

Divine care of our everyday life and struggles; only our sense of brotherhood with Him, the Man of Sorrows, whose heavy cares never darkened His vision, who regards this world as the work of our heavenly Father, and bids us find a pledge of His care for us in His clothing the lily of the field (as Jesus well discerned) with a fairer robe than that of Solomon in all his glory.

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THE ARTICLES OF THE APOSTLES' CREED.

VI. "THE THIRD DAY HE ROSE AGAIN."

Tertia die resurrexit a mortuis. The third day He rose again
from the dead.

Rom.: τῇ τρίτῃ ἡμέρᾳ ἀναστάντα ἐκ νεκρῶν. *Aqu., Afr.*: Tertia die resurrexit a mortuis. *Jerus.*: ἀναστάντα τῇ τρίτῃ ἡμέρᾳ. *Antioch.*: Et tertia die resurrexit secundum scripturas.

Proof of this sentence would be proof of the whole Christian faith, for that which St. Paul wrote in the name of all the Apostles still holds good: "If Christ be not risen, then is our preaching vain, your faith is also vain. Yea, and we are found false witnesses of God." And again: "And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable." It would avoid much prolixity and save a great deal of strength for theological and clerical work, if every theologian were to read 1 Corinthians xv. at least once every year, and honestly examine himself whether he can joyfully take part in the triumphant words: "But now is Christ risen from the dead and become the firstfruits of them that slept"; or whether he must agree with those who are so much im-

pressed by the mocking of the heathen and the lies of the Jews¹ that they say, in spite of their Christian name, "There is no resurrection of the dead." If this were to take place, we should be spared the sight of an odious and absurd conflict about the Creed within the Church. It is indeed pitiful to see how men, who are otherwise learned theologians, and who wish to be teachers of Christianity, shirk the extremely simple Yes or No, and the unavoidable consequences of either answer. It matters little whether we pass by the empty grave of Jesus silently, or whether we do so with many high-sounding words; whether we borrow from the heathen Celsus or the Jew Spinoza. With reference to the resurrection of Christ and of Christians St. Paul has already spoken, in the words of an Attic comedian, of the pernicious influence on the character of ill-chosen company (1 Cor. 15. 33). But the habit of satisfying oneself with equivocal answers to the Apostle Paul's unequivocal "either"—"or," and to this article of our Creed, is far more pernicious to the character than intercourse, which is often very instructive, with heathen and with Jews.

VII.

Ascendit ad coelos, sedet ad dexteram Dei, Patris omnipotentis. Ascended into heaven, sitteth at the right hand of God, the Father Almighty.

Rom.: ἀναβάντα εἰς τοὺς οὐρανοὺς, καθήμενον ἐν δεξιᾷ τοῦ πατρὸς. *Aqu.*: Ascendit in coelos, sedet ad dexteram Patris.—*Afric.*: Ascendit in coelum, sedet ad dexteram Patris. *Jerus.*: καὶ ἀνελθόντα εἰς τοὺς οὐρανοὺς καὶ καθίσαντα ἐκ δεξιῶν τοῦ πατρὸς. *Antioch.*: Et ascendit in coelos.

The importance of the Ascension of Jesus cannot be compared with that of His Resurrection. The Resurrection is the foundation of the new world for which we hope; the Ascension is only the passage of the Risen One from

¹ Acts 17. 32 on the one side, and Matthew 28. 15 on the other.

