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THE CONCEPT OF GOD'S HOLINESS ACCORDING TO THE OLD TESTAMENT

**A Thesis presented to the
Faculty of Concordia Theological Seminary**

**in partial fulfillment of the
requirements for the degree of**

Bachelor of Divinity

by

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INTRODUCTION

For all practical purposes there are but two ways of thinking about God. The one is based upon Divine revelation, the other spun from the speculations of men. Unprejudiced thinkers may find God's creative activity revealed in the works of nature, His righteousness in the moral law engraved into the heart of every mortal. And, finally, God is revealed in Scripture as possessing both personality and attributes. Entirely different from and diametrically opposed to the Christian conception of God are the theories of the various philosophical systems. An examination of the conclusions of various schools of thought reveals a wide difference of opinion on the subject of God. The history of philosophical thought shows convincingly how unsuccessful the attempts have been to arrive at a conception of God which does not lose itself in the haze of unsatisfying vagueness.

The philosophy of Deism, which originated in the eighteenth century "located God at the outermost edge of the universe. He had made the world, and left the world, returning to it but now and then under most unusual circumstances. He was, for then, like a clock maker who makes the clock, winds it, and leaves it, returning to it only when the mechanism goes wrong."¹ Another theory, known as Pantheism, supposes that God is so inseparably connected with and identified with the universe that the "world

1. Johnson, J. C., *The Christian Differential*, Cokesbury Press (1936), p. 51.

does not exist apart from Him", and that He does not "exist apart from the world."¹

The God of modern theology is by no means the God revealed in Holy Scripture, but a god constructed upon the foundations of philosophical speculation. Indeed, the Modernistic teaching of the "immanence" of God is nothing more than the revival of pantheistic views, with perhaps slight modifications and minor additions. These pantheistic views, under the guise of the teaching of divine "immanence" have found widespread influence in present-day religious literature and contemporary preaching. While the God of orthodox Christianity is a Divine Person with incommunicable attributes, the "God" of so-called Liberal Christianity has been degraded to the low level of a "blind vital force."² "God is thus no longer thought of as an artificer apart from his machine; He is thought of as naught but the universe itself, conceived of not in its individual manifestations, but as a mighty whole."³

Modern theology scorns the orthodox teaching that something may be known about God. It insists that it is useless to make attempts to gain a knowledge of God. Holding that it is sufficient "merely to feel His presence,"⁴ modern theology asserts that it is unnecessary to have a conception of God. But here the question is perti-

1. Machen, J. G., *What is Faith?*, Macmillan (1935), p. 52.

2. *Ibid.*, P. 53.

3. *Ibid.*, P. 70.

4. Machen, J. G., *Christianity and Liberalism*, Macmillan (1923), P. 54.

ment: "How can anyone trust in a Supreme Being of Whom he has no knowledge?" If nothing can be known of God, if He can have no relationship with men, He cannot possibly be the object of human trust. Such a God will be forgotten and ignored.

What have such perverters of the truth done with the holy God? They, as St. Paul indicates, have "changed the glory of the incorruptible God into an image made like corruptible man, and to birds, and fourfooted beasts, and creeping things". Romans 1, 23. By that which they do they dishonor God among themselves.

How different the attitude of the true children of God! At the outset, one thought they keep in mind, namely, we know God only insofar as he has made himself knowable to us *διότι τὸ φῶς τὸ τοῦ πατρὸς ἐστὶν ἐκδηλωθὲν*. *Θεὸς ἰσχυρὸς τοῖς ἐπιφανέσιν*, Romans 1, 19, "Because that which may be known of God is manifest in them; for God hath showed it unto them." In fact, the "whole earth is full of his glory", though we are oft too blind to see it; true it is, "The heavens declare the glory of God; and the firmament sheweth his handywork", but after all, these are only the hem of his garments. The glory of his divine Being, his absolute eminence above all created things, his attributes par excellence, his eternal counsels concerning the world's creation and preservation, and concerning fallen mankind's redemption and sanctification can only be known, and as far only as it hath pleased him to reveal them, from one source: his own Revelation to man, the Holy Bible.

It is not, nor can it be within the scope of this thesis to consider God's wonderful Being in its entirety, not all its magnificent

attributes, in that glory which he revealed to Moses, Exodus 33, 18.19, but to single out only one of his attributes beyond compare: His Holiness, as he has manifested himself in the Old Testament. Bearing this thought in mind, we proceed.^{1.}

1. Our thesis will be a positive exposition of God's holiness; in the introduction, footnotes, and conclusion only, will we concern ourselves with the attacks on his holiness, which is equivalent to an attack on God's deity as such.

PART ONE

THE ETYMOLOGY AND USUS LOQUENDI

1. CONCERNING THE ETYMOLOGY OF $\psi\tau\rho$

The etymology revolves around the proper root of $\psi\tau\rho$. It should be stated, that the conclusion offered here will advance nothing new. Kittel,¹ Theologisches Woerterbuch zum Neuen Testament states, "Die Bedeutung von $\psi\tau\rho$ ist etymologisch nicht ganz sicherzustellen." To this Oehler² also agrees, "Auf etymologischen Wege laesst sich die Grundbedeutung des $\psi\tau\rho$ nicht naeher bestimmen." These authoritative statements however, do not close the door to the consideration of the two most widely known of the possible derivations of the word under consideration.

The question is then raised: From what language is $\psi\tau\rho$ to be derived? There are two possibilities: either from the Cannaetic, or the ancient Hebrew. On the basis of Kittel³ it is evident that the root is probably Cannaetic, and not from the ancient Hebrew.

We bring forward now the two roots from which the word under consideration may be derived. Julius Fuerst⁴ brings the first of

-
1. Kittel, Theologisches Woerterbuch zum Neuen Testament, Kohlhammer, Stuttgart (1932), Lieferung 2, P. 88, L. 26.
 2. Oehler, Theologie des Alten Testaments, Stuttgart (1892), S. 158.
 3. Ibid., P. 88.
 4. Koenig, Theologie des Alten Testaments, Stuttgart (1925), P. 161.

these two to our attention in his Hebraeisches Wörterbuch: $\dot{U} \dot{T} \dot{P}$ is to be derived from the root 'd(a)seh', which is equivalent to the Sanscrit 'dhusch', and would mean in that case: 'shining, to be fine in appearance'. This contention of Julius Fuerst however, is simply one of the consonantal sounds and the strong emphatic \dot{P} can scarcely be considered as an auxiliary consonant, but would more logically be considered the basic letter through which the triliteral root was formed. This is a more reasonable supposition than to accept that it might have been the sibilent U , which formed the basic letter. In view of these rather weak supports, the stand which Julius Fuerst takes, that $\dot{U} \dot{T} \dot{P}$ is to be derived from 'dhusch', the Sanskrit root, seems to be too insecurely propped and substantiated to be accepted. Other able students, among them, e.g., Kautzsch,¹ take a similar stand, designating the meaning as 'pure', but all in all the substantiation is too weak to warrant further consideration; especially is this true, in face of the latest research, e.g., Kittel, who contends it cannot be established definitely.

The other view we find set forth and upheld by Koenig in his Theologie des Alten Testaments. The root of the stem of the word under consideration is to be considered as lying in $\dot{T} \dot{P}$, (which bears a resemblance to \dot{P}) and has the meaning of 'to separate, to set apart, to dedicate to, to separate for the Cultus.'² This view

1. Koenig, Op. cit., p. 161.

2. Also Oehler, op. cit., p. 158.

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we find substantiated by a number of outstanding scholars. Among them Delitzsch, Oehler, Koenig, Ernst Meier, Brown-Driver-Briggs, et alii.^{1.}

This view, then, after consideration seems to have most in its favor, and in anticipation and view of the usus loquendi of the Old Testament which we shall consider next, we ascribe to the opinion that וִטֵּן is to be derived from וָטֵן and means essentially 'to be separate'.

If we bear in mind, that the matter cannot definitely be definitely be determined, and, on the other hand, that this opinion concerning the derivation of the word under consideration carries the bulk of the substantiation possible we will have a quite clear picture. However, even though much weight cannot be gathered from the etymology of the word, nevertheless much weight is also not needed or demanded, since the term וִטֵּן is strictly speaking a Scriptural term, and as such, we shall consider it in the next place to determine the usus loquendi of the Old Testament.

2. THE OLD TESTAMENT USUS LOQUENDI OF וִטֵּן

How is וִטֵּן used and what is the meaning of it according to the Old Testament usus loquendi? In consideration of this question we have certain ground under our feet. Leviticus 10, 10 states:

וַיִּנְחָשׁ אֶת־שֵׁם־אֶבְרָם וְאֶת־שֵׁם־יִצְחָק וְאֶת־שֵׁם־יַעֲקֹב וְאֶת־שֵׁם־יִשְׂרָאֵל וְאֶת־שֵׁם־יִשְׂרָאֵל וְאֶת־שֵׁם־יִשְׂרָאֵל וְאֶת־שֵׁם־יִשְׂרָאֵל, which the King

1. Koenig, op. cit., p. 161. "Zu diesem Urteil gelangten auch Ernst Meier, Hbr. Wurzelbuch (1845), 395; v. Baudissin, Studien zur sem. Religionsgeschichte II (1878), 1-142; Oehler 44; Brown-Driver-Briggs, Hebrew-English Lexicon (1906), 871 a."

