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THE CHRIST OF THE  
NEW TESTAMENT

# THE CHRIST OF THE NEW TESTAMENT

*by*

A. W. ARGYLE, M.A., B.D.

*Tutor in Regent's Park College, Oxford,  
formerly Scholar of Oriel College*

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## PREFACE

THIS book has grown from a series of articles contributed to the *Expository Times* between April, 1948 and May, 1950. The original articles have been considerably expanded and re-written, but the substance of them remains. The writer gratefully acknowledges the permission of the Editors and publishers of that Journal to use the material in this volume.

His indebtedness to previous authors in this field will be evident on every page, and, where he is conscious of definite borrowing, is acknowledged in the footnotes.

Plato speaks in the *Phaedo* (85 d) of our having to sail the seas of darkness and doubt on "the raft" of our understanding, "not without risk, if a man cannot find some word of God (*λόγος θεῖος*) which will more surely and safely carry him". It is the Christian conviction that in Christ the Divine Word has been granted to us. He is the revelation of God to man, and the fountain of eternal life. Vital union with the living Christ is the core and centre of Christianity. As Schleiermacher declared, "the whole development and maintenance of Christian piety must always proceed from vital fellowship with Christ". (*The Christian Faith* translated by Mackintosh and Stewart, Second edition, p. 384).

If this book in its humble way helps to sustain and reinforce that mighty truth, it will not have failed of its purpose.

A. W. ARGYLE.

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*Alle Entwicklung und Unterhaltung christlicher Frömmigkeit immer von der Lebensgemeinschaft mit Christo ausgehen muß.*

*Schleiermacher "Der Christliche Glaube,"  
(Fifth Edition), §93, 5.*

## CHAPTER ONE

### THE DIVINITY OF CHRIST

IT is of supreme importance at the present time to re-state our faith in the full Divinity of Jesus Christ and to decide what we mean by the assertion of His Divinity. At the time<sup>1</sup> when Sir John Seeley wrote his great book *Ecce Homo* (which Lord Shaftesbury described as the "most pestilential book ever vomited from the jaws of Hell"), the urgent need was to recover a belief in the true humanity of our Lord. For many years almost exclusive emphasis had been placed upon the Divinity of Jesus, and His humanity had been nearly lost sight of. Christian orthodoxy, it is true, had always maintained that our Lord was fully human as well as fully Divine; but, as D. M. Baillie says,<sup>2</sup> "it was continually haunted by a docetism which made His human nature very different from ours and indeed largely explained it away as a matter of simulation or 'seeming' rather than reality. Theologians shrank from admitting human growth, human ignorance, human mutability, human struggle and temptation, into their conception of the Incarnate Life, and treated it as simply a divine life lived in a human body (and sometimes even this was conceived as essentially different from our bodies) rather than a truly human life lived under the physical conditions of humanity. The cruder forms of docetism were fairly soon left behind, but in its more subtle forms the

<sup>1</sup>1865; <sup>2</sup> *God Was In Christ*, p. 11.



danger continued in varying degrees to dog the steps of theology right through the ages until modern times". In *Ecce Homo* Seeley sought to do real justice to the humanity of Jesus, and by laying strong emphasis upon the reality of His manhood, His human growth, His human characteristics of weariness, hunger, thirst, His moral endeavour and religious experience, His prayer-life and dependence upon His heavenly Father, the book supplied a deep need for its time. Since then, however, the pendulum has swung too far in that direction. Not content with asserting that Christ's human nature is consubstantial with our own, some writers have laid such exclusive emphasis upon His humanity that there has been a danger of denying His full and unique Divinity, and of regarding the ascription of the latter to Jesus as the work of the early Church and particularly of St. Paul.

An objective review of the New Testament evidence, however, shows that from the earliest days all the apostles proclaimed Jesus as sinless Saviour and Lord ; they set Him always by the side of God ; their faith was faith in God through Jesus ; fidelity to Jesus is that on which the final destiny of man depends. The religious life of the apostolic Church is determined by Christ. As Denney says :<sup>1</sup> " It owes its character at every point to Him. Its convictions are convictions about Him. Its hopes are hopes which He has inspired and which it is for Him to fulfil. Its ideals are born of His teaching and His life. Its strength is the strength of His Spirit. If we sum it up in the one word ' faith ', it is faith in God through Him—a faith which owes to Him all that is characteristic in it, all that distinguishes it from what is elsewhere known among

<sup>1</sup>*Jesus and the Gospel*, p. 1.

men by that name." Moreover the preaching of St. Paul, while bearing the stamp of Divine inspiration and his own marked individuality, was governed and controlled by what he had learned of the historic Jesus from the Lord's own disciples, and especially from Peter, with whom he stayed for a fortnight before he undertook any missionary journey or wrote any epistle. On careful examination the Pauline Epistles show considerable knowledge of the teaching of Jesus :<sup>1</sup> so that there is no reason to doubt that Paul's Gospel about Jesus is identical with Jesus' Gospel about Himself.

It is surely of the highest significance that the apostles, brought up as they were in the strictest monotheism, should have found themselves compelled by the facts to regard Jesus as Divine. The apostolic teaching and preaching never knew of any other Christ than the Divine and sinless Son of God, Lord and Saviour of men. In the Acts of the Apostles and in the Epistles, the "grace of God" and the "grace of the Lord Jesus Christ" are alternative descriptions of the same fact. In 1 Peter 1, 11, the Spirit of God is described as the Spirit of Christ; and in 3, 15, an Old Testament reference to Yahweh is directly applied to Christ. "Sanctify in your hearts Christ as Lord" recalls Isaiah 8, 13, "The Lord of hosts, him shall ye sanctify; and let him be your fear, and let him be your dread". As Selwyn comments :<sup>2</sup> "The Christ whom they are to consecrate as Lord is the Christ who, though guiltless, suffered for sinners: what is enjoined is not merely a devotional love of Christ, but such a love inspired by a right theology, which at once invests

<sup>1</sup>See Appended Note on the Parallels between the Pauline Epistles and Q.

<sup>2</sup>The First Epistle of St. Peter, p. 193.

Christ with the Old Testament attributes of Jehovah as 'Lord' and Christ's death, which was outwardly a judicial murder, with atoning significance". To sanctify or consecrate Christ as Lord in one's heart is to acknowledge that His holiness is the holiness of God, and that He is one with Yahweh.

In accordance with this conception of Christ, Paul calls Him the Lord of glory: "had they known it, they would not have crucified the Lord of glory" (1 Cor. 2, 8; cf. Enoch 25, 7). To acknowledge Him in this character is to make the fundamental confession in which all believers are united (1 Cor. 12, 3; Rom. 10, 9; Phil. 2, 11). Paul strenuously upholds his Hebrew monotheism to the end; yet in Rom. 10, 12-13, a quotation from the Old Testament about Yahweh is directly applied to Jesus (Joel 2, 32). For Paul Jesus has the religious significance of God. This is clear from his customary habits of speech, which he uses as a matter of course, where he is not concerned to make a doctrinal point. Thus in the salutations of his epistles he habitually wishes the churches grace and peace from God our Father and the Lord Jesus Christ. In the Trinitarian benediction at the end of 2 Corinthians, the grace of the Lord Jesus Christ comes first: the order is not Father, Son and Holy Spirit, but Son, Father and Holy Spirit. "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all" (2 Cor. 13, 14). It is in Jesus that we come to know God.

It is true that in virtue of His perfect obedience the Son is subject to the Father. The Christ of the Fourth Gospel, who says "He that hath seen me, hath seen the Father" (John 14, 9), and "I and the Father are one"

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(Jn. 10, 30), also said, "the Father is greater than I" (Jn. 14, 28), and "my meat is to do the will of Him that sent me" (Jn. 4, 34); "I seek not my own will, but the will of Him that sent me" (Jn. 5, 30); "I am come down from heaven, not to do mine own will, but the will of Him that sent me" (Jn. 6, 38). "Though He was a Son, yet He learned obedience by the things which He suffered" (Heb. 5, 8). Even the Lord whom Paul exalts so highly "belongs to God" in the same way that the redeemed "belong to Christ" (1 Cor. 3, 23: "ye are Christ's; and Christ is God's"); and as the head of every man is Christ, so the head of Christ is God (1 Cor. 11, 3). In the consummation of all things Christ will hand over the Kingdom to "his God and Father . . . that God may be all in all" (1 Cor. 15, 24, 28).

Yet Paul prays to Jesus as God: "May our God and Father himself, and our Lord Jesus Christ, direct (*singular verb*) our way unto you" (1 Thess. 3, 11). He besought the Lord (i.e. Jesus) that he might be delivered from the thorn in the flesh (2 Cor. 12, 7). Elsewhere, too, in the New Testament, we find Christians praying to Jesus as God (Acts 7, 59; Rev. 22, 20). Paul's preaching was in accordance with that of the other apostles when he proclaimed Jesus as exalted on God's Throne. Christ bears a relation to the Father which no one else bears. The sonship of Christians to the Father is mediated through Christ; the sonship of Christ is not mediated at all. As Christ lives in the Christian (e.g. Gal. 2, 20; Col. 1, 27), so God is in Christ. "Our sonship through Jesus is on a quite different footing from His, which was through none".<sup>1</sup>

<sup>1</sup>Forsyth, *The Person and Place of Jesus Christ*, 5th ed., pp. 37-8.

“ Nothing ”, writes Anderson Scott,<sup>1</sup> “ could more vividly illustrate the convinced monotheism of the Apostle than the way in which he all but bestows on Christ the name of God and yet refrains from doing so. Paul gave to Christ everything that men give to God alone, except the name ; he becomes, perhaps, the first illustration of the truth that ‘ the reality of the Creeds lies in that surrender of the soul which precedes their articulate utterance ’ (W. Manson, *The Incarnate Glory*, p. 73) ”. In the Authorised and Revised Versions of Rom. 9, 5, the term “ God ” is applied to Jesus : “ Christ . . . who is over all, God blessed for ever ”. But (as is indicated in the Revised Version margin) this punctuation is open to dispute. The correct translation is probably that given by Dr. Moffatt, who puts a full stop after Christ, and then adds in parentheses, “ Blessed for evermore be the God who is over all.” This passage, therefore, is probably no exception to the rule that Paul never actually called Jesus “ God ”. Nevertheless he did use the term “ Lord ” interchangeably of both the Father and the Son, thereby equating Jesus with Yahweh. In the preaching of Paul, as in all the apostolic preaching, the ascription of full Divinity to Jesus is implicit.

The Nicene and Chalcedonian statements of our Lord’s Divinity do not add anything to the original apostolic preaching ; they only draw out and make explicit what was implicit in the Gospel from the very first. Jesus Christ, the Lord and Saviour, is the unique and only-begotten Divine Son of God, God of God, very God of very God, as well as the human Son of Mary. Both the human and the Divine natures of Jesus are clearly set forth in the New Testament. The Son

<sup>1</sup>*Christianity According to St. Paul*, pp. 6-7.

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of God took to Himself a real manhood, consubstantial with our own ; not merely a real human body, but a real human mind and soul as well. Both Docetism and Apollinarianism are ruled out by anticipation. He assumed and made personal in His own Divine personality a full and complete human nature, and He has never relinquished it. Jesus "being the Eternal Son of God, became man, and so was and continueth to be, God and man, in two distinct natures and one Person for ever".<sup>1</sup>

We do not find in the New Testament a Christ who became Divine or attained Divinity, whether at His baptism or at His Resurrection or at His Exaltation. He is the pre-existent Divine Christ "in the form of God" (Phil. 2, 6-11) ; the Eternal and Divine Logos, God's agent in creation (John 1, 1 ff.), Who "became flesh and dwelt among us" (John 1, 14). The mystery of the Incarnation is that God became man, while remaining God. From this truth important corollaries follow.

### *I—Adoptionism is Discredited*

It is often said that in the early chapters of Acts there is but a primitive and undeveloped Christology. In his speech on the Day of Pentecost, Peter, having referred to the Resurrection and Exaltation of Jesus, added, "Therefore let all the house of Israel know assuredly that God hath made that same Jesus, whom ye crucified, both Lord and Christ" (Acts 2, 36). At first glance it is possible to interpret these words in adoptionist fashion as meaning that the Exaltation conferred upon Jesus a Divinity which previously was

<sup>1</sup>Westminster Shorter Catechism, Ans. to Q. 21.

not His ; i.e., God adopted Him as His Divine Son. This, however, is not likely to be the meaning, for the idea of deification was as repugnant to the Hebrew mind as it was congenial to the Greek. The Christology of this verse is certainly undeveloped and immature in its expression ; and it says much for Luke's fidelity to his sources that it is so. On the Day of Pentecost the apostles had not yet had time to think out the full implications of the Gospel of their wondrous Lord and Saviour. But the important thing is that there should already *be* a Christology at all. As Denney says in his *Jesus and the Gospel* (p. 16), " It is of supreme significance that there is a Christology from the very beginning. The conception of Jesus as the Christ, if we interpret it by the teaching of Peter in the early chapters of Acts, is one which it is not easy to disparage. It embodies at least two great truths about Jesus as the Apostle regarded Him : (1) He is King, the Lord's Anointed, and the Throne on which He had been set in His Exaltation is the Throne of God Himself. He is Lord of all (Acts 10, 36). (2) He is the Person through Whom God's Kingdom comes and through Whom all God's promises are fulfilled. ' To Him bear all the prophets witness ' (10, 43) ; or, as Paul puts the same truth, ' How many soever are the promises of God, in Him is the yea ' (2 Cor. 1, 20). The exclusive place which is thus given to Jesus is insisted upon from the first. ' And in none other is there salvation ; for neither is there any other name under heaven that is given among men whereby we must be saved ' (Acts 4, 12)."

From the very first the apostolic preaching of Christ was a continuation of Christ's own preaching of the Kingdom of God. The apostles believed that in Jesus the reign of God had broken in upon earth. As Origen

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expressed it later, Jesus Himself is the Kingdom (*αὐτοβασίλεια*)<sup>1</sup>. The import of the apostles' message, from Pentecost onwards, was that submission to Christ in faith and repentance is entrance into the Kingdom of God. All this is implied in Peter's interpretation of our Lord's Messiahship; and when we remember that Peter first confessed our Lord to be the Messiah during His earthly ministry, it will not be easy to ascribe an adoptionist meaning to Acts 2, 36. The fact that He was raised from the dead by the power of God did not *make* Jesus Lord and Christ; but it *showed* Him to be such. As Paul wrote (Rom. 1, 4), Jesus "was declared (*ὀρισθέντος*) to be the son of God with power, according to the spirit of holiness, by the resurrection of the dead". It is certain that Paul did not hold that the Son of God *became* Son by the Resurrection. Such an expression as he uses here must be interpreted in the light of his assertions that Christ is the image of God (2 Cor. 4, 4), that He pre-existed in the form of God (Phil. 2, 6), that He is the image of the invisible God, born before all creation (*πρωτότοκος πάσης κτίσεως* Col. 1, 15). The ambiguous word (*ὀρισθέντος*), which could mean either "proved to be" or "appointed", cannot be taken in an adoptionist sense in Rom. 1, 4; nor should it be so taken in Acts 10, 42: "this is He who has been ordained (*ὠρισμένος*) of God to be the Judge of quick and dead"; nor in Acts 17, 31: "inasmuch as he hath appointed a day, in the which he will judge the world in righteousness by the man whom he hath ordained (*ὠρισεν*); whereof he hath given assurance unto all men, in that he hath raised him from the dead". It is true, of course, that Christ becomes Judge

<sup>1</sup>In Matt. 18, 23 (tom. xiv, 7).



in a sense in which He does not become Son ; but His right to be Judge was not newly created as a result of His Resurrection ; it was already inherent in His Person, by reason of who He was. The Resurrection was the Divine declaration which endorsed and proclaimed that right which had always been His. Similarly in Phil. 2, 9 (" Wherefore also God highly exalted him, and gave unto him the name that is above every name "), the Exaltation is said to confer on Jesus an added glory, but only in the sense that it publicly proclaims, so to speak, the Divinity that was already His (Phil. 2, 6). The Resurrection and Exaltation did make a difference, not to the *status* of the Son in relation to the Father and to men, but in the proclamation and revelation and confirmation of His Divine Sonship, addressed to the faith and understanding of men.

It is in this light, no doubt, that Peter's words on the Day of Pentecost are to be interpreted (Acts 2, 36). " The primitive Christology can best be interpreted as the fruit of adoring memory, quickened by the experience of a risen and glorified Redeemer ".<sup>1</sup>

Another form of Adoptionism goes further back, and fixes upon the Baptism of Jesus as the occasion when God bestowed Divinity upon Jesus and " adopted " Him as His Son by the gift of the Holy Spirit. This heresy, which was maintained by the Ebionites, an early Jewish Christian sect, probably facilitated, or was facilitated by, the variant reading in Luke 3, 22, according to which the Divine Voice said : " Thou art my Son ; this day I have begotten Thee ", which is a direct quotation from Psalm 2, 7. But the original saying is without doubt, " Thou art my beloved Son,

<sup>1</sup>Mackintosh, *The Doctrine of the Person of Jesus Christ*, p. 43.

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in whom I am well pleased", which links the words of the Messianic second Psalm with a reference to a Suffering Servant passage of Deutero-Isaiah (Isaiah 44, 2 ; cf. 42, 1). There would be a natural tendency to alter the saying so as to complete the quotation of Psalm 2, 7—a tendency which would either encourage or be encouraged by the Ebionite Adoptionist heresy. Actually there is not a hint of Adoptionism in the New Testament account of the Baptism. "The goodness of Jesus can ultimately be described only as the human side of a divine reality, which, so to say, was divine before it was human. The divine is always prevenient, so that however far back one may go in the life of Jesus, one can never reach a point that would meet the requirements of 'Adoptionism', just as one can never reach a point of which a 'Pelagian' account would be satisfactory. It is not adoption that we have to deal with, but Incarnation"<sup>1</sup> Jesus did not earn Divinity as a reward for human achievement. In all human goodness there is the prevenience of Divine grace, and of such goodness as that of Jesus this Divine prevenience was, as the New Testament declares, nothing short of Incarnation. "He lived as He did because He was God incarnate."<sup>2</sup>

### II—*Kenosis*

"God was in Christ." God became man while remaining God. There was no metamorphosis of God into another kind of being. God in Christ remained truly God ; and yet He was also man. His body was a real human body, not an illusory one, as the Docetists

<sup>1</sup>D. M. Baillie : *God Was In Christ*, p. 130.

<sup>2</sup>*ibid.* p. 131.

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maintained. Moreover His mind was a truly human, as well as a Divine, mind. The Logos did not merely clothe Himself in a human body, replacing the human soul by the Divine, as the Apollinarians held. He assumed our full human nature, yet Himself remained Divine. He was, and is, both God and man. How is this possible? A full and satisfactory answer to this question is beyond human attainment. But we can at least say that in becoming man on earth God accepted human limitations. The Infinite subjected Himself to the conditions of finitude: the Eternal expressed Himself in terms of space and time. In Jesus of Nazareth the Divine Son of God lived a truly human life, conditioned by the environment of His age and country. In becoming man the son of God temporarily laid aside the Divine attributes of omnipresence, omnipotence, and omniscience. Jesus Himself confessed ignorance of certain matters, such as the date of the Parousia; nor did He anticipate either the discoveries of modern science and astronomy or the findings of modern Biblical scholarship with regard, say, to the composition of the Pentateuch. He accepted the thought-forms of His age concerning such matters as demon-possession. Although He was Divine, He "emptied Himself".

It is improbable that when Paul used those words in Philippians 2, 7, he intended them to signify the Christological doctrine of "*kenosis*" which has been built upon them. As the context shows, he was simply concerned to express the loving self-humiliation and self-sacrifice of Jesus in His Incarnation and still more upon His Cross. "Have this mind in you which was also in Christ Jesus; who, being in the form of God, counted it not a thing to be grasped at to be on an

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equality with God, but emptied Himself, taking the form of a servant, being made in the likeness of men ; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross." The purpose of the passage is ethical, rather than metaphysical ; and there is probably an allusion to Isaiah 53, 12 : " he poured out his soul unto death ". It is clear, nevertheless, that we must have some doctrine of *kenosis*, whereby the Divine limited Himself, if we are to assert both the full Divinity and the full humanity of our Lord. In becoming subject to hunger, thirst, growth, suffering, and the need to pray and to learn, the infinite Son of God must indeed have temporarily laid aside some of His attributes.

We are not forgetting that the doctrine of *kenosis* has been brought under the fire of severe attack. The late Archbishop William Temple, for instance, in criticising Mackintosh's book *The Doctrine of the Person of Jesus Christ*, declared the kenotic theory to contain bad or false myth. He wrote: " What was happening to the rest of the Universe during the period of our Lord's earthly life? To say that the infant Jesus was from His cradle exercising providential care over it all, is certainly monstrous ; but to deny this, and yet to say that the creative Word was so emptied as to have no being except in the infant Jesus, is to assert that for a certain period the world was let loose from the control of the creative Word ".<sup>1</sup> We may reply that the world was not let loose from Divine control, because the Father, no less than the Son, is the Creator and Sustainer of the universe. Indeed in his objection Temple so overstressed the distinction between the functions of the Persons of the Trinity as to imply almost, a tritheism. If we are to

<sup>1</sup>Christus Veritas, pp. 142 f.

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speculate at all upon a matter which is beyond our grasp, we might say that the government and maintenance of the universe, which normally the Father exercised through the Son, was during the Incarnation exercised by the Father directly. But speculation on such matters is unprofitable.

The doctrine of *kenosis* does not mean that by some metamorphosis God was changed into man. The truly Divine and truly human natures co-existed in Jesus ; but in being associated so closely with the human nature the Divine inevitably made some self-sacrifice during the period of earthly existence. In becoming human Jesus did not cease to be Divine, but His Divinity was limited to a certain extent by those conditions inseparable from a truly human life lived at a particular time and at a particular place in the historical scene. It is true that Christian doctrine teaches that Jesus has taken His manhood up into heaven ; and this belief is not, as Baillie<sup>1</sup> maintains that it is, inconsistent with the kenotic theory. The *kenosis* lasted only during the union of the Divine nature and the human nature under earthly conditions ; the union of those two natures under heavenly conditions would surely not involve any such self-limitation as is required to explain the human life of Jesus of Nazareth during His earthly existence. We are not denying that the permanence of our Lord's manhood, embracing the human virtues of humility and obedience, implies some element of subordinationism in His heavenly existence, as indeed the New Testament hints ; but this is quite distinct from the self-limitation during His earthly life which is asserted by the doctrine of *kenosis*. The fact of such self-

<sup>1</sup>*God Was In Christ*, p. 97.

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limitation (though the limitation was often in part transcended) is evident from the Gospel record. To deny the *kenosis* must result in Docetism.

