

for what he beholds is all *mercy*, all *truth*. God had faithfully kept His promises, and overwhelmed him with blessings manifold as from an inexhaustible store. Though Jacob is a *servant* of the Lord, yet he knows that he has deserved none of the things bestowed upon him; they are due only to God's mercy and truth. He is *not worthy of the least* of all mercies received.

This is the sentiment of every true Christian. Hence he asks with the psalmist: "What shall I render unto the Lord for all His benefits toward me?" Ps. 116, 12. And the answer is found in Ps. 118, 1: "O give thanks unto the Lord; for He is good: because His mercy endureth forever."

THE SECOND ARTICLE

THE NAMES OF THE SAVIOR: JESUS—CHRIST—MESSIAH.

Acts 4, 12: *Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved.*

These words are taken from Peter's address before the Sanhedrin, when he was "examined of the good deed done the impotent man," v. 9. This man, "lame from his mother's womb," 3, 2, stood before them whole, Peter declared, "by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead," v. 10. This Jesus Christ of Nazareth is the Messiah, v. 11, in whom alone there is salvation, not only from disease and ills of the body, as in the case of this lame man, but from sin, spiritual disease, of which bodily disease is but the consequence.

"And there is not in another the salvation," *kai ouk estin en allo oudeni he soteria*. The meaning of the word *salvation*, *soteria*, clear in itself according to New Testament usage, is enforced by the article *he*, the *salvation*. It is the *salvation kat exochen*, the *salvation* the Messiah was to bring according to prophecy, Luke 4, 18 ff. This *salvation* consists first and foremost in the forgiveness of sins. Zacharias, the priest, recapitulating the prophecies of the Old Testament, says in his hymn of praise concerning the Child Jesus that He should "give knowledge of *salvation* unto His people *in remission of their sins*," *tou dounai gnosin soterias to laos autou en afesei hamartion auton*, Luke 1, 77. "Jesus shall *save* His people *from their sins*," Matt. 1, 21. "Him," Jesus, "hath God exalted with His right hand to be a Prince and a *Savior*, for to give repentance to Israel, and *forgiveness of sins*," Acts 5, 31.—But where there is *salvation* from sin, there is also deliverance from *death*, 2 Cor. 7, 10 (*soteria* opposed to *thanatos*), from *perdition*, Phil. 1, 28 (*soteria* opposed to *apoleia*),

from the *wrath of God*, 1 Thess. 5, 9 (*soteria* opposed to *orge*). This salvation we now possess by faith; the fruition thereof, full, final, complete salvation, will be ours in yonder life. (For *soteria* thus used see 1 Pet. 1, 5; Rom. 13, 11, *et al.*)

Now this *salvation*, this deliverance from sin, "*is not in another.*" Hence, Jesus is the *only Savior*. It is He only that can "save that which was lost," Luke 19, 10. The second clause: "*For there is none other name,*" etc., is explanatory to the first. The phrases: "*none other name under heaven,*" and "*given among men,*" emphatically insist upon the truth expressed in the preceding clause: "*there is not in another the salvation.*" Search the broad expanse of heaven from the rising to the setting sun, inquire among the millions of men of all ages and climes for another savior, your search will be in vain. Salvation is in Jesus alone.—This name of Jesus Christ is given "*among men,*" among all men; He is the Savior of all mankind, "the Savior of the world," *ho soter tou kosmou*, John 4, 42; 1 John 4, 14. This name is *given* among men. Salvation in Christ is a free gift of God. The plan of saving fallen mankind had its origin in God, not in the power or wisdom of men. "God so loved the world that *He gave His only-begotten Son,*" John 3, 16; 17, 4; 1 Cor. 3, 5; Gal. 1, 4. Thanks be to God for His unspeakable gift! 2 Cor. 9, 15.

Matt. 1, 21: *She shall bring forth a son, and thou shalt call His name JESUS: for He shall save His people from their sins.*

Here we have the authentic interpretation of the name *Jesus*. The angel of the Lord appeared unto Joseph and said to him: "Thou shalt call His name Jesus." This angel was a messenger sent by God Himself. His message is God's will. God willed that His Son and Mary's son should be called *Jesus*. Why was He so called? "For"—indicates the reason for giving Him this name—"He shall *save.*" *Jesus* means *Savior*. God's names are facts. He is called *Jesus*, *Savior*, because He is the *Savior* of His people.

The Hebrew equivalent for this Greek form is Joshua or Jeshua, a contraction of Jehoshua, which signifies: "Jehovah is Helper," "Jehovah is Savior." The son of Nun, the successor of Moses, who led the Israelites into the Promised Land, was called Joshua, Josh. 1, 1. Jeshua was the leader of the Jews at the time of the return from the Babylonish captivity. Ezra 2, 2; 3, 8. Through these Joshuas, Jehovah, the Lord, helped His people. Both these men were types of our Savior in respect to His name and work. Like Joshua, who led Israel into the land of promise, Canaan, so Jesus, "the Captain of our salvation," Hebr. 2, 10, delivers us from all dangers, and leads us into the heavenly Canaan. Like Jeshua, the high-priest, who was instrumental in bringing the Jews back from captivity, so Jesus, our High-priest, delivers us from bondage of Satan.

But there is a great difference between these Joshuas and our

Lord Jesus. These Joshuas were but mere men, whom God chose as His instruments, and through whom He helped His chosen people. Jesus, indeed, is true man, but at the same time He is true God, the Jehovah Himself, who saves. Thus the name *Jesus*—Helper, Savior—applies to Him preeminently. Again, whilst these Joshuas were but “saviors” in temporal things, *Jesus saves* His people *from their sins*, the cause and source of all evil.—The majority of the Jews expected a savior from the hated rule of the Romans. Contrary to their carnal expectations, the salvation which Jesus brought was a salvation from sin. Through sin the world was lost, eternally lost. “None of them can by any means redeem his brother, nor give to God a ransom for him; for the redemption of their soul is precious, and it ceaseth forever,” Ps. 49, 8.9. The only salvation is in this Jesus. Emphatically the text says: *autos gar sosei*—“*He shall save*,” i. e., *He and no other* can save. Jesus is the only Savior from sin. He is to save *His people*, that is, in the first place, the lost sheep of the house of Israel, the Jews; but then also the Gentiles, who by the Gospel were to be made His people. Thus this Jesus is the true *Emmanuel*, the God-with-us, v. 23.—This passage, so sublimely simple, is a powerful weapon against the error of Pelagius of old, who taught that mankind is still after the Fall brought into the world as pure and innocent as the first pair were before the Fall, and that therefore Christ was sent into the world merely to show us by His example how to lead a virtuous life. This soul-destroying error is rampant even to-day. No, Jesus means *Savior*.—Furthermore, the supposition that Christ, even though sin had not entered into the world, would have become man, in order to provide mankind with a unifying head, is a philosophical speculation. Scripture knows nothing thereof. The question, *Cur Deus homo?* is implicitly answered in the very definition of the name Jesus: *He shall save*. Explicitly the purpose of His coming into the flesh is stated in such passages as 1 Tim. 1, 15: “Christ Jesus came into the world to *save sinners*,” *hamartolous sosai*. Luke 19, 10: “The Son of Man is come to *seek and save that which was lost*.” Cf. Gal. 4, 4.5 *et al.* Hence the dictum of Augustine is scriptural: “*Tolle morbos, tolle vulnera, et nulla est causa medicinae. Si homo non perisset, Filius hominis non venisset*.” Hollaz expresses the same thought thus: “*Filius Dei non assumisset carnem, si homo non peccasset*.”

Ps. 45, 7: *Thou lovest righteousness, and hatest wickedness: therefore God, Thy God, hath anointed Thee with the oil of gladness above Thy fellows.*

It is not within the province of this article to go into a detailed analysis of the Psalm. But since it is the duty of the catechetical instructor in his private study to enter upon the context, in order, among other things, to ascertain who the person addressed “Thou” and adored as “God” is; and, moreover, since a great number of commentators, influenced by the anti-Messianic school, endeavors to empty

the Psalm of its true meaning, a few remarks relative to this matter may be welcomed by some of our readers.

The Psalm consists mainly of two parts, with an introduction and a conclusion. Vv. 2-9 describe the King and Bridegroom; vv. 10-17 treat of the bride. Many bewildering conjectures have been made as to who this royal bridegroom is. Some believe Solomon's marriage to an Egyptian princess to be celebrated here; others think of Ahab's nuptials to Jezebel; others again have thought of identifying the king in the Psalm with a Persian monarch; Ewald contends that it is Jeroboam II of Israel; still others, observing that "the language is a world too wide for the best and greatest of Jewish kings," have given up all hope of identification.—We shall not speak of the exegetical violence done to the text by the explanations mentioned above. For us Lutherans, who are firm believers in the inspiration of the Scriptures, the question is of easy solution. *The Epistle to the Hebrews* (1, 8-10) refers the very words of our text to Christ. There we read: "But unto the Son He saith, Thy throne, O God, is for ever and ever." Beyond the shadow of a doubt that establishes the Messianic character of the Psalm. *Scriptura Scripturam interpretatur*.

The royal bridegroom is Christ. The *King*, v. 1, is "fairer than all the children of men," v. 2. The King belongs to the class called "children of men"; He is true man, but we are at once given to understand that He is not a mere man. He is at the same time very God, for of this King it is said: "*Thy throne, O God, is forever and ever,*" v. 6. This King, who is both true man and true God, is none other than Christ. And of Him who is addressed here as, "O God," the text says: "*Thou (Christ) lovest righteousness, and hatest wickedness: therefore, O God, (Christ), Thy God (the Father) hath anointed Thee with the oil of gladness,*" etc.

In order to do away with the clear testimony of the deity of Christ in v. 6: "Thy throne, O God, is forever and ever," three renderings have been suggested by the leaders of the anti-Messianic school: 1. "Thy throne is the throne of God," etc., a translation which the Revised Version has placed in the margin. 2. "Thy God's throne is," etc. 3. "Thy throne is God," etc. A little reflection will reveal what has inspired these impossible renderings: this buttress for the truth of the Divinity of Christ must be demolished! Aside from the clear testimony in the Epistle to the Hebrews: "But unto the Son he saith, *Thy throne, O God, is for ever and ever,*" all three translations are not only unnatural, harsh, and very questionable grammatically, but wholly untenable, as Hengstenberg has clearly shown in his *Christologie*. In the Hebrew the vocative is used: O God. So also all the older versions have correctly understood the text.—Again, in v. 7: "Therefore, O God, Thy God hath anointed Thee," etc., the Messiah, who was addressed "O God" in v. 6, is again called *God*. The *King*, who is God, is discriminated from God. Two distinct persons of the God-head are mentioned. The Mes-

siah is God, and He who anoints Him is God. The same word—*Elohim*—is used of both; the one is God as much as the other. These considerations may suffice to show that the Psalm is Messianic. The royal bridegroom is Christ, true man and true God in one person. Of Him our text says: "Thou lovest righteousness," etc.

Now to the matter in hand. "Therefore, O God, Thy God has anointed Thee with the oil of gladness above Thy fellows." From the Hebrew word signifying *anointed* the proper noun *Messiah* has been derived. The Greek word *Christos*, *Christ*, from *chrío*, signifies the same thing—*anointed*. Hence our Savior is called by either name, *Messiah* or *the Christ*. After that memorable interview with our Lord, Andrew finding his brother Peter, says to him: "We have found the *Messias*, *ton Messian*, which is, being interpreted, *the Christ*, *ho Christos*," John 1, 41. See also John 4, 24.—"Ut nomen Jesus ratione primae originis Hebraeum est, ita cognomen Christus est Graecum. Quod ergo Salvator noster Hebraea et Graeca appellatione insignitur, per illud insinuatur, quod et Judaeorum et gentium, id est, omnium omnino hominum salvator sit." Gerhard, Baier III, p. 19.—Christ was anointed above His "*fellows*." These "*fellows*," *i. e.*, *associates*, *companions*, were, first and foremost, since the Psalm speaks of the Messiah as our King, the kings of the Old Testament, but also the prophets and the high-priests. Elisha, the prophet, was anointed; Aaron, the high-priest, was anointed; David, the king, was anointed, before taking office. They were *anointed with oil*, Lev. 4, 3; 6, 20; Ex. 28, 41; 29, 7; 1 Sam, 9, 16; 15, 1; 2 Sam. 23, 1. Those thus anointed and consecrated for their work were called the *Lord's anointed*, 1 Sam, 16, 6; Ps. 84, 9; Is. 45, 1. The anointment with oil was an emblem of the unction with the Holy Ghost. As the "*fellows*" of Christ were anointed with oil, so He was anointed with oil—the *oil of gladness*. Christ's being anointed does not mean that He was literally anointed with oil, but that as these *fellows* of His were anointed for the discharge of their office as priests or prophets or kings, so Christ was set apart by God to be our Priest, Prophet, and King. Ps. 118, 4; Deut. 18, 15; Ps. 2, 72. The *oil of gladness* wherewith Christ was anointed is the *Holy Ghost*. God *anointed* Jesus of Nazareth *with the Holy Ghost*," Acts 10, 38. "The Spirit of the Lord is upon me," says the Messiah, "because He has anointed me," Is. 61, 1. The text says: "Therefore, O God (Christ), Thy God (Father) has anointed Thee." The Father, who is God, anoints the Son, who is God. How is this to be understood? Krömayer says: "*He theotēs chrīstis tes anthropotetos* We thought fit to quote this dictum of the Greek fathers as an axiom to show that Christ has been anointed not according to His *divine nature*, but according to His *human nature*; that the divine nature has rather been the anointing than the anointed. For to Him who by nature possesses all things no gifts can be conferred. But when it is said in Ps. 45, 8 that God was anointed, this is an idiomatic proposition of the first genus of the *communicatio idiomatum*, in which the properties of the natures are ascribed to the person *in concreto*. In the cited pas-

sage this property is the anointment or collation of gifts, which is predicated of the person, designated in this place from the divine nature, just as I say: 'God has shed his own blood,' Acts 20, 28." (Baier III, p. 101.) Christ is a *born* King, John 18, 37; Is. 9, 6.7; Matt. 2, 2.11, by virtue of the personal union of the two natures.—The Spirit is called the "oil of gladness," because of the delight wherewith Christ was filled in carrying out His great work of redemption, and because He is a Spirit that works gladness, joy. This Spirit with whom Christ is anointed, He communicates to His subjects. Christ was anointed *above*, i. e., *more than*, his fellows. The prophets, for example, were inspired on *particular* occasions only to deliver special messages. The source of their knowledge was *inspiration*. The Messiah, however, was *continually* filled with the Spirit of God. The source of His knowledge was not inspiration, but *incarnation*. God gave Him the Spirit *without measure*, *ouk ek metrou*, John 3, 34, that is, He possessed *infinite* knowledge, *infinite* wisdom, also according to His human nature. Christ is the Anointed of the Lord preeminently.

JESUS CHRIST IS TRUE GOD, 1. BECAUSE THE SCRIPTURES ASCRIBE DI-

VINE NAMES TO HIM.

1 John 5, 20 St. John writes: *And we know that the Son of God is come, and hath given us an understanding, that we may know Him that is true, and we are in Him that is true, even in His Son Jesus Christ. This is the true God and eternal life.*

Two persons of the Trinity are here discriminated: "*Him that is true*," *ton alethinon*, and "*The Son of God*," "*His Son*," i. e., the Father and the Son. The Son has given us an understanding of "*Him that is true*," of the Father. Christ has taught us to know the Father as the true God.

NOTE.—*Hina ginokomen ton alethinon*—"that we might know the True One." "Him that is true" in our Bible is a translation of *ton alethinon*—"the True One." What is the meaning of the word *alethinon*? It should be discriminated from *alethes*, true, truthful, faithful. *Alethinon* means *true* in the sense of *real*, *genuine*, as contrasted with the fictitious, Luke 16, 11; John 1, 9; with the typical, as John 6, 32. *Theos alethes* would mean, the *true*, i. e., the faithful God, who is true to His promises, who does not deceive; *theos alethinon*, however, expresses the thought that this God is the *true*, i. e., the real, the very God, in opposition to idols, to fictitious gods. Dr. Tittman says: "*alethes alethinon*. Non videntur synonyma, sed tamen distinguenda sunt. Nam *alethes* in N.T. sensu morali tantum dicitur: *theos alethes*, Joh. 3, 33. Sed *alethes* est, qui non tantum nomen habet et speciem, sed veram naturam et indolem, quae nomini conveniat. Joh. 1, 9: *fos alethinon*; 6, 32: *arton alethinon*; 17, 3: *ton monon alethinon theon*. Occurrit tantum apud Johannem et in ep. ad Hebraeos."

(*The Synonyms of the New Testament*, vol. II, p. 28.)

Through the Son, in whom we believe, we are in "Him that is true," we have communion with the Father. The Father is the true God. And now, who is this Son of God, this Jesus Christ, who has mediated this blissful knowledge to us? "*This*"—*houtos*—with emphasis at the head of the sentence, pointing back to the last words of the preceding verse: Jesus Christ—"This" Son, Jesus Christ, is Himself *the true God*, as well as the Father. This is the truth to be imparted in our text, v. 20b. The Father is God, but this Son, too, who has shown us the Father is *ho alethinós theos*—"the true God," so that being in Christ, we in Christ already have the true God. Thus, according to the obvious connection, the expressions: "the Son of God," "His Son," are to be understood, and only then do we understand them aright, if we know and believe: "the Son of God" is "the true God." Thus only, too, is there a progress of thought in the passage.—To refer the pronoun "*this*"—*houtos* to "Him that is true," the Father, would destroy all thought-connection and produce a senseless, unbearable tautology. The meaning then would be: "He that is true," the Father—God—of whom the Son of God gave us an understanding, is the true God: The true God is the true God! That would be *idem per idem*! Obviously the demonstrative pronoun *houtos*—"this"—refers to "Jesus Christ," to which expression it stands in such immediate proximity, and not to "Him that is true," i. e., the Father. The clear, unmistakable thought-connection is this: "The Son of God," v. 20a, is "the true God," v. 20b.

NOTE. "The question is whether the demonstrative pronoun *houtos*, 'this,' points back to 'Him that is true' or to 'His Son Jesus Christ.' Which relation is demanded by the usage of language? The most natural thing is to refer such a demonstrative as *houtos*, 'this,' when several persons have been mentioned before, to the one last named. Thus in John 1, 2 *houtos*, 'this'—'The same *houtos* was in the beginning with God'—refers to *ho logos*, 'the Word,' the person last named in v. 1. Now in our passage 'His Son Jesus Christ' is not only the subject which immediately precedes the demonstrative 'this,' but it is also the emphasized subject. The apostle wishes to bring the thought into prominence that the Son of God has imparted this understanding, this knowledge of 'Him that is true' to us, and that we are in the Father because we are in the Son, that the Son has mediated the communion with the Father for us. Hence the relation of the *houtos* to Christ is linguistically the only one justifiable." (Dr. Stoeckhardt in *Lehre und Wehre*, vol. 40, p. 293.)

Additional proof that the pronoun "this" refers to "Jesus Christ" is found in the second predicate: *kai he dzoe aionios*, "and the eternal life." In St. John the thought constantly recurs that only in Christ Jesus, the Son of God, we have eternal life, that He is the eternal life. The purpose of St. John's Gospel is expressed thus: "These are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through His name," John 20, 31.—"God sent His only-begotten Son into the world that ye might live through

Him," 1 John, 4, 9. In St. John not the Father, but only the Son is called directly: *life, eternal life*. "In Him (the Logos) was *life*, and the *life* was the light of men," John 1, 4.—"Jesus said to her: I am the Resurrection and *the Life*," John 11, 25.—"Jesus saith unto him, I am the Way, the Truth, and *the Life*; no man cometh unto the Father but by me," John 14, 6. "And this is the record that God hath given to us *eternal life*, and this life is in His Son," 1 John 5, 11,12. In John 1, 1 Christ is called *ho logos tes dzoes*, and in v. 2 He is not only called *dzoe*, but *he dzoe he aionios*, the very same appellation given Him in our text, so that the conclusion of the epistle stands in the most striking harmony with its beginning. In the beginning we read: "We have seen it and bear witness and show unto you that *eternal life*," i. e., Jesus Christ; and in the close: "This is the true God and *the eternal life*." Truly, St. John explains himself. Beyond the shadow of a doubt this latter designation in our text: *the eternal life*, signifies Christ. Grammar, context, *usus loquendi*—all say *una voce*: Jesus Christ is the true God!

A further remark. In the interest of the Subordination theory a great theological find is supposed to have been made by modern theology. Christ, it is said, is, indeed, called *theos* (God) in the predicate, but never *ho theos* (the God) in the subject. This discovery has been made, as Meyer would express it, to mark "the delicate line of separation between the Father and the Son." What nonsensical twaddle is this: Christ is called *theos* in the predicate, but never *ho theos* in the subject! That is learned nonsense. Is it not immaterial whether I say, "This man, who witnessed the ceremony, is President Roosevelt," or, "President Roosevelt witnessed the ceremony"? In the one case the name completes the predicate verb in the sentence, in the other it is the subject; in both, it designates the same man—Roosevelt. If Christ is called *theos* or *ho theos* anywhere, whether in the subject or in the predicate, He is *theos*, God, and all that name implies—the one true God, besides whom there is no other God. Or are the names *theos, ho theos tituli sine re?*—Again, it is said where *God* forms the subject God the Father is always meant. Is that true? No. Let us turn to Acts 20, 28: "Take heed unto yourselves to feed the Church of *God*, which He hath purchased with His own blood." And still again, is Christ never called *ho theos*, as some of the modern theologians maintain? Is not Hebr. 1, 8,9 plain enough: "But unto the Son He saith, Thy Throne, *O God, ho theos*, is forever and ever"? Did not Thomas say to Jesus: "My Lord and *my God*"—*ho theos mou?* John 20, 28. Does not Paul speak of this Jesus as "*our great God* and Savior Jesus Christ"—*tou megalou theou kai soterou hemon Iesou Christou?* Tit. 2, 13. What spirit, then, actuates these modern theologians to belittle our Savior, who "is over all, God blessed for ever"? Rom. 9, 5.—Returning to our text, let us observe that Christ is not only called *theos* (God),—this would be sufficient for any Christian reader to know who Christ is,—but He is called *ho theos, the God*, and in order to assert His divinity in

the strongest terms possible, the word *alethinus*, true, is added. Christ is *ho alethinus theos*. Let us ponder each word: Christ is *God*; He is the *God*; He is the *true God*.