Roberts makes.

James Version translates, "And that ye put difference between holy and unholy, and between clean and unclean," which Luther translates, "Auf dass ihr koennet unterscheiden, was heilig und unheilig, was rein und unrein ist." As an antonym of קֹדֶשׁ we have חַיִּיב , and as an antonym of טָהוֹר we have טָמֵא . It is evident from this that טָהוֹר and חַיִּיב are not identical in meaning.

Ezekiel 22, 26 reads: $\text{כִּי הֵיטֵבְתֶם אֶת־הַקֹּדֶשׁ וְאֶת־הַטָּהוֹר וְאֶת־הַחַיִּיב וְאֶת־הַטָּמֵא וְאֶת־הַקֹּדֶשׁ וְאֶת־הַטָּהוֹר וְאֶת־הַחַיִּיב וְאֶת־הַטָּמֵא$

The King James Version translates, "Her priests have violated my law, and have profaned my holy things: they have put no difference between holy and profane neither have they showed difference between the unclean and the clean." Luther translates, "Ihre Priester verkehren mein Gesetz freventlich und entheiligen mein Heiligtum; sie halten unter den Heiligen und Unheiligen keinen Unterschied, und lehren nicht, was rein oder unrein ist."

Here again the distinction is between קֹדֶשׁ and חַיִּיב and טָהוֹר and טָמֵא .

Ezekiel 42, 20b we again have a distinction: $\text{וְהָיָה לְךָ אֶת־הַקֹּדֶשׁ וְאֶת־הַטָּהוֹר וְאֶת־הַחַיִּיב וְאֶת־הַטָּמֵא$. The King James Version translates, "To make a distinction between the sanctuary and the profane place." Luther translates, "Damit das Heilige von dem Unheiligen unterschieden waere." Here again the distinction is clearly between טָהוֹר and טָמֵא .

Again in Ezekiel 44, 23 we read: $\text{וְהָיָה לְךָ אֶת־הַקֹּדֶשׁ וְאֶת־הַטָּהוֹר וְאֶת־הַחַיִּיב וְאֶת־הַטָּמֵא וְאֶת־הַקֹּדֶשׁ וְאֶת־הַטָּהוֹר וְאֶת־הַחַיִּיב וְאֶת־הַטָּמֵא$ which the King James Version trans-

lates, "And they shall teach my people the difference between the holy and the profane, and cause them to discern between the clean and the unclean"; which Luther also translates, "Und sie sollen mein Volk lehren, dass sie wissen Unterschied zu halten zwischen Heiligen und Unheiligen und zwischen Reinen und Unreinen." Here again there is a clear distinction, or contradistinction made between $\psi\tau\prime\rho$ and between $\sigma\prime\pi\eta$, and between $\gamma\iota\pi\upsilon$ and $\varsigma\ \rho\upsilon$.

From these passages a definite conclusion can be drawn. means 'separate, set apart', both in respect to God as an absolute holy one, and in the worship of him. This is the Old Testament usus loquendi.

The question, however arises: In what relationship then, is $\gamma\iota\pi\upsilon$ to $\psi\tau\prime\rho$? The answer, in consideration of the foregoing, is that $\psi\tau\prime\rho$ is the larger concept, and that $\gamma\iota\pi\upsilon$ is therein included. With this our finding the definition given by Quenstedt is quite in keeping, when he defines the holiness of God as "Summa in Deo puritas."

In conclusion then, according to the usus loquendi, $\psi\tau\prime\rho$ has the meaning and usage of 'separate and set apart in holiness and

purity', and since $\dot{\psi} \cdot \dot{\tau} \cdot \dot{\rho}$ is strictly speaking a scriptural term, the meaning is thus to be accepted. Incidentally, we would call attention to the fact that this is in agreement with our findings concerning the etymology also, and briefly state, God's holiness is tantamount to his absolute separateness; his absolute eminence over any and all moral uncleanness.

PART TWO

GOD IS IN HIMSELF ESSENTIALLY AND ACTIVELY HOLY

1. THE RELATIONSHIP OF HOLINESS TO THE BEING OF GOD

Before we proceed to the concept of God's holiness as revealed in the Old Testament, in order that we may consider the subject rightly, both from a dogmatical, as well as purely Scriptural presentation, and thereby gain double benefit, it was considered in place to treat holiness as a positive attribute, and to establish the relationship of this attribute, holiness, to the Being of God. For the Bible clearly states that the holiness of God is a divine, positive attribute (attributa 'energetika'),¹ thus, Leviticus 19, 2, "Ye shall be holy, for I the Lord, your God, am holy." Cf. also Exodus 15, 11; Psalm 145, 17; and 1 Peter 1, 15.16.

However, it must be clearly understood, that the attributes of God are not things added to his nature, for all the attributes of God belong to his nature: "Nihil est in Deo, quod non est ipse Deus" (Gerhard). It is different when we describe man as a rational human being, for man's attributes are accidental. Though man is a rational being, yet he possesses many different attributes, which may be different in the same man at different times, for they often do change, and may even be lost. "Thus a man may be large or small, strong or weak,

1. Cf. Mueller, Christian Dogmatics, p. 167; Pieper, Christliche Dogmatik, Band II; Real-Lexikon, p. 215.

handsome or homely, healthy or sick, wise or foolish, enlightened or ignorant, pious or wicked, righteous or unrighteous, virtuous or depraved, and so forth. But in spite of all such differences a man always remains a man, must always be classified as belonging to the category of man. No change in respect to these attributes will transform him into another being or creature."¹ These attributes of man have been called accidental attributes (*accidentia*), but in God it is entirely different, also in regard to his holiness, for there are no such accidental attributes, "In Deum non cadit accidens" (Cyrill), 'Accident does not apply to God'.

However, in order to understand the Scriptural presentation, we ask the question: Does not the Scripture ascribe to God, both a divine nature and divine attributes? On this point Dr. J. T. Mueller² in his *Christian Dogmatics* states the following, "When we describe human beings, we ascribe to them both a nature and attributes. Just so Holy Scripture, accomodating itself to the laws of human thought and speech, ordinarily speaks of God as possessing both a divine essence and divine attributes. In other words, it speaks of God's attributes, such as omnipotence, grace, love, (For our specific purpose we allude also to holiness) etc., as inhering in the divine essence. Nevertheless, the attributes of God are not accidents (*accidentia*), but his very divine essence, since God is absolute simple in his divine Being. Ex. 3, 14.15." And thus having, as it were, set the stage, and bearing

1. Hove, *Christian Doctrine*, Augsburg Publishing House, Minneapolis, (1930), p. 37.

2. Mueller, *op. cit.*, p. 161.

this distinction in mind, we are ready to consider the outstanding Old Testament passages dealing with the holiness of God, as such.

2. GOD ESSENTIALLY THE ABSOLUTE HOLY ONE IN HIS BEING

The first outstanding passage speaking of the holiness of God is found in the Song of Moses, Exodus 15, 11, "Who is like unto thee, O Lord, among the Gods? Who is like thee, glorious in holiness, fearful in praises, doing wonders?" In the original the phrase 'glorious in holiness' is $\text{וְיִתְפָּאֵר לְפָנֶיךָ יְיָ אֱלֹהֵינוּ} .$ Literally translated according to Oehler,¹ "Wer ist wie du unter den Goettern, herrlich in Heiligkeit, furchtbar zu preisen, wundertuend?" Thus, the Lord Jehovah is the absolute HOLY ONE, being supremely exalted above all so-called gods of the heathen, and all other gods, by whatsoever name they may be known.

The Psalms, too, are replete with affirmations and exultations of God's holiness. For example, Psalm 99, 2-5. Particularly verse 3: "Let them praise thy great and terrible name; for it is holy". In the Hebrew this is expressed $\text{שִׁיר וְיִתְפָּאֵר} ;$ and verse 5: "Exalt ye the Lord our God, and worship at his footstool, for he is holy. The original states this with the following: $\text{שִׁיר וְיִתְפָּאֵר} .$ And also Psalm 22, 3: "But thou art holy, thou that inhabitest the praises of Israel," which reads according to the Hebrew: $\text{וְיִתְפָּאֵר לְפָנֶיךָ יְיָ} ;$ On this point see also Psalm 99, 9 and Psalm 111, 9.

1. op. cit., p. 159.

The Prophets likewise magnify God as a Holy Being, incomparable to any other. Thus, for example, Isaiah, 40, 25, bringing God's comforting message to his chosen people puts this question squarely to them: "To whom then will ye liken me, or shall I be equal? saith the Holy One." In the Original, the שׁוֹרֵי קָדְשׁ , 'the Holy One'.