An illustration of this fact is afforded by a book entitled *An Approach to Christology* (1948) by Dr. Aubrey Vine, who rejects the kenotic theory in favour of his own theory of *anapausis* or "voluntary suspension".<sup>1</sup> This theory means that throughout His incarnate life the Son of God was voluntarily suspending His omnipotence and omniscience, accepting human limitations which at any time (even in babyhood) He could have thrown off. "God the Word, as the infant Jesus, could have spoken words of omniscient wisdom". "He had not emptied Himself. He was still God, and contained the fullness of His power, though He was not choosing to exercise it all". "God the Word, determining that, as Jesus Christ, Jesus Christ should be the only focus of His particularised awareness, determined not to act on any knowledge except that which came to Him through that focus. His attention, so to speak, was turned away from the omniawareness He possessed as of Godhead and was directed only to the awareness particularized in that focus. That is to say, the omniawareness was actual in Him in that He was Godhead, but was ignored. He actually knew everything, but He restricted Himself to the use of such knowledge as came to Him through the particularized focus". "We have envisaged in Jesus Christ a double awareness : an awareness of the existence of sources of knowledge and power within Himself, but which He had chosen not to use, because to do so would have been to belie His purpose ; and an awareness which came to Him as awareness comes to us".

<sup>1</sup>pp. 383 ff.

These quotations are sufficient to indicate the drift of Dr. Vine's contention ; but his closely-knit argument should be carefully read in his own book. His theory which, in spite of his assertions to the contrary, appears to imply that our Lord lived a life of pretence, seems to us to be quite incredible and not far removed from the Docetism which Dr. Vine vehemently repudiates. Yet some such theory is apparently the only alternative to a doctrine of *kenosis*. How the Divine could become human while remaining Divine is a mystery beyond our comprehension ; but if we are to attempt an explanation at all, some theory of *kenosis* appears to be inevitable.

There is nothing irreverent in saying that God in Christ was limited, provided that we realise that the limitation had its origin in the voluntary self-humiliation of the Divine love. Neither is there any incompatibility between the Divinity of Jesus, so understood, and His humanity. It is in and through His perfect humanity that His Divinity is most clearly revealed, in His sympathetic seeking of the lost, His mercy for the fallen, His love of little children, and His compassion for the weak and needy. His perfect prayers reveal equally His human and His Divine fellowship with His heavenly Father. It is the presupposition of many of our Lord's parables (e.g. in Luke 15) that humanity at its best is a trustworthy illustration of the Divine. The distinguished Jewish scholar, Montefiore, singled out, as the one new and revolutionary element in the teaching of Jesus, the picture of the Divine Shepherd going out to seek a lost sheep, the conception of God as not merely welcoming back those who have turned to Him, but as taking the initiative in seeking those who have not

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turned to Him.<sup>1</sup> Christ's parable of the shepherd, however, is not simply a picture of God; it is primarily a picture of a man. The shepherd actually mentioned is not Divine, but human. "What man of you . . . ?" (Luke 15, 4 : Matt. 18, 12). If a human shepherd will take such pains to seek out and recover his lost sheep, how much more will the Divine Shepherd take the initiative and go after His own which are lost. The basic assumption of this parable, as of those of the lost coin, and the prodigal son, is that good human qualities are a reliable illustration of the Divine qualities which transcend them. In Jesus Himself, the supreme instance of the Good Shepherd, the Divine and human meet ; and so far from there being any incompatibility between them, the Divine love of Jesus is revealed in and through His human love.

Deity and humanity are not mutually exclusive. The Eternal Son of God always contained within Himself the potentiality of human nature. He is the Image of God, and in that image man was made. No opposition, therefore, could exist between the human and Divine natures of Jesus. The human nature, no less than the Divine, is personal in the personality of the Divine Son of God. Nothing could be more remote from the Jesus of the New Testament than the idea that His humanity was impersonal. Some theologians have contended that Jesus was man, but not a man. It is true that the humanity that Jesus accepted was the humanity of the whole race ; but none the less it was fully personal in the personality of the Divine Christ. He was a man : indeed in an important sense He was *the* Man, the perfect man, the sole personal representative of manhood as God meant it to be. A human nature with no personality of its own in which to

<sup>1</sup>C. G. Montefiore, *The Synoptic Gospels*, vol. ii, p. 520 f.



inhere would be a monstrous and impossible conception, and singularly inconsistent with the perfectly unified life and character of Jesus as we find Him in the Gospels. Once we recognise the fundamental truth that there is an essential kinship between the human and the Divine there is no difficulty in the belief that the human nature of Jesus was fully personal in the personality of the Divine Christ. In Jesus perfect manhood was fully integrated with God by complete identification with His will and purpose ; and by His Exaltation the Son of God has taken His perfect manhood up into the Godhead eternally.

### *III—The Logos Doctrine*

It is in the assertion of an essential affinity between the human and the Divine that Christian Theology approaches most closely to the Alexandrine Logos Doctrine, as we find it in the writings of Philo. The Logos of Philo is both Son of God and archetypal Man, at once Divine and human. Philo, an Alexandrian Jew and contemporary of our Lord, inherited the Stoic Logos doctrine, but by merging it syncretistically with Platonic idealism and the Wisdom conception of Hellenistic Judaism, he transferred it from its original pantheism into an integral part of a theistic system. His Logos is God's first-born Son, His Agent in creation, the heavenly archetypal Man. The Logos is the image of God ; and man, in respect of his rationality, is the image of the Logos. As being both Divine and human, the Logos is the Mediator between God and man. The fundamental conception of the Logos involves the idea of mediation between God and the world. As the image (*εικών*) or seal (*χαρακτήρ*) of God, the Logos

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reveals Him. In Platonic fashion Philo regards the Logos as the Mind of God expressed outwardly in act, while in Hebrew aspect the Logos is variously described as the Creative Word of God, High-Priest, Intercessor, Saviour, and the Shechinah or visible glory of God.

The language of Philo concerning the Logos often recalls passages from the Book of Wisdom concerning σοφία.

For wisdom is more mobile than any motion :  
Yea, she pervadeth and penetrateth all things by  
reason of her pureness.

For she is a breath of the power of God  
And a clear effluence<sup>1</sup> of the glory of the Almighty;  
Therefore nothing defiled can find entrance into  
her.

For she is an effulgence<sup>2</sup> from everlasting light  
And an unspotted mirror of the working of God  
And an image<sup>3</sup> of his goodness. (Wisdom 7, 24 f.)

Wisdom, like Philo's Logos, is not only the image of God, but also His Agent in creation.

O God of the fathers, and Lord who keepest thy  
mercy,  
Who madest all things by thy word,  
And by thy wisdom formedst man . . .  
(Wisdom 9, 1f.) (cf. Prov. 8, 22 f.).

The terms "word" and "wisdom" are here synonymous, as the parallelism shows. The writer of "Wisdom", a forerunner of Philo, preferred the term "wisdom", whereas Philo preferred "word" (Logos) to describe the intermediary between God and the world.

<sup>1</sup>ἀόρροια <sup>2</sup>ἀπαύγασμα, either 'effulgence' or 'reflection' <sup>3</sup>εἰκόν.

The opening verses of the Epistle to the Hebrews re-echo the phrases which we find in Wisdom 7, 22-26. "God, having of old time spoken unto the fathers in the prophets by divers portions<sup>1</sup> and in divers manners, hath at the end of these days spoken unto us in his Son, whom he appointed heir of all things, through whom also he made the worlds, who being the effulgence<sup>2</sup> of his glory and the very image<sup>3</sup> of his substance, and upholding all things by the word of his power . . ." (Heb. 1, 1-3a). As Moffatt remarks in his Commentary on these verses, "the unique relation of Christ to God is one of the unborrowed truths of Christianity, but it is stated here in borrowed terms. The writer is using metaphors which had been already applied in Alexandrian theology to Wisdom and the Logos". The phrases are those of the writer of "Wisdom", and those of Philo, who, for instance calls the Logos the image (*χαρακτήρ*) of God,<sup>4</sup> and man the effulgence (*ἀπαύγασμα*) of the Divine.<sup>5</sup>

In the Epistle to the Hebrews, then, the Logos doctrine appears in all but name. The Logos is also mentioned by name in Rev. 19, 13; but without any doctrinal exposition. There are passages in the Pauline Epistles which clearly recall the Logos doctrine. Paul writes of Christ "who is the image<sup>6</sup> of the invisible God, born before all creation (*πρωτόκοκος πάσης κτίσεως*); for in 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 have been created through him, and unto him; and he is before all things, and in him all things consist" (Col. 1, 15-17). The

<sup>1</sup>*πολυμερῶς*. In Wisdom 7, 22, wisdom is said to be a 'manifold' (*πολυμερές*) spirit. <sup>2</sup>*ἀπαύγασμα* <sup>3</sup>*χαρακτήρ* <sup>4</sup>*De Plant.* 5 <sup>5</sup>*De Opif.* 51 <sup>6</sup>*εἰκόν*.

phrase "the image of the invisible God" recalls many passages of Philo. Beyond the obvious idea of likeness or kinship, the word "image" (εἰκῶν) involves two other conceptions, that of manifestation and that of derivation from the prototype. As the image of God the Logos is akin to God, is derived from God, and reveals God. The phrase *πρωτότοκος πάσης κτίσεως*, which could mean "first-born of all creation", and which the Arians mistakenly supposed to imply that Jesus was a created being, but which really means "born before all creation", also has many parallels in Philo. Like *εἰκῶν*, it is closely connected with and taken from the Alexandrian vocabulary of the Logos. Philo's Logos is called God's eldest Son and first-born (e.g. *De confus. ling.* i, 14)<sup>1</sup>; the word, however, which Philo applies to the Logos is not *πρωτότοκος* but *πρωτόγονος*. The ideas involved in both terms are that of priority to all creation and that of sovereignty over all creation.

In 2 Cor. 4, 4, *Christ* is called the image of God, and in 1 Cor. 11, 7, *man* is said to be the image of God. It is obvious that Paul regards man as the image of God in a less exalted sense than that which applies to Christ. But the kinship of man and God, which is a fundamental tenet of the Logos doctrine, was clearly held by Paul. We may compare Paul's quotation of a line from the Stoic poet Aratus in his speech at Athens: "for we are his offspring" (Acts 17, 28). The Stoics and Philo taught that in every human soul there is the seed (*σπέρμα*<sup>2</sup>) of the Divine Logos, an element of divine-likeness. This truth is involved in the Christian doctrine that man is made in the image of God, and in the Philonic teaching that as the Logos is the image

<sup>1</sup>cf. *De Somn.* i, 37; *De Agric.* 12. <sup>2</sup>Hence the term: *Spermatikos Logos*, "the Generative Reason."

of God, so man is the image of the Logos. Philo frequently stresses that there is a divine principle in the human soul. Sometimes he even describes the soul as a "colony"<sup>1</sup> of God or a "fragment"<sup>2</sup> of God. Similarly in the New Testament we read that the life of the Logos is "the true light, even the light which lighteth every man".<sup>3</sup>

It is indeed in the Prologue to the Fourth Gospel that the identification of Christ with the Logos is most fully expounded. The Johannine Logos, like Philo's, is Son of God, Image of God, and God's Agent in creation. "All things were made through Him, and without Him was not anything made that hath been made." His life is the true light which lighteth every man. The Fourth Evangelist, like Philo, links the Logos with the Shechinah, the symbol of God's presence. "The Logos . . . dwelt among us, and we beheld His glory" (*δόξαν*), i.e. the brightness which radiates from the presence of God. (Hebrew : *Kabod*). The Christ of the Fourth Gospel, like Philo's Logos again, manifests God, ("he that hath seen Me hath seen the Father"),<sup>4</sup> reveals God to man, and intercedes for man.

There are, of course, important differences between the Johannine Logos and Philo's. The Logos of Philo could never become personally incarnate in one man. Philo could never have said, as the Fourth Evangelist does, "The Logos became flesh".<sup>5</sup> In Philo the Logos is only impersonally present in all men through the indwelling "seed" of the Logos in every soul. On

<sup>1</sup>*De Mund. Opif.* 46 <sup>2</sup>*ibid.* 51 <sup>3</sup>*John* 1, 9 <sup>4</sup>*John* 14, 9 <sup>5</sup>*John* 1, 14  
ὁ Λόγος σὰρξ ἐγένετο. σὰρξ here, as often in Biblical Greek, bears the meaning, unknown in classical Greek, of "human nature." (*cf.*  
"all flesh shall see the salvation of God" *Lk.* 3, 6 ; *cf.* *1 Cor.* 1, 29, etc.)

the other hand, in the Prologue of the Fourth Gospel, the Logos, the fully personal Son of God, the only-begotten of the Father, becomes personally incarnate in Jesus Christ. Again, Philo's Logos is only an intermediary between the supreme God and man : he is an inferior, second-hand revelation. The Logos of the Fourth Gospel, on the other hand, is fully God. Furthermore, the Christ of the Fourth Gospel pours Himself out in loving sacrifice and redemptive suffering in a way that is quite foreign to Philo's conception of the Logos and of his saving work. Philo's Logos saves men, in Platonic fashion, by illuminating their minds, emancipating their intelligence from the dominion of the senses, and purging their souls from the influence of the flesh and the material world, which in common with the Platonists he regarded as evil in a negative sense, "devoid of good".

Nevertheless, despite the differences in conception, the author of the Fourth Gospel borrowed the term Logos from the vocabulary of Alexandrine philosophy which was universally current among all educated people in his day, and gave to the term a deeper and richer significance in the light of the Christian revelation. He was also, doubtless, influenced by the Hebrew and Hellenistic Wisdom literature which half-personifies the Wisdom of God. It is unlikely, however, that the Logos in the Fourth Gospel is meant to recall the '*memra*' of Yahweh or 'word' of the Lord of the Old Testament, even though there is a similarity between the opening of John's Gospel and the opening of Genesis 1 ("In the beginning God . . . And God said . . ."). The spoken word of God is not the equivalent of the Johannine Logos, which means rather the Wisdom of God. Moreover the '*memra*' of Yahweh

was never personified as the Divine Wisdom and the Logos are. 'Memra Yahweh' was simply a periphrasis for Yahweh. It was the Alexandrine conception of the Logos which was most congenial to the Christian doctrine of the Incarnation, partly because the relation of the Divine Logos to God revealed the possibility of an eternal distinction within the unity of the Godhead, and partly because it stressed the kinship of human and Divine, the potentiality of human nature within the Divine Logos, and the presence of a Divine seed in every human soul. Man is made in God's image, and that image is the Logos ; and (says the Fourth Gospel) the Logos is Christ.

The Logos theology was later developed further by the Apologists (e.g. Justin, Tatian, Theophilus) and by the Christian Platonists (e.g. Clement of Alexandria and Origen), and in our own country, by the Cambridge Platonists (e.g. Benjamin Whichcote, John Smith, Nathaniel Culverwel, Ralph Cudworth)<sup>1</sup>. In the *Mediator* (pp. 201-231) Emil Brunner recognises the supreme importance of the Logos doctrine as the indispensable basis for any reconstruction of Christology, and as an absolute necessity for thought, insisting that in the Logos, Son of God and archetype of perfect man, the meeting place of human and Divine must be found. The Divine seed of the Logos within every human soul is the necessary precondition of our knowledge of God, enabling us to respond to God's self-revelation and recognise Him. Without the help of the Logos doctrine we cannot approach to a rational account of the Incarnation of our Lord, because it

<sup>1</sup>See the present writer's Essay on "The Influence of the Logos Doctrine on Christian Thought" in the volume *Studies in History and Religion*, edited by E. A. Payne (Lutterworth Press), 1942.

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alone offers a reasoned account of the affinity between the human soul and God.

Let us now sum up the results of this chapter. Behind the two natures of Jesus, human and Divine, there is but one Person, and He is Divine. Moreover in that one Divine Person both natures are fully personal. It is through Jesus that we have found God. He alone of men could say : " He that hath seen Me, hath seen the Father ". The character, the authority, the love of Jesus are to us the character, the authority, the love of God, so far as they can be revealed to human minds. Though Jesus is rarely, if ever, called ' God ' in the New Testament, at least quotations from the Old Testament concerning Yahweh are directly applied to Jesus. Jesus has the attributes and prerogatives of God. " The judgement-seat of God " (Rom. 14, 10) is also " the judgement-seat of Christ " (2 Cor. 5, 10). The grace of God is also the grace of our Lord Jesus Christ. Jesus not only taught men about God ; He brought to men in His own Person the God of whom He spoke, the holy and loving Spirit who seeks and saves the lost. His coming was an event of supreme significance, marking beyond all question a new era in human history.

No two men are alike, but Jesus differs from all men in a way in which they do not differ from one another. As Denney wrote : " While His true manhood is unquestionably assumed, He is set as unquestionably on the side of reality which we call Divine and which confronts man ".<sup>1</sup> " He is not the first of the Christians nor the best of men, but something absolutely different from this. . . . Peter looks upon Jesus in His Exaltation as forming with God His Father one Divine causality

<sup>1</sup>*Jesus and the Gospel*, p. 373.



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at work through the Spirit for the salvation of men. (Acts 2, 22.) His relation to those experiences which constitute Christian life is that of being their author, the Divine source from which they come. He is not to Christian faith a Christian, but all Christians owe their being as such to Him".<sup>1</sup> "All New Testament writers, diverse as they are, are in one thing indistinguishable—the attitude of their souls to Christ. They all set Him in the same incomparable place and acknowledge to Him the same immeasurable debt. He determines, as no other does or can, all their relations to God and each other".<sup>2</sup> Through His healing and forgiveness men find God and peace.

<sup>1</sup>*Jesus and the Gospel*, p. 19.   <sup>2</sup>*Ibid.* pp. 373-374.

## CHAPTER TWO

### THE EVIDENCE FOR THE BELIEF THAT OUR LORD HIMSELF CLAIMED TO BE DIVINE

It has been a favourite contention of the so-called liberal theology that Jesus Himself never claimed to be Divine. The late Dr. C. J. Cadoux may be taken as representative of this point of view. He wrote : " Nowhere in the Gospels does Jesus make any claim to be God. The idea to the contrary rests on certain passages in the Fourth Gospel which admittedly give us a late interpretation and not a simple record of the *ipsissima verba* spoken by Jesus or to Jesus."<sup>1</sup> We shall try to show that this contention, that, so far as the evidence goes, Jesus did not claim to be Divine, is false, and that there is strong and conclusive evidence that Jesus did claim to be Divine.

For this purpose we shall not rely on the testimony of the Fourth Gospel, although we shall occasionally use it as corroborative evidence. We believe, indeed, that the Fourth Gospel in its teaching about Christ gives a correct interpretation of the tradition behind the Synoptics. But we have to admit that the Fourth Gospel does present us with a later interpretation rather than an account of the exact words which Jesus uttered. Indeed at times (e.g. John 3, 13-21, 31-36) it is impossible to say where the supposed discourses of our Lord end and the author's own interpretation begins. No doubt many genuine and authentic utter-

<sup>1</sup>*The Case for Evangelical Modernism* [1938], p. 84.

ances of our Lord are embedded in the discourses, but the task of separating the *ipsissima verba* of Jesus from the author's interpretation is impossible.

We shall, therefore, confine our attention mainly to the Synoptic Gospels, and examine all four of their principal sources—Q (the non-Marcian material common to Matthew and Luke) ; Mark ; L (matter peculiar to Luke) ; and M (matter peculiar to Matthew—Matthew of course being the name of the Gospel, not of its author).

First we turn our attention to a feature which is common to all these sources, and to the Fourth Gospel : our Lord's idiom, ' Verily I say unto you ' or ' verily, verily, I say unto you '. This is clearly a deliberate substitution for the prophetic ' Thus saith the Lord ' ; and is not this substitution virtually a claim to identity with the Yahweh of the Old Testament ? Indeed in some passages, for instance in His command to love one's enemies, Jesus deliberately and explicitly sets His own authority above that of the Mosaic Law.<sup>1</sup> Over and over again He quietly, but authoritatively, sets aside what has been laid down of old in favour of His own new commandment. " Ye have heard that it was said to them of old time, . . . but I say unto you ".<sup>2</sup> The Old Testament prophets had said : ' Hear the words of the Lord and do them.' Jesus said : ' The wise man is he who heareth my words and doeth them.' (Matt. 7, 24-29 ; Luke 6, 46-49).

Next, there are a certain number of sayings which can be shown to have been recorded both in Q and in Mark, that is, in both of our two earliest sources. The authority for these passages is therefore very high indeed. One of these sayings is of supreme importance

<sup>1</sup>Matt. 5, 43 *f. f.* Luke 6, 27 *f.* <sup>2</sup>Matt. 5, 21-48.

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for our purpose. It occurs in Mark 8, 34-35 ; Luke 9, 23-24 ; 14, 27 and 17, 33 ; Matt. 16, 24-25 ; 10, 39. The Marcan version is as follow : ' And he called unto him the multitude with his disciples, and said unto them, If any man would come after me, let him deny himself, and take up his cross, and follow me. For whosoever would save his life shall lose it ; and whosoever shall lose his life for my sake and the gospel's shall save it.' Here, and in Luke 9, 23-24, Matt. 16, 24-25, this saying of our Lord is placed immediately after Peter's confession of the Messiahship of Jesus at Cæsarea Philippi, and this is probably the original context. But the same saying is found in a slightly different form and in a different context in Matt. 10, 38-39 and in Luke 14, 27 ; 17, 33. So that it undoubtedly occurred in Q as well as in Mark.

The important phrase to notice here is ' for my sake '. Who is this who calls upon men to sacrifice their lives *for His sake* ? In the Old Testament the prophets and psalmists emphasize their oracles with the words ' for the Lord's sake ' or more frequently ' for his name's sake ' ; but Jesus deliberately substitutes ' for my sake '. What is this but to claim equality with God ? The Fourth Gospel, therefore, no doubt correctly interprets the earliest and best authenticated tradition when it asserts that the Jews sought to kill Him because He made Himself equal with God. " For this cause therefore the Jews sought the more to kill him, because he not only brake the sabbath, but also called God his own Father, making himself equal with God " (John 5, 18 ; *cf.* 10, 33). Paul, too, is in line with our Lord's own thought when he refers in Philippians 2, 6, to the pre-existence of Jesus in equality with God, and when in Romans 10, 13, he virtually

equates Jesus with Yahweh. Moreover, the fact that Jesus uttered these impressive and significant words, emphasized by the revealing phrase 'for My sake', immediately after Peter's confession at Cæsarea Philippi, strongly suggests that Jesus interpreted His Messiahship itself in terms of Divinity.