Now, where is the "delicate line of separation between the Father and the Son"? It exists only in the minds of the modern theologians. By assuming this "delicate line of separation," they delicately, veiledly, deny the deity of Christ. This "delicate line of separation," in its last analysis, contains the same heresy that Arius indelicately, but honestly, taught. He, too, maintained, among other things, that Christ might be called *theos* and *logos*, but in an *inexact way*.—Subordinationism is but one remove from Arianism.—*Deus nos impleat odio novae theologiae!*

Rom. 9, 5: "*Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all God, blessed for ever. Amen.*"

The paragraph of which this passage forms a part enumerates the great prerogatives vouchsafed to the Jews. The apostle writes: "Who are Israelites, to whom pertaineth the adoption and the glory, and the covenants, and the giving of the Law, and the service of God, and the promises." Exalted prerogatives, indeed! The polysyndeton: and—and—and, is to arrest the attention of the readers, to cause them to ponder each prerogative separately, so that they may see, feel, realize how highly favored they are. In our text this enumeration continues: "*and whose are the fathers,*" sc., Abraham, Isaac, and Jacob. To be descended from such illustrious ancestors, from men so highly honored of God, was a great distinction. But a greater and higher advantage follows: "*and of whom*"—of the Israelites—"*Christ came.*" To appreciate this prerogative duly, the apostle sets forth who Christ is. "*Concerning the flesh*"—*kata sarka*—*as to the flesh*, according to His human nature, He is a descendant of the Jews, *a true man*. Why are they to account Christ's being born among them such a great honor? The climax of the whole grand thought follows, setting forth the prerogatives of the Jews in their strongest light. This Christ, who is true man, is at the same time "*over all God,*"—*ho on epi panton theos*,—the supreme God, to whom the sacred doxology applies: "*blessed for ever.*"

Here Paul directly asserts Christ to be very God. He is God, over all God, God in the fullest, highest sense of the word. This is the plain, simple meaning of this grand text, which any Christian reader, not biased by dogmatical prejudices, readily apprehends.

Were it not for the fact that so many strenuous efforts had been made, especially by such as deny the divinity of Christ, to torture the text and thus empty it of its sublime truth, our task were done so far as this passage is concerned. However, the objections raised compel us to enter somewhat more deeply into a discussion of the matter.

Let us again look at the text. It reads: "*Of whom as concerning the flesh Christ came who is—.*" What is the antecedent of *who*? Ob-

viously: *Christ*. The apostle speaks of no one else. So we read on: "who," *sc.*, *Christ*, "is over all God." The plain, grammatical construction demands the "who" clause to be referred to *Christ*, and the sense therefore is: *Christ* is the supreme God.

Again, if we look at the thought-connection, the result will be the same. In the clause: "of whom as concerning the flesh *Christ* came," the limitation, "as concerning the flesh," obviously implies a contrast and demands a correlative. We naturally ask: If *Christ* is descended from the Jews as to the flesh, as to His human nature, what, then, is He as to His higher nature? And the answer is: He is "over all God." Here is the unmistakable antithesis to *kata sarka*. Or does the *kata sarka*, as some contend, not demand an antithesis? Why, then the phrase: "as concerning the flesh," is entirely superfluous, and the apostle might have simply written: "of whom *Christ* came." *Stuart's* remark is to the point: "But if He, *Christ*, had no other nature, why should such a distinction as is implied by *kata sarka* be here designated? Would a sacred writer say of *David*, for example, that he was descended from *Abraham kata sarka*? If this should be said, it would imply that *kata pneuma* he was not descended from *Abraham*, but from some one else. But here, the other nature of *Christ* is designated by the succeeding phrase, *ho on epi panton theos.*" (*Stuart, Com. on Romans*, p 376.)

Why raise difficulties here where the text is so plain? Why willfully try to close one's eyes to the force of the passage? Unbelief is at the bottom of it all. *Christ* is to be dethroned. The one thing all objections have in common is this: the doxology is to be referred to the Father. Thus the great truth that *Christ* is called God is to be eliminated. But all such exegetical tricks are in vain. The words of *Luther*, uttered on another occasion, apply here also: "Der Text steht zu gewaltig da."

Which are some of the suggestions made as to another reading of the text? Some say: Place a period after the word "all." The words then read: "Of whom as concerning the flesh *Christ* came, who is over all. God blessed for ever." The doxology, "God blessed for ever," as has been said, is to apply to God the Father. How, we ask, is a doxology to the Father possible here? Nothing is said of the Father in the context. The subject spoken of is *Christ*. And where, then, is the antithesis to *kata sarka*? Furthermore, a doxology pertaining to the Father is out of place here, because it breaks the trend of thought too abruptly. The reader is in no way prepared for it, because no reason for it has been given. No, the apostle's mind is not given to such freakish, clownish jumps.—In addition to all this the thought-connection of the paragraph manifests the utter absurdity of introducing a doxology to the Father. Says *Stuart*: "There is something incongruous in a doxology here to God the Father. The apostle is here expressing the deepest and most unfeigned regret of his soul, that, notwithstanding the exalted and peculiar privileges of the Jewish nation, they had by their unbelief for-

feited them all, and made themselves obnoxious to a most terrible condemnation. To break out into a doxology here would be (as Flatt suggests) like saying: 'These special privileges have, by being abused, contributed greatly to enhance the guilt and punishment of the Jewish nation; God be thanked that He has given them such privileges!' It is a duty, indeed, to be grateful for blessings which are bestowed, but—all in its proper place. Doxologies are not appropriate to paragraphs, which give an account of mercies abused, and deep guilt contracted."

But, suppose for the sake of argument, we should grant the untenable punctuation of the sentence given above, and have the text read: "Of whom concerning the flesh Christ came who is over all,"—does not the clause, "*who is over all*," say that Christ is the supreme God, that He is, as the Epistle to the Ephesians puts it, "far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come," and that all things are put under his feet? If Christ is "over all," if all things are under His feet, is He not true God? Most emphatically, yes. For to explain "*who is over all*" as meaning, who is over all the fathers, i. e., greater than all the fathers, is an exegesis so frigid and says so little in the context that it cannot be entertained for a minute. But the attempt to thus distort the text shows to what desperate straits the opponents are driven. *Hodge* pointedly remarks: "'*Over all*,' i. e., over all things, not over all persons. The *panton* is neuter, and not masculine; see Acts 10, 37; 1 Cor. 15, 28. It is supremacy over the universe which is here expressed."

But rather than concede that Christ is called God in our text, as is so plainly done, the rationalists unmercifully break its grammatical construction, violate the context, and what not. Others place a period after the term *sarka*, making the passage read thus: "Of whom Christ came as concerning the flesh." The relative clause following, which is so intimately connected with the preceding: "who is over all God blessed for ever,"—*ho on epi panton theos eulogetos eis tous aionas*,—they treat as an independent sentence embodying an entirely new thought. It has nothing whatever to do, they say, with Christ mentioned in the preceding clause. They translate: "He who is over all God blessed for ever," and contend the doxology refers to God the Father, not to Christ. The reasons urged against the false rendering noted above apply with equal force to this one: 1. Christ is the immediate subject of the discourse, not the Father. 2. A doxology to the Father is too abrupt here. 3. It is incongruous. Aside from these arguments: 4. There is no antithesis to *kata sarka*.—"If God were to be the subject of a new, independent sentence and were at the same time to be designated as the one who is over all, *ho epi panton theos* without *on* would have been the adequate expression according to the analogy of similar Greek locutions, as, for example, *ho epi ton hoplon*, *ho epi ton huperetikon*, *ho epi tes frouaras*, *ho epi ton ergon*. With the Greek fathers the constant designation of

God is *ho epi panton theos*." (Stoekhardt, *Roemerbrief*, p. 419.)

Thus we see it is contrary to the grammatical arrangement of the text to look upon the "who" clause as an independent sentence. On the other hand, the *ho on* in our text, that is to say, the article *ho* followed by the participle *on*, is equivalent to *hos esti, who is*. This construction is often found in the Greek language, e. g., John 1, 18; 3, 13; 12, 17; 2 Cor. 11, 31. The truth of the matter is: the *ho on, who is*, is intimately connected with the principal clause. The antecedent of "who" is *Christ*, and the sentence must read: "*Christ who is . . . , . . . blessed for ever.*"

Again, if we examine the form of the doxology as proposed by the opponents, we find it to be: *theos eulogetos—God blessed*. Says *Hodge*: "No such doxology occurs in all the Bible. That is, the uniform expression is, 'Blessed be God,' and never, 'God be blessed.' The word *blessed* always stands first, and the word *God* after it with the article. . . . See Ps. 31, 21; 72, 18, 19; 51, 13; 68, 35; 89, 52; Gen. 9, 26; Ex. 18, 10, and a multitude of other examples. In all these and similar passages, the expression is, *Blessed be God*, or *Blessed be the Lord*, and never, *God blessed*, or *Lord blessed*. This being the case, it is altogether incredible that Paul, whose ear must have been perfectly familiar with this constantly recurring formula of praise, should, in this solitary instance, have departed from the established usage. This passage, therefore, cannot be considered as a doxology, or an ascription of praise to God, and rendered *God be blessed*, but must be taken as a declaration, *who is blessed*; see chap. 1, 25: 'The Creator, who is blessed for ever.' 2 Cor. 11, 31: 'The God and Father of our Lord Jesus Christ, who is blessed for evermore.' See Matt. 21, 9; Luke 1, 68; 2 Cor. 1, 3; Eph. 1, 3; 1 Pet. 1, 3. In these and all other cases where, as here, the copula is omitted, it is *eulogetos ho theos*. Where the relative and verb are used, then it is not an exclamation but an affirmation, as Rom. 1, 25: *ton ktisanta hos estin eulogetos eis tous aionas. Amen*. 2 Cor. 11, 31: *ho theos kai pater—ho on eulogetos eis tous aionas*; and here: *Christos, ho on epi panton theos, eulogetos eis tous aionas*. To separate this passage from the class to which it obviously belongs, and to make it a solitary exception, is to do violence to the text." (Comm. on Rom., p. 474.)—We close the discussion with the words of *Bengel*, quoted in Dr. Stoekhardt's excellent *Commentary on Romans*: "Impense laetari debemus, quod in hac solemnī descriptione Christus tam aperte Deus appellatur."

John 20, 28: *Thomas answered and said unto him, My Lord and my God!*

On the evening of His resurrection, Christ appeared to His disciples. Thomas alone was absent. The disciples tell him: "We have seen the Lord." Say what they will it takes no effect. "Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe." Poor

Thomas, his faith had vanished! Eight days later Christ again appears to His disciples, Thomas included. Overpowered by the majesty and grace of his Savior, Thomas cried out: "*My Lord and my God!*"—*ho kurios mou, kai ho theos mou*. Not only does he call *Christ* God, but *ho theos*, the *one*, the *true* God, like as the Father.—A clearer proof for the divinity of Christ is hardly imaginable. And yet rationalists have dared to lay violent hands even to this text. Thomas's confession, they assert, was merely an expression of surprise, an irrelevant cry of an astonished person! Is it not rather surprising what unbelievable lies unbelievers believe? These words of Thomas an expression of surprise! How unspeakably absurd! What brazen effrontery! Does not the text clearly read: "Thomas said *unto Him*"? If these words had been an exclamation of surprise, they would have been blasphemy, and Christ would not have been slow to rebuke Thomas sharply. No, Thomas speaks the truth: Christ is *ho theos*. Christ has no reproof for Thomas (cf. Acts 14, 13-15; Rev. 22, 8.9), hence He tacitly acknowledges: Thomas, thou hast spoken truly; I am God. Moreover, the Lord lauds this confession as an evidence of true faith, to which the erstwhile doubting, unbelieving disciple had now again attained. "Jesus saith unto him, Thomas, because thou hast seen me, thou hast *believed*." Believed what? That Jesus is his Lord and his God. Christ wills His disciples to believe that He is *ho kurios kai ho theos*.—And what was St. John's purpose in recording this incident also? It was in full keeping with the object for which he wrote the whole Gospel. Only two verses further on he says: "These are written that ye might believe that Jesus is the Christ, the Son of God, and that, believing, ye might have life through His name," v. 30.

Luther's sermon on this text is grand. Two short extracts may find a place here:

"There can be no forgiveness of sins nor salvation, where this article of the resurrection of Christ is not believed, because in it lies all power of faith and of eternal life; as Paul says, 1 Cor. 15, 14.17.18: 'If Christ be not risen, then is our preaching vain, and your faith is also vain; ye are yet in your sins. Then they also which are fallen asleep in Jesus are perished.' Thither St. Thomas also wills to go, he wills not to be saved, but to be lost, because he will not believe that Christ has risen from the dead. And in such unbelief he would have been lost and damned, if Christ through manifestation of Himself had not saved him therefrom." (St. L. ed. XI, 771.)

"This is the power of the resurrection of Christ that Thomas, formerly more stubborn in unbelief than all the rest, is suddenly changed into a different man, who now frankly confesses, not only that he believes the fact of Christ's resurrection, but becomes so illumined through the power of the resurrection of Christ that he now also most firmly believes and confesses that Christ, his Lord, is true God and man, through whom, as he has now been saved from unbelief, the fountain of all sin, so he will also be raised by Him on the last day from death,

and live with him in unspeakable glory and blessedness." (*Ibid.*, p. 777.)

Jer. 23, 6: *This is His name whereby He shall be called, THE LORD, OUR RIGHTEOUSNESS.*

Lord, i. e., Jehovah, is the exalted name here attributed to Christ. To see the full force of this name as applied to Christ, we must inquire into the meaning of the term Jehovah.—God, appearing to Moses in the burning bush, commissioned him to bring the children of Israel out of Egypt, to deliver them from the hands of Pharaoh, Ex. 3, 10.11. Timidly Moses asks: "Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say unto me, What is His name? what shall I say unto them? And God said unto Moses, I AM THAT I AM, (ehyeh asher ehieh); and He said, Thus shalt thou say unto the children of Israel, I AM (ehyeh) hath sent me unto you."—From the same root of which Ehyeh is formed, the proper names of the Deity *Jahve* or *Jehovah* are etymologically derived. Hence, in the very next verse God says to Moses: "Thou shalt say unto the children of Israel, *Jehovah* (the Lord) hath sent me unto you." Thus, from this revelation of Himself, we learn the authentic interpretation of the name *Jehovah* to be: "I Am That I Am," or briefly, "I Am." Jehovah is the eternal I Am; Jehovah is He that is and is and always is, He that is absolutely unchangeable, remaining through all eternity one and the same.

Whilst *Elohim*, another name of God (derived from *El*, strength, power), is found principally in such passages where God is manifested in the plenitude of His power and strength as the Creator, the Preserver, and the Governor of the world, *Jehovah* is generally used to exhibit His relation to His people as their faithful God, their *covenant God*, as the God of their salvation, Ex. 3, 15.

The use of this exalted name, Jehovah, God has expressly reserved unto Himself. Ex. 3, 15 He says: "Jehovah this is my name for ever." Is. 42, 8. "I am *Jehovah* (the Lord): that is my name: and my glory will I not give to another." Is. 45, 5.21. "I am Jehovah (the Lord), and there is none else, there is no God beside me." Ps. 83, 18. "Thou, whose name is alone Jehovah, art the most high over all the earth." But why multiply instances? The name Jehovah, as is evident from the passages quoted, is applicable to the one true God only, beside whom there is no other God; it is a name that God has strictly forbidden another to assume.

Now, this exalted name, applicable to "the Most High" only, is ascribed in our text to Christ. *Christ is Jehovah.* "*This is His name whereby He shall be called, Jehovah.*" Christ is Jehovah, is God, in the fullest sense of the word, without any limitation or restriction. Not even the faintest trace of a "delicate line of separation between Him and the Father" is discernible. Christ Himself says: "I and my Father

are one"—*hen*, John, 10, 30. "Before Abraham was, *I am*, John 8, 58. Christ is *the "I Am"*—*ego eimi*.—And because Christ Himself is Jehovah, He is also our Righteousness. The righteousness we have in Him is perfect, one that availeth before God. Because this Lord Jehovah takes the place of sinners, "Judah shall be saved and Israel shall dwell safely," v. 6.

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, monogenes*, 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 (huios monogenes)* of his mother." Luke 8, 42: Jairus, the ruler of the synagogue, "had one *only (monogenes)* daughter." Luke 9, 38: "Master, I beseech Thee, look upon my son: for he is mine *only (monogenes)* 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 (monogene)* son."—Christ is the *monogenes*, 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: *hos ge tou idiou huiou ouk efeisato*—"who indeed His own Son spared not," he lays a very strong emphasis on the word *own, idion*, 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* (*idios*) 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 *patera idion ton theon*—that God was His *own* Father, *making Himself equal with God*," John 5, 18. So, to say of Christ: God is His *own* Father means 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, aye, 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 reaffirm this equality from other points of view; see especially v. 23."

JESUS CHRIST IS TRUE GOD, 2. BECAUSE THE SCRIPTURES ASCRIBE DI-

VINE 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 con-

text. In Gen. 1, 1 we read: "*In the beginning* God created heaven and 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, en*, places the Word before the beginning of things. Gen. 1, 1 marks the first moment of time; this, eternity. It does not read *egeneto* here as in v. 14: "the Word *became* flesh," but the Word *en—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 *pros ton theon—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 co-existent and co-eternal 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, *theos*, but contend He is not called *the* God, *ho theos*. Of such quibblings we have spoken in a previous article. In this connection we shall merely call attention to the fact that *theos* without the article also designates the one true God, for in v. 18 we read: "No man hath seen *God, theon*, at any time; the only-begotten Son, which is in the bosom of the Father, He hath declared Him." In the present passage: *kai theos en ho logos*, "and the Word was God," *ho logos* is the subject, *theos* is the predicate, hence cannot take the article *ho*. *Alford*: "The article could not have been here expressed, whatever place the words might hold in the sentence. *Ho logos en ho theos* would destroy the idea of the *logos* altogether. *Theos* must then be taken as implying 'GOD,' in *substance and essence*,—not *ho theos*, 'the Father,' in *Person*. It does not mean *theios*, nor is it to be rendered a *God*—but, as in *sarx egeneto, sarx* expresses that *state* into which the Divine Word entered by a definite act, so in *theos en, theos* expresses that *essence* which was His *en arche*:—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: *en pote hote ouk en*—"there was a time when He was not;" consequently, Christ was a creature—*ktisma ex ouk onton*—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—*homoios, homoiousios*, but not *homoousios*. 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, pp. 2.3.) The words that settled the controversial point read in the original: *ek tes ousias tou patros, gennethesis, ou poiethesis, homoousios to patri*.—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 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; Cor. 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, pasa exousia*—*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; I 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*"—*ego*—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, pasas tas hemeras—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—*matheteusate*—all nations." The men to whom these words were originally spoken have long ago closed their eyes in death, but still the nations are being disciplined 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: *su panta oidas, su ginoskeis hoti filo se*—"Thou all things knowest; Thou knowest that I love Thee." The "Thou," being separately expressed, *su—su*, and at the head of the members of the sentence, is emphatic. *Thou*, being the

Lord, *all things, panta*, nothing excepted, *knowest, oidas*, 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, *ginoskeis, 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.

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*," *dia*, contending that *dia, 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 dia* does not only indicate the *causa secunda*, but also the *causa principalis*, e. g., 1 Cor. 1, 9: "God is faithful, *by, dia*, 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 beginning 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 an open book.—He proceeds: "For whether (which) is easier to say, Thy sins are 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 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,"—*exousia*, 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 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 fulness 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 hath 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 must 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 *anthropos*, *man*, having a perfect human body and soul. Had He not become man, He could have not 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 uttered 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 "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*. Eutychnianism (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 the 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 (*homoousion*) with the Father as to His divinity, and consubstantial (*homoousion*) with us as to His humanity, and like us in all respects, sin excepted. He was begotten of the Father, before the ages (*proaionon*, from eternity) as to His deity; but in these last days He was born of Mary, the mother of God (*theotokos*), as to His humanity. He is one Christ, existing in two natures, without mixture (*asunchutos*), without change (*atreptos*), without division (*adiairetos*), without separation (*achoristos*),—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 (*prosopon*), and one subsistence (*hypostasin*)."

THE TWO NATURES IN CHRIST.

2 Sam. 7, 19: *And is this 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. 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 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 unto 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 *for ever*, v. 13. Neither Solomon's throne, nor that of any other great king of Israel, lasted *for ever*. 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 *for ever*! 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.

John 1, 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.*

The Word was made flesh (incarnation; two natures, one person), *and dwelt among us* (during the state of humiliation); *and we beheld His glory* (rays of glory in the state of humiliation), *the glory as of the Only-Begotten of the Father* (eternal generation; equality with God), *full of grace and truth* (purpose of incarnation).

Kai ho logos sarx egeneto. "And the Logos, the Word, became flesh." Who is this Word? "The Word was God," v. 1, Jesus Christ, v. 17. So the sentence is equivalent to: The Son of God became flesh. *Flesh, sarx*, by synecdoche—pars pro toto—means *man, the human nature*. Hence, *ho logos sarx egeneto* says: The Son of God became *man*, assumed the *human nature*. Text and context loudly proclaim this mystery, and the parallel passages substantiate this sublime fact beyond a doubt. In 1 John 4, 2; 1 Tim. 3, 16; Hebr. 2, 14 we read: the Son of God *en sarki eleuthota, is come into the flesh; efanerothe en sarki, was manifested in flesh; sarkos kai haimatos meteschen, of flesh and blood he took part.* Four simple words: "The Word became flesh"—and yet they declare the mystery of mysteries, the cardinal fact of Christianity, the incarnation of the eternal Logos. What a contrast: *God and man!* The Logos assumed the impersonal human nature into His already existing divine person. This is called the *personal union*. The Son of God became a true and perfect man, uniting our human nature with His divine nature. So in Him there are two natures; but still there is but one Person—one Person who is God as well as man. This union of the two natures in Christ is one of the greatest mysteries of the Christian religion. St. Paul exclaims: "Without controversy great is the mystery of godliness: God was manifest in the flesh," 1 Tim. 3, 16.