this world to that which is above. Nevertheless we can in no wise spare the mention of it in the Creed. It is an inalienable truth for the faith of the Christian that the Risen Lord lives in heavenly communion with His and our Father, and that He takes an active part in the working of the power as well as of the grace of God in this world. Whole pages might be filled with New Testament quotations from the sayings of Jesus in the Gospels on to the sayings of the same Jesus in the Revelation of St. John, if it were necessary to prove that Christianity had never existed without this belief. It is also plain that, according to the faith of Christians, the translation of Jesus, who once walked on the highways of Palestine and was laid in the grave near Jerusalem, to His present undoubted position and activity could never be described as anything but an exaltation,¹ a going hence to God,² as an ascent, as being raised up into heaven.³ If this exaltation of Jesus to the right hand of God is sometimes referred to in connection with the Resurrection, though no word is used⁴ which we can translate by Ascension, that does not in the least alter the fact that the translation of Jesus to the other world must be regarded as an event independent of the Resurrection. Neither is this argument weakened by the fact that in other passages sitting at the right hand of God is spoken of as the immediate result of the Resurrection.⁵ We have only to remind ourselves of the other fact that the first Christian generation, the whole circle of the personal disciples of Jesus, both men and women, were

¹ John 3. 14 ; 8. 28 ; 12. 32, 34 (it is well known that these passages are interpreted differently) ; Acts 2. 32 ; 5. 31 ; Phil. 2. 9 ; Heb. 7. 26.

² John 7. 33 f. ; 8. 22 ; 13. 33-36 ; 16. 28.

³ Luke 9. 51 ; Acts 1. 2, 11, 22 ; 1 Tim. 3. 16 ; John 6. 62 ; 20. 17 ; Acts 2. 34 ; Eph. 4. 8-10.

⁴ Eph. 1. 20 ; 2. 6.

⁵ Rom. 8. 34 ; Col. 3. 1. In Phil. 2. 9 ; Heb. 1. 3, even the Resurrection is passed over.

firmly convinced that their Lord, after His Resurrection, held intercourse with them during many days in a manner which was perceptible to their aroused senses.¹ If this intercourse has now come to an end, and has made way for another mode of communication by which those who believe in Him may call on their King and High Priest, who is exalted at the right hand of God, this is only to say, without putting it into words, that He who has risen has ascended up to heaven after His Resurrection. It was as unnecessary for the Apostles to describe the historical event of His Ascension, as such, as it was for them to relate the history of the Birth of Jesus. Nevertheless, both events have been related. According to St. Luke's account,² it took place just as Jesus had said it would, after His Resurrection (John 20. 17), and, as He had already earlier set it before His disciples, as an event which would be visible to them (John 6. 62). The last farewell Jesus took of His disciples differed in manner from that in which He had vanished out of their sight on previous occasions. By this lifting up from the earth, and this disappearance in the clouds which floated upwards, He made clear to them by deed that which He had already foretold about the Risen One. From one fixed period of time till another, which the Father had kept in His own power, He would no longer walk with them on earth as their Teacher and Prophet, but would watch over them and work for them in heaven as their King and High Priest. As long as Christendom keeps Easter "in sincerity and truth" (1 Cor. 5. 8), so long will Christendom also keep Ascensiontide.

¹ 1 Cor. 15. 5-7; Matt. 28. 9-16; John 20. 26; 21. 1; Acts 1. 3; 10. 41; 13. 31.

² Acts 1. 9. Nothing can be said here on the text and meaning of Luke 24. 51.

VIII.

Inde venturus est, judicare From thence He shall come to
vivos et mortuos. judge the quick and the dead.

Rom. : ὁθεν ἔρχεται κρῖναι ζῶντας καὶ νεκρούς. *Aqu., Afric.* : like us, only occasionally with *unde* for *inde*, and *venturus* without *est*. *Jerus.* : καὶ ἐρχόμενον ἐν δόξῃ κρῖναι ζῶντας καὶ νεκρούς. *Antioch.* : Et iterum veniet, judicare vivos et mortuos.