There are also sayings derived from Mark, Q, and L in which Jesus in effect equates His own word with the word of God, and declares obedience to His own word to be an indispensable condition of a secure life. In Mark 3, 34-35, we read: "And looking round on them which sat round about him, he saith, Behold my mother and my brethren. For whosoever shall do the will of God, the same is my brother, and sister, and mother" (*cf.* Matt. 12, 49-50). In the parallel passage in Luke we read: "But he answered and said unto them, My mother and my brethren are these which hear the word of God and do it" (8, 21).. In the L passage, Luke 11, 28, we find these words: "But he said, Yea rather, blessed are they that hear the word of God, and keep it". We may compare the Q parable of the wise and foolish builders (Matt. 7, 24-29; Luke 6, 46-49) in which Jesus declares that the wise builder is he who hears the word of Jesus and does it. Without doubt when Jesus uses the phrase 'the word of God' or 'the will of God' in the above passages His immediate reference is to His own word and His own will revealed therein. The identity of His own word and will with the word and will of His Heavenly Father is assumed.

The next important passage is from Q. We are taking the evidence of Q by itself before that of Mark by itself, because Q was certainly the earlier source. A close comparison of sections of the Pauline Epistles

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with Q passages shows that the oral tradition of our Lord's sayings with which Paul was familiar was already in process of formation in the shape which it took in Q, especially as reproduced by Luke.<sup>1</sup> This consideration would presumably put Q at a date well before the death of Peter, which in turn preceded the writing of Mark's Gospel.<sup>2</sup> It is significant that Mark who lays so much stress upon our Lord's work as a Teacher includes so little of His teaching in his Gospel. The explanation of course is that Mark knew that a collection of our Lord's sayings was already in circulation.

We therefore take Q first. And here the first important passage, which Forsyth called 'that embryonic Fourth Gospel',<sup>3</sup> is Luke 10, 22 ; Matt. 11, 27 : "All things were delivered to me by my Father, and no one knows who the Son is except the Father and who the Father is except the Son and he to whom the Son wishes to reveal him" (Luke 10, 22 ; there are only minor variations in Matthew which are not important for our purpose). These remarkable words of our Lord, authenticated in the very earliest tradition, assert a unique relation of intimacy and reciprocal knowledge between the Father and the Son ; and they supply a real basis for the words in John 5, 18, 'he . . . called God his own Father, making himself equal with God'. The Son of God here referred to is clearly Jesus Himself, and His relationship to the Father is one that could

<sup>1</sup>See Appended Note on the parallels between the Pauline Epistles and Q.

<sup>2</sup>See Irenæus, iii, 1, 1 (Eus. H.E. v. 8). 'And after their exodus [i.e., the death of Peter and Paul] Mark, the disciple and interpreter of Peter, having committed to writing the things that Peter used to preach, delivered them to us.'

<sup>3</sup>*The Person and Place of Jesus Christ* (Fifth Edition), p. 275.

be asserted of no other ; indeed it implies the pre-existence of Jesus in the bosom of the Father. An eternal Father must have an Eternal Son.

As Meyer<sup>1</sup> says, in this remarkable utterance Christ claims a relation to the Father of a unique kind, namely that of the metaphysical fellowship. Theophylact<sup>2</sup> commented long ago that here Jesus says in effect : " the Father entrusted all things to Me because I am one in nature and substance with Him ".<sup>3</sup> In spite of the fact that the saying derives from Q, many critics have doubted its authenticity because of its Johannine character. To reject the saying on this ground, however, is very arbitrary, especially as its content has already been implied in our Saviour's substitution of " I say unto you " for the prophetic " Thus saith the Lord ", and His replacement of the plea " for His sake " by the solemn words " for My sake ". Dr. T. W. Manson writes concerning this Q saying : " That it does resemble what we find in John cannot be denied, but that is no reason for condemning it, unless we are prepared to lay it down as a canon of criticism that no saying in the Synoptics which has a parallel in the Fourth Gospel can be a genuine utterance of Jesus. Rather the opposite might well be maintained, that where the matter in the Synoptics resembles matter in John, there is the possibility either that John is dependent on one or other of the earlier Gospels or that he has a genuine tradition in common with them ".<sup>4</sup> This is well said. Whichever alternative explanation we adopt, there is good ground for asserting that the Fourth Gospel gives us a correct interpretation of the Tradition concerning the Person of

<sup>1</sup>Commentary *ad loc.*

<sup>2</sup>Commentary *ad loc.*

<sup>3</sup>ὁμοφύητι αὐτῷ εἶμι καὶ ὁμοούσιος.

<sup>4</sup>*Teaching of Jesus*, pp. 110 ff.

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Jesus which lies behind the Synoptics. The Christ who says in John 10, 15 : " The Father knoweth me, and I know the Father " is the same Christ that we meet in the Synoptic Gospels.

Another important Q passage in this connection is Luke 12, 8-9 ; Matt. 10, 32-33.

Luke 12, 8-9

Matt. 10, 32-33

I say unto you, everyone who confesses me before men, the Son of Man will also confess Him before the angels of God. But he who has denied me before men I shall be denied in the presence of the angels of God.

Everyone therefore who confesses me before men, I too will confess him before my Father in heaven. But whosoever denies me before men, I too will deny him before my Father in heaven.

Now who is this who declares men's attitude to Himself to be decisive and determinative for their eternal destiny? Who is this whose verdict upon men has such decisive importance in the eyes of God the Father? Do not these words of Jesus imply a claim to Divinity?

Another saying which is probably to be assigned to Q is Luke 10, 16 : " He that heareth you heareth me ; and he that rejecteth you rejecteth me ; and he that rejecteth me rejecteth him that sent me." This verse occurs in a Q passage, and, like some other verses in that passage, finds a parallel in the Pauline Epistles (1 Thess. 4, 8). There is also a parallel, but very differently worded, saying in Matt. 10, 40 ; but this is probably to be assigned to M, and will be examined under that heading. We cannot agree with B. Weiss, Harnack and Loisy, supported by B. S. Easton, that Luke has modified the Matthæan form of the saying ;



nor with Holtzmann and Harnack that Luke is here aided by a reminiscence of 1 Thess. 4, 8 : "Therefore he that rejecteth, rejecteth not man but God, who giveth his Holy Spirit unto you." Paul may have been, as Tertullian said, the "illuminator of Luke",<sup>1</sup> but the resemblances between Paul's words and Luke's Gospel are to be explained by Paul's access to the oral tradition behind the source Q which Luke so faithfully uses.<sup>2</sup>

In this saying, which in its varying forms is so strongly attested, our Lord identifies His missionaries with Himself in the same way that He identifies Himself with the Father—an identification which goes deeper than identity of message. As God was in Christ, so Christ is in His messengers. This saying may indeed be regarded as prophetic of Christ's indwelling in His disciples through the gift of the Holy Spirit. (Cf. Mark 13, 11b : "but whatsoever shall be given you in that hour, that speak ye : for it is not ye that speak, but the Holy Ghost". cf. Matt. 10, 20 ; 1 Thess, 4, 8).<sup>3</sup> The saying, therefore, has a deeper significance than that which J. M. Creed gives to it when he comments : "The messengers proclaim what Jesus has put into their mouths, and Jesus proclaims what He who sent him has enjoined. The message is one, and it is God's."<sup>4</sup> This comment is true, as far as it goes ; but it does not do justice to the closeness of spiritual relationship which in both cases, exists between Sender and sent. Tertullian<sup>5</sup> compares these words of our Lord addressed to the Seventy with the words addressed by Yahweh

<sup>1</sup>*Adv. Marcion* v. 5. Tertullian means that Paul enlightened Luke as to the essential character of the Gospel.   <sup>2</sup>See Appended Note.

<sup>3</sup>cf. Basil's comment on this verse: διὰ τὸ Πνεῦμα τὸ ἐνοικοῦν ἐν αὐτοῖς, *Hom. con. Sabellianos et Arium et Anomeos*, 7.

<sup>4</sup>Commentary *ad loc.*   <sup>5</sup>*Adv. Marcion* iv, 24.

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to Moses in Numbers 14, 11, where the murmurings of Israel against Moses and Aaron are declared to be murmurings against Yahweh Himself. Cyprian<sup>1</sup> cites in comparison the words addressed by God to Samuel in 1 Sam. 8, 7: "They have not rejected thee, but they have rejected me". In other words, both Tertullian and Cyprian find an analogy between the relationship of Jesus to His disciples and the relationship between Yahweh and His servants. Jesus is not only the One sent by Yahweh, but is conscious that He Himself, like Yahweh, is the Sender. Luke 10, 16, emphasising as it does, the Divine authority of the Sender and the sacred dignity of the 'sent' as the emissaries of Christ,<sup>2</sup> forms a fitting and impressive conclusion to the Lord's Mission Charge to the Seventy.

We now turn to Mark. The passage of outstanding importance here is chapter 8, verse 29: our Lord's question, "Who do men say that I am?" and Peter's answer, "Thou art the Christ". It has sometimes been alleged that speculation about the Person of Christ did not begin till some years after Pentecost, when the apostles and early Christians began to reflect upon the significance of their experience of redemption. But clearly this is not so. Jesus Himself in His own earthly life-time pressed upon the disciples the question of the nature and significance of His own Person as though this were a matter of supreme and decisive importance. And at Cæsarea Philippi Peter had already divined the true answer. Jesus accepted there the title of Messiah, and in the words which immediately follow He uttered a detailed prediction of His Passion, thereby claiming the Divine prerogative of fore-

<sup>1</sup>*Ep.* liv, 4.

<sup>2</sup>This is strongly emphasised by Calvin in his Commentary *ad loc.*

knowledge : " And he began to teach them that the Son of man must suffer many things, and be rejected by the elders, and the chief priests, and the scribes, and be killed, and after three days rise again " (*cf.* 9, 9-13, 30-32 ; 10, 32*f.*) Moreover, as we have seen, the conditions of discipleship which He promptly laid down and solemnized with the words ' for my sake ' show that He interpreted His Messiahship in terms of Divinity.

In Mark 2, 1-12 (The Healing of the Paralytic at Capernaum) Jesus claims, and is understood to claim, equality with God in regard to the forgiveness of sins. The enemies of Jesus at any rate saw the significance of this. They said in their hearts, as Jesus divinely perceived : " Why doth this man thus speak ? he blasphemeth : who can forgive sins but one, even God ? " In Mark 2, 18-20, Jesus refers to Himself as the Bridegroom. " And Jesus said unto them, Can the sons of the bride-chamber fast, while the bridegroom is with them ? as long as they have the bridegroom with them they cannot fast. But the days will come when the bridegroom shall be taken away from them, and then will they fast in that day." In the Old Testament the covenant-relationship between Yahweh and Israel is often described as a marriage-covenant, Yahweh being the husband and Israel the bride. In referring to Himself as the Bridegroom, therefore, Jesus is representing Himself as equal with God. The old covenant of *chesed* between Yahweh and Israel is now consummated in the new covenant of grace between Jesus and His Church (*cf.* Eph. 5, 25). Here the claim to Divinity is followed by His first prediction of His coming death.

There are, besides, a number of revealing passages

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where Jesus lays significant stress upon the use of His own name. For example, chapter 9, verse 37 : "Who-soever shall receive one of such little children in my name, receiveth me ; and whosoever receiveth me, receiveth not me, but him that sent me." (Compare the somewhat similar passages in Matt. 10, 40 ; Luke 10, 16). As Rawlinson says,<sup>1</sup> this saying has almost a Johannine ring about it ; but it occurs in the earliest Gospel that we have. Whereas the prophets of the Old Testament invoked the name of Yahweh, the disciples of Jesus are to invoke the name of Jesus, by His own instructions ; and whosoever receives Jesus receives God. Further stress on the name of Jesus the Christ is found in chapter 9, verse 41 : "For whosoever shall give you a cup of water to drink in the name that ye are Christ's, verily I say unto you, he shall in no wise lose his reward." The significance which the prophets attached to the name of Yahweh is transferred by the Saviour Himself to His own name in virtue of His being the Messiah.

We have already noticed the use of the important phrase "for my sake" in a passage attested both by Q and by Mark. The same phrase also occurs in Mark 10, 29-30 : Jesus said, "Verily I say unto you, there is no man that hath left house or brethren or sisters or mother or father or children or lands for my sake and for the gospel's sake, but he shall receive a hundred-fold now in this time, houses and brethren and sisters and mothers and children and lands with persecutions and in the world to come eternal life." We may compare Mark 13, 9 : "Ye shall stand for my sake before governors and kings for a testimony unto them." As we have seen, the substitution of "for My

<sup>1</sup>Commentary, *ad loc.* Cf. Luke 9, 48 ; Matt. 18, 5.

sake " instead of the prophetic " for the Lord's name's sake " is highly significant.

Next, we will turn to an indisputably authentic saying of our Lord which is found in Mark 13, 31-32, where Jesus claims a relation of unique sonship to the Father. " Heaven and earth shall pass away, but my words shall not pass away. But of that day or that hour knoweth no one, not even the angels in heaven, neither the Son, but the Father." Even so radical a critic as Schmiedel admits that this saying could not have been invented by worshipping apostles, since it includes our Lord's confession of ignorance concerning the date of His Parousia. Yet in this saying Jesus declares that His own words shall never pass away, and claims a unique relationship to the Father which can only be described as Divine. But His Divine foreknowledge, which, as we have seen, He still possessed in a degree, has been ' limited ' by the ' self-emptying ' involved in the Incarnation.

Let us further note that in Mark 14, 62, in reply to the high priest's question : " Art thou the Christ, the Son of the Blessed ? ", Jesus replies, " I am ". Here Jesus openly accepts the title of Messiah, and we have seen reason to believe that He interpreted His Messiahship in terms of Divinity.

There is one Marcan passage which has frequently been quoted as proving that Jesus disclaimed Divinity, namely, Mark 10, 18 : " Jesus said to Him, Why callest thou me good ? none is good, save one, even God ". These words were addressed to the man who asked Jesus : " Good Teacher, what shall I do that I may inherit eternal life ? " The author of Matthew, evidently felt uneasy about the words of Jesus, " Why callest thou me good ? " for he puts in their place

“Why askest thou me concerning the good?” The Marcan version of the saying is, of course, original, and is retained by Luke. But Jesus is not denying His Divinity. He is trying to drive home to His questioner the implications of addressing Him as “good”. Since only God is good, to call Jesus good is to equate Him with God. This is what the questioner had not realised. To be good without qualification is to be sinless, and no mere man is sinless. But the sinlessness of Jesus is amply attested in the New Testament. As Forsyth said, “In Christ’s own consciousness there is no trace of repentance. But in His teaching He was most insistent on repentance. He practised one kind of religion and prescribed another.”<sup>1</sup> It is significant that Jesus is recorded as saying, “If ye, being evil” (Matt. 7, 11; Luke 11, 13), thus by implication excluding Himself from the charge. The Fourth Gospel, therefore, once more correctly interprets the tradition behind the Synoptics when it represents Jesus as saying, “Which of you convicteth me of sin?” (John 8, 46). We may compare 2 Cor. 5, 21: “Him who knew no sin,” and Heb. 4, 15: “One that hath been in all points tempted like as we are, yet without sin”; and Heb. 7, 26, “For such a high priest became us, holy, guileless undefiled, separated from sinners,” and 1 Peter 1, 19: “Without blemish and without spot”, and 1 John 3, 5: “In him is no sin”. Jesus combined with His matchless lowliness and humility an utter absence of any confession of sin on His own part. “Jesus alone was sinless”, says Mackintosh, “because He felt, as we do not, the powerlessness and insufficiency of the human will to sustain itself in goodness; also because He felt, as we do not, man’s sheer dependence on the

<sup>1</sup>*The Person and Place of Jesus Christ*, Fifth Edition, p. 52.

Holy Father whose response to simple and complete faith passes understanding".<sup>1</sup> There was nothing Pelagian or self-sufficient about the sinlessness of Jesus. It was derived from that prevenient grace of God which in Him was nothing short of Incarnation.

The last passage that we shall examine in Mark is chapter 12, verses 1-10, where we find the allegory of the vineyard. In this allegory Jesus explicitly distinguishes His own status as *Son* of the Owner of the vineyard from that of the prophets as His *servants*. Moreover the allegory proves that Jesus foreknew and foretold His death. "He had yet one, a beloved son : he sent him last unto them, saying They will reverence my son. But those husbandmen said among themselves This is the heir ; come, let us kill him, and the inheritance shall be ours. And they took him, and killed him, and cast him forth out of the vineyard ". The authenticity of this allegory of the vineyard has been strongly defended by Burkitt,<sup>2</sup> who argues that an allegory which was the free composition of primitive Christianity would certainly have foreshadowed the Resurrection and not merely the Death of the Heir. When He contrasts His own position as Son, with that of the prophets as servants of the Owner, is not Jesus making a very clear claim to Divinity ?

Now we turn to L—the matter peculiar to Luke. First we have the Nativity narrative which plainly declares the pre-existence and Deity as well as the supernatural Birth of our Lord. Luke 1, 32-33, declares the Divine and everlasting reign of Jesus. Luke 1, 35, proclaims His Divine Sonship. But our concern is

<sup>1</sup>*The Person of Jesus Christ*, p. 38.

<sup>2</sup>F. C. Burkitt in *Transactions of the Third International Congress for the history of Religion*, ii, pp. 321-328.

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to discover words of Jesus Himself in which He states or implies His own Deity. There is the intimate reference to ' my Father ', in Luke 2, 49.<sup>1</sup> We have already drawn attention to the L passage in Luke 11, 28 : " blessed are they that hear the word of God and keep it ", where the word of God clearly means the word of Jesus ; and we found similar passages in Mark 3, 34-35 (*cf.* Matt. 12, 49-50 ; Luke 8, 21), and in Q (Matt. 7, 24-29 ; Luke 6, 46-49). In Luke 24, 49, the risen Saviour declares, " Behold I send forth the promise of my Father upon you : but tarry ye in the city, until ye be clothed with power from on high ". These words are such as none but the Divine dare utter. Only God can send forth the Holy Spirit.

Finally we turn to M—the matter peculiar to the Gospel according to St. Matthew. Here certain passages leap at once to mind—for example Matt. 10, 40 : " He who receives you receives me, and he who receives me receives him that sent me." (*cf.* John 13, 20). Christians are identified with Christ even as Christ is identified with God. Thus we can say that God is in Christ and Christ is in the Christian. It is possible that the author of Matthew here has been influenced by the somewhat similar language of the passage in Mark 9, 37 (*cf.* Luke 9, 48 ; Matt. 18, 5) which we have already considered. We have also noted the parallel Q passage, differently expressed, in Luke 10, 16.

Again we think of Matt. 11, 28, " Come unto me all ye that labour and are heavy laden, and I will give you rest ". These are words which no mere man dare utter, unless he be a megalomaniac ; and Jesus was

<sup>1</sup>Jesus in the Temple says to Mary and Joseph : " Wist ye not that I must be in my Father's house " or " about my Father's business."



certainly not that ; He was, as all the evidence shows, the humblest and sanest man who ever lived. He could indeed truly add : " Take my yoke upon you and learn of me ; for I am meek and lowly in heart ". We must also observe that the resemblances between this passage and Ecclesiasticus 51, 23-27, are striking. " Draw near unto me, ye unlearned, and lodge in the house of instruction. Say, wherefore are ye lacking in these things, and your souls are very thirsty ? . . . Put your neck under the yoke, and let your soul receive instruction : she is hard at hand to find. Behold with your eyes, how that I laboured but a little, and found for myself much rest ". In Matt. 11, 28-30, Jesus not only speaks as one conscious of His Divinity ; He is identifying Himself with the Divine personified Wisdom of God, of whom Ben Sirach writes.

Another remarkable M saying of Jesus is found in the incident of the Temple tax, recorded in Matt. 17, 24-27. " And when they were come to Capernaum, they that received the half-shekel came to Peter, and said, Doth not your master pay the half-shekel ? He saith, Yea. And when he came into the house, Jesus spake first to him, saying, What thinkest thou, Simon ? the kings of the earth, from whom do they receive toll or tribute ? from their sons, or from strangers ? And when he said, From strangers, Jesus said unto him, Therefore the sons are free. But lest we cause them to stumble, go thou to the sea, and cast a hook, and take up the fish that first cometh up ; and when thou hast opened his mouth, thou shalt find a shekel : that take, and give unto them for me and thee ". In His words " Therefore the sons are free ", Jesus makes the tremendous claim of such a relationship to God for whose worship the tribute is collected that it is not reasonable to

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expect Him to contribute to the maintenance of that worship. He makes the claim, but promptly waives it. The reference to the shekel in the fish's mouth is mysterious, but the incident as a whole, and the claim of Jesus, strike one as being circumstantial in detail and as being historical. Had the incident been invented by the early Church, Jesus would probably not have been represented as waiving the claim.

The stupendous claim to Divinity involved in Christ's words here have already been implied in passages from Q and Mark which we have examined, and is entirely consonant with the significance of the historical Jesus. "Jesus of Nazareth is no accident of history, but the act of God in history, determining the issues whereby history is at once judged and transformed. He is a Founder who really accounts for the religion which he founded, and, whenever that religion has seemed to fall below His own absolute standards, it is Jesus Himself who has shattered and renewed it. But a Founder who has set on foot a religion capable of endless development, through principles so absolute and yet so creative, and who is at once the source of its primitive form, and the inspiration of each new advance, is without a parallel in history. It has been said that Plato is a giant upon whose shoulders we lesser men stand and see further than he. That cannot be said of Jesus".<sup>1</sup>

Jesus was, and was conscious of being, and claimed to be, Divine. Writers have sometimes exaggerated His reticence in regard to His own Person. Dr. Quick, for instance says, "In the nature of the case no Christian creed could be delivered by the Incarnate Lord Himself. And indeed all the evidence goes to show that He carefully refrained from formulating or handing down

<sup>1</sup>Grensted, *Person of Christ*, p. 102.

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to His followers any statements of a credal sort. His contemporaries, as later generations have been, were perplexed because He refused to speak more definitely concerning the nature of His own Person and mission."<sup>1</sup> We agree that Jesus handed down no ready-made credal statement; but surely the extent of our Lord's reticence to speak concerning His own Person is exaggerated. His words, especially those addressed to His own disciples, again and again involve a claim to Divinity.

Again, what are we to make of that remarkable saying in Matt. 18, 20: "where two or three are gathered together in my name, there am I in the midst of them"? Could any merely human being say a thing like that? There is no need to assume with E. F. Scott and others that this saying belongs to an early Christian expansion of the tradition. The essence of the saying is already contained in such passages as Luke 10, 16 and Matt. 10, 40; and, as we have seen, such a solemn and pregnant use of the words "in my name" is well-attested in the earliest sources. This actual saying in Matt. 18, 20 is indeed peculiar to Matthew, but its essence is in all the Gospels.