This God-man, says St. John, "*dwelt,*" tabernacled, tented, "*among us.*" The Son of God became a man, like as we are, sin excepted. He dwelt among us, He was in our midst, we ate with Him, we conversed with Him, we went in and out with Him. He was true man. He hungered, Matt. 4, 2; He experienced thirst, John 19, 28; weary of the day's journey, He sat down on Jacob's well, John 4, 6; on the storm-tossed ship He slept, Matt. 8, 24; He wept over the death of his friend Lazarus, John 11, 35. In brief: He "was made in the likeness of men, and was found in fashion as a man," Phil 2, 7. And yet this man was unlike other men in one respect. He was "holy, harmless, undefiled, separate from sinners, and higher than the heavens." His opponents, the Jews, he met with the defiant challenge: "Which of you convinceth me of a sin?" Christ was man without sin. Outwardly, to all appearance, He was but a man; but He was a man withal that possessed divine maj-

esty. During the time that He dwelt visibly among us, says St. John, "*we*," i. e., St. John and the other disciples of Christ, "*beheld*," *etheasametha*, we discerned, we saw with wonder and amazement, "*His glory*." Glory, *doxa*, is the aggregate of all divine attributes in which God manifests Himself, such as holiness, love, truth, omniscience, omnipresence, omnipotence. This glory they beheld in Christ. It was *His* glory, not one delegated to Him by the Father. In the state of humiliation Christ was very God. Of this glory, which was His own and communicated by the divine nature to the human, Christ did not make use at all times, but only when it pleased Him. In His words, in His miracles, at the Transfiguration, and in His Passion, rays of this divine glory flashed out from time to time. He *saw* the faith of the paralytic; He *saw* the evil thoughts of the Pharisees; He *saw* Nathanael under the fig tree; "He knew what was in man." At the marriage festival at Cana of Galilee He performed the miracle of changing the water into wine, and, we read, He "*manifested forth His glory*;" He raised the widow's son, and they beheld His glory; He stilled the angry tempest on the Galilean sea, and they beheld His glory; Lazarus was called forth out of the grave by Christ's omnipotent voice, and they beheld His glory; with the words, "It is I," He felled His captors, and manifested forth His glory. With wonder and amazement Christ's disciples saw again and again: This man Jesus is omnipresent, omnipotent, omniscient! This man is God!

Of this glory St. John says it was "*the glory as of the Only-Begotten of the Father*." The only-begotten Son He was, and therefore of the same essence with the Father, very God of very God, and as such He needs must possess glory, full, unlimited, divine glory. The essence of God and the glory of God are inseparably united with each other.—Kenoticism is rationalism pure and simple. According to this heresy, Christ, when assuming human nature, abandoned certain divine attributes, such as omnipresence, omniscience and omnipotence. He did not only not use them, say the Kenotists, but He did not even possess them. Hofman, for example, goes so far as to say in one place: "He ceased to be God in order to become man." Thus this mystery concerning the God-man, which the Bible teaches so plainly, but which we cannot fathom, is flatly denied. Deny the omniscience of Christ, or His omnipotence, or His omnipresence; and you deny His divinity. In our text, St. John plainly teaches, though Christ became *man*, He still remained what He was before—*God*.

RESUME.—Christ is the God-man. God He is from all eternity; man He became in time. There are two natures in Him, personally united so as to constitute one person. From this personal union follows the communication of the natures and from this again the communication of attributes. Subsequent passages may lead us to enter upon the latter topics more fully.

1 Tim. 3, 16: *Without controversy great is the mystery of godli-*

ness: God was manifest in the flesh.

The doctrine of the personal union of the two natures in Christ is a "confessedly great mystery." Paul knows it to be such, and as such he propounds it to Timothy. A mystery transcends all human comprehension. Timothy is not to endeavor to reason out this doctrine; he is simply to accept it in faith. The mystery is this: "*God was manifest in the flesh.*" That says: The invisible God was visible in the flesh. Christ was God invisible from all eternity. By the assumption of the human nature God was so in Christ that He, God, became *manifest*. In the person of Jesus Christ divinity and humanity were so closely united that whosoever saw the man Jesus saw God; whosoever heard the man Jesus speak heard God speak. He was the express image of the invisible God. He Himself said: "He that hath seen me, hath seen the Father," John 14, 9. "I and my Father are one," John 10, 30. In Christ God became man. *Gerhard*: "The mode of this union is wonderfully unique and uniquely wonderful, transcending the comprehension not only of all men, but even of angels, whence it is called 'without controversy, a great mystery.'"

Though God was manifest in the flesh, though we have a clear revelation of the fact in Scriptures, still it *is* a great mystery and will continue to be such to the end of time.—But it is a blessed mystery, for it is a mystery of *godliness*. Where this mystery of the God-man, the doctrine of His person and work, is unknown or rejected, godliness cannot exist; but where it is preached and believed, true godliness is generated. "Every spirit which confesseth that Jesus Christ is come in the flesh is of God; whosoever shall confess that Jesus is the Son of God, God abideth in him, and he in God." 1 John 4, 2, 15.

Col. 2, 9: *In Him dwelleth all the fullness of the God-head bodily.*

The context shows that this passage speaks of Christ. "In Him" therefore says: in Christ, in this theanthropic person. According to what nature does it speak of Christ? This the word *dwells* indicates. "The fullness of the Godhead" would not be said to *dwell* in the Son of God as such, because the Son *is* God in the fullest sense of the term. Hence it is the Son of Man, the *human* Christ, of whom this text primarily speaks. What does it say? "The fullness of the Godhead" dwells in this *man* Jesus Christ. The *Godhead*, *he theotes*, that is: *the being God, the divine essence, the deity, Gottheit*; (*he theotes*, is to be distinguished from *he theiotes, the divine quality, divinity, Goettlichkeit*.)—So the *theotes*, the divine essence, dwells in Christ, not in part only, but the *fullness*, the plenitude of the essence of God, and as if that were not strong enough, the apostle adds: *all* the fullness of the divine essence undivided and entire dwells in the man Christ. How does it dwell in Christ? *Bodily*. The human body of Christ is the temple which "all the fullness of the Godhead" has made its dwelling-place.—"The entire fullness of the divinity dwells in Christ, not as in other holy men and

angels, but bodily, as in its own body, so that, with all its majesty, power, glory, and efficacy, it shines forth in the assumed human nature of Christ, when and as He wills, and in, with, and through it exerts its divine power, glory, and efficacy, as the soul does in the body and fire in glowing iron." (*Formula of Concord.*)

Truly, if the stupendous mystery that the man Jesus Christ is at the same time very God, "over all God" (Rom. 9, 5), can be expressed by the medium of human language, this passage, Col. 2, 9, beyond a doubt expresses it.

Is. 9, 6: *Unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder; and His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace.*

"Behold, a virgin shall conceive and bear a Son, and shall call His name Immanuel," Is. 7, 14. Of this Immanuel, Christ, the present passage speaks.—The son of the virgin is a *child* like other children, a child with flesh and blood. And still he is unlike other children in this, that He is said not so much to be born unto his parents, but *unto us*, a son *given unto us*. This child is a gift of the Father to the world. He is a unique child, for "the government shall be upon His shoulder." What government? The *government* in its widest and fullest sense, the government of the world. This Child, from the moment of His birth, is the Ruler and the Preserver of the world. It is He to whom all power is given in heaven and in earth, Matt. 28, 18 His name is *Wonderful*. Indeed, wonderful is His person—He is man and God. Aye, directly He is called: *The Mighty God*. This child in the manger, helpless like other children, is at the same time The Mighty God! "Without controversy great is the mystery: God was manifest in the flesh."

NOTE. "The translation of this name (The Mighty God) is, as Gesenius remarks, 'almost a criterion whether the translator is a Christian or a non-Christian.' The Septuagint translates: *ischuros, exousiastes*, Aquila and Symmachus: *ischuros dunatos*, Theodoret: *ischuros dunastes*. Luther, too, who, as no other theologian, lauds and extols the Messiah of prophecy as the God of Israel, as the Lord Jehovah, has translated: "Kraft," "Held." But in 1542 he adopted the translation of the Vulgate: *Deus fortis*. *Deus fortis*, starker Gott, mighty God: that is the only correct rendering of this name." (Steockhardt, *Commentary on the Prophet Isaiah*, p. 120.)

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

Though by virtue of the personal union the two natures in Christ are inseparably united, still they are distinct. Though distinct, but being inseparably united, "each of the two natures," in the language of the Catechism, "partakes of the properties of the other."—We turn our attention, first, to Matt. 28, 18. The speaker is the visible, palpable Christ, the God-man. This person is the "me" of whom the text speaks.

What is the assertion made? He possesses "*all power in heaven and in earth.*" "All power" clearly is omnipotence, and omnipotence is an *essential* attribute of God. This person Christ, who is man as well as God, possesses "*all power.*" Manifestly He speaks by pre-eminence of His *human* nature, for He says: this power is *given* to me. "There is a unanimously received rule of the entire ancient orthodox Church, that whatever Holy Scripture testifies that Christ received in time he received not according to the divine nature,—for, according to this nature, He has everything from eternity,—but the person has received it in time, by reason of, and with respect to, the assumed human nature." (*Formula of Concord.*) So when we read of Christ: "All power is *given* unto me," this says: the *human* nature has received "all power," the *man* Christ is almighty.—The divine nature in Christ possesses omnipotence as an essential attribute, but this essential attribute, by virtue of the personal union of the two natures, becomes a *communicated* attribute of the human nature. In other words, omnipotence is and remains a property of the divine nature; it is not transferred to, or infused into, the human nature. The human nature *per se* does not become omnipotent. To say that would be tantamount to asserting that the human nature has become the divine nature; but the human nature, being united with the divine, partakes of this divine attribute. Suppose the impossible. If at any time the human nature in Christ were separated from the divine, the human nature would not possess the attribute ascribed to it in the text, *viz.*, omnipotence, because it is not endowed therewith as an attribute properly its own.

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

Let us again note of whom the assertion is made. The personal pronoun "I" designates the whole person. This "I" is both human and divine. Of this "I," of His whole person, Christ predicates omnipresence when He says: "*I am with you always, even unto the end of the world.*" The divine nature in Christ possesses it as an *essential* attribute; the human nature *partakes* of it in virtue of its personal union with the divine. Christ is with us according to both natures.

Acts 3, 15: *Ye killed the Prince of Life.*

Peter speaks of God's Son Jesus, the Holy One and the Just, whom the Jews had crucified. He is here named after His divine nature: *The Prince of Life.* Of this person something human is predicated: *Ye killed Him.* To be *killed*, to *die*, however, can be said of the human nature only, but it is here ascribed to the whole person. The Prince of Life, *i. e.*, God, ye killed. This is biblical language. Hence the poet's wail: "O sorrow dread, our God is dead" rests on a Scriptural basis. We do not say: the Godhead has died, or God died according to His Godhead, but this dying happened to Christ who is God as well as man. Christ was put to death after the flesh. The divine nature partakes of

the property of the human nature.—“If I believe that the human nature only has suffered for me, I have a Savior of little value. . . It is the person that suffers and dies. Now the person is true God; therefore it is rightly said: ‘The Son of God suffers.’ For although the divinity does not suffer, yet the person who is God suffers in His humanity. For the person, the person, I say, was crucified in His humanity. In His own nature God cannot die; but now God and man are united in one person, so that the expression ‘God’s death’ is correct, when the man dies who is one thing or one person with God.” (*Formula of Concord.*)

1 John 1, 7: *The blood of Jesus Christ, His Son, cleanseth us from all sin.*

Again the person of the Savior is named after His divine nature: “*His Son*,” God’s Son. But this God’s Son is at the same time “*Jesus*,” Mary’s son. Mary’s son has flesh and blood, but, Mary’s son being God’s Son, this property of having *blood* is ascribed to the whole person. And because it is God’s blood, it has the power to *cleanse us from all sin*.

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A brief review of the doctrine of the Person of Christ seems to be in place here.—As we have seen, the Son of God assumed the impersonal human nature into His already existing divine person. “The Word became flesh,” “God was manifest in the flesh”—such and other dicta of Scripture prove the *personal union*. From this personal union flows the *communication of natures*, i. e., the interpenetration, the mutual permeation—*perichoresis*—of the natures. Glue two pieces of wood together and they may be said to be united—externally, but there is no internal, no organic union. Soul and body in man constitute the person. Where the soul is, there is also the body, and vice versa. Likewise, where the divine nature in Christ is, there is also the human, and vice versa. Owing to this personal union the so-called Personal Propositions are true: “God is man,” and “Man is God,” John 1, 14; 1 Tim. 3, 16, et al. Furthermore, from this personal union and the resultant communication of natures follows the *impartation of their attributes, or properties*. Each of the two natures partakes of the properties of the other. In Dogmatics this is known as the *Communicatio Idiomatum*. It is three-fold: 1. *Genus idiomaticum*; 2. *Genus majesticum*; 3. *Genus apotelesmaticum*.

1. The *Genus idiomaticum* consists in this, that the properties of the two natures are ascribed to the *whole person*. Christ is but one person—a human-divine person. The analogy of the union of soul and body may help somewhat in making the meaning clear. *Thinking* is an essential property of the soul; still one does not say: “My *soul* thinks,” but “*I* think.” To be hungry is an essential property of the body; but one does not say: “My *body* is hungry,” but “*I* am hungry.” In both cases the subject is “*I*,” which pronoun designates the *whole person*. Apply this to the two natures constituting the one person Christ. *To possess all*

power, e. g., is an essential property of the *divine* nature, hence there is no difficulty in understanding the proposition: "*The Son of God* is almighty." But this Son of God is at the same time *man*; hence the proposition is equally true: "*The Son of Mary* is almighty." *To die* is an essential attribute of the *human* nature; but since this dying happened to this person who is God as well as man, it is just as true to say: "God died," "the Prince of Life was killed," God, "the Lord of glory, was crucified," (Acts 3, 15; 1 Cor. 2, 8), as it is to say: "The son of Mary died, the son of Mary was killed, was crucified." The person remains the same, whether He is named after His divine or His human nature.—Other dicta of this genus are: "The Son of God was born of a woman;" "the son of Mary was before Abraham."

2. *Genus majesticum.* The very name indicates this genus to be one-sided. Majesty is possessed by the divine nature only as an *essential* attribute. Hence the divine nature only can communicate majesty. The second kind of communication therefore consists therein, that *the divine nature communicates its properties to the human.* The human nature thereby does not become divine, but remains truly human, and the divine nature does not lose its attributes, but remains truly divine. The sun, by sending its rays through the universe, does not thereby lose its essence.—The *essential* attributes of the divine become *communicated* attributes of the human nature. The *Formula of Concord*, quoted above, alludes to two analogies often used by our forbears. Soul and body are intimately united and constitute one person. *Life*, an *essential* attribute of the soul, becomes a *communicated* attribute of the body. Of the whole person we say: He lives. The soul acts through the body in which it dwells. By virtue of this union the eye sees, the ear hears, the nose smells. In death the soul is separated from the body. Though still possessing eyes, ears, hands, etc., it can as little use them as could a lifelike marble statue of the person.—Again, an essential attribute of iron is that it is *heavy*; of fire, that it is *hot*. Iron in itself is not hot, nor is fire heavy, but conjoin the two, as in the case of a red-hot iron poker, and we have an interpenetration of attributes. Of this poker we may properly say that it is both hot and heavy. The essential attribute of the iron—its weight—is partaken of by this fire.—Still another analogy. Wire in itself is not electric. Connect it with a dynamo and it becomes a "live" wire; shut off the electric current and it is a "dead" wire. "*Life*," a quality it does not possess in itself, has been communicated to the wire by means of the electric battery. Thus the human nature in Christ *per se* is not omniscient or omnipotent, but by virtue of the personal union the properties of the divine nature are imparted to it.

To the above analogies we would add the caution: *Omne simile claudicat.* In our efforts to make this doctrine somewhat apprehensible, we must never forget: it is and will remain "a confessedly great mystery," which we are simply to believe as the Scriptures declare.

3. *Genus apotelesmaticum*. The Greek word *apotelesma*, from which this genus takes its name, signifies an official act. According to this genus, Christ, in the works of His office, acts not through one nature alone, but through both natures, each nature performing what is *proper* to itself, in *communion* with the other. Passages illustrating this kind of communication may call for consideration later. (See Gal. 4, 4.5; 1 John 3, 8; Gen. 3, 15; Luke 9, 56.)

Matt. 18, 11: *The Son of Man is come to save that which was lost.*

In a previous article we have spoken of the personal union of the two natures in Christ. The question arises: *Cur Deus homo?* Why did God become man? Christ Himself states the purpose thus: "The Son of Man is come to *save* that which was lost." What was the cause of our lost condition? Sin. Hence Paul says: "Christ Jesus came into the world to *save sinners*," 1 Tim. 1, 15. In the present passage Jesus speaks, but He does not say: "I am come to *save*," etc., but: "The *Son of Man* is come to *save*," thus calling attention to the fact that it was necessary for Him to become *man* in order to carry out the plan of salvation. But why was it necessary that our Redeemer should be a true man? This the next passage tells us.

Hebr. 2, 14: *Forasmuch, then, as the children are partakers of flesh and blood, He also Himself likewise took part of the same, that through death He might destroy him that had the power of death, that is, the devil.*

The "children" are partakers of flesh and blood. These "children" had sinned. Through sin they had come into the bondage of the devil. "Through one man sin entered the world, and death by sin," Rom. 5, 12. "The wages of sin is death." How was this power to be broken? Man had sinned, and man must bear the penalty of sin; the Law was given to man, and by man it must be fulfilled. In order to become man's substitute, Christ became man. The "children," the sinners, were "*partakers of flesh and blood*," so Christ "*likewise took part of the same*." Why? "*That through death He might destroy him that had the power of death, that is, the devil.*" That says, Christ became man in order to become capable of fulfilling the Law man had transgressed, to suffer and die in man's stead. "He was made like unto His brethren, that He might make reconciliation for the sins of the people," v. 17. Thus, both the fact and the purpose of Christ's incarnation are set forth in Hebr. 2, 14.—But why was it necessary that He should be true God at the same time?

Ps. 49, 7.8: *None of them can by any means redeem his brother, nor give to God a ransom for him: for the redemption of their soul is precious, and it ceaseth forever.*

To be saved man must be *redeemed*, a *ransom* must be paid, God must be reconciled. Who was to pay this redemption money? A

"brother" for a brother? Not "by any means" could this be done. Why not? "*The redemption of their soul is too precious.*" The brother, i. e., man, any man like ourselves, cannot even redeem himself, much less "his brother." Aye, even a sinless man could have kept the Law for himself only, because it would have been his duty to do so. Among men there was no savior to be found; hence, looking for help from this quarter the *redemption must cease forever*. The sin of the whole human race had to be borne, the wrath of God must be appeased, the curse of the Law must be removed, infinite divine justice must be satisfied, death, hell, the devil must be overcome—aye, "the redemption of their soul was precious." The price with which our souls must be bought was too great for a mere man to furnish. "A high priest became us who was holy, harmless, undefiled, separate from sinners, and made higher than the heavens," Hebr. 7, 26. Our Savior must be God and man in one person. "While a mere God could not have suffered and died at all, and a mere man could not have suffered and died sufficiently, the suffering and death of the God-man was both real and sufficient; real, because of the human nature, and sufficient, because of the divine nature."

THE THREEFOLD OFFICE OF CHRIST.

This wonderful Person, Christ, has performed a wonderful work, which may be expressed in that one all-comprehensive word—salvation. Comparing the Scripture passages that treat of His activity, in order to see what Christ did and does to carry out the work of salvation, we find that it is threefold. It consists in *teaching* us the way to salvation, in *reconciling* us with His heavenly Father, and in *governing* and *protecting* us. Hence we speak of a threefold office of Christ: the prophetic, the priestly, and the kingly.

GERHARD: "Christ atones God for the guilt of our sins which is a work peculiar to a *priest*. Christ publishes to us God's counsel concerning our redemption and salvation, which is the work of a *prophet*. Christ efficaciously applies to us the benefit of redemption and salvation, and rules us by the scepter of His Word and Holy Ghost, which is the work of a *king*."

CHRIST OUR PROPHET.

Deut. 18, 15: *The Lord, thy God, will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto Him ye shall hearken.*

On Mount Sinai Jehovah had said to Moses: "I will raise them up a Prophet from among their brethren like unto thee; and I will put my words in His mouth, and He shall speak unto them all that I shall command Him. And it shall come to pass that whosoever will not hearken unto my words which He shall speak in my name, I will require it of

him," Deut. 18, 16-19. Shortly before his death, Moses bequeathed this precious promise of the Great Prophet as a rich legacy to his people, saying, in the words of our text: "*The Lord, thy God, will raise up unto thee a Prophet,*" etc.

Who is this prophet *par excellence*? Scripture is its own interpreter. It does not leave us in doubt as to who is meant. It is Jesus of Nazareth. Peter, in his great discourse to the Jews, quotes the very words of our text and says they find their fulfillment in Jesus Christ. (Acts 3, 18-23.) Again, Philip finding Nathanael, said unto him: "We have found Him, of whom Moses in the Law, and the prophets, did write, Jesus of Nazareth, the son of Joseph," John 1, 45. Jesus Himself says to the Jews: "Think not that I will accuse you to the Father: there is one that accuseth you, even Moses, on whom ye have set your hope. For if ye believed Moses, ye would have believed me; for he wrote of me," John 5, 45.46. And on the Mount of Transfiguration the voice of the Father was heard: "This is my beloved Son, in whom I am well pleased; *hear ye Him!*" Moses, by preeminence the great prophet of the Old Testament, speaks of Christ, the prophet *kat exochen*.

Moses says: "The Lord will raise up a *Prophet* like unto me." What is the proper meaning of the word *prophet*? We must avoid the narrow interpretation which would make this term simply to mean a fore-teller of future events. Exod. 7, 1 we read: "And the Lord said unto Moses, See, I have made thee a god to Pharaoh; and Aaron, thy brother, shall be thy *prophet*." Moses had shrunk from the commission imposed upon him by God to deliver Israel, especially because, as he said, "I am slow of speech and of a slow tongue," Exod. 4, 10. To overcome this difficulty his brother Aaron was directed to be his *prophet*, *i. e.*, his spokesman, his mouthpiece. "He shall be a *mouth* to thee," Exod. 4, 14-16. God says of Jeremiah the prophet: "Thou shalt be my *mouth*." A prophet is the *mouth* of God. God put His words into the prophet's mouth, and to these the prophet gave utterance. "*God spake* unto the fathers *through the prophets*," Hebr. 1, 1. Two things therefore make up the content proper of the term *prophet*: 1. the divine revelation—"Holy men of God spake as they were moved by the Holy Ghost;" 2. the declaration to men of what the prophet had received by inspiration. Hence the formula we so frequently meet with in Scriptures, especially in Matthew: "Now all this is come to pass, that it might be fulfilled which was spoken *by the Lord through the prophet*," Matt. 1, 22. The Lord is the speaker; the prophet is His mouthpiece, His organ. John the Baptist, of whom we have no recorded predictions, is called a prophet, Matt. 11, 9: "But what went ye out for to see? A prophet? Yea, I say unto you, and more than a prophet." So the meaning of the term "prophet" is not chiefly a foreteller of future events, but rather a mouthpiece, a spokesman, an interpreter of God. Such was Moses, such was Christ. "*God, who at sundry times and in divers manners spake* in time past unto the fathers *by the prophets, hath* in these

last days *spoken* unto us *by His Son*," Hebr. 1, 1, 2.

