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THE ANALOGY OF FAITH AND ROM. 12, 6.

The "analogy of faith" may be defined as the full and perfect agreement with one another, and especially with the central doctrine of the Christian religion, of all the various articles of the Christian faith as revealed to us in the Bible.

Certain of our opponents have declared, and stoutly maintain, that this harmonious relation between the various teachings of the Gospel is apparent to human reason, and that the enlightened intellect of the trained theologian, at least, can perceive the same. But this is an error. For while the Bible teaches, plainly and unmistakably, that there neither is nor can be any real antagonism between its various statements, since "all¹⁾ Scripture is given by inspiration of God," 2 Tim. 3, 16, and since "the Scripture," therefore, "cannot be broken," John 10, 35, not even in a single word,²⁾ yea, not in a single letter:³⁾ yet this selfsame Bible teaches with equal clearness and positiveness that human reason, *in its present fallen state*, is by no means able to discern in every instance the aforesaid harmony, not though it may boast an enlightenment equal to that of the Church's most learned apostle. "We know in part," says that distinguished man of God, 1 Cor. 13, 8. Our knowledge is fragmentary. And the way in which he arrived at the knowledge he did possess of things divine he describes in the following manner: "Casting down imaginations" (or reasonings, λογισμούς) "and every high thing that exalteth itself

1) *Lit.*: every scripture.

2) See the context.

3) See Gal. 3, 16: πνεύματι — πνεύμασι.

THE PROOF TEXTS OF THE CATECHISM WITH A PRACTICAL COMMENTARY.

(Continued.)

THE SECOND ARTICLE.

JESUS CHRIST IS TRUE GOD, 1. BECAUSE THE SCRIPTURES
ASCRIBE DIVINE NAMES TO HIM.

Ps. 2, 7: *Thou art my Son; this day have I begotten Thee.*

The psalm speaks of the Lord and His Anointed, *i. e.*, of the Father and the Son, v. 2. The Lord says to the Anointed: "*Thou art my Son.*" Christ is the Son of God. What is the basis of this sonship? Christians, too, are called the sons of God. Is the nature of the relationship the same? No. Whilst Christians are the children of God by faith in Christ Jesus, Christ is the Son of God by eternal generation of the Father. "*Thou art my Son*" finds its explanation in the second dictum: "*I have begotten Thee.*" Because I have *begotten* Thee, therefore Thou art my Son. This sonship of Christ is unique.

“Unto which of the angels said He at any time, Thou art my Son, this day have I begotten Thee?” Hebr. 1, 5. In an inscrutable and ineffable manner God has communicated His essence to His Son. In other words, Christ is very God of very God, “the brightness of His glory, and the express image of His person,” Hebr. 1, 3.

John 3, 16: *For God so loved the world that He gave His only-begotten Son, etc.*

The magnitude of the love of God towards a world fallen into sin can, in a measure, be apprehended by the greatness of the gift made to redeem it from everlasting perdition. “He gave His *only-begotten* Son.” “Only-begotten” = *μονογενής*, means, *single of its kind, only, unigenitus*. To feel the force of this word it is but necessary to read such passages as Luke 7, 12: “Now when He came nigh to the gate of the city, behold, there was a dead man carried out, the *only* son (*υἱὸς μονογενής*) of his mother.” Luke 8, 42. Jairus, the ruler of the synagogue, “had *one only* (*μονογενής*) daughter.” Luke 9, 38: “Master, I beseech Thee, look upon my son: for he is mine *only* (*μονογενής*) child.” Hebr. 11, 17: “By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his *only-begotten* (*μονογενῆ*) son.” — Christ is the *μονογενής*, the *only* Son of God, in a sense in which He has no brethren. He is God’s Son, born of the essence of the Father, therefore true God. The word “only-begotten” marks His unique sonship from that of the “sons of God,” John 1, 12, the Christians, who become such by adoption.