Next, in the scene of the Last Judgement which Jesus depicts (Matt. 25, 31-46), Jesus Himself is clearly Judge of all the earth, and men's relationship to Him and His brethren is all-decisive for their eternal destiny. Finally, the closing words of Matthew are as definite a claim to Deity as any saying could be: "All power was delivered to me in heaven and in earth. Go ye therefore and make disciples of all nations, baptizing them in the name of the Father and the Son and the Holy Ghost, teaching them to keep all the command-

<sup>1</sup>*Doctrines of the Creed*, p. 7.

ments that I have given you ; and lo, I am with you all the days until the consummation of the age". Objections have been raised against the authenticity of this saying. The use of the three-fold Name does, it is true, most probably reflect a later development. But our Lord must have given some commandment to baptize, otherwise we cannot account for the universal practice of the primitive Church.<sup>1</sup> The substance of the saying can therefore be accepted as genuine including those important words : " All power was delivered to me in heaven and earth ", which certainly involve a claim to Divinity. A similar assertion has already been noted in that vital Q passage : " All things were delivered to me by my Father, etc. " (Luke 10, 22 : Matt. 11, 27).

This completes our examination of the various strands of evidence, except for one important consideration : our Lord's use of the title ' Son of Man '. All the sources show that He repeatedly used this title in reference to Himself. Indeed, as has been frequently pointed out by scholars, whereas He *accepted* the title ' Messiah ' when others ascribed it to Him, He persistently *claimed* that of ' Son of Man '. Both in the Synoptics and in the Fourth Gospel this title is employed solely by Jesus Himself. What significance did He attach to it? The phrase in Greek is a literal translation of an Aramaic periphrasis for ' man '.

<sup>1</sup>The reference to ' all the world ' has often been dismissed as un-authentic. For instance, A. H. McNeile (*The Gospel According to St. Matthew*, p. 435) remarks : ' If the risen Lord commanded it in one of His latest utterances, the action of the apostles with reference to the Gentiles (see e.g. Gal. 2, 9 ; Acts 10 ; 11, 1-18) is inexplicable.' In reply we may suggest that the apostles, while accepting our Lord's ideal, were slow to understand its immediate practical possibility, as they were slow to understand much in our Lord's teaching.

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As such it is the equivalent of the corresponding Hebrew phrase which is used in the Old Testament : (1) As an equivalent for 'man' or 'mankind' ; e.g. in Psalm 8, 4 : " What is man that thou art mindful of him ? and the son of man, that thou visitest him ? " (2) In an apparently Messianic sense ; e.g. in Psalm 80, 17 : " Let thy hand be upon the man of thy right hand, upon the son of man whom thou madest strong for thyself ". (3) As a prophetic self-designation, especially frequent in Ezekiel ; (4) In the sense of a 'human being' in Daniel 7, 13*f* : " I saw in the night visions, and, behold, there came with the clouds of heaven one like unto a son of man, and he came even to the ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all the peoples, nations, and languages should serve him : his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed ". In verse 18 we learn that the one like unto a son of man, coming with the clouds of heaven, symbolizes the Kingdom of the saints of the most High, as contrasted with the animal forms which symbolize the kingdoms of this world. (5) In Ethiopian Enoch and 2 Esdras the phrase is re-interpreted in the sense of a supernatural man, pre-existent in heaven from all eternity with God, a being who was identified with the Messiah of Jewish expectation, and who was regarded as destined to come with the clouds and exercise judgment as the Agent and Representative of God.<sup>1</sup>

It is noteworthy that in Ethiopian Enoch the phrase

<sup>1</sup>Eth. En. 46, 1*ff* ; 48, 2*ff* ; 69, 26*ff*. 2 Esd. 13. The foregoing analysis is indebted to Rawlinson's Commentary on St. Mark, pp. liii-liv.

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“ the Son of Man ” occurs, instead of Daniel’s “ one like unto a son of man ”. Sometimes we read of “ that Son of Man ”. In 2 Esdras the phrases “ the Man ” and “ God’s Son ” are found. In Enoch “ Son of Man ” is a synonym for “ the Elect One ”. He is not only a superhuman, but a pre-existent being, older than the universe. His dwelling place is under the wings of the Lord of Spirits. In Enoch the Son of Man is to rule for ever in righteousness, wisdom and power, and is first to judge mankind, whereas in Daniel God Himself is Judge. Post-exilic Hebrews felt a mediator between God and men must be both human and super-human ; but the conception was purely eschatological ; they did not anticipate the Christian doctrine of a Mediator-Saviour here and now.

It is the conception that we find in Ethiopian Enoch and 2 Esdras which primarily illustrates the meaning of the phrase ‘ Son of Man ’ as employed in the Gospels, though it is possible that the phrase carried with it some of the associations of Old Testament usage also, especially that in Daniel 7, 13. In the Synoptic Gospels two types of passages occur in which Jesus speaks of the Son of Man. They are allusions either (a) to His earthly work and especially to His passion, or (b) to the glory of His Parousia. In the former group of passages Jesus seems to be interpreting the conception of the Son of Man in the light of the Suffering-Servant passages of Deutero-Isaiah. Both types of passage are also represented in the Fourth Gospel. The type of allusion to the Son of Man which deals with Jesus’ work on earth and with His Passion is represented in the Fourth Gospel, for example, by sayings which describe the Son of Man as giving the meat that endureth to everlasting life (6, 27), or connect eternal life with eating His flesh and

drinking His blood (6,53), or declare that He must be lifted up (3,14). The other type of Synoptic allusion is also represented in the Fourth Gospel. Although the title Son of Man does not appear to be used in the Fourth Gospel in relation to the Parousia, the majority of the passages where it occurs refer specifically to the exaltation of Jesus (e.g. 3,13, 6,62) or to His being glorified (12, 23 ; 13, 31). It is implied that transcendent glory awaits the Son of Man as His by right.

Dr. T. W. Manson<sup>1</sup> may be correct in saying that, at first, as Jesus used it, the title 'Son of Man' had the corporate meaning which it carries in Daniel, and signified, not only Jesus, but His disciples as well, as the faithful remnant of the Old Israel and the elect nucleus of the New. But when He foresaw the failure and scattering of His disciples at His approaching death, He Himself became, in His sole Person, the Son of Man. In His frequent use of it towards the close of His ministry, He undoubtedly designates Himself as, and identifies Himself with, the future Son of Man, who should come with the clouds. Jesus interpreted Messiahship in terms of the pre-existent, supernatural and Divine Son of Man, and He interpreted both in terms of the Suffering Servant passages of Deutero-Isaiah. "For verily the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Mark 10, 45). He thought of Himself as already the Son of Man on earth, and He used the phrase especially in connexion with His prediction of His suffering and death. "And he began to teach them, that the Son of man must suffer many things, and be rejected by the elders, and the

<sup>1</sup>*The Teaching of Jesus*, pp. 211-234.

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chief priests, and the scribes, and be killed, and after three days rise again" (Mark 8, 31). "How is it written of the Son of Man, that he should suffer many things and be set at nought?" (Mark 9, 12; cf. 9, 31; 10, 33; 14, 21, 41). It is precisely the paradox and originality of the Christian conception of the Messiahship that the 'Son of man' who is the representative of God and ultimate Judge, who has authority on earth to forgive sins and is Lord of the Sabbath, is at the same time the Servant of all, who came not to be ministered unto, but to minister, and to give His life a ransom for many (cf. Isaiah 53). The road by which the Son of man must pass to His glory is the road of the Cross.<sup>1</sup> It is noteworthy that in Matt. 25, 31-46, the exalted and glorified Son of Man is identified with the King who conducts the Last Judgement; and 'King' is an Old Testament title for God.

The important point for our purpose is that Jesus should have thought of Himself as the supernatural Son of Man spoken of by the author of Ethiopian Enoch. This means that in using the title 'Son of Man' Jesus was interpreting His Messiahship in terms of Divinity; and when we remember that Jesus alone applied this term to Himself, and persistently laid claim to it, we have strong corroborative evidence that Jesus thought and spoke of Himself as Divine.

An argument, however, which is often brought against the belief in the consciousness of Jesus that He was Divine, is that He predicted an early Parousia which did not materialize. But, even if it could be

<sup>1</sup>"The hand which Jesus laid upon traditional Messianism was that of a creative master. At each point He was free of the conceptions of the past. Jesus was the first to make current coin of the idea of a Suffering Messiah. In pre-Christian Judaism Isaiah 53 had never been interpreted in a Messianic sense." Mackintosh, *Person of Jesus Christ*, p. 19.



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proved that Jesus did do this, that would merely indicate that, as part of the *kenosis*, He shared the limitations of the thought-forms of His time. The evidence, however, for the assertion that Jesus predicted an early Parousia is inconclusive. In a passage of indisputable authenticity He declared that He did not know when the Parousia would take place (Mark 13, 32). One passage, viz. Luke 19, 11-12, tells us that Jesus deliberately tried to correct the disciples' assumption that the Parousia would be soon.

Against this some critics quote Mark 9, 1: "And he said unto them, Verily I say unto you, There be some here of them that stand by, which shall in no wise taste of death, till they see the kingdom of God come with power". But these words may mean no more than that Jesus Himself would be put to death, but that His disciples would live to see the signal vindication of His cause by the power of God, such as might be regarded as being in some sense a genuine coming of the Kingdom of God with power. It is only Matthew that makes it a reference to the Parousia, the coming of the Son of Man (16, 28). Luke simply has: "till they see the kingdom of God" (9, 27). For Jesus, the Kingdom does not signify the Parousia. As Dr. Vincent Taylor has forcibly pointed out, "Jesus never refers to the Kingdom when He mentions the Parousia, and never associates either its emergence or its consummation with His coming. His teaching has certainly an eschatological element in it, but it is not an apocalyptic concept".<sup>1</sup> For Jesus the Kingdom is the supernatural reign of God which has already broken in upon the world in His own Person and Work

<sup>1</sup>*Jesus and His Sacrifice*, p. 10. Taylor there observes: "The phantasies of Apocalyptic have no place in His sayings."

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(c.g. Luke 11, 20 ; Matt. 12, 28). It is already present, though it is also future in the sense that all men are yet to be brought under its sway. "Jesus", writes Bultmann, "rejects the whole content of apocalyptic speculation, as He rejects also the calculation of time and watching for signs. . . . In His teaching there is nothing corresponding to a passage like 4 Ezra 5, 4-9, which speaks of the sun shining by night, trees dripping blood, fire bursting forth, women bearing monsters, and the like".<sup>1</sup>

If the ethic of Jesus is set in a framework of belief in a speedy end of history, it is very strange that He does not phrase His Teaching differently. Thus He says that men are to be perfect, not because the end of history will soon come, but because the Heavenly Father is perfect. And He forbids His disciples to lay up treasures on earth, not because the 'end of the age' is nigh, but because where their treasure is, there will their heart be also. Men are not to be anxious for the morrow, not because, so to speak, to-morrow will never come, nor because the world will end to-morrow, but because God is a Father of providence and holy love. Jesus undoubtedly foretold the eschatological consummation of history when He would establish the victory of righteousness in judgement (even the Fourth Gospel, where futurist eschatology is reduced to a minimum, contains its eschatological passages<sup>2</sup>), but Jesus probably did not say that it would occur soon. We cannot, therefore, agree with Albert Schweitzer and T. W. Manson that Jesus thought that the end of the world was coming very soon. But we would agree with Dr. Manson, as against Schweitzer, that in any case the ethic of Jesus is not an interim ethic. "The ethic of

<sup>1</sup>*Jesus and His Word*, pp. 39f.    <sup>2</sup>c.g. 6, 39, 40, 44, 54.

Jesus", says Dr. Manson, "is no mere interim ethic to bridge the gap between the present and the future: it is the will of God, which, whenever or wherever the Kingdom comes, is done on earth as it is in heaven. The key to the whole New Testament lies in one phrase 'the kingdom of My Father!'"<sup>1</sup> The spirit of the ethic of Jesus is true and valid in every age, because it is true eternally.

The Kingdom of the Father is also Christ's Kingdom; for Christ and His Father are one; and this is Christ's own claim. Indeed Christ in His finished work is the Kingdom. The apostolic preaching of Christ continues Christ's own preaching of the Kingdom. Christ reigning is the Kingdom. The essence of the Kingdom does not relate to time and space: it is present wherever Christ reigns in the heart. To be in Christ is to be in the Kingdom. To accept Christ's sovereignty in one's own life is to enter the Kingdom. It is interesting to note the close parallel between the pattern of the apostolic sermons and the opening words of Christ's ministry according to Mark 1, 15. If we examine the preaching of the apostles in Acts, for instance, we find three main points in each sermon: (1) The fulfilment of prophecy in Christ. (2) The mighty works of Jesus, leading up to His Cross, Resurrection, Exaltation, His Lordship and Judgement to come. (3) The call to faith and repentance and the acceptance of the remission of sins. Now this is precisely the pattern that we find in Mark 1, 15: "(1) The time is fulfilled, and (2) the kingdom of God is at hand; (3) repent ye, and believe the gospel". Whereas in the

<sup>1</sup>Cf. *Sayings of Jesus*, pp. 36ff. "Jesus Himself is the embodiment of His teaching. His life and His teaching are one. It has to do with the fundamental relation of man's will to God's . . . the acceptance of His sovereignty. By this act of submission the Kingdom of God is entered."

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opening sermon of Jesus (according to Mark) the second point is "the kingdom of God is at hand", the second point in the apostolic sermon is "Christ". But the two points are really the same.<sup>1</sup> The apostles declared that Christ the Lord, crucified, raised from the dead, exalted, on God's throne, the Judge-to-be, is in His own Person and Work, and through the indwelling of His Spirit in men's hearts, the Kingdom of God both above and within history.

As Forsyth declared : "Faith in Christ involves the Godhead of Christ . . . It means that the deity of Christ is at the centre of Christian truth for us because . . . it alone makes the classic Christian experience possible for thought".<sup>2</sup> In a matter of revelation, only God could do justice to God, and only God could have given us Jesus. Man could never have created or invented Him. It is the belief in the Deity of Christ which created and sustained the Christian Church : to relinquish that belief in deference to the new humanism would spell death for that Church. And as Forsyth says : "What shall it profit any Church to commit suicide to save itself from slaughter".<sup>3</sup> The guarantee of Jesus' Divinity lies in His unique sinlessness, the perfect holiness of His moral character. Such holiness included the quality of obedience without which His character as man would have been imperfect. This explains those few passages which hint at His subordination to the Father, such as the prayer in Gethsemane "Thy will, not mine, be done" (Luke 22, 42) or the Johannine saying, "My Father is greater than I" (John 14, 28), or Paul's saying, "And

<sup>1</sup>Compare with Mark 1, 15 ; Luke 24, 44-47. See also G. H. Dodd, *The Apostolic Preaching and its Developments*.

<sup>2</sup>*Person and Place of Jesus Christ*, 5th Edition, p. 6.     <sup>3</sup>*Ib.* p. 18.

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when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all" (1 Cor. 15, 28). Since the exalted Christ has taken His manhood up into heaven, in that respect His perfection includes eternal obedience to the Father, though in essence He is one with Him.

It is the centrality and sovereignty of Jesus as Divine which gave to the New Testament the deep unity underlying its great variety. "The reality and power of the unity are in exact proportion to the variety. We feel how potent the unity must be which can hold this variety together in the energies of its common life". As Denney says: "The question raised by every demonstration of the undeniable differences which characterize the New Testament is, What is the vital force which triumphs over them all? What is it in which these people, differing as widely as they do, are vitally and fundamentally at one, so that through all their differences they form a brotherhood, and are conscious of an indissoluble spiritual bond? There can be no doubt that what unites them is a common relation to Christ—a common faith in Him involving common religious convictions about Him",<sup>1</sup>—convictions encouraged and inspired by Himself. The New Testament writers would not think of questioning the real and complete humanity of Jesus, but when they think of the grace and peace by which the Church lives, they do not think of Jesus as merely sharing in them with themselves. They set Him instinctively and spontaneously on the side of God from whom they come. "If the Father is the source, Christ is the channel of those blessings: the Father and the Son

<sup>1</sup>*Jesus and the Gospel*, pp. 11-12.

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comfort men as the Divine power to which salvation is due".<sup>1</sup> New Testament faith is always faith in God, but it is always faith in God through Jesus, and fidelity to Jesus is that on which the final destiny of man depends.

The precise metaphysical relationship between Christ and His Father we cannot define or comprehend. We can agree with Irenæus that the birth of the Son from the Father is *generatio inenarrabilis* ;<sup>2</sup> but we can also assert with him that "the Father is the invisible of the Son, but the Son is the visible of the Father".<sup>3</sup> As Mackintosh finely says : "It is in the unity of God as known in Christ that our minds come finally to rest. The triune life is apprehended by us for the sake of its redemptive expression, not for the internal analysis of its content . . . God as Holy we name the Father ; this same eternal God, as making the sacrifice of love and appearing in one finite spirit for our redemption, we name the Son ; God filling as new life the hearts to which His Son has become a revelation, we name the Spirit. In this confession we resume the best it has been given us to know of the Eternal God our Saviour".<sup>4</sup>

<sup>1</sup>*Jesus and the Gospel*, p. 24.,

<sup>2</sup>*Adv. Haer.* ii, 28, 6.

<sup>3</sup>*Adv. Haer.* iv. 6, 6.

<sup>4</sup>*The Person of Jesus Christ*, p. 526.

## CHAPTER THREE

### THE NEW TESTAMENT DOCTRINE OF THE INCARNATION

THE birth of Jesus must, even on the lowest reckoning, be declared one of the most decisive events of human history. For the greater part of the civilised world it has split history into two and marked the commencement of a new age. There is no other person from whose birth such momentous consequences have resulted. What manner of man is this whose influence upon the world has steadily increased throughout the centuries, and to-day, nearly two thousand years after His birth, is still increasing?

For the answer to this question we must turn to the source from which our knowledge of His earthly life is derived, namely, the New Testament. Here we find that those who knew Him best, and were in the most favourable position to ascertain the facts of His life, were sure that He was none other than the Son of God, human yet divine. He was, as no other man has ever been, the perfect and sinless revelation of God to man. His authority, backed by no material forces or imperial power, was yet absolute, final and unique—the authority of a holy love which could only be described as divine. He was different from all other men not only in degree, but in kind. He differed from us in a sense in which, diversified though we are, we do not differ from one another. In Him was God made manifest. The loving Heavenly Father of whom He spoke,

who takes the initiative in seeking and saving the lost and unworthy, was revealed in the character, ministry and self-sacrifice of Jesus Himself. He not only taught men about such a God ; He brought that God to them in His own Person. Although humble beyond all other men, He claimed a unique and intimate relationship to the Father which is tantamount to Divine Sonship (e.g. Matt. xi, 27 ; Luke x, 22).

When Jesus was born, "the Word became flesh," God became man. His holy Nativity was divine Incarnation. No study, therefore, could be more important than that which we are about to undertake. What precisely does the New Testament say about the meaning and purpose of the Birth of our Lord ?

## I

Probably the earliest reference to the Incarnation, whereby the Son of God became man, is that found in Galatians iv, 4 : "But when the time had fully expired, God sent forth his Son, born of a woman, born under the Law, to redeem those who were under the Law, that we might receive the adoption of sons". In this text we have already the equal emphasis upon the divinity and humanity of Jesus Christ, and it is noteworthy that the Incarnation is immediately linked with the Redemption wrought out on Calvary. This close association of the Birth of Jesus with His Death is characteristic of Pauline teaching and, indeed, of New Testament doctrine as a whole. The Incarnation and the Crucifixion are indissolubly connected. It is the atoning work of His Death and Resurrection which reveals the significance of His Incarnation, just as it is the truth of the Incarnation which gives significance to the Cross and makes possible the Resurrection.



It is no exaggeration to say that Paul has little interest in the Incarnation by itself, apart from its bearing upon the Cross and the Resurrection. Even in Philippians 2, 5-8, his fullest exposition of the fact of the Incarnation of the pre-existent Christ, which we shall consider later, the focal point of interest is the Death on the Cross and the Exaltation which followed. In Romans 1, 3-4, the significance of the Birth of Jesus is that it is the first step upon the road to the Resurrection : (" concerning his Son, who was born of the seed of David according to the flesh, who was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection of the dead, even Jesus Christ our Lord "). In Romans 8, 3, the purpose for which God sends His Son is to deal with sin upon the Cross : " For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh and as an offering for sin, condemned sin in the flesh ". In Romans 8, 32f. God's giving of His Son is linked directly with the Cross : " He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifieth ; who is he that shall condemn. It is Christ that died, yea rather, that was raised from the dead, who is at the right hand of God, who also maketh intercession for us."

The same Pauline emphasis is found in the Pastoral Epistles. " Christ Jesus came into the world to save sinners " (I Tim. 1, 15) ; " For there is one God, one mediator also between God and men, himself man, Christ Jesus, who gave himself a ransom for all " (I Tim. 2, 5-6) ; " who gave himself for us, that he

might redeem us from all iniquity" (Tit. 2, 14). In Ephesians, too, the Beloved is He "in whom we have our redemption through his blood, the forgiveness of our trespasses" (1, 7), and His self-giving is His self-sacrifice upon the Cross: "walk in love, even as Christ also loved you, and gave himself up for us, an offering and a sacrifice to God" (5, 2); "Christ also loved the Church, and gave himself up for it, that he might sanctify it" (5, 25). The Pastoral Epistles and the Epistle to the Ephesians are probably not, as they stand, the work of Paul; but in this regard they represent the Pauline standpoint. For Paul the Cross and the Resurrection occupy the foreground of his thought and the Incarnation in itself is in the background.

This fact can best be brought out by comparing Paul's emphasis with that of the Fourth Gospel and the First Epistle of John. In these writings the Incarnation is treated as having importance in itself and in its own right, so to speak, and is given equal emphasis with the Crucifixion and the Resurrection. It is characteristic of this difference between the Johannine and the Pauline emphasis, that whereas 'John' usually speaks of the Father as 'sending' or 'giving' the Son, Paul usually speaks of Jesus as 'giving Himself'. 'John' speaks of God the Father as 'sending' the Son no less than forty-seven times (*ἀποστέλλω* eighteen times in the Gospel and three times in the First Epistle; *πέμπω* in the Gospel, twenty-six times). Paul, by contrast, speaks of God as 'sending' His Son only twice (*ἐξαποστέλλω* Galatians 4, 4; *πέμπω* Romans 8, 3). John also speaks of the Father as 'giving' (*δίδωμι*) the Son in John 3, 16; (*cf.* 6, 32). Paul, too, speaks of the Father as 'delivering up'<sup>1</sup> the Son in

<sup>1</sup>*παραδίδωμι*

Romans 8, 32, though less in reference to the Incarnation than in reference to the Cross ; indeed there is an allusion, by way of illustration, to Abraham's offering up of Isaac. But Paul's characteristic expression is that Christ 'gave Himself' : "our Lord Jesus Christ, who gave Himself for our sins" (Gal. 1, 4) ; "Christ Jesus, who gave himself a ransom for all" (1 Tim. 2, 6 ; cf. Titus 2, 14 ; *δίδωμι* is used in all three texts). Sometimes the expression is amplified into what looks like a recognised liturgical formula : 'loved . . . and gave Himself up' : "the Son of God who loved me and gave himself up for me" (Gal. 2, 20) ; "Christ also loved you and gave himself up for us" (Eph. 5, 2) ; "Christ also loved the Church and gave himself up for it" (Eph. 5, 25 : in each case the Greek words are *ἀγαπάω* and *παραδίδωμι*). Even in Phil. 2, 7-8, the initiative is represented as being with the Son ('he emptied himself . . . he humbled himself'). The reason for this difference between John and Paul is, of course, that in the Pauline passages cited (including those from the Pastoral Epistles and the Epistle to the Ephesians, which represent the Pauline point of view), the primary interest is in the Crucifixion, whereas in the Johannine writings there is an equal interest in the Incarnation for itself as the Father's revelation of Himself in the Son.

