

Concordia Seminary - Saint Louis

## Scholarly Resources from Concordia Seminary

---

Master of Sacred Theology Thesis

Concordia Seminary Scholarship

---

1-1-1924

### The Christology of the Apostolic Fathers

Carl J. Spilman

*Concordia Seminary, St. Louis*

Follow this and additional works at: <https://scholar.csl.edu/stm>



Part of the [Religious Thought, Theology and Philosophy of Religion Commons](#)

---

#### Recommended Citation

Spilman, Carl J., "The Christology of the Apostolic Fathers" (1924). *Master of Sacred Theology Thesis*. 586.

<https://scholar.csl.edu/stm/586>

This Thesis is brought to you for free and open access by the Concordia Seminary Scholarship at Scholarly Resources from Concordia Seminary. It has been accepted for inclusion in Master of Sacred Theology Thesis by an authorized administrator of Scholarly Resources from Concordia Seminary. For more information, please contact [seitzw@csl.edu](mailto:seitzw@csl.edu).

THE CHRISTOLOGY OF THE APOSTOLIC FATHERS

A DISSERTATION, SUBMITTED TO THE FACULTY OF THE  
GRADUATE SCHOOL OF CONCORDIA SEMINARY

ST. LOUIS, MISSOURI

IN PARTIAL FULFILLMENT OF THE RE-  
QUIREMENTS FOR THE DEGREE OF  
M A S T E R O F S A C R E D T H E O L O G Y

B Y

C A R L J. S P I L M A N .

(1924)

The name "Apostolic Fathers" is an appellation which is usually <sup>given</sup> to those writers of the first century who employed their pen in the cause of Christianity. It is commonly supposed that the writers <sup>in ques-</sup> <sup>tion</sup> have had historical connection with, or at least personal <sup>know-</sup> <sup>ledge</sup> of some of the Apostles, though not actually belonging to their <sup>number</sup>. A three-fold division may be carried out:

- a) those who are considered as disciples of St. Paul, Clement of <sup>Rome</sup> and Hermas; also Barnabas, in so far as he teaches Paulinism;
- b) as disciples of St. John, Ignatius and Polycarp;
- c) II Clement, the Didache, the Epistles to Diognetus. <sup>(1)</sup>

It is the aim of this study to gather all material in the Apostolic Fathers that has any bearing upon Christ, His person and His work; to examine in detail the christological teachings of each writer; and finally, in conclusion, to show that there are no stages of development, and that no thought is found in the writings of the Apostolic Fathers that has not been set forth by the New Testament.

In this investigation will be considered: the relation of Christ to God, the two natures of Christ, the death of Christ, and eschatology.

## C O N T E N T S

### THE CHRISTOLOGY OF CLEMENT OF ROME

- I. The Relation of Christ to God.
  - A. Distinction between Christ and God by use of titles.
  - B. Titles and ascriptions given to Christ.
 

Power; pre-existence; holiness; knowledge; Christ joined with God <sup>and</sup> in certain functions; Christ subordinate to God.
- II. The Human Nature of Christ.
  - A. Little said about the human nature of Christ.
  - B. Christ's human descent, His body and soul.
- III. The Death of Christ.
 

Both, passages and their interpretation given.

1) Stearns, W. N.: "A Manual of Patrology." 1899, p. 21.  
 Schaff-Herzog: "The New Religious Encyclopædia," I, 274.  
 Lake, Kirsopp: "The Apostolic Fathers." I Int. VII.

#### IV. Eschatology.

The resurrection and second coming of Christ.

#### THE CHRISTOLOGY OF II. CLEMENT

##### I. The Relation of Christ to God.

- A. The title, God, given to Christ. Christ as God. Pre-existence ascribed to Him.
- B. Slight mention of the relation between Father and Son.
- C. No doctrine of the death of Christ.

##### II. Eschatology.

The second coming of Christ. Christ as judge. The basis of judgment.

#### THE CHRISTOLOGY OF IGNATIUS

##### I. The Relation of Christ to God.

- A. Titles given to Christ. Their importance.
- B. Ascriptions given to Christ: pre-existence, eternity, omniscience, holiness. Prayer is addressed to Him.
- C. Important functions are ascribed both to Christ and God.
- D. Little is said about the relation between Father and Son.

##### II. The Two Natures of Christ.

The reality of the human nature; its relation to the divine. Proofs for the reality of the human nature.

##### III. The Death of Christ.

- A. The historical fact; its function; its effect felt already in eternity.
- B. Moral effects of Christ's death.

##### IV. Eschatology.

The resurrection of the believers; the second coming of Christ.

#### THE CHRISTOLOGY OF POLYCARP

##### I. The Relation of Christ to God.

- A. The extent of Christ's authority; important functions are ascribed to Christ and God.
- B. Slight emphasis upon the relation between Father and Son.

III. Eschatology.

The return of Christ; the resurrection; the judgment.

THE CHRISTOLOGY OF THE DIDACHE

I. The Relation of Christ to God.

Christ the agent of the Father; the Son of God; the authority of Christ.

II. Eschatology.

False brethren; the cure of the curse; the coming of Christ.

THE CHRISTOLOGY OF BARNABAS

I. The Relation of Christ to God.

A. Titles ascribed to Christ; the authority of Christ.

B. Cosmological functions ascribed to Christ; spiritual creation, the work of Christ.

The Power of Christ over death; pre-existence ascribed to Him. His relation to the Father. Same work ascribed to both the Father and Son.

II. The Death of Christ.

Types of the death of Christ; the function of His death.

III. Eschatology.

Teaching concerning Satan; the end of the world is near; Christ the judge; the order of events.

THE CHRISTOLOGY OF HERMAS

I. The Relation of Christ to God.

The incarnate Christ; the pre-existent Christ; Christ apart from all humiliation.

II. Eschatology.

Judgment; nearness of the end of the world.

THE CHRISTOLOGY OF THE EPISTLES TO DIOGNETUS

I. The Relation of Christ to God.

Cosmological functions are ascribed to Him; His relation to the Father; pre-existence.

II. The Death of Christ.

But though it had long before lost its force, Philo again seeks to introduce it. (6) The fact cannot be denied that Clement shows a decided preference for δεσπότης over κύριος as an appellation for God, and applies the latter to Him sparingly. Several explanations may be offered for this use. Clement, on the one hand may have chosen δεσπότης as a designation for God believing that the term still contained some of its old dignity, and thus in some measure indicate a higher exaltation of God, or, on the other hand, the desire to avoid confusion may have prompted its use. The former view seems the more plausible, in view of the fact that the author, himself, apparently lends his support in its favor.

Clement places Christ in a peculiar relation to God by his use of titles and ascriptions. He has many references to Christ's power and applies to him the titles of Lord, Son, Saviour, High Priest and Helper. (7) The full meaning of these appellations cannot be determined by analyzing the individual words, but must be taken from the context in which they stand. Christ is considered as having power and authority over believers. He calls and sanctifies them; he is their High Priest and Saviour; they are his elect; they must obey and serve him. He is called "Lord" in so far as he has dealings with believers, and "Son", because seated at the right hand of God, His Father, he participates in the divine administration of the universe. His kingdom is spiritual,

5) Trench, Archb. R.C. Op. Cit. p. 91. "Still, there were influences at work tending to break down this distinction. Slavery, or the appropriating, without payment, of other men's toil, however legalized, is so abhorrent to men's innate sense of right, that they seek to mitigate, in word at least, if not in fact, its atrocity; and thus, wherever any gentler or more humane view of slavery obtained, the antithesis of δεσποτης and δουλος would continually give place to that of κυριος and δουλος. The harsher antithesis might still survive, but the milder would prevail side by side with it. We need not look further than to the writings of St. Paul, to see how little, in popular speech, the distinction of the grammarians was observed. Masters are now κυριοι (Eph. 6, 9; Col. 4, 1), and now δεσποται (1 Tim. 6, 1, 2; Tit. 2, 9; of 1 Pet. 2, 18), with him; and compare Philo, Quon Omn. Prob. Lib. 6."

6) Trench, Archb. R.C. Op. Cit. p. 92. f. "for δεσποτης is not κυριος only, but φοβερος κυριος, and implies, on his part who uses it, a more entire prostration of self before the might and majesty of God than κυριος would have done."

7) κυριος - Int. 12, 7; 13, 1; 13, 17; 23, 5; 46, 7; 47, 7; 49, 6; 50, 7.

Son - 7, 4; 36, 4. 5; 59, 2. 3. 4.

Saviour - 7, 4; 12, 7; 21, 6.

High Priest - 36, 1; 61, 3; 64, 1.

Helper - 36, 1; 61, 3; 64, 1; 59, 3.

and extends only over his people, the elect. He is "the radiance, reflection of the majesty of God," 36,2; "the scepter of his majesty," 16,2. The scepter is the symbol of power. By the application of this figure to Christ Clement shows that divine power and majesty has been transferred to Him. But to what extent does he exercise His royal office? His ministrations are predicated only with regard to the spiritual life of believers. Christ is not said to govern all men. Universality of dominion is allotted to God, he is the creator and preserver of mankind. Then, too, no cosmological function is assigned to Christ; he does not take part in the creation and preservation of the universe, God alone performs this work. (8)

Clement speaks of the pre-existence of Christ in such a manner as to make us assume that he believes its reality. In 16,2 he says: "The scepter of the majesty of God, even the Lord Jesus Christ, came not in the pomp or arrogance of pride", though he might have done so. Chapter 16,15.16 he identifies Christ as the speaker. A clear allusion to the pre-existence of Christ is contained in the statement, that Christ speaks through the Holy Spirit in the Old Testament Scriptures, 22,1. A similar reference is probably found in the words "Jesus Christ was sent forth from God," 42,1.

Christ is called the "Holy One" 23,5. "The Holy of Holies", 29,3. The work that he performs involves holiness. Men fix their gaze on the heights of heaven and through Jesus taste immortal knowledge, 36,1; "Christ is the reflection of the majesty of God" 36,2. In 7,4 He "wins" for the world the grace of repentance. Men are redeemed through the blood of the Lord, 12,7; The blood of Jesus was given for us, 21,6. He who takes away sin by paying the penalty of sin as man's substitute must be without doubt a holy being.

