

6. The claim of the Church that the dogmas are simply the exposition of the Christian revelation, because deduced from the Holy Scriptures, is not confirmed by historical investigation. On the contrary, it becomes clear that dogmatic Christianity (the dogmas) in its conception and in its construction was *the work of the Hellenic spirit upon the Gospel soil*. The intellectual medium by which in early times men sought to make the Gospel comprehensible and to establish it securely, became inseparably blended with the content of the same. Thus arose the dogma, in whose formation, to be sure, other factors (the words of Sacred Scripture, requirements of the cult, and of the organization, political and social environment, the impulse to push things to their logical consequences, blind custom, etc.) played a part, yet so that the desire and effort to formulate the main principles of the Christian redemption, and to explain and develop them, secured the upper hand, at least in the earlier times.

Dogmas
not Expo-
sition of
Christian
Revela-
tion.

7. Just as the formulating of the dogma proved to be an illusion, so far as the same was to be the *pure* exposition of the Gospel, so also does historical investigation destroy the other illusion of the Church, viz.: that the dogma, always having been the same therein, have simply been explained, and that ecclesiastical theology has never had any other aim than to explain the unchanging dogma and to refute the heretical teaching pressing in from without. The formulating of the dogma indicates rather that the-

Theology
Construct-
ed the
Dogma.