The most outstanding perhaps of the Prophet passages descriptive of the Lord's holiness is Isaiah 6, 2.3: "Above it stood the seraphims; each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory." Even the Seraphims, these pure, holy, and exalted angels hide, as it were, in awe and adoration their faces before the Supreme and Holy One on the throne. Even these cannot be considered holy when compared with the holiness of God, being holy, yet only creatures. "Es ist noch ein grosser Unterschied zwischen der Heiligkeit der Creaturen und der unerschaffenen Heiligkeit Gottes."¹ "Dass auch die Himmeln und Himmelsbewohner nicht rein sind vor Gottes Augen."².

The Prophet in his heavenly vision beheld the Seraphim as surrounding in two choirs the throne of the Most High, singing that antiphonal

1. Stoeckhardt, Der Prophet Jesaja, Concordia Publishing House, p. 64.

2. A similar thought is expressed Job 15, 15 compared with Job 4, 18, denoting the immense distance between God and creatures, when comparing or contrasting them.

hymn of praise, the Trisagion:¹ יְהוָה יְהוָה יְהוָה - שְׁמַיְךָ שָׁמַיְךָ שָׁמַיְךָ
 אֱלֹהֵינוּ אֱלֹהֵינוּ אֱלֹהֵינוּ "Holy, holy, holy is the Lord of hosts;
 the whole earth is full of his glory." They confess and profess that
 the Lord is holy and that, in a far different manner and measure than
 they themselves are holy. God is the Holy One אֱלֹהֵינוּ אֱלֹהֵינוּ אֱלֹהֵינוּ
 possessing an absolute purity, which excludes not only everything that
 would defile, but that is immeasurably above the holiness of these
 bright and shining spirits; HE IS IN EVERY RESPECT, 'SUI GENERIS',
 THE GREAT 'I AM', THE THIRICE-HOLY ONE.

5. HOLINESS NOT A DORMANT, BUT AN ACTIVE QUALITY IN GOD

Therefore, because God is the essentially Holy One in his divine
 person, he is also personally and actively holy in his will, thoughts,
 desires, and affections: willing only that which is Holy and opposing
 at all times and everywhere that which is evil.

Thus, the holiness of God must not be thought of as a quality
 dormant in God; but denoting his very Being, it is always active. It
 is true, God may at times forbear with the wicked and defer his ven-
 geance, as in the days of Habakkuk, when the Chaldeans sorely harassed

1. Stoelhardt, Der Prophet Jesaja, p. 64: "Das dreimal Heilig, das Trisagion, verstaerkt nicht nur den Begriff Heiligkeit, sondern deutet, wie auch andere Ausleger anerkennen, auf das Geheimniss der heiligen Dreieinigkeit. Es sind in Gott drei Personen, und die eine ist Gott, ist heilig, in gleicher Maasse, wie die andern. Die Kirche hat von jeher in diesem Lobgesang der Engel einen 'hymnus trinitatis' erkannt."

God's people, yet the Prophet is certain of this fact, because "Thou O Lord from everlasting art my Holy One", therefore, "Thou art of purer eyes than to behold evil, and canst not look on iniquity".

Habakkuk 1, 12.13.

Considering this, how striking the vast difference which exists between the true holy God, and the imaginary gods of the heathen, as we have it evidenced throughout the Old Testament era! In regard to the so-called gods of the Babylonians, for instance, Koenig states, "Welches Lichtbild gegenueber den babylonischen Goetern! Von denen heisst es ja: 'Sie trinken sich einen Rausch, schwellen ihre Leiber usw.' (Schoepfungsepos, Tafel III, Z. 135-37), und von den Buhlschaften der Goettin Ishtar spricht ausfuehrlich das Gilgameschepe, Tafel VI, Kol. 1."¹ (Thus also it must be stated of the Modernists, that they through their efforts set up a wide gulf between their manmade conceptions of the holy God, and his true essence, which consists in absolute holiness).

And this will never be different, for in reality, "

Their idols are silver and gold, the work of men's hands. They have mouths, but they speak not; eyes have they, but they see not: They have ears, but they hear not; noses have they, but they smell not: They have hands, but they handle not; feet have they, but they walk not; neither speak they through their throat. They that make them are like unto them; so is every one that trusteth in them. O Israel, trust thou in the Lord; he is their help and their shield. Psalm 115, 4-9.

Whereas the idol-gods of the Gentiles are pictures as evil in themselves, given to unspeakable immoralities and by their votaries

1. Koenig, op. cit., p. 26.

considered, as Oehler expresses it "Schutzpatrone des Boesen",^{1.} the Holy God of Israel is, Ps. 5, 5ff: "Nicht ein Gott, dem Frevel gefaellt, bist du; nicht darf weilen bei dir ein Boeser; nicht duerfen Uebermuetige treten vor deine Augen; du hasset alle, die Uebel tun; du tilgst die Luegen Redenden, den Mann des Trugs und des Bluts verabscheut Jehova".

In fact, this essential active holiness of God motivates and comprises his every desire, thought, word, and action. "For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end." Jeremiah 29, 11. Thus it is also with his words, "God hath spoken in his holiness; I will rejoice, I will divide Shechem, and mete out the valley of Succoth." Psalm 60, 6. And again, it is also thus with his love, "Thou lovest righteousness, and hatest wickedness: therefore, God thy God hath anointed thee with the oil of gladness above thy fellows." Psalm 45, 7. Indeed, when he swears, he swears by his holiness as consistent with himself that he will not lie unto David.^{2.} "Once have I sworn by my holiness that I will not lie unto David." Psalm 89, 35. All of God's actions are motivated by that law of holiness which he is to himself, whether they refer to his judgment, ways, or works, "He is the Rock, his work is perfect, for all his ways are judgment: a God of truth and without iniquity, just and right as he." Deut. 32, 4. Considering God then in

1. Oehler, op. cit., p. 167, Note 4.

2. Graebner, Doctrinal Theology, p. 34. Concordia Publishing House.

his essential holiness, actively willing that which is holy, and opposing that which is evil, who must not exclaim, "There is none holy as the Lord, for there is none beside thee: neither is there any rock like our God."

1 Samuel 2, 2.

In reference to the passages which we considered Oehler^{1.} aptly remarks, "Diese goettliche Erhabenheit ist demnach schlechthinige Einzigkeit Gottes." Or as fitly paraphrased by Schmieder,^{2.} "Die Heiligkeit Gottes ist Gottes Selbstbewahrung, kraft deren er in allen Verhaeltnissen, die in ihm sind und in die er irgendwie eingeht, sich selbst gleich bleibt, nichts von seiner Gottheit aufgibt und nichts Ungoettliches in sich aufnimmt."

In corroboration of the foregoing, the words of Dr. A. L. Graebner^{3.} briefly summarize the teaching of orthodox Lutheranism concerning the holiness of God, "Holiness is the absolute purity of God, according to which his affections, thoughts, will and acts are in perfect consistency and harmony with his own nature and in energetic opposition to everything not in conformity therewith." Or dogmatically expressed, Sanctitas: 'in actu primo considerata', is holiness 'per se', God is set apart from the creatures in absolute holiness; 'in actu secundo considerata', is the holiness of God actively opposing all evil.

1. Oehler, op. cit., p. 165. "Betrachtungen ueber das Hohepriesterliche Gebet". P. 125. Oehler remarks, "Eine Schrift die nicht gekannt ist wie sie verdient."

2. Ibid. for reference of Schmieder.

3. Graebner, A. L., Theological Quarterly, Concordia Publishing House, Vol. II (1898).

We have already alluded to Isaiah 6, 3, where the moral superiority of God over even the holy angels is brought out. Just this fact shows that exalted position of God's holiness over the created holiness of the purest beings now existing. This exaltation of the Creator over his creatures is brought out in many passages of Scripture, one of which we shall briefly consider, Isaiah 40.

The climax of this mighty sermon of Isaiah is reached in verse 25, "To whom then will ye liken me, or shall I be equal? saith the Holy One." Israel should acknowledge Jehovah as the Incomparable One. The mighty works and forces of nature are beyond human conception, but what are they compared with God? "It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers". Where are the mighty nations and the people in which we, humanly speaking, take our pride? "Behold the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold he taketh up the isles as a very little thing." Surely such a one is worthy of the best of offerings! What fitting offerings can we bring? "And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering. All the nations before him are as nothing; and they are counted unto him less than nothing, and vanity." Thus immeasurably far is the Creator exalted above his creatures; thus far is the HOLY ONE exalted above all created things.

