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“JERUSALEM, ROME, AND WASHINGTON.”

An Italian gentleman of pleasing address, his clean-shaven face beaming happiness and his piercing eyes kindling with the enthusiasm of hope and bright prospects, stood “before a highly distinguished audience” on the 30th of January, 1893. From the windows of the room in which he had come to speak the suave gentleman could have looked out, had he cared to do so, upon many an object dear to the hearts of citizens of the North American Republic. He might have been said to be standing in the shadow of the dome of the Capitol of the United States, and almost within harking distance of the Presidential Mansion. All around him could be observed the material evidences of the activities of a great government. The gentleman was fully conscious of his surroundings. He was pleased to know that he was exactly where he was. He loved and admired the beautiful American city on the Potomac. But his love was hardly that of the patriot, and his admiration differed from that of the tourist. He loved and admired the city, and the country which had made the city the seat of its government, not so much for what they were at the time of his address, but for what they would be, and what he ardently hoped to be instrumental in making them, within a measurable space of time.

The gentleman was a person of authority, but he was not independent. At the moment of which we are speaking he was representing a higher authority far away, and his remarks were inspired by that higher authority. In fact, he had been careful

THE PROOF TEXTS OF THE CATECHISM WITH A PRACTICAL COMMENTARY.

THE SECOND ARTICLE.

(Continued.)

JESUS CHRIST IS TRUE GOD, 3. BECAUSE THE SCRIPTURES
ASCRIBE DIVINE WORKS, DIVINE HONOR, AND DIVINE
GLORY TO HIM.

John 1, 3: *All things were made by Him; and without Him was not anything made that was made.*

By appropriation the divine work of Creation is ascribed to the Father. Since, however, it is an *opus ad extra* it was performed by the triune God. Hebr. 1, 1. 2; John 1, 10; Col. 1, 16; Ps. 33, 6; Gen. 1, 2.—The present passage attributes this work to Christ. The words are too plain to require elucidation. “*All things were made by Him,*” hence Christ was prior to all things. Coeternal with the Father, He, in conjunction with the Father and the Spirit of God, Ps. 33, 6, in the beginning made heaven and earth. Gen. 1, 1.—When the text adds: “*And without Him was not anything made that was made,*” it brings out the thought most markedly by means of an antithesis: Christ is the Creator of the world; Christ is true God.

Assailants of the divinity of Christ, Gnostics and other heretics, ancient and modern, point to the preposition “*by,*” *διὰ*, contending that *διὰ*, *by, through*, indicates the instrument. Their argument is this: All things were made *by* Christ. Christ, therefore, was but a mere instrument in the hands of the Father; hence Christ is inferior to the Father. *Non sequitur.* *διὰ* does not only indicate the *causa secunda*, but also the *causa principalis*, e. g., 1 Cor. 1, 9: “*God is faithful, by, διὰ, whom ye were called.*” See Gal. 1, 1; Hebr. 2, 10.—The argument based upon the preposition “*by*” does not hold water. Moreover, the creation of the world is ascribed to Christ *directly* in Hebr. 1, 10: “*And Thou, Lord, in the be-*

ginning hast laid the foundation of the earth; and the heavens are the works of Thine hands."—

Hebr. 1, 3: *He upholds all things by the word of His power.*

Christ is not only the Creator of the world, He is also its *Preserver*.

LUTHER: "This is the third time he (the writer of the epistle) declares *Christ to be God*. First he says that the worlds have been made by Him; next, that He is the brightness of God's glory and the express image of His person; now he says that *Christ upholds all things*. Since Christ upholds all things, He Himself is not upheld; He is above all things, and hence must be God. This *upholding*, however, signifies that He nourishes and preserves all things, so that all things have not only been made by Him, but also that all things are preserved and maintained by Him, as St. Paul says, Col. 1, 17: "He is before all things, and by Him all things consist." (W. XII, 161.)