Clement shows the exaltation of Christ by joining Him with God, <sup>the</sup> Father. He says 46,6: "Have we not one God, and one Christ, and one Spirit of grace poured out upon us?" and again 58,2: "For as God liveth and as the Lord Jesus Christ liveth, and the Holy Spirit, the faith and hope of the elect." Attention has been called to the fact that this statement is in the form of the oath employed in the Old Testament, Deut. 6,13, "as God liveth," great weight has been placed upon the fact that these three names stand in the form of an oath. (9)

8) 7, 3; 19, 2; 20, 11; 26, 1; 27, 4; 28, 2; 33, 2; 35, 3; 59, 2; 60, 1; 62, 2; 64, 1.

9) Dorner, J. A.: "Doctrine of the Person of Christ." Div. I. vol. p. 100.

However, see 1 Sam. 25, 36 and 2 Sam. 15, 21 where names of men are conjoined with God in the form of an oath. Again it is maintained as significant that three persons are joined together as the foundation of faith and hope of the elect. Dorner holds the view that the work of salvation necessitates the Deity of Christ even more clearly than the work of creation. <sup>(10)</sup> However, Clement has no reference to Christ as God, but ascribes to Him the work of salvation. In this work the three are put together on an equality. The same doxology is used in respect to Christ which in other places is used of God. In 20, 12, we read: "Our Lord Jesus Christ to whom be the glory and the majesty for ever and ever;" and 59, 7 "Jesus Christ our Lord, to whom be the glory for ever and ever." One cannot say that Clement places Christ on a level with God, the Father. There are no statements to that effect.

Clement places Christ in a subordinate position to God, the Father. He appears as God's agent. His whole work is done as an agent. His whole work is done as an agent of God. God imparts grace, mercy and peace through Christ. He calls, enlightens, and sanctifies all mankind through Him. <sup>(11)</sup> Christ performs His duty not only in harmony with God's will, but also in obedience to it. God sent Christ as Christ <sup>sent</sup> the apostles. The will of God governs Him in his work. <sup>(12)</sup> However, nowhere does the author intimate that force was employed in the rule of God over Christ. By love and compassion, Christ was moved to his work of salvation. <sup>(13)</sup>

The reference to Christ's resurrection shows His subordination to God. Chapter 24, 1 reads: "Of which he has made the first fruits, by raising the Lord Jesus Christ from the dead."

A distinctly different attitude from that shown to Christ is taken by Clement toward God. The supremacy of God is repeatedly emphasized. God is almighty, eternal, omniscient, all, holy; he created and preserves all things; he is the object of man's prayer and worship; they must fear him. <sup>(14)</sup>

10) Dorner. Op. Cit. Div. I, vol. I, p. 100.

11) Int. 12, 7; 16; 20, 11; 21, 6, 8; 32, 4; 36; 48, 4; 49, 6; 50, 7; 58, 2; 59, 2, 3; 64, 1; 65, 2.

12) 7, 4; 16; 36; 49, 6; 59, 2; 64, 1; 65, 2; 61, 3; 42, 1, 2.

13) 7, 4; 16; 36; 49, 6; 58, 2; 64, 1; 65, 2.

14) Almighty - Int. 2, 3; 8, 5; 32, 4; 56, 6; 62, 2.



Clement dwells at length upon the power of God in nature when he speaks of the resurrection, 24,5; 26,1. The repeated ascription of omnipotence to God indicates the fact that Clement makes a wide separation between God and all other beings. The whole universe submits to the bidding of God. Nature renews itself to his laws; and the <sup>breath</sup> breath of men is from almighty God. <sup>(15)</sup> Christ forms no exception to the universal supremacy of God. God works through Christ. But back of the agent, the supreme author of the work stands in power and authority. The authority of God is consequently absolute. Clement has plainly <sup>de-</sup>clared the love of Christ as the foundation of mercy.

But God alone has authority to exercise mercy. It is entirely a <sup>mat-</sup>ter of authority. <sup>(16)</sup> Here the supremacy of God is made emphatic. To Him prayer is offered; to Him thanksgiving is rendered for all benefits. The whole attitude of dependence upon the power and mercy of God, and of prayer to Him, differs widely from the attitude taken toward Christ. Omnipotence, omniscience, creation, preservation, universal dominion are ascribed to God, but never to Christ.

#### THE HUMAN NATURE OF CHRIST.

Clement clearly recognizes the human nature of Christ, but he <sup>scarcely</sup> touches upon this aspect of His person. Chapter 32,2, he traces His descent to Abraham according to the flesh. In chapter 49,6, he speaks of His body and soul. Christ shares the nature common to men; He endures hardships and sufferings, physical death. <sup>(17)</sup>

#### The Death of Christ.

The death of Christ is treated in the following passages: 7,4; 12,7; 16,3-16; 21,6; 49,6. It is not the intention of Clement to set forth any special doctrine of the atonement. His emphasis on the death of Christ has for its object the leading to repentance of the faction in the Church at Corinth, the reinstatement of its elders, and the submission of its members to the divinely appointed officers.

The blood of Christ is referred to, Chapter 7,4. There Clement says that "it is precious to the Father; it was poured out for the salvation of man; it has brought the grace of repentance to all the world." The death of Christ has great value in its influence upon God. The  $\delta\tau$  clause gives the reason for this influence. It was shed for man's benefit, it won for them "the grace of repentance."  $\chi\acute{\alpha}\rho\iota\varsigma$  has the New

15) Chapter 20; 28; 33; 60.

16) See note 11.

17) 2,1; 7,4; 12,7; 16,4-8. 10. 15. 16; 21,6; 32,2; 49,6.

Testament meaning of favor: a gracious, favorable attitude of one toward another. In the following verses, 5-7, we read: "Let us review all the generations, and let us learn that in generation after generation the Master has given a place of repentance to those who will turn to him. Noah preached repentance and those who obeyed were saved. Jonah foretold destruction to the men of Nineveh, but when they repented they received forgiveness of their sins from God in answer to their prayer, and gained salvation, though they were aliens to God." The readers are exhorted to fix their eyes upon the blood of Christ, as that which "brought to all the world the grace of repentance"; the graciously granted opportunity to repent, implying also the guarantee of pardon. It is God who confers this favor of repentance. The death of Christ has had such an influence upon God that, on account of His death, God has given the opportunity of repentance to the whole world.

Chapter 12,7, introduces the word λύτρωσις. The scarlet thread of Rahab predicts "a redemption through the blood of the Lord unto all them that believe and hope on God." Clement uses the word λύτρωσις, as: deliverance obtained through the payment of a price. See chapter 55, 2, where he adduces examples of those who have made sacrifices for others, and then continues: "We know that many among ourselves have delivered themselves to bondage, that they might ransom others." And as the blood of Christ is mentioned, chapter 12,7, it is obvious that it must be regarded as the price paid to deliver men from sin.

The next passage to be considered would be chapter 16,3-16. Clement introduces Isaiah 53,1-12, to set forth the humility of Christ. He identifies Christ with the suffering servant. His humility consists in His enduring suffering for men and bearing the penalty of their sins, as their substitute. (18)

Chapter 21,6, states that "the blood of Jesus Christ was given for us." Chapter 49,6, he says: "Jesus Christ our Lord has given His blood for us by the will of God, and His flesh for our flesh, and His soul for our souls." His death takes the place of our death.

18) Dr. J. M. P. Smith, Atonement, p. 35-37: "The penalty due their sins has been borne for Israel. He has suffered in their place. No thought appears so frequent in this passage as this of the righteous servant's substitution for the wicked (vs. 4-6. 8. 9. 11. 12). The thought is that of the vicarious satisfaction of demands made by the divine righteousness. . . . He is bearing the penalty of other's sins. "For a different interpretation, see E. D. Burton, Atonement, p. 104, 105. Dörner says of this chapter in Clement, Doctrine of the Person of Christ, Div. I, vol. I, 98: "Every interpretation of this passage is forced which does not recognize in it the idea of substitution."

## ESCHATOLOGY.

Clement refers to the resurrection of Christ, in 24,1, where he says that God raised Christ from the dead and made Him the first fruit; and in 42,3, the resurrection of the Lord is spoken of as giving assurance to the faith of the apostles. The second coming of Christ is mentioned in 23,5, to warn the readers against sinning. In 59,3.4. he says: "Grant us to hope on thy name, the source of all creation, open <sup>the</sup> eyes of our heart to know thee, that thou alone art the highest in the highest and remainest holy among the holy. Thou dost destroy the imaginings of nations, thou dost raise up the humble and abase the lofty, thou makest rich and makest poor, thou dost slay and make alive, thou alone art the finder of spirits and art God of all flesh, thou dost look on the abysses, thou seest into the works of man, thou art the helper of those in danger, the saviour of those in despair, the creator and watcher over every spirit; thou dost multiply nations upon earth and hast chosen out from them all those that love thee through Jesus Christ thy beloved Child, and through him hast thou taught us, made us holy, and brought us to honour.

We beseech thee, Master, to be our "help and succor." Save those of us who are in affliction, have mercy on the lowly, raise the fallen, show thyself to those in need, heal the sick, turn again the wanderers of thy people, feed the hungry, ransom the prisoners, raise up the weak, comfort the faint-hearted; let all 'nations know thee, that thou art God alone,' and that Jesus Christ is thy child, and that 'we are thy people and the sheep of thy pasture.'" At the visitation of the kingdom of God the righteous will be raised from their graves and receive their reward.

## THE CHRISTOLOGY OF SECOND CLEMENT.

## The Relation of Christ to God.

The author ascribes to Christ the title θεός. In the opening words of the homily he tells the Christians to think of Christ as they think of God, as judge of the living and the dead. Chapter 12,2 has a reference to the appearance of Christ as God at judgment-day. Chapter 13,4, he introduces with the phrase, "God says", the well-known words of Christ: "It is no credit to you, if ye love them that love you; but it is a credit to you, if ye love your enemies, and those that hate you."

