

# THEOLOGICAL QUARTERLY.

---

VOL. XVI.

JULY, 1912.

No. 3.

---

## PRACTICAL RESULTS OF MONISM.

A current definition of monism runs thus: "The doctrine of cosmology that attempts to explain the phenomena of the cosmos by one principle of being or ultimate substance."<sup>1)</sup> Arthur Drews, a monist, defines monism as "that view of the cosmos which admits but one principle or one ground of reality." In a recent brochure, Superintendent Repke has sketched the various types of this philosophical theory.<sup>2)</sup> There is a materialistic monism, which reduces every phenomenon in the universe to a basis of matter. Then there is an idealistic monism, which claims that matter has no independent existence; it is a mere conception of the mind; every phenomenon is a product of the spirit. Lastly, there is a pantheistic monism. Its chief apostle is Eduard v. Hartmann, who observes that there is a parallelism between nature and spirit: in nature he finds force and law, or a principle of energy and of order; the counterparts of these two elements in the realm of the spirit are: will and mind. Force and will represent the unlogical, law and mind the logical, in the two hemispheres which monism assumes for its cosmos. But these four elements: force, law, will, mind, are not four different substances, but manifestations of the same, in fact, of the only substance. The multitude of volitions which individuals put forth are but movements of the absolute will; and the host of ideas, or ideal distinctions, become concentrated

---

1) Standard Dictionary.

2) *Pantheistischer und deistischer Monismus*, in *Bibl. Zeit- und Streitfragen* VII, 8.

## THE PROOF TEXTS OF THE CATECHISM WITH A PRACTICAL COMMENTARY.

### THE SECOND ARTICLE.

(The Conclusion.)

Luke 1, 74. 75: *That we, being delivered out of the hand of our enemies, might serve Him without fear, in holiness and righteousness before Him, all the days of our life.*

The *Song of Zacharias*, Luke 1, 68—79, is commonly called the *Benedictus*, because in the Latin version the first word of the hymn, *Ἐὐλογητός*, is rendered *benedictus* = blessed, praised. The *Benedictus* is a prophecy inspired by the Holy Ghost, v. 67. The first part, vv. 68—75, contains a praise unto God for the salvation prepared by the Messiah as foretold by the holy prophets of the Old Testament, v. 70. The Deliverer is at hand, but Zacharias with prophetic foresight views all the precious promises made to the fathers and to be fulfilled in Him as already completed. He speaks in the past tense: "Blessed be the Lord, the God of Israel, because He *looked upon and wrought redemption, ἐποίησεν λύτρωσιν*, for His people."

"*Our enemies*," devil, sin, death, in whose hands we were, held us fast with a relentless grip. Slaves we were to these masters, Eph. 2, 1; and the wages? That of enemies bent on our destruction: death, damnation! And from this awful servitude we could not free ourselves. This the Messiah did. He "*delivered us out of their hand.*" This work of deliverance, this work of *salvation*, vv. 69. 71, was also one of *redemption*, v. 68. A price was paid. Which? "The Son of Man came . . . to give *His life* a ransom, *λύτρον*, for many," Matt. 20, 28. We were bought with a price; thus we were saved. Now He is our Lord, and we are His own and live under Him in His kingdom. O the blessed change! Formerly we lived in Satan's kingdom, now we live in Christ's kingdom, in the kingdom of grace, endowed with spiritual life

here, and life eternal to come. This is the first and foremost fruit of Christ's redemptive work—salvation. But as subjects in His blessed kingdom it behooves us to *serve* our God and King. This also is a fruit of His work. And liberated slaves of that hard taskmaster, the devil, that we are, how gladly, how joyously should we not serve our Liberator! 1. As to the *manner* of this service: "*without fear we should serve Him,*" our Lord and God. "*Without fear*" from our former masters and tyrants; they are vanquished, they can harm us none. In the daily walks of our life, whether we be father, mother, daughter, son, master, servant, we are to perform the works of our calling "not with eye-service, as men-pleasers, but as the servants of Christ, doing the will of God from the heart," Eph. 6, 6.—2. As to its *nature*: we are to serve God *in holiness and righteousness* (cf. Eph. 4, 24). Clothed in the garb of Christ's holiness and righteousness, we Christians are holy and righteous in God's sight, and as such the new man in us is to assert himself more and more in our conversation towards God and our fellow-men. 3. As to its *duration*: it is to be a constant, persevering service; it is to last "*all the days of our life.*"

2 Cor. 5, 15: *He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them and rose again.*

"*He (Christ) died for all.*" "*For all*" = *in the place of, in the stead of,* is the only correct translation of the phrase *ὕπὲρ πάντων*, the *ὕπὲρ* being synonymous with *ἀντί*, since text and context manifestly proclaim the truth of Christ's death being a substitutionary death.—"*Christ died for all.*" What sentiment does this knowledge of Christ's vicarious substitution generate in the hearts of the believers? Under what obligation are they? "*That (ἵνα) they who live should not henceforth live unto themselves,*" live for selfish ends, but they should dedicate their whole life to the service of Him "*who died for them and rose again.*"

## THE THIRD ARTICLE.

## THE PERSON OF THE HOLY GHOST.

Divine names, divine attributes, divine worship, divine works, are ascribed to the Holy Ghost; hence He is true God.