Rom. 8, 32: *God spared not His own Son, but delivered Him up for us all, etc.*

When St. Paul writes: *ὃς γε τοῦ ἰδίου υἱοῦ οὐκ ἐφείσατο* = “*who indeed His own Son spared not,*” he lays a very strong emphasis on the word *own* = *ιδίου*, thus calling attention to the exhibition of a love that surpasses all human understanding. To save the world God spared not His *own* Son, Him who is born from the essence of the Father, who, therefore, is equal

with the Father, who is true God. The word rendered *own* (*ἴδιος*) expresses a *peculiar personal Sonship, an equality of nature with God*. That this is the force of the word becomes very patent from one of the discourses which the Lord had with His adversaries, the Jews. Among other things He had said: "My Father worketh hitherto, and I work." For this cause, we are told, "the Jews sought the more to kill Him, because He said *πατέρα ἴδιον τὸν θεόν* = that God was His *own* Father, *making Himself equal with God*," John 5, 18. So, to say of Christ: God is His *own* Father = Christ is *equal* with God. With this compare what St. Paul says of Christ. Let us put the two statements side by side. According to the Jews, Christ maintained—and their interpretation is correct—that "God was His *own* Father;" Paul says Christ is God's "*own* Son." The enemies of Christ, the Jews, were quick to perceive that the first locution expressed *equality* with the Father, but such as pose as His friends, ay, as pillars of His Church, cannot, will not see that Paul's statement concerning the Savior is in substance identically the same. Is it not sad?—Says *Plummer*, in his *Notes on St. John*: "They (the Jews) fully understand the force of the parallel statements, 'My Father is working; I am working also.' 'Behold,' says Augustine, 'the Jews understand what the Arians fail to understand.' If Arian or Unitarian views were right, would not Christ at once have explained that what they imputed to Him as blasphemy was not in His mind at all? But instead of explaining that He by no means claims equality with the Father, He goes on to re-affirm this equality from other points of view: see especially v. 23."

JESUS CHRIST IS TRUE GOD, 2. BECAUSE THE SCRIPTURES
ASCRIBE DIVINE ATTRIBUTES TO HIM.

John 1, 1. 2: *In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God.*

An inspection of the Prologue, vv. 1—18, clearly reveals the fact that the *Word*, the *Logos*, is none else than the Son of

God. In express words we find this truth in v. 14: "The Word was made flesh and dwelt among us, and we beheld His glory, the glory as of the Only-Begotten of the Father, full of grace and truth."

In our text three weighty assertions, arranged in climactic order, are made concerning this Word, the Logos, Jesus Christ. These are: 1. The eternity of the Word; 2. the distinct personality of the Word and His intimate communion with God; 3. the Deity of the Word.

1. *The eternity of the Word.* "In the beginning was the Word." The meaning of the phrase: "*in the beginning*," depends upon the context. In Gen. 1, 1 we read: "*In the beginning* God created the heaven and the earth," *i. e.*, the creation of the world was the beginning of the world's history, the beginning of time. Here it says: "*In the beginning was the Word.*" Before anything was formed the Word *was*. The past tense *was* = ἦν, places the Word before the beginning of things. Gen. 1, 1 marks the first moment of time; this, eternity. It does not read ἐγένετο here as in v. 14: "the Word became flesh," but the Word ἦν — *was* = *was already in existence* in the beginning. Hence the German translation: "Im Anfang *war* das Wort;" not: "Im Anfang *ward* das Wort." So the Word is a Being existing prior to all beginning. But what was before the world and time we call eternity. *The Word, Christ, is eternal.* This truth, so plain in itself from this phrase, is corroborated by v. 3: "*All things were made by Him.*" Since all things were made by Him, it is self-evident that He existed *before* all things. He is no creature, no part of creation, but the Creator, the *eternal God Himself.* Col. 1, 17; Ps. 2, 7.

2. *The distinct personality of the Word and His intimate communion with God.* The text says: "*And the Word was with God.*" Two persons are here discriminated: the Word and God, *i. e.*, the Son and the Father. The Word was πρὸς τὸν θεόν = *with God.* The Word, Christ, is not an attribute or a power of God, but a person *distinct* from the Father.

Luther: "John insists hard on the little word *with*, thus clearly distinguishing the Word from the person of the Father." The Son is coexistent and coeternal with the Father. Hence Christ is true God. His being with the Father at the same time indicates the ineffable union between the two persons.