The author of II. Clement places Christ on the plane of equality with God, the Father. Christ is the Lord over the Christians. They are subjects to His will; they must obey him. His authority extends to

judgment-day. In accordance with man's loyalty or disloyalty to Him, Christ will confess or deny him before His Father. He has power to cast man into hell. He is the "Prince of immortality"; His power to give life is boundless.<sup>(19)</sup> The saving work of Christ gives to Him the same rank as to God; Christ, the Creator of the spiritual life, is on the same level with the Creator of the world. Spiritual creation is viewed in the light of universal creation. He says, chapter 1,8: "For he called us when we were not, and it was his will that out of nothing we should come to being." Creation here can not be taken in the absolute sense; for, in the preceding verse, he shows the hopeless condition of those who are separated from Christ. When they were without hope Christ called them; when they had no spiritual life He willed them to be. Christians should not "think little of their salvation", 1,1. He who "cast off the darkness of the cloud that covered them, who gave them their sight", who was "the Prince of immortality," who "by His will called them from not being to be" - of Him, they must think as God.<sup>(20)</sup>

The pre-existence of Christ is clearly taught in II. Clement. Chapter 9,5, it reads: "If Christ, the Lord who saved us, though he was originally spirit, became flesh and so called us, so also we shall receive our reward in this flesh." A distinct separation is made between the pre-existent and the incarnate Christ. He was spirit; he became flesh. This passage strongly resembles John 1,14: "And the Word became flesh, and dwelt among us and we beheld His glory as of the only begotten from the Father, full of grace and truth." Harnack finds in this passage, "the root of the orthodox system of dogmatics, the fundamental theological and philosophical creed on which the whole trinitarian and christological speculations of the church of the succeeding centuries are built."<sup>(21)</sup> Of course, Harnack here goes too far.

II. Clement speaks of Christ's subordination to God, the Father, in but few passages. He says: "Through Him, we know the Father; God made known to us the heavenly life through Jesus; God sent forth Jesus."<sup>(22)</sup> However, Jesus is also called God and though this term is not expressly applied to Him in this pre-existent state, yet it is used of the incarnation. Harnack says: "Even in his pre-existent state, Christ is an independent power, existing side by side with God."<sup>(23)</sup>

19) 3,4; 6,7; 17,4ff; 20,5.



The death of Christ is referred to only once. Chapter 1,2, it reads: "He endured to suffer for our sake."

### ESCHATOLOGY.

Jesus will come, but the day of his coming is not known. An attempt to indicate the time is made by the author in referring to a statement of the Lord, who had said, that he would come when his disciples had attained a certain high standard of conduct.<sup>(24)</sup> The conditions of the second advent, however, prevent II. Clement to set a definite time for the moment of Christ's coming, but in turn, furnish him with the basis for exhortation to righteous conduct. "Await the kingdom of God <sup>betimes</sup> betimes in love and righteousness, since we know not the day of God's appearing."<sup>(25)</sup> When Christ comes, he will appear as God.<sup>(26)</sup>

Christ shall judge all men. The wicked and unrighteous as well as the godly and righteous are subject to His authority. "The unbeliever shall see his glory and his might." At his coming the kingdom of the world shall be given to him, and then the execution of judgment shall begin.<sup>(27)</sup>

The works of man are the basis of the judgment. "He shall come and redeem us, each man according to his works." The things which merit condemnation are ungodly lives, perversion of the commandments of Jesus Christ, doing amiss, and the denial of Jesus by word or deed.<sup>(28)</sup> The righteous are commended for the following good deeds; having done good, having endured torture, having hated the indulgences of the soul. The wicked shall be punished in unquenchable fire. Concerning the righteous II. Clement says that there will be hope for him who has served God with all his heart.

### THE CHRISTOLOGY OF IGNATIUS

#### The Relation of Christ to God

Ignatius ascribes to Christ all the titles that Clement of Rome <sup>uses</sup> uses: ὁ κύριος, ὁ ἀρχιερεύς, ὁ σωτήρ, ὁ υἱὸς θεοῦ, ὁ χριστός, with one additional designation, which is most significant: ὁ θεός. Some of the titles are given a broader interpretation. Ὁ κύριος<sup>(29)</sup> is applied to

24) 12, 1. 2ff.

25) See note 23.

26) 12, 3. 4.

27) 17p4-7.

28) 17, 6. 7.

\* 29) Eph. 6, 1; 7, 2; 10, 2; 17, 1. 2; 19, 1; 20, 2; 21, 1. Magn. 7, 1; 13, 1; 9, 1. Trall. 8, 1; 10, 1. Philad. Int. 1, 1; 4, 8, 1; 9, 2; 11, 2. Smyrn. 1, 1; 5, 2; 10, 1. Polyo.

Christ to denote His dominion over men. His authority extends over the believer. Men must do the will of the Lord that they may prosper in all things. They must obey the bishop even as they obey Jesus Christ, and "not live after men but after Him."<sup>(30)</sup> The power of Christ extends over the body as well as over the spirit. "Flesh and spirit" very frequently designates the whole man.<sup>(31)</sup> Christ is the bishop of all. The bishop of the local church is subject to Christ. The deacons of the church "have been appointed according to the mind of Jesus Christ; whom after his own will, he confirmed and established by His Holy Spirit."<sup>(32)</sup> The award of honor and the acceptance or rejection of men are placed into the hands of Christ. The authority of Christ lies on the same plane with that of God. In fact, it seems to be without limit. Here is the difference between Ignatius and Clement. Clement presents Christ as acting under the direction of the Father; the supreme authority of God is back of Christ. In Ignatius Christ no longer is the agent of God, he stands alone as Lord over men.

Christ is called ἀρχιερέυς: he performs the function of mediator between God and men. He is the door to the Father through whom Abraham, Isaac, and Jacob enter in.<sup>(33)</sup> He is called σωτήρ.<sup>(34)</sup> Ignatius uses υἱός<sup>(35)</sup> in the following combinations: τοῦ υἱοῦ αὐτοῦ; τῷ υἱῷ ἀνθρώπου; υἱὸν θεοῦ κατὰ θέλημα καὶ δύναμιν θεοῦ.

The title τοῦ μόνου υἱοῦ αὐτοῦ is a reference to John 1,14; 3,16: δόξαν ὡς μονογενοῦς παρὰ πατρός and τὸν υἱὸν τὸν μονογονῆ. This designation separates Him from men. Υἱὸν θεοῦ κατὰ θέλημα καὶ δύναμιν θεοῦ stands in contrast to His human nature. He is a descendant of David. His existence also proceeds from the divine will and power.<sup>(36)</sup> Ὁ χριστός is used only once as a title.<sup>(37)</sup> The title θεός is yet to be considered. Ignatius ascribes this designation thirteen times to Christ in his letters. Seven times it is "our God;"<sup>(38)</sup> once, "God in men" and the "God who has bestowed such wisdom upon you;"<sup>(39)</sup> three times it is used without any qualification; "the blood of God," "inseparable from God."<sup>(40)</sup> The last three times the name is applied to Christ in the absolute sense.

Ignatius forms the following compounds with θεός. In Polyc.7,2 the messenger who carries letters from Asia Minor to Antioch is called

- 30) Magn. 13, 1, 2; Trall. 2, 1-3; Philad. 5.  
 31) Eph. 10, 3; Magn. 1, 2.  
 32) Magn. 3, 1; Philad. Int. Polyc. Int.  
 33) Philad. 9.  
 34) Eph. 1, 1; Magn. Int. Philad. 9, 2; Smyrn. 7, 1.  
 35) Eph. 4, 2; 20, 2; Magn. 8, 2; 13, 1; Smyrn. 1, 1.  
 36) Eph. 20, 2; Magn. 8, 2; Smyrn. 1, 1.  
 37) Eph. 13, 2.  
 38) Eph. Int. 15, 3; 13, 2; Rom. Int. 3, 3; Polyc. 3, 3.  
 39) Eph. 7, 2; Smyrn. 1, 1.  
 40) Eph. 1, 1; Trall. 7, 1; Smyrn. 10, 1.

θεόδωρος and in Smyrn.11,2 he is designated θεοπροσβευτής. Ignatius addresses Polycarp with θεομακάριστος: 7,2. The passion of Christ is referred to as θεομακαρίτης, Smyrn.1,2. The Magnesians are worthy to be termed θεοπροπεστάτου. Once the word θεός is applied to an act of person, apart from God or Christ. Eph.14,1 reads: ἀρχὴ μὲν πίστις, τέλος δὲ ἀγάπη, τὰ δὲ δύο, ἐν ἐνότητι γινόμενα θεός ἐστιν. The essential qualities which the Ephesians should have, are called θεός. At every other time when θεός is used of men, the relation to God is clearly indicated from the combined adjective. In its unmodified sense θεός is applied to Christ. The fact that Ignatius calls Christ "our God" seven times, (41) and "my God" once, (42) prepares the reader for the application in the absolute sense, and these instances in which it occurs come without any suggestion of inappropriateness.

Pre-existence, eternity, omniscience, and holiness are ascribed to Christ. Prayer is addressed to him. Christ was with God before the creation of the world. He took part with the Father in predestination before the ages, and He "was made manifest at the end of time." (43) Ignatius emphasizes the eternity of Christ. He is "ingenerate." (44) As God he is "ingenerate," but as man he is "generate". Christ as God was not only before the ages, but He was "increate". In his letter to Polycarp 3,2 he says: "Wait for him who is above seasons, timeless" - τὸν ἀχρονον. Ἀχρονος denotes here transcending the limits of time, eternal. Magn.7,2 also speaks of His eternity: "Who came forth from the one Father, and is with one, and departed to one." The phrase εἰς ἓνα ὄντα refers to the eternal union of the Son with the Father. John 1,18 has a similar expression: μονογενῆς θεός ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς.

The omniscience of Christ is not expressly spoken of, but it is involved in the office that is ascribed to Him. God is represented as a shepherd. (45) In the next line Ignatius says that Jesus Christ alone shall be the shepherd. The care of the invisible bishop involves omniscience. Magn.3,1.2 he refers to the bishop as God; nothing is hid from His eyes. The title ὁ κύριος used in Eph.20,2, denotes Christ. The most direct ascription of omniscience to Christ is in Eph.Int. There he says that predestination is by the will of the Father and Jesus Christ. Predestination involves omniscience.

Holiness is ascribed to Christ. He is true life, the mind of God, the unerring mouth of the Father; he is perfect faithfulness. He will surely remember those who have lived a righteous life. (46) Eph.17,1 is a reference to Mk.14,1-8, the anointing of Christ. He says: "For this

41) Eph. Int. 7, 2; 15, 3; 18, 2. Rom. 3, 3. Int. Polyc. 8, 3.  
 42) Rom. 6, 3.  
 43) Eph. int. Mag. 6, 1.  
 44) Eph. 7, 2.  
 45) Rom. 9, 1.  
 46) Magn. 8, 2. Philad. 8, 2; 9. Smyrn. Int. 1; 2; 4, 1; 6, 2.



and did the Lord receive ointment on His head, that He might breathe immortality on the Church." The teaching of the prince of this world robs men of life; Christ, however, preserves life. Magn.13, he stresses the unity of the believers and obedience to the bishop; and then, holds up Christ as the example of righteous conduct.