But although 'John' dwells far more than Paul upon the Incarnation itself as the Revelation of God, nevertheless for 'John' as for Paul, the Incarnation and the Cross are intimately united in their significance. In the first chapter of the Gospel, where we have the most complete theological statement of the Incarnation in the New Testament, the whole exposition leads up to the proclamation : "Behold the Lamb of God which

taketh away the sin of the world " (verse 29, *cf.* verse 36). In 1 John 4, 10, the Incarnation is closely linked with the Cross : " Herein is love, not that we loved God, but that He loved us and sent his Son to be the propitiation<sup>1</sup> for our sins ". Thus, although the Johannine writings are concerned to stress the Incarnation of Christ as the " exegesis " or " unfolding " <sup>2</sup> of God to men, so that the Johannine Christ declares " He that beholds me, beholds Him that sent me " (12, 45) and " he that hath seen me hath seen the Father " (14, 9), nevertheless for John, as for Paul, the supreme purpose of the Incarnation is the Cross and Resurrection. " For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life. For God sent not his Son into the world to judge the world ; but that the world should be saved through him " (John 3, 16-17). This is equally a text for Christmas Day, Good Friday, and Easter Sunday. Similarly in Mark 10, 45, Jesus Himself brings together His Incarnation and Crucifixion in one famous text : " For even the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many ". Likewise in Hebrews 2, 14-15, the close connexion between our Lord's Incarnation and His Death is clearly emphasised : " Since then the children are sharers in flesh and blood, he also himself in like manner partook of the same, that through death he might bring to nought him that had the power of death, that is, the devil ; and might deliver all them who through fear of death were all their lifetime subject to bondage ".

The supreme purpose of the Incarnation lay not in

<sup>1</sup> ἱλασμόν, which would be better translated ' expiation '. (See below p. 98).      <sup>2</sup> John 1, 18.

the teaching of Jesus, but in His death. As P. T. Forsyth forcibly declared, the Cross, the Resurrection, and the gift of the Holy Spirit "were what made the Church, and not the teaching of Jesus. That teaching was only preserved from oblivion by the existence of a Church founded on another base, on an atoning salvation which alone gave the Church its living interest in the records of the Saviour, and gave to His words their authority. The gospels were written by and for people who were made Christian by Christ's death and resurrection and their theological meaning. They were written to edify the converts of the Cross and not to challenge or correct a theology of incarnation".<sup>1</sup> Forsyth here underestimates the importance of Christ's teaching, particularly that concerning Himself; but the main contention of the quotation is correct: without the Cross and Resurrection there would be no Gospel. The earliest Gospel (Mark) itself stresses the supreme significance of our Lord's Passion, giving to the events of the last week of His earthly life an amount of space which is wholly disproportionate from the purely chronological point of view. "His work was not half done till He died".<sup>2</sup> "His will to die was also His will to be born".<sup>3</sup>

## II

The nearest approach to a *theory* of the Incarnation in the New Testament is the passage, already referred to, in Philippians 2, 5-8: (Moffatt) "Treat one another with the same spirit as you experience in Christ Jesus. Though He was Divine by nature, he did not

<sup>1</sup>*The Person and Place of Jesus Christ*, 5th edition, p. 125.

<sup>2</sup>Forsyth, *op. cit.* p. 118. <sup>3</sup>*Ib.* p. 318.

set store upon equality with God, but emptied himself by taking the nature of a servant ; born in human guise and appearing in human form, he humbly stooped in his obedience even to die, and to die upon the cross ". The purpose of Paul in this famous passage is practical and homiletical. He is exhorting his readers to the practice of love and humility after the pattern of Christ. The Christological doctrine arises incidentally by way of illustration, but it is none the less significant for that. Paul clearly states the pre-existence of Christ in equality with God, and the great condescension involved in the Incarnation and the Crucifixion. It is in the latter that the self-humiliation, begun in the Incarnation, finds its completion and goal. The main theme of the passage is Christ's role as Suffering Servant upon the Cross. The phrase ' He emptied Himself ' ( *ἑαυτὸν ἐκένωσεν* ) has been made the basis of elaborate Christological speculation ; but in Paul's mind it probably signified simply the self-sacrifice and self-humiliation; begun in the Incarnation and completed upon the Cross. It looks for its interpretation to Isaiah 53, 12 : " he poured out his soul unto death, and was numbered with the transgressors ; yet he bare the sin of many, and made intercession for the transgressors." It is undoubtedly true that the Incarnation did involve for the Son of God a *kenosis*, in the sense of relinquishing, or at any rate accepting a limitation of, some of the attributes of Deity, such as omnipotence, omniscience and omnipresence. This self-limitation, however, was not necessarily the idea present to Paul's mind in writing this passage ; he is simply concerned to stress our Lord's self-humiliation in taking upon Himself our mortal nature, and still more in submitting to the shameful and agonising

death upon the Cross, for which He was rewarded with His glorious Exaltation.

Dr. A. E. Rawlinson has detected in the phrase ' he did not set store upon equality with God ' <sup>1</sup> an allusion to Genesis 3, where we find, that " of Adam that was true which was not true of Christ, viz. that he ' counted equality with God as a prize at which to snatch ' (*ἀρπαγμόν*). The ' mind ' of the first Adam was the ' mind ' of self-deification ; the ' mind ' of the Second Adam was the ' mind ' of humility and lowliness ". <sup>2</sup> Such a contrast between the first Adam and the Second Adam would be quite in the Pauline manner (e.g. 1 Cor. 15, 22 ; 45f) <sup>3</sup>. But there is nothing in the context of Philippians 2 to prepare the readers for such a reference, and so subtle an allusion would almost certainly be lost upon the original recipients of the Epistle, for whom it was intended, as it has been lost upon the many generations of exegetes who have preceded Dr. Rawlinson. Nevertheless, the contrast with the pride of sinful man undoubtedly throws into bold relief the main point of the passage, which is our Lord's humbling of Himself in loving sacrifice for our salvation.

A somewhat similar conception of our Saviour's condescension in the Incarnation and the Crucifixion is expressed in 2 Corinthians 8, 9 : " For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich ". The riches of Christ, here referred to, are the riches of His pre-existence in heavenly power and glory, which He relinquished in the Incarnation for the sake of sinful men. The

<sup>1</sup> οὐχ ἀρπαγμὸν ἠγήσατο τὸ εἶναι ἴσα Θεῷ.

<sup>2</sup> *The New Testament Doctrine of Christ*, p. 134.

<sup>3</sup> cf. Rom. 5, 12-21.

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poverty for which He exchanged His riches is the humiliation involved in the Incarnation, but still more in the Cross. The chief difference from the Philippians passage is that here the resulting exaltation is that of Christians, whereas in Philippians it is that of Christ. The idea that Christians share in the Lord's Resurrection and Exaltation is frequently expressed in the New Testament. "If ye then were raised together with Christ, seek the things that are above, where Christ is, seated on the right hand of God. Set your mind on the things that are above, not on the things that are upon the earth. For ye died, and your life is hid with Christ in God. When Christ, who is our life, shall be manifested, then shall ye also with him be manifested in glory" (Col. 3, 1-4; cf. John 14, 3)<sup>1</sup>. The grace of Christ's condescension reached its culmination in that Death whereby He earned His Exaltation and ours. Athanasius wrote: "The Logos was made flesh in order that He might make man capable of receiving Divinity",<sup>2</sup> and (less guardedly and less wisely) "He Himself became man that we might become Divine".<sup>3</sup> But the Incarnation without the Cross could never have lifted man to participation in Christ's risen life and heavenly glory. The grace revealed in the Incarnation did not become fully operative for mankind till the Crucifixion.

"Grace and truth came by Jesus Christ", declares the Fourth Gospel in its exposition of the Incarnation. But "grace" (*χάρις*) is a word which in the New Testament points steadily to the Cross: "for we have all sinned, and fall short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus: whom God set forth to be a

<sup>1</sup>cf. Eph. 2, 6.

<sup>2</sup>*Contr. Arian.* ii, 59.

<sup>3</sup>*De Incarn.* liv.



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propitiation<sup>1</sup> through faith, by his blood, to shew his righteousness, because of the passing over of the sins done aforetime, in the forebearance of God ” (Rom. 3, 23-25). “ But where sin abounded, grace did abound more exceedingly : that, as sin reigned in death, even so might grace reign through righteousness unto eternal life through Jesus Christ our Lord ” (Rom. 5, 20b-21). God “ fore-ordained us into adoption as sons through Jesus Christ unto himself, according to the good pleasure of his will, to the praise and glory of his grace, which he freely bestowed upon us in the Beloved : in whom we have our redemption through his blood, the forgiveness of our trespasses according to the riches of his grace ” (Eph. 1, 5-7). God “ being rich in mercy, for his great love wherewith he loved us, even when we were dead through our trespasses, quickened us together with Christ (by grace have ye been saved) and raised us up with him, and made us to sit with him in the heavenly places, in Christ Jesus : that in the ages to come he might shew the exceeding riches of his grace in kindness toward us in Christ Jesus : for by grace have ye been saved through faith ; and that not of yourselves : it is the gift of God : not of works, that no man should glory ” (Eph. 2, 4-9). In Hebrews 10, 29 the Spirit of grace is linked with the blood of the covenant. The Pastoral Epistles are equally explicit : “ the grace of our Lord abounded exceedingly with faith and love which is in Christ Jesus. Faithful is the saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners ” (1 Tim. 1, 14-15). God “ saved us, and called us with a holy calling, not according to our works, but

<sup>1</sup>ἰλαστήριον, ‘expiation’ would be a more correct translation. See below p. 98.

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according to his own purpose and grace, which was given us in Christ Jesus before times eternal, but hath now been manifested by the appearing of our Saviour Jesus Christ, who abolished death, and brought life and incorruption to light, through the gospel" (2 Tim. 1, 9-10). "But when the kindness of God our Saviour, and his love toward man appeared, not by works done in righteousness, which we did ourselves, but according to his mercy he saved us, through the washing of regeneration and renewing of the Holy Ghost, which he poured out upon us richly, through Jesus Christ our Saviour; that being justified by his grace, we might be made heirs according to the hope of eternal life" (Titus 3, 4-7).

Enough has been said to show that, according to the New Testament, the sublime event of the Incarnation of the pre-existent Son of God finds its full significance and its essential purpose and its crowning culmination in the Cross, the Resurrection and the Exaltation of our Lord, and the gift of the Holy Spirit through Him and as the fruit of His finished work of redemption. The Incarnation does indeed reveal the grace, the free and unmerited love, mercy and forgiveness of Holy God; but apart from the Cross and all that followed it is only a partial and incomplete revelation. Redemption is itself an indispensable part, and indeed the principal part, of Revelation.

### III

Finally, let us turn to the records of the Birth of Jesus in the Synoptic Gospels. Mark, of course, gives us no account of the Nativity; his interest, like Paul's is concentrated mainly upon the Passion of our Lord.

We pass, therefore, to Matthew and Luke. Their accounts of the Birth of Jesus are clearly independent of one another, and come from widely separate traditions. All the more striking, therefore, is their agreement upon the central fact of the Virgin Birth. If belief in the Virgin Birth is found in two traditions which were established in widely separate localities, it must belong to a common tradition which is antecedent to both. Moreover the references to the Virgin Birth in the Epistles of Ignatius<sup>1</sup> seem to be quite independent of Matthew and Luke. So that we really have three independent witnesses.

It has sometimes been suggested that the story of the Virgin Birth of Jesus was suggested by analogies from pagan mythology and legend. But the so-called parallels from pagan literature are not really parallels at all. The possibility of a pagan origin for the story of the Nativity is ruled out by the strongly Hebraic character of the Nativity narratives. Indeed Luke's record of the Birth of Jesus is the most Hebraic part of his writings, and its style is in marked contrast to the rest of his work. The tradition of the Virgin Birth was clearly very early, and of Palestinian origin.

The manuscript authority both for Matt. 1, 18-25, and for Luke 1, 34-35, is unimpeachable. Some critics have suggested that in the Lucan passage the reference to the Virgin Birth is a later insertion; but the evidence for this hypothesis is negligible. Indeed the whole account in Luke, which gives such prominence to Mary, while it keeps Joseph in the background, is inexplicable apart from the statement of the Virgin Birth. We may contrast the account of the birth of John the Baptist, where the chief attention is focussed

<sup>1</sup>Eph. xviii; Trall. ix.

upon the father. There the Annunciation is made to Zacharias, here to Mary. Moreover the parallelism between the Annunciation to Zacharias and that to Mary wrecks the theory of interpolation. Verses 17-20 correspond to verses 33-36.

17. And he shall go before his face in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to walk in the wisdom of the just ; to make ready for the Lord a people prepared for him.

18. And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years.

19. And the angel answering said unto him, I am Gabriel, that stand in the presence of God ; and I was sent to speak unto thee, and to bring thee these good tidings.

20. And behold, thou shalt be silent and not able to speak, until the day that these things shall come to pass, because thou believedst not my words, which shall be fulfilled in their season.

33. And he shall reign over the house of Jacob forever : and of his kingdom there shall be no end.

34. And Mary said unto the angel, How shall this be, seeing I know not a man ?

35. And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee : wherefore also that which is to be born shall be called holy, the Son of God.

36. And behold, Elizabeth thy kinswoman, she also hath conceived a son in her old age : and this is the sixth month with her that was called barren.

The adverse critics who doubt the fact of the Virgin Birth make much of the circumstances that apart from

the Matthæan and Lucan Nativity narratives, the New Testament has no reference to it. But no reliable conclusion can be based upon the argument from silence. Public reference to so intimate a matter would have been indelicate in the lifetime of Mary. This may account for the silence of Paul and Mark. Silence about the Virgin Birth cannot be taken to imply a denial of it. There is no reference to it in the Acts of the Apostles ; yet we know that Luke, its author, believed in it ; and his reliability and fidelity to his sources are demonstrated by the fact that he does not commit the anachronism of making the apostles refer to the Virgin Birth. The author of the Fourth Gospel gives no explicit reference to it ; yet he had most probably read both Luke and Matthew, and so knew about it. No weight, therefore, can be attached to the *argumentum ex silentio*.

Another argument advanced against acceptance of the Virgin Birth is that the idea of such a Birth was suggested by a misunderstanding of Isaiah 7, 14, where the Hebrew word *almah* meaning ' young woman ' is mis-translated in the Septuagint as *παρθένος* ' virgin '. It seems clear that the Septuagint rendering of the word is indeed a mis-translation. But it is most unlikely that the story of the Virgin Birth rests upon it. For the prophecy of Isaiah 7, 14, had no place whatever in Jewish Messianic expectations. It was, indeed, the Virgin Birth of our Lord which brought the prophecy and its Greek mis-translation into prominence. The fame of the prophecy rests upon the Virgin Birth of Jesus, not vice-versa. The Virgin Birth has independent basis in fact.

A further contention of the adverse critics is that the story of the Virgin Birth was invented to provide an

additional argument for our Lord's Divinity. It could not, however, have been invented till fairly late in the first century, after the persons most intimately acquainted with the facts had passed away and so could not deny the story. But at that time the great need was to prove, not our Lord's Divinity, but His humanity. The first deadly heresy that assailed the Church was not the denial of His Divinity, but the denial of His humanity. The so-called 'docetic' heresy of the Gnostics, who taught that our Lord's humanity was only apparent and not real, was beginning to prove a dangerous menace to the faith. When, for instance, Ignatius emphasises the Virgin Birth, the importance of the doctrine for him is not that the miracle assures us that the man Jesus was Divine, but that the Christians' God was really born of a woman (Eph. 18).

All the vigilance of the Church was required to defeat the docetic heresy. Such a denial of our Lord's humanity is vigorously attacked in the New Testament itself (e.g. 1 John 4, 2 ; 2 John 7). There was, moreover, a form of docetism which is described by Irenæus, but which doubtless had its origin much earlier, and which asserted that the body of Jesus derived nothing from human nature at all ; that it bore no relation either to Joseph's body or to Mary's, passing through the latter only in the most superficial manner. (This grotesque theory can be examined in Bethune-Baker's *Introduction to Early Christian Doctrine* p. 81). In face of such pernicious tendencies of thought, is it likely that the Church would have invented a doctrine of a Virgin Birth which, misunderstood and exaggerated, might prove to be an ally of the very heresy which had to be outlawed ? That the records of

the Virgin Birth were cherished in spite of this danger shows that the Virgin Birth was a fact which had established itself in the mind of the Church before the docetic heresy arose.

The great value of the fact of the Virgin Birth, in the eyes of the early Christians, was that it not only proclaimed the Divinity of Jesus, but also established His humanity. He was born with a truly human nature (*σάρξ* 'flesh'). On this they insisted, and with good reason. "For many deceivers are gone forth into the world, even they that do not confess that Jesus Christ comes in the flesh. This is the deceiver and the antichrist" (2 John 7). "Hereby know ye the Spirit of God : every spirit which confesses that Jesus Christ is come in the flesh is of God ; and every spirit which confesses not Jesus is not of God : and this is the spirit of the antichrist whereof ye have heard that it cometh : and now it is in the world already" (1 John 4, 2). "The Logos became flesh" (John 1, 14). This insistence upon the real manhood of Jesus is firmly rooted in the doctrine of the Virgin Birth, which was also corroborative evidence of His Divinity, in which Christians already believed on other grounds. There was no motive which could have led Christians to *invent* the story of the Virgin Birth. They were concerned to proclaim truths in which they believed so sincerely that they were prepared to die for them. As has been well said : "Our answer to the question of the Virgin Birth depends upon whether we believe that the Spirit of Truth and not that of error brooded over the beginnings of Christianity".

It is true that there is no explicit statement of the Virgin Birth in the New Testament apart from those in Matthew and Luke. But is there no allusion to it?

Why is Jude called the brother of James, but the slave (not the brother) of Jesus Christ in Jude verse 1? And why is James called the slave (not the brother) of the Lord Jesus Christ in James 1, 1? The language of John 1, 13, too, may allude to the fact of the Virgin Birth. A Latin MS. by using there a singular instead of a plural verb, makes the verse a direct reference to the Virgin Birth of our Lord "who was born not of blood, nor of the will of the flesh, nor of the will of man, but of God". In spite, however, of evidence for the singular in Tertulian and Irenæus, we ought to follow the Greek MSS which have the plural, "who were born", thus referring to the spiritual birth of Christians, "born from above". Nevertheless the form of expression may well have been suggested to the writer by his knowledge of the supernatural Birth of our Lord, who was born not of the will of man, but by the will of the Holy Spirit.

Those who deny the fact and object to the doctrine of the Virgin Birth are often radical critics who doubt all the miracles. But is not the Incarnation of the Son of God in itself the greatest miracle of all? That the Eternal and Infinite Son of God, through whom the universe was created and is sustained, should be born as a human babe is itself a miracle so stupendous that we need not be surprised if the circumstances in which it took place were supernatural. But the essential truth of the Incarnation is independent of these special circumstances; it is the message of God's infinite love in giving His only Son to redeem sinful men and make them children of God (Gal. 4, 4). As the Fourth Gospel expresses it in unsurpassable phrase: "God so loved the world that He gave His only-begotten Son that whosoever believeth in Him should not perish, but



have eternal life" (John 3, 16). "Christ Jesus came into the world to save sinners" (1 Tim. 1, 15), is but the same truth in another form.

#### IV

To sum up. The supreme purpose of the Incarnation lay in the Cross and Resurrection of Jesus. The early Church commemorated the Death and Resurrection of Jesus as they did not commemorate His birthday. Christmas Day was not to the early Christians the landmark of the year that it is to us. We cannot trace it back like Easter to the earliest times. Far into the Nicene age the Epiphany was the great winter festival commemorating Christ's manifestation generally, and His Baptism in particular, with only a secondary reference to His Birth. Christmas Day was of Western origin and seems to be associated with the birthday of Mithras on December 25th. It first appears in Rome in 360, and thence spread eastwards. In the West it became the principal festival, and Epiphany was limited chiefly to the visit of the Magi. But for the early Christians the days of the Crucifixion, Resurrection and Pentecost were the great days to be commemorated. It was in these all-important events that the Incarnation found its goal and purpose; and this is the emphasis of New Testament teaching itself.

Nevertheless the Incarnation has also sublime significance in and for itself. Mary's human Son was also the Son of God, who could say "He that hath seen Me hath seen the Father". Without this truth the Cross itself would have no power, and the Resurrection would be impossible. The early Christians had no doubt as to His Divinity. Jesus Himself had pro-

claimed it ; and this is the crucial fact to which due weight must be given. As Liddon wrote long ago, a good human teacher or preacher should "shroud his own insignificant person beneath the majesty of his message. Not to do this would be to proclaim his own moral degradation . . . When therefore Jesus Christ so urgently draws the attention of men to His personal self, He places us in a dilemma. We must either say that He was unworthy of His own words in the Sermon on the Mount (Matt. 6, 1-8), or we must confess that He has some right, and is under some necessity, to do that which would be morally insupportable in a merely human teacher".<sup>1</sup> The logic of this argument seems to be unanswerable. The alternative is not between calling Jesus God or calling Him a good man : either He is God, as He claimed to be, or else He is very imperfect indeed. But the purity, the humility and the holiness of Jesus leave no doubt that His claim was true : and no less a Christ than the Divine could account for the historic sequel to His life and Death.

The Incarnation of the Divine Son of God offers the only foundation upon which historic Christianity could be built. It guarantees the essential goodness of human nature as God created it, uncorrupted by sin ; and it offers a means whereby the perfection that was impossible for sinful man was made possible by God. The God-man proved man's belief in goodness to be justified, reasonable, true and valid in present reality. He showed that the active Love of God was on man's side in the battle against evil, and that the way to victory was the way of self-surrender to the will of God for Christ's sake, the way of loving service and self-

<sup>1</sup>*The Divinity of our Lord and Saviour Jesus Christ* (Bampton Lectures), [1866], p. 8.

sacrifice springing out of sincere repentance and absolute faith in the Love of God revealed in His own Person. And He in His own Person, Life and Example, and above all in His Death and Exaltation, was the embodiment of His teaching. He came, as He Himself said, "to give His life a ransom for many".

