

THEOLOGICAL QUARTERLY.

VOL. II.

JULY 1898.

No. 3.

Doctrinal Theology.

THEOLOGY.

(Continued.)

WILL.

Will is an attribute of God inasmuch as he consciously prompts his own acts, and is intent upon the execution of his purposes, the accomplishment of his designs, the realization of his counsels, and the fulfillment of his ordinances. Will is one of the characteristics of rational, self-conscious, personal agencies. The acts of a person are that person's acts inasmuch as they are consciously prompted by such person, and an accessory to an act is again a person who consciously concurs in prompting such act, though the *materiale* of the act be wholly or in part performed by another. Thus God is active by his own promptings. Every act of God not only presupposes, but implies volition. And, again, volition is, in God, linked with action, the conscious and intentional exertion of power. This is indicated in the words, *Who hath resisted his will?*¹⁾ Of him the Psalmist says, *Whatsoever the Lord pleased, that did he in heaven, and in earth,*²⁾ and, *Our God is in the heavens: he hath done whatsoever he hath pleased.*³⁾ When God acts, his act

1) Rom. 9, 19.

2) Ps. 135, 6.

3) Ps. 115, 3.

is not only in conformity with, but also determined by, his will. Man may act pursuant to the counsels and directions of others, to whose promptings he may conform his will and his acts. But *who hath directed the Spirit of the Lord, or being his counselor hath taught him?*¹⁾ *Who hath known the mind of the Lord, or who hath been his counselor?*²⁾ *Who hath enjoined him his way?*³⁾

On the other hand, the will with which God has endowed rational creatures is also really and truly will, conscious and intentional self-determination. When God created angels and human beings, it was his will that there should be other wills beside his own, and while these wills were good, in conformity with his own will, this conformity was a conformity of *will*. God did not place these beings on a level with himself; his will was to be and remain the supreme will, by which the acts of angels and men should be determined, not, however, by coercion, but as the own acts of rational beings, determining themselves and all their acts in free agreement with the all-determining will of God. Thus to the divine "thou shalt," the human "I will" should respond, freely respond. With a view to this relation between God and man, God manifested his will in the heart of man by inscribing therein his holy law, which is the unalterable will of God, by which he would determine the acts of man as acts of willing obedience to *that good, and acceptable, and perfect will of God.*⁴⁾ It was this manner of obedience which Christ rendered to the will of the Father, saying, *I delight to do thy will, O my God: yea, thy law is within my heart.*⁵⁾

But this obedience of Christ is by St. Paul placed in sharp contrast with man's disobedience.⁶⁾ Man, in his primeval state, had the power not only to will and to act in

1) Is. 40, 13.

2) Rom. 11, 34.

3) Job 36, 23.

4) Rom. 12, 2. Cf. Eph. 5, 17.

5) Ps. 40, 8. Cf. Matt. 26, 42. John 4, 34; 5, 30.

6) Rom. 5, 19.

conformity with the will of God, but also to exert his will in opposition to the divine will. This was not a defect in man,¹⁾ and that he exercised the power of his will contrary to the will of God was not of God's prompting; nor was the first sinful act any more than any subsequent evil act performed, as to its *formale*, under divine concurrence. *What is this that thou hast done?* was God's question to the first sinner.²⁾ It was the devil's doing³⁾ and man's own.⁴⁾ And to this day the will of man has the mysterious power of setting itself against the will of God. Of his purposes God says, *I have purposed it, I will also do it;*⁵⁾ and thus *the Lord bringeth the counsel of the heathen to naught: he maketh the devices of the people to none effect;*⁶⁾ when *the Lord of hosts hath purposed, who shall disannul it?*⁷⁾ Of those who are called according to his purpose,⁸⁾ Christ says, *They shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.*⁹⁾ But the same Savior, with tears of compassion, says to wayward Jerusalem: *How often WOULD I have gathered thy children together, even as a hen gathereth her chickens under her wings, and YE WOULD NOT.*¹⁰⁾ This antecedent will of God to save the sinful world is truly *will*, prompting God to do all that is within his power to save them that are lost. He says of his earnest endeavors in behalf of Israel, *What could have been done more to my vineyard, that I have not done in it? Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?*¹¹⁾ *I have nourished and brought up children, and they have rebelled against me.*¹²⁾ And that will also remains will, earnest and persistent will, even though it be earnestly and persistently opposed by the evil will of man. Though the children whom

1) Gen. 1, 31.

4) Gen. 3, 17.

7) Is. 14, 27.

10) Matt. 23, 27.

2) Gen. 3, 13.

5) Is. 46, 11.

8) Rom. 8, 28.

11) Is. 5, 4.

3) Gen. 3, 14.

6) Ps. 33, 10.