But Christ is a prophet in a much higher sense than Moses. This *Son*, of whom Hebrews speaks, is God's Son, is God Himself. In Christ God spoke and taught on earth. Moses declared unto the people: "Thus saith *the Lord*;" Christ proclaimed: "Verily, verily, I say unto you." Moses received his knowledge of divine things by revelation from God; Christ, the incarnate Word, was Himself the fountain of all knowledge.

Unto this Great Prophet "*ye shall hearken*," *i. e.*, unto Him and Him only. He is the only Teacher in the Church. "And it shall be, that every soul that shall not hearken to that prophet shall be utterly destroyed from among the people," Acts 3, 23. Therefore, "Kiss the Son, lest He be angry and ye perish in the way. Blessed are all they that take refuge in Him!" Ps. 2, 12.

Moses says: God will raise up a prophet *like unto me*. It is not within our purpose to draw all the parallel lines between Moses and Christ; moreover, too, it is self-evident that Christ is superior to Moses regarding both His person and His office. Wherein, then, does the *likeness* between Moses and Christ consist? "When Christ is called a prophet *like unto Moses*, Deut. 18, 15, the point of comparison is the mediation of a covenant. As Moses was the mediator of the old and transient covenant, so Christ is the Mediator of the new, permanent covenant, Hebr. 12, 18-28." (Dr. F. Pieper, *Die Lehre von Christi Werk*, p. 11.) "The Law was given by Moses, grace and truth came by Jesus Christ," John 1, 17.

Matt. 17, 5: *This is my beloved Son, in whom I am well pleased; hear ye Him!*

Jesus, we are told, ascended a high mountain, probably Mount Tabor. Three of His disciples, Peter, James, and John, were with Him. And He "was transfigured before them: and His face did shine as the sun, and His raiment was white as the light." Two heavenly messengers, Moses and Elias, appeared on the scene. Presently the glory of God manifested itself in a bright cloud as of old in the wilderness, Exod. 13, 21, 22. The Father's voice, 2 Pet. 1, 17, 18, was heard, saying: "This is my beloved Son, in whom I am well pleased; hear ye Him!" We observe: 1. The man Jesus of Nazareth is at the same time the Son of God, very God. 2. The work which the incarnate Son performs for the salvation of mankind is well-pleasing to God. God accepts the sacrifice of His Son. 3. The Father demands: "Hear ye Him!" Here is the echo of Deut. 18, 15. Him only shall we hear, in Him we shall believe. He is the true Prophet that teaches the way to God aright. And this Prophet speaks, to us in the Scriptures. "Blessed are they that hear the Word of God, and keep it," Luke 11, 28.

Christ executes His prophetic office in two ways: 1. immediately, John 1, 18; 2. mediately, Luke 10, 16.

John 1, 18: *No man hath seen God at any time; the only-begotten*

Son, which is in the bosom of the Father, He hath declared Him.

The pronoun *ekeinos*, literally, *that one*, here translated *He*, in various other passages rendered *the same*, e. g., 1, 33, lends a very marked emphasis to the clause: "*He hath declared Him.*" The meaning is: *He* declared Him as no other could. And *declared*, *exegesato*, says He acted as the Father's exegete, as His interpreter. Through Him the Father's inmost thoughts have been revealed to fallen mankind. All true knowledge of the Father is mediated by Him. And why was He so well qualified to do this? Because *this man Christ*, in the state of His humiliation, while sojourning visibly upon earth, as St. John says, "*is in the bosom of the Father,*" in the most intimate and continuous communion with the Father," and what He "*saw and heard*" there, John 3, 32, He communicated to us. Aye, *this man Christ* was at the same time "*the only-begotten Son*" of the Father, hence very God Himself, who in the eternal counsels of the Holy Trinity devised the plan, the ways and means, of redemption for a world lost in sin. Hence the knowledge that He communicates is a *divine* knowledge. If we would know the Father's will, the command is: "*Here ye Him!*" If any one should ask as did Philip: "*Show us the Father,*" the answer is: "*He that hath seen me hath seen the Father.*"

And what was the quintessence of His declaration? Let St. John answer, from whose Gospel this passage is taken and who carries out this thought from the beginning of the Prologue to the very last chapter. He says: "*These have been written, that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through His name,*" John 20, 33. The prophets of old preached about Him; He preached about Himself. In the days of His visible presence here upon earth He performed this prophetic office in His own person—immediately. This His activity has ceased today. Today He performs it mediately.

Luke 10, 16: *He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth Him that sent me.*

At the close of the charge to His twelve disciples, Christ said: "*He that receiveth you receiveth me; and he that receiveth me receiveth Him that sent me,*" Matt. 10, 40. Words of the same import are found in our text. They are addressed to the seventy who were to proclaim the Gospel of the kingdom of God. "*He that heareth you heareth me.*" Christ today does not speak to men directly, but through human ministers. The treatment accorded to His ambassadors is accorded to Christ, to God. The Gospel is Christ's voice. Wherever it is proclaimed Christ speaks. He is the only Teacher in the Church to this day. This truth we find throughout the New Testament. Paul says, Col. 3, 16: "*Let the word of Christ dwell in you richly in all wisdom.*" The Corinthians he admonishes: "*Ye seek a proof of Christ speaking in me,*" etc. To the Thesalonians he writes: "*From you hath sounded forth the Word of the*

Lord," 1 Thess. 1, 8. "We waxed bold in our God to speak unto you *the Gospel of God,*" 1 Thess, 2, 2. Again: "When ye received *the Word of God* which ye heard of us, ye received it not as the word of men, but, as it is in truth, the Word of God," 1 Thess. 2, 13. The word of *the Lord*, the Word of *God*,—these are controvertible terms,—is the only word to be preached, and nothing but this word. Hence the admonition to the preachers of the Gospel: "If any man speak, let him speak as the oracles"—the words—"of God," 1 Pet. 4, 11. Phrases such as are frequently heard in sectarian churches: "In my opinion the Lord would say;" or, "My view of this passage is this;" or, "The idea conveyed here seems to be," must not be uttered from a Lutheran pulpit. Lutheran ministers say with the apostle: "We speak that we do know." Opinions, views, conjectures, have no place in the pulpit. Throughout the sermon the Word of God, the voice of Christ, must be heard. He is the only Teacher in the Church. "One is your Master, even Christ."

CHRIST OUR HIGH PRIEST.

As our Prophet Christ *taught* the way of salvation; as our High Priest He *merited* salvation. Hence the priestly office is the foundation for the prophetic. To stand as the High Priest of the world between the holy and just God, on the one hand, and man, lost in sin, on the other, Christ must do two things: He must make *satisfaction* and *intercession* for our sins.

He must make *satisfaction* for our sins. How? 1. By rendering perfect obedience to the divine Law that man did not keep and cannot keep. This is called His *active obedience*. 2. By suffering the penalties threatened to the transgressors of that Law, and hence offering Himself a sacrifice for the sins of the world. This is known as His *passive obedience*.

Now as to the passages quoted in our Catechism. Hebr. 7, 26, 27 shows us our need of a High Priest; Gal. 4, 4, 5 speaks of Christ's active obedience; 1 Pet 2, 24 treats of His passive obedience, and 1 John 2, 1, 2 of His intercession.

Hebr. 7, 26, 27: *Such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice first for his own sins and then for the people's: for this He did once when He offered up Himself.*

The central thought of this passage is: Christ is our true High Priest who offered up Himself once for all time.—The people of the Old Testament had a great multitude of priests, chief of them being the high priest. His most important duties were: 1. the bringing of the great annual sin-offering for the atonement of the manifold transgressions of the people; 2. the intercession before God for the people. These priests

and their sacrifices were but types of the Great High Priest Christ. "The law had the *shadow* of the good things to come, not the very image of the things," Hebr. 10, 1. Of the insufficiency of the Old Testament priesthood the writer of Hebrews says: "If there was perfection through the Levitical priesthood, what further need was there that another priest should arise after the order of Melchizedek?" Hebr. 7, 11. Hence the stress of the opening words of our text: "*Such an High Priest became us,*" *i. e.*, was suitable to us, of such a one we stood in need, "*who was holy, harmless, undefiled,*" etc. The inscription on the miter of the Old Testament high priest read: "Holiness to the Lord," but he himself was a sinner, not "holy, harmless," etc., who therefore had need "*to offer up sacrifice, first for his own sins,*" before making offering for the sins of the people. Such a high priest could do us no good. We stood in need of one "*who is holy, harmless, undefiled, separate from sinners.*" This High Priest is Christ Jesus. He is true man, and as such could become man's substitute; He was at the same time "*made higher than the heavens,*" *i. e.*, true God. This High Priest could fill up the chasm between God and man.

And what was the nature of His sacrifice? The high priest of the Old Testament offered up—what? A bullock, two goats, and a ram. But such sacrifices "can never take away sins," Hebr. 10, 11. Our High Priest "*offered up Himself.*" He Himself was the Lamb that took away the sins of the world. The high priest of the Old Testament offered up a thing distinct from his own person; our High Priest offered up *Himself*. Because of this fact His sin-offering has *infinite* value. *Christ is both High Priest and Sacrifice.* This sacrifice was a *vicarious* sacrifice, made "*for the people's*" sins, for our sins, in our stead; the Righteous took the place of the unrighteous, *dikaios huper adikon*, 1 Pet. 3, 18. We further note that it was a *voluntary* sacrifice. Emphatically it is said: "This He *did* once," "*He offered up Himself.*" O for the great love of our Savior! And this sacrifice is complete, perfect, perpetually efficacious. This thought is made prominent. We read: "This He did *once,*" *i. e.*, once for all time. The repetition of the sacrifices in the Old Testament was a constant reminder of the insufficiency of the Levitical priesthood, of their sinfulness and that of the people. Our High Priest offered up Himself *once*. "He offered *one* sacrifice for sins *forever.*" "*By one offering He hath perfected forever them that are sanctified,*" Hebr. 10, 12, 14. Hence, how abominable is the sacrilege and the blasphemy, of the Popish priests who pretend to offer up Christ in an unbloody manner in their unholy mass, and that not only as an expiatory sacrifice for the living, but also for the dead! (See *Concil. Trid.*, sess. 6, cap. 2.—Cf. Hebr. 9, 12, 24-28; 10, 10-14; Rom. 6, 10; 1 Pet. 3, 18.) By such false, pernicious doctrine the Catholic Church declares the death of our Redeemer, the *only* sacrifice for our sins, to be insufficient and ineffective. "This He did *once,*" says the text, and thereby "*obtained eternal redemption,*" Hebr. 9, 12. This offering is not to be and cannot

be repeated. It is eternally valid and efficacious.—Such, then, is briefly 1. the character of the High Priest that became us; such is 2. the nature of the sacrifice that became us.

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God's justice is immutable. He demands: "Thou shalt love the Lord, thy God, with all thy heart, and with all thy soul, and with all thy mind. Thou shalt love thy neighbor as thyself," Matt. 22, 37.39. But how about us? "All have sinned, and come short of the glory of God," Rom. 3, 23. The consequence of sin Isaiah states thus: "Your iniquities have separated between you and your God," Is. 59, 2. On account of our sin we are enemies of God, Rom. 5, 11, and under the curse of the Law, Gal. 3, 15. That there might be help for us a reconciliation must be effected, divine justice must be satisfied, the Law must be fulfilled. For this purpose, our High Priest came into the world. He says: "I am not come to destroy the Law, but to fulfill," Matt. 5, 17. Of His rendering perfect obedience to this immutable Law of God (*obedientia activa*) Gal. 4, 4.5 speaks.

Gal. 4, 4.5: *When the fullness of the time was come, God sent forth His Son, made of a woman, made under the Law, to redeem them that were under the Law, that we might receive the adoption of sons.*

"The fullness of the time," *to pleroma tou chronou*, is the time of the New Testament which began with the appearance of Christ in the flesh, when *God sent forth His Son*. The Greek word *exapesteilen*—*sent forth*—clearly indicates the pre-existence of Christ before His incarnation. (Cf. John 1, 1.) This Son, coequal and coeternal with the Father, *God sent forth*. How? The text answers: *made of a woman*. This Son, very God, "was made of a woman," i. e., He became *man*. Christ, our High Priest, is God and man in one person. The phrase "made of a woman," moreover, points to His wonderful conception and birth. He was conceived by the Holy Ghost, born of the *Virgin Mary*. Of this God-man it is said that He was "*made under the Law*." We, all men, are by nature subject to the Law of God. Not so with Christ. He, God's Son, very God, is Himself the Lawgiver. But for our sake He was *made* under the Law.

And what was the purpose of His incarnation ("made of a woman") and His subjection to the Law ("made under the Law")? Answer: "*To redeem them that were under the Law*." This perfectly holy life, in full conformity with the Law, was not lived in the first place to be a pattern for us, but to fulfill the Law perfectly, and thus *to redeem* us. The *guilt* of having transgressed God's most holy will must be removed ere we could find favor in His eyes. The further purpose of Christ's obedience to the Law is stated thus: "*That we might receive the adoption of sons*." By nature we were the children of wrath. Eph. 2, 3. But now, since the Law has been fulfilled by our High Priest in our stead, the adoption of sonship is in store for us. "Christ is the end of

the Law for righteousness to every one that believeth," Rom. 10, 4. "As by one man's disobedience many were made sinners, so by the obedience of one shall many be righteous," Rom. 5, 19.

* * *

But our disobedience to the divine Law not only incurred the *guilt* of being sinners, but also subjected us to the *curse* of the Law. God said: "The soul that sinneth it shall die," Ezek. 18, 20. "Cursed is every one that continueth not in all things which are written in the book of the Law to do them," Gal. 3, 10. From this curse we could not free ourselves, Ps. 48, 8.9. Christ did. "Christ has redeemed us from the curse of the Law, having become a curse for us," Gal. 3, 13. How? Peter answers:—

1 Pet. 2, 24: *Christ His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.*

"Christ His own self bare our sins." These words teach the *vicarious* sufferings of Christ. The pronouns *hemon—autos: our—He Himself*, easily overlooked, are very significant. They express two great important truths: substitution and atonement. These pronouns say, Christ took the place of the sinner. Our sins they were, which He, the Holy One, took upon Himself and atoned for.—Again, the text says: "*Who* (Christ) bare our sins." Christ is the acting subject. *He* bare our sins. So it was not a fate which He could not escape. The bearing of our sins was a *voluntary* act on His part, and because it was such a willing, patient suffering, His sacrifice is perfect and acceptable to God. Both locutions are biblical: 1. Christ imputed our sins to Himself (Eph. 5, 2), and 2. God imputed them to Him, as Isaiah says: "The Lord hath laid upon Him the iniquity of us all," Is. 53, 6.—And when the apostle says: "He bare our sins *in His own body*," Christ's body appears as the vessel in which He carried our sins to the cross. Our sins, the sins of the whole world, He carried "*on the tree*," *i. e.*, on the cross, Acts 5, 30; 10, 39. Christ suffered the most ignominious death for our sins, the death on the cross, the death of a vile criminal. He became a *curse* for us. "Cursed is every one that hangeth on a tree!"—Having taken our sins upon Himself, Christ carried them to the cross. Upon this altar they were offered and thus blotted out, atoned for. By His stripes we were healed. This is the sacrifice of our High Priest, Christ, the God-man. "Christ hath loved us, and hath given *Himself for us* as an *offering* and a *sacrifice to God* for a sweet-smelling savor," Eph. 5, 2. "He gave *Himself for us*, that He might redeem us from all iniquity," Tit. 2, 14. By giving Himself a ransom for all, Christ, the High Priest, was the Mediator between God and men, 1 Tim. 2, 5.6.

Peter addresses Christians who know that the first and foremost purpose of Christ's sacrifice was to redeem them, Tit. 2, 14. In the present passage he describes the effect of Christ's sacrificial death thus:

"That we, being dead to sins, should live unto righteousness." Here the state of the converted is described: they are "dead to sin." They are transplanted from a life of sin into a new life; they are freed from the *dominion of Satan*. Their new life is governed by "righteousness"; they "live unto righteousness," earnestly striving to do the will of God. And this, too, was one purpose of the death of Christ.

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Christians, as was said, "live unto righteousness"; they are earnest in their endeavors to avoid sin, and are continually admonished to *sin not*, 1 John 2, 1. And still we have cause daily to pray, "Forgive us our trespasses!" And on account of these trespasses Satan accuses us "before our God night and day," Rev. 12, 10. How consolatory therefore to know that our High Priest, who made satisfaction for us, "hath an unchangeable priesthood," and "is able to save to the uttermost that come unto God by Him, seeing He ever liveth to make *intercession* for us," Hebr. 7, 24, 25. Of His intercession the last passage treats.

1 John 2, 1, 2: *If any man sin, we have an Advocate with the Father, Jesus Christ the Righteous: and He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.*

Jesus is our Advocate, *parakletos*, whence the transliterated English noun *Paraclete*. *Parakletos* (from *parakaleo*) means *summoned, called to one's side*, especially to one's aid; hence a *helper, an assistant, a succorer, a pleader, legal assistant*, one who pleads another's cause, an *advocate*. Here Christ is called our *Helper, parakletos*, before the throne of the Father, hence the specific term *advocate, intercessor*, is demanded by the context. Our Advocate is Jesus Christ "*the Righteous*," He, who "*is the propitiation for our sins*," He, who made reconciliation, atonement, for our sins. Hence the relation between Christ's intercession and atonement is apparent. He intercedes for the sinners, by pleading His righteousness, His merits, the propitiation made by Him.

For whom does Christ intercede? The text says: "*He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.*" He, being the propitiation for all men, makes intercession for all, also for the ungodly. An example of this kind we find in Luke 23, 34. This is called His *general intercession* (*intercessio generalis*). Of this we cannot speak here.—For whom does Christ intercede especially, and of whom especially does our text speak? Of the believers. St. John writes: "My little children, these things write I unto you, *that ye sin not*. And if any man sin, we have an Advocate," etc. Who are they that sin not and yet have sin? They that sin not intentionally, willingly, with forethought and malice; they that are "dead to sin" and "live unto righteousness," and still must daily pray, "Forgive us our trespasses,"—the Christians. For these Christ especially intercedes (*intercessio specialis*). How great is the comfort we derive from this doctrine! Jesus Christ, the Reconciliation for our sins, continually

makes intercession for us with the Father. So we may rest assured that our petitions to the throne of grace are not unheard, but seconded and sustained by our great High Priest in heaven. "Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."

CHRIST OUR KING.

Christ's kingship was foretold in the Old Testament. "Thou hast put all things under His feet: all sheep and oxen, yea, and the beasts of the field; the fowls of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas," Ps. 8. And what Daniel saw in the night vision he thus describes: "Behold, one like the *Son of Man* came with clouds, and came to the Ancient of Days, and they brought Him near before Him. And there was given Him dominion and glory, and a *kingdom*, that all people, nations, and languages should serve Him." Dan. 7, 13.14. Christ is a king. Hence the inquiry of the wise men from the East was: "Where is He that is *born King* of the Jews?" Matt. 2, 2.

According to the various subjects and diverse modes of government Christ's kingdom is threefold: 1. The *kingdom of power*, pertaining to all creatures; 2. The *kingdom of grace*, pertaining to the Church militant; and 3. The *Kingdom of glory*, pertaining to the Church triumphant.

In that final interview with His disciples in Galilee, and as a prelude to His last Great Commission, Christ speaks of Himself as the King of the universe. He said:

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

The sphere of His kingdom is indicated by the phrase: "*in heaven and in earth.*" How vast is that kingdom! He possesses all power "*in heaven*"—all the holy angels, authorities, powers, the cherubim and the seraphim, are His willing servants. And "*in earth,*" too, all things are put under His feet. His kingship is world-wide, universal. A grand, a majestic truth! Christ rules and reigns over all, whatever it may be, however powerful it may be, wherever it may be, "*in heaven or in earth*"—all, all is in His kingdom, the heathen that rage, the kings of the earth and its rulers, aye, the very devils in hell not excepted. His is all power without any limitation. Over all He mightily rules and reigns. This is His kingdom of *power!*

And why is it so called? Because the means whereby He rules in this kingdom is, as stated in the text, "*all power.*" "*All power,*" *all authority*, clearly is *omnipotence*. If His omnipotent word goes forth, who can withstand? And so, "why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves and the rulers take counsel together, against the Lord and against His Anointed,

saying, Let us break their bands asunder, and cast their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision," Ps. 2.

Of this "all power," this omnipotence, Christ says, It is "*given to me.*" The divine nature of Christ possesses omnipotence as an *essential* attribute, but this essential attribute, by virtue of the personal union, becomes a *communicated* attribute of the human nature. The man Christ is almighty. The God-man was not exalted to royal dignity and power after His resurrection or ascension, but was *born* a king, Matt. 2, 2.6; Luke 2, 11; Is. 9, 6. This "all power," given unto Him according to His humanity, He manifested before His exaltation by numerous miracles, thus proving the truth expressed in our text and in that other saying of His: "All things have been delivered unto Me of My Father," Matt. 11, 25. He rebuked the winds and the sea, and they obeyed Him, Matt. 8, 27. He walked on the sea, Matt. 14, 26. He cast out evil spirits with His word, and healed the sick, Matt. 8, 16. With a single word He felled His captors, John 18, 6. He spoke to him that was dead: "Young man, I say unto thee, arise; and he. . . . sat up and began to speak," Luke 7, 14.15. The winds, the sea, the evil spirits, the devil, sickness, enemies, death—all are subject to His power.