There is no other article of the Creed which we can trace back as far as this in an almost unaltered form.¹ All the objections to which the other articles have been obliged to submit, the complaints that the proofs in the discourses of Jesus and the Apostles on which they rest are imperfect, that their appearance in Church confessions was late or isolated, that their original meaning was doubtful, that their importance for the faith and life of Christians was slight—all these must hold their peace in the presence of this article. It is unnecessary to prove this by quotations. Does this concluding sentence therefore rejoice in the greater favour of those who are so unwilling to welcome the other articles? It is an open secret that this is by no means the case. Much more the return of Christ, with all the prophecies and hopes depending on it, is for a great number of theologians a most unwelcome article of Biblical and ecclesiastical Christianity. It seems to me that we may deduce from this that they deceive themselves who imagine that their attacks on other articles of the second portion of the Creed, to which we have already referred, contain the reasons, or, at all events, the only real reasons, of their aversion to them. Neither do I believe that their dislike to the confession of the coming again of Christ and His future judgment has its real ground

¹ See above p. 41, n. 1. The author of the Gnostic Acts of Peter himself uses the formula : "judex vivorum atque mortuorum" (*ed.* Lipsius, p. 64, 21 ; 75, 2), while in other places he tries his hand at correction of the Creed. Cf. *Hist. of the Canon*, II. 839, n. 4.

in the obscurities which cling to some portions of the New Testament prophecies. The reasons must lie deeper. There is no need for me to investigate them. Every earnest Christian will allow, since he knows it from his own experience, that the reasons, which make even a pious man tremble at the thought of the end of the world, cannot by any means be justified, but must rather be conquered.

IX.

Credo in Spiritum Sanctum.

I believe in the Holy Ghost.

Rom.: καὶ εἰς πνεῦμα ἅγιον.¹—*Aquil.*: Et in Spiritu Sancto.—*Afr.*: Credimus (et) in Spiritum Sanctum. *Jerus.*: καὶ εἰς ἐν ἅγιον πνεῦμα, τὸν παράκλητον τὸ λαλήσαν ἐν τοῖς προφήταις. *Antioch.* is for several articles of the third division uncertain.

To say that the Christian put his faith in the Holy Ghost as he did in God and in Christ does not rightly describe the mode of expression in the New Testament. It was not natural to say "I believe in the Holy Ghost" at a time when the life and particularly the Divine worship of the community had to represent manifold forms of life. They were regarded by those who expressed them, as by those who examined and proved them, as direct communications from the Spirit sent by the exalted Jesus and peculiar to the community, to be distinguished from those utterances which depended on intelligent reflection and the use of inherited gifts. When the Holy Spirit *speaks*,² He is heard. When He manifests Himself as a healing power to those who are suffering from bodily diseases (1 Cor. 12, 9), He is *seen* in His undeniable working. When, occasionally, He inwardly forces the missionaries to give up or to alter their

¹ So in the Psalter of Athelstan; according to Marcellus *eis τὸ ἅγιον πνεῦμα*, which is perhaps more correct, because Dionysius of Rome also writes thus in his condensed formula. See above, p. 16, n. 1 (Germ. ed.).

² Acts 13. 2; 20. 23; 21. 4, 11; 1 Cor. 12. 3 ff. (Apoc. 2. 7, 11, etc.). In addition, Acts 2. 4, 33; 10. 44-46; 19. 6; 1 Cor. 14. 2 ff.

well thought-out plans (Acts 16, 6), and when He overpowers not a few to such an extent that they lose their hearing and sight and are in such a state of ecstasy that they imagine they belong to another world, then the Spirit is *felt*. The relation of those who have the Spirit to this Spirit is, it is true, at all times one of faith; for He Himself is invisible, however much His working stretches out into the regions of physical and psychical perception. He is not possessed like the powers of the bodily nature and inherited faculties, or like the skill gained by the exercise of the mind. "He bloweth where he listeth," He giveth when and as He will. He takes possession of a man and then seems to leave him to himself again. We must trust Him that He will not refuse His help at the right time.¹ We must beware that we do not plant difficulties in His way, that we do not quench or grieve Him.² In all this the relation of the Christian to the Holy Ghost resembles his relation to the Father in heaven and to the Son of God. But there is a difference between the God whom no man hath seen and the Lord Jesus, who is no longer seen by Christians and whom they have not yet seen a second time, on the one hand, and the Holy Ghost whom they bear within them, and of whose presence they are conscious on the other. Although they believe in Him yet He is above all, the inner witness for all truth, and the pledge of the completion of their state of salvation,³ a witness who needs no proof and no confirmation. Especially in a time so rich in *charismatic* appearances as the first decades of Church life it was much more unnatural to say "I believe in the Holy Ghost" than to say "I believe in God and in Christ." Neither can it be proved that the oldest

¹ Phil. 1. 19 (to be explained by Matt. 10. 20; Mark 13. 11); Rom. 8. 26; 1 Cor. 12. 11.

