13.

2) Ps. 16, 10. Acts 2, 27.

4) Ps. 16, 9.

seen corruption. So when the divine messenger describes the incarnate Son of God as τὸ γεννώμενον ἄγιον, *the Holy thing born*,<sup>1)</sup> the child of the virgin is thereby distinguished from all other children of men. The human nature of Christ was in itself *holy, harmless, undefiled, separate from sinners*,<sup>2)</sup> *in him is no sin*,<sup>3)</sup> and he *knew no sin*.<sup>4)</sup> There was in the man Jesus no taint of original or hereditary sin, and *he did no sin, neither was guile found in his mouth; when he was reviled, he reviled not again; when he suffered, he threatened not*.<sup>5)</sup> But there was in the man Jesus more than human holiness and righteousness. The angels of God are holy angels, and there are in heaven *the spirits of just men made perfect*.<sup>6)</sup> But our high priest, who in his human holiness is separate from sinners, was *made higher than the heavens*,<sup>7)</sup> also in his holiness. By the personal union the essential holiness of the Son of God was made the communicated holiness of the man Jesus. By this communicated holiness he was, according to his human nature, not only sinless, but absolutely impeccable. *As it is impossible for God to lie*,<sup>8)</sup> so it is impossible for Christ to sin. This does not exclude temptability in Christ. The human nature in Christ remained truly and essentially human and as such could be and was exposed to temptation.<sup>9)</sup> When Christ was assailed by the tempter, he was truly tempted; *he was in all points tempted as we are, yet without sin*. When Satan tempted Christ, he laid siege to an impregnable fortress. When he tempted Eve, he was shrewd and subtil;<sup>10)</sup> when he tempted Christ, he was a fool, though he went at his work with satanic cunning exhibited in the mode and manner of his onslaughts;<sup>11)</sup> for he failed to consider the difference between the woman in Paradise and the Seed of the woman in the desert, that the former was merely

1) Luke 1, 35.

4) 2 Cor. 5, 21.

7) Hebr. 7, 26.

10) Gen. 3, 1.

2) Hebr. 7, 26.

5) 1 Pet. 2, 22 f.

8) Hebr. 6, 18.

11) Matt. 4, 3. 6. 8. 9.

3) 1 John 3, 5.

6) Hebr. 12, 23.

9) Matt. 4, 1 ff.

human, and the latter truly human, but at the same time the Son of God. Hence, while the woman was deceived<sup>1)</sup> and the woman succumbed, it was impossible to deceive and overcome the Seed of the woman who was omniscient and omnipotent. While the temptation in both cases was truly and really temptation, the resistance was different; and hence the difference in the outcome, defeat in the one case, where it was victory in the other. Thus the Captain of our salvation is in every way fitted to be our champion and substitute; our champion, who was truly assailed and in every way victorious; our substitute, who was truly made under the law given to man and yet the Lord, not only of the Sabbath,<sup>2)</sup> but of the entire law; *on* him the sin of all the world, *in* him no sin of any kind, nor even a possibility of sin; made a curse for us,<sup>3)</sup> though the beloved Son of God, in whom the Father is well pleased,<sup>4)</sup> and in whom all nations shall be blessed.<sup>5)</sup>

It now remains to consider the statements of the third class, the *genus apotelesmaticum*. Ἀποτέλεσμα is the performance of a task, the achievement of a purpose. The personal union of the two natures in Christ, or the assumption of the human nature by the divine nature into personal union with itself was not a matter of absolute necessity. It was not a part of the execution of the plan or decree of creation, but a measure pertaining to the plan and decree of redemption. The theosophical tenet entertained by earlier mystics and widely advocated among modern theologians, the supposition of an incarnation of the Deity by way or for the purpose of a consummation of the work of creation with a view of providing for mankind a unifying head, Christ, the second Adam, "the goal and crown of the entire creation of God," is not only ἄγραφον, but ἀντίγραφον. The question, *Cur Deus homo?* is explicitly answered in

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1) 1 Tim. 2, 14.

2) Matt. 12, 8.

3) Gal. 3, 13.

4) Matt. 3, 17.

