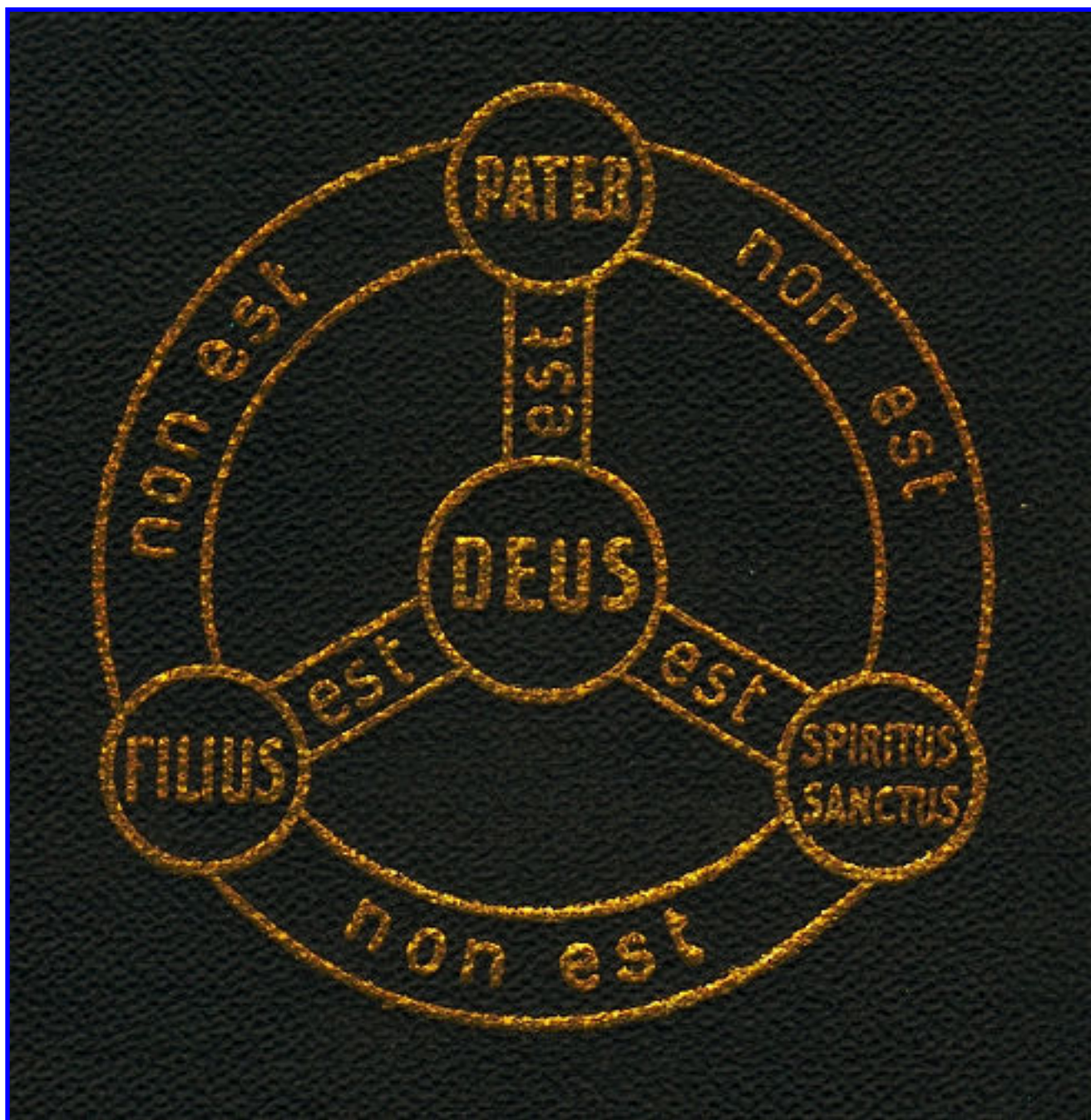


# Theological Outlines • by • Francis J. Hall

## Theological Outlines

*Theological Outlines* by Rev. Dr. Francis J. Hall



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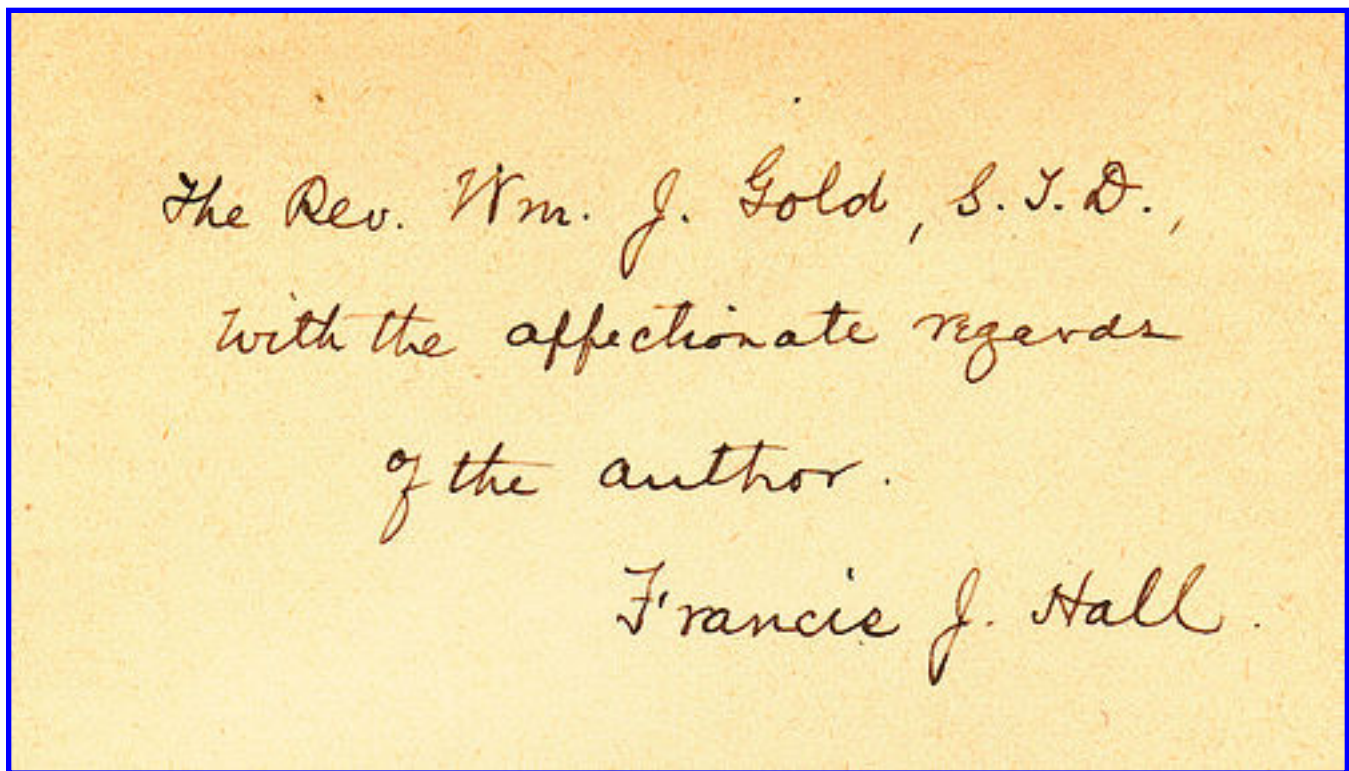
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**July 07, 2005**

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July 04, 2005

## Ch. I. Q.1. Theology

---

THEOLOGY is the science of God and things Divine. <sup>1</sup> It is properly called a science since it treats of ascertained facts; coördinating them and exhibiting them, with their logical implications, in systematic order. <sup>2</sup>

---

2. Theology cannot be shut out from any sphere of being or fact, but treats of all things in so far as they are related to God and Divine purposes. In particular it treats of the nature of God and His operations; His creatures and providential government; His dealings with all creature-hood; His designs, and the historical facts and institutions which reveal and fulfil them; the future for which He is preparing all things; and the principles and laws of conduct which, as a consequence, it is the duty of man to obey. <sup>3</sup>

---

3. These elements are partly natural and partly supernatural. They lie partly within the range of our natural faculties and partly beyond, so as to require the aid of grace for their proper mastery.

---

4. True Theology assumes the Catholic Faith as its premise and governing principle. This Faith is unalterable in substantial content, and its fundamental meaning remains forever the same. Yet Theology is a progressive science, for it can never exhaust the scientific bearings of the Faith; and is enriched by every increase in natural knowledge, in so far as such knowledge throws light upon Divine operations and purposes. <sup>4</sup>

---

<sup>1</sup> Hooker, *Eccles. Polity*, III. viii. 11; Fleming, *Vocab. of Philos.*; Pearson, *De Deo*, p. 1; St. Thos., *Summa*, I. i. 7; Suicer, *Thesaurus*, Θεολογία.

---

<sup>2</sup> Newman, *Idea of a University*, Disc, ii.; Fleming, "Science"; St Thos., I. i. 2; Martensen, *Dogmatics*, §2; Clarke, *Outline of Theol.*, pp. 4, 5.

---

<sup>3</sup> St. Thos., I. i. 7.

---

4. Anglican literature lacks a really complete treatise of Dogmatic Theology. Of small manuals, the best are Lacey's *Elements of Doctrine*; Stone's *Outlines of Dogma*, and Norris' *Rudiments of Theology*. Owen's *Dogmatic Theology* is useful, but dry for this generation. Mortimer's *Catholic Faith and Practice* is in many ways valuable; but, along with Percival's *Digest of Theology*, is somewhat Latin in point of view and terminology. Moule's *Outlines of Christian Doctrine* and Walker's *Outlines of Christian Theology* are evangelical and limited in value.

---

Looking afield, St. John of Damascus' *On the Orthodox Faith* is the classic resumé of Greek patristic Theology; and St. Thomas Aquinas' *Summa Theologica* is the flower of Scholastic Theology, and indispensable. Of modern treatises in the Eastern Church should be mentioned Macaire's *Theologie Dogmatique Orthodoxe*; and Blackmore's *Doctrine of the Russian Church*, containing two important Russian Catechisms. Modern Latin Theology is very rich. Petavius' *De Dogmatibus* and Thomassinus' *Dogmata Theologica* contain ample historical treatments of each topic considered. Their Latin is stiff. Suarez' *Summa*, Perrone's *Praelectiones*, and Schoupe's *Elementa Theologica Dogmatica* are standard. Wilhelm and Scannell's *Manual of Catholic Theology* is in English, and very valuable. Hunter's *Outlines of Dogmatic Theology*, also in English, is polemical and perverse. The Latin treatises of Klee and Franzelin should also be mentioned as valuable.

---

Protestant Theology is fatally defective in certain respects; yet may not be altogether disregarded, allowance being made, of course, for its presuppositions and rationalistic private judgment. Among Lutheran works may be mentioned Martensen's *Christian Dogmatics*, and Dorner's *Christian Doctrine*. The chief Calvinistic works readily available are Chas. Hodge's *Systematic Theology* and Shedd's *Dogmatic Theology*. The best Baptist work is A.H. Stone's *Systematic Theology*.

---

Much help in the systematic study of Dogmatics can be gained from works on the Catholic Creeds. Forbes' *Nicene Creed* is especially valuable, and Pearson's classic treatise on *The Apostles' Creed*, is very learned. Maclear's *Introduction to the Creeds* is more elementary, but useful. Mortimer's *The Creeds* may also be mentioned, and Lias on *The Nicene Creed*.

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[« Ch. I. Q.1. Theology | Main | Ch. I. Q.3. Miracles »](#)

**July 06, 2005**

## **Ch. I. Q.2. The Supernatural**

---

THE supernatural is a relative term, and signifies in Dogmatic Theology that which cannot be referred to forces resident in the visible universe, or in man, but transcends their causation.<sup>1</sup>

---

2. The meaning of the term "supernatural" hinges upon that of the term "natural"; and the latter term is relative and technical. It is not to be understood accurately, unless we know what the things are whose nature is considered.<sup>2</sup>

---

3. In Dogmatic Theology the word nature is applied to the visible universe, including man. Its resident forces, and whatever can be accounted for by them, are called natural. The supernatural comes thus to mean whatever is unexplainable by such reference, but must be referred to higher natures.

---

4. There is also a philosophical use of the term supernatural, by which everything which is conscious and free is included in its application. The natural then signifies that which is unconscious and subject to a law which impels it by necessity, in one determined direction, from without. Man, by original constitution, is therefore supernatural.<sup>3</sup> This use of the terms in question is perfectly valid and is common in Apologetics; but it does not apply in Positive Dogmatics, to such phrases as supernatural revelation, supernatural inspiration, supernatural grace, etc., where the thought of something super-human is implied.

---

5. We must distinguish between the natural and the supernatural orders of Divine operation, as defined in Dogmatic Theology, for much biblical and theological language will otherwise be unintelligible. But there can be no opposition between them. Certain writers<sup>4</sup> err in supposing that the distinction between lower and higher natures and between the forces resident in them (for this is what the distinction between natural and supernatural really means) has the effect of banishing God from nature and of reducing nature's Divine significance. It is God that worketh whether He employs the forces resident in lower or higher natures, or dispenses with the use of means.

---

<sup>1</sup> Fleming, *Vocab.*, "nature" and "supernatural." Baldwin, *Dic. Of Philos.*, idem.

<sup>2</sup> Gore, *Bamp. Lecs.* , pp. 38, 39.

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<sup>3</sup> Bushnell, *Natural and Supernatural* , ch. ii.; Temple, *Bamp. Lecs.* , vii.

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<sup>4</sup> *E.G.* , Romanes, *Thoughts on Religion* , pp. 126-133.

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[« Ch. I. Q.2. The Supernatural | Main | Ch. I. Q.4. Natural Law »](#)

July 06, 2005

## Ch. I. Q.3. Miracles

---

A MIRACLE (*a*) is a supernatural event; (*b*) which innovates upon the normal order of sensible phenomena. Such an event causes wonder, and this accounts for the name miracle. Not every supernatural event is a miracle. Thus the Eucharistic mystery is supernatural, but as it is not wrought in the sensible sphere, it is not miraculous, theologically speaking.<sup>1</sup>

---

2. In the New Testament miracles are called signs, ση•εια; wonders, τ•ρατα ; and works of power, δυν•εις. The miracles of Christ are often called works, εργα; *i.e.* , such works as might be expected of the God-man, and which reveal His Person.<sup>2</sup>

---

3. Miracles interrupt the course of purely natural phenomena; and those who define the laws of nature as referring to the conjunction and sequence of its phenomena speak of miracles as violating these laws. Such language is apt to suggest what is untrue, that miracles are capricious and lawless, and inconsistent with the orderly plan and principle by which nature is governed. In fact, miracles have a real part in fulfilling the plan which nature is designed to subserve. The law that the same unhindered causes invariably produce the same effects is not violated. But miracles illustrate another law, equally valid, that two causes working jointly produce effects which one or the other alone does not produce. The phenomenon is exceptional; and this is because a non-resident force is working with the forces resident in nature, modifying effects without nullifying forces. This is analogous to the innovations upon physical phenomena caused by the art and power of man.<sup>3</sup>

---

4. Two conceptions of the world should be con-sidered. It may be viewed as a κ•σ•ος, or existing visible order; and as an α••ν, or age-long drama, which is worked out through a progressive evolution of Divine purposes. What is termed natural represents the existing condition and working of the κ•σ•ος. But an uninterrupted uniformity of phenomena would mean an endless cycle without progress. The advance of the α••ν requires innovations, steps, and the entrance of higher forces than those previously resident in the κ•σ•ος. The evolutionary hypothesis requires this supposition; and, unless we become materialists, we must assume that the progress of cosmical development, however gradual, depends upon an involution of forces which are supernatural to the previously existing natures which undergo development.<sup>4</sup>

---

5. Belief in miracles goes along with belief that God rules the universe, and directs its working according to a plan and with progress toward a "far-off event." That the steps onward should involve sensible innovations is a credible supposition, and violates none of the real results of scientific investigation. It should be noted that moral issues are involved in the Divine plan, as well as physical, and therefore that miracles may be expected to be charged with moral significance; also that the Divine plan requires for its fulfilment a

revelation of Divine purposes to man, over and above what is discernible in the existing state of nature.

---

6. To sum up, the natural manifests the existing method and condition of the visible work of God. The supernatural supplies the factors of progress towards higher stages in the fulfilment of the Divine plan. Miracles are (a) signs, and therefore evidences of new steps in this progress; (b) peculiar manifestations of Divine power in and over nature; (c) attestations of the supernatural, and authentications of its teaching; (d) vindications of the moral order, disturbed by sin,<sup>5</sup> as well as means by which the moral purposes of God are positively advanced.

---

<sup>1</sup> Baldwin, *Dic. of Philos.*, "Miracle"; Fleming, *Vocab.*, idem; Mozley, *Bamp. Lects.*, esp. i., ii.,; Temple, *Bamp. Lects.*, vii.; Liddon, *Some Elements*, pp. 73-77; Fisher's *Grounds of Belief*, ch. viii.; Trench, *Notes on the Miracles of Our Lord*, Prelim. Essay; *Church Quarterly Review*, April 1876, Art. I.; Weidner, *Theologia*, pp. 101-107.

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<sup>2</sup> Trench, ch. i.

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<sup>3</sup> Fisher, pp. 167-168.

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<sup>4</sup> Gore, *Bamp. Lects.*, pp. 52-53.

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<sup>5</sup> Gore, pp. 48-51.

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[« Ch. I. Q.3. Miracles | Main | Ch. I. Q.5. Reason and Faith »](#)

**July 06, 2005**

## **Ch. I. Q.4. Natural Law**

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NATURAL LAW may be defined either as the observed conjunction and sequence of natural phenomena, or as the underlying system of forces by which the natural order is governed and developed.

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2. In its former sense natural law may not be taken to mean what must happen forever, but what does happen now, so far as our experience extends. The "uniformity of nature" is a hypothesis which assumes that events will continue to happen as they have happened. There can be no demonstration of this.<sup>1</sup>

---

3. Historical evidence shows that the present order of phenomena has been subject to miraculous exceptions; and we learn from the revelations which these miracles attest that this order will, in due time, give place to a new one.<sup>2</sup>

---

4. We learn from revelation and natural experience alike that the works of God are usually regular both in nature and in the supernatural. But the uniformity and unity of the supernatural was appreciated long before that of nature. Theological science is more ancient than physical science—in fact, the mother of it.<sup>3</sup>

---

5. But theological science dwells upon its uniformities — *e.g.*, the sacramental laws of grace — chiefly with reference to their moral purpose. Physical science is concerned more with the uniformities themselves, and their utility for man. Theology takes note of the data and conclusions of physical science, but with reference to their theistic and spiritual interpretation. It recognizes that natural laws reveal methods of Divine operation, and therefore teach somewhat of the Divine nature and character. It also assumes that ascertained uniformities, so long as they continue, represent the conditions under which human character is formed and men are to serve their probation in this life. This is true of the laws both of nature and of supernatural grace.<sup>4</sup>

---

6. So long as natural science confines itself to the investigation of nature as such, and theological science to the theistic and spiritual interpretation of facts undeniably established, there can be no conflict. But when natural scientists undertake to advance theological interpretations of their results, a collision is apt to occur between their crude speculations and more mature Theology. And when theologians continue to rely upon exploded views of nature, basing theological speculations upon them, a conflict occurs between out-of-date and up-to-date natural science. As Dr. Pusey says, unscience, not science, is adverse to Faith.<sup>5</sup>

---

<sup>1</sup> Mozley, *Bamp. Lects.*, ii.; Temple, *Bamp. Lects.*, i.

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<sup>2</sup> Mozley, v.

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<sup>3</sup> A. Moore, *Science and the Faith*, Essay i., esp. pp. 13, 14.

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<sup>4</sup> Temple, iii., pp. 90-96.

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<sup>5</sup> Pusey, *Un-Science*.

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[« Ch. I. Q.4. Natural Law | Main | Ch. I. Q.6. Theological Sources »](#)

July 06, 2005

## Ch. I. Q.5. Reason and Faith

---

THE study of Theology and every serious consideration of spiritual reality require a free exercise of reason and faith. Faith is a department of reason, although dependent upon supernatural grace for its successful exercise, and in its highest development secures knowledge of Divine things.<sup>1</sup>

---

2. Reason may be defined as an intellectual process making for the acquisition of truth. But reason is invariably conditioned in its exercise by the will and affections. Without purpose and desire to know, and to submit to the conditions suitable to each sphere of knowledge, there can be no successful exercise of reason. Every psychical faculty is required, therefore, in the acquirement of theological knowledge.<sup>2</sup>

---

3. Faith,  $\pi\sigma\sigma\tau\iota\varsigma$ , is a term having various uses. It may mean (a) belief in the credible as credible<sup>3</sup>; (b) the truths necessary to be believed in the Church for salvation—"the Faith";<sup>4</sup> (c) the faith which works miracles, a supernaturally imparted confidence which involves power over nature;<sup>5</sup> (d) justifying faith, a virtuous disposition and right belief which issues in good works and holiness;<sup>6</sup> (e) the spiritual faculty by which we discern spiritual things.<sup>7</sup>

---

4. This last meaning is the one here employed. It is a faculty of the reason; and man has but one reason by which to discern truth, however diverse may be the methods and directions of its exercise. But it is reason as directed upon spiritual things, and with supernatural illumination.<sup>8</sup>

---

5. The exercise of faith is therefore intellectual, although conditioned, as is every intellectual process, by the volitional and emotional exercises which pertain to its peculiar sphere. It results in various degrees of certainty. The laws of human reason hold good, and the same fundamental assumption is present in all cases, viz., that the faculty employed is trustworthy. It is of course, possible to arrive at mere opinions through the supernatural intelligence, as well as through the natural; but knowledge can be distinguished from opinion in one case as well as in the other.<sup>9</sup>

---

6. The energizing principle of an accurate faith is the supernatural life of grace. This is given in Baptism, and nourished and developed in the Catholic Church. Yet a measure of faith is imparted to all who respond to the motions of prevenient grace, whether they are afforded the opportunity of enjoying any or all of the benefits of God's Kingdom or not.<sup>10</sup> Failure to respond to Grace involves a lack of faith, and those who do have faith possess it in various degrees. Scepticism as to its reality and trustworthiness cannot be removed so long as

the sceptic refuses to exercise it.<sup>11</sup>

---

7. There is a substantial unity of belief in all the widely sundered Communions of the Catholic Church. This unity is so close that Greek, Latin, and Anglican alike employ three common Creeds, with but slight verbal variations and with the same meaning, to express their faith — the Apostles', Nicene, and Athanasian symbols. Such a "common consent" is significant, in view of the diversity of races and usages which exists, and the age-long mutual hostility which has prevailed. Such consent is not to be found elsewhere.<sup>12</sup>

---

8. The supernaturally assisted reason which we call faith is to be exercised to its full. True authority is to be accepted because reasonable, and addresses its testimony to the spiritually enlightened reason. Rationalism does not consist in the amount of reason exercised upon spiritual realities; but in a wrong use of reason, in which the authority of Scripture and the Church is disregarded, and the other assistances and conditions of spiritual knowledge are neglected.

---

<sup>1</sup> Flint, *Agnosticism*, ch. ix.; Moberly, *Reason and Religion*; Fisher, *Faith and Rationalism*; Gladstone, *Church Prins.*, pp. 40-54; Newman, *Grammar of Assent*.

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<sup>2</sup> Flint, *Theism*, pp. 68-71, 351-355; McLaren, *Cath. Dogma*, ch. ii.; Moberly, *Reason and Religion*, pp. 16-47, 131; Lacey, *Elem. of Doctrine*, pp. 45-50; Romanes, *Thoughts on Religion*, pp. 140-147; Illingworth, *Reason and Revelation*, pp. 44-54.

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<sup>3</sup> Pearson, *On the Creed*, Art. i.

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<sup>4</sup> Jude 3.

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<sup>5</sup> Matt. xvii. 20.

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<sup>6</sup> Rom. iii. 28; cf. Rom. vi. 17-19; James ii. 14-26.

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<sup>7</sup> I. Cor. ii. 5-16; Heb. xi. 1; I. Cor. xiii. 9-12; Col. i. 9, 10. On the New Test. uses of  $\pi\sigma\tau\iota\varsigma$  see Lightfoot, *Epis. to the Galat.*, p. 154; Forbes, *Creed*, p. 15.

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<sup>8</sup> Blunt, *Dic. of Theol.*, "Faith"; Forbes, pp. 15-18; Flint, *Theism*, pp. 356-358.

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<sup>9</sup> Moberly, pp. 47-58; Caird, *Fund. Ideas*, Vol. I., ch. ii.; Ewer, *Holy Spirit*, pp. 103-106; Flint, *Theism*, pp. 85, 86; Weidner, *Theologia*, pp. 14-16; Calderwood, *Philos. of Infin.*, ch. iii. and pp. 121-131; Denny, *Studies*, pp. 2-17. Many biblical passages assert or assume belief in God to be knowledge or wisdom: e.g., I. Cor. xiii. 12; ii. 6-16; II. Cor. iv. 6; iii. 18; Ephes. i. 7-9; 16-18; iii. 17-19; iv. 17, 18; v. 15-19; I. John ii. 21-

23; iii. 2; iv. 2-6, 7, 13-16; v. 20.

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**10** Liddon, *Some Elements*, p. 71; Ewer, pp. 27-31; 125-149; Stanton, *Place of Authty.*, p. 105, *cf.* I. Cor. ii. 11-15.

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**11** *Lux Mundi*, 1st paper, pp. 7-11; Hooker, *Eceles. Polity*, V. Ixiii. 2. *cf.* John vii. 17; Acts xix. 9; II. Cor. iv. 3, 4.

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**12** *Cf.* Q. xi. 2, 3.

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July 06, 2005

## Ch. I. Q.6. Theological Sources

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THE chief sources of theological data are (a) the physical sciences, so far as they indicate the existence and attributes of God and the manner Divine operations;<sup>1</sup> (b) Anthropology, so far as it treats of the moral and religious nature and history of man;<sup>2</sup> (c) revealed truth, or the Catholic Faith, contained in the Sacred Scriptures, summed up in the Creeds, and affirmed by the undisputed general councils.<sup>3</sup>

---

2. The original source of knowledge concerning such truths as surpass our natural ability to discover is a series of progressive and supernatural revelations from God through His prophets and Incarnate Word, attested by miracles. But the immediate source of such knowledge on our part is the testimony of the Church, which has been constituted "the pillar and ground of the truth." This testimony does not take the place of the Sacred Scriptures, but furnishes us with sure guidance in their doctrinal interpretation.<sup>4</sup>

---

3. The testimony or "voice" of the Church is to be ascertained primarily from the Apostles', Nicene, and Athanasian Symbols, which furnish the premises of Christian thought.

---

4. The Creeds do not set the bounds of Christian thought, but furnish it with proper points of departure. Christian thought is true "free thought," as opposed to all that is falsely so called.<sup>5</sup>

---

5. The Creeds do not explicitly contain all that the Church teaches, nor all that her members are under obligations to believe. She utters her "voice" in various ways — in the decrees of her undisputed General Councils, and at all times in her unformulated common consent; but especially in her Liturgy, Ecclesiastical Calendar, and other permanent institutions. Theologians must study all of these, and the writings of the great Catholic Doctors of all ages, in order to avoid error.<sup>6</sup>

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<sup>1</sup> Clarke, *Outline of Theol.*, pp. 50-53. Cf. Acts xiv. 15-17; xvii. 22-29; Rom. i. 18-22; Ps. xix. 1-4.

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<sup>2</sup> Clarke, pp. 48-50. Cf. Gen. i. 26, 27; Rom. ii. 14-16.

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<sup>3</sup> *Lambeth Conference, 1878*, Introd. to Resolutions.

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<sup>4</sup> Palmer, *The Church*, Pt. III., ch. iii., v.; cf. Qq. ix., xi. See also Matt. xxviii. 19, 20; I. Tim. iii. 15.

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<sup>5</sup> Garbett, *Dogmatic Faith*, pp. 22-26; Green, *The Church*, pp. 139-141; Liddon, *Univ. Serms.*, 1st Series, iv., pp. 67-78. Cf. John viii. 31, 32.

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<sup>6</sup> Stanton, *Place of Authority*, pp. 175-187; Owen, *Dogmatics*, pp. 50-63.

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[« Ch. I. Q.6. Theological Sources](#) | [Main](#) | [Chapter I »](#)

**July 06, 2005**

## **Ch. I. Q.7. Divisions of Theology**

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THEOLOGY is conveniently divided into Historical, Systematic, and Exegetical Theology.

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2. In Historical Theology we study the development of human knowledge concerning Divine things, whether by means of revelation or human effort; the conflict between truth and error; the origin and historical significance of the dogmatic formularies of the Church; and the general course of Christian thought and action.

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3. In Systematic Theology the materials furnished by Historical Theology are arranged in logical order, for fuller and more connected study and for practical application. It is divided into Dogmatic and Practical Theology.

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4. In Exegetical Theology, the truths and principles which are taught by the Church and arranged in Systematic Theology, are established and illustrated by a critical analysis and interpretation of the contents of Holy Scripture.

---

5. Dogmatic Theology is a subdivision of Systematic Theology, and treats of sacred doctrine in all its departments. It is called Dogmatic because its premises are the dogmas of the Catholic Church.

---

6. Dogmatic Theology is subdivided into (a) Positive Dogmatics, the subject of these Outlines, or the logical exposition of sacred doctrine; (b) Polemics, which is devoted to the refutation of erroneous doctrines and systems; (c) Apologetics, which is concerned with the evidences of Christianity and its defence against the attacks of alien thinkers.

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[« Chapter I](#) | [Main](#) | [Ch. II. Q.8. Dogma »](#)

**July 11, 2005**

## **Chapter II. The Dogmatic Office of the Church**

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[Q.8. Dogma](#)

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[Q.9. The Dogmatic Office](#)

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[« Chapter II. The Dogmatic Office of the Church](#) | [Main](#) | [Ch. II. Q.9 The Dogmatic Office »](#)

July 12, 2005

## Ch. II. Q.8. Dogma

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DOGMA ( $\delta\gamma\alpha$ , authoritative teaching) is an authoritative formulation of truth. Its authority is equal to that of its source. Thus Catholic dogmas have the authority of the Catholic Church.<sup>1</sup>

---

2. Catholic dogmas are concerned with the facts of revelation, and are framed by the Church for the purpose of affording explicit, accurate, and exclusive statements concerning them, for the guidance of the faithful in the midst of error.<sup>2</sup> Strictly speaking, such dogmas consist of the language which has received ecclesiastical sanction, as well as the doctrines defined thereby. This sanction consists either of an ecumenical decree of faith or of separate though consentient action of different portions of the Church. In any event the sanction is official and formal. Dogmas in this proper sense are not numerous. They cover only the more central doctrines. Much that is necessary to be believed has not been given dogmatic form in the ecumenical sphere; e.g., the doctrine of baptismal regeneration.<sup>3</sup>

---

3. Dogmas which have provincial sanction merely, but which are seen to exhibit ecumenical doctrine, have Catholic weight. But they are improperly called Catholic dogmas, for their *phrases* do not bind private consciences except in the particular Churches which adopt and impose them.

---

4. It is one thing to hold the faith *implicitly* and another to state it *explicitly*, or receive it in the form in which it is explicitly stated. The faithful are under obligation to receive all the teachings of the Church implicitly, however set forth. They must also receive all explicit dogmas of the Church universal, or of their particular Church, so far as they are in a position to ascertain what those dogmas are. It can be shown that one who accepts all Catholic dogmas in their Catholic meaning and lives the life involved, is thus protected practically from permanent or fatal error in the rest of the Faith.<sup>4</sup>

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<sup>1</sup> Owen, *Dogmatics*, p. v., vi.; Martensen, *Dogmatics*, §1; Moberly, in *Lux Mundi*, pp. 220-229; Garbett, *Dog. Faith*, pp. 13-16; Baldwin, *Dic. of Philos.* gives various uses of the word "dogma."

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<sup>2</sup> Liddon, *Some Elements*, pp. 24-29; *Divinity of Our Lord*, pp. 3, 4.

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**3** *Church Hist. Soc. Lects.*, 2nd Series, pp. 41-44.

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**4** Dix, *Authority of the Church*, Lects. i., ii.; Pusey, *Responsibility of the Intellect*; Liddon, *Life of Pusey*, Vol. IV., pp. 7, 8; Lacey, *Elements of Doctrine*, pp. 62-65.

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[« Ch. II. Q.8. Dogma](#) | [Main](#) | [Ch. II. Q.10 Provincial Authority »](#)

**July 12, 2005**

## **Ch. II. Q.9 The Dogmatic Office**

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The basis of the Church's authority to impose dogmas is partly her own nature, partly the perpetual guidance of the Holy Ghost vouchsafed to her, and partly the commission which has been given to her Ministers to disciple all nations.<sup>1</sup>

---

2. The Church is the Body of Christ, indissolubly united to her Head, the Word of God. She is thus the Word Incorporate, in whom no one who earnestly seeks can fail to find the Word Incarnate, the Light of the world.<sup>2</sup>

---

3. Our Lord promised that the Holy Ghost should guide His Church into all truth. It is true that she incorporates fallible men into herself, and that they do not cease to be fallible, in this life, even when assembled in ecclesiastical Councils; but, in her corporate capacity, she is always "the pillar and ground of the truth" to those who are faithful to her life. Multitudes of her members and Ministers may fall away, but the gates of hell can never prevail against her.<sup>3</sup>

---

4. In order to disciple all nations successfully, the Church must at all times make known the real contents of her message to those who are ready to receive her teaching. Therefore, when the prevalence of error threatens to defeat this object, she has the right and obligation to put forth plain statements of the truth and to stamp them with her formal authority.<sup>4</sup>

---

5. It will be seen that the Church does not exercise her dogmatic office in order to repress or set the bounds of thought, but to protect her faithful ones from erroneous thought. She furnishes guides to true thinking, not substitutes for it.<sup>5</sup>

---

6. The Church was established in order that she might bear witness to the Resurrection and other facts of the Gospel. These facts cannot be known now except by tradition and testimony— i.e., on authority. The Church is the only living thing capable of giving this testimony. Her life spans the interval between the Resurrection and our own day; and, as the only contemporary witness now surviving, she is the only immediate authority which is sufficient to teach dogmatically the facts of the Gospel.<sup>6</sup>

---

7. The setting forth of Catholic dogmas is caused by the prevalence of novel and suspicious opinions touching the Faith. Such opinions are tested by their agreement or disagreement with what has been universally

handed down from the Apostles. The result is positive definition of what is to be believed, in such language as to exclude prevalent error. Such error is then reckoned to be formal heresy. The sphere of Catholic dogma is limited to the bounds of saving truth, of revealed certainties. The Church has no authority to settle speculative problems or to define non-saving truth dogmatically.<sup>7</sup>

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<sup>1</sup> XXXIX. *Articles*, xx.; Palmer, *The Church*, Pt. III., ch. v.; Pt. IV., ch. i.-vii.; Garbett, *Dogmatic Faith*, esp. Lec. i.; Stanton, *Place of Authority*, ch. i., ii., iv.; Moberly, *Reason and Religion*, pp. 131-136; *Church Hist. Soc. Lects.*, 2nd Series, 2nd Paper; Lacey, *Elem. of Doctrine*, pp. 232-240; Mozley, *The Dogmatic Office*, in *Lecs. and Other Theol. Papers*; Strong, *Authority in the Church*; Stone, *Outlines of Dogma*, ch. x.

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<sup>2</sup> Ewer, *Holy Spirit*, pp. 45-47; cf. John xvi. 12, 13; I. Tim. iii. 15; Matt. xvi. 18.

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<sup>3</sup> Stanton, p. 105; Gore, *Rom. Cath. Claims*, ch. iii.

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<sup>4</sup> Liddon, *Divinity of Our Lord*, pp. 34-43, 445-447; MacColl, *Lecs. on the Creed*, pp. 7-9; Newbolt, *Religion*, ch. ii.

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<sup>5</sup> Stanton, pp. 187-190; Illingworth, *Reason and Revelation*, pp. 6, 7. Cf. Q. vi. 4.

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<sup>6</sup> Stanton, pp. 163-167; Mason, *Faith of the Gospel*, ch. viii. 5; Palmer, Vol. II., Pt. III., ch. iii.; Lacey, pp. 11-13, 21. Cf. John xiv. 26; I. Tim. vi. 20; iii. 15; II. Tim. i. 13, 14; I. Cor. xv. 3; I. John i. 1-3; Jude 3; II. Thes. ji. 15; Mark vii. 1-13.

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<sup>7</sup> Mozley.

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[« Ch. II. Q.9 The Dogmatic Office | Main | Ch. II. Q.11. The Rule of Faith »](#)

July 12, 2005

## Ch. II. Q.10 Provincial Authority

---

THE teaching authority of a genuine portion of the Catholic Church is, within its lawful sphere, Catholic authority; and may not be rejected by private judgment or by appeal to other particular Churches. An individual obeys the Catholic Church when and only when he obeys his own provincial authority, legitimately constituted and exercised.<sup>1</sup>

---

2. Particular Churches can not impose legitimately any teaching or definitions which really conflict with Catholic dogmas, or with doctrines previously and undeniably taught by the Church universal as necessary to be believed; nor may such Churches add to the substantial area of what is required to be believed for salvation. But particular Churches may, within these limitations, impose upon their own people such phrases as seem necessary for the peace and safety of faithful believers. These phrases have authority within the Church which imposes them, their authority being determined as to its extent by the official manner of their imposition. It is not essential to such authority that the phrases imposed should have exact definition for their aim. An eirenicon may be imposed as well as an exact Confession of Faith.<sup>2</sup>

---

3. The Anglican Churches have received the ecumenical Creeds and the decrees of faith of the Ecumenical Councils, as having permanent authority.<sup>3</sup> They have also set forth a Catechism and other doctrinal language contained in the Book of Common Prayer, and the Thirty-Nine Articles of Religion. These have authority, in their several manners, over the clergy and laity. The only reasons which would justify an Anglican in rejecting any of them are ones which would require him to forsake the Anglican Communion.

---

4. The Thirty-Nine Articles appeared at a time of confusion, when exact definition was difficult, but when the quieting of controversy seemed necessary for the Church's safety. Except in the limited sphere of Catholic dogma, strictly understood, they were designed to be an eirenicon. Controversies which seemed incapable of precise determination at such a moment were shut up in large phrases, sound so far as their very limited plain grammatical meaning went,<sup>4</sup> but sufficiently general, it was hoped, to serve as a provisional basis of peace between opposite partisans.<sup>5</sup>

---

5. The authority of such a formulary is obviously limited, but real. No one is obliged to admire its phrases, to make personal use of them, or to accept any interpretation which is not demonstrably intended by the Church and required by their own plain and grammatical meaning.<sup>6</sup> Formal subscription to them, such as is required of the English clergy, binds to nothing more, since it is simply a solemn promise to be faithful to the Articles as legitimately interpreted. The historical purpose of the Articles; their undeniably vague phraseology; and the principle that legislative language, apart from its subsequent judicial interpretation, binds no one except to its express and undeniable meaning; all make this view of the Articles natural and

legitimate.<sup>7</sup> It should be added that the most natural meaning of a formulary issued by a Catholic body is the meaning most consistent with Catholic doctrine, unless the contrary is clearly established.<sup>8</sup>

---

6. The writer holds that, in spite of their ambiguities and obscurities, the Articles contain much clear teaching of positive nature and great value. This teaching is authoritative, and may not be rejected by any member of this Church. He holds further that no heresy can be discovered in the Articles, rightly interpreted.

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<sup>1</sup> Palmer, *The Church*, Pt. IV., ch. xiii. § 1; Lacey, *Elem. of Doctrine*, pp. 216-217; Stone, *Outlines*, pp. 146-148.

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<sup>2</sup> Palmer, Pt. IV., ch. xiv. § 2.

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<sup>3</sup> Gore, *Rom. Cath. Claims*, ch. x.; *Mission of the Church*, Lec. II., ii. *Cf. Arts. of Religion*, viii.; Stat. of Eliz., I., ch. i.

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<sup>4</sup> The Royal Declaration prefixed to the Articles in 1628 required that they should be taken "in the literal and grammatical sense." *Cf. Tracts for the Times*, No. 90, fin.

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<sup>5</sup> Forbes, *XXXIX. Arts.*, Epis. Dedicatory; Gore, *Rom. Cath. Claims*, p. 19, note 1; Maclear, *XXXIX. Arts.*, pp. viii., ix.; Kidd, *XXXIX. Arts.*, ch. i. § 1.

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<sup>6</sup> Palmer, Pt. IV., ch. xiv.

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<sup>7</sup> Palmer, Pt. IV., ch. xiv. § 1, who gives references to Anglican divines agreeing.

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<sup>8</sup> Palmer, Vol. II., pp. 283-285. The best treatises on the Articles are those of Bp. Forbes, E. T. Green, B. J. Kidd, G. F. Maclear, and (with exceptions) E. C. S. Gibson. Hardwick's *Hist. of the XXXIX. Arts.*, is valuable.

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[« Ch. II. Q.10 Provincial Authority | Main | Ch. II. Q.12. Essential Doctrine »](#)

July 24, 2005

## Ch. II. Q.11. The Rule of Faith

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REDUCED to its simplest and most general terms, the rule of faith is to accept with docile spirit the existing teaching of the Church, and to verify it by searching the Scriptures; for it is the function of the Church to teach and of the Scriptures to prove the Faith.<sup>1</sup> Among us this means practically that an unlearned Anglican should assume that the Church's teaching is correctly embodied in the Book of Common Prayer. If he does otherwise, he rejects providential guidance in favor of incompetent private judgment.

---

2. But competent theologians may and ought to test the provincial and current doctrines which they have received, in order to ascertain if such doctrines really have Catholic authority. And such testing, repeated in every generation and in various lands, is one of the chief means under God by which the Faith is preserved in the Church in its original purity and integrity. The method to be employed is implied in the rule of St. Vincent of Lerins: "In the Catholic Church we must take care to hold what has been believed everywhere, always, and by all," *"quod ubique, quod semper, quod ab omnibus creditum est."* In short, the marks of universality, antiquity and consent are to be looked for; and this, not to discover the Catholic Faith, but to verify the Catholicity of existing doctrines.<sup>2</sup>

---

3. The test of universality is applied first, or the concurrent voice of the living Church, heard in all its various particular portions.<sup>3</sup> If the doctrines considered stand this test, adequately and correctly applied, they will stand the other two tests; for the Church universal ever teaches the same Faith, and the consent meant by St. Vincent is never wanting to universal doctrine.

---

4. The test of antiquity is next applied by tracing the doctrine through the ages to primitive days, in order to ascertain if it agrees with what has been taught by the Church from the beginning. This test is of especial importance when dispute exists as to the mark of universality. Legitimate developments in doctrinal language must, of course, be carefully allowed for.<sup>4</sup>

---

5. Finally the test of consent is made use of. This does not require us to discover that the doctrine has been explicitly accepted by every Catholic believer, or even by every theologian. A mere counting of heads is futile. What is to be ascertained is, whether the generality of representative Catholic theologians can be seen to agree, when their respective places in theological development, and diverse points of view and modes of expression, are taken duly into account. Catenas have to be used with care in this connection. Their value is sometimes doubtful.<sup>5</sup>

---

6. In the case of certain doctrines, theologians find themselves unable to apply all the Vincentian tests,

because of insufficient data. Such failure is not necessarily a proof that the doctrine is not Catholic. If such research as is practicable tends to confirm the ability of a doctrine to stand the necessary tests, this fact, along with the doctrine's ecclesiastical origin, affords sufficient warrant for accepting its Catholic value. In the case of a doctrine imposed by ecclesiastical authority, the burden of proof lies with the subject of such authority who would reject its Catholic value. To disprove this value in such a case one must prove positively, and with adequate knowledge, that the doctrine cannot stand the Vincentian tests. An appeal to silence or to ignorance is not necessarily sufficient.

---

7. In conclusion, it is to be remembered that the Vincentian rule is a rule of scholarship. Its value is scientific. Scholarly results which concern doctrine ultimately stand or fall according to the subsequent attitude of the Church towards them. Scholastic judgment must bow to the authority of the Church in controversies of faith. This does not mean that true results of research can be reduced to invalidity, but that they may not, and in fact will not, nullify the doctrinal authority of the Spirit-guided Church.<sup>6</sup> The Church is certain to make use of sound learning when this becomes necessary, but always as having authority to teach and define the Faith.

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<sup>1</sup> Gore, *Mission of the Church*, Lec. II. i.; *Church Hist. Soc. Lects.*, 2nd Series, 1st Paper, pp. 12-21, 28-40. cf. Luke i. 4; Acts xvii. 11.

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<sup>2</sup> St. Vincent, *Commonitorium*, esp. ch. 3; Pusey, *Rule of Faith*; McLaren, *Cath. Dogma*, ch. xv., xvi.; Stanton, *Place of Authority*, pp. 167-175; Luckock, *After Death*, ch. i.; *Tracts for the Times*, No. 78 (Anglican Catena on the subject).

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<sup>3</sup> Ewer, *Holy Spirit*, pp. 65-72; Pullan, *Christian Tradition*, ch. vii., § 4.

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<sup>4</sup> Gore, *Rom. Cath. Claims*, ch. iii.

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<sup>5</sup> Gore, *Rom. Cath. Claims*, pp. 47, 48; Lacey, *Elem. of Doctrine*, pp. 65-68.

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<sup>6</sup> Lacey.

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[« Ch. II. Q.11. The Rule of Faith | Main | Ch.II. Q.13. Development of Doctrine »](#)

July 24, 2005

## Ch. II. Q.12. Essential Doctrine

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THE essentials of the Faith include every doctrine of the Church, known to be contained or necessarily implied in her original deposit of truth, and nothing more or less.

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2. The distinction often made between essential and non-essential truth is misleading. The apparent insignificance of a truth cannot make it less essential to be believed, if it is known to have been revealed by God; nor is the obligation to hold such a central doctrine as that of the Incarnation more imperative than that of accepting any other article of the Catholic Faith. The only circumstance which warrants our calling a doctrine non-essential is that it is not certainly revealed.<sup>1</sup>

---

3. There are certain theories of the schools which are called pious opinions or *dubia*. These are non-essential because they are uncertain. They may be true or not. They cannot be proved by Holy Scripture, and the Church does not require them of any man that they should be believed as articles of the Faith.<sup>2</sup>

---

4. No one can be justly assailed because of his attachment to a "pious opinion," unless it can be demonstrated that that opinion is inconsistent with some portion of the Catholic Faith.

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<sup>1</sup> Hooker, *Serm.* ii., 32; Palmer, *The Church*, Pt. I., ch. v., esp. pp. 129, 130; Pusey, quoted by Liddon, *Life of Pusey*, Vol. IV., pp. 7, 8.

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<sup>2</sup> Palmer, Pt. I. ch. iv., § 3; Pt. IV. ch. vi.; Gore, *Rom. Cath. Claims*, p. 66.

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[« Ch. II. Q.12. Essential Doctrine | Main | Chapter III. Holy Scripture »](#)

**July 24, 2005**

## **Ch.II. Q.13. Development of Doctrine**

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DEVELOPMENT of Catholic doctrine is not legitimate, in the sense of an increase in its substance or area; but it is both legitimate and necessary in the sense of (a) profounder analysis; (b) larger statement; (c) richer application; and (d) apologetical adjustment of language.<sup>1</sup>

---

2. The Faith once for all delivered, and held by the Church from the beginning, contains either explicitly or by necessary implication, all that man can learn with certainty of revealed truth in this life. But the Holy Ghost is ever guiding the Church into a deeper appreciation and fuller consciousness of the truth. The studies of her theologians are continually bringing to light new treasures as well as old, such as were not realized in detail before. The meaning of the Sacred Scriptures can be more fully ascertained now than ever before, but "the latest age has not exhausted the meaning of what was once said."<sup>2</sup>

---

3. Ecclesiastical statements of doctrine develop along with the development of Christian consciousness. The Church's explicit Faith is continually embracing larger areas of her implicit Faith. The growth of the Creeds from the baptismal formula illustrates this, as does also the gradual increase in the richness of Catholic theology.

---

4. The relation and application of revealed truth to human life and its conditions cannot but be more adequately understood in the Church as the stores of her practical experience increase. The science of Moral Theology cannot be permanently crystalized.<sup>3</sup> Moreover, every development of the sciences of nature and of man must put the Church in a better position to perceive the bearing of revealed truth.

---

5. New forms of thought, and, therefore, of unbelief and assault upon the Faith, are continually appearing. In order to meet them, Catholic theologians must translate the old truths into new language, and employ such forms of thought and argument as are likely to meet the difficulties of the willing and the sophistries of the unwilling. This does not involve an adjustment of the Faith itself, but of its presentation. Nor does it justify a surrender of the Catholic Creeds or Sacred Scriptures, but only an explanation of their meaning, in view of contemporary thought.

---

6. Illegitimate developments arise from (a) treating as essential what is only pious opinion; (b) undue emphasis of isolated parts of the Faith. This last is the characteristic mistake of heresy, which signifies making a private choice of what to accept. It involves necessarily a denial of some other part.<sup>4</sup> Theological speculation is inevitable; and remains harmless so long as speculative conclusions are not allowed to modify or displace Catholic doctrine.

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<sup>1</sup> St. Vincent, *Commonitorium*, ch. 23; Treatises of Mozley, Butler, Palmer, and Blenkinsopp on *Development*; Liddon, *Divinity of Our Lord*, pp. 435-441, 448-450; Stone, *Outlines*, pp. 136-139. Gore, *Rom. Cath. Claims*, pp. 53-55; Stanton, *Place of Authority*, pp. 128-138, 168-170. The theory of development has been exploited in Romish interests. See Newman, *Development*; Carson, *Reunion Essays*, I.; Loisy, *Gospel and the Church*.

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<sup>2</sup> Westcott, *Revelation of the Risen Lord*, p. 160.

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<sup>3</sup> Temple, *Bamp. Lecls.*, pp. 146, 147.

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<sup>4</sup> Richey, *Truth and Counter Truth*, p. iii.; Blunt, *Dic. of Sects*, "Heretics."

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**July 24, 2005**

## **Chapter III. Holy Scripture**

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[Question 14. Biblical Inspiration](#)

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[« Chapter III. Holy Scripture](#) | [Main](#) | [Ch.III. Q.15. Divine and Human Factors »](#)

July 25, 2005

## Ch.III. Q.14. Biblical Inspiration

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THE Bible is a series of "Sacred Scriptures," written by holy men of old, as they were moved by the Holy Ghost; which has been compiled and preserved by the Church for the edification of the faithful, as "the Word of God," and a means by which every doctrine can be proved which she requires to be believed as necessary for salvation.<sup>1</sup>

---

2. The Scriptures were written under diverse circumstances, by different writers, in different ages, and for a variety of immediate purposes.<sup>2</sup> But a Divine unity of purpose governs the whole series. "The Old Testament is not contrary to the New . . . everlasting life is offered to mankind by Christ," in both.<sup>3</sup>

---

3. The Church declares in the Nicene Creed that the Holy Ghost "spake by the prophets." This is the Catholic doctrine of Inspiration. In other words, the Scriptures not only contain but are the Word of God, and for the purposes of their inspiration have Divine authority throughout.<sup>4</sup> How they came to possess this authority, i.e., the method of their inspiration, the Church does not define; but what the Church *means* by teaching that the Bible is divinely inspired is perfectly clear — that they have Divine authority. Such authority, if present at all, is absolute; and biblical inspiration does not admit of degrees.

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4. But the amount of spiritual teaching contained in the various portions of Scripture varies widely, and this has led writers to speak of different degrees or amounts of inspiration.<sup>5</sup> In doing so they confuse inspiration with spiritual illumination or with revelation.<sup>6</sup> We must distinguish between inspiration, or the authority possessed by the Scriptures, and the immediate purposes which the several parts of Scripture were inspired to fulfil.<sup>7</sup> If one Scripture is inspired in order to record in God's way a dark passage in Israel's history, and another in order to make known heavenly mysteries, both are none the less equally inspired — i.e., have equally real Divine authority for their diverse ends. But they have unequal values, if both are viewed as sources of spiritual edification; and if spiritual edification were the invariable mark of Divine inspiration, we should have to deny the place of some parts of the Bible in inspired Scripture.

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5. Plenary inspiration, or the equal inspiration of every part of the Bible, is taught by the Catholic Church. But when interpreting the several Scriptures we must bear in mind the limitations of Divine purpose in each, and the organic place of each Scripture in the whole. The biblical meaning, as distinguished from that of the human writer must be ascertained. The two meanings do not invariably coincide. The biblical meaning or purport is Divine and therefore inerrant, as far as it goes, however defective it may appear when compared with that of later Scriptures.

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6. That a Scripture is divinely inspired is made known to us primarily by the Church, although the fitness of the Bible as a whole for the general purpose which it is designed to fulfil affords constant verification of the Church's testimony.<sup>8</sup> Without ecclesiastical attestation we could not distinguish the Sacred Scriptures with certainty from other holy writings; nor, in view of the inevitable mistakes of copyists, could the Scriptures be preserved from doctrinal corruption except by the Spirit-guided Church. The Church is both the witness and the keeper of Holy Writ.<sup>9</sup>

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7. The Sacred Scriptures were written from the point of view of God's Kingdom, and for the members of it; and their general purpose is to establish and strengthen them in the doctrine which they have learned or are able to learn in that Kingdom.<sup>10</sup> The Bible is not the source of truth for God's Kingdom, for the Church's possession of it is more ancient than the Bible, and was derived from direct revelation. Yet the Bible contains all saving doctrine, and must be found to prove what the Church teaches. It is often the means, also, by which individuals discover the true religion. The Church and the Bible are both necessary. Both are Divine and we may not separate or mutually oppose them in our study of Theology.<sup>11</sup>

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<sup>1</sup> *Arts. of Religion*, vi. vii.; Forbes, *XXXIX. Arts.*, vi., vii.; Hooker, *Eccles. Polity*, I., xii.-xv.; Richey, *What is the Bible*; Mortimer, *Cath. Faith*, Vol. I., pp. 220-231; Lee, *Inspiration*; Wordsworth, *Inspiration of the Bible*; Blunt, *Dic. of Theol.*, "Inspiration."

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<sup>2</sup> Heb. i. 1.

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<sup>3</sup> *Arts. of Religion*, vii.; Lee, pp. 24-32; also Lec. iii. and App. B.; Forbes, in Art. vii.

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<sup>4</sup> *Gen. Convention Digest*, Constitution, Art. viii.; De-claration of 11,000 Clergy, quoted in Liddon, *Life of Pusey*, Vol. IV., p. 54; St. Thos., *Summa*, I., i. 10 *Conclusio*; Stone, *Outlines*, note 38, p. 310 and pp. 124-126. cf. I. Cor. ii. 13; II. Tim. iii. 15-17; Heb. i. 1; II. Pet. i. 21; Luke i. 70.

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<sup>5</sup> e.g. Gore, in *Lux Mundi*, 8th Essay; Sanday, *Inspira-tion*, Lec. viii. Cf. Lee, pp. 401-405.

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<sup>6</sup> Cf. Q. xvii.

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<sup>7</sup> Bonney, *Old Truths*, pp. 146, 147; Pusey, *Un-Science*, pp. 6, 7.

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<sup>8</sup> Wordsworth, pp. 32-69; Stanton, *Place of Authority*, pp. 74-80, 138-139, 160-162; Hooker, III., viii. 13, 14; Blunt, *Dic. of Theol.*, p. 350; Ewer, *Holy Spirit*, pp. 57-62; Moberly, *Holy Spirit*, pp. 73-90; Lacey, *Elem. of Doctrine*, pp. 23-26. Cf. *Arts. of Religion*, vi.

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**9** *Arts. of Religion, xx.*

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**10** Tertullian, *De Prescrip. Her.*, ch. 19 *et seq.* ; Gore, *Rom. Cath. Claims*, pp. 57, 58; Ewer, pp. 52-58; Gore, *Creed of a Christian*, pp. 61-66. *Cf.* Luke i. 4; I. Cor. xi. 2, 23; xv. 1-4; Gal. i. 8; Heb. v. 11-vi. 3; I. John ii. 21; Jude 3.

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**11** Forbes, *XXXIX Arts.*, pp. 93-95; Gore, *Rom. Cath. Claims*, pp. 60-64; Hutchings, *Holy Spirit*, pp. 154-157; Pusey, *Church of Eng. a Portion of Christ's Cath. Church*, pp. 336-351 (for patristic passages); Lacey, pp. 20-22; Mortimer, Vol. I., pp. 106-107. *Cf.* Acts xvii. 11. Palmer, *The Church*, Vol. II., pp. 5-25; *Church Hist. Soc. Lecss.*, 2nd Series, 1st Paper, pp. 10-12.

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# Theological Outlines • by • Francis J. Hall

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[« Ch.III. Q.14. Biblical Inspiration](#) | [Main](#) | [Ch.III. Q.16. Theories of Inspiration »](#)

**July 26, 2005**

## **Ch.III. Q.15. Divine and Human Factors**

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THE Divine and human factors should be distinguished in the Sacred Scriptures: one due to supernatural inspiration, the other to the fact that this inspiration did not wholly emancipate the sacred writers from human limitations or destroy their freedom. [1](#)

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2. The Divine inspiration guarantees the absolute trustworthiness of the Sacred Scriptures for the purposes of their inspiration, and their profitableness for doctrine, reproof, correction, and instruction in righteousness. Moreover the Church is enabled, by the guidance of the Holy Ghost, to preserve the Bible from any corruption which would defeat the purposes for which its authors were inspired.

---

3. Yet the sacred writers were human even when inspired. They were not universally infallible, nor is it necessary to suppose that they received greater supernatural enlightenment than was needed to enable them to fulfil the purpose for which they were inspired. That purpose did not apparently include a revelation concerning secular history, physical science, or natural things. Whatever learning of such sort is displayed is human learning and is subject to its limitations. Furthermore, Divine providence has not enabled the Church to preserve or recover the exact letter of the original text, or to provide absolutely accurate translations. The fulfilment of the Divine purpose has not required this. [2](#)

---

4. The Divine and human factors concur in producing one Holy Scripture. They cannot be separated in the result, nor is it possible to draw a line between passages that are human and those that are Divine. Every part of the Bible, in its proper relation, is divinely inspired, and every part is human.

---

5. Yet we may not confound the two factors. We may not impute omniscience or universal infallibility to the human writers, nor may we admit the possibility of error in the message they were inspired to convey. The religious inspiration and the human limitation must both be acknowledged in their integrity.

---

6. Finally we must remember that the authority of the several Scriptures does not arise from their human source, but from their Divine sanction and respective positions in the sacred canon. Questions of authorship and date, even when the literary unity of certain books or the correctness of traditional views concerning their origin is involved, in what we believe to be the absence of determinative assertions by our Lord, do not touch the authority of the Scriptures or Christian doctrines contained in them. Conclusions really established by "higher criticism" may be accepted without fear. It remains that rationalistic methods are not likely to produce results in biblical criticism which can gain final acceptance without modification.



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[1](#) Lee, *Inspiration*, Lec. i. and pp. 139-144; Wordsworth, *Inspiration*, pp. 5-8; Strong, *Syst. Theol.*, pp. 102-104.

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[2](#) Driver, *Book of Genesis*, pp. xxxi. *et seq.*; Kirkpatrick, *Divine Library*, Lec. iv., esp. pp. 103-107; Bonney, *Old Truths*, pp. 144, 145; Gore, in *Lux Mundi*, pp. 351-357. *Cf.* Lee, Lec. viii.; Stone, *Outlines*, pp. 127-130; Strong, 105-111.

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# Theological Outlines • by • Francis J. Hall

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[« Ch.III. Q.15. Divine and Human Factors | Main | Ch.III. Q.17. Inspiration and Revelation »](#)

July 26, 2005

## Ch.III. Q.16. Theories of Inspiration

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THE chief theories of the method of inspiration are the verbal, the doctrinal, the neologian, and the dynamic. The Church has not formulated or sanctioned any one of them.[1](#)

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2. The verbal theory is that God so inspired the sacred writers that every word which they wrote was selected absolutely by the Holy Ghost and not by themselves. Such a theory empties the human element of all reality, and makes it difficult, if not impossible, to allow any authority to modern texts and translations.[2](#) It should be remembered in this connection that plenary inspiration means the inspiration of every part. It does not signify verbal dictation, or any particular method of inspiration.

---

3. The doctrinal theory acknowledges that the sacred writers were inspired to write true doctrine, but denies that the particular form of their writings had any other than a human source.[3](#) Against this must be set the evidence that many of the very words of the Bible were divinely selected—*e.g.*, Father, Son, Holy Ghost, Messiah, ransom, propitiation, and many others. We cannot determine just how far this verbal inspiration extends.[4](#) Moreover there is often an "inspiration of selection," by virtue of which human materials are chosen and shaped in the manner best adapted to the Divine purpose.[5](#)

---

4. The Neologist identifies the inspiration of the sacred writers with that spiritual insight and wisdom which is possessed by all righteous men who possess great natural gifts. Inspiration is attributed to such men as Socrates, Luther, and Keble.[6](#) Thus inspiration is a matter of degree and is purely natural. This theory empties the word inspiration of all meaning, and is inconsistent with the unique and supernatural character of the Bible.[7](#)

---

5. The dynamic theory is, that the writers of the Bible had their spiritual faculties quickened and enlarged by the Holy Ghost, without losing their literary freedom or the peculiarities of their style.[8](#) This undoubtedly represents the truth in many instances, but, in some cases, the nature of the writing appears to require no peculiar illumination or spiritual power;—*e.g.*, the Book of Ruth, where the inspiration seems to have been merely an impulse to write, accompanied by an overruling of the process so as to impart a meaning to the result which the writer and his contemporaries knew little or nothing of. In fact, the inspiration—*i.e.*, the Divine authority and spiritual bearing—may be the result of an incorporation into the sacred canon, *by Divine guidance*, of literature produced originally under natural impulse and, until its insertion into the sacred context, without Divine authority or supernatural value. At least Scripture nowhere asserts that all the Scriptures were originally written under Divine impulse.[9](#)

6. The variety of the work of the Holy Ghost in inspiration is such that no attempt to generalize is likely to be successful or lessen difficulties.<sup>10</sup> It is sufficient to insist upon the fact of inspiration, or Divine authority for the result, and its unique and plenary character; acknowledging, at the same time, the reality of the human element. Light upon the methods of inspiration in particular parts of Scripture is to be sought by studying those parts themselves.<sup>11</sup>

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<sup>1</sup> Lee, *Inspiration*, pp. 32 *et seq.* and App. C. He gives patristic views, pp. 77-93 and App. G.

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<sup>2</sup> Lee, p. 33; Westcott, *Introd. to the Study of the Gospels*, p. 31; Strong, *Syst. Theol.*, pp. 100-102.

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<sup>3</sup> Briggs, *Gen. Introd. to the Study of H.S.*, p. 635.

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<sup>4</sup> Lee, *Inspiration*, pp. 44, 45.

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<sup>5</sup> Liddon, *Univ. Serms.*, 2nd Series, xx.

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<sup>6</sup> Newton, *Right and Wrong Uses of the Bible*, ch. ii.

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<sup>7</sup> Westcott, *Introd. to the Study of the Gospels*, p. 31; Strong, *Syst. Theol.*, pp. 97-98 (Intuition Theory).

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<sup>8</sup> Westcott, *Introd.*, pp. 34-42; Lee, pp. 35 *et seq.* and Lec. iv.; and many modern orthodox writers.

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<sup>9</sup> *Cf.* however II. Pet. i. 21.

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<sup>10</sup> Clarke, *Outline of Theol.*, pp. 40-41. *Cf.* Heb. i. 1.

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<sup>11</sup> Kirkpatrick, *Divine Library*, Lec. iv.

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[« Ch.III. Q.16. Theories of Inspiration | Main | Chapter IV. Theism »](#)

July 26, 2005

## Ch.III. Q.17. Inspiration and Revelation

---

INSPIRATION should be distinguished from revelation. All parts of the Sacred Scriptures are inspired, but some portions are not revelations. For example, the greater portion of the Apocalypse consists of a revelation concerning the consummation of things; but the book of Ezra is not a revelation so much as a narrative of events connected with the return of the Jews from Babylon. Yet both books are equally inspired and are given to us for our religious instruction.<sup>[1](#)</sup>

---

2. It is important to notice, in this connection, that the revealer of all things is the Eternal Word, whether those things are recorded in the Old or the New Testament.<sup>[2](#)</sup> But the source of inspiration is the Holy Ghost. By His aid the sacred writers were able to give us a true account of the revelations which proceeded from the Son, and to write whatever Scriptures were intended to be preserved by the Church for our profit—whether in the form of narrative, drama, prophecy, parable, exposition, or exhortation.<sup>[3](#)</sup>

---

3. An examination of Holy Scripture shows that the revelations which it records were progressive; being adapted to the ability of men to receive them, and becoming more explicit with the lapse of ages and the advance of the religious education of God's people. Thus it happens that, while the New Testament is latent in the Old and the Old implies the New, some doctrines of the New Testament cannot be proved by the Old Testament alone.<sup>[4](#)</sup>

---

4. The record of earlier revelations should be read in the light of later and more explicit ones. And, since the contents of all revelations recorded in Holy Scripture are embodied in "the Faith once delivered to the saints," of which the Catholic Church is the teacher and guardian, we should use her teaching as the only true key to the doctrinal interpretation of the Bible.<sup>[5](#)</sup> In like manner the imperfections of moral ideals exhibited in the Old Testament should be interpreted as due to the stage of moral tutelage and growth to which they belong, and as intended to be remedied by later growth and fuller teaching.<sup>[6](#)</sup>

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<sup>[1](#)</sup> Lee, *Inspiration*, pp. 39-44, 144-146; Stanton, *Place of Authority*, pp. 71, 72; Westcott, *Introd.*, pp. 34, 35.

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<sup>[2](#)</sup> Lee, pp. 22-24.

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[3](#) Lee, pp. 24-26, 42, 118-135.

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[4](#) Temple, *Bamp. Lects.*, v., pp. 136-158; Mozley, *Ruling Ideas of Early Ages*, Lec. x.; Gore, in *Lux Mundi*, pp. 328-333; Liddon, *Divinity of Christ*, pp. 46-49. *Cf.* Isa. xxviii. 9-13.

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[5](#) *Cf.* Q. xiv. 7.

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[6](#) Mozley, Lec. x.; Romanes, *Thoughts on Religion*, pp. 180-184.

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[« Ch.III. Q.17. Inspiration and Revelation](#) | [Main](#) | [Ch.IV. Q.18. Theology Proper »](#)

**July 26, 2005**

## **Chapter IV. Theism**

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[Question 18. Theology Proper](#)

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[Question 19. Theism](#)

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[Question 21. A priori and A posteriori](#)

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[Question 23. Common Consent](#)

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[Question 24. Ontological Argument](#)

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[Question 25. Argument of Descartes](#)

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[Question 26. Cosmological Argument](#)

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[Question 27. Teleological Argument](#)

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[Question 28. Historical Argument](#)

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[Question 29. Moral Argument](#)

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[Question 30. Inductions from the Finite](#)

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[Question 31. Cumulative Force of Theistic Arguments](#)

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[Question 32. Theistic Doctrine](#)

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[« Chapter IV. Theism](#) | [Main](#) | [Ch.IV. Q.19. Theism »](#)

**July 26, 2005**

## **Ch.IV. Q.18. Theology Proper**

---

THEOLOGY PROPER is that part of Positive Dogmatics which is concerned with the doctrine of God — His existence, nature, attributes, subsistence, and operations.<sup>[1](#)</sup>

---

2. The following order will be observed in these outlines: (a) Theism; or the teaching of nature concerning God. (b) Anti-theistic theories. (c) Revelation. (d) The quiescent attributes; or the nature of God. (e) The active attributes. (f) The Trinity. (g) Divine economy or the external operations of God.

---

<sup>[1](#)</sup> The doctrine of God at large may be studied in St. Thos., *Summa Theol.*, Pt. I.; Owen, *Dog. Theol.*, ch. iv.-vii.; Schouppe, *Elem. Theol. Dog.*, Tracts v., vi.; Suarez, *Compend.*, Tom. I.; Weidner, *Theologia*; and, best of all, Wilhelm and Scannell, *Manual of Cath. Theol.*, Bk. II. Roman literature is rich in this subject, Anglican literature is largely unsystematic and fragmentary, with some notable studies of particular topics.

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[« Ch.IV. Q.18. Theology Proper | Main | Ch.IV. Q.20. Moral Certainty »](#)

July 26, 2005

## Ch.IV. Q.19. Theism

---

THEISM, considered in relation to Dogmatic Theology, is the doctrine that (a) God exists; (b) that He is the one supreme Being whose existence is implied in, and accounts for, the universe and all its phenomena; (c) that He is infinite, self-existent, almighty, intelligent, personal, righteous, and beneficent; and (d) that He is not only the Designer and Maker of all things, but their Sustainer, Controller, and moral Sovereign.<sup>[1](#)</sup>

---

2 Theistic doctrine is usually taken for granted in Holy Scripture, for the very heavens, visible to all men, "declare the glory of God; and the firmament showeth His handiwork"; and "the invisible things of Him since the creation of the world are clearly seen, being perceived through the things that are made, even His everlasting power and Divinity." In fact no one can attend seriously and with good will to the significance of nature without discerning the truth of Theism. Supernatural revelation is not needed to teach this to honest and unprejudiced truth seekers. It is the "fool" that "saith in his heart 'there is no God'," and such an one is "without excuse."<sup>[2](#)</sup>

---

3. Strictly speaking, it belongs to Apologetics to prove the truth of Theism, and of Dogmatics to exhibit its content. But the evidence of God's existence and the indications of His nature are not easily separated from each other. They are not separated in these Outlines.

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<sup>[1](#)</sup> Among the multitude of treatises on Theism may be mentioned: Flint's *Theism; Anti-Theistic Theories*; and *Agnosticism*; Grady's *Guide to the Knowledge of God*; Caldecott's *Philosophy of Religion*; Caldecott and Mackintosh, *Selections*; Row's *Christian Theism*; Iverach's *Theism in the Light of Present Science and Philos.*; Fraser's *Philos. of Theism*.

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<sup>[2](#)</sup> Psa. xix. 1-4; Rom. i. 20, 21; Psa. xiv. 1; liii. 1. Calderwood, *Philos. of Infin.*, pp. 148-153; Romanes, *Thoughts on Religion*, p. 154.

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[« Ch.IV. Q.19. Theism | Main | Ch.IV. Q.21. A Priori and A Posteriori »](#)

July 26, 2005

## Ch.IV. Q.20. Moral Certainty

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1. IN the nature of things, the existence of God cannot be demonstrated, for there is no prior premise, independently necessary, from which that conclusion can logically be deduced. We are, therefore, dependent upon moral proof in establishing the truth of Theism on rational grounds.[1](#)

---

2. Demonstration proceeds from necessary and universal, *a priori*, truths, and deduces particular conclusions which necessarily follow. Such proof is clearly out of question in Theism; for "the being of God is the primal truth. .... There is nothing before it nor apart from it, from which it is to be derived. ... In every mode of demonstration whose object is to arrive at it, it is assumed."[2](#)

---

3. Moreover, we cannot see God with our unaided faculties.[3](#) In the absence of demonstration, therefore, we depend upon moral proof and supernatural revelation for our knowledge of Him, or verification of His existence.[4](#)

---

4. Moral proof, also called probable proof, proceeds from premises which are at least credible, and exhibits a preponderance of argument in favor of its conclusions.[5](#) Probable proof is fitly called moral, because its persuasiveness depends upon moral conditions. It is rarely successful with the unwilling. Yet one becomes responsible, when in possession of moral proof, for every evil which results from evading its conclusions.[6](#) God demands and puts us to the probation of a service which is free—such as free and rational creatures can give. The knowledge of His existence and nature is a primary part of that service and trial. Such knowledge, therefore, depends upon moral conditions within ourselves. No demonstration or revelation is given such as would compel us to believe or do away with effort on our part.[7](#)

---

5. The certainty which results from demonstration is called apodeictic or mathematical. The opposite of a demonstrated proposition is not only false but impossible to conceive.[8](#) On the other hand, moral proof produces moral certainty. Its conclusions can be evaded, through moral perversity. Yet although the opposite of the morally certain is possible to conceive, it is, properly speaking, incredible.[9](#) The difference between demonstrative and moral certainty is not so much one of degree as of the process through which it is attained. Real certainty, as such, admits of no degrees, and of no doubts. Moreover, the logic made use of is equally valid in both kinds of proof, the difference lying in our moral liability to miss the logical results of moral proof.[10](#)

---

6. Religious certainty, so far as connected with logic, is based upon moral proof. All the faculties of the soul



are required for its proper acquirement :—the intellect, or logical faculty; the affections, or sympathetic and appreciative faculty; the will or attentive faculty, which also tests by moral experience. A refusal to exercise either faculty renders one accountable for error. [11](#)

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[1](#) Pearson, *De Deo*, ii., pp. 12-16; St. Thos., *Summa*, I., ii. 2.

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[2](#) Mulford, *Repub. of God*, pp. 1-5.

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[3](#) John i. 18; Pearson, Lec. xii.

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[4](#) St. Thos., I., ii. 1.

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[5](#) Pearson, Lec. iii., p. 23; Fleming, *Vocabulary*, "Certainty."

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[6](#) Hooker, *Eccles. Polity*, II., vii. 5; Butler, *Analogy*, Introd., p. 72; and Pt. II., ch. vi., pp. 261, 262; Romanes, *Thoughts on Religion*, p. 154.

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[7](#) Butler, II., c. vi., esp. pp. 267 *et seq.*; Liddon, *Some Elements*, pp. 231-234; Row, *Theism*, pp. 24-25; Romanes, pp. 144, 151, 152.

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[8](#) Fleming, "Demonstration"; Row, pp. 12-15.

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[9](#) Fleming, "Probability"; Row, pp. 15-20.

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[10](#) Row, pp. 12, 19, 20.

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[11](#) Liddon, Lec. I.; Flint, *Theism*, pp. 2-4; Moberly, *Reason and Religion*, pp. 16-47.

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[« Ch.IV. Q.20. Moral Certainty | Main | Ch.IV. Q.22. Agnosticism »](#)

July 26, 2005

## Ch.IV. Q.21. A Priori and A Posteriori

---

A PRIORI and *a posteriori* proof have been employed to prove the existence of God. *A priori* proof reasons from forms of cognition which are seen to be prior to and independent of experience. *A posteriori* proof reasons from empirical premises—drawn from experience. Our acquaintance with *a priori* premises is occasioned by experience; but our assurance of their validity is intuitive and not drawn from experience.

---

2. Aristotle and the scholastics applied the phrase *a priori* to reasoning from cause to effect, and the phrase *a posteriori* to reasoning from effect to cause.<sup>1</sup> The definitions here given have prevailed since the time of Kant.<sup>2</sup>

---

3. *A priori* proof is not demonstrative unless both the premises and the deductions made from them are necessary. In Theism this is not the case; for, as has been said already, the being of God is implicitly postulated in every theistic argument. Moreover, the purely *a priori* nature of theistic arguments called *a priori* is disputable.

---

4. *A posteriori* arguments are most convincing with the majority of men, who find it difficult to follow abstract reasoning or appreciate its force. The value of *a priori* arguments lies in this, that they show men's belief in God to be grounded in the original constitution of the human mind.<sup>3</sup>

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<sup>1</sup> e.g. in St. Thos., *Summa*, I. ii 2.

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<sup>2</sup> Fleming, *Vocabulary*, "A Priori."

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<sup>3</sup> Cf. Q. xxiv. 4.

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[« Ch.IV. Q.21. A Priori and A Posteriori | Main | Ch.IV. Q. 23. Common Consent »](#)

July 26, 2005

## Ch.IV. Q.22. Agnosticism

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THE very possibility of Theism is denied by Agnosticism; which is, in effect, the modern equivalent of ancient scepticism. It consists in a denial of the trustworthiness of certain cognitive faculties. Theologically it signifies a denial of human ability to know God.[1](#)

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2. The testimony of consciousness is the ultimate court of appeal in determining what knowledge is. According to its testimony the cognitive faculties are bound together, and so related in exercise that the validity of one depends absolutely upon that of the others. We cannot discriminate and deny the trustworthiness of the mind in one department, without undermining every mental operation and impugning the trustworthiness of consciousness itself. Yet it is on the testimony of consciousness that sceptics must depend for their rejection of knowledge; and such dependence is inconsistent with the rejection of its testimony in any department of consciousness.[2](#)

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3. But Agnosticism evolves an abstract definition of knowledge which is not borne out by conscious experience.[3](#) It is alleged that knowledge must be absolute, concerned with things in themselves and apart from their relations to our minds. Such knowledge is obviously impossible, for things appear to us only through relative and phenomenal aspects. Such a contention militates against all knowledge whatsoever. Knowledge is of necessity relative. We cannot know what is unrelated to our cognizing mind.[4](#)

---

4. Consciousness, however, gives knowledge as its primary datum, and we cannot get back of consciousness to criticise its testimony. The possibility of any knowledge depends upon trust in consciousness and the cognitive faculties. We cannot, indeed, prove psychologically that the subjective ideas of our minds truly represent objective reality.[5](#) But neither can we prove that they do not, without assuming the trustworthiness of the very faculties under criticism.[6](#)

---

5. It is not maintained that we know things exhaustively. We know them partially, and only so far as they come into relations with our minds.[7](#) The point maintained is that, so far as such relations are experienced, our knowledge is what consciousness declares it to be—real. And this holds good whether the knowledge is directly empirical or by legitimate inference. It is only when our minds have violated the laws by which they are normally governed that we may suspect the validity of what we seem to know.[8](#) Moreover, although the assistance of grace may enhance our cognitive faculties, it neither subverts the laws of human cognition nor weakens their validity.[9](#)

---

6. Theological Agnosticism also makes use of an abstract and false definition of the Infinite, as the indeterminate and unrelated and equivalent to mental vacuity. The fallacy of this appears when we contrast such a notion with the notion God. The Infinite is obviously determinate if real. The Infinite is not the negation of determinate limitations or of relations, but is the opposite of the finite. It is that which has no *external* limitations, and which has all the grounds of its determination within itself. It may be related to other things; but, unlike the finite, does not depend upon such relations for its being and nature. [10](#)

---

7. Accepting the trustworthiness of his mental faculties, the Christian theist acknowledges the validity of all implicates which the mind is constrained to discern in the data of experience, when not tampered with. Among these implicates are causation, design, moral government, and the like; and they tend to confirm the common assumption of all sorts and conditions of men that God exists, and possesses certain attributes upon which no limitations can be imposed that are external to the Divine Being itself. To reject the validity of this knowledge, thus verified, requires our use of an *a priori* philosophy which deprives that very philosophy of valid foundation. The mind must be exercised according to its observed laws or be rejected altogether. Scepticism cannot be demonstrated to be false, but its truth is equally undemonstrable and fatal to its own rationality.

---

8. The objection that Theism is anthropomorphic is without force. So far as anthropomorphism is fallacious it consists in measuring the Supreme Being by the limitations of human nature. No intelligent theist makes this blunder. He simply recognizes that certain attributes, possessed by men in finite forms and measures, must be possessed somehow by the Creator; for otherwise the Creator could neither have designed the universe nor have brought it into being. It is not necessary that the possession of these attributes should involve finite limitations in God, for their form is determined wholly by what God is in Himself—infinite. [11](#)

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[1](#) Flint, *Agnosticism*; Calderwood, *Philos. of Infin.*; Fisher, *Grounds of Belief*, pp. 72-88; Iverach, *Is God Knowable*; Porter, in *Present Day Tracts*, viii.; Didon, *Science Without God*, Disc. vii. 1; Bruce, *Apologetics*, Bk. I., ch. vii. The Agnostic classics are Hamilton's Works; Mansel, *Limits of Religious Thought*; and Spencer, *First Principles*, Pt. I.

