

# THEOLOGICAL QUARTERLY.

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## Doctrinal Theology.

### ESCHATOLOGY.

Eschatology is the doctrine of holy Scripture concerning temporal death and the intermediate state of departed souls, the second advent of Christ, the resurrection of the dead, final judgment, the consummation of all things, the everlasting damnation of the wicked, and the eternal bliss of the righteous in the world to come. Concerning all these things God has, in his word, revealed whatever he would have us know concerning them, and while, also in this respect, *whatsoever things were written aforetime were written for our learning,*<sup>1)</sup> the words of the apostle, *Behold, I show you a mystery,*<sup>2)</sup> with which he sets forth one particular point of these *ἔσχατα*, apply to all of them. Here, too, *we know in part, and we prophesy in part,*<sup>3)</sup> and with the psalmist we say, *My soul doth wait, and in his word do I hope.*<sup>4)</sup> The last things, being mostly, in their nature, future events, are, as such, objects of Christian hope, and inasmuch as Christian hope is essentially faith concerning things to come, it must be in all its points based upon the

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1) Rom. 15, 4.

2) 1 Cor. 15, 51.

3) 1 Cor. 13, 9.

4) Ps. 130, 5.

## THE PROOF TEXTS OF THE CATECHISM

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## PRACTICAL COMMENTARY.

## THE CREED.

*(Continued.)*

Exod. 34, 6. 7: *The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin.*

Moses had, in obedience to the word of God, prepared two stone tables like those he had broken, and taken them up on mount Sinai. Then the Lord, the Son of God, stood with Moses and proclaimed the name of the Lord, as he was about to repeat the law of the tables. To proclaim the name of the Lord is to announce the will and counsel of God whereby he would be known by those to whom he manifests himself. While dealing with Moses and the children of Israel as their Lawgiver, establishing with this people a covenant bound up with a stringent code of law, yet he would not be known even to this people in his legislative, judicial and executive justice only, but also in his grace and mercy. God is merciful inasmuch as he has pity on the afflicted and bestows his benefits on the miserable. He is gracious as he confers his blessings regardless of the merits or demerits of those whom he would bless. He is long-suffering as he is not quickly provoked and has patience with those who offend him. All these are so many aspects of the goodness of God, which, being God himself, is infinite. Thus God is abundant in goodness, keeping mercy not for a few only, but for thousands, not punishing but forgiving offenses against his holy will, under whatever name they may come, iniquity, transgression, or sin.

1 John 4, 8: *God is love.*

These words occur twice in the same chapter, here and in the 16th verse, the Greek form being in both instances, *ὁ θεὸς ἀγάπη ἐστίν.* There are other texts in which we are told that God has loved us, loved the world,<sup>1)</sup> loved the people,<sup>2)</sup> loved us with an everlasting love,<sup>3)</sup> with a love surpassing that of a mother toward her child.<sup>4)</sup> But nowhere else in the Scriptures do we find this truth uttered with the terseness and force peculiar to this statement that *God is love.* The same can be said of no created being in heaven and in earth. If it could, it would still predicate but the finite love of such finite being. But to say that God is love is to say that this love is infinite as God himself is infinite, a boundless, endless, illimitable ocean of incomprehensible love.

Rom. 1, 19. 20: *Because that which may be known of God is manifest in them, for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead, so that they are without excuse.*

In the previous texts the nature and attributes of God are set forth as by divine revelation in the written word of God. But while certain things concerning God can be known only from the word of revelation, the existence and some of the attributes of God may, in a measure, be known and are thus *γνωστὸν τοῦ θεοῦ*, *what is knowable of God*, in the light of nature and human reason. God has, in a measure, revealed himself also to such as have no knowledge of the written word, who walk in the darkness of heathendom. For of such the apostle says that God has showed, *ἐφάνερωσεν*, *made manifest*, to them what is known to them concerning him. God is a spirit, invisible to human eyes. But while the eyes of the body can not see God, his divine nature and attributes, which are invisible, yet *νοούμενα καθορᾶται*,

1) John 3, 16.

2) Deut. 33, 3.

3) Jer. 31, 3.

4) Is. 49, 15.

the eyes of the mind, human reason, can behold him, his eternal power and Godhead, *θεότης*, as, from the works of creation, man, a rational being, may conclude that all the innumerable works that make up the universe must have an almighty maker, the Maker of heaven and earth. This revelation is as old as the world, *ἀπὸ κτίσεως κόσμου*, since *the heavens declare the glory of God and the firmament showeth his handiwork.*<sup>1)</sup> A brute, which is without reason, can know nothing of God. But when man, a rational being, denies the existence of God and fails to search after a more extensive knowledge of him, he is without excuse. Every page of the book of nature bears the stamp and imprint and teems with profound thoughts of its Author, though there be idiots and inebriates who cannot read. A. G.

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## Theological Review.

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**Gospel Sermons.** *Country Sermons vol. IV.* By Rev. F. Kuegele. Augusta Publishing Company, Crimora, Va. 1901. 334 pages. Price, \$1.00.

This is a second volume of sermons on the familiar gospel lessons of the church year, containing the second half of the series, the sermons on the pericopes for the twenty-seven Sundays after Trinity. In addition to these the volume contains a Harvest Sermon, a sermon on the Reformation, a sermon on Mission, and a sermon for the Young. All these sermons are doctrinal sermons in the best sense of the term. They were doubtless highly edifying to the congregation before which they were preached, and to which this well printed edition was dedicated by the author. But these expositions of Scripture texts and exhibitions of Scripture doctrine and applications of Scripture truth will also prove highly instructive and truly edifying to those who will read them as

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1) Ps. 19, 1.