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JOHN RANDOLPH—THE MAN AND HIS FAITH.

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On June 3, 1773, near the point where the waters of the Appomattox blend with those of the James, was born one of the most remarkable men America has produced. "John Randolph, of Roanoke," the world has elected to call him, and so indeed he often wrote himself in his later years. But as a matter of fact he did not begin to reside at the "Roanoke" plantation in Charlotte County until he was nearly forty years of age. "Cawsons" was his birthplace, and "Matoax," opposite Petersburg, the home of his childhood. The perils resulting from Arnold's invasion compelled his mother to flee westward with her young children and to take up her residence at "Bizarre." This still prosperous plantation, charmingly situated on the crest of a hill overlooking the town of Farmville, was the home of John Randolph until long after he had achieved a fame as statesman and orator that reached beyond the seas. Here he lived in the midst of a people whom he loved best of all Virginians, and whom he proudly described on the floor of Congress as "such constituents as no man ever had." They repaid his admiration with a loyal and enthusiastic devotion that never failed or faltered throughout a long and stormy public career.

Mr. Randolph's life covers the most picturesque period of American history, and in those lofty and momentous struggles that marked the first four decades of the life of the Republic, he played a conspicuous and impressive part. There were

THE DIVINITY OF CHRIST.

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In compliance with the request of a correspondent of the Magazine, the following brief outline of the Scriptural argument for the divinity of Christ is presented. Theologians usually state it under the following five heads:

1. His pre-existence. That is, the Scriptures ascribe to him an existence previous to his incarnation. In John 1:1, it is said that "in the beginning was the Word, and the Word was with God, and the Word was God." In the following verses it is made too plain to be successfully denied that by the Word is meant Christ. In John 8:58, Christ himself is represented as saying, "Verily, verily I say unto you, before Abraham was born, I am," and in John 17:5, "and now, Father, glorify thou me with thine own self with the glory I had with thee before the world was." Such passages as these make it plain that he existed before his incarnation.

But not only did he exist, but he is represented in that pre-existent state as doing what only a divine being could do. He is represented as creating the world. In John 1:3, it is said that "all things were made by him, and that without him was not any thing made that was made"; and in Colossians 1:15-18, it is said that he was "the image of the invisible God, the firstborn of all creation, for by him were all things created in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers, all things were created by him and for him, and he is before all things and in him all things consist; and he is the head of the body, the church, who is the beginning, the first born from the dead that in all things he might have the pre-eminence." To these passages might be added the numerous passages which assert that "he came into the world," that "he came down from heaven." Of course, that he might come down from heaven, he must already

have been in existence in heaven. Such passages as these, that might be almost indefinitely extended, clearly teach that he had an existence before his incarnation that could be true only of a divine being.

2. The Scriptures give to Christ divine names. That is, they give to him names that are appropriate only to God. In John 1:1, as has already been seen, he is called God. In Romans 9:5, Paul, speaking of the Jews, says, "of whom is Christ as concerning the flesh, who is over all God blessed forever. Amen," and in Hebrews 1:8, God the Father is Himself represented as saying to Christ, His Son, "thy throne, O God, is for ever and ever, a sceptre of righteousness is the sceptre of thy kingdom". All intelligent readers of the Bible know that a number of other passages of similar import might be quoted.

3. All the divine attributes are ascribed to him. In Rev. 1:8, he is represented as saying to John on the island of Patmos, "I am Alpha and Omega, who is, and who was, and who is to come, the Almighty," and in the same chapter in the 17th and 18th verses, as saying also, "I am the first and the last, and I am he that liveth, and was dead, and behold I am alive for ever more, amen, and have the keys of hell and death." Thus eternity is ascribed to him. He is also declared to be immutable. Heb. 13:8, "Jesus Christ, the same yesterday and to-day and for ever." In Hebrews 1:11,12, it is said of him, "they shall perish (that is, the heavens), but thou remainest; and they shall wax old as doth a garment, and as a vesture shall thou fold them up, and they shall be changed, but thou art the same and thy years shall not fail." In Matt. 28:20, it is taught that he is omnipresent, "And lo, I am with you always even to the end of the world"; and in Matt. 18:20, it is said, "Where two or three are gathered together in my name, there am I in the midst of them." And as these attributes are ascribed to him, so it might be shown that all other divine attributes are ascribed to him with equal clearness.

4. He is represented as having performed a number of divine works. In John 1:3, it is said "all things were made by him." In the gospels it is said he wrought a multitude of miracles, going so far even as to raise the dead; that he forgave sins, and

that he will come at last to judge the world and to determine the destinies of all men.

5. He is presented in the Scriptures as an object of the same worship that is rendered to God the Father. In John 5:23, it is taught that men are to "honor the Son even as they honor the Father," and in two prominent parts of the worship of his Church his name is joined with that of the Father. In the baptismal formula it is said, "Go into all the world and preach the gospel to every creature, baptizing them in the name of the Father and of the Son and of the Holy Ghost," and in the apostolic benediction: "The grace of the Lord Jesus Christ and the love of God and the communion of the Holy Ghost be with you."

Of course, as every reader of the Scriptures knows, these arguments might be greatly enlarged by additional quotations, but the few passages presented are enough to indicate the nature of the proof on which those who believe in Christ's divinity rely.

It may be added in reference to a particular point in the request of the correspondent of the Magazine that by the divinity of Christ it is meant that he is truly God.

There have been some, indeed, as the Arians and Semi-Arians and Socinians and Unitarians who ascribe divinity to him and yet deny that he is truly God. They have called him divine because, as they assert, he is *like God*. The Scriptures, however, teach much more than that he is like God. They plainly say he *is* God.

In view of the history of theological discussion on this subject, it is misleading and disingenuous to undertake to assert divinity of Christ when his Deity is denied, for practically all the authorities represent these two words as synonymous in meaning.