Prayer is addressed to Christ. He writes to the Romans 4,2 in anticipation of his martyrdom in the arena at Rome: "Beseech Christ on my behalf, that I may be found a sacrifice." He offers a prayer of "thanksgiving to the Lord" that the Church at Ephesus had sent delegates to meet him at Smyrna. Philo and Rheus Agathopous, who had received excellent treatment at the hands of the Church at Smyrna, "gave thanks to the Lord for you, because you refreshed them in every way."<sup>(47)</sup> Ignatius uses *ὁ κύριος* as a designation of Christ, but never of God the Father; a fact which indicates, that Christ is here the object of prayer. We have here another difference between Ignatius and Clement. Men come to God, according to Clement, but Christ is not made the distinct object of thanksgiving, nor do men supplicate Him for the things desired.

Predestination "before the ages", direction of the actions of men at present, and granting mercy are acts which are ascribed both to the Father and Son. The welfare of men is traced to the joint action of the Father and Son. In eternity, and men are at present dependent upon both the Father and Son. Christians belong both to God and to Jesus Christ. This joint ownership extends over individuals as well as over the Church. God and Jesus Christ are conjointly bishop. He declares that the Two together are bishop of the Church at Antioch, and also are bishop of Polycarp. Fellowship with God, the Father, and Jesus Christ is the common basis for sending "greetings" to others. Ignatius is in union with God and Jesus Christ; the Magnesians partake of the same fellowship, and this union forms a band of connection on the basis of which greetings pass from one to another.<sup>(48)</sup>

Ignatius puts little stress on the relation of Christ to God. Jesus is the agent of God. He mediates between God and men. He is the unerring mouth of God. The mind of the Father finds expression through His words. Jesus is the revelation of the character of God. He is the high priest, the door through whom all must enter in to the Father. Abraham, Isaac, and Jacob must enter through this door. Jesus is subject to the will of God. God sent Him into the world. On earth He rendered obedience to the Father; He imitated the Father. God raised up the Eucharist, the flesh of Christ.<sup>(49)</sup>

47) Eph. 21, 1. Symrn. 10, 1.  
48) Eph. Int. Magn. Int. 6, 1. Trall. 1, 1. Syrn. Int. Rom. Int. Philad. Int. 8, 2.  
Polyo. Int. 1.  
49) Magn. 7, 8; 8, 2; 13, 2. Trall. 9, 2. Rom. 8, 2. Smyrn. 7, 1; 8, 1.

## THE TWO NATURES OF CHRIST

The reality of Christ's human nature is maintained in opposition to Docetism.<sup>(50)</sup> Though it is the object of Ignatius to stress the reality of Christ's human nature, he does not present the human nature alone. Over, against the human nature, he places the divine. He is "of the seed of David and of the Holy Ghost"; He is "both son of man and son of God"; He is "born as man and not born as God"; He is born of both "Mary and God". He refers only to two events in the life of Christ, and these took place at the beginning and end of His life. He was born of the Virgin Mary, and He was crucified under Pontius Pilate. The proofs of the reality of His human nature are His birth, suffering, death, and appearance after His resurrection. He came into the world as any other child is born, and in His life He endured hardships and suffering as other men. The reality of His resurrection is spoken of, and the proof of it is taken from Lk. 24, 39; John 20, 24-29, the account of Christ's appearance to His disciples. He addresses the disciples, as Ignatius has it: "Take, handle me, and see that I am not a phantom without a body." And then Ignatius continues: "And they immediately touched him and believed, being mingled both with his flesh and spirit."<sup>(51)</sup> Their conviction of His reality inspired them with great courage, and lifted them above the fear of death. The bonds of Ignatius are a proof to him of the reality of Christ's sufferings. The willingness of Ignatius to suffer and his desire to fight with the wild beasts are inexplicable except as the effect upon his heart of the real sufferings of Christ.<sup>(52)</sup><sup>(52)</sup><sup>(52)</sup>

## THE DEATH OF CHRIST

Christ dies to deliver men from death, and His death is the ground upon which God forgives sin, and justifies the believer. Ignatius says: "He died for us, in order that you believing might escape death."<sup>(52)</sup> The infinitive, ἀποθανεῖν, denotes, not a state of death, but the act of dying. The death of Christ took away from man the necessity to suffer death. The benefits of Christ's death are obtained through faith. In Philad. 11, 1 the word λυτρόω is used. He says: Οἱ δὲ ἀτιμάσαντες αὐτοὺς λυτρώθεισαν ἐν τῇ χάριτι τοῦ Ἰησοῦ Χριστοῦ. Ignatius commends those unto the Lord who had honored the messengers that served him. Those who dishonored his servants, have displeased the Lord, and are liable to punishment. He prays that the Lord will remit the punishment. In Philad. 8, 2 he says: "In these, i.e. in the cross, death, and resurrection of Christ, I desire to be justified by your prayers." Ignatius

50) Eph. 7, 18-20. Trall. 9-11. Smyrn. 1-4.  
 51) Smyrn. 8, 2. *52) Phil. 2, 1.*  
 52) Trall. 2, 1.

holds two things in view: forgiveness of sins, and deliverance from the power of sin. Two conditions are given upon which these objects may be attained: repentance and the cross of Christ. He says: "The Lord forgives all who repent."<sup>(53)</sup> He expects to be justified by the cross of Christ; men escape death through faith in Christ.<sup>(54)</sup> Repentance and faith are required of men in order that their sins may be forgiven, and the death of Christ is the ground upon which God exercises this favor. Ignatius says that the effect of Christ's death began in eternity. They were "united and chosen through true suffering by the will of the Father and Jesus Christ, our Lord."<sup>(55)</sup> The death of Christ is viewed as the ground of man's election.

Ignatius places great emphasis upon the moral effects of Christ's death. The passion and the resurrection of Christ are the center around which the thought of Ignatius revolves. The whole christian life springs out of the passion and resurrection.<sup>(56)</sup> He calls the Smyrnaeans the fruit of Christ's resurrection. The Magnesians are warned against Judaism and the observance of Sabbaths, and told to fashion their lives after "the Lord's day, on which also our life sprang up through Him and His death."<sup>(57)</sup> "Repent and return to the passion which is our resurrection."<sup>(58)</sup> The whole life of the believer comes from the death and resurrection of Christ. Ignatius also links up with the death of Christ the specific Christian virtues. The peace of the Trallians --- joy in the assurance of salvation --- comes from the death of Christ.<sup>(59)</sup> A similar statement we find in the letter to the Philadelphians.<sup>(60)</sup> The Ephesians are praised for their well-beloved name to which they are entitled by natural right, but they also are reminded that the blood of Christ kindled their kindness into a flame.<sup>(61)</sup> Christ's passion instills the motive in the hearts of men for good deeds. Ignatius can speak from his own experience. The death of Christ was the pattern for his own martyrdom, and the inspiration of it.<sup>(62)</sup> He longs to imitate the passion of God. It is the death of Christ that has filled the heart of Ignatius for his Lord. He says: "It is better for me to die in Jesus than to reign over the ends of the earth. I seek Him who died for our sake."<sup>(63)</sup> Christ's death made love firm and strong in the hearts of believers.<sup>(64)</sup>

53) Philad. 8, 1.

54) See Note 51.

55) Eph. Int.

56) Smyrn. 1, 2.

57) Mag. 9, 1.

58) Smyrn. 5, 3.

59) Trall. Int.

60) Philad. Int.

61) Eph. 1, 1.

62) Farrar, Lives of the Fathers, I, 62.

63) Rom. 6, 1.

64) Smyrn. 1, 1.

It is His death that transforms the lives of men.<sup>(65)</sup> St. Paul's figure of the building is used. The individual members are the stones in the temple of God. They are "carried up to the heights by the engine of Jesus Christ, that is the cross, and using as a rope the Holy Spirit. And your faith is your windlass and love is the road which leads up to God."<sup>(66)</sup> The passion of Christ furnishes the standard which the believer's conduct must attain, if he would have the life of Christ in him.<sup>(67)</sup> In Eph. 18, 2 he speaks of the relation of Christ's blood to baptismal water. He says: "He was born and was baptized, that by His suffering He might purify the water." It is the death of Christ which gave its cleansing effect to the water of baptism.

Ignatius thus takes a twofold view of the death of Christ. It had vicarious value, and moral power over the lives of men.

#### ESCHATOLOGY

The resurrection of the Christian and the second advent are treated out sparingly by Ignatius. Christ is his true life. He expects to rise again to God as the immediate consequence of his martyrdom. He lays stress on the salvation of both flesh and spirit by the passion of Christ, who himself rose both in flesh and spirit. The possession of life and immortality is connected with the Eucharist, "the medicine of immortality", Eph. 20, 2. In Magn. 9 we have a reference to the raising of the righteous dead of the Old Testament, by the descent of Christ into Hades, a possible allusion to Matt. 27, 52, 53. In Trall. 9, 2 it is said that the Father who raised up Jesus will raise up the believers also. In the inscription to the Trallians there is another reference to the resurrection of the believers. In Smyrn. 3 we have the assertion of the physical resurrection of Christ, and in chapter 7, those who have love are those who will rise again. In Polyc. 7 is found the only clear reference to the resurrection as an eschatological event, "that I may be found your disciple at the resurrection."

Ignatius is too absorbed by his own desire to attain to God to be much occupied with the Parousia. He recognized "the last times" as present, and warns his readers of the coming of judgment, Eph. 11, 1. He speaks repeatedly of "Jesus Christ, our hope." In Rom. 10, 3 we have a reference to the end of time. The resurrection is both of flesh and spirit, Smyrn. 12, 2. Polyc. 7, 1 implies a future resurrection at the Parousia, when every man's work will be manifest.

THE CHRISTOLOGY OF POLYCARP

The Relation of Christ to God

Christ is Lord over the believers, both as individuals and as a <sup>com-</sup>community. Out of forty-two titles ascribed to Christ, the title "Lord" is used twenty-five times. <sup>(68)</sup> Polycarp says that the will of Christ is the law for their conduct. Chapter 2,2 : "If we do his will and walk <sup>in</sup> in his commandments"; chapter 4,1 : "Walk in the commandment of the Lord;" chapter 5,3 : "Submitting yourselves to the presbyters and deacons as to God and Christ"; chapter 6,2 : "We are before the eyes of our Lord and God"; chapter 6,3 : "Serve Him with fear and reverence as he gave commandment". Men are dependent upon Christ for salvation. Here is Christ . In the introduction Polycarp applies to Christ the designation <sup>the</sup> "Saviour". To Him belongs salvation in its totality. Christ and God both choose men; Christ grants forgiveness; He builds up in the faith; His work goes on unceasingly until the days of grace are ended and the destiny of men is settled; He is the judge of the quick and the dead, and grants a lot and portion among the saints. <sup>(69)</sup> The government of the world is ascribed to both Christ and God. Chapter 2,1 says that Christ has a position at the right hand of God. At the same place he says: "To whom are subject all things in heaven and on earth"; and <sup>also</sup> "He is the judge of the living and of the dead."