This truth affords great *consolation* for us, since our King so regulates the whole universe and all things upon earth as to contribute to the glory of His divine name and to the gathering and preservation of His Church. "We believe according to the working of His *mighty power,*" Eph. 1, 19. By virtue of His omnipotence the spiritually dead Lazaruses are made spiritually alive. The Church is gathered through His almighty Word. And this His Church He protects against all enemies, aye, against the very devil himself, for as He, the King, said: "The gates of hell shall not prevail against it," Matt. 16, 18. Why, the very connection in which the words of our text stand to the Last Great Commission of our King prove the same majestic truth. "All power is given to me in heaven and in earth. Go ye *therefore* and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you. And lo, I am with you alway, even unto the end of the world." As if to say: Ye ambassadors of mine, be not afraid! Ye are to wage war against the formidable kingdom of Satan, to destroy its bulwarks, and upon its ruins ye are to plant the cross, the emblem of the Crucified One. What a task! But fear not ye! "Go ye *therefore,*" since mine is all power, go ye *therefore*—and build my Church. Though you will no longer enjoy my *visible* presence, *invisibly* I will be with you, guide you, protect you in the performance of your sacred office. "Disciple the nations, baptizing them," etc., and when the last one according to God's decree has been brought into the Church, then will the end come and the scaffold of this world will be torn down, since it has served its purpose; the *una sancta*, the holy Christian Church, will be complete.

So, then, this "all power," His omnipotence, wherewith our King mightily rules over all creatures, has but one object in view—the gathering and the preservation of His Church, which is called His kingdom of *grace*.

This universal kingship of Christ is not apparent to the natural eye. As the writer of Hebrews says: "But now we see not yet all things put under Him," Hebr. 2, 8. It is an article of faith which we are to lay hold of for our consolation. In yonder life, when the mists will have been lifted from our eyes and our vision will be clear, when we no longer know in part, we shall see that this whole universe, together with its governments, rulers, and ordinances, lay in the hollow of Christ our King's hands and were made subservient to His gracious purpose—the building of the kingdom of grace. And what is this kingdom?

John 18, 37: *Pilate therefore said unto Him, Art Thou a king, then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth My voice.*

In the trial before Pilate, Jesus had said: "My kingdom is not of this world," etc., v. 36. He spoke of His special kingdom of grace, which, though in the world, is "not of this world." Pilate asks, "Art Thou a king, then?" Jesus, asserting that He, indeed, is a king, and describing the true character of His kingdom, makes answer: I am a king; I am a *born* king; I am a king of the *truth*. Who are His subjects? "*Every one that is of the truth heareth my voice.*" Every one "that is of the truth," that is born of God, whose heart has been conquered and won by the truth unto which He bears witness, belongs to this kingdom. This is a mark of the true subjects in this kingdom: they hear *His voice*. Who hear His voice? The Christians, the believers. And these, collectively, constitute His kingdom. Wherever the believer may live, to whatsoever nationality he may belong, whatsoever language he may speak—in the eyes of Christ he belongs to that "holy nation" of which Peter speaks, 1 Pet. 2, 9. This kingdom Christ rules by *His voice*, the Gospel, the Gospel of Grace. Hence it is not a worldly kingdom, but a *spiritual* kingdom. Another name for this kingdom is the Church, the communion of saints.—Of this same kingdom the following passage treats.

Matt. 21, 5: *Tell ye the daughter of Zion, Behold, Thy King cometh unto thee, meek, and sitting upon an ass, and a colt, the foal of an ass.*

The context speaks of Christ's royal entry into Jerusalem. By it, the Evangelist avers, the prophecy recorded in Zech. 9, 9, was fulfilled. Zechariah describes the New Testament kingdom of peace and grace. The King of Zion, whom, according to the context of the prophecy, the heathen also shall serve, v. 10, is the Messiah, the son of David, He, whom the multitudes pronounce to be "Jesus, the prophet of Nazareth of Galilee," Matt. 21, 11. The subjects of this kingdom are denominated

"the daughter of Zion," the daughter of Jerusalem, *i. e.*, the inhabitants of Jerusalem, who represent the people of Israel. But the true, the spiritual Israel is meant, the Church of God, God's people, as contradistinguished from the heathen world. Zech. 9, 3-8. Accordingly, when the announcement is made to the daughter of Zion: "Thy King cometh unto thee," the Christian Church is accosted, *i. e.*, the believers gathered from among Jews and Gentiles, for they are the true, spiritual Israel.

To "the daughter of Zion" Christ comes "*meek.*" Thereby the Evangelist indicates the rule of this kingdom. Christ rules therein with "meekness," *i. e.*, by His grace, by His Word of grace, the Gospel of salvation. "Thy King cometh unto thee, *meek.*" "Flee not, be not despondent! Your king does not approach you as He did Adam or Cain, or as at the time of the flood, or when He visited Babylon, or Sodom and Gomorrah. Nor does He come to you as He did to the people of Israel on Mount Sinai. He makes His advent not in anger to take you to account; wrath is laid aside, there is nothing but meekness and kindness. He purposes to treat you in such a manner that your heart may be of good cheer, love, and confidence toward Him, to cling to Him and seek shelter in Him." (Luther, Erl. ed. X, 13.)—In other words, by means of His Word Christ rules over the *hearts* of His subjects; hence this kingdom of grace is a spiritual kingdom. Of it Christ, speaking to the carnal-minded Pharisees, says, Luke 17, 20.21: "The kingdom of God cometh not by observation"—its coming cannot be observed with the bodily eyes. "Neither shall they say, Lo here! or, Lo there!"—a definite locality cannot be assigned to it,—"*for, behold, the kingdom of God is within you,*" it is of a spiritual nature, has its seat in the heart. There the King erects His throne and fills it with joy, and grace, and comfort, and peace that surpasseth all understanding.—And when Christ's loyal subjects die, they pass out of the world, but remain in His kingdom—the kingdom of *glory*.

2 Tim. 4, 18: *The Lord shall deliver me from every evil work, and will preserve me unto His heavenly kingdom: to whom be glory for ever and ever! Amen.*

Having recounted several instances in which God preserved him, Paul concludes the letter proper with the words: "*The Lord,*" as He has so often done in the past, "*shall deliver me,*" also in the future, "*from every evil work,*" that my enemies may concoct against me. From these words we see: the kingdom of grace is at the same time a kingdom of the *cross*. But final deliverance will surely come. In spite of all trials and tribulations here below, the King guards and protects His subjects "*from every evil work,*" and we shall and can rest assured with Paul that He "*will preserve us unto His heavenly kingdom.*" From the Church militant the believers are transplanted into the Church triumphant, from the kingdom of grace into the *kingdom of glory*. Here "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more

pain: for the former things are passed away," Rev. 21, 4. Here the cross, there the crown. "Now we see through a glass, darkly; but then face to face," 1 Cor. 13, 12.

As our Prophet, Priest, and King Christ is our Redeemer. As Prophet He taught the way of salvation; as Priest He merited salvation, and as King He imparts what He has merited, governs, protects us, and leads us into His heavenly kingdom. Thus Christ is our Lord.

THE STATE OF HUMILIATION.

Phil. 2, 5-8: *Let this mind be in you, which was also in Christ Jesus, who, being in the form of God, thought it not robbery to be equal with God, but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross.*

"*Let this mind be in you which was also in Christ Jesus.*" Christ is set forth as a pattern from which Christians should copy. What *mind* was in Christ? "*He humbled Himself.*" So Christ is a pattern of humility for the Christians. This is the scope of the present passage, and must not be overlooked in its interpretation. *Baldwin*: "*Hoc observetur tantum scopus apostoli nostri, cui propositum non est, docere, quomodo Filius Dei carnem assumerit, sed quomodo Jesus Christus in sua humanitate formam servi assumerit et hoc ipso exemplum humilitatis suis reliquerit.*" At the same time we have in this text the *sedes doctrinae* for the state of humiliation.

1. *Who humbled Himself?* "*He,*" "*Christ Jesus.*" Let us mark well! Christ Jesus humbled Himself, the God-man, this Person who possesses a divine and a human nature, this theanthropic person. So who is humiliated and afterwards exalted? The *person* of Christ Jesus. *Quenstedt*: "*Subjectum quod est persona tou logou, non qua asarkos, et incarnanda sed qua ensarkos et incarnata.*" The entire context bears out this statement. Of the *Christos ensarkos* only the apostle can say that He "*made Himself of no reputation,*" "*He humbled Himself,*" and, later, that He was "*exalted.*"

2. *According to which nature did Christ humble Himself?* According to His *human* nature. For *a priori*: the *divine* nature cannot be abased and cannot be exalted; it is immutable. *In Deum non cadit mutatio*. Again: The apostle says: "*Let this mind be in you, which was also in Christ Jesus,*"—be humble! According to His *divine* nature Christ would not be presented to us as an example whom we were to follow. And again: The text says: He took upon Himself the form of a servant; He was made in the likeness of men; found in fashion as a man; He died—all of which can be said of the *human* nature only.

3. *Wherein does the humiliation not consist?* Not in the assumption of the human nature. One may call that a condescension, but not humiliation in the biblical sense of the term. If His humiliation had consisted in His assumption of the human nature, His exaltation would consist in the laying aside of His human nature, and Christ would no longer be the God-man! The text does not say: "He was made *man*," but: "He was made *in the likeness* of men." Furthermore, as we have seen, the subject of the whole discourse is Christ Jesus, the God-man. This theanthropic person, possessing a divine and a human nature, "*was made in the likeness of men*," "*took upon Himself the form of a servant*." So "*the form of a servant*" is not equivalent to His human nature, because that He already had and hence could not "*take upon Himself*."

4. *What, then, is the state of humiliation?* St. Paul says: "*Christ Jesus, being*"—existing—"in the form of God, thought it not robbery to be equal with God, but made Himself of no reputation," etc. What is the form of God? Clearly not the divine nature, otherwise the form of a servant were His human nature; of this form of a servant, however, Christ divested Himself, consequently that would be asserting that Christ is no longer true man. *Form, morfe, Gestalt*, is the external manifestation, it is that whereby one is known, is seen; *form of God* is the external manifestation of God, that whereby God is known, is seen. The *essence* of God is presupposed; only He who possesses the essence of God can exist in the form of God. The form is the manifestation of the essence. God only can appear in the form of God. Since Christ is in the form of God, He is true God. God is invisible; still a *form, Gestalt*, is predicated of Him. The form of God is that whereby this invisible God manifests Himself as God. The *morfe theou* is equivalent to the *doxa theou, the glory of God*, John 1, 14, i. e., the aggregate of all divine attributes, especially His omnipotence, His omniscience, and His omnipresence. "The Word was made flesh," says St. John, "and dwelt among us, and we beheld His glory, the glory as of the Only Begotten of the Father." By the manifestation of His divine attributes, of His divine majesty, they saw this man Christ is almighty, this man is God.

"Being in the form of God," Christ was "equal with God." *En morfe theou huparchon*, "in the form of God existing"; *huparchon*—existing—is a very emphatic participle. It shows: (1) that Christ did not take upon Himself the form of God, as it is said that He "took upon Himself the form of a servant," but that He existed in it; (2) that with the form of God Christ is said to have possessed, at the same time, a divine essence and nature; that Christ Jesus, when He had taken upon Himself the form of a servant, neither laid aside the divine nature itself, nor in any way resigned the form of God. (Quenstedt.)—Christ existed in the form of God, and hence could have exercised it to its fullest extent, could have always made use of His divine majesty imparted to Him according to His human nature; He could at all times have acted as God, so that all might have seen this *morfe theou* at all times. But

this he did not do. For the text reads: "*He thought it not robbery to be equal with God,*" i. e., He possessed the equality with God, but did not think this a thing of booty that should be used as a means of self-glorification. And that He did not look upon this being equal with God as robbery, as booty, may be seen from the fact that He manifested this form of God, His divine majesty, only now and then in the service of the brethren, but not for His own honor and glory.

So Christ might at all times have made use of this *form of God*. He did not—for a purpose: He wanted to become our Substitute and Savior, and so He "*made Himself of no reputation,*" etc. That is to say, as a rule, He laid aside the use of His divine majesty communicated to His human nature. He became a man like unto ourselves; He became a servant instead of a master; He humbled Himself so deeply as to die the death of a vile criminal on the cross; and all this He did for our sakes.

5. *Rays of glory.* The passages cited in the Catechism prove conclusively that Christ possessed "the form of God," divine majesty, in the state of humiliation. John 2, 11 says that by the miracle of His turning water into wine Christ "manifested forth His glory." John 11, 40 ff. speaks of the climax of Christ's miracles, the raising of Lazarus. John 18, 6 tells us that with the words, "I am He," Christ felled His captors to the ground. Aye, indeed, this man Jesus is almighty. Instances might be multiplied. Read Matt. 8, 23-27, which relates His stilling the tempest. In v. 24 we read: "He was asleep." Here we see the form of a servant: He slept. "He was made in the likeness of men;" like other men He was in need of sleep; "He was found in fashion like a man." Reading v. 26, we behold "the form of God." The danger to that frail craft was exceedingly great, but the angry waves were obedient to His will. "He rebuked the winds and the sea; and there was a great calm." Whenever it pleased Him, He could make use of His divine majesty, as here. In v. 27 the men marveling say: "What manner of man is this, that even the winds and the sea obey Him?" He is "in the likeness of men," just like other men; yet He must be something greater. He cannot be from the earth, He must be from heaven! They saw the form of God, the majesty of God. They saw He was "equal with God." And it was not robbery on the part of Christ to act as He did act, for He was God even in the state of humiliation. Or take Mark 5, 4 ff. The daughter of Jairus was dead. Christ had said: "The damsel is not dead." "They laughed Him to scorn." He was in fashion as a man; this they saw. The girl was dead; this they knew. Christ brought her to life: "Talitha cumi!" The sneers were turned into astonishment; they saw the form of God.

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We append a running commentary. "*Let this mind be in you which was also in Christ Jesus,*" be humble, "*who, being*"—existing—"in the

form of God," having in or about Him that whereby God is known, seen, manifested as God, "*thought it not robbery to be equal with God,*" counted not the being on an equality with God a thing to be grasped, esteemed it not rapine to be equal with God. In ancient times the victors looked upon their booty as upon a means of self-glorification and so used it. Thus did Christ not look upon His being equal with God; He did not make a boast, a display, of it; He did not use it constantly and fully, "*but,*" though He could have done so, "*He made Himself of no reputation,*" He emptied Himself. What this means the preceding context reveals negatively: He did not make a boast of His equality with God. The succeeding text states the thought positively: He emptied Himself, "*taking the form of a servant.*" Christ, the God-man, who also according to His human nature possessed all power in heaven and in earth; who, also according to His human nature in the state of humiliation was the Lord of lords, He, whom the heavenly hosts would gladly have served at all times, came to serve others, to serve, to redeem us. The concept *form of a servant* is developed in the next phrases: "*being made in the likeness of men, and being found in fashion as a man.*" He was a man like other men, yet without sin. This "*likeness*" was manifested: He ate, He drank, He wept, He slept; thus He was "*found in fashion as a man*"; thus "*He humbled Himself.*" He did it; it was an act of His; willingly He humbled Himself. Willingly, for our sakes, He forewent high stations, honors, prerogatives, which He might rightfully claim and enjoy. And when the apostle says: "*and became obedient unto death, even the death of the cross,*" he indicates the last stage of humiliation, the climax of self-humiliation. So deeply Christ humbled Himself that He died the death of a vile criminal—for us! On the cross He cried out, "*It*"—the work of redemption—"is finished!" That was the purpose of His humiliation—our salvation! That was the reason why He did not employ His divine majesty constantly which He at all times possessed. The purpose of His humiliation was to swallow death up into victory, that we might bless God, saying, "Thanks be to God which giveth us the victory through our Lord Jesus Christ!"

THE CONCEPTION OF CHRIST.

Luke 1, 35: *The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.*

The angel Gabriel was sent to Mary, a descendant of David. His sudden appearance and unusual greeting amaze Mary. The angel tells her, she, the virgin, is to become the mother of a son whom God will have named Jesus, Savior. This, her son, is at the same time to be the Son of God, and is to fulfill the prophecies concerning the son of David, the eternal King of Israel. Mary asks wonderingly, "How shall this be, seeing I know not a man?" Gabriel explains matters, saying, "*The*

Holy Ghost shall come upon thee," and thus "*the power of the Highest shall overshadow thee,*" and in the power of God, the Holy Ghost, Mary shall conceive. Here, then, we have a proof passage for the words of the Creed: "Conceived by the Holy Ghost." What we are here told is wonderfully corroborated by the account of Christ's conception, Matt. 1, 18: "She (Mary) was found with child of (*ek*) the Holy Ghost," and by the divine message of the angel to Joseph: "Fear not to take unto thee Mary, thy wife; for that which is conceived in her is of the Holy Ghost," v. 20.

Her son, so Mary is told, will not owe his existence as man to a human father, but to the miraculous operation of the Holy Ghost, and hence "*also that holy thing which shall be born of thee shall be called the Son of God.*" Here Christ's humanity and divinity are asserted. Mary's son is the Son of God. "*That holy thing which shall be born of thee*": thus the child of the Virgin Mary is distinguished from all other children of men. Man, born according to the common course of nature, is sinful. What is born of the flesh is flesh. Mary's son, however, is "holy, harmless, undefiled, separate from sinners," Hebr. 7, 26; "in Him there is no sin," 1 John 3, 5; He knows of no sin, 2 Cor. 5, 21. Mary's son is the Son of God. A miraculous conception, a wonderful birth! If asked how it came to pass, we answer with the theologians of old:

Quid sit nasci, quid processus,

Me nescire sum professus.

THE BIRTH OF CHRIST.

Is. 9, 6: *Unto us a Child is born, unto us a Son is given.*

Seven centuries before the Christian era Isaiah prophesied of Christ's conception and birth, saying: "Behold, a virgin shall conceive and bear a son, and shall call His name Immanuel," Is. 7, 14; and again: "Unto us a Child is born, unto us a Son is given." Noting the context of the latter passage, we observe the prophet speaking of a great light shining to a people walking in darkness. The result of the illumination shed by that light is joy, great joy. Who is this great light? Immanuel. He is the cause of all this gladness. As to the structure of this passage, we notice that the prophet has employed the *parallelismus membrorum*, which abounds in Hebrew poetry. The two members virtually express the same thought, the latter enforcing the former, thus throwing more light upon it. "*A Child is born,*" a child of human flesh and blood. This Child is a *son*; Immanuel, Christ is true man. This Child is *given*. Christ here appears as a gift, a gracious gift of God. God's grace impelled Him to bestow this gift upon us. It is a wonderful Child indeed. Commonly speaking, a child is born unto his parents, but this Child is born *unto us*, is given *unto us*, unto all people. And man, walking in darkness, all his thoughts, words, and deeds being enmity against God, had and has need of this *Child*, this *Son*. Man, without Him, must be

damned everlastingly. Only the true believers, however, who know what a precious gift He is, can exult with the prophet: "Unto us a Child is born, unto us a Son is given!"—And as to the fulfillment of the prophecy see Matt. 1, 21 ff.: "And she" (the Virgin Mary) "shall bring forth a son, and thou shalt call His name *Jesus*, for He shall save His people from their sins. Now all this was done that it might be fulfilled which was spoken of the Lord by the prophet, saying: Behold, a *virgin* shall be with *child*, and shall bring forth a *son*, and they shall call His name *Immanuel*, which being interpreted, is, "God with us." Cf. Luke 2, 41; John 1, 14; Gal. 4, 4.

THE BURIAL OF CHRIST.

Ps. 16, 10: *Thou wilt not suffer Thine Holy One to see corruption.*

This passage is quoted by Peter in his great discourse on the day of Pentecost, Acts 2, 27. This proves beyond doubt that Christ is God's *Holy One*. When the psalmist says of the *Holy One*, the God-man, that He is not "*to see corruption*," he speaks of Him according to that nature according to which He had flesh and blood, and according to which He might have seen corruption had He not been the *Holy One*. This truth, so plainly stated in the Old Testament, finds its corroboration in the New. Christ's sacred body was laid in the sepulcher and remained there to the third day without seeing corruption.

THE PURPOSE OF CHRIST'S HUMILIATION.

Christ was not compelled to undergo this humiliation, but He did it willingly, out of love to us. In this state He carried out the work of redemption. Hence, in answer to the question, "For what purpose did Christ thus humiliate Himself?" our Catechism says: "To redeem me, a lost and condemned sinner."—This topic, having frequently been dwelt upon in explanation of preceding passages, needs but brief mention here.

Rom. 3, 23: "For all have sinned, and come short of the glory of God." Since all have sinned, all men by nature are lost and condemned creatures. But "the Son of Man is come to save that which was lost," Matt. 18, 11. Since all men by nature are lost, Christ has saved all without exception. This truth Scripture reiterates again and again. "Behold the Lamb of God, which taketh away the sin of the world," John 1, 29. He taketh away the sin of the world, *i. e.*, of all men. "He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world," 1 John 2, 2. Christ has even bought them that deny Him, 2 Pet. 2, 1. So whosoever is now lost is lost of his own fault. In answer to the question, "Whom has Christ redeemed?" we confess: "Me, and all lost and damned sinners." (Cf. Mezger, *Entwuerfe*, p. 136.)

THE WORK OF REDEMPTION.

Gal. 3, 13: *Christ has redeemed us from the curse of the Law, being made a curse for us; for it is written: Cursed is every one that hangeth on a tree.*

The Law is good and holy. It promises eternal life on condition that it be kept perfectly: "This do, and thou shalt live." This condition, however, no man can fulfill. "We are all as an unclean thing, and all our righteousnesses are as filthy rags." Hence the Law pronounces its curse upon us: "Cursed is every one that continueth not in all the things which are written in the book of the Law to do them," v. 10. We are "*under the curse of the Law.*" In ourselves there is no way of escaping this terrible curse. What we could not do Christ did for us: *He has redeemed us from this curse.* How? By "*being made a curse for us.*" Observe well the words: "*for us*"; they express the doctrine of substitution emphatically. The curse to be pronounced upon us was pronounced upon Him. He became a curse "*for us,*" *in our stead.* He took the sinner's place, "*was made under the Law,*" and satisfied its every demand. Where is the curse of the Law? Taken from us and placed upon Him. A blessed truth, full of consolation, is contained in these words: "*Christ—for us.*" He hung on a tree; that is indubitable proof that He was accursed—for us, because it is written: "*Cursed is every one that hangeth on a tree.*" "The chastisement of our peace was upon Him," Is. 53.