Not only, however, does God manifest his holiness as the Creator exalted over his creatures, but he also manifests himself

as the Sinless One exalted over all sin. This is manifested in a two-fold manner; by demanding holiness and punishing unholiness, or sin. Referring once again to the vision which Isaiah had of the Lord in his exalted holiness, we note that He exclaims, "Woe is me! for I am undone". Whence this fear on the part of Isaiah? He himself gives the answer, "Because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for my eyes have seen the king, the Lord of hosts." The majestic revelation of the exalted Lord, the Trisagion of the angel's praise, strike deep into the heart of Isaiah and recall to his mind his sin and uncleanness and the uncleanness of his people. Israel had been a wicked sinful nation, and had not kept itself pure. This had been Isaiah's complaint, "Ah sinful nation, a people laden with iniquity, a seed of evil-doers, children that are corrupters; they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they have gone away backward." And very justly did Isaiah complain, for Israel had brazenly rebelled against God, yea, almost challenging him to assert his holiness and righteousness. Long and earnestly had Isaiah warned against the coming judgment. Therefore, well could Isaiah exclaim, "Woe is me! for I am undone". In comparison with sinful Israel, Isaiah might have justified himself, but, standing before the Holy God, his sins loom up before him with mountain-like proportions. "Wie deutlich geht aus dieser ganzen Schilderung hervor, dass die Heiligkeit mehr ist als die Erhabenheit ueber die Kreatur, dass Gottes Heiligkeit als ein wesentliches Stueck die Erhabenheit ueber die Suende in sich begreift, die Reinheit von

allen, was Unrecht ist, die innere Abscheu, den inneren Hass alles Bösen, und die Strafe alles dessen, was ihm zuwider ist. Die Heiligkeit Gottes ist, gleich bedeutend mit Sündlosigkeit, Fleckenlosigkeit, absoluter Erhabenheit ueber alles, was Sünde ist und heisst."

However God's holiness is also revealed in another manner,
and that namely through his provision whereby, moved by grace, he
determined through the Messiah to free man from sin. We refer
 once again to the vision of Isaiah. He had exclaimed, "Ye is me!
 for I am undone; because I am a man of unclean lips, and I dwell in
 the midst of a people of unclean lips." And we hear further, "Then
 flew one of the seraphims unto me, having a live coal in his hand,
 which he had taken with the tongs from off the altar: and he laid
 it upon my mouth, and said, Lo, this hath touched thy lips; and
 thine iniquity is taken away." Is this a token of wrath and con-
 demnation? Indeed not! The holy, almighty, pure and sinless God,
 who hates sin, before whom all sinners must perish will manifest
 himself as the Thrice-Holy One in another manner, namely, by remov-
 ing sin. God does not tell Isaiah that he has erred in branding
 himself as sinful, but he tells him, "Thine iniquity is taken away,
 thy sin is purged." Is not this a contradiction in itself? How
 can the holy God, who hates sins and punishes sinners declare this
 Self-condemned sinner righteous? The answer briefly and simply
 stated is: The holy God who hates sin has himself out of pure grace
 and mercy found a way and means through the Messiah, his Son Jesus,
 to remove sin.

And this is a concept which is not confined to one part or passage of the Old Testament, but is found throughout. (Compare such passages as 1 Sam. 2, 2 and Gen. 49, 18). For our purpose we will briefly consider two passages taken from the Psalms, which are replete with expressions of God's holiness. We read in Ps. 4, "Sing unto the Lord, O ye saints of his, and give thanks at the remembrance of his holiness." Why are the saints called upon to sing and give thanks at the remembrance of his holiness? Verse 5 gives us the answer: "For his anger endureth but a moment; in his favour is life; weeping may endure for a night, but joy cometh in the morning." God's holiness is manifest in his wrath over sin, but his holiness is also manifest in his provision to free man from the tyranny of sin and Satan, whereby he through the Messiah out of pure grace frustrates all the wicked and evil forces which war against his children. Compare the context, especially verses 3, 11, and 12.

In Psalm 111 we read in verse 9 concerning God: "Holy and reverend is his name." Why is God's name holy and reverend? The same verse under consideration gives us the answer, "He setteth redemption unto his people: he hath commanded his covenant for ever." While the holy God prepares salvation through the Messiah for his people, therefore is his name holy and reverend and to be praised and worshipped, for his holiness far transcends all human conception, and demands that one bow lowly in reverence before his throne, exclaiming, "Holy, holy, holy is the Lord of hosts."¹

1. On this point the following passages should also be compared: Is. 41; Is. 12, 6; Is. 29, 19; Ps. 33, 21; Ps. 47, 8; Ps. 48, 1; Ps. 71; Ps. 78, 41; Ps. 97; Ps. 103; Ps. 105; and Ps. 106.

PART III: MANIFESTATIONS OF GOD'S HOLINESS

1. IN THE CREATION OF THE UNIVERSE

Not only as we have seen in the foregoing is God according to the Old Testament essentially a Holy God, both in his person and his affections, but he has also manifested his divine holiness in his works; in the first place, In The Creation Of The Universe. And in particular in this regard, A) In The Creation of the World, and B) In The Creation Of Man.

We shall take them in their respective order and first treat the holiness of God as manifested In The Creation Of The World. We have the Biblical account of creation in chapters one and two of Genesis: "In the beginning God created the heaven and the earth." (Gen. 1, 1). Here we are told that heaven and earth, the universe, visible as well as invisible, was created, brought into being by God. By this first creative act he called into being $\epsilon \nu \tau \epsilon$ (--ex nihilo fecit), this world comprising heaven and earth. "Das ist der Anfang der Offenbarung Gottes, Hier hat Gott dem Menschen Offenbart, was er von sich aus nicht wissen kann, den Anfang und Ursprung aller Dinge. Aus Gottes Wort lernen wir, durch den Glauben merken wir, dass alles was man sieht, aus Nichts geworden ist. Hebr. 11, 3. Gott hat Alles, Himmel und Erde, geschaffen, das heisst, aus Nichts gemacht. Und zwar durch das Wort. Er sprach, so geschah es."¹

1. Stoekhardt, Biblische Geschichte des Alten Testaments, G. F. H., P.1.

God, the self-conscious, personal Being by the power of his creative Word and his Spirit וַיִּבְרָא called into existence the material, those elements from which the world is made. Then by successive creative acts God formed the mass, that was first $\text{וַיַּעַשׂ אֱלֹהִים אֶת-הַמַּיִם בְּמַשְׁכָּב$ "den wuesten Stoff" (Stoekhardt),¹ into their finished shapes filling the earth, as the center of his creative activity and endowing life into various forms of matter with the power to propagate after its own kind.

How then does this creation manifest the holiness of God? It is thus manifested, inasmuch as creation was in every part "good", i.e., perfect, being in full harmony with all of God's attributes. It is true, the works of creation show forth principally God's divine power and glory, "The heavens declare the glory of God and the firmament showeth forth his handywork". (Ps. 19, 2). Cp. also Is. 40, 25-28. Though this is true, yet creation does manifest equally God's other attributes, comprehended in the term כְּבוֹדוֹ "His glory", as for instance, his grace and his supreme wisdom. Cp. Ps. 104, 24. Thus, also, his holiness is included in the work of creation. This is plainly evident from the statement repeated six times, "And God saw that it was good", $\text{וַיַּבְרֵא אֱלֹהִים אֶת-הַמַּיִם בְּמַשְׁכָּב}$ Whilst yet the Hexameron was in progress in its divinely planned scale upward, the verdict of God at its every stage was, "And God saw that it was good." (Gen. 1, 10, 12, 18, 21, 25). And when the six day's work was completed once again the verdict of the Creator was one of full approval and satis-

1. Stoekhardt, op. cit., P. 1.

faction in the emphatic, "And God saw everything that he had made, and behold it was very good", תִּיבֵן לְטוֹב Gen. 1, 31.¹ "When creation was finished, everything that God had made was very good.... There was, therefore, no evil in the whole universe, no disorder, no disturbance, no conflict, nothing but the most beautiful harmony every where.Evil did not exist in the world as it was created. Evil entered later on."

The statement, that the whole creation was "very good" refers then to its original state, as it came forth from the hands of God, i.e., before sin had entered the world. The earth now, however, is no longer a paradise ready to yield its fruit, but ground hard and unyielding, encumbered with thorns and thistles, that must be subdued by man in the sweat of his brow to give him his daily bread.² But this present condition was not created thus by the almighty Fiat. When God in the beginning created the heaven and earth, this vast universe, every creature in it, from the least to the highest, bore the divine stamp of God's holiness and perfection, and was "very good". This is the only right position based on the divinely inspired Word of God, for these words of Scripture fully and satisfactorily explain the origin of the world in holiness and

1. Koenig, op. cit., Takes these words in a relative sense. "Dieses 'gut' oder 'sehr gut'...verneint aufs bestimmteste, dass die Welt, und speziell der Mensch auf das Schlechte hin angelegt worden seien." P. 206.