Polycarp writes to the Philippians: "May mercy and peace from the Almighty God and Jesus Christ, our Saviour, be multiplied." This salutation closely resembles those of Paul, "Grace and peace from God, our Father, and the Lord Jesus Christ." <sup>(70)</sup> The following functions are ascribed both to Christ and to God: the source of mercy and peace, the election of men to salvation, the government of the world, beholding the conduct of men, building men up in faith, the object of love. <sup>(71)</sup>

Polycarp placed but little emphasis upon the relation of Christ to God. He says that God raised Christ from the dead; that God saves men through Jesus Christ; that God gave Christ glory and a throne; that to Christ all things were subjected. <sup>(72)</sup> In the last passage the authority was clearly conferred by God. Universal dominion is not exercised by Christ alone; He shares it with the Father. All passages show this which treat of Christ ruling conjointly with the Father. Polycarp says only once that God saves men through Christ. The dominant thought of his letter is that God and Christ are on the plane of equality in the

68) 1, 1, 2; 2, 1, 3; 4, 1, 3; 5, 2; 6, 2, 3; 7, 1, 2; 9, 2; 10, 1-3; 11, 4; 12, 3;  
 13, 2; 14.  
 69) 1, 1; 2, 1; 6, 2; 12, 2.  
 70) Rom. 1, 7; 1 Cor. 1, 3; 2 Cor. 1, 2; Phil. 1, 2.  
 71) Int. 1, 1; 2, 1; 3, 1; 5, 2, 3; 6, 2; 12, 2.  
 72) 1, 2, 3; 2, 1, 2; 9, 2; 12, 2.

work of salvation. The passage which speaks of God raising Christ from the dead applies only to His state of humiliation. He uses scriptural language here and does not comment on the rank of Christ. In the passage, where God gives Christ glory and a throne, he thinks only of the "glory" and the "throne", and has in mind the exaltation of Christ.

#### THE DEATH OF CHRIST

The death of Christ is mentioned in the following places: ch.2,1; 8,1; 9,2. These passages have already been considered. The statement in ch.9,2 that He died in our behalf, tells us very little of Polycarp's conception of the function of Christ's death. Dorner is hardly correct when he says, that his death begot love in the hearts of the disciples. (73) They loved Him who died for them. The function of Christ's death is more clearly stated in ch.8,1. He bore our sins on the tree that we, through union with Him, might live. This passage is a reference to 1 Pet.2,21-25, which again is based on Isaiah 53. Christ, the suffering servant, bore the penalty of sins for others. He suffered death for sins which were not His own, that men might live.

The purpose of Polycarp in referring to the death of Christ is entirely practical; Christ's endurance of death furnishes an example that should be imitated. In ch.6 and 7, he speaks of false brethren, who deny the testimony of the cross, who pervert the oracles of the Lord, and who say, there is no resurrection, nor judgment. Against this force of evil, the Philippians must take a firm stand. The greatest example of endurance is Christ on the cross.

#### ESCHATOLOGY

Polycarp has no detailed treatment of the last things. Christ will come again; He will raise the dead; and He will judge all mankind. (74) There is but one statement where a resurrection of the wicked is implied, ch.11,2: "If any man does not abstain from avarice he will be defiled by idolatry, and shall be judged as if he were among the Gentiles, who know not the judgment of God." The other statements about the resurrection apply only to the righteous. The judgment will be made on the basis of deeds, chapter 6,2.

73) Dorner, Doctrine of the Person of Christ. Div. I, vol. I.

74) 2,1,2; 5,2; 6,2; 7,1; 11,2.

## THE CHRISTOLOGY OF THE DIDACHE

## The Relation of Christ to God

The author stresses the relation of Christ to God. Christ is the agent of salvation, but God is the power back of Christ. God made known knowledge, faith and immortality through the Son. Prayers and thanksgivings are only addressed to God; glory is only ascribed to Him. "We give Thee thanks, O our Father; Thine is the glory and the power through Jesus Christ, for ever and ever."<sup>(75)</sup> The words  $\kappa\alpha\iota\varsigma\ \sigma\omicron\upsilon$  which are equivalent to  $\kappa\alpha\iota\varsigma\ \tau\omicron\upsilon\ \theta\epsilon\omicron\upsilon$  are applied to Christ. The designation  $\nu\lambda\omicron\varsigma$  is used of Christ only twice, and both times in the baptismal formula. But  $\kappa\alpha\iota\varsigma$  is used five times.<sup>(76)</sup> It has been maintained that in chapter 10,6 Jesus is called the "God of David."<sup>(77)</sup> In chapter 10,6<sup>it</sup> reads: "Let grace come and let this world pass away. Hosannah to the God of David. If any man be holy, let him come! if any man be not, let him repent: Maran atna, Amen." The designation of Christ as  $\nu\lambda\omicron\varsigma$  and  $\kappa\alpha\iota\varsigma$ , and  $\delta\ \kappa\upsilon\omicron\rho\iota\omicron\varsigma$ , and the sharp distinction kept between Christ and  $\delta\ \theta\epsilon\omicron\varsigma$ , the Father, in other places, make it highly improbable, that the author would in this place under discussion, ascribe deity to Christ. Moreover, in chapter 10,6 the context is strongly against referring  $\theta\epsilon\omicron\varsigma$  to Christ. In this chapter thanksgiving is offered to the Holy Father, v.2. To the Father is assigned the work of creation; to Him is ascribed glory and all power; to Him belongs the Church. No title is applied to Christ throughout the chapter; He is assigned a place as an agent. It is therefore unnatural and without any warrant in the context to interpret  $\omega\sigma\alpha\nu\nu\alpha\ \tau\tilde{\omega}\ \Delta\alpha\upsilon\iota\delta\ \omicron$  as an ascription of praise to Christ. It must rather refer to the Father.

Christ is the Lord over the believer. He is the agent of God. Christians secure through Him salvation and, in turn, call Him Lord. Christians baptize in the name of the Father, Son, and Holy Ghost.<sup>(78)</sup> The Didache also calls Christ the Son of God.<sup>(79)</sup>

## ESCHATOLOGY.

In the last chapter the Didache gives a brief but clear statement of the last things. First the apostacy:—False prophets shall appear; iniquity shall increase; the sheep shall be turned into wolves, and love into hate. Next the Antichrist:—the world-deceiver shall appear as a

75) 9, 10.  
 76) 7, 1. 8; 9, 2. 8; 10, 2. 3.  
 77) Harnack, A: "Geschichte der altkirchlichen Lit. b. Euseb. "II, p. 428.  
 78) Chapter 7.  
 79) 7, 1. 8; 9, 2; 10, 2. 8; 13, 4. 79) 7, 1. 3; 9, 2; 10, 2, 3; 16, 4.

Son of God, do signs and wonders, and the earth shall be given into <sup>his</sup> hands. Then the tribulation and final woe :- all created mankind shall come to the fiery trial, and many shall be offended and be lost, but they who endure in their faith shall be saved by the curse itself. (80) The meaning probably is that those who do not fall under a great temptation will be purified and strengthened by it. The phrase "all created mankind" can only refer to the living, for v.7 says, that not all will be raised from the dead; and then this tribulation takes place before the day of judgment. All living people will be tested by this great fire. At its close there shall be a threefold sign of the Parousia: first, the sign spread out in Heaven, a reference to Matt. 24, 30, then the sign of the trumpet, and lastly, the resurrection of the righteous. And then shall the world see the Lord coming on the clouds of Heaven.

### THE CHRISTOLOGY OF BARNABAS

#### The Relation of Christ to God

Barnabas frequently ascribes to Christ the title  $\delta\ \kappa\upsilon\rho\iota\omicron\varsigma$ . (81) His dominion extends over the Christian community. He judges men and determines for them the final destiny. He is the judge of both the quick and the dead, and Lord of the whole world.

Barnabas assigns cosmological functions to Christ. The creation of the universe is ascribed to him. Chapter 5, 10 he says: "For if he had not come in the flesh men could in no way have been saved by beholding him; seeing that they have not the power when they look at the sun to gaze straight at its rays, though it is destined to perish, and is the work of his hands." The exaltation of Christ is set forth in opposition to the humiliation of His incarnation and an explanation is given for the necessity of His incarnation. Christ must be manifested in the flesh to save men, to destroy death, to show the way to life. He must have the veil of His flesh thrown over His glory or men could not bear the sight of Him, just as they cannot look directly upon the sun. But if men could not look upon the sun, much less could they look upon Him who created the sun. The spiritual creation of Jesus is placed in close connection with his world creative power.

Chapter 16, 8 he says: "When we received the remission of sin, and

80) Lake, Kissopp, "The Apostolic Fathers", Vol. I, p. 333; "Each curse also contained the element of a counterbalancing power to salvation." Harris, J. R., "The Teaching of the Apostles", p. 62.

81) 1, 1. 3. 4. 6. 7; 2, 6; 4, 12. 13; 5, 1. 3. 5; 6, 3. 4. 10. 16; 7, 2; 8, 7; 12, 10. 11; 14, 5; 16, 10.



put our hope on the Name, we became new, being created again from the beginning." Barnabas interprets the building of a temple to the Lord thus: the material temple falls to destruction, but that one built in the heart of men shall endure forever. The power of Christ to destroy death and raise the dead<sup>(82)</sup> is placed in close connection with His cosmological function. Thus we have a complete picture of the creative power of Christ: He created the world; He creates men anew; and He raises men up from the dead.