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[2](#) Calderwood, pp. 22-24.

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[3](#) Flint, pp. 34-35; Calderwood, ch. iv.

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[4](#) Martineau, *Religion*, Bk. I., ch. iv., pp. 113-123; Fisher, pp. 82-83.

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[5](#) Martineau, Bk. I., ch. iv., § 3, pp. 127-128.

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[6](#) Martineau, Bk. I., ch. i., ii.; Flint, pp. 336 *et seq.*

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[7](#) Flint, pp. 578-585; Fisher, p. 87; Wilhelm and Scannell, *Manual*, § 57; Calderwood, pp. 145-148, 218-233.

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[8](#) Flint, pp. 348-355.

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[9](#) Cf. Q. v. 5. Calderwood, ch. x., discusses the teaching of Scripture that God is knowable; by all men (Rom. i. 18-21; Isa. lii. 10; Psa. xix. 1-4), and especially by grace (Gen. xxxii. 30; Exod. xxxiii. 11; Deut. iii. 24; John i. 14; xvii 3; Acts. xvii. 23-30; I. Cor. xiii. 9, 10, 12; xv. 34; Ephes. iii. 17-19; Col. i. 10; I. John iv. 6-8).

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[10](#) Calderwood, pp. 76-98; Martineau, I., xii., xiii.

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[11](#) Row, *Theism*, pp. 35-44.

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[« Ch.IV. Q.22. Agnosticism | Main | Ch.IV. Q.24. Ontological Argument »](#)

July 26, 2005

## Ch.IV. Q. 23. Common Consent

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BELIEF in the existence of God is practically as widespread as the race, although it is often found in perverted and grotesque forms and buried beneath superstitious ideas. Such exceptions as exist can be accounted for, and are of a nature to prove the rule.[1](#)

---

2. Two sorts of men are mentioned as not acknowledging the existence of the Supreme Being, viz., certain savage races, and certain avowed Atheists. Whatever may be the case with the former,[2](#) they are so abnormally degraded as to lack many other ideas which rational men commonly possess. The latter are interested in denying the existence of God.

---

3. This common consent can only be accounted for in four ways: (a) by natural necessity of such a belief to one constituted as man is;[3](#) (b) by the strength of the evidence furnished through the common experiences of men; (c) by primitive tradition;[4](#) (d) by repeated supernatural revelations.

---

4. The fact of common consent shows the *onus probandi* to be with the Atheist rather than with the Theist.[5](#) The Atheist is under the logical necessity of shifting this burden, either by showing that the consent has an illegitimate basis, or by proving that God does not exist. And, since the bare possibility that such a moral Sovereign as God exists, puts us to a moral probation,[6](#) no one ought to accept the atheistic conclusion until the non-existence of God has been demonstrated beyond doubt. Such demonstration requires universal induction. In short an Atheist should be practically omniscient, lest some indication of God's existence should escape his notice.[7](#)

---

5. It is, however, desirable to exhibit the argument for the existence of God for three reasons, (a) to convince genuine seekers after God; (b) to strengthen the faith of believers; (c) to enrich our knowledge of the nature of God.

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[1](#) Flint, *Theism*, App. note viii.; Staley, *Nat. Religion*, pp. 63-72; Stanton, *Place of Authority*, pp. 56-63; Pearson, *De Deo*, ii., pp. 16, 17; Liddon, *Some Elements*, pp. 48, 49; Flint, *Anti-Theistic Theories*, Lec. vii. and App. notes xxvi.-xxxii.; Illingworth, *Personality*, pp. 81, 249-251; Blackie, *Atheism*, pp. 5-16.

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[2](#) Tylor, *Prim. Culture*, Vol. I., pp. 377, 381, 418; Staley, pp. 72-73.

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[3](#) Calderwood, *Philos. of Infin.*, pp. 47-48.

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[4](#) Flint, *Theism*, App. note iv.

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[5](#) Mason, *Faith of the Gospel*, ch. i., § 3.

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[6](#) Butler, *Analogy*, Introd.; Romanes, *Thoughts on Religion*, pp. 144, 151, 152.

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[7](#) Chalmers, *Nat. Theol.*, Vol. I, Bk. I., ch. 2; Flint, *Anti-Theistic Theories*, pp. 8-14, 446-450; Christlieb, *Modern Doubt*, pp. 143, 144.

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[« Ch.IV. Q.32. Theistic Doctrine](#) | [Main](#) | [Ch.V. Q.33. Atheism »](#)

**July 28, 2005**

## **Chapter V. Anti-Theistic Theories**

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[Question 33. Atheism](#)

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[Question 34. Materialism](#)

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[Question 35. Polytheism and Dualism](#)

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[Question 36. Pantheism](#)

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[« Chapter V. Anti-Theistic Theories](#) | [Main](#) | [Ch.V. Q.34. Materialism »](#)

**July 28, 2005**

## **Ch.V. Q.33. Atheism**

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AN ULTIMATE philosophy of being and life is demanded imperatively by the human mind. Positive reasons have been given for accepting the theistic hypothesis as this philosophy. But other philosophies have been maintained of an anti-theistic nature. Their consideration and comparison with Theism will show their utter inadequacy and inferiority; and that Theism is not only reasonable but the most reasonable philosophy of the universe.

---

2. Atheism is not so much a positive theory as the negation of any adequate account of things.<sup>1</sup> It is, however, anti-theistic, and should be considered here. Atheism consists in an absolute denial that God exists.<sup>2</sup> In this it is clearly to be distinguished from Agnosticism, which merely denies our ability to know God, if He exists.

---

3. No doubt there are sincere atheists; but it can hardly be shown that they are morally disinterested or logically consistent.<sup>3</sup> Atheists are opposed to the general convictions of men, so that the burden of proof rests upon their shoulders. It is their part to shift this burden either by showing that common consent has no legitimate basis, or by proving that God does not exist. It has already been pointed out that such proof requires universal induction for its success. No one but the Maker of all things, whose existence the atheist denies, could make such an induction.<sup>4</sup>

---

4. The bare possibility that such a moral Sovereign as God exists, whom it is our duty to serve and worship, puts us to a real probation of at least inquiring further before adopting an atheistic position. Atheism is either absolutely demonstrable or morally indefensible. There is no other alternative.<sup>5</sup> A consistent and thorough-going attempt to demonstrate the universal negative of Atheism has never appeared in literature.<sup>6</sup>

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<sup>1</sup> Flint, *Anti-Theistic Theories*, pp. 19-20.

<sup>2</sup> Flint, Lec. I.; Blackie, *Natural Hist. of Atheism*; Hodge, *Syst. Theol.*, pp. 241-243; Christlieb, *Modern Doubt*, pp. 138-144.

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<sup>3</sup> Flint, pp. 5-8; Hodge, pp. 242-243.

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<sup>4</sup> Cf. Q. xxiii. 4 for refs.

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<sup>5</sup> Butler, *Analogy*, Pt. II., ch. vi. 9, and ch. viii. 9, 10.

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<sup>6</sup> Flint, pp. 8, 9, 456-458.

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[« Ch.V. Q.33. Atheism | Main | Ch.V. Q.35. Polytheism and Dualism »](#)

July 28, 2005

## Ch.V. Q.34. Materialism

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"MATERIALISM is that system which ignores the distinction between matter and mind, and refers all the phenomena of the world, whether physical, vital, or mental, to the functions of matter."<sup>1</sup>

---

2. Materialism was first systematized by Epicurus (342-271 B.C.), and modern Materialism has not advanced beyond his position. He taught that (a) *ex nihilo nihil fit*, and the universe is without beginning or end; (b) space and the number of bodies in it are infinite; (c) matter is made up of atoms, which are simple, invisible, and indivisible; (d) these atoms are endowed with forces in addition to gravity; (e) the amount of matter and force is always the same; (f) atoms are in perpetual motion, and their combinations form the cosmos; (g) the soul is material and mortal, passing into other combinations with the dissolution of the body; (h) sensation is the only source of knowledge; (i) nothing is immaterial except a vacuum.<sup>2</sup>

---

3. Materialism cannot be true unless the following teachings can be accepted: (a) that God is corporeal;<sup>3</sup> (b) that the soul is mortal;<sup>4</sup> (c) that life is fatalistic, a matter of natural and necessary process simply;<sup>5</sup> (d) that there is no moral obligation. Conduct should be ruled by science— e.g., the fittest should survive. Hospitals are a mistake.<sup>6</sup> The recent trend of natural scientists is destructive of Materialism. Psychological phenomena are being studied closely, and are seen to be unaccountable on materialistic grounds. A more searching analysis of matter has produced the conviction that it does not contain a sufficient ground for its own phenomena.

---

4. Positivism, which is primarily a theory of knowledge, is in effect closely related to Materialism. As formulated by Auguste Comte (1798-1857), it asserts that no knowledge is possible which does not come through the external senses, and that nothing is or can be known except phenomena and their laws. The ideas of causality and design cannot be established and Theology is a delusion.<sup>7</sup>

---

5. Positivism is Materialistic, but in being so, is inconsistent; for, if our knowledge is confined to phenomena, how is it possible to assert anything as to what underlies phenomena—that it is material, or spiritual, or anything at all.<sup>8</sup> Furthermore, we are not warranted in calling all phenomena material. We have a knowledge of internal phenomena, such as thinking, feeling, and willing, which is as certain as any portion of our knowledge. Phenomenally speaking—i.e., apparently—these are not material phenomena but spiritual, and to say otherwise is to assert more than mere phenomenalism justifies.<sup>9</sup>

---

6. Positivism leads logically to scepticism. To be consistent it must repudiate, not only all theistic belief, but also, belief in any thing beyond mere appearances. That these appearances have any real or permanent

basis, or any other foundation than subjective delusion, is impossible for a consistent Positivist to assert.<sup>10</sup>

---

7. Naturalism is the name of a common form of current Materialism, which views all reality as accounted for by the laws of matter and force, the results of these laws being subject to precise mechanical measure. Obviously the phenomena of mind and conscience do not lend themselves to such explanation or measure; and the exactitude of mechanical laws is open to question.<sup>11</sup>

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<sup>1</sup> Flint, *Anti-Theistic Theories*, Lects. ii.-iv.; Christlieb, *Modern Doubt*, pp. 145-161; Tulloch, *Modern Theories*, pp. 125-168; Hodge, *Syst. Theol.*, Vol. I., pp. 246-299; Liddon, *Some Elements*, pp. 43-48; Wilkinson, in *Present Day Tracts*, xvii.; Fraser, *Philos. of Theism*, pp. 43-61; Bruce, *Apologetics*, Bk. I., ch. iv.

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<sup>2</sup> Hodge, pp. 246, 247.

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<sup>3</sup> St. Thos., *Summa*, I., iii. 1.

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<sup>4</sup> Strong, *Syst. Theol.*, pp. 555-562.

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<sup>5</sup> Fisher, *Grounds of Belief*, pp. 3-18.

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<sup>6</sup> Flint, pp. 500-504.

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<sup>7</sup> Flint, Lec. V., esp. pp. 180-190; Liddon, pp. 46-48; Tulloch, pp. 3-88; Didon, *Science Without God*, Disc. I.

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<sup>8</sup> Flint, pp. 180, 181.

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<sup>9</sup> Flint, pp. 181-184.

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<sup>10</sup> Flint, pp. 184-190.

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<sup>11</sup> Ward, *Naturalism*, etc., considers the precision of mechanical laws at length. Balfour, *Foundations of Belief*, attacks the philosophic basis of Naturalism.

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[« Ch.V. Q.34. Materialism](#) | [Main](#) | [Ch.V. Q.36. Pantheism »](#)

**July 28, 2005**

## **Ch.V. Q.35. Polytheism and Dualism**

---

POLYTHEISM and Dualism are examples of perverted theistic developments. Polytheism represents, intellectually speaking, a failure to pass beyond and above the local and particular manifestations of Divine operation and purpose to the truth that a God must either be supreme over all or merely one of the effects which require a First Cause and Supreme Ruler to account for and govern them. Without such a Ruler chaos must ensue. Divine unity can be seen to be essential to the very idea of God. Polytheism is found only among savage or imperfectly civilized races.<sup>1</sup>

---

2. Dualism may arise either from an exaggerated estimate of the amount and power of evil in the universe, or from belief in the eternity of matter. Belief in two rival Gods or ultimate principles—one good and the other evil—ever contending for mastery, prevailed anciently in Persia and the Orient. In the forms of Gnosticism and Manichaeism it troubled the Christian Church. The notion that matter is inherently evil dies hard, and continues still to obscure the doctrines of creation, the Incarnation, and the resurrection.<sup>2</sup>

---

3. The problem of evil is too mysterious to be solved. But the forces which make for the triumph of good are obviously supreme, and such a universe as ours could not result from the conflict of mutually independent gods or principles. Evil may be seen to be imperfect good, the good having God for its cause, the evil being a perversion of Divine purposes which is none the less overruled to a progressive fulfilment of God's holy will in history. We are indeed unable to formulate a final theodicy, or theistic philosophy of evil. But the universal trend of events indicates that our failure is due to inadequate knowledge simply.<sup>3</sup>

---

4. Many moderns are led by their inability to imagine the ultimate creation of matter to regard it as eternal, and as imposing an external limit upon Divine operations. Thus God and matter are set over against each other as jointly accounting for the present state of the universe.<sup>4</sup>

---

5. We cannot, indeed, imagine a beginning of matter, but neither can we imagine its eternal existence. Either hypothesis is thinkable, and both lie beyond the range of scientific verification. It remains that the evidences of God's existence, and the results of analysis of the idea of God involved in them, point to the dependence of matter, for existence as well as form, upon Divine causation. Merely abstract difficulties should give way to such evidence. Moreover, the most elementary and presumably primitive forms of matter bear the marks of adaptation, i.e., of shaping mind; and this suggests that their origin is due to the same cause as is their form.<sup>5</sup>

---

6. The human mind ever seeks the simplest philosophy of things, as most likely to be true, in every sphere

of thought. Theism is much simpler than either Polytheism or Dualism. The universe is more obviously a unity—a universe— than a bundle of conflicting forces. It is much easier, therefore, to accept the existence of one Supreme God and Cause of all, in spite of incidental difficulties, than to hypothecate a conflict of ultimate causes in an orderly universe of effects.

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<sup>1</sup> Lacey, *Elem. of Doctrine*, pp. 75-76; Blunt, *Dic. of Theol.*, "Polytheism" and "Paganism."

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<sup>2</sup> Lacey, pp. 74-75; Flint, *Theism*, pp. 113, 114; Liddon, *Some Elements*, pp. 142-148; Strong, *Syst. Theol.*, pp. 186-188; Baldwin, *Dic. of Philos.*, "Dualism."

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<sup>3</sup> Flint, *Theism*, pp. 245-263; *Oxford House Papers*, 2nd Series, pp. 99 *et seq.*; Illingworth, in *Lux Mundi*, 3rd Paper; Strong, *Manual*, pp. 231, 232; Liddon, *Some Elements*, pp. 148-155.

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<sup>4</sup> Flint, *Anti-Theistic Theories*, pp. 150-157; Martineau, *Seat of Authority*, pp. 29-36.

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<sup>5</sup> Flint, *Anti-Theistic Theories*, pp. 156-157; Profeit, *Creation of Matter*, x.

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[« Ch.V. Q.35. Polytheism and Dualism | Main | Chapter VI. Supernatural Revelation »](#)

July 28, 2005

## Ch.V. Q.36. Pantheism

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PANTHEISM is that system of thought which identifies, or at least confounds, God with the world or totality of being.<sup>1</sup>

---

2. Pantheists agree in the following particulars: (a) There is but one substance, universal and eternal, with many modes; (b) God is immanent in the world but not transcendent. Some deny all reality to the world—*acosmism*; (c) God is impersonal, having neither consciousness nor will; (d) There is no creation, but only an unending and necessary process in eternal substance; (e) Men are not individual substances, but passing moments in the life of Deity, which will disappear with the dissolution of the body, never to return; (f) Human acts are Divine and without freedom; (g) Evil is a form of Divine activity—really good; (h) Man is the highest mode in the life of Deity. The Incarnation, when accepted at all, is said to be a revelation of this.<sup>2</sup>

---

3. Pantheism assumes many deceitful shapes, and contaminates the faith of many Christian thinkers and writers who do not suspect the fact.<sup>3</sup> The vitality of the system arises from its many-sidedness. It appeals to every type of mind by presenting as Divine those elements of the objective and subjective world to which each individual is attracted. But the religious and moral consequences which Pantheism involves are terrible. (a) By declaring God impersonal it removes the only sufficient basis of worship and dependence upon Divine providence; (b) By merging all things into God it deifies man; (c) By denying the reality of evil and of man's accountability to a personal judge it destroys the only warrant for praising or blaming anybody, and cuts the ground from under common morality.

---

4. The difficulty is not merely one of practical consequences. It is true that Pantheism, like Theism, cannot be disproved—i.e., by direct evidence. But as a scientific hypothesis it utterly fails to stand the test of experience. The pantheist does not account for the phenomena of mind, personality, and moral judgment. He simply denies that they are what they seem to be, thus stultifying human consciousness in its most elementary exercise.

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<sup>1</sup> Flint, *Anti-Theistic Theories*, Lects. IX., X.; Liddon, *Some Elements*, pp. 59-66; Martensen, *Dogmatics*, §§ 39-43; Christlieb, *Modern Doubt*, pp. 161-190; Fraser, *Philos. of Theism*, pp. 76-103; Caird, *Fundamental Ideas*, Vol. I., pp. 85-113; Martineau, *Religion*, Bk. III., ch. i.; Bruce, *Apologetics*, Bk. I., ch. iii.

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<sup>2</sup> Hodge, *Syst. Theol.*, Vol. I., pp. 300-309.

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<sup>3</sup> Flint, pp. 391, 392.

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[« Ch.V. Q.36. Pantheism](#) | [Main](#) | [Ch.VI. Q.37. The Need of Revelation »](#)

**July 28, 2005**

## **Chapter VI. Supernatural Revelation**

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[Question 37. The Need of Revelation](#)

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[Question 38. Rationalism](#)

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[« Chapter VI. Supernatural Revelation](#) | [Main](#) | [Ch.VI. Q.38. Rationalism »](#)

**July 28, 2005**

## **Ch.VI. Q.37. The Need of Revelation**

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NATURE points to its Maker, and indicates somewhat of His nature. But these indications are inadequate for man's religious guidance, and the human mind is unequal to a secure and full mastery of nature's teaching without Divine assistance.<sup>1</sup> Such aid is given, however, and is two-fold: (a) Divine grace, which is an internal gift correcting and strengthening the spiritual vision; (b) Supernatural revelation, which is external and objective.

---

2. The term revelation signifies, in Theology, a special and supernatural unveiling of truth by God. The word is also used to signify the contents of what is thus unveiled.<sup>2</sup>

---

3. The evidences that such revelation has been given to men, and that Christian doctrine correctly summarizes its contents, are considered in another department of Theology. But it is clear that we need such revelation in order (a) to understand more clearly and with infallible authority what nature itself teaches; (b) to gain additional information concerning God's nature and purposes towards us, and concerning the obligations which arise therefrom, more explicit than is otherwise available. Such a God as the theistic teaching of nature reveals may be expected to satisfy this need.<sup>3</sup>

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4. Revelation does not contradict the indications of Divine truth in nature, but gives them articulate expression, and supplements them. Nature without revelation is largely a moral enigma.<sup>4</sup> The science of Theology borrows from the sciences of nature, but only as they are irradiated and supplemented by revelation.<sup>5</sup>

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<sup>1</sup> Wilhelm and Scannell, *Manual*, Vol. I., pp. 3-6; Flint, *Theism*, Lec. X.; Calderwood, *Philos. of Infin.*, pp. 48-51, 148-153; Weidner, *Theologia*, pp. 2-3.

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<sup>2</sup> Lee, *Inspiration*, Lec. I.; Stanton, *Place of Authority*, pp. 29-38; Weidner, pp. 8-10.

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<sup>3</sup> Butler, *Analogy*, Pt. II., ch. i.; Liddon, *Some Elements*, pp. 72, 73; Strong, *Syst. Theol.*, pp. 58, 59; Hodge, *Outlines*, pp. 58-61; Christlieb, *Modern Doubt*, Lec. ii.; Illingworth, *Reason and Revelation*, pp. 143-151, 252-256, and ch. ix.; *Personality*, Lec. vi.; Turton, *Truth of Christianity*, Bk. II.; Wilhelm and Scannell, pp. 6-15; St. Thos., *Summa*, I., i. 1, Resp.; Clarke, *Outline of Theol.*, pp. 9, 10.

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<sup>4</sup> Stanton, pp. 36-38; Martensen, *Dogmatics*, 10-14, § 43.

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<sup>5</sup> Martensen, § 44. Cf. Qq. iv. 4; vi.

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[« Ch.VI. Q.37. The Need of Revelation](#) | [Main](#) | [Chapter VII. The Divine Nature »](#)

July 28, 2005

## Ch.VI. Q.38. Rationalism

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RATIONALISM signifies any system or theory which attributes undue weight to reason in matters of religion. It has three forms: (a) Deistic, which denies both the possibility and fact of revelation, making the unaided reason the ground and source of all religious knowledge; (b) the theory which admits the possibility and fact of revelation, but asserts that its contents are within the power of reason to discover and demonstrate apart from their revelation; (c) Dogmatism, which admits an initial necessity and a real authority of revelation, but claims that what is thus received can be philosophically established and explained so as to elevate the thoughtful believer from dependence on Divine authority to a certainty based wholly on reason.<sup>1</sup>

---

2. According to Deism, God so made the world that it is subject to certain laws, and is carried on by secondary causes, with which He neither will nor can interfere. An interference would imply some imperfection in the original work of creation. Such a theory assumes that nature, as originally constituted, is sufficient in itself, and represents the finality of God's external operation and manifestation. But the physical and moral imperfection of nature, thus interpreted, is a frightful enigma, which must drive the questioner into pessimism or scepticism.<sup>2</sup>

---

3. According to the second form of rationalism, the purpose of revelation is merely to publish more widely and authenticate to the masses, the doctrines of natural religion, discoverable by philosophers without its aid. A cultivated man should believe only what is reasonable, i.e., comprehensible. Holy Scripture contains a true revelation, but other things also which are to be rejected as unreasonable. But it is to be noted that (a) Assent is based on evidence rather than comprehension. Even in the natural world we accept what we do not understand; (b) The multitude cannot rationalize and are cut adrift by this theory.<sup>3</sup>

---

4. Dogmatism distinguishes between faith, πίστις, which is for the common people, and signifies dependence upon authority simply; and knowledge, γνῶσις, to which philosophers attain through speculative analysis and logical demonstration of the contents of revelation. This theory (a) Assumes that man can exhaustively analyze and demonstrate such doctrines as the Trinity and Incarnation; (b) Exalts the intellect at the expense of the rest of man's spiritual nature; (c) Disparages the faith of the many, and creates a proud religious aristocracy.<sup>4</sup>

---

5. Human reason is necessary for religious knowledge, nor ought anything to be accepted which is seen to be in real conflict with it. Moreover, authority ought not to be accepted, except as rationally credible.<sup>5</sup> But reason (a) needs the aid of grace; (b) must use all available sources of truth, including revelation; (c) must assent, on sufficient evidence, even when comprehension is impossible; for what surpasses comprehension or demonstration is not necessarily in conflict with reason.<sup>6</sup>

---

6. Rationalism is really Pelagianism in the intellectual sphere; and is found in all its forms among the promoters of what is called "liberal Christianity." Much biblical criticism is tainted with it, refusing to take note of the effect of supernatural inspiration on the phraseology and meaning of Scripture, and denying or ignoring the intervention of God in Israel's history.

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<sup>1</sup> Hodge, *Syst. Theol.*, Vol. I., pp. 34-49; Christlieb, *Modern Doubt*, pp. 190-209; Baldwin, *Dic. of Philos.*, "Rationalism (in Theology)." Lecky, *Hist. of Rationalism*; Farrar, *Hist. of Free Thought*; Fisher, *Faith and Rationalism*, pp. 20-40.

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<sup>2</sup> Hodge, pp. 34-39; Farrar, Lec. IV.; Liddon, *Some Elements*, pp. 55-59.

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<sup>3</sup> Hodge, pp. 39-44.

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<sup>4</sup> Hodge, pp. 44-49.

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<sup>5</sup> Moberly, *Reason and Religion*; Illingworth, *Reason and Revelation*. Cf. Q. v. Also Rom. i. 18-23; I. Cor. x. 15; I. Pet. iii. 15.

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<sup>6</sup> Christlieb, pp. 70-94; Hodge, *Outlines*, pp. 62-64; Wilhelm and Scannell, *Manual*, Vol. I., pp. 146-149. Cf. Prov. iii. 5, 6; xiv. 12; I. Cor. ii. 10-16.

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[« Ch.VI. Q.38. Rationalism](#) | [Main](#) | [Ch.VII. Q.39. The Infinite »](#)

**August 01, 2005**

## **Chapter VII. The Divine Nature**

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[Question 39. The Infinite](#)

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[« Chapter VII. The Divine Nature](#) | [Main](#) | [Ch.VII. Q.40. Divine Inscrutability »](#)

**August 01, 2005**

## **Ch.VII. Q.39. The Infinite**

---

OUR primary notion of God is of the Infinite Being—i.e., not limited in essence except by what is internal to Himself. God is what He is, not by virtue of, nor in relation to, anything else; but simply by virtue of Himself and in relation to Himself. The idea of God is not abstract but the most perfect concrete, the most completely real.<sup>1</sup>

---

2. The term infinite is negative. It signifies the non-finite, or what does not depend on external relations and limitations to be what it is. It escapes positive definition, but is not indefinite. The word stands for a positive idea. There is nothing absurd in this. We have a positive idea of perfection, but we cannot define it because it is unique. There is no basis of comparison. The infinite is also unique, but there is also another reason for our inability to define it. It transcends all things and exceeds our powers of mental comprehension.<sup>2</sup>

---

3. The infinity of God is not extensive, as if it were a matter of size or quantity. Size is not a Divine attribute. It is intensive and relates to the character and quality of His essence. Hence there is no inconsistency in saying that other beings exist which are not included in His substance. They do not limit His substance for it is spiritual, nor His perfection for it is not dependent. The Infinite is not the all.

---

4. The Infinite is neither the undetermined nor the unconditioned, but the self-determined and the self-conditioned. External conditions are unnecessary to Him but not impossible. It is an element in His greatness that He can submit without loss to finite conditions of His own making, if He wills. He has done this by creating and sustaining the world, and by entering into economic and incarnate relations with His creatures.<sup>3</sup>

---

<sup>1</sup> Strong, *Syst. Theol.*, pp. 122-123; St. Thos., *Summa*, I., vii.; Suarez, *Summa*, Tr. I., lib. ii. c. 1; Perrone, *Praelec.*, Vol. II., Pars. II., c. iii.; Fisher, *Grounds of Belief*, pp. 24-26; Pearson, *De Deo*, vi. 60-64. Cf. Job xi. 7-9.

<sup>2</sup> Mansel, *Bamp. Lecs.*, reduces the Infinite to vacancy of thought, and Spencer, *First Prins.*, deduces his Agnosticism therefrom. Calderwood, *Philos. of Infin.*, esp. pp. 76-94, replies to Mansel, and his forerunner Hamilton, and shows that they treat the notion as purely abstract—not taking note that God, the highest reality, is its subject.

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<sup>3</sup> Strong, pp. 123-124.

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[« Ch.VII. Q.39. The Infinite | Main | Ch.VII. Q.41. Formulation of the Idea of God »](#)

August 01, 2005

## Ch.VII. Q.40. Divine Inscrutability

---

GOD is inscrutable. That is, His nature is too great for man to acquire an exhaustive knowledge or understanding of Him or of His ways.<sup>1</sup>

---

2. It should not be supposed, however, that no knowledge of God is possible. We have a true and adequate knowledge and understanding of God which will be greater, although not exhaustive, hereafter. There is a true *theologia viatorum et beatorum*.<sup>2</sup>

---

3. The possibility of revelation depends upon the fact that God is apprehensible and at least partially comprehensible. We say partially, not as meaning knowledge of a part, for God must be known *in toto* if at all. He is simplex. We mean that our knowledge is imperfect. We know relatively little of Him, but that little knowledge is of the whole of Him. Yet the terms of revelation are symbolic, using analogies which the Divine nature transcends. But as used in revelation these symbols and analogies are true. They do not misrepresent unless we misinterpret them.<sup>x</sup>

---

<sup>1</sup> Hooker, *Eccles. Polity*, I., ii., 2; Pearson, *De Deo*, xiii., pp. 128-136; St. Thos., *Summa*, I., xii.; Suarez, *Summa*, Tr. I., lib. ii., ch. 5-31; Petavius, *De Deo*, vii., 3, 4; Wilhelm and Scannell, *Manual*, Vol. I., pp. 197-202; Flint, *Agnosticism*, pp. 578-585; cf. Job xi. 7-9; xxxvi. 26; Psa. Ixxvii. 19; cxxxix. 6; Prov. xxx. 4; Isa. xlv. 15; Iv. 8, 9; Rom. xi. 33, 34; I. Cor. ii. 11. For the Invisibility of God, see Exod. xxxiii. 20; Job ix. 11; John i. 18; v. 37; I Tim vi. 16; Heb. xi. 1.

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<sup>2</sup> Petavius, T. I., lib. vii.; Suarez, ch. 8-30; Calderwood, *Phil. of Infin.*, pp. 145-148, 207-233; Wilhelm and Scannell, Bk. II., ch. i. Cf. Rom. i. 20; I. Tim. i. 17; ii. 16; I. John iv. 12; I. Cor. ii. 9-10; xiii. 12; John xvii. 3.

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<sup>3</sup> Martensen, *Dogmatics*, §45; Fiske, *Idea of God*, viii., xii.

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# Theological Outlines • by • Francis J. Hall

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[« Ch.VII. Q.40. Divine Inscrutability | Main | Ch.VII. Q.42. Divine Names »](#)

**August 01, 2005**

## **Ch.VII. Q.41. Formulation of the Idea of God**

---

WE FORMULATE our idea of God (a) by way of negation, denying all external limitation; (b) by way of eminence, ascribing to Him the highest degree of His every attribute; (c) by way of causality, inferring the nature of His attributes from the nature of His works.<sup>1</sup> This last way does not mean that God must resemble His creatures, but that He must be capable of creating everything in the universe. Thus an impersonal being could not create a world containing persons; and a finite being could not be prior in causation to all else.

---

2. Our ideas of God are necessarily anthropomorphic, because human. Moreover man was made in the image of God and after His likeness. If man is like God in any respect, in that respect God is like man. There is a true anthropomorphism. False anthropomorphism arises from forgetting that man is not a complete image of God, but inferior to Him. The higher cannot be adequately interpreted by means of the lower, but the lower is properly interpreted by the higher.<sup>2</sup>

---

3. Holy Scripture uses much language about God which is metaphorical.<sup>3</sup> False anthropomorphism interprets such language literally, and attributes body, parts, and passions to God. To do so is to violate the rule of Biblical interpretation that one passage should not be so interpreted as to conflict with another.<sup>4</sup>

---

<sup>1</sup> Hodge, *Syst. Theol.*, Vol. I., p. 339; St. Thos. in Gratry, *Introduction*, p. 170; Weidner, *Theologia*, p. 32.

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<sup>2</sup> Moore, *Science and the Faith*, pp. 50-53; Hodge, *Outlines*, pp. 130-133; Forbes, *Creed*, pp. 41-42; Lacey, *Elem. of Doctrine*, pp. 91-92; Illingworth, *Personality*, pp. 219-222; Iverach, *Theism*, pp. 268 *et seq.*; Martineau, *Religion*, Vol. I., pp. 313-318; Davis, *Elem. of Ethics*, p. 200 and footnote. *Cf.* Q. xxii. 8.

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<sup>3</sup> *E.g.*, Gen. vi. 6, 7; Exod. xxxiii. 11, 20; Deut. xxix. 20; II. Sam. xxii. 9, 16; II. Chron. xvi. 9; Psa. xviii. 9; xcv. 10; Isa. lii. 10; Jerem. xv. 6.

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**4** Isa. lv. 8, 9; *XXXIX. Articles, xx.*; Pearson, *De Deo*, iv., p. 37.

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[« Ch.VII. Q.41. Formulation of the Idea of God](#) | [Main](#) | [Ch.VII. Q.43. Divine Attributes »](#)

**August 01, 2005**

## **Ch.VII. Q.42. Divine Names**

---

THE Names of God in Scripture are so many intimations of His nature. Some of the more important ones are Elohim, Jehovah, Adonai, Father, and the threefold Name.<sup>1</sup>

---

2. ELOHIM is a plural noun, used in the first chapter of Genesis and in many other places. It signifies the Mighty One, and is employed where the creative power and omnipotence of God are described or implied. Its plural form may be interpreted as a plural majesty, but also as indicating the plural personality of God.<sup>2</sup>

---

3. JEHOVAH signifies the self-existence and eternal unchangeableness of God. It is the incommunicable Name, which the Jews never pronounced, but read as if it were Adonai. In the A. V. it is translated LORD, and printed in capitals.<sup>3</sup> It occurs frequently in conjunction with Elohim, when the phrase is translated LORD God.

---

4. ADONAI signifies Lord, expressing possession and dominion over all. Like Elohim, it occurs in the plural.

---

5. FATHER signifies the Producer of all things, and involves the ideas of authority and providence derived from that relation. God is Father of all things as their Creator, and of men as their personal Governor; but especially of baptized Christians, who have been mystically united with His Only-Begotten, and made His children *par excellence* by adoption and grace. This Name is also specially applied to the First Person of the Blessed Trinity as the unoriginate source of the Godhead.<sup>4</sup>

---

6. The most perfect Name of God is that of the Blessed Trinity—THE FATHER, THE SON, AND THE HOLY GHOST, which Name is one and singular, though threefold in its articulation. It expresses the internal and personal distinctions in the Godhead, and the eternal relations which are involved in them.<sup>5</sup>

---

7. The Names of God constitute one of five ways by which Holy Scripture reveals God to us. These ways are the following: (a) by His Names; (b) by the works which they ascribe to Him; (c) by the attributes which they predicate of Him; (d) by the worship of Him which they prescribe; (e) by the revelation of "the fulness of the Godhead bodily," in Christ.<sup>6</sup>

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<sup>1</sup> Hodge, *Outlines*, pp. 134-135; Owen, *Dogmatics*, ch. ii. § 14; St. Thos., *Summa*, I. xiii.; Petavius, *De Dogmatibus*, T. I. lib. viii. ch. 6-9; Suarez, *Summa*, Tr. I. lib. ii. ch. 32; Weidner, *Theologia*, p. 27.

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<sup>2</sup> Liddon, *Divinity of Christ*, pp. 49-51; Driver, *Genesis*, pp. 402.

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<sup>3</sup> Driver, pp. 407-409.

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<sup>4</sup> Pearson, *Creed*, pp. 45-50; 52-74.

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<sup>5</sup> Mason, *Faith of the Gospel*, ch. ii. § 2.

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<sup>6</sup> Hodge, p. 134.

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[« Ch.VII. Q.42. Divine Names | Main | Ch.VII. Q.44. Divine Self-Existence »](#)

**August 01, 2005**

## **Ch.VII. Q.43. Divine Attributes**

---

DIVINE ATTRIBUTES are certain true and distinct predicates, which our knowledge of God, however derived, enables us to apply to Him.<sup>1</sup>

---

2. To discuss the Divine Attributes in detail is to analyze the contents of our knowledge of the Divine nature.

---

3. The Divine Attributes are true predicates, and not simply "man's modes of apprehending God." They are "objective determinations in His revelation, and as such are rooted in His inmost essence."<sup>2</sup>

---

4. The Divine Attributes express distinct perfections in the Divine essence. They do not indeed differ *in re*, as if the essence of God could be divided, but *in ratione*, which means that the Divine attributes are logical distinctions rather than ontological, although necessary and grounded in the eternal and immutable essence of God.<sup>3</sup>

---

5. The Divine attributes are not adequate expressions of the Divine nature, but such as can be framed in human language. They are true as far as they go, and are sufficient for the correct guidance of our apprehensions. But they indicate lines of truth, to the end of which our minds are unable to travel.<sup>4</sup>

---

6. The Divine attributes are ascertained in three ways: (a) by analyzing the idea of infinity and absolute perfection; (b) by inference from the character of those Divine operations which are observable in the physical and moral world; (c) by studying the indications given in supernatural revelation. This last method secures the most complete and trustworthy results, and it must be employed to correct and supplement the results of other methods.

---

7. There are many ways of dividing and arranging the Divine attributes.<sup>5</sup> We shall consider the nature of God (a) according to His *essence*, as self-existent, living, perfect, sole and incommunicable: (b) according to His *substance*, as spiritual and immense: (c) according to His *life*, as eternal, immutable, and eternally active: (d) according to His *action*, as omnipotent, omniscient, omnipresent, wise, and morally perfect. The first three of these divisions are often treated under the heading "the Nature of God," the last under the heading, "the Active Attributes of God." This usage is followed here.

---

<sup>1</sup> Owen, *Dogmatics*, ch. iv. § 2; Pearson, *De Deo*, IV., pp. 37-41; Schouppe, *Elementa*, Tr. V. § 61-84; Stone, *Outlines*, ch. ii.; Mortimer, *Cath. Faith*, Vol. I., pp. 3-12; Lacey, *Elem. of Doctrine*, pp. 85-92; Clarke, *Outline of Theol.*, pp. 75-77.

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<sup>2</sup> Martensen, *Dogmatics*, § 46.

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<sup>3</sup> Hodge, *Syst. Theol.*, Vol. I., pp. 373, 374; Forbes, *Creed*, pp. 38, 39; Pearson, pp. 39, 40.

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<sup>4</sup> Mozley, *Predestination*, pp. 15-21.

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<sup>5</sup> Hodge, *Outlines*, pp. 137, 138.

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[« Ch.VII. Q.43. Divine Attributes](#) | [Main](#) | [Ch.VII. Q.45. Divine Perfection »](#)

**August 01, 2005**

## **Ch.VII. Q.44. Divine Self-Existence**

---

THE self-existence of God is that whereby He is without origin and uncreate. He simply is.<sup>1</sup> God is not self-caused, but uncaused. His being and mode of subsistence are not the product of His will, but facts of His essence. By that He is determined, since nothing else determines Him and He is not indeterminate.<sup>2</sup>

---

2. To deny the self-existence of God is to deny that He is supreme, for, if He were not self-existent, His existence would be caused by another, to whom He would be inferior. The cosmological argument for the existence of God is also an argument for His self-existence.

---

3. God is a LIVING God, for He is the Author of life to His creatures;<sup>3</sup> and since He is self-existent, He has life in Himself.<sup>4</sup>

---

<sup>1</sup> Strong, *Syst. Theol.*, pp. 123-124; Pearson, *De Deo*, V., p. 47; Mason, *Faith of the Gospel*, i. 9; St. Anselm, *Monologium*, ch. v., vi. Cf. Exod. iii. 14; John v. 26; viii. 58; Acts xvii. 24-25. Also Q. xlii. 3.

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<sup>2</sup> St. Thos., *Summa*, I., iii. 4; Pearson, IV, pp. 35, 36.

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<sup>3</sup> Gen. ii. 7; Deut. v. 26; Josh. iii. 10; Acts xvii. 25, 28; Col. iii. 3.

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<sup>4</sup> Owen, *Dogmatics*, ch. iv. § 10; Pearson, XIV., pp. 137-143; St. Thos., I., xviii. Cf. John i. 4; v. 26.

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[« Ch.VII. Q.44. Divine Self-Existence | Main | Ch.VII. Q.46. Divine Unity »](#)

**August 01, 2005**

## **Ch.VII. Q.45. Divine Perfection**

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THE perfection of God signifies that every excellence proper to the Divine nature is found in Him in unlimited degree. Nothing falls short according to the mode of Divine perfection. Divine perfection is involved in Divine infinity, for He who is not limited by anything external to Himself must be perfect in Himself. <sup>1</sup>

---

2. All the perfections of every creature have God for their Author, and are evidences of His perfection. They are not, however, reproductions of Divine perfection, but shadows of it. The perfection of God is not the totality of creaturely perfection, although the cause of it; but is peculiar to Himself and simple. "Not all the excellencies of all (creatures) can so fully represent His nature as an ape's shadow doth a man's body. But . . . infinite variety best sets forth the admirable excellency of His indivisible unity. . . . So all plurality be excluded, we express His being and perfection best by leaving them, as they truly are, without all quantity." <sup>2</sup>

---

3. By virtue of His infinite perfection, God is self-sufficient. Nothing is wanting to His essence which is needed for His blessedness. Neither His knowledge, nor His will, nor His love, depend upon the existence of the creature, but have sufficient scope for their activity in the eternal relations subsisting between the Persons of the Trinity. Creation is an act of the Divine will, not the result of necessity. <sup>3</sup>

---

4. God is the *Summum Bonum*, the devout contemplation and enjoyment of which is the true and chief end of man; for, as the infinitely Perfect One, and the source of all good, He comprehends in His own essence all that is needed for our eternal blessedness. <sup>4</sup>

---

<sup>1</sup> St. Thos., *Summa*, I., iv.; Jackson, *Works*, Vol. V., ch. iv.; Pearson, *De Deo*, VI., pp. 55-60; VII. pp. 67-73; Petavius, *De Dogmatibus*, T. I., lib. vi., ch. 7; Schouppe, *Elementa*, Tr. V., §§ 105-110; Wilhelm and Scannell, *Manual*, Vol. I., pp. 177-179, 186.

<sup>2</sup> Jackson, pp. 36, 37; St. Thos., I., iv. 2.

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<sup>3</sup> Strong, *Syst. Theol.*, pp. 125, 126. *Cf.* Acts xvii. 25; and Q. lix.

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<sup>4</sup> St. Thos., I., vi. 1, 2; Pearson, pp. 70, 71; *Westminster Catechism*, 1st Ans. *Cf.* Psa. Ixxiii. 24-26; John xvii. 22, 24; Rom. xi. 35, 36.

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[« Ch.VII. Q.45. Divine Perfection | Main | Ch.VII. Q.47. Divine Simplicity and Spirituality »](#)

August 01, 2005

## Ch.VII. Q.46. Divine Unity

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BY THE Unity of God is meant (a) the fact that He is but one, *unus*; (b) His integral unity, or the fact that He is indivisible; (c) His uniqueness, or the fact that He cannot be classed with any other being in genus or species. He is *unus et unicus*.<sup>1</sup>

---

2. That the Lord our God is One Lord (monotheism) is asserted or implied in every part of Holy Scripture; which also bears frequent witness against polytheism or idolatry.<sup>2</sup> It is also argued (a) from His simplicity. The individuality and the essence of God are identical, but that which constitutes the individuality of a being can be but one; (b) from the infinity of His perfection and His supremacy. There can be but one most perfect and supreme; (c) from the teleological unity of the world.<sup>3</sup> We should not confound monotheism with henotheism, or the acceptance by a people of one tribal or national god, to the exclusion of the gods of other nations — acknowledged also to be real.

---

3. The integral unity of God does not signify the absence of real distinctions in His nature, but the absence of divisions simply. His tri-personal subsistence is not inconsistent with this.<sup>4</sup>

---

4. No other being can be comprehended in the same category with God. This fact does not preclude the existence of other beings, but of other Divine beings. Moreover all other beings are dependent upon, and owe their existence to, the One, with whom nothing can be coordinated.<sup>5</sup>

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5. The doctrine of Divine unity has had a long history, (a) At the beginning it was accepted until sin led to the setting up of other wills against God's will; (b) Polytheism developed rapidly after the fall, but with an undercurrent of recognition of the Supreme — too remote for direct service and worship; (c) The Chosen People were educated slowly and painfully out of polytheism by Divine interventions; (d) Heathen philosophy soared above polytheism, but with pantheistic tendency; (e) Christian revelation enriched the doctrine of unity and extricated it from deistic remoteness; (f) The doctrine has been tested and made clearer since apostolic times by conflict with (1) polytheism; (2) gnostic and Manichaeic dualism; (3) Sabellian impoverishment; (4) Arianism; (5) Mariolatry; (6) nominalistic tri-theism; (7) modern Deism; (8) pantheism.

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<sup>1</sup> St. Thos., *Summa*, I., xi.; Mason, *Faith of the Gospel*, i. 10; Strong, *Syst. Theol.*, p. 125; Owen, *Dogmatics*, ch. iv., § 6; Forbes, *Creed*, pp. 25-38; Pearson, *De Deo*, XI, pp. 109-117; Weidner, *Theologia*, p.

55.

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<sup>2</sup> Deut. iv. 35; vi. 4; I. Kings viii. 60; Isa. xlii. 8; xliv. 6, 8 *et seq.*; Mark xii. 29; John xvii. 3; Rom. iii. 29, 30; I. Cor. viii. 4-6; Gal. iii. 20; I. Tim. i. 17; ii. 5; Jas. ii. 19.

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<sup>3</sup> St. Thos., I. xi. 3; Pearson, pp. 114, 115.

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<sup>4</sup> Mason; Strong.

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<sup>5</sup> Dorner, *Christian Doctrine*, Vol. I., pp. 230-234; Jackson; Wilhelm and Scannell, *Manual*, pp. 203-204. *Cf.* Exod. ix. 14; Deut. xxxiii. 26; II. Sam. vii. 22; Isa. xl. 18-25; xlvi. 5-9; Jerem. x. 6; Matt. xix. 17.

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[« Ch.VII. Q.46. Divine Unity | Main | Ch.VII. Q.48. Divine Immensity »](#)

August 02, 2005

## Ch.VII. Q.47. Divine Simplicity and Spirituality

---

THE Simplicity of God signifies (a) His spiritual essence; (b) that He is pure form; (c) the identity of His essence and attributes with Himself.<sup>1</sup>

---

2. That God is incorporeal, and therefore without parts or extension is argued because (a) He is the Prime Mover of all things; but bodies, in themselves are inert; (b) He is the most eminent of beings; but the eminence of bodies is entirely due to the life which is in them. This life is not corporeal.<sup>2</sup>

---

3. The spirituality of the Divine essence signifies more than the absence of corporeity. It means, positively, that attribute by virtue of which, God is a living God. Because the Spirit is life, it can assume that which is not spirit into hypostatic union with itself. The Incarnation was such an event.<sup>3</sup>

---

4. By form, *forma*, is meant the actuality of a thing; by matter, *materia*, its potential principle. God is pure form; actual but not potential. He is, and always has been, in essence what He can be. There is no foundation (prior) for what He is. The distinction between power and energy, δ•να•ις και ενεργεια, is misleading in connection with God. He is absolute energy, *purus actus*.<sup>4</sup>

---

5. The attributes of God, as we have seen,<sup>5</sup> do not differ from each other *in re*, but *in ratione*, although they are true distinctions rooted in His inmost essence. For instance, His goodness is a distinct reality, as is also His immutability; but the two are one, ontologically speaking, and inseparable. Furthermore, God is not merely good, but more exactly, He is goodness and the source of it. When we speak of the Divine Nature, we speak of the Divine Being.<sup>6</sup>

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<sup>1</sup> St. Thos., *Summa*, I., iii.; Wilhelm and Scannell, *Manual*, Vol. I., pp. 182-185; Forbes, *Creed*, pp. 40, 41; Owen, *Dogmatics*, ch. iv. § 4; Petavius, *De Dogmatibus*, T. I. lib. ii., ch. 1, 2; Schouppe, *Elementa*, Tr. V., §§96-104; Lacey, *Elem. of Doctrine*, p. 74; Weidner, *Theologia*, p. 34. Cf. Deut. iv. 16; John iv. 24.

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<sup>2</sup> St. Thos., I., iii. 1; Mason, *Faith of the Gospel*, ch. I., §8; Pearson, *De Deo*, V., pp. 47-51; Schoupe, § 101.

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<sup>3</sup> Cf. Q. xliv. 3.

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<sup>4</sup> St. Thos., I., iii. 2; Pearson, p. 46; Schoupe, § 103; Wilhelm and Scannell, p. 183.

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<sup>5</sup> Cf. Q. xliii. 3, 4.

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<sup>6</sup> St. Thos., I., iii. 3, 4, 6, 7; Jackson, *Works*, Vol. V., pp. 38-42; Pearson, p. 52; Wilhelm and Scannell, pp. 184-5.

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[« Ch.VII. Q.47. Divine Simplicity and Spirituality | Main | Ch.VII. Q.49. Divine Eternity »](#)

**August 02, 2005**

## **Ch.VII. Q.48. Divine Immensity**

---

THE Immensity of God is that Divine attribute of which spatial relations are the finite shadow; or, Divine infinity as contemplated from the point of view of space. <sup>1</sup> In the English version of the Athanasian Creed the word "incomprehensible" signifies this attribute.

---

2. By virtue of His immensity, God is essentially present in all substances<sup>2</sup> but is not comprehended in created things. He is thus both immanent and transcendent.<sup>3</sup> St. Gregory<sup>4</sup> says, "Deus est intra omnia, non inclusus; extra omnia, non exclusus; supra omnia, non elatus." To which may be added, "infra omnia, non depressus." Bonaventura says, "His centre is everywhere, His circumference nowhere."<sup>5</sup>

---

3. Space is a relation of created substances which came into existence with them. The relations between God and space are therefore voluntary to Him, springing from His act of creation. Space is not infinite, as many think, for it is not a thing in itself. It is what it is only as a relation of finite substances. Moreover the infinite is not quantitative. It transcends all such measures. There is but one Infinite—God. There is indeed no "beyond" space, but that is because beyond is a spatial relation.<sup>6</sup>

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<sup>1</sup> *Athanasian Creed*, v. 9; Jackson, *Works*, Vol. V., pp. 42-59; Schoupe, *Elementa*, Tr. V., §§118-121; Forbes, *Creed*, pp. 50-51; Pearson, *De Deo*, VIII., pp. 78-86; Suarez, *Summa*, Tr., I. lib. ii., ch. 2; St. Anselm, *Proslogium*, ch. xiii. Cf. *Psa.* cxxxix. 7-10; *Jerem.* xxiii. 23-24.

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<sup>2</sup> Cf. Q. lii. 4-6.

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<sup>3</sup> Cf. *Deut.* iv. 39, with *I. Kings* viii. 27.

<sup>4</sup> In Psa. cxxxix.

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<sup>5</sup> Moore, *Science and the Faith*, p. xliii.; Malebranche, cited in Bowen, *Modern Philos.*, pp. 83, 84.

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<sup>6</sup> Calderwood, *Philos. of Infin.*, ch. vi., esp. pp. 131-135; Jackson.

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[« Ch.VII. Q.48. Divine Immensity](#) | [Main](#) | [Chapter VIII. Active Attributes »](#)

**August 02, 2005**

## **Ch.VII. Q.49. Divine Eternity**

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THE Eternity of God is that Divine attribute of which temporal relations are the finite shadow; or, Divine infinity as contemplated from the point of view of time.<sup>1</sup>

---

2. The word Eternal has three uses: (a) with beginning but without end—life eternal of the saints: (b) without beginning or end but unnecessary—the creative act of God; (c) without beginning or end and necessary. The last is peculiar to the life of God, and is not possible elsewhere, even for the saints.<sup>2</sup> The time that shall be no longer is that which is measured by the events of this world.

---

3. Time is a relation of created things and of finite events. When of things, it expresses their duration; when of events, it is the measure of their succession. But Divine eternity is an idea which transcends duration and excludes all but logical succession. Boethius and the scholastics describe it as "Interminibilis vitae tota simul et perfecta possessio."<sup>3</sup>

---

4. We may not describe time as eternal in the Divine sense—i.e., as infinite. In a sense both time and space are boundless. There is no "before" or "after" time, which would mean time beyond the temporal; and there is no outside of space, for space does not extend beyond the spatial. Neither space nor time have independent reality except in the abstract. They are not what they are of themselves. They are not things at all. They are relations simply, and relations of finite things and events. Divine eternity transcends time.<sup>4</sup>

---

5. Time and eternity have been illustrated by the circumference of a circle and its centre. The centre corresponds to every division and motion of the circumference, without being divisible or movable itself. There is a succession of parts in the circumference, but none in the centre. The circumference may be indefinitely expanded, yet the centre will correspond to a larger circle still. Yet eternity is neither an extension nor a modification of time. Time is *nunc volans*, eternity *nunc stans*.<sup>5</sup>

---

6. The Eternal One has no involuntary relations to time, but freely enters into temporal relations by virtue of creation. He is therefore said to fore-know and to pre-destinate.

---

7. God is immutable—free from the vicissitudes of change, although He enters into changeable relations with mutability. This latter truth justifies the metaphorical allusions in Holy Scripture to Divine providence, and the delay of the Incarnation until the fulness of time.<sup>6</sup> The kenotic theory, that the Divine Son abandoned

certain of His eternal attributes in order to become man, is inconsistent with this truth.<sup>7</sup>

---

8. God is described in Holy Scripture as alone immortal.<sup>8</sup> By this is meant that He is not subject, in His essence, either to development or corruption. The saints are subject to both in this life, and to development in the world to come.<sup>9</sup> Their immortality is also derived, while that of God is underived.<sup>10</sup>

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<sup>1</sup> Jackson, *Works*, Vol. V., pp. 60-78; St. Thos., *Summa*, I, x.; St. Augustine, *Confessions*, xi. 10-31; Schoupe, *Elementa*, Tr. V., §§ 112-116; Forbes, *Creed*, pp. 51, 52; Owen, *Dogmatics*, ch. iv., § 8; Pearson, *De Deo*, X., pp. 96-98; Petavius, *De Dogmatibus*, T. I., lib. iii., ch. 3-6; Wilhelm and Scannell, *Manual*, Vol. I., pp. 195-197; Mason, *Faith of the Gospel*, ch. i., §11; Blunt, *Dic. of Theol.*, "Eternity." Cf. Exod. iii. 14; Deut. xxxiii. 27; Job. xxxvi. 26; Psa. xc. 2-4; xciii. 2; Isa. xli. 4; xliii. 13; xlvi. 12; Ivii. 15; Lam. v. 19; Mic. v. 2; Rom. i. 20; Ephes. iii. 11; I. Tim. i. 17; II. Pet. iii. 8; Rev. i. 8; xxii. 13.

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<sup>2</sup> Schoupe, § 112.

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<sup>3</sup> St. Thos., I., x. 1; Hooker, *Eccles. Polity*, V., Ixix. 1, 2.

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<sup>4</sup> Calderwood, *Philos. of Infin.*, ch. vi.

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<sup>5</sup> Strong, *Syst. Theol.*, p. 131; Schoupe, § 114.

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<sup>6</sup> Nicene Anathema; Forbes, pp. 47, 48; Schoupe, *Elementa*, Tr. V., §§ 124-131; Martensen, *Dogmatics*, §48; Owen, ch. iv., § 7; Pearson, IX., pp. 87-95; St. Thos., I., ix.; Petavius, T. I., lib. iii. ch. 1, 2; Hooker, I., v. 1. Cf. Num. xxiii. 19; I. Sam. xv. 29; Psa. xxxiii. 11; cii. 26, 27; Eccl. iii. 14; Mal. iii. 6; Rom. xi. 29; Heb. i. 12; vi. 17; xiii. 8; Jas. i. 17.

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<sup>7</sup> Powell, *Principle of the Incarn.*, pp. 265-270; Hall, *Kenotic Theory*, pp. 233, 234.

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<sup>8</sup> Deut. xxxii. 40; I. Tim. i. 17; vi. 16; Rev. iv. 9; x. 6.

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<sup>9</sup> I. Cor. xv. 36; II. Cor. iii. 18; Heb. x. 27.

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<sup>10</sup> Martensen, § 48. Cf. Q. xlv. 3.

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[« Ch.VII. Q.49. Divine Eternity](#) | [Main](#) | [Ch.VIII. Q.50. Divine Omnipotence »](#)

**August 02, 2005**

## **Chapter VIII. Active Attributes**

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[Question 50. Divine Omnipotence](#)

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[Question 51. The Divine Will](#)

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[« Chapter VIII. Active Attributes](#) | [Main](#) | [Ch.VIII. Q.51. The Divine Will »](#)

**August 02, 2005**

## **Ch.VIII. Q.50. Divine Omnipotence**

---

THE Omnipotence of God signifies (a) His infinite energy and freedom to do all that is consistent with His nature; (b) His sovereignty over all that is or can be done.<sup>1</sup>

---

2. God is not tied to the use of means, nor to any particular use of them, by any principle which is external to Himself.<sup>2</sup> For all things other than Himself, as well as the forces resident in them, owe their existence to Himself. He cannot, however, do anything (a) which is inconsistent with His own holiness ;<sup>3</sup> (b) which would involve a change in His own nature or purposes; (c) which would be self-contradictory and absurd; e.g., to make a fact not a fact, or to draw a shorter line between two points than a straight one. What cannot be done in se, cannot be done by Him—not as implying external limit to power, but as indicating its non-pertinency. Power is in such case limited by its own nature, as is the infinite, not by degree or extent.<sup>4</sup>

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3. By virtue of His sovereignty, all creaturely actions, even when free, are done by His permission and with power then supplied by Him. Evil actions, though designed to thwart His will, are overruled by Him to the accomplishment of it.

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4. The exercise of Divine energy is twofold (a) internal action of generation and spiration, which is necessary; (b) external action, which is voluntary, and concerned with originating, preserving, energizing, developing, and governing created things.<sup>5</sup>

---

5. Both of these actions are eternal and immutable, but the latter has temporal and mutable relations and aspects, owing to the finite nature which is imposed upon its results. Thus the action of God is often described in Holy Scripture as if temporal—not in its nature, but in its creatureward relations.<sup>6</sup>

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<sup>1</sup> Pearson, *Creed*, pp. 75-83; St. Thos., *Summa*, I. xxv.; Schoupe, *Elementa*, Tr. V., §§161-165; Mason, *Faith of the Gospel*, ch. i., § 12; Forbes, *Creed*, pp. 48, 49, 91-93; Petavius, *De Dogmatibus*, T. I., lib. v., ch.

5-11; Wilhelm and Scannell, *Manual*, Vol. I., pp. 208-210; Clarke, *Outline of Theol.*, pp. 85-88; Weidner, *Theologia*, pp. 37-38. Cf. Gen. xvii. 1; xviii. 14; Job xlii. 2; Ixii. 11; Ixvi. 7; Isa. xxvi. 4; Jerem. xxxii. 17; Dan. iv. 35; Matt. vi. 13; xix. 26; Mark x. 27; xiv. 36; Luke i. 37; Acts xxvi. 8; Rom. i. 20; iv. 21; Ephes. i. 11, 19-22; iii. 20; Heb. i. 3; Rev. xv. 3; xix. 6.

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**2** Matt. iii. 9.

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**3** II. Tim. ii. 13; Heb. vi. 18.

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**4** Clarke, pp. 86-88; St. Anselm, *Proslogium*, ch, vii.

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**5** Schouppe, Tr. V., § 134.

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**6** Cf. Q. liv. 2.

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[« Ch.VIII. Q.50. Divine Omnipotence | Main | Ch.VIII. Q.52. Divine Omniscience and Omnipresence »](#)

**August 02, 2005**

## **Ch.VIII. Q.51. The Divine Will**

---

THE will of God is distinguished as (a) the will of good pleasure; (b) the will of the signs.<sup>1</sup> We are here chiefly concerned with the will of good pleasure, or the will of God, properly speaking. The will of the signs is a metaphorical phrase, meaning the revelations of God's will to us— not that will itself.

---

2. The will of God (of good pleasure) is eternal in itself. There can be no temporal interval between His will and its fulfilment, and nothing contingent can determine its nature or fulfilment.<sup>2</sup> But in so far as the Divine will has to do with temporal effects, and is viewed from a temporal standpoint, we describe it relatively and in temporal and contingent terms, as (a) antecedent and consequent; (b) absolute and conditional.

---

3. From such a point of view we say that by His antecedent will God wills anything *secundum se*, without reference to particular circumstances; e.g., the salvation of mankind.<sup>3</sup> And by His consequent will we say God wills a thing in view of circumstances foreseen; e.g., the everlasting punishment of obstinate sinners.<sup>4</sup> Strictly speaking, there can be no temporal development or modification of God's will of good pleasure. But, since His will is accomplished in time, it exhibits to us the relations of antecedence and consequence.<sup>5</sup>

---

4. Similarly we say that the absolute will of God depends upon no external conditions. Thus, He willed to create. But His conditional will is said to depend upon some action on the part of His free creatures. Thus He wills the future glory of those whom He has called in Christ, if they make their calling and election sure. The relation between the will of God and the will of man, is mysterious. The former is eternal and irreversible, the latter real and free, within its proper limits. The appearance of contradiction in this, arises from the finiteness of our understandings, and the necessity of contemplating the infinite and immutable from a finite and mutable point of view.<sup>6</sup> This bears upon Divine Predestination, which will be discussed in connection with the doctrine of grace.

---

5. The will of the signs is divided into five parts: (a) commandment; (b) prohibition; (c) permission; (d) counsel; (e) operation and example. The last mentioned includes the natural and supernatural orders, so far as we know them, and the life of Christ.<sup>7</sup> The will of signs constitutes the chief subject matter of Moral Theology Proper.

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<sup>1</sup> Schouppe, *Elementa*, Tr. V., §§155-160; St. Thos., *Summa*, I., xix.; Forbes, *Creed*, pp. 47, 56-61; Owen, *Dogmatics*, ch. iv., § 13; Pearson, *De Deo*, XX., XXI., pp. 206-231; Petavius, *De Dogmatibus*, T. I., lib. v., ch. 1-4; Liddon, *Some Elements*, pp. 56-57, 184-190; Wilhelm and Scannell, *Manual*, Vol. I., pp. 227-233; Weidner, *Theologia*, p. 38.

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<sup>2</sup> Psa. cxv. 3.

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<sup>3</sup> II. Tim. ii. 4.

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<sup>4</sup> Rom. ix. 22.

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<sup>5</sup> Hodge, *Syst. Theol.*, Vol. I., p. 404.

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<sup>6</sup> Hodge, pp. 404-405. *Cf.* Q. liii. 4.

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<sup>7</sup> Schouppe, § 158; Sanderson, *Conscience*, Lec. iv. § 20. *Cf.* St. Matt. vii. 21.

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[« Ch.VIII. Q.51. The Divine Will | Main | Ch.VIII. Q.53. Divine Wisdom »](#)

**August 02, 2005**

## **Ch.VIII. Q.52. Divine Omniscience and Omnipresence**

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THE Omniscience of God is His infinite knowledge of all things which can be objects of knowledge. It is a knowledge the limitations of which, in range and method, arise only from the intrinsic nature of knowledge in its perfection.<sup>1</sup>

---

2. Divine knowledge is (a) intuitive, without mental process; (b) immediate, independent of external media; (c) eternal, without temporal limitation; (d) actual, not a mere power of knowing, nor ever suppressed; (e) universal, including all knowable things in its range, real or possible, internal or external to Himself, general or particular; (f) perfect, without possibility of development or forgetfulness.

---

3. God knows all things, past, present, and future, as such, for He has created and entered into real relations with the temporal. But His knowledge of them all is simultaneous. He is said to fore-know,<sup>2</sup> but there is no temporal interval between His act of knowing and the event known. The interval exists only in our temporal point of view, from which we see that His knowledge touching any effect in time did not originate at that time, or at any time.<sup>3</sup>

---

4. God also knows things everywhere, and their spatial relations, but there is no spatial separation between Himself and what He knows. The OMNIPRESENCE of God is deduced from (a) this omniscience;<sup>4</sup> (b) His immensity;<sup>5</sup> (c) His operations.<sup>6</sup>

---

5. The Divine omnipresence is (a) free, for the created things which it presupposes came into existence by the will of God; (b) actual and not potential merely; (c) penetrative, but not diffusive or expansive; (d) indivisible and entire in every thing.

"Though God extends beyond creation's rim,  
Each smallest atom holds the whole of Him."

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6. If God were omnipresent simply, communion with Him would be impossible. But He has revealed to us special and limited modes of presence, according to which He wills to be present to His creatures. He is present (a) in glory, to the adoring hosts of heaven;<sup>7</sup> (b) with efficiency, in the natural order;<sup>8</sup> (c) providentially, in the affairs of men;<sup>9</sup> (d) attentively, to those who seek him;<sup>10</sup> (e) judicially, to the consciences of the wicked;<sup>11</sup> (f) bodily, in the Incarnate Son;<sup>12</sup> (g) mystically, in the Church of Christ;<sup>13</sup> (h) officially, with His Ministers;<sup>14</sup> (i) sacramentally and adorably, in the Holy Eucharist.<sup>15</sup>

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**1** Wilhelm and Scannell, *Manual*, Vol. I., pp. 214-224; Forbes, *Creed*, pp. 52-56; Strong, *Syst. Theol.*, p. 133; Owen, *Dogmatics*, ch. iv., § 11; Pearson, *De Deo*, XV.-XIX., pp. 149-205; St. Thos. *Summa*, I. xiv.; Petavius, *De Dogmatibus*, T. I., lib. iv.; Schouppé, *Elementa*, Tr. V., §§ 136-154; Mason, *Faith of the Gospel*, ch. I., § 11; Clarke, *Outline of Theol.*, pp. 80-85; Powell, *Prin. of the Incarn.*, pp. 126-132; Weidner, *Theologia*, pp. 35-37. Cf. I. Sam. ii. 3; I. Kings viii. 39; I. Chr. xxviii. 9; Job xxvi. 6; xxviii. 10, 24; Psa. xxxiii. 13, 14; xciv. 1-11; cxxxix. 1-24; cxlvii. 4, 5; Isa. xlvi. 9, 10; Jerem. xxiii. 24; Ezek. xi. 5; Matt. vi. 8; x. 29, 30; Acts ii. 23; xv. 8, 18; Rom. xi. 33; Heb. iv. 12, 13; I John iii. 20.

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**2** Isa. xlii. 9; xlvi. 10; Jerem. i. 5; Acts xv. 18; Rom. viii. 29.

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**3** Wilhelm and Scannell, pp. 219-224.

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**4** Psa. cxiii. 5, 6.

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**5** Jerem. xxiii. 23, 24; I. Kings viii. 27.

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**6** Psa. cxxxix. 7-13. Forbes, p. 51; Owen, ch. IV. §9; Pearson, VIII., pp. 76-86; St. Thos., I. viii.; Petavius, T. I., lib. iii. ch. 7-10; Strong, p. 132; Wilhelm and Scannell, pp. 211-213; Clarke, pp. 79, 80; 81, 82; Weidner, pp. 34-35; St. Anselm, *Monologium*, ch. xx.-xxiv. Cf. Isa. Ixvi. 1; Acts xvii. 24, 27, 28; Ephes. i. 23.

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**7** Isa. vi. 1-3; Rev. vii. 9-12.

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**8** Nah. i. 3-5.

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**9** Psa. Ixviii. 7-8.

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**10** Matt, xviii. 19, 20; Acts xvii. 27.

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**11** Gen. iii. 8; Psa. Ixviii. 1, 2.

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**12** Col. ii. 9.



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**13** Ephes. ii. 12-22.

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**14** Matt, xxviii. 19, 20.

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**15** John vi. 56; Luke xxii. 19, 20. Martensen, *Dogmatics* § 48.

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# Theological Outlines • by • Francis J. Hall

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[« Ch.VIII. Q.52. Divine Omniscience and Omnipresence](#) | [Main](#) | [Chapter IX. Moral Attributes »](#)

**August 02, 2005**

## **Ch.VIII. Q.53. Divine Wisdom**

---

THE Wisdom of God is His absolute infallibility of judgment, by virtue of which He provides perfectly for all things and cannot err in any question of action, whether that action springs from Himself or the creature, and whether it is past, present, or future.<sup>1</sup>

---

2. The wisdom of God combines His omnipotence and omniscience. It is His teleological knowledge, whereby He designs all things, and overrules the course of events to the furtherance of His own ends. This action is called the PROVIDENCE of God.<sup>2</sup>

---

3. The providence of God is distinguished as general and particular, the former having to do with the teleological government of the universe as a whole, the latter with provisions for its minutest details—*e.g.*, the exigencies arising from the free actions of men. This distinction is relative, and from the finite point of view. There is but one Divine providence in all things, strictly speaking. Yet the distinction is useful and relatively true.<sup>3</sup>

---

4. The relations between Divine sovereignty and creaturely freedom, as has been said,<sup>4</sup> are inscrutable; but we know that God and man cooperate in every human action, whether good or evil, in such wise that the integrity of each is preserved and the holiness of God uncontaminated. God supplies the power in evil conduct, but is not so much its Author as its overruling Cause.<sup>5</sup>

---

5. The prayers of men are real moral forces, *fore*-seen and *for*-seen by God from the beginning, and used as His instruments in accomplishing His designs. If the contents of a prayer are inconsistent with His will, it is none the less a genuine moral force, but will be overruled to subserve Divine ends.<sup>6</sup>

---

6. The wisdom of God is displayed, not only in His ordinary providence, but, pre-eminently, in the Redemption of men from sin, and in the judgment of those who neglect His grace—a judgment at once just and merciful, satisfying and final.

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<sup>1</sup> Schouppe, *Elementa*, Tr. V., §§167-170; Martensen, *Dogmatics*, § 50; Wilhelm and Scannell, *Manual* Vol. I., pp. 225-227; Weidner, *Theologia*, p. 37. Cf. Psa. civ. 24; Prov. viii. 11-31; I. Cor. i. 18-30; Ephes. iii. 10; Jas. i. 5.

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<sup>2</sup> St. Thos., *Summa*, I. xxii.; Schouppe, §§ 195-201; Strong, *Syst. Theol.*, pp. 207-220; Forbes, *Creed*, pp. 61-63; Hooker, *Eccles. Polity*, I. iii. 4; Pearson, *De Deo*, XXII., pp. 232-242; Petavius, *De Dogmatibus*, T. I., lib. viii., oh. 1-5; Wilhelm and Scannell, pp. 372-375; Clarke, *Outline of Theol.*, pp. 147-153. Cf. Gen. xx. 6; 1. 20; Exod. xii. 36; II. Sam. xvi. 10; xxiv. 1; Job xxx.-xxxvii.; Psa. xxxiii. 12-22; civ.; cxxxv. 5-7; Prov. xvi. 1; xix. 21; Jerem. x. 23; Matt. vi. 25-32; x. 30; Rom. xi. 32-36; Ephes. ii. 10; Philip, ii. 13.

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<sup>3</sup> Liddon, *Some Elements*, pp. 192-194.

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<sup>4</sup> Cf. Q. Ii. 5.

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<sup>5</sup> Strong, pp. 209, 210, 219, 220.

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<sup>6</sup> Strong, pp. 215-218; Liddon, pp. 184-190; Ward, W. G., *Ward and the Cath. Revival*, pp. 285-295; Gore, in *Oxford House Papers*, 2nd Series, 6th Paper. Cf. Psa. x. 17; Ixv. 2; xcix. 6; Isa. Iviii. 9; John xi. 42; xv. 7; Jas. iv. 3; v. 16.

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[« Ch.VIII. Q.53. Divine Wisdom](#) | [Main](#) | [Ch.IX. Q.54. Moral Perfection of God »](#)

**August 04, 2005**

## **Chapter IX. Moral Attributes**

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[Question 54. Moral Perfection of God](#)

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[Question 55. Divine Goodness](#)

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[Question 56. Divine Love and Mercy](#)

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[Question 57. Divine Holiness](#)

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[Question 59. Divine Blessedness](#)

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[« Chapter IX. Moral Attributes](#) | [Main](#) | [Ch.IX. Q.55. Divine Goodness »](#)

**August 04, 2005**

## **Ch.IX. Q.54. Moral Perfection of God**

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THE Moral Perfection of God signifies (a) the absolute integrity of each and every moral attribute in all Divine action; (b) the infinite degree of each attribute.

---

2. No Divine attribute may be emphasized at the expense of another. For example, God is infinitely merciful and infinitely just in all His actions. His mercy may be most apparent, in His forgiveness of sinners, and His justice in the reprobation of the obstinate; but we may not suppose that justice is waived or curtailed in the one case, or mercy shortened in the other.<sup>1</sup>

---

3. The Divine character is as inscrutable as His essence. It is therefore impossible for us to discover or explain the harmony which lies behind the various, and apparently opposing, manifestations of His moral attributes.<sup>2</sup> Humanly devised theodicies, or theories of evil, are at best imperfect and speculative.

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<sup>1</sup> St. Thos., *Summa*, I., xxi. 4.

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<sup>2</sup> Cf. Q. xl.

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[« Ch.IX. Q.54. Moral Perfection of God](#) | [Main](#) | [Ch.IX. Q.56. Divine Love and Mercy »](#)

August 04, 2005

## Ch.IX. Q.55. Divine Goodness

---

THE goodness of God is the attribute by reason of which He imparts life and other blessings to His creatures.<sup>1</sup>

---

2. The term good signifies in general what is desirable, whether because of utility, pleasure, or morality. A good person may mean either one who possesses desirable qualities, morally speaking, or one who is wont to give desirable things to others. It is in the latter sense that we speak of Divine goodness—His bountifulness. But God is good also in the former sense; and it is by reason of His perfection that, comprehending in Himself everything desirable, He is the source of all good things to others.<sup>2</sup>

---

3. Divine goodness is eternal and necessary. It does not depend upon the existence of creatures for its exercise. Apart from time the goodness of the Father moved Him to beget His Beloved Son, to whom He eternally communicates His own self-existent essence. By virtue of the same attribute, the Father and the Son eternally communicate their common essence to the Holy Ghost; and all the Blessed Three eternally communicate of their richness to each other.

---

4. *Ad extra*, the goodness of God moves Him to create and communicate being and life to finite things, external to His own essence, in order that He may impart to them such good gifts as they can receive. This communication is voluntary, and is determined as to its results by finite conditions imposed by the Creator Himself. The creatures are made *indigentia Dei*, and satisfaction of the need is made possible.<sup>3</sup>

---

5. The goodness of God *ad extra* includes His BENEVOLENCE, by which is meant "the constant will of God to communicate felicity to His creatures, according to their conditions and His own wisdom."<sup>4</sup>

---

6. Because of His benevolence, God has determined, by His will of good pleasure, to alleviate the miseries of this life which have been caused by the sins of the creature, and to employ such means for the Salvation of mankind as are consistent with His own holiness and creaturely responsibility.<sup>5</sup>

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<sup>1</sup> Martensen, *Dogmatics*, § 50-51; Strong, *Syst. Theol.*, p. 138b; Hodge, *Syst. Theol.*, Vol. I., pp. 427-436; Pearson, *De Deo*, VII., pp. 73, 74; Schouppe, *Elementa*, Tr. V., §§ 173, 177, 179-194; Wilhelm and Scannell, *Manual*, Vol. I. pp. 205-206. Cf. Psa. Ixv. 4; cxlv. 7-16; Neh. ix. 35; Jerem. xxxi. 12, 14; Zech. ix. 17; Matt. v. 45; Jas. i. 5, 17.

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<sup>2</sup> St. Thos., *Summa*, I., vi. 1.

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<sup>3</sup> Pearson, p. 74; Martensen, § 50.

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<sup>4</sup> Schouppe, § 173. Neh. i. 7; Psa. cxlv. 9.

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<sup>5</sup> Schouppe, § 177-194.

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[« Ch.IX. Q.55. Divine Goodness](#) | [Main](#) | [Ch.IX. Q.57. Divine Holiness »](#)

**August 04, 2005**

## **Ch.IX. Q.56. Divine Love and Mercy**

---

The love of God is the attribute by reason of which God wills a personal fellowship with Himself of those who are holy or capable of being made so.<sup>1</sup>

---

2. Love pre-supposes a personal subject loving, and discharges itself towards a personal object.<sup>2</sup> Mutual congeniality is involved also. These conditions are satisfied within the Divine essence. The Father loves His Son, and is loved by the Son, and the Holy Ghost is the bond of Divine love. Love is in fact the moral expression of the Divine unity, and is the focus of all Divine attributes. God is Love;<sup>3</sup> and Divine love did not begin with the appearance of creatures.

---

3. The goodness of God moved Him to create other beings on whom He might pour forth His love. He made man in His own image and after His own likeness, thus producing mutual congeniality between man and Himself. Because of this congeniality, and because the nature which He has imparted to them is good,<sup>4</sup> God loves all men. But, so far as they depart from His holiness and corrupt themselves, He does not love them.<sup>5</sup> Mutual congeniality is to that extent destroyed. Yet God loves sinners in so far as they are His creatures, made for Himself, and capable of being restored to the Divine likeness.<sup>6</sup>

---

4. The MERCY of God is that characteristic of His love which moves Him to plan the salvation of sinners, that they may become worthy of union with Himself. If they take advantage of His salvation, mutual congeniality is restored, and He unites them to Himself in everlasting love. To save them, He goes so far as to give His Beloved Son to die for them.<sup>7</sup>

---

5. The dispensation of God's mercy is embodied in a kingdom of GRACE, wherein every help and sanctifying instrument which the wisdom of God has devised, is gathered and administered.<sup>8</sup> But the grace of God is not confined to the Church. It is imparted to all men in various measures, under different conditions, and with various possibilities.

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<sup>1</sup> St. Thos., *Summa*, I., xx.; Martensen, *Dogmatics*, §51; Strong, *Syst. Theol.*, pp. 127, 137; Mason, *Faith of the Gospel*, ch. i., § 14; Clarke, *Outline of Theol.*, pp. 94-102; Wilhelm and Scannell, *Manual*, Vol. I., pp. 233-237.

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**2** Martensen.

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**3** John xvii. 26; Ephes. ii. 4, 7; I. John iv. 16.

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**4** Gen. i. 26, 31.

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**5** Mal. i. 3; Rom. ix. 13.

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**6** St. Thos., I., xx. 2 *ad quart.*; Clarke, pp. 98-102.

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**7** St. Thos., I., xxi. 3, 4; Strong, p. 137; Schoupe, *Elementa*, Tr. V., §§207, 209; Wilhelm and Scannell, pp. 246-247. *Cf.* Exod. xxiv. 6, 7; Num. xiv. 18; II. Chr. xxx. 9; Neh. ix. 17, 31; Lam. iii. 22, 23; Dan. ix. 9; Joel, ii. 13; Luke i, 50; Ephes. ii. 4, 7; Jas. v. 11; II. Pet. iii. 9, 15.

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**8** Divine grace treated of in Vol. III.

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[« Ch.IX. Q.56. Divine Love and Mercy](#) | [Main](#) | [Ch.IX. Q.58. Divine Justice »](#)

**August 04, 2005**

## **Ch.IX. Q.57. Divine Holiness**

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THE Holiness of God is His self affirming purity; the attribute which guards the distinction between God and the creature. It is the ground of reverence and adoration.<sup>1</sup> It is not to be confused with the aggregate of Divine perfections. The idea of separation is involved; and, in creatures, of consecration. For us to be holy is to be set apart to God.