NOTE.—Luther's famous classic on Gal. 3, 13, is worthy of prayerful meditation. Among other things he says that Christ, in our stead, is no longer "an innocent and sinless person, the son of God born of the virgin, but a sinner, who has and bears the sin of Paul, the blasphemer and persecutor, and of Peter, the denier of his Master, and of David, the adulterer and murderer: in a word, He bears and has all the sins of all men in His body. Not that He has committed these sins, but that, being committed by us, He assumed them and transferred them to His own body, in order to render satisfaction for them with His own blood. The general law of Moses, therefore, lays hold of Him, although innocent in His own person, because it finds Him among sinners and robbers, just as a magistrate holds and punishes as guilty one whom he finds among robbers, even though he had never committed anything wrong or worthy of death. Christ, however, was not only found among sinners, but even of His own accord and by the will of the Father wished to be the associate of sinners by assuming the flesh and blood of those who, as sinners and robbers, were sunk into all sins. When the Law, therefore, found Him among robbers, it condemned and killed Him as a robber. But some one may say, 'It is blasphemous to call the Son of God a sinner and a curse.' I answer, 'If you want to deny this, deny also that He suffered, was crucified, and died.' It is no less absurd to say that the Son of God was crucified than that He was a sinner. But

if it is not absurd to confess and believe that Christ was crucified between thieves, it is not absurd to say the other. Certainly there is something in the words of Paul, '*Christ became a curse for us.*' '*He made Him to be sin for us, in order that we might be made the righteousness of God in Him.*' So John the Baptist calls Him the Lamb of God, bearing the sins of the world, John 1, 29. He Himself is innocent, because He is the Lamb of God without spot or blemish; but since He bears the sins of the world, His innocence is weighed down by the sins and guilt of the whole world. Whatever sins I and you have done have become the sins of Christ, as though He Himself had committed them. Is. 53, 6: 'The Lord hath laid upon Him the iniquity of us all.' These words we ought not to extenuate, but give them their proper force."

1 Pet. 1, 18.19: *Ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers, but with the precious blood of Christ, as a lamb without blemish and without spot.*

Peter here addresses especially the Gentile Christians. He reminds them of their former state in which they led "*a vain conversation received by tradition from their fathers.*" Their "*conversation,*" i. e., their manner of life, was "*rain,*" empty, purposeless; it was a walk after the flesh, Eph. 2, 1.2.17. To the Ephesians Paul writes that they should no longer walk, as the other Gentiles do, in the *vanity* of their mind, Eph. 4, 17. This vain mode of life had been "*received by tradition from their fathers.*" The parents of such men, having themselves no true knowledge of God, could impart none to the children. Sinners can rear sinners only; what is born of the flesh is flesh. This life in the lusts of the flesh held dominion over them; they were enslaved to sin. From this dominion they could not free themselves. Christ *redeemed* them therefrom. *Redeem* means to buy back, to repurchase. A price had to be paid to release them from this terrible bondage. What was it? *Silver and gold,*" which men deem so precious, and with which the value of all earthly things is measured, are but "*corruptible things.*" The ransom was infinitely more precious. On Calvary the "*blood of Christ*" was shed for our sins. Christ's blood was the only ransom that could buy us back from the power, the dominion, the slavery of sin. "*Precious*" this blood is because of the Person of Him who shed it, Christ—God! Not the quantity, but the quality of this blood imparts to it its infinite worth. The "*lamb without blemish and without spot,*" the innocent Christ, takes the place of the guilty, becomes our substitute, sheds His blood as a sacrifice, and thus atones for sin. Christians know that they were bought with a price, but they are apt to forget it, hence they must be reminded again and again: Know that ye are redeemed! He who believes that he is free from the dominion of sin, rules over sin. Know that ye are redeemed! this is the most powerful incentive for Christians to follow after sanctification. They are under obligation to do so: Christ redeemed them; they have the power to do so: Christ redeemed

them.

Hebr. 2, 14.15: *Forasmuch, then, as the children are partakers of flesh and blood, He also Himself likewise took part of the same, that through death He might destroy him that had the power of death, that is, the devil, and deliver them who through fear of death were all their lifetime subject to bondage.*

"Flesh and blood," man as he is by nature, is in the power of "him that had the power of death, that is, the devil," hence he is also in fear of death, of temporal death, because back of it eternal death awaits him. To break this power and to deliver us from this fear of death, Christ took part of flesh and blood, became man like unto us, sin excepted. Being man, He could die and through His death sin was expiated, the devil's power over us was destroyed, the sting of death—sin—lost its poison, its killing power. Now we Christians need not fear temporal death, because it is but the entrance to eternal life.

2 Tim. 1, 10: *Christ hath abolished death, and hath brought life and immortality to light.*

Death abolished! An astounding declaration, incomprehensible for human reason, a blessed truth which faith only can grasp! Death *abolished*, *katargesantos*, death annulled, death deprived of its power to terrify, on the one hand; on the other, "*life and immortality*," *i. e.*, immortal life, brought to light through the Gospel. This Christ, our Savior, has accomplished by His work of redemption. Temporal death, the king of terrors, is changed into a welcome messenger from above. For the Christians, who believe the Gospel, temporal death is no longer a transition from spiritual death to eternal death, but from spiritual life to eternal life and immortality.

Gen. 3, 15: *I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.*

Adam and Eve transgressed the commandment of God, Gen. 2, 17. Thus sin entered into the world and death by sin. "By the offense of one judgment came upon all men to condemnation," Rom. 5, 18. The victory seemingly was Satan's; all mankind was to be forever in his kingdom—lost—damned. God interposes. He announces to fallen man the Protevangel, Gen. 3, 15, promising a Redeemer. In the presence of our first parents He said to the serpent, or rather to the devil concealed in the serpent: "*I will put enmity between thee*," the devil, "*and the woman, and between thy seed and her seed.*" A fierce warfare is to rage between the devil and the woman's seed, ending in a glorious victory for the latter and thus for fallen man. That was indeed Gospel, "good tidings," for Adam and Eve and—for us.

Who is "*the seed of the woman*" that is to bring about this victory? None else but Christ. St. Paul authoritatively settles this question, Gal.

3, 16. Our English text reads: "I will put enmity between thee and the woman, and between thy seed and her seed," and then proceeds: "It shall bruise thy head," etc. The antecedent of "it" is obvious; it is "seed." "Seed" being of the neuter gender in English, the translators chose the neuter pronoun "it"; since, however, "her seed" is Christ, it is also patent who is meant by "it," viz., "her seed"—Christ. But though no mistake can be made by the thoughtful reader as to its meaning, the "it" is an inaccurate translation. The Hebrew word is a personal pronoun of the masculine gender, and should have been rendered: "He." It may be of interest to note that whilst even the Revised Version still retains the "it," the American Standard Version correctly translates: "*He shall bruise thy head.*"

A pardonable digression.—In the interest of Mariolatry papacy has changed this pronoun "He," meaning Christ, into "she," meaning Mary. Says the THEOLOGICAL QUARTERLY, vol. IV, p. 418: "Contrary to all rules of grammar and logic, and what is even worse, contrary to the analogy of faith and to all the teachings of Holy Writ, the Catholic Bible has rendered *she*, and the teachers of the church of Antichrist have referred this prophecy to Mary, the mother of Christ, and claim that Mary is the one that bruises the serpent's head. Of course, this forgery and blasphemous perversion of God's own Word is calculated to support their Mariolatry and to render this idolatry the more acceptable to the sense of an ignorant and pomp-loving multitude. Many popish churches and cathedrals have been decorated with pictures and paintings representing Mary as the one that treads upon, and crushes, the head of the serpent."

Returning to the matter in hand, we note first that the passage speaks of the conqueror of Satan as being an individual person—"He"—Christ. We further observe the expression "*her seed*," the seed of the woman; Christ, the Redeemer, is to be true man. But the peculiarity of the expression consists in this, that it speaks of "*the seed of the woman.*" Here is an intimation, as in Is. 7, 14, of the Messiah's miraculous conception and birth. Christ is the one made of a woman, born of the Virgin Mary, having no human father, but conceived by the Holy Ghost, Luke 1, 35. We learn still more of the person of this mighty Victor. God says of Him: *He shall bruise, crush, thy—the serpent's—head.* Since the serpent's, i. e., the devil's, head is to be *crushed*, the victory will be a complete victory; the devil will be overcome, Luke 11, 22. But to "destroy him that had the power of death, that is, the devil," Hebr. 2, 15, is a *divine* work. It is Scriptural to argue from the work to the person who performs the work. He that can crush the devil's head cannot be mere man; he must, at the same time, be true God.—How clear the prophecy of Christ's humanity and divinity! How clear, too, the prophecy of Christ's signal victory over Satan! Through the Messiah's work Satan's victory shall be undone; the human race shall again be freed from his hellish power. True, Satan will wage a furious warfare.

Satan "*shall bruise His heel.*" In this mortal combat Christ receives a wound; the victory is dearly bought. Says Paul: "Ye are bought with a price." But whilst the crushing of the *head* of the serpent is fatal, the bruising of the *heel* of the Victor is not. When reading the clause: "*Thou shalt bruise His heel,*" we are especially reminded of Christ's Great Passion. He was indeed, as Isaiah says, a man of sorrows, Judas, the disciple, betrays Him; Peter, the disciple, denies Him; His own people cry: "Crucify, crucify Him!" Pilate and Caiaphas condemn the Innocent One. He is nailed to the cross. After all, the devil seems to be the victor. But no—all this is merely the bruising of Christ's heel. On the cross He cries out: "It is finished!" By His death He carried out the deadly combat to a glorious victory. (Cf. Hebr. 2, 14.15.)—"The great dragon was cast down, the *old serpent*, he that is called the devil and Satan, the deceiver of the whole world," Rev. 12. 9.—*Summary.* Gen. 3, 15 is the first Gospel message. It speaks of Christ's Person and His office. It says Christ is true man and true God. It prophesies His sufferings and His complete victory over Satan.

1 John 3, 8: *For this purpose the Son of God was manifested, that He might destroy the works of the devil.*

St. John says: "He that committeth sin" willingly, consciously, "is of the devil," is minded like the devil, the devil's sentiment is in him; "for the devil sinneth from the beginning," it was he that made the beginning of sin, he was the first sinner; now, whosoever wantonly sins follows in his footsteps, is governed by him. But Christians, purchased and won from the power of the devil, are to contemplate the purpose of Christ's coming into the world, and then they will not do the devil's bidding. "*For this purpose the Son of God was manifested, that He might destroy the works of the devil.*" Christ destroyed the works of the devil, *i. e.*, sin, and now Christians should sin, wantonly sin, sin intentionally and with aforethought? Nevermore! Why, then they would build up what Christ has destroyed! They would build the devil's kingdom, and building this kingdom, they would but prove that they are in the devil's employ, that they had fallen from grace, that they had received God's grace in vain! It is a contradiction in itself to say, I am a Christian, and still to "commit sin" willingly. "He that committeth sin" is not of Christ, but "of the devil."—Christians, by God's grace, have the power to resist Satan's temptations, 1 Pet. 5, 9.

2 Cor. 5, 21: *He hath made Him to be sin for us who knew no sin, that we might be made the righteousness of God in Him.*

God is merciful; He is also just. He could not show mercy at the expense of his justice. Sin separated between us and our God. Sin is guilt, our guilt. Guilt demands penalty. This obstacle, penalty of guilt, God removed. How? Christ "*knew no sin*"; He was holy, righteous, sinless. The Holy One took the place of sinners—the unholy. Him God made to be sin "*for us,*" *huper hemon*, in our stead. "*For us*"—that plainly,

forcibly, unmistakably expresses the doctrine of substitution. This the apostle here teaches. The translation of the American Standard Version: "on our behalf," is weak and colorless. "*For us*" Christ was "*made to be sin.*" That does not mean that Christ in His nature was now a sinner, or that He committed sin in thought, word, or deed; just as little does it mean this as the correlative clause: "*that we may be made the righteousness of God in Him,*" says that our sinful nature were annihilated and replaced by a divine righteous nature. As strongly as possible the assertion is made: "*He knew no sin.*" The innocent Christ "*was made to be sin,*" not by a physical act, but by a judicial act of God. He was made to be sin by imputation. "The Lord hath laid on Him the iniquity of us all," Is. 53, 6. In the eyes of God Christ is the sinner, the malefactor. God punished our sin in Christ. Thus His justice is satisfied. What was God's purpose in imputing our sin to Christ? "*That we may be made the righteousness of God in Him.*" Our sin has been liquidated by our substitute, Christ, satisfaction is rendered, the penalty is paid, righteousness is merited. Since He has taken our place, His righteousness is our righteousness. Our sin was imputed to Him; His righteousness is imputed to us. That, oftentimes, is very hard for us to believe. We see our sins, know the Law and our shortcomings. But the point is not, What do we think and judge concerning ourselves? but, What does God think of us? God looks upon us in Christ, who is our righteousness.

Is. 53, 4, 5: *Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted. But 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.*

The Ethiopian eunuch, homeward bound from Jerusalem, where he had worshiped, sitting in his chariot, is reading the Prophet Isaiah. By direction of an angel, Philip goes that way, meets the eunuch, and is asked the question: "I pray thee, of whom speaketh the prophet this? of himself, or of some other?" Now the passage of Scripture which he was reading was this: "He was led as a sheep to the slaughter," etc. (Is. 53, 7 ff.) "And Philip opened his mouth, and beginning from this scripture, preached unto him Jesus," Acts 8, 26 ff. Incontrovertibly Is. 53 speaks of Jesus. Isaiah lived about 760 before Christ, but his description of the suffering Messiah is as vivid as though he had stood below the cross at Calvary.

The verses before us treat of the cause of Christ's suffering. "Surely!" The statement to follow is absolutely true, beyond the shadow of a doubt. "*Surely He hath borne our griefs,*" or sicknesses. Observe the stress here, and in the following clauses, upon the pronouns: "*He*"—"our". He was not suffering for Himself, but for us. This the contrast between "*He*"—"our"; "*We*"—"Him" loudly proclaims. The doc-

trine of substitution and atonement cannot be more strongly expressed than it is done here, a fact which cannot be emphasized too strongly in our days. Sad to say these precious doctrines—substitution and atonement—are hushed up more and more in denominations outside the Lutheran Church, and in their place a shallow morality is taught.—“*He*”—“*our*”—the Messiah, takes our place, suffers for us. Vicarious suffering—this is the burden of the prophecy. Christ is the Righteous, the Holy One, and He suffers! So He does not suffer for His own, but for sins of others. They are *our* griefs, *our* sorrows; *we* have sinned. *Our* griefs, *our* sorrows rest as a heavy burden upon *Him*. Taken from us, they are imputed to *Him*. Says Peter: Christ “His own self bare our sins in His own body on the tree,” 1 Pet. 2, 24. What the prophet says is truth, divine truth. Mark the emphatic assertion: “*Surely He hath borne our griefs.*” And willingly, voluntarily, He became our substitute; voluntarily He took the vast burden of our sin upon Himself. The prophet says: “*He hath borne our griefs.*” It was His doing, His act; His suffering and death was not a fate He could not have escaped.

To return to the main thought: Our sins were the cause of His sufferings; but what did people in general assume to be the cause? “*Yet we did esteem Him stricken, smitten of God, and afflicted.*” He is a criminal, His crimes have found Him out; God has given this malefactor over to inexorable justice—so men thought then, so now. Blind reason cannot understand the cause of Christ’s suffering. What, says the prophet, the Holy Ghost, was the cause? “*But He was wounded for our transgressions, He was bruised for our iniquities.*” Transgression, iniquity, is sin, is rebellion against the majestic God, and deserves punishment, damnation. The vials of God’s wrath should have been poured upon our guilty heads, but He took our—the criminals’—place, and so they were emptied upon Him. And why did He make this vicarious sacrifice? To redeem us. “The chastisement of our peace”—so that we might have peace—“*was upon Him.*” Sin separated between us and our God. This enmity Christ abolished. “Christ is our peace,” Eph. 2, 14. How? By bearing the *chastisement*, the punishment, such as God inflicts for sin. Thus our transgressions and iniquities have been atoned for; the penalty is paid. “Who is he that condemneth? It is Christ that died, yea, rather, that is risen again,” Rom. 8, 34.

Rev. 5, 9: *Thou wast slain, and hast redeemed us to God by Thy blood.*

Thou, Christ, *wast slain* as the only offering well pleasing to God. Thus we were *redeemed*, bought back from the slavery of sin and iniquity, from the servitude of Satan, and became Christ’s own, Eph. 5, 2; Hebr. 9, 14. Thou hast given *Thy blood* as the redemption-money, as a ransom, to the Judge, and it had the power to quench God’s wrath. For *Thy blood* is God’s blood, Acts 20, 28.—Indeed, we

are bought with a price, 1 Cor. 6, 19. Now by right of purchase we Christians are Christ's own, and He is our Lord.

Is. 53, 11: *He shall see of the travail of His soul, and shall be satisfied: by His knowledge shall my righteous Servant justify many; for He shall bear their iniquities.*

This passage speaks of the redemptive work of Christ. "*He shall see of the travail of His soul.*" Christ suffered not only in His body, but also in His soul. His *soul*, too, was *in travail*. The work is accomplished. Now He shall see the fruits of this travail. As v. 10 expresses it: "He shall see His seed"—the *ecclesia*—"and shall be satisfied." (Acts 20, 28.) He has bought the Church of God with His own blood. The Gospel is preached. Sinners, who have caused the travail of His soul, are won thereby. They acclaim Him their King. This the exalted Christ views with satisfaction. He took away the sins of the world, John 1, 29; He is the propitiation for the sins of the whole world, 1 John 2, 2. He bought even them that deny Him, 2 Pet. 2, 1. He would have all men to be saved, but, alas! of many He must weepingly complain: "Ye would not." But still there are some who receive Him, believe in Him. These constitute the Church. As these believers are added to the Church, either one by one, or in great numbers, Christ sees of the travail of His soul, and views it with great satisfaction. His work bears results. "*He shall see and be satisfied with the travail of His soul.*" "*By His knowledge shall my righteous Servant justify many.*" Christ, the righteous Servant, shall justify many, shall make many righteous. He is not only righteous in Himself, but also the one who makes others—sinners—righteous, righteous before God. The means with which He accomplishes this is expressed in the phrase: "*by His knowledge,*" or as it may be translated: "*by the knowledge of Himself.*" Both renditions say the same thing essentially. "By the knowledge of Himself" says that the many shall know Him—believe in Him. The former, "by His knowledge," says: Christ possesses this knowledge. This knowledge He imparts to others. The contents of this knowledge are essentially Christ's sufferings and death, their purpose and effect, in short, the Gospel of our salvation. Through it Christ imparts knowledge, knowledge of Himself as the Savior, implants faith in the heart. Thus the righteousness merited by Him is applied to the many—they are justified, made righteous before God. Thus the many are robed in Christ's righteousness. This Christ sees, and is satisfied with the travail of His soul.

An outflow of this righteousness of faith is the righteousness of life. Before God the believers are holy, but their life is still imperfect. Iniquities—sins—are still to be found on account of the weakness of the flesh. We need consolation therefor. It is this: "*For (and) He shall bear their iniquities.*" By one offering Christ has perfected forever them that are sanctified. But this offering, this propitiation, has

continuous power. The exalted Christ is our Advocate with the Father; the righteousness which He, the sin-bearer, merited for us, 1 John 1, 1.2, He makes His plea. Thus our sins of weakness cannot subvert our state of righteousness before God.

STATE OF EXALTATION.

Phil. 2, 9-11: *Wherefore God also hath highly exalted Him, and given Him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.*

Treating of Christ's state of humiliation, we have seen that divine majesty was communicated to His human nature in virtue of the personal union, but that, though He possessed it, He did not make use of it constantly and fully.

The present passage speaks of Christ's exaltation. Wherein does it consist? The text says: "*Wherefore God hath also highly exalted Him.*" In the previous paragraph we were told what Christ had done; in this we are informed what God did. God exalted Christ. *Wherefore?* Because this mind was in Christ, v. 5, because He humiliated Himself so deeply. This was so well pleasing to God that He exalted Christ. According to Scripture, God exalted Christ, and Christ exalted Himself, Hebr. 1, 3. The one dictum does not exclude the other. Here it is predicated of God. God did this—exalted Christ. That does not argue for subordination, does not say that Christ is inferior to God the Father. Whom did God exalt? The *man* Christ. Christ is true God. According to His divine nature He could not be exalted. He is "over all God." But according to His human nature He could be and was exalted. In the state of humiliation the Savior took upon Himself the form of a servant, v. 7. In the state of exaltation this form of a servant was discarded. In the former state He did not fully and constantly use the divine majesty imparted to His human nature; now He does. Observe the adverb "highly." He is *highly exalted*, *huperupsosen*, that is, He is exalted above *all things*. He is the Lord of all, and mightily rules and reigns over all things also according to His human nature—rules, as the context manifests, mightily in the kingdom of glory, in the kingdom of grace, in the kingdom of power. He has "*a name above all names*"—none is higher, greater than His. Christ is God like unto the Father. The man Christ is the most high God. "Exaltation" signifies a change of Christ's state, not a change of His essence. The incarnate *logos* was always the same, only His mode of existence was different; hence we speak of His two states, the state of humiliation and the state of exaltation.

God gave "*Him a name which is above every name,*" sc., the name Jesus. And what was the purpose of His exaltation? "*That at the name of Jesus every knee should bow,*" etc. That clearly says, as Paul expresses it: "He is far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come," Eph. 1, 20-22. *At the name of Jesus every knee should bow*—so highly God exalted Him. Divine honor is to be accorded to this name. At the name of Jesus *every knee should bow*, that is, acknowledge Him as Lord. Jesus, the man Jesus, is thus to be honored. Three classes of creatures are mentioned that should thus accord divine honor to His name: "*things in heaven*"—angels and saints; "*things in earth*"—all mankind; "*things under the earth*"—Satan and his hellish cohorts. For a time He had become lower than the angels, Hebr. 2, 7. Voluntarily He had taken upon Himself the form of a servant—to serve, to save man. Voluntarily He had subjected Himself to the power of the Evil One. But after that cry on the cross, "It is finished!" all pain, poverty, subjection had come to an end. Now, in the state of exaltation, all creatures, whatsoever name they may have, wherever they may be, how great soever their power may be, are subjected to Him, bow and must bow their knees to Him, acknowledge Him as Lord of all. The angels in heaven do it willingly, likewise the believers on earth, and the unbelievers must do so, though unwillingly. Secretly, in their heart of hearts, they are forced to confess that He is Lord. Even the very devils in hell must acknowledge Christ's lordship, even they, albeit with gnashing of teeth, must concede that they cannot hinder His will.

