

Charles Hodge

- 1 Cor. 10:4 — “This passage distinctly asserts not only the preëxistence of our Lord, but also that he was the Jehovah of the Old Testament. He who appeared to Moses and announced himself as Jehovah, the God of Abraham, who commissioned him to go to Pharaoh, who delivered the people out of Egypt, who appeared on Horeb, who led the people through the wilderness, who dwelt in the temple, who manifested himself to Isaiah, who was to appear personally in the fulness of time, is the person who was born of a virgin, and manifested himself in the flesh. He is called, therefore, in the Old Testament, an angel, the angel of Jehovah, Jehovah, the Supreme Lord, the Mighty God, the Son of God—one whom God sent—one with him, therefore, as to substance, but a distinct person.”

Geerhardus Vos

- “Sacramental condescensions on God's part include his appearing in human/visible form. ...Behind the Angel speaking as God, and who embodied in Himself all the condescension of God to meet the frailty and limitations of man, there existed at the same time another aspect of God, in which he could not be seen and materially received after such a fashion, the very God of whom the Angel spoke in the third person. In the incarnation of our Lord we have the supreme expression of this fundamental arrangement. *The form in which the Angel appeared was a form assumed for the moment, laid aside again as soon as the purpose of its assumption had been served.*”

John of Damascus

- “God, however, did not leave us in absolute ignorance. For the knowledge of God’s existence has been implanted by Him in all by nature. This creation, too, and its maintenance, and its government, proclaim the majesty of the Divine nature. ... That there is a God, then, is no matter of doubt to those who receive the Holy Scriptures, the Old Testament, I mean, and the New; nor indeed to most of the Greeks. For, as we said, the knowledge of the existence of God is implanted in us by nature. But... the wickedness of the Evil One has prevailed so mightily against man’s nature as even to drive some into denying the existence of God, that most foolish and woe-fulest pit of destruction...”

Thomas on the Damascene

- “*Objection 1*. It seems that the existence of God is self-evident. Now those things are said to be self-evident to us the knowledge of which is naturally implanted in us, as we can see in regard to first principles. But as Damascene says (De Fid. Orth. i. 1, 3), the knowledge of God is naturally implanted in all. Therefore the existence of God is self-evident.”
- “*Reply Obj. 1*. To know that God exists in a general and confused way is implanted in us by nature, inasmuch as God is man’s beatitude. For man naturally desires happiness, and what is naturally desired by man must be naturally known to him. This, however, is not to know absolutely that God exists; just as to know that someone is approaching is not the same as to know that Peter is approaching, even though it is Peter who is approaching; for many there are who imagine that man’s perfect good which is happiness, consists in riches, and others in pleasures, and others in something else.”