2. The elemental forces, too, of nature through storms, floods, earthquakes and volcanoes cause untold misery to man, making his short-lived sojourn here a "Kampf um's Dasein." Cp. also the words of Paul, Rom. 8, 22.

perfection.^{1.}

The holiness of God is also revealed in The Creation Of Man, and Angels. In the Genosis account of creation there is plainly a gradual ascending scale, 'gradatio ad maius', of creative acts discernible. After God had created the world and earth, filling it with living creatures, he finished it in a splendid manner by making man "In his own imago". This was the creature in whom the natural world should find its climax, i.e., its crown. "Der Abschluss und die Krone der Schoepfung ist der Mensch. Um des Menschen Willen ist ja alles Andere geschaffen. ...Der Entstehung des Menschen ging ein besonderer Ratschluss voraus. Gott sprach bei sich selbst und ratschlagte mit sich selbst: "Lasset uns Menschen machen". In Gott sind mehrere Personen. Wir Menschen verdanken unser Dasein wahrlich nicht einen blinden Zufall, sondern dem wohlbedachten Rat Gottes. Das war ein Rat der Geste und Liebe Gottes. Gott wollte Gossen haben seiner Freude und Seligkeit. Und so hat denn Gott auf die Erschaffung des Menschen, menschlich zu reden, besondern Fleiss und Muehe verwendet."^{2.} Cp. Gen. 1, 26-28 and Gen. 2, 7.

1. Many man-made theories have been advanced on this subject, but there is no somogeny which does not call for a large measure of credulity. Take for example, the modern theory of Evolution, that the immense universe has evolved and developed from a primitive cell, which passing through untold evolutionary periods of millions and millions of years' duration finally produced the world. The trouble with this theory is that it does not explain the origin of matter and life, and that it, if followed to its logical conclusion, banishes the Creator from the universe. Our answer is and may it always be, "We have not followed cunningly devised fables." 2 Pet. 1, 16.

2. Stoeckhardt, Bibl. Gesch. A.T., P. 2.

Man is not classified with the animals, nor with the angels. He is distinctly in a class by himself. God, consequent upon a deliberate counsel, created man "in his own image and likeness". Gen. 1. According to the Biblical conception man was created a composite being consisting of a body and soul, or spirit. With his body taken from the earth, i.e., the finest elements in their right proportion, man is linked with the natural world; but with his soul he is linked with God himself, being made in "his own image." "Der Grösste Schmuck des Menschen aber war, dass Gott den Menschen zu seinem Bilde schuf. Das Ebenbild Gottes bestand in der anerschaffenen Gerechtigkeit und Heiligkeit. Eph. 3, 24. Der Mensch war, wie Gott, gut, rein und heilig. Er suchte und liebte Gott von ganzem Herzen."¹ This was the one outstanding glory of man that God had created him "in his own image". Cp. Gen. 1, 26,27 and 5, 1,2.

By this act God again manifested his holiness. The image of God in man was not merely that man was a rational being gifted with certain bodily excellencies above the animals, but in this fact that man, in his original state, was a holy, sinless being in complete conformity with the holiness of God. This was man's state before the Fall, 'ante lapsum', concerning which Dr. Mueller writes, "The state of integrity is the original condition of man. Man was created after the image of God, in wisdom, holiness, and righteousness. The state of integrity is proved in Scripture a) by God's general verdict "very good", Gen. 1, 31, and b) by the special statement that

1. Stoeckhardt, Bibl. Gesch. A.T., P. 3.

God made man "in his image," Gen. 1, 26,27. For all practical purposes the designations image, אִמּוּנָה, and likeness, דְּמוּת, may be treated as synonyms. Luther: 'Ein Bild, das uns gleich sei'; Baier: 'imago simillima'. In his original state man bore a resemblance to God because He Himself was the pattern, or archetype, after which man was made. According to Scripture, Adam was created after the likeness of the Triune God, Gen. 1, 26...¹

Thus all of man, the whole man measured up to God's own verdict, "very good". His will and mind were not, as they are now, at variance, but in full accord with the holy will of God. Man's will, desires, and acts were in complete agreement with God's holiness. "He had a true knowledge of God, of himself, and of the world. His knowledge was perfect inasmuch as it was wholly true, without error, without all false opinions and conceits... But the knowledge of the first man was perfect in the sense that it was sufficient for the stage of existence in which he was, sufficient to enable him to worship and to serve God aright, to live a perfectly holy life, and to attain the eternal blessedness which God had in view."² "His will was originally not neutral or indifferent so that he was no more inclined to good than evil. But he had a concreated inclination and desire for what is true, good and right, he was not only created with the ability to become righteous and holy, but he was created actually righteous and holy. All his thoughts, desires, and inclinations were pure and

1. Mueller, op. cit., P. 205.

2. Hove, op. cit., P. 123, 5.

holy. (Gen. 2) There was no conflict or disharmony in his nature.^{1.} Thus, by virtue of the image of God, man may be truly called the crown of creation and the lord over all the creatures of the visible world. Op. Gen. 1, 26. And living in perfect harmony with God's holy will, he was both according to body and soul endowed with immortality. Op. Gen. 2, 17. And his final lot would have been a happy transition without death and dissolution "from the earthly state of things to the glorious Heavenly state."^{2.}

Another proof of man's perfect holiness and purity is given in the fact that our first parents, though they were naked, were not ashamed. Op. Gen. 2, 25. In full agreement then with the passages considered, Gen. 1, 27 and 2, 7 our Lutheran Church has taught and teaches today, "That man is the foremost among the visible creatures, because God himself has prepared his body and given him a rational soul, and above all made him in his image."^{3.}

Beside man, made in his own image, God in the beginning created other beings of high order, called Angels. In them, too, God manifested his holiness, for they, too, are included in the fact that everything which God had made was "very good". They also are God's creatures as well as all those on earth, Nehemiah 9, 6 "Du hast gemacht den Himmel und den Himmel der Himmel und all ihr Heer, die Erde und alles was darauf ist, das Meer und alles was darin; du belebst sie alle und das Heer des Himmels betet dich an."^{4.} Though

1. Howe, op. cit., p. 128. These perfections of man are defined in the New Testament as "knowledge" Col. 3, 10 and "righteousness and true holiness" Eph. 4, 24. In reference to both of these concepts the first man bore the likeness of his Creator.

2. Howe, op. cit., p. 134.

3. Catechism, Missouri Synod, (1937), p. 116.

4. Oehler, op. cit., 680.

some of them did not "keep their first estate" (Jude 6), the others by the goodness of God have attained such a high state of bliss and perfection that they always behold the face of God in heaven (Matt. 18, 10). Being holy spirits¹ their supreme duty is to glorify the Triune God throughout the endless aeons of eternity. Cp. Dan. 7, 10; Is. 6, 2, 3; and Neh. 9, 6b.

Briefly summarized then, the holiness of God is manifest throughout all his works of creation, animate and inanimate, visible and invisible, whatsoever and whosoever they may be; before the Fall into sin, then, all was in accord with the perfect holiness of God. May our Church continue to teach these verities² of the Holy God, who fills heaven and earth!

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1. Hove, op. cit. P. 95. There are different varieties and orders of angels, as, Cherubim (Gen. 3, 24) Seraphim (Is. 6, 6), Thrones, Dominions, Principalities, Powers (Col. 1, 16; Eph. 1, 24; 6, 12), and Archangels (1 Thess. 4, 16).
 2. The Biblical concepts, especially concerning man's original integrity because he was made in the image of God must be especially maintained against the materialistic view of the Evolutionists who have left the sphere of natural science for the realm of speculation. They no longer hold man to be the crown of God's works, but make him like everything that is to have evolved from some primeval material organism (Urstoff). The words of Prof. Koehler aptly describe the vagaries of these so-called scientists, "The theories of scientists are rather fantastic, and require a goodly portion of credulity on the part of men." The pity of it is that these "scientific theories" are imposed on the Christians of our day by many of the leading men, ministers and professors of theology, as truth. For further material on this point Cp. Koehler Catechism p. 94ff.

2. IN THE MORAL LAW

Since man was made in the image of God, he knew God's divine Will or Law, for it was written in his heart. This was an important factor in man's makeup as he came from the hand of his creator. Man had a perfect conscience, i.e., he had that faculty of the mind which distinguishes between right and wrong (moral faculty, moral sense), and this faculty was perfect in its holiness and purity. After the Fall into sin, however, it became impaired, and our conception is based on its function after the Fall, as St. Paul says, Romans 1, 31, that men in their fallen state still "know the judgment of God", and though they know not the Law as revealed by Moses, yet "do by nature the things contained in the Law, these having not the Law, are a law unto themselves: which show the works of the Law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another."

Romans 2, 14, 15.

It is true that there is no specific term in the Old Testament for Conscience, yet this is no proof that it is not recognized as being an innate faculty of man's soul. As often as man is commanded to do right and avoid that which is evil this faculty is appealed to. In the Old Testament it is included in the general term 'heart', as denoting the inner life and faculties of man's soul. "Darum ist das Herz das Organ des Gewissens".¹ And although this faculty was greatly weakened after the Fall, yet it still functions and bears witness that

¹ Oehler, op. cit., p. 232. On this point one should compare the remorse of Cain and similar passages.

it too, was "very good", and where it is now in error it should be corrected and enlightened with the only inerrant norm of God's holy will, namely his Law.