Highly God exalted Christ. How highly? He has a name above every name; every knee must bow before Him; every tongue must confess Him Lord. Verily, this man Jesus is "God over all!" "Thou madest Him a little lower than the angels; Thou crownedst Him with glory and honor, and didst set Him over the works of Thy hands: Thou hast put all things in subjection under His feet. For in that He put all in subjection under Him, He left nothing that is not put under Him," Hebr. 2, 7, 8.

And this was done, says our text, "*to the glory of God the Father.*" God's decree from eternity was to save man through His Son. This decree has been carried out. "All glory be to God on high." All enemies are subdued. God's power, holiness, righteousness, wisdom, love, mercy, His truth and faithfulness, have become manifest in Christ's redemptive work.

DESCENT INTO HELL.

1 Pet. 3, 18, 19: *Christ was put to death in the flesh, but quickened by the Spirit: by which also He went and preached unto the spirits in prison.*

1. Who descended into hell? "*For Christ also hath once suffered for sins * * * being put to death in the flesh, but quickened by the Spirit * * * went.*" Christ went. This person, who is at once true man and true God, went; the whole person, with body and soul, went. It is the same person that afterwards, as the subsequent context shows, ascended into heaven. So it is wrong to say, as some do, that this descent took place while Christ's body lay in the grave, and that He performed this work according to His soul only. Let us observe the text closely: "*For Christ*"—that is, the God-man, the whole person, "*being put to death in the flesh*"—Christ died according to His human nature, "*but*"—He did not remain in death—"but quickened by the Spirit," i. e., made alive by virtue of His divine nature, as He said, speaking of His death: "*Break this temple,*" meaning His body, "*and in three days I will raise it up.*" So Christ, who suffered and died for us, was quickened, vivified, made alive; body and soul were reunited. This same Christ, now in a glorified state, went.

2. According to what nature did He go? According to His human nature, for as God He is omnipresent and cannot be said to go anywhere. On account of the personal union of the natures in Christ, this going to a certain place, which is a property of the one nature only, is predicated of the whole person. So Christ, the God-man, went to this place designated "*prison.*"

3. Now what are we to understand by this term? Light is shed upon the nature of this place by the text itself. It reads: Christ "*went and preached to the spirits in prison.*" What spirits? To the spirits "*which sometime were disobedient.*" Disobedient to what? To the Word of God. The Gospel had been preached to them, but they turned a deaf ear to it, just as so many do to-day. "*In the days of Noah*" people were "*disobedient,*" they believed not. These people perished in the Flood. And these disobedient people, dying in unbelief, are now in *prison*. Whither do unbelieving people go? To hell. This prison is hell. "He that believeth not shall be damned." "Prison" is the abode of the damned—hell. According to all the teachings of Scriptures there are but two places hereafter, heaven and hell. To designate this latter place—hell—the New Testament employs three words: Hell, Hades, Prison. All three denote the same place—hell. This place is called "hell" on account of the fiery tortures there to be endured. The same place is called "Hades"—"the realm of the dead"—in reference to the eternal death. Once in Hades, death is everlasting. Hades is hell, aye, "Hades" is a direct synonym for "hell" in the New Testament, all the vain mouthings of the modern theologians to the contrary notwithstanding. It does not take great acumen of mind to see this. Luke 16, 23.24 speaks of the rich man in hell. Our King James' Version correctly and plainly renders the text thus: "And in *hell* he (the rich man) lift up his eyes." The Revised Version says: "And in *Hades* he lift up his eyes." Hades, the modern theologians would have

us believe, is a sort of quiet anteroom to heaven, a waiting-room, and, withal, a pretty comfortable place. All this is mere twaddle. Judge for yourselves! Take the text of the Revised Version: "And in *Hades* he lift up his eyes, *being in torments*." So Hades is a place of torments, of excruciating pain. Hades is hell. We read on: "And seeth Abraham afar off, and Lazarus in His bosom." Abraham and Lazarus were in heaven; the rich man *afar off* in that other place—hell. "And he cried out and said, Father Abraham, have mercy on me!" The rich man, being in Hades, was in a place where no mercy is shown. Hades is hell. Proceed with the text: "And send Lazarus that he may dip the tip of his finger in water and cool my tongue." Hades is a place of such a nature that, being granted one drop of water to alleviate the terrible torments there endured for the hundredth part of a second, this is looked upon as great mercy. Hades is hell. The rich man continues: "For I am tormented in this flame." Hades is a place where the inmates are tormented in the *flame*—in fire. Hades is hell.—The translation of the King James' Version is true; so is Luther's: "Als er in der *Hoelle* und in der *Qual* war."

The third word the New Testament employs to describe "hell" is the one in our text—*prison*. Prison this place of torment is called to indicate its *purpose*. Hell is a prison from which there is no escape. Matt. 5, 26 our Lord Himself speaks of this prison, saying of such as enter it: "Verily, I say unto thee, thou shalt by no means come out thence till thou hast paid the uttermost farthing." When will that be? Never.—Thus "hell," "Hades," "prison," all denote one and the same place, "that place which is prepared for the devil and his angels," that place of which, in reference to the unbelievers, it is said: "Their worm shall not die, neither their fire be quenched; and they shall be an abhorring to all flesh." To this place Christ went.

4. When did He go? That question is easily answered by consulting the text. V. 18 speaks of Christ's suffering, death, and quickening; v. 19, of *His descent into hell*; v. 21, of His resurrection; v. 22, of His ascent into heaven and His sitting at the right hand of God; chap. 4, 5, of His return to judgment. Thus the time is clearly marked. It was after His quickening and before His resurrection. In that interval, perhaps in a moment of time, the now glorified Christ appeared in the nether world.

5. What was His purpose in going there? The text answers: "*to preach*." Despite this plain, unmistakable assertion, there are such as teach that Christ descended to hell to suffer the torments of hell for us. This is absolutely false. It does not only do violence to this text, but it is contrary to the words of our Savior uttered on the cross: "It is finished."—Nor was it His purpose in going there to release the Old Testament saints from prison (*limbus patrum*), as the papists aver. He went there *to preach*.

6. What did He preach? There are such as say that He preached the Gospel in order to give those who had no opportunity to hear the Gospel in this life another chance to hear of, and accept, the merits of Christ and thus be saved. This is absolutely false again, for the text plainly says that Christ preached to such as were "sometime disobedient," who would not believe. This thought, that the Gospel was preached in hell, is furthermore expanded, and the possibility of conversion after death for all is taught by most modern theologians. This dogma, which is but the doctrine of purgatory of the Catholics, furbished and polished up somewhat, has no foundation in Scripture, as even some noted leaders who promulgate it honestly concede; but the thought is fascinating to them, and thus they teach "commandments", or rather figments, "of men as doctrines of God." It is a soul-destroying doctrine, which fosters carnal security. It is a religion of the flesh. People are led to think: "Well and good, it matters not how I live or die here on earth, after death I'll have another chance, and I'll be sure to embrace it." Oh, how much these seducers of souls will have to answer for on that Great Day, for it is written: "It is appointed unto men once to die, but thereafter"—what? a millenium? a state of second probation? a possibility of conversion? No, a thousand times no!—"but thereafter the judgment." There is no conversion after death. "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." And what does the text of the rich man and Lazarus teach? "The rich man died and was buried." And the very next thing? "And in hell he lift up his eyes," etc., Luke 16, 19. No conversion after death! "He that believeth not is condemned already because he hath not believed in the name of the only-begotten Son of God," John 3, 18 ff.—All Scripture is against this false tenet, and they that hold it get no consolation from our text. For nowhere does it say here that Christ preached the Gospel. It simply says: Christ *preached*. The word in the original is a word of neutral meaning, which, translated, means *to preach, to proclaim, to publish as a herald*. This is conceded by all conversant with the matter. How, then, do we know what Christ did preach? The context must give us a key to that. And the context is plain, forceful, cogent, so that any one open to conviction, any one who investigates it with an unbiased mind, without preconceived opinions, cannot be left in doubt as to its meaning. Christ preached the Law, the damning Law; He told them in effect: "You are justly damned." Let us see that! "*Christ preached to the spirits in prison which sometime were disobedient when once the long-suffering of God waited in the days of Noah, while the ark was a-preparing.*" What does the text say? 1. These people were *disobedient*. The Gospel had been preached to them during their lifetime. They despised it. "He that believeth not shall be damned." This Christ preached to them. "You have despised me, spurned my Gospel message; your lot is just." 2. God was *long-suffering once*. But now His long-suffering had come to an end; *once*—during their lifetime;

now—no more. 3. God *waited*. He had waited 120 years! God had given them a long time to repent; He had done all to save them. 4. God had sent them the preacher of righteousness, Noah, to warn them of the impending doom if they should not repent. 5. The building of the ark itself was an object sermon. They despised Noah, and ridiculed the building of the ark. Thus we see the *guilt, the damning guilt*, of these people is stressed. And the correlative of guilt is punishment. 6. If the modern theologians were in the right, who maintain that the Gospel was here preached by Christ, we should at least expect to hear of a mitigating circumstance, an excuse for the disobedience of the spirits in prison. But no, nothing of the kind. *Their guilt is emphasized, and guilt demands punishment*. Whosoever despises the grace of God must be punished. The doctrine taught here is: "*Unbelief is a cause of damnation*." So, then, it was not the Gospel that Christ preached, but the Law, the judgment.

The exact words of this sermon are not given, but the import of it was: "You have despised me, whom you now see to be the victor over death, and hell, and sin; you are justly damned." Thus "Christ, having been quickened in His grave, exhibited Himself to hell as its conqueror, and triumphed over all His infernal enemies." He has, as we read in Col. 2, 15, "spoiled principalities and powers, He made a show of them openly, triumphed over them in it."

THE RESURRECTION OF CHRIST.

Rom. 1, 4: *Jesus Christ, our Lord, which was made of the seed of David according to the flesh, and declared to be the Son of God with power, according to the spirit of holiness by the resurrection from the dead.*

"Spirit of holiness," *pneuma hagiosunes*, is a rare expression in the New Testament. Does it here designate the third person of the Trinity, the Holy Spirit? No. "Holy Spirit" would be expressed by *pneuma hagion*. Studiously, as it were, the apostle avoids this latter expression, and uses the designation "spirit of holiness," to indicate that it is not to be understood of the Holy Spirit.—What, then, does "spirit of holiness" mean? Let us observe the text! "Christ was made of the seed of David *according to the flesh*," *kata sarka*. "According to the flesh" obviously means: according to His human nature. Christ was a descendant of David, and as such true man. But this same Christ also possessed a higher nature, a divine nature. This is expressed by *kata pneuma, according to the spirit*, according to His divine nature. (Cf. 1 Pet. 3, 18.) Since "according to the spirit" is an antithesis to "according to the flesh," and "according to the flesh" means His *human nature*, "according to the spirit" can designate nothing else than His *divine nature*. This the antithesis demands. *Pneuma is nomen essentialis*. John 4, 24; 2 Cor. 3, 17. Jesus Christ is true man and

true God, the Son of God.—This divine nature is *pneuma hagiosunes*, spirit of *holiness*; i. e., it is absolutely holy. And this holy divine nature of the Son of God permeates, fills, as it were, the human nature of the Son of David.

Now, says Paul, this Person, Jesus Christ, who was not only true man, a seed of David, but also true God, was *declared*, marked off, determined, to be such—God, Son of God. How? “*By the resurrection from the dead.*” The incontrovertible fact of His resurrection proves His divine Sonship beyond the shadow of a doubt. The studious change of the language should be noted: Christ was *made* of the seed of David, but He was *not* made, but only declared to be the Son of God. (See John 1, 1.14)—Christ was the Son of God before the foundation of the world, Col. 1, 15. In the state of humiliation He proved Himself to be the Son of God by His many miracles. Nowhere else, however, have we such conclusive evidence of His being what He claimed to be—Son of God—as in His resurrection from the dead.—The emphatic statement: “He was declared to be the *Son of God in power*”—*hagios theou en dunamei*, i. e., the powerful, the almighty, the majestic Son of God, moreover, adds an important thought. In the state of humiliation Christ always was the almighty God, but He did not always appear as such; He did not always use His divine majesty and power, communicated to His human nature by virtue of the personal union; now, however, by and since His resurrection, He is declared to be Son of God *in power*; now, in the state of exaltation, He fully and constantly uses the divine majesty communicated to His human nature also according to this His human nature.

John 2, 19: *Destroy this temple, and in three days I will raise it up.*

One day the Jews demanded a special sign of Christ as a proof for His Messiahship. “*Destroy this temple,*” said He, meaning *His body*, v. 21, “*and in three days I will raise it up.*” What a stupendous assertion to make! For ages and ages generations had come and gone, but from the grave not a single person had returned. And here stands this man Jesus before the Jews and says: “You will kill me, but I shall return from the grave, and I shall rise by my own power. I am the Conqueror of death.” What happens? He was crucified, dead, and buried, but on the third day, according to His prediction, He arose again. He spoke truly when He said: I will raise my body up; He spoke truly when He said on another occasion: “I have power to lay it (my life) down, and I have power to take it again,” John 10, 18. None but God is the lord over death. Christ conquered death. He rose *of His own power*; Christ is God.—

But there is another truth in this passage pertinent to the matter in hand. The words, John 2, 19, are a prophecy. Christ prophesied His *death*: “*Destroy this temple, my body.*” He foreknew what the Jews would do with His body: they would “*destroy it*”—kill Him; and

He plainly tells them so. He prophesied concerning His *resurrection*: "In three days I will raise it up." Both prophecies came true. Christ is a true prophet; His doctrine is the truth.—The resurrection of Christ provides us with a solid foundation for our faith in the divinity of Christ, and gives us absolute assurance of the reliability of His doctrine.

1 Cor. 15, 17: *If Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished.*

The resurrection of Jesus Christ from the dead is the cornerstone of our Christian faith. Disprove it, and the Christian religion collapses. Sad, beyond expression sad, were our lot if Christ were not risen. St. Paul draws this gloomy picture: 1. "If Christ be not raised, *vain is your faith.*" *Vain, mataia*, is put in an emphatic position. *Mataia*—vain, fruitless, hence without power and effect, futile. "Vain is your faith;" your faith has no ground on which to stand, no truth on which to rely. 2. "*Ye are yet in your sins.*" If Christ is not risen, reconciliation with God is not effected, His wrath abideth on you, you have no forgiveness of sin, you are not redeemed. 3. "*Then they also which are fallen asleep in Christ are perished.*" These deceased Christians died in the faith of Christ as their Savior; they believed their death to be but a sleep after which there would be a joyful awakening—but lo! if Christ be not raised, they were deluded—they died without expiation of their sins and are accordingly lost, damned. Aye, indeed, "if in this life only we have hope in Christ, we are of all men most miserable. But," the apostle proceeds, "now is Christ risen from the dead." Hence it follows: 1. that our faith is not vain, not groundless, but rests upon a firm foundation; 2. that our sins are atoned for; 3. that when we fall asleep in Christ, we, too, shall rise and live with Him eternally.—Christ's resurrection is proof positive for the completeness and the sufficiency of our redemption, and it gives us full assurance of the truth of His doctrine.

Rom. 4, 25: *Who (Christ) was delivered for our offenses, and was raised again for our justification.*

Christ was our Substitute. This well-known truth of Scriptures is obvious in our text also, if we but observe the pronouns "who—our." The Just takes the place of the unjust, and the Just, Christ, "was delivered," was given up, *viz.*, to death, *dia ta paraptomata hemon*, on account of our trespasses. God delivered Him into death on account of our sins. Rom. 8, 32; Gal. 1, 3. The Just died for the unjust in order to expiate their trespasses. And willingly "Christ gave Himself for us, that He might redeem us all from iniquity." Tit. 2, 14. On the cross at Calvary our Substitute expired with the words on His lips: "It is finished." Atonement for our sins was made. But the anxious question remained, "Will God accept this atonement?" A dead

Savior can avail us nothing. Where is the proof that God is satisfied with the work of His Son? Triumphant Christ rises from the grave on the third day. "*He was raised for our justification.*" Here is proof, positive proof, that His death had been accepted as an expiation for our sins. In order to justify us, God raised Christ from the dead. We look to Calvary and we know: "Christ was delivered for our offenses." We look into the empty grave of Christ and are assured: "*He was raised for our justification.*" God the Father has accepted the sacrifice of His Son for the reconciliation of the world.

John 14, 19: *Because I live, ye shall also live.*

John 11, 25.26: *I am the Resurrection and the Life: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die.*

In a little Christian family, in the small village at Bethany, there is deep sorrow. Martha and Mary mourn over the death of their brother Lazarus. Jesus comes that way, and in the course of the conversation He consoles Martha by saying: "Thy brother shall rise again." Martha believes that. She says: I know he shall rise again in the resurrection at the last day." Then Jesus utters the mighty words of our text. In the fullness of emphasis he says: "*I am*"—*Ego eimi*—"the Resurrection," and hence the whole power to effect it is mine. In me the resurrection is absolutely certain. I am "*the Life.*" I have immortality, imperishable, unchanging life, in myself (John 1, 4), and can impart it to others, so that they need not and cannot die. "*He that believeth in me, though he were dead, yet shall he live.*" Belief in me, faith in me, so intimately unites the believer with me that as certainly as I live the believer shall also live.—John 14, 19: "*Because I live, ye shall also live.*" True, the Christians, too, must die. But in the light of Scriptures, what is temporal death for the Christians? A sleep. Says Paul: "If we believe that Jesus died and rose again, even so *them also which sleep in Jesus will God bring with Him,*" 1 Thess. 4, 14. And Jesus says: "Verily, verily, I say unto you, If a man keep my saying, *he shall never see death,*" John 8, 51. The bitterness of death the Christian will not taste. Death to him is but a sleep after which there is a blissful awakening. Death has been swallowed up of life. Temporal death of Christians is so little to be looked upon as death that Christ says: "*And whosoever liveth and believeth in me shall never die.*" Temporal death to the Christians is but an entrance to eternal life.—Thus the resurrection of Christ from the dead makes us absolutely certain of a blessed life beyond the grave.

CHRIST'S ASCENSION.

Ps. 68, 18: *Thou hast ascended on high, Thou hast led captivity captive; Thou hast received gifts for men, yea, for the rebellious also.*

Forty days after His resurrection, Christ ascended into heaven visibly, according to His human nature, as narrated in the Gospels and the Acts. In the night when He was betrayed, He said to His disciples: "In my Father's house are many mansions * * * I go to prepare a place *for you*," John 14, 3. Christ ascended into heaven *for us, for our benefit*. Hence this doctrine, too, is full of strong consolation for His servants.—This His ascension was foretold in the Old Testament. Ps. 68 is a Messianic psalm. Paul quotes it Eph. 4, 8 as speaking of Christ. Christ is the Lord Jehovah extolled in the psalm. After a long and fierce warfare with His enemies, Christ remains the Victor. His and our enemies have been overcome. The work of redemption being completed, He "*ascended on high*," *i. e.*, into heaven. He despoiled principalities and powers, Col. 2, 15; He "*led captivity captive*," He "*led away captives*" (S. A. V.), *i. e.*, Satan and all his hellish cohorts, making a show of them openly in a triumphal procession. Our enemies are vanquished. Not only that. This exalted Christ who ascended into heaven has not only "*led away captives*," but He also "received gifts for men," or rather, He "received gifts *among men*," that is to say, the "men" are the gifts, "men" He has received; men, who are now His own, believe in Him and serve Him. He "received gifts among men *so that rebellious also dwell with the Lord God*." (Stoekhardt.) The Standard American Version translates thus, the sense remaining essentially the same as the one here given: "Thou hast received gifts among men, yea, among the rebellious also, that Jehovah God might dwell with them." *Rebellious*, too, *i. e.*, men who at one time opposed the Lord, turn to the Lord, lay down their rebel arms, and by His grace live with Him in His kingdom. To such rebellious people whom the Lord draws to Himself belong the heathen, such as the Ethiopians and the Egyptians, of whom the psalm speaks. (Cf. Stoekhardt, *Epheserbrief*, p. 190.)

Eph. 4, 10: *He that descended is the same also that ascended far above all heavens, that He might fill all things.*

St. Paul, quoting Ps. 68, 18, goes on to say: "Now that He ascended, what is it but that He also descended first into the lower parts of the earth?" Then follows our text. "*He that descended*," the very same, just He, and no one else, He precisely, "*is the same also that ascended*." His ascent corresponds to His descent. "*He that descended*."—whither did He descend? "Into the lower parts of the earth," says v. 9. This is a fitting description of His *descensio ad inferos*. (Cf. 1 Pet. 3, 19.) As Victor He descended into hell. Having descended into the *utmost depth*, He, after a brief sojourn here on earth, ascended to the *utmost height*; He "*ascended far above all heavens*," above all created heavens, to sit at the right hand of God the Father, Eph. 1, 20. The purpose of His ascension the apostle expresses thus: "*that He might fill all things*." After His exaltation and ascension Christ fills "all things" with His efficacious presence, also according to His glorified

human nature, and from this omnipresence flows His special gracious presence with His Church, as the apostle shows further on.

John 12, 26: *Where I am, there shall also my servant be.*

Speaking of His approaching death, Jesus had said: "The hour" decreed in the eternal counsel "is come that the Son of Man should be glorified." By His passion and death, through which He must pass, He was to enter into the glory of the Father. Pursuing this thought, He thinks of His own. "*Where I am*" in this my kingdom, "*there shall also my servant be.*" Christ and His servants shall be together always. He has ascended to prepare a place for us.

CHRIST'S SITTING AT THE RIGHT HAND OF GOD.

Ps. 110, 1: *The Lord said unto my Lord, Sit Thou at my right hand, until I make Thine enemies Thy footstool.*

The *right hand of God*, what is it? God is a spirit, hence has neither a right hand nor a left hand. The expression is an anthropomorphism. What does it signify? To the people of Israel, Moses said: "And thou shalt remember that thou wast a servant in the land of Egypt, and Jehovah, thy God, brought thee out thence by a *mighty hand* and by an *outstretched arm*," Deut. 5, 15. Clearly God's *hand* and *arm* here indicate His *great power*. "Thou hast a mighty arm," says the Psalmist; "strong is Thy *hand*, and high is Thy *right hand*," Ps. 89, 13. Obviously again, *hand, right hand*, bespeaks God's almighty power. Hence in the trial before the Sanhedrin, Jesus, speaking of His exaltation, says: "Henceforth ye shall see the Son of Man sitting at the *right hand of power*."