Barnabas speaks of the pre-existence of Christ. He was with God, the Father before the creation of the world. In 5,5 God says to the Son: "Let us make man in our image." Christ was with God when the Father was planning creation. Barnabas places great stress on the fact that Christ existed prior to the prophets and the old covenant. The prophets received grace from Christ and prophesied of Him. Barnabas opposes the view held by certain people in his day that Christ is only the son of David. He says: "David himself prophesies fearing and understanding the error of the sinners. The Lord said unto my Lord sit thou on my right hand until I make thy enemies thy footstool."<sup>(83)</sup> Then he quotes words which he says are from the prophet Isaias: "The Lord said to Christ my Lord, whose right hand I held, that the nations should obey before him, and I will shatter the strength of Kings." Then he concludes the quotation with the words: "See now David calls him Lord, and does not say Son." The passage in which Barnabas refers to the incarnation of Christ also bears witness to his pre-existence. He is about to be made manifest in the flesh; he appears in person.<sup>(84)</sup> He applies to Christ the title θεός in the fullest sense of the word in one of his references to the incarnation. He says: "Lest they should cease to fear the God who is over you both; for he came not to call men with respect of persons, but those whom the Spirit prepared."<sup>(85)</sup>

Barnabas places little emphasis on the relation of Christ to God. He calls Christ "Son of God"<sup>(86)</sup> and in Chapter 14,6 he says: "For it is written that the Father enjoins on him that he should redeem us from darkness and prepare a holy people for himself."

The same work and function are ascribed both to Christ and to God, but the two names are not joined together in the same expression. In 6,11 re-creation is ascribed to the Father, and in 12,5 and 16,8 to the Son. In 21,5 God is called Lord of the whole world, and in 5,5 Jesus is said to be Lord of the whole world. These statements suggest the equality of Father and Son. That which is done by the one is also done by

82) 5, 6, 7. (The whole chapter).  
 83) 12, 11.  
 84) 6, 7; 14, 5.  
 85) 19, 7.  
 86) 5, 9, 11; 6, 12; 7, 2, 9; 12, 8-10; 15, 5.

the other. Christ created the world; He was associated with the Father in counsel concerning the creation of the world; He has universal dominion, as also God has; He re-creates men, giving them eternal-life; He is the judge of the quick and dead; and once He is called God.

THE DEATH OF CHRIST.

Barnabas considers many events of the Old Testament to be types of the death of Christ. Isaac about to be offered by Abraham is a type of His death. The accused goat, the scarlet wool twisted on the tree, the heifer that is burned, the brazen serpent, Moses with his hand stretched out in battle, all these are types of Christ. (87) Most of these passages, however, speak but little of the function of Christ's death. In Chapter 5,5 he says: "if the Lord endured to suffer for our soul," No indication is given in what way His suffering was for our soul. In 5,1.2. we have a clearer statement: "For it was for this reason that the Lord endured to deliver up his flesh to corruption, that we should be sanctified by the remission of sin, that is, by his sprinkled blood. For the scripture concerning him relates partly to Israel, partly to us, and it speaks thus: 'He was wounded for our transgressions and bruised for our iniquities, by his stripes we were healed. He was brought as a sheep to the slaughter.'" The purpose of Christ's death was to cleanse us from iniquity by the forgiveness of sin. Isaiah, chapter 53 is then quoted to indicate the manner in which the death of Christ obtains our pardon. There the servant is a penal substitute for the sins of others, and the application of this passage here to Christ plainly shows that Barnabas regarded the death of Christ as substitutionary. Chapter 7,2 illustrates the same thing. He says: "If then the Son of God, though he was the Lord and was 'destined to judge the living and the dead', suffered in order that his wounding might make us alive, let us believe that the Son of God could not suffer except for our sake." There is nothing in Christ which calls for suffering. The ground for the suffering is in the sin of men, and comes from Christ's relation to the sins of men. His wound is intended to give life to men. Again, in chapter 8,1.2 the idea of substitution manifests itself. When the sin of Israel is full grown, the priests take a heifer, slaughter and burn it, and then the people are purified by the sprinkling of ashes upon them. Jesus is the calf, He is offered by sinners to purify them. Chapter 11,1.7 shows that both baptism and cross secure remission of sins.

87) 7,5.7; 8,1.2; 12,2.

87) 7,5.7; 8,1.2; 12,2.

ESCHATOLOGY.

Barnabas has a detailed treatment of the last things. He applies several names to the Evil One. He calls him "the worker of evil", the "Black One", "the wicked ruler", the "wicked one", "the ruler of the present time of iniquity", and "the Evil One."<sup>(88)</sup> In 18,1 the person designated by these different names is identified with Satan. He has the authority in this age. Chapter 2,1 reads: "Seeing then that the days are evil, and that the worker of evil himself is in power, we ought to give heed to ourselves, and seek out the ordinances of the Lord." There is a domain of the Evil one, but Christians do not belong to this kingdom and are not under his rule. They must be on their guard that he may have no opportunity to effect an entrance into their ranks. He shall reign for 6000 years, until the end of the present world. The completion of the creation by God in six days, and his resting at the end of that period is interpreted to mean that the world will come to an end in 6000 years, then Satan shall be destroyed along with the earth, and then the Sabbath rest shall begin. The end of the world is conceived of being very near. The Christians are told not to mingle with sinners and wicked men, but "to sanctify the Sabbath with clean hands and a pure heart," for the final stumbling block is at hand; "wherefore let us pay heed in the last days."<sup>(89)</sup> The Beloved is hastening and coming to his inheritance, and to this end the Lord has cut the days short. For he says: "The day is at hand when all things shall perish with the Evil One; the Lord is at hand and His reward." Christ is the judge. In the exercise of His office He is called "Christ", "Son of God", "His Son", and the Lord.<sup>(90)</sup> The order of events at the Parousia is the following: first, the coming of the Lord; then the resurrection, followed by the judgment, the destruction of everything, together with the Evil One; the reward of the righteous; and, last, the making of a new earth, when "He shall change the sun and the moon and the stars, and then shall He truly rest."

The judgment will be made on the basis of conduct and character. "If he be good, his righteousness shall go before him in the way; if he be evil, the recompense of his evil is before him."<sup>(91)</sup>

88) 2, 1; 4, 9. 13; 15, 5; 18, 2; 21, 3.  
 89) 4, 2. 3. 9; 15, 3ff; 21, 3.  
 90) 5, 7; 8, 2; 15, 5; 21, 3.  
 91) 4, 12; 5, 7; 15, 5; 21, 3.

THE CHRISTOLOGY OF HERMAS

The Relation of Christ to God

Hermas ascribes to Christ cosmological function and assigns to Him authority of boundless limits. He is both the Sustainer and the Lord of the whole world. But apart from this a distinctly lower position is given to Christ. He is not only subordinate to the Father, but under the authority of the Holy Spirit and subject to the judgment of the heavenly tribunal - the Father, the Holy Spirit and the glorious angels. (92) Hermas himself realizes that the parable, in which he represents the Son as a slave, degrades the Son, and he consequently lets the interpreter answer the objection which he himself makes. He then vigorously repudiates the intention to lower the Son of God, and maintains on the contrary that he exalts Christ. (93)

Hermas identifies the incarnate Christ with the pre-existent Son of God. (94) The "Rock" is the pre-existent Son of God, older than all creation. The "Gate" is the incarnate Son, and is made "new" because the pre-existent Son was made "manifested in the last days of the end."

The reality of the human nature is affirmed repeatedly. (95)

The incarnate Son is in a condition of humiliation. This state is set forth strikingly in Sim.V by the Parable of the Vineyard. The holder of an estate places his vineyard in charge of a servant, with the promise of freedom, if he fulfills his allotted duty. He does so much more than is expected of him that the master of the vineyard resolves that he shall be made joint-heir with his son. Hermas then offers the following explanation: The estate is the world; the servant is the Son of God; the vines are the people which he planted; the fences are the holy angels; the friends and counsellors are the holy angels who were first seated. When the first objection is raised, that the Son of God is degraded by being made servant, the speaker answers by an evident contradiction of himself, and says that he has not made the Son a servant. For he says: "The Son of God is not given the form of a servant, but is given great power and lordship. This parable shall again be taken up a little later.

Hermas says, Sim.V.6,5: "The Holy Spirit which pre-exists, which created all creation, did God make to dwell in the flesh which he willed." This passage refers to the relation of the Holy Spirit to Jesus,

92) Sim.V,6..

93) Sim.V.2; 4; 5;6.

94) Sim.IX.12,1-3.

95) Sim.IX.12,1-3.

95) Sim. IX. 12, 1-3.

the incarnate Christ. Another view is that the Holy Spirit is the Divine Nature of Christ. <sup>(96)</sup> Σάρξ here designates the whole person of Jesus. The same use is seen in John 1,14: ὁ λόγος σὰρξ ἐγένετο. In a similar manner, Jesus is called ἄνθρωπος in Sim IX,6,8; 7,1; 12,7.8: ὁ ἄνθρωπος ὕψηλος, ὁ ἄνθρωπος; ..... ὁ ἐνδοξος, ἐνδοξον καὶ μέγαν ἄνδρα. The human nature of Christ is designated by σὰρξ and spoken of as the dwelling-place of the Holy Spirit: "For all flesh in which the Holy Spirit has dwelt shall receive a reward if it be found undefiled and spotless," Sim.V.6,7. The relation of the Holy Spirit in v.5 to σὰρξ is just the same as in v.7. The relation which the Holy Spirit holds to the incarnate Christ is the same in kind, but different only in degree from that which he holds to men. And here again σὰρξ must denote the incarnate Jesus, because of the fact that the reward of the career is pronounced upon the σὰρξ by the Holy Spirit. The Holy Spirit surely would not likely be represented as sitting in judgment upon His own incarnation. In the incarnate state Jesus may be regarded as being subject to the authority of the Holy Spirit, and may receive a reward on account of His relation toward the Holy Spirit at this time. Hermas calls the Holy Spirit "Son" in the heavenly tribunal which passes judgment on the incarnate life of Christ, and elsewhere. <sup>(97)</sup> It is true that the application of this title to the Holy Spirit introduces some confusion, but this strange designation comes from the requirement of the parable which represents the heir of the holder of that estate as His son. There is, however, no intention on the part of Hermas to confuse the Holy Spirit and Jesus in this manner; nor does this reward of Jesus, making Him a companion of the Holy Spirit, as some have thought, lend support to the idea of adoption. The pre-existence of Christ is made so essential a part of His nature that it excludes the possibility of adoption. The unfailing obedience and stainless purity of His life won for Him the judgment of the heavenly tribunal that He deserved to be joint heir with the Holy Spirit of the Divine estate.

The subordination of the incarnate Christ is further seen from Sim. V.6,3, where He gives the people the law which He receives from God, the Father.