Matt. 28, 19: *Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.*

This text, which is a conclusive proof for the doctrine of the Trinity in Unity, is for that very reason a decisive proof for the Holy Ghost's being a person distinct from the Father and the Son. The command reads: "*Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.*" Observe the singular noun: *name*, εἰς τὸ ὄνομα, not εἰς τὰ ὀνόματα. By Father, Son, and Holy Ghost but *one* God is named; there is but *one* essence, undivided and indivisible, but in three *distinct* Persons. The Holy Ghost is not, as some heretics taught and still teach, simply a divine power, a divine energy, but a *distinct* person, the Third Person in the Holy Trinity.—Another lucid text is John 14, 16, 17, where our Savior says: "*And I (Christ) will pray the Father*" (*i. e.*, a different person from Himself, the Son), "*and He shall give you another Comforter*" (*i. e.*, God the Holy Ghost, another, different person), "*that He may be with you forever, even the Spirit of Truth, whom the world cannot receive,*" etc. This text, too, clearly teaches that the Holy Ghost is a person distinct from the Father and the Son, and applies the personal pronoun "He" to Him.—The Unitarians will not see this; their high intellectual culture does not admit of such an unintelligent belief! They follow their blind reason; we "bring into captivity every thought unto the obedience of Christ," 2 Cor. 10, 5.

1 Cor. 3, 16: *Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?*

The "*and*" connecting the two clauses is the so-called explanatory "*and*," equivalent in meaning to "*because*." The

rhetorical question, "*Know ye not,*" etc., appeals forcibly to the Christian consciousness of the Corinthians, and reminds them of an important truth they had been taught, but which, as their conduct implied, they had ignored, forgotten. Which is that truth? Christians, "*ye are the temple,*" the sanctuary, "*of God.*" Why? Because "*the Spirit of God,*" i. e., the Holy Spirit, "*dwelleth in you.*" The indwelling of the *Holy Spirit* made them a temple of God. Clearly the indwelling of the Holy Spirit and that of God is one; the two names are used interchangeably: *the Holy Spirit is God.*—That is the important truth taught here directly. But observe also the implied truths pertinent to the matter in hand. "*To dwell*" is an act attributable to a person only; hence the Holy Spirit is a *person*. Again, His indwelling converts man into "*a temple of God.*" This suggests His work of sanctification and renovation.

Acts 5, 3. 4: *Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost? Thou hast not lied unto men, but unto God.*

Ananias's heart was not right before God. He cared neither for the good pleasure of God nor for the welfare of the poor. As Barnabas had laid the full price of the field at the apostles' feet for the benefit of the poor, so Ananias pretended to do the same. He craved honor before men, but sordidly stingy as he was, he kept back part of the money received for the possession, simulating that he had given all. Ananias was a hypocrite and a liar. Satan was his master. Peter discloses his grievous sin to him, saying: *Thou hast lied to the Holy Ghost and thereby thou hast lied unto God.*—The Holy Ghost is God.—This passage also teaches that the Holy Ghost is a *person*. You cannot lie to an "energy" or to a "power," but to a person only. Ananias is said to have *lied to the Holy Ghost*, hence the Holy Ghost is a person.

Ps. 33, 6: *By the word of the Lord were the heavens made, and all the host of them by the breath (Spirit) of His mouth.*

By appropriation the work of creation is ascribed to God the Father, but being an *opus ad extra*, an external work, all three persons of the Godhead concurred in it.—In our passage, creation is ascribed to the Holy Ghost, thus proving that He is God.

“*By the word of the Lord,*” the only-begotten Son of the Father, Eph. 3, 9; Col. 1, 15. 16; Hebr. 1, 2, “*were the heavens made; and all the host of them,*” the sun, the moon, the myriads of stars, “*by the breath of His mouth,*” by the Holy Spirit.—Gen. 1, 2 we read: “*And the Spirit of God moved upon the face of the waters,*” and Job 33, 4 we read: “*The Spirit of God hath made me, and the breath of the Almighty hath given me life.*”

Ps. 139, 7—10: *Whither shall I go from Thy Spirit? or whither shall I flee from Thy presence? If I ascend up into heaven, Thou art there; if I make my bed in hell, behold, Thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall Thy hand lead me, and Thy right hand shall hold me.*

Omnipresence is an essential attribute of God. Who-soever is omnipresent is God. The text teaches the omnipresence of the Holy Spirit, *ergo* He is God.