9) John 10, 28. 29.

12) Is. 1, 2.

he had brought up rebelled against him, he says, *I have spread out my hands all day unto a rebellious people,*¹⁾ and, *All day long I have stretched forth my hands unto a disobedient and gainsaying people.*²⁾ And while that will endures, it is active in continued endeavors to achieve its ends. Though the wicked, in spite of the gracious will of God, rush headlong toward their destruction, God still persists in his efforts to save them and charges his prophet, *Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?*³⁾

Yet, on the other hand, the destruction of the wicked is not merely a natural consequence of his refusal to be saved. As truly as God manifested his will to Adam when he said, *Thou shalt not eat of it*, he also uttered his will when he continued, *For in the day that thou eatest thereof thou shalt surely die.*⁴⁾ The same Savior who wept over Jerusalem, whose children he would have saved, also says, *Behold, your house is left unto you desolate,*⁵⁾ and through Jeremiah, *Shall I not visit for these things? saith the Lord: shall not my soul be avenged on such a nation as this?*⁶⁾ This is the *consequent will* of God, according to which he determines his acts of punitive justice, and which is as little inconsistent with his antecedent will, as his justice and holiness is inconsistent with his grace and mercy. God is a Judge as well as a Savior, and the same day which will make known *by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord,*⁷⁾ will also be a *day of wrath and revelation of the righteous judgment of God.*⁸⁾

All this is clearly revealed concerning the will of God in the written word. God has *made known unto us the*

1) Is. 65, 2.

2) Rom. 10, 21.

3) Ezek. 33, 11.

4) Gen. 2, 17.

5) Matt. 23, 38.

6) Jer. 5, 29.

7) Eph. 3, 10. 11.

8) Rom. 2, 5.

*mystery of his will, according to his good pleasure,*¹⁾ and the *revealed will* of God is the great subject of prophetic and apostolic teaching and Christian preaching. *Those things which are revealed belong unto us and to our children for ever.*²⁾ Besides them, there are also *secret things which belong unto the Lord our God,*³⁾ and the apostle exclaims in view of these hidden mysteries, *O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counselor?*⁴⁾ But of one thing we may be assured also concerning the *hidden will* of God; and that is, that it is certainly not at variance with his revealed will. For in the Father of lights there is *no variableness, neither shadow of turning,*⁵⁾ and we may, therefore, with all confidence appear before him with our petition, *Thy will be done in earth as it is in heaven.*⁶⁾

HOLINESS.

Holiness is the absolute purity of God, according to which his affections, thoughts, will, and acts are in perfect consistency and harmony with his own nature, and in energetic opposition to everything not in conformity therewith. *It is written, Be ye holy; for I am holy.*⁷⁾ This is written to the *holy nation,*⁸⁾ of which St. Paul writes that Christ *gave himself for it, that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing, but that it should be holy and without blemish.*⁹⁾ Here it appears that holiness is that purity which excludes everything that would defile; *sanctify and cleanse, as holy and without blemish*, being synonymous terms. As the body

1) Eph. 1, 9; cf. 3, 4—11.

2) Deut. 29, 29.

3) Ibid.

4) Rom. 11, 33. 34.

5) James 1, 17.

6) Matt. 6, 10.

7) 1 Pet. 1, 16.

8) 1 Pet. 2, 9.

9) Eph. 5, 25—27.

is cleansed by ablutions, so we are spiritually cleansed, or sanctified, by the sacramental washing of baptism, which, as it removes spots and wrinkles and all such things, renders us holy and without blemish. And thus are we made holy as God is holy, though God's holiness is of a higher order; for *What is man, that he should be CLEAN? and he which is born of a woman, that he should be righteous? Behold, he putteth no trust in his SAINTS, yea, the heavens are not CLEAN in his sight.*¹⁾ God's holiness is absolute purity. We must be continually *perfecting holiness in the fear of God by cleansing ourselves from all filthiness of the flesh and spirit.*²⁾ God is *righteous in all his ways and holy in all his works;*³⁾ he is *the Holy One of Israel.*⁴⁾ Of him the cherubim sang of old, *Holy, holy, holy, is the Lord of hosts;*⁵⁾ and the heavens resound of the voices that *rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.*⁶⁾ In this sense, God alone is holy.⁷⁾ His love is a holy love; his thoughts are holy thoughts; his will is a holy will; his acts are holy acts—inasmuch as they are divine, in perfect consistency and harmony with his divine nature. When he *swears by his holiness,*⁸⁾ he swears by himself as consistent with himself, who *will not lie unto David.*⁹⁾ And thus is God the source and norm of all holiness, all things being sanctified as they are made his own, dedicated to his service, having or promoting union and communion with him: a holy nation, holy places, holy days, a holy of holies. Thus the Lord says to his people, *Ye shall be holy unto me: for I the Lord am holy, and have severed you from other people that ye should be mine.*¹⁰⁾

1) Job 15, 14. 15.