And when it is stated that the Gentiles have not the Law, this means that they have not the written Mosaic Law... There is a law within them, in their nature, which corresponds to the revealed Law which the Jews had. Therefore the moral Law is also called the law of nature.

"But as to the nature of man was greatly corrupted through sin, the moral Law implanted in human nature became faint and indistinct, and the moral knowledge of man was greatly impaired, The Law written in the heart was no longer sufficient for the attainment of eternal life"¹. "Therefore to awaken in man the true knowledge of what was sinful and what was not, God gave to man a written Law through Moses, the great Lawgiver of the Old Testament, as we have it recorded in Exodus 20.

This Law sprang from the ever unchanging holy nature of God, "Ye shall be holy, for I the Lord your God am holy" (Lev. 19, 2), and demands what God according to his unalterable holiness and righteousness, always and under all circumstances must demand of man, who was created a personal, moral being. These commandments and prohibitions apply to man as such and are universal and perpetual (*lex universalis et perpetua*). And as such this Law is the emanation of God's holiness.

1. Hove, op. cit., p. 141.

Concerning the Law as an emanation and emulation of God's holiness, Buschner¹ states that the Law in particular is the source of knowing the holiness of God; for in its full light God's holiness is revealed in the Law, for it is the 'principium cognoscendi' of God's holiness, because the Law is based on God's holiness ('principium essendi'). And since the Law is the emanation of God's holiness it is the authoritative information. A brief summary statement of the moral Law we find in the Ten Commandments. Cp. Exodus 20.

Besides the universal and perpetual moral Law which was binding on all men, God also gave to Israel ceremonial and political laws which must be distinguished from the aforementioned moral Law. We shall treat the Ceremonial and Political Law when we take up the manifestations of God's holiness over against his Chosen People, which we shall do in the next place.

5. IN HIS DEALINGS WITH ISRAEL AND THE NATIONS

We also see God's holiness gloriously revealed toward the Children of Israel, in God's choosing them to be unto him a holy nation. Cp. Ex. 19, 5.6. Already when God called their forefather Abraham out of the idolatrous surroundings in Haran into the land of Canaan, he called him that through him all the nations of the earth should be blessed, and gave to him this command, "I am the Almighty God; walk before me and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly". Gen. 17, 1. The almighty God,

1. Handbondsordans, p. 712.

the God of transcendent power is here speaking, and He demands of Abraham that he walk before him according to perfect holiness in his every step, word, act, and deed. Thus also God called all the children of Abraham to be unto him a holy people. This is expressed in many passages in the Law and the Prophets, which we shall consider in God's dealing with these his Chosen People. How the Lord blessed Abraham and how he led him so that his children became a mighty nation is an interesting part of the Old Testament history, and it also illustrates and sets forth God's holiness, but that section we leave for a more intensive study, and proceed to the union which God established with Israel through the sacrificial system, where we will see the holiness of God clearly revealed, for it was on this sacrificial union that the holiness of the people depended.

In the previous section of this thesis, we treated the Moral Law which was binding on all mankind; but in addition to the Moral Law God also gave to Israel the Ceremonial and Political Law which was binding only on them. The Ceremonial Law contains a variety of commandments, prohibitions, and ordinances respecting the Old Testament mode of divine worship, the Levitical priesthood, respecting holy seasons and places, food drink, etc. The Political Law, on the other hand, consists of commandments and ordinances respecting the Jewish state, Jewish courts of justice, and various Jewish civil institutions in the Old Testament period. These commandments, prohibitions, and ordinances occupy a large portion of the Old Testament, because the Sacrificial system was very detailed, but if we wish to have a complete picture of the manifestations of God's holiness,

we must first of all consider this sacrificial system, even though it be but briefly, and then the law of holiness which arose from the union with God through sacrifice.

The Lord established his covenant with Israel when he said, speaking through Moses to the Children of Israel, "Now therefore, if you will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine, And ye shall be unto me a kingdom of priests and an holy nation." This placed upon Israel a very definite responsibility, which is summarized in that brief expression of God's holiness, "Ye shall be holy, for I the Lord thy god am holy,"

אַתָּה יְיָ אֱלֹהֶיךָ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵיכֶם יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵיכֶם יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵיכֶם יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵיכֶם יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵיכֶם יְיָ אֱלֹהֵינוּ Lev. 19, 2.

God therefore, as the sign and appointed means of a union with him, set up the Law of Sacrifice, which we will now consider. The importance of this consideration will be readily seen, when we later treat the Law of Holiness which arose from the union of God through sacrifice.

Sacrifices as such did not first originate with the Mosaic ordinances, for already in Genesis there are direct references to sacrifices which were offered to God by the Patriarchs. We are reminded of the sacrifices which Cain and Abel brought unto God, op. Gen. 4, of which Oehler says,¹ "Die Genesis schreibt nicht nur den Patriarchen einen Opferdienst zu, sondern fñhrt sogar in

¹ op. cit., p. 406.

Gen. 4 die Darbringung der Opfer bis in die Urzeit des Menschengeschlechts zuruück".¹ The sacrificial system which God however set up with the children of Israel was much more elaborate, and had as its object a very definite thing: the holiness of the people.

"Mose errichtet einen Altar, der die Gegenwart Jehovas darstellt, und zwelf Saulen als Malzeichen fuer die zwelf Staemme; schon diese Zubereitung der Opferstaette weist hin auf die jetzt herzustellende Gemeinschaft Jehovas mit seinem Volke, vermoege welcher er in der Mitte des letzteren seine Wohnung haben will."² God was thereby present in a special manner with his people, and for a specific purpose: "Ye shall be holy, for I the Lord thy God am holy." Lev. 19, 2. This was to be the standard and motivation for every act, not in a pietistic or superficial way, but their every word, act, and deed was to flow from true reverence and respect of the holiness of God which was to them a genuine, real, and strongly active and vital force, they were to be "holy ones" קִדְּוִים even as God is קָדוֹשׁ a "Holy One".

This was the principle which God carried out, and in order to properly control and regulate his holy dispensation and acts with his holy people, Israel, he established the sacrificial system which embodied in it first of all the Ordinary Sacrifices, and in the second place the Extraordinary Sacrifices.³

1. Cp. Oehler, op. cit., p. 81.

2. Ibid, p. 407.

3. Wa. Smith, Bible Dictionary, p. 467.

The Ordinary Sacrifices were fourfold in number and character.

In the first place, there was the whole Burnt-offering of the herd or the flock. God speaks through Moses Lev. 1, 2, "Speak unto the children of Israel and say unto them, If any man of you bring an offering unto the Lord, ye shall bring your offering of the cattle, even of the herd, and of the flock," and again, Lev. 1, 14, "And if the burnt sacrifices for his offering to the Lord be of fowls, then he shall bring his offerings of the turtledoves, or of young pigeons." In addition, the fire on the altar was never to be extinguished, Lev. 6, 13, "The fire shall ever be burning upon the altar; it shall never go out." And this whole burnt-offering was to be offered continually, "This shall be a continual burnt offering throughout your generations at the door of the tabernacle of the congregation before the Lord: where I will meet you to speak there unto thee." Ex. 29, 42.

Secondly, God appointed the Meat-offering of flour, oil and frankincense, unleavened and seasoned with salt, "And when any shall offer a meat (food) offering unto the Lord, his offering shall be of fine flour; and he shall pour oil upon it, and put frankincense thereon." Lev. 2, 1. "And every oblation of thy meat offering shalt thou season with salt." Lev. 2, 13.

Thirdly, the Peace-offering was also set up, which was to be of the herd or the flock; either a thank-offering, or a vow, or free-will-offering. "And he shall offer of the sacrifice of the peace offering an offering made by fire unto the Lord",... "And it

shall be a perpetual statute for your generations throughout all your dwellings, that you eat neither fat nor blood." Lev. 3, 9. 17. Herein was included the heave offerings and the restrictions against eating of certain meats. Cp. Lev. 3, 7, 11-21.

Fourthly, God also instituted the most important of all the sacrifices, the Sin-offering, or Trespass-offering, which was in the first place for sins committed in ignorance, "Speak unto the children of Israel, saying, If a soul shall sin through ignorance against any of the commandments of the Lord concerning things which ought not to be done, and shall do against any of them...etc." Lev. 7, 1ff. Or, it was also for vows unwittingly made and broken, or uncleanness unwittingly contracted; for such things the Mosaic ordinances had detailed instructions which are recorded Lev. 5. Or such sacrifice was also finally (not however least in importance) for sins wittingly committed, "If a soul sin, and commit a trespass against the Lord..., Then it shall be because he hath sinned and is guilty that he shall restore that which he took violently away..., And he shall bring his trespass offering unto the Lord, a ram without blemish out of the flock..., And the priest shall make an atonement for him before the Lord; and it shall be forgiven him for any thing of all that he hath done in trespassing therein." Lev. 6, 1-7.