3. *The Deity of the Word*, clearly discernible from the first two members, is explicitly asserted in the third: "*The Word was God.*" Christ is not an inferior God, but is God in the fullest sense of the term. They who deny the divinity of Christ concede that He is called a God, *θεός*, but contend He is not called *the* God, *ὁ θεός*. Of such quibblings we have spoken in a previous article. In this connection we shall merely call attention to the fact that *θεός* without the article also designates the one true God, for in v. 18 we read: "No man hath seen *God*, *θεόν*, at any time; the only-begotten Son, which is in the bosom of the Father, He hath declared Him." In the present passage: *καὶ θεὸς ἦν ὁ λόγος* = "and the Word was God," *ὁ λόγος* is the subject, *θεός* is in the predicate, hence cannot take the article *ὁ*. *Alford*: "The article could not have been here expressed, whatever place the words might hold in the sentence. '*Ὁ λόγος ἦν ὁ θεός* would . . . destroy the idea of the *λόγος* altogether. *θεός* must then be taken as implying 'God,' in substance and essence, — not *ὁ θεός*, 'the Father,' in Person. It does not = *θεῖος*, nor is it to be rendered a *God* — but, as in *σάρξ ἐγένετο*, *σάρξ* expresses that *state* into which the Divine Word entered by a definite act, so in *θεὸς ἦν*, *θεός* expresses that *essence* which was His *ἐν ἀρχῇ*: — that He was *very God.*" (*Greek Testament*, vol. I, p. 615.)

The passage might be paraphrased thus: The Word existed from all eternity, distinct from, yet intimately connected with, the Father, and equal to the Father.

This single passage demolishes the Arian heresy. Arius (about A. D. 318) denied the divinity of Christ, maintaining that Christ was not from eternity. He said: *ἦν ποτε ὅτε οὐκ ἦν* = "there was a time when He was not;" consequently, Christ was a creature — *κτίσμα ἐξ οὐκ ὄντων* — created out of nothing.

St. John, however, says: "In the beginning *was* the Word."—The Semi-Arians, developing this Arian heresy, reasoned: Since Christ is a creature, He cannot be equal with the Father. They conceded: He is *like* the Father—ὅμοιος, ὁμοιούσιος, but not ὁμοούσιος. St. John says: "The Word was *God*."

In the Oecumenical Council at Nice, summoned by Constantine in A. D. 325, this Arian heresy was condemned. Under the brave leadership of the young and eloquent Athanasius of Alexandria, the Biblical doctrine was thus formulated: "And"—I believe—"in one Lord Jesus Christ, the only-begotten Son of God, begotten of His Father, before all worlds, God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father." (Nicene Creed, §§ 2. 3.) The words that settled the controversial point read in the original: ἐκ τῆς οὐσίας τοῦ πατρὸς, γεννηθεὶς, οὐ ποιηθεὶς, ὁμοούσιος τῷ πατρί.—Arians of modern times are plentiful, Kahnis, Ritschl, and Harnack being among their number.

Hebr. 13, 8: *Jesus Christ the same yesterday, and to-day, and for ever.*

This is the well-known paraphrase of immutability. *Yesterday* denotes the past time; *to-day*, the present; and *for ever*, the future. God only is immutable, unchangeable; Christ is unchangeable: *ergo*, Christ is true God.

Matt. 28, 18: *All power is given unto me in heaven and in earth.*

In compliance with the command of their Master, the disciples went to Galilee, to the mountain designated by Him as the place where He would meet them, v. 16. Here the Lord delivers His last Great Commission unto them, v. 19, which He introduces by the words of our proof text: "All power is given unto me in heaven and in earth." What mere human being, what angel, can truthfully utter such words? But Christ is not mere man; He is the God-man, the "over all God," Rom. 9, 5, through whose omnipotent word the world and all that is therein came into being, John 1, 3; Col. 1, 16. 17; Hebr.