---

2. The Holiness of God involves (a) freedom and separation from moral evil; (b) positive moral perfection. God is the source of holiness to His creatures, and can only be seen or approached by the holy.<sup>2</sup>

---

3. The RIGHTEOUSNESS of God is His relative Holiness, by virtue of which His treatment of the creature conforms to the purity of His nature. It is legislative Holiness, or the revelation of Divine Holiness in the form of moral requirement.<sup>3</sup>

---

4. The TRUTH of God involves that all His manifestations, whether natural or supernatural, should be consistent with Himself and each other. Earlier and more rudimentary indications are not contradicted, but are illuminated, by later and fuller knowledge.<sup>4</sup>

---

5. The FAITHFULNESS of God secures the fulfilment of His promises, which are based, not upon what we are or have done, but upon what Christ is and has done. Our sins do not invalidate them so long as we fulfil the conditions of repentance and good works.<sup>5</sup>

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<sup>1</sup> Martensen, *Dogmatics*, § 51; Strong, *Syst. Theol.*, pp. 128-130; Schoupe, *Elementa*, Tr. V. §§174-176; Mason, *Faith of the Gospel*, ch. i. § 13; Weidner, *Theologia*, pp. 38-39; Clarke, *Outline of Theol.*, pp. 89-94; Wilhelm and Scannell, *Manual*, Vol. I., pp. 253-254. Exod. iii. 5; xv. 11; xix. 10-16; Isa. vi. 3, 5-7; Psa. xcix. 9; II. Cor. vii. 1; I. Thes. iii. 13; iv. 7; Heb. xii. 29.



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<sup>2</sup> Schoupe; Pearson, *De Deo*, VII., p. 73; Petavius, *De Dogmatibus*, T. I., lib. vi., ch. 6.

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<sup>3</sup> Strong, pp. 138-140. *Cf.* Matt. v. 48; I. Pet. i. 16.

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<sup>4</sup> Strong, p. 137; Schoupe, §§202-205; Wilhelm and Scannell, pp. 247, 248. *Cf.* Isa. xl. 8; Matt. v. 18; John iii. 33; xiv. 6, 17; Rom. i. 25; iii. 4; I. John v. 6.

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<sup>5</sup> Strong, p. 137; Wilhelm and Scannell, p. 248. *Cf.* Num. xxiii. 19; I. Cor. i. 9; II. Cor. i. 20; I. Thes. v. 24; Tit. i. 2; Heb. vi. 18; I. Pet. iv. 19.

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[« Ch.IX. Q.57. Divine Holiness | Main | Ch.IX. Q.59. Divine Blessedness »](#)

**August 04, 2005**

## **Ch.IX. Q.58. Divine Justice**

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THE Justice of God is "His constant and efficacious will of dispensing rewards and punishments to creatures according to the merits of each."<sup>1</sup>

---

2. The Justice of God is the counterpart of His righteousness, and is sometimes identified with it;<sup>2</sup> Justice being the foundation of Divine Law, righteousness the basis of Divine judgment passed upon failure to fulfil the law.<sup>3</sup>

---

3. The merits of the creature do not, in the first instance, arise from his own efforts, but from the meritorious passion of Christ. But the blood of Christ is the seal of an everlasting covenant, by virtue of which the members of Christ are enabled to do the will of God and deserve His favour.<sup>4</sup> "God rewards Christ's work for us and in us"—not, in the first instance, on account of man's works, but, none the less, according to them.<sup>5</sup>

---

4. The judgments of God are without respect of persons, being the impartial expression of His righteousness in the presence of moral evil. They are not vindictive but vindicative. It is consistent with this impartiality, and involved in it, that personal conditions—knowledge and opportunities—should be allowed for in Divine judgments.<sup>6</sup>

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<sup>1</sup> St. Thos., *Summa*, I., xxi. 1, 2, 4; Schoupe, *Elementa*, Tr. V., §§208, 210; Weidner, *Theologia*, pp. 39-40; Clarke, *Outline of Theol.*, pp. 92-93; Wilhelm and Scannell, *Manual*, Vol. I., pp. 241-246. Cf. Gen. xviii. 25; Psa. vii. 9-11; xviii. 24; Ixxxix. 14; cxix. 37; Jer. xxiii. 5; Rom. ii. 2-11; I. Pet. i. 17; Jas. ii. 12 *et seq.*; Rev. xix. 11; xx. 13.

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<sup>2</sup> Rom. iii. 26.

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<sup>3</sup> Strong, *Syst. Theol.*, p. 138. *Cf.* Heb. x. 30, 31.

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<sup>4</sup> Rom. iv. 25; Heb. xiii. 20, 21.

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<sup>5</sup> Wilhelm and Scannell, pp. 244, 245. *Cf.* Luke xvii. 7-10, w. Acts x. 34, 35; II. John 8 and Tit. iii. 4-7, w. Rom. ii. 6.

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<sup>6</sup> Strong, p. 139e. *Cf.* Acts x. 34, 35; Rom. ii. 11.

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[« Ch.IX. Q.58. Divine Justice](#) | [Main](#) | [Chapter X. The Trinity »](#)

**August 04, 2005**

## **Ch.IX. Q.59. Divine Blessedness**

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THE Blessedness of God is the richness and joy of His life, arising from the internal relations of the Divine Persons, and also from the relations subsisting between God and His saints.<sup>1</sup>

---

2. The Blessedness of God is the reflection of Divine love, both within the Trinity and in the Kingdom of God. The latter is conditioned. It arises from the creative activity of God, and His condescension revealed in the Incarnation and the descent of the Holy Ghost.

---

3. The pity, grief, and anger of God, as they are metaphorically described in Scripture, caused by human sin and its consequences, do not interrupt the Divine blessedness. Our inability to see how this can be is but a branch of our inability to reconcile the existence of evil with Divine sovereignty. But we know that where sin abounds grace abounds still more, rendering the Divine dispensation of mercy fruitful in glory. We also know that the triumphant future is as immediately present to the eternal contemplation of God as is the present evil.<sup>2</sup>

---

4. The response of man to the grace of God finds articulate expression in the worship of the faithful—their Eucharistic Oblations here, and the heavenly worship hereafter, which those Oblations anticipate. In this worship on earth men find the beginnings of their participation in Divine blessedness.<sup>3</sup>

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<sup>1</sup> St. Thos., *Summa*, I., xxvi.; Martensen, *Dogmatics*, §51; Wilhelm and Scannell, *Manual*, Vol. I., pp. 254-256. Cf. Psa. cxlvii. 11; cxlix. 4; Prov. xv. 8; Isa. Ixii. 5; John xvii. 5.

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<sup>2</sup> Luke xv. 7, 10, 22-24; Rom. v. 20, 21.

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<sup>3</sup> Rev. vii. 9-17.

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[« Ch.IX. Q.59. Divine Blessedness](#) | [Main](#) | [CH.X. Q.60. The Dogma](#) »

**August 05, 2005**

## **Chapter X. The Trinity**

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[« Chapter X. The Trinity | Main | Ch.X. Q.61. History of the Doctrine »](#)

August 05, 2005

## CH.X. Q.60. The Dogma

---

THE dogma of the Trinity, as stated in our articles, is, that, *There is but one living and true God. .... And in the unity of this Godhead there be Three Persons, of one substance, power, and eternity: the Father, the Son, and the Holy Ghost* .<sup>1</sup>

---

2. The Athanasian Creed says, that *we worship one God in Trinity, and Trinity in Unity; neither confounding the Persons, nor dividing the substance. For there is one Person of the Father, another of the Son, and another of the Holy Ghost; but the Godhead of the Father, of the Son, and of the Holy Ghost is all one, the glory equal, the majesty co-eternal. Such as the Father is, such is the Son, and such is the Holy Ghost. The Father . . . the Son . . . the Holy Ghost uncreate . . . incomprehensible . . . eternal ... almighty . . . God . . . Lord, and yet not three Lords but one Lord. For, like as we are compelled by the Christian verity to acknowledge every Person by Himself to be God and Lord, so are we forbidden by the Catholic religion to say there be three Gods, or three Lords. The Father is made of none, neither created nor begotten. The Son is of the Father alone, not made, nor created, but begotten. The Holy Ghost is of the Father and of the Son, neither made, nor created, nor begotten, but proceeding. So there is one Father, not three Fathers; one Son, not three Sons; one Holy Ghost, not three Holy Ghosts. And in this Trinity none is afore or after other, none is great-er or less than another; but the whole Three Persons are co-eternal together and co-equal. So that in all things, as is aforesaid, the Unity in Trinity and Trinity in Unity is to be worshipped.*

---

3. Four truths are involved in the doctrine of the Trinity: (a) The Unity of essence;<sup>2</sup> (b) the threefold personal subsistence;<sup>3</sup> (c) the Circumcession;<sup>4</sup> (d) the Divine Monarchy.<sup>5</sup>

---

4. The doctrine of the Trinity has a real bearing on human conduct and destiny. It is defined metaphysically to guard it from metaphysical perversions. But the terms employed do not carry with them the philosophical systems from which they are derived. They simply protect the scriptural doctrine of the Divine Persons. This doctrine is practically necessary because of the relations and duties which we have to each of these Persons—relations which cannot be understood, and duties which cannot rightly be fulfilled, without such knowledge as the doctrine in question affords.<sup>6</sup> It is true that metaphysical terms can be understood only by theologians; but, in view of the inevitable influence of theological error upon the mind of the multitude, terms which are necessary for an accurate theology are also necessary for the protection of the faithful at large. Popular preaching becomes erroneous when not grounded in sound theology. It should be added that Theism is relieved of difficulties connected with infinite personality by the doctrine of the Trinity.

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<sup>1</sup> Forbes, *XXXIX. Articles*, i.; *Creed*, pp. 70-87; Wilhelm and Scannell, *Manual*, Part II.; Browne, *XXXIX. Articles*, i.; Schouppe, *Elementa*, Tr. VI.; Petavius, *De Dogmatibus*, T. II. *et seq.*; Liddon, *Divinity of Christ*, Lec. I., § i.; St. Thos., *Summa*, I., xxvii.-xl.iii.; Newman, *Arians*; Mason, *Faith of the Gospel*, ch. ii.; Waterland, *Works*, Vol. i.-iii.; Hooker, *Eccles. Polity*, I., ii. 2; V., li. 1; Richey, *Truth and Counter-Truth*, ch. i.; St. Augustine, *De Trinitate*; Mortimer, *Cath. Faith and Practice*, Vol. I., pp. 12-18; Stone, *Outlines*, ch. iii.

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<sup>2</sup> Cf. Q. xlvi.

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<sup>3</sup> Cf. Qq. Ixiv.-lxvi.

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<sup>4</sup> Cf. Q. Ixvii.

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<sup>5</sup> Cf. Q. Ixviii. See Newman, *Tracts Theol. and Eccles.*, pp. 160-161.

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<sup>6</sup> Wilhelm and Scannell, pp. 351-354. Cf. John xvii. 3.

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[« CH.X. Q.60. The Dogma | Main | Ch.X. Q. 62. Technical Terms »](#)

August 05, 2005

## Ch.X. Q.61. History of the Doctrine

THE doctrine of the Trinity is involved in the Baptismal formula, and has been held in its integrity by the Church from pentecostal days. Its ecclesiastical form summarizes the contents of a protracted and progressive self-revelation of God, and is the result of much subsequent conflict in the Church with error. In patriarchal ages polytheism prevailed widely, and had to be guarded against strictly. Therefore the truth of the Divine unity was revealed and emphasized for ages before the tri-personal mode of this unity could safely be made known.<sup>1</sup> Yet the earlier revelations contained implicit anticipations of the more explicit revelation which was to come.

2. Thus it happens that those who have received the Faith once for all delivered can discern hints and shadows of the Trinity, without being able to find explicit proofs of it, in the Old Testament. The Divine Name, Elohim, occurs many times in the plural number:<sup>2</sup>—and with plural adjectives,<sup>3</sup> plural pronouns,<sup>4</sup> and plural verbs.<sup>5</sup> Other Names of God also appear in the plural.<sup>6</sup> God is spoken of, and speaks of Himself as more than one Person.<sup>7</sup> Finally in certain passages three Divine Persons seem to be implied.<sup>8</sup>

3. Several New Testament passages mention the three Divine Persons as Divine.<sup>9</sup> A comparison of texts taken from all parts of Scripture shows that (a) Each of these Persons is Creator, although it is also stated that there is but one Creator;<sup>10</sup> (b) Each is called Jehovah,<sup>11</sup> the Lord,<sup>12</sup> the God of Israel,<sup>13</sup> the Law-giver,<sup>14</sup> Omnipresent,<sup>15</sup> and the Source of life;<sup>16</sup> while it is denied that there is more than one Being who may thus be described;<sup>17</sup> (c) Each made mankind,<sup>18</sup> quickens the dead,<sup>19</sup> raised Christ,<sup>20</sup> commissions the ministry,<sup>21</sup> sanctifies the elect,<sup>22</sup> and performs all spiritual operations,<sup>23</sup> although obviously but one God is capable of these things.

4. Ancient Christian writers were accustomed to emphasize Divine unity as against prevailing polytheism. Their own belief in the Godhead of three Persons caused them to be charged with inconsistency. To meet this difficulty attempts were made to unite the doctrines thought to be opposed to each other in one consistent theory and formula.<sup>24</sup> The first attempts were crude and unsatisfactory. At the close of the second century Theodotus and Artemon rejected the super-human personality of Christ, *psilanthropism*; and the effort to exclude this heresy led Praxeas to merge Christ's person in that of the Father and to assert that the Father Himself suffered on the Cross, *Patripassianism*. In the next generation Sabellius developed this heresy into the theory that the Divine Persons are mere economic manifestations or modes, *dramatis personae*, so that there is but one Divine Person strictly speaking, *Sabellianism*.

5. Tertullian, Hippolytus, Origen, and others endeavoured to correct these heresies. The doctrines of

circumcession and subordination, or the Divine Monarchy, were formulated as protectives respectively of the essential unity and tri-personality of God. Origen, in particular, set forth the eternal nature of the Son's generation in such wise as to guard at once His co-eternity with and subordination to the Father. As against Sabellius a tendency appeared to substitute the term  $\pi\sigma\tau\alpha\sigma\iota\varsigma$  for  $\pi\rho\omicron\sigma\omega\pi\omicron\nu$ , person, in order to vindicate the real and substantial nature of personal distinctions in the Godhead.

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6. Origen employed crude language at times in formulating the doctrine of subordination, and in the fourth century Arius gave his language a heretical twist, urging that as Son the Word must be later in time than the Father and a creature, although very exalted and the agent by whom all else was made. The Council of Nicea, 325 A. D., shut this error out by affirming the Son to be co-essential,  $\omicron\sigma\omicron\sigma\iota\omicron\varsigma$ , with the Father; and, after over half a century of conflict this term prevailed. The Macedonian denial of the Godhead of the Holy Spirit was also repudiated by the Council of Constantinople, 381 A. D.

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7. The Nicene Creed asserted the procession of the Spirit from the Father only, although His procession through and therefore from the Son was not denied. The Council of Toledo in Spain, 589 A. D., sanctioned the addition of *Filioque* to the Creed. This was rejected in the East, on canonical grounds at first, but prevailed in the West.

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8. The Athanasian Symbol, which appeared early in the fifth century in Gaul, crystalized the ecclesiastical dogma of the Trinity; and, with a slight verbal difference as to the procession of the Spirit, gained ecumenical acceptance.

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<sup>1</sup> Jones of Nayland, *Catholic Doctrine of the Trinity*, has been followed in our arrangement of scriptural evidence. Cf. also Wilhelm and Scannell, *Manual*, Vol. I., pp. 265-286; Weidner, *Theologia*, pp. 42-51.

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<sup>2</sup> E.g., in Gen. i.

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<sup>3</sup> Deut. iv. 7; Josh. xxiv. 19.

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<sup>4</sup> Gen. i. 26; xi. 6, 7; Isa. vi. 8 and espec. Gen. iii. 22.

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<sup>5</sup> Gen. xx. 13; xxxv. 7.

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<sup>6</sup> Psa. lxxviii. 25; Prov. ix. 10; Eccles. v. 8; xii. 1; Isa. liv. 5; Dan. iv. 17, 26; v. 18, 20; Mal. i. 6.

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<sup>7</sup> Gen. xix. 24; Psa. cx. 1; Prov. xxx. 4; Isa. x. 12; xiii. 13; xxii. 19; Ixiv. 4; Dan. ix. 17; Hos. i. 7; Zech. ii. 10, 11; x. 12.

**8** Num. vi. 24-26; Psa. xxxiii. 6; Isa .vi. 3; xlvi. 16.

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**9** Matt. iii. 16, 17; xxviii. 19; John xiv. 16, 17, 26; xv. 26; II. Cor. xiii. 14; Gal. iv. 6; Ephes. ii. 18; II. Thess. iii. 5. *Cf.* the disputed text, I. John v. 7.

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**10** *Cf.* Psa. xxxiii. 6; w. Isa. xliv. 24.

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**11** Deut. vi. 4; Jer. xxiii. 6; Ezek. viii. 1, 3.

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**12** Rom. x. 12; Luke ii. 11; II. Cor. iii. 18.

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**13** Matt. xv. 31; Luke i. 16, 17; II. Sam. xxiii. 2, 3.

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**14** Rom. vii. 25; Gal. vi. 2; Rom. viii. 2; Jas. iv. 12.

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**15** Jer. xxiii. 24; Ephes. i. 22; Psa. cxxxix. 7, 8.

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**16** Deut. xxx. 20; Col. iii. 4; Rom. viii. 10.

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**17** *Cf.* Q. xlvi.

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**18** Psa. c. 3; John i. 3; Job xxxiii. 4.

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**19** John v. 21; *ibid*; vi. 33.

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**20** I. Cor. vi. 14; John ii. 19; I. Pet. iii. 18.

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**21** II. Cor. iii. 5, 6; I. Tim. i. 12; Acts v. 28.

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**22** Jude 1; Heb. ii. 11; Rom. xv. 16.

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**23** I. Cor. xii. 16; Col. iii. 11; I. Cor. xii. 11.

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**24** For the history of the ecclesiastical dogma see: Browne, *XXXIX. Arts.*, pp. 21-34; Newman, *Arians*; Bull, *Defence of the Nicene Faith*; Petavius, *De Dogmatibus*, T. II., Pref. et. lib. i.; Wilhelm and Scannell, *Manual*, Pt. II., ch. iii.; Weidner, *Theologia*, pp. 51-54; Neander, *Hist. of Dogma*, Vol. I., pp. 130-176, 285-339; Hagenbach, *Hist. of Doctrines*, Vol. I., pp. 133-183, 344-383.

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# Theological Outlines • by • Francis J. Hall

[« Ch.X. Q.61. History of the Doctrine | Main | Ch.X. Q.63. Personal Subsistence of God »](#)

August 08, 2005

## Ch.X. Q. 62. Technical Terms

WE have seen that although various metaphysical terms are employed in Trinitarian Theology, their theological meaning is determined by their theological use and historical connection in Catholic thought, rather than by their use in human philosophies. Forgetfulness of this causes the doctrine of the Trinity to appear purely abstract. It loses its practical value and credibility, and much error follows. The chief terms which re-quire notice here are defined below.<sup>1</sup>

2. *Essence* (essentia, ουσ•α) is that which constitutes a thing what it is. It is expressed by the definition of a thing.<sup>2</sup> *Nature* (natura, φ•σις) is (a) that which has its origin from another; (b) the same as essence, but with an interior principle of action, *i.e.*, the first principle and subject of all activity in a being.<sup>3</sup> *Substance* (substantia) is (a) the same as essence; (b) that which underlies accidents; (c) that which exists *per se*, and needs no subject in which to inhere.<sup>4</sup> In the doctrine of the Trinity these terms are used to protect the truth that God is one.

3. The next three terms are involved in an adequate understanding of the term Person. *Existence* (existentia) is essence in actuality, as distinguished from potentiality.<sup>5</sup> *Subsistence* (subsistentia) is that by which a single substance or substantial nature is constituted with its proper and independent mode of existence.<sup>6</sup> *Suppositum* is concrete subsistence, or a substantial nature constituted with a natural mode of existence of its own. Any man, *e.g.*, Peter, is a suppositum; but the human soul by itself is not. Nor is the humanity of Christ, since its subsistence is not natural to itself. It pertains to the suppositum of the Word Incarnate.<sup>7</sup>

4. *Person* (persona, ••υπ•στασις) is a rational suppositum, being related to suppositum as species to genus; or, as defined by Boethius, *Persona est animae rationalis individua substantia*; or, in more modern terminology, Person is the indivisible subject or self, α•υτ•ς, of a rational nature, self-conscious and self-determining.<sup>8</sup> It is clearly to be distinguished in theological use from the nature and properties of which it is the subject, often included by moderns in what they term personality. Failure to make this distinction has confused much modern Theology.<sup>9</sup>

5. The term Person in Theology is applied to One who transcends human limitations and conceptions. It is, therefore, used symbolically in part of what escapes adequate expression. Neither human analogies nor etymological considerations may be pressed. Thus (a) the Divine Persons are not separate individuals, but possess one nature and substance in common—their distinction lying in the several manners in which they share in this substance; (b) yet we may not say that these Persons are mere aspects, manifestations, or representations of one proper person—*dramatis personae*; (c) One of the Divine Persons has come to

possess two distinct and complete natures, which have in Him but one personal subject.<sup>10</sup>

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6. Certain other terms need definition in considering the Divine Persons. *Procession*(processio) is the origin of one from another.<sup>11</sup> *Notion* (notio) is that by which we can distinguish one person from another.<sup>12</sup> *Relation* (relatio) is the order or status of one towards another.<sup>13</sup> *Property* (proprietas) is the peculiar characteristic of a person.<sup>14</sup>

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<sup>1</sup> Forbes, *Creed*, pp. 20, 21; Schouppe, *Elementa*, Tr. VI., §§ 6-47; St. Thos., *Summa*, in passim.

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<sup>2</sup> Ottley, *Incarnation*, Vol. II., pp. 255, 256; Rickaby, *Metaphysics*, Pt. I., ch. iii.

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<sup>3</sup> Ottley, p. 258; Schouppe, §§ 10-12.

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<sup>4</sup> Rickaby, Pt. II., ch. i.; Schouppe, §§20-24.

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<sup>5</sup> Rickaby, pp. 84, 85.

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<sup>6</sup> St. Thos., I., xxiv. 2; Schouppe, § 25.

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<sup>7</sup> Schouppe, §§26, 29, 30; St. Thos., III. ii. 2.

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<sup>8</sup> St. Thos., I. xxix.; Owen, *Dogmatics*, ch. v. § 5; Hall, *Kenotic Theory*, pp. 49-51; Davis, *Elem. of Ethics*, pp. 19, 20; Moberly, *Reason and Religion*, p. 141; Illingworth, *Personality*, Lec. III. and App. xii.; Ottley, pp. 256-259; Rickaby, Pt. II., ch. ii.; Wilhelm and Scannell, *Manual*, Vol. I., pp. 308-312; Eck, *Incarnation*, pp. 166-168.

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<sup>9</sup> Lacey, *Elem. of Doctrine*, p. 80.

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<sup>10</sup> Hall, pp. 49-51; Liddon, *Divinity of Christ*, pp. 33, 34 and note on p. 33. For History of the term person, see: Newman, *Arians*, ch. v. §i. 3, pp. 365 *et seq.*; Forbes, *Creed*, pp. 83-87; Mason, *Faith of the Gospel*, ch. ii. §§ 3, 4; Illingworth, *Personality*, Lechs. i., iii.; Powell, *Prin. of the Incarnation*, pp. 145-169.

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**11** Schouppe, §§ 40-42.

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**12** Wilhelm and Scannell, pp. 314, 315.

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**13** Schouppe, §§ 43-46.

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**14** Wilhelm and Scannell, p. 314.

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# Theological Outlines • by • Francis J. Hall

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[« Ch.X. Q. 62. Technical Terms](#) | [Main](#) | [Ch.X. Q.64. Three Divine Persons »](#)

**August 08, 2005**

## **Ch.X. Q.63. Personal Subsistence of God**

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INASMUCH as God possesses a rational nature, and is both self-conscious and self-determining, He is rightly described as a personal Being. It does not follow, however, that we must attribute to Him the limitations of our human and really imperfect personality, or the precise methods of personal activity which we discern in ourselves. God is infinite. His personality is perfect and transcends ours.<sup>1</sup>

---

2. We infer that God is personal because (a) He is the ultimate Cause of all other things, and the idea of a true cause involves its possession of intelligence and will<sup>2</sup>; (b) the teleological nature of the universe shows that its Author must be capable of intelligent purpose;<sup>3</sup> (c) in particular, an impersonal being could not be the Author of a universe containing persons, such as we are con-scious of being; (d) our instinctive sense of responsibility to a Supreme Being, and our religious aspirations, are otherwise meaningless; (e) an impersonal God would be inferior to every personal being. The personality and supremacy of God stand or fall together; (f) the theory of an impersonal God involves all the moral difficulties of pantheism.<sup>4</sup>

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3. The Pantheist objects, however, that an infinite being cannot be personal, for such a being cannot be self-conscious except by distinguishing ego from non-ego—*i.e.*, self-consciousness is conditioned by an objective sphere of exercise. In reply, it is to be said that (a) we cannot argue precisely from what is necessary for finite self-consciousness, to what is necessary for infinite self-consciousness; (b) if Divine self-consciousness is thus conditioned, the condition is satisfied within the Godhead, by virtue of the personal distinctions existing eternally within the Divine essence.<sup>5</sup>

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<sup>1</sup> Strong, *Syst. Theol.*, pp. 56, 57, 121, 122, 160; Mulford, *Repub of God*, pp. 23-26; Liddon, *Some Elements*, p. 35; Illingworth, *Personality*, Lec III. and App. xii.; Lacey, *Elem. of Doctrine*, pp. 78-80.

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<sup>2</sup> Cf. Q. xxvi. 2.

**3** Cf. Q. xxvii.

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**4** Cf. Q. xxxvi. 3. See Christlieb, *Modern Doubt*, pp. 161-190.

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**5** Mulford; Strong, pp. 56, 57; Weidner, *Theologia*, pp. 24-25; Iverach, *Theism*, pp. 208-209; Fisher, *Grounds of Belief*, p. 61; Bruce, *Apologetics*, pp. 80-84.

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# Theological Outlines • by • Francis J. Hall

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[« Ch.X. Q.63. Personal Subsistence of God | Main | Ch.X. Q.65. Divine Processions »](#)

**August 08, 2005**

## **Ch.X. Q.64. Three Divine Persons**

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THE rational considerations which pantheists formulate in their effort to discredit the notion of Divine personality really make, as we have seen,<sup>1</sup> for belief in the existence of more than one Person in the Godhead. But the truth that there are three Divine Persons is made known to us through supernatural revelation only, which teaches us to believe in the Father, the Son and the Holy Ghost as co-equal and co-eternal sharers in the one Divine essence.

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2. Finite personality is conditioned by contraposition of ego and non-ego. This seems to suggest the likelihood of such a contra-position in God. Thus (a) self-consciousness is attended by the distinction between ego and non-ego; (b) love implies an object of love; (c) all action implies the distinction between state and relation. Such conditions are not satisfied by creaturehood, for the Eternal requires an eternal contra-position, and God is not dependent upon the creature for self-determination. Moreover, God is simple; so that, if He is personal, there can be nothing impersonal in Him. Subject and object must alike be personal, if there be such distinctions in Him.<sup>2</sup>

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3. We must not be led by such rational suggestions to think that reason can discover the number of Persons in God or demonstrate that number when once revealed. Certain well meant attempts, based on finite analogies, have been made to construct a rationale of the Trinity. No doubt they have a basis of truth; but they are more suggestive than final, and when unduly pressed tend to unwarrantably anthropomorphic conceptions of God. Thus it is urged that there must be a principle of origin in the Godhead, in which all that is Divine inheres, and this principle is the Father, who is called the unoriginate source of the Godhead. But the Father contemplates, and requires an infinite object of contemplation reflective of Himself. His thought conceives that object, His Personal Word, in Whom He beholds His own Image. But there can be no schism or dualism in the Godhead. Love unites the Father and the Son, and the bond of love is a Person, the Holy Ghost, Who receives the essence of Both by proceeding from Both.<sup>3</sup>

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4. We cannot imagine a being who is numerically one in essence and at the same time three in person. Yet there is no logical contradiction between the phrases "One Divine Essence," and "Three Divine Persons," for essence and person are not synonymous terms.<sup>4</sup> Furthermore, a distinction of Persons in God does not, as in the case of man, involve separation, or plurality of individuals.<sup>5</sup> God is one individual and *solus*. He is also a personal individual; not because He is one Person, which He is not, but, because the manner of His subsistence is personal.<sup>6</sup>

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5. The personal distinctions in the Godhead are real and eternal; but they are internal, and consist with numerical unity of essence. The two truths, indivisible unity of essence and tri-personal subsistence, are to



be held together; and the manner of holding each should be such as to allow for the other.<sup>7</sup> If we contemplate the unity too exclusively, we may fall into the Sabellian heresy, which regarded the Divine Persons as mere *dramatis personae*. If, again, we dwell solely on the tri-personality, we may become tritheistic. Ten-dencies in both directions appear frequently.<sup>8</sup>

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<sup>1</sup> Cf. Q. Ixiii. 3.

<sup>2</sup> St. Thos., *Summa*, I., xxx.; Schoupe, *Elementa*, Tr. VI., §§ 82-88; Martensen, *Dogmatics*, § 55.

<sup>3</sup> Forbes, *Creed*, pp. 122-124; Mason, *Faith of the Gospel*, ch. ii. §6; Martensen, §56; Owen, *Dogmatics*, ch. v., §9; Lacey, *Elem. of Doctrine*, pp. 81-83; Dale, *Christian Doctrine*, pp. 152-153; Stone, *Outlines*, pp. 22-24.

<sup>4</sup> Richey, *Truth and Counter Truth*, p. 13.

<sup>5</sup> Strong, *Syst. Theol.*, p. 160.

<sup>6</sup> Hooker, *Eccles. Polity*, V. li. 1; Liddon, *Divinity of Christ*, pp. 438, 439; St. Thos., I., xxx. 4; Wilhelm and Scannell, *Manual*, Vol. I., p. 311.

<sup>7</sup> Richey, *Introd.* and pp. 14, 15; St. Thos., I., xxxix., esp. 1.

<sup>8</sup> Liddon, p. 33; Strong, p. 160. Cf. Q. Ixii. 4, 5.

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# Theological Outlines • by • Francis J. Hall

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[« Ch.X. Q.64. Three Divine Persons | Main | Ch.X. Q.66. Divine Notions »](#)

August 08, 2005

## Ch.X. Q.65. Divine Processions

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ACCORDING to Holy Scripture the Son proceeds from the Father by generation, and the Holy Ghost from the Father and the Son by spiration. The terms procession, generation, and spiration, like the term person, are inadequate and symbolical. Yet they express revealed truths, and sufficiently for practical purposes. These truths are necessary for us to receive, but they cannot be fully defined.<sup>1</sup>

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2. The Divine processions are (a) immanent, since their objective *termini* are internal to their principle; (b) substantial or subsistent, since they signify a changeless movement in the Divine essence itself—the mode of the Divine subsistence; (c) necessary, for the Father cannot but generate, and the Father and the Son cannot but spirate, since the personal subsistences themselves depend upon the Divine processions. Yet we may not speak of compulsion, for the necessity is internal. It is the nature of God to generate and spirate;<sup>2</sup> (d) eternal, for they have neither beginning nor end. They are ever going on, yet always completed;<sup>3</sup> (e) perfect, since they are without change of substance or diversity. The one essence is in each procession entirely communicated.<sup>4</sup>

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3. Since these processions signify the mode of Divine subsistence and are immanent, eternal, and perfect, we may not speak of the Son as later in time than the Father, or inferior to Him, nor of the Holy Ghost as later than the Father and the Son, or inferior to Them. *The whole Three Persons are co-eternal together and co-equal.*<sup>5</sup>

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4. The Holy Ghost proceeds from the Father and the Son, but in different manners and as from one principle. He proceeds from (•εκ) the Father, through (δ•α, παρ•) the Son; for the Father alone is the unoriginate source of the God-head. The Son spirates the Holy Ghost because He is consubstantial with the Father, receiving His essence from the Father, and communicating it in and with the Father to the Holy Ghost.<sup>6</sup> This is the doctrine of the ancients, including such Easterns as SS. Athanasius, Basil, Cyril Alex., and John Damas., and of all portions of the Church to-day; although the *Filioque* controversy, originally one of law simply, has called forth statements from certain Eastern theologians which need careful construction. In any case, we may not deny that there is an eternal procession of the Holy Ghost from the Son.<sup>7</sup>

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<sup>1</sup> Wilhelm and Scannell, *Manual*, Vol. I., pp. 316-330; St. Thos., *Summa*, I., xxvii.; Forbes, *Creed*, pp. 116-124, 256-262; Pearson, *Creed*, pp. 238-244, 252, 253, 570-577; Schouppe, *Elementa*, Tr. VI. §§ 135-150; Ottley, *Incarnation*, Vol. II., pp. 261-264; Newman, *Arians*, App. Note 2, pp. 416-422 (these two last on generation). On the Son's generation, cf. Psa. ii. 7 w. Heb. i. 5; John v. 26; vii. 29; xvi. 15, 28; II. Cor. iv. 4; Heb. i. 3. On the Procession of the Spirit, cf. Matt. x. 20; John xiv. 26; xv. 26; xvi. 13; Rom. viii. 9; Gal. iv. 6; Phil. i. 19; I. Pet. i. 11.

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<sup>2</sup> St. Thos., I., xli. 2, 5.

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<sup>3</sup> Forbes, pp. 120-122; Liddon, *Divinity of Christ*, p. 431.

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<sup>4</sup> Schouppe, §§ 139-144.

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<sup>5</sup> *Athanasian Creed*; St. Thos., I., xlii. 1, 2.

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<sup>6</sup> Forbes, pp. 256-262; St. Thos. I., xxxvi. 2-4; Schouppe, §§ 186-190; Pearson, pp. 570-577.

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<sup>7</sup> Pusey, on "*And the Son*"; Wilhelm and Scannell, pp. 296-307; Richey, *Nicene Creed and the Filioque*; Wilberforce, *Holy Eucharist*, pp. 225, 226 and note; Swete, *Hist. of the Doc. of the Procession*; Lacey, *Elem. of Doctrine*, pp. 83-84; Stone, *Outlines*, pp. 29, 30, 276; Howard, *Schism bet. Oriental and Western Churches*; Hutchings, *Holy Ghost*, pp. 32-38, 277-279.

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# Theological Outlines • by • Francis J. Hall

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[« Ch.X. Q.65. Divine Processions | Main | Ch.X. Q.67. Circumcession »](#)

**August 08, 2005**

## **Ch.X. Q.66. Divine Notions**

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THE Divine Notions, *notiones*, by which the Persons are described and discriminated, are five; viz., innascibility, paternity, filiation, spiration, and procession.<sup>1</sup>

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2. Innascibility, paternity, and spiration pertain to the Father, Who is unoriginate, begets, and spirates. Filiation and spiration pertain to the Son, Who is begotten and spirates. Procession pertains to the Holy Ghost, Who is spirated.

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3. All of these notions except innascibility are called RELATIONS, *relationes*, because they express the manners according to which the Divine Persons subsist with reference to each other. Paternity and filiation express respectively the active and passive relations existing between the Father and the Son. Spiration and procession express respectively the active and passive relations existing between the Father and the Son on the one hand and the Holy Ghost on the other. A further distinction should be made in spiration and procession, for the Holy Ghost does not proceed from the Son in the same manner in which He proceeds from the Father.<sup>2</sup>

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4. Three of these Relations are called PROPERTIES (*proprietaes*); by which is meant the several characteristics which are peculiar to each, and by which each can be distinguished. They are Paternity, filiation, and procession. In other words we distinguish the Father as the unoriginate source of the Godhead; the Son as begotten; the Holy Ghost as proceeding.<sup>3</sup>

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5. It may aid the memory to notice that there are one Divine Nature, two processions, three properties, four relations, and five notions.

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<sup>1</sup> St. Thos. *Summa*, I., xxxii. 2-4; Schoupe, *Elementa*, Tr. VI., §161; Forbes, *Creed*, p. 124; Wilhelm and Scannell, *Manual*, Vol. I., pp. 312-315.

<sup>2</sup> Wilhelm and Scannell, p. 314.

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**3** Schouppe, §§159, 160; St. Thos., I., xl.; Owen, *Dogmatics*, ch. v. § 8; Hooker, *Eccles. Polity*, V., li. 1; Ottley, *Incarnation*, Vol. II., pp. 253, 254.

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[« Ch.X. Q.66. Divine Notions | Main | Ch.X. Q.68. Divine Monarchy »](#)

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## Ch.X. Q.67. Circumcession

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CIRCUMCESSION (circumcessio, circumincessio, commeatio, περιχ•ρησις, συ•περιχ•ρησις, περιεχ•ρησις) "is that property by which the Divine Persons, by reason of the identity of their natures, *communicate* with each other. It is the internal existence of one Person in the other, without confusion of person or of personality."<sup>1</sup>

---

2. The Divine Persons mutually coinhere in action as well as in essence. Every Divine operation proceeds equally from the Three. The reason why it is possible, none the less, to distinguish, and to speak, for example, of the Father as Creator, of the Son as Redeemer, and of the Holy Ghost as Sanctifier, is that the distinction of Persons involves a diversity of relations between each Person and Their common operations.<sup>2</sup>

---

3. The doctrine of Circumcession is useful (a) to guard the truth of the Divine Unity; (b) to teach the moral harmony, or unity of purpose, which must attend Divine activity;—*e.g.*, in the plan of Redemption; (c) to refute the error that the economy of one Person displaces that of another in this world.<sup>3</sup>

---

<sup>1</sup> Forbes, *Nicene Creed*; Bright, *St. Leo on the Incarn.*, note 83; St. Thos., *Summa*, I., xlii. 5; Schoupepe, *Elementa*, Tr. VI., §§ 163-165; Liddon, *Divinity of Christ*, p. 34, note g; Ottley, *Incarnation*, Vol. II., p. 253; Owen, *Dogmatics*, ch. v. § 7; Wilhelm and Scannell, *Manual*, Vol. I., pp. 336-340; Weidner, *Theologia*, p. 55, § 33; p. 58, § 52. Cf. John xiv. 9, 11; I. Cor. ii. 11; I. John iv. 15, 16; v. 20.

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<sup>2</sup> Wilhelm and Scannell, pp. 339-340; Wilberforce, *Holy Eucharist*, pp. 222-228; Hooker, *Eccles. Polity*, I., ii. 2.

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<sup>3</sup> Wilberforce, pp. 227, 228. Divine Unity has been considered in Q. xlvi.

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[« Ch.X. Q.67. Circumcession | Main | Chapter XI. Divine Economies »](#)

**August 08, 2005**

## **Ch.X. Q.68. Divine Monarchy**

---

THE doctrine of the Divine Monarchy, also called Subordination, is that the principle of origin and procession of the Divine Persons is one and resides in the Father. And the manner of Divine subsistence requires us to speak of the Father as first in eternal order, the Son as second, and the Holy Ghost as third.<sup>1</sup>

---

2. It is to be observed that (a) this doctrine expresses a truth of the Divine essence. The order is not merely economic, but real and eternal; (b) the order is one of origin and subsistence. The Father is first because the other Two proceed from Him, and He proceeds from none; the Son second because He is begotten; the Holy Ghost third because He proceeds from the other Two; (c) No Person is "afore or after other." The order is eternal, not temporal or chronological. The Three are "co-eternal together"; (d) There is no in-equality involved. "None is greater or less than another, but the whole Three Persons are . . .co-equal."

---

3. The formulation of this doctrine by the ante-Nicene fathers was undertaken in defence against the accusation that the Christian doctrine of God was tritheistic. It was subsequently and sophistically developed into the Arian heresy;<sup>2</sup> but, when held along with the doctrine of circumcession, it (a) emphasizes the Divine Unity by teaching that there is but one principle of origin in the Trinity; (b) guards the distinction of Persons by teaching the manner of Divine Unity. It needs to be emphasized repeatedly that no doctrine, however sound, can be isolated from related truths without danger of heresy.

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<sup>1</sup> Bull, *Defence of Nicene Faith*, Bk. IV.; Newman, *Tracts Theolog.*, pp. 161, 167-191; St. Thos., *Summa*, I., xxxiii.; xlii. 3; Schouppe, *Elementa*, Tr. VI. § 174; Forbes, *Creed*, pp. 140-143; Liddon, *Divinity of Christ*, pp. 202 note 1, 431, 432 note n, 447; Pearson, *Creed*, pp. 64-67, 569, 670; Mason, *Faith of the Gospel*, ch. ii. § 8; Ottley, *Incarnation*, Vol. II., pp. 259-261.

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<sup>2</sup> Cf. Q. Ixi. 5, 6.

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[« Ch.X. Q.68. Divine Monarchy | Main | Ch.XI. Q.69. Divine Mission »](#)

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## **Chapter XI. Divine Economies**

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[« Chapter XI. Divine Economies | Main | Ch.XI. Q.70. Divine Economies »](#)

**August 08, 2005**

## **Ch.XI. Q.69. Divine Mission**

---

DIVINE MISSION is the procession of one person from another, having relation to some temporal effect.<sup>1</sup>

---

2. Two things are involved in Mission: (a) He Who is sent proceeds essentially from Him Who sends;<sup>2</sup> (b) the Person sent stands in some new relation to the object to which, *terminus ad quern*, He is sent;—not that the Person changes, but the economic relation.

---

3. All the Divine Persons can come into the world.<sup>3</sup> The Father does not proceed and therefore is not sent.<sup>4</sup> The Father and the Son send, for there is a procession from Both. The Son<sup>5</sup> and the Holy Ghost are sent, because Both proceed. The Holy Ghost does not send, but is sent by the Father and the Son, since He proceeds from Both.<sup>6</sup>

---

4. The external effect of mission does not pertain to the whole Trinity except by way of efficiency. The relation of each Person to that effect is different, and the difference is such that we attribute the action to one Person. For example, it is the Son, not the Father or the Holy Ghost, Who became Incarnate.<sup>7</sup>

---

<sup>1</sup> Wilhelm and Scannell, *Manual*, Vol. I., pp. 343-349; Forbes, *Creed*, pp. 124-125; St. Thos., *Summa*, I., xlili.; Schouppe, *Elementa*, pp. 166-173; Petavius, *De Dogmatibus*, lib. viii. ch. 4-7.

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<sup>2</sup> John viii. 42.

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<sup>3</sup> John xiv. 23; xvi. 7.

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<sup>4</sup> Pearson, *Creed*, p. 63.

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<sup>5</sup> St. John vi. 57.

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<sup>6</sup> Cf. John xiv. 26 w. xv. 26.

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<sup>7</sup> Hooker, *Eccles. Polity*, I., ii. 2; Schoupe, §168; Wilhelm and Scannell, pp. 342, 343.

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[« Ch.XI. Q.69. Divine Mission](#) | [Main](#) | [Chapter XII. Creation](#) »

**August 08, 2005**

## **Ch.XI. Q.70. Divine Economies**

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THE Divine economies signify the particular external operations which revelation teaches us to attribute to the several Divine Persons. Thus the economy of the Father is creation of the world; of the Son, redemption of mankind; of the Holy Ghost, sanctification of the elect people of God.<sup>1</sup>

---

2. The term economy, οἰκονομία, was used in sub-apostolic days to signify (a) a dispensation or plan of God's government; in which sense it was especially applied to the Incarnation; (b) the method of reserve discernible in Divine revelation, adapted to meet the necessities of the slow understandings of men by progressive enlightenment.<sup>2</sup>

---

3. In later theology the word has had the following uses: (a) the progressive method of Divine revelation; (b) the special work and revelation of each Divine Person (so used in this question); (c) certain successive dispensations or covenants in the history of God's chosen people; e.g., the Mosaic economy; (d) the "disciplina arcani," or guarded instruction of Catechumens in the ancient Church.<sup>3</sup>

---

4. A doctrine is called economic to signify that the truth to which it refers has not been fully revealed, because of the limitations of our understandings. The revelation is true economically, *i.e.*, so far as it goes; but it is partial. A doctrine of this sort is also called a mystery, μυστήριον, because it contains inscrutable implications, although intelligible in part, so far as revealed.

---

5. The greater part of Dogmatics is concerned with the economies of the Divine Persons. The economy of the Father is treated of in Cosmology, Angelology, and Anthropology; that of the Son in Christology; that of the Holy Ghost in Pneumatology and Ecclesiology; the consummation of them all in Eschatology.

---

<sup>1</sup> *Church Catechism*; Hooker, *Eccles. Polity*, I., ii. 2; Schoupe, *Elementa*, Tr. VI., §§ 201, 202; Martensen, *Dogmatics*, §§ 54, 57, 58.

<sup>2</sup> Lightfoot, *Apostolic Fathers*, Pt. II., Vol. ii., p. 75.

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<sup>3</sup> Newman, *Arians*, 49-89; Ottley, *Incarnation*, pp. Vol. II., p. 245.

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## **Chapter XII. Creation**

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Q. 71. [Cosmology](#)

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Q. 72. [Doctrine of Creation](#)

---

Q. 73. [Opposed Systems](#)

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Q. 74. [Causes of Creation](#)

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Q. 76. [Divine Providence](#)

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[« Chapter XII. Creation](#) | [Main](#) | [Ch. XII. Q. 72. Doctrine of Creation »](#)

**August 09, 2005**

## **Ch. XII. Q. 71. Cosmology**

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i. COSMOLOGY is that part of Dogmatics which treats of the creation, development and ordering of all things by God. As here treated, it includes (a) Cosmology Proper, or the creation and government of the universe; (b) Angelology, or the doctrine of angels; (c) Anthropology, or the doctrine of man. In philosophical use Cosmology treats of the universe in all its fundamental aspects.<sup>1</sup>

---

ii. Cosmogony signifies an account of how the universe originated. There are many cosmogonies, and they are reckoned with in Comparative Theology.<sup>2</sup>

---

<sup>1</sup> See *Catholic Encyclopedia*, q. v.; Baldwin, *Dic. of Philos.*, s. v. "Nature (philosophy of)".

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<sup>2</sup> Cf. J.A. Macculloch, *Compar. Theol.*, ch. V; Hastings, *Dic. of Bible*, s. v. "Cosmogony and Cosmology" (several arts. with bibliog.); *Cath. Encyc.*, q. v.

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[« Ch. XII. Q. 71. Cosmology | Main | Ch. XII. Q. 73. Opposed Systems »](#)

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## Ch. XII. Q. 72. Doctrine of Creation

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1. THE doctrine of creation is that in the beginning of time God created the heavens and the earth, without the use of preexisting materials; and that all things other than God depend upon Him for origination, preservation, development, and operation.<sup>1</sup>

---

ii. That no preexisting materials were used in creation is involved in the fact that the substance as well as the form of things was divinely created. This is signified by the traditional phrase "out of nothing," *ex nihilo*<sup>2</sup>, which means that the will of God was the sole cause and condition of the first origin of finite being.<sup>3</sup>

---

iii. The phrase *ex nihilo nihil fit* is true in the sense that there must be a cause of every finite substance. And nothing can come from nothing either (a) by finite power; (b) as material source; or (c) by emanation, generation and evolution. That every substance requires a preexisting material source is absurd.<sup>4</sup>

---

iv. Creation in its widest sense includes (a) immediate creation *ex nihilo*; (b) mediate creation, or the development of the existing cosmological order.

---

v. Time is the measure of finite events and durations. Therefore before creation there was no time. Considered as a divine act creation is necessarily eternal; but its products are temporal by created nature and began to be.<sup>5</sup>

---

vi. The objection that immediate creation is unimaginable is offset by the fact that the same is true of an eternal existence of matter. Every thinkable theory of the basis of existence takes us beyond the sphere of our experience and therefore beyond that of imagination.

---

vii. The doctrines of Preservation and of Providence are bound up with that of creation, and they will be summarized below.<sup>6</sup>

---

<sup>1</sup> Gen. i-ii. 3; Exod. xx. 11; Neh. ix. 6; Job xii. 7, xxxviii.4 *et seq.*; Psa. xix. 1, xxiv. 1-2, xxxiii. 6, civ; cxix. 90,

cxlviii. 5-6; Prov. viii. 26-29; Isa. xl. 12, 26, 28; xlv. 24; xlv. 7-8; Jere. x. 12; Wisd. xi. 17; II Macc. vii. 28; Acts iv. 24; Rom. iv. 17; xi. 36; Heb. iii. 4; xi. 3; Rev. iv. 11; etc. On the whole subject, *Creation*; St. Thomas, I. xxii, xlv-xlix; A.P. Forbes, *Nic. Creed.* art. 4; H.P. Liddon, *Some Elem. of Relig.*, pp. 56-66; A.J. Mason, *Faith of the Gospel*, ch. iii. 1-5; D. Stone, *Outlines of Christ. Dogma*, ch. IV; O. Dykes, *Divine Worker in Creation and Providence*; F.X. Schouppe, *Elementa Theol Dogmaticae*, Tr. vii; Wilhelm and Scannell, *Manual of Cath. Theol.* Bk. III; P. Ch. Pesch, *de Deo Creante*; H. Goodwin, *Foundns. of the Creed*, pp. 57-70; Hastings, *Encyc. of Relig.*, s.v. "Creation"; and *Dic. of Bible*, s.v. "Cosmogony."

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<sup>2</sup> The only explicit biblical use of this phrase is in the Apocrypha, 2 Macc. vii:28

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<sup>3</sup> *Creation*, ch. ii. 4; C.M. Walsh, *Doctr. of Creation* (historical) ; St. Thomas, I. xlv. 1-2; J. O. Dykes, ch. III; W. Profeit, *Creation of Matter*.

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<sup>4</sup> *Creation*, pp.53-54; St. Thomas, I. xlv. 1. *ad tert.*, J.O. Dykes, pp.58-63.

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<sup>5</sup> Contrast Gen. i. 1 with St. John i. 1. See *Creation*, ch. i. 3-4; ii. 3; St. Augustine, *de Civ. Dei*, xi. 4-6; T.A. Lacey, *Elem. of Christ. Doctr.*, pp. 92-93; St. Thomas, I. xlvi; H. Martensen, *Christ. Dogmatics*, §§ 65-66.

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<sup>6</sup> In Q. 76.

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## Ch. XII. Q. 73. Opposed Systems

---

### 3. OPPOSED SYSTEMS

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i. THE chief systems opposed to the doctrine of creation are pantheism, dualism, eternal creation and atheism.<sup>1</sup>

---

ii. Pantheism confuses the universe of substance with God, and describes all events as necessary phenomena of divine substance. Like all theories of ultimate origins, including the doctrine of creation, this system can neither be proved nor disproved by unaided reason. Our only source of sure knowledge is supernatural revelation. But it has been shown elsewhere<sup>2</sup> that pantheism has difficulties, especially moral ones, which make its acceptance unreasonable.<sup>3</sup>

---

iii. Emanationism is a pantheistic theory which explains the world as caused by a series of evolutions or devolutions of divine substance. It was maintained of old by the Gnostics, and more recently by Swedenborg. This theory is inconsistent with divine immutability and incurs all the difficulties of pantheism. The only emanations possible in God are the eternal processions which constitute the Trinity.<sup>4</sup>

---

iv. Dualism emphasizes the essential difference between God and the world; but like pantheism regards all substance as eternal. God is merely the Fashioner of things. Its axiom is *ex nihilo nihil fit*, which is considered elsewhere.<sup>5</sup> It is to be noted that the appearance of manufacture, of adaptation, inheres in the most elementary forms of finite substance which scientists have investigated; and dualism has difficulties. (a) It impugns the infinity of God, which precludes the existence of independent reality; (b) To hypothecate two "ultimate principles is unscientific when one such principle sufficiently explains the universe.<sup>6</sup>

---

v. The theory of eternal creation represents an attempt to retain belief in the eternity of matter without falling into dualism. It makes the universe a needed objective and sphere of the personal life and operations of God, but insists that all things are grounded in God and dependent upon his will.<sup>7</sup> This theory derives plausibility only from a non-trinitarian standpoint; for, according to the Christian doctrine, the relations between the divine Persons afford all necessary conditions of personal life and operation in God.<sup>8</sup> The theory is inconsistent with divine infinity, since it implies a subjection of God to external necessity.<sup>9</sup>

---

vi. Atheism, by denying the existence of God, precludes belief in creation.<sup>10</sup> It usually adopts the materialistic hypothesis, which declares matter to be the ultimate ground of all reality.<sup>11</sup> In the more subtle form of naturalism, it denies reality to anything that cannot be described in the terms of physical science.<sup>12</sup>

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<sup>1</sup> *Creation*, ch. ii. 7; H.P. Liddon, *Some Elem.*, pp. 55-60.

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<sup>2</sup> Previous vol. Q. 36.

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<sup>3</sup> On pantheism, *Being and Attrib.*, ch. ix. 4; Baldwin, *Dict. of Philos.*, q. v.; *Cath. Encyc.*, q. v.; R. Flint, *Anti-Theistic Theories*, Leccs. ix-x; Th. Christlieb, *Modern Doubt*, pp. 161-190.

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<sup>4</sup> *Cath. Encyc.*, s. v. "Emanationism."

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<sup>5</sup> Cf. Q. 72.3.

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<sup>6</sup> On Dualism, Baldwin, *Dic. of Philos.*, s. vv. "Dualism" and "Manichaeism"; H.P. Liddon, *Some Elem.*, pp. 142-148; St. Augustine, *de Civ Dei*, xii. 6, *et seq.*.

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<sup>7</sup> This theory was supported by Origen, *de Prin.*, ii. 4; iii. 5; Jas. Martineau, *Religion* Vol. I., pp. 381-390.

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<sup>8</sup> *Trinity*, ch. vi. 11.

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<sup>9</sup> *Being and Attrib.*, p. 142, note 1; *Creation*, pp. 61-63.

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<sup>9</sup> Q. 33, in Vol. I.

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<sup>11</sup> Q. 34, in Vol. I.

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<sup>12</sup> On Naturalism, *Evolutionism* pp.21 *et seq.*; *Creation*, pp. 109-112; R. Otto, *Naturalism and Religion*.

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**August 09, 2005**

## **Ch. XII. Q. 74. Causes of Creation**

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### 4- CAUSES OF CREATION

---

THE *moving* cause of creation was the love of God and the Father's will of good pleasure; the *mediate* cause or *Agent* was the Son; the *efficient* and *perfecting* cause was the Holy Spirit: the *final* cause was the glory of God and, as pertaining thereto, the good of creatures.<sup>1</sup>

---

2. No creature can create substance , for this requires infinite power, which cannot be received by finite beings - not even by angels.<sup>2</sup> By calling the Son the first of creatures Arius nullified his acknowledgment of the Son's agency in creating all other things.<sup>3</sup>

---

3. Creation was an act of the undivided Trinity, but the distinct relations of the divine Persons towards that action justify the several descriptions with which we are concerned.<sup>4</sup>

---

4. Creation was an act of the Father's good pleasure, in that the love by which He was moved did not destroy its voluntariness.<sup>5</sup> And creation is ascribed primarily to the Father, because He is the ultimate source even of divine processions, to whose will all external operations of the Trinity are referred.<sup>6</sup>

---

5. The Son was the mediate cause or Agent, because He is the divine Word and Image of the Father's essence, by whom the divine nature and mind is outwardly expressed. He is the one Mediator between God and all else, the meeting point and bond of created things, and the only mediating principle of creation, of divine immanence, and of divine revelation.<sup>7</sup>

---

6. The Holy Spirit is the efficient principle by which, according to the Father's will and through the agency of the Son, creatures are given being, quickened and sanctified, and all things are developed to their perfect end.<sup>8</sup>

---

7. The final cause or purpose of creation was a communication of good to the creature; and the creature's chief end is to declare and enjoy the glory of God. But creation was not necessitated either by deficiency in

God or by uncontrollable superabundance in Him. It was truly voluntary.<sup>9</sup>

---

<sup>1</sup> *Creation*, ch. ii. 8-9; D. Stone, *Outlines of Christ. Dogma*, pp.32-3; A.J. Mason, *Faith of the Gospel*, ch. iii. 2; St. Thomas, I. xlv. 4; xlv. 2. 5. 6; lxxv. 3.

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<sup>2</sup> St. Thomas, I. xlv. 5; lxxv. 3; Thos. Jackson, *Works*, Vol. V., pp. 258 *et seq.*

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<sup>3</sup> St. Athanasius, *c. Arianos.*, II. 21.

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<sup>4</sup> Cf. Qq. 67.2 and 70.1; *Trinity*, chh. vii. 11; viii. 1, 3; St. Thomas, I. xlv. 6.

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<sup>5</sup> Cf. Q. 51.1.

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<sup>6</sup> *Trinity*, p. 265; A.J. Mason, ch. iii. 1; T.B. Strong, *Manual of Theol.*, pp. 194-196; Bp. Pearson, *Creed*, fol. pp. 56-58.

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<sup>7</sup> Psa. xxxiii. 6; St. John i. 3, v. 17; I Cor. viii. 6; Col. i. 16-17; Heb. i. 2-3; I Tim. ii. 5. St. Athanasius, *c. Gent.*, 40-44; J.B. Lightfoot on *Col. i. 15-17*; P.G. Medd, *One Mediator*, pp. 16-32; A.J. Mason, ch. iii. 4-5; Bp. Pearson, fol. pp. 113-115. T.A. Lacey, *Elem. of Christ. Doctrine*, pp.95-96.

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<sup>8</sup> Gen. i. 2; Job xxvi. 13; Psa. xxxiii. 6. W.H. Hutchings, *Person and Work of the Holy Ghost*, pp. 49-52.

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<sup>9</sup> Cf. Qq. 45.3-4 and 59. Psa. xix:1; Acts xvii. 25. *Creation*, ch. ii. 8; St. Thomas, I. xlv. 4; H.P. Liddon, *Advent Serms.*, pp. 545-547.

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**August 09, 2005**

## **Ch. XII. Q. 75. Order of Mediate Creation**

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Q. 75. ORDER OF MEDIATE CREATION.

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ALL available indications show that mediate creation, or development of the cosmos and of its contents, has taken many ages, and has been progressive. The advance seems to have been from the simple to the complex, and, in the visible order, from the lower to the higher, from the inorganic to the organic and living, and from the irrational to the rational and moral.<sup>1</sup>

---

2. The Church has never required a literal interpretation of the creation narrative in Genesis, and efforts to harmonize its language with the results of scientific investigation presuppose a scientific aim and bearing which it does not exhibit.

<sup>2</sup> But the principle of orderly progress is not less emphasized in it than in the accepted conclusions of natural science.

---

3. The traditional material embodied in this narrative seems to have come from heathen sources. But under an "inspiration of selection," it has been recast; and in its biblical form and context teaches that all things have been created and developed by the will of God.<sup>3</sup> This doctrine requires us to assume that whatever has been evolved in the cosmos has been previously involved therein by the Creator. The factors of evolution are admittedly not wholly within the range of human discovery; and the doctrine that evolution presupposes divinely caused involution is in no danger of reversal.<sup>4</sup>

---

4. It is now generally agreed that the existing visible order has developed from relatively simple forms of inorganic matter, these primitive forms being genetically related to a still more ancient and all pervading ether. In obedience to the laws of force and motion, matter has been distributed into a stellar universe; and, in accordance with laws which still operate, the earth has become a suitable sphere of organic life.<sup>5</sup>

---

5. Prior to the nineteenth century the fixity of organic species was accepted scientific doctrine, and biblical exegetes were inclined, as a rule, to read this doctrine into the creation narrative of Genesis. Owing to the labours of Charles Darwin and others, however, the theory of a natural evolution of species by variation and survival of the fittest has become the working hypothesis of biological science.<sup>6</sup>

---

6. After a period of hesitation, theologians have very generally adjusted themselves to the changed situation,



and now rightly regard the theory of evolution, both inorganic and organic, as the best description of the method of mediate creation which existing human knowledge affords. But no description of mediate creation may be given the authority of saving doctrine, for while theological science continually adjusts itself to growing knowledge, the fundamental dogmas which it postulates remain unaltered.<sup>7</sup>

---

<sup>1</sup> *Creation*: ch. iii. 6-8; J.O. Dykes, *Divine Worker*, chh. i, iii-vii; F. B. Jevons, *Evolution*.

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<sup>2</sup> Darwell Stone, *Outlines*, note 10; S.R. Driver. *Genesis* pp. Ixi-lxx; E.B. Pusey, *Unscience not Science, Adverse to Faith*.

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<sup>3</sup> H. P. Liddon, *The Inspiration of Selection (Univ. Serms., 2d Series, xx.)*; the writer's *Authority*. pp. 209-211, 225-236 (where numerous references are given); S.R. Driver, pp. 19-33; Bp. Ryle, *Early Narratives of Genesis*, chh. i-ii.

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<sup>4</sup> *Evolution* pp. 89-95; W.C.D. Whetham, *Recent Devel. of Phys. Science*, pp. 16-20; V.F. Storr, *Development and Divine Purpose*, pp. 168-186; Sir Oliver Lodge, *Life and Matter*, passim; W. Profeit, *The Creation of Matter*, ch. xi.

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<sup>5</sup> *Creation* ch. iii. 6. On ether, *Encyc. Brit.*, s.v. "Aether." On the evolution of matter, W.C.D. Whetham, ch. vii. On astronomical evolution, F.R. Moulton, *Introd. to Astron.*, ch. xv. On the evolution of this earth, R.H. Lock, *Recent Progress in the Study of Variation, etc.*, pp.24-28.

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<sup>6</sup> The Darwinian form of this theory has been modified. See *Evolution*, lecs. i-iii; Chas. Darwin, *Origin of Species*; A. R. Wallace, *Darwinism*; V.L. Kellogg, *Darwinism Today*; R.H. Locke, *op. cit.*; V.F. Storr, *op. cit.*

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<sup>7</sup> *Evolution*, pp. 26-36.

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[« Ch. XII. Q. 75. Order of Mediate Creation](#) | [Main](#) | [Ch. XII. Q. 77. Evil »](#)

**August 09, 2005**

## **Ch. XII. Q. 76. Divine Providence**

---

THE method of divine providence in directing the course of nature and of human history is twofold: (a) by an order of casual sequences which are described, so far as we can ascertain them, as the "laws of nature"; (b) by a rational ministry of angels and men, to whom God has given finite freedom and a limited power over nature.<sup>1</sup>

---

2. There is a certain uniformity of nature, which arises from the law that the same unhindered causes produce the same effects. But the coming in of new causes, of factors, necessarily modifies the effects which would otherwise appear. Yet we must assume that no such intervention will be either permitted or caused by God which would either nullify the existing order or involve a breach of continuity in the progress of the divine world-drama.<sup>2</sup>

---

3. What would constitute such a breach of continuity cannot be determined from a purely physical or naturalistic standpoint. The divine plan alone affords a proper basis of judgment;<sup>3</sup> and historical evidence shows that this plan requires for its progressive fulfilment certain epoch-making shiftings of scenery which we call miracles, the most significant of which are connected with the entrance of very God into human history and His resurrection in our nature from the dead.<sup>4</sup>

---

4. Miracles constitute special signs of God's transcendent working and of His purpose, but all visible phenomena are alike manifestations of divine activity and immanence. The whole visible order is a divine revelation, and its teaching affords the larger context of the more articulate signs of supernatural revelation.<sup>5</sup>

---

5. The divine plan provides that men shall have a real, although limited, sovereignty over nature.<sup>6</sup> They cannot alter or reverse natural factors, but they are enabled to ascertain their working, and by intelligent manipulation to utilize them for their own ends. God's purpose is that they shall do this in such wise as to advance His glory and their own spiritual development after His likeness. To this end He enlightens and aids them by supernatural revelation and grace; and their prayers, when rightly made, become effectual, although moral, factors in their participation in divine sovereignty.<sup>7</sup>

---

6. The angels are also described in Scripture as exercising a certain power in the visible order.<sup>8</sup> According to an ancient opinion, their functions in this direction are temporary, being intended to give way to the fuller control which men will exercise when they assume their destined place in the transfigured world to come.

---

**1** On providence at large, *Creation*, ch. iii; *St. Thomas*, I. ciii-cv; *Petavius*, *de Dogmatibus*, Tome I., lib. viii. chh. 1-5 (historical and patristic); *Rich. Hooker*, *Eccles. Polity*, Bk. I.; *A.B. Bruce*, *Providential Order of the World*; *J.O. Dykes*, *Divine Worker*, chh. xi-xiii; the *Encyclopedias*, q.v. Cf. Q. 53, in Vol. 1.

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**2** On uniformity, *Baldwin*, *Dic. of Philos.*, q.v. (3), (4); *St. Thomas*, I. cv. 6; *F.W. Temple*, *Relation between Religion and Science*, Lee. i; *J.B. Mozley*, *Miracles*, Lees. ii-iii.

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**3** On Continuity, *Evolution*, pp. 162-170; *Bp. Gore*, *Incarnation*, Lee. ii.; *A.M. Fairbairn*, *Philos. of the Christ. Religion*, Bk. I., ch. i.; *Hatstings*. *Encyc. of Relig.*, q.v. (historical).

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**4** On miracles, cf. Qq. 2-4, in Vol. I; *Introd.*, ch. ii. Also *R.C. Trench*, *Notes on the Miracles of our Lord*, *Prelim. Essay*; *F.W. Temple*, *Iec.* vii; *J. Wendland*, *Miracles and Christianity*; *W. Lock and others*, *Miracles, Papers . . . contrib. to the Guardian*; *Chas. Gore*, *Incarnation*, Lees. ii-iii.

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**5** *Introd.*, ch. ii. 6; *J.R. Illingworth*, *Divine Immanence*, ch. ii., esp. pp. 41 et seq.

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**6** *Gen. i. 28*. *Creation*, ch. iii. 4-5; *A.J. Mason*, *Faith of the Gospel*, ch. iii. 9.

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**7** On prayer, *Creation* pp. 88-90; *St. Thomas*, II. II. Ixxxv; *H.P. Liddon*, *Some Elements*, pp. 184-190; *Chas. Gore*. in *Oxford House Papers*, 2d; *Series*, vi. *Gen.* xxxii. 27; *Jerem.* xxxiii. 3; *St. Matt.* vii 7-11; xviii. 19-20; xxi. 22; *St. Luke* xi. 5-13; *St. John* xv. 7; xvi. 23; *St. James* v. 16; I *St. John* v. 15.

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**8** *O.D. Watkins*, *Divine Providence*, ch. vii; *J.E. Hull*, *The Holy Angels*, chh. i, x; *J.H. Newman*, *Paroch. Sermons*, Vol. II., *Serm.* xxix. Cf. *Acts* xii. 7-10; *Revel.* vii. 1-3; viii. 5-12; xvi. 1-14.

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[« Ch. XII. Q. 76. Divine Providence](#) | [Main](#) | [Chapter XIII. Angelology »](#)

**August 09, 2005**

## **Ch. XII. Q. 77. Evil**

---

EVIL is a quality or relation of things and actions which ought not to be. No thing or act is evil in itself.<sup>1</sup>

---

2. Substances, natural things and "natural operations cannot be evil in themselves, because they come from God, who cannot, properly speaking, be the author of what ought not to be.<sup>2</sup> Things become evil by creaturely misuse, and actions by perversion from their proper ends. And even so, created natures and functions cannot be wholly nullified. God remains potentially present in any case, and absolute evil cannot be actualized.<sup>3</sup> Thus a thing or act may at the same time be both good and evil, good for what it naturally is and evil for what it is unnaturally and perversely employed by creaturely wills.

---

3. Evils are commonly classified as metaphysical, physical and moral, either in themselves or in their causation. Metaphysical evils, or limitations which inhere in infinitude and in the laws of growth, are evil only in a metaphorical sense. Physical evils, or sufferings, so far as they do not belong to the metaphysical class, are either useful safeguards against injury, indispensable conditions of moral discipline and development, or proper consequences of moral evil. A world without pain would not afford a suitable sphere for human growth; and its unequal distribution appears to be unavoidable, an evil only in the metaphysical or metaphorical sense.<sup>4</sup>

---

4. That a thing or act ought not to be—the only proper sense in which it can be called evil is essentially a moral proposition. And the problem of evil is to explain the permission by a perfectly righteous God of what ought not to be, in a world of which He is the omnipotent Creator and Governor.

---

5. Considered intellucutally, or in the abstract, this problem cannot be adequately solved by us, but we are enabled to face the problem without loss of faith by several reasons: (a) The evidences in general of divine righteousness are sufficient to overcome the doubts which unsolved problems raise; (b) The divinely constituted possibility of human sin appears to be a necessary condition of human probation and development, and its actual commission is not due to God but to creaturely wills; (c) The attitude of God towards evil is shown by the death of His Son for our sins, and by His providential overruling of all events for the final triumph of righteousness; (d) This overruling providence, and our own experience of saving grace, alike assure us that an intellectual solution of the problem is unnecessary, because its practical solution is being perceptibly advanced in the Kingdom of God.<sup>5</sup>

---

---

<sup>1</sup> On evil. *Creation*, ch. iv; H.P. Liddon, *Some Elements*, Lec. iv; J.R. Illingworth, *Reason and Revelation*, ch. xii; R. Flint, *Theism*, Lec. viii; B. Boedder, *Natural Theol.*, pp. 393-411; A.O. Fraser. *Philos. of Theism*, Pt. III; Baldwin, *Dic. of Philos.*, s. vv. "Origin of Evil" and "Theodicy".

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<sup>2</sup> Gen. i. 31.

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<sup>3</sup> St. Augustine, *Enchirid.*, 13, 14; St. Thomas, I. xlviii. 2 ad 1, 3; xlix. 3; St. Athanasius, *c. Gent.*, vi-vii.

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<sup>4</sup> *Creation*, pp. 115-120; J. O. Dykes. *Divine Worker*, ch. x; J.R. Illingworth, in *Lux Mundi*, III; R. Flint, pp. 245-252.

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<sup>5</sup> A. M. Fairbairn, *Philos. of the Christ. Religion*, p. 132, J.E. Illingworth, pp. 234-237.

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[« Ch. XII. Q. 77. Evil | Main | Ch. XIII. Q. 78 The Existence of Angels »](#)

**August 10, 2005**

## **Chapter XIII. Angelology**

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Q. 78. [The Existence of Angels](#)

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Q. 79. [Their Nature](#)

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Q. 80. [Good and Evil Natures](#)

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Q. 81. [Work of Good Angels](#)

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[« Chapter XIII. Angelology | Main | Ch. XIII. Q. 79. Their Nature »](#)

**August 10, 2005**

## **Ch. XIII. Q. 78 The Existence of Angels**

---

The doctrine that the hierarchy of created beings includes a vast host of non-corporeal agents possessing the personal attributes of rational intelligence and freedom, and fulfilling certain functions in the universal order, is one to which the Church has always been committed; and its rejection involves important consequences.<sup>1</sup>

---

2. This doctrine is so generally taken for granted, and so frequently in evidence, in all parts of Holy Scripture<sup>2</sup> that to reject it is to weaken exceedingly the arguments for receiving biblical teaching concerning spiritual things as having divine authority. Moreover, the open acceptance of angelic doctrine by our Lord, both by word and by casting out of devils, is necessarily determinate for those who acknowledge Him to be divine Revealer. The theory that He practiced accommodation implies that He was capable of crystallizing superstitious error, and the supposition that He Himself erred is neither required by recognition of His human limitations nor consistent with the scope of His prophetic mission.<sup>3</sup>

---

3. Naturalistic forms of thought explain the sense of remoteness and the atmosphere of unreality which make belief in the existence of angels so difficult in this age. But the habit of disregarding; whatever eludes investigation by physical methods, allowable though it be for specializing purposes, cannot be defended when spiritual realities are in question.<sup>4</sup>

---

4. The physical account of nature contains gaps which cannot be bridged without, taking account of spiritual factors. For example, the widely accepted theory that the substratum, so to speak, of matter is an ether, which is at once absolutely continuous and so elastic as to offer no perceptible hindrance to moving bodies, involves difficulties which would apparently be much relieved if we regarded this hypothetical ether as a meeting point between the physical order and the working of spiritual agents.<sup>5</sup>

---

5. Because the disorders which in Scripture are referred to demoniacal possession are susceptible of accurate description in terms of medical science, it does not follow that demoniacal agency must be denied. This appears when we note that, if devils can disturb our bodily functions, the disorders that result must be those, and only those, to which the human organism is naturally liable. That is, they will be subject to pathological description. Our own wills frequently set in operation the physical antecedents of natural diseases, which shows that personal agency cannot be excluded in explaining the disorders in question merely because they are susceptible of scientific diagnosis.<sup>6</sup>

---

6. Without denying the possibility of communications from departed human spirits, we may reasonably

consider that instances of spiritualistic communication which are not fraudulent—and recent investigations appear to prove that there are many such—can usually be more adequately accounted for by the agency of devils than by that of discarnate human spirits. If devils are the real agents, the supernormal knowledge of our personal affairs which they display is quite natural. And the low tone which characterizes spiritualistic communications, often conspicuously inconsistent with the known characters of the persons who are said to be speaking, points to the demoniacal hypothesis.<sup>7</sup>

---

7. If false, the belief in angels is superstitious and spiritually disturbing. If true, it determines the view which we ought to take of human life and destiny in important particulars. In either case is the question of its truth or falsity a negligible one. The functions ascribed to angels in Scripture make this clear.<sup>8</sup>

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<sup>1</sup> On angels, *Creation*, ch. v; [Catholic Encyc.](#); Blunt, *Dic. of Theol.*, and *Dic. of Christ. Biog.*, q. v.; St. Augustine, *de Civ. Dei*, IX-X; Pseudo-Dionysius Areop., *de Coelesti Hierarchia*, St. Thomas, I. 1-lxiv, cvi-cxiv; Petavius, *de Angelis*; Rich. Hooker, *Eccles. Polity*, I. iv; E.B. Pusey, *Lecs. on Daniel*, viii-ix; Darwell Stone, *Outlines*, pp. 34-41; P.G. Medd, *One Mediator*, §§ 44-52 and notes i-v; Wilhelm and Scannell, *Manuel*, §§ 118-121.

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<sup>2</sup> A.B. Davidson, in Hastings, *Dic. of Bible*, s. v. "Angel"; and in *Theol. of the Old Test.*, pp. 289-306; J.E. Hull, *The Holy Angels*.

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<sup>3</sup> *Creation*, pp. 152-154; R.C. Trench, *Miracles of our Lord*, pp. 46-47, 118-119.

<sup>4</sup> *Evolution*, pp. 21 *et seq.*; R. Otto, *Naturalism and Religion*.

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<sup>5</sup> *Creation*, pp. 92, 144-145; Baldwin, *Dic. of Philos.*, s. v. "Ether"; W.C.D. Whetham, *Recent Devel. of Phys. Science*, pp. 267-272; Stewart and Tait, *Unseen Universe*, chh. vii and iv.

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<sup>6</sup> *Creation*, pp. 145-146, 166-167; R.C. Trench, pp. 119-128; Hastings, *Dic. of Bible*, s. vv. "Demon, Devil" and "Exorcism, Exorcist"; *Dic. of Christ.*; "Demons, and Spirits" and "Divination"; W.A. Matson, *The Adversary*, ch. xvi.

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<sup>7</sup> *Creation*, pp. 147-148, 167-168; W.A. Matson, ch. xvii; *Ch. Quarterly Rev.*, April, 1877, pp. 212-217.

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<sup>8</sup> Summarized in Q. 81, below.

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[« Ch. XIII. Q. 78 The Existence of Angels | Main | Ch. XIII. Q. 80. Good and Evil Angels »](#)

**August 10, 2005**

## **Ch. XIII. Q. 79. Their Nature**

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THE angels (αγγελος, messenger) constitute a great host of personal spirits,<sup>1</sup> rational, free, incorporeal and immortal. Although possessed of similar natures, they do not appear to be mutually related, as men are, by the laws of ancestry or descent.<sup>2</sup> They seem to be at least as ancient as mankind, but the time of their creation is not revealed.<sup>3</sup>

---

2. The fact of angelic probation, and that of the moral accountability of evil angels for their fall,<sup>4</sup> establish the freedom of angels, who are described in Holy Scripture as acting like free agents<sup>5</sup> and as possessing moral characters which pertain to such agents.<sup>6</sup>

---

3. Freedom involves rational intelligence and personality. Angelic intelligence exceeds that of man in this life,<sup>7</sup> but is necessarily finite. Angels cannot directly discern our thoughts,<sup>8</sup> and their knowledge of the mysteries of grace is limited to what is revealed to the Church.<sup>9</sup> They do not know the time of the judgment.<sup>10</sup>

---

4. Being by nature incorporeal<sup>11</sup> the bodies in which angels appear to men must be either docetic or temporarily assumed.<sup>12</sup> Although immortal, as all spirits are, their existence and continuance is derivative, being caused by the will of God and by His creative and sustaining power.<sup>13</sup>

---

5. The power which men have to manipulate the forces and operations of nature for their own purposes appears to be possessed in higher degree by the angels;<sup>14</sup> and they exercise some power over human organisms,<sup>15</sup> over physical death.<sup>16</sup>

---

6. The lack of that community of nature which organic relationship imparts to mankind is thought to explain the fact that some of the angels fell without involving the rest in their ruin.<sup>17</sup> It is also thought to explain why the Saviour did not take the nature of angels for their salvation.<sup>18</sup>

---

7. The number of angels is very great, and they are revealed as organized in hosts.<sup>19</sup> Following the speculative conclusions of pseudo-Dionysius the Areopagite, scholastic writers divide the angels, according to

the names given to them in Scripture, into three hierarchies, each containing three orders : <sup>20</sup>—(a) Thrones, <sup>21</sup> cherubim<sup>22</sup> and seraphim; <sup>23</sup> (b) Dominations, <sup>24</sup> virtues<sup>25</sup> and powers; <sup>26</sup> (c) Principalities, <sup>27</sup> archangels<sup>28</sup> and angels.<sup>29</sup> The first hierarchy is supposed to attend immediately on God; <sup>30</sup> the second to operate in nature <sup>31</sup> and in warfare; the third to fulfil special missions and minister to men. Holy Scripture seems to teach the existence of seven archangels. <sup>32</sup> Four of them are named in the canonical and deuterocanonical Scriptures, viz.: SS. Michael,<sup>33</sup> Gabriel,<sup>34</sup> Raphael<sup>35</sup> and Uriel.<sup>36</sup> Three others are named in Jewish tradition,<sup>37</sup> viz.: SS. Chamuel, Jophiel, and Zadkiel.

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<sup>1</sup> Neh. ix. 6; Psa. xxxiii. 6; civ. 4; Heb. i. 7; Col. i. 16; Revel. xxii. 8-9; 2 Macc. vii. 28. Cf. refs. given in n. 1 of Q. 78.

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<sup>2</sup> St. Matt. xxii. 30.

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<sup>3</sup> St. Thomas. I. lxi; Bp. Bull, *Works*, Vol. I., pp. 270- 272; F.X. Schoppe, *Elem. Theol. Dogm.*, Tr. VII. 58; Darwell Stone; *Outlines*, pp. 34-35, 281.

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<sup>4</sup> St. Jude 6; Revel, xii. 7-9.

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<sup>5</sup> E. g. 1 Kings xxli. 19-22; 2 Tim. ii. 26.

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<sup>6</sup> Dan. iv. 13, 23; viii. 13; St. Matt. xxv. 31; Revel. xv. 6. St. Thomas, I. lix; F.X. Schouppé, T.R. VII. §§ 49, 67.

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<sup>7</sup> 2 Sam. xiv. 20. St. Thomas, I. liv-lviii; Rich. Hooker, *Eccles. Polity*, I. vi. 1.

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<sup>8</sup> I Kings viii. 39; Jerem. xvii. 9-10.

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<sup>9</sup> Ephes. iii. 10; 1 St. Pet. i. 12.

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<sup>10</sup> St. Matt. xxiv. 36; St. Mark xiii. 32.