2) 2 Cor. 7, 1.

3) Ps. 145, 17.

4) Is. 41, 20.

5) Is. 6, 3.

6) Rev. 4, 8.

7) Rev. 15, 4.

8) Ps. 89, 35. Amos 4, 2.

9) Ps. 89, 35.

10) Exod. 20, 26; cf. 13, 2. Num. 3, 13; 8, 16. 17. Deut. 15, 19. Lev. 27, 15. 16.

On the other hand, the holiness of God places him in direct opposition to everything that is not in conformity with his nature. He says to the ungodly, *Ye cannot serve the Lord: for he is an holy God; he is a jealous God; he will not forgive your transgressions nor your sins. If ye forsake the Lord, and serve strange gods, then he will turn and do you hurt, and consume you, after that he hath done you good.*¹⁾ Thus the wrath of God is an exertion of his holiness.²⁾ And hence union and communion between God and the sinner can be established and entertained only after full atonement.³⁾ The high priest must go before God in the holy place with the blood of atonement,⁴⁾ and Jesus *sanctified* the people with his own blood,⁵⁾ by which offering he hath perfected for ever them that are *sanctified*,⁶⁾ and we enter into the holiest and have access to God *by the blood of Jesus*,⁷⁾ having *our hearts sprinkled from an evil conscience, and our bodies washed with pure water.*⁸⁾

JUSTICE.

God is just inasmuch as he is his own perfect ethical norm, a legislator whose laws are true utterances of his holy will, a judge whose judgments are in perfect conformity with his laws, an executor whose retribution is in full consistency with his judgments, and a father who executes his gracious and good will upon his children according to his promise. Justice is the conformity to and the assertion and execution of the principles of right. But God is not subject to any principle beside himself. There is not above him an absolute principle of right according to which he must be pronounced righteous. He is himself that principle, and being consistent with himself, he is righteous. *He is the Rock, his work is perfect: for all his ways are*

1) Josh. 24, 19. 20.

3) Is. 53.

5) Hebr. 13, 12.

7) Hebr. 10, 19.

2) Rom. 1, 18 ff.

4) Lev. 16.

6) Hebr. 10, 14.

8) Hebr. 10, 22.

*judgment: a God of truth and without iniquity, just and right is he.*¹⁾

The law as the norm of justice is not a quantity of absolute existence; he who is just before the law is *just before God*²⁾ *δίκαιος παρὰ τῷ θεῷ* or *ἐνώπιον τοῦ θεοῦ*.³⁾ Thus we understand the affinity of justice and holiness in God. *The Lord is righteous in all his ways and holy in all his works.*⁴⁾ His consistence with his nature is his holiness; his consistence with himself as the supreme ethical norm is his justice. And thus *the Lord is upright, and there is no unrighteousness in him.*⁵⁾ To speak of unrighteousness in God is to speak as a wicked man,⁶⁾ is tantamount to a denial of God. *The Lord of hosts shall be exalted in judgment, and God that is holy shall be sanctified in righteousness.*⁷⁾

In its exertions the justice of God is either *legislative, or judicial, or executive, or paternal.*

Law is the published will of the legislator. Human laws are imperfect. *The law of the Lord is perfect.*⁸⁾ *All his commandments are sure,*⁹⁾ *faithful,*¹⁰⁾ *truth,*¹¹⁾ **RIGHTEOUSNESS.**¹²⁾ All this cannot be said of human statute books, and hence the very norm of the administration of human justice is often such, that *summum jus* in its execution proves *summa injuria*. In divine legislation there is no such thing as an unjust law. There being no unrighteousness in him, no injustice can come from him. And as the law of God is perfect, and all his commandments are righteousness, every imperfection in the fulfillment of his law is sin, and every transgression of any of his commandments is unrighteousness. But it is in the nature of a law that it calls for vindication when it has been violated. *The soul*

1) Deut. 32, 4.

2) Rom. 2, 12, 13.

3) Luke 1, 6. Rom. 3, 20.

4) Ps. 145, 17.

5) Ps. 92, 15.

6) Rom. 3, 5.

7) Is. 5, 16.

8) Ps. 19, 7.

9) Ps. 111, 7.

10) Ps. 119, 86.

11) Ps. 119, 151.

12) Ps. 119, 172.

*that sinneth, it shall die*¹⁾ is not an addition to the law, but is itself law. As in his holiness God demands atonement as a prerequisite of communion between himself and the sinner, so in his justice he demands punishment for the transgression of the law, and that, if vicarious atonement should be made at all, it should consist of full satisfaction to the law by active and passive obedience, even to the death of the atoner.