1, 8. When He therefore says: "All power is *given* to me," He refers to His human nature, which is inseparably united with the divine. The man Christ, by virtue of the personal union, possesses *all power*, *πᾶσα ἐξουσία* = *all authority*. These words admit of no inferiority to the Father. *All authority* is omnipotence, which is an incommunicable attribute of God. *Christ*, being omnipotent, *is God*. And, as if to ward off all erroneous conceptions, He develops the thought in "*all power*," saying: I, the Son of man, possess all power *in heaven*—angels, authorities, the cherubim and the seraphim are my willing servants; I possess all power *on earth*—"all things are put under my feet," Eph. 1, 20; 1 Pet. 3, 22.—Then follows the Great Commission: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you," vv. 19. 20. To this He appends the promise:

Matt. 28, 20: *Lo, I am with you always, even unto the end of the world.*

The disciples were to wage war against the formidable kingdom of Satan, destroy its bulwarks, and upon its ruins plant the cross, the emblem of the Crucified One. What a task! And was not the Master just now bidding them a solemn farewell? Well might they grieve. But no. Arresting their attention and directing it to something of great importance, the Lord says: "*Lo!*" take heed to what follows: "*I*"—*ἐγώ*—with emphasis—I, your now exalted Savior, "*I am with you.*" Though you will no longer enjoy my *visible* presence, still *invisibly* I will be with you, "a very present help," Ps. 46, 1, in putting down the strongholds of Satan. Not a day shall you be left alone, for I will be *with you always*, *πάσας τὰς ἡμέρας* = *all the days*. In days of victory or seeming defeat, in days of joys or sorrow—*all the days* I am with you to guide and to protect you.—Truly, He who can speak thus must be very God. His disciples, obedient to His command, were soon to scatter in all the world, making disciples by baptizing and

teaching, but still they were to know: He is with you *all the days*. His disciples were soon to multiply, but He was with them, too, *all the days*. Only God can be present at all places and at all times. This *omnipresence* is here predicated of Christ; hence Christ is true God.—And Christ is with us, His disciples, His Church, even to-day. Speaking to His disciples then the Lord does not say: I am with you “all your days”—thus limiting His gracious presence to the apostolic era, but He uses words of wider application: “*all the days.*” The command is: “Disciple—*μαθητεύσατε*—all nations.” The men to whom these words were originally addressed have long ago closed their eyes in death, but still the nations are being discipled by baptizing and teaching. Wherever Christ’s commission (vv. 19. 20) is carried out, wherever His doctrine is preached and the sacraments are administered according to His institution, there He is with us and will be with us, even “*until the completion of the age*” = *the end of the world*, 2 Pet. 3, 7—10.

John 21, 17: *Lord, Thou knowest all things.*

When Peter was asked the third time by his beloved Master: “Simon, son of Jonas, lovest thou me?” he answered: *σὺ πάντα οἶδας· σὺ γινώσκεις ὅτι φιλῶ σε* = “*Thou all things knowest; Thou knowest that I love Thee.*” The “Thou,” being separately expressed, *σὺ*—*σὺ*, and at the head of the members of the sentence, is emphatic. *Thou*, being the Lord, *all things* = *πάντα*, nothing excepted, *knowest*, *οἶδας*, by supernatural intuition. Thou art absolutely omniscient, and since nothing is secret before Thee, not even the inmost thoughts of the hearts, Thou also knowest, *γινώσκεις*, *perceivest*, *seest*, that I love Thee. Thou knowest *all*; Thou knowest *me*. Absolute omniscience is here ascribed to our Lord Jesus; such omniscience as the true God only possesses. Even in His state of humiliation Christ was the Omniscient of whom the psalmist says: “O Lord, Thou hast searched me, and known me. Thou knowest my downsitting and mine uprising; Thou understandest my thought afar off,” Ps. 139, 1. 2. Only a Kenotist, like Meyer,

whose eye is blinded as to the Divinity of Christ, can say: "Thou knowest," etc., which popular and deeply emotional expression is not to be interpreted of absolute omniscience." — For other proofs of Christ's omniscience see John 1, 42. 47. 48; 3, 3; 4, 29; 11, 4. 15, etc.

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(To be continued.)