Matt. 9, 6: *The Son of man hath power on earth to forgive sins.*

When Jesus said to the paralytic: "Son, be of good cheer; thy sins be forgiven thee," critical auditors, "certain of the scribes," took offense at these words. Publicly they did not give vent to their feelings, but they "said within themselves," or, as Mark puts it, "they reasoned in their hearts" (Mark 2, 6): "This man blasphemeth," Matt. 9, 6. "Why does this man thus speak blasphemies? Who can forgive sins but God only?" Mark 2, 7. True, God only can forgive sins. Sin is an offense against the majesty of God. So far these scribes were right; but they were totally wrong when they thought: "This man blasphemeth." For "this man," the Son of man, is at the same time true God. One proof of His divinity He furnished them immediately. They had said "*within themselves*," "This man blasphemeth." "Jesus, knowing their thoughts, said, Wherefore think ye evil in your hearts?" "This

man" was the *omniscient* God, to whom the reasoning of the hearts of the scribes was as an open book. — He proceeds: "For whether (= which) is easier to say, Thy sins be forgiven thee, or to say, Arise, and walk?" Which is easier? One is as difficult as the other; both require divine power. But to say, "Arise, and walk," effectively, to cure this paralytic by a mere word, was capable of investigation. If He can do that, He can do the other—forgive sins. "Arise, take up thy bed, and go unto thine house," so said Jesus. And the paralytic "arose and departed to his house." We may imagine the moment of suspense for the multitude, the thrill that must have passed through the crowd, as the sick of the palsy was bidden to arise, and then actually went off. How the scribes must have been abashed and confounded!—Here was proof positive, indisputable, tangible proof, that this man Jesus is almighty. Now they might know that "the Son of man hath power" — ἐξουσία, authority—"on earth to forgive sins."

John 5, 27: *The Father hath given Him authority to execute judgment also, because He is the Son of man.*

Authority to execute the judgment, authority to decide about life and death, is a prerogative of God. Christ possesses this prerogative. Christ is God.

But why does it read: "The Father *hath given* Him authority"? Christ is the Theanthropos, the God-man. His divine nature is immutable; nothing can be taken away from it, nor can anything be given to it. "Thou art the same," Ps. 102, 28. But on account of the personal union the essential attributes of the divine nature are communicated to His human nature. The Scriptures ascribe divine majesty to Christ according to His human nature. Hence what is said to have been given to Christ in time cannot have been given to Him according to His divine nature, according to which He possesses all things, but to His human nature which He assumed in the fullness of time. "Authority to execute the judgment" was *given* to Christ because He is the *Son of man*, a title which describes His human nature.

John 5, 23: *All men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father which sent Him.*

The Son is in no whit inferior to the Father. "All men should honor the Son *even as* they honor the Father." The divine honor due the Father is also due the Son. He who withholds this divine honor from the Son declares the Son to be inferior to the Father, and so does not truly honor the Father. "Whosoever denieth the Son hath not the Father." The Jews who do not believe in Christ as the Messiah do not worship the true God, but an idol. Secret societies studiously exclude the name of the Son from their rituals, etc. Their worship is a vain worship. —

Hebr. 1, 6: *Let all the angels of God worship Him.*

Matt. 4, 10 Christ says to Satan: "It is written, Thou shalt worship the Lord, thy God, and Him only shalt thou serve." Divine adoration can be offered to the true God only. When St. John fell down before the angel in the Apocalypse to worship him, he was admonished: "*See thou do it not . . . worship God.*" But of Christ Hebr. 1, 6 says: "*Let all the angels of God worship Him.*" And St. Paul, Phil. 2, 10. 11: "At the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." When the Scriptures inculcate on all men the duty of *worshipping* the Savior, of *honoring Him like as* the Father, etc., they afford the strongest possible evidence of His divinity.

JESUS CHRIST IS ALSO TRUE MAN.

1 Tim. 2, 5: *There is one God, and one Mediator between God and men, the Man Christ Jesus.*

Christ is *ἄνθρωπος*, *man*, having a perfect human body and soul. Had He not become man, He could not have effected a mediation between God and men, v. 6. — The human nature of our Savior is often prominently brought forward: 1 Cor.