But not only does the judgeship of God itself flow from the justice of God; that justice also insures the righteousness of his judgments. *The judgments of the Lord are true and righteous altogether*,²⁾ and the day of wrath will be a *day of revelation of the righteous judgment of God*.³⁾ Righteous judgment is that which finds him, and only him, guilty according to law who has transgressed the law, and imposes the penalty demanded by the law. Thus *there is no respect of persons with God*,⁴⁾ who *without respect of person judgeth according to every man's work*.⁵⁾ The rule by which he judges is the law, the whole law, and nothing but the law; *cursed is every one that continueth not in all things which are written in the book of the law*.⁶⁾ He also takes into account the manner and measure of sin committed. The people of Sodom were notoriously steeped in sin. Yet *the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is grievous; I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know*.⁷⁾ He discriminates between the sins of Tyre and Sidon and those of Chorazin and Bethsaida, between those of Sodom and those of Capernaum;⁸⁾ between those of the servant who knew his lord's will and those of him who knew not.⁹⁾ And yet he will not hold him guilt-

1) Ezek. 18, 4. 20.

2) Ps. 19, 9.

3) Rom. 2, 5.

4) Rom. 2, 11. Acts 10, 34. Gal. 2, 6.

5) 1 Pet. 1, 17.

6) Gal. 3, 10.

7) Gen. 18, 20. 21.

8) Matt. 11, 21—24.

9) Luke 12, 47. 48.

less who has offended less:¹⁾ he *hates ALL workers of iniquity,*²⁾ and visits judgment *upon every soul of man that doeth evil, of the Jew first, and also of the Gentile.*³⁾

Justice, however, has not taken its full course when the guilty one has been found guilty and sentence of punishment has been pronounced. Justice further demands that the sentence should be executed. Even human justice cannot consistently suspend a judgment known to be just, or neglect to carry out a sentence known to be in accordance with the facts and the law and within the jurisdiction of the judge. Mercy can condone or pardon; justice can not. Neither is punishment as a matter of justice a protective or reformatory measure. Civil governments may imprison a criminal also with a view of protecting the community and its law-abiding members, and they may endeavor to reform the criminal and thus avoid the necessity of turning a dangerous man loose upon society after the expiration of his term. But all this has nothing to do with justice, the purpose of which is properly retribution, and nothing else. Inflicting punishment is vindictive justice. *Every transgression and disobedience is to receive a just recompense of reward.*⁴⁾ And VENGEANCE *is mine; I will REPAY, saith the Lord,*⁵⁾ and at the last day, the Lord shall be revealed *in flaming fire taking VENGEANCE on them that know not God.*⁶⁾ *Then woe unto the wicked! it shall be ill with him: for the reward of his hands shall be given him.*⁷⁾ And of this reward it is said, *The soul that sinneth, it shall die.*⁸⁾ This was to be the penalty for the first transgression, as God said to Adam, *In the day that thou eatest thereof thou shalt surely die.*⁹⁾ Thus by sin death came into the world,¹⁰⁾ not as a physical consequence of sin, but *the WAGES of sin is death,*¹¹⁾ according to the righteous judgment of God.

1) Luke 12, 47. 48.

2) Ps. 5, 5.

3) Rom. 2, 9.

4) Hebr. 2, 2.

5) Rom. 12, 19.

6) 2 Thess. 1, 6—8.

7) Is. 3, 11.

8) Ezek. 18, 4.

9) Gen. 2, 17.

10) Rom. 5, 12.

11) Rom. 6, 23.

Thus also special judgments are executed in meting out special retribution, as St. Paul says, *Seeing it is a righteous thing with God to recompense tribulation to them that trouble you;*¹⁾ and the same manner of executive righteousness in God is the theme of angelic praise, saying, *Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. For they have shed the blood of saints and prophets, and thou hast given them blood to drink, for they are worthy.*²⁾ And at last, the righteous judge will send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.³⁾—This executive justice exerted itself on the righteous Servant of the Lord, as the prophet says, *He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed. . . . He was cut off out of the land of the living: for the transgression of my people was he stricken.*⁴⁾

In all these aspects the justice of God appears as an assertion and application of the law. But there is in the Scriptures a number of texts in which divine justice is exhibited in still another aspect, as paternal justice, exercised in the execution of what God has promised to his children according to his good and gracious will. In his sacerdotal prayer the Savior says, *O righteous Father, the world hath not known thee, but I have known thee, and these have known that thou hast sent me.*⁵⁾ This righteousness, then, is known by revelation only, and to those only who are in a state of grace, the children of God, to whom he has bound himself with promises of temporal and eternal blessings. These promises are now also a norm of divine dispensations, and God will certainly perform what he has bound himself

1) 2 Thess. 1, 6.