The two members of the topic sentence are substantially parallel in thought and have the force of rhetorical interrogations: “*Whither shall I go from Thy Spirit? or whither shall I flee from Thy presence?*” The answer is obvious. No flight can remove me from Thy presence; Thou art everywhere. Personally, the psalmist has no desire to flee from the presence of God. Thrilled by that majestic attribute, his purpose is rather to magnify God the Holy Spirit’s omnipresence. Vivid, striking pictures set forth the utter impossibility of escape, thus bringing the thought into bold relief: “*Thou (whole and entire) art there!*” He imagines himself taking a flight into heaven, of making his bed in hell; he thinks of passing through the universe from the extreme east to the extreme west with

the swiftness of the morning ray, yet: "Thou art there!" "Thy hand leads me;" "Thy right hand holds me." Heaven, hell, earth—all filled by the presence of the Holy Spirit.

1 Cor. 2, 10: *The Spirit searcheth all things, yea, the deep things of God.*

Omnipresence and omniscience are closely interrelated. 1 Cor. 2, 10 teaches the *omniscience* of the Holy Spirit.

The apostle speaks of "the wisdom of God in a mystery," v. 7, of the mystery that "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him," v. 9, *i. e.*, the glad Gospel tidings. This hidden wisdom "God ordained before the world unto our glory," v. 7, a mystery "which none of the princes of this world knew," v. 8. No creature knew it, could know it; it was a knowledge only God possessed. To come into possession of this mystery God must reveal it to us. This He did. How? "By His Spirit." "Holy men of God spake as they were moved by the Holy Ghost," 2 Pet. 1, 21. So the Spirit knows the mysteries God only knows. His knowledge and God's knowledge are identical; the Spirit is omniscient, is God. Why does the Spirit know these things? "The Spirit searcheth *all* things;" He is all-knowing; nothing is hidden from Him. Yea, He searcheth "the deep things of God," the inmost things, the infinite depths of the mysteries of God. The next verse, by an *argumentum a minore ad majus*, emphasizes this same truth—the omniscience of the Holy Spirit—and proves His Godhead: "For which man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man but the Spirit of God."

Is. 6, 3: *Holy, holy, holy, is the Lord of hosts: the whole earth is full of His glory.*

"The service of the seraphs is now more closely described. Above all, their service consists in praising and glorifying God. Arranged in two choirs, the seraphs hover around the throne

of God, and the two choirs chant in antiphon. The prophet hears them cry to each other: 'Holy, holy, holy, is the Lord of hosts.' This is a true service of God, so well-pleasing in His sight; this, indeed, is praising God, when the creatures acknowledge and confess with a loud voice that God is God, that God is holy, etc. The heavenly hosts praise and glorify the Lord Sabaoth, the Lord of hosts, the Creator of the spirits, the Creator and Ruler of all things. The holy angels confess that the Lord is holy, holy in an infinitely higher degree and sense than that in which they themselves are holy. God is holy, set apart, put at a distance from, infinitely exalted not only above the sin of men, but above all creatures. The thrice-repeated Holy, the Trisagion, not only reinforces the concept holiness, but suggests, as modern exegetes also acknowledge, the mystery of the Holy Trinity. In God there are three persons, and the one person is God, is holy, in the same measure as are the others. In this song of the seraphs the Church has at all times recognized a *hymnus trinitatis*." (Stoeckhardt, *Jesaias*.)

1 Cor. 6, 11: *But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus and by the Spirit of our God.*

In the preceding verse, the apostle had enumerated a horrible catalogue of vices practiced in that godless city of Corinth. He proceeds: *καὶ τὰτα τινες ἦτε* = "And these things" = "such a set," "such stuff" (Meyer) "some of you were." You were, *i. e.*, it is a thing of the past; thank God, a change has been wrought in you. To accentuate this wonderful change and to bring the great contrast between then and now into strong relief, the apostle emphatically repeats the "but" three times. "*But ye are washed,*" *ἀπελούσασθε*. The prefix *ἀπο* = *off*, intensifies the idea of the verb, hence the meaning is: ye are *thoroughly* washed, ye are washed *clean*. Through the forgiveness obtained in baptism, "the washing of regeneration," you have been washed clean from the filth of sin, for Christ



has cleansed the Church "with the washing of water by the Word," Eph. 5, 26. Being thus cleansed from sin, ye are put in intimate relation with God, "*ye are sanctified,*" *i. e.*, separated from the world, taken out of the *massa perditionis*, and consecrated to God. "*Ye are justified.*" Your guilt of sin has been removed, by imputation of the merits of Christ, apprehended by faith, you are declared righteous before God. Thus the state of grace of the Corinthian Christians is described.

How was this change effected? "*In the name of the Lord Jesus.*" The ground of their being washed clean by baptism, of their justification and sanctification, is the redemptive work of Christ. The name *Jesus* means Savior. In Him they believe, and thus He is their *Lord*, He having bought them with a price. Thus they were saved; for there is no other name under heaven given among men whereby we must be saved but that of Jesus. But who brought them to this faith? The Holy Spirit. Hence the last phrase reads: "*and by the Spirit of our God.*" It is He who through the Gospel applies, imparts, communicates to individuals all that is implied in that blessed name—Jesus, Savior. It was the Holy Spirit that brought both the apostle and the Corinthian Christians to faith so that the apostle can write: "*and the Spirit of our God.*"

Springfield, Ill.

LOUIS WESSEL.

(*To be continued.*)

---