The humiliation of Christ has thus been shown under the following aspects: He is represented as a servant in charge of the vineyard working for his freedom; He is obedient to the Holy Spirit just as other men ought to be; He is subordinate to the Father; He is judged by the Father, the Holy Spirit, and the glorious angels; He is rewarded by being exalted to the position of joint-heir with the Holy Spirit.

96) Lake, Kirsopp; "The Apostolic Fathers". II, 167.

97) Sim. V. 2, 6-8. 11; 4, 1; 5, 3; IX. 1, 1; 25, 2.

Hermas furthermore ascribes to Christ great power and lordship in the state of His incarnation. And it is from this point of view that Hermas denies the "form of a servant" to the Son. God has given the people over to Him. The Son himself appoints the angels to watch over them. The Son has cleansed their sins, laboring much and undergoing much toil." He has shown them the way to life. Christ is "Lord of the people, having received all power from his Father." The work of salvation from sin involves all power. Mand.IV.1,11 considers the sin of adultery, and it is said that there is one who can heal; "it is he <sup>who</sup> has authority over all things." Here the reference is to Christ. And it is because of this work of healing that all authority is ascribed <sup>to</sup> Christ. His earthly work manifestly has an aspect of power and majesty. Then whatever there may be of humiliation, such as His sufferings, <sup>may</sup> be regarded as the work of His free love, as the means of the taking away of our sins. (98)

The pre-existence of Christ is spoken of in various passages. He <sup>was</sup> with the Father before the creation, and He had part in the creation <sup>of</sup> the universe.

Hermas also speaks of Christ as being separate from all humiliation. He is great and incomprehensible, and sustains the whole world. The foundation of the Church is ascribed to Him. Vis.II. 4,1 says that <sup>the</sup> Church was created before all things and that the world was created <sup>for</sup> her sake. The greatest honor and glory that can be given to any one is the founding of the Church, and this work is ascribed to Christ. In Vis.III,1,3 when Hermas desired to sit on the right hand of the "Lady" on the couch, he was forbidden, and told that the place on the right was for others, even for those who have been well-pleasing to God, <sup>and</sup> have suffered for the sake of the Name. In Vis.III,2,1 the meaning is still clearer: "'What', I said, 'did they bear'? 'Listen', she said, 'Stripes, imprisonments, great afflictions, crucifixions, wild beasts, for the sake of the Name.'" Vis.III.3,5 says that the "tower" is the Church, and that the "tower" has been founded by the utterance of the almighty and glorious "Name". Here, again, the reference is to Christ. Sim.IX.13,2 speaks of those who bear the name of the Son of God and not its power.

Hermas places little emphasis on the relation of Christ to God, <sup>the</sup> Father. Christ receives power from the Father in His incarnate state; He is agent of the Father. God calls men to be saved through His Son; and God gives commandment through his Son.

But however high the rank which Hermas assigns to Christ, and however clear the distinction which he makes and keeps between the Father, <sup>and</sup> Christ, <sup>the</sup> distinction which he makes and keeps between the Father, <sup>and</sup> Christ, <sup>is</sup> never clear. <sup>98)</sup> *Dorner, Doctrine of the Person of Christ, Div. T. Vol. 7. p. 131.*  
 98) Dorner, Doctrine of the Person of Christ. Div. I. Vol. I. p. 131.

Son, and Holy Spirit, he still holds to the unity of God, as is seen from Mand. I: "First of all believe that God is one, 'who made all things and perfected them, and made all things to be out of that which was not,' and contains all things, and is himself alone uncontained."

#### ESCHATOLOGY.

Hermas speaks of a judgment with punishment and reward. There is a coming age, but no judge is named. The end of the world is conceived of as being very near. The "tower" is still building, but it will soon be built, and the completion of the "tower" comes at the end of the world. The only purpose of the world is to serve the Church, and when the church is completed, the world is very naturally destroyed. The destruction shall be by blood and fire; the righteous will pass through the tribulation, Vis. III. 1. 2. 5. The elect will dwell in the world to come without spot and pure. In Sim. IV. 2, 1 "the world to come is summer for the righteous but winter for the wicked." All are to be manifested in that world and to receive the reward of their deeds. In Sim. V, 7, 4 both flesh and spirit kept pure, are to be preserved for the future life. In Sim. IX. 16, 5ff. we have the fullest passage for the raising of the Old Testament Saints. The apostles after their death preached to the Old Testament Saints and gave them the seal of baptism. It is remarkable that Hermas, speaking of the apostles says, "they went down alive and came up alive" in contrast with the Old Testament Saints who "went down dead but came up alive." There will be a judgment of the wicked and righteous, a great tribulation, a resurrection of the flesh and spirit for the righteous, and apparently for the wicked, the sinners and the gentiles, eternal death or annihilation "because they knew not Him that created them."

## THE CHRISTOLOGY OF THE EPISTLE TO DIOGNETUS

## The Relation of Christ to God.

The author ascribes to Christ cosmological functions. Christ created <sup>-ed</sup> the world and controls it <sup>(99)</sup>. Christ is called the artificer and creator of the universe, and in chapter 7,2 it is said that all the elements <sup>-ants</sup> are in subjection to Him: "But in truth the Almighty and all-creating and invisible God himself founded among men the truth from heaven, and the holy and incomprehensible word, and established it in their hearts, not, as one might suppose, by sending some minister to men, or an angel, <sup>-el</sup> or ruler, or one of those who direct earthly things, or one of those ~~wh~~ who are entrusted with the dispensations in heaven, but the very artificer and Creator of the universe himself, by whom he made the heavens, by whom he enclosed the sea in its own bounds, whose mysteries all the elements guard faithfully; from whom the sun received the measure of the courses of the day, to whose command the moon is obedient to give light by night, whom the stars obey, following the course by the moon, by whom all things were ordered, and ordained, and placed in subjection, <sup>-em,</sup> the heavens, the earth and the things in the earth, the sea and the things in the sea, fire, air, abyss, the things in the heights, the things in the depths, the things between them --- him he sent to them." Universality of dominion thus belongs to Christ. And He was with the Father before the creation and took part in the planning of the universe.

The writer lays but little stress on the relation of the Son to the Father. The Son is the agent of the almighty creator of the universe, the invisible God. God created the universe by means of the Son. The Son was sent by the Father. Christ is called the "Son of God", "the only Begotten Son", "His Beloved Son." He bears a relation to the invisible God. His character finds expression in Christ. Christ is called "the one righteous man", "the Holy". <sup>(100)</sup> Christ reveals the love of God to men -- God gave His Son a ransom, the holy for the lawless. Christ reflects God in His own person; yea, He is God himself. God sent Him as God. <sup>(101)</sup>

Pre-existence is ascribed to Christ. He was with the Father at the beginning and acted as His counsellor, at the creation of the world. <sup>(102)</sup>

99) Chapter 7.

102) 7, 1.

100) 7, 4.

101) 7, 4. 9.



## THE DEATH OF CHRIST.

God in His long-suffering and mercy has borne with the sins of men. Now the time is at hand when punishment and death should be meted out as a recompense for sins. Instead of punishing men, however, God sent His own Son as a ransom for them. The Son of God accomplishes this <sup>work</sup> of rescuing men from the power and punishment of sin by His death, "the Holy" dying for the lawless. He justified the lawless and ungodly men and finally, the author breaks out in words of wonder and amazement <sup>at</sup> the great love of God shown in His Son: "O the sweet exchange, O the inscrutable creation, O the unexpected benefits, that the wickedness of many should be concealed in the one righteous, and the righteousness of the one should make righteous many wicked." (103)

The author has but few remarks concerning the last things. Only once he says that goodness will not endure forever, "for he will send Him <sup>me</sup> as judge, and who shall endure His coming?" (104)

## CONCLUSION.

The result of this examination may be given under three distinct headings:

- A. No christological development is found in the writings of the Apostolic Fathers.
- B. No thought is found in the writings of the Apostolic Fathers, that is not also set forth by the authors of the New Testament.
- C. The Apostolic Fathers are in agreement in their teaching <sup>with</sup> that of the New Testament.

A. There is no christological development in the writings of the <sup>Apoc-</sup>Apostolic Fathers. It is true, that certain striking differences and distinctions have been found and, indeed, seem very strange when comparing one writer with the other. However, such peculiarities are brought <sup>a-</sup>about by the object of the respective letters and are due to the special purpose the author had in mind at the time of composition.

Thus, in Clement of Rome, we find a very simple christology, (105) the aim of the author being mainly hortatory. A sedition has arisen <sup>in</sup> in the Church at Corinth. Elders, who were appointed by the Apostles <sup>have</sup> have been expelled. The letter endeavors to secure their re-appointment, <sup>to</sup> to

103) 9, 5.

104) 7, 6.

104) 7, 6.  
105) See on page 32, bottom, for note.



lead the trouble-makers to repentance and to submission to the elders. The christological teaching is of only secondary importance in the latter and is presented solely as an illustration of the author's theme, - the enforcing of subjection to the officers of the church.

II. Clement has a high christology. <sup>(106)</sup> The author applies to Christ the title θεός; divine attributes are ascribed to Him; He is placed on a level with God, the Father, in the exercise of His power and work. Little, or no emphasis, is put upon His subordination. We have in this homily a rather complete statement concerning Christ, His person and His work; a treatment which, when viewed in the light of the purpose of this work, i. e., that of a sermon for the Christian community, is not strange, to say the least, but perfectly justifiable.

I In the letters of Ignatius the method of presenting the christological teachings is subject to the special object of the author. All Christians are urged to obey the bishop, the presbyters, and the deacons, to strive for unity among themselves, and to preserve an unbroken front against false doctrine, especially Docetism. Church unity and subordination to the officers of the Church are considered the safe-

105) Christ is represented as Lord of the Christian community and, in conjunction with the Father and Spirit, as the basis of the believer's hope of eternal life. He is viewed as being pre-existent, and the scepter of the brightness, the glory, and the majesty of God.