3) Matt. 13, 41. 42; cf. 25, 41.

5) John 17, 25.

2) Rev. 16, 5. 6.

4) Is. 53, 5. 8.

to perform, as the prophet says, *Thou wilt perform the truth to Jacob and the mercy to Abraham, which thou hast sworn unto our fathers from the day of old;*¹⁾ and Solomon, *Thou which hast kept with thy servant David my father that which thou hast promised him, and spakest with thy mouth, and hast fulfilled it with thine hand, as it is this day.*²⁾ In dispensing these blessings, God regards what he himself has wrought in and for his children. Having made them good and faithful servants, he deals with them as such according to his promise, and they may with all confidence expect to hear from him the word, *Thou hast been faithful over a few things. I will make thee ruler over many things: enter thou into the joy of thy Lord;*³⁾ and to the blessed of his Father the Judge will say, *Inherit the kingdom, not earned by you, but prepared for you from the foundation of the world.*⁴⁾ Note that the faithful servant is made ruler over *many* things, though he has been faithful only over a *few* things, and the kingdom is given as an *inheritance* to the blessed of the Father. They are and will be saved by grace, *lest any man should boast;*⁵⁾ they fully accept the words of St. Paul, saying, *What hast thou, that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?*⁶⁾ But the same apostle also says, *Henceforth there is laid up for me a crown of righteousness, which the Lord, THE RIGHT-EOUS JUDGE, shall give me at the last day: and not to me only, but unto all them also that love his appearing;*⁷⁾ and St. John writes, *If we confess our sins, he is faithful and JUST to forgive us our sins, and to cleanse us from all unrighteousness.*⁸⁾ Here what must in another respect be credited to the grace of God, the Savior of sinners, is also referred to the righteousness of God, the judge of the quick

1) Micah 7, 20.

3) Matt. 25, 21.

5) Eph. 2, 9.

7) 2 Tim. 4, 8.

2) 2 Chron. 6, 15.

4) Matt. 25, 34.

6) 1 Cor. 4, 7. Cf. 1 Chron. 29, 14.

8) 1 John 1, 9.

and the dead, to the justice of him who will stand by his word and promise, and whose covenant of peace shall not waver, though the mountains shall depart and the hills be removed.¹⁾

TRUTH.

God is truth inasmuch as he really is as he manifests himself, wills what he professes to will, and does what he has promised to do, his works being in full agreement with his words. God is truth inasmuch as he is truly God, not a false god. *The Lord is the true God, he is the living God.*²⁾ He is not the Demiurge of the Gnostics, an inferior Aeon purporting himself to be the Supreme Being, but He besides whom there is no God.³⁾ Thus also the Son is not a subordinate being, but the *true God*,⁴⁾ who does not falsely *make himself equal with God*,⁵⁾ but speaks the truth when he says that God is his Father, and manifests his true nature when he does all that the Father does.⁶⁾ *He cannot deny himself*,⁷⁾ and *if we believe not, yet he abideth faithful*.⁸⁾ Man is not always what he would appear and perhaps does appear to be. We read of *hypocrites, of a sad countenance, who DISFIGURED their faces, that they might APPEAR unto men to fast*,⁹⁾ and to such the Lord says, *Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity*.¹⁰⁾ And it is but natural for man to be a Pharisee, a hypocrite, since Satan, the father of lies, instilled into him that spirit which would put even God at variance with Himself.¹¹⁾ But *Let God be true, but every man a liar*.¹²⁾

1) Is. 54, 10.

2) Jer. 10, 10.

3) Deut. 4, 35. Is. 48, 11. 12. John 17, 3.

4) 1 John 5, 20.

5) John 5, 18.

6) John 5, 18—20.

7) 2 Tim. 2, 13.

8) Ibid.

9) Matt. 6, 16.

10) Matt. 23, 27. 28.

11) Gen. 3, 4.

12) Rom. 3, 3.

Falsehood in man is very commonly a discrepancy between his will and his words. A promise, which is a declaration of present willingness to perform a future act, is frequently made where that willingness does not actually exist. In other cases, such willingness existed when the promise was made; but while the promise stands, a change of will intervenes and renders the promise a falsehood and the promiser false. Not so with God. All his promises are yea and Amen.¹⁾ His words of promise are true, as king David says, *O Lord God, thou art that God, and thy words be true, and thou hast promised this goodness unto thy servant.*²⁾ There is no change of will in God which might put him at variance with his promises; *God is not a man that he should lie, neither the son of man, that he should repent;*³⁾ *the strength of Israel will not lie nor repent; for he is not a man, that he should repent.*⁴⁾ To confirm the immutability of his counsel to the heirs of promise, he confirms it by an oath,⁵⁾ and thus appears the twofold impossibility of falsehood in God: his word and his will, his promise and his counsel, being in immutable, unquestionable consistency. In this sense, again, God alone is true, and thus we have, indeed, *a strong consolation, who have fled for refuge to lay hold upon the hope set before us.*⁶⁾