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<sup>11</sup> Ephes. vi. 10; Heb. i. 7, 14. St. Thomns. I. l. 1; li. 1-3; Bp. Bull. pp. 270, 277.

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<sup>12</sup> Judges xiii. 6; Tobit xii. 19.

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13 St. Luke xx. 36.

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14 Acts xii. 7-10; Revel. vii. 1-3; viii. 5-12; xvi. 1-14.

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15 Dan. x. 18; St. Matt iv. 11; St. Luke i. 20-22; xxii. 43; St. John v. 4.

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16 2 Sam. xxiv. 16; Acts xii. 23.

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17 St. Thomas, I. 1. 4: A.J. Mason, *Faith of the Gospel*, ch. iii. 6, Bp. Andrewes, *Sermons on the Nativity*, I.

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18 Heb. ii. 16. Cf., however, B. F. Westcott, *in loc*.

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19 Gen. xxxii. 2; St. Matt. xxvi. 53; St. Luke ii. 13; Heb. xii. 22.

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20 Pseudo-Dionysius Areop., *Coelesti Hierarchia*; St. Thomas, I. cviii. Cf. J.B. Lightfoot, *Coloss.*; i. 16. T.K. Abbott, *Ephes.*, i. 21 (note).

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21 Col. i. 16.

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22 Gen. iii. 24; Exod. xxv. 20; Psa. lxxx. I; xcix. I.

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23 Isa. vi. 1-3.

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24 Ephes. i. 21.

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25 Psa. ciii. 20.

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26 Ephes. i. 21; iii. 10, Col. ii. 10.

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27 *Idem*.

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28 Dan. x. 20, 21; xii. 1; I Thess. iv. 16.



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**29** *Heb. i. 14, etc.*

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**30** *Cf. however, St. Matt. xiii. 10.*

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**31** *Psa. civ. 4; Acts xii. 7-10; Revel. vii. 1; xvi. St. Thomas, I. cx; cxiv. 4; III (suppl.) xci. vel xciii; J.H. Newman, Paroch. Sermons, xxix.*

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**32** *Zech. iii. 9; Revel. i. 4; iii. 1; iv. 5; v. 6. Cf. Tobit xii. 15.*

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**33** *Dan x. 13; xii. 1; St. Jude 9; Revel. xii. 7.*

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**34** *Dan. viii. 16; ix. 21; St. Luke i. 19, 26.*

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**35** *Tobit iii. 17; xii. 15.*

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**36** *2 Esdras iv. 1.*

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**37** *On later Jewish speculations, Hastings, Dic. of Bible, extra vol., pp. 285-290; A. Edersheim, Life and Times of Jesus, App. xiii.*

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[« Ch. XIII. Q. 79. Their Nature](#) | [Main](#) | [Ch. XIII. Q. 81. The Work of Good Angels »](#)

**August 10, 2005**

## **Ch. XIII. Q. 80. Good and Evil Angels**

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THE first estate of all the angels was one of grace and blameless, but probationary. "Under the leadership of Satan many of them sinned and were cast out of heaven.<sup>1</sup> The consequence is that there are rival hosts of angels, the good and the evil, and no salvation of evil angels is now possible.<sup>2</sup>

---

2. The angels were created for free service under God. They had to be prepared for this by moral probation, and in this probation they must have been endowed with sufficient grace to be able to approve themselves to God.<sup>3</sup>

3. The sin by which Satan and his host fell was pride.<sup>4</sup> Some have thought that the occasion of their rebellion was a revelation of the coming Incarnation and of their obligation to worship the Word-incarnate.<sup>5</sup>

---

4. The present abode of evil angels or devils is described in Scripture as partly in hell and partly in this world, especially in the air around us.<sup>6</sup> By ensnaring men in sin they have acquired great power over them;<sup>7</sup> but this power has been broken for those who are faithful to Christ by the redemption which He has achieved.<sup>8</sup> Hell has been prepared for the everlasting punishment of devils and of obstinate human sinners.<sup>9</sup>

---

5. The opinion that men "were created to fill the place of fallen angels<sup>10</sup> is speculative. Men are destined to angelic conditions and glory,<sup>11</sup> but must forever remain distinct in nature.

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<sup>1</sup> St. John viii. 44; <sup>2</sup> St. Pet. ii. 4; St. Jude 6. Cf. Revel. xii. 9.

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<sup>2</sup> St. Matt. xxv. 41.

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<sup>3</sup> *Creation*, p. 164; St. Augustine, *de Civ. Dei*, XII. 9; St. Thomas, I. Ixii. 3. Cf. Ezek. xxviii 11-15.

<sup>4</sup> Isa. xiv. 12-15. Cf. 1 Tim. iii. 6.

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<sup>5</sup> Texts appealed to are Heb. i. 6; Revel. xii. 1-9. See W.H. Hutchings *Holy Ghost*, pp. 53-55; *Cath. Encyc.*, s. v. "[Devil](#)", p. 765, 2d col. On evil angels, E.H. Jewett, *Diabology*; W.A. Matson, *The Adversary*; W.H. Hutchings, *Mystery of Temptation*, Lec. iii; St. Thomas, I. Ixiii-lxiv, cix, cxiii-cxiv; *Dic. of Christ. Biog.*, s. v. "Demonology". Other refs. in *Creation*, p. 163, n. 3.

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<sup>6</sup> St. John xii. 31; : xiv. 30; xvi. 11; 2 Cor. iv. 4; Revel. xii. 4, 7-9. Rich. Hooker, *Eccles. Polity*, I. iv. 3.

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<sup>7</sup> 2 Cor. iv. 3-4; Ephes. ii. 2; vi. 11-12; Revel, xiii.

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<sup>8</sup> Revel. v. 9; xii. 11; vii. 13-14. Cf. St. Thomas I. cxiv; H.P. Liddon, *Passiontide Serms.*, pp. 84-99.

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<sup>9</sup>

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<sup>10</sup> Petavius, *de Angelis*, I. xiv, gives patristic views.

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<sup>11</sup> St. Matt. xxii. 30.

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[« Ch. XIII. Q. 80. Good and Evil Angels](#) | [Main](#)

**August 10, 2005**

## **Ch. XIII. Q. 81. The Work of Good Angels**

---

THE good angels are sent forth by God to minister for the heirs of salvation,<sup>1</sup> and to defend them against the assaults of evil angels.<sup>2</sup> They also have work to fulfil in the ordering of nature.<sup>3</sup>

---

2. It has been widely agreed that a guardian angel is assigned to each heir of salvation.<sup>4</sup> Among angelic services are to convey message's to men;<sup>5</sup> to give them understanding;<sup>6</sup> to succour them;<sup>7</sup> to pray with and for the Church;<sup>8</sup> to carry men's prayers to heaven;<sup>9</sup> and to bear the souls of the faithful to their rest.<sup>10</sup> They witness our actions and our judgment;<sup>11</sup> rejoice over our repentance;<sup>12</sup> and set an example for us.<sup>13</sup> They will accompany our Lord at His second advent, and will have part in executing His judgments.<sup>14</sup>

---

3. But the evil angels, who are very numerous, and of various angelic orders are permitted to tempt men;<sup>15</sup> although their malice is overruled by God to the furtherance of His own purpose, and for the good of those who love Him.<sup>16</sup> They are employed by God in disciplining men,<sup>17</sup> and are at times permitted to take possession of men's bodies and to torment them.<sup>18</sup> But they can inflict no sufferings except those to which our bodies are naturally liable, and they cannot compel the faithful to sin.

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<sup>1</sup> Heb. i. 14. St. Thomas, I. cxi-cxiii.

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<sup>2</sup> St. Jude 9; Revel, xii. 7, 9; Tobit iii. 17; viii. 3.

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<sup>3</sup> Cf. Q. 76.6, above.

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<sup>4</sup> St. Matt. xviii. 10; Acts xii. 15. Cf. Psa. xci. 11. See St. Thomas, I. cxiii; *Cath. Encyc.*, s. v. "Guardian Angel".

**5** St. Luke i. 19; ii. 10; Acts x. 22; etc.

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**6** Dan. ix. 21-22.

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**7** 1 Kings xix. 5-8; Dan. x. 18-19; St. Matt. iv. 11; St. Luke xxii. 43. Cf. Collect for St. Michael's.

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**8** Zech. i. 22.

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**9** Revel, viii. 3-4. Cf. Tobit xii. 15.

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**10** St. Luke xvi. 22.

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**11** Eccles. v. 6; St. Matt. xxv. 31; 1 Cor. iv. 9; 1 Tim. iii. 16; v. 21; Revel, iii. 5. Cf. 2 Esdras xvi. 66.

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**12** St. Luke xv. 7, 10.

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**13** St. Matt. vi. 10.

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**14** St. Matt. xxiv. 31; 2 Thess. i. 7.

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**15** Ephes. vi. 12; 1 St. Pet. v. 8.

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**16** Rom. viii. 25.

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**17** 1 Sam. xvi. 14-15.

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**18** Job ii. 6-7; 1 Cor. v. 5; 1 Tim. i. 20. Cf. Q. 78.5, above.

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[« Ch. XIII. Q. 81. The Work of Good Angels](#) | [Main](#) | [Ch. XIV. Q. 82. Human Nature »](#)

**August 12, 2005**

## **Chapter XIV. Man**

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Q. 82. [Human Nature](#)

---

Q. 83. [Unity and Antiquity](#)

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Q. 84. [Traducianism and Creationism](#)

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Q. 85. [The Image of God](#)

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Q. 86. [The Image and Likeness](#)

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Q. 87. [Religion](#)

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Q. 88. [Man's Primitive State](#)

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[« Chapter XIV. Man | Main | Ch. XIV. Q. 83. Unity and Antiquity »](#)

**August 12, 2005**

## **Ch. XIV. Q. 82. Human Nature**

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MAN<sup>1</sup> is a rational animal, personal, self-conscious, free and moral. He has an organic constitution, consisting of body and soul with their respective functions.<sup>2</sup>

---

2. The rationality, freedom and moral nature of man are closely related and mutually determinative.<sup>3</sup> It is clear that (a) he is not free to act either irrationally or regardless of moral principle;<sup>4</sup> (b) his reason is to a degree under his own control and subject to moral conditions;<sup>5</sup> (c) his moral sense<sup>6</sup> is conditioned by freedom and rational reflection. When men ignore these truths in conduct, errors and futilities result.

---

3. The lower animals seem to possess elementary reasoning powers, but differ from men in being neither self-conscious, capable of abstract thought, moral nor religious. Their voluntary actions are determined by instinct and unreflecting impulse rather than by deliberate choice.<sup>7</sup>

---

4. Human functions are threefold: (a) bodily, both active and passive; (b) physical, of intellect, feeling, and will; (c) spiritual, or moral and religious. But human nature is so constituted that they are all closely interdependent.<sup>8</sup>

---

5. Certain Christian writers, trichotomists, infer from this threefoldness of functioning that the body, soul and spirit constitute three distinct and substantial parts of human nature.<sup>9</sup> But the contrary view, dichotomist, that the soul and spirit are one in substance, and signify relative and functional distinctions only, to-day holds the field.<sup>10</sup>

---

6. Whichever view is taken, the following truths are to be acknowledged: (a) The substantial parts of our nature are so vitally related that when they are separated the man is dead; (b) All functions of living men are organically related and mutually conditioned. The whole man is affected by, and acts in each;<sup>11</sup> (c) Part of man's nature is spiritual and indivisible.<sup>12</sup>

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**1** On the Doctrine of man at large. *Creation*, chh. vi-x: St. Thomas. I. Ixxv-cii. cxvii; *Treatises on the Articles of Religion*, ix-xi. by A.P. Forbes, and E.C.S. Gibson; Darwell Stone, *Outlines*, chh. iv-v: T.B. Strong, *Manual of Theol.*, chh. v-vi: Wilhelm and Scannell, *Cath. Theol.*, Bks. III-IV; H.W. Robinson, *Christ. Doctr. of Man*; John Laidlaw, *Bible Doctr. of Man*, new ed.

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**2** On human nature, in addition to the above, P.G. Medd, *One Mediator*, §§55-57; H.P. Liddon, *Some Elements*, Lec. iii; J.O. Dykes. *Divine Worker*, chh. vii-viii; *Cath. Encyc.*, s. v. "[Man](#)".

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**3** *Introd.*, ch. ix. 4-5; R.C. Moberly, *Reason and Religion*, pp. 91-93; J.R. Illingworth, *Reason and Revel.* pp. 44-54.

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**4** On human freedom, *Creation*, pp. 241-242: St. Thomas. I. lxxxii-lxxxiii; Michael Maher, *Psychology*, ch. xviii; A. Alexander, *Theories of the Will*; *Cath Encyc.*, s. v. "[Determinism](#)".

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**5** On man's reason, St. Thomas, I. Iviii. 3; Rich. Hooker, *Eccles. Polity*, I. viii. 5; J.H. Newman, *Grammar of Assent*; *Cath. Encyc.*, s. v. "[Reason](#)"; modern psychologies. Cf. note 3, above.

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**6** On man's moral nature, St. Thomas, I. Ixxix. 12-13.

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**7** *Evolution*, pp. 190-192; M. Maher, pp.546-558; Henry Calderwood, *Evolution*, chh. vii-viii, xii, Sir O. Lodge, *Life and Matter*, pp. 103 *et. seq.*

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**8** *Creation*, pp. 190-192.

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**9** They cite 1 Thess. v. 23; Heb. iv. 12. Cf. 1 Cor. xv. 44 (Greek); Ephes. iv. 23. For the argument see J.B. Heard, *Tripartite Nature of Man*; A.J. Mason, *Faith of the Gospel*, ch. iv. 2.

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**10** *Creation*, pp. 194-196; J. Laidlaw, ch. iii-v; H.P. Liddon, p. 91, note; J.O. Dykes, pp. 150-157.

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**11** St. Thomas, I. Ixxv. 4: Ixxvi. Ixxvii. 5, 8; cxiv. 3-4; H.P. Liddon, pp. 114-116. Cf. refs. in note 3, above.

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**12** *Creation*, pp. 196-197; St. Thomas, I. Ixxv; M. Maher, pp. 361-393, 443-467; Jas. Ward, *Naturalism and Agnost.*, Lecc. xi-xiii; H. Calderwood, chh. x-xi.

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[« Ch. XIV. Q. 82. Human Nature](#) | [Main](#) | [Ch. XIV. Q. 84. Traducianism and Creationism »](#)

**August 12, 2005**

## **Ch. XIV. Q. 83. Unity and Antiquity**

---

THE physical unity of the human race is accounted for by the fact of descent of all men from the same primitive parents.<sup>1</sup> The antiquity of man does not admit of close determination.

---

2. Holy Scripture calls these parents Adam and Eve, and describes Eve as derived from Adam,<sup>2</sup> in whose person the whole race was at first potentially contained.<sup>3</sup> It is not necessary to take this account of human origins as scientific, or as requiring literal interpretation.<sup>4</sup>

---

3. But the nature which men possess is one. And this oneness is deeper than mere similarity. It is organic and in some sense numerical. There is a human solidarity, and men are united as springing from a common seed.<sup>5</sup>

---

4. This solidarity bears on the belief that all men have been affected by Adam's sin, and that all may be saved in the second Adam, Jesus Christ. It explains the common brotherhood of mankind, and is a conditioning factor of the special brotherhood in Christ.<sup>6</sup>

---

5. The ancestral unity of the race is indicated by the following facts and arguments: (a) Traditions of widely separated nations and tribes point to a common primitive home in central Asia; (b) Comparative philology affords evidences that existing human languages have developed from one primitive tongue; (c) All men display similar mental, moral and religious characteristics, and many of their traditions and myths show strong affinities; { d) The permanent fertility of unions between the most diverse races shows that these races belong to one species. More adequate evidence is from the nature of the case unavailable.

---

6. The chronological indications of Scripture are too inadequate and too uncertain to determine the antiquity of man.<sup>7</sup> The most ancient date of human origins which they have been used to support, less than nine thousand years ago, is too recent to leave room for the political, ethnological and geological developments which must have taken place between man's first appearance and the dawn of history. But that man originated at a comparatively late period in geological time is beyond reasonable doubt.

---

<sup>1</sup> On his ancestral unity, *Creation*, pp. 181-183; A.H. Strong, *Systematic Theol.* Vol. II, pp. 476-483; *Encyc. Brit.*, 11th Ed., s. v. "Anthropology"; H. Lotze, *Microcosmus*, Bk. VII, ch. ii; Chas. Hardwick, *Christ and Other Masters*, ch. ii; St. Thomas, I. xc-xcii.

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<sup>2</sup> Gen. ii. 21-23.

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<sup>3</sup> Gen. iii. 20.

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<sup>4</sup> *Authority*, ch. vii. 5-6; D. Stone, *Outlines of Christ. Dogma*, Note 10, pp. 283-285.

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<sup>5</sup> Archd. Wilberforce, *Incarnation*. pp. 24-39; A.J. Mason, *Faith of the Gospel*, ch. iv. 8, 10.

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<sup>6</sup> Cf. Rom. v. 12, 19; I Cor. xv. 21-22; Acts xvii. 26; Heb. ii. 11-17.

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<sup>7</sup> On man's antiquity, *Creation* pp. 183-185; S.R. Driver, *Genesis*, pp. xxxi-xlii; *Cath. Encyc.*, s. v. "[World](#)", pp. 706-707; E.B. Tylor, *Anthropology*, ch. i; *Ch. Quarterly Rev.*, Apr., 1894, art. on "The Glacial Period und The Antiquity of Man".

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[« Ch. XIV. Q. 83. Unity and Antiquity](#) | [Main](#) | [Ch. XIV. Q. 85. The Image of God](#) »

**August 12, 2005**

## **Ch. XIV. Q. 84. Traducianism and Creationism**

---

ACCORDING to the ruling opinion of Catholic theologians the human soul is not received by parental propagation (traducianism), but by immediate divine creation (creationism).<sup>1</sup> It is also generally held that the soul's creation coincides with its infusion into the human organism. "When this occurs is not so generally agreed, but many maintain that it takes place at the moment of conception."<sup>2</sup>

---

2. The traducianist arguments are (a) The transmission of "original sin" is best explained by supposing a propagation of souls; (b) Children are apt to exhibit the mental and moral as well as the physiological characters of their parents; (c) The creationist view implies that the creative activity God is in this direction determined by human wills, often in moments of illicit passion.

---

3. In reply it may be said: (a) The soul in any case begins to be as conditioned in functioning by an organism which has been inherited from Adam. Its independence of origin does not therefore exempt it from the influence of sinful heredity; (b) Mental and moral characters are conditioned, and apt to be determined, by physiological conditions, and these are undoubtedly determined in important measure by inheritance; (c) It is a mysterious fact that human action, including sin is always made possible by divine concursus.<sup>3</sup> The providential order includes profoundly immoral possibilities, but the uninterrupted maintenance of this order constitutes an inevitable condition of the ultimate triumph of the righteous purpose of God.

---

<sup>1</sup> On this question, *Creation*, pp. 197-199; H.P. Liddon, *Some Elements*, pp. 93-104; A. Moore, *Essays, Scientific and Phil.*, pp. 75-82; *Cath Encyc.*, s. v. "Creationism"; J.O. Dykes, *Divine Worker*, pp. 157-165. For patristic views, J.F. Bethune-Baker, *Early Hist. of Christ. Doctr.*, pp. 302-305.

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<sup>2</sup> On this view is based the contention that abortion is always child-murder.

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<sup>3</sup> *Creation*, p. 74. Cf. *idem*, ch. iv.

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[« Ch. XIV. Q. 84. Traducianism and Creationism](#) | [Main](#) | [Ch. XIV. Q. 86. The Image and Likeness »](#)

**August 12, 2005**

## **Ch. XIV. Q. 85. The Image of God**

---

MAN is made in the image of God; and although this image especially appears in the spiritual part of his nature, his body, considered as part of the microcosm in which the soul is sovereign, pertains to the divine image in man.<sup>1</sup>

---

2. The popular disparagement of man's material organism is a survival of Manichaeian error, fortified by protestant reaction from mediaeval caricatures of the sacramental principle. But the human body was made by God, and is therefore good. It was made for the use of spirit, and its anti-spiritual influence arises from our spiritual weakness and failure to rule it rightly. Apart from the flesh man is dead, and his appointed spiritual destiny cannot be attained except through restoration of the body in the resurrection of the dead. The redemption of Christ and His resurrection make possible this resurrection and the ultimate subjection of our flesh to our spirits—the originally designed purpose of our creation.<sup>2</sup>

---

3. The divine image is reflected in the human soul in the following ways: (a) Its essence is spiritual, although created; (b) It possesses rational freedom, and, under finite limitations, rules the body somewhat as God rules the world; (c) It is mentally present throughout space and vitally throughout the body, without either division or diffusion, although not possessed of divine omnipresence and immensity; (d) By divine grace it can participate in divine moral perfection, although liable to sin; (e) It is inside for divine fellowship, although capable of absorption in carnal associations.

---

4. It is part of man's function as made in the image of God to exercise a derivative and limited sovereignty over the world. This rule is exercised immediately over his own organism, which is a microcosm or recapitulation of the larger world or macrocosm.<sup>3</sup> From this inner sphere his dominion is designed to extend itself over every creature. Sin has retarded the fulfilment of this creative purpose; and redemption enables man to resume his advance in power. The development of Christian civilization and the progress of science and invention constitute evidences of this. That there is a relation between this advance and the consummation in the new heavens and earth seems likely, but its nature is not revealed to us.<sup>4</sup>

---

<sup>1</sup> *Creation*. pp. 186-188; St. Thomas, I. xciii; Cornel. A Lapide, *Commentary*, on Gen. i. 26; J. Laidlaw, *Bible Doctr. of Man*, chh. vii-viii; Darwell Stone, *Outlines*, pp. 41-43; Wilhelm and Scannell, *Cath. Theol.*, §§ 124-125; Hastings, *Dic. of Bible*, s. v. "Image".

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<sup>2</sup> Cf. J.R. Illingworth, *Divine Immanence*, chh. i-ii, vi.

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<sup>3</sup> P.G. Medd, *One Mediator*, § 56; H. Martensen, *Christ. Dogmatics*, §§ 68, 72.

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<sup>4</sup> A. Moore. *Science and the Faith*, pp. 200 *ety seq.*; A.J. Mason, *Faith of the Gospel*, ch. iii. 9. Cf. St. Thomas, I. xcvi. 1-2.

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**August 12, 2005**

## **Ch. XIV. Q. 86. The Image and Likeness**

---

THE divine is reflected in man partly by what is native and essential to human nature as such, and partly by the moral and spiritual elements of divine character which by grace he is enabled to acquire. Technicalizing an accidental turn of phrase in Genesis, Catholic theologians call the former resemblance the divine "image" and the latter the divine "likeness."<sup>1</sup>

---

2. So long as man is man the image of God in him is ineffaceable, and his nature contains functional capacities designed to be employed for spiritual development after the moral likeness of God. But man was made for filial relations to God, relations with which human self-sufficiency would be inconsistent. Therefore man was made to be dependent by nature upon divine grace for the achievement of the development and destiny to which his nature points. He is in a sense an unfinished product, having part, it is true, in his own perfecting, but unable to fulfil his part without supernatural aid.<sup>2</sup> Catholic doctrine teaches that in man's original state this aid was available. He was endowed with sufficient grace for sinless development, a condition which would still prevail if originally avoidable sin had not disturbed it.<sup>3</sup>

---

3. The function of grace is to preserve a harmonious use and interaction of man's natural faculties, which is called integrity, and to enhance the power of the human spirit to rule the lower and animal faculties and to enlist all natural powers in spiritual development. Grace does not therefore subvert or alter human nature, but, is a necessary factor in its being brought to perfection.

---

4. It is a part of man's natural insufficiency that, although made for immortality, he depends upon power from above to overcome his animal inheritance of mortality. This power was conditionally bestowed upon Adam, his retention of it depending upon his avoidance of sin. It is now bestowed upon man—not in a form which enables him to escape dying, but—in the power of resurrection from the dead through Jesus Christ.

---

5. A full development of the likeness of God in us carries with it a glorification of human nature, and a final subjection of the flesh to our perfected spirits. In the meantime, the divine likeness in us, so far as we are enabled to acquire it in this life, is not indelible. We can efface it by sin; and then we cannot recover it except by repentance and renewal of grace.

---

<sup>1</sup> On the divine likeness, see refs. given in prev. Q., n. 1; and A.P. Forbes, *Thirty-Nine Articles*, pp. 140-142,

162-167; J.A. Mæhler, *Symbolism*, § 2; Archd. Wilberforce, *Incarnation*, pp. 47-50; H.W. Robinson, *Christ. Doctr. of Man*, pp. 164-165.

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<sup>2</sup> Cf. *Creation*, pp. 206-208.

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<sup>3</sup> Q. 88, see below.

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**August 12, 2005**

## **Ch. XIV. Q. 87. Religion**

---

A RELIGION, speaking in the concrete, is a working system whereby the relations and obligations by which men are bound to God are placed on a proper footing, cherished, expressed and fulfilled.<sup>1</sup>

---

2. The end for which man was created is to enjoy divine communion and fellowship.<sup>2</sup> He is therefore made incapable of self-realization apart from God, and is by nature religious. The employment of God by creatures depends upon a certain spiritual congeniality between them and God—*i. e.*, upon their development after His likeness. The supernatural privilege's of true religion condition, and minister to, this development; and religious obligations are determinative data of a sound and adequate moral science.<sup>3</sup>

---

3. But, although righteousness is essential in the practice of true religion, as also are certain exercises of feeling and intelligence, neither orthodoxy, feeling of dependence nor morality constitute the definitive element of religion. This is found in the relations between God and man with which religion has to do.<sup>4</sup>

---

4. The characteristic and abiding function of religion is worship; and this is primarily fulfilled by sacrifice, or by the offering up to God of some gift, whereby self-oblation and accompanying devotions of adoration, praise, thanksgiving and prayer are signified and made effectual in a manner divinely approved.<sup>5</sup>

---

5. A true religion is one which brings men into authentic relations with God, and exhibits these relations in a manner which conforms to His revealed will. Other religions no doubt preserve important truths, for they could not otherwise maintain themselves and they are unquestionably overruled by God as means whereby to prepare men for true religion. But the religion of Jesus Christ alone properly fulfils the requirements of true religion.<sup>6</sup>

---

6. The science of comparative religion analyzes and compares all religions. Its study is both legitimate and valuable for Christian students.<sup>7</sup> But the assumption often made that Christianity is merely one among other religions, having no higher claim to human allegiance than its comparative superiority as an embodiment of human progress, is not one which the truth of Christian doctrine permits us to accept.

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<sup>1</sup> On what religion is, *Creation*, ch. vii. 1; H.P. Liddon, *Some Elements*, Lec. i; Max Müller, *Origin of Religion*, pp. 10 *et seq.*

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<sup>2</sup> *Creation*, ch. vi. 9.

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<sup>3</sup> *Idem*, ch. vii. 6.

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<sup>4</sup> H.P. Liddon, as cited.

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<sup>5</sup> St. Thomas, II. II. lxxxiii-lxxxvii; Thos. B. Strong, *Manual of Theol.*, pp.18-20; *Cath. Encyc.*, s. v. "[Sacrifice](#)"; J.A. Macculloch, *Compar. Theol.*, ch. viii; F.B. Jevons, *Introd. to the Study of Compar. Religion*, pp. 175-210.

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<sup>6</sup> *Creation* ch. vii. 4; J.H. Newman, *Arians*, ch. i. § iii.5; F.B. Jevons, pp. 239-265.

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<sup>7</sup> On comparative religion, L.H. Jordan, *Compar. Religion*; Chas. Hardwick, *Christ and Other Masters*; A. Lang, *The Making of Religion*; J.A. Macculloch, *op. cit.*; F.B. Jevons, *op. cit.*; *Cath. Encyc.*, s. v. "[Religion](#)"; *Non Christian Religious Systems* (Series, pub. by S.P.C.K.); and many contemporary studies.

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[« Ch. XIV. Q. 87. Religion | Main | Chapter XV. The Fall of Man »](#)

**August 12, 2005**

## **Ch. XIV. Q. 88. Man's Primitive State**

---

INASMUCH as man was not made naturally self-sufficient, but required divine assistance in order to avoid sin and advance on the lines foreordained for him, he was endowed in his primitive state with supernatural grace, including the gift of the Holy Spirit. This endowment was however conditional, its retention and its beneficial results depending upon man's coöperative response and obedience to divine precepts.<sup>1</sup>

---

2. The spiritual state to which grace elevated our first parents is called "original righteousness,"<sup>2</sup> because it made possible a sinless advance to perfect righteousness of character, after the likeness of God, through regulation of animal propensities by man's spirit in obedience to the will of God. But man could not at the outset possess actualized virtues, for in his case these are always fruits of probationary experience rightly utilized. Furthermore primitive grace was not irresistible, but left its recipients capable of failure in the obedience which was demanded of them.<sup>3</sup>

---

3. The symbolic imagery of Eden fittingly exhibits the combination of natural and of supernatural elements and factors of primitive human life and probation. There were natural resources to develop and enjoy; and, so long as man remained obedient, a sacramental food of immortality was available. But there was also the possibility of gaining knowledge of evil by tasting of it, by admitting it into his experience.

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4. Adam was of course but an inexperienced child, although endowed with grace; but he enjoyed some kind of communion with his Maker, wherein he had the opportunities of religion and of that self-surrender which sacrifice expresses among ancient peoples.<sup>4</sup>

---

5. In so far as moral obligations, however elementary they may have been, were imposed upon Adam, and the blessings of immortality, however inadequately understood, were promised to him, he was brought into a covenant with God, symbolized by the tree of knowledge, the fruit of which he was forbidden to eat, and by the tree of life, of whose fruit he was permitted to partake. The plain implication of the Eden narrative, as interpreted in the reflected light of the redemption, is that if he had persevered in obedience he would have attained to glorification without experiencing death to which mankind is naturally liable.<sup>5</sup>

---

6. Primitive man built no permanent structures, and left no lasting evidences of his condition; and our only available knowledge concerning his moral state is derived from the significance which the symbolical Eden narrative acquires when we reflect upon the state to which redeeming grace is intended to restore mankind. The so called "primitive savagery" is to be regarded as the condition of *fallen* man when he had advanced

sufficiently in material arts to leave abiding traces of his degradation.<sup>6</sup>

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<sup>1</sup> On man's primitive state, *Creation*, ch. viii; *Evolution*, pp. 128-133 and Lec. v.; St. Thomas, I. xciii-cii; J.A. Mæhler, *Symbolism*, Bk. I. Pt. I, ch. i; St. Athanasius, *de Incarn.*, 3-5; J.B. Mozley, *Predestination* (Svo. edit.), pp. 90-97, 109-112; Wilhelm and Scannell, *Cath. Theol.*, Pt. II, ch. iii; Bp. Bull, *Discourses/cite>*, V; A.P. Forbes, *Thirty-Nine Arts.*, ix. pp. 140-142.

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<sup>2</sup> Called "original justice" by Roman Catholic writers.

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<sup>3</sup> *Creation*, pp. 265-268.

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<sup>4</sup> Cf. Q. 87.4, above.

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<sup>5</sup> Cf. Rom. v. 12; *Creation*, ch. vi. 12.

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<sup>6</sup> *Creation*, ch. ix. 11.

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Posted by AKMA at August 12, 2005 12:45 PM

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[« Ch. XIV. Q. 88. Man's Primitive State](#) | [Main](#) | [Ch. XV. Q. 89. The First Sin »](#)

**August 13, 2005**

## **Chapter XV. The Fall of Man**

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Q. 89. [The First Sin](#)

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Q. 90. [Effects on Human Nature](#)

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Q. 91. [Original Sin](#)

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Q. 92. [External Effects](#)

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Q. 93. [Preparation for Salvation](#)

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Q. 94. [Method of Salvation](#)

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August 13, 2005

## Ch. XV. Q. 89. The First Sin

---

OUR FIRST parents did not obey the will of God, but fell into avoidable sin. According to the symbolical description of Genesis, at the suggestion of the serpent they ate of the forbidden fruit; as a penalty were banished from Eden, and deprived of the food of immortality of the tree of life. In brief, they reverted to the moral and physical corruptibility, and the mortality of man's natural state.<sup>1</sup>

---

2. Some have thought that God ought not to have permitted a condition of things in which sin was possible. But such a possibility is a necessary incident in the moral probation of really free creatures. Therefore, if God was to be glorified by free creaturely service, the inevitable cost of such consummation was the possibility of sin. Moreover the coming in of sin cannot be considered justly without reckoning with the dispensation of redeeming grace.<sup>2</sup>

---

3. Temptation was permitted because in no other way can human obedience to God be adequately tested and perfected. It is by resisting temptation that men prove their conformity to God's will to be positively energetic and spiritually significant—not merely passive.<sup>3</sup> The primitive temptation was threefold, enlisting the lust of the flesh, the lust of the eye and the pride of life,<sup>4</sup> and thus assailing our first parents through all possible avenues of human temptation.<sup>5</sup>

---

4. The consequences of sin to man were immediate and twofold (a) A loss of grace, because of which he became subject to natural corruptibility, both physical and moral; (b) A disturbance of his external relations, that is, alienation from God and enslavement to Satan. If the dispensation of redemption had not been vouchsafed, the spiritual ruin of mankind would have been hopeless.

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<sup>1</sup> On human sin at large, *Creation*, ch. viii. 9-12 and ch. ix; *Evolution*, pp. 133-149 and Lec. vi; St. Thomas, I. II. xviii-xxi; H.P. Liddon, *Some Elements*, Lec. iv; D. Stone, *Outlines of Christ. Dogma*, ch. v.; Chas. Gore, in *Lux Mundi*, App. ii; H.V.S. Eck, *Sin*, Pt.II; Wilhelm and Scannell, *Cath. Theol.* §§ 155-161. For evolutionary views, F. R. Tennant, *Origin and Propagation of Sin*; and *The Concept of Man*; W.E. Orchard, *Modern Theories of Sin*. For non-Christian ideas, J.A. Macculloch, *Compar. Theol.*, ch. vii.

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<sup>2</sup> *Creation*, pp. 137-138; E.H. Jewett, *Diabology*, pp. 59-64; J.R. Illingworth, *Reason and Revel.* p. 224; A.M.

Fairbairn, *Philos. of Christ. Religion*, pp. 153-163.

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<sup>3</sup> St. Thomas, II. II. clxv.; I. II. lxxx; A.J. Mason, *Faith of the Gospel* ch. iv. 6-7. A.C.A. Hall, *Christ's Temptation and Ours*, pp. 8-12.

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<sup>4</sup> Gen. iii. 1-6. Cf. St. John ii. 16.

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<sup>5</sup> *Creation*, pp. 271-273.

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[« Ch. XV. Q. 89. The First Sin | Main | Ch. XV. Q. 91. Original Sin »](#)

**August 13, 2005**

## **Ch. XV. Q. 90. Effects on Human Nature**

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THE EFFECTS of the fall upon man's nature were (a) a loss of grace and of the gift of the Holy Spirit; (b) certain spiritual wounds; (c) reversion to natural mortality.<sup>1</sup>

---

2. Divine grace, in so far as it is adapted to a state of innocence, is permanently nullified by sin. This disaster having occurred, grace had to be given, if at all, by new methods—in purificatory and remedial forms. It was God's will to show this mercy in a dispensation of redemption, and while mankind was being prepared for this, conditions were afforded under which the earlier generations of men could be enabled, in the fulness of time, to participate in its benefits.

---

3. Through loss of grace which he was intended to enjoy man reverted to his natural insufficiency. His animal impulses asserted their power, and his "integrity"—the harmonious ordering of his faculties—was upset. His nature was not changed *in se*, but certain "wounds" we're incurred: (a) blindness, or reduced capacity of spiritual discernment; (b) concupiscence, or unregulated carnal cravings; (c) malice, or reduction of desire for spiritual good; (d) weakness, or moral inability wildly to avoid sin and to attain to God. Yet human nature had not become intrinsically evil, or totally depraved. The capacities for good upon which redeeming grace operates remained.<sup>2</sup>

---

4. Man is naturally liable to physical death; and the exemption therefrom which divine grace might have afforded if it had been retained was necessarily nullified by sin. Redemption has made immortality once more available, but only through resurrection from the death to which the primitive loss of grace by sin has subjected our race.<sup>3</sup>

---

5. Adam transmitted to his posterity the nature wherewith he was created, but to transmit the supernatural gifts by which alone his natural lack of self-sufficiency was provided for, and which he had forfeited by sin, was not within his power.<sup>4</sup> The resulting spiritual limitations of our race are symbolized by the phrase "original sin."

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<sup>1</sup> *Creation*, ch. ix. 2; Thos. B. Strong, *Manual of Theol.*, pp. 233-265.

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<sup>2</sup> St. Thomas. I. II. lxxxv. 1-4; A.P. Forbes, *Thirty-Nine Arts.*, pp. 145-150; A.J. Mason, *Faith of the Gospel*, ch. iv. 12; A. Chandler, *Spirit of Man*, pp. 43-47.

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<sup>3</sup> Gen. ii. 17; iii. 19, 22-24; Rom. v. 12; 1 Cor. xv. 20-22; Wisdom ii. 23. St. Thomas, I. II. lxxxv. 5-6; D. Stone, *Outlines of Christ. Dogma*, pp. 48-49; A.B. Davidson, *Theol. of Old. Test.*, pp. 432-436.

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<sup>4</sup> *Evolution*, pp. 204-218; St. Thomas, I. II. lxxxv; Thos. B. Strong, pp. 237-241; A. Moore, *Essays Scientific and Phil.*, I.

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[« Ch. XV. Q. 90. Effects on Human Nature](#) | [Main](#) | [Ch. XV. Q. 92. External Effects »](#)

**August 13, 2005**

## **Ch. XV. Q. 91. Original Sin**

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Broadly speaking, "original sin," "*peccatum originis*" is a symbolical name for the moral and spiritual condition in which men are born by reason of Adam's sin. *Formally* speaking, it is the loss of grace which Adam's disobedience caused, and which reduces man to the spiritual insufficiency of his natural powers. Materially speaking, it is the tendency to sin which this loss of grace engenders, commonly called "concupiscence" Our Ninth Article of Religion describes original sin in its material aspects.<sup>1</sup>

---

2. "Actual sin," or sin properly speaking, is always a personal, avoidable and more or less conscious disobedience of divine law.<sup>2</sup> The phrase "original sin," inasmuch as it is distinguished in use from "actual sin," is not to be interpreted literally. It describes not an act of sin, but an inherited condition. And the word sin is employed only because the state which is indicated was caused by Adam's sin and makes us inclined to sin. In short, a moral handicap is described in terms of its cause and of its inevitable results.<sup>3</sup>

---

3. Similarly the phrase "inherited guilt" can not rightly be used to "mean that newborn babes are actually guilty—morally to blame for Adam's sin. If used at all, it ought to mean merely that they have inherited a state in which they will inevitably become guilty of sin when opportunities for moral action arrive.

---

4. The phrase "children of wrath," when employed in connection with the doctrine of the fall, should also be used symbolically, as describing a condition which, although itself a misfortune rather than blameworthy, will inevitably manifest itself through actual sin. The phrase may be used to express the fact that God cannot morally approve of a state which inevitably engenders sin.<sup>4</sup>

---

5. Our knowledge of God forbids us to believe that He holds newborn babes, prior to their committing conscious and wilful acts of sin, personally responsible because of their inheritance. They are not naturally fit for the kingdom of God, and by reason of the solidarity of mankind this is true of all the children of Adam. But the mystery of redemption is God's method of meeting the difficulty, and this mystery has to be reckoned with in considering the condition called "original sin."<sup>5</sup>

---

6. Christ died for all; and somehow and somewhere the opportunity of benefiting by redemption will be afforded to all. No one, we may be sure, will incur hell torment as a penalty for "original sin" only. Whatever may be God's method of dealing with the invincibly ignorant, no child of Adam will be able in the end to impugn either the justice or the mercy of God.<sup>6</sup>

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<sup>1</sup> On original sin, *Creation*, ch. ix; *Evolution*, pp. 133-149 and Lec. vi; Works on *Thirty-Nine Arts.*, art. ix. by A.P. Forbes, E.C.S. Gibson and E.T. Green; *Concil. Trid.*, Sess. v; St. Thomas, I. II. lxxxii-lxxxiii; J.A. Mæhler, *Symbolism*, Bk. I., ch. ii; Wilhelm and Scannell, *Cath. Theol.*, §§ 162-165; J.B. Mozley, *Lecs. and Other Theol. Papers*, ix-x; Thos. B. Strong, *Manuel of Theol.*, pp. 250 *et seq.* For biblical data, Hastings. *Dic. of Bible*, s. vv. "Fall" and "Sin"; J. Laidlaw, *Bible Doctr. of Man*, chh. x-xii; A.B. Davidson, *Theol. of Old Test.*, ch. vii; F.R. Tennant, *Sources*, etc., chh. i-xi; Sanday and Headlam, *Epis. to the Romans*, *passim*. For history, J.B. Mozley, *Predestination*, ch. iv; *Cath. Encyc.*, s. v. "[Original Sin](#)." III-IV; F.R. Tennant, chh. xii-xiii; W.E. Orchard, *Modern Theories of Sin*, II.

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<sup>2</sup> H.P. Liddon. *Some Elements*, Lec. iv; Hastings, s. v. "Sin"; J. Laidlaw, ch. x.

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<sup>3</sup> *Creation*, p. 284.

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<sup>4</sup> *Idem.*, pp. 283-285.

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<sup>5</sup> St. Thomas, I. II. lxxxvii. 8. Cf. Ezek. xviii. 20.

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<sup>6</sup> St. Thomas, III. Suppl. lxxi; Rich. Hooker, *Eccles. Polity*, V. lx. 6.

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[« Ch. XV. Q. 91. Original Sin | Main | Ch. XV. Q. 93. Preparation for Salvation »](#)

**August 13, 2005**

## **Ch. XV. Q. 92. External Effects**

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THE ENTRANCE of sin into the world has disturbed man's external relations, causing (a) alienation from God; (b) enslavement to Satan; (c) malice between man and man; (d) hindrance to man's sovereignty over the lower orders of creation.

---

2. Man's alienation from God has been described by the following phrases: (a) the "wrath of God," already explained in relation to "original sin" and inevitably incurred through actual sin by all who attain the years of discretion;<sup>1</sup> (b) liability to punishment, *reatus poenae*, which includes *poena damni*, or exclusion from the enjoyment of God, and *poena sensus* or personal suffering.<sup>2</sup> But divine wrath is never vindictive. It is the expression of His justice, and His justice permits and includes the love which has moved Him to redeem mankind and to afford a dispensation of mercy from which all may benefit, if they respond to His grace by faith and repentance.<sup>3</sup>

---

3. Sin has enslaved men to Satan in the following ways: (a) Men's natural inclinations have reduced their power to resist his seductions; (b) The gift of the Holy Spirit being withdrawn, the access of Satan and his angels to our souls is facilitated; (c) Demoniactal possession of human bodies has become possible, and painful disorders have resulted.<sup>4</sup>

---

4. The mainspring of sinful motives is selfishness, and this is opposed to brotherly love. Because of selfishness even acts of kindness are neither purely unselfish nor adapted to promote the highest and spiritual welfare of others. Malice is readily engendered, and this causes private injury, social disruption and international warfare. Only by supernatural grace can selfishness be overcome.<sup>5</sup>

---

5. All nature is interrelated, and, in ways too mysterious to define adequately, the lower orders of creation are affected by the disturbance of man's spiritual nature. The whole creation groans for redemption,<sup>6</sup> and the destined dominion of man over nature waits for his long delayed attainment to sovereignty over himself.<sup>7</sup> The history of civilization confirms this statement.<sup>8</sup>

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<sup>1</sup> In Q. 90.4. Cf. Gen. iii. 24; vi. 3; St. John iii. 36; Rom, i. 18; Ephes. ii. 3; Revel. xiv. 19-xv. 1.

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<sup>2</sup> St. Thomas, I. II. Ixxxvii.

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<sup>3</sup> On divine wrath, Jas. Orr, in Hastings, *Dic. of Bible*,/cite>, s. v. "Anger (Wrath) of God"; Jas. Denney, *The Atonement and the Modern Mind*, Lec. ii; *Lux Mundi*, pp. 285-288; R. Dale, *Atonement*, Lec. viii.

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<sup>4</sup> Cf. qq. 79.5-6 and 80.4. above. See *Creation*, pp. 165-168. On demoniacal possession, Hastings, *Dic. of Bible*, s. vv "Demon, Devil," "Exorcism, Exorcist"; R.C. Trench, *Miracles of Our Lord* § 5.

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<sup>5</sup> A.P. Forbes, *Thirty-Nine Arts.*, pp. 205-208.

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<sup>6</sup> *Rom. viii. 20-22.*

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<sup>7</sup> *Gen. iii. 17-19.*

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<sup>8</sup> Cf. Q. 85.4, above.. See A. Moore, *Essays Scientific and Philos.*, pp.61-65; T.B. Strong, *Manual of Theol.*, pp. 246-253.

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[« Ch. XV. Q. 92. External Effects | Main | Ch. XV. Q. 94. The Method of Salvation »](#)

**August 13, 2005**

## **Ch. XV. Q. 93. Preparation for Salvation**

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MAN WAS not abandoned by God after his fall, but was assured that deliverance from Satan should be achieved in due season by the seed of Eve. In preparation for redemption a series of dispensations or covenants was granted by God.<sup>1</sup>

---

2. The coming of the redeemer was delayed, apparently in order that mankind might be prepared both mentally and morally to apprehend and accept the Gospel of salvation.<sup>2</sup> Because the fall was moral it could be remedied only in a moral way, and on the basis of men's persuasion and willingness to believe and to repent. The need of prevenient grace to enable men to turn to God does not alter the necessity of his voluntary response to grace, but long preparation was required before the Gospel could appeal to him.

---

3. The method of election was adopted in preparing mankind for salvation, a chosen race being gradually isolated and educated with long-suffering patience to become the immediate recipients of the covenant of salvation through Christ<sup>3</sup> and its propagandists to the rest of the race.<sup>4</sup>

---

4. The chosen people were prepared both mentally and morally. The mental preparation was through (a) prefigurative ceremonial requirements of the Old Covenant;<sup>5</sup> (b) prophecies wherein the nature of what was to come was proclaimed with increasing definiteness;<sup>6</sup> (c) The very history of the Israelites and of their leaders was so overruled, and so recorded in sacred writings, as to afford a succession of prophetic types and object lessons concerning the messianic kingdom.<sup>7</sup> This mental preparation was reënforced by moral factors: (a) The moral law, which, because they could not fulfil it, convicted the Israelites of ingrained sinfulness;<sup>8</sup> (b) divine judgments and national failures, which developed the sense of need of a superhuman Deliverer.<sup>9</sup>

---

5. All dispensations previous to the coming of Christ were prefigurative, promissory and provisional. Their rites could not effect what they figured, but pledged the benefits of redemption to those who worthily used them.<sup>10</sup>

---

6. In the meantime the Gentiles were not forgotten, for God was overruling all human history with reference to His redemptive purpose,<sup>11</sup> and His spirit was acting in unseen ways to reduce the effects of evil and to develop important elements of religious truth outside the pale of supernaturally revealed religion.<sup>12</sup> In particular: (a) The failure of successive world-empires was teaching the futility of those principles of life by which they were controlled; (b) Forms of thought and language were developed, notably among the Greeks,

which were to make possible an intelligible promulgation and accurate and permanent definitions of the truths of the Gospel; (c) Under the Roman *pax*, conditions had developed which at the right moment brought the ends of the Mediterranean world together, facilitated travel, and made possible an effective initiation of the great work of world-evangelization.

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<sup>1</sup> *Creation*, chh. x. 1-5 and vii. 3; D. Stone. *Outlines of Christ. Dogma*, pp. 50-54; A.J. Mason, *Faith of the Gospel*, ch. v. 1-3; *Lux Mundi*, 4th paper; T.A. Lacey, *Elements of Christ. Doctr.*, pp. 133-141.

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<sup>2</sup> St. Thomas, III. i. 5-6.

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<sup>3</sup> Deut. vii. 6.

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<sup>4</sup> Rom. iii. 1-2.

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<sup>5</sup> Gal. iii. 24; Heb. ix. 9-10. Cf. St. Matt. v. 17; Col. ii. 17.

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<sup>6</sup> On messianic prophecies, Hastings, *Dic. of Bible*, s. vv. "Messiah" and "Prophecy and Prophets," C. ii. 2; Franz Delitzsch, *Messianic Prophecies*; *Catholic Encyc.*, s. v. "[Messias](#)", A. F. Kirkpatrick, *Doctr. of the Prophets*.

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<sup>7</sup> On O.T. symbols, A. Jukes, *Types of Genesis; and Law of Offerings*; A.J. Maas, *Christ in Type and Prophecy*; L. Ragg, *Aspects of the Atonement*; W.S. Moule, *Offerings Made Like Unto the Son of God*.

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<sup>8</sup> Rom. iii. 20; vii. 7-13.

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<sup>9</sup> Isa. lix. 20-21; Jerem. xxxi. 33. Cf. Heb. viii. 10; x. 16; Rom. xi. 26-27.

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<sup>10</sup> St. Thomas, III. Ixii. 6.

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<sup>11</sup> On gentile preparatio, Alfred Barry, *Some Lights of Science, Lec. i*; A.J. Mason, ch. v. 3; *Lux Mundi*, pp. 138-150.

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<sup>12</sup> J.H. Newman, *Arians*, ch. i. § IV. 5.

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[« Ch. XV. Q. 93. Preparation for Salvation](#) | [Main](#) | [Chapter XVI. The Incarnation »](#)

**August 13, 2005**

## **Ch. XV. Q. 94. The Method of Salvation**

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THE METHOD of salvation involves the following stages in its achievement: (a) the Incarnation, and obedience to the law for man, of the Son of God; (b) His vicarious and redemptive endurance of the fatal consequences of sin, and His resurrection-victory over death; (c) the dispensation of the Holy Spirit and the sacramental communication to us of Christ's perfected and life-giving manhood; (d) a renewal of our advance to our appointed destiny, through sacramental grace and penitential self-discipline; (e) the resurrection of the dead and the consummation.<sup>1</sup>

---

2. By taking our nature upon Him, and by what He did in it and for it, the Son of God perfected a leaven or medium which, when imparted to us, becomes in us the potential principle of our cleansing, sanctification and immortality—a supernatural involution, making possible the final evolution of the children of God.

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3. By reason of the mystical union which He was to bring about through the Holy Spirit between Himself and His redeemed, the Incarnate became our true representative; and all that He did and suffered had vicarious efficacy for propitiation, redemption and conquest.

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4. His death on the cross was a sacrifice for sin which consecrated Him to an everlasting heavenly priesthood, in which He perpetually appears in our behalf before the Father, and provides through His Holy Spirit, an effective dispensation of redeeming grace and eucharistic oblation on earth.

---

5. The spiritual progress of the redeemed has the following stages conditioned by persevering faith and repentance: (a) incorporation into the Body of Christ, the Church, through Baptism, whereby they are born anew and justified; (b) progressive sanctification in the Church by sacramental grace and self discipline; (c) completion of entire purification and sanctification after death; (d) resurrection of the body, followed by permanent enjoyment of God and of the communion of saints.

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<sup>1</sup> This question summarizes the subject matter of the rest of these *Outlines*.

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**August 15, 2005**

## **Chapter XVI. The Incarnation**

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Q. 95. [Christology](#)

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Q. 96. [The Taking of Our Nature](#)

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Q. 97. [Convenience of the Incarnation](#)

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Q. 98. [If Man had not Sinned](#)

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Q. 99. [Causes of the Incarnation](#)

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Q. 100. [The Blessed Virgin](#)

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Q. 101. [Purposes of the Incarnation](#)

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[« Chapter XVI. The Incarnation | Main | Ch. XVI. Q. 96. The Taking of Our Nature »](#)

**August 15, 2005**

## **Ch. XVI. Q. 95. Christology**

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CHRISTOLOGY treats of the Incarnate Word— His taking our nature and the consequences touching His Person which flow from it, His mediatorial office, the mysteries of His earthly humiliation and heavenly exaltation, and His work for mankind on earth and in heaven.<sup>1</sup>

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2. True Christology is rooted in the objective experiences of Christ which the Apostles enjoyed—which are recorded in the Gospels, and are interpreted under guidance of the Holy Spirit in other apostolic writings.

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3. These experiences were results of a self-manifestation of the eternal Son of God in the terms of a truly human life. This self-manifestation, in so far as it constitutes "glad-tidings," makes up the "Gospel"; which is not to be confused with doctrines deduced from it, but consists simply of the significant events and experiences, or basic facts, that account for and justify these doctrines.<sup>2</sup>

---

4. Thus defined, the Gospel affords the primary and most determinative data of scientific theology. (a) It declares the Word Incarnate, through whom alone we can learn of God—the Light of the world; (b) It presents concrete facts, verifiable by historic methods, and affording to Christian students an experiential basis of the science of God -which can be trusted; (c) Every article of the Christian faith, and all the dogmatic definitions upon which Catholic theology builds, are either directly implied in the Gospel or are deducible from it by spiritually enlightened reason. Inasmuch as it is concerned with the scientific interpretation of the Gospel, Christology is the most central and important part of theology.

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<sup>1</sup> On Christology, Historical: J.F. Bethune-Baker, *Early Hist. of Christ. Doctrine*; L. Pullan, *Early Christ. Doctrine*; J. Tixeront, *Hist. of Dogmas*; J.H. Newman, *Arians*; W. Bright, *Age of the Fathers*; H.R. Percival, *Seven Ecum. Councils*; J. A. Dorner. *Hist. of the . . . Doctr. of the Person of Christ*; A.B. Bruce, *Humiliation of Christ*; A. Schweitzer, *Quest of the Historical Jesus*.

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Systematic, on traditional lines: St. Athanasius, *de Incarnatione*; St. Thomas, Pt. III; Archd. Wilberforce, *The Incarnation*; H.P. Liddon, *Divinity of Our Lord*; P.G. Medd, *One Mediator*; H.V.S. Eck, *Incarnation*; W. Bright, *Sermons of St. Leo on the Incarnation* (notes valuable); D. Stone, *Outlines of Christ. Dogma*, ch. vi; Wilhelm and Scannell, *Cath. Theol.*, Bk. v. Pt. II; J.B. Franzelin, *de Verbo Incarnato*; Dom. Auscar Vonier, *The Personality of Christ*.



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Modern: Chas. Gore, *The Incarnation*; and *Dissertations*; R.L. Ottley, *Incarnation*; W. Sanday, *Christology and Personality*; F. Weston, *The One Christ*; E.D. la Touche, *The Person of Christ*; H.R. Mackintosh, *Doct. of the Person of Jesus Christ*.

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[2](#) M.F. Sadler, *Church Doctrine*, ch. i.

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[« Ch. XVI. Q. 95. Christology | Main | Ch. XVI. Q. 97. Convenience of the Incarnation »](#)

**August 15, 2005**

## **Ch. XVI. Q. 96. The Taking of Our Nature**

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IN ITS stricter sense the doctrine of the Incarnation is concerned exclusively with the initial event in the Gospel drama. It declares that the second Person of the eternal Trinity, the Son of God, without change or loss of any of His eternal or divine attributes and operations, and without division of His Person or Ego, took human nature, with all its proper elements, faculties, and necessary limitations, but without sinfulness, by being born of a pure Virgin and without earthly father, by a special operation of the Holy Ghost.<sup>1</sup>

---

2. Thus taken, the Incarnation is a mystery which inaugurates a fuller drama of human self- manifestation of the Word; and in a larger sense the term "Incarnation" is very widely employed to signify the whole drama, as thus regarded—*i. e.*, as equivalent to a sound Christology. Such extension of meaning is due to the fact that the whole Gospel-drama is to be interpreted as determined in meaning by the mystery of the taking of our nature by the eternal Son, and as revealing the purpose of that mystery.<sup>2</sup>

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3. The Nicene Creed declares the Catholic belief 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; By whom all things are made: Who for us men and for our salvation came down from heaven. And was incarnate by the Holy Ghost of the Virgin Mary, And was made man: And was crucified also for us under Pontius Pilate; He suffered and was buried: And the third day He rose again, according to the Scriptures; And ascended into heaven, And sitteth on the right hand of the Father: And He shall come again, with glory, to judge both the quick and the dead; Whose kingdom shall have no end.*"

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<sup>1</sup> Isa. vii. 14; ix. 6; Mic. v. 2; St. Matt. i. 18-25; xxii. 45; St. Luke i. 26-38, 42-43; ii. 4-21; St. John i. 1, 14; iii. 13; Rom. i. 3; viii. 3; 2 Cor. viii. 9; Gal. iv. 4; Phil. ii. 6-7; Col. ii. 9; 1 Tim. iii. 16; Heb. i. 6; ii. 9-18; 1 St. John i. 1. Cf. *Incarnation*, ch. iii; K. Theory, ch. i; A.P. Forbes, *Nicene Creed*, pp. 162 *et seq.*

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<sup>2</sup> W. Mulligan, *Resurrection of our Lord*, pp. 129-135; and *Ascension*, pp. 27-35.

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[« Ch. XVI. Q. 96. The Taking of Our Nature](#) | [Main](#) | [Ch. XVI. Q. 98. If Man Had Not Sinned »](#)

**August 15, 2005**

## **Ch. XVI. Q. 97. Convenience of the Incarnation**

---

THE CONVENIENCE or reasonableness of the taking of our nature by the Son of God appears in relation to (a) the Person who took it; (b) the nature which He took; (c) the purpose of His taking it; (d) the creatures which are indirectly affected.<sup>1</sup>

---

2. That the Son, rather than either the Father or the Holy Spirit, should take our nature was fitting because He is the divine Word<sup>2</sup> and Image of the invisible God,<sup>3</sup> whose proper economy it is to mediate between God and the creature, by externally manifesting God and by elevating the creature to God.<sup>4</sup>

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3. We are personal beings, and our rational nature may suitably be assumed by a Person. Then too, we have been created in the image of God,<sup>5</sup> and the nature which is stamped with God's image is not alien to Him who Himself is that Image. Moreover, since the nature assumed is finite, so that no commixture can occur between it and infinite Godhead, neither the divine nor the human nature is either altered or infringed upon in essence and operation by the meeting of both natures in one Ego.<sup>6</sup>

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4. It was the Son's purpose to suffer and die for sinful men. Therefore, because His Godhead is not susceptible of such experiences, it was both convenient and necessary for the fulfilment of His purpose that He should make our passible nature His own. It was also His purpose to make us sharers in divine sonship and glory; and this, so far as we can imagine, could not be achieved in a more fitting manner than by His assumption of our nature, and use of it as the medium of our mystical union with Him and of our consequent enjoyment of filial relations to the Father.<sup>7</sup>

---

5. The mediation of the Son has to do with all creation, in which it is the Father's eternal purpose that He shall have the preëminence.<sup>8</sup> Howbeit man is the *microcosm*, whose nature recapitulates the *macrocosm* or larger world,<sup>9</sup> and in whose fortunes the progress of all things is involved. His fall retarded creation's advance, and his recovery constitutes the condition of remedy—of the redemption of creation at large. It is therefore fitting that the redemptive operation of God upon the disordered universe should be achieved through the taking of human nature by the Redeemer.<sup>10</sup>

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<sup>1</sup> *Incarnation*, ch. iii. 3-4; St. Thomas, III. i-iii; xvi. 6-7; A.P. Forbes, *Nicene Creed*, pp. 165-172; T.B. Strong, *Manual of Theol.*, ch. i; F. X. Schouppe, *Elementa Theol. Dogm.*, Tr. VIII. §§ 86-94; A.J. Mason, *Faith of the Gospels*, ch. vi. 3.

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<sup>2</sup> St. John i. 1-5, 14. 17-18.

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<sup>3</sup> 2 Cor. iv. 4; Col. i. 15; Heb. i. 3.

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<sup>4</sup> 1 Tim. ii. 5. Cf. Job ix. 33. St. Thomas, III. iii; Rich. Hooker, *Eccles. Polity*, V. li. 2-3; A. J. Mason, ch. vi. 1.

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<sup>5</sup> Gen. i. 26. Cf. Rom. viii. 29; 2 Cor. iii. 18; Col. iii. 10; Phil. ii. 7; 1 St. John iii. 2.

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<sup>6</sup> St. Thomas, III. iv. 1.

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<sup>7</sup> St. Thomas, III. i. 2; A P. Forbes, as cited.

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<sup>8</sup> Rom. viii. 20-23; Ephes. i. 10; Col. i. 15-20.

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<sup>9</sup> Cf. Q. 85.4, above.

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<sup>10</sup> H.P. Liddon, *Divinity of our Lord*, pp. 208-269; A.J. Mason, ch. v. 11; P.G. Medd, *One Mediator*, § 56; B F. Westcott, *Epp. of St. John*, pp. 323-324.

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[« Ch. XVI. Q. 97. Convenience of the Incarnation](#) | [Main](#) | [Ch. XVI. Q. 99. Causes of the Incarnation »](#)

**August 15, 2005**

## **Ch. XVI. Q. 98. If Man Had Not Sinned**

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SCOTIST theologians say that the Incarnation would have taken place even if man had not sinned, but the Thomists deny this.<sup>1</sup>

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2. The chief Scotist arguments are as follows: (a) In certain places Scripture seems to treat the Incarnation as the complement and eternally intended sequel of creation;<sup>2</sup> (b) The fact that man is created in the divine image points to his participation in the divine nature,<sup>3</sup> an event not possible, so far as men can see, except through the Incarnation; (c) The revealed benefits of the Incarnation exceed in range mere salvation from sin and its consequences;<sup>4</sup> and it seems unlikely that sin should open up greater possibilities of glory than perseverance in original righteousness. No other means, apparently, could secure so great a glory for men as does the Incarnation.<sup>5</sup>

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3. On the other hand, Thomists say that Scripture defines the purpose of the Incarnation to be salvation from sin and death.<sup>6</sup> They explain the passages used by Scotists by God's foreknowledge of the fall. The Incarnation, they urge, was eternally ordained in view of sin foreseen, and not as a necessary sequel of creation. They say further that our inability to imagine a better way of bringing man to God, if he had not sinned, cannot determine the resourcefulness of God, which transcends our imagination.<sup>7</sup>

---

4. The question is not only speculative, but presupposes a condition contrary to fact. It admits of no final answer. The fact of sin determines the state of the question, and therefore Scripture emphasizes the remedial purpose of the Incarnation - an emphasis which Scotists are apt to disregard, at the cost of failing to do adequate justice to the doctrine of Christ's death. It is to be admitted, however, that the question under consideration, by its very suggestion, enlarges our sense of the fulness of purpose of the Incarnation.<sup>8</sup>

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<sup>1</sup> For the history of this question, B.F. Westcott, *Epp. of St. John*, pp. 285-317.

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<sup>2</sup> Ephes. i. 9-12; Col. i. 19.

**3** St. Pet. i. 4.

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**4** Ephes. ii. 19-22; iii. 18-20; iv. 13.

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**5** B.F. Westcott, pp. 317-328; P.G. Medd, *One Mediator*, §§ 58-63; A.J. Mason, *Faith of the Gospel*, ch. vi. 5: Fr. Suarez, *Theologiae Summa*, Pars II. T. XIV. Disp. V. §§ ii-vi: F. X. Schoupe, *Elem. Theol. Dogm.*, VIII. §88.

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**6** St. Matt. xviii. 11; St. Luke xix. 10; St. John iii. 16; 1 St. John iii. 5, 8.

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**7** St. Thomas, III. i. 3; W. Bright, *Sermons of St. Leo*, note 134; H.P. Liddon, *Univ. Sermons*, 1st Series, pp. 184, 241.

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**8** *Incarnation*, ch. iii. 7; D. Stone, *Outlines of Christ. Dogma*, pp. 54-56, 286-288.

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[« Ch. XVI. Q. 98. If Man Had Not Sinned](#) | [Main](#) | [Ch. XVI. Q. 100. The Blessed Virgin »](#)

**August 15, 2005**

## **Ch. XVI. Q. 99. Causes of the Incarnation**

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THE MOVING cause of the Incarnation was the goodness and love of the Father. The efficient and operating cause was the Holy Spirit. The consenting and concurring cause was the Blessed Virgin. The conditioning cause was a miraculous conception.<sup>1</sup>

---

2. The goodness and love of the Father alone explain His being moved to send His Son into the world. Two points should be noted in this connection. In the first place, there was no merit on the human side that deserved such a benefit. The Manhood of Christ itself came into being by means of the Incarnation, so that its merit was an effect rather than a cause of that mystery.<sup>2</sup> Secondly, it is erroneous to regard the Father's love as a consequence of the Son's Incarnation and death for mankind. The mystery of redemption was as truly caused by the Father's love as by that of the Son, who came to do the Father's will.<sup>3</sup>

---

3. No natural conception can of itself account for the fact that He who was conceived of the Virgin was the eternal Son of God. Jesus Christ was born not of blood simply, nor of the will of the flesh, nor of the will of man, but of God.<sup>4</sup> That is, the explanation of His birth lies in the fact that the Holy Spirit came upon the Blessed Virgin, and the power of the Highest overshadowed her.<sup>5</sup>

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4. Yet the operation of the Holy Spirit, in causing the Blessed Virgin to conceive and bear the Son of God, was not fulfilled without the Virgin's faith and consent. If she had rejected the privilege offered to her, no doubt another maiden would have been found. She could not have defeated the divine purpose. But that the Incarnate should have had an unbelieving and unwilling mother obviously disagrees with the fitness of things.<sup>6</sup>

---

5. The conception of Christ was perfectly natural from the standpoint of His Person and purpose, and it could hardly fail to differ in method from the conception of a purely human child; for the causal antecedents of nativity determine the rank in being of what is born. But when considered from the standpoint of the native capacity of a human virgin, His conception was plainly supernatural and, in the order of sensible phenomena, miraculous. The effect - the entrance of very God into human life - transcends the potentialities of the sphere in which it emerged, and therefore demanded the working of a transcendent factor, the Holy Spirit; but this did not interrupt the continued validity of the laws of purely human birth. The event was not *contra*-natural, but *super*-natural.<sup>7</sup>

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**1** *Incarnation*, ch. iii. 2.

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**2** St.Thomas III. ii. 11.

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**3** St. John iii. 16-17; v. 17; xvii. 4, 6-8; Rom. v. 8; viii. 32; 2 Thess. ii. 16; Heb. x. 6-7; St. James i. 17-18; 1 St. John iv. 9-10. A.J. Mason, *Faith of the Gospel*, ch. vi. 7-10.

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**4** This is not an exegesis of St. John i. 13.

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**5** St. Luke i. 35. *Incarnation*. ch. iii. 9; St. Thomas, III. xxviii. 1-2; xxxii; Bp. Pearson, *Creed*, fol. pp. 164-181; A.J. Mason, ch. v. 4; W.H. Hutchings, *Person and Work of the Holy Ghost*, pp. 72-75.

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**6** A.C.A. Hall, *The Virgin Mother*, pp. 49-57.

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**7** *In re W. Sanday, Bp. Gore's Challenge to Criticism*, esp. pp. 23-28. On the fact of the Virgin Birth, Chas. Gore, *Dissertations*, I; Jas. Orr, *Virgin Birth*; R.J. Knowling, *Our Lord's Virgin Birth*; T.J. Thorburn, *Crit. Exam. of the Evid. for the Doctr. of the Virgin Birth*; *Ch. Quarterly Review*, Oct. 1904, art. ix.

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**August 15, 2005**

## **Ch. XVI. Q. 100. The Blessed Virgin**

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CERTAIN doctrines concerning the Blessed Virgin are involved in her relation to the Incarnation: (a) her pre-sanctification; (b) her virginity; (c) her being the "Mother of God"; (d) The honour due to her.

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2. It was fitting that the Blessed Virgin should be sanctified for her unique function of bearing the eternal Word; and the salutation of Gabriel implied that such sanctification had already taken place—before the Holy Spirit caused her to conceive.<sup>1</sup> Christian piety has created the general opinion that she was sanctified from her mother's womb.<sup>2</sup> The more radical opinion that her sanctification coincides with her conception—the doctrine of the immaculate conception—although affirmed by papal authority,<sup>3</sup> is neither ancient nor so generally received today.<sup>4</sup> It is supported by no evidence. Yet the opinion is not heretical, for its maintainers acknowledge that the Blessed Virgin's sanctification was in any case an effect—anticipatively realized—of Christ's redemptive work.<sup>5</sup>

---

3. That the Blessed Virgin had other children is an opinion which believers in the Incarnation have almost universally regarded as incongruous with her unique vocation. According to the most widespread view our Lord's "brethren"<sup>6</sup> were the children of Joseph by previous marriage. Although the doctrine of the perpetual virginity of His mother does not admit of formal proof, and is not *de fide*, the feeling which explains its acceptance is not likely to permit its future abandonment by the faithful in general.<sup>7</sup>

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4. In order to vindicate the doctrine that the child of Mary is no other Person than God the Word, the Third Ecumenical Council declared the Blessed Virgin to be Θεοτοκος, Bearer of God; and the argument which justifies such a title also justifies that of "Mother of God." But the fact that her Son is God makes her neither the Mother of Godhead nor a divine Mother. She bore the Word as touching His Manhood only, and her maternal relationship to Him was purely human. Therefore she acquired no greater prerogatives than such as pertain to human mothers, and these are limited in range and temporary in duration. Whatever power her prayers for us now possess is due to her holiness—not to any continuing prerogative.<sup>8</sup>

---

5. The Church has ever been glad to honor the Blessed Virgin, and this for several reasons: (a) because God has honoured her with so unique a privilege; (b) because the honour given her is not only suggested by, but redounds to, the honour due to her Son; (c) because she exhibits in peculiar degree that glory of redeemed womanhood which justifies the deference paid in Christian lands to her sex. Rightly does Bishop Pearson say, "We cannot bear too reverend a regard unto the Mother of our Lord, so long as we give her not that worship which is due unto the Lord Himself."<sup>9</sup>

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<sup>1</sup> St. Luke i. 28.

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<sup>2</sup> Cf. St. John Baptist; St. Luke i. 15.

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<sup>3</sup> By Pius IX, Bull *Ineffabilis*, Dec. 8, 1854.

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<sup>4</sup> D. Stone. *Outlines of Christ. Dogma*, pp. 57-61, 287-290.

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<sup>5</sup> On the immaculate conception, *Incarnation*, ch. iii, 11; St. Thomas, III, xxvii. 2; H.P. Liddon, *Divinity of Our Lord*, pp. 441-443; A.P. Forbes, *Thirty-Nine Arts.*, pp. 227-229; E.B. Pusey, *First Letter to Newman*; A.T. Wirgman, *The Blessed Virgin*, ch. i. In behalf of the doctrine, J. de Turrecremata, *Tract. de veritate Concep. B. Virginis*; Abp. Ullathorne, *The Immac. Concep. of the Mother of God*.

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<sup>6</sup> St. Matt. xii. 46; xiii. 55-56; Acts i. 14; Gal. i. 19. Cf. St. John xix. 25-27; St. Matt. xxvii. 56; St. Mark xv. 40.

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<sup>7</sup> *Incarnation*, ch. iii. 10; J.B. Lightfoot, *Dissertations on the Apostol. Age*, I; St. Thomas, III. xxviii: xxix. 2; W. Bright, *Sermons of St. Leo*, note 9.

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<sup>8</sup> *Incarnation*, ch. ii. 7: vi, 4; W. Bright, note 3; D. Stone, pp. 75-76, 294-295; St. Thomas, III. xxxv. 3-4; A.T. Wirgman, pp. 97-101; Bp. Pearson, *Creed*, fol. pp. 177-178.

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<sup>9</sup> *Incarnation*, ch. iii. 12; Bp. Pearson, fol. p. 179; H.P. Liddon, *Magnificat*, pp. 30-40; A. T. Wirgman, *Introduct.*

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[« Ch. XVI. Q. 100. The Blessed Virgin | Main | Chapter XVII. The Person of Christ »](#)

**August 15, 2005**

## **Ch. XVI. Q. 101. Purposes of the Incarnation**

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THE ULTIMATE purpose for which the eternal Son took our nature was to bring men into union with God in Himself, so that in Him they might fulfil the end for which they were created. But because of sin, His immediate purpose was to suffer and die for the redemption of mankind.<sup>1</sup>

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2. As has been shown, man's chief end is "to glorify God and enjoy Him forever";<sup>2</sup> and the relation in which he stands to God requires habitual expression in sacrifice—in corporate self-oblation to his Creator. This requirement had been ceremonially fulfilled before Christ came by a ritual which was merely symbolical.<sup>3</sup> An offering was needed which should effect what it figured—a sacrament, in which man might truly attain to God and effectually offer himself.

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3. The Incarnation was designed to afford this sacramental medium; which is our own nature, assumed by very God, perfected by redemptive suffering and grace, and glorified.<sup>4</sup> This manhood, thus exalted, and mysteriously identified with consecrated symbols of bread and wine, becomes at once (a) the food of our immortality, whereby we can live and can identify ourselves with Him who became incarnate; (b) the veil and propitiatory memorial, through and by which we gain access to God; (c) the sacred gift and oblation, by offering which we effectively express and enjoy the divine communion and fellowship for which we were made.<sup>5</sup>

---

4. If we accept the evolutionary description of man's physical development, we seem to discover in the mystery of the Incarnation and redemption a supernatural completion of natural evolution, made effectual by purifying and redeeming grace. The native factors in human nature which make men struggle for adjustment to, and survival in, a spiritual universe, suggest that human evolution is not completed, and that the involution of a superhuman factor is needed for its completion. The glorified manhood of God-incarnate contains that factor—a factor which regenerates, purifies, recovers from physical death and finally develops in man the likeness of God in Jesus Christ. In this likeness man can forever enjoy true life with God.<sup>6</sup>

---

5. But this evolution is preëminently moral and spiritual, and sin has interrupted it. Sin is more than a brake upon progress. It is a violation of the moral order, which can only be remedied by expiation. It is a disease which can only be eradicated by the surgery of death—unendurable by the natural man. By the Incarnation God came to the rescue, fashioning and proving a morally perfect manhood, in which He made the required satisfaction for sin and overcame the fatal power of death. And the manhood in which He thus overcame the consequences of sin becomes not only our place of effectual propitiation, but the sustaining *virus* which changes death from a fatal operation to successful surgery.<sup>7</sup>



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<sup>1</sup> Ephes. i. 3-14; Gal. iv. 4-5; I Tim. i. 15. *Incarnation*, ch. iii. 5-6; A.J. Mason, *Faith of the Gospel*, vi. 2, 4; A.P. Forbes, *Nicene Creed*, pp. 161-163.

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<sup>2</sup> Q. 87.2 above.

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<sup>3</sup> Q. 93.5 above.

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<sup>4</sup> *Creation*, ch. x. 1, 6-7; W.J. Carey, *Life in Grace*, chh. iv-v; W. Milligan, *Resurrection of Our Lord*, Lec. v; H.P. Liddon, *Christmastide in St. Paul's*, pp. 77-80, 115-121; M.F. Sadler, *Second Adam*, ch. ii.

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<sup>5</sup> Cf. Q. 150, in vol. III.

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<sup>6</sup> *Incarnation*, ch. iii. 6.

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<sup>7</sup> *Incarnation*, ch. iii. 5; St. Thomas, III. i. 4; A.J. Mason, vii. 3; W. Milligan, *Ascension*, pp. 114-142, 264-268, 307-313.

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[« Ch. XVI. Q. 101. Purposes of the Incarnation](#) | [Main](#) | [Ch. XVII. Q. 102. The Hypostatic Union »](#)

**August 16, 2005**

## **Chapter XVII. The Person of Christ**

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Q. 102. [The Hypostatic Union](#)

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Q. 103. [Godhead of Christ](#)

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Q. 103. [Manhood of Christ](#)

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Q. 104. [Union of Natures](#)

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[« Chapter XVII. The Person of Christ | Main | Ch. XVII. Q. 103. The Godhead of Christ »](#)

August 16, 2005

## Ch. XVII. Q. 102. The Hypostatic Union

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THE DOCTRINE of the hypostatic union, καθ' •π•στασιν •νωσις, is that, because of the Incarnation, two natures, Φ•σεις, one truly, •ληθ•ς, divine, the other perfectly, τελ•ως, human, are inseparably, •διαιρ•τως, yet unconfusedly, •συγγ•τως, united in one Person, •π•στασις, or inner Self. These four particulars of Godhead, Manhood, union and distinction were severally affirmed by the first four Ecumenical Councils. THE DOCTRINE of the hypostatic union, καθ' •π•στασιν •νωσις, is that, because of the Incarnation, two natures, Φ•σεις, one truly, •ληθ•ς, divine, the other perfectly, τελ•ως, human, are inseparably, •διαιρ•τως, yet unconfusedly, •συγγ•τως, united in one Person, •π•στασις, or inner Self. These four particulars of Godhead, Manhood, union and distinction were severally affirmed by the first four Ecumenical Councils.<sup>1</sup>

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2. The Athanasian Symbol declares the right faith to be "*that our Lord Jesus Christ, the Son of God, is God and Man; God, of the substance of the Father; begotten before the worlds; and Man, of the substance of His mother, born in the world; perfect God, and perfect Man: of a reasonable soul and human flesh subsisting; Equal to the Father, as touching His Godhead: and inferior to the Father, as touching His Manhood; Who although He be God and Man: yet He is not two but one Christ; One, not by conversion of the Godhead into flesh: but by taking of the Manhood into God; One altogether, not by confusion of substance: but by unity of Person. For as the reasonable soul and flesh is one man: so God and Man is one Christ.*"

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3. This doctrine either contains or involves the following truths: (a) the true Godhead of Jesus Christ; (b) His real and permanent Manhood; (c) the unity of His Person; (d) The abiding diversity of His natures; (e) His uninterrupted possession of the properties of operations proper respectively to God and man; (f) His humiliation on earth; (g) the supernatural endowments of His Manhood, continuing human; h His mediatorial offices.

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<sup>1</sup> *Incarnation*, ch. iv. 1-4; Rich. Hooker, *Eccles. Polity*, V. lii; liv. 10; H.P. Liddon *Divinity of Our Lord*, pp. 259-267; St. Thomas, III. ii. xviii; Archd. Wilberforce, *Incarnation*, ch. vi; D. Stone, *Outlines of Christ. Dogma*, pp. 73-86.

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[« Ch. XVII. Q. 102. The Hypostatic Union | Main | Ch. XVII. Q. 104. The Manhood of Christ »](#)

August 16, 2005

## Ch. XVII. Q. 103. The Godhead of Christ

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THE DOCTRINE of Christ's Godhead is that the same Jesus Christ, who submitted in His Manhood to the limitations, and conditions of our earthly life, is, and ever has been, "*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 His Father; By whom, all things were made.*"<sup>1</sup>

---

2. The Old Testament contains anticipations of the later and clear revelation that the divine rank in being is shared by more than one Person; and messianic prophecy indicated that the coming Deliverer was to be divine.<sup>2</sup> The New Testament in many passages either describes Jesus Christ as divine or attributes properties and operations to Him which pertain exclusively to God.<sup>3</sup> Furthermore His claims as recorded in the Gospels, are such that if He is not God, He is not good—not the ideal man whom many unbelieving writers acknowledge Him to be.<sup>4</sup> The manner of the Man, the unique quality and significant value of His miracles,<sup>5</sup> and His victory over death alike establish His claims.<sup>6</sup> And the vitality and victories of His Church, founded as it is in belief that Jesus Christ is God, confirm the truth of that belief.<sup>7</sup>

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3. It is erroneous to reduce the Godhead of Christ to an *apotheosis*, or *post mortem* deification of a righteous man.<sup>8</sup> And the supposition that in Him a human child was so filled "with the Spirit that God made Him His adoptive Son and representative, ultimately sharing with Him His own divine majesty, is equally mistaken.<sup>9</sup> The truth is that no Person ever existed in Jesus Christ except God, the eternal Word.