5) Gal. 3, 8. 14. Cf. Gen. 12, 2. al.

the Scriptures. The *πρωτευαγγέλιον* sets forth the task allotted to the Seed of the woman, *to bruise the head of the serpent,*<sup>1)</sup> and the last apostle writes, *For this purpose the Son of God was manifested, that he might destroy the works of the devil.*<sup>2)</sup> Saint Paul tells us that *God sent forth his Son made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.*<sup>3)</sup> And the God-man himself states the purpose of his mission, saying that *God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life,*<sup>4)</sup> and that *the Son of man is come to save that which was lost.*<sup>5)</sup> The very name of the incarnate Son of God indicates this purpose, the name given him according to the divine message, *Thou shalt call his name JESUS; for he shall save his people from their sins.*<sup>6)</sup>

The purpose of the incarnation of the Logos, then, was the redemption and salvation of mankind. *Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.*<sup>7)</sup> Among men there could not be found a savior. *None of them can by any means redeem his brother, nor give to God a ransom for him.*<sup>8)</sup> Neither could an angel or archangel mediate between God and man, fulfilling the law and bearing the sins of the world. Man had sinned and man must suffer the penalty of sin; to man the law was given and by man it must be fulfilled. Therefore the Mediator must be man as they whose place he must take in obedience and in the judgment. But the redemption of the world was a task too great for a mere man, who could not have become the substitute for one of his brethren, much less a ransom for all, *perfecting by one offering for ever them that are sanctified.*<sup>9)</sup> Therefore *such a High priest became us, who*

1) Gen. 3, 15.

2) 1 John 3, 8.

3) Gal. 4, 4.

4) John 3, 16.

5) Matt. 18, 11.

6) Matt. 1, 21. Luke 1, 31; 2, 21.

7) Acts 4, 12.

8) Ps. 49, 7.

9) Hebr. 10, 14.

is *higher than the heavens*.<sup>1)</sup> And such a Savior is Christ, the Son of God and Son of man. He to whom the Father said, *Thou art my Son, this day have I begotten thee*,<sup>2)</sup> took part of human *flesh and blood, that through death he might destroy him that had the power of death, that is the devil*,<sup>3)</sup> was made *like unto his brethren*, that he might make *reconciliation for the sins of the people*.<sup>4)</sup>

But Christ was not made unto us righteousness and redemption only, but also wisdom and sanctification.<sup>5)</sup> He was to be not only our Priest, but also our Prophet<sup>6)</sup> and our King,<sup>7)</sup> to preach the gospel, to teach by precept and example, to rule his people as the Head and the Bridegroom of his church. For this threefold office he was anointed,<sup>8)</sup> Priest, Prophet, and King, and thus was and is he *ὁ Χριστός, the Christ*.<sup>9)</sup>

In the administration of his office and the execution of the works thereto pertaining, Christ, the God-man, was and is active, exerting the energies of the entire theanthropic person, both natures concurring in such works, each performing in communion with the other what is proper to itself. It is human, not divine, to die; but while to die was proper to one nature, the human nature, only, the entire person, *Christ*, is said to have *died for our sins*.<sup>10)</sup> And not only that, but the concurrence of the two natures in the acts of either nature is such that what is and remains proper to one nature is predicated of or ascribed to the other nature. To the *Son of man* it was proper to *give his life a ransom for many*;<sup>11)</sup> yet we read that *we were reconciled to God by THE DEATH OF HIS SON*,<sup>12)</sup> and that *the blood of*

1) Hebr. 7, 26.

2) Ps. 2, 7. Hebr. 1, 5.

3) Hebr. 2, 14.

4) Hebr. 2, 17.

5) 1 Cor. 1, 30.

6) Deut. 18, 18. Acts 3, 22. John 6, 14.

7) Dan. 7, 14. Jer. 23, 5. 6. John 8, 37.

8) Dan. 9, 25. 26. Ps. 2, 2. Is. 61, 1. Acts 10, 38.

9) Luke 2, 26. Matt. 16, 16. John 20, 31. Acts 2, 31.

10) 1 Cor. 15, 3. Cf. Gal. 1, 4. Eph. 5, 2.