But our Christian hope, which is the expectation of future realization of our desires, is still in another sense founded on the truth of God. Human hope, based upon merely human foundations, never gets beyond reasonable probability and is often even far short of that. Human promises often fail of fulfillment even when made in what is considered good faith among men. Man in his fallen state is incapable of perfect good faith as of every other perfectly good thing,⁷⁾ and even the regenerate must con-

1) 2 Cor. 1, 20.

4) 1 Sam. 15, 29.

7) Rom. 7, 71.

2) 2 Sam. 7, 28.

5) Hebr. 6, 17.

3) Num. 23, 19.

6) Hebr. 6, 18.

fess with St. Paul, *To will is present with me; but how to perform that which is good I find not. For the good that I would I do not.*¹⁾ And in the same measure in which his good faith is short of perfection, and in which to will and to do are discrepant in him, man's promises are unreliable, and hope based upon such promises is delusive. In God there is no such shortcoming or discrepancy, and, therefore, hope based upon his promises is never vain, never an expectation of things that will never come to pass, of benefits that will never be bestowed, of acts that will never be performed. The ultimate object of our hope is sure; eternal life is as truly and certainly ours as we are *in hope of eternal life, which God, that cannot lie, promised before the world began.*²⁾ What God wills he surely does, and what he has promised he will surely perform; he *keepeth truth for ever.*³⁾ His works are in full agreement with his words. *For the word of the Lord is right, and all his works are done in truth.*⁴⁾ *Hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?*⁵⁾

That all divine statements concerning created things and human events are in full keeping with these things and events, is not properly another aspect of the divine attribute of truth, but is covered by the assertion that God really is as he manifests himself. His knowledge with reference to all things is really omniscience excluding the possibility of error. When he records history, he is not, as human historians often are, dealing in conjectures or fictions, but a recorder of facts. When he teaches the way of salvation, he is not a false prophet, but a Master who is true and teaches the way of God in truth.⁶⁾ And thus, as God is at all times and everywhere himself, his words are at all times and in every instance the words of God who cannot lie.

1) Rom. 7, 18, 19.

3) Ps. 146, 6.

5) Num. 23, 19.

2) Tit. 1, 2.

4) Ps. 33, 4.

6) Matt. 22, 16.

GOODNESS.

The goodness of God is, in Scripture, exhibited in four aspects, as Love, Benevolence, Grace, and Mercy.

LOVE.

God is Love inasmuch as he longs for and delights in union and communion with the objects of his holy desire. *God is Love*, says St. John,¹⁾ and the objects of his love are many. *He loved the world.*²⁾ The world was lost, had rebelled against and forsaken him. *Your iniquities have separated between you and your God,*³⁾ says the Lord. Yet he would not have the wayward children perish, longs for reunion and communion with them in *everlasting life.*⁴⁾ But this longing is a holy desire. He will not and cannot have communion with sinners while they are separated from him by the filth of their iniquities. Hence *he gave his only begotten Son,*⁵⁾ who was to make atonement and *be a propitiation for the sins of the whole world,*⁶⁾ and by faith in him sinners should come to God and be his children, accepted in the Beloved.⁷⁾ Such was the love of God to the world. And such was the love of God to Israel, the people which he had chosen from all nations to be his own peculiar people, but which had turned away from him. We hear his plaintive lamentations in such words as these: *Hear, O heavens, and give ear, O earth; for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider. Ah, sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone backward. Why*

1) 1 John 4, 16.

2) John 3, 16.

3) Is. 59, 2.

4) John 3, 16.

5) Ibid.

6) 1 John 2, 2.

7) Gal. 3, 26. Eph. 1, 6. John 3, 16.

*should ye be stricken any more? ye will revolt more and more: the whole heart is sick, and the whole heart faint.*¹⁾ These are words of a paternal heart yearning in bitter anguish for the children which have gone astray. Though they have forgotten the Lord, he has not forgotten them. He says, *Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me.*²⁾ *Is Ephraim my dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him still: therefore my bowels are troubled for him: I will have mercy upon him, saith the Lord.*³⁾ *Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee.*⁴⁾ *Yea, he loved the people: all his saints are in thy hand: and they sat down at thy feet: everyone shall receive of thy words.*⁵⁾ In all these texts we are told that God longs for and desires union and communion with his people; they are his; he has drawn them to himself, graven them on the palms of his hands, gathered them about his feet. He says, *I will be THEIR God and they shall be MY people.*⁶⁾ But here, again, his love is a *holy* love toward objects of his *holy* desire. To make them his own and unite them with himself, he wrought a redemption, as he says, *I have REDEEMED thee, I have called thee by thy name; thou art mine.*⁷⁾ *I will betroth thee unto me for ever; yea, I will betroth thee unto me in RIGHTEOUSNESS, and in JUDGMENT, and in lovingkindness, and in mercies. I will even betroth thee unto me in faithfulness: and thou shalt know the Lord.*⁸⁾ Yea, by his very name the promised Redeemer was to be a token of his holy love, according to the prophecy, saying, *Behold, a virgin shall be with child, and shall bring forth a son, and they shall call*