In addition to the ordinary sacrifices God also instituted sacrifices appropriate for diversified occasions and other particular instances not covered by the regular sacrificial system; to these belonged first the sacrifice at the consecration of priests which is

given Lev. 8 and 9. There were also special sacrifices at the purification of women, as this is recorded Lev. 12. God also had appointed special sacrifices at the cleansing of lepers according to Lev. 13 and 14. Also on special occasions there were sacrifices of an extraordinary character, for example on the Great Day of Atonement, as this is reported Lev. 16, and also on the Great Festivals as this is recorded Lev. 23.

This, then, is just a brief resume of the sacrificial system which God set up through Moses with his Chosen People; we have presented merely the main outline; but this entire system was of utmost importance for Israel. This system was their union or communion with God and it was through this system that God manifested his holiness according to his dictum, "Ye shall be holy, for I the Lord thy God am holy". This Law of Holiness which God thereby established with Israel touched the lives of all his people, and in all respects and phases thereof.

Through this law of holiness there was established the holiness of persons, and in the first place the holiness of the whole people as "children of God", as the Lord had said to Israel, "For thou art an holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth." Deut. 14, 2. $\text{אִתְּךָ יְהוָה אֱלֹהֶיךָ יִהְיֶה עַמִּי יְחִידָא}$
Or as God had also stated through Moses, "Now therefore if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people, for all the earth is

mine; and ye shall be unto me a kingdom of priests, and an holy nation. $\text{וְיִתְּרֵי יִשְׂרָאֵל}$ Ex. 19, 5.6.¹

And as a holy nation they were all to be holy, each one already from his birth. There was the dedication of the first-born unto the Lord, "Sanctify unto me all the first-born, whatsoever openeth the womb among the children of Israel, both of man and beast: it is mine." $\text{וְיִתְּרֵי יִשְׂרָאֵל}$ "make it holy to me", it shall be as I am thus says the Lord. Ex. 13, 2 (Ex. 2, 12, 15; 22, 29, 30).

There was also the offering of all firstlings and first-fruits, Deut. 26. In addition, there were various sundry regulations, for the Israelites also distinguished between clean and unclean food, Lev. 11 and Deut. 14. There were provisions made for purification, Lev. 12, 13, 14 and 15; Deut. 23, 1-14. And God also provided laws against disfigurement and excessive scourging, Lev. 19, 27 and Deut. 14, 1 compared with Deut. 25, 3. There were divine ordinances which forbade unnatural marriages and lusts, Lev. 18, and 20. All these laws, prohibitions, and restrictions were given because God wanted Israel to be unto him a holy nation. $\text{וְיִתְּרֵי יִשְׂרָאֵל}$, even as he himself was $\text{וְיִתְּרֵי יִשְׂרָאֵל}$.

In order to carry out this sacrificial system there were appointed Priests and Levites who were set apart and holy in their service to Jehovah, the God of holiness, the Holy One of Israel. There were first of all special restrictions and qualifications

1. On this point compare also Lev. Chs. 11--15, and 17 and 18.

for these offices. And unto the Priests and Levites was given a three-fold holiness: they were holy in their consecration, "And Moses took the anointing oil, and anointed the tabernacle and all that was therein, and sanctified them, $\text{וַיִּשְׁמַח} \text{ וְעָרַב} \text{ וְיָצַק}$... And he poured of the anointing oil on Aaron's head and anointed him to sanctify him, $\text{וַיִּשְׁמַח} \text{ וְעָרַב}$. Lev. 8, 10.12. They were also set apart in their rights, Deut. 18, 1-6 and Num. 18. To them was given great authority, Deut. 17, 8-12. And all for the purpose that they might be set apart to keep Israel a holy nation unto Jehovah, the Holy One.

In addition to the holiness of persons there was also a holiness of places and things. The Tabernacle with the ark, the veil, the altar, the laver and the priestly robes were all set aside as holy unto Jehovah, Ex. 25, 28, and 50. There was also a holiness of the Holy Place chosen for the permanent erection of the tabernacle, where only all sacrifices were to be offered and all tithes, first-fruits, and vows; and this place was to be holy unto Jehovah, Deut. 12, and 14, 22-29.

In addition to the holiness of persons, places and things, there was a holiness of times, for certain times were set aside for the people and holy unto God. There was the holiness of the Sabbath, Ex. 20, 9-11 and 23, 12, which no true Israelite dared to desecrate. There was the Sabbatical year which was set aside, Ex. 23, 10.11; Lev. 25, 1-7. The Year of Jubilee was also a year set apart, Lev. 25, 8-16. The Passover, too; was holy unto God,

Ex. 12, 3-27; Lev. 23, 4-14. There were the special feasts, as the Feast of Weeks (Pentecost) Lev. 23, 15; there was the Feast of Tabernacles, Lev. 23, 33-43; and also the Feast of Trumpets, Lev. 23, 23-25. And there was also the holiness of the great Day of Atonement, which was holy unto Jehovah, the God of Holiness, Lev. 23, 26-32.

These constitute the holy ordinances of Israel, and each in their own way contributed to the worship of the Chosen People and aided them to become a holy nation $\text{קִדְשָׁם יִשְׂרָאֵל}$, unto the true Holy One of Israel, the God of the Covenant. And this God of true holiness dealt with his children according as a true father deals with children, punishing those who transgressed his law and rewarding the obedient, so that those who faithfully followed according to his ways were true holy ones, the $\text{קְדוֹשֵׁי יִשְׂרָאֵל}$.

God also manifested his holiness in his dealings with the nations. Let us without a further exposition consider an example, namely the history of that Babylonian King, Nebuchadnezzar. He had prospered greatly, even proclaiming the kingdom of God, saying, "I thought it good to show the signs and wonders that the high God hath wrought toward me. How great are his signs and how mighty his wonders; his kingdom is an everlasting kingdom, and his dominion is from generation to generation." Daniel 4, 2,3. All went well until he raised his proud and haughty heart against God and God brought him low, so that he did eat grass as a beast of the field Dan. 4, 33. God had been merciful and longsuffering toward him, but when Nebuchadnezzar raised his haughty heart against him, God

in his justice, righteousness, yea rather, in his holiness had to oppose that evil and abase him.¹ Later God in his mercy restored the king again to sanity.

There are those people among the children of men who say, that God was a God of cruelty to abase a man to such a depth as he did Nebuchadnezzar. Such as say these things do not understand even in a small degree the justive, righteousness, and holiness of God. They should rather take their perplexity to God himself and he will solve it. We are here again reminded of the prophet Habakkuk. In his days the Assyrian world-power was declining, but the new Chaldean power was rising up to crush the kingdom of Judah. To Habakkuk it seemed unjust and cruel that God should permit such a wicked nation to punish Judah, but he turns to God in his perplexity, and places his trust in the holiness of God, simply trusting that the holy God who is a law of holiness unto himself will and must be holy in all his ways. "Art thou not from everlasting, O Lord, my God, mine Holy One? we shall not die. O Lord thou hast ordained them for judgment; and O mighty God thou hast established them for correction. Thou art of purer eyes than to behold evil, and canst not look on iniquity: wherefore lookest thou upon them that deal treacherously and holdest thy tongue when the wicked devoureth the man that is more righteous than he?" Habakkuk 1, 12, 13.

1. In regard to this point compare also the punishment which God brought down upon Belshazzar, Dan. 5.

The Prophet knew and relied, as every child of God should, in this fact, that the holy God, whether he was dealing with Israel or whether he was dealing with the nations, would deal according to absolute holiness, willing at all times and in everything and everywhere only that which is holy, and opposing at all times and everywhere that which is evil.

God the Holy One is Israel also manifested his holiness in many ways by his gracious dealings with his children. We will consider an instance of this also. After David, that pious, God-fearing king of Israel had committed that terrible sin of adultery with Bathsheba the wife of Uriah, he repented him of his evil and appealed to God, "Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence and take not thy Holy Spirit from me." Ps. 51, 10, 11. David beseeches God, "Cast me not away from thy presence, and take not thy Holy Spirit from me. He appeals to the Holy Spirit, who is holy and cleanses and sanctifies sinners, in that he works faith in their hearts, so that they cling to the merit of Jesus, who hath removed all their sins; and he creates in them a clean heart, so that they no longer delight themselves in sin, but in righteousness, purity and holiness; he also grants to us the sure and certain consolation that we for the sake of the Messiah are his children in spite of all sin, the devil, and the world. That is the work of the Holy Ghost, the third person of the holy Trinity, who himself is holy, and sanctifies and makes us holy through Christ and his salvation. Thus did the Holy One in

Israel out of pure grace provide a way of salvation, so that even such a gross sin as that of David was freely forgiven, and David could laud and magnify the gracious, righteous, and holy God, who had wrought such great salvation. In a similar manner God always dealt with all his people. He who came to him with a contrite heart, firmly trusting in the Messiah was freely forgiven. Therefore did Jacob rejoice, and Israel was glad. Ps. 14, 7. Therefore did the saints sing and give thanks at the remembrance of his holiness. Ps. 30, 4.