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4. According to the Arian heresy, the sonship of Christ proves Him to be later in time than the Father and a creature, although the first of creatures and the agent employed in God's creation of other things. Arius erred in failing to perceive that a proper divine sonship is eternal, and that it involves neither division in the Godhead nor essential inferiority of the Son to the Father. Furthermore, unless, as the Nicene Council decided, the Son is ••οο•στος, of the self-same essence with the Father, He is not even ••οιο•στος, of like essence, but •τερο•στος, unlike the Father in essence.<sup>10</sup>

---

5. Upon the truth of Christ's Godhead depends the validity of His mediation, which cannot be effectual or absolute, as He taught it to be, if He is external to the Godhead. Thus (a) His prophetic office is that of a final and infallible Revealer, because in Him the fulness of the Godhead is revealed bodily; (b) His priestly office avails, because whatever He did and does for us, whatever He suffered and achieved, was done and endured by very God, and has infinite personal value; (c) Whatever kingly office is fulfilled by Christ is also fulfilled by God, and His rule is the Kingdom of God, of which there can be no end.<sup>11</sup>

6. The doctrine of Christ's Godhead, rightly defined, (a) protects the idea of God against deism, which separates the Creator from the creature; and against pantheism, which denies their essential difference, often, calling Christ divine, but acknowledging in Him no other Godhead than that in which all men are said to share;<sup>12</sup> (b) reveals a plurality of Persons within the Godhead, as against bare unitarianism, and vindicates the self-sufficiency of divine personality in the face of modern critical objections;<sup>13</sup> (c) vindicates the truth that God is, on the one hand, transcendent and unapproachable except through a Mediator, and, on the other hand immanent and accessible through the Manhood of God-incarnate; (d) declares the true dignity of human nature, as being capable of assumption without subversion by God Himself;<sup>14</sup> (e) makes clear that Christ's example is that of God, apart from which we have no adequate guidance in becoming, as we were created to become, imitators of God; also that the moral strength which He imparts to us as rapidly as we learn by practice how to use it, and which explains His own moral victory, is really divine and invincible.<sup>15</sup>

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<sup>1</sup> *Trinity*, chh. ii-v, passim, vii. 5-6, and viii. 6; *Incarnation*, ch. iv. and passim; H.P. Liddon, *Divinity of Our Lord*; Bp. Pearson, *Creed*, fol. pp. 105-144; A.P. Forbes, *Nicene Creed*, pp. 126-153; Archd. Wilberforce, *Incarnation*, ch. v; E.D. la Touche, *Person of Christ*, Lec. iii.; H.R. Mackintosh, *Doctr. of the Person of Jesus*, Bk. III. chh. iv-v, vii, xii.

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<sup>2</sup> For refs., Q. 61.3, in vol. I. Cf. H. P. Liddon, Lec. ii.

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<sup>3</sup> St. Matt. x. :37-40; xxviii. 18; St. Luke i. 32-33; St. John i. 1-3, 9, 14; iii. 31; v. 17, 21, 23, 26; viii. 12; xvi. 30; Rom. ix. 5; 2 Cor. iv. 4; Col. i. 13-22; ii. 9; Heb. i. 2-13, 1 St. John i. 1-4; ii. 22-23; v. 12; etc.

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<sup>4</sup> St. Matt. xi. 27-30; xii. 6; xvi. 16-19; xxv. 31-46; St. Mark xii. 6-10 (cf. St. Luke xx. 13-18); St. John vi. 47-57; viii. 46, 58; x. 30, 37-38; xiv. 6, 8-10; xvi. 15, etc. H.P. Liddon, Lec. iv; E.D. la Touche; H.R. Mackintosh, Bk. I. ch. i.

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<sup>5</sup> St. Luke vii. 19-23; St. John ii. 23; v. 36; x. 25-38.

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<sup>6</sup> St. John xx. 26-29. Cf. Rom. i. 4. Cf. G.P. Fisher, *Grounds of Theistic and Christ. Belief*, chh. viii-ix; A.C. Headlam, *Miracles of the New Test.*; Chas. Harris, *Pro Fide*, chh. xxi-xxii; E.D. la Touche, pp. 299-325.

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<sup>7</sup> St. Matt. xvi. 16-19; xxviii. 20; H.P. Liddon, Lec. iii; Chas. Harris, ch. xxiii.

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<sup>8</sup> H.P. Liddon, pp. 26-32, 270-276; St. Thomas, III. xvi. 7.

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<sup>9</sup> St. Thomas, III. xxiii. 4; xxxv. 5; *Cath. Encyc.*, s. v. "[Adoptionism](#)"; J.C. Robertson, *Hist. of the Christ. Church*, vol. III pp. 148-157.



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**10** *Trinity*, ch. iii. 10-11; *Incarnation*, ch. ii. 5; J.F. Bethune-Baker, *Early Hist. of Christ. Doctr.*, ch. xii; J.H. Newman, *Arians*, pp. 184-192, 201-234; H.P. Liddon, *Lec. vii*: H.R. Mackintosh, *Bk. II. ch. iv*; A.P. Forbes, *Nicene Creed*, pp. 144-153; W. Bright, *Lessons from the Lives of Three Great Fathers*, pp. 16-25.

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**11** H.P. Liddon, *Lec. viii*.

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**12** H.P. Liddon, pp. 452-459.

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**13** *Trinity*, ch. vii. 2; W.J. Sparrow Simpson, *Christ, Doctr. of God*, *Lec. iii. I*.

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**14** 2 St. Pet. i. 4. H.P. Liddon, pp. 459-461.

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**15** *K. Theory*, ch. vi; *Incarnation*, ch. viii. 9-12; H.P. Liddon, pp. 494-504.

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[« Ch. XVII. Q. 103. The Godhead of Christ | Main | Ch. XVII. Q. 105. The Union of Natures »](#)

**August 16, 2005**

## **Ch. XVII. Q. 104. The Manhood of Christ**

---

CATHOLIC doctrine requires us to believe that the eternal Son took a real and complete manhood, one in all respects like ours, although wholly free from sin; and that although His Manhood was endowed with grace to a unique degree, He submitted in it to the limitations which necessarily pertain to truly human life and experience.<sup>1</sup>

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2. The human birth, characteristics and deeds of the Messiah were prophesied beforehand,<sup>2</sup> and clearly appear in the Gospels.<sup>3</sup> He was regarded as human by His closest observers,<sup>4</sup> and so regarded Himself.<sup>5</sup> The genuineness of His Manhood is asserted or implied throughout the New Testament,<sup>6</sup> as is also His freedom from sin.<sup>7</sup>

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3. The ancient docetists, thinking flesh to be intrinsically evil, regarded the flesh of Christ as apparent only;<sup>8</sup> and the Apollinarians, believing that a human will is necessarily sinful, thought that the Person of the Logos took the place in Him of a rational human spirit.<sup>9</sup> Both errors were condemned by the ancient Church. And the recurring tendency to ignore our Lord's human limitations, in particular those of His human consciousness, is also inconsistent with full acceptance of the Catholic doctrine concerning the real Manhood of the Incarnate.

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4. The Incarnation caused Godhead and manhood to meet and interact in one inner self—that of the eternal Word<sup>10</sup>—but it neither did nor could cause an infusion of Godhead with its infinite properties into manhood. The infinite and non-psychological modes of divine functioning preclude their emergence within a human consciousness. Therefore, to mention a peculiarly significant consequence, our Lord's divine omniscience could not openly emerge within a human consciousness—not even His own. Accordingly, it neither did nor could interrupt and nullify the natural conditions of His increase in human knowledge and wisdom; and it could not alter the thoroughly human quality of all the apostles were able to observe in Him, and to record in the Gospels. The laws of the human held their own in His case.<sup>11</sup>

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5. According to Catholic doctrine our Lord's human nature (a) came into existence at the moment of His taking it;<sup>12</sup> (b) derives its personality from Him, having no other than His eternal Self,<sup>13</sup> (c) is ideally perfect after its kind and catholic, not being reduced in representative value while He was on earth by His acceptance of the conditions of His age and race;<sup>14</sup> (d) was neither handicapped by "original sin" nor defiled by actual sin, but was morally and spiritually perfect according to the requirements of each stage of its growth;<sup>15</sup> (e) was uniquely endowed with grace, by virtue of the hypostatic union, so as to exhibit a moral

invincibility and an incorruptibility in death which have no historical parallels; <sup>16</sup> (f) by being raised from death and glorified is fitted to become the medium of union between Christ and His redeemed and the source of grace and glory to the baptized; <sup>17</sup> (g) has not ceased to be really human in glory, and therefore retains its finitude. <sup>18</sup>.

---

6. The following precious truths are involved; <sup>19</sup> (a) The eternal Son became passible, and has been touched with the feeling of our infirmities, so as to be qualified as our representative; <sup>20</sup> (b) The revelation of God in Christ has been made in the terms of human experience, alone intelligible to us; <sup>21</sup> (c) His example, which is determinative for us because divine, has also been made humanly significant and helpful; <sup>22</sup> (d) We are assured that our great High Priest and Judge understands our difficulties, and can unite human sympathy with divine judgment; <sup>23</sup> (e) The assumption of flesh by very God vindicates the essential goodness and sacred purpose of material things, justifies their use in the sacramental dispensation of grace, and fortifies our faith in the resurrection of our bodies. <sup>24</sup>

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<sup>1</sup> *Incarnation*, ch. v; Archd. Wilberforce, *Incarnation*, chh. i-iv, xv; H.R. Mackintosh, *Doctr. of the Person of Jesus Christ*, Bk. III. ch. vi; D. Stone, *Outlines of Christ. Dogma*, pp. 67-73, 292-293; St. Thomas, III. iv-v.

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<sup>2</sup> Gen. iii. 15; xxii. IS; xxvi. 4; xxviii. 14; Deut. xviii. 15, 18; 2 Sam. vii. 12, 16; Isa. vii. 14; xi. 10; Iii. 13-14; Jerem. xxxi. 22; etc.

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<sup>3</sup> St. John i. 14; St. Luke ii. 52.

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<sup>4</sup> St. Matt. ix. 27; xii. 23; St. John x. 33.

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<sup>5</sup> St. Matt. xvi. 13; St. John iii. 13; vi. 53; viii. 40.

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<sup>6</sup> Acts ii. 30; Rom. i. 3; 1 Cor. xv. 21-22; Gal. iii. 16, 29; Phil. ii. 7-8; 1 Tim. ii. 5; Heb. ii. 14-18; 1 St. Pet. iv. 1; 1 St. John iv. 2-3.

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<sup>7</sup> St. Matt. iv. 1-10; xxvii. 4; St. Luke i. 35; St. John iv. 34; viii. 46; Acts iv. 27; 2 Cor. v. 21; 1 St. Pet. i. 19; ii. 22; Revel, iii. 7. Cf. Rom. viii. 29.

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<sup>8</sup> J.F. Bethune-Baker, *Early Hist. of Christ. Doctr.*, pp. 75, 79-81; *Dic. of Christ. Biog. and Cath. Encyc.*, s. v. "Docetae"; Hastings, *Encyc. of Relig.*, s. v. "Docetism."

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<sup>9</sup> *Incarnation*, ch. ii. 6; J.F. Bethune-Baker, ch. xiv; Hastings, s. v. "Apollinarianism."

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10 Q. 105.3, below.

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11 *Incarnation*, ch. vi. 2, 6; *K. Theory*, chh. xi-xii; H.C. Powell, *Principle of the Incarn.*, Bk. i. chh. i, iv-v.

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12 St. Thomas, III. xxxiii. 3.

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13 *Incarnation*, ch. v. 2; St. Thomas, III. iv. 2-6; A.J. Mason, *Faith of the Gospel*, ch. v. 6; W. Bright, *Sermons of St. Leo*, n. 26; J.F. Bethune-Baker, p. 294; R.L. Ottley, *Incarnation*, vol. II. pp. 123-125, 139, 269.

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14 St. Thomas. III. iv. 3-5; A.J. Mason, ch. vi. 1; H.P. Liddon, *Christmastide in St. Paul's*, pp. 110-114; H.R. Mackintosh, pp. 391-394.

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15 *Incarnation*, ch. v. 7; St. Thomas, III. xxxi. 7; xxxiv. 1; H.R. Mackintosh, pp. 400-404; A.P. Forbes, *Nicene Creed*, pp. 190-191.

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16 *Incarnation*, viii. 4, 7; St. Thomas, III. vii.

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17 *Incarnation*, chh. iii. 3; v. 10; ix. 8; W. Milligan, *Ascension*, Lec. iv; Archd. Wilberforce, pp. 63-65.

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18 *Incarnation*, ch. v. 4; *Church Qly. Review*, July, 1897, pp. 354-355 (with patristic refs.); Rich. Hooker, *Eccles. Polity*, V. liii. 1.

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19 *Incarnation*, ch. v. 9-12.

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20 Heb. ii. 18; iv. 15; v. 8; 1 Tim. ii. 5. Archd. Wilberforce, ch. vii.

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21 *Incarnation*, ch. v. 9; H.P. Liddon, *Christmastide in St. Paul's*, pp. 115-120.

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22 *Incarnation*, v. 11; W. Bright, nn. 15, 74.

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23 Q. 165.2, in vol. III.

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24 Qq. 141.7 and 164.3-5, in vol. III; *Incarnation*, ch. v. 12. Cf. Phil. iii. 21.

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[« Ch. XVII. Q. 104. The Manhood of Christ | Main | Ch. XVII. Q. 106. The Distinctness of Natures »](#)

August 16, 2005

## Ch. XVII. Q. 105. The Union of Natures

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THE GODHEAD and the Manhood are inseparably united in the Person of Jesus Christ; and this means that they possess in Him but one personal subject or inner Self, the second Person of the eternal Trinity. This Person has made our nature His own, without surrendering His Godhead; and the union thus accomplished is permanent. Achieved once for all in the Virgin's womb, it abides forever through all the stages of the human—its growth, humiliation, death, resurrection and endless glory.<sup>1</sup>

---

2. When Nestorius assailed the description of the Blessed Virgin as Θεοτ•κος, Bearer of God, he was understood to deny that the Person whom she bore is numerically the same with the eternal Logos, who became incarnate. It was this division of Christ into two persons—the man whom the Virgin bore, and the Word dwelling in and associated with the man—which the Council of Ephesus condemned under the name of Nestorianism.<sup>2</sup> The adoptionist theory is akin to Nestorianism, distinguishing between the child of Mary and the eternal Son, with whom, by adoption, He became associated and identified in honour.<sup>3</sup> Every theory which refuses to acknowledge a continuous identification of the Subject or Ego of our Lord's human limitations with the almighty, omnipresent and omniscient Son of God is, in that regard, "Nestorian."

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3. The inseparableness of the union of Godhead and Manhood in Christ lies in their abiding possession of one Ego or inner Self, the eternal Logos. The union is not one of mutual commixture, but hypostatic, καθ' •π•τασι ν •νωσης. The two natures meet and have communion with each other in the Self which is common to both; and the reality of this inner Self must be assumed if any other form of union than that of mutual commixture is to be maintained. That there is a real inner self—denoted for example, by personal pronouns, and distinguishable in personal beings from the personal functions that emerge in consciousness—is an unavoidable postulate of belief in moral responsibility and of common speech.<sup>4</sup>

---

4. The indivisible unity of Christ's Person teaches<sup>5</sup> (a) that the divine and the human have really met and operated in mutual communion in Him; (b) that the consistently human life and experience of Christ on earth is a true self-manifestation of very God-incarnate; (c) that whatever Jesus Christ did, practiced and endured in the flesh was done and submitted to by very God, and has divine significance and value; (d) that divine attributes and human limitations are to be ascribed alike, although in relation to distinct natures, to the self-same personal Subject, the Word-incarnate;<sup>6</sup> (e) that the union of divine gifts with outward signs in the sacraments is in line with the method of mediation initiated by the Incarnation; (f) that the union of human cravings with moral invincibility which was exhibited by Him can be gradually reproduced in those who by sacramental grace and self-discipline grow in Him.

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**1** *Incarnation, ch. vi.; St. Thomas, III. ii; Rich. Hooker, Eccles. Polity, V. Iii. 2-4; H.P. Liddon, Divinity of our Lord, Lec. v. V; D. Stone, Outlines of Christ. Dogma, pp. 73-82; Wilhelm and Scannell, Cath. Theol., Pt. 11. ch. ii.*

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**2** *Incarnation, ch. ii. 7; J.F. Bethune-Baker, Early Hist. of Doctr., ch. xv; C.J. Hefele, Hist. of the Church Councils, vol. III. pp. 1-156; St. Thomas, III. xxiii. 4; xxxv. 5; Bp. Pearson, Creed, fol. pp. 177-178; Rich. Hooker, V. li. 2, lii. 2-4; W. Bright, Sermons of St. Leo, nn. 2, 34.*

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**3** *Refs. in Q. 103. n 9, above.*

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**4** *Incarnation, chh. iv. 2 and vi. 1, 7.*

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**5** *Incarnation, ch. vi. 9-12.*

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**6** *Incarnation, ch. vi. 4.*

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[« Ch. XVII. Q. 105. The Union of Natures](#) | [Main](#) | [Chapter XVIII. Properties of Christ »](#)

**August 16, 2005**

## **Ch. XVII. Q. 106. The Distinctness of Natures**

---

THAT THE Godhead and the Manhood retain their respective and proper attributes and functions in the Word-incarnate, without either essential alteration or mutual interference, is as vital to the mediatorial significance of the Incarnation as is their hypostatic union in Jesus Christ.<sup>1</sup>

---

2. The following conceptions are erroneous: (a) of an absorption and obliteration of the human and of its limitations in and by the divine; <sup>2</sup> (b) of a conversion or reduction of the divine by the human; <sup>3</sup> (c) of an essential similarity between the divine and the human, such as identifies the divinity of Christ with the perfection of His Manhood; <sup>4</sup> (d) of a commixture of Godhead and Manhood in one theandric nature and mode of operation, neither truly divine nor completely human.

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3. These errors are branches of monophysitism, ••νoς-φ•σις, and are either directly or by necessary implication excluded by the decree of faith of Chalcedon, and, more largely, by the Tome of St. Leo accepted by the fourth Council, which declared that there is to be acknowledged "one and the same Christ without mixture, change, division or separation; the Only begotten, in two natures, the difference of natures not being removed by their union, but rather the property of each nature being preserved and concurring in one Person and one Hypostasis."<sup>5</sup> And as St. Leo says, "Each of the two forms" (natures) "does, in communion with the other, that which is proper to it."<sup>6</sup>

---

4. The sixth Ecumenical Council completed the work of affirming the distinction of natures, in dealing with the monothelite error, that there is but one will and operation in Christ, called "theandric." Citing the phrase of St. Leo, above quoted, the Council declared that "there are in Jesus Christ two natural wills and two natural operations, without separation, change, division, or confusion . . . And the two natural wills are not opposed to each other, . . . but His human will followed, and it does not resist and oppose, but rather is subject to the divine and almighty will."<sup>7</sup>

---

5. However difficult it may be to give a satisfactory definition of the term nature, φ•σις, in ecumenical dogma, this decision enables us to perceive that such dogma draws the line of distinction between person and nature somewhat as follows. All that is proper in essence and operation to God is included in the divine nature, and all that is proper in essence and operation to man is included in the human nature. The Person of Christ, on the other hand, is the common inner Self, Ego, or Operator in and of all that is thus denoted by the respective phrases "divine nature" and "human nature." It is the inner and determining *centre* of the natures, not, as moderns often interpret the term, "the concrete individuality of Jesus Christ, embracing the human and divine nature in one unitary consciousness and experience."<sup>8</sup>

---

6. Knowledge that the union of natures in Christ does not involve any confusion between them, or essential change in either of them, serves to fortify our conviction (a) that we need not sacrifice belief in the reality of our Lord's submission to human limitations in order to retain our faith in Him as God; (b) that we need not reduce the infinitude of Godhead in ascribing it to Him whose self-manifestation was made in the terms of an uninterrupted human life and experience; <sup>9</sup> (c) that although the Godhead and the Manhood possess mutual affinities, and can be hypostatically united, their differences are ineradicable. Neither one can be either mixed with or converted into the other; (d) that any form of mysticism which tends to disregard this difference is pantheistic rather than Christian; (e) that a sacramental union of heavenly gifts with outward signs or creaturely elements — e.g., in the Holy Eucharist — need not involve mutual confusion between them.

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<sup>1</sup> *Incarnation*, ch. vi. esp. §§ 2, 5-6; St. Thomas, III. ii. 1; Rich. Hooker, *Eccles. Polity*, V. lii. 3-liv, 5; Bp. Pearson, *Creed*, fol. pp. 161-162; D. Stone, *Outlines of Christ. Dogma*, pp. 83-86; A.J. Mason, *Faith of the Gospel*, ch. v. 7-9; Archd. Wilberforce, *Incarnation*, pp. 132-143.

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<sup>2</sup> Eutychianism.

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<sup>3</sup> Lutheran *communicatio* and kenoticism.

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<sup>4</sup> Pantheistic neologism *in re* ••οο•σιος.

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<sup>5</sup> Given in H.R. Percival's *Seven Ecum. Councils*, pp. 264-265; T.H. Bindley, *Oecumenical Documents*, pp. 232-233 (Greek), 297 (English).

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<sup>6</sup> Tome of St. Leo, § 4. Given in T.H. Bindley. pp.199 (Latin), 284 (English). For history, J.F. Bethune-Baker, *Early Hist. of Christ. Doctr.*, ch. xvi; C.J. Hefele, *Hist. of the Christ. Councils*, vol. III, pp. 182, *et seq.*

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<sup>7</sup> Given by H.R. Pereival, pp. 345-346; C.J. Hefele, vol. IV. pp. 174-5, who gives full history of the controversy, pp. 1-205. Cf. Blunt, *Dic. of Sects* etc., s. v. "Monothelites"; *Cath. Encyc.* s. v. "[Monothelism](#)."

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<sup>8</sup> Thus Baldwin, *Dic. of Philos.*, s. v. "Person of Christ." See *Trinity*, ch. iii. 15; *Incarnatioon*, ch. ii. 8; ;W. Bright, *Sermons of St. Leo*, nn. 56, 156; St. Thomas, III. xviii-xix. 1; A.J. Mason, ch. v. 10.

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<sup>9</sup> Cf. Q. 108, below.

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**August 17, 2005**

## **Chapter XVIII. Properties of Christ**

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Q. 107. [Communication Idiomatum](#)

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Q. 108. [Humiliation of Christ](#)

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Q. 109. [Exaltation of Christ](#)

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## Ch. XVIII. Q. 107. Communicatio Idiomatum

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IN THE New Testament divine predicates are sometimes applied to Christ when the name by which He is identified is human, and elsewhere human predicates are applied to Him when He is identified by a divine name. This juxtaposition of names, derived from one nature with predications applicable only to the other is explained by the doctrine of *communicatio idiomatum*, •ντ•δοσις, which is as follows: Inasmuch as all our Lord's names, however derived, denote one and the same indivisible Person, and since both the Godhead and the Manhood belong to that Person, the "idioms" or predicates which pertain to either one of these natures are properly ascribed to Him even when the name by which He is signified is derived from the other nature.<sup>1</sup>

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2. No confusion of natures is here involved, for we neither apply divine predicates to our Lord's Manhood nor human predicates to His Godhead. In all cases the subject of reference is the invisible Person of the God-man, and the variation of personal names does not change the reference. Moreover, when we apply divine predicates to Jesus we apply them only as touching His Godhead, and when we apply human predicates to very God we apply them only as touching His Manhood.

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3. Historically this doctrine was involved in the Nestorial controversy, and gained formal status in Catholic theology through the decision that to be borne by the Blessed Virgin is properly predicable of God—*i. e.* as touching the nature which He took of her. This is the meaning-of her being called Θεοτ•κος.<sup>2</sup>

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4. But Martin Luther gave the *communicatio idiomatum* a novel interpretation and application. He made it signify the transfer of the predicates of one nature of our Lord to His other nature, and held that the Incarnation has involved the infusion of divine properties into our Lord's Manhood. Modern German Christology, even when rejecting the scholastic form of this new doctrine, has been controlled by it as an implicit postulate.<sup>3</sup>

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5. That this is so is shown by the novel form which the central problem of Christology has assumed. In Catholic Christology the problem has been, How can perfect Godhead and perfect Manhood meet and act in communion with each other in one divine Person or Ego. The modern problem—really disturbing, and not at all suggested by the Catholic doctrine of the hypostatic union—is, How can the divine be imparted to the human without nullifying the human. The kenotic theory, that the divine had to be reduced, is the inevitable logic of such an irrelevant line of enquiry.

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6. With our finite understandings we may not hope to explain how infinite Godhead and finite Manhood can

be united and function without mutual interference in one Ego. But this problem involves no stultification of faith in the hypostatic union. Inasmuch as the Godhead does not function in the human manner, and its operation cannot emerge as a confusing phenomenon within human consciousness, we can acknowledge our Lord's full and uninterrupted exercise of His divine functions, without invalidating our belief that in His Manhood He really submitted to the necessary limitations of earthly human life.<sup>4</sup>

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<sup>1</sup> *Incarnation*, chh. ii. 7. 10 and vi. 4-5; *K. Theory*, pp. 40-46; W. Bright, *Sermons of St. Leo*, 5, 63; St. Thomas, III. xvi, esp. art. 4; A.P. Forbes, *Nicene Creed*, pp. 206-208; Rich. Hooker, *Eccles. Polity*, V. Iii. 3, liii. 3-4.

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<sup>2</sup> Cf. Q. 105.2, above.

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<sup>3</sup> *Incarnation*, chh. i. 6; ii. 10; vi. 5.

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<sup>4</sup> *Idem*, chh. vi. 5-8, 11-12; vii. 3, 5, 9.

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[« Ch. XVIII. Q. 107. Communicatio Idiomatum | Main | Ch. XVIII. 109. The Exaltation of Christ »](#)

August 17, 2005

## Ch. XVIII. Q. 108. The Humiliation of Christ

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THE DOCTRINE of our Lord's humiliation is that, although He existed in the form of God, Jesus Christ did not reckon His equality with God to consist in grasping; but effaced Himself, and took the form of a servant. Moreover, obediently submitting to human limitations and to all the consequences of being found in fashion as a man, He persevered in such submission even unto the death of the Cross.<sup>1</sup>

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2. Speaking of Christ, St. Paul says,  $\alpha\upsilon\tau\omicron\nu\ \kappa\epsilon\nu\omega\sigma\epsilon$ .<sup>2</sup> Apart from its context, this phrase might be taken in either of three ways: (a) Supporters of the Kenotic theory take it literally, with an implied objective genitive, "He emptied Himself" of something that He had; (b) A literal construction, but without an objective genitive, would be, He gave up (or sacrificed) Himself—a meaning quite consistent with St. Paul's general Christology, and non-kenotic; (c) A metaphorical, or rhetorical, construction, He effaced Himself, most obviously fits in with the context, which is concerned with an avoidance of vain-glory. Self-effacement is also the most obvious antithesis, introduced by  $\lambda\lambda$ , to grasping at honour with men. Furthermore, St. Paul's use of the verb  $\kappa\epsilon\nu\omega$  in all other known instances is non-literal.<sup>3</sup>

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3. The self-effacement of the eternal Son was actualized by what He experienced in His Manhood. It was not less truly His effacement on this account, for what He experienced in our nature was experienced by the eternal Son.<sup>4</sup> Prior to the Incarnation there was nothing in His Person which was not essential to His being divine. Not even His glory can be said to have been "abandoned," for His divine glory had not as yet been manifest to men, and in His Father's sight He was never more glorious than when effacing Himself for our sake. His glorification in the Manhood, on the other hand, and the exaltation of His human name, Jesus, was indeed *postponed* until He had completed His self-effacement, but postponement is not abandonment.

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4. The modern technical use of the term kenosis is not justified by St. Paul's thought, and has had confusing effect upon recent Christological enquiry. Until German theologians face the novelty of the Lutheran postulate which has made the logic of kenoticism seem valid, they cannot develop a Christology that will be either sound or permanently satisfying.<sup>5</sup>

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5. Rightly defined, the doctrine of Christ's humiliation has priceless value: (a) It assures us of the greatness of God's love and mercy, which expressed itself in such a stupendous self-effacement in our behalf; (b) It reveals the true nature of sacrifice to God—complete will surrender; (c) It justifies our conviction that the fulness of divine resources has been applied to our sorrows and made available for our service; (d) It uplifts self-effacing humility as the determinative and glorifying mark of perfect human character.

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<sup>1</sup> *Incarnation*, ch. vii; K. Theory; H.C. Powell, *Principle of the Incarn.*; W. Bright, *Waymarks in Christ. Hist.*, app. G. Historical and descriptive: A.B. Bruce, *Humiliation of Christ*; Hastings, *Encyc. of Relig.*, s. v. "Kenosis"; W. Sanday, *Christology and Personality*, pp. 71-78; E.D. la Touche, *Person of Christ*, pp. 351-356; H.C. Powell, pp. 329-336. Kenotic writers, Bp. Gore, *The Incarnation*; and *Dissertations*; W.P. Dubose, *Soteriology of the New Test.*; A.J. Mason, *Conditions of our Lord's Life on Earth*; R.L. Ottley, *Incarnation*; etc.

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<sup>2</sup> Phil. ii. 6-7.

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<sup>3</sup> K. Theory, pp. 57-70; *Incarnation*, ch. vii. 10-11; Warren, in *Journ. of Theol. Stud.*, Apr. 1911. pp. 461-463; N. Rostron, *Christology of St. Paul*, pp. 113-114, note; A.E.J. Rawlinson, in *Foundations*, p. 174, note 1; H.C. Powell, pp. 238-255; E.D. la Touche, pp. 359-361. Cf. C.J. Ellicott, J.B. Lightfoot and H.A.A. Kennedy, *in loc.*; E.H. Gifford, *Incarnation*; H.C.G. Moule, *Philippian Studies*, pp. 92-96.

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<sup>4</sup> Cf. Q. 107.1-2, above. W. Bright, *Sermons of St. Leo*, n. 115; St. Augustine, *de Trin.*, i, 7.

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<sup>5</sup> Cf. Q. 107.4-5, above.

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[« Ch. XVIII. Q. 108. The Humiliation of Christ | Main | Ch. XVIII. Q. 110. Twofold Operations »](#)

August 17, 2005

## Ch. XVIII. 109. The Exaltation of Christ

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ALTHOUGH subject to the necessary limitations of a truly human earthly life, limitations which involved infinite self-abasement on Christ's part, His Manhood, by virtue of its being that of a divine Person, was endowed from the beginning with a supernatural grace of union, whereby its spiritual faculties were enhanced to a unique degree. Moreover, it could not, as His Manhood, be holden of death;<sup>1</sup> but as a just reward for His self-effacement, Christ was exalted even in His human nature, to divine glory,—His human name, Jesus, thenceforth receiving the homage due to God.

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2. The grace of Christ's Manhood was due to its mysterious and ineffable communion with the Godhead in His inner Self. It was also due to that Manhood being filled with the Holy Spirit. These two explanations are not independent. The Holy Spirit eternally exists in the Son, and is proper to Him. As Man, Christ was endowed with a Spirit who eternally proceeds from the Father through Himself, as divine. In brief, His Manhood was endowed with His own Spirit.<sup>2</sup>

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3. "Grace," as here employed, signifies an operation of the divine upon the human which cannot in any person be observed as a phenomenon of consciousness. Psychological analysis and description is applicable only to its effect—a spiritual enlargement and strengthening of our psychical powers, which leaves undisturbed their laws of development and methods of exercise. No reason exists for supposing otherwise in the case of Christ. The Godhead and the Manhood of Christ met in Himself, and the grace which flowed, *sic* from His Godhead into His Manhood came from Himself. This is as much as can be affirmed; and no description in terms of psychology or in regional figures—such as "sub-liminal"—can add to our knowledge of the method of grace, which wholly transcends such descriptions.<sup>3</sup>

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4. But the Gospel narratives make clear the effects of grace upon our Lord's human mind and powers. He was not exempt from having to grow in human wisdom after the normal human manner<sup>4</sup> and He gained human knowledge by experience just as we do.<sup>5</sup> He also was subject to human motives and felt human cravings in a perfectly natural way. But His mental growth was characterized by an absolutely unique perfection, and He was morally invincible against inducements to sin. His positive virtues were incomparable. The wisdom which He displayed was invariably adequate to the exigencies of His experience and mission, and afforded satisfying evidence that His human understanding was protected from all spiritual error.<sup>6</sup>

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5. His subjective advantages for moral and spiritual purposes have no parallel in history; and yet He is not thereby removed from sympathetic and helpful contact with mankind. He was so unique because He was the firstfruits; and the grace which declared itself in Him is the grace which, because of His redemptive work, and through our sacramental union with Him, will gradually declare itself in us, if we practice in the use of it

by persevering self-discipline.<sup>7</sup>

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6. Our Lord became man, among other reasons, for the very purpose of actualizing and exhibiting the spiritual and resourceful splendor of mind and character which is given to men ultimately to acquire through Him. And the glorification of His Manhood is not only the reward of His obedience unto death, but is the mystery whereby that Manhood is made the nucleus of His mystical body and the source of grace to us.<sup>8</sup>

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<sup>1</sup> Acts ii. 24.

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<sup>2</sup> *Incarnation*, ch. v. 8; viii. 4; St. Thomas. III. ii. 10-12; vii; Rich. Hooker, *Eccles. Polity*, V. liv. 6; H.P. Liddon, *Divinity of Our Lord*, pp. 209-214. Cf. St. John iii. 34.

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<sup>3</sup> W. Sanday uses this description, *Christology and Personality*, chh. vi-vii; and D. Stone, *Church Qly. Review*, Oct., 1910, art. II, welcomes it. *Per contra*, Bp. of Ossory, in *Hibbert Journal*, Jan. 1911, art. I. Cf. *Incarnation*, ch. vi. 11, E.D. la Touche, *Person of Christ*, pp. 380-386.

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<sup>4</sup> St. Luke ii. 52.

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<sup>5</sup> *K. Theory*, ch. x.

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<sup>6</sup> St. John viii. 38. C.F. Nolloth, *Person of Our Lord*, pp. 149-159. E.D. la Touche, pp. 393-400; H.P. Liddon, *Worth of the Old Test.*, pp. 25-28, note c.; *Ch. Qly. Review*, July, 1897, pp. 288-292; Archd. Wilberforce, *Incarnation*, pp. 74-78.

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<sup>7</sup> *Incarnation*, ch. viii. 9, 12.

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<sup>8</sup> Col. i. 18-20

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August 17, 2005

## Ch. XVIII. Q. 110. Twofold Operations

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BEING very God, even while on earth, Jesus Christ performed, in the Godhead and in the divine manner, the operations which pertain to God; and bring truly Man, He performed, in His Manhood and in the human manner, the actions which are proper to man. Accordingly, in Him there were and are two wills and two knowledges, the divine and the human, both exercised by the same Ego and from the same centre, but mutually different in manner of determination and operation.<sup>1</sup>

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2. Willing constitutes the initial element of self-determined action, and must pertain to the same natural order with the action in which it is involved. But divine and human modes of action differ, and are mutually incommensurate.<sup>2</sup> Divine willing is eternal and does not come within the natural order of human action, which is temporal. And human willing, being temporal, cannot constitute the determinative element of divine and eternal action. Therefore, since the God-man operates both divinely and humanly, these factors concurring to produce one harmonious personal life, the operative factors of that life must have been determined by different modes of willing, by two wills.

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3. These two wills, or modes of His willing, pertain none the less to one indivisible Self, the Word-incarnate; and the fact that both wills are exercised by this self-consistent Ego precludes any mutual opposition between them. Moreover, in the activity of a divine Person, the divine will is necessarily the regulative factor. This is so in Christ, not because the divine invades human consciousness and embarrasses the freedom of human volitions in Him—an impossibility—but because these volitions, conditioned though they be by human limitations and human modes of functioning, are the self-determinations of a divine Ego. God cannot contradict Himself in any mode of volitional functioning which He may condescend to make His own.<sup>3</sup>

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4. Since His Incarnation our Lord has always possessed two knowledges, two modes of knowledge, the divine and the human.<sup>4</sup> This does not mean that He has two *psychological* minds, both capable of emerging in human consciousness—whether by turns or in mutually confusing parallelism. The divine mind does not function psychologically at all, and its operations, by their very nature, must forever escape the attention and scrutiny of a really human mind. Consequently, the fact that the eternal Son cannot cease to be divine and therefore must always possess divine knowledge—the omniscience of God—does not involve a confusing invasion of omniscience into the human consciousness, which, because human, must function psychologically and under the limitations of human experience. So far as we can ascertain, the divine knowledge could affect His human mind only in the manner of grace—the grace of union. It was a human mind alone, one endowed with grace but subject to human limitations, which could be expressed in our Lord's conversation with His followers; and our assurance that He possessed divine omniscience is derived from considering the truth of His Godhead and the unique authority and infallibility with which He taught.<sup>5</sup>



5. The mind of Christ of which His followers gained experience was a divinely guided and inspired human mind—one which was subject to the laws of human growth and was uninformed concerning some things. Yet, as became one whose prophetic mission was so comprehensive, the greatness and perfection of His human understanding itself constituted a revelation. He appeared as a spiritual genius; as wholly unaffected by the blindness which sin engenders in men; as divinely inspired for the most exalted and vastly significant prophecy ever given to mankind; and as having for the object of His growing human self-consciousness the eternal Son of God. The teaching of such an one is rightly accepted as inerrant, permanently valid, and final in authority over human consciences.<sup>6</sup>

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<sup>1</sup> *Incarnation*, ch. viii. 1-4. Cf. Q. 106.4, above. W. Bright, *Sermons of St. Leo*, nn. 56, 156; A.P. Forbes, *Nicene Creed*, pp. 204-206; St. Thomas, III. xviii-xix. 1; H.P. Liddon, *Divinity of our Lord*, pp. 265-267.

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<sup>2</sup> *Incarnation*, ch. vi. 2.

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<sup>3</sup> *Incarnation*, ch. vi. 1, 3, 7, 11.

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<sup>4</sup> *K. Theory*, chh. xi-xii.

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<sup>5</sup> *Incarnation*, ch. vi. 6-8. Cf. Q. 109.3, above.

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<sup>6</sup> *Incarnation*, ch. v. 6. Cf. Q. 109.4, above. D. Stone, *Outlines of Christ. Dogma*, pp. 81-83, 295-298; H.P. Liddon, pp. 461-480; C.J. Ellicott, *Christus Comprobatur*, pp. 89 *et seq.*; *Ch. Qly. Review*, Oct., 1891, art. i.

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[« Ch. XVIII. Q. 110. Twofold Operations | Main | Chapter XIX. The Offices of Christ »](#)

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## Ch. XVIII. Q. 111. Perfection and Example

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THE personal character which Jesus Christ exhibited in Jewry comprehended all, even the most opposite, human virtues—each in its perfection, and all concurring in a demonstration of grace such as has never been given on earth except by Him. Tempted through all human avenues of temptation, He remained sinless;<sup>1</sup> and approved Himself as morally invincible and as the pattern and example according to which, by His grace, we are to grow.<sup>2</sup>

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2. It is true that Jesus Christ also grew, increasing in a properly human manner in favour with God, and being made perfect by suffering. But this means that His virtues actualized themselves under the conditions of human growth and experience, and that what He learned by endurance of suffering was required to bring to experiential form the perfections which constitute Him the Author of our salvation. He never grew from moral deficiency to virtue, but was at each stage of His development what He ought to be, exhibiting successively, and as widening experience afforded occasion, the highest perfections of a child, of a youth, and of fullgrown manhood.<sup>3</sup>

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3. There is but one sufficient explanation of this—His divine Person and mission. He came to reveal in forms of human experience, and for our progressive appropriation, the righteousness of God. He did this because divine righteousness is the only final standard of our righteousness, and because that righteousness could not be adequately revealed unless God Himself should live our life, and thus exhibit the manner of perfection into which He wills us to grow. Jesus Christ is our Example because He is God,<sup>4</sup> although He is an intelligible and appealing example because He became Man and translated divine righteousness into human terms. Such a mission could not have been fulfilled if by taking our nature He had lost His moral invincibility—His personal impeccability.<sup>5</sup>

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4. Temptation, or moral testing, does not depend for reality upon liability to sin on the part of the person tempted, but upon his moral freedom and possession of natural appetites to which temptation can appeal. Liability to sin decreases to zero in a perfectly emancipated will. Accordingly, impeccability does not preclude real temptation and painful effort in resisting it. Impeccability is neither a defect of volitional power nor an effect of external constraint; and it does not depend upon or imply a reduction of the natural appetites to which temptations appeal. Rather it is a characteristic of perfect freedom, of entire exemption of the will from *servitude* to appetites. It characterizes moral perfection—initially present in Christ, and the ultimate goal of our spiritual growth. But just because it was not in Jesus Christ to do otherwise than to fight temptation and control appetites to the finish, He felt the pains of resisting temptation more fully than any one else ever did. Therein lies our assurance of His sympathy.<sup>6</sup>

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5. No example contains so completely all the elements of satisfying appeal as that of Christ, although He exhibited the future goal of our growth rather than what we can now attain. If what He exemplified had been level to our immediate possibilities of achievement, either in resources employed or in character displayed, then we should have no example of what we are meant finally to become. The lives of the saints afford needed examples of repentance and struggle with one's own sinfulness; but that which makes their lives exemplary is due to their imitation of Christ, is a derivative branch of His example.<sup>7</sup>

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6. The examples of the saints also confirm the practicability of Christ's example—that is, when viewed as a goal of human endeavour. And this practicability is due to the fact that the boundless resources of grace wherewith Jesus Christ won His inevitable victory are made available to us, through our sacramental union with Him, as rapidly as we learn how to utilize them by the practice of self-discipline.

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<sup>1</sup> Heb. iv. 15; ii. 17-18; 1 St. Pet. i. 21-22; 1 St. John iii. 4-5. Cf. St. John viii. 46; xiv. 30. *Incarnation*, ch. v. 3.

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<sup>2</sup> H.R. Mackintosh, *Doctr. of the Person of Jesus Christ*, pp. 400-404; H.P. Liddon, *Divinity of Our Lord*, pp. 163-198; E.D. la Touche, *Person of Christ*, pp. 232-248; Chas. Harris, *Pro Fide*, pp. 388-400; E. Bougaud, *Divinity of Christ*, ch. iv; D. Stone, *Outlines of Christ. Dogma*, pp. 77-81; Hastings, *Dic. of Christ*, s. v. "Character of Christ"; C.H. Robinson, *Studies in the Character of Christ*.

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<sup>3</sup> *K. Theory*, ch. vi.

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<sup>4</sup> Cf. St. Matt. v. 48; Ephes. v. 1-2, Gen. i. 26.

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<sup>5</sup> *Incarnation*, ch. viii. 9-11; *K. Theory*, pp. 126-128; E.H. Gifford, *Incarnation*, pp. 101-102, Hastings, *Dic. of Christ*, s. v. "Example."

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<sup>6</sup> *Incarnation*, ch. viii. 5-7; W.H. Hutchings, *Mystery of Temptation*, pp. 116 *et seq.*; W. Bright, *Sermons of St. Leo*, n. 15; H.R. Mackintosh, pp. 401-403; A.J. Mason, *Faith of the Gospel*, ch. vi. 13.

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<sup>7</sup> H.P. Liddon, pp. 494-504; *Ch. Qly. Review*, July, 1883, art. iii.; C.H. Robinson, ch. iii.

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**August 18, 2005**

## **Chapter XIX. The Offices of Christ**

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Q. 112. [Of Prophet, Priest and King./a>](#)

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**August 18, 2005**

## **Ch. XIX. Q. 112. Of Prophet, Priest and King**

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SHARING fully in the natures of both God and man, Jesus Christ fulfils the offices of Mediator — those of Prophet, Priest and King.<sup>1</sup>

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2. In His prophetic office,<sup>2</sup> the divine Word is "the true Light, which lighteth every man that cometh into the world."<sup>3</sup> He enlightens men at all times through the natural order, in which He is immanent, and which declares the glory and the eternal Godhead of its Maker.<sup>4</sup> He teaches also in all supernatural revelation: (a) in ancient times, through angel, theophany and type; and through the prophets, to whom He gave a special inspiration of the Holy Spirit;<sup>5</sup> (b) in a new manner by His own Incarnation and earthly manifestation,<sup>6</sup> speaking with personal and inherent authority, although in conformity to the will of the Father;<sup>7</sup> (c) now, through His Church, which He guides with His spirit into all saving truth;<sup>8</sup> (d) hereafter, through His glorified Manhood, through which we shall enjoy the vision of God.<sup>9</sup>

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3. His priestly office is concerned with objective mediation, including the bestowal of divine gifts upon us and the offering up of our oblations to God;<sup>10</sup> (a) Before the Incarnation, He signified this by symbols which did not "effect what they figured";<sup>11</sup> (b) During His earthly ministry, He fulfilled the personal conditions and redemptive work to which the ancient ritual pointed; and was therein consecrated to His perfected and everlasting priesthood;<sup>12</sup> (c) now, He offers us up in Himself to the Father, in heavenly places; and bestows gifts of grace upon the members of His mystical body, enabling them through effective sacraments to participate in His priesthood and its benefits;<sup>13</sup> (d) Hereafter, and because of our union with Him, His flesh will be the medium of our approach to God, and the abiding source of our life and glory.<sup>14</sup>

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4. His kingly office mediates the sovereignty of God, in which He shares as one with the Father, and which He reveals and executes in His Manhood.<sup>15</sup> (a) Perpetually the angels obey His will; and the universe coheres in, and is subject to, Him;<sup>16</sup> (b) Anciently, He gave the law for man which He subsequently obeyed as Man;<sup>17</sup> (c) During His earthly ministry, He reënacted and interpreted the inner meaning of the law, Himself exemplifying its fulfilment;<sup>18</sup> (d) Now, as Head of the Church, His body, and through its ministry appointed by Him, He acts as chief Shepherd and Bishop of souls;<sup>19</sup> (e) In the last day, He will judge all men, rewarding them according to their deeds;<sup>20</sup> (f) In the consummation, His rule will openly appear as in fact the rule of the Father, between whom and creation He is, by eternal relation, the Mediator.<sup>21</sup>



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**1** *Incarnation*, ch. ix; St. Thomas, III. xxvi; H.P. Liddon, *Some Elements of Relig.*, pp. 228-231; Bp. Pearson, *Creed*, fol. pp. 92-104; Hastings, *Dic. of Christ*, s. v. "Mediator." Cf. 1 Tim. ii. 5; Heb. viii. 6; ix. 15; xii. 24.

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**2** H.P. Liddon, *Divinity of Our Lord*, pp. 169-172; and *Some Words of Christ*, St. Thomas, III. vii. 8; H.C. Powell, *Principle of the Incarn.*, pp. 206-220.

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**3** St. John i. 4-5, 9-10.

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**4** Rom. i. 20.

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**5** Heb. i. 1; 2 St. Pet. i. 21.

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**6** St. John i. 17-18.

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**7** Deut. xviii. 15; St. Luke vii. 16; St. John vi. 14; viii. 28; xii. 49-50.

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**8** St. John xvi. 7, 13-14; Ephes. iii. 11-12; 1 Tim. iii. 15.

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**9** 2 Cor. iii. 18; 1 Cor. xiii. 12; St. John xiv. 19; Col. i. 15; ii. 9; Heb. x. 20.

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**10** Heb. v., viii-ix. and *passim*; Psa. cx. 4. St. Thomas, III. xxii; Wm. Milligan, *Ascension*, Lec. ii. *et seq.*; Geo. Milligan, *Theol. of the Ep. to the Heb.*, chh. vi.-vii.; R.C. Moberly, *Ministerial Priesthood*, pp. 244-249; Rich. Hooker, *Eccles. Polity*, VIII. iv. 6; M.F. Sadler, *One Offering*, chh. vii.-ix.; Archd. Wilberforce, *Incarnation*, chh. vii.-xi.

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**11** Heb. ix.8-15; x. 1-14.

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**12** Heb. ii. 9-11; v. 6-10.

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**13** Heb. iii. 1; iv. 14; Ephes. iv. 8; v. 27.

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**14** 1 Tim. ii. 5-6; Heb. x. 20; 2 St. Pet. i. 4.

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**15** Rich. Hooker, VIII. iv. 6; Hastings, *Dic. of Christ*, vol. I. p. 477 and s. v. "King." *Cf.* Zech. ix. 9; 1 Tim. vi. 15; Acts x. 36; Revel. xix. 16.

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**16** St. Luke viii. 25; St. Matt. xxvi. 53; Col. i. 15-17; Heb. i. 3, 6.

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**17** Jerem. xxiii.6; Mal. iv. 2.

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**18** St. Matt. v. 17; Heb. x. 7; 1 St. Pet. ii. 21.

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**19** St. Matt. ii. 6; xviii. 18; Ephes. v. 23; Col. i. 18; Heb. ii. 10; 1 St. Pet ii. 25; v. 4.

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**20** St. John v. 22, 27; Acts xvii. 31; Heb. xii. 23.

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**21** Dan. vii. 13-14; 1 Cor. xv. 24-28. *Cf.* Q. 123.4, below.

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[« Ch. XIX. Q. 112. Of Prophet, Priest and King](#) | [Main](#) | [Chapter XX. Mysteries of Christ's Earthly Life.](#) »

**August 18, 2005**

## **Ch. XIX. Q. 113. Their Perpetuity**

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THESE offices are perpetual and heavenly, and do not derive their necessity from the fact of sin; although they are partly performed under earthly conditions, and are determined in method by our need of recovery from sin.<sup>1</sup>

---

2. They are perpetual because they are fulfilled by an eternal Person, and from an eternal standpoint. His mediation rests for possibility upon His eternal relation to the Father, a relation which makes His work effective for, and applicable to, every age and generation. Yet His work had to be performed and manifested historically, in order that those who live under temporal and earthly conditions might apprehend and be benefited by it.<sup>2</sup>

---

3. In every age, men depend upon what Christ does as Mediator in order to learn of God, approach Him, receive His grace and obey His will. In no age, therefore, could the operative value of what He historically performed be wanting, if its benefits were to be available to all mankind.<sup>3</sup>

---

4. We do not know what would have been the method of mediation if man had not sinned;<sup>4</sup> but in fact the Mediator has assumed flesh, and employs our nature as His mediatorial instrument. It was therefore needful that His neah sininid be anointed and consecrated by the gift of the Spirit;<sup>5</sup> that it should be perfected for mediatorial purposes by His obedience unto death; and that it should be equipped as the medium of grace and of our approach to God by its victory over death, its glorification, and its mystical extension to us in the Church.

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<sup>1</sup> Heb. vii. 15-17, 24-25; viii. 1-2; xiii. 8. St. Thomas, III. xxii. 5-6; P. Freeman, *Principles of Divine Service*, vol. II. pp. 142-145; P.G. Medd, *One Mediator*, §§ 10-14, 24-25, 36-37, 40-41, 183-189, 200 and Lec. iv.; B.F. Westcott, on Heb i. 2; vii. 16.

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<sup>2</sup> W. Milligan, *Ascension*, pp. 97-103; P.G. Medd, §§ 10-14.

**3** P.G. Medd, §§ 24, 40-41.

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**4** *Cf.* Q. 98, above.

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**5** Bp. Pearson, *Creed*, fol. pp. 97-101; A.P. Forbes, *Nicene Creed*, pp. 111-113; Rich. Hooker, *Eccles. Polity*, V. liv. 6.

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[« Ch. XIX. Q. 113. Their Perpetuity](#) | [Main](#) | [Ch. XX. Q. 114. Of His Childhood »](#)

**August 22, 2005**

## **Chapter XX. Mysteries of Christ's Earthly Life.**

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[« Chapter XX. Mysteries of Christ's Earthly Life. | Main | Ch. XX. Q. 115. Of His Public Ministry »](#)

**August 22, 2005**

## **Ch. XX. Q. 114. Of His Childhood**

---

THE events of our Lord's earthly life are called mysteries because they constitute revelations of His Person and mission; and the relations which they are described in the Gospels as having to Old Testament prophecies — not always susceptible of either discovery or verification by the methods of critical scholarship — constitute an inspired context in which to interpret what Christ did, experienced and said. No doubt this inspiration is in certain instances one of selection and divinely sanctioned reinterpretation, rather than of guidance to the original meaning of Old Testament writers. These thoughts explain the non-critical adoption in this chapter of Gospel interpretations of prophecy which cannot be successfully verified by critical methods.<sup>1</sup>

---

2. The *nativity* of Christ<sup>2</sup> occurred in Bethlehem, in fulfilment of prophecy, in order to show His Davidic lineage and heirship to David's kingship over Israel.<sup>3</sup> The name Bethlehem, house of bread, fittingly identifies the earthly birthplace of the true Bread, which came down from heaven to give life unto the world.<sup>4</sup> His lowly manner of birth accords with His mission to the humble and poor;<sup>5</sup> and the determination of His birthplace by the exigencies of taxation fits in with His submission to the law for man.<sup>6</sup>

---

3. The *message of the angels* teaches us that Jesus was Saviour, the Messiah and Lord, and that His mission was one of peace.<sup>7</sup> His *circumcision* signifies that He came in order (a) to fulfil the law; (b) to shed covenant blood for His people; (c) It shows the reality of His flesh.<sup>8</sup> The human name Jesus, then given Him, signifies in His case that He is Jehovah and the Saviour of His people.<sup>9</sup>

---

4. He was *presented in the Temple*, in obedience to the law, as Mary's Firstborn,<sup>10</sup> and was to be the Firstborn from the dead. The accompanying gifts were suited to the poverty of His family; but His presence in the Temple made it more glorious than that of Solomon, because He, "the light to lighten the gentiles and the glory of God's people Israel," is the Being for whose worship it was built.<sup>11</sup>

---

5. The *leading by a star* to Bethlehem of the Magi,<sup>12</sup> who appear to have belonged to a Persian priestly caste, initiated the manifestation to the gentiles of Him from whom true priesthood is derived. Their gifts of gold, frankincense and myrrh lend themselves to symbolic interpretation, as respectively signifying the royal dignity, the true Godhead and the coming passion of the Babe whom they worshipped.<sup>13</sup>

---



6. The holy Child's *hearing the doctors*, and asking them questions, <sup>14</sup> displays His submission to the intellectual conditions of childhood; while His understanding and answers reveal His possession already of supernatural endowments of mind. His words, "Wist ye not that I must be in the things of My Father," show that His human mind was already growing into a distinct consciousness of divine Sonship and mission. In the light of this consciousness, His continued subjection to His parents strikingly reveals the self-surrender with which He accepted human conditions. <sup>15</sup>

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<sup>1</sup> *Incarnation*, ch. x. 1-4, 9. The mysteries of Christ are treated by St. Thomas, III. xxvii.-lix. Modern "Lives" contain contributions, but are mostly non-relevant to this, the theological, aspect of the subject.

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<sup>2</sup> *Incarnation*, ch. x. 10; St. Thomas, III. xxxv. 7; Thos. Jackson, *Works*, vol. VII pp. 296-355; A. Edersheim, *Jesus the Messiah*, Bk. II. eh. vi.

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<sup>3</sup> Mic. v. 2; St. Matt. ii. 2, 6; 1 Sam. xvi. 18, St. Luke ii. 4, 11.

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<sup>4</sup> St. John vi. 32-33.

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<sup>5</sup> St. Matt. xi. 5, St. Luke iv. 18; 2 Cor. viii. 9.

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<sup>6</sup> St. Luke ii. 1; Gal. iv. 4; Phil. ii. 7-8.

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<sup>7</sup> St. Luke ii. 10-14; St. Thomas, III. xxxvi. 5.

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<sup>8</sup> St. Matt. ii. 21; v. 17; xxvi. 28; St. Mark xx. 24; Heb. xiii. 20; St. Thomas, III, xv xvii. 1; Thos. Jackson, pp. 355-363; H.P. Liddon, *Christmastide in St. Paul's*, xxi.

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<sup>9</sup> St. Matt. i. 21; St. Thomas, III. xxxvii. 2; A.P. Forbes, *Nicene Creed*, pp. 109-111; H.P. Liddon, xx.; Thomas Jackson, pp. 363-375; Bp. Pearson, *Creed*, fol. pp. 69-73.

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<sup>10</sup> St. Luke ii. 22-39.

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<sup>11</sup> Hag. ii. 6-9; St. Thomas, III. xxxvii. 3-4; A. Edersheim, Bk. II. ch. vii.

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<sup>12</sup> St. Matt. ii. 1-11; *Cf.* Isa. Ix.

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**13** St. Thomas, III. xxxvi.; H.P. Liddon, xxii.; W. Bright, *Sermons of St. Leo*, nn. 38-39, 41; A. Edersheim, Bk. II. ch. viii.

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**14** St. Luke ii. 41-51.

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**15** M.F. Sadler on St. Luke ii. 48-51; A. Edersheim, Bk. II. ch. x.

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[« Ch. XX. Q. 114. Of His Childhood | Main | Ch. XX. Q. 116. Of the Passion »](#)

August 22, 2005

## Ch. XX. Q. 115. Of His Public Ministry

---

CATHOLIC doctrine permits, and Gospel data require, us to believe That our Lord's human knowledge continued to grow during His public ministry. But every pertinent consideration requires us, in interpreting this ministry, to assume that, at its outset—from the time of His Baptism,—His messianic consciousness had become sufficiently mature and articulate to afford secure guidance, and to make Him an infallible Teacher concerning the mysteries of His Kingdom.<sup>1</sup>

---

2. By His *Baptism*<sup>2</sup> Christ (a) sanctified water to the mystical washing away of sin; (b) declared Baptism to be a part of Christian righteousness.<sup>3</sup> The subsequent *descent of the Holy Spirit* upon Him (a) formally anointed Him for His ministry;<sup>4</sup> (b) foreshadowed the Christian sacrament of Confirmation.<sup>5</sup>

---

3. His *Temptation* in the wilderness<sup>6</sup> was external in source, because of His internal perfection,<sup>7</sup> and came from the devil. Like the temptation to which our first parents yielded, it was threefold, and appealed to all human appetites that are open to evil assault. He was tempted to (a) lust of the flesh, by being asked to gratify His own hunger by a miracle; (b) lust of the eyes, by being offered immediate success, in His mission to mankind; (c) the pride of life, or vainglorious display of spiritual power over gravitation.<sup>8</sup> He won His victory by divine grace, and in our behalf; affording a divine example in terms of human effort which we can gradually imitate, because His moral strength is made sacramentally available to us, under conditions of self-disciplinary practice in its use.<sup>9</sup>

---

4. His *preaching* had a twofold subject-matter —Himself, as the Way, the Truth and the Life,<sup>10</sup> and His kingdom, of which He constituted an apostolic Church to be the earthly machinery and organic embodiment.<sup>11</sup> His method was (a) absolutely authoritative and final;<sup>12</sup> (b) largely parabolic, for the protection of truth from desecration, by the spiritually unready;<sup>13</sup> (c) frequently paradoxical, in order to emphasize principles as distinguished from legalistic rules;<sup>14</sup> (d) eschatological, but symbolical, aiming at the formation of minds adjusted to the future, rather than at predictions of times and seasons; (e) partly esoteric, seeking to educate apostolic pioneers of a propaganda, rather than to take all men at once into His confidence, (f) objective, revealing Himself in His daily life, by significant works, by His passion, and by His victory over death; (g) initiatory, leaving the completion of His illuminative work to the Holy Spirit.<sup>15</sup>

---

5. His *miracles* were primarily natural works, •ργα,<sup>16</sup> i.e., natural to His Person, and to be expected of Him, when once He entered human history. This is preeminently true of His assuming our nature by virgin conception and of His recovering His body from death. It is only in relation to the unassisted resident powers

of the nature which He assumed, and through which He worked, that these •ργα are to be called supernatural. And no natural factors were either nullified or violated by any of them.<sup>17</sup> In detail, they are called (a) τ•ρατα, prodigies, as challenging men's surprise and attention;<sup>18</sup> (b) δυν•εις, powers, as indicating superhuman causation;<sup>19</sup> (c) ση•ε•α, signs, because of their teaching value.<sup>20</sup> This value appears clearly both in His works of healing and in His casting out of devils. But the Virgin Birth and the resurrection are the most rationally significant of all, because they constitute epoch-making stops in the advance of human development under God.<sup>21</sup>

---

6. His *transfiguration*<sup>22</sup> (a) revealed by anticipation the effect which the taking of flesh by very God was to display in that flesh, after His earthly humiliation was over; (b) exhibited the future glory of saints triumphant, derived from Him.<sup>23</sup>

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<sup>1</sup> Hastings, *Dic. of Christ*, vol. 1. pp. 363-364.

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<sup>2</sup> St. Matt. iii. 13-17.

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<sup>3</sup> St. Thomas, III. xxxviii.-xxxix. 4.

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<sup>4</sup> Bp. Pearson, *Creed*, fol. pp. 98-101.

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<sup>5</sup> St. Thomas, III. xxxix. 5-8; Rich. Hooker, *Eccles. Polity*, V. lix. 7-8.

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<sup>6</sup> St. Matt. iv. 1-11; St. Luke iv. 1-3.

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<sup>7</sup> Cf. Q. 111. 4-5, above.

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<sup>8</sup> 1 St. John ii. 16; Heb. ii. 18; iv. 15.

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<sup>9</sup> See refs. in Q. 111. n. 6, above.

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<sup>10</sup> St. John xiv. 6.

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<sup>11</sup> Cf. Q. 126.4, in vol. III.

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12 St. Matt. vii. 29.

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13 St. Matt. xiii. 9-17; vii. 6.; R. C. Trench, *Parables of our Lord*. Introd. ch. ii.

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14 *E. g.* St. Matt. v. 29-30, 39-42.

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15 St. John xvi. 12-13. Cf. St. Thomas, III. xlii. 1, 3; H.P. Liddon, *Divinity of Our Lord*, pp. 169-172; and *Easter in St. Paul's*, xxxvi.-xxvii.

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16 St. Matt. viii. 27; St. Luke xxiv. 19.

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17 R.C. Trench, *Miracles of Our Lord*, Prelim. Essay, ch. ii.; T.B. Strong, *The Miraculous in Gospels and Creeds*, pp. 19-23; J.R. Illingworth, *Divine Immanence*, pp. 97-119.

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18 St. Matt. xxiv. 24; St. Mark xiii. 22; St. John iv. 48.

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19 St. Matt. vii. 22; xi. 20; St. Mark vi. 14; St. Luke x. 13; Acts ii. 22; xix. 11; Gal. iii. 5.

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20 St. John iii. 2; vii. 31; x. 41 ; 2 Cor. xii. 12.

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21 R.C. Trench, ch. i.; St. Thomas, III. xliii. 1-2, 4; xlv. 3; Hastings, *Dic. of Bible*, s. v. "Miracle," iv.; Chas. F. D'Arcy, *Christianity and the Supernatural*, esp. chh. i.-iv.

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22 St. Matt. xvii. 1-8; St. Mark ix. 2-8.

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23 St. Thomas, III. xlv; R.C. Trench, *Studies in the Gospels*, Ess. viii.; A. Edersheim, *Jesus the Messiah*, Bk. IV. ch. i.; Hastings, *Dic. of Bible* and *Dic. of Christ*, q. v.

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[« Ch. XX. Q. 115. Of His Public Ministry | Main | Ch. XX. Q. 117. The Doctrine of the Passion »](#)

**August 22, 2005**

## **Ch. XX. Q. 116. Of the Passion**

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POSTPONING to the next question the doctrine of the passion at large, we here deal with the more important events connected with it. On the eve of His death Christ instituted the *Holy Eucharist* as an abiding means of spiritual sustenance, and as a memorial for His Church to celebrate, declaring its consecrated species to be His Body and His Blood of the New Covenant. Thus He established a representative and applicatory sacrifice for Christians, whereby His redeemed can formally identify themselves with Him in His death, through feeding on His flesh and blood, and can acceptably participate under earthly conditions in His ever-continuing priestly oblation in heavenly places.<sup>1</sup>

---

2. On the same occasion, by a symbolical *feet-washing*, the deeper meaning of which He declared that His apostles could not yet understand, He in effect instituted what in its later development is called the sacrament of Penance.<sup>2</sup>

---

3. The acuteness of His agony in the garden appears to have been due partly to the burden of human sin which He had assumed, and partly to the fierceness of His battle with Satan, then reaching its climax. Mere dread of suffering does not account for it. The terms of His prayer reveal at once the fulness of His experience of human strain in resisting temptation and the inevitable persistence in His obedience in accepting what the Father had given Him to endure.<sup>3</sup>

---

4. The *manner of His death* shows (a) that He was reckoned among trans-gressors and slaves, as does also the price of His betrayal;<sup>4</sup> (b) that He was forsaken of men and deprived of the felt consolations of divine favour;<sup>5</sup> (c) that He was to draw all men by the outstretched arms of His love.<sup>6</sup> The *seven words* which He uttered from the Cross declare His work to be (a) the remedy of sin;<sup>7</sup> (b) reconciliation of penitent sinners;<sup>8</sup> (c) provision for holy souls;<sup>9</sup> (d) bodily pain;<sup>10</sup> (e) spiritual pain and isolation;<sup>11</sup> (f) complete redemption;<sup>12</sup> (g) a sacrifice to the Father.<sup>13</sup>

---

5. The passion culminated in *death* because He came to bear all the consequences of sin, and death is one of them; and in order that He might break the power of death by His resurrection.<sup>14</sup>

---

6. By His *descent into hades* He underwent the conditions of the dead in which all men share. He also preached to the spirits in prison, and brought deliverance to His saints of previous dispensations.<sup>15</sup> Neither His body in the grave nor His soul in hades were separated from His Person, but were sustained respectively

against corruption and the power of hell by their hypostatic union with His Godhead.<sup>16</sup>

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<sup>1</sup> See Qq. 150-161, in vol. III.

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<sup>2</sup> St. John xiii. 4-11; A.J. Mason, *Faith of the Gospel*, ch. ix. 18; T.H. Bernard, *Centraa Teachings of Jesus Christ*, Pt. I. ch. iii.

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<sup>3</sup> St. Matt. xxvi. 36-46; St. Mark xiv. 32-42. St. Luke xxii. 39-46. *Cf.* Lam. i. 12; Heb. v. 7-8; St. Thomas, III xlvi. 6, 8; Thomas Jackson, *Works*, vol. VII, pp. 384, 472- 485, 502 *et seq.*; A.J. Mason, ch. vi. 17; D. Stone, *Outlines of Christ. Dogma*, p. 194.

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<sup>4</sup> Isa. liii. 12; Zech. xi. 12-13; St. Matt. xxvi. 14-15. *Cf.* Gen. xxxvii. 28.

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<sup>5</sup> Isa. liii. 3; St. Matt. xxvi. 56; xxvii. 46; Psa. xxii. 1, 6-8.

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<sup>6</sup> St. John xii. 32-33.

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<sup>7</sup> St. Luke xxiii. 34.

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<sup>8</sup> St. Luke xxiii. 39-43.

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<sup>9</sup> St. John xix. 25-27.

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<sup>10</sup> St. John xix. 28.

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<sup>11</sup> St. Matt. xxvii, 46.

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<sup>12</sup> St. John xix. 30.

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<sup>13</sup> St. Luke xxiii. 46. See Bp. Pearson, *Creed*, fol. pp. 189-191, 202-206; A.P. Forbes, *Nicene Creed*, pp. 209-213.

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**14** Ezek. xviii. 4, 20; 1 Cor. xv. 54-57; St. Thomas, III, 1.; Bp. Pearson, fol. pp. 210-217.

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**15** 1 St. Pet. iii. 18-22; Col. ii. 15. St. Thomas, III. lii.; F. Huidekoper, *Belief . . . Concerning Christ's Mission to the Underworld*, pp. 48-54, 66-78, 164-171; A.P. Forbes, pp. 224-226; P. G. Medd, *Our Mediator*, §§ 151-153; R.E. Hutton *Soul in the Unseen World*, pp. 161-172; D. Stone, pp. 300-304.

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**16** Psa. xvi. 10; Acts ii. 24-27; St. Thomas, III. 1. 2-3; Rich. Hooker, *Eccles. Polity*. V. lii. 4; A.P. Forbes. pp. 223-224; W. Bright, *Sermons of St. Leo*, n. 96; A.J. Mason, ch. vii. 1.

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[« Ch. XX. Q. 116. Of the Passion](#) | [Main](#) | [Ch. XX. Q. 118. Theories »](#)

August 22, 2005

## Ch. XX. Q. 117. The Doctrine of the Passion

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THE theology of the passion and death of Christ is necessarily very complex, because it is concerned with God's remedy for the most chaotic complication known to man, that of sin. But the doctrine of the passion — the determinative truth which every man needs to believe for his soul's health — can be stated in comparatively simple terms, somewhat as follows: *The death of Christ is the one true sacrifice for sin, which alone gives value to repentance affords a just basis of divine pardon, and makes possible the salvation from sin that is available in the Church through Jesus Christ, our risen and glorified Saviour.* It is all this because it constitutes the objective means of *redemption* from the power of Satan, of *expiation* for sin, and of *reconciliation* to God, by reason of which we are given a new footing in a covenant of cleansing and sanctifying grace.<sup>1</sup>

---

2. The death of Christ has very great moral or *subjective* value. That is, as an example it appeals most powerfully to our hearts and consciences, and, by exhibiting both the dreadfulness of sin and Christ's love in coming to the rescue, it stimulates in us the motives for repentance, self-discipline and persevering use of the means of salvation. And the *convenience* of the method of Christ's redemption appears in the fact that His death not only opens the road to God, but also draws us with loving appeal to travel over it.<sup>2</sup>

---

3. But the doctrine of Christ's death gives primary emphasis to its *objective value*, that is, its value as opening the road, as constituting in itself the *means*, the only revealed means, of making our recovery and acceptance of God possible.<sup>3</sup> And, as such means, it has *infinite value* because the Person who died is infinite. Although the Godhead did not—could not—die; yet He who did die on the Cross, in the Manhood, was no less than very God.<sup>4</sup> Accordingly, (a) His death needs no repetition, for it accomplished its purpose once for all, consecrating an ever-continuing priesthood of Christ and a dispensation of saving grace which can never be exhausted;<sup>5</sup> (b) The redemption is universal, affording sufficient basis for the salvation of all, in every age and race, who respond to the divine call and fulfil the necessary conditions of salvation.<sup>6</sup>

---

4. The death of Christ was *vicarious*. He died for others, and by His stripes we are healed.<sup>7</sup> This does not mean that His death is a literal substitute for our suffering and dying; but that it stands alone in consecrating the means which change our death from destructive ruin into the gateway to everlasting life. He died as our Representative, as the Second Adam; and by sacramental identification with Him we are enabled to make His sufferings our own.<sup>8</sup> And all the sufferings which we have to endure acquire purificatory and saving value<sup>9</sup> for ourselves, through their being sanctified by His death.<sup>10</sup>

---

5. This is so because of the *meritoriousness* of Christ's passion.<sup>11</sup> Christ was not only perfectly righteous, as

seen in His life of human obedience, but His death—the act by which He redeemed mankind—was itself an act of obedient and willing self-surrender,<sup>12</sup> especially meritorious because He did not deserve to die. In this connection, it is to be remembered that, while the perfection of His earthly life constituted a necessary condition of His death being undeserved, and therefore a *sine qua non* of its meritoriousness, His death, rather than His antecedent life, was the specific means and method of our redemption.<sup>13</sup>

---

6. But our Lord's death is not an isolated event. Although sufficient for what it once for all achieved, it postulates, ministers to and consecrates an ever-continuing mystery of salvation, without which it could have no value for us. If Christ had not redeemed us by His death, we could have gained no footing as subjects of saving grace. But unless Christ had risen from the dead, unless He were now our living Priest in heavenly places, and unless there had been instituted a sacramental dispensation whereby we can be united with Christ and share in the grace which He merited for us by His death — unless these mysteries had been added, — we should not have been able to participate in the benefits of redemption. Christ's death avails for us only because it consecrates abiding means of salvation.<sup>14</sup>

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<sup>1</sup> On the doctrine of Christ's death, L. Pullan, *The Atonement*; D. Stone, *Outlines of Christ Dogma*, ch. vii.; *Lux Mundi*, Ess. vii.; R.W. Dale, *The Atonement*; St. Thomas, III. xlvi-lii; J.P. Norris, *Rudiments of Theol.*, Pt. I. ch. iii. and Pt. II.; J. Pohle, *Soteriology*; L. Ragg, *Aspects of the Atonement*; Jas. Denney, *Death of Christ*; and *The Atonement*; R.C. Moberly, *Atonement and Personality*.

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<sup>2</sup> St. Thomas, III. xlvi. 1-4, 9-11; W. Bright, *Sermons of St. Leo*, nn. 83, 135; *Oxford House Papers*, 2nd Series, pp. 40 *et seq.*; A.J. Mason, *Faith of the Gospel*, ch. vi. 3, 11; R.C. Moberly, ch. vii.

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<sup>3</sup> W. Bright, nn. 74, 85; R.W. Dale, pp. 299-310; St. Thomas, III. xlvi, 6; J.S. Stone, *The Passion of Christ*, pp. 1-57; J.G. Simpson, *What is the Gospel?* ch. vii.; W. Sanday, *Life of Christ in Recent Research*, ix.

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<sup>4</sup> St. Thomas, III. xlvi. 12; A.P. Forbes, *Nicene Creed*, pp. 213-214; H.P. Liddon, *Univ. Sermons*, 1st Series, pp. 169-182; Archd. Wilberforce, *Incarnation*, pp. 156-166; Bp. Pearson, *Creed*, fol. pp. 186-188; W. Bright, nn. 6, 30.

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<sup>5</sup> Rom. vi. 9; Heb. x. 10-14; vii. 24-25; W. Milligan, *Ascension*, pp. 116-136.

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<sup>6</sup> St. John xii. 32; iii. 14-15; Rom. viii. 19-23; xi. 32; 1 Cor. xv. 22; 2 Cor. v. 14-15; 1 Tim. ii. 4, 6; Heb. v. 9; W. Bright, n. 67; J.P. Norris, pp. 74-75.

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<sup>7</sup> Isa. liii. 3-6; St. Matt. xx. 28; 2 Cor. v. 21; 1 St. Pet. iii. 18. *Cf.* Levit. xvi. 7-10, 20-22.

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<sup>8</sup> Col. ii. 12-14; St. John vi. 47-58; Ephes. v. 30-32.

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**9** Col. i. 24. *Cf.* 1 St. Pet. v. 10.

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**10** St. Thomas, III. xxii. 4; Archd. Wilberforce, pp. 39 *et seq.*; W. Bright, nn. 6, 72, 80; W. Milligan, pp. 268-274, 341-343; R.W. Dale, pp. 391-397, Lec. x., and note H.; L. Ragg, pp. 13-14; Chas. Gore, *New Theology*, pp. 135-145.

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**11** St. John iv. 34; v. 30; vi. 38; Heb. v. 8; x. 7-9.

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**12** Phil. ii. 6-8.

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**13** St. Matt. xx. 28; St. John x. 11, 15, 18; Rom. v. 6-8; 1 Cor. xv. 3; 2 Cor. v. 14-15; Col. i. 14, 21-22; Heb. ii. 9; ix. 12; 1 St. John i. 7; iii. 16; Revel, v. 9. St. Thomas, III. xl. 4; xlvii. 1-3; xlviii. 1; Archd. Wilberforce, pp. 151- 156; A.J. Mason, ch. vi. 12-17.

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**14** L. Ragg, pp. 111-114; L. Pullan, pp. 236-246; J.G. Simpson, ch. viii.

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[« Ch. XX. Q. 117. The Doctrine of the Passion](#) | [Main](#) | [Ch. XX. Q. 119. Survey of Effects »](#)

**August 22, 2005**

## **Ch. XX. Q. 118. Theories**

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THE mystery of the passion is so complex that no theory concerning it can be really adequate or wholly satisfactory. Those which have been offered obtain what self-coherence they possess through disregard of some or other of the truths and problems involved. They are apt to result both in onesided caricature and in ascription to certain legitimate — even scriptural — figures of speech connected with the doctrine, more definite values than they really possess. Yet each influential theory has gained its influence because of some important aspect of the mystery which it retains. A discriminating and comprehensive study of the various theories of Christ's death is therefore helpful in attaining to a well balanced hold upon the doctrine.<sup>1</sup>

---

2. The so-called patristic theory fastened on the figure of redemption and ransom, applied to our deliverance from servitude to the devil. Although they realized that Christ's sacrifice was offered to God, certain of the ancients held that the ransom, or price of our redemption from Satan, was paid to the devil, the ransom consisting of Christ's life-blood. As the devil could not retain the price which he exacted — God-incarnate could not be holden of death — the price proved to be of no value to him. In brief, the devil was driven by judicial blindness to overreach himself. Deceived by our Lord's human guise, he undertook to master what lie could not retain, and in doing so forfeited the form of right over men which he had obtained by seducing them into sin. The fathers were not confined in their thought concerning the death of Christ to this theory, which indeed is merely an incidental speculation, having a context of fuller doctrine.<sup>2</sup>

---

3. St. Anselm's theory, called "*commercial*," treated the death of Christ as the payment of a debt due to God because of man's sin. Justice required that man should pay the debt, but divine power alone could accomplish such payment. The Incarnation constituted One who could fulfil both requirements. His obedience was due, but not His death, because He was sinless. By dying voluntarily He earned, and paid for us, the debt which He did not owe for Himself.<sup>3</sup>

---

4. By breaking away from the sacramental unity of the Church, Protestants and Reformers lost hold upon the doctrine of our sacramental union with Christ, and became inclined to regard His death as an external and past fact merely — His abiding priesthood being neglected. The idea of substitutionary penalty, borne by a just person that the unjust might go free, came to the fore, and gradually secured among many the authority of orthodoxy. According to this view, our justification consists simply in a forensic imputation of Christ's righteousness to us, no other cause or warrant being admitted than God's will to accept our faith in Christ's saving death.<sup>4</sup>

---

5. Modern "*moral*" theories — theories which deny any objective or transactional value to Christ's death — owe their powerful influence to reaction from the seemingly immoral aspects of the Protestant "orthodoxy,"

as above described. The Socinian theory is most typical, according to which the passion is merely an exemplary drama, challenging us to save ourselves by our own efforts. The sufficiency of our natural powers is here postulated.<sup>5</sup> The moral theories contain truth, inasmuch as they emphasize, onesidedly no doubt, aspects of Christ's death which cannot rightly be either denied or overlooked. But their denial of the objective meaning and value of the passion, and their frequent revival of Pelagian denial of our need of supernatural grace in order to be saved, constitute errors of the most fundamental kind.<sup>6</sup>

---

6. Compromises have been attempted. Grotius regarded Christ's death as an exhibition of *governmental justice*, which cleared the way for the exercise of divine mercy. But such an exhibition cannot satisfy justice unless we are somehow involved in Christ's death, e. g. by sacramental and moral identification with Him. We ourselves must die and, through Christ's victory, overcome death.<sup>7</sup>

---

7. Dr. McLeod Campbell makes Christ's death a manifestation by our representative of perfect sympathy with the Father's condemnation of sin — a sort of confession of sin and a perfect "Amen" in humanity to this condemnation.<sup>8</sup> Dr. R.C. Moberly develops this theory into that of *ideal penitence*.<sup>9</sup> Since we could not repent perfectly because of our sinfulness Christ repents for us. That Christ in our behalf condemned sin in the flesh is true, although not a comprehensive description. But that He was in any proper sense a penitent cannot be granted. A penitent is by definition a sinner turning away from sin, which found no lodgment whatever in Christ. Ideal penitence — penitence which does not presuppose imperfection in the penitent — is like perfect health in a sick patient, a contradiction of terms.<sup>10</sup>

---

8. Our *Thirty-Nine Articles* emphasize the objective value of Christ's death "to reconcile the Father to us, and to be a Sacrifice, not only for original guilt, but also for actual sins of men"; declaring again that "the offering of Christ, once made, is that perfect redemption, propitiation and satisfaction, for all the sins of the whole world, both original and actual."<sup>11</sup>

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<sup>1</sup> On the history of the doctrine, H.N. Oxenham, *Cath. Doctr. of the Atonement*; J. Rivière, *Doctr. of the Atonement*; Aug. Neander, *Hist. of Christ. Dogmas*, vol. I. pp. 206-217; vol. II. pp. 514-521; 580-584; R.W. Dale, *The Atonement*; Lec. vii.; K.R. Hagenbach, *Hist. of Christ. Doctrines*; §§ 68, 134, 180-182, 268-269, 300; Jas. Orr, *Progress of Dogma*, Lec. vii. and pp. 300-302, 338-345; Aug. Sabatier, *The Doctr. of the Atonement and its Historical Evolution*.