8, 6; 15, 21; Phil. 2, 7. 8; Hebr. 2, 14. 16. 17; 4, 15. This fact has been frequently misused by heretics, who, pointing to these passages only, contended Christ was mere man. Satan is a sly trickster. Such passages do not disprove the fact that Christ is also divine. Scripture says both things; both are true. In John 1, 1; 20, 28; Rom. 9, 5; 1 John 5, 20, *et al.*, Christ is called *God*. For reasons which the context generally discloses, the one or the other nature of our Savior is stressed. Other passages, and not a few, combine both truths, *e. g.*, Gal. 4, 4. 5: "God sent forth *His Son*" (divine nature), "*made of a woman*" (human nature), "made under the Law, to *redeem* them that were under the Law." Our Redeemer is the God-man.

Luke 24, 39: *Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.*

Christ is *man*, 1 Tim. 2, 5. This says beyond the shadow of a doubt that He possesses a true, natural body and a rational soul, but, as if to cut off all subterfuges of errorists, these constituent parts of man are distinctly ascribed to Christ. Thus Luke 24, 39 affirms that He has a true natural body. — The two disciples with whom Christ held such touching converse on the way to Emmaus hastened back to Jerusalem. Here they found the others at their evening meal. Of a sudden the risen Christ is in their midst. Their hearts are filled with terror, for they believe to see a vision from the other world. To assure them that it is He Himself and no spirit, He utters the words of our text. He has *hands* and *feet*, *flesh* and *bones*. He is so thoroughly human that He can be *handled*, touched, felt of. He invites the closest investigation: "Handle me and see!" And to give them another "infallible proof," Acts 1, 3; John 21, 12. 13; Acts 10, 41, He "*did eat before them,*" v. 43.

Furthermore, the genuineness of His humanity is manifested by the fact that He was born as "a child;" He grew in knowledge and in stature; He ate, He drank, He slept, He wept in sympathy for the sorrows of men; He suffered hunger

and thirst and pains and, finally, death. Nor had He merely a body, the divine nature, as some assert, taking the place of the human soul. "My *soul*," said He, Matt. 26, 38, "is exceedingly sorrowful, even unto death."

* * *

We have given the passages bearing upon Christ's humanity but a brief treatment. To some readers it may seem to be an *opus supererogationis* to do so at all. The cry round about us is: Christ is not God, but mere man! Still there was a time when even this plain truth of Scriptures—Christ's humanity—was assailed.—Manichaeism (Manes, its founder, flourished about the middle of the third century) taught that Jesus was simply clothed with the *appearance* of a body. The sufferings and death inflicted upon Him by the Prince of Darkness were only *in appearance*. Eutychianism (Eutyches, A. D. 444—451) maintained that after His incarnation Christ had but one nature, and that the body of Christ is not of like substance with our own. Like or similar views were held by various other heretics. The devil was and is always busy to storm this citadel of the Christian religion, the Scriptural doctrine of the Person of our Savior. The primitive Church valiantly and successfully defended the truth as taught in Holy Writ. In the successive Councils of Nice, A. D. 325, Constantinople, 381, Ephesus, 431, and Chalcedon, 451, the doctrine regarding this theanthropic person—Christ—was lucidly set forth.

In this connection the language of the *Chalcedon Symbol* becomes interesting reading matter. It bears testimony to the truths laid down in the preceding passages and links well with doctrines of texts that will soon come up for discussion. This Symbol says: "We teach that Jesus Christ is perfect as respects His divinity, and perfect as respects His humanity; that He is truly God, and truly man, consisting of a rational soul and a body; that He is consubstantial (*ὁμοούσιον*) with the Father as to His divinity, and consubstantial (*ὁμοούσιον*) with us as to His humanity, and like us in all respects, sin excepted.

He was begotten of the Father, before the ages (*πρὸ αἰώνων*, from eternity) as to His deity; but in these last days He was born of Mary, the mother of God (*θεοτόκος*), as to His humanity. He is one Christ, existing in two natures, without mixture (*ἀσυγχύτως*), without change (*ἀτρέπτως*), without division (*ἀδιαιρέτως*), without separation (*ἀχωρίστως*),—the diversity of the two natures not being at all destroyed by their union in the person, but the peculiar properties of each nature being preserved, and concurring to one person (*πρόσωπον*), and one subsistence (*ὑπόστασις*).”

THE TWO NATURES IN CHRIST.