11) Matt. 20, 28. Cf. 1 Tim. 2, 5. 6.

12) Rom. 5, 10. Cf. 8, 32.

*Jesus Christ HIS SON cleanseth us from all sin.*<sup>1)</sup> Of the *Seed of the woman* the first prophecy said both that he should bruise the serpent's head, and that the serpent should bruise his heel;<sup>2)</sup> and when he was come and had suffered and died, the apostle, describing the fulfillment of the prophecy, ascribes the work of the Seed of the woman to the Son of God: *For this purpose the SON OF GOD was manifested, that he might destroy the works of the devil.* The natures in Christ had not entered into a partnership for the performance of a common purpose, each partner contributing toward the common work that of which he himself was capable, as a mason and a carpenter may build a house, each performing his share of the work according to his trade. When Jesus said, *Young man, I say unto thee, Arise,*<sup>3)</sup> those words were human words pronounced with human organs of speech, and he who spoke them was the man Jesus. But a thousand men and tenthousand human voices could not have produced the effect which followed, could not have roused the widow's son. When Jesus spoke, *I say unto thee,* it was the God-man who spoke; and the will that was expressed by the command, *Arise,* was not a human will only, but at the same time and concurrently the will of the living God; and the power exerted through that word, *Arise,* was Omnipotence divine, even as that human word itself was a word of God as truly as the word, *Let there be light,* at the beginning of time. Thus, also, in the work of redemption, the obedience of the child Jesus and his subjection to his parents<sup>4)</sup> was a fulfillment of the fourth commandment rendered by the Son of God. And thus in all things, being made under the law,<sup>5)</sup> Christ, the God-man rendered obedience to all the commandments of God, loving the Father with all his heart and loving his brethren more than himself.<sup>6)</sup> In such obe-

1) 1 John 1, 7. Cf. Acts 20, 28.

3) Luke 7, 11.

4) Luke 2, 51.

2) Gen. 3, 15.

5) Gal. 4, 4.

6) John 14, 31. John 13, 1.

dience the Son of God, made under the law, abundantly satisfied the law and procured a righteousness sufficient in the sight of God, that *by the obedience of one the many might be made righteous.*<sup>1)</sup> And when he became *obedient unto death, even the death of the cross,*<sup>2)</sup> such suffering of body and soul was undergone by that nature to which alone it was proper to suffer and die, but with the concurrence of the divine nature personally united with the human nature; for the hands and feet that were pierced, and the face that was smitten, and the head that was crowned with thorns, and the soul that was exceeding sorrowful, were the hands and feet, the face and brow, and the human soul, of the Son of God, who thus suffered and died and *made propitiation for the sins of the whole world.*<sup>3)</sup> While a mere God could not have suffered and died at all, and a mere man could not have suffered and died sufficiently, the suffering and death of the God-man was both real and sufficient, real because of the human nature, and sufficient because of the divine nature. *Behold the Lamb of God which taketh away the sin of the world!*<sup>4)</sup> A lamb brought to the slaughter, wounded, bruised, chastised, oppressed, afflicted, and put to grief, when God made his soul an offering for sin;<sup>5)</sup> but a lamb of God, worthy to receive honor and glory and blessing.<sup>6)</sup> For the blood of Jesus Christ is God's own blood,<sup>7)</sup> and the death of him, of whom Pilate truly said, *Behold the man!*<sup>8)</sup> was the death of the Son of God.<sup>9)</sup> Thus did God, *sending his own Son in the likeness of sinful flesh, and for sin, condemn sin in the flesh, that the righteousness of the law might be fulfilled in us.*<sup>10)</sup> Thus, by the God-man, was the eternal purpose of God, the redemption of the world, achieved.

A. G.

*(To be continued.)*

1) Rom. 5, 19.

2) Phil. 2, 8.

3) 1 John 2, 2.

4) John 1, 29.

5) Is. 53, 5—7. 10.

6) Rev. 5, 12.

7) 1 John 1, 7. Acts 20, 28.

8) John 19, 5.

9) Rom. 5, 10. We were reconciled to God by the death of his Son-

10) Rom. 8, 3. 4.