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<sup>2</sup> H.N. Oxenham, ch. ii.-iii.; J.F. Bethune-Baker, *Early Hist. of Christ. Doctr.*, ch. xviii.; W. Bright, *Sermons of St. Leo*, n. 65; F. Huidekoper, *Christ's Mission to the Underworld*, pp. 78-97; L. Ragg, *Aspects of the Atonement*, pp. 26-35; The theory is adopted by Dr. Thos. Jackson, *Works*, vol. VII. pp. 434-436, 502-511.

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<sup>3</sup> St. Anselm, *Cur Deus Homo*, i. 11, 21, 24; ii. 4, 6, 10, 18-19; H.N. Oxenham, pp. 181-188; J. Rivière, ch. xviii.; Geo. C. Foley, *Anselm's Theory of the Atonement*.

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<sup>4</sup> H.N. Oxenham, pp. 221-242; J.A. Mæhler, *Symbolism*, § 14; Jas. Orr, pp. 233-239; G.P. Fisher, *Hist. of Christ. Doctr.*, pp. 276-278, 308-309; G.B. Stevens, *Christ. Doctr. of Salvation*, Pt. 11. ch. iii.

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<sup>5</sup> H.N. Oxenham, pp. 245-246; K.R. Hagenbach, §268, nn. 7-8; G.P. Fisher, pp. 323-324.

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<sup>6</sup> G.B. Stevens, Pt. II. ch. v.; Jas. Orr, *Progress of Dogma*, pp. 338-345; and *Christian View of God*, pp. 297-318; Aug. Sabatier, pp. 93-109 Cf. C.F. D'Arcy, *Christianity and the Supernatural*, chh. vi.-vii.

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<sup>7</sup> H.N. Oxenham, pp. 252-263; K.R. Hagenbach, § 268. n. 9.

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<sup>8</sup> In his *Nature of the Atonement*.

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<sup>9</sup> In *Atonement and Personality*, esp. ch. vi.

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<sup>10</sup> C.F. D'Arcy, pp. 79-82; G.B. Stevens, pp. 211-216.

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<sup>11</sup> A.P. Forbes, Bp. Browne and E.C.S. Gibson, on art. ii.

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[« Ch. XX. Q. 118. Theories](#) | [Main](#) | [Chapter XXI. Mysteries of Christ's Exaltation »](#)

**August 22, 2005**

## **Ch. XX. Q. 119. Survey of Effects**

---

IN this survey of the effects of the passion effects are included which it alone made possible, but the actualization of which has been, and is being, achieved through the further mysteries of our Lord's victory over death, His heavenly priesthood, and the sacramental dispensation of saving grace. They may be divided broadly under two heads: (a) the remedy of our sinfulness and the restoration of the divine likeness in us; (b) the rectification of our personal relations, both to Satan and to God.<sup>1</sup>

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2. By way of *remedy for sin* and of its effects upon ourselves,<sup>2</sup> (a) our consciences are *cleansed* by the blood of Christ;<sup>3</sup> (b) our spiritual wounds are *healed* by the infusion of Christ's life-giving Manhood, perfected through suffering;<sup>4</sup> (c) we are *strengthened* against the power of concupiscence, so that we can serve God without sin.<sup>5</sup>

---

3. By way of *restoring the divine likeness* in us, the grace and righteousness of Christ are imparted.<sup>6</sup> We are (a) regenerated through incorporation into Christ's body, thereby being endowed with sanctifying grace;<sup>7</sup> (b) progressively *sanctified* and perfected in righteousness, by the power of sacramental grace, and through self-discipline, proceeding from faith and repentance;<sup>8</sup> (c) conformed to the Image of God, His beloved Son, by adoption and grace, and thus made fit for divine communion and fellowship.<sup>9</sup>

---

4. By way of *deliverance from Satan*,<sup>10</sup> (a) we are *redeemed* by the ransom of Christ's blood from sin, and therefore from Satan;<sup>11</sup> (b) Christ has *conquered Satan* in our behalf, obtaining victory over the death which Satan inflicted;<sup>12</sup> (c) in Christ we are increasingly *enabled* to resist the temptations of Satan, and to endure death victoriously in the power of an endless life offered up to God.<sup>13</sup>

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5. By way of *restoration to divine favour*, and achievement of acceptable sacrifice of ourselves to God,<sup>14</sup> Christ (a) *bore our sins* on the Cross;<sup>15</sup> (b) fully *expiated* them, so as to become the place of our *propitiation*;<sup>16</sup> (c) made *reconciliation* between us and the Father, so that in Him we can forever enjoy the privileges which pertain to the sons of God.<sup>17</sup>

---

6. By His own blood Christ once for all entered into the true Holy Place,<sup>18</sup> and now offers to the Father His Manhood, and us in it, with perpetual intercession.<sup>19</sup> This Manhood is an acceptable oblation to the Father

because of the passion by which it has been perfected and consecrated, and by which it is indelibly marked in glory.<sup>20</sup> On earth, we offer up the same Manhood, and ourselves in sacramental union with it, through the eucharistic mystery, in which we make a memorial of Christ's death, and receive its benefits.<sup>21</sup>

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<sup>1</sup> R.W. Dale, *Atonement*, note B, gives a full survey of biblical texts *ad rem*.

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<sup>2</sup> St. Thomas, III. xlix. 1; Bp. Pearson, *Creed*, fol. p. 74; J.P. Norris, *Rudiments of Theol.* pp. 194-197, 204-209; R.W. Dale, Lec. viii.

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<sup>3</sup> Zech. xiii. 1; St. Matt. xxvi. 28; St. Luke xxiv. 46-47; St. John i. 29; 1 Cor. xv. 3; Gal. i. 4; Ephes. i. 7; Heb. ix. 22-28; 1 St. John i. 7-9; Revel. i. 5; vii. 14.

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<sup>4</sup> Num. xxi. 8-9; Isa. liii. 5; St. Luke x. 30-35; St. John i. 12-13; iii. 14-16; Rom. v. 6; 2 Cor. v. 17; Gal. vi. 15; Tit. iii. 5-6; 1 St. Pet. ii. 24; 1 St. John v. 11; Revel. xxii. 2.

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<sup>5</sup> Rom. viii. 4; Col. 21-22; 1 St. Pet. ii. 24; Ephes. v. 25-27.

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<sup>6</sup> St. Thomas, III. xix. 3-4; xlvi. 1; W. Bright, *Sermons of St. Leo*, n. 80; J.P. Norris, pp. 79-81, 223-225.

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<sup>7</sup> Isa. liii. 11; Jerem. xxiii. 5-6; xxxiii. 14-16; Rom. iii. 21-26; v. 21.

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<sup>8</sup> Acts ii. 33, 38; Rom. vii. 14-23; Ephes. v. 25-27; Tit. ii. 14; Heb. x. 10, 14-17; 1 St. Pet. i. 2.

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<sup>9</sup> Rom. viii. 28-30; Ephes. iii. 7, 11-13; iv. 24; Col. iii. 3, 10; Heb. ii. 10-11; x. 19-20.

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<sup>10</sup> St. Thomas, III. xlvi. 4-5; Thos. Jackson, *Works*, vol. VII. pp. 434-436, 505-507; P.G. Medd. *One Mediator*, §§ 175-176; J.P. Norris, pp. 81-84, 197-204, 209-212, 227-231, 268-272.

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<sup>11</sup> St. Matt. xx. 28; St. John x. 11, 15, 18; Acts xx. 28; Ephes. i. 6-7; Col. i. 13-14; 1 Tim. ii. 5-6; Tit. ii. 13-14; Heb. ix. 12; Revel. v. 9.

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<sup>12</sup> Psa. cvii. 16; St. Luke x. 17-20; St. John xii. 31-32; xiv. 30; Col. ii. 15; Heb. ii. 14-15.

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<sup>13</sup> Job xix. 25-27; 1 Cor. xv. 54-57; Ephes. ii. 5-6; Col. iii. 1-4; 2 Tim. i. 10; Heb. vi. 19-20; Revel. xxi. 4.

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**14** St. Thomas, III. xxii. 3-4; xlvi. 2-3; xlix. 3-4; A.P. Forbes, *Nicene Creed*, pp. 215-219; W. Bright, nn, 6, 54; Thos. Jackson, vol. VII. pp. 468-472, 490-502, 507-511.

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**15** Isa. liii. 6, 11, 12; 2 Cor. v. 21; Gal. iii. 13; Heb. ix. 28; 1 St. Pet. ii. 24.

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**16** I Cor. v. 7; Heb. x. 11-12.

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**17** Rom. iii. 25: v. 10-11; 2 Cor. v. 18-21; Ephes. ii. 15-18; Col. i. 20-22; Heb. ii. 17; 1 St. John ii. 2; iv. 10.

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**18** Heb. ix. 12.

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**19** Ephes. ii. 18: v. 27; Col. i. 21-22; Heb. ii. 17-18; iv. 14-16; vii. 24-25; ix. 24.

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**20** Heb. ii. 10-11; v. 8-10; Revel, v. 6.

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**21** Cf. Q. 150, in vol. III. 1 Cor. xi. 24-26. St. Thomas, III. xlix. 5-6; W. Milligan, *Ascension*. pp. 127-142, 264-268, 307-313; P.G. Medd, §72. A.J. Mason. *Faith of the Gospel*, chh, vi. 19 and vii. 3. H.N. Oxenham, *Cath. Doctr. of the Atonement*, pp. 379 *et seq.*

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**August 23, 2005**

## **Chapter XXI. Mysteries of Christ's Exaltation**

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Q. 120. [The Facts](#)

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[« Chapter XXI. Mysteries of Christ's Exaltation | Main | Ch. XXI. Q. 121. The Meaning of the Resurrection »](#)

**August 23, 2005**

## **Ch. XXI. Q. 120. The Facts**

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THE facts whereby Christ's exaltation is declared are (a) that on the third day after His death, Jewish reckoning, His body disappeared from the tomb; (b) that He appeared alive on several occasions in visible and tangible "flesh and bones," which were recognized to constitute the body in which He died on the Cross; (c) that His body had acquired mysterious spiritual conditions and powers, transcending those possessed by us in this life ;<sup>1</sup> (d) that forty days after the resurrection, He visibly ascended in the air, and was hidden from sight in a cloud, this proving to be His final withdrawal from this world.<sup>2</sup>

---

2. Our Lord's clothes were found lying in the empty tomb in positions suggestive of His body having exhaled from them, so to speak, without disturbing them except by causing them to collapse.<sup>3</sup> The theft theory, that the body had been stolen, while it grants the fact of its disappearance, is incredible. If the Jews had stolen it, they would have produced it in confutation of the resurrection story, and the character of the apostles forbids the supposition that they stole it.<sup>4</sup>

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3. The synoptic narratives of the resurrection were produced too soon after the possible date of its occurrence to be derived from either legendary or mythical sources, and St. Paul's testimony to the appearances was given while more than two hundred and fifty of the witnesses were still living. The swoon theory, that Christ did not die, but reappeared after recovery from a swoon, is inconsistent with any reasonable interpretation of the account of the crucifixion, as well as with the manner of His appearances.<sup>5</sup> The theory of visions can be reconciled neither with the despondency and initial incredulity of the apostles, with His appearance to five hundred at once, nor with the cessation of His appearances after the fortieth day.<sup>6</sup> Keim's theory, that the disciples were made, by a sort of telegram from heaven, to see what they would naturally suppose to be their Master in the flesh, in order that they might believe Him to be living on in the spirit, is not only contrary to the risen Lord's own testimony, but implies the use of deception by Him who is the Truth.<sup>7</sup> No theory can be maintained which does not either reject the evidence *en bloc* or base itself upon acknowledgment of a real resurrection of our Lord in the flesh.

---

4. There are indeed mutual inconsistencies in the narratives, but they concern minor details, and are such as inevitably emerge in independent human testimonies. The assertion that the Gospels preserve contradictory traditions, one that our Lord appeared after the first morning in Galilee only, and another that He appeared chiefly, if not wholly, in and near Jerusalem, is supported only by a precarious argument from silence, for each narrative, separately considered, is obviously incomplete.<sup>8</sup>

---

5. Objections to the possibility of the phenomena described in connection with Christ's appearances are



deduced from the laws of matter. But such laws merely describe in generalized propositions our normal experience of matter. Science affords no warrant for defining the possibilities of the human body when possessed and controlled by its Creator. And no proof is to be had for the plea that flesh is incapable of being brought into such subjection to the spirit as to become a suitable medium of its self-expression.<sup>9</sup> Every so-called scientific objection to the resurrection as described in the Gospels is really philosophical, and is based upon *a priori* denial of the possibility of miracles.

---

6. The Gospel description of our Lord's ascension into heaven is rejected on the ground that it presupposes a localization of heaven above the sky. It is to be admitted that the apostles probably did so localize heaven. But under any circumstances of human enlightenment, we can imagine no more effectual indication by our Lord of His withdrawal to heaven than an upward movement, followed by disappearance in the clouds. The symbolical form of His withdrawal does not, however, militate against the historical credibility of its Gospel description.<sup>10</sup>

---

7. The credibility of the narratives in question lies in the connections, and the significant place, which the facts considered have in history, as interpreted from the standpoint of belief in the divine Person of Jesus Christ. From that standpoint the resurrection and ascension are perceived to be central and determinative movements in the world-drama. They are uniquely illuminating, and therefore uniquely credible.<sup>11</sup>

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<sup>1</sup> On the fact of the resurrection, 1 Cor. xv. 3-20; St. Mark xvi. 1-8 (with suppl. xvi. 9-14); St. Luke xxiv; St. Matt. xxviii. 1-17; St. John xx. (with suppl. xxi.); Acts i. 22; ii. 24-32; 1 St. Pet. i. 3, 21; Heb. xiii. 20; etc. E.H. Day, *Evidence for the Resurrection*; Jas. Orr, *Resurrection of Jesus*; W. Milligan, *Resurrection of Our Lord*, Lects. i.-iii.; W.J.S. Simpson, *Resurrection of Our Lord*, chh. i.-vii.; G.P. Fisher, *Grounds of Theistic . . . Belief*, ch. ix.; A.C. Headlam, *Miracles of the New Test.* Pro Fide, ch. xxii.; D. Stone, *Outlines of Christ. Dogma*, pp. 101-105; T. Christlieb, *Modern Doubt*, Lec. vii., T.J. Thorburn, *The Resurrection Narratives*; H.B. Swete, *The Appearances of Our Lord after the Passion*; *Ch. Qly. Review*, Jan. 1906, 4th art.

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<sup>2</sup> On the fact of the Ascension, St. Mark xvi. 19; St. Luke xxiv. 50-51; Acts i. 9-11. W. Milligan, *Ascension*, Lec. i.; W.J.S. Simpson, ch. ix.; Chas. Harris, pp. xlvi-xlvii, 501-502; M.F. Sadler, on Acts i. 9.

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<sup>3</sup> H. Latham, *The Risen Master*.

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<sup>4</sup> E.H. Day, pp. 25-29, W. Milligan, *Resurrection*, pp. 80-81.

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<sup>5</sup> T. Christlieb, pp. 455-457; W. Milligan, pp. 76-80; E.H. Day, pp. 45-50.

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<sup>6</sup> T. Christlieb, pp. 457-503; C.A. Row, *Christ. Evidences*, Lec. vii.; W. Milligan, pp. 81-114.

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<sup>7</sup> Found with modification in W.J.S. Simpson, *Our Lord's Resurrection*, ch. viii.; B.H. Streeter, in *Foundations*, pp. 127-141. Answered by E.D. la Touche, *Person of Christ*, pp. 314, 321-323; W. Milligan, pp. 114-119; E.H. Day, pp. 44-45.

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**8** E.H. Day, pp. 9-16; W.J.S. Simpson, ch. ii.; W. Milligan, pp. 56-62; V. Rose, *Studies on the Gospels*, viii.

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**9** The plea, *e. g.* of W.J.S. Simpson, *Our Lord's Resurrection*, ch. viii. *Cf.*, E.D. la Touche, pp. 321-322.

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**10** T. B. Strong, *Miraculous in Gospels and Creeds*, pp. 14-15; Chas. Gore, *Basis of Anglican Fellowship*, pp. 15-20; W. Milligan, *Ascension*, pp. 15-26; Chas. Harris, *Pro Fide*, pp. xlvi-xlvii.

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**11** *Introduction*, ch. ii. 5; J.R. Illingworth, *Divine Immanence*, pp. 97-119; W.J.S. Simpson, app. II.; H.L. Goudge, in *Ch. Qly. Review*, Jan. 1914, art. II.

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[« Ch. XXI. Q. 120. The Facts | Main | Ch. XXI. Q. 122. The Meaning of the Ascension »](#)

**August 23, 2005**

## **Ch. XXI. Q. 121. The Meaning of the Resurrection**

---

WHAT happened in the resurrection was a restoration of the living relations of our Lord's human body and spirit, and the endowment of His body with certain spiritual qualities and capacities, by reason of which it became (a) a perfected and plastic instrument of His human spirit; (b) As to its visibility and tangibility, subject to the Will of its Owner, and requiring a certain spiritual capacity in those who saw and touched it; (c) capable of new and higher modes of presence and action; (d) immortal, being independent of carnal nourishment, and incapable of suffering.<sup>1</sup>

---

2. The resurrection declared Jesus Christ to be the Son of God with power.<sup>2</sup> It was supremely evidential, affording to the minds of the apostles an illuminating clue to the significance of His Person and teaching, previously not sufficiently realized, and enabling them to receive the fuller teaching of the Holy Spirit. In brief, the resurrection justified Christ, and both vindicated and interpreted His claims and mission. Once apprehended by the apostles, and considered in relation to their previous experience of Him, so far from being incredible, the resurrection was perceived to be inevitable. Such an one "could not be holden of death."<sup>3</sup>

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3. The resurrection was the proper and interpretative sequel both of the Incarnation and of His death, a third critical stage in the mystery of which the Incarnation was the first. It initiated that exaltation of our nature which was involved in the hypostatic union, delayed because of the humiliation which Christ came in order to endure; and it achieved the victory over death, without which He would have died in vain, making possible that abiding priesthood of which His death is the consecrating basis. Thus the resurrection is the most critical and significant event in all history.<sup>4</sup>

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4. Having died in order to expiate our sins, He was raised for our justification.<sup>5</sup> That is, His resurrection and consequent ascension qualified His Manhood, in accordance with the purpose of His taking it and dying in it, to become an abiding source of regenerative and sanctifying grace to us in His mystical body, the Church. It is by reason of this grace, made available through Baptism, that, without unreality, God can justify us, or account us righteous, before we have actually become righteous, because He puts us in the way of truly becoming so in Jesus Christ.<sup>6</sup>

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5. Christ has become the Firstfruits of them that slept,<sup>7</sup> and this both morally and in relation to our bodies. The new vital principle which His resurrection creates for us is the power of a righteousness which is new. For it is not an improved or reformed natural morality; but is a supernatural righteousness, wherein natural virtues are absorbed and transfigured, and whereby we are equipped for our proper destiny—divine

fellowship.<sup>8</sup>

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6. It is a vital part of God's purpose that our whole nature should be redeemed, raised and perfected. Accordingly our Lord's resurrection in the flesh perfects our sacramental food of immortality, and becomes the earnest of our own bodily resurrection. Only in relation to the antecedent mysteries of His Incarnation and death, and to the subsequent mysteries of His mystical body and of our feeding on His flesh and blood in the Holy Eucharist, can we rightly perceive the meaning, value and necessity of the recovery of Christ's body of humiliation from death and its glorification.<sup>9</sup>

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<sup>1</sup> St. Thomas, III. liv.-Iv. 2; W. Milligan, *Resurrection of Our Lord*, pp. 7-14; and *Ascension*, pp. 15-20; H.P. Liddon, *Easter in St. Paul's*, pp. 80-83; D. Stone, *Outlines of Christ. Dogma*, pp. 101-102.

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<sup>2</sup> Rom. i. 4.

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<sup>3</sup> Act. ii. 24. Cf. St. John xx. 26-28; 1 Cor. xv. 12-19. *Introduction* ch. ii. 6; St. Thomas, III. liii. 4; H.P. Liddon, vi; xi. II; M. MacColl, *Christianity in Rel. to Science and Morals*, pp. 188-190; W. Milligan, *Resurrection*, pp. 153-159.

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<sup>4</sup> W. Milligan, pp. 139-152; W.J.S. Simpson, ch. x.

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<sup>5</sup> Rom. iv. 25.

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<sup>6</sup> St. Thomas, III. liii. 1; A.J. Mason, *Faith of the Gospel*, ch. vii. 2; Thos. Jackson, *Works*, vol. X. pp. 316-325; Sanday and Headlam, *Ep. to the Romans*, pp. 116-118; M.F. Sadler, on Rom. iv. 25 and *Justification of Life*, ch. i. §11; J.H. Newman, *Doctr. of Justification*, Lec. ix.

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<sup>7</sup> 1 Cor. xv. 16-17, 20-21.

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<sup>8</sup> St. Thomas, III. liii. 3; Ivi. 1-2; H.P. Liddon, *Divinity of Our Lord*. p. 351; *Easter in St. Paul's*, xi. III, xx, xxiii, xxv. II, xxviii.; *Univ. Sermons*, 1st. Series, pp. 192-215; A.P. Forbes, *Nicene Creed*, pp. 231-235; W. Milligan, pp. 18-24; 160-170, 183-195.

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<sup>9</sup> Cf. Q. 149.3, in vol. III. St. John vi. 53-56. *Creation*, ch. x. 6-7; W. Milligan, pp. 183-189.

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# Theological Outlines • by • Francis J. Hall

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[« Ch. XXI. Q. 121. The Meaning of the Resurrection](#) | [Main](#) | [Ch. XXI. Q. 123. The Consummation »](#)

**August 23, 2005**

## **Ch. XXI. Q. 122. The Meaning of the Ascension**

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THE ascension signifies (a) Christ's withdrawal in the flesh from this world, and His ascension to the heavenly throne;<sup>1</sup> (b) an establishment of the conditions under which the Holy Spirit brings Christ to us and enables us to participate in His grace;<sup>2</sup> (c) our Lord's entrance into the heavenly Holy Place, and the initiation of His heavenly priesthood.<sup>3</sup>

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2. The ascension was delayed for forty days<sup>4</sup> in order that Christ might convince His disciples that He had risen; that He might in some degree exhibit to them the spiritual exaltation of the body which His faithful ones are some day to enjoy; and that He might complete the initial organization of His Church, and commission its first ministers.<sup>5</sup> Their being endued with power from on high was postponed until the Holy Spirit should come.<sup>6</sup>

---

3. Our Lord's physical movement into the sky, and permanent disappearance on high, constitutes an article of faith, because it was the manner, historically speaking, in which He withdrew, and signified His withdrawal, to heaven. Ignorant as we are of the locality of heaven, we know that it is not merely a state. It is somewhere; for, as touching the risen flesh, Jesus Christ must be somewhere, and where He is in that flesh, there is heaven and paradise.<sup>7</sup>

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4. In heaven that glorified body has become the veil through which we creatures gain access to God,<sup>8</sup> the place of propitiation where Christ appears for us<sup>9</sup> and the centre around which all nations gather in worship.<sup>10</sup> Although it is physically present in one place only, and not in any manner omnipresent *in se*, the very withdrawal of its physical presence from the world has made possible, through the operation of the Holy Spirit, its mystical presence in all the Church, and its sacramental presence on every altar—a presence far more effectual and beneficial to us than any merely physical presence could be.<sup>11</sup>

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5. By His ascension Christ entered the true Holy Place and began His everlasting priesthood,<sup>12</sup> the functions of which are summarized in the term "intercession."<sup>13</sup> (a) Appearing for us,<sup>14</sup> He offers His living Manhood, which has been perfected by suffering,<sup>15</sup> and which is acceptable to the Father because indelibly marked by the meritorious death of the Cross;<sup>16</sup> (b) In this Manhood he also offers those who have been incorporated into it by Baptism and who unite in earthly Eucharists with His heavenly oblation;<sup>17</sup> (c) In the same Manhood, through the agency of His ministers, He sacramentally imparts to His earthly members the benefits of saving and sanctifying grace; and also completes the sanctification of the faithful departed.<sup>18</sup>

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**1** St. Luke xxiv. 51; Acts i. 9; Heb. xii. 2.

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**2** W. Milligan, *Ascension*, pp. 40-46.

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**3** Heb. ix. 12, 15. W. Milligan, esp. Lec. i.; St. Thomas, III. Ivii.-lviii.; H.P. Liddon, *Some Words of Christ*, xxii.; P.G. Medd, *One Mediator*, §163; A.P. Forbes, *Nicene Creed*, pp. 236-238; Bp. Pearson, *Creed*, art. vi.

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**4** On the forty days, Geo. Moberly, *Great Forty Days*; P.G. Medd, Lec. vii.; St. Thomas, III. Iv.

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**5** St. Matt. xxviii. 18; St. John xx. 22-23.

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**6** St. Luke xxiv. 49. See P.G. Medd, §§ 157-162; H.P. Liddon, *Easter in St. Paul's*, xxxiv; Chas. Gore, *Church and the Ministry*, ch. iv.; D. Stone, *Christ. Church*, ch. xl.

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**7** Cf. Q. 120.6, above, and refs. there given.

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**8** Heb. x. 19-20.

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**9** 1 St. John ii. 2, Heb. ix. 24; Revel, v. 6.

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**10** Revel. v. 6-14.

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**11** St. John xiv. 16-17, 22-23; xv. 1-6; xvi. 22; St. Matt. xxviii. 20. St. Thomas, III. Iviii.; H.P. Liddon, *Univ. Sermons*, 1st Series, pp. 221-233; Archd. Wilberforce, *Incarnation*, ch. x.; A.J. Mason, *Faith of the Gospel*, ch. vii. 3.

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**12** Heb. v. 6-10; vii. 15-27; ix. 11-12, 24-28. H.P. Liddon, *Some Works of Christ*, pp. 337-341; W. Milligan, *Lecs.* ii.-vi.; M.F. Sadler, *One Offering*, chh. vii.-ix.; Geo. Milligan, *Theol. of the Ep. to the Heb.*, chh. vi-vii.

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**13** Heb. vii. 25. W. Milligan, pp. 149-161.

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**14** Heb. ix. 24.



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**15** Heb. v. 6-10.

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**16** Revel. v. 6; xiii. 8; W. Milligan, pp. 127-142.

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**17** Heb. x. 10-22. P.G. Medd, §§ 179-180 and note xiv.; H.N. Oxenham, *Cath. Doctr. of the Atonement*, pp. 379 *et seq.*; W. Milligan, pp. 153-156, 204-268, 307-313.

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**18** H.P. Liddon, *Some Words of Christ*, pp. 337-341; P.G. Medd, §§ 183-187.

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[« Ch. XXI. Q. 122. The Meaning of the Ascension](#) | [Main](#) | [Chapter XXII. The Economy of the Holy Ghost »](#)

**August 23, 2005**

## **Ch. XXI. Q. 123. The Consummation**

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THE final consummation of Christ's work includes (a) His quickening of the dead, at the end of the world; (b) His return in glory to judge mankind; (c) His distribution of creatures to their final habitations; (d) His final establishment of the kingdom of heaven and the Church triumphant.<sup>1</sup>

---

2. Our Lord did not declare the time of His coming again, except that it would be unexpected, although heralded by signs above, and by distress on earth. At the sound of the last trump, the dead are to rise with their bodies, and all men are to be assembled in flesh to meet Christ as their Judge.

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3. He will appear in the clouds in glory; and, as Son of Man will sit in judgment, dispensing everlasting rewards and penalties, according to the deeds done in the body, as estimated with infallible discernment in their relation to personal character.

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4. Having sent all creatures to the places prepared for and suited to them, Christ will render up His Kingdom to the Father — not as ceasing to be Lord of all, but — as displaying the mediatorial and representative nature of His rule as Image of God to creatures and as our High Priest before the Father.<sup>2</sup>

---

5. Henceforth there will be a new world<sup>3</sup> — apparently not a destruction of the physical order, so much as its transfiguration into something higher. In this new order all creation will clearly minister to the consummated plan of God in Jesus Christ. Even the wicked will be unable to do otherwise than to minister to the divine purpose. Perhaps they will also share, according to their reduced capacity, in the benefits of divine goodness.<sup>4</sup>

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<sup>1</sup> Cf. Qq. 163, 165, in vol. III for fuller treatment and refs. on this subject.

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<sup>2</sup> Dan. vii. 13-14; 1 Cor. xv. 24-28. Rich. Hooker, *Eccles. Polity*, VIII. iv. 6; A.P. Forbes, *Nicene Creed*, pp. 241-243, 248-250; P.G. Medd, §200 and note xvii.; R.W. Dale, *Atonement*, pref. of 7th Ed., pp. xxxii.-xxxvii.

<sup>3</sup> Revel. xxi. 1-5. *Cf.* Isa. Ixv. 17; Ixvi. 22; 2 St. Pet. iii. 13.

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<sup>4</sup> P.G. Medd, §§175-176, 178, 194-195; M.F. Sadler on Revel. xxi. 1-5.

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[« Ch. XXI. Q. 123. The Consummation](#) | [Main](#) | [Ch. XXII. Q. 124. What is the Economy of the Holy Ghost? »](#)

**August 24, 2005**

## **Chapter XXII. The Economy of the Holy Ghost**

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Q. 124. [What is the economy of the Holy Ghost?](#)

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Q. 125. [How did the Holy Ghost begin His work in the Church?](#)

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[« Chapter XXII. The Economy of the Holy Ghost | Main | Ch. XXII. Q. 125. How did the Holy Ghost begin His work in the Church »](#)

August 30, 2005

## Ch. XXII. Q. 124. What is the Economy of the Holy Ghost?

---

THE economy of the Holy Ghost is to sanctify those who are called of God; which He achieves by means of the Body of Christ, wherein He dwells and provides the mysteries of grace and truth. On the whole subject see *Ewer's Oper'n. of the Holy Spirit: Hutchings' Holy Ghost: Moberly's Bamp. Lectures: Milligan on the Ascension, lec. IV: Pearson's Apost. Creed, Art. VIII: Mason's Faith of the Gosp. VII. 6: Norris' Rud. Theol. pt. I. c. IV: Maclear's Introd. to the Creeds, ch. 8: H.B. Swete, in Smith an Wace's Dic. of Christian Biog., etc., "Holy Ghost."*

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*2. The Holy Ghost, as we have seen, is the third Person of the Blessed Trinity, proceeding from the Father and the Son, and co-essential, co-eternal and co-equal with Both (Qq. 65. 4: 6C. 2-4). Holy Scripture speaks of Him as of a Person (I. Sam. XVI. 14: John XIV. 26: XV. 26: XVI. 8,13: Acts X. 19, 20: XIII. 2: Rom. VIII. 26, 27: I. Cor. 11. 10, 12: Ephes. IV. 30): attributes Divine characteristics and operations to Him (Job XXVI. 13: Isa. XLVIII. 16: Matt. XII. 31, 32: Luke I. 35: Rom. XV. 19: 1. Cor. II. 11: VI. 19: XII. II): directly asserts or implies His Divinity (Acts V. 3, 4: I. Cor. III. 16. cf. II. Cor. VI. 16): and distinguishes Him from the other Divine Persons (Matt. XXV. 11: Gal. IV. 6: Ephes. II. 18: I. John V. 7). Pearson 546-569: Forbes' Nic. Creed, 251-256, 264, 265: 89 Arts. I pp. 83-88: Hutchings on the Holy Ghost, 4th edit., pp. 12-32.*

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*3. The Holy Ghost is the efficient and perfecting cause of every external work of God. His operations, therefore, did not commence on the day of Pentecost, but at that time reached their final and most developed earthly stage. (a.) In the beginning He brooded with fructifying effect upon the face of the deep, and brought forth order out of chaos (Q. 74. 1, 3, 6): (b.) He was imparted to our first parents for their sanctification, and was withdrawn when they fell into sin (Qq. 86. 4: 90. 1, 2): (c.) He continued His work among the chosen people after the fall, checking the progress of wickedness among them, preparing them for salvation, and inspiring the Prophets (Qq. 93. 1-5): (d.) He also preserved the Gentiles from total depravity, and entire loss of truth, and perfected the conditions under which, in the fulness of time, they might receive the Gospel (Q. 93. 6): (e.) He overshadowed the Blessed Virgin, and filled the body and soul of Christ with His own fulness (Qq. 99. 1, 3: 113. 5): (f.) He prepared the Body of Christ for its mystical extension on earth, and employed it as a medium of His descent on the day of Pentecost and of His subsequent work of guiding and sanctifying the Church (Qq. 121. 3: 122.3,4): (g.) He extends His beneficent influences outward and beyond the Body of Christ, upon those who still grope in darkness; restraining evil, and building foundations, no doubt, of better things in the world to come, for those who in this life of, probation display a moral readiness and capacity to receive and enjoy them. Mason VII. 6, 7: Webb's Presence and Office of the H. Sp. I. i, ii: Ewer, Lee. I, pp. 9-15, 26-34: Hutchings, 50-75, 99-124.*

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*4. The Economy of the Holy Ghost does not displace that of the Son, our Lord Jesus Christ but completes it; for the Holy Ghost works in and from the Body of Christ. He does not take the place of an absent Mediator, but secures His effective presence, and accomplishes that mystical union the achievement of which was the*

*end for which our Lord became Incarnate (Q. 122. 3). The eternal Three work indivisibly in all their operations (Q. 67). Pearson, 578: Moberby, pp. 15, 33-36: Milligan, pp. 179-183, 209-212.*

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[« Ch. XXII. Q. 124. What is the Economy of the Holy Ghost? »](#) | [Main](#) | [Chapter XXIII. The Church »](#)

**August 30, 2005**

## **Ch. XXII. Q. 125. How did the Holy Ghost begin His work in the Church**

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THE Holy Ghost began His work in the Church by descending upon the visible society, ekkAnoia, which Christ had called together and organised, in the form of cloven tongues of fire: (a.) making that society to be the Church and mystical Body of Christ: (b.) taking up a special and permanent abode in the Church: (c.) ordaining her members for the various functions to which Christ had appointed them: (d.) bestowing such gifts upon her members, whether permanent or temporary, personal or official, as were suited to their various vocations and ministries and to the exigencies of her work. *Webb's Presence and Office of the H. Sp., pt. I. ch. III: Bp. Sessums, in N.Y. Church Club Lec. 1891: Mason's Faith of the Gosp. VII. 8: Ewer's Oper'n. of the H. Sp., Lec. II: Hutchings, on the Holy Ghost, Lec. IV.*

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2. The manner of His descent was symbolic. (a.) The fire signified the penetrating, purifying and transforming effect of His presence and work: (b.) The form of the fire, having one body but tongues distributed to the head of every person, showed that the members of the Church were to possess divers gifts proceeding from the same Spirit. *Moberly's Bamp. Lec. pp. 36-40: Hutchings, 99-124. esp. 111-115.*

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3. The descent of the Holy Ghost upon the disciples made the society or ekkAnoia, into which Christ had gathered them, to be the Catholic Church and mystical extension of the Body of Christ, by means of whose organization that Body is identified. In the Church the conditions of the special presence of the Holy Ghost on earth are found, and from her proceeds every influence of the Spirit among men, whether immediate or remote. Thus the Church becomes the pillar and ground of the truth, the source of grace and holiness, and the ark of human safety. *Moberly's Bamp. Lec., 29, 30: Staley's Cath. Church, I. v: Hutchings, 128 et. seq: Milligan, on the Ascension, 179-183, 209-212: Ewer, 80, 81.*

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4. The work of the Holy Ghost in the Church is four-fold, (a.) As Life-giver He vitalizes the whole Church by uniting her to the glorified Body of Christ and by filling her with His own presence; and both regenerates and sustains her members, whom He engrafts into the Body of Christ by Baptism and feeds with the Flesh and Blood of Christ in the Holy Eucharist (John III. 5. 6: Rom. VIII. 15, 16: I. Cor. VI. 11: Tit. III. o): (b.) As Illuminator, He guides the Church into all truth; enabling her to discharge her dogmatic office securely, inspiring her Sacred Scriptures and sacramentally elevating the spiritual understanding of her faithful members (John XIV. 26: XVI. 13: I. Cor. II. 10, 11: II. Tim. III. 16: II. Pet. 1. 21): (c.) As Sanctifier, He makes the Church the channel of actual and habitual grace to her members (Q. 137. 5-8) and both cleanses and sanctifies them through the instrumentality of her Sacraments and discipline (I. Cor. VI, 11: III. 16, 17, Gal. V. 16: Ephes. IV. 12: 11. Thess. II. 13: I. Pet. I. 2): (d.) As Advocate, Παράκλητος, He pleads with men and aids them in their devotional approaches to the Father (Rom. VIII. 26, 27). Pearson, 577-583: Ewer, pp. 59-78: Hutchings, 138-169, 232-238.

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5. The Holy Ghost ordains the members of the Church to different offices, ministerial and lay. (Acts XX. 28: cf. Ephes. IV. 11: John XX. 21, 22: I. Cor. XII. 28). These offices are permanent, and represent the divinely instituted organization of the Church. They signify the particular parts which her members discharge in her corporate and sacramental functions. The Church can be distinguished from this organization, but cannot be divorced from it. She is in fact identified by means of it. *Moberly, p. 44: Palmer on the Church, Vol. I. 161-165: Pearson, 585: N.Y. Church Club Lec. 1895, Lec. V.*

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6. Besides the gifts of saving and sanctifying grace in general and those gifts by which the faithful are ordained and fitted for their various corporate offices, the Holy Ghost bestows special gifts for special purposes—such as miraculous gifts, which are given when the conditions are such as to make them necessary; and those personal endowments of grace which fit individual men for their particular vocations and lines of spiritual growth (I. Cor. XII). *Moberly, pp. 40-44: Palmer, Vol. I. 144,145: Hutchings' Lec's. V, VI: Ewer, III IV. esp.pp. 98-103, 119-125.*

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[« Ch. XXII. Q. 125. How did the Holy Ghost begin His work in the Church? | Main | Ch. XXIII. Q. 126. What is the Church? »](#)

**September 01, 2005**

## **Chapter XXIII. The Church**

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Q. 126. [What is the Church?](#)

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Q. 127. [How is the Church visible?](#)

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Q. 128. [What is the Unity of the Church?](#)

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Q. 129. [How is the Church holy?](#)

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Q. 130. [What is the Catholicity of the Church?](#)

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Q. 131. [What is the Apostolicity of the Church?](#)

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[« Chapter XXIII. The Church | Main | Ch. XXIII. Q. 127. How is the Church visible? »](#)

**September 01, 2005**

## **Ch. XXIII. Q. 126. What is the Church?**

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THE CHURCH is (a.) the Body of Christ: (b.) the ecclesia or chosen people: (c.) the kingdom of God. *Palmer, P. I. ch. I: Notes and Questions from Pusey, 72-91: Pearson's Ap. Creed, Art. IX: Grueber's Kingdom of God: Churton's Function of Doctrine, ch. II. pp. 50-61: Maclear's Introd. to the Creeds, ch. IX: Norris' Rudiments, I. v: Schweppe, El. Theolog. Dog. III. 79, 80, 91, 96-110: Hammond's The Christian Church, What Is It: Moehler's Symbolism, §§ 36-51: Ewer's Oper'n. of the H. Sp. pp. 15-25: Dix's Authority of the Church, Lec. I.*

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2. The Church is called the Body of Christ (Ephes. I. 22. 2:-i) because of her mystical union with Christ and vital relation to Him. The name signifies that (a.) she is the embodiment of those supernatural conditions on earth, by means of which the Holy Ghost extends to men the Flesh of Christ. He Himself abides in her for the salvation, sanctification and glorification of her members: (b.) Those who become members of the Church, in Baptism, become members of Christ's Body, of His Flesh and of His bones (Eph. V. 30): (c.) The saving grace which flows from the glorified Flesh of Christ is given in and by means of the Church: (d.) The relation between Christ and His Church is organic, perpetual and unalterable, so that none can be lost who remain faithful to her. *Forbes' N. Creed, 271-273: Mason's Faith of the Gosp. VII. 9: Schoupe VIII. 378-380: Staler's Catholic Church, I. iv: Hooker's Ec. Pol. I. 15. 2: Blunts Theol. Dic., "Body Mystical": Cotterill's Genesis of the Church, ch. XIII.*

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3. The Church is called the ecclesia, ekkAnoia because her membership consists of those who are called of God, and adopted as His children and heirs of everlasting life. The name teaches that (a.) her origin was due—not to any human act of organization, but—to Divine operations and a Divine ingathering of the elect: (b.) The mark by which the elect are distinguished in Holy Scripture is membership of the Church by Baptism, although ultimate salvation requires further conditions. *Pearson, 592-599 (gives N.T. instances): Schoupe, III. 72-78: Blunt's Theol. Dic., "Church."*

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4. The Church is called the Kingdom of God, because its organization and institutions signify the method which God employs in exercising His sovereignty over the saints. Thus: {a.) The Head of the Church is God, in the Person of Christ: (b.) Her Ministers are the Ministers of God, and bear His authority delegated to them, in accordance with the terms of their commission: (c.) Her organization and the methods of succession in her Ministry are Divine, and cannot be altered by the will of man: (d.) The Church has a visible organization of Divine appointment, by reason of which she is a visible kingdom (S. John III. 3, 5: Ephes. V. 23, 24: S. John XV. 16). *Denny's Studies, 184-187: Sadler's Church Doctrine, ch. VII: Hammond's Christian Church, ch. XVIII.*

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5. The Church has also been called (a.) the Bride of Christ (Psa. XLV: Rev. XIX. 7, 8), because of her perpetual and intimate union with Christ, her fruitfulness, and her final occupation of His heavenly mansions:

(b.) the City of God (Psa. XLVI. 4, 5: LXXXVII: CXXII), because God is known in her midst and obeyed: (c.) the ark of the Covenant and the ark of safety (cf. I. Pet. III. 20, 21), because in her are treasured the charter of the Covenant of grace and the means of receiving its benefits: (d.) the pillar and ground of the truth (I. Tim. III. 15), because the Gospel is committed to her for transmission and defence: (e.) the source of grace, because she is the Body of Christ, and the grace of God is bestowed upon men by means of her Ministry (Col. I. 18-23: II. 19): (f.) the communion of saints, because those who are sanctified are associated in her fellowship (Jerem. XXXIII. 16: Acts II. 47). *Staley's Cath. Church, I. i-iii, III. i, ii: Schouppe, III. 92-95, 195-202.*

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6. The Church as a visible kingdom is identified in her totality and parts by means of her notes. The chief of these are her unity, holiness, catholicity and apostolicity. No religious body should be reckoned as one of her true branches which does not possess them. *Palmer, I. ii: Staley's Cath. Church, II. iv: Grueber's Kingdom of God, 7-9: Churton, 61-67 : Schouppe, III. 47, 187-194.*

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# Theological Outlines • by • Francis J. Hall

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[« Ch. XXIII. Q. 126. What is the Church? | Main | Ch. XXIII. Q. 128. What is the unity of the Church? »](#)

September 01, 2005

## Ch. XXIII. Q. 127. How is the Church visible?

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THE CHURCH is visible because she is a society which can be distinguished by visible marks and possesses visible membership, organization and institutions (Isa. II. 2: Dan. II. 35, 44: Matt. V. 14: XVIII. 17: I. Cor. VI. 4: XI: I. Tim. III: Tit. I). *Palmer on the Church, I. iii: Forbes' 39 Arts, XIX. 265-267: Staley's Cath. Church, III v. 87-90: Mason's Faith of the Gosp. VII. 9: Sadle's Second Adam, XIII: Church Doc., ch. III. § 1: Norris' Rudiments, 122, 128: Maclear's Introd. 222, 223: Schoupe, III. 79-86, 215-221: Moehler's Symbolism, §§45-51: Hammond's Christian Church, ch. XV., XVI: pp. 235-288: Gore on the Ministry, ch. I: Hooker's Ec. Pol., III. 1. 3, et seq: V. 68. 5-7.*

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2. Her membership may vary but is visible, because (a.) her members are made such by the visible rite of Baptism: (b.) They are officially recognized and controlled by visible acts of communion and discipline: (c.) None of her members cease to be such, even though excommunicate, until the day of judgment, when their exclusion will be visible to all: (d.) Her great Head, Jesus Christ, is visible in His glorious Manhood to those who have entered Paradise. The visibility of the Church does not, of course, signify that all men can before the last day see and distinguish all her members, but that her members on earth are visible by nature, and can be distinguished by visible means. Those who are in the Church Expectant and the Church Triumphant are, of course, invisible to those on earth.

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3. Her organization is visible because it is founded upon the Apostles and Prophets, Jesus Christ Himself being the chief corner stone (Ephes. II. 20); and it ever continues to be perpetuated and focused in a visible Ministry of Bishops, Priests and Deacons, by means of the Apostolic succession which Christ ordained. As has been shown, the Head of that organization is visible in Paradise, at the same time that the Ministry which He visibly appointed is visible on earth (Q. 122. 2).

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4. The Church possesses visible institutions of permanent nature, e. g.: (a.) her Sacraments, whereby Christ has ordained the bestowal of grace until the end of the world: (b.) her common worship, in which her members are required in Holy Scripture to participate (Acts II. 42: Heb. X. 25): (c.) the Lord's Day, which is a distinctive institution of the Church, the observance of which characterizes her members (Acts XX. 7: I. Cor. XI. 1, 2: Rev. I. 10): *Hessey's Bamp. Lec's., Lec. I:* (d.) her discipline, which, of course, she can administer to those only who are visibly her members.

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5. The distinction between the visible Church and an invisible one consisting of holy persons only, is not scriptural, (a.) No Biblical passage can be quoted in which it is recognized: (b.) No one is spoken of in the New Testament as a member of the Church for which Christ died, who is not also a baptized member of the visible society established by His Apostles: (c.) Our Lord's command to hear the Church (Matt. XVIII. 17) implies that there is but one Church to hear and that a visible one: (d.) The New Testament describes the visible Church as exercising a spiritual discipline (cf. I Cor. V) which would be impossible if she were not the



Church which the Holy Ghost resides in and sanctifies. The only Church of Christ to which either holy or sinful persons belong is visible and always will be so. Some use the phrase invisible Church in an orthodox sense, but in an unnatural one. They mean that, since we cannot discriminate between the holy and sinful members of the Church, we cannot see how many of her present members will remain in her after the day of judgment. Christ clearly intended, however, that sinners as well as the righteous should be retained in His Church until the end of the world (S. Matt. XIII. 37-42, 47-49: Q. 129). *Palmer; Staley's Cath. Church, 87-90; Schouppe, III. 48; Moehler §49.*

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Posted by Trevor at September 1, 2005 10:14 AM

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[« Ch. XXIII. Q. 127. How is the Church visible? | Main | Ch. XXIII. Q. 129. How is the Church holy? »](#)

September 01, 2005

## Ch. XXIII. Q. 128. What is the unity of the Church?

---

THE UNITY of the Church is (a.) her numerical oneness: (b.) her indivisibility: (c.) her homogeneity, or the generic likeness of her local branches or communions. This Unity is made visible by means of inter-communion and cooperation in charity. It is obscured, though not destroyed, by schism. *Palmer on the Church, I. iv, v: Pearson on the Creed, Art. IX. pp. 599-603: Grueber's Kingdom of God, 27-37: Church Militant 116-121: Forbes' N. Creed, 274-291: Mason's Faith of the Gosp., VIII. 2: Churton's Foundation of Doc., II. pp. 68-75: Schoupe, III, 222-234: Maclear's Introd. to the Creeds, 223-226: Hammond's Christian Church, pp. 86-48, 73-83, 182-193: Hutchings on the Holy Ghost, 128-146, 168: Pusey's Eng. Church True, 18, 19, 44-63: Hooker's Ec. Pol. III. 1,2, 3.*

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2. There never can be but one body of Christ, one Chosen People and one Bride. Therefore, there can be but one Church, *viz.*, that visible Kingdom which was founded upon the Apostles and Prophets. There may, of course, exist in this kingdom various congregations and more or less mutual independence of territorial jurisdiction, according to human arrangement, and for greater convenience in the execution of the Apostolic commission. In this sense only does the New Testament speak of more than one Church (e.g., Acts IX. 31: XVI. 5: II. Cor. VIII. 19, 23, 24: XI. 28: Rom. XVI. 4: Gal. I. 22: Rev. I. 4). The entire Church is there spoken of as one (S. Matt. XVI. 18: I. Cor. XII. 28: Gal. I. 13: Ephes. I. 22, 23: III. 10, 21: V. 23-32: Phil. III. 6: Col. 1.18, 24: Heb. XII. 23. cf. Psa. CXXII). *Palmer, pp. 68, 69.*

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3. Since the Church is one, wherever and however established and represented as to jurisdiction, there must exist a generic likeness between her various organized parts or communions. This likeness appears in (a.) a common and three-fold Ministry, which receives its mission and authority through the Episcopate by unbroken succession from the Apostles: (b.) a common or Catholic Faith—the Faith once for all delivered to the saints (Jude 3)—which contains much that has been lost by those who have broken away from the Apostolic Ministry: (c.) common Sacraments, including the two greater ones and the five lesser ones: (d.) a common mode of worship or Liturgy, which is the same in its general outline, whatever variations occur in phraseology, in every Communion of the Catholic Church (cf. Acts II. 42): (e.) common institutions and practices—e. g., the arrangement of the Christian year, and the rule of fasting Communion—which help to form an atmosphere and noOs peculiar to the Catholic Church. These points of likeness are only found in Catholic Communions, which they identify as parts of the one Church which Christ came to establish. *Palmer, p. 71: I. v. 2, 4, 5: Pearson: Staley's Cath. Church, II. v.*

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4. The essential Unity of the Church can be obscured by rupture of visible inter-communion between local branches, but it cannot be broken. All those Communions which preserve the Apostolic Ministry and the generic characteristics of the Church are parts of one organism, of which Christ is the Head and the Holy Ghost is the Sanctifier and Illuminator. *Palmer. I. iv. 3: Pusey, 58, 59.*

5. The act by which the Church's visible unity is broken is called schism. It is of two sorts: (a.) *internal*, or schism in the Church, a rupture of visible inter-communion between true branches of the Church, such as exists between the Eastern and Western, and between the Roman and Anglican Communions: (b.) *external*, or schism from the Church, a revolt of individuals from the Apostolic Ministry and fellowship, followed by the formation of rival societies and ministries of human devising which differ in kind from those of the Church. Such schism exists in the Protestant world. *Mason, VIII. 2.*

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6. Schism is (a.) *formal*, when caused by wilful action known to be inconsistent with visible unity: or (b.) *material*, when not intentional. The spirit of schism, which is a lack of charity, is sinful; but has troubled all parts of the Church for ages, and must be remedied before a restoration of visible unity can be looked for. Such a restoration must be sought—not only because of the great increase of conversions which will follow, but also—as an end in itself, since visible unity is a necessary part and expression of charity in the Church, the chief of Christian virtues. The formal responsibility for schism now rests with the papal see, the claims of which make visible unity impossible; and with modern sects, the very existence and inspiring principles of which are schismatic. *Palmer, I. iv. 1-3: I. xiii. 2: pp. 415, 416: Staley's Cath. Church, III. iv: Forbes' N. Creed, 284-291.*

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# Theological Outlines • by • Francis J. Hall

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[« Ch. XXIII. Q. 128. What is the unity of the Church? | Main | Ch. XXIII. Q. 130. What is the Catholicity of the Church? »](#)

**September 01, 2005**

## **Ch. XXIII. Q. 129. How is the Church holy?**

---

THE CHURCH is holy (a.) by nature and endowment: (b.) because of her destiny: (c.) in her work, which is to sanctify sinners. *Palmer on the Churchy I. vi: XIII. 3: Pearson on the Creed, Art. IX. pp. 606- 610: Forbes' N. Creed, 277-299: Schoupe, El. Th. Dog., III. 235-248: Maclear, Introd. to the Creeds, 236-229: Mason's Faith of the Gosp., VI II. 3: Churf on's Foundation of Doc. pp. 76-80: Hammond's Christian Church, ch. IV, XI, XV. v, XVII, XVIII.*

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2. By nature the Church is the Body of Christ, and for that reason participates in the holiness of Christ, her Head. The Holy Ghost dwells in her, sanctifies her, and makes her the source of holiness to her members (Q. 126. 2).

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3. The destiny of the Church is to enjoy eternal blessedness in the presence of her Lord, as the Bride of the Lamb. And it is prophesied, that, as a necessary prerequisite to such glory, she shall be cleansed so as to be holy and without blemish, "not having spot, or wrinkle, or any such thing" (Ephes. V. 26, 27). *Pearson, 607-610: Hammond, 149, 150.*

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4. The chief work of the Church is to gather in the elect in order to sanctify them. She has been established, not only to teach righteousness, but that she may be the medium and immediate source of sanctifying grace in Christ to her members. This is not true of humanly devised sects. Their preachers do not claim to convey sanctifying grace; and whatever holiness may appear in such bodies is that of individuals simply, and is derived from their Baptism and from special mercies of the Holy Spirit. Such bodies have no corporate sanctity, and the holiness of a sectarian is of less glorious nature than that of a Catholic saint. *Mason: Hodman's Apostolical Succession, 72, 73: Hammond, IV. iii: XI. iv.*

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5. The nature of the Church's work is such that her earthly membership is made up of sinners, for whose sanctification she is working. This work is not completed in this life, so that the Church Militant must ever contain and cherish sinful men. She cannot reject them unless they openly repudiate the way of progress towards perfection which she sets before them; and she is often obliged to tolerate what she does not sanction, for fear of rooting up good wheat with the evil tares. In short, the presence of sinners in the Church is a proof, not of the Church's lack of holiness, but of her perseverance in the work of calling sinners to repentance, and of providing them the means of recovery from sin Q. 127. 5: *St. Matt. XIII. 24-30, 37-43, 47-50: XXII. 10-14: II. Tim. II. 20: cf. I. Cor. I. 2 w. III. 3, V: 1, and VI. 1, 0, 7: Acts II. 47). Peason, 607-610: Palmer, I. xiii: Schoupe, III. 48, 176-182: Hammond, pp. 31-34: XI iii: pp. 243-246: Hooker's Ec. Pol. III. 1. 7 e.t seq.*

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[« Ch. XXIII. Q. 129. How is the Church holy? | Main | Ch. XXIII. Q. 131. What is the Apostolicity of the Church? »](#)

September 01, 2005

## Ch. XXIII. Q. 130. What is the Catholicity of the Church?

---

THE CATHOLICITY of the Church is (a.) its universal mission: (b.) its universal adaptability: (c.) the completeness of its teaching: (d.) the fact that her membership includes all baptized persons (Gen. XXII. 18: XXVI. 4: XXVIII. 14: Psa. II. 8: XXII. 17: LXXII. 8, 17: Isa. II. 2: XXVII. 6: XLIII. 5-7: XLIX. 6: S. Matt. XIII 47: XXVIII. 19, 20: S. Luke XXIV. 47: Acts I. 8: Rom. X. 18: Rev. VII. 9). *Palmer on the Church, I. vii: Pearson on the Creed, IX. 610- 620: Forbes' N. Creed, 279,280: Schouppe, El. Th. Dog., III. 249-257: Hammond's Christian Church, ch. XXI, XXII: Mason's Faith of the Gosp., VIII. 4-7: Churton's Foundation of Doc., 80-85: Maclear's Introd. to the Creeds, 229-233.*

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2. The Church possesses universal mission, for she has been commanded to make disciples of all nations, and to baptize all who accept her teaching. No other body has received this charge, so that her mission is also exclusive, and she cannot recognize the work of any other organization as a sufficient substitute for her own. Her field is the world, and no one has the promise of finding Christ beyond her pale. *Hammond, pp. 246-350: Pearson, 616-618.*

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3. The Church is adapted in its constitution, Sacraments and teaching to meet the necessities of all sorts and conditions of men; so that no one need fail to find in her whatever he needs of truth and grace. When she has failed to reach and elevate men, it has been because the proper moral conditions have been wanting—not because of any imperfections in her nature or equipment. *Pearson, 617.*

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4. The Holy Ghost was given to the Church to guide her into all truth (S. John XVI. 13), and every doctrine which is necessary to be believed for salvation has been committed to her for proclamation, transmission and defence. Furthermore, the guidance of the Holy Ghost enables the Church to assimilate, in due time, every true result of scientific research, and to see that such results are but new unfoldings of a totality of truth of which her Faith is the nexus and interpretive principle. *Pearson, 616.*

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5. Baptism, when administered with the proper matter and form, admits its subjects into the Catholic Church. All Christians on earth, including schismatics, are members of that Church by reason of their Baptism and are subject to her spiritual jurisdiction whether they recognize the fact or not. In a true sense, therefore, the terms Christian and Catholic apply universally to the same persons. All Christians are Catholics, and the Church is Catholic because all Christians belong to her. Not even death can of itself (cf. Q. 127. 2 c) exclude the baptized from her membership, for the Church extends to the departed and into Paradise; being called, for that reason, by the triple name of "the Church Militant, the Church Expectant and the Church Triumphant" (Heb. XII. 1, 22, 23). *Forbes' N. Creed, 269-271.*

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6. The note of Catholicity is defined erroneously in two ways: (a.) as signifying that the Church actually reaches all mankind. The fact is otherwise. Yet the Church was as truly Catholic on the day of Pentecost as she has been at any time in her history. She is Catholic by nature—not by success: (b.) as signifying that she is liberal and tolerant of diversity of doctrine; whereas she is bound to maintain the totality of revealed truth, and she cannot acquiesce in any variation from it without obscuring her Catholicity.

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[« Ch. XXIII. Q. 130. What is the Catholicity of the Church? | Main](#)

September 01, 2005

## Ch. XXIII. Q. 131. What is the Apostolicity of the Church?

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THE APOSTOLICITY of the Church is its visible continuity and identity with the Church which was established by the Apostles, secured by means of the Apostolic Succession of the Historic Episcopate (S. Matt. XXVIII. 18-20: S. John XX. 21: Acts II. 12: XX. 28: 1. Cor. XII. 28: Ephes. II. 20: I. Tim. V. 22: II. Tim. I. 6: Rev. XXI. 12-14). *Palmer on the Church, Vol. I. p. 133: 1. iii: Forbes' N. Creed, 280-284: Mason's Faith of the Gosp., VIII. 8: Maclear's Introd. to the Creeds, 233-236: Schouppe, III. 258-263: Haddan's Apostol. Succes., esp. pp. 9-19, and ch. III: Gore on the Ministry, ch. II.*

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2. The continuity of the Church appears, not only in the unbroken succession of her Ministry from the Apostles, but also in (a.) her Apostolic institutions and Sacraments, which she has preserved in their integrity from the beginning: (b.) her Apostolic form of worship or Liturgy (Acts. II. 42), which is preserved with the same fundamental outline which it had in primitive days in every true Communion of the Church throughout the world. *Wilberforce, Holy Eucharist, 32-41: (c.) her Faith once for all delivered to the saints through the hands of the Apostles (Jude 3: cf. I. Cor. IV. 1,2: Gal. I. 8-12: II. Tim. II. 2: II. John 10), and preserved without change of substantial contents through all subsequent developments of theological phraseology (Q. 13). Hall's Historical Position of the Episcopal Church, esp. pp. 7-47.*

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3. This continuity is secured by means of an unfailing perpetuation, from generation to generation, of the Ministry which Christ ordained to represent Him until His second coming—i. e., by means of the Apostolic Succession. This succession is essential for the preservation of the Divine constitution of the Church and of the authority and sacramental powers committed by Christ to her Ministry. This authority and power is supernatural, and comes from above; and the means by which it is received and transmitted must be that which was ordained by Christ in the beginning, viz., Apostolic transmission. That such transmission has taken place is one of the most certain facts of history. *N. Y. Church Club Lectures of 1895, Lec. V: Palmer, Vol. 1. 161-178: Sadler's Church Doc., ch. VII. esp. pp. 301-313: 316, 317: Haddan's Apostol. Succes. esp. ch. V: Grueber's Kingdom of God, 9-14: Church Militant, 13-20: Churton's foundation of Doc., 84-95: Eagar's Ministry of the New Testament: Timlow's Plain Footprints: Blunt's Theol. Dic., "Apostolical Succession."*

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4. This transmission has been through an order of men called Bishops. The titles of Presbyter and Bishop appear to have been variously applied in the first century; but, so soon as their use had become fixed, the term Bishop, ἐπισκοπος, signified one who had in fact received the power of exercising and transmitting the Apostolic Ministry. The term Presbyter, πρεσβυτερος, thenceforth signified one who had received the power of exercising but not of transmitting that Ministry. It is unnecessary to go back into remote antiquity to decide whether non-episcopal bodies have perpetuated the Apostolic Ministry. The question to be answered is, Did the founders of these bodies receive the power of ordaining successors to the Apostles? They did not, for they were called Presbyters simply, and the title by which those were signified who were, in fact, given such power was that of Bishop. The issue is one of modern facts as well as of ancient names. *Sadler's Church*

*Doc., pp. 313-316: Haddan, ch. IV: N.Y. Ch. Club Lec. 1895, V: Lightfoots's Dissertation on the Ministry: Gore's Ministry of the Christian Church, ch. III-VI: Hook*

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5. The Communions of the East which accept the seven Ecumenical Councils, the Roman, and the Anglican Communions are true branches of the visible Church founded by Christ and His Apostles. They possess a generic likeness to each other, and the schisms which prevent inter-communion are internal simply (Q, 128. 5). They all set forth the holy life and dispense the mysteries of sanctifying grace, seeking and saving those who are lost. They have retained the Catholic Faith in its entirety and embrace all sorts and conditions of men. Finally they retain the Apostolic Ministry, which they have received by unbroken succession from the beginning, and preserve the Apostolic institutions, Sacraments and worship. This cannot be said, however, of Protestant sects, which, therefore, in their organized capacity, are not parts of the Church of Christ. *Palmer, p. 133: I. xiii. 4: Hammond's Christian Church: Enq. Nonconformity and Christ's Christianity.* As to the doctrine of the Church of England and her maintenance of Apostolic Succession, see *Haddan, ch. VI-VIII: Denny, Anglican Orders: Smith, English Orders: Denny and Lacy, De Hierarchia Anglicana: Butler, Rme's Tribute to Anglican Orders.*

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# Theological Outlines • by • Francis J. Hall

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[« Ch. XXIII. Q. 131. What is the Apostolicity of the Church? | Main | Ch. XXIV. Q. 132. What are the Offices of the Church? »](#)

**September 17, 2005**

## **Chapter XXIV. The Offices of the Church**

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Q. 132. [What are the Offices of the Church?](#)

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Q. 133. [What is the Church's Prophetic Office?](#)

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Q. 134. [What is the Priestly Office of the Church?](#)

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Q. 135. [What is the Kingly Office of the Church?](#)

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Q. 136. [What does the Church possess in the Exercise of her Offices?](#)

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[« Chapter XXIV. The Offices of the Church](#) | [Main](#) | [Ch. XXIV. Q. 132. What are the Offices of the Church?](#)

[»](#)

**September 17, 2005**

## **Ch. XXIV. Q. 132. What are the Offices of the Church?**

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THE OFFICES of the Church are the Prophetic, Priestly and Kingly.<sup>1</sup>

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2. The Offices of the Church are the earthly counterparts of the Offices of Christ in heaven, because the Church's Ministry has been ordained to represent Christ on earth until the end of the world.<sup>2</sup> What He is doing above under heavenly conditions the Church is participating in below, under earthly conditions ordained by Christ and sanctified by the Holy Ghost.<sup>3</sup>

---

3. The Church's Offices are executed by her three-fold Ministry, and to this Ministry Christ's mission on earth has been delegated (Q. 131). But this ministry represents the whole Church, *in et pro ecclesia*, and the laity have a real part in what the Ministry performs.<sup>4</sup>

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<sup>1</sup> Moberly's *Bamp. Lec.*, pp. 45 *et seq.*; Churton's *Foundation of Doc.*, 95-99; Liddon's *Clerical Life and Work*, XI; Schoupe, III. 119-122; Mason's *Faith of the Gosp.* VIII. 9.

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<sup>2</sup> S. Matt. XXVIII. 18-20; S. John XX. 21-23

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<sup>3</sup> Schoupe, III. 123-128.

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<sup>4</sup> I. Pet. II. 9. Schoupe, III. 129-159; Moberly; Forbes' *39 Arts.*, XXIII.

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[« Ch. XXIV. Q. 132. What are the Offices of the Church? | Main | Ch. XXIV. Q. 134. What is the Priestly Office of the Church? »](#)

**September 17, 2005**

## **Ch. XXIV. Q. 133. What is the Church's Prophetic Office?**

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THE CHURCH'S Prophetic Office is (a.) to bear witness to the truth which has been revealed to her by her Head: (b.) to set forth and interpret the Sacred Scriptures: (c.) to drive away all erroneous and strange doctrines from her bounds: (d.) to set forth explicit and authoritative phrases or dogmas, such as will afford the means of distinguishing between her Faith and every perversion of it (cf. Chap. II).<sup>1</sup>

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2. As Christ came into the world to bear witness to the truth<sup>2</sup>, so the Church must also proclaim it, and that with authority—the authority committed to her in the beginning (Qq. 10, 132). She must also take such measures as lie within her power and prerogative to maintain the truth—the Faith once for all delivered—and preserve the knowledge of it within her bounds until the end of the world.<sup>3</sup>

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3. Accordingly she sets forth her canonical Scriptures, to be read continually in her services, as containing her Faith and as able to make those who accept that Faith "wise unto salvation." She declares their supernatural inspiration and profitableness for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.<sup>4</sup> She does not give license to private interpretation, however, but herself sets forth and hands down the Faith and life which the Scriptures were inspired by the Holy Ghost to irradiate and confirm.<sup>5</sup>

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4. She may not sanction or tolerate novel and heretical teaching on the part of those who are ordained to preach the Word, but must exclude obstinate heretics from her Ministry, and must determine by authoritative phrases the premises of permissible teaching and speculation (cf. Qq. 9: 10. 4, 5: 13).<sup>6</sup>

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5. The truth which the Church is commissioned to teach is both doctrinal and moral; and includes the manner of life to which her members are called, as well as the supernatural facts which give significance and value to that life. Her prophetic authority pertains to every religious truth which is necessary to be known for salvation (Q. 12. 1).<sup>7</sup>

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6. The Church's Prophetic Office was committed in the beginning to the Apostles and their successors (Q. 131, 132. 3). Therefore, the dogmatic authority of the Church resides primarily in the universal Episcopate, in which all the Ministerial powers of the Apostles are lodged.



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<sup>1</sup> Palmer *on the Church*, I. v. 1: III. iii, v: IV. i-ix: Moehler's *Symbolism*, §§ 38-42: Grueber's *Church Militant*, 4-13: Moberly's *Bamp. Lec.* III, IV: Forbes' 39 Arts. XIX-XXI.

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<sup>2</sup> S. John I. 14, 17: VIII. 13, 18: XIV. 6: XVIII. 37: Col. II. 3, 9: Rev. I. 5

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<sup>3</sup> Forbes, XIX. 267, 268.

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<sup>4</sup> II. Tim. III. 15-17

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<sup>5</sup> II. Pet. I. 20, 21: I. Tim. III. 15. Palmer, III. iii, v: Schoupe, IV. I30-179: Moehler's *Symbolism*, 39-42: Forbes, VI. 98-102: Mason's *Faith of the Gosp.* VIII. 5-7.

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<sup>6</sup> Palmer, IV. i-ix: Forbes, VIII 130-137: XIX. 270-277.

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<sup>7</sup> Palmer, I. v. 1.

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[« Ch. XXIV. Q. 133. What is the Church's Prophetic Office? | Main | Ch. XXIV. Q. 135. What is the Kingly Office of the Church? »](#)

**September 17, 2005**

## **Ch. XXIV. Q. 134. What is the Priestly Office of the Church?**

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THE PRIESTLY Office of the Church is two-fold: (a.) to offer the Eucharistic Sacrifice: (b.) to administer manifold gifts of grace by means of the Sacraments.<sup>1</sup>

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2. It is by means of the Eucharistic Sacrifice that the Church participates, under earthly conditions, in the heavenly oblation which Christ perpetually makes above. In it she (a.) offers herself to the Father, in sacramental union with Christ, under the signs of bread and wine, these signs being made effectual by being converted into the Body and Blood of Christ: (b.) makes a memorial of the death of Christ, whereby her oblation becomes acceptable to God: (c.) offers her bounden duty and service of adoration, praise, thanksgiving and intercession for all men (Q. 150).

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3. The Church dispenses, by means of her Sacraments, those gifts which Christ has won for men.<sup>2</sup> Thus (a.) in Baptism, she incorporates men into the Body of Christ, removing the guilt of original sin, and imparting a new life which, under the conditions of faith and repentance, will ultimately purge out all the old leaven of wickedness: (b.) In Confirmation, she completes the grace of Baptism by imparting the Holy Ghost and His seven-fold gifts: (c.) In the Holy Eucharist, she nourishes the regenerate with the Bread from heaven, the Body and Blood of Christ, and applies the benefits of Christ's death: (d.) In Penance, she absolves penitents from post-baptismal sins which hinder the reception of grace: (e.) In Order, she perpetuates the Apostolic Ministry, by which her means of grace are administered: (f.) In Matrimony, she blesses the union of man and wife, and sanctifies it to be a type of the mystical union between Christ and His Church: (g.) In Unction of the Sick, she heals the body, when God so wills, cleanses the soul from the effects of sin, and imparts grace to bear physical pain and the agony of death.

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<sup>1</sup> Hall's *Historical Position of the Episcopal Church*, 53, 67-71: Liddon's *Univ. Sermons*, 2nd Series, X: Carter on the *Doc. of the Priesthood: Notes and Questions* from Pusey, 184-191: Dix's *Authority of the Church*, Lec. III.

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<sup>2</sup> Ephes. IV. 8

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# Theological Outlines • by • Francis J. Hall

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[« Ch. XXIV. Q. 134. What is the Priestly Office of the Church? | Main | Ch. XXIV. Q. 136. What does the Church possess in the exercise of her Offices? »](#)

**September 17, 2005**

## **Ch. XXIV. Q. 135. What is the Kingly Office of the Church?**

---

THE KINGLY Office of the Church is the maintenance of Christ's sovereignty over the elect whom the Church has brought to birth as His Bride in the waters of regeneration, by means of (a.) her power of binding and loosing: (b.) her spiritual discipline: (c.) her legislation: (d.) her precepts.<sup>1</sup>

---

2. The authority to forgive sins on earth has been given to men<sup>2</sup>, and lodged in the administrative hands of the Apostolic Ministry<sup>3</sup>; subject, however, to the same conditions which are required in heaven, *viz.*, repentance, whereby we strive to forsake sin, and faith whereby we steadfastly believe the promises of God.

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3. To secure the conditions of forgiveness, and to protect the faithful from evil examples, the Church has authority to discipline obstinate and notorious offenders by penance and excommunication<sup>4</sup>. Yet she cannot repel all sinners from the Holy Communion", lest she pull up the wheat with the tares<sup>5</sup> and lest she defeat one of the chief ends of that Sacrament, the sanctification of sinners (cf. Q. 129. 5).<sup>6</sup>

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4. The Church hath authority in controversies of faith, in rites and ceremonies, and in morals<sup>7</sup>. This authority is exercised in councils and by legislative enactments, as well as by personal discipline. Thus her Decrees of Faith, Canons, Service Books, Judgments and Precepts are binding upon the consciences of all her members.<sup>8</sup>

---

5. The precepts of the Church are the personal rules of life which are contained or implied in the Church's Canon law and Service Books, and which should be observed by all the faithful. Bishop Cosin sums them up as follows: (a.) to observe the Festivals and Holy days appointed: (b.) to keep the Fasting days with devotion and abstinence: (c.) to observe the ecclesiastical customs and ceremonies established: (d.) to attend the public services and offices of the Church, unless there is a just reason to the contrary: (e.) to receive the Eucharistic Sacrament with frequent devotion, and three times a year at least, of which times Easter shall be one; "and, for better preparation thereunto, as occasion is, to disburden and quiet our consciences of those sins that may grieve us, or scruples that may trouble us, to a learned and discreet Priest, and from him to receive advice, and the benefit of absolution."<sup>9</sup> The end of these precepts is advance in holiness; and they imply, of course, the binding force of moral and civil law.<sup>10</sup>

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**1** Schouppe, III. 53: Blunt's *Theol. Dic.*, "Discipline, Ecclesiastical."

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**2** S. Matt. IX. 5-8

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**3** S. Matt. XVI. 19: XVIII 18: S. John XX. 21-23

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**4** Art. XXXIII: S. Matt. XVIII. 15-18: Tit. III. 10

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**5** S. Matt. XIII 24-30

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**6** Churton's *Foundation of Doc.*, 99-102: Forbes' *39 Art. XXXIII*: Palmer *on the Church*, Vol. I. 101-104.

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**7** Art. XXXIV.

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**8** Forbes' *39 Arts.*, XXXIV: Dix's *Authority of the Church*, Lec. II.

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**9** *Treasury of Devotion*, pp. 2, 3.

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**10** *Cat. of N. Bulgaris* p. 280.

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[« Ch. XXIV. Q. 135. What is the Kingly Office of the Church? | Main | Chapter XXV. The Doctrine of Grace »](#)

**September 17, 2005**

## **Ch. XXIV. Q. 136. What does the Church possess in the exercise of her Offices?**

---

THE CHURCH possesses authority, infallibility and indefectability in the exercise of her Offices.<sup>1</sup>

---

2. The *authority* of the Church consists in the right and power of her Bishops and other Ministers to govern and teach the faithful and administer the Sacraments. This authority is based upon the mission given to the Apostolic Ministry by Christ, extends over all who are baptized unto her membership, and is incapable of compromise or surrender (cf. Q. 130.2).<sup>2</sup>

---

3. The *infallibility* of the Church signifies the impossibility that she should forsake the true faith, or err ecumenically in the exercise of her dogmatic office. Particular Churches and even general councils may err and teach heresy. The Catholic Church cannot be committed to such errors, however, but will inevitably disavow every heresy, since she is guided by the Holy Ghost into all truth (Q. 125. 4 b).<sup>3</sup>

---

4. The *indefectibility* of the Church is her perpetuity, and the impossibility that the gates of hell should prevail against her. Her Lord has promised to be with her until the end of the world; and the vitality which is imparted to her by the Holy Ghost enables her to live through every peril, and to be the permanent source of life and holiness to the faithful to the end of time.<sup>4</sup>

---

5. These attributes make the Church to be the true and only ark of safety for souls (Q. 126. 5. c); and, since her predestination to future glory is absolute (Q. 139. 4), no one can fail to attain to heavenly life who perseveres in faithfulness to her life and doctrine.<sup>5</sup>

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<sup>1</sup>Schouppe, III. 50-53, 203-214

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<sup>2</sup> Schouppe, III, 53: Blunt's *Theol. Dic.*, "Authority of the Church."

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<sup>3</sup> Schouppe, III. 52, 210-214.



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<sup>4</sup> S. Matt. XVI. 18: XXVIII. 20: Psa. XLVIII. 8. Palmer *on the Church*, I. i. 2: Vol. I, 150: Pearson *on the Creed*, 604-606: Schoupe III. 51, 203-209: Hutchings *on the Holy Ghost*, 161, 162.

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<sup>5</sup> Staley *on the Cath. Church*, I. iii.

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[« Ch. XXIV. Q. 136. What does the Church possess in the exercise of her Offices? | Main | Ch. XXV. Q. 137. What is Grace, and how is it distinguished? »](#)

**September 19, 2005**

## **Chapter XXV. The Doctrine of Grace**

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Q. 137. [What is grace, and how is it distinguished?](#)

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Q. 138. [What is justification?](#)

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Q. 139. [Is divine grace given in the same measure and with the same particular end to all?](#)

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Q. 140. [What are the distinctive points of Calvinism?](#)

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[« Chapter XXV. The Doctrine of Grace | Main | Ch. XXV. Q. 138. What is Justification? »](#)

September 19, 2005

## Ch. XXV. Q. 137. What is Grace, and how is it distinguished?

---

GRACE is a free and special gift of God, bestowed upon rational creatures, and pertaining in some manner to everlasting life. It is distinguished as external and internal, actual and habitual, prevenient and concomitant grace.<sup>1</sup>

---

2. Grace is said to be *free* because it is given, in the first instance, without pre-existing merit on our part, by the pure bounty of God. Man cannot earn grace before it is given, but God gives us to will as well as to do His good pleasure.<sup>2</sup> Apart from internal grace our natural propensities are evil (Qq. 90. 3: 91.)<sup>3</sup>; but the effect of such grace is to emancipate our wills and to give them freedom, power and impulse to will the good.<sup>4</sup> Yet grace is not irresistible, for we can persevere in evil or return to it, and can fall from grace after it is given.<sup>5</sup>

---

3. *External* grace consists in the influences which flow from the visible means by which God makes known to men the true path of life, and persuades them to walk in that path—*e. g.* the reading of Holy Scripture, sermons, ecclesiastical environment, etc. External grace does not impart power or change the soul's condition, but influences men to use the power otherwise given them, and improves the external conditions of their progress.<sup>6</sup>

---

4. *Internal* grace is a supernatural endowment imparted to the soul whereby its internal state is changed and its powers are enlarged. It is supernatural, for men cannot produce its effects by unaided efforts of the original faculties of their nature. It is distinguished as habitual and actual grace.

---

5. *Habitual* grace is so called because it changes the state, *habitus*, of the soul, and its relation to God. Before such grace is given the soul is in a state of sin and alienation from God. By means of it, the soul enters upon a state of sanctification and is justified before God. Therefore, it is frequently called *sanctifying* or *justifying* grace. Habitual grace is not imparted except by sacramental means.<sup>7</sup>

---

6. *Actual* grace is concerned with action, and is the grace which imparts power to live rightly—to resist temptation, work out our salvation, and fulfil our vocation in life according to the will of God. It is distinguished as prevenient and concomitant grace.<sup>8</sup>

---

7. Actual grace is called *prevenient* when it is first given, before the will has responded and cooperated with it. Such grace is given to all men. It is called *sufficient* because by means of it men can turn towards truth and righteousness, and obey such vocations as are providentially placed before them.<sup>9</sup>

---

8. Actual grace is called *concomitant* when the will of the recipient has begun to cooperate with it and conform to the Divine will. It is also called *efficacious*, not because it is irresistible, but, because, so long as the will cooperates with the grace of God, that grace enables us to avoid sin and make progress towards truth and righteousness.<sup>10</sup>

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<sup>1</sup> S. Thomas. *Sum. Th.* I. II. 109-113: Forbes' *39 Arts.* X. pp. 156-160: Schoupe, *Tr. IX*: Blunt's *Theol. Dic.*, "Grace": Percival's *Digest*, 93-96.