Clement has the following peculiarities touching the relation of Christ to God:

1. Three titles are ascribed exclusively to God: κύριος, δεσπότης, δημοουργός. Thus God is separated from Christ.
2. The power of Christ is described as ruling over the believers.
3. His dominion is not said to extend over all men. No cosmological functions are ascribed to Him, though the writer speaks at great length on the creation and preservation of the universe. He is not the source of grace and mercy. Prayer is never offered to Christ. Omnipotence, omniscience, creation, preservation, and universal dominion are ascribed to God, but never to Christ.
4. Clement pictures Christ as an agent acting under the direction of God, the Father. This view permeates the entire letter.
5. God is said to have raised up Christ from the dead.
6. A totally different attitude is taken toward God from that which is held toward Christ.

guard against the entrance of false doctrine. Much emphasis is placed upon the reality of the human nature of Christ, though the divine nature is also affirmed. Ignatius speaks of the work of Christ in many instances and under various aspects. Christ is conceived of as an example that men should follow. He has paid the penalty of sin by dying for men as their substitute. He is the giver of life, the Prince of immortality, the source of all blessings, the object of prayer. His subordination is referred to but sparingly. Christ is represented as Lord over the whole man, his body and spirit. He is Lord over all mankind. Pre-existence is ascribed to Him. He is the judge at the day of judgment. Father and Son are conceived of as both being the source of grace and peace. To both is ascribed election and predestination; together, they grant mercy to men, together, they direct the actions of men. Men belong both to Christ and to God. Christ is placed on the <sup>lev-</sup> level with God, the Father, and joins Him in the exercise of the following functions: ruling over Christians; governing the world; beholding the conduct of men; building men up in faith, and in being the object of the love of the believers. Christ is called θεός. Ignatius addresses Christ as "our Lord", or calls Him God in a modified sense. Three times he calls Him God in the absolute sense.

The purpose of Polycarp's letter to the Philippians has bearing <sup>upon</sup> upon the presentation of his christology. A series of exhortations to refrain from evil and to lead a godly life are given with the example of Jesus as the inspiring motive. Christ is represented as Lord over the Christian community; important functions are ascribed to both the Father and the Son. Slight allusion is made to the relation of the Son to the Father.

The Didache also, as Clement of Rome, has a simple christology; the aim of the author being purely practical. The work is not as much a compend of doctrine, as a Church manual. The contents may be given thus: Chapters 1 - 6: pre-baptismal teaching;

- 7 -16: general instructions to the Christian community concerning: a) rites (ch.7-11,2);  
 b) office-bearers (ch.11,3.-15);  
 c) last things and the duty of watchfulness (ch.16)

Christ is conceived of as Lord over the believers; as an agent of God, the Father; and as the mediator of salvation.

The christological teachings of Barnabas must be viewed in the <sup>light</sup> light of the object of the letter. The author polemicises against the ceremonial requirements of Judaism. He seeks to give a spiritual interpretation to all the commandments of the Law. <sup>(107)</sup> But apart from the ar-  
 107) See Note 107 on bottom of page 34.

gument against Judaistic practices, the author has as his aim the up-  
 building of the lives of Christians. Life, righteousness, and love<sup>are</sup> are  
 conceived of as the three ordinances of the Lord.<sup>(108)</sup> In opposition  
 to Judaism he shows that the way to attain the goal of the Christian  
 faith is by means of an inner life, rather than by the observance of  
 external forms. A new creation, the indwelling of Christ, circum<sup>in</sup>cision  
 of the heart, patience, fear, and self-restraint are aids to faith,<sup>in</sup> in-  
 stead of sacrifices, fasts, and the keeping of Sabbaths.<sup>(109)</sup> Allegor-  
 ism is a favorite figure of the author. In chapter 10,3, for example,  
 he interprets the command not to eat swine thus: "You shall not consort<sup>with</sup>  
 with men who are like swine." Christ is represented as the Creator and  
 Sustainer of the universe. Universality of dominion is ascribed to him.  
 Christ took part in the planning of the universe. He is called θεός.  
 Little, or no emphasis is placed on His relation to the Father.

The object of the Shepherd of Hermas has bearing upon the christol-  
 ological teachings of the author. A vivid picture of the church of Rome  
 at that time is set forth under the various forms of visions, mandates,  
 and parables. Hermas combats the abundance of luxury and wealth as one  
 of the evils existing in the Church. In Vis.III.9,6 he says: "See to it  
 then, you who rejoice in your wealth, that the destitute may not<sup>it</sup> groan,  
 and their groans go up to the Lord, and you with your goods be shut  
 outside the door of the tower." In Sim.I,8-11 he says: "Therefore in-  
 stead of lands, purchase afflicted souls, as each is able, and look<sup>for</sup>  
 after widows and orphans, and do not despise them, and spend your wealth  
 and all your establishments for such fields and houses as you have re-  
 ceived from God. For, for this reason did the Master make you rich,  
 that you should fulfil these ministries for him. It is far better to  
 purchase such lands and houses, as you will find in your own city, when<sup>when</sup>  
 you go to it. This wealth is beautiful and joyful, and has neither  
 grief nor fear, but has joy. Follow therefore not after the wealth of  
 the heathen, for it is unprofitable to you, who are the servants of God.  
 Follow your own wealth, in which you can rejoice, and do not counter-  
 feit, nor touch that which is another's, nor desire it, for it is wick-  
 ed to desire that which is another's, but do your own work and you

107) Cruttwell, "A Literary History of Early Christianity," I, 52,<sup>has</sup> has  
 the following statement: "The general argument of the treatise  
 is to prove that Judaism, at any rate in the ceremonial aspect,  
 is not an expression of the mind of God, but a carnal misinter-  
 pretation of the commandments that were from the first intended  
 to be wholly spiritual."

108) 1, 6. <sup>109) 2, 2-4, 6, 10; 9, 1; chapter 10; 15; 16.</sup>

109) 2, 2-4, 6, 10; 9, 1; chapter 10; 15; 16.

shall be saved." The possession of more than enough to eat, while others are suffering from want, is a condition which he seeks to change. The following sins are spoken against: abuse of wealth; extravagance; adultery; lying; anger. Warnings against false prophets are given. A severe denunciation of these 'wolves in sheep's clothing' is found in Mand. XI, 1-3: "He is a false prophet, who is corrupting the understanding of the servants of God. He corrupts the understanding of the double-minded, not of the faithful. Therefore, these double-minded men come to him as to a wizard, and ask him concerning their future; and that false prophet, having no power of the Divine Spirit in himself, speaks with them according to their requests, and according to the desire of their wickedness, and fills their souls, as they themselves wish. For he is empty and makes empty answers to empty men; for whatever question is put he answers according to the emptiness of the man. But he also speaks some true words, for the devil fills him with his spirit, to see if he can break any of the righteous." Hermas, furthermore, gives the marks by which a false prophet may be distinguished from the true, and speaks of the destruction they have wrought in the church, leading men astray. The virtues insisted upon are faith, temperance, power, long-suffering, simplicity, guilelessness, holiness, joyfulness, truth, understanding, concord, and love.<sup>(110)</sup> The object of the Shepherd of Hermas is the bringing about of a reformation in the Church at Rome. Christ is represented as Sustainer of the universe. Universality of dominion is ascribed to Him. He was associated with the Father in the planning of the universe. Christ is called Θεός. His subordination is given but little treatment.

The christological teachings of the Epistle to Diognetus must be considered in the light of the purpose the author had in mind at its composition. The object of the letter is to set forth the God, whom all Christians worship, as the only true God and to defend the Christian's manner of life, -- a life of kindness and good-will toward their fellow-men, and of patient endurance under persecution. The following points are touched upon: 1. the ridiculous character of the heathen religion; 2. the unjustified slanders against the Christians; 3. Christians are accused of being atheists; 4. they are accused of eating human flesh; 5. the exalted nature of the morality taught by Christians; 6. the fulfilment of the Old Testament prophecies in Christ. 7. Christ-ianity is the perfect religion, and traces of it are found in heathen philosophers. Christ is conceived of as the Creator and Sustainer of the universe. Universality of dominion is ascribed to Him. Christ was associated with the Father at the planning of the universe. Christ is

<sup>110)</sup> *Sim. IX, 15, 2.*

110) *Sim. IX, 15, 2.*

called θεός. His human nature is not referred to at great length.

B. No thought is found in the writings of the Apostolic Fathers that is not also set forth by the Authors of the New Testament. It is true that certain statements are made which, indeed, appear very strange to the ears of the reader, but are, without doubt, due to the peculiar treatment of the christological material by the individual writer, as well as to the special object of the respective letters.

Thus, for example, Clement of Rome's treatment of the christological material is somewhat disappointing in view of the fact that he does not say enough about the Son of God. His picture of Christ is not complete. However, such method of presentation does not argue against the orthodoxy of the author. It was not as much his intention to write a compend of doctrine, as a manual of instruction to righteous and holy living. The aim of the author is clearly hortatory.

Again, in the Shepherd of Hermas, the author speaks of a strange relation existing between Christ and the Holy Spirit. The Holy Spirit is called "Son" in the heavenly tribunal that passes judgment upon the life of Christ in the flesh. Here, too, an explanation is at hand. This strange designation comes from the requirement of the parable which represents the heir of the owner of that estate as his son.

In like manner an explanation can also be found for other difficulties.

C. The Apostolic Fathers are in agreement in their teaching with that of the New Testament. The following points of importance are set forth: 1. the divinity and humanity of Christ. While the Apostolic Fathers do not emphasize the fact that Christ is one in person, and not two, this is always pre-supposed. 2. Redemption. 3. Salvation through faith in Him. 4. Eschatology.

\*\*\*\*\*  
\*  
\* B I B L I O G R A P H Y \*  
\*\*\*\*\*

- Burton, E. D.; Smith, I. M., "Atonement"-1908.  
Cruttwell; "A Literary History of Early Christianity".  
Dorner, J. A.; "Doctrine of the Person of Christ", Div. I, Vol. I.  
Farrar, F. W.; "Lives of the Fathers" -1907-vol. I.  
Harnack, A.; "History of Dogma" -English Translation-1897-vol. I.  
..... "Geschichte der Altkirchlichen Literatur, bis Eusebius. <sup>vol. II.</sup> vol. II.  
Harris, J. R.; "The Teachings of the Apostles."  
Lake, Kirsopp; "The Apostolic Fathers" - 1914-Vols. I & II.  
Lightfoot, J. B.; "The Apostolic Fathers" - Text and Translation.  
Liddell & Scott; "Greek-English Dictionary" - latest unabridged ed.  
"The New Testament in the Apostolic Fathers" - Oxford, 1909.  
Schaff-Herzog; "The New Religious Encyclopedia" - Vol. I.  
Stearns, W. N.; "A Manual of Patrology", -1899.  
Trayer, J. N.; "Greek-English Lexicon of the New Testament."  
Trench, R. C.; "Synonyms of the New Testament", New Edition-1915.