As the expression "right hand of God" is figurative, so is the phrase: "*Sitting at the right hand of God*." What does it mean? The mother of the sons of Zebedee asks Jesus: "Command that these my two sons may sit one on Thy right hand and one on Thy left hand, in Thy kingdom," Matt. 20, 21. Jesus understands this request as meaning that the sons should be allowed to *share in the rule of His kingdom*; cf. v. 25. The locution: to sit at the right hand of a ruler, therefore, conveys the idea of *participating in the rule*.

Now as to our text. Ps. 110 is a Messianic psalm. This we have on no less an authority than Christ's Himself. One day, when the Pharisees were gathered together, Jesus propounded the question, "What think ye of Christ? Whose Son is He?" They answered, "The *Son of David*." Then followed the perplexing question, "How, then, doth David in Spirit call Him *Lord*, saying, The Lord said unto my Lord," etc. Matt. 22, 41 ff. David's Lord is none other than Christ. Christ, the Messiah, is true God and true man in one person. This the blind Pharisees could not see. Cf. also Mark 12, 35 ff.; Luke 20, 41 ff.; 1 Cor. 15, 25; Hebr. 1, 13.

David begins his comforting psalm thus: "*The Lord (the Father) said unto my Lord (Christ).*" Two persons are here discriminated: the speaker and the one spoken to; but both are called "Lord." The Father is Lord; Christ is Lord. Christ is equal with the Father; Christ is God. But David's Lord is also David's son, true man. As the God-man He has been sent forth to redeem them that were under the law. Even in this state of humiliation David's son was "God over all," Rom. 9,5, "the mighty God," Is. 9, 6, "our great God," Tit. 2, 13. But in that state the Messiah did not constantly use the divine majesty communicated to His human nature. David "in Spirit," i. e., by divine inspiration, sees the work of redemption completed, sees the state of humiliation of his son come to an end. Now the Father says to David's son: "*Sit Thou at my right hand,*" i. e., share in my rule; rule with me with divine power and majesty. God exalted the man Christ. According to Christ's divine nature, He could not be exalted; in reference to it the Father could not and would not say: "*Sit at my right hand.*" The very word "sit" indicates that these words were said to Him according to His human nature. Now, in the state of exaltation, Christ, *also according to His human nature*, rules all things with divine power and majesty. That is the significance of His *sessio ad dexteram*. Hence we read in v. 2: "Rule Thou (Christ) in the midst of Thine enemies," which enemies are made His "footstool," v. 1.

Eph. 1, 20-23: *God set Him (Christ) at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under His feet, and gave Him to be the Head over all things to the Church, which is His body, the fullness of Him that filleth all in all.*

The paragraph, Eph. 1, 15-23, of which the foregoing text forms the close, contains a supplication of St. Paul for the Christians at Ephesus. It is replete with consolation and encouragement for the Christians and the Christian Church. Our text speaks of the Church, of its security. We often tremble for its welfare. We observe the high winds and the angry waves of adversity coming threateningly upon the ship of the Church, and forget the nearness of the Lord. A thorough knowledge of what this means: Christ sits at the right hand of God, and a childlike faith in that truth, will dispel our fears. Instead of crying out in consternation with the disciples on the tempest-tossed Galilean sea: "Lord, save; we perish!" we will become emboldened triumphantly and defiantly to challenge all adversaries with Paul: "If God be for us, who can be against us?" Rom. 8, 31.

St. Paul prays God that the Ephesian Christians may have the eyes of their heart enlightened so that they may know, among other things, also this, what is the power of Him who sitteth at the right hand of God, and what is His relation to the Church.

God set Him (Christ) at His own right hand." God's right hand is the hand of *His power* (Matt. 24, 64), the right hand of *His majesty* (Hebr. 1, 3). Here God *set* Christ. Christ is God, and the divine government belonged to Him from all eternity. According to His divine nature, Christ could not be said to be *set* at God's right hand. The very word "*set*" indicates that this was done according to His *human* nature. The context, too, speaks of Him that was raised from the dead, v. 20a., of the man Christ. The man Christ was exalted to an unceasing participation in the divine government. (See exposition of Ps. 110, 1.) "*In the heavenly places.*" This phrase does not denote a certain locality, which, by the way, would militate against God's spirituality and would disrupt the natures in Christ, but it designates the sphere of majesty and glory in which our Lord and God lives and reigns. In the succeeding phrases and clauses the meaning of that grand thought: "Christ sits at the right hand of God in heavenly places," is most sublimely unfolded. In virtue of this participation in the divine government, Christ is "*far above all principality, and power, and might, and dominion.*" "That these names denote angels, angels of light, is now most generally acknowledged, likewise also, that these synonymous designations do not point to an order or rank within the *hierarchia coelestis* * * * , but to the superhuman power and might of the heavenly spirits." (Stoeckhardt.) Observe the polysyndeton: "*principality and power and might and dominion.*" That serves to make the thought emphatic. The reader is invited to ponder each concept separately in order to become all the more impressed with the marvelous power of these holy angels. However powerful they may be, aye, though all their power and might be combined, yet there is one who possesses far greater power; for "*far above*" them all is He that sits at the right hand of God, Christ, and majestically rules over them. Christ, our Brother, is on the throne of majesty. "Why, then, are ye fearful, O ye of little faith?"

The circle of Christ's dominion widens: He is far above "*every name that is named, not only in this world, but also in that which is to come.*" That says: Christ rules over all, whatever it may be, howsoever great and powerful it may be, wherever it may be found, here in time or in eternity. Let the heathen rage and the kings of the earth set themselves, and the rulers take counsel together, against the Lord and against His Anointed—no power on earth can shake His throne.—And as if to round off his majestic thought and guard against all misconception as to what the rule of Christ, who is at the right hand of God, comprises, the apostle sweepingly asserts: "*and hath put*" in subjection, lastingly, permanently, "*all things under His feet,*" so that Christ exercises absolute sovereignty over *all things*, all creatures whatsoever, the very devils in hell not excepted. Heaven, earth, hell—*all under His feet!* What a mighty Ruler this man Christ is! And this God-man is our Savior. What a sweet consolation! In the days

of His flesh He said: "All power is given to me in heaven and in earth." He proved His assertion to be true. He rebuked the winds and the waves, and there was a great calm. He cast out evil spirits with His word. The leper is cleansed of his leprosy; the centurion's petition in behalf of his dying servant is answered. The young man at Nain is called to life; at His word, Lazarus comes from the grave. Rays of divine glory these—in the state of humiliation. Now He, the glorified Christ, is in the state of exaltation, and now He has come into the unceasing use, also according to His human nature, of the divine majesty that was always His. And He is the same Savior to-day that He was then, with the same merciful heart. Will He not guard and protect us and His Church against all enemies?

But the majestic thought of the apostle reaches its climax in the last clause: "*and gave Him to be the Head over all things to the Church, which is His body.*" In this translation the peculiar emphasis imparted by the Greek to the pronoun "Him" is lost. The original reads: *kai auton edoke kefalen huper panta te ekklesia, hetis esti to soma autou*—"and Him He gave as Head over all things to the Church, which is His body." Him—this glorious majestic Ruler just described; Him—who is equal with God; Him—to whom all, heaven, earth, and hell, is made subject: *Him God gave as Head of the Church, i. e.,* the communion of saints, *which—Church—is His body.* He that is Head over all things as Ruler and Sovereign, Col. 2, 10, is at the same time the Head of the Church. But the headship, the rule, over the Church is entirely different from His headship over all creatures. In the kingdom of power He rules by means of His omnipotence; in the kingdom of grace He rules with His gracious Word. In the true sense of the word, as head that possesses a body, Christ is Head of His Church only, Col. 1, 18. The unbelievers are not members of His spiritual body. "If any man hath not the Spirit of Christ, he is none of His," Rom. 8, 9. How great the dignity of the Church: Christ is the Head; the believers are the members of this spiritual body. As intimately as the head is connected with the body, so intimately is Christ connected with the Church. As the head governs the body, so this Head governs His body, the Church. The Church hears the Word of Truth, the Gospel of salvation, v. 13. That is Christ's voice; by it the body, the Church, is governed. Whatsoever the Head, Christ, wills, the body, the Church, executes. "One is your Master, even Christ."

But another incomparable prerogative of the Church comes out in the last phrase: the Church is "*the fullness of Him that filleth all in all.*" *Pleroma*—fullness, is a rare expression. The preponderance of usage gives it the meaning "that which fills," not "that which is filled;" not the receptacle, but that which fills the receptacle. (See Stoeckhardt, *Epheserbrief.*) So the text says: The Church is "*the fullness of Him,*" i. e., the fullness of Christ; the Church is in full possession of the gifts of Christ. From Him, the exalted Head, the

plenitude of spiritual, heavenly blessings are communicated to His body, the Church.—Note the distinction clearly marked in the text: the Church is the “*fullness of Him that filleth all in all.*” He that is *far above* all things also *fills all things.*—In passing we remark that the context speaks of Christ who died and rose again; hence the omnipresence of Christ’s human nature finds expression here. Col. 1,17.—The text says: *He that filleth all in all*—all things, also fills the Church. Christ fills all things with His efficacious presence, and from this omnipresence flows His special gracious presence with His Church.

And now, let us again ponder the emphasis in the clause: “*And Him He gave as Head over all things to the Church, which is His body.*” What does this unmistakably peculiar stress say? He that is so intimately connected with His Church, He that has given His heart’s blood for it as the purchase price, He is at the same time the Ruler of the universe—heaven, earth, and hell being made subject to Him, *and He will, therefore, rule and govern all things for the benefit of the Church.* True, “*now we see not yet all things put under His feet,*” Hebr. 2, 8; it is an article of faith. Though now we do not *see* all things put under His feet, yet the fact remains. The whole course of this world is shaped for the benefit of the Church. When a building is completed, the scaffold is taken away. When the last elect has been gathered into the fold, or, to change the figure, when the last stone has been placed in God’s temple, the Church, Eph. 2, 19 ff., the scaffold of this world will be destroyed. So the whole world still stands to-day for the benefit of the Church.—When, at the time of Christ, the then known world was brought under one rule—that of the Roman emperor—highroads were built connecting the entire vast domain, commerce was established along these routes, intercourse was made comparatively easy, one language was understood by all—the Greek. These self-same means of communication the apostles used. Along these highroads they travelled, publishing the Gospel of the Kingdom in Greek, thus building the Church.—About the time of the Reformation, the invention of printing books by movable type was made—for the benefit of the Church. The Bible, Luther’s translation, could be easily and cheaply procured, and the Gospel could be widely spread. And the discovery of America—we see it *a posteriori*—was for the benefit of the Church. Here, under the providence of God, the principle of separation of Church and State became an established fact—for the benefit of the Church. Just now there are dark clouds looming up on the horizon. The elevation of three archbishops of the Catholic hierarchy to the cardinalate forebodes nothing good, neither for the Church nor for the State. But Christ sits at the right hand of God and is the Head of the Church. This is our consolation.—Even the persecutions of the Church, in the last analysis, served for the benefit of the Church. (Acts 17, 1 ff.)

In yonder life, when the mists will have lifted and our vision will have become clear, we shall see that this whole universe, the govern-

ments, the rulers, "every name that is named," lay in the hollow of His hand who sitteth at the right hand of the Father, and that all and everything was made subservient to the building of His kingdom, the Church.

CHRIST'S RETURN TO JUDGMENT. \

Acts 1, 11: *This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen Him go into heaven.*

To His disciples Christ "showed Himself alive after His passion by many infallible proofs, *being seen of them forty days*, and speaking of the things pertaining to the kingdom of God," Acts 1, 3. At the completion of these forty days His ascension took place from Mount Olivet, v. 12, about two miles distant from Jerusalem. The narrative lays all stress upon the fact that Christ's ascension was a *visible* ascension and not a sudden disappearance. "And when He had spoken these things, *while they beheld*, He was taken up," v. 9. In full view of the disciples He went up gradually, and as He did so, He blessed them, Luke 24, 50.51. He ascended higher and higher until "a cloud received Him out of their sight," v. 9. The disciples "looked steadfastly toward heaven as He went up," v. 10; they "gazed up into heaven," v. 11, following Him with their eager eyes with mixed feelings of rapt astonishment and saddened hearts.—Whither He went, the "two men that stood by them in white apparel," angels in human form, told them: "He is taken up from you into heaven," v. 11. Thus all stress is laid upon His *visible* ascension. His *visible* presence they should no longer enjoy, though *invisibly* He, the God-man, was always with them as He is still with us, according to His promise: "Where two or three are gathered together in my name, there am I in the midst of them," Matt. 18, 20, and: "Lo, I am with you alway, even unto the end of the world," Matt. 28, 20.—But there will be a time when He will return *visibly*. For so say these "two men": "*This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen Him go into heaven.*" As in the preceding verses we have a studied account of His *visible* ascension, so we have here a studied declaration of His *visible* return.—Who will return? *Houtos ho Iesous. This Jesus, this same Jesus* who was born in Bethlehem, who suffered, was crucified and died; the same Jesus who was raised again on the third day, who was seen by them for forty days after His resurrection; the same Jesus who had just spoken to them the things pertaining to the kingdom of God, and who now visibly departed from them, this same Jesus, God's son and Mary's son, shall come again. How? He "shall so come," visibly, "*in like manner as ye have seen Him go,*" visibly, gloriously, "into heaven." Cf. Matt. 26, 64; 24, 30; Rev. 1, 7; Matt. 25, 32.

For what purpose He will return we are told in

Acts 10, 42: *He (Christ) is ordained of God to be the Judge of of quick and dead.*

Christ's own words furnish a commentary to this passage. To the Jews He had said: "For the Father judgeth no man," immediately, "but hath committed all judgment unto the Son," John 5, 25, "and hath given Him authority to execute judgment also, because He is the Son of man," v. 27.

Acts 17, 31: *God hath appointed a day in the which He will judge the world in righteousness by that Man whom He hath ordained.*

This text is taken from St. Paul's speech at Athens on The Unknown God.—The following obvious points may be noted: 1. The certainty of Judgment Day. "God hath appointed a *day*" of judgment. And not only has a certain, definite *day* been decreed in the eternal counsels of God, but also the very *hour* in which the judgment is to take place. See Mat. 24, 36.42 and Mark 13, 32: "that *day*," "that *hour*." This day is called "the last day," John 12, 48; "the day of the Lord," 2 Pet. 3, 10, *et al.*—2. Christ will be the Judge. "He (God) will judgeby that Man whom He hath ordained," *i. e.*, Christ. (Cf. Acts 10, 42; Matt. 25, 31.)—3. It will be a judgment of the whole world. "He will judge the *world*," the "quick and dead," Acts 10, 42; "all nations," Matt. 25, 32; "all," 2 Cor. 5, 10.—4. It will be a righteous judgment. "He will judge. . . .in righteousness." St. Paul calls Judgment Day "the day of wrath and revelation of the *righteous judgment* (dikaiokrisias) of God," Rom. 2, 5. In this judgment there will be "no respect of persons with God," Rom. 2, 11; 1 Pet. 1, 17.

2 Pet. 3, 10: *But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.*

Speaking of "the day of the Lord," St. Peter directs our attention to three things: 1. The certainty of its coming; 2. the manner of its coming; 3. the terrors attending that day.

Hexei de he hemera—"Come will, however, the day." The verb *hexei*—"come will" is very emphatic, being placed at the head of the sentence, thus calling attention to the absolute certainty of this event. Why this stress? Because "there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? For since the fathers fell asleep, all things continue as they were from the beginning of creation," vv. 3.4. "All things continue"—that was the argument of the scoffers in Peter's days. Though Peter in the succeeding verses, in masterful fashion, has put the quietus on the cavilings of these despicable lustful fellows, the cry to-day remains the same: "All things continue!" In stentorian voice the watchman on Zion's walls, therefore, must call out again and again: "Come will the day!" Do not lull yourselves into security. The promise of His coming will not fall to the ground; *come will the day!*—This day will come "*as a thief in the night.*" The point of comparison is the sudden,

unexpected advent. (Cf. Matt. 24, 27.43; 1 Thess. 5, 2; Rev. 3, 3; 16, 15.) As a thief steals upon men at an hour when they least expect it, so "this day" will come suddenly, unexpectedly, and find most men wrapped in spiritual sleep.—When this day will come, what will happen? "*The heavens shall pass away with a great noise.*" "All things continue," say the scoffers; "the heavens shall pass away," says Peter. "To describe the dread process, he has a striking word, which, like so many of the Apostle's expressions, is used nowhere else in the New Testament, 'With a great noise,' *horizedon*. It is applied to many signs of terror: to the hurtling of weapons as they fly through the air; to the sound of a lash as it is brought down for the blow; to the rushing of waters; to the hissing of serpents. He has chosen it as if by it he would unite many horrors into one." (Lumby.) Next follows the thought of nature's dissolution: "*the elements shall melt with fervent heat.*" "Elements," *stoicheia*, is a difficult concept. Some commentators believe that, since "elements" are mentioned after "the heavens," the sun, the moon, and the stars are designated by that word; others again—Luther, Wahl, *et al.*—understand *stoicheia* to mean the *component materials* of the world. These will "melt," be dissolved, by that fervent heat. "*The earth also and the works that are therein,*" works of nature, of art, of science, etc., "*shall be burned up.*" An irresistible fire, indeed!—The text is a warning against carnal security. "Let your loins be girded about, and your lamps burning, and ye yourselves like unto men looking for their lord," Luke 12, 35.

Mark 13, 32: *Of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.*

What is the precise time of Christ's coming? It is a profound mystery. Observe the climax! No man knows, not even the *holy angels* know, yea, not even the *Son*, during the state of humiliation according to His human nature, knew of "that day and that hour."—What is the lesson contained herein for us? The Lord Himself gives it: "Take ye heed, *watch and pray*; for ye know not when the time is," v. 33. "*Watch therefore,*" v. 35. "And what I say unto you I say unto all, *Watch!*" v. 36.—*Notes*: 1. How futile and foolish are the attempts of those wisecracks who, with pencil and pad in hand, endeavor to compute "that day and that hour." 2. Of Christ, the God-man, we read, Matt. 9, 4: Jesus *knew their thoughts*; John says (2, 25): "He needed not that any one should bear witness concerning man; for He Himself *knew what was in man.*" Christ is omniscient. Now if the question be asked, How is it possible that not even the Son in the state of humiliation knew of "that hour"? we answer, We don't know. It is a mystery. Scripture, the Son of God Himself, states it as a fact; by that we abide.

1 Pet. 4, 7: *The end of all things is at hand.*

These words were written well-nigh two thousand years ago. Was it a mistaken utterance? St. Paul admonishes the Philippians: "The

Lord is at hand," Phil. 4, 5. St. John beseechingly warns the Christians: "Little children, it is the last hour," 1 John 2, 18. Have Peter, Paul, and John erred? Let Dr. Walther answer: "We durst not imagine that the holy apostles have erred here; they cried out: 'The Lord is at hand!' and still they knew full well that millenniums might pass before the Lord's return. For example, when St. Peter had spoken of the nearness of Christ's Second Advent, he added: 'But be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.' And St. Paul, after proclaiming the nearness of the last day, nevertheless adds: 'Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition.' But . . . why, notwithstanding, could the apostles speak so clearly concerning the nearness of the end of the world? Because they did not speak man's language, but God's language; before God the end is *at hand* even though millenniums must still pass by." (Ep. Post. p. 255.)

2 Cor. 5, 10: *We must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.*

"We must all," none excepted, "*appear*," rather, "*be manifested, be made manifest*," appear in our true character, before the judgment-seat of Christ. Why? In the sight of God we all are at all times manifest; He need not institute this judgment for His sake to find out where we stand. In that great panorama of the Last Day unrolled before our eyes in Matt. 25, the separation between the sheep and the goats is made *before* the sentence is pronounced. This judgment is to be a public judgment to vindicate God's righteousness, to prove that "He judgeth the world in righteousness," Acts 17, 31. Unerring justice will be meted out on that day. The very damned themselves, conscience-smitten, must concede: My damnation is just.—How will that be effected? The judgment will be based upon the works of man, "*according to that he hath done, whether it be good or bad.*" "God will render to every man *according to his dues*," Rom. 2, 6. God, "*without respect of persons, judgeth according to every man's work*," 1 Pet. 1, 17. The outward semblance of having been a Christian will not save; hypocrisy will be no cloak here. The works are manifest proofs of man's sentiment, whether he was for Christ or against Christ. The good works of the believers will be produced in evidence of their faith; the evil works of the unbelievers, in evidence of their unbelief. Thus the doctrine: Through grace by faith in Christ are ye saved, is not subverted, does not clash with this or similar passages.—But will the evil works of Christians also be brought to light on that great day? No. In that sublime account of the final judgment, Matt. 25, the Lord speaks of the *good* works only of those on His right hand, thus proving their relation to Him, showing that their faith bore fruits. (See Ezek. 33, 13; Is. 43, 25; Jer. 31, 34; Hebr. 10, 17; Is. 38, 17.)—In passing, may it be said that these good works of the

Christians are in no way to be looked upon as being meritorious. Before praising the good works of those on His right, the Lord does not say: "Come, for ye have *merited* the kingdom," but His words are: "Come, ye blessed of my Father, *inherit* the kingdom prepared for you from the foundation of the world," Matt. 25, 34. So, then, the good works of the children of God are considered only as fruits and proofs of faith which can be recognized also by men. "In this the children of God *are manifest*, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother," 1 John 3, 10.

John 12, 48: *The word that I have spoken, the same shall judge him in the last day.*

This is the rule of judgment: Christ's Word. This same Word that we now hear, read, study, this same Word "shall judge him" who despises Christ "in the last day." What is that rule stated in other words? "He that believeth and is baptized shall be saved; but he that believeth not shall be damned," Mark. 16, 16. Or, to quote another passage: "He that believeth on Him (Christ) is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only-begotten Son of God," John 3, 18.

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, *Eulogios*, 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, God of Israel, because He *looked upon* and *wrought redemption, epoiesen ultrosin*, 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, *lutron*, 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 is also 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 *hyper panton*, the *hyper* being synonymous with *anti*, 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 (hina) 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