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<sup>2</sup> Phil. II. 13

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<sup>3</sup> Rom. VIII. 7, 8:1. Cor. 11. 14: Gal. V. 16-21: Ephes. 11. 3-5

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<sup>4</sup> Ezek. XXXVI. 27: Rom. VIII. 2-6: Gal. II. 22-24

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<sup>5</sup> Phil. II. 12, 13. Schoupe, IX. 27-37 94-176, 179-204, 206-211: Moehler's *Symbolism*, § 11: Thos. Strong's *Manual of Theol.*, 308-317: Sadler's *Justification of Life*, IV.

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<sup>6</sup> Mason's *Faith of the Gosp.*, IX. 2: Schoupe, IX. 19.

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<sup>7</sup> Schoupe, IX. 20: Blunt's *Theol. Dic.*, "Actual Grace."

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<sup>8</sup> Schoupe, IX. 9-286

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<sup>9</sup> S. Thos. I. II. 111. 2, 3: Schoupe., IX. 25, 26: Thos. Strong, 312-317.

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<sup>10</sup> S. Thos. I. II. 111. 2,3.

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[« Ch. XXV. Q. 137. What is Grace, and how is it distinguished? | Main | Ch. XXV. Q. 139. Is Divine Grace given in the same measure and with the same particular end to all? »](#)

September 19, 2005

## Ch. XXV. Q. 138. What is Justification?

---

JUSTIFICATION is both *moral*—our renovation and sanctification through mystical union with Christ; and *forensic*—our acceptance by God as heirs of the reward of everlasting life, because of our renovation and for Christ's sake. In short it signifies the imparting to us of Christ's righteousness and the imputation to us of what has been thus imparted.<sup>1</sup>

---

2. The only subjective cause of justification is a living faith, *fides formata*<sup>2</sup>, a necessary part and evidence of which is repentance and works worthy of repentance, springing from charity the chief of Christian virtues. When our Articles say (Art. XI.) that "we are justified by faith only," they must be taken to mean (a.) by a living faith, such as above described—not by mere intellectual assent or assurance, as the Lutherans hold (cf. Art. XII): (b.) that such faith is the only subjective foundation and beginning of justification, as distinguished from the objective causes given below.<sup>3</sup>

---

3. The *final* cause of justification is "the glory of God and of Christ<sup>4</sup> and eternal life"<sup>5</sup>. The *efficient* cause is "the merciful God," "Who freely cleanses and sanctifies, sealing and anointing with the Holy Spirit of promise, Who is the earnest of our inheritance"<sup>6</sup>. The *meritorious* cause is the Son of God, our Lord Jesus Christ, who merited justification for us by His obedience unto death and Sacrifice for the sins of men.<sup>7</sup> The *instrumental* causes are the Sacrament of Baptism<sup>8</sup> and the glorified humanity of Christ<sup>9</sup>, into which we are incorporated by Baptism<sup>10</sup>. The unique *formal* cause is "the justice of God"<sup>11</sup>, not that whereby Himself is just, but that whereby He maketh us just, by the gift of which we are renewed in the spirit of our minds, and not only are reputed but are rightly called and are just, receiving justice in us, each according to his own measure, as the Holy Spirit divides to each as He wills, according to the proper disposition and cooperation of each.<sup>12</sup>

---

4. Eternal life is fittingly called the reward of those who die in a state of justification.<sup>13</sup> The saints, therefore, in this sense at least, *merit* eternal life. Yet two truths must be remembered: (a.) The merits of the saints are *not proportionate* to the reward bestowed, and Holy Scripture describes eternal life as the "*gift of God*"<sup>14</sup>, since its value is greater than the deservings of the highest saints: (b.) The ability to merit in any sense or degree is the result of God's mercy and covenant. No man could have been in position to do works of meritorious value had not God sent His Son to die for him while he was yet a sinner, and provided for his sacramental participation in the merits of Christ through living faith in Him.<sup>15</sup>

---

5. That we are made just in the sight of God by Baptism does not signify that our sanctification is completed

by means of that Sacrament, but that a new life is then imparted which possesses sanctifying virtue. The sanctification thus begun is *progressive*, and is subject to sacramental conditions and to those of justifying faith. In short, we are said to be truly just because we are in a state of justice (Q. 137. 5); in which, if we persevere, we shall become perfectly holy in the life to come. <sup>16</sup>

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<sup>1</sup> Rom. IV. 22, 24. Trid. Sess. VI. cap. VII: S. Thos. *Sum. Th.* I. II. 113: Forbes' *N. Creed*, 231-235: 39 Arts. XI, XII: Schoupe, IX. 35-46: 287-392, esp. 294,295: Moehler's *Symbolism*, §§ 10-27: Pusey's *Second Letter to Newman*, pp. 57-69: Percival's *Digest*, 97-100: Pusey's *Univ. Sermons*, Vol. I. Ser. 5: *Notes and Questions from Pusey*, 29-32: Sadler's *Justification of Life*.

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<sup>2</sup> cf. Rom. III. 26 - IV. 25: Gal. II. 16: III. 8: Phil. III. 9 with S. James II. 14-26: Gal. V. 6

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<sup>3</sup> Trid. Sess. VI. cap VIII, IX, XI: Mason's *Faith of the Gosp.*, X. 6-10: Schoupe, IX. 302-309, 318-3-28: Moehler, §§ 15-20: Elmendorf, *Elem. Moral Theol.* Pt. II. Chap. I: Sadler, II, III.

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<sup>4</sup> Rom. IX. 23: Ephes. 1.6-14; Phii. II. 10, 11

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<sup>5</sup> S. John III. 16, 17: Rom. VI. 22: Col. I. 27

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<sup>6</sup> Rom. VIII. 30, 33: I. Cor. VI. 11: Ephes. I. 13, 14: Tit. III. 5, 7

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<sup>7</sup> Jerem. XXIII. 6: Rom. III. 24: V. 19: II. Cor. V. 19-21: Phil. III. 9: Heb. X. 10, 14

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<sup>8</sup> Tit. III. 5

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<sup>9</sup> S. John VI. 49-58: II. Cor. V. 21: Col. I. 18-22: Heb. X. 14-20

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<sup>10</sup> Col. II. 12

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<sup>11</sup> Rom. III. 26

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<sup>12</sup> I. Cor. XII. 11. Forbes' 39 Arts. XI. pp. 176 *et seq.*: Sadler's *Second Adam*, 211-218: Thos. Strong, *Manual of Theol.*, 324-331: Forbes' *Considerations*, Bk. II.



**13** S. Matt. V. 12: XVI. 27: I. Cor. III. 8, 14: Heb. XI. 6: II. John 8: Rev. XXII. 12

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**14** S. Luke XVII. 10: Rom. V. 15-18: VI. 23: Ephes. II. 8-10

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**15** S. Thos. *Sum. Th.*, I. II. 114: Forbes' *39 Arts.* XII-XIV: Schouppé, IX. 351-392: Moehler, §§ 21-26: Blunt's *Th. Dic.*, "Condignity," "Congruity": Percival's *Digest*, 102-108: Hutchings *on the Holy Ghost*, 117-119: Forbes' *Consid.*, Bk's. IV, V.

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**16** Acts II. 47: Ephes. IV. 12, 15: I. Cor. IX. 24-27: Phil. I. 6: II. 12, 13: III. 12-15: Heb. XII. 14, 23: I. Pet. II. 2-5: II. Pet. III. 18: I. John III. 2: Rev. XXII. 11. Mason's *Faith of the Gosp.*, X. 10.

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[« Ch. XXV. Q. 138. What is Justification? | Main | Ch. XXV. Q. 140. What are the distinctive points of Calvinism? »](#)

**September 19, 2005**

## **Ch. XXV. Q. 139. Is Divine Grace given in the same measure and with the same particular end to all?**

---

DIVINE grace is not given in the same measure nor with the same particular end to all; for there are diversities of gifts, vocations <sup>1</sup> and ministries, and not all men are called of God to His kingdom of grace and life and glory.<sup>2</sup>

---

2. No creature can merit Divine grace before it is given (Q. 137. 2); and it was just and right that God should determine from all eternity on whom He would bestow His grace, whom He would call to His kingdom of life and glory, in what measures and proportions He would bestow His gifts upon the elect, and what destinies or types of glory He would set before them. Certain have thought that, in fact, He has imparted some form and degree of grace to all men, and has set before every man some good destiny to strive after, whether revealed or secret, covenanted or uncovenanted.<sup>3</sup> If this opinion is true, God may be said to have predestined all men to happy ends, however diverse and however conditioned as to human cooperation with grace given.<sup>4</sup>

---

3. The predestination, however, of which Holy Scripture speaks is the predetermination by God, from all eternity, as to who shall be gathered into the elect and mystical communion of the Body of Christ, the Catholic Church, and thus be given the opportunity of being conformed to the image of God's Son and of winning the kingdom of heaven.<sup>5</sup> In the New Testament the elect are identified with those who enter into life by means of Baptism, and all the baptized are collectively termed the elect.<sup>6</sup> Furthermore, the elect are assumed to be far more numerous than the finally glorified<sup>7</sup>, and future glory is assumed to depend upon moral conditions as well as upon the fact of election.<sup>8</sup>

---

4. Three forms of predestination have been distinguished: (a.) predestination of certain individuals to the kingdom of life, grace and glory, with the subsequent possibility, none the less, of falling from grace and forfeiting glory—the subject of many texts in Holy Scripture (see above): (b.) predestination of the Church as a body to glory, whatever may be the future of her individual members; also spoken of in Holy Scripture, and there assumed to be absolute<sup>9</sup>: (c.) direct and secret predestination of individuals as such to glory; probably not treated of directly in Holy Scripture, which identifies the elect by the visible sign of Baptism, and warns them to work out their salvation with fear and trembling.<sup>10</sup> The texts from which such predestination is deduced <sup>11</sup> are either irrelevant or obscure, and should be interpreted in harmony with the rest of Holy Scripture.<sup>12</sup>

---

5. The theories which have been advanced concerning the predestination of individuals, as such, to glory, whether Augustinian, Calvinistic, Arminian or Jansenist, are speculative and not of faith, since they do not possess the unmistakable authority of Holy Scripture or of the Church. Our Articles approach the subject eirenicly, and both avoid and discourage explicit definitions. This caution is justified by the facts; for the attempt to define in this direction, especially on the part of Calvinists, has resulted in obscuring truth in other directions, and in actual heresy. We do wisely, therefore, to "receive God's promises in such wise as they be generally, *generaliter*, set forth to us in Holy Scripture; and, in our doings, that will of God is to be followed, which we have expressly declared unto us in the Word of God" (Art. XVII).<sup>13</sup>

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<sup>1</sup> I. Cor. XI. 4-11

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<sup>2</sup> S. John VI. 65: Rom. IX. 22-24. Blunt's *Theol. Dic.*, "Election": Schoupe, IX. 244-286: Thos. Strong's *Manual of Theol.*, 317-323, 331: Sadler's *Justification of Life*, IV, VI.

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<sup>3</sup> cf. Acts X. 34, 35: Rom. VIII. 21-23

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<sup>4</sup> Schoupe, IX. 223-243

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<sup>5</sup> S. Matt. XI. 25-27: S. John VI. 44, 65: Acts XXVI. 18: Rom. VIII. 29: Ephes. I. 5-11: Col. I. 12,13: I. Thess. V. 9: II. Tim. I. 9

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<sup>6</sup> S. John I. 12: Acts II. 38, 39, 47: XX. 28: Tit. III. 4: Isa. XLV. 4

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<sup>7</sup> S. Matt. XXII. 14

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<sup>8</sup> Deut. XXX. 19: II. Pet. I.10: Heb. XII. 14: S. Matt. XXV. 31-46: Rev. XXII. 12. Sadler's *Second Adam*, pp. 206-211: ch. XIX: Mason's *Faith of the Gosp.*, X. 2-5: Jones of Nayland *on the Church*, 38-41: Faber, *Primitive Doc. of Election*, Bk. II: Forbes' *39 Arts.*, 254, 355: Sadler's *Justification*, VI: Hooker's *Ec. Pol.*, V. 60. 3.

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<sup>9</sup> Acts XX. 28: Ephes. I. 20-23: V. 25-27: Rev. XIX. 7, 8

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<sup>10</sup> Tit. III. 5: S. John III. 5: Phil. II. 12

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<sup>11</sup> cf. Prov. XVI. 4, 33: Dan. IV. 34, 35: S. John XIII. 18: Acts II. 23: IV. 27, 28: Rom VIII. 28-30: IX. 17-23: XI. 7, 8: Ephes. I. 11: II. Tim. II. 20: I. Pet. II 8: Jude 4

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**12** Schouppe, IX. 330-345, 350.

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**13** Forbes' 39 Arts. XVII: Faber, Bk. I. i-iii: II. viii, ix.

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[« Ch. XXV. Q. 139. Is Divine Grace given in the same measure and with the same particular end to all? | Main | Chapter XXVI. The Sacramental System »](#)

**September 19, 2005**

## **Ch. XXV. Q. 140. What are the distinctive points of Calvinism?**

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THE DISTINCTIVE points of Calvinism are five, viz.: (a.) absolute predestination: (b.) total depravity: (c.) particular redemption: (d.) irresistible grace: (e.) final perseverance.<sup>1</sup>

---

2. The Presbyterian Confession of Faith declares that "by the decree of God . . . some men and angels are predestinated unto everlasting life, and others fore-ordained to everlasting death. These angels and men . . . are particularly and unchangeably designed; and their number is so certain and definite that it cannot be either increased or diminished." Also that this fore-ordination to life arises "out of His mere free grace and love, without any fore-sight of faith or good works, or perseverance in either of them, or any other thing in the creature, as conditions, or causes moving Him thereunto; and all to the praise of His glorious grace. . . . Neither are any other redeemed by Christ, effectually, called, justified, adopted, sanctified, and saved, but the elect only. . . . The rest of mankind, God was pleased ... to pass by and ordain them to dishonor and wrath for their sin, to the praise of His glorious justice."<sup>2</sup>

---

3. This teaching is a rationalistic deduction from the Scriptural truths of (a.) the eternal and omnipotent sovereignty of God's will, whereby He ordains and governs all things: and (b.) original sin in the erroneous sense of total depravity. The passages in Holy Scripture which are used to prove it, are, in fact, concerned simply with the election of souls to baptismal life and sacramental grace, and with the future glory ordained for the Church as a body (cf. Q. 139.3,4). Whatever these texts may prove as to the possible and proper outcome of such predestination, they do not teach that glory is the necessary result of individual predestination, or that any one's damnation is necessary whatever efforts he may make to escape from it.<sup>3</sup>

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4. The Calvinistic system is heretical, since it necessitates, by its theory of irresistible grace, a denial of any real probation in the kingdom of grace. We know that grace is given in the Church in order to endow us with power and freedom to pursue the way of life, and to put us to a moral and spiritual trial having the same issue which was originally placed before Adam—of everlasting life or everlasting death. But if the grace of God is irresistible and final perseverance inevitable in those who are called, there is no proper probation either before or after death. A will which is determined so as to choose and persevere in the way of life inevitably, even though the determination is internal, is no longer in a state where probation is possible, but has already entered upon that state which, according to the Church's teaching, comes after death (Qq. 159. 3, 4: 167. 4).<sup>4</sup>

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5. The Universalist theory expresses a reaction from Calvinism, but does not escape the fallacy of absolute predestinarianism. The only difference is that Universalism declares all men to be predestined to glory, so

that no one can so resist God's grace as to make a final choice of the way of death.<sup>5</sup>

---

6. Calvinism is itself a reaction from Pelagianism, which isolated the truth of human freedom and probation, and made deductions from it inconsistent with the doctrine of grace, denying the fall of mankind and the necessity of the supernatural aid of grace in order to attain to life and glory.<sup>6</sup>

---

7. Sound theology requires that (a.) we should not assert the results of speculation as if they were of faith: (b.) We should not hold opinions as the result of logical deduction which nullify our belief in any Catholic doctrine: (c.) We should hold such diverse truths as those of Divine sovereignty and human probation together. We must remember that both truths are incipient, so far as our comprehension of them is concerned, and incapable of being fully penetrated and understood by human reason; so that we may neither hope to succeed in formulating an explanation of their harmony, nor refuse to qualify our belief in each by our assent to the other.<sup>7</sup>

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<sup>1</sup> Synod of Dort: *Westminster Confession: Institutes of John Calvin: Mozley's Augustinian Doc. of Predestination: Forbes' 39 Arts.*, X. 159-167: XVII: Blunt's *Theol. Dic.*, "Calvinism," "Arminianism," "Decrees Eternal," "Jansenism."

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<sup>2</sup> *Westminster Conf.*, ch. III 3-7.

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<sup>3</sup> Motley, ch, I, II, XI: Faber's *Prim. Doc. of Election*, I. iv-xi: Jones of Nayland *on the Church*, 38-41.

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<sup>4</sup> Forbes, X. 159-167: Mason's *Faith of the Gosp.*, X. 11: Schoupe, IX. 330-845, 850: Moehler's *Symbolism*, § 12: Sadler's *Second Adam*, 136-139: App. C: Faber, I. xi: Blunt's *Theol. Dic.*, "Freewill": Forbes *Considerations*, III. iii.

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<sup>5</sup> Blunt's *Theol. Dic.*, "Universal Redemption," "Universalism" : Pusey's *What is of Faith as to Ev. Punishment*. 22, 23.

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<sup>6</sup> Mozley, ch. III: Richey's *Truth and Counter Truth*, pp. 49, 50: Blunt's *Theol. Dic.*, "Pelagianism," "Free Will."

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<sup>7</sup> Mozley, ch. II: Eichey, *Introd.* and ch. IV: Sadler's *Second Adam*, 261.

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[« Ch. XXV. Q. 140. What are the distinctive points of Calvinism? | Main | Ch. XXVI. Q. 141. What does the term Sacrament signify in theological use? »](#)

**September 19, 2005**

## **Chapter XXVI. The Sacramental System**

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Q. 141. [What does the term Sacrament signify in theological use?](#)

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Q. 142. [What are the chief terms employed in connection with the Sacraments?](#)

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[« Chapter XXVI. The Sacramental System | Main | Ch. XXVI. Q. 142. What are the chief terms employed in connections with the Sacraments? »](#)

**September 19, 2005**

## **Ch. XXVI. Q. 141. What does the term Sacrament signify in theological use?**

---

IN THEOLOGICAL use the term Sacrament signifies an outward and visible sign by means of which an internal and invisible grace is conveyed to the soul.<sup>1</sup>

---

2. The term Sacrament, *sacramentum*, was applied in classical Latin to military oaths. It came naturally to be applied by the early Fathers, therefore, to the baptismal vow, and to the baptismal rite; and finally to the other Christian rites which resemble Baptism in being means of internal grace. The word also signified, in classical Latin, a sacred pledge, thence something guarded sacredly, and finally a secret or mystery. The Fathers accordingly applied the word to the Gospel and to the means of grace. The Greeks to this day call a Sacrament a Mystery, •υστ•ριον.<sup>2</sup>

---

3. Both East and West agree in applying the terms Sacrament and Mystery to seven rites, *viz.*: (a.) Baptism, by which we are incorporated into the Mystical Body of Christ: (b.) Confirmation, by which we receive the Holy Ghost and His sevenfold gifts: (c.) the Holy Eucharist, by which we are fed with the Body and Blood of Christ, and approach God acceptably: (d.) Penance, by which penitents are absolved from post-baptismal sin and restored to grace: (e.) Order, by which the Apostolic Ministry is perpetuated and sanctified: (f.) Matrimony, by which the union of man and woman is sanctified: (g.) Unction, by which the sick are healed or enabled to bear the agony of death. Whatever opinion may be held as to the propriety of this use of the term Sacrament, we may not deny the truth which such usage is intended to teach, *viz.*, that the seven rites above mentioned are visible signs by means of which internal grace is imparted.<sup>3</sup>

---

4. The most common division of the Sacraments is into greater and lesser Sacraments. The greater ones are Baptism and the Holy Eucharist, and are so called because (a.) their outward signs are contained in the Gospel: (b.) they alone are generally necessary for salvation. Certain Anglican writers use the word Sacrament in such sense as to include these peculiarities in their definition of it. Such writers naturally deny that there are more than two Sacraments, although compelled to acknowledge that other rites are also means of grace. Our difference with them is chiefly verbal. We prefer that use of the word, and consequently that enumeration of Sacraments which scientific theology, both East and West, has adopted.<sup>4</sup>

---

5. Order, Matrimony and Unction are called particular Sacraments, because they are not general in their application but suited to especial estates or conditions of life. Baptism, Confirmation, and Order are also distinguished from other Sacraments as conveying spiritual character—i.e., stamping the soul with an indelible mark by which it is permanently distinguished in the spiritual world. Such Sacraments are administered once for all, and cannot be repeated.<sup>5</sup>

---

6. The institutions of the Old Covenant did not convey internal grace to the soul, but symbolized and promised it simply. The Christian Sacraments, however, "effect what they figure," and are true instruments whereby internal grace is imparted. They are therefore called "effectual signs of grace" (Art. XXV).<sup>6</sup>

---

7. It is fitting that grace should be conveyed by means of visible signs, because (a.) man is so constituted that he lays hold of the invisible by means of the visible: (b.) The grace of the Sacraments, although imparted to the soul primarily, affects the body as well, and prepares it for the resurrection: (c.) The heavenly source of grace is the Manhood of Jesus Christ, in which a visible Flesh and an invisible spirit are united. It is important to remember that the present application to us of what Christ has done for us requires our mystical union with Him and contact with the quickening virtue of His perfected and glorified Body. The Sacraments are suitable means whereby God has provided this union for the accomplishment of and virtue-imparting contact. They are complementary to the Mysteries of the Incarnation, and are, therefore, sometimes called the extension of the Incarnation.<sup>7</sup>

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<sup>1</sup> Grueber's *Seven Sacraments*, esp. p. 1: Forbes' *39 Arts.*, XXV: Cat. of Nic. Bulgaris, pp. 2-25: Moschake's *Cat.*, §§ 37- 44: Moehler's *Symbolism*, §§ 28-31: Schoupe, X, 1-54: Dix's *Sacramental System*: Norris' *Rudiments of Theol.*, I. vi: Blunt's *Theol. Dic.*, "Sacraments": Elmendorf, *Elem. Moral Theol.*, 557, 558.

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<sup>2</sup> Grueber, p. 1: Nic. Bulgaris, 2-4: Schoupe, X, 21-33.

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<sup>3</sup> S. Thos., *Sum. Th.* III. 65: Nic. Bulgaris, 7, 8, 24, 25: Grueber, 14-25: Percival, 112: Forbes, 446-453: Schoupe, X, 54-54; 163-171: Dix, 79-81.

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<sup>4</sup> Kingdon's *God Incarnate*, p. 137: S. Thos., III. 65. 4: Grueber, 25-29: Pusey's *Second Letter to Newman*, 91-95: Dix, Lec. III.

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<sup>5</sup> Mason's *Faith of the Gosp.*, IX. 4: Nic. Bulgaris, 22--24: Grueber, 38-41: Schoupe, X, 152-159, 179-190: Blunt's *Theol. Dic.*, "Character": S. Thos. *Sum. Th.* III. 63.

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<sup>6</sup> Grueber, 57-63, Percival's *Digest*, 114: S. Thos. *Sum. Th.*, Ill, 62. 6.

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<sup>7</sup> Grueber, p. 83: Mason's *Faith of the Gosp.*, IX. 3: Nic. Bulgaris, 4-7: Dix's *Sacramental System*, Lec's. I, II: Kingdon, 136, 127, 133, 134, 137, 138, 169-171: Hookers *Ec. Pol.*, V. 57: S. Thos. *Sum. Th.*, III. 60. 4,5: 61.

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[« Ch. XXVI. Q. 141. What does the term Sacrament signify in theological use? | Main | Chapter XXVII. Baptism and Confirmation »](#)

September 19, 2005

## Ch. XXVI. Q. 142. What are the chief terms employed in connections with the Sacraments?

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THE CHIEF terms employed in connection with the Sacraments are *sacramentum*, matter, form, *res sacramenti*, *virtus sacramenti*, and *beneficium sacramenti*.<sup>1</sup>

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2. The *sacramentum*, as has been shown, is the outward sign by means of which the inward grace is conveyed; and it consists of the matter and the form. The *matter* consists of the visible actions and natural substances which are required. The *form* consists of the words which are prescribed, and which express the significance of the matter. No Sacrament is valid unless the proper *matter* and *form* have been employed by a *competent Minister*.<sup>2</sup>

---

3. The *res sacramenti* is the invisible thing or substance which is imparted by means of the *sacramentum*, and in which the internal grace is contained. The Holy Eucharist alone possesses a *res sacramenti*. The grace of other Sacraments is conveyed by means of the visible rites simply.<sup>3</sup>

---

4. The *virtus sacramenti* is the supernatural efficacy which a sacrament possesses *ex opere operato*, when validly performed by reason of Christ's ordinance and independently of the faith, secret intention or worthiness of the minister and recipients.<sup>4</sup> The *intention* of a Sacrament is always the intention of Christ and His Church, unless the matter and form are so employed as visibly to exclude such intention, in which case the Sacrament is altogether invalid.<sup>5</sup> Unworthy reception of a Sacrament destroys its benefit, but cannot affect its validity or the *virtus sacramenti*.<sup>6</sup>

---

5. The *benefit* of a Sacrament is its effect upon one who receives it worthily — *i.e.*, with faith and penitence; or at least, as in the case of infants, without unbelief or impenitence, which would nullify the benefits flowing from the operation of grace in the soul. Those Sacraments which produce character produce it in any case; so that an unworthy reception of such Sacraments can be remedied by subsequent faith and repentance; and their suspended benefits can then be enjoyed. But such reception is sacrilegious and dangerous, hardening the soul so as to make repentance more difficult than before.<sup>7</sup>

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**1** Schouppe, X. 55-67, 87-116.

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**2** Grueber's *Seven Sacraments*, 4-7, 29-37, 44: S. Thos. *Sum. Th.*, III. 60: Schouppe, X. 58-67: *Cat. of Nic. Bulgaris*, 16, 21, 22, 25: Elmendorf, *Elem. Moral Theol.*, 558, 559.

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**3** Wilberforce, *Holy Euch.*, pp. 84, 123-125, 206, 207: Dix's *Sacramental System*, pp. 150-157.

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**4** Forbes *39 Arts.*, 444-446: XXVI: Grueber's *Seven Sacraments*, 45-49: Kingdon's *God Inc.*, 138, 139: S. Thos. *Sum. Th.*, III. 64. 5, 6: Percival's *Digest*, Ill: Moehler's *Symbolism*, § 29: Schouppe, X. 126-139, 145: Elmendorf, 560-563.

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**5** Grueber, 49-55: Hooker's *Ec. Pol.*, V. 57: S. Thos. *Sum. Th.*, III. 64. 8, 10: Haddan's *Apost. Suc.*, 265-269: Pusey's *Second Letter to Newman*, 48-57: Percival's *Digest*, 115-120: Schouppe, X. 104-116: Elmendorf, 563, 564.

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**6** Wilberforce, 84, 206, 207.

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**7** Schouppe, X. 191-199.

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[« Ch. XXVI. Q. 142. What are the chief terms employed in connections with the Sacraments? | Main | Ch. XXVII. Q. 143. What is Baptism? »](#)

**September 19, 2005**

## **Chapter XXVII. Baptism and Confirmation**

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Q. 143. [What is Baptism?](#)

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Q. 144. [What are the benefits of Baptism?](#)

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Q. 145. [What is Confirmation?](#)

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Q. 146. [What is the benefit of Confirmation?](#)

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[« Chapter XXVII. Baptism and Confirmation | Main | Ch. XXVII. Q. 143. What are the benefits of Baptism? »](#)

September 19, 2005

## Ch. XXVII. Q. 143. What is Baptism?

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BAPTISM is the initiatory Christian Sacrament of regeneration, by which one is incorporated into the Body of Christ, made a member of the kingdom of grace, and given capacity to receive sacramental benefits.<sup>1</sup>

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2. The *matter* of Baptism is water (Acts VIII. 36) applied by the Minister to the person to be baptized, wrth the use of the proper form of words. The water should not be so adulterated as to destroy its specific quality; and it should be applied to the head at least, says S. Thomas, by immersion or pouring.<sup>2</sup>

---

3. The *form* of Baptism consists of the words "N. I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost. Amen".<sup>3</sup> In the East the words "the servant of God is baptized," take the place of "I baptize thee." When doubt exists as to whether the person be already baptized or no, a hypothetical form is employed, "If not already baptized, I baptize thee," etc.<sup>4</sup>

---

4. The *proper Minister* of Baptism is a Priest, although a Deacon is authorized to act in the case of infants when a Priest is not to be had, and any one may act *in extremis*. In the latter case, if recovery follows, the baptized person should be received publicly in the Church by a proper Minister. The validity of lay and schismatical Baptisms has been denied by reputable theologians, but is too widely accepted to be seriously doubted.<sup>5</sup> The argument against Lay Baptism is given historically in *Elwin's Minister of Baptism*.

---

5. Infants are to be baptized, although sponsors should be provided to secure their subsequent training in the Catholic religion, and their due preparation to receive the other Sacraments worthily, when they come to the years of discretion. Infants need Baptism for the remission of original sin (Q. 91. 6). No barriers to the beneficial effects of Baptism exist in their case, for they are unable to disbelieve the promises of God made to them in that Sacrament; and, having committed no actual sins, they need no repentance. Moreover, there is no sure warrant for believing that persons dying unbaptized can enter the kingdom of heaven, whatever inferior blessedness they may receive.<sup>6</sup>

---

6. The objections to infant Baptism are insufficient. The requirement of faith and repentance before Baptism invariably refers in Holy Scripture to those converted to Christianity in mature years.<sup>7</sup> The absence of explicit mention of such Baptisms signifies nothing, unless the New Testament was meant to be a complete directory of ecclesiastical discipline, which is untrue. The requirement of infant Circumcision<sup>8</sup> creates a presumption in favor of infant Baptism, since Baptism occupies a position in the Christian dispensation analogous to that of

Circumcision in the Old.<sup>9</sup> Our Lord encouraged the little ones to come to Him, and Baptism is the means ordained to this end.<sup>10</sup> "Whole households were baptized by the Apostles<sup>11</sup>, and, in view of the general necessity of Baptism for salvation<sup>12</sup> and the uncertainty of life, there is no warrant for thinking that infants were excepted. The Baptist position is historically a modern novelty.<sup>13</sup>

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<sup>1</sup> S. Matt. III. 13-15: XXVIII. 19: S. John III. 3-8: Acts II. 37, 38: Gal. III. 26-29: Col. II. 11-13: Tit III. 5: Heb. VI. 1, 2: I. Pet. III. 20, 21. Sadler's *Second Adam and the New Birth: Sacrament of Responsibility: Church Doctrine*, ch. III: S. Thos, *Sum. Th.*, III. 66-70: Grueber's *Sacrament of Regeneration*: Schouppe, *Tract XI*: Moehler's *Symbolism*, § 32: Blunt's *Theol. Dic.*, "Baptism": Hooker's *Eccles. Pol.*, V. 61-65: *Cat. of Nic. Bulgaris*, pp. 13-34: Dr. Pusey, in *Tracts for the Times*, No. 67: Percival's *Digest*, 122-126: Elmendorf, *Elem. Moral Theol.*, 567-572: *Notes and Questions from Pusey*, 109-113: Martene, *De Antiq. Eccles. Ritibus* lib. I, cap. I.

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<sup>2</sup> S. Thos. *Sum. Th.*, III. 66. 1, 3, 4: 66. 7, 8, 12: Grueber, 15-29: Forbes' *N. Creed*, 298: Schouppe, XI. 33-49: *Cat. Nic. Bulgaris*, 13: Martene, Art. 14.

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<sup>3</sup> S. Matt. XXVIII. 19

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<sup>4</sup> S. Thos., III. 66. 5, 6: Grueber, 12-31: Schouppe, XI. 50-58: *Cat. of Nic. Bulgaris*, 16, 17: Martene, Art. 14.

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<sup>5</sup> S. Thos. *Sum. Th.*, III. 67: Grueber, 8-12: Forbes' *N. Creed*, 399, 300: Schouppe, XI. 59-63: Hooker's *Eccles. Pol.*, V. 61, 62: *Cat. Nic. Bulgaris*, 17: Martene, Art. 3, 4: *Cath. Papers*, pp. xxxviii-xlv.

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<sup>6</sup> S. John III. 5

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<sup>7</sup> cf. Acts II. 38: VIII. 37

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<sup>8</sup> Gen. XVII. 12

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<sup>9</sup> Col. II. 11, 12: Gal, III. 23-29: VI. 15

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<sup>10</sup> S. Mark II. 13-10

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<sup>11</sup> Acts XVI. 15: I. Cor. I. 16

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**12** S. John III. 5

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**13** Sadler's *Second Adam*, ch. IV: *Church Doctrine*, ch. III § 4: Grueber, 32-43: Forbes' *N. Creed*, 300-303: Mason's *Faith of the Gosp.*, IX, 8: Schouppe XI. 70-82: Hooker's *Eccles. Pol*, V. 63, 64: Hall's *Historical Position of the Epis. Church*, 23-26.

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[« Ch. XXVII. Q. 143. What is Baptism? | Main | Ch. XXVII. Q. 145. What is Confirmation? »](#)

September 19, 2005

## Ch. XXVII. Q. 144. What are the benefits of Baptism?

---

THE BENEFITS of Baptism are (a.) incorporation into the Mystical Body of Christ, and consequent regeneration and remission of sins: (b.) adoption as children of God and heirs of everlasting life, accompanied by the impression of a spiritual character suitable to such estate: (c.) spiritual capacity to receive the benefits of other Sacraments.<sup>1</sup>

---

2. *Regeneration*<sup>2</sup> and *justification* are the immediate effects of incorporation into the Mystical Body of Christ.<sup>3</sup> Such contact with the source of grace is necessarily life giving<sup>4</sup>; and a spiritual germ is imparted which by its subsequent growth must gradually transform the old man, utterly abolish the whole body of sin<sup>5</sup>, and conform the person baptized to the image of God's Son<sup>6</sup>, the likeness after which he was created<sup>7</sup>, insuring a resurrection from the dead and everlasting life and glory<sup>8</sup>. But this growth in grace may be hindered and even permanently nullified by post-baptismal sin<sup>9</sup>; and also needs to be strengthened and sustained by other sacramental means of grace.<sup>10</sup>

---

3. The cleansing effect of the new life is described as a "death unto sin, and a new birth unto righteousness: for being by nature born in sin. and the children of wrath, we are hereby made the children of grace"<sup>11</sup>. The effect in detail is that (a.) the guilt, *reatus pænæ*, of original sin is at once removed, germs of Faith, Hope and Charity are imparted, and grace is given to overcome the natural concupiscence with which all men are born by use of the Sacraments, and by personal discipline: (b.) The actual sins of those who repent, are also remitted; and grace is given to enter upon a new life of righteous warfare against sin. The victory over sin and growth in virtue thus made possible is gradual, and is not completed except by life-long struggle.<sup>12</sup>

---

4. By Baptismal union with Christ, Who is Son of God by nature, men become *children of God* by *adoption*; and by the grace of God's Holy Spirit imparted to them, they are brought into filial relations with God, and may truly call Him their Father and make the Lord's prayer their own.<sup>13</sup> By this adoption they become heirs in their Father's home of everlasting life and blessedness, if they make their calling and election sure.<sup>14</sup>

5. This adoption is accompanied by the imparting of a character or spiritual mark by which the children of God are distinguished. It can neither be denuded nor seen in this life, but is indelible and permanent, adding to the glory of those who are finally saved and to the shame of those who are lost.<sup>15</sup>

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6. Baptism makes men members of Christ's Body; and the organic relation thus established enables the Holy Ghost, Who operates in Baptism and dwells especially in that Body, to impart its manifold graces to the souls

and bodies of the baptized by sacramental means and under the conditions which God has ordained. <sup>16</sup>

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<sup>1</sup> S. Thos. *Sum. Th.* III. 69: Grueber's *Sacrament of Regeneration*, 52-55, 85: Forbes' *N. Creed*, 303-305: *39 Arts.*, XXVII, 492-495: Sadler's *Second Adam*: Schoupe, XI. 83-89: Ewer's *Holy Spirit*, Lec. III: Dix's *Sacramental System*, Lec. IV: *Hutchings on the Holy Ghost*, 180-184.

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<sup>2</sup> S. John I. 12, 33: III. 5: Tit. III. 5

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<sup>3</sup> Rom. VI. 3: Gal. III. 27: I. Cor. XII. 13; Ephes. V. 30

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<sup>4</sup> S. Mark V. 28-30: S. Luke VI. 10: Ephes. IV. 16: Col. II 19

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<sup>5</sup> Rom. VI. 6: I. John III. 9

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<sup>6</sup> Psa. XVII. 15: Rom. VI. 5: VIII. 29: I. John III. 2

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<sup>7</sup> Gen. I. 26

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<sup>8</sup> I. Cor. XV. 22, 23

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<sup>9</sup> Acts VIII. 13, 18-23: Heb. X. 26-29

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<sup>10</sup> S. John VI. 53: XIII. 6-10: Acts VIII. 14-17. Sadler's *Second Adam*, ch. III: Mason's *Faith of the Gosp.*, IX. 5, 7: S. Thos. III. 69. 9,10: Forbes' *39 Arts.* 486, 487: *Percival's Digest*, 123, 124: *Hutchings*, 181-184.

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<sup>11</sup> Catechism: cf. Ephes. II. 3

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<sup>12</sup> Nicene Creed: Ezek. XLVII. 1-12: Zech. XIII. 1: Acts. II, 38: XXII. 16: Ephes. V. 26: Tit. III. 5: Heb. X. 22: I. Pet. III. 21. cf. I. Cor. IX. 27: Phil. II. 12: III. 12: II. Tim. IV. 7, 8. S. Thos., III. 69. 1-6: Forbes' *39 Arts.*, XVI. 235, 236: XXVII. 487, 488: Mason, IX. 6.

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<sup>13</sup> Rom. VIII. 1-1-17: Gal. III, 26-29: IV. 5-7: Ephes. I. 5

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**14** S. John XIV. 2, a: Rom. VIII. 17: Ephes. I. 11: Tit. III. 5-7. cf. II. Pet. I. 10, 11. S. Thos., III. 7: Hutchings, 265, 266.

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**15** II. Cor. I. 21, 22: Ephes. I. 13: IV. 30: II. Tim. II. 19: Rev. IX. 1. Grueber, 85: S. Thos., III. 66. 9: Hutchings, 160, 184.

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**16** S. Matt. III. 11: S. John III. 5, 6: Tit. III. 5: Ephes. V. 30: Rom. VIII. L-l-15: I. Cor. XII

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[« Ch. XXVII. Q. 144. What are the benefits of Baptism? | Main | Ch. XXVII. Q. 146. What is the benefit of Confirmation? »](#)

**September 19, 2005**

## **Ch. XXVII. Q. 145. What is Confirmation?**

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CONFIRMATION is the Sacrament whereby those who have been made members, by Baptism, of Christ's Body, wherein the Holy Ghost dwells and works, are are endowed with the gift of the Holy Ghost by the laying on of hands, are strengthened for spiritual warfare, and are made full participators in the royal priesthood of the faithful.<sup>1</sup>

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2. The *matter* of Confirmation is the laying of hands upon the candidate's head by the proper Minister.<sup>2</sup> This action is performed in different ways in different parts of the Church, sometimes consisting merely of signing the Cross upon the forehead with oil which has been blessed for that purpose. But the use of oil, while ancient, edifying and worthy of restoration among us, is not an essential part of the matter. The *form* is an invocation of the Holy Ghost which either precedes, as with us, or accompanies the laying on of hands.<sup>3</sup>

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3. The Minister of Confirmation in the West is a Bishop; but, in the East, the right to confirm is given to Priests and exercised by them. The requirement in the West that Bishops should confirm resulted, at an early period, in an interval of time occurring between Baptism and Confirmation, and ultimately led to the custom of postponing Confirmation to the years of discretion. This was a departure from Apostolic and primitive usage, and led to provision being made in our Prayer Book for a ratification of baptismal vows in connection with Confirmation, lest the close connection between the two Sacraments should be lost sight of. The original practice of administering both Sacraments at the same time has been preserved in the East, even in case of infants.<sup>4</sup>

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4. The Anglican Communion requires that children shall not be kept from Confirmation beyond the age when they are able to learn the Church Catechism; but shall be duly instructed and brought to the Bishop to be confirmed by him so soon as they reach the years of discretion, *i.e.*, of ability to distinguish practically between the state of salvation and the state of damnation. They misinterpret the Church and err dangerously who think that ability to give a full reason for the faith which is in them should be required. The preparation consists simply of a penitent spirit of obedience to the kingdom of grace, and sufficient knowledge and conviction to fulfil the practical requirements of Faith and conduct laid down in that kingdom. It is, of course, expedient that adult candidates for Confirmation should receive fuller instruction, adapted to their age and intelligence, and should fulfil the conditions of Faith and repentance which are necessary for the beneficial reception of any Sacrament by those who are of sufficient age to resist truth and grace.<sup>5</sup>

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**1** Acts VIII. 14-17: XIX. 1-6: II. Cor. I. 21, 22: Heb. VI. 1, 2: I. John II. 20, 27. S. Thos. *Sum. Th.*, III. 72: Grueber's *Rite of Confirmation*: N.Y. Church Club Lectures of 1892, Lec. III: Smith and Wace, *Dic. of Christ. Biog.*, "Confirmation": Forbes' *39 Arts.*, XXV, 454-458: Schoupe, *Tract XII*: Hooker's *Eccles. Pol.*, V. 66: Stunt's *Theol. Dic.*, "Confirmation": *Cat. of Nic. Bulgaris*, 10, 13, 17, 24: Hutchings' *Holy Ghost*, 247-256: Elmendorf, *Elem. of Moral Theol.*, 576-581: Martene, *De Antiq. Eccles. Ritibus* Cap. II.

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**2** Acts. VIII. 17, 18: XIX. 6

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**3** S. Thos., III. 72. 2-4, 9, 12: Grueber, 10-29: Schoupe, XII. 20-27: Nic. Bulgaris, 12, 17: Hutchings, 280, 281, note: Martene, Art. 3.

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**4** S. Thos., III. 72. 11: Grueber, 47-56: Schoupe, XII. 28-34: Kingdons *God Incarnate*, 148-152: Ewer's *Grammar of Theol.*, 135-143: Bingham's *Antiquities*, Bk. XII. ch. I, II.

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**5** Grueber, 47-53: Percival's *Digest*, 128, 129.

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[« Ch. XXVII. Q. 145. What is Confirmation? | Main | Chapter XXVIII. The Holy Eucharist »](#)

**September 19, 2005**

## **Ch. XXVII. Q. 146. What is the benefit of Confirmation?**

---

THE BENEFIT of Confirmation is the reception of the Holy Ghost to dwell and work in the soul and body, and the reception of His sevenfold gifts; by reason of which the character given in Baptism is developed and completed, and strength is imparted for spiritual warfare, for worthy reception of the other Sacraments, and for perseverance and progress in virtue.<sup>1</sup>

---

2. The Holy Ghost is given in Baptism (cf. Baptismal Office) in this sense, that by means of that Sacrament we are brought within the place of His peculiar presence, the Body of Christ, and made special subjects of His sanctifying operations. But Holy Scripture teaches that in some real sense the personal gift of the Holy Ghost to the individual soul is reserved until Confirmation.<sup>2</sup> In interpreting St. Peter's assurance, therefore, that those who were to be baptized should receive the Holy Ghost<sup>3</sup>, we must remember that the Apostles were wont to administer the Sacraments of Baptism and Confirmation together, when this was possible.<sup>4</sup> His conclusions, however, need qualification.<sup>5</sup>

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3. The reception of the Holy Ghost in Confirmation secures to the soul His sevenfold gifts, *viz.*: (a.) Understanding, by which we penetrate the mysteries of the Faith: (b.) Wisdom, by which we appreciate the spiritual value of these mysteries and discriminate between truth and error: (c.) Knowledge, by which we penetrate the mysteries of the Divine law and of holiness: (d.) Counsel, by which we distinguish accurately between right and wrong action: (e.) True godliness, or reverent and tender piety: (f.) Ghostly strength, or moral courage and perseverance: (g.) Holy fear, or loving anxiety to avoid displeasing God. These gifts are distributed in diverse proportions, and their effect when properly used is to develop to perfection the germs of Faith, Hope and Charity, which are imparted in Baptism, and to produce in us those spiritual traits which are called the fruits of the Spirit, and those beatitudes which are mentioned in Christ's Sermon on the Mount.<sup>6</sup>

---

4. An indelible character is imparted once for all in Confirmation, complementary to that imparted in Baptism; and by reason of it the child of God is made a full participator in the privileges of grace and in the corporate functions and offices of the Church. Thus he becomes (a.) a full participator in Christ's royal Priesthood, the corporate functions of which, however, are discharged on earth through a special and representative ministry of His own appointment: (b.) a soldier of Christ, equipped and empowered to vanquish the world, the flesh and the devil: and (c.) is more fully endowed with capacity to receive the other Sacraments worthily.<sup>7</sup>

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5. The fruits of the Spirit are love, joy, peace, long suffering, gentleness, goodness, faith, meekness,

patience, modesty, temperance and chastity.<sup>8</sup>

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<sup>1</sup> Schoupe, XII. 36-39: Mason's *Faith of the Gospel*, IX. 10: Hutchings *on the Holy Ghost*, 247-256.

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<sup>2</sup> Acts VIII. 15-17

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<sup>3</sup> Acts II. 38

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<sup>4</sup> cf. Mason's *Relation of Confirmation to Baptism*, for the history of this question.

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<sup>5</sup> See Hutchings *on the Holy Ghost*, 4th Edit. pp. v, vi: Puller's *Distinctive Grace of Confirmation: Grueber's Rite of Confirmation*, 32-44: Ewer's *Grammar of Theol.*, 135-143.

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<sup>6</sup> Ewer *on the Holy Spirit*, 126-158: *Grammar of Theol.*, 146-162: Hutchings, 192-206, 244-247, 265-272.

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<sup>7</sup> I. Cor. I. 21, 22. Percival, 129: Grueber, 44: S. Thos. *Sum. Th.*, III. 72. 5, 6: Hutchings, 253.

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<sup>8</sup> Gal. V. 22, 23. Hutchings, 208, 209: Ewer's *Grammar of Theol.*, 162-164: *On the Holy Spirit*, 159-164.

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[« Ch. XXVII. Q. 146. What is the benefit of Confirmation? | Main | Ch. XXVIII. Q. 147. What is the Holy Eucharist? »](#)

**September 19, 2005**

## **Chapter XXVIII. The Holy Eucharist**

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Q. 147. [What is the Holy Eucharist?](#)

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Q. 148. [What is the doctrine of the Real Presence?](#)

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Q. 149. [What are the effects of the Sacrament of the Holy Eucharist?](#)

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Q. 150. [How is the Holy Eucharist a proper sacrifice?](#)

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Q. 151. [What is the Liturgy?](#)

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[« Chapter XXVIII. The Holy Eucharist](#) | [Main](#) | [Ch. XXVIII. Q. 148. What is the doctrine of the Real Presence?](#)

[»](#)

**September 19, 2005**

## **Ch. XXVIII. Q. 147. What is the Holy Eucharist?**

---

THE HOLY Eucharist is the greatest of Christian Sacraments, by which the spiritual life imparted in Baptism is nourished and strengthened, our sinful bodies being made clean by the Body of Christ and our souls washed by His most precious Blood. It is also the Christian Sacrifice, in which the Church performs under earthly conditions what Christ performs in heaven, making at the same time a memorial of His Passion and glorious exaltation.<sup>1</sup>

---

2. The matter of this Sacrament is bread and wine, received, after its proper consecration, in accordance with our Lord's command. The bread must be made of wheat flour, but may be either leavened or unleavened. Unleavened bread was in all probability used by Christ in instituting the Sacrament. The earliest known ecclesiastical usage, however, still followed in the East, was to employ leavened bread. The West adopted the use of unleavened bread in the middle ages, and the Anglican Communion permits the use of either kind. The Church does not acknowledge the sufficiency of any other wine than the fermented juice of the grape; to which, however, a little water is fittingly added. This water must not be sufficient in quantity to vitiate the species of wine by over dilution.<sup>2</sup>

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3. The form of the Holy Eucharist is the words of Institution<sup>3</sup> recited in a liturgical manner, as provided by the Church, over the bread and wine which are to be consecrated, in conjunction with certain manual acts by which the connection between the matter and form is signified.<sup>4</sup> The invocation of the Holy Ghost is not a part of the form, but a distinct liturgical expression of an essential factor in the mystery (see Q. 151. 4).

---

4. The transaction in which the matter and form are conjoined is called the consecration. The presence of an inward part or *res sacramenti* is thus secured—a sacramental union being achieved between the visible elements and the invisible Body and Blood of Christ, by reason of which a "communication of idioms, *communicatio idiomatum*, is caused, so that the consecrated species are truly called both bread and wine and the Body and Blood of Christ. The grace which is conveyed by means of the Sacrament flows to the soul from the *res sacramenti* rather than, as in other Sacraments, from the rite at large. Thus the consecration has a supernatural and objective effect independently of the administration of the Sacrament or Communion, and whether a Communion follows, as it should, or not.<sup>5</sup>

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5. The Minister of this Sacrament is a Priest. No Deacon or layman or sectarian minister can, achieve the consecration of the elements validly on behalf of Christ or perform the Eucharistic Sacrifice on behalf of the Church.<sup>6</sup>



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<sup>1</sup> S. Matt. XXVI. 26-29: S. Mark XIV. 22-25: S. Luke XXII. 19, 20: S. John VI. 26-63: Acts. II. 42, 46: XX. 7: I. Cor. X. 16-21: XI. 20-34: Heb. IX. 24-X. 22. cf. also Gen. II. 9: XIV. 18-20: Exod. XVI. 14, 15: Lev. VI. 14-23: I. Kings XIX. 4-8: Psa. LXXVIII. 23-25: Mal. III. 1-4: I. 11: S. Matt. XIV. 15-21: XV. 32-38: XXII. 2-14: S. Mark VI. 35-44: VIII. 1-9: S. Luke IX. 12-17: XIV. 12-24: S. John 11. 1-10: VI. 5-13: Rev. VII. 9-17: XIX. 9: XXII. 2) Wilberforce's *Doctrine of the H. Euch.*: S. Thos. *Sum. Th.*, III. 72-82: Forbes' *39 Arts.*, XXVIII: Dr. Fiske in N.Y. Church Club Lec. of 1892, Lec. II: Schoupe, *Tract XIII*: Grueber's *Cat'm. of the Church of England*, 83-110: Moehler's *Symbolism*, §§ 34, 36: Percival's *Digest*, 130-147: Sadler's *One. Offering: Church Doc. Bible Truth*, ch. IV: Dix's *Sacramental System*, Lec. V: *Cat. of Nic. Bulgaris*, 11-24, 53-55: *Notes and Questions from Pusey*, 129-153: Martene, *De Antiq. Eccles. Ritibus*, lib. I. cap. III-V: Blunt's *Theol. Dic.* "Eucharist."

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<sup>2</sup> S. Thos. III. 74: Schoupe, XIII. 200-210: 216-227: Nic. Bulgaris, 14, 53-55: Elmendorf's *Elem. of Moral Theol.*, 584, 585: Martene, cap. III. art. 7.

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<sup>3</sup> I. Cor. XI. 23-25

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<sup>4</sup> S. Thos. III. 78: Percival's *Digest*, 130, 131: Schoupe, XIII. 211, 212, 233, 234: Nic. Bulgaris, 17, 18: Elmendorf, 585, 586: Martene, cap. IV. art. 8.

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<sup>5</sup> Wilberforce, ch. I, II.

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<sup>6</sup> S. Thos., III. 82, esp. Art. 1: Wilberforce, 8-11, 276: Elmendorf, 586: Martene, cap. III. art. 8.

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[« Ch. XXVIII. Q. 147. What is the Holy Eucharist? | Main | Ch. XXVIII. Q. 149. What are the effects of the Sacrament of the Holy Eucharist? »](#)

September 19, 2005

## Ch. XXVIII. Q. 148. What is the doctrine of the Real Presence?

---

THE DOCTRINE of the Real Presence is that, by reason of the consecration of the species, the Sacrament of the Holy Eucharist possesses an *inward part*—the Body and Blood of Christ, which are present *truly* and *objectively*, although *supernaturally*, *in with* and *under* the consecrated bread and wine.<sup>1</sup>

---

2. The doctrine of such a presence follows necessarily from the *communication of idioms* expressed in our Lord's words, "This is my Body —This is my Blood." It is the Incarnation, the taking of the manhood into God, which justifies the application of the predicate God to the Child of Mary. So the Church has always believed that the accomplishment of a sacramental union and of a real presence of the Body and Blood of Christ in the consecrated species is the only fact which can justify the assertion of Christ that the consecrated species are His Body and blood (cf. Q. 107).<sup>2</sup>

---

3. Catholic theologians have made the further and inevitable inference from our Lord's words, that the bread and wine undergo a mysterious change or conversion, by means of their consecration, analagous to that through which the manhood of Christ passed, when taken into God. Because of this conversion the Church looks upon the consecrated species, not as ordinary bread and wine, but as somehow changed into the Body and Blood of Christ, although without losing their natural and nourishing qualities. This conversion is signified indirectly in our Communion by the term consecration. But the Latins and Greeks speak more directly and call it transubstantiation, *transubstantio*, •εταπο•ησις.<sup>3</sup>

---

4. The term *transubstantiation* has been used to signify two distinct doctrines. The one condemned by our Articles is that which was current among Romanists in England when the Articles were written, and which overthrew the nature of a Sacrament by denying all reality to the natural species after the consecration. Scholastic theologians and the Council of Trent meant no such doctrine by the use of the term; but simply this, that the consecration so changes the *substantia* or formal object of the intellect (as distinguished from the *accidentia* or formal object of the senses) that it is no longer bread and wine but the Body and Blood of Christ. No physical change is signified by the term, which is used philosophically, but one altogether supersensible and mysterious. Thus the official doctrine of the Greeks, Latins and Anglicans can be harmonized, although the ambiguity of the term transubstantiation, as used among us, and the language of our Articles make it impossible for us to employ it ordinarily without causing misconception and suspicion of error.<sup>4</sup>

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5. The doctrine of the Real Presence and of the conversion of the consecrated species is contained in the writings of Anglo-Catholic theologians and of all the chief ancient Fathers, both East and West, who have

thus interpreted Holy Scripture.<sup>5</sup> It is also distinctly implied in all Catholic Liturgies and in our Book of Common Prayer, and is the only legitimate basis and justification of the Catholic practice of Eucharistic Adoration (Q. 151. 5).<sup>6</sup>

---

6. Since the two natures of our Lord are united hypostatically and are incapable of separation (Qq. 102, 105), they remain undivided in the Holy Eucharist; so that the entire Christ, including His human Body and soul and His Godhead, is present in the Sacrament. Two consequences follow (a.) Eucharistic Adoration is inevitable and is not idolatrous, since what we worship is a Divine Person Incarnate (Q. 151. 5); (b.) a concomitance of the Body and Blood of Christ exists in the Sacrament, which is independent of mechanical circumstances (Q. 149. 6).<sup>7</sup>

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7. Four errors have existed as to the Real Presence: (a.) that which denies or mistakes the *res sacramenti* altogether, whether by treating the words of Christ as purely figurative, which is Zwinglianism, or by saying that the thing present is the dead body or corpse of Christ instead of His living and glorified Flesh: (b.) that which denies the reality of the outward sign or consecrated species, teaching that the senses are deceived, which is the transubstantiation condemned by our Articles as overthrowing the nature of a Sacrament: (c.) that which separates the two parts of a Sacrament, as Calvinism does when it speaks of a virtual presence only (a real absence) and denies that the consecrated species are the vehicle in which and by means of which we receive the Body and Blood of Christ: (d.) that which confounds either the two parts of the Sacrament or their functions. Thus Lutheranism teaches that the Body and Blood of Christ are truly present in the Sacrament, but only that the outward sign may become more significant. Like Calvinism, it denies that we receive the Body and Blood of Christ *by means of* our reception of the consecrated species. All of these errors violate the analogy of Faith involved in the Incarnation, and correspond respectively to the ancient heresies of Arianism, Docetism, Nestorianism and Monophysitism. Their promoters, one and all, are obliged to interpret the language of Holy Scripture in non-natural senses, and have departed from the unvarying consent of Catholic antiquity.<sup>8</sup>

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8. The *manner* of the presence of Christ's Body and Blood in the Holy Eucharist has not been revealed, and has not been defined by the Church. The most which can be said is that it is spiritual. And this signifies two things: (a.) that it is *supernatural*, super-sensible and not physical: (b.) that it is achieved by the power and *operation of the Holy Spirit*, although through the instrumentality of the Priesthood. It does not signify that the presence is merely symbolical or virtual, nor that some other substance is present numerically speaking, than that which hung upon the Cross. Such teaching would be heretical.<sup>9</sup>

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9. The importance of the doctrine of the Real Presence is very great, because (a.) it is necessary to establish satisfactorily our belief in Christ's promise that He would come among us, and truly impart Himself with power to the members of His mystical Body as their true Bread from heaven: (b.) it gives us a real and objective medium of approach to God and of spiritual worship—the veil of the Holy of Holies, and a ladder let down from heaven to earth on which we may ascend and descend: (c.) it shows that we have somewhat to offer—a living Manhood which has passed through death, in sacramental union with which we can offer ourselves to God as a reasonable and holy sacrifice: (d.) it shows how truly the Holy Eucharist is a memorial of the death of Christ, since there is present in it that very Body and Blood in which He endured His Passion—now alive and, by reason of that death, life-giving. In short, the Real Presence makes the Holy Eucharist the earthly meeting point of all Christian mysteries and the greatest of all Sacraments.<sup>10</sup>

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<sup>1</sup> S. Thos. *Sum. Th.*, III. 75-77: Grueber's *Cat. of the Church of Eng.*, 84-89: Pusey *on the Real Presence*, *Patristic Appeal*: Forbes' *39 Arts.*, XXVIII. 504-559: Mason's *Faith of the Gosp.*, IX. 13, 14: Schouppé, XIII. 47-197: Moehler's *Symbolism*, § 34: *Cat. of Nic. Bulgaris*, 181, 232, 233, 240-243: Percival's *Digest*, 132-

139: Dr. Fiske, in N.Y. Church Club Lec. of 1892, pp. 60-86: Wilberforce, *Holy Eucharist*, Chaps. I-X: *Notes and Questions from Pusey*, 142-148: Pusey's *Univ. Sermons*, Vol. I, Ser. 4: Elmendorfs *Elem. Moral Theol.*, 582-584: W.K. Hamilton's *Charge*: Forbes' *Considerations*, Vol. II. 378-507.

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**2** Nic. Bulgaris, 240-243: S. Thos., III. 76. 2-4.

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**3** S. Thos., III. 75: Forbes, 538- 559: Schoupe, XIII. 98-108, 127-197: Percival's *Digest*, 137, 138: Neale's *Holy Eastern Church*, Alexandria, Vol. II. p. 465.

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**4** Forbes, 547-559: S. Thos., III. 75. 3, 4: Pusey's *Church of Eng. a Portion of Christ's Church*, 228, 239: *Second Letter to Newman*, 75-90: Cobb's *Kiss of Peace: Notes and Questions*, 144-146: Forbes' *Considerations*, Vol. II. pp. 424-507.

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**5** Pusey *on the Real Presence*, *Patristic Catena*: Forbes' *39 Arts.*, XXVIII. 504-536: Wilberforce, ch. III, VIII, IX.

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**6** Wilberforce, 32-50.

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**7** St. Thos., III. 76. 1-4: Nic. Bulgaris, 232, 233: Schoupe, XIII. 109-114: Moehler, 34 fin.

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**8** Wilberforce, V, VIII.

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**9** S. John VI. 60-63. S. Thos., III. 76: Wilberforce, ch. VI.

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**10** S. Thos. III. 65. 3.

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[« Ch. XXVIII. Q. 148. What is the doctrine of the Real Presence? | Main | Ch. XXVIII. Q. 150. How is the Holy Eucharist a proper Sacrifice? »](#)

**September 19, 2005**

## **Ch. XXVIII. Q. 149. What are the effects of the Sacrament of the Holy Eucharist?**

---

THE EFFECTS of the Sacrament of the Holy Eucharist are (a.) a strengthening and refreshing of the spiritual life of Baptism, by feeding on the Body and Blood of Christ: (b.) a cleansing of soul and body: (c.) a participation in the Sacrifice of Christ, and in the benefits which flow from it.<sup>1</sup>

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2. The Body and Blood of Christ are truly taken and received by all who receive the consecrated species, since the unworthiness of those who eat and drink cannot destroy the objective efficacy of the consecration. But when the species are destroyed by their consumption, the sacramental presence, of course, ceases to exist. Those who are worthy, however, appropriate the *res sacramenti* by means of faith; while those who are unworthy cannot do so, but eat and drink damnation to themselves, not discerning the Lord's Body<sup>2</sup>, and are in no wise partakers of Christ (Art. XXIX). The means whereby the Body and Blood of Christ are conveyed to our souls are the consecrated species and their reception into our bodies; but the means whereby they are spiritually appropriated and received is faith (Art. XXVIII).<sup>3</sup>

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3. In Baptism a new birth occurs, while in the Holy Eucharist what is thus born receives "food and sustenance" by partaking of the substance in which its life is contained. Thus our resurrection bodies are vitalized and developed in us; and our bodies are washed and our souls cleansed by the holy and virtue-imparting Flesh and Blood which they receive. Finally, by reason of our mystical identification with the glorified Manhood of Christ, thus accomplished, we participate in a peculiarly real manner in the sacrificial transaction which Christ is performing in heaven—His perpetual self-oblation and pleading of His death until He come again to judge the world.<sup>4</sup>

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4. The benefits of receiving this Sacrament depend upon receiving it worthily. This does not mean that sinners are excluded, for the Sacrament was instituted for the benefit of sinners. But they must come with a proper disposition; and this involved repentance and faith, a firm purpose of amendment by God's grace, and charity with all men (Church Catechism, last answer). When the soul is burdened with scruples on account of mortal sin, the Sacrament of Penance should be employed (Exhortation in the Communion office).<sup>5</sup>

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5. *Spiritual Communion* is a devotional act whereby one who cannot on a particular occasion receive the Sacrament properly, either by reason of lack of opportunity to prepare, or because of physical inability *in extremis*, takes to heart so far as possible the nature of the mystery, unites himself in spirit with those who communicate, and appropriates benefits which are real although not equal to those of sacramental reception. The benefits of spiritual communion ordinarily depend upon the fact that the person who enjoys them is in a state of communion with Christ, arising from the habit of worthily receiving the Sacrament with due

regularity and frequency.<sup>6</sup>

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6. The Roman Church withholds the Cup from the laity, by reason of the danger of accidents which attends its administration; and justifies her action by the doctrine of *concomitance*. This doctrine is that, since the Body and Blood of Christ can never be divided or separated from each other, they are not divided or separated from each other in the Sacrament, except symbolically. The entire *res* is present in each particle of each species, and those who receive either species receive the undivided Body and Blood of Christ. The doctrine is true, but it does not justify the practice in question. Our Lord's command to "do this"—*i. e.*, what He did—stands in the way; and there is reason to believe that a distinct end and benefit attends the Communion in each species, although the exact nature of the distinction is not revealed.<sup>7</sup>

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<sup>1</sup> Grueber's *Cat. of the Church of Eng.*, 98-106; Mason's *Faith of Gosp.*, IX, 12, 14; Dr. Fiske in N.Y. Church Club Lec. of 1892, pp. 86-103; Schouppe, XIII. 249-256; Wilberforce's *Holy Eucharist*, ch. XII.

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<sup>2</sup> I. Cor. XI. 27-30

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<sup>3</sup> Forbes 39 Arts., XXVIII. 536, 559-567; Art. XXIX: S. Thos. Sum. Th., III. 80. 3-6; Percival, 146; Cat. of Nic. Bulgaris, 233-235, 249-256; Wilberforce, ch. II: pp. 155-159.

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<sup>4</sup> S. Thos., III. 79; Grueber, 101, 102.

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<sup>5</sup> Wilberforce, pp. 287-300. For further references cf. § 2.

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<sup>6</sup> Schouppe, XIII, 248; Wilberforce, 311 et seq; S. Thos., III. 79. 7: 80. 1, 10.

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<sup>7</sup> cf. Prayer of Humble Access: I. Cor. XI. 23-29. S. Thos., III. 80. 12; Forbes' 39 Arts., XXX, esp. 599, 600; Mason's *Faith of the Gosp.*, IX. 15; Pusey's *2nd. Letter to Newman*, 328-331; *Notes and Questions from Pusey*, 150-153; Elmendorf's *Elements of Moral Theol.*, 583, 584.

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September 19, 2005

## Ch. XXVIII. Q. 150. How is the Holy Eucharist a proper Sacrifice?

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THE HOLY Eucharist is a proper Sacrifice because by means of it we fulfil effectively the essential elements of Sacrifice, *viz.*: (a.) liturgical and mystical oblation of ourselves to God through Christ, with adoration, praise, thanksgiving, and prayer: (b.) the *propitiatory* conditions which must attend our approach to God because of sin, which are fulfilled in the Eucharist by making a memorial of Christ's "blessed Passion and precious death, His mighty Resurrection and glorious Ascension."<sup>1</sup>

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2. The objective reality and value of our sacrificial service in the Holy Eucharist arises from the fact that by means of it we offer an acceptable gift to God, a gift with which we ourselves are truly and sacramentally united and identified—the Body and Blood of Christ, raised from death and glorified. The *acceptableness* of this gift arises from the fact that it is the Body and Blood of One with Whom God is well-pleas<sup>2</sup> and has been perfected by suffering and death<sup>3</sup>, so as to become the suitable means of our sanctification and entrance into the heavenly Holy of Holies.<sup>4</sup>

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3. The Holy Eucharist is the earthly counterpart and exhibition of what Christ is forever doing as our Priest in heaven (Qq, 101, 112. 3, 116. 3, 122. 4). In fact the two transactions are identical in essence, although distinct as to the conditions of their performance. The same Priest offers and intercedes, whether openly in His own Person or sacramentally through His earthly Ministers. The same Divine Victim is offered, and the same body of the faithful is wrapped up in that Victim. Christ is both Priest and Victim, above and below, in the midst of His brethren; who participate in the Sacrifice, and receive nourishment and cleansing through sacramental union with Him Who is offered.<sup>5</sup>

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4. On the other hand, the Holy Eucharist does not *repeat* the death of Christ nor *prolong* it (Q. 117. 6a); for what is offered in the Sacrament is a *living thing*, which has passed through death once for all, and is no longer subject to the process of death, although marked with permanent tokens of death and offered sacramentally under broken symbols, which by their being broken, commemorate it. More truly we say that the Holy Eucharist achieves a *Memorial* of Christ's death; for in it we exhibit before God and offer to Him, in a significant manner and with propitiatory effect, that "Holy Thing" which endured death's agony and rose again, and which now preserves the glorious and visible evidences of that meritorious cross and passion, whereby alone we obtain remission of our sins, and are made partakers of the kingdom of heaven. Thus do we "show the Lord's death until He come."<sup>6</sup>

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5. The Holy Eucharist takes the place in the Christian dispensation of the sacrificial rites of the Mosaic Law (cf. Q. 101. 5). Their direct fulfilment is, of course, through the heavenly Priesthood which Christ made

effectual for us by suffering and death. But, as the counterpart of what Christ is doing now and as the memorial of what He did once for all, the Holy Eucharist effects what the sacrificial rites of the Old Covenant merely prefigured.<sup>7</sup> Thus it is (a.) our *Sin Offering*, whereby we enter with Christ through the veil of His Flesh into the true Holy of Holies, and sprinkle the mercy seat with the Blood of Christ shed once for all: (b.) our *Mincha*, or *Peace Offering*, wherein we offer ourselves to God; and, making a memorial of Christ's death, accomplish a *whole Burnt Offering*, sanctified and consumed by the fire of God's Holy Spirit: (c.) our *Peace Offering*, wherein we sit down to the heavenly wedding feast and feed upon the true Paschal Lamb, slain from the foundation of the world, in a *Holy Communion*. Truly it is the focus, on earth, of all mysteries, the Holiest transaction in the world.<sup>8</sup>

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<sup>1</sup> Heb. IV. 14-X. 25:1. Tim. II. 5. Sadler's *One Offering: Prynne's Truth and Reality of the Eucharistic Sacrifice*: Dr. Fiske, in N.Y. Church Club Lec. of 1892, pp. 40-60: Grueber's *Cat. of the Church of Eng.*, pp. 89-97: Schoupe, XIII. 257-310: Moehler's *Symbolism*, § 34: Pusey's *Second Letter to Newman*, 41-48: Wilberforce *on the Holy Eucharist*, ch. XI: Mason's *Faith of the Gosp.*, IX. 16 *Notes and Questions from Pusey*, 133-142.

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<sup>2</sup> S. Matt. III. 17

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<sup>3</sup> Heb. II. 10

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<sup>4</sup> Percival's *Digest*, 144: Grueber, 96, 97: Wilberforce, 258, 259, 265-271.

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<sup>5</sup> Grueber, 94: Forbes' *39 Arts.*, XV. 222, 223: 607-611, 614-624: Nic. Creed, 238-241: Fiske, 45-60: Pusey, 46, 47: Mason, 302-306, 311, 312: Milligan *on the Ascension*, 114-161, 265-267, 307-310: *Notes and Questions*, 134-139.

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<sup>6</sup> I. Cor. XI. 26. Forbes' *39 Arts.*, XXXI. cf. S. Thos., III. 83. Wilberforce 271, 272.

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<sup>7</sup> Jerem. XXXIII. 18: Isa. LVI. 6, 7: Mal. I. 11

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<sup>8</sup> Kingdon's *God Incarnate*, 155-161: S. Thos., III. 73. 6: Wilberforce, 253-258, 274-276.

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# Theological Outlines • by • Francis J. Hall

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[« Ch. XXVIII. Q. 150. How is the Holy Eucharist a proper Sacrifice? | Main | Chapter XXIX. The Lesser Sacraments »](#)

**September 19, 2005**

## **Ch. XXVIII. Q. 151. What is the Liturgy?**

---

THE LITURGY is the public and corporate service which the Church has set forth from time immemorial, wherein the Eucharistic Sacrifice is offered and the Sacrament administered with due solemnity and reverence, in such wise that the true Faith concerning the Sacrament is preserved, and the faithful are edified.<sup>1</sup>

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2. The Liturgy preserves the same rudimentary outline, whatever variations of phraseology have occurred, in every Communion of the Catholic Church, and in the Nestorian and Monophysite Communions of the East. This agreement is remarkable in view of the wide divergences of these Communions, caused by race peculiarities and ancient jealousies, long-continued divisions and mutual isolation. Such a phenomenon not only shows that the Liturgy ante-dates all the internal divergences of Catholic Christendom, but also suggests the thought that a special Divine Providence has preserved the Liturgy from corruption, and has marked it with the stamp of Divine approval, as the best service possible for the purpose. There is no reason to doubt that it dates from the Pentecostal age, and is the same with " the prayers " referred to in the New Testament in connection with "the breaking of the Bread."<sup>2</sup>

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3. The Liturgy opens with the pro-anaphora, in which Holy Scripture is read and the Faith is recited and expounded. The sacrificial action which follows consists primarily of two parts, *viz.*: (a.) the Minor Oblation of Bread and Wine—the "Pure Offering," in which the sacrifice of ourselves to God is signified: (b.) the Greater Oblation in which the Bread and Wine become the Body and Blood of Christ, in union with which our souls and bodies are made worthy and are both offered and accepted through the merits of Christ's death, a memorial of which is made. Around these two actions are grouped the liturgical devotions of the Faithful, consisting of acts of preparation, adoration, praise, thanksgiving and prayer. The reception of the Sacrament follows the Greater Oblation and its accompanying devotions.<sup>3</sup>

---

4. The Greater Oblation is immediately followed, in the Eastern, Scottish and American forms of the Liturgy, by an Invocation of the Holy Ghost, that He may convert the elements into the Body and Blood of Christ and thus bless and sanctify our Sacrifice. Some writers are misled and troubled because the Liturgy compels us to pray that the conversion may be consummated after it has already been achieved. There should be no difficulty. The seeming paradox is due to (a.) the desirability of conforming to the logical order of Sacrifice, which, as can be seen by students of the Mosaic ritual, requires that the blessing of God's Holy Spirit, of which fire is the Old Testament symbol, should follow rather than precede the Oblation<sup>4</sup>: (b.) the order of the Divine economies, which requires that the Eucharistic operation of the Father, Who provides the creaturely elements, should be remembered first; of the Son, Who consecrates these elements and offers His Body and Blood, second; and of the Holy Spirit, Who blesses and consummates the Sacrifice thus offered, third. The limitations of human utterance make it impossible to complete the verbal expression of these

elements of the mystery, in their proper order, within the time of their sacramental consummation by the Words of Institution.<sup>5</sup>

---

5. The Divine economies (Q. 70) make it convenient that the Eucharistic Sacrifice should be offered to the Father through the mediation of the Son, and by the operation of the Holy Ghost. This also determines the manner of ordinary devotional approaches to God. Yet the faithful cannot contemplate either of the Divine Persons except in an attitude of worship; and, when one Person is contemplated in distinction from the other Two, that Person is adorable as thus distinct. Such adoration does not involve tritheism, but is an acknowledgement that each of the Three personally possesses the indivisible Godhead, although in a different manner (Q. 64. 5-7). "We worship One God in Trinity and Trinity in Unity." It is fitting, therefore, that, in the Holy Eucharist, we should contemplate and adore with a distinct act of adoration that Person, Jesus Christ, through Whom we approach the Father, since the Father and the Holy Ghost exist indivisibly in Him (Q. 67). This adoration is *guided* by the visible sign but does not *terminate* in it. Nor does it terminate in anything which is or can be isolated from the Person of Christ, but in the Second Person of the Blessed Trinity, Who, in inseparable union with His body and Blood, is sacramentally and adorably present under the consecrated species of Bread and Wine.<sup>6</sup>

---

6. The liturgical action is not complete unless the celebrating Priest, who represents the whole body of the faithful, partakes of the Sacrament. It is not essential to this completeness, however, that any one else should receive or even be present. But every Catholic Liturgy implies that others will be present and partake of the Sacrament. To discourage such presence and participation, except to meet some passing emergency, violates every Catholic precedent.<sup>7</sup>

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7. The saints of every age have been glad to express their reverence and sense of the august nature of the Eucharistic Mystery by celebrating it with solemn and significant ceremony and by making use of splendid ornaments. But even such adjuncts are governed by well defined and Catholic principles; so that a real unity can be discerned in the different uses of various Communion, and Catholic precedents are recognized everywhere as having a certain binding force.<sup>8</sup>

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<sup>1</sup> S. Thos., *Sum. Th.*, III. 82. 4: 83. 4, 5; *Cat. of Nic. Bulgaris*, 11, 50-269.

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<sup>2</sup> Acts II.-12. Wilberforce, *Holy Eucharist*, 32-42.

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<sup>3</sup> Hunter *on the Liturgy*, I, II, IX. cf. p. ix: Hammond's *Liturgies, Eastern and Western*, Introd.: Chap. II: Procter, *Hist. of the Book of Common Prayer*, Chap. III: Neale and Littledale's *Trans. of Prim. Liturgies*, pp. xxxvii.

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<sup>4</sup> Gen. XV. 17: Levit. VI. 12,13: I. Kings XVIII, 22-39

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<sup>5</sup> Hunter *on the Liturgy*, I: pp. 112 et seq: Wilberforce, 238-245: Hutchings' *Holy Ghost*, 254-256: Hammond, p. xxxvii.

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**6** cf. S. Matt. XXVIII. 16, 17: S. John XX. 27, 28: Heb. I. 6: Rev. VII. 9-12. Hammond's *Liturgies, E. and W.*, p. xix: Nic. Bulgaris, 181: Pearson's *Min. Theol. Works*, Vol. I. 305-309: Schoupe, V111. 351-357: Pusey's *Second Letter to Newman*, 73,74: Liddon's *Walter K. Hamilton*, 40, 41: Keble's *Each. Adoration*: Pusey's *Lenten Sermons*, XXIII: *Notes and Questions from Pusey*, 102-106, 148, 149: Forbes' *Considerations*, Vol. II. pp. 544-661.

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**7** S. Thos., III. 82, 4: Percival's *Digest*, 143: Elmendorf's *Moral Theol.*, p. 591.

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**8** S. Thos., III. 83. 5.

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[« Ch. XXVIII. Q. 151. What is the Liturgy? | Main | Ch. XXIX. Q. 152. What is Penance? »](#)

**September 20, 2005**

## **Chapter XXIX. The Lesser Sacraments**

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Q. 152. [What is Penance?](#)

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Q. 153. [What is the benefit of Penance?](#)

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Q. 154. [What is Holy Order?](#)

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Q. 155. [What is the effect of the Sacrament of Holy Order?](#)

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Q. 156. [What is Holy Matrimony?](#)

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Q. 157. [What is Unction of the Sick?](#)

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[« Chapter XXIX. The Lesser Sacraments | Main | Ch. XXIX. Q. 152. What is Penance? »](#)

September 20, 2005

## Ch. XXIX. Q. 152. What is Penance?

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PENANCE is a Sacrament instituted for the remedy of post-baptismal sin.<sup>1</sup>

---

2. The remote matter of Penance consists of the sins which need a remedy. The proximate *matter* is repentance, which includes (a.) *Contrition*, or sorrow for sin as such: (b.) *Confession* or explicit acknowledgment of such sins and faults as can be recalled, in the hearing of the Minister who pronounces absolution: (c.) *Satisfaction*, or the performance of such penances as are imposed by the Minister of Absolution, and such acts of reparation and efforts to amend as the circumstances demand.<sup>2</sup>

---

3. It is to be noticed in connection with the matter, that (a.) Attrition, or fear of the consequences of sin, is not in itself a sufficient part of repentance, since it may exist without charity, which is essential to contrition. Yet the act of confession frequently produces contrition when it has otherwise been unattainable; and this is an argument for Auricular Confession which is implied in the language of our Prayer Book<sup>3</sup>: (b.) The *satisfaction of Christ* is full, perfect and sufficient for the sins of the whole world, but is subject to conditions. Those who would receive its benefits must participate voluntarily in the humiliation and passion of Christ; and the acts by which we do this have satisfactory value by reason of their mystical identification with the satisfaction of Christ.<sup>4</sup>

---

4. The *form* of Penance is an absolution pronounced by the Minister in the Name of the Trinity. In the East this form is precatory; but in the West and in the Anglican Communion it is indicative, as follows: *Of our Lord Jesus Christ, Who has left power to His Church to absolve all sinners who truly repent and believe in Him, of His great mercy forgive thee thine offences: And by His authority committed to me, I absolve thee from all thy sins, in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.*<sup>5</sup>

---

5. The *Minister* of Penance is a Priest, and he alone has received the power of the Son of Man on earth to forgive sins, by Apostolic transmission.<sup>6</sup> This power is ministerial and official—not personal.<sup>7</sup> Moreover, its possessors cannot forgive impenitent or unbelieving sinners, for God Himself does not do so. Therefore the benefits of this Sacrament, like those of other Sacraments, depend upon subjective conditions; although the efficacy of the Sacrament itself, *virtus sacramenti*, exists in any case, because of Christ's ordinance, *ex opere operato* (Q. 142. 4).<sup>8</sup>

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<sup>1</sup> S. John XIII. 4-17: S. Matt. IX. 2-8: XVI. 10: XVIII. 18: S. Mark II. 5-12: S. Luke V. 20-26: S. John XX. 22, 23: II. Cor. II. 10: S. Jas. V. 15. cf, also the Form of Ordination of Priests: the 1st Exhortation at the end of the Communion Office: and the 1st form of Absolution in the Morning and Evening Prayer. S. Thos., *Sum. Th.*, III. 84 et seq: III sup. 1-24: Schoupe, XIV. 104-245: Moehler's *Symbolism*, §§32, 33: Percival's *Digest*, 148, 149: Carter's *Doc. of Confession*: Bp. Grafton, in N.Y. Church Club Lec. of 1892, pp. 233-261: *Notes and Questions from Pusey*, 116-129: Martene, *De Ritibus*, lib. I. cap. VI: Elmendorf's *Elem. Moral Theol.*, 593-606.