2 Sam. 7, 19: *וְהִיא תֹרַת הָאָדָם אֲדֹנָי יְהוִה*. *And this is the manner of the man, who is Lord God.*

The translation of the Authorized Version: “And is this the manner of man, O Lord God?” does not do justice to the Hebrew text. The interrogative form is uncalled for, and the vocative, “O Lord God,” is untenable in view of the text and the context. The Revised Version reads: “And this *too* after the manner of men, O Lord God!” This makes little or no sense. The marginal note: “And is this the law of man, O Lord God?” is still less illuminating, to say the least. *אֲדֹנָי יְהוִה* is in apposition to *הָאָדָם*. Luther, with keen insight into the text, translated it: “*Das ist die Weise eines Menschen, der Gott der HERR ist.*” “*This is the manner of a man,*” rather “*the man, who is Lord God.*” This rendering is demanded by both text and context.

Examining the context briefly, we shall find that it throws a flood of light upon our present proof-passage. The salient facts of the section beginning with v. 1 are these: During David's reign the people of Israel had attained to a position of honor and power. Peace prevailed. “The Lord had given him” — David — “rest round about from all his enemies,” v. 1. Then it was that David conceived the idea of building a house unto the Lord. He speaks about it to Nathan. God intervenes. Nathan is sent to David with this message: “Thus

saith the Lord, Shalt thou build me an house for me to dwell in?" No.—After reviewing the earthly blessings God had vouchsafed to David, vv. 8—11, Nathan proceeds: "The Lord telleth thee that He will build thee a house," v. 11b. The nature of this house the subsequent verses reveal.

Now follow words of the most precious promise to David. "When thy days shall be fulfilled, and thou *shalt sleep* with thy fathers, I will set up *thy seed after thee*, which shall proceed *out of thy bowels*, and I will establish his kingdom. He shall build an house for my name, and I will establish the throne of his kingdom *for ever*," vv. 12. 13. Of whom does the text speak? Of a descendant of David. Is it Solomon? No. Solomon lived at David's time, but this king was to arise when David's days had been fulfilled, when he slept with his fathers. It was a promise looking to the future. So David himself understood the words. In his prayer he says: "Thou hast spoken also of Thy servant's house *for a great while to come*," v. 19. Furthermore, the throne of this promised kingdom is to be established *forever*, v. 13. Neither Solomon's throne, nor that of any other great king of Israel lasted *forever*. Who, then, we ask, is this eternal king? Clearly he is to be David's son. David was told: "I will set up *thy seed*, which shall proceed *out of thy bowels*." This king is to be David's son—a *true man*. And his kingdom is to last *forever*! A unique king indeed he must be whose kingdom is to be eternal! The mystery of this person is revealed in the next verse—the climax of Nathan's speech: "*I*," the Lord, "*will be His Father and He shall be my Son*," v. 14. This king, David's son, is at the same time Jehovah's Son, God of God, very God of very God. O mystery of mysteries! He by whom the throne of David is to be established forever is *God's Son* and *David's son*, is God and man in one person.

Overwhelmed by the mercy of God, "King David went in and sat before the Lord" and poured out a prayer of thanksgiving. "Who am I, O Lord God? and what is my house, that Thou hast brought me hitherto?" v. 18. Thus he speaks

while thinking of the great blessings of God that Nathan had reminded him of in vv. 8—11. He proceeds: "And this was yet a small thing in Thy sight, O Lord God." Great as were these earthly blessings, still they were "a small thing" in comparison with what was promised him, vv. 12—16. "Thou hast spoken also of Thy servant's house for a great while to come." And what great thing hast Thou promised? *My seed which shall proceed out of my bowels, my son*, shall at the same time be *Thy Son*. "*This is the manner of the man*" — O miracle of miracles! — "*who is Lord God*," v. 19. My son, this man, is God!

To recapitulate: The Lord says to David: "I will set up thy seed after thee, which is to proceed out of thy bowels. . . . I will be His Father, and He shall be my Son." David believes these words and in v. 19 shows us how he understands them by exclaiming in wonderment: "*This is the manner of the man, who is Lord God.*"

In Christ there are two natures: the human and the divine.
Springfield, Ill.

LOUIS WESSEL.

(To be continued.)