1) Is. 1, 2—5.

4) Jer. 31, 3.

7) Is. 43, 1.

2) Is. 49, 15. 16.

5) Deut. 33, 3.

8) Hos. 2, 19. 20.

3) Jer. 31, 20.

6) Jer. 31, 33.

*his name IMMANUEL, which, being interpreted is, GOD WITH US.*¹⁾ Thus the gospel of our salvation is an utterance of divine love; as when the Savior says, *COME UNTO ME, all ye that labor and are heavy laden, and I will give you rest.*²⁾ The sacraments are tokens and exertions of his love, baptism an act whereby the sinner is taken into union with God by a covenant of grace; the eucharist a feast of holy communion with Christ, who is the head of the church, which is his body, his bride. And here, once more, the holiness of the love of God in Christ shines forth. *Christ loved the church and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.*³⁾

BENEVOLENCE.

God is benevolent inasmuch as he is desirous of blessing the objects of his love. God in his kindness provides for the wants of his creatures, as the Psalmist says, *These wait all upon thee; that thou mayest give them their meat in due season. That thou givest them they gather: thou openest thine hand, they are filled with good.*⁴⁾ Both temporal and spiritual blessings come from the Lord, especially upon those who are the Lord's own, who are exhorted to look toward him, as David says, *Delight thyself also in the Lord; and he shall give thee the desires of thine heart,*⁵⁾ and who from past experience say, *Bless the Lord, O my soul: and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies; who satisfieth thy mouth*

1) Matt. 1, 23. Cf. Is. 7, 14.

3) Eph. 5, 25—27.

4) Ps. 104, 27. 28.

2) Matt. 11, 28.

5) Ps. 37, 4.

with good things.¹⁾ St. Paul couples the terms *kindness* and *philanthropy*,²⁾ which is the disposition to promote the happiness of men; and to this disposition in God he ascribes our salvation, our regeneration and sanctification, our justification by grace, and our heirship according to the hope of eternal life.³⁾

GRACE.

God is gracious inasmuch as he offers and confers his blessings regardless of the merits or demerits of the objects of his benevolence. Works, meritorious works, and grace, free grace, exclude one another, as St. Paul so pointedly says, *If by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work.*⁴⁾ Thus, also, the law, which craves works, and the promise, which is the gracious assurance of divine blessings, exclude each other. *For if the inheritance be of the law, it is no more of promise.*⁵⁾ We have merited death, but not eternal life; hence, *the WAGES of sin is death; but the GIFT (χάρισμα, a bestowal of grace) of God is eternal life through Jesus Christ our Lord.*⁶⁾ We have demerits only before God; *for all have sinned and come short of the glory of God;*⁷⁾ but God is gracious; *he hath not dealt with us after our sins, nor rewarded us according to our iniquities.*⁸⁾ On the contrary, we are *justified freely by his grace through the redemption which is in Christ Jesus.*⁹⁾ *For by grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast.*¹⁰⁾ *To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.*¹¹⁾ Such is divine grace.

1) Ps. 103, 1—5.

3) Tit. 3, 4—7.

6) Rom. 6, 23.

9) Rom. 3, 24.

2) Tit. 3, 4: ἡ χρηστότης καὶ ἡ φιλανθρωπία.

4) Rom. 11, 6.

7) Rom. 3, 23.

10) Eph. 2, 8, 9.

5) Gal. 3, 18.

8) Ps. 103, 10.

11) Rom. 4, 5.

MERCY.