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<sup>2</sup> S. Thos., III. 84. 2: 85: 90: III sup. 1-15: Percival: Forbes' *39 Arts.*, XVI. 238-240: Schoupe, XIV. 104, 115-230: Hooker's *Ec. Pol.* VI. 3, 5: Blunt's *Theol. Dic.*, "Contrition": Nic. Bulgaris, 14-16: *Notes and Questions*, 48-55: Elmendorf.

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<sup>3</sup> cf. 1st Exhortation at the end of the Communion Office. Schoupe, XIV. 140-161: Blunt's *Th. Dic.*, "Attrition": S. Thos., III. 85: III sup. 1-5.

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<sup>4</sup> S. Thos., III sup. 13: Pusey's *2nd Letter to Newman*, 69-73.

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<sup>5</sup> See Office for Visitation of the Sick, *English Prayer Book*. S. Thos., III. 84. 3: Percival's *Digest*, 148: Schoupe, XIV. 111-114.

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<sup>6</sup> S. Matt. IX. 2-8: XVI. 19: XVIII. 18: S. John XX. 22, 23.

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<sup>7</sup> II. Cor. II. 10.

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<sup>8</sup> S. Thos. III. sup. 8: 17-24: Norris' *Rudiments*, pp. 128-137: Schoupe, XIV. 66-103, 231-245: Percival, 149-151: Martene, lib. I. cap. VI. art. 6.

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[« Ch. XXIX. Q. 152. What is Penance? | Main | Ch. XXIX. Q. 154. What is Holy Order? »](#)

**September 20, 2005**

## **Ch. XXIX. Q. 153. What is the benefit of Penance?**

---

THE BENEFIT of Penance, properly speaking, is a remission of actual sins committed after Baptism. But, incidentally, (a.) true contrition is made more likely: (b.) Grace is imparted whereby virtue is recovered.<sup>1</sup>

---

2. The benefit of this Sacrament depends, as we have seen, upon moral conditions. It is absolute when those conditions are fulfilled. All the sins of the penitent are then remitted. In fact no sin can be remitted while another sin remains unforgiven; for, in order that contrition should be sufficient to secure forgiveness, it must be accompanied by hatred of all sin and have reference to every past offence, whether separately recalled or not. Such contrition secures plenary absolution.<sup>2</sup> Furthermore, the soul cannot re-incur guilt for sin once remitted, although the guilt of subsequent sin of the same nature may be increased by the ingratitude which it expresses.<sup>3</sup>

---

3. Forgiveness is promised to all children of grace who truly repent, and the Sacrament of Penance is not always necessary to secure such forgiveness. Yet, if it were never necessary, it would not have been instituted and preserved so universally. Its value to the spiritual life is analogous to that of medicine in the natural life. Mortal sin deadens the spiritual life and alienates the very grace which is needed for repentance. A special and remedial flow of grace is needed, such as this Sacrament produces, to quicken the soul and enable it to resume its penitential functions. Then, too, many have thought that a grace of prophylactic nature is imparted in Penance, "such as will protect the soul from the peculiar temptations with which it is assailed and help it to recover those virtues which have been lost."<sup>4</sup>

---

4. The Anglican Communion calls upon her members to make use of this Sacrament when they cannot "quiet their consciences" by other means. Thus she leaves the question of resorting to the Sacrament to be decided by the penitent. In very many cases, however, the non-use of the Sacrament means a failure to treat the necessity of repentance seriously, or even ignorance of that necessity. The clergy are, therefore, under obligations to warn such persons of the risk which they incur. As Dr. Pusey somewhere says, the true method of bringing souls to Confession is to deepen their sense of sin. When that is achieved they will not usually be able to "quiet their consciences" except by Auricular Confession.<sup>5</sup>

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<sup>1</sup> S. Thos., III. 86, 87, 89; Schouppe, XIV. 253-260; Blunt's *Th. Dic.*, "Absolution": Forbes' *39 Arts.*, XVI: Pearson *on the Creed*, X. 648-650.

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**2** *S. Thos., III, 86. 3.*

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**3** *S. Thos., III. 88: Schouppé, XIV. 260.*

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**4** *S. Thos., III., 86. 2: 89: Percival's Digest, 151: Pusey's University Sermons, Vol. I. Ser. 2, 3.*

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**5** *Notes and Questions from Pusey, 125-127.*

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[« Ch. XXIX. Q. 153. What is the benefit of Penance? | Main | Ch. XXIX. Q. 155. What is the effect of the Sacrament of Holy Order? »](#)

September 20, 2005

## Ch. XXIX. Q. 154. What is Holy Order?

---

HOLY ORDER is the Sacrament by which a person is set apart and receives power and grace for the Office and work of a Minister of the Church. It is also called Ordination. It must be distinguished from election or the choice of a fit person to be ordained.<sup>1</sup>

---

2. The *matter* of Order is the laying on of hands by the Minister, as is clear from the example of the Apostles<sup>2</sup> and many canons. In fact, the Sacrament was frequently called "the imposition of hands," Χειροτονια, by ancient Greek writers. The delivery of the Chalice and Paten in the ordination of Priests is not a part of the matter, but an edifying ceremony, confined to the West and unknown in primitive ages.<sup>3</sup>

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3. The *form* of Order is a prayer accompanying the laying on of hands, which determines the adaptation of the outward sign, otherwise employed<sup>4</sup>, to this Sacrament.<sup>5</sup> The phraseology of the form varies in different parts of the Church, and has varied from age to age. It is sufficient if the form is duly authorized by proper ecclesiastical authority and declares or clearly implies the significance of the matter.<sup>6</sup>

---

4. The *Minister* is a bishop, since he is the highest officer, Επισκοπος, in the Church and has alone received the power both of exercising the functions of the Ministry and of transmitting them to others.<sup>7</sup> The Canons of the Church require that at least three Bishops shall unite in the consecration of a Bishop; but this is simply for greater security in perpetuating the Apostolic Succession and for edification. One Bishop is sufficient for validity, although not so for regularity.<sup>8</sup>

---

5. Three *Sacred Orders* of Deacons, Priests and Bishops, are to be distinguished in the Ministry of the Church.<sup>9</sup> The Church requires that a person shall be ordained to each Order separately and in the order named. Yet if any one is ordained Bishop at once, *per saltum*, without having passed through the lower Orders, called *interstitia*, the Ordination is considered to be valid, however irregular, since the character and functions of the Episcopate include those of the Diaconate and Priesthood.<sup>10</sup> The Minor Orders, so called, *e.g.*, of Subdeacon, Acolyte, etc., are of human arrangement and not sacramental.<sup>11</sup>

---

6. The *subject* of this Sacrament must be of the male sex<sup>12</sup>, and must have been baptized. A woman or an unbaptized person lacks the sacramental capacity to receive the character and grace of Order. For the sake of congruity and regularity, the subject should have been confirmed; but the character of Confirmation is

contained in that of Order, so that the omission of Confirmation does not appear to invalidate the Sacrament of Order. Neither ignorance nor mortal sin in the subject can invalidate this Sacrament (Q.142. 4). Yet they interfere with his ability to discharge the functions of his Ministry in an edifying manner; and either to receive this Sacrament or to exercise the functions of the Ministry in a state of mortal sin involves the further guilt of presumption.<sup>13</sup>

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<sup>1</sup> Grueber's *Catechism on Holy Order*: Palmer *on the Church*, Pt. VI: Schoupe, *Tr. XVI*: Forbes' *39 Arts.*, XXV. 461-463: Bp. Garrett, in N.Y. Church Club Lec. of 1892: S. Thos. *Sum. Th.*, III. 34-40: Denton's *Grace of Order*: *Cat. of Nic. Bulgaris*, 10, 11, 13, 18-24: Martene, *De Ritibus*, lib. I. cap. VIII: Elmendorf's *Elem. Moral Theol.*, 610-619.

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<sup>2</sup> Acts VI, 6: I. Tim. IV. 14: V. 22: II. Tim. I. 6

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<sup>3</sup> Grueber, 86-104: S. Thos., III. sup. 34. 5: Palmer, VI. viii: Percival's *Digest*, 153: Schoupe, XVI. 74-84: Nic. Bulgaris, 13.

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<sup>4</sup> cf. Qq. 145. 2: 157. 2: also Acts VIII. 17: XIX. 6: S. James V. 14

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<sup>5</sup> Acts VI. 6

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<sup>6</sup> Grueber, 105-116: S. Thos., III. sup. 34.4: Nic. Bulgaris, 18: Palmer, VI. viii: Percival, 153, 154: Forbes' *39 Arts.*, XXXVI.

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<sup>7</sup> cf. Tit. I. 5: also Q. 131. 3, 4. Palmer, VI. iv: S. Thos., III. sup. 38: Grueber, 53-69: Schoupe, XVI. 69-73: Pearson, *Min. Theol. Works*, Vol. II. 287-290.

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<sup>8</sup> Grueber, 71-80: Palmer, VI. v: Percival, 155: Martene, art. 5.

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<sup>9</sup> S. Thos., III. sup. 37.1-3: 40. 4, 5: Palmer, VI. i-iii: Schoupe, III. 140-157: XVI. 29-67 :Pearson's *Min. Theol. Works*, Vol. I. 271-286: *Conc. ad Clerum VI*: Moehler's *Symbolism*, § 43: Nic. Bulgaris, 18-20.

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<sup>10</sup> Grueber, 18-20: Percival, 156, 157: S. Thos., III. sup. 35.5.

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<sup>11</sup> S. Thos. III. sup. 37. 1, 2: Palmer, VI. iii. app: Grueber, 146-150: Schoupe, XVI. 39-43, 64-66: Nic. Bulgaris, 20, 21: Martene, art. 1.



**12** I. Cor. XIV. 34, 35

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**13** Palmer, VI. vii: S. Thos., III. sup. 35, 3, 4: 36. 1-3: 39: Schoupppe, XVI. 85-87.

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[« Ch. XXIX. Q. 154. What is Holy Order? | Main | Ch. XXIX. Q. 156. What is Holy Matrimony? »](#)

September 20, 2005

## Ch. XXIX. Q. 155. What is the effect of the Sacrament of Holy Order?

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THE EFFECT of the Sacrament of Holy Order is a threefold grace: (a.) a special character indelibly impressed upon the soul; (b.) *gratia gratis data*, given for the ministry of grace; (c.) *gratia gratum faciens*, making the Minister worthy.<sup>1</sup>

---

2. A special character distinguishes each Order of the Ministry. It is indelible, so that the Sacrament cannot be iterated even after deposition. Thus a Priest is such forever, here and hereafter, even if deprived of the right to exercise his ministry, and in spite of subsequent heresy and schism.<sup>2</sup> Difference of opinion has prevailed as to the validity of Orders conferred by heretical or schismatical Bishops. Practically, however, such Orders have not been iterated when conferred with the proper matter and form, provided the originators of the heresy or schism are thought to have been validly ordained and the succession has been duly maintained (cf. Q. 154. 6).<sup>3</sup>

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3. *Gratia gratis data*, or grace given for the ministry of grace, is the proper grace of Ordination, whereby the subject of the Sacrament is endowed with the power and authority which pertain to the exercise of the Christian Ministry.<sup>4</sup> By reason of this grace its subject possesses *mission* or *jurisdiction*. Jurisdiction is of two kinds: (a.) *habitual* jurisdiction, which arises from the fact of Ordination simply; (b.) *actual* jurisdiction, which arises from the canonical assignment of territory within which, or of persons over which, its recipient may exercise his jurisdiction lawfully.<sup>5</sup> Since this grace pertains to official functions ordained by Christ and made effectual by Him, it enables His Minister to perform those functions, *ex opere operato*, whatever his personal faith or worthiness may be (cf. Q. 142. 4).

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4. *Gratia gratum faciens*, or grace making its subject pleasing in the sight of God, is given for the personal Sanctification of Christ's Minister, so that his private virtues may correspond to his public Office and that he may worthily endure the peculiar temptations and difficulties of the Ministry. Since this grace is personal, its benefits depend upon personal conditions of faith and penitence in its subject. While these benefits are personal, they also increase the edification with which the Minister's public functions are discharged, and thus pertain to the spiritual success of his ministry and its beneficial effect upon the faithful.<sup>6</sup>

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<sup>1</sup> Denton's *Grace of the Ministry*: Grueber's *Holy Order*, 116-128; Percival's *Digest*, 154; S. Thos., *Sum. Th.* I. II. 111. 1.

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<sup>2</sup> Grueber, 125-128: Percival, 154: Schoupe, XVI. 88-90: S. Thos., III. sup. 35. 2.

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<sup>3</sup> Grueber, 128-142.

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<sup>4</sup> Grueber, 117-119: S. Thos., I. II. 111: 1: Schoupe, IX. 17: Denton, VI, VII.

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<sup>5</sup> Grueber, 151-164: Denton, ch. VII.

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<sup>6</sup> S. Thos., I. II. 111. 1: III. sup. 35. 1 Schoupe, IX. 17: Denton, ch. VIII-XI.

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[« Ch. XXIX. Q. 155. What is the effect of the Sacrament of Holy Order? | Main | Ch. XXIX. Q. 157. What is Unction of the Sick? »](#)

September 20, 2005

## Ch. XXIX. Q. 156. What is Holy Matrimony?

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HOLY MATRIMONY is the Sacrament by which the marriage union is sanctified to religious ends, and made a type of the mystical and perpetual union between Christ and His Church.<sup>1</sup>

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2. The *form* and *matter* of this Sacrament consist of the consenting words and consummating acts which signify and complete the marriage union in the natural and civil estates of life. No *Minister*, apart from the contracting parties, is necessary for the completion of this Sacrament. The blessing of the Priest pertains to regularity and fitness, not to validity.<sup>2</sup>

---

3. Certain *impediments* nullify the marriage union *ab initio*: e.g., (a.) *error* as to personal identity: (b.) *consanguinity*, or relationship within the third degree: (c.) *impotency*, or permanent inability to consummate the union: (d.) *insanity* at the time of attempted marriage: (e.) *fornication*, or pre-marital unchastity (f.) the existence of a *living husband or wife*: (g.) *compulsion*, which, however, is removed by subsequent consent. Other impediments make the union undesirable without destroying its validity, e.g., (a.) *religious disagreement*: (b.) a *vow* of celibacy or virginity: (c.) *disparity* of social position: (d.) *physical taint* likely to affect one's offspring. Unbaptized persons can enter the marriage union so far as it is a union; but their union does not become sacramental until both parties have been baptized, for Sacramental capacity is first received in Baptism.<sup>3</sup>

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4. The Western Church in general takes the ground that the *vinculum* or sacramental tie which results from a valid consummation of Holy Matrimony cannot be broken except by death. The Eastern Church practically makes exceptions to this rule, and our American canons permit the remarriage of an innocent party after divorce because of adultery. But such marriages certainly violate the religious end of Holy Matrimony and are, to say the least, precarious. Divorce without intention of remarriage, *a mensa et toro*, is permitted when certain emergencies occur which make the proper fulfilment of marital obligations impossible.<sup>4</sup>

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5. The ends of Holy Matrimony are (a.) the begetting of children, who shall become members of Christ's kingdom: (b.) a religious union such as will typify the union between Christ and His Church: (c.) the preservation of chastity. The grace of the Sacrament is given that these ends may be achieved worthily.<sup>5</sup>

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6. Certain obligations result from Holy Matrimony, *viz.*: (a.) of mutual fidelity and regard for marital rights, with moderation in exacting them: (b.) of honor and obedience to be rendered by the wife, and of love and

kindness to be rendered by the husband: (c.) of mutual enjoyment of worldly goods: (d.) of parental control, along with the education of children in the true religion and in the practice of virtue: (e.) of making the family a religious unit, subject to the Church of God.<sup>6</sup>

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<sup>1</sup> Gen. II. 18-24: S. Matt. XIX. 8-12: S. Mark X. 2-12: I. Cor. VII: Ephes. V. 22-33: Rev. XIX. 7-9. S. Thos., *Sum. Th.*, III. sup. 41-66: Grueber's *Church Militant*, 108-111: Percival's *Digest*, 158-161: Forbes' *39 Arts.*, XXV. 463-465: Mason's *Faith of the Gosp.*, IX. 21: Bp. Grafton, in N.Y. Church Club Lec. of 1892, 230-233: Schoupe, *Tr. XVII*: Blunt's *Theol. Dic.*, "Marriage": *Cat. of Nic. Bulgaris*, 11-14, 24, 25: Luckock's *Hist. of Marriage*: Watkin's *Holy Matrimony*: Pusey's *Paroch. Sermons*, Vol. II. Ser. 22: *Notes and Questions from Pusey*, 157-163: Elmendorf, *Elem. Moral Theol.*, 620-643.

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<sup>2</sup> S. Thos., III. sup. 41-48: *Nic. Bulgaris*, 14: Percival, 161: Schoupe, XVII. 54-57: Elmendorf, 624, 625.

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<sup>3</sup> Q. 144. 1, 7. Also the Table of Forbidden Degrees in the English Prayer Book; and Levit. XVIII: Deut. VII. 3, 4: Josh. XXIII. 12, 13: Ezra IX, X: Neh. XIII. 23 *et seq*: S. Matt. XIX. 9-12: S. Mark VI. 17, 18: X. 11, 12: Rom. VII 2, 3: I. Cor. VI. 15, 16: VII. 6-16: II. Cor. VI. 14-17. S. Thos., III. sup. 50-62: Percival, 159, 160: Schoupe, XVII. 58-71, 96-141: Blunt's *Theol. Dic.*, "Affinity," "Affinity Spiritual" "Bigamy," "Decrees Forbidden": *Nic. Bulgaris*, 11-13: Elmendorf, 629-640.

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<sup>4</sup> S. Matt. V. 31, 32: XIX. 6-9: S. Mark X. 2-9: Rom. VII. 2, 3: I. Cor. VII. 10, 11, 39. S. Thos. III. sup. 62. 5, 6: 65: 66: 67. 4, 5: Percival, 158, 159: Schoupe, XVII. 72-95: Blunt's *Theol. Dic.*, "Divorce": *Notes and Questions from Pusey*, 160-163: Elmendorf, 640-643: *Catholic Papers*, 142-202.

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<sup>5</sup> S. Thos., III. sup., 47: *Nic. Bulgaris*, 11, 24, 25.

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<sup>6</sup> Gen. II. 18, 24: III. 16: I. Cor. VII. 3-5: Ephes. V. 22-33: VI. 1-4. S. Thos., III. sup. 64.

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[« Ch. XXIX. Q. 156. What is Holy Matrimony? | Main | Chapter XXX. Death and After Death. »](#)

**September 20, 2005**

## **Ch. XXIX. Q. 157. What is Unction of the Sick?**

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UNCTION of the Sick is the Sacrament by which special and healing grace is imparted to those whose lives are endangered by bodily disease.<sup>1</sup>

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2. The rite of Unction, as set forth in First Prayer Book of Edward VI, is as follows:

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*"If the sick person desire to be anointed, then shall the Priest anoint him upon the forehead or breast only, making the sign of the Cross, saying thus":*

---

"As with this visible oil thy body outwardly is anointed : so our heavenly Father, Almighty God, grant of His infinite goodness, that thy soul inwardly may be anointed with the Holy Ghost, Who is the Spirit of all strength, comfort, relief, and gladness: and vouchsafe for His great mercy (if it be His blessed will) to restore unto thee thy bodily health, and strength, to serve Him; and send thee release of all thy pains, troubles, and diseases, both in body and mind. And howsoever His goodness (by His Divine and unsearchable providence) shall dispose of thee : we His unworthy ministers and servants, humbly beseech the eternal Majesty to do with thee according to the multitude of His innumerable mercies, and to pardon thee all thy sins and offences, committed by all thy bodily senses, passions, and carnal affections : Who also vouchsafe mercifully to grant unto thee ghostly strength, by His Holy Spirit, to withstand and overcome all temptations and assaults of thine adversary, that in no wise he prevail against thee, but that thou mayest have perfect victory and triumph against the devil, sin, and death, through Christ our Lord: Who by His death hath overcome the prince of death, and with the Father and the Holy Ghost evermore liveth and reigneth God, world without end. Amen."

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3. The *Minister* must be in the Order of Priests at least. A Deacon or layman cannot act.<sup>2</sup>

---

4. The effect of this Sacrament is both bodily and spiritual, (a.) It alleviates the pains of sickness; and, if God so will, restores the sick person to bodily health, otherwise enabling him to endure the agony and spiritual perils of death without loss of grace: (b.) It remedies all spiritual imbecility contracted through past sin, and destroys such sin as remains in the soul. These benefits are, of course, dependent upon faith and repentance.<sup>3</sup>

---

5. To postpone the use of this Sacrament to the point of death is a departure from primitive practice and



teaching. It may have arisen partly from the same superstitious feeling which causes sick people who are in no peril of death to shrink from having the Blessed Sacrament of the Altar brought to them, for fear that it may prove to be their *viaticum*. The Latin phrase, *extrema unctio*, does not mean unction *in extremis*, but the last unction in the Sacramental order of unctions practiced among the Latins. Therefore, this Sacrament may be repeated, not only in different sicknesses, but also when the same illness is long continued.<sup>4</sup>

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6. The neglect of this rite in the Anglican Communion is most deplorable; but that Communion has never repudiated it, and its use may be revived lawfully.<sup>5</sup>

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<sup>1</sup> S. Mark VI. 13: S. James V. 14, 15. S. Thos., *Sum. Theol.*, III. sup. 29-33: Grueber's *Anointing of the Sick*: Forbes' *39 Arts.*, XXV. 465-474: Bp. Grafton, in N.Y. Church Club Lec. of 1892, pp. 206-220: *Notes and Questions from Pusey*, 194-197 : Martene, *De Ritibus*, lib. I. cap. VII: Mason's *Faith of the Gosp.*, IX. 19: Schoupe, *Tr. XV: Cat. of Nic. Bulgaris*, 11, 14, 18, 25: *Catholic Papers*, 203-224.

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<sup>2</sup> S. Thos., III. sup. 24. 4-9: 31: 32. 5-7: Grueber, 25-29, 36, 37, 42-45: Percival's *Digest*, 163: Schoupe. XV. 16-19: Martene, art. 3: Nic. Bulgaris, 14, 18.

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<sup>3</sup> S. Thos., III. sup. 30: Grueber, 10-24: Schoupe, XV. 20-22: Nic. Bulgaris, 11, 25.

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<sup>4</sup> S. Thos., III. sup. 32. 1-4: 33: Grueber, 33-35: Percival, 164: Martene, art. 2: Perrone, *Prælec. Theol. Compend. de Sac. Ex. Unc.*, §34.

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<sup>5</sup> Grueber, 47: Pusey's *Church of England True*, 219-228: *2nd. Letter to Newman*, 94, 95.

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[« Ch. XXIX. Q. 157. What is Unction of the Sick? | Main | Ch. XXX. Q. 158. What is Death? »](#)

**September 20, 2005**

## **Chapter XXX. Death and After Death.**

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Q. 158. [What is Death?](#)

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Q. 159. [What is the Particular Judgment?](#)

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Q. 160. [What Receptacles of Departed Souls have been distinguished?](#)

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Q. 161. [What becomes of the souls of those who die in grace but are not yet perfect?](#)

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Q. 162. [What is the Communion of Saints?](#)

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[« Chapter XXX. Death and After Death. | Main | Ch. XXX. Q. 159. What is the Particular Judgment? »](#)

September 20, 2005

## Ch. XXX. Q. 158. What is Death?

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DEATH is a separation of soul and body<sup>1</sup>, resulting in (a.) a change in the state of the soul: (b.) a dissolution of the body: (c.) a final close of this world's experiences, and an entrance upon a new and transitional state.<sup>2</sup>

---

2. Death is the penalty of sin, and if man had not sinned he would not have died.<sup>3</sup> This does not mean that man was naturally immortal before sin, but that the grace and sustenance with which he was then blessed *supernaturally* would have enabled him to live forever. Sin caused a withdrawal of these blessings<sup>4</sup>—not arbitrarily but inevitably. The death which resulted is a process which begins with man's birth. The fall has placed all in a dying state.<sup>5</sup> This death has come upon all men<sup>6</sup>, although miraculous exceptions may occur for special ends<sup>7</sup>, and those who remain alive at Christ's second coming will be changed without bodily death.<sup>8</sup>

---

3. By reason of death the soul sleeps, resting from such activities as require the use of the body<sup>9</sup>, but not from such as are purely spiritual. It remains conscious, retains the memory and fruits of carnal experience<sup>10</sup>, and is capable, if penitent, of being purified and making progress both in the knowledge of spiritual things and in holiness.<sup>11</sup> In short, to use the language of Spencerian biology, the soul ceases to correspond with its previous physical environment, but may correspond more completely with the environment of spiritual things.

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4. The dissolution of the body, or separation of its material particles, is the inevitable result of the withdrawal of the soul; for the soul furnishes the vital principle by means of which the material particles are drawn together and retained in organic, living and active unity.<sup>12</sup> We may not say, however, that the body is annihilated, for we are taught that *this* corruptible must put on incorruption.<sup>13</sup> It rather ceases to correspond with its former environment and enters upon abnormal conditions which S. Paul illustrates by the figure of a seed dissolving in the earth but preserving a continuous existence until it puts on a risen life and glorious apparel.<sup>14</sup>

---

5. Death terminates the *status viæ* or time of probation, and begins the Intermediate State. From this there is no return<sup>15</sup> since it merges into the *status termini* or everlasting state of life or death. We can take nothing with us when we die, except ourselves, our deeds and our experiences.<sup>16</sup>

---

6. Were it not for Christ's death there would be no Intermediate State, properly speaking but death would begin a *status termini* of everlasting death for all. Christ has shortened the state of death for those who respond to His grace, and has changed it into a *remedial state*, in which, as the Physician of souls, He cleanses and heals the sundered parts of our wounded nature and raises us to endless health and glory.<sup>17</sup>

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<sup>1</sup> Psa. CIV. 29: Eccles. VIII 8: II. Cor. V. 8: S. James II. 26: II Pet. I. 14

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<sup>2</sup> Blunt's *Theol. Dic.* "Death," "Eschatology": Churton's *Foundation of Doc.*, 267-274: Smith and Wace's *Dic. of Christian Biog.*, "Death."

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<sup>3</sup> Gen. II. 17: III. 19, 22: Rom. V. 12: VI. 23: I. Cor. XV. 21

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<sup>4</sup> Gen. II. 9: III. 22

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<sup>5</sup> Gen. II. 17, which means in the Hebrew, "dying thou shall die." cf. the Burial Office, "In the midst of life we are in death".

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<sup>6</sup> Job XIV. 1, 2, 10, 12: Psa. LXXXIX. 48: Eccles. VIII. 7: IX. 3: Hab. II. 5: Rom. V. 12: I. Cor. XV. 22: Heb. IX. 27

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<sup>7</sup> Gen. V. 24: Heb. XI. 5: II. Kings II. 11

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<sup>8</sup> I. Cor. XV. 51: I. Thess. IV. 17. S. Thos., Sum. Theol., I. II. 81. 3: Schoupe, XIX. 31-37.

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<sup>9</sup> Deut. XXXI. 16: Job III. 13: S. John XI. 13

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<sup>10</sup> S. Luke XVI. 22-31: Acts XXVI. 6, 7: Heb. XII 1: Rev. VI, 9-11: VII. 9-15

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<sup>11</sup> Heb. XII. 23: Rev. VII. 13-17

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<sup>12</sup> Gen. III. 19: Psa. CIV. 29: II. Cor. V. 1

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<sup>13</sup> I. Cor. XV. 53

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**14** I. Cor. XV. 36 *et seq*

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**15** II. Sam. XII. 23: Job XVI. 22

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**16** Job I. 21: Psa. XLIX. 17: Eccles. V. 15: S. Luke XII. 19, 20: I. Tim. VI. 7

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**17** Hos. XIII. 14: Mat. IV. 2: S. Matt. VIII. 17: Rom. VI. 8, 9, 23: I. Cor. XV. 26, 54-57: II. Tim. I. 10: Heb. II. 14, 15: I. Pet. II. 24: Rev. XXII. 2. cf. S. Luke X. 30-35

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[« Ch. XXX. Q. 158. What is Death? | Main | Ch. XXX. Q. 160. What Receptacles of Departed Souls have been distinguished? »](#)

September 20, 2005

## Ch. XXX. Q. 159. What is the Particular Judgment?

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THE PARTICULAR Judgment is a final decision as to the worth and destiny of the individual soul, which is made by God immediately after death, and which brings the time of probation to an end. That such a judgment is in store for every man is of faith.<sup>1</sup>

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2. It appears as if the subjective state of the soul immediately after the veil of flesh has been removed must be either hopeful or hopeless, and that this state alone will sufficiently discover to the soul its destiny. The form of the Particular Judgment, however, is not revealed. Yet it may be distinguished from the General Judgment in several ways: (a.) It is *private* and concerns the soul in its individual capacity, instead of being public and general: (b.) It is passed upon the soul in a *disembodied* and transitory state, whereas in the General Judgment the soul is judged in the body for the deeds done therein<sup>2</sup>; (c.) It is passed upon a state of *progress* not yet completed, although irreversibly determined; whereas the General Judgment is pronounced upon an established condition of righteousness or wickedness.<sup>3</sup>

---

3. The probation of every man comes to an end with the mutual separation of soul and body; and the ultimate destiny of all depends upon God's judgment upon the deeds done in the body.<sup>4</sup> This is true of those who live in the darkest heathenism, and of those whose lives preceded the Incarnation, as well as of those who learn the truths of the Gospel in this life. The *conditions* of probation, of course, differ widely; but the Judge of all the earth will do right and take all things into account. Proper *matter* for judgment exists in any case; for in every life moral issues of some kind, however elementary, compel the soul to unveil its moral attitude towards what it conceives to be right. The judgment concerns not the amount of light and grace which one enjoys, but the moral use made of such light and grace as is available; and all men have some share in truth and grace, unless they wilfully turn away from it. Souls differ in moral worth even in the midst of savage conditions.

---

4. Many have confounded certain things which should be distinguished, *viz.*: (a.) *probation*, which occurs in the body and requires no greater light and grace than all men possess: (b.) *opportunity* of receiving the knowledge and means of salvation through Christ, which may or may not form one of the elements of probation: (c.) *the process of salvation*, which in any case goes on after death and in some circumstances possibly does not begin until probation is over with. If the first opportunity of salvation occurs after death in any instance<sup>5</sup>, it need not constitute a new probation, but may be rather a *revelation*, through the manner of its reception, of the bent of character which has already been fixed under other and more rudimentary moral conditions. In short the opportunity must be, in effect, a *reward* to those whose lives, when on trial, have enabled them to accept it, and a *judgment* to those whose perversity has become too great for them to appreciate or take advantage of Divine love. Dissolution of soul and body ends the period within which the



bent of man's character can be changed (cf. Q. 167. 4, 5).<sup>6</sup>

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5. Many Catholic theologians have thought that God will ultimately save from everlasting misery all who do not reject such light and grace as is given them—in particular, those who adhere to false religions and sects through invincible ignorance, striving to be righteous so far as they know how. But it should be borne in mind that (a.) salvation will, in any case, be through Christ and His true religion, even when the knowledge of it comes after death: (b.) The supernatural blessings of the kingdom of heaven are nowhere *promised* to any except those who enter the Divine Covenant during this life: (c.) If heathen souls are to be blessed after death, therefore, their blessings may belong to the natural order, and be suited to the spiritual characters and desires which they begin to acquire while in their state of probation: (d.) With such a "natural beatification" they will perhaps be *as happy as they can be*, without a trace of sorrow; and will be forever fulfilling, we may be sure, some righteous and satisfying vocation in God's universe: (e.) Possibly such a future is in store for infants who die unbaptized: (f.) 'Except a man be born of water and the Spirit, he cannot enter the kingdom of God;' and, apparently, no one can die unbaptized without eternal loss, whether such loss involves eternal misery or not (Q. 91. 6).<sup>7</sup>

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<sup>1</sup> Heb. IX. 27. cf. also the Exhortation to Prisoners under sentence of death which speaks of death as a passing "into an endless and unchangeable [*i.e.*, irreversible] state". Schoupe, XIX. 22, 38-43: Percival's Digest, 167: S. Thos., III. sup, 88. 1.

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<sup>2</sup> I. Tim. IV. 14: S. John V. 22

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<sup>3</sup> Rev. XXII. 11

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<sup>4</sup> Eccles. IX. 10: II. Cor. V. 10: VI. 2: Heb. IX. 27

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<sup>5</sup> cf. I. Pet. III. 19, 20

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<sup>6</sup> Mason, XI. 1: *Catholic Papers*, liii-lv: Denny's *Studies*, 243-246: Oxenham's *Catholic Eschatol.*, 45-49, 58-65: *Emergency Tracts*, No. 26: Owen's *Dog.*, XXX. 6: Pusey's *What is of Faith*, 17, 18.

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<sup>7</sup> S. Thos., III. sup. 70: Schoupe, XIX. 66, 84.

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[« Ch. XXX. Q. 159. What is the Particular Judgment? | Main | Ch. XXX. Q. 161. What becomes of the souls of those who die in grace but are not yet perfect? »](#)

September 20, 2005

## Ch. XXX. Q. 160. What Receptacles of Departed Souls have been distinguished?

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FIVE RECEPTACLES of departed souls have been distinguished by theologians, *viz.*: (a.) *heaven*, or *paradise*, wherein the souls of just men made perfect are received: (b.) *limbus patrum*, where the ancient patriarchs were detained until after the descent of Christ into hell and His exaltation: (c.) *limbus puerorum*, where those are received who die in a blameless state but without the grace of regeneration: (d.) *purgatory*, where souls are detained which are in a state of salvation but are not yet made perfect: (e.) *hell*, where the souls of obstinate sinners are received immediately after death.<sup>1</sup>

---

2. S. Thomas argues that holy souls gravitate inevitably to the source of their holiness, and that the saints commence to enjoy the beatific vision so soon as they become perfect; although their perfect consummation of bliss cannot occur until the reunion of soul and body in the final resurrection. This conclusion has been too widely accepted in the Church, both East and West, to be rejected without rashness. The term *paradise* is not accurately applied to the Intermediate State of the faithful in general, but refers, since the Incarnation, according to biblical and patristic use, to the place where our Lord's Body is locally and visibly present.<sup>2</sup> Since the Ascension that place is at the Father's right hand.<sup>3</sup> Certain Anglican divines do not accept the position here taken; but their attitude is apparently an accident of controversy, being the result partly of fear lest the saints should be unduly exalted, and partly of opposition to the unhealthy but popular protestant notion that all the saved, however imperfect, enter upon glory at the moment of death.<sup>4</sup>

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3. *Limbus patrum*, which was undoubtedly emptied or merged into *paradise* when our Lord delivered the spirits in prison<sup>5</sup>, is called in Holy Scripture "Abraham's bosom"<sup>6</sup>, "*paradise*"<sup>7</sup> and "*hell*"<sup>8</sup>. Wherever it was<sup>9</sup>, there the Old Covenant saints waited for Christ's appearance and preaching.<sup>10</sup>

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4. *Limbus puerorum* corresponds to the middle place or state to which certain Christian Fathers have thought blameless heathen (children in knowledge), as well as unbaptized infants, will be consigned after the judgment, and in which they will enjoy a natural beatification, since they are spiritually incapable of the supernatural life of heaven and its beatific vision of God.<sup>11</sup> This is purely speculative; but the mere possibility of its truth shows that men can believe in the justice of God without being troubled either by the teaching that entrance into heaven depends, since the Christian dispensation, upon Baptism, or by the doctrine that the eternal reward of every man is determined according to the deeds done in the body (cf. Q. 159. 3-5).<sup>12</sup>

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5. Christian souls must, as a rule, pass after death into an Intermediate State, called *Purgatory* by the

Latins, for purification and further progress towards perfection (Q. 161); or else into hell, the place of the damned, to await certain and irreversible judgment (Q. 166). The contents of revelation concerning the future state of the heathen and invincibly ignorant are fragmentary. Certain opinions may appear reasonable and most consistent with the doctrine of the Divine nature, but the whole subject belongs to the realm of pious opinion.

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<sup>1</sup> S. Luke XVI. 22, 23, and whence they never depart except for the general judgment. S. Thos., III. sup. 69. esp. arts. 1, 9: Schoupe, XIX. 44-106: Luckock's *Informed State*, ch. XV.

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<sup>2</sup> cf. S. Luke XXIII. 43

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<sup>3</sup> I. Cor. XIII. 12: II. Cor. XII. 4: Heb. XII 22-24: Rev. II. 7: XIV. 1-6

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<sup>4</sup> S. Thos., III. sup. 69. 2: 93.1: Percival's *Digest*, 167, 168, 255-284: Pearson, IX. 630, 634: XII. 694: Trident: *Catech.* ch. 10. q. 5: Burial Office, the first of the closing prayers: *Westminster Confes.*, ch. XXXII: Cornel. *A Lapide* in II. Cor. V. 8, and Phil. I. 23, 24: Forbes' *N. Creed*, 269-271, 314, 328-331: Blunt's *Theol. Dic.*, "Beatific Vision": Schoupe, XIX. 47, 53-58: *Orth. Conf.* Q. 67.

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<sup>5</sup> Heb. IX. 8

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<sup>6</sup> S. Luke XVI. 22

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<sup>7</sup> S. Luke XXIII. 43

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<sup>8</sup> Psa. XVI. 10

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<sup>9</sup> cf. Ephes. IV. 9: S. Luke XVI. 23

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<sup>10</sup> I. Pet. III. 19, 20. S. Thos., III. sup. 69. 4, 5: Schoupe, XIX. 62-65: Luckock.

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<sup>11</sup> cf. S. John III. 5

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<sup>12</sup> S. Thos., III. sup. 71: Schoupe, XIX. 66-84: Percival, 125: Forbes' *N. Creed*, 305: Pusey's *What is of Faith*, 8-11.

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# Theological Outlines • by • Francis J. Hall

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[« Ch. XXX. Q. 160. What Receptacles of Departed Souls have been distinguished? | Main | Ch. XXX. Q. 162. What is the Communion of Saints? »](#)

September 20, 2005

## Ch. XXX. Q. 161. What becomes of the souls of those who die in grace but are not yet perfect?

---

THE SOULS of those who die in grace but are not yet perfect enter upon an Intermediate State of purification, called Purgatory, where they remain until they have been made perfect.<sup>1</sup>

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2. The teaching of the Anglican Communion on this subject is embodied in the Commendatory Prayer, said *in extremis* (Office for Visitation of the Sick). In it the Church prays that, when the Father receives the soul of "our dear brother," *i.e.*, after death, "it may be precious in [His] sight"; that He may "wash it", and that, its defilements "being purged and done away, it may be presented pure and without spot before [Him]; through the merits of Jesus Christ."

At the time of the Reformation this doctrine had suffered from excessive definition, especially in popular preaching and in popular theology. Thus it was taught that (a.) the inhabitants of Purgatory endure external and material torments, whereby the measure of temporal penalties inflicted by reason of their faults is filled up: (b.) These penalties may be shortened by known lengths of time through private masses paid for by the living, and through indulgences granted by the Church.<sup>2</sup>

---

4. Such teaching is repudiated in our Twenty-second Article under the phrase, "the Romish Doctrine concerning Purgatory." The decrees of Trent, however, whatever their value may be, are neither condemned nor approved by that Article.<sup>3</sup> That there is a true doctrine of purgatory is assumed, as we have seen, in our Prayer Book; and its contents are there implied—*i.e.*, that souls which are accepted of God are washed and purged after their departure, through the merits of Christ, from all worldly defilements, and then presented pure and without spot before God.<sup>4</sup>

---

5. The manner and accompanying conditions of the purification of souls are unknown to us. That it should include some kind of suffering, however, seems required by the principles of justice and by the necessary laws of moral progress. But such suffering may be entirely internal, and may arise simply from a deeper sense of the sins which God has pardoned and of the defilements which He is purging away. Thus the exuberance of joy arising from complete assurance of salvation will be qualified, though not destroyed, by an acute shrinking from the privilege of entering the Holy Place of God's unveiled presence and glory.<sup>5</sup>

---

6. Such purification is *moral*; and presupposes a state of consciousness after death (Q. 158. 3). How long it will continue in individual cases is unknown to us; but the observed laws of moral progress lead us to infer that the time will be very long in some cases—*e.g.*, when repentance immediately precedes death—and shorter when much progress towards perfection has been made before death. In any case the attainment of

perfection appears to end the soul's exclusion from the beatific vision of God (Q. 160. 2).

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<sup>1</sup> S. Thos., III. sup. 69. 7, 8: 72: Schoupe, XIX. 48, 59-62, 99-106: Gruebers *Church Militant*, 121-140: Forbes' *39 Arts.*, XXII: Forbes' *Considerations*, Vol. II. 1-141: Percival's *Digest*, 168-170: Owen's *Dog.*, XXX: Rede's *Communion of Saints*: Pusey's *What is of Faith*, 102-121.

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<sup>2</sup> Forbes' *39 Arts.*, 308-311: Pusey's *Church of England, a True Portion*, 190-198.

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<sup>3</sup> Trid. Sess., VI. can. 30: Sess. XXV. cf. *Profess, fid.* Trid. a Pio IV.

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<sup>4</sup> Forbes' *39 Arts.*, 312-353: Pusey's *Church of Eng. a True Portion*, 96-122.

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<sup>5</sup> S. Thos., III. sup. 70. 3: Newman's *Dream of Gerontius*: St. Catherine on *Purgatory*: Luckock's *Intermediate State*, ch. V-VII, IX: Moehler's *Symbolism*, § 23: Mason's *Faith of the Gosp.*, XI. 2: *Tracts for the Times*, No. 90.

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[« Ch. XXX. Q. 161. What becomes of the souls of those who die in grace but are not yet perfect? | Main | Chapter XXXI. The End of All Things »](#)

**September 20, 2005**

## **Ch. XXX. Q. 162. What is the Communion of Saints?**

---

THE COMMUNION of Saints is a mutual interaction of life and operation, whether conscious, or unconscious, which exists between the members of the Mystical Body of Christ, wherever they are and under whatever conditions they may exist.<sup>1</sup>

---

2. The basis of the Communion of Saints is the life and vital energy which permeates and unifies the Body of Christ. This Communion is, therefore, (a.) *vital*, and depends upon the spiritual life of Christ's Body which we receive in Baptism: (b.) *organic*, and not dependent for its origin or continuance upon our wills. The members of Christ act and react upon each other necessarily: (c.) *reflective*, in that the Saints have communion with each other *through Christ*, Who is the focus and mirror, as well as the principle, of every spiritual force in His Mystical Body: (d.) *personal*, involving possibilities of personal contact and communion not otherwise available.

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3. The veil of death modifies, but does not destroy this Communion; and this fact has profoundly influenced the devotions of the Church Militant. But spiritualism, which seeks direct communication with the departed by occult means, whether successful or not, is sternly forbidden in Holy Scripture<sup>2</sup>; and appears to be, ordinarily at least, under the control of evil spirits, so that we may not avail ourselves of such communications without presumption.

---

4. The Church Militant has always offered prayers—especially in connection with the Eucharistic Sacrifice—for the faithful departed, and for the consummation of their bliss. Thus she implies her belief, otherwise capable of demonstration, that such prayers are worth offering and are answered, although they cannot change the final destiny of souls.<sup>3</sup>

---

5. It is also certain that the faithful departed, as well as the holy angels (Q. 81. 2), pray for the Church Militant; although with what knowledge of earthly events and with what explicitness of petitions we do not know.<sup>4</sup>

---

6. The practice of addressing the faithful departed for their prayers for us with such language as *ora pro nobis*, the *Invocation of Saints* was also universal in the Church Militant for at least one thousand years, receiving sanction in the Church's Offices both East and West, and still having such sanction in the Greek and Latin Communion. But the Church as a whole has never committed herself to any theological interpretations of the practice, nor to any assertions as to its value, necessity or universal propriety. All such questions, and

the further question as to whether the departed hear such invocations lie within the domain of speculative opinion. The practice has, in fact, been abused; and, since its encouragement is not essential to the maintenance of the Catholic religion, the Anglican Communion has acted lawfully both in repudiating what she describes as the "Romish doctrine concerning . . . invocation of Saints," and in ceasing to, provide official forms of invocation.<sup>5</sup>

---

7. The practice of invocation may be interpreted, in its higher forms at least, as nothing more than an exercise of that rhetorical and poetic license of devotion which the Church herself employs when she invokes the angels and the spirits and souls of the righteous, in the Benedicite, to praise God and magnify Him. If, however, the saints are thought to hear and be moved to acts of intercession by such invocations—an opinion which this Church neither condemns nor sanctions—the following axiomatic principles should be borne in mind: (a.) It is their righteousness and spiritual wisdom which makes the prayers of the saints at rest peculiarly powerful<sup>6</sup>: (b.) This power may excel in *degree* and *certainly*, but does not differ in *kind* from that which belongs to the prayers of the faithful on earth: (c.) Our attitude toward the saints departed when asking for their prayers should be the same in kind, however intensified, as that which we may lawfully assume when we ask the saints who are in flesh for their prayers: (d.) We can not address the saints as exercising a personal mediation like that of Christ, nor can we offer Eucharists to them without being guilty of at least *material* idolatry, whatever our formal intention may be.<sup>7</sup> The subject demands more careful and patient treatment than it usually receives from either its opponents or its advocates.<sup>8</sup>

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<sup>1</sup> Collect for All Saints, cf. Acts II. 42:1. Cor. XIII. 25-27: Ephes. IV. 11-16, 25: Heb. XI. 39-XII. 1; XII. 22, 23: I. John I. 3: Rev. VII. 3-17. Pearson on the Creed, IX. 620-634: Schoupe, XIX. 108-113: Moehler's Symbolism, §§ 52, 53: Hutchings on the Holy Ghost, 142-146: Mason's Faith of the Gosp., VII, 10: Maclear's Introd. to the Creeds, 236-243: Grueber's Church Militant, 141-163.

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<sup>2</sup> Exod. XXII. 18: Lev. XIX. 31: XX. 6, 27: Deut. XVIII. 10, 11: Isa. VIII. 39: Mic. V. 12: Gal. V. 20. cf. I. Sam. XXVIII. w. I. Chron. X. 13

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<sup>3</sup> cf. Commendatory Prayer: the petition, "Thy Kingdom come": II. Maccabees XII. 42-45: II. Tim. I. 18. S. Thos., III. sup. III. 73: Grueher's Church Mil., 153-158: Forbes' 39 Arts., XXII. pp. 312 et seq: Luckock's After Death, Pt. I: Schoupe, XIX. 114-117, 118-120: Forbes' Considerations, Vol. II. 88-113.

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<sup>4</sup> Jerem. XV. 1: Zech. I. 12: II. Maccabees XV. 14: S. Luke XVI. 27- 31: Rev. V. 8: VI. 9-11; VIII. 3, 4. S. Thos., III. sup. 72. 3 vel 74. 3: Grueber's Church Mil., 149-152: Luckock's After Death, Pt. 11: Schoupe, XIX. 138-141: Forbes' Considerations, Vol. II, 142-185.

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<sup>5</sup> Forbes' 39 Arts., XXII. 378-424: Grueber's *Church Militant*, 142-149: 158-163: Percival's *Digest*, 172-174: Luckock's *After Death*, 255-260: *Notes and Quest. from Pusey*, 99-102: Forbes' *Considerations*, 186-313: S. Thos., III. sup. 72. 1,2: vel 74. 1, 2: Schoupe, XIX. 138-140.

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<sup>6</sup> S. Jas. V. 16-18

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<sup>7</sup> Acts IV. 10-12: XIV. 11-18: I. Tim. II. 5: Heb. IX. 13-15: XII. 22-24: Rev. XXII. 8, 9

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<sup>8</sup> Pusey's *Church of Eng. a True Portion*, 99-114: *Second Letter to Newman*, 15-19: Blunts *Theol. Dic.*, "Beatification," "Canonization": Grueber, 152, 153.

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[« Ch. XXX. Q. 162. What is the Communion of Saints? | Main | Ch. XXXI. Q. 163. What will be the signs and the manner of Christ's Second Coming? »](#)

**September 20, 2005**

## **Chapter XXXI. The End of All Things**

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Q. 163. [What will be the signs and the manner of Christ's Second Coming?](#)

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Q. 164. [What is the doctrine of the Resurrection of the Dead?](#)

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Q. 165. [What is the doctrine of the General Judgment?](#)

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Q. 166. [Where will the wicked go after the Judgment?](#)

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Q. 167. [How do we know that the punishment of the finally impenitent is endless?](#)

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Q. 168. [What is the final reward of the righteous?](#)

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[« Chapter XXXI. The End of All Things](#) | [Main](#) | [Ch. XXXI. Q. 164. What is the doctrine of the Resurrection of the Dead?](#) »

**September 20, 2005**

## **Ch. XXXI. Q. 163. What will be the signs and the manner of Christ's Second Coming?**

---

THE SIGNS of Christ's second coming will be, apparently, (a.) portents in the heavens: (b.) disturbances on earth: (c.) conversion of the Jews: (d.) visible unity of the Church Militant: (e.) revelation of anti-Christ: (f.) reappearance of Enoch and Elijah. But the predictions of Holy Scripture are too figurative to be interpreted with certainty before their fulfilment. Its manner will be sudden, unexpected, glorious, and in the clouds of heaven.<sup>1</sup>

---

2. Holy Scripture says that the sun and moon will be darkened, and that the stars will fall and the powers of heaven be shaken.<sup>2</sup> Also that on earth there will be wars and rumors of war, famines, pestilences and earthquakes.<sup>3</sup>

---

3. The Jews were chosen that they might receive the oracles of God<sup>4</sup>, and convey the message of salvation to the Gentiles. But they were deprived none the less, as a race, of the benefits of the New Covenant, by reason of their hardness of heart, until the end of the world should draw near, when, it is prophesied, a remnant will be saved.<sup>5</sup>

---

4. The sixteenth chapter of Ezekiel is thought by some to give the future history of the Roman, Greek and Anglican Communions under the names of Jerusalem, Samaria and Sodom. If so, it would appear that, when the Greek and Anglican Communions have fully returned to their primitive principles, the Roman Communion will do likewise and will be gladly accepted in consequence as the foster mother of Churches—*not by her covenant*, however, *i.e.*, not on the basis of her claim of Divine sovereignty.

---

5. In Holy Scripture Anti-Christ is called "the abomination of desolation"<sup>6</sup>, and is said to be human<sup>7</sup>, proud, cruel, impious and lustful.<sup>8</sup> It is also predicted (a.) that he will try to supplant the true Christ, and will claim to be Divine on the strength of miracles calculated to deceive the elect<sup>9</sup>: (b.) that he will rule over the world for three and a half years<sup>10</sup>, and persecute the Church so as to cause a great apostacy, but without destroying the Church or its Faith.<sup>11</sup> Some think he will be a Jew and rule from Jerusalem, this fact helping to deceive the elect. It is also thought that Enoch and Elijah will reappear in those days and encourage the faithful by their preaching, suffering martyrdom in consequence and being raised from the dead.<sup>12</sup>

6. The day and hour of the second coming cannot be known beforehand<sup>13</sup>, but will be heralded by the trump of Gabriel (at which the dead will rise), and will be in the clouds, as evident and glorious as the lightning shining from east to west.<sup>14</sup>

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<sup>1</sup> S. Thos., III. sup. 75, 76: Schoupe, XIX. 145-164: Mason's *Faith of the Gosp.*, XI. 4: Percival's *Digest*, 177: Pearson *on the Creed*, VII. 517-521.

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<sup>2</sup> S. Matt. XXIV. 29: Rev. VI, 13, 14

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<sup>3</sup> S. Matt. XXIV. 6, 7

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<sup>4</sup> Rom. III. 1, 2

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<sup>5</sup> Dan. XII. 1: Rom. IX. 27

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<sup>6</sup> S. Matt. XXIV. 15-26

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<sup>7</sup> II. Thess. II. 3

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<sup>8</sup> II. Thess. II: Rev. XIII

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<sup>9</sup> S. Matt. XXIV. 24: II. Thess. 11. 4, 9

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<sup>10</sup> Rev. XIII. 5

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<sup>11</sup> S. Matt. XXVI. 21, 22: II. Thess. II. 3, 4: Rev. XX. 7-9

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<sup>12</sup> Mat. IV. 5: Heb. XI. 5: Rev. X. 1-12. Schoupe, XIX. 153, 156, 157: Blunt's *Theol. Dic.*, "Anti-Christ."

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<sup>13</sup> S. Matt. XXIV. 36-44: S. Mark XIII. 32-37: S. Luke XXI. 34, 35: I. Thess. V. 1-3

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<sup>14</sup> S. Matt. XXIV. 27, 30, 31: S. Mark XIII. 26, 27: S. Luke XXI. 27: I. Thess. IV. 16, 17

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[« Ch. XXXI. Q. 163. What will be the signs and the manner of Christ's Second Coming? | Main | Ch. XXXI. Q. 165. What is the doctrine of the General Judgment? »](#)

**September 20, 2005**

## **Ch. XXXI. Q. 164. What is the doctrine of the Resurrection of the Dead?**

---

THE DOCTRINE of the Resurrection of the dead is that at the second coming of Christ all men will rise with the bodies with which they lived on earth, so as to be judged and rewarded or punished in the body for the deeds done therein.<sup>1</sup>

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2. The language of Holy Scripture concerning the Resurrection is not metaphorical; for (a.) in some passages a distinction is implied between the physical resurrection and the spiritual one.<sup>2</sup> The phrase "*spiritual body*" is misleading if it refers to a pure spirit. But if understood to refer to the flesh as *dominated* by the spirit, it is clear; and the antithesis is brought out between the *owua Uvxikov* and the *owua πνευαatikov*, as between the body under the control of animal propensities and the same body supernaturally elevated, transfigured and controlled by the spirit:<sup>3</sup> (b.) The resurrection of the faithful is declared to be a future event, which would not be the case if it coincided with spiritual regeneration<sup>4</sup>: (c.) If it were purely spiritual, the wicked would not rise<sup>5</sup>: (d.) Holy Scripture asserts a redemption of the body<sup>6</sup>: (e.) Christ, Who is declared to be the first fruits of them that slept<sup>7</sup>, rose with flesh and bones and now sitteth therein at the right hand of the Father.<sup>8</sup>

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3. It should be noticed, in answer to scientific objectors, that (a.) the identity of the body does not in this life depend upon a perpetual identity of the material particles contained in it; and the Faith does not require such identity after death, but a continuity and numerical sameness of the organism which persists in and outlasts the state of dissolution.<sup>9</sup> (b.) The material substance of flesh cannot be proved to be a hindrance to the spirit in glory, if the wonders of electricity and the unrealized potentialities of grace are taken into account. We know very little as to the nature and capacity of matter.<sup>10</sup>

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4. The power of God, is sufficient in itself to account for the resurrection of men's bodies; but we know that the bodies of the saints will be raised and changed because of Christ's resurrection and by the quickening principle imparted to them through their union with the Body of Christ in Baptism. This quickening principle gradually transforms the physical body from within so that it becomes a spiritual body, and the spiritual body is nourished by the Body and Blood of Christ in the Holy Eucharist.<sup>11</sup> The process will be completed at the last day, so that what is sown in corruption, having put on incorruption, will be raised in glory.<sup>12</sup>

---

5. At the last trump the dead will be changed in an instant.<sup>13</sup> The bodies of the saints after their resurrection will possess four characteristics: (a.) *subtlety*, or perfect plasticity and subjection to the spirit<sup>14</sup>; (b.) *agility*,

or ease of movement and freedom from weariness<sup>15</sup>: (c.) *impassibility*, or freedom from pain, disease and death<sup>16</sup>: (d.) *glory*, with which they will shine as the sun.<sup>17</sup> The bodies of the wicked will, no doubt, have contrary characteristics, save that like those of the saints they cannot enter a state of dissolution. Their worm dieth not.<sup>18</sup>

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<sup>1</sup> Job XIV. 12-25: XIX. 23-27: Isa. XXVI. 19: Ezek. XXXVII. 1-14: S. John V. 28, 29: Acts XXIV. 15: 1. Cor. XV. 13: Phil. III. 21: 1. Thess. IV. 14-16: II. Pet. III. 7, 10, 13: Rev. XX. 13: XXI. 1, 5. Pearson *on the Creed*, XI: S. Thos., III. sup. 77-86 vel 88: Forbes' *N. Creed*, 306-315: Maclear's *Introd. to the Creeds*, XI: Schoupe, 165-185, 222-229: Liddon's *Eastertide Ser.*, XXIII: Mason's *Faith of the Gosp.*, XI. 3: Milligan's *Resurrec. of the Dead*.

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<sup>2</sup> S. John V. 28: Phil. III. 21: I. Thess. IV. 13-17

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<sup>3</sup> Chandler, *The Spirit of Man*, II. espec. pp. 49 *et seq.*

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<sup>4</sup> II. Tim. II. 18

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<sup>5</sup> Dan. XII. 2: Acts XXIV. 15

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<sup>6</sup> Rom. VIII. 23: I. Cor. VI. 13-20

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<sup>7</sup> I. Cor. XV. 13-23

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<sup>8</sup> S. Luke XXIV. 39: S. John XX. 27. A. H. Strong's *Syst. Theol.*, p. 576: Pearson, 663-676: Milligan.

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<sup>9</sup> I. Cor. XV. 53, 54. A. H. Strong, 578-580

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<sup>10</sup> Rom. VIII. 23: II. Cor. V. 4: Phil. III. 11: Ephes. V. 29. Pearson, 656-663, 670-676: S. Thos. III. sup. 81.

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<sup>11</sup> S. John VI. 54-58

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<sup>12</sup> Rom. VIII. 11: 1. Cor. XV. 20, 42-44: Col. 1.18. S. Thos., III. sup. 77, 78: Forbes *on the Creed*, 235, 307, 308.

**13** I. Cor. XV. 51, 52

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**14** I. Cor. XV. 44

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**15** Wisd. III. I

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**16** I. Cor. XV. 42, 52, 53: Rev. XXI. 4

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**17** Dan. XII. 3: S. Matt. XIII. 43

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**18** Psa. CXLIX. 8: Isa. LXVI. 24: S. Mark IX. 43-48: Isa. XIII. 8. S. Thos., III. sup. 83-88: Percival's Digest, 179: Maclear, 280-285: Schoupe, XIX. 182, 183, 222-239: Blunt's Theol. Dic., "Body Natural," "Body Spiritual."

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[« Ch. XXXI. Q. 164. What is the doctrine of the Resurrection of the Dead? | Main | Ch. XXXI. Q. 166. Where will the wicked go after the Judgment? »](#)

**September 20, 2005**

## **Ch. XXXI. Q. 165. What is the doctrine of the General Judgment?**

---

THE DOCTRINE of the General Judgment is that our Lord, when He comes again, will judge all mankind openly and together, according to the deeds done in the body; and will send the wicked into everlasting punishment, and take the righteous into everlasting life (S. Matt. XXV. 31-46: Acts XVII. 31: Rom. II. 16: 11. Cor. V. 10: Heb. IX. 27, 28: II. Thess. 11, 7, 8: II. Pet. III. 7-10: Rev. XX. 12-15). *Pearson on the Creed, VII: S. Thos. Sum. Theol., HI. 59: III. sup. 87 vel 89-90 vel 92: Schoupe, VIII. 373: XIX. 186 etseq: Owen's Dog. Theol., XXXI. 3: Churton's Foundation of Doc., 283-290: Mason's Faith of the Gosp., XI. 5: A. H. Strong's Syst. Theol., 581-584: Percival's Digest., 180: Forbes' Nic. Creed, 243-250: Maclear's Introd. to the Creeds, 183-194.*

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2. It is of faith that the General Judgment will occur at a definite time in the future (Acts XVII. 31: XXIV. 25: Heb. X. 27: II. Pet. II. 4) and at the same time for all men (S. Matt. XXV, 32). It will follow immediately upon the second coming of Christ and the resurrection of the dead (S. John V. 27-29). *S. Thos., III. sup. 88 vel 90: A. H. Strong, 581.*

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3. The Judge is Jesus Christ our Lord, for (a.) as the Divine Word, He rightly exhibits the mind of God concerning the lives and characters of men: (b.) As Son of Man, He has been appointed to this Office by the Father (Acts XVII. 31: John V. 22, 26, 27): (c.) Having been touched with the feeling of our infirmities and having been tempted as we are, although without sin, He is a merciful as well as a just Judge (Heb. IV. 15): (d.) Having redeemed His people from the power of Satan, He is able to withdraw those who are worthy from the sphere of Satan's malice (Q. 118. 4). *S. Thos., III. 59: III. sup. 90 vel 92: Forbes, 245-247: Pearson, 525-531: A.H. Strong, 583, 584.*

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4. All men will be judged (Matt. XXV. 32: Acts X. 42: II. Tim. IV. 1: Heb. IX. 27: I. Pet. IV. 5: Rev. XX. 12, 13), and angels (II. Pet. II. 4). The devil will be the accuser (Rev. XII. 10), the saints will concur in the Judgment (S. Matt. XIX. 28: S. Luke XXII. 28-30: I. Cor. VI. 2, 3: Rev. III. 21), and angels will execute it (S. Matt. XIII. 41, 42: XXV. 31). *Pearson, 532-539: S. Thos., III. sup. 89 vel 91: Churton, 286: A.H. Strong, 584.*

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5. Men are to be judged according to the deeds done in the body, including every idle thought and word (Eccles. XII. 14: S. Matt. XII. 36, 37: S. Luke XII. 2-9: John III. 20, 21: I. Cor. IV. 5: II. Cor. V. 10: Rev. XX. 12). This judgment will be just, taking into account men's opportunities and declaring the true moral significance and value of the works considered, that value being clearly displayed in the characters exhibited before the judgment throne. Men's characters will then have been fully formed along the lines determined by earthly conduct, and will be fixed forever. The judgment will, in short, be according to deeds done in the

past, these deeds being perpetuated and exhibited, however, in an existing and ineffaceable spiritual character (S. Matt. XII. 34-37: Rev. XXII. 11, 12). *S. Thos., III, sup. 87 vel 89: A.H. Strong, 583.*

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6. This character, by its open and inevitable exhibition, will vindicate the righteousness of Christ's judgment before all creatures. But Christ Himself, being omniscient, knows what is in men from eternity; so that He will not come to ascertain but to make known to men the moral value and destiny of souls (Rom. II. 5, 6: I. Tim. V. 24, 25: Rev. XIV. 13). To a limited extent we are able to judge ourselves and measure the value of our own characters, with the aid of memory and the conscience. It is our duty to do this, that we may repent and amend our ways, with the aid of grace, before they have hardened and become irreformable (S. Luke XVI. 25: Rom. 11. 14, 15: Heb. III. 8, 15: X. 27). But we cannot read the hearts of others and cannot judge them before the time either correctly or lawfully (Matt. VII. 1-5). *A.H. Strong, 583.*

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[« Ch. XXXI. Q. 165. What is the doctrine of the General Judgment? | Main | Ch. XXXI. Q. 167. How do we know that the punishment of the finally impenitent is endless? »](#)

September 20, 2005

## Ch. XXXI. Q. 166. Where will the wicked go after the Judgment?

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AFTER THE Judgment the wicked will depart "into everlasting fire, prepared for the devil and his angels."<sup>1</sup>

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2. The abode of the devil and his angels, where the wicked are to be punished, is called hell in our authorized version, Sh'ol, aons, yeevva, taptapow). That term is also applied to the general place of departed spirits<sup>2</sup>, but in its more strict use refers to a place of torment.<sup>3</sup> The locality of hell is not known, but is spoken of as under the earth<sup>4</sup> while its ruler is described as the prince of the power of the air.<sup>5</sup> That it is a place as well as a state is certain.<sup>6</sup>

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3. The punishment of the wicked is distinguished as (a.) *poena damni*, or loss of the beatific vision of God, called damnation: (b.) *poena sensus*, or the pains which result from damnation and from the conditions of existence in hell. The wicked will never cease to retain their bodies after the resurrection, and will undoubtedly suffer both in body and soul, by reason at least of the organic connection existing between them. But it is lawful to interpret the biblical terms "fire" and "worm" figuratively. Yet we ought not to think that our Lord would exaggerate or misrepresent the pains of the damned. The figures employed by Him should not be interpreted, therefore, as exceeding the reality or as unworthy of emphasis. The economy which God employs in revealing His purposes (Q. 70. 2 b, 4) does not involve caricature or any other form of untruth, but an inexhaustiveness and gradualness in uncovering the truth, adapted to our comprehension. The language of revelation, therefore, is true and the safest for our use, however inadequate. No one can doubt the awfulness of hell who has faced the awfulness of sin; and nothing so emphatically declares the awfulness of sin as the awfulness of Calvary.<sup>7</sup>

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4. The misery of hell will apparently include the following elements: (a.) loss of earthly goods and pleasures: (b.) loss of heaven and its joys: (c.) withdrawal of the Holy Ghost: (d.) insatiable lusts and passions: (e.) accusations of conscience: (f.) loathsome associates: (g.) external conditions: (h.) despair because of the endlessness of the misery endured.<sup>8</sup>

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5. The realm of darkness is a Kingdom.<sup>9</sup> In it, no doubt, are diversities of conditions and of misery, determined according to the degrees and types of sinfulness in its members. Divine revelation affords no warrant for the idea that their misery will be absolute, so as to be unattended by qualifying pleasures. The true doctrine concerns their condition *as a whole*, which will be one of unutterable misery indicated in Holy Scripture by the phrases "fire"<sup>10</sup>, "their worm"<sup>11</sup>, and "weeping and gnashing of teeth".<sup>12</sup>

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<sup>1</sup> Psa. XCII. 7: Isa. XXXIV. 10: Dan. XII. 2: Matt. XXIII. 33: XXV. 41, 46: Mark III. 29: XVI. 16: John V. 29: Rom. XIII. 2: II. Thess. I. 9: II. 12: Rev. XX. 13-15. S. Thos., *Sum. Th.*, I. 10. 3 ad sec: 64, 2: III. sup. 97-99: Pusey's *What is of Faith as to Ev. Pun.*: Blunt's *Theol. Dic.*, "Punishment": Forbes' *N. Creed*, 316-325: Hodge's *Syst. Theol.* Vol. III. 868-880.

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<sup>2</sup> Ezek. XXXII. 21: S. Matt. XVI. 18

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<sup>3</sup> II. Sam. XXII. 6: Psa. CXVI. 3: Prov. XXVII. 20: S. Luke XVI. 23: Matt. V. 22: II. Pet. II. 4

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<sup>4</sup> Ephes. IV. 9. cf. Prov. XV. 24: Isa. XIV.9: Amos IX. 2: II. Pet. III 4

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<sup>5</sup> Ephes. II. 2. cf. III. 10: VI, 12: Q.79.4

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<sup>6</sup> cf. S.Matt. X. 28. A.H. Strong's *Syst. Theol.*, 231.

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<sup>7</sup> S. Thos., III. sup. 97 vel 98: Forbes, 323-325: Blunt's *Theol. Dic.*, "Damnation."

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<sup>8</sup> Hodge's *Syst. Theol.*

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<sup>9</sup> S. Matt. XII. 25, 26: Rev. XVI. 10

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<sup>10</sup> S. Matt. XXV. 41

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<sup>11</sup> S. Mark IX. 44, 46, 48

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<sup>12</sup> S. Matt. VIII. 12: XXII. 13: XXIV. 51: XXV. 30. Hodges.

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[« Ch. XXXI. Q. 166. Where will the wicked go after the Judgment? | Main | Ch. XXXI. Q. 168. What is the Final Reward of the Righteous? »](#)

**September 20, 2005**

## **Ch. XXXI. Q. 167. How do we know that the punishment of the finally impenitent is endless?**

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WE KNOW that the punishment of the finally impenitent is endless because (a.) the Church and the Scriptures so teach: (b.) The irremediableness of the sinful state of the damned involves irremediable misery: (c.) Both the justice and the mercy of God require the permanent exclusion of the damned from heaven.<sup>1</sup>

---

2. The Athanasian Creed says that, *they that have done good shall go into life everlasting; and they that have done evil into everlasting fire*. The Church prays in the Litany for our deliverance from "everlasting damnation," and in many of her prayers either alludes to or implies the endless punishment of obstinate sinners (cf. Collects for the 4th. and 13th. Sunday after Trinity: Certain phrases in the Offices for Visitation of the Sick; Burial of the dead; Family Prayers; and the Consecration of a Church. And note especially the language addressed to Persons under sentence of death, touching "an endless and unchangeable state" to be entered upon after death).

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3. Catholic consent as to the teaching of Holy Scripture on future punishment throws the burden of proof upon those who deny that the New Testament teaches its endlessness. This consent is the more noteworthy since it exists in the face of *a priori* presumptions to the contrary and the natural disinclination of men to accept such teaching. The New Testament speaks of the worm which dieth not, and of a time when there can be no repentance and no forgiveness, and when the door will be shut.<sup>2</sup> Our Lord expressly declares the everlastingness of hell punishment, using the same word, *aivviov* to describe the duration respectively of punishment and of heavenly life.<sup>3</sup> If He did not describe one as endless, neither did He so describe the other. It is true that the term *aivviov* does not signify endlessness in every connection, but it does signify as long a duration as the subject to which it is applied is capable of. The endless existence of obstinate souls, therefore, requires the endlessness of their *KiAxoiv aivviov*. There is, in fact, no other Greek term which could have been so fittingly employed to signify endlessness of the punishment of the wicked. Then too it is declared that it had been better for Judas if he had never been born<sup>4</sup>, which would not have been true if he was finally to be saved.<sup>5</sup>

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4. Perfect freedom and immutability of character and purpose are consistently combined in God, and belong to His eternal being. A similar combination of free agency with unalterableness of character and moral attitude will undoubtedly be found in men in the world to come. It is a fact which can be verified that a man's character becomes less and less capable of change as it matures. His freedom remains, but his character becomes fixed for good or evil and determines unalterably both his personal attitude towards what he considers to be righteous, and his conduct so far as it signifies that attitude. The end of probation is the end

of man's opportunity to determine the lines along which his character and conduct shall crystalize. If the result is iniquity, the judgment which says "let him that is filthy be filthy still"<sup>6</sup> is no arbitrary fiat, but the revelation of a condition of things for which man himself is responsible, and which can be repaired only when God ceases to rule His universe in harmony with moral law—*i.e.* never (cf. Q. 159. 3, 4).<sup>7</sup>

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5. This truth helps us to answer several objections to the doctrine of everlasting punishment. (a.) The apparent injustice of punishing a few sins of short, duration with endless misery disappears with the thought that these sins are punished for what they signify in the sinner rather than for themselves merely. The sinner is punished *according* to deeds which pass away, but *on account of* a sinful *state* and personal attitude which has not been and never will be remedied. The penalty is as lasting as the evil which causes it: (b.) Chastisement is often a means of external grace (Q. 137. 3), being inflicted by God for discipline, with deliverance from evil in prospect<sup>8</sup>; but experience shows that as the temper of any person hardens the remedial quality of chastisement disappears in his case, and the penal quality alone remains. Such must be the state of hell.

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6. The mystery of evil is unfathomable, but its difficulty arises from the existence of evil in the *first instance*, rather than from its continuance. The commission of one momentary sin is as difficult to reconcile with the truths of Divine holiness and omnipotence as the permanent continuance of sin and its consequences. Every act of the creature, in relation to God, has an eternal aspect. The Divine will, however, is never thwarted. Every sinful act has a twofold relation to the creature's design and to the Divine purpose. The creature's sinful design recoils upon himself, while the righteous purpose of God is fulfilled in spite of and by means of the creature's sin without being contaminated by it. How this can be—even in hell—we cannot understand. But we must believe that it is so (Q. 77).

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7. The mercy of God is not shortened in hell, which is the least miserable place possible for its inhabitants. For men of vicious tastes to live in heaven would involve more fearful misery than the life to which they are doomed. The dispensation of hell, attended by misery though it be, is a dispensation of mercy as well as of justice, for the sight of God is more than sinful creatures can bear.<sup>9</sup>

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<sup>1</sup> Pusey's *What is of Faith as to Ev. Pun.*: *University Sermons*, Vol. III. Ser. I: Pearson *on the Creed*, XII. 685-691: S. Thos., 111. sup. 100. 1-3: Forbes' *N. Creed*, 316-322: *Oxford House Papers*, 1st Series, pp. 125 *et seq.*: *Catholic Papers*, pp. Iv-lviii: *Notes and Questions from Pusey*, pp. 32-39: Hodges' *Syst. Theol.*, Vol. III. 868-880: Goulburn's *Everlasting Punishment*: Maclear's *Introd. to the Creeds*, 288-292.

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<sup>2</sup> S. Matt. XII. 31, 32: XXV. 10: Mark III. 29: IX. 43-48: Luke III. 17: XVI. 26: John III. 30: II. Thess. I. 9

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<sup>3</sup> Matt. XXV. 41, 46

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<sup>4</sup> Matt. XXVI. 24

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<sup>5</sup> A.H. Strong's *Syst. Theol.*, 592-594: Oxenham's *Catholic Eschatology*, 113, 114.

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6 Rev. XXII. 11

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7 S. Thos., III. sup. 98 vel 99. 1, 2: Forbes, 322: MacColl's *Christianity in Relation to Science*, 168.

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8 Heb. XII. 5-11

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9 Heb. X. 31

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[« Ch. XXXI. Q. 167. How do we know that the punishment of the finally impenitent is endless? | Main](#)

**September 20, 2005**

## **Ch. XXXI. Q. 168. What is the Final Reward of the Righteous?**

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THE FINAL Reward of the righteous is everlasting life; which is made possible through our union with Christ, and which is accompanied by many joys in heaven and by the coming of God's everlasting kingdom.<sup>1</sup>

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2. Everlasting life cannot be defined as to its internal essence, but is described externally as the contemplation and enjoyment of God, in and by means of the glorified human nature of Christ.<sup>2</sup> Baptism ushers us into life (Q. 144. 2); and the life thus inaugurated will continue forever, unless stifled by mortal sin without repentance. Its stages are three: (a.) the earthly state of probation, during which it is maintained by the Blessed Sacrament and by Faith<sup>3</sup>; (b.) the Intermediate State, which is transitional and abnormal (Q. 161): (c.) the final and everlasting state, in which the saints will be able to enjoy, in their glorified bodies, the beatific vision of God and Divine companionship forever.<sup>4</sup>

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3. The abode of the glorified is called heaven and paradise. Its locality is not revealed, except relatively. Where Christ is visibly present, there is heaven and paradise<sup>5</sup>; and the locality of His visible presence is determined by the locality of His glorified Flesh.<sup>6</sup> The Flesh of Christ is the transparent veil through which the fulness of the Godhead is revealed openly to the saints, and the means whereby they contemplate God forever.<sup>7</sup> The earthly Eucharist is a sacramental anticipation of this to the eye of faith (Qq. 148. 9: 150. 5: 151.5).

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4. The joy of heaven arises (a.) primarily from the *Beatific Vision*, or contemplation of God, made possible by our union with Christ, Whose mediatorial offices will be discharged forever (Q. 113): also from (b.) being made friends of God in Christ, Who, as man, will satisfy in Himself everything lacking to earthly friendships<sup>8</sup>; (c.) mystical communion and fellowship with the saints, and a revival of such earthly ties as are capable of being transplanted to heaven (Q. 162. 1, 2): (d.) perfect activity in a perfect life, fulfilling personal and predestined vocations, and calling into blissful exercise the faculties which have been developed by previous discipline and grace: (e.) cessation of pain and weariness—not of activity, but of all that renders activity a burden to the flesh. This is the rest of paradise<sup>9</sup>: (f.) victory over evil and a sense of perfect security<sup>10</sup>: (g.) personal glorification and perpetual advance in spiritual greatness by the exhibition of the gifts and fruits of the Spirit in increasing splendour (cf. Qq. 346. 5: 164: 4, 5): (h.) consummation of the Kingdom of God, and establishment of the new heavens and the new earth (Q. 123).<sup>11</sup>

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**1** Pearson *on the Creed*, XII: Grueber's *Church Militant*, pp. 164-171: Forbes' *N. Creed*, 325-334: Percival's *Digest*, 182, 183: Mason's *Faith of the Gosp.*, XI. 6: Webb's *Pres. and Office of the H. Sp.*, II, ii: Maclear's *Introd. to the Creeds*, 292-299.

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**2** S. John XVII. 3: Col. II. 9: cf. S. John I. 4: V. 26, 40: XIV. 69: Acts XVII. 28: Rom. VI. 23: Col. III. 3, 4: I. John I. 2: IV. 9: V. 12, 20

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**3** S. John VI. 26 *et seq.*: Hab. II. 4: Rom. I. 17: Gal. III. 11: Heb. XI. 1, 13, 14, 27

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**4** S. Matt. V. 8: I. Cor. XIII. 8-12: Heb. XII. 14: Rev. XXI. 3: XXII. 4: cf. John I. 14: XIV. 3, 33. Pearson, 692: Maclear, 293-295.

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**5** S. Luke XXIII. 43

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**6** Q. 160. 3: Matt. XXIV. 28: John XIV. 2, 3: Col. II 9: I. Thess. IV. 17: Rev. XIV. 4. cf. Gen. I. 8: XXVIII 10: 11. Kings II. 11: Psa. CXXXIX. 8: Isa. XIV. 12: Matt. XXVIII. 2: Mark XVI. 19: John III. 13: Acts 1.11: Acts VII. 55: 1. Thess: IV. 16: Rev. XXI. 10, etc., which imply that heaven is above the earth.

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**7** Col. II. 9: I. Tim. II. 5: Heb. X. 19, 20

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**8** John XV. 14: Phil. I. 23: Heb. II. 11-15: Jas. II 23

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**9** Rev. VII. 15-17: XIV. 13: XXI. 3: XXII. 3

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**10** I. Cor. XV. 55-57. Rev. XVIII 20

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**11** Pearson, 693, 694: Forbes, 326-328: Schoupe, XIX. 219-221: S. Thos., III. sup, 91 vel 93-95 vel 96: Pusey's *Sermons at a Mission and Retreat*, XIV-XVI.

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