It was by His absolute self-less, self-effacing love and sacrifice that He finally established His claim to be God and King. Not by might or learning, but as the Divine Son of Man who for us men and our salvation stooped lower than any man, even from the throne of heaven to the malefactor's cross of shame, He is known to be, what indeed He claimed to be, the God and Saviour of the nations that He has purchased by His holy life. His Kingdom was a new sort of Kingdom. It comes not from this world, but from heaven ; it governs not by material force, but by holy love winning the consciences of men, and by the Divine truth that sets men free. It is the only Kingdom which shall never pass away, and in which the law of death does not operate. Its Founder is the Christ of the Gospels, the Jesus of history and of theology, the Incarnate Son of God, the Son of Mary, God-man.

We cannot do better than close this chapter with some wise words of Alexander Maclaren. "We hear a great deal at present about going back to 'the Christ of the Gospels'. In so far as that phrase and the movement of thought which it describes, are a protest against the substitution of doctrines for the Person whom the doctrines represent, I, for one, rejoice in it. But I believe that the antithesis suggested by the phrase, and by some of its advocates avowed, between the Christ of the Gospels and the Christ of the Epistles, is false. The Christ of the Gospels is the Christ of the

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Epistles, as I humbly venture to believe. And I cannot but see that there is a possibility of a movement which, carried out legitimately, should command the sympathy of every Christian heart, degenerating into the rejection of all the supernatural elements in the nature and work of our Lord, and leaving us with a meagre human Christ, shrunken and impotent. The Christ of the Gospels, by all means ; but let it be the whole Christ of all the Gospels, the Christ over whose cradle angels sang, by whose empty grave angels watched, whose ascending form angels beheld and proclaimed that He should come again to be our Judge. Go back to that Christ, and all will be well".<sup>1</sup>

<sup>1</sup>Exposition on Matt. 20, 28.

## CHAPTER FOUR

### THE DIVINE SIGNIFICANCE OF THE DEATH OF JESUS

ACCORDING to the New Testament, the Crucifixion of Jesus was not merely a brutal and unjust human act of cruelty and murder. It took place "by the determinate counsel and foreknowledge of God" (Acts 2, 23). The sinful human act was taken up into the eternal purpose of God so as to become God's act, an act of Divine significance. "Where sin abounded, grace did abound more exceedingly" (Rom. 5, 20). The early Church learned to look upon the Death and Resurrection of Jesus as no less an act of God than the Incarnation itself. Indeed, as we have seen, it is upon the Cross of Calvary and its sequel that the chief interest of the New Testament is focussed. The unanimous testimony of the New Testament writers is that Jesus was born in order that He might die and rise again. His Death was not merely the consequence, but the purpose and consummation of His life and ministry. "When the fulness of time came, God sent forth his Son, born of a woman, born under the law, that he might redeem them which were under the law, that we might receive the adoption of sons" (Gal. 4, 4-5). We have noted that, according to Romans 8, 3, 32, the purpose for which God sent His Son was to deal with sin upon the Cross. He "delivered Him up for us all", as Abraham was prepared to "deliver up" Isaac.

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But not only did God deliver up His Son ; Jesus delivered Himself up. " He gave Himself " (Gal. 1, 4 ; 1 Tim. 2, 6 ; Tit. 2, 14) ; " He gave Himself up " (Gal. 2, 20 ; Eph. 5, 2, 25). " He emptied Himself . . . He humbled Himself, becoming obedient even unto death, yea, the death of the cross " (Phil. 2, 8). Origen, after quoting Rom. 8, 32 (" He that spared not His own Son, but delivered Him up for us all ") adds : " The Son also gave Himself for us unto death, so that He was delivered up not only by the Father, but also by Himself ".<sup>1</sup> The Father's " delivering up " and the Son's were not two acts, but one. It was one sacrifice, not two. The Father gave the Son, and the Son gave Himself, in one Divine act of self-sacrifice. " God was in Christ, reconciling the world to Himself " ; or, as it should probably be translated, " God in Christ was reconciling the world to Himself " (2 Cor. 5, 19) ; the point of the text dwelling upon the Cross even more than upon the Incarnation. On the Cross Jesus was not passive, but active. " Therefore doth my Father love me, because I lay down my life, that I may take it again. No one taketh it away from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment received I from my Father " (John 10, 17-18).

The Death of Jesus, thus regarded as one Divine act, is variously interpreted in the New Testament as (1) ransom from the powers of evil, (2) victory over those powers, (3) self-sacrifice, (4) penalty inflicted upon, and freely accepted by, the sinless Saviour on

<sup>1</sup>In *Mat. Tom.* xiii 8, Vol. III, p. 580 : ἔδωκε δὲ καὶ ὁ υἱὸς ὑπὲρ ἡμῶν ἑαυτὸν εἰς θάνατον, ὥστε οὐ μόνον ὑπὸ τοῦ Πατρὸς ἀλλὰ καὶ ὑφ' ἑαυτοῦ παρεδόθη.

behalf of sinners, and as (5) an act of Divine reconciliation, whereby God in Christ was reconciling the world unto Himself. We shall consider each of these interpretations in turn.

### I Ransom

The idea of ransom or redemption was, of course, taken from the contemporary slave-system which provided that a slave could be ransomed and obtain liberty by paying the ransom-price or by having it paid for him. The Death of our Lord upon the Cross was regarded as a ransom paid by Jesus to set men free from the slavery to which they were subjected by the tyranny of this present evil world or "age". Thus we read in Galatians 1, 4, that our Lord Jesus Christ "gave Himself for our sins that he might deliver us out of this present evil age". He died, moreover, to set us free from the curse of the Law. "Christ redeemed (*ἐξηγόρασεν*) us from the curse of the law, having become a curse for us; for it is written, Cursed is everyone that hangeth on a tree".<sup>1</sup> By the Death of Jesus we are redeemed also from the bondage of "the elements of the universe". "So we also, when we were children, were held in bondage under the elements of the universe (*ὑπὸ τὰ στοιχεῖα τοῦ κόσμου ἡμεθα δεδουλωμένοι*): but when the fulness of the time came, God sent forth his Son, born of a woman, born under the law, that he might redeem (*ἐξαγοράσῃ*) them that were under the law, that we might receive the adoption of sons".<sup>2</sup> The "elements of the universe" comprise the spiritual powers of sin and death which rule this present age. The phrase origin-

<sup>1</sup>Gal. 3, 13.   <sup>2</sup>Gal. 4, 3-5. Cf. Col. 2, 8, 20.

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ally meant the stellar bodies, the planets or signs of the Zodiac ; and then it came to mean spirit-forces, angels, or other supernatural beings which were believed to control them and through them to influence human life. It is the same order of beings as are elsewhere described as Angels, Principalities and Powers, "to which men had been in bondage and to which, as Paul sorrowed to believe, the Galatians were prepared again to submit themselves".<sup>1</sup>

One of the beliefs of later Judaism was that the control of the world had for the period of "the present age" been committed to subordinate powers which had become corrupted and had abused their trust.<sup>2</sup> These were "spirits of the elements", "spiritual powers of wickedness in the heavenly places" (Eph. 6, 12), the "idols" whom the heathen had mistaken for God (Gal. 4, 8). The Death of Jesus redeems the believer from the evil rulers of this "present age", the powers of sin, idolatry and death ; and from the bondage of the law, which, having been given by subordinate angels (Gal. 3, 19), belongs merely to this "present evil age", and can only imperfectly reveal to a man his duty, without giving him the power to perform it. By His Death Jesus sets the believer free from slavery to sin and death and the law, and brings him into the liberty and Divine forgiveness which characterise sonship to God. Trusting in Christ crucified, Christians are no longer "slaves", but receive the "adoption of sons" (*υιοθεσία*, Gal. 4, 5), being translated out of the darkness of this present evil age into the marvellous light of the Divine "age to come",

<sup>1</sup>Anderson Scott, *Christianity According to Paul*, p. 31.

<sup>2</sup>*Cf.* 2 Baruch 54, 3 ; 2 Esdr. 6, 41 ; Wisdom 13, 1f. See also Rawlinson, *New Testament Doctrine of Christ*, pp. 142-143.



which has already dawned in Christ's Incarnation, Death, Resurrection, and Exaltation, and in the gift of the Holy Spirit, and will be consummated by Christ's final Advent, the "restoration of all things" (Acts 3, 21). By virtue of their redemption, Christians are free children and heirs of God, having received the Spirit of the Son of God, who cries, "Abba, Father" (Gal. 4, 6, cf. Rom. 8, 15). As such, Christians are said to have already "tasted the powers of the age to come" (Heb. 6, 5).

Christ's Death upon the Cross is described as the "price" by which man's ransom or redemption was purchased. "Know ye not that your body is a temple of the Holy Ghost which is in you, which ye have from God? and ye are not your own; for ye were bought with a price" (1 Cor. 6, 19-20). "For he that was called in the Lord, being a bondservant, is the Lord's freedman; likewise he that was called, being free, is Christ's bondservant. Ye were bought with a price; become not bondservants of men" (1 Cor. 7, 22-23). This ransom, purchased by the price of the Cross, and bestowed in the gift of the Holy Spirit, was an "earnest" or "instalment" (*ἀρραβών*)<sup>1</sup> of the full redemption to come, when the exalted Christ would return to bring in the final salvation with the Divine Kingdom.

It is important to grasp the distinction between the finished work of redemption wrought out upon the Cross, and the complete salvation which is yet to be, and of which our present redemption is the "earnest" or "first instalment" or foretaste. Salvation, in the New Testament sense (*σωτηρία*), is a gradual eschatological process which will reach its consummation

<sup>1</sup>Eph. 1, 14; cf. 2 Cor. 1, 22; 5, 5.

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only in the glory of the age to come. Thus Paul can say in Romans 13, 11 : " now is salvation nearer to us than when we first believed ". Christians are they who " are being saved " (Acts 2, 47 ; 1 Cor. 1, 18). Salvation is " ready to be revealed in the last time " (1 Peter 1, 5). " The salvation in the sense of the actual possession of the inheritance, with its fulness of life and its open vision of God, is still future ".<sup>1</sup> The full redemption which is yet to be will include the deliverance of creation itself " from the bondage of corruption into the liberty of the glory of the children of God ".<sup>2</sup> The contrast, expressed in Rom. 8, 18-23, between the pain of this " present evil age " and the glory of the full redemption yet to come, implies that the final salvation will be from pain (*cf.* Rev. 7, 17 ; 21, 4) as well as from sin, death, the law, and idols, from which Christians, as members of the " age to come " are already in principle redeemed by the Cross.

This interpretation of the Cross as ransom was undoubtedly widespread in the primitive Church. Indeed it goes back to a saying of Jesus Himself : " For the Son of Man came, not to be ministered unto, but to minister, and to give His life a ransom for many " (Mark 10, 45 ; Matt. 20, 28). The central truth in the ransom theory (when stripped of outworn Judaistic beliefs about personal subordinate heavenly powers holding men in thrall) is (1) that Christ by His Death saved men from a tyranny of evil by doing for them something which they cannot do for themselves ; (2) that a price had to be paid to cancel the power of sin and evil ; redemption is costly work, and cost Jesus

<sup>1</sup>Selwyn, Commentary, *ad loc.*

<sup>2</sup>Rom. 8, 21. Sometimes, however, the free child is described as a slave (δοῦλος) of Christ, " whose service is perfect freedom."

dearly in anguish, shame and death ; (3) that sinful man himself could not pay this price or meet this cost, which is infinite and Divine ; (4) that the salvation, initiated upon the Cross, is to be completed in the exalted Lord's eschatological triumph, which will abolish all evil in the "end of the age" and the consummation of His Divine and righteous purpose in the "age to come" or the "Kingdom of God", which in Christ and the gift of the Holy Spirit has already, in part, broken into this world.

## *II Victory*

This deliverance, however, which the Death of Jesus has inaugurated, is sometimes described in terms, not of ransom, but of victory in the battle against evil. It is important to distinguish between these two conceptions of ransom and victory. They are sometimes confused, and treated as though they were one and the same ; but clearly they are not. The metaphor of ransom is drawn from the activities of the slave-market, that of victory from the battle-field. A victor in battle would not think of paying a ransom price to acquire the slaves of his defeated foe or to set them free. He would take the slaves by right of victory and without payment of price. The interpretation of the Cross as victory is not only different from the ransom theory, but, if pressed to its logical conclusion, inconsistent with it. The various theories that we are examining are but partial and metaphorical interpretations of a transcendent fact which surpasses them all. Not one of them by itself, nor all of them put together, must be regarded as a complete explanation of what Jesus did for us upon the Cross. The Divine mystery of Cal-

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vary is one that human intellect cannot fathom and human language strives in vain to portray.

The Death of Jesus is plainly interpreted in terms of victory over the supernatural evil powers in Col. 2, 15. The uncertainty as to the exact translation does not affect the general interpretation of the Crucifixion as Christ's victory. The Authorised Version translates : " And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it (i.e. the Cross) ". The difficult word is ἀπεκδυσάμενος translated by the Authorised Version, " having spoiled " in the sense of " despoiled ". The word, being in the Middle Voice, should strictly have a reflexive sense, which the Revised Version gives in its translation " having put off from himself the principalities and powers ". Whichever translation we adopt, the reference to victory is clear. Jesus " triumphed over " or (better) " led in triumph " (θριαμβεύσας), that is, led captive in the triumphal procession, the powers of evil. By His Death He defeated them and took them prisoner.

We find a similar interpretation of the Death of our Lord in Ephesians 2, 14-16 : " For he is our peace, who made both one (i.e. both Jew and Gentile), and brake down the middle wall of partition, having abolished (καταργήσας) in his flesh the enmity, even the law of commandments contained in ordinances ; that he might create in himself of the twain one new man, so making peace ; and might reconcile them both in one body unto God through the cross, having slain (ἀποκτείνας) the enmity thereby ". Here Jesus is conceived as having won upon the Cross a decisive victory over evil, including the enmity between Jew and Gentile, and as having thus brought peace.

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As representative of the human race, as well as Son of God, Jesus by His Cross won over sin and death a decisive victory in which every believer shares.<sup>1</sup>

O loving wisdom of our God !  
When all was sin and shame,  
A second Adam to the fight,  
And to the rescue came.

O wisest love ! that flesh and blood  
Which did in Adam fail,  
Should strive afresh against the foe,  
Should strive and should prevail.

*(John Henry Newman)*

The Death of Jesus was indeed His complete victory over all the temptations which during His life and ministry had sought to lure Him from the Divinely appointed way of the Cross. His steadfast obedience had triumphed over all the flatteries of His friends and over all the threats of His foes and over every suggested course of action which was contrary to the will of His Father. In His Death His holiness triumphed over man's sin, His love over man's hate, His forgiveness over man's vindictiveness, His humility over man's pride.

The conception of victory, however, in the New Testament is more frequently associated with the Resurrection and Exaltation of Jesus than with the Cross specifically. At first the Cross does not seem to have been interpreted in terms of victory. Such an interpretation was a later development. The earlier

<sup>1</sup>*Cf.* Heb. 2, 14-15, "that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage."

and more usual New Testament view identifies the victory with the Resurrection and Exaltation which followed upon the Crucifixion. "Him, being delivered up by the determinate counsel and foreknowledge of God, ye by the hands of lawless men did crucify and slay : whom God raised up, having loosed the pangs of death : because it was not possible that he should be holden of it" (Acts 2, 23-25). "Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified" (Acts 2, 36 : a reference to the victory of the Exaltation). "Thanks be to God who giveth us the victory through our Lord Jesus Christ" (1 Cor. 15, 57).

Gradually it came to be seen that the victory which was revealed and ratified in the Resurrection and Exaltation, was already implicit in the Crucifixion itself. But it cannot be said that the interpretation of the Cross as victory is prominent in the New Testament. Certainly it is not sufficiently prominent to bear the weight of a whole theory of the Atonement. It has its place as a part or a segment of the full-orbed truth, but cannot be allowed to eclipse the other interpretations of the Cross to which the New Testament itself gives much more space.

### III *Sacrifice*

We pass now to consider those passages which interpret the death of Jesus as a sacrifice. The earliest of them is 1 Cor. 5, 7 : "For our Passover also hath been sacrificed, even Christ". These words describe Jesus as the Paschal Lamb<sup>1</sup>, offered up upon the Cross as Altar. Such a designation of Christ appears to point

<sup>1</sup>Cf. John 1, 29.

to the Johannine date for the Crucifixion as occurring when the lambs were being killed for the Passover. The sacrifice of the paschal lambs commemorated the deliverance of Israel from the bondage in Egypt. Similarly the sacrifice of Jesus was a means whereby the new Israel is delivered from the bondage of sin and death. There is no express doctrine of an *expiatory sin-offering* in this passage.

But in Rom. 3, 25, Christ is described as a sacrifice offered upon the Cross in *expiation for sin*: "whom God set forth to be a means of expiation (*ἱλαστήριον*), through faith, by his blood, to shew his righteousness, because of the passing over of the sins done aforetime, in the forbearance of God". Similarly in 1 John 2, 2, we read: "He is the means of expiation *ἱλασμός* for our sins, and not for ours only, but also for the whole world". And in 1 John 4, 10, it is written: "Herein is love, not that we loved God but that he loved us, and sent his Son to be the means of expiation for our sins (*ἱλασμόν περὶ τῶν ἁμαρτιῶν ἡμῶν*)". The conception behind the words *ἱλαστήριον* and *ἱλασμός* is not that of appeasing an offended Deity, as would be suggested by the translation "propitiation", but, as the LXX use of such words as *ἱλάσκεσθαι* shows, that of cancelling guilt and cleansing the sinner from his sin.<sup>1</sup> The idea is to all intents and purposes the same as that expressed in 1 John 1, 7; "the blood of Jesus his Son cleanseth<sup>2</sup> us from all sin", where the "blood" signifies the life of Jesus offered in sacrifice through death, and is said to purify the sinner. In view of Paul's use of the term *ἱλαστήριον* in Rom. 3, 25, it is impossible to agree entirely with Anderson Scott when he writes: "Paul has singularly

<sup>1</sup>See Dodd, *The Bible and the Greeks*, chap. v.      <sup>2</sup>*καθαρίζει*.

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little to say about sin as involving pollution, and nothing to say as to an initial cleansing of the sinner by Christ ; . . . a sentence like ' The blood of Jesus cleanseth us from all sin ' not only comes from a different apostle ; it has no true parallel in Paul ”<sup>1</sup>. It is no doubt true that Paul more often “ conceives of men as being in servitude to sin, or as having incurred loss of righteousness or condemnation through their sins, as having been separated, alienated from God by sin ”<sup>2</sup>. but the use of the term *ἱλαστήριον* does involve the idea of sin as pollution and the conception of Christ's cleansing work.

A similar view of Christ crucified as expiatory sacrifice is found in Ephesians 5, 2 : “ walk in love, even as Christ also loved you, and gave himself up for us, an offering and a sacrifice to God for an odour of a sweet smell ”. Such a conception is especially frequent in the Epistle to the Hebrews. “ Wherefore it behoved him in all things to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make expiation for (*εἰς τὸ ἱλάσκεσθαι*) the sins of the people ” (2, 17). Here Christ is thought of as both high priest and sacrifice, as in 9, 14 : “ how much more shall the blood of Christ, who through the eternal Spirit offered himself without blemish unto God, cleanse your conscience from dead works to serve the living God ? ” Sometimes the idea of sacrifice is closely associated in the context with that of ransom or redemption, as in 1 Peter 1, 18-19 : “ ye were redeemed, not with corruptible things . . . but with precious blood, as of a lamb without blemish and without spot even Christ.” Sometimes, as in Rom. 3, 25, the notion of

<sup>1</sup>*Christianity According to Paul*, pp. 47-48.

<sup>2</sup>*Ibid.*



sacrifice is closely linked in the context with that of justification. But logically it is quite distinct both from the idea of redemption and from that of justification, the former deriving from the slave-market, and the latter from the law-courts.

The close connexion between the blood-shedding and forgiveness is clearly declared in Heb. 9, 22 : "apart from shedding of blood there is no remission" As we have seen, the 'blood' signifies the 'life' offered by sacrifice through death. "The life of the body is in the blood, and I have given it to you for the altar to make expiation for yourselves, for the blood makes expiation by means of the life" (i.e. the life inherent in it).<sup>1</sup> According to 4 Macc. 17, 22, expiatory value attached to the death of the martyrs. The author of the Epistle to the Hebrews teaches that, because Jesus was the Eternal Son of God, His Death has such an atoning significance as to inaugurate a new and final relation between God and man. His blood purifies the conscience, because it is the blood of the God-man, the blood of the sinless Christ, who is both the priest and the sacrifice. When the writer says in Heb. 9, 14, that Jesus offered Himself through the eternal Spirit, he is stressing the contrast between the annual sacrifice on the Day of Atonement and the Sacrifice of Jesus which never needed to be repeated because it had been offered in the eternal Spirit, that is, in heaven and in eternity. It belonged at once to the temporal and to the eternal order, and so was offered "once for all" (*ἄπαξ* 9, 28 ; *ἐφάπαξ* 10, 10). The Death of Jesus was a sacrifice because it was a supreme act of submission to the will of God and the consummation of His life of obedience.

<sup>1</sup>Lev. 17, 11.

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This doctrine of the Cross of Jesus as expiatory sacrifice was probably encouraged not only by the Jewish sacrificial system, but also by the similarities between the description of the Suffering Servant in Isaiah chapter 53 and the events of our Lord's Crucifixion. "Surely he hath borne our griefs and carried our sorrows ; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities : the chastisement of our peace was upon him, and with his stripes we are healed. All we like sheep have gone astray ; we have turned every one to his own way ; and the Lord hath laid on him the iniquity of us all. He was oppressed, yet he humbled himself and opened not his mouth ; as a lamb that is led to the slaughter, and as a sheep that before her shearers is dumb, so he opened not his mouth . . . Yet it pleased the Lord to bruise him ; he hath put him to grief : when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul and shall be satisfied ; by his knowledge shall my righteous servant justify many : and he shall bear their iniquities . . . he poured out his soul unto death, and was numbered with the transgressors ; yet he bare the sin of many, and made intercession for the transgressors."