² Eph. 4. 30; 1 Thess. 5. 19.

³ Rom. 8. 16; 1 John 5. 6-8; Rom. 8. 23; 2 Cor. 1. 22.

baptismal confession of Pauline times, the existence of which cannot well be doubted, contained a formal confession of the Holy Ghost (see p. 41, n. 3, Germ. ed), though by this we do not mean that there was no reference to the Holy Ghost in that original Creed. On the other hand it was no presumption, when the Creed, which is the common root of all later creeds, was first drawn up, to give the Holy Ghost the place after the One God and the Lord Christ, which He has retained ever since in the Christian confession. Ample Biblical grounds for this are to be found in the promises made by Jesus of the Spirit of Truth, who should be sent to the Church as the other Paraclete in His stead, as He Himself had been sent by the Father, in the baptismal command of the Risen One, in the Trinitarian declarations such as Rev. 1-4f., or 2 Cor. 13, 13, and in the statements of the Apostles already mentioned, which rest on experience of the Holy Ghost as a willing, acting, feeling, help-giving, strength-imparting subject. To these may be added the statements in the earliest sub-apostolic writings,¹ which exactly correspond to these, and which prove that the communities founded by the Apostles from the very beginning held the faith in the Trinity, although we are unable to fix the very year and day in which this faith found a corresponding expression in their baptismal confession. If Christians of a period that is poor in or void of miracles have less palpable experiences of the power of the Holy Ghost ruling in the Church than the Christians of the time of St. Paul, they have all the more need to meditate on faith in the Holy Ghost. They must not put their

¹ Clement 1 Cor. 64. 6: "Have we not one God and one Christ and one Spirit of grace, who is poured out upon us?" Clement seems almost to refer to a formula when he exclaims (1 Cor. 58. 2): "So truly does God live and the Lord Jesus Christ and the Holy Spirit, the faith and hope of the elect." These are the object and meaning of the faith and hope of Christians. Cf. Lightfoot's notes on the passage. Moreover, Justin, *Apol.* I. 6, 13, 61, and my *Forschungen*, III. 232.

trust in men and in human handiwork, but in the power of the Spirit of God and of Christ, that Spirit who has never yet abandoned the community and who still works the greatest miracles in her midst at the present time. For what can be more wonderful than that, after all the wise and foolish attacks on the Christian faith in the course of so many centuries, and after all the wise and foolish defences of the same, there should be always 7,000 men or more who hold fast by the Gospel, so full of stumbling blocks and foolishness, and to its old creed. They need never feel alone so long as, instead of counting heads, they believe in a holy, universal Church.

THEOD. ZAHN.

A FRESH INTERPRETATION OF PSALM CXXVII.

(“Except the Lord build the house.”)

Then the people of the land weakened the hands of the people of Judah, and troubled them in building, and hired counsellors against them, to frustrate their purpose, all the days of Cyrus king of Persia, . . . and [the work of the house of God] ceased unto the second year of the reign of Darius king of Persia (Ezra iv. 4, 5, 24).

The Jewish exiles who availed themselves of the permission given in the decree of Cyrus to return and to rebuild the temple were doomed to disappointment for sixteen years. They returned to find themselves in the midst of a population of half-heathens (“the people of the land”) who first claimed a share in the proposed building; and next, when their claim was rejected, sought with all their power to prevent the temple from being built at all.

The erection of a temple was in any case a very great work for a band of returned exiles to attempt. Public