AD FINEM: PRACTICAL IMPLICATIONS AND APPLICATIONS

After having considered the glorious attribute of God's holiness, we return again for a few brief remarks concerning the Modernistic view of God. Horsch states of God:¹ "Modernism demands a democratized God." President A. C. McGiffert of the Union Theological Seminary, New York, says:² "Democracy demands a God with whom men must cooperate, not to whom they must submit." Dr. Leighton Parks explains:³ "It has been finely stated that the greatest revolution in theological thought in the eighteen centuries which have passed since the death of the last apostle has come in our own time--in the last fifty years, in the passing from the thought of the Sovereignty of God to the Fatherhood of God. As a dogma, that has always been accepted; as a living truth it is a discovery of the nineteenth century." Had Dr. Parks rightly known this doctrine is not new, for this is central in the teachings of Albert Ritschl⁴, the German Liberal of the nineteenth century. In the place of the "Holy One of Israel" there appears the Father of all men, unregenerate as well as regenerate.⁵

1. Modern Religious Liberalism, p. 45.

2. Ibid., p. 143.

3. Parks, What is Modernism?, p. 158.

4. According to the Theological Forum, July 1929, p. 226.

5. Shailer Matthews has popularized this conception of Ritschl in his book, "The Social Teachings of Jesus", which first saw the light of day in 1897, and has since run through thirteen printings.

Modern liberalism identifies God and his creation. It is stated, "In modern liberalism, on the other hand, this sharp distinction between God and the world is broken down, and the name 'God' is applied to the mighty world process itself". What else is the doctrine of divine 'immanence', except one form of Pantheism? Liberal modernism agrees with Ritschl and scores a metaphysical conception of God. The doctrine of the Trinity is denied; Christ is said to be a revealer of a Savior God, who revealed a God of love and not a transcendent Being who must be reconciled, in short, Christ's divinity is denied by the principal exponents of liberalism.¹

"Of the Holy Ghost nothing is said, unless the Zeitgeist, the source of poetic inspiration, be meant to refer to him. The upshot of it all is this: God is democratized, a God of love, dwells in his creation, is the Father of all. He is trine, but the Second and Third persons (by such Modernists who allow them divinity) are subordinate to the First. The tribal deity of the Old Testament, a God of ~~wrath~~ wrath and holiness, is but an early and imperfect picture of the God whom Jesus came to reveal. The God revealed by Jesus has lost practically every attribute save love".²

Such rank anti-scriptural and anti-Christian teaching is scarcely worthy of the time consumed in its consideration! And yet it masquerades under the guise of Christianity and wields a soul-destroying influence throughout the world. But does such

1. Theo. Forum, July 1929, p. 226.

2. Ibid., p. 227.

teaching really have, as the saying is, a "leg on which to stand?"

The Bible teaches that God is a person and that he is powerful. He is not nature; he is not an energy of power; he is not natural law; but he is the Original, the Uncreated Person, all other persons are his creatures. "He is before all things and by him all things consist." Col. 1, 17. He distinguishes himself from all created things, "I have made the earth, and created man upon it: I even my hands, have stretched out the heavens, and all their host have I commanded." Is. 45, 12. And, as a Being of self-consciousness, God speaks of himself in the first person singular of the personal pronoun and the finite verb more than one thousand times in the Old Testament alone, e.g., "I am the Lord; that is my name: and my glory will I not give to another, neither my praise to graven images." Is. 42, 8. He is that God set apart in holiness. The seraphim encircle his throne chanting, "Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory." Is. 6, 3. The teaching of Christianity, which has confessed together with the Old Testament saints this one God for nineteen centuries stands in contradiction to the Modernistic teaching, which rejects the inspiration and authority of Scripture. Modernistic Liberalism prides itself in that teaching of "immanence", as the greatest development of the nineteenth century. "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed," says St. Paul concerning such as would pervert the truth. Or as St. John also says, "And if any man shall take away from the words of the book of this prophecy, God shall

take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Rev. 22, 19. Those who despise the Word seal their own doom!

The Word of God remains unto eternity! The Holy God had his holy people in the Old Testament; he also has his holy people in the New Testament. God established his covenant in the Old Testament, he has also established his covenant in the New Testament with his dear children, the Christians saying through the mouth of his Apostle Peter, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light." 1 Pet. 2, 9. All the Old Testament ceremonial and political laws have been abrogated, but the worship of the Holy God, by the Holy Nation, his Christians, continues and will continue unto eternity. And these children of God must and do oppose any and everything that would rob the Holy God of the honor and praise due his Holy Name. This they do best by setting forth in a positive, energetic manner the Scriptural verities concerning the Triune God, and by expounding all his glorious attributes.

Of great interest also to us is this point: Since God is a God of such absolute holiness, how could sinful men dare to approach him? This is impossible, for all of man's righteousnesses are as "filthy rags", hence a union and communion could be possible only after a full atonement. What increasingly new and ever more illustrious beauty and meaning we find in that shining prophecy concerning

the vicarious atonement, Is. 53, 6, "But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." There is a reconciliation between the Holy God and sinful man, "Therefore being justified by faith we have peace with God through our Lord Jesus Christ." Rom. 5, 1, hence we approach the Throne of Mercy with all boldness and confidence, firmly trusting in the salvation of Jesus Christ, who in his humility was the personification of God's holiness, "For such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens." Hebr. 7, 26. Cp. also Romans 5, 10 and Eph. 3, 11.12.

Even though we in the power of Jesus approach the Throne of Mercy with boldness and confidence, yet we must approach with reverence, for from the holiness of God flows that holy fear or reverence which is an integral part of all Christian worship. When we worship, we figuratively "take off the shoes from off our feet, realizing that the place whereon we stand is holy ground", ever conscious that we are in the presence of the thrice-holy God, "in whose hand are our lives, and whose are all our ways." Cp. also Gen. 18, 27.

This attitude of holy fear or reverence is frequently spoken of in the Scriptures as the proper attitude for worshippers, as e.g., Ps. 2, 11, "Serve the Lord with fear..." Hence, in the Psalms, the Church's great praise-and-prayer book we find frequent references made to God's divine attributes as calling upon all his works to praise and magnify his holy name, e.g., Ps. 148, 5.6: "Let them praise

the name of the Lord: for he commanded and they were created. He hath also established them for ever and ever: he hath made a decree which shall not pass." Here all creatures, celestial and terrestrial, rational and non-rational are called upon to praise the name of the Lord.

Thus also in the last book of the Bible, Revelation, we find this to be the one great and grand symphony of the Church Triumphant throughout the endless ages of a blessed eternity, "Thou art worthy O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created." Rev. 4, 11.

The same thoughts of holy awe and adoration are also expressed by the Church Militant in many of her best loved hymns, as, C.S., in Luther's hymn, (German hymnal, 147),

Jesaja den Propheten das geschah,
dass er in Geist den Herren sitzen sah
auf einem hohen Thron in hellem Glanz,
seines Kleides Saum den Chor füllte ganz.
Es stunden zween Seraph bei ihm daran,
sechs Flügel sah er einen jeden han;
mit zween verbargen sie ihr Antlitz klar,
mit zween bedeckten sie die Füsse gar
und mit den andern zween sie flogen frei,
gen ander riefen sie mit grossen G'schrei:
Heilig ist Gott, der Herre Zebaoth!
Heilig ist Gott, der Herre Zebaoth!
Heilig ist Gott, der Herre Zebaoth!
Sein Ihr die ganze Welt erfüllet hat.
Von dem G'schrei sitterschwell und Balken gar,
das Haus auch ganz voll Rauchs und Nebels war.

And Reginald Heber's hymn to the Holy Trinity (English hymnal, 265),

Holy, holy, holy, Lord God Almighty!
Early in the morning our song shall rise to Thee;
Holy, holy, holy! merciful and mighty!
God in Three Persons, blessed Trinity!

Holy, holy, holy! all the saints adore Thee,
 Casting down their golden crowns around the
 glassy sea,
 Cherubin and seraphin falling down before Thee,
 Which wert and art and evermore shalt be.

Holy, holy, holy! though the darkness hide Thee,
 Though the eye of sinful man Thy glory may
 not see,
 Only Thou art holy; there is none beside Thee,
 Perfect in power, in love and purity.

Holy, holy, holy! Lord God Almighty!
 All Thy works shall praise Thy name,
 in earth, and sky, and sea;
 Holy, holy, holy! merciful and mighty!
 God in Three Persons, blessed Trinity!

And let all the people say: Amen.

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