The mention of the ' lamb ' in Isaiah 53, 7 may well have suggested the reference to the sin-removing Lamb of God which we find in John 1, 29, 36. Certainly there is a clear reminiscence of Isaiah 53 in 1 Peter 2, 21*f*. " Christ also suffered for you, leaving you an example, that ye should follow his steps ; who did no sin, neither was guile found in his mouth ; who, when he was

reviled, reviled not again ; when he suffered, threatened not ; but committed himself to him that judgeth righteously : who his own self bare our sins in his body upon the tree, that we, having died unto sins, might live unto righteousness, by whose stripes ye were healed. For ye were going astray like sheep ; but are now returned unto the Shepherd and Overseer of your souls ". Similarly the word ' many ' in Isaiah 53, 11-12, is echoed in the words of Jesus at the Last Supper : " This is my blood of the covenant which is shed for many " (Mark 14, 24 ; cf. Matt. 26, 28).

The expiatory sacrifice of Jesus should be regarded less as vicarious than as representative. Christ died, not instead of (*ἀντί*) but on behalf of (*ὑπέρ*) sinners, who are required, in response, to identify themselves with His Death through the self-surrender of faith expressed in baptism and the Lord's Supper. " We who died to sin, how shall we any longer live therein ? Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death ? We were buried therefore with him through baptism into death : that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life " (Rom. 6, 2ff.) We may compare the words in Col. 2, 12 : " having been buried with him in baptism, wherein ye were also raised with him through faith in the working of God, who raised him from the dead " ; and those in Gal. 2, 20 : " I have been crucified with Christ ; yet I live ; and yet no longer I, but Christ liveth in me ". At the Lord's Supper, too, believers identify themselves with the Crucified and Risen Lord and " proclaim His Death till He come " (1 Cor. 11, 26).

The Christian convert has died with Christ to self

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and sin, and has risen again with Christ in newness of life. In a sense all mankind and the whole created universe are "summed up" in Christ (Eph. 1, 10),<sup>1</sup> dying in His Death and rising into the new life of His Resurrection. He is the representative Head of the race, the Second Adam, the "Man from Heaven", in whose representative Death "all died". "One died for all, therefore all died" (*εἰς ὑπὲρ πάντων ἀπέθανεν ἄρα οἱ πάντες ἀπέθανον*, 2 Cor. 5, 14). In His representative Resurrection is found the New Creation. "Wherefore if any man is in Christ, he is a new creature", or "there is a new creation" (2 Cor. 5, 17). Christ alone by offering Himself up could make the perfect and sufficient sacrifice on our behalf, because He alone is "without blemish and without spot" (1 Peter 1, 19; cf. Heb. 9, 14).

It was this conception of representative sacrifice which was probably nearest to the heart of Jesus Himself. For it goes back to the Suffering Servant passages of Deutero-Isaiah, which, we are told, He believed Himself called to fulfil (Luke 4, 17ff. cf. 24, 26; Mark 10, 45; 1 Cor. 15, 3). He was indeed led as "a lamb to the slaughter", and He sacrificed His life as "an offering for sin" (Isaiah 53, 7, 10); and "his own self bare our sins in his own body on the tree, that we, having died unto sins, might live unto righteousness, by whose stripes ye are healed" (1 Peter 2, 24). By the "merit" of His perfect and sinless sacrifice He "earned" for us our release from sin's guilt and power. This does not mean that Christ had to "appease" his Father, as would be suggested by the term "propitiate". The sacrifice was an expression of the Father's holy love for man, no less than of the Son's.

<sup>1</sup>ἀνακεφαλαιώσασθαι τὰ πάντα ἐν τῷ χριστῷ.

If the sacrifice was made *to* the Father, it was also made *by* the Father. What the Son gave, the Father also gave. The Son's work was the Father's work. As Calvin says : " Therefore when we treat of the merit of Christ, we do not place the beginning in Him, but we ascend to the ordination of God as the primary cause ".<sup>1</sup> Here Calvin is arguing that there is no inconsistency between the idea of God's grace freely redeeming us and Christ's merit earning redemption for us, since Christ's merit itself is derived from the grace of God.

#### IV *Penalty*

In a number of passages the Death of our Lord is described as a legal penalty which the innocent Jesus willingly suffered on behalf of the guilty sinners who so richly deserved it. " Him who knew no sin he made to be sin on our behalf ; that we might become the righteousness of God in Him " (2 Cor. 5, 21). " For I am not ashamed of the Gospel : for it is the power of God unto salvation to every one that believeth ; to the Jew first, and also to the Greek. For therein is revealed a righteousness of God by faith unto faith ". (Rom 1, 16-17). Because of the Cross God is righteous and acquits the believer : he is just and therefore merciful (Rom. 3, 26). If it is written that Abraham believed God, and his faith was reckoned unto him for righteousness, " it was not written for his sake alone, that it was reckoned unto him ; but for our sake also, unto whom it shall be reckoned, who believe on him that raised Jesus our Lord from the dead, who was delivered up for our trespasses, and was raised for our justification " (Rom. 4, 23-25).

<sup>1</sup>*Instit.* II, xvii, 1, cf. Anselm, *Cur Deus Homo*, Bk. I, chaps. 9, 10.

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Whereas the metaphor of ransom was taken from the slave-market, and that of victory from the battle-field, and that of sacrifice from the altar, this metaphor of accepted penalty derives from the law-courts. By suffering the penalty which we deserved, Christ secured our acquittal. Here again the conception is one of representation rather than of substitution (*ὑπέρ* not *ἀντί*). Death, which is the "wages" of sin (Rom. 6, 23) fell upon Christ as the perfect and sinless representative Head of our race. Christ died for sins once, a righteous man for unrighteous men (*δίκαιος ὑπὲρ ἀδίκων*) "that he might bring us to God" (1 Peter 3, 18). "For while we were yet weak, in due season Christ died for (*ὑπέρ*) the ungodly. For scarcely for (*ὑπέρ*) a righteous man will one die; for peradventure for (*ὑπέρ*) the good man some one would even dare to die. But God commendeth his own love toward us, in that, while we were yet sinners, Christ died for (*ὑπέρ*) us. Much more then, being now justified by his blood, shall we be saved from the wrath of God through him" (Rom. 5, 6-9).

The sinner, trusting in Jesus, receives, not the due reward of his sins, which is death, but the free-gift of God, which is eternal life in Jesus Christ (Rom. 6, 23). Through the act of surrender in faith to Christ the believer is granted by the saving grace of God "acquittal" (*δικαίωσις*) whereby he is brought into a right relationship with God. The word *δικαίωω*, usually translated by the English verb "justify", really means (as its usage in the LXX indicates)<sup>1</sup> 'to vindicate', 'to deliver', 'to put in the right', and so 'to acquit'. It does not mean either 'make just' or 'deem just', but signifies the act of bringing the sinner into such

<sup>1</sup>See Dodd, *The Bible and the Greeks*, pp. 56f.

a relationship to God that he can stand before Him uncondemned.

This juristic conception of the work of the Cross sometimes occurs in close conjunction with the ransom and sacrificial theories, as in Rom. 3, 21-26 ; but it is logically quite distinct from them, and is Paul's most characteristic contribution to the theory of the atonement. " We reckon therefore that a man is justified by faith apart from the works of the law " (Rom. 3, 28). Jesus paid on our behalf the penalty demanded from us by the law, but which we could not pay and survive. Hence we are acquitted not by works, but by faith. " Being therefore justified by faith, let us have peace with God through our Lord Jesus Christ " (Rom. 5, 1). " Whom he called, them he also justified ; and whom he justified, them he also glorified " (Rom. 8, 30). " Who shall lay anything to the charge of God's elect ? It is God that justifieth ; who is he that shall condemn ? " (Rom. 8, 33). " Ye were justified in the name of the Lord Jesus, and in the Spirit of our God " (1 Cor. 6, 11). " Knowing that a man is not justified by the works of the law, save through faith in Jesus Christ, even we believed on Christ Jesus, that we might be justified by faith in Christ, and not by the works of the law ; because by the works of the law shall no flesh be justified " (Gal. 2, 16). " Now that no man is justified by the law is evident : for, The righteous shall live by faith : and the law is not of faith " (Gal. 2, 11).

We are " put right with God " or " acquitted " not by our works, but by the free grace of God, revealed supremely in the Death of Jesus, and received by us through our faith in Christ, Who on the Cross paid on our behalf the debt or penalty which we owed to God but could never pay. This interpretation of our Lord's

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work may well go back to Jesus Himself. That this is so, is at any rate suggested by the parable of the Two Debtors (Luke 7, 41-43) and that of the Unmerciful Servant (Matt. 18, 23-35). But the full development of the idea of justification in relation to the Cross seems to have been the characteristic contribution of the Jewish lawyer, Paul. Justification, however, is not conceived to be full salvation. It is merely the beginning of salvation. Salvation in the New Testament is a gradual eschatological process, starting with justification by the Cross, but including the sanctifying work of the Holy Spirit, and the ultimate glorifying of the persevering believer by God in the final consummation.

### *V Reconciliation*

The doctrine of *reconciliation* in the New Testament is not so much a distinctive theory to be added to the others as an expression of a general truth which is compatible with all the four theories which have been outlined above. The converted sinner, however the means of *καταλλαγῆ* ("reconciliation" or "atonement") be explained, is certainly, as a matter of Christian experience, reconciled to God by the Cross of Christ. The classic passage concerning the reconciliation is 2 Cor. 5, 18-20: "But all things are of God, who reconciled us to himself through Christ, and gave unto us the ministry of the reconciliation; to wit, that God in Christ was reconciling the world unto himself, not reckoning unto them their trespasses, and having committed unto us the word of the reconciliation".

Here it is noteworthy that the reconciliation is of the sinner to God, not of God to the sinner. "God in



Christ was reconciling the world to Himself". No-where does the New Testament speak of God being reconciled to man. The heart of God, which is eternally Holy Love, need not, and cannot, be changed or modified. It is the heart of the sinner that needs to be changed. The Cross did not *alter*, but *expressed*, the attitude of God towards man—the attitude of redeeming love. It is only on the understanding that the Cross did not change God that it can be said to have revealed Him. But the Cross did more than *reveal* God's holy, redeeming love, seeking and saving the lost. By the Cross God removed the barrier which man by his sin had erected between himself and God ; and thus God brought man into a new relationship of fellowship with Himself. Only in this indirect sense can He be said to have brought Himself into a new relationship with man by the Cross. The new relationship was effected by a change produced, not in God, but in the status and condition of man. "For if, while we were enemies, we were reconciled to God through the death of his Son, much more, being reconciled, shall we be saved by his life ; and not only so, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation" (Rom. 5, 10-11). The proclamation of this reconciliation or change of status will, by the Holy Spirit's help, be a means of securing in the believer a change of heart.

How the reconciliation is effected by the Cross is an unfathomable mystery. It is not adequate to the New Testament view to find the whole explanation in the fact that love toward God is evoked in the heart of men by the revelation of God's wondrous love toward sinners on the Cross. It is, of course, true that "we love because He first loved us" (1 John 4, 19) ; but, on

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the New Testament view, this answering love in man does not *constitute*, but is *the acceptance of*, the reconciliation already effected by the representative and perfect obedience of Jesus to the will of God upon the Cross, before men hear of it or respond to it. Reconciliation, in the strict New Testament sense, is not the consequence of preaching the Gospel, but the content of the gospel preached (τὸν λόγον τῆς καταλλαγῆς 2 Cor. 5, 19). As Denney has well said: "The work of reconciliation, in the sense of the New Testament, is a work which is finished, and which we must conceive to be finished, before the Gospel is preached. It is the good tidings of the Gospel, with which the evangelists go forth, that God has wrought in Christ a work of reconciliation which avails for no less than the whole world, and of which the whole world may have the benefit".<sup>1</sup> The reconciliation is God's gift. "Be ye reconciled to God" (2 Cor. 5, 20) means "accept God's gift of reconciliation". The reconciliation with God extends to the whole universe (τὰ πάντα Col. 1, 20), and by virtue of it reconciliation between Jew and Gentile has been effected (Eph. 2, 16).

That the act of the reconciliation in itself does not complete our salvation is shown in Rom. 5, 10: "For if, when we were enemies (ἐχθροὶ ὄντες) we were reconciled (κατηλλάγημεν) to God by the death of his Son, much more, having been reconciled (καταλλαγέμεντες) we shall be saved by his life (ἐν τῇ ζωῇ αὐτοῦ)." In this verse the full work of salvation is regarded as being in the future, although the act of reconciliation has already been accomplished. Similarly in Rom. 13, 11: "now is salvation nearer to us than when we first believed". In 1 Cor. 1, 18, the "word

<sup>1</sup>The Death of Christ, p. 145.

of the Cross" is described as "the power of God to those who *are being saved*." In Acts 2, 47, also, the converted are described as "those who *are being saved*".

The distinction between the finished act of reconciliation and the futurist eschatological salvation of ethical perfection to be achieved in the final consummation is clearly drawn by Paul in his epistle to the Colossians, chapter 1, verses 19-22: "For it was the good pleasure of the Father that in him should all the fulness dwell; and through him to reconcile all things unto himself, having made peace through the blood of his cross; through him, I say, whether things upon the earth, or things in the heavens. And you were at one time estranged and hostile in your mind by reason of your evil deeds; but now he has completely reconciled (*ἀποκατήλλαξεν*) you in the body of his flesh, so as to present you holy and spotless and blameless before his face, if, that is, you persist founded and established by faith, and are not moved from the hope of the gospel which you heard". The distinction may be expressed by saying that the reconciliation is a finished act of God, accomplished by the death of Christ, whereas salvation, in the full sense, is a "gradual eschatological process", being worked out by the Risen Life of the Exalted Christ, and to be completed when the New Age, of which an *ἀρραβών* or "first instalment" (2 Cor. 1, 22; 5, 5) has already been granted in the gift of the Holy Spirit, has come in all its fulness. The working out of the full salvation is an operation primarily of God, but also of man as a fellow-labourer with God. "Work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to work for his good pleasure" (Phil. 2, 12-13).

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The idea of reconciliation clearly has a close relationship to those of forgiveness and justification. All three are concerned with man's standing in the sight of God, and his restoration to fellowship with God. For Paul the idea of forgiveness is included within the wider and richer terms "justification" and "reconciliation". "Remission of sins" is a more limited, more negative, and narrower conception than the other two. Consequently Paul uses *ἀφίημι* in the sense of "forgive" only once (Rom. 4, 7) and *ἄφεσις* "forgiveness" only twice (Eph. 1, 7, Col. 1, 14), but words connected with justification, righteousness and reconciliation very frequently. Both justification and reconciliation arise from the same activity of Divine grace, which was initiated by God in Jesus on the Cross and is the convert's present experience with an eschatological import. "Through the obedience of the one shall the many be made righteous" (*δίκαιοι κατασταθήσονται* Rom. 5, 19). Both the justification and the reconciliation must be received by faith in the sense of self-committal to Jesus as Lord and Redeemer in His atoning work upon the Cross. By both the believer becomes participant in a Divine righteousness which is not his own, and yet which he makes his own through faith. "God's redemptive activity in Christ is the perfect revelation and embodiment of the highest ethical values of love, righteousness and truth: an affirmation made in the name of mankind, which individual men, through faith can re-affirm and make their own, thus finding in it the avenue of their approach to God. In that focal moment when this relationship obtains, the sinner is no longer a sinner in the sight of God: righteous in mind, although not yet in achievement, he is given that standing with God which makes

fellowship with Him ethically possible".<sup>1</sup> Justification entitles man to enjoy with God that friendship and communion, every barrier to which has been removed by God's act of reconciliation in Christ and Him Crucified. Thus both justification and reconciliation lead man to a new relationship with the Father. "Not merited by works, nor created by faith alone, this relationship is established by faith dependent upon and vitalised by that in which it rests, the astounding grace of God in Christ".<sup>2</sup>

Finally we must notice that it is not merely as individuals that we are reconciled to God, but as a Church in which as a consequence every division is removed and every barrier broken down. There is thus a corporate aspect of the doctrine of the reconciliation. This is strongly brought out in Ephesians 2, 11f. "Wherefore remember that aforetime ye, the Gentiles in the flesh, who are called Uncircumcision by that which is called Circumcision, in the flesh, made by hands; that ye were at that time separate from Christ, alienated from the commonwealth of Israel, and strangers from the covenants of promise, having no hope and without God in the world. But now in Christ Jesus ye that once were far off are made nigh in the blood of Christ. For he is our peace, who made both one, and brake down the middle wall of partition, having abolished in his flesh the enmity, even the law of commandments contained in ordinances; that he might create in himself of the twain one new man, so making peace; and might completely reconcile<sup>3</sup> them both in one body unto God through the cross, having slain the enmity thereby: and he

<sup>1</sup>Vincent Taylor, *Forgiveness and Reconciliation*, p. 81.

<sup>2</sup>*Ibid.*, p. 82.

<sup>3</sup>ἀποκαταλλάξῃ.

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came and preached peace to you that were far off, and peace to them that were nigh : for through him we both have our access in one Spirit unto the Father ". Through their reconciliation to God, Jew and Gentile are reconciled to one another and form one new community. The corporate emphasis is very strong in this passage. Not merely are individuals reconciled to God ; there is the creation of a new Divine community, the new Israel of God in which every barrier has been broken down and every cause of division and separation removed, and all are one " new man " and one holy temple in the Lord " for a habitation of God in the Spirit " (Eph. 2, 21-22).

### VI

In summing up, we may say that all the New Testament interpretations of the Cross, which we have considered, contain elements of central and permanent truth, when they are stripped of the cruder thought-forms which belonged to a primitive period, and which we can now see to have only metaphorical value. We no longer accept the Judasitic beliefs in *personal*<sup>1</sup> supernatural powers of darkness such as those to whom, according to the New Testament, a ransom-price had to be paid, or over whom a victory had to be won. We no longer believe in the literal cleansing potency of blood poured out in sacrifice for sin ; nor do we regard as adequate the juristic conception of God's justice being satisfied by the infliction of the penalty

<sup>1</sup>A *person*, by strict definition, is capable of fellowship with God. But an *utterly* evil spirit is incapable of such communion with the Divine. Hence the philosophical and theological difficulty of believing in a *personal* devil or *personal* devils.

for sin upon His innocent Son on behalf of the guilty. Even the recognition that the penalty was willingly accepted by the Son, and that God in Christ was Himself bearing the penalty, does not completely remove all the difficulties from the theory. Nevertheless in all these interpretations there are important truths, which must be retained in any modern reconstruction of the doctrine of the Atonement :—

(a) God, being holy, cannot condone sin. To forgive is not to condone ; forgiveness involves a cost to the forgiver—a cost at least, in self-denial. Divine forgiveness of all human guilt involved a divine and infinite cost to God, namely, His self-humiliation even unto death in the Person of His incarnate Son. Those who imagine that holy God could forgive and blot out sin without this awful cost to Himself merit the rebuke of Anselm : “ *nondum considerasti quanti ponderis sit peccatum* ” (*Cur Deus Homo*, Bk. I, chap. 21).

(b) On the Cross Jesus effected in man and for man a deliverance from the tyranny of evil which man could not effect for himself. In respect of this deliverance man is not a contributor, but merely a recipient. It comes to him as a free gift of God's grace. Man does not achieve it by his works, but receives it through his faith and repentance.

(c) While we do not believe that sacrificial blood can literally wash away sin, there can be no doubt about the holy significance of the *spiritual self-sacrifice* of the Incarnate Son of God to the will of His Father. The death of Jesus was the sublime expression of His utter dedication of Himself, His life and His will, in obedience to His Father's redemptive purpose. “ Lo,

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I am come to do Thy will, O God " (Heb. 10, 7, 9). Clothed in our manhood, He offered in His death the culmination of that perfect obedience which had characterised His life ; a perfect dedication of obedience, human as well as Divine, which we could not offer, but with which we can identify ourselves, by surrendering ourselves in faith to God in Christ. The essence of Christ's sacrifice lies in the fact that it is the sacrifice of Himself as the perfect representative Man as well as the Divine Son of God. In His representative sacrifice on our behalf we are implicated, and by identifying ourselves with Him in faith and repentance we accept His sacrifice as availing for us.

(d) Similarly, the death of Jesus was undoubtedly a representative victory over sin. His acceptance of the Cross signalled His complete triumph over all the temptations which, as partaker of our human nature, assailed Him and sought to lure Him from the path of obedience that inevitably led to Calvary. Moreover, His goodness triumphed over all the threats and hostility of sinful men, which failed to turn Him from His appointed mission, and finally nailed Him to the Cross.

O love of God ! O sin of man !  
In this dread act your strength is tried,  
And victory remains with love :  
Jesus, our Lord, is crucified !

*(Frederick William Faber)*

Of this victory, already won upon the Cross, the Resurrection was the seal and revelation. This victory over death is the Divine ratification of the victory over sin. " O death, where is thy victory ? O death, where is



thy sting? The sting of death is sin ; and the power of sin is the law : but thanks be to God who giveth us the victory through our Lord Jesus Christ ". (1 Cor. 15, 55-57). This representative victory of the God-Man avails for all men, and in it all may share as they yield themselves in utter trust to the Saviour.

## CHAPTER FIVE

### THE DIVINE SIGNIFICANCE OF THE RESURRECTION OF JESUS

THE predominant note in the New Testament Gospel of the Resurrection of our Lord is that of victory. The Resurrection was a triumph for Jesus, "whom God raised up, having loosed the pangs of death, because it was not possible that he should be holden of it" (Acts, 2, 24). "The God of our fathers raised up Jesus whom ye slew, hanging him on a tree. Him did God exalt with his right hand to be a Prince and a Saviour, for to give repentance to Israel and remission of sins" (Acts 5, 30-31). "He whom God raised up saw no corruption" (Acts 13, 37). Jesus "was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection of the dead, even Jesus Christ our Lord" (Rom. 1, 4). The Epistle to the Ephesians speaks of the strength of God's might "which he wrought in Jesus, when he raised him from the dead, and made him to sit at his right hand in the heavenly places, far above all rule, and authority, and power, and dominion, and every name that is named, not only in this world, but also in that which is to come: and he hath put all things in subjection under his feet, and gave him to be head over all things to the church, which is his body, the fullness of him that filleth all in all" (1, 20*f.*). God "raised him from the dead and gave him glory; so that your faith and hope might be in God" (1 Peter 1, 21). The triumph

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of our Lord's Resurrection is one in which all Christian believers share. "God both raised the Lord, and will raise up us through his power" (1 Cor. 6, 14). "God, being rich in mercy, for his great love wherewith he loved us, even when we were dead through our trespasses, quickened us together with Christ (by grace have ye been saved), and raised us up with him, and made us to sit with him in the heavenly places, in Christ Jesus" (Eph. 2, 4-6). "Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead" (1 Peter 1, 3). "But when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written, Death is swallowed up in victory. O death where is thy victory? O death, where is thy sting? The sting of death is sin: and the power of sin is the law: but thanks be to God who giveth us the victory through our Lord Jesus Christ" (1 Cor. 15, 54-57). This truth, that the Resurrection of Jesus is victory, at once raises a number of questions. (1) Who won the victory? (2) What was defeated? (3) What relation has the victory of the Resurrection to that said to have been won upon the Cross? (4) In what sense do Christians share in the victory? We shall attempt to answer each of these questions in turn.

### I

The general consensus of New Testament teaching is that the victory was won, not simply by God the Son, but by God the Father through the Son. It was the act of God the Father, proving His Son's Divinity,

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and setting the seal of divine approval upon His atoning sacrifice. In the vast majority of instances the New Testament says, not simply that Jesus rose from the dead, but that God (the Father) 'raised Him from the dead' or that Jesus 'was raised' (*ἠγέρθη*) or 'hath been raised' (*ἐγήγερται*). Out of the sixty-four references by verbs to our Lord's Resurrection in the New Testament, there are only seven instances which afford an exception to this rule, by speaking of our Lord's 'rising'.<sup>1</sup> In all the other passages where verbs are used, we learn that God the Father 'raised (*ἤγειρεν*)<sup>2</sup> Him', that Jesus 'was raised', or 'hath been raised'. In one passage (Heb. 13, 20) God is described as 'the God who brought again from the dead the great Shepherd of the sheep'.

It is unfortunate that this emphasis upon the Father's initiative is obscured in our English versions. For instance, the Authorised Version in Mark 16, 6, translates *ἠγέρθη* by 'he is risen' instead of by the accurate rendering, 'he was raised'; and in 1 Cor. 15, 12, it translates *ἐγήγερται* by 'he rose' instead of by the more accurate rendering 'he has been raised'. Moffatt's version makes a similar mistake. The Revised Version translates correctly in 1 Cor. 15, 12 ('he hath been raised from the dead,') and throughout the chapter; but it translates incorrectly in Mark 16, 6 ('he is risen'). It is to be hoped that in future translations of the New Testament both accuracy and consistency will be employed in rendering these words into English.

We have now to consider those passages where our

<sup>1</sup> 1 Thess. 4, 14 (*ἀνάστη*); Mk. 9, 31 (*ἀναστήσεται*); Mk. 8, 31; 9, 10; Lk. 24, 46; John 20, 9; Acts 17, 3 (*ἀναστήναι*).

<sup>2</sup> Or, sometimes, *ἀνέστησεν*.

Lord's Resurrection is referred to by a noun. In Matt. 27, 53, the noun used is *ἔγερσις*, which means 'the raising', thus preserving the emphasis upon the Father's initiative. But the usual noun is *ἀνάστασις*, which occurs in regard to the Resurrection of Jesus eleven times. It can mean either (a) 'the rising again', or (b) 'the raising again'. It probably means the former in John 11, 24-25, "Martha said unto him, I know that he shall rise again (*ἀναστήσεται*) in the resurrection (*ἀναστάσει*) at the last day. Jesus said unto her, I am the resurrection and the life . . ." But in the following passages the context strongly suggests that the meaning of *ἀνάστασις* is 'the raising again': Acts 2, 31; 17, 31-32; Rom. 1, 4; 6, 5; 1 Pet. 1, 3.

In Acts 2, 31, it is recorded that Peter on the Day of Pentecost declared that David spoke of the Resurrection of Christ when he said that he was not forsaken in the grave neither did his flesh see corruption (Psalm 16, 10). Peter at once went on to say, 'This Jesus God raised up' (*ἀνέστησεν*). The emphasis in the context is thus wholly upon the initiative of the Father, and apparently *ἀνάστασις* must here mean 'raising again', as it certainly does in Heb. 11, 35 with reference to the widows of Zarephath and the Shunnamite receiving back their dead.

In Acts 17, 31-32, *ἀνάστασις* is immediately preceded by the phrase 'having raised (*ἀναστήσας*) him from the dead', so that the meaning of the noun must surely be 'the raising again'. Similarly in Rom. 1, 4; 6, 4-5; 1 Pet. 1, 3, the emphasis is upon the Father's act in raising His Son. In these passages the meaning of *ἀνάστασις* must take its colour from its context.

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Therefore, although the evidence to be gathered from the use of this noun is not so decisive as that which is derived from the use of the verbs, it does, on the whole, serve to support the overwhelming predominance of the emphasis upon the Father's action and initiative in the New Testament's view of our Lord's Resurrection.<sup>1</sup> The force of this emphasis is twofold :—

(1) It shows that the victory over the grave was an achievement, not of human nature, not even of Christ's perfect human nature, but of the Godhead. Immortality is not an inherent quality in human nature which man possesses in his own right : victory over death, if it comes at all, can only come by the act of God. It is not the culmination of a process from below, but a divine gift from above.

(2) Christ, even in His divine equality with the Father, is nevertheless in a sense subject to the Father. It is the Father Who sent Him, raised Him, exalted Him. All things come from (*ἐκ*) the Father through (*διὰ*) the Son. At the future Triumph "when all things have been subjected unto Him, then shall the Son also Himself be subjected to Him that did subject all things unto Him, that God may be all in all" (1 Cor. 15, 28). Obedience is a Divine, as well as a human virtue. Similarly in the Epistle to the Hebrews the Son is secondary in His relation to the Father. It is the Father who appointed Him heir of all things (1, 2), called Him to His own right hand (1, 13), subjected all things to Him (2, 8), and raised Him from the dead (13, 20).

Yet, inasmuch as Jesus was the Son of God incarnate,

<sup>1</sup>To be a Christian is "to believe on Him who raised up Jesus our Lord from the dead" (Rom. 4, 24 ; 1 Peter 1, 21.)

Divine as well as human, one with the Father, the victory may, in a secondary sense, be said to be His. God the Father achieved the victory in and through the Son. The triumph, which has been made available to all believers, comes as the gift of God the Father through the Son. "Thanks be to God who giveth us the victory through our Lord Jesus Christ". The "raising power" of the Father was incarnate in the Son who said: "I lay down my life that I may take it again" (John 10, 17.)

## II

What was defeated in the victory achieved by the Resurrection of our Lord? Not merely death, but the whole host of the powers of evil which, in New Testament phrase, rule this present age, were thereby overthrown and vanquished. It was one of the beliefs of later Judaism that the control of the universe had, for the period of this present age, been committed by God to subordinate powers, "the spiritual forces of wickedness in the heavenly places",<sup>1</sup> such as angels, the "spirits of the elements", a vast hierarchy of supernatural existences, which, though created by God, and subject ultimately to His judgement, have set themselves up in opposition to Him. The sin of the angels was looked upon as the ultimate source of evil in the world. The curse and doom which these powers inflict were destroyed by Christ's Resurrection for all who will surrender themselves to Him in faith and trust. The evil forces themselves, which the heathen mistakenly worship as gods, have been in principle overthrown and conquered by the Resurrection of Jesus; their power has been annulled and their bondage broken

<sup>1</sup>τὰ πνευματικά της πονηρίας ἐν τοῖς ἐπουρανίοις (Eph. 6, 12).

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for all who in faith identify themselves with Christ and commit themselves to Him. But, though already defeated, their final destruction awaits the coming judgement and vengeance of God.

One of the earliest references to the Resurrection of Jesus (1 Thess. 1, 10) links it with our salvation from the wrath that is coming : ' to wait for His Son from heaven, whom He raised from the dead, even Jesus, who delivers us from the coming wrath '.<sup>1</sup> The ' wrath ' is the nemesis which will fall upon the spiritual forces of evil at the ' end of the age '. God's coming Judgement and vengeance will fall upon the angels<sup>2</sup> whose abuse of the powers entrusted to them by God has caused the suffering and affliction of God' people.<sup>3</sup> According to 1 Cor. 6, 2-3, the saints will have a share in this judgement : " Or know ye not that the saints shall judge the world ? and if the world is judged by you, are ye unworthy to judge the smallest matters ? Know ye not that we shall judge angels ? " That the faithful will judge the world is taught also in Wisdom 3, 8 : " They shall judge nations and have dominion over peoples ". This existing age will pass away and give place to a new creation : " And I saw a new heaven and a new earth : for the first heaven and the first earth are passed away : and the sea is no more " (Rev. 21, 1 ; cf. Isaiah 65, 17 ; 66, 22). " But, according to his promise, we look for new heavens and a new earth, wherein dwelleth righteousness " (2 Peter, 3, 12). There will be a " new beginning " or " renewal of creation " (*Παλιγγενεσία*)<sup>4</sup> Of this we already have

<sup>1</sup>τὸν ῥυόμενον ἡμᾶς ἐκ τῆς ὀργῆς τῆς ἐρχομένης

<sup>2</sup>Eth. Enoch 91, 15. <sup>3</sup>*Ibid.* 89, 61ff.

<sup>4</sup>In the following discussion I am much indebted to A. E. Rawlinson's *New Testament Doctrine of Christ*, pp. 143-148.



a foretaste in the Resurrection, and in this renewal Christian believers share. They enjoy a renewal of their human nature in baptism: "But when the kindness of God our Saviour, and his love toward man, appeared, not by works done in righteousness, which we did ourselves, but according to his mercy he saved us, through the washing of regeneration (*διὰ λουτροῦ παλιγγενεσίας*) and renewing (*ἀνακαινώσεως*) of the Holy Ghost, which he poured out upon us richly, through Jesus Christ our Saviour; that, being justified by his grace, we might be made heirs according to the hope of eternal life" (Titus 3, 4-7). Accordingly, Paul exhorts the Roman Christians: "be ye transformed by the renewing of your mind (*μεταμορφοῦσθε τῇ ἀνακαινώσει τοῦ νοός*), that ye may prove what is the good and acceptable and perfect will of God" (Rom. 12, 2). The final renewal will be manifested in the times of the "restoration of all things" (*ἀποκαταστάσεως πάντων*, Acts 3, 21) at the end of "this present age".

The "age to come" is not destined to be subject to angels: "For not unto angels did he subject the world to come, whereof we speak" (Heb. 2, 5). Indeed "the rulers of this world" are "coming to nought" (1 Cor. 2, 6). Death itself will be destroyed and he "that had the power of death, that is, the devil" (Heb. 2, 14). Meanwhile the evil powers are still active, and are to be guarded against. "For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places" (Eph. 6, 12). Nevertheless in principle the evil rulers have already been defeated by the Cross and the Resurrection of Jesus (Col. 2, 14*f.*). The powers of

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evil are henceforth mere "weak and beggarly elements", bereft of their power and under sentence of doom (Gal. 4, 9).

The essential defeat of these powers of evil and of death has, therefore, already been accomplished by the Resurrection, and all who belong to Christ will be saved from the destruction which awaits these forces of darkness. "Much more then, being now justified by his blood, shall we be saved from the wrath of God through him. For if, while we were enemies, we were reconciled to God through the death of his Son, much more, being reconciled, shall we be saved by his life" (Rom. 5, 9-10). Long and hard may be the struggle, and we shall need the whole armour of God in the waging of it, but since Christ has been raised from the dead by the power of the Father, we know that in fighting against evil, we are fighting a defeated enemy, who lies already under sentence of death. The Resurrection is the defeat of death, because it is first of all the defeat of sin and of all evil. It is sin which is the sting of death (1 Cor. 15, 56), and by drawing and removing its sting, Christ has killed death itself. He has abolished it: God "saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before times eternal, but hath now been manifested by the appearing of our Saviour Christ Jesus, who abolished death and brought life and incorruption to life through the gospel, whereunto I was appointed a preacher, and an apostle, and a teacher" (2 Tim. 1, 9-11).

Christ has abolished death in the only way in which a stubborn fact can be abolished, by showing that it has become something quite different from what men

imagined it to be. He has transformed it into the gateway of a life more blessed and more glorious for all who believe in Christ, and share in the power of His Resurrection's victory over sin and death. Jesus has completely changed the significance of the grave. "Death appears to be the seal of failure, it is the condition of success ; it appears to be an end, it is also a beginning ; it appears to be a humiliation and a curse, but its cleansing waters purge the soul of her travel-stains, and land her refreshed upon the farther shore".<sup>1</sup> For Jesus, death was the prelude to His greatest triumph. For the Christian, death to self, the loss of self in the surrender of the soul to Christ and in self-identification with His Cross, is also the pathway to the life of victory, peace, and glory. "And Jesus answereth them, saying, The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, Except a grain of wheat fall into the earth and die, it abideth by itself alone ; but if it die, it beareth much fruit.<sup>2</sup> He that loveth his life loseth it ; and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me ; and where I am, there shall also my servant be ; if any man serve me, him will the Father honour" (John 12, 23-26).<sup>3</sup>

Whatever we may think of the doctrine that Christ defeated *personal* supernatural powers of evil, it is clear that Christian teaching, as based upon the New

<sup>1</sup>W. R. Inge, *The Gate of Life*, p. 1.

<sup>2</sup>πολὸν καρπὸν φέρει. Cf. Rom. 7, 4 : τῷ ἐκ νεκρῶν ἐγερθέντι, ἵνα καρποφορήσωμεν τῷ Θεῷ. Cf. also 1 Cor. 15, 36-37.

<sup>3</sup>"Life-through-Death is the principle of Jesus' whole life : it is the inward essence of the life of the Christians ; and it is the unveiling of the glory of the eternal God." A. M. Ramsey, *The Resurrection of Christ*, p. 19.

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Testament, must insist upon the soteriological significance of our Lord's Resurrection. Christ's risen life has rescuing power in a moral and spiritual sense. The New Testament plainly teaches us that Christ saves penitent and believing sinners not only by His Death, but by His Resurrection as well.<sup>1</sup> In Rom. 4, 25, Paul says that Christ was raised for our justification (*ἡγέρθη διὰ τὴν δικαίωσιν ἡμῶν*); that is, for our salvation from sin's guilt and power. In Rom. 6, 3-11, the Resurrection of Jesus is closely linked with Christian baptism and newness of life. "Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death? We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. For if we have become united with him by the likeness of his death, we shall be also by the likeness of his resurrection". In Rom. 7, 4, we learn that Christians are in marriage-union with Christ, who was raised from the dead, that we might bring forth fruit unto God (*ἵνα καρποφορήσωμεν τῷ Θεῷ*). The Risen Christ by His living presence and indissoluble union with His people defends them from the forces of darkness and wickedness which God by the Resurrection of His Son has defeated. "It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather that was raised from the dead, who is at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? Shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in all these

<sup>1</sup> "If Christ hath not been raised, your faith is vain; ye are yet in your sins" (1 Co. 15, 17).

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things we are more than conquerors through him that loved us. For I am persuaded that neither death nor life nor angels nor principalities nor things present nor things to come nor powers nor height nor depth nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord" (Rom. 8, 34-39).

This teaching is by no means confined to St. Paul. In Acts 5, 30-31, St. Peter declares: "The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel and forgiveness of sins". Similarly in Hebrews 4, 14-16: "Having then a great high priest, who hath passed through the heavens, Jesus the Son of God, let us hold fast our confession. For we have not a high priest that cannot be touched with the feeling of our infirmities; but one that hath been tempted in all points like as we are, yet without sin. Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help us in time of need." And again in Hebrews 7, 24-27: "He, because he abideth for ever, hath an unchangeable priesthood. Wherefore also he is able to save to the uttermost them that draw near unto God through him, seeing he ever liveth to make intercession for them. For such a high priest became us, holy, guileless, undefiled, separated from sinners, and made higher than the heavens."

Christ, the Conqueror of the powers of darkness and of death, is Christ the King; and the Christ-King is also the Christ-Priest. The intercession and redeeming work of the living Christ depend upon His priesthood, and since He is priest for ever, His intercession

is also, permanent. He can therefore carry through to completion (εἰς τὸ παντελές) every case that He undertakes to defend. He lives to intercede. The intercession of the risen Christ is not merely a prayer, but a life. "The New Testament does not represent Him as an 'orante', standing ever before the Father with outstretched arms, like the figures in the mosaics of the catacombs, and with strong crying and tears pleading our cause in the presence of a reluctant God, but as a throned Priest-God, asking what He will of the Father who always grants His request. Our Lord's life in heaven is His prayer".<sup>1</sup>

The victory, then, which God achieved in Christ's Resurrection is a triumph not merely over physical death, but over that spiritual death which is sin and bondage to evil. Indeed by the Resurrection God brought everything into subjection under His feet. God's power is exceedingly great toward us "who believe according to that working of the strength of his might which he wrought in Christ, when he raised him from the dead, and made him to sit at his right hand in the heavenly places, far above all rule and authority and power and dominion, and every name that is named, not only in this world, but also in that which is to come, and he put all things in subjection under his feet, and gave him to be head over all things to the Church, which is his body, the fulness of him that filleth all in all" (Eph. 1, 19-23). His Resurrection lifts every believer above the sordid things of life, above earth to heaven. "If then ye were raised together with Christ, seek the things that are above, where Christ is, seated on the right hand of God. Set your mind upon the things that are above, not on the

<sup>1</sup>Swete : *Ascended Christ*, p. 95.

things that are upon the earth. For ye died, and your life is hid with Christ in God. When Christ who is our life, shall be made manifest, then shall ye also with Him be manifested in glory" (Col. 3, 1-4). Identifying ourselves with His Death by faith and self-surrender, we are identified with His Resurrection, and are 'raised with Him'. He is in His own ever-living Person both Resurrection and life eternal, the life that is full and abundant and free in God's service, the life that is victorious over sin as well as over death. We do not have to wait until 'the last day' before we share in the victory of Christ's Resurrection; nor do we have to wait till the day of our death. "God gave unto us eternal life, and this life is in his Son. He that hath the Son hath the life" (1 John 5, 11-12). Jesus said, "I am the resurrection and the life: he that believeth on me, though he die, yet shall he live; and whosoever liveth and believeth on me shall never die" (John 11, 25). "And this is life eternal, that they should know thee, the only true God, and Jesus Christ whom thou didst send" (John 17, 3). Eternal life is the Christian's present possession.

### III

What relation has the victory of the Resurrection to that said to have been won upon the Cross? At first it was only the Resurrection that was described in terms of victory. It was the Father's triumph in and through the Son, "whom God hath raised up, having loosed the pangs of death, because it was not possible that he should be holden of it" (Acts 2, 24). "Death is swallowed up in victory. O death, where is thy victory? O death, where is thy sting? . . . thanks be

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to God who giveth us the victory through our Lord Jesus Christ" (1 Cor. 15, 54-57). "Christ being raised from the dead dieth no more; death no more hath dominion over him" (Rom. 6, 9). Later, however, it came to be seen that the victory revealed in the Resurrection was already implicit in the Cross. Thus Paul writes in Col. 2, 13-15, "You, being dead through your trespasses and the uncircumcision of your flesh, you, I say, did he quicken together with him, having forgiven us all our trespasses; having blotted out the bond written in ordinances that was against us; and he hath taken it out of the way, nailing it to the Cross; having put off from himself the principalities and powers, he made a show of them openly, triumphing over them in it (*θριαμβεύσας αὐτοὺς ἐν αὐτῷ*)"<sup>1</sup> We may compare Ephesians 2, 16, where the Cross is described as the means whereby Christ conquered and slew the enmity between Jew and Gentile.

The victory of the Cross and that of the Resurrection are one and the same. The latter is the ratification and seal of the former. Jesus, who faced all life's troubles and disasters in such a manner as to overcome them, transformed by His all-conquering love a shameful gibbet into a throne of victory and glory and saving power. The love of Jesus, revealed supremely upon the Cross, is none other than the holy love and redeeming mercy of God Himself, a force infinitely stronger than sin and death. On the Cross a triumph, ultimate, sufficient and complete, was accomplished and perfected, over the sin and hatred of man, and all the wiles and powers of evil. As Dr. James Stewart has said: "The repeated trumpet-note of the New

<sup>1</sup>See above, p. 95.



Testament is that at the Cross, once for all, Christ raided the dark empire of evil, and vanquished the demons and led captivity captive".<sup>1</sup> In bearing our sins, His Divine and holy love broke the tyranny and power of evil ; His forgiveness triumphed over man's selfish cruelty and pride ; God's apparent defeat was His sublimest victory : and of that victory the Resurrection is the Divine proof and seal, and the means whereby the saving effect of the victory is continued and will be consummated. The Death and Resurrection of Jesus constitute the greatest and most decisive event in history.

The message of this supreme Divine victory is that God reigns and that those who belong to Him by faith and are saved by His grace shall ultimately reign with Him. "For if we died with him, we shall also live with him ; if we endure, we shall also reign with him" (2 Tim. 2, 11-12). "Unto him that loveth us, and loosed us from our sins by his blood : and he made us to be a kingdom, to be priests unto his God and Father : to him be the glory and the dominion for ever and ever" (Rev. 1, 5-6). "Worthy art thou to take the book, and to open the seals thereof : for thou wast slain, and didst purchase unto God with thy blood men of every tribe and tongue and people and nation, and madest them to be unto our God a kingdom and priests ; and they reign upon the earth. . . . Worthy is the Lamb that hath been slain to receive the power, and riches, and wisdom, and might, and honour, and glory, and blessing" (Rev. 5, 9-12). "The kingdom of the world is become the kingdom of our Lord and of his Christ : and he shall reign for ever and ever" (Rev. 11, 15). Christ's Throne, which is God's Throne, the

<sup>1</sup>*Heralds of God*, p. 19.

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Throne of Divine righteousness, omnipotence and grace, is unassailable and unshakeable, and to Christ's redeemed people belong that Divine security and peace, which only Divine victory, the victory of Christ's Cross and Resurrection can bring.

The victory of the Resurrection is as indispensable to Christ's work of salvation as that of His Cross. It would suggest an erroneous conception of the work of Jesus to say that it was finished on the Cross, and that the Resurrection had no other significance than that of being His reward and the sign of God's approval and acceptance of His sacrifice. When Jesus cried upon the Cross, "It is finished", He did not mean that all His saving activity was finished, but only that the suffering, anguish and sacrifice in shame and humiliation were finished. His saving work, His priestly offering of Himself on our behalf in perfect obedience and intercession, are continued through the victory of the Resurrection and the triumph of the Exaltation. His ministry of salvation can only be completed because, as One who had died and been raised from the dead, He passed, by the Resurrection and Ascension, into the Eternal realm and there devoted Himself, and His people in Him, to the everlasting service of the Father.

As Professor Milligan wrote, many years ago, "The Resurrection of our Lord, instead of being a mere consequence of His work, is thus a part of the work itself. Without it He would have left that work unfinished. As our Representative He might have led us to the sacrifice of death rendered necessary by the fact that we had sinned. But He would not have led us into the higher life—the life in God—for which we were created, and in which the end of our existence is attained. It is only by the continued offering of Him-

self in the new life of His resurrection-state that His people are taken 'in Him' beyond death into heavenly and eternal life".<sup>1</sup> Without His Resurrection His high-priestly work of Intercession and Benediction could never have been realised. Nor could He have accomplished