God is merciful inasmuch as he has compassion with the afflicted and bestows his benefits upon the miserable. *He heareth the cry of the afflicted.*¹⁾ The poverty of the poor, the oppression of the oppressed, the wants of orphans and widows, the spiritual misery of the sinner, all the sorrows of his children, are continually before him, and being *very pitiful and of tender mercy,*²⁾ he *delivereth* the poor in his affliction and openeth their ears in oppression;³⁾ he is a father of the fatherless, and a judge of the widows.⁴⁾ He is not as the priest and the Levite, who passed by the stricken wanderer without compassion or succor; but he says of Ephraim, *My bowels are troubled for him: I will surely have mercy upon him.*⁵⁾ His mercy is not inactive compassion; but *he hath holpen his servant Israel in remembrance of his mercy,*⁶⁾ and may truly say to every one of us, *when I passed by thee, I saw thee polluted in thine own blood, I said unto thee when thou wast in thy blood, Live; yea, I said unto thee when thou wast in thy blood, Live.*⁷⁾ His mercy is not a fitful and transitory affection, but *his mercy endureth for ever;*⁸⁾ *the Lord hath comforted his people and will have mercy upon his afflicted.*⁹⁾ His mercy is plenteous and abundant; *the Lord is gracious and full of compassion;*¹⁰⁾ he is *rich in mercy.*¹¹⁾ Therefore let all the afflicted and miserable put their trust in *the Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth.*¹²⁾

POWER.

Power is a divine attribute inasmuch as God can do and does whatever he purposes to do. *With God all things are possible,*¹³⁾ and *with God nothing shall be impossible.*¹⁴⁾

1) Job 34, 28.

4) Ps. 68, 5.

7) Ezek. 16, 6.

10) Ps. 111, 4.

13) Mark 10, 27.

2) James 5, 11.

5) Jer. 31, 20.

8) Ps. 106, 1.

11) Eph. 2, 4.

14) Luke 1, 37.

3) Job 36, 15.

6) Luke 1, 54.

9) Is. 49, 13.

12) Exod. 34, 6.

These statements do not say that logical nonentities are possible with God. It is impossible that God should lie, that he should be unjust. But God is essentially Justice and Truth, and a lying God, an unjust God, is not God, is nothing, cannot even be thought or conceived in a rational mind as an entity. And thus it is with all absolute nonentities, such as a wooden iron, a material spirit, a four-cornered triangle. To predicate possibility of what is impossible in itself is nonsense; and to say that impossibilities *in se* are also impossibilities with God is in no wise contrary to the scriptural doctrine of divine Omnipotence. Of this almighty power we read: *Our God is in the heavens: he hath done whatever he hath pleased.*¹⁾ *He spake, and it was done; he commanded, and it stood fast.*²⁾ *Whatsoever the Lord pleased, that did he in heaven, and in earth, in the seas, and all deep places.*³⁾ *The Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?* And hence we are comforted in our weakness, knowing that *God is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us.*⁴⁾ *Abraham was strong in faith, giving glory to God, and being fully persuaded, that what he had promised he was able also to perform.*⁵⁾

Nothing is detracted from God's omnipotence by the resistibility of certain exertions of divine power. Our faith is *of the operation of God,*⁶⁾ wrought by the same power which *hath raised Christ from the dead,*⁷⁾ and we are *kept by the power of God through faith unto salvation to be revealed in the last time.*⁸⁾ In the conversion and preservation of the heirs of salvation God manifests *the exceeding greatness of his power to us-ward who believe, according to the*

1) Ps. 115, 3.

3) Ps. 135, 6.

5) Rom. 4, 20. 21.

7) Col. 2, 14. Cf. Eph. 1, 19. 20.

2) Ps. 33, 9.

4) Eph. 3, 20.

6) Col. 2, 14. 1 Pet. 1, 21.

8) 1 Pet. 1, 5.

*working of his mighty power.*¹⁾ But here that power mysteriously exerts itself in a certain established order, by mediate action, through certain means, the means of grace, and in this order and by such means the power of God operates in a manner peculiar to these operations, so that the same mighty power which by the means of grace works life and salvation in some, is by obstinate resistance to the same power operating through the same means of grace prevented from producing the intended effect in others.

(*To be concluded.*)

A. G.

PARAGRAPHS ON THE ETHICS OF WAR.

§ 1.

A state is a community of persons jointly occupying a definite territory and permanently organized under acknowledged laws administered by an established government endowed with or supported by sovereign authority and power to protect the rights of such community and of all its members.

Exod. 23, 31. Num. 34, 2 ff. Deut. 30, 16. 18. Lev. 25, 23; 24, 22. Num. 15, 15. 16. 1 Pet. 2, 13. 14. Tit. 3, 1. Rom. 13, 1. 6. 7. 1 Tim. 2, 2. Rom. 13, 1—4. John 19, 11.

§ 2.

Every state is bound to concede to all other states all rights resting in the essence of the state, and each state should exercise its own rights in such a manner as not to violate the rights of any other state or of any member thereof.

Prov. 8, 15. Dan. 2, 21. Rom. 13, 1. 4. Matt. 22, 21.

§ 3.

It is the duty of every state to protect and defend its rights and those of all its members to the best of its ability, not only in its own territory, but also against all other states

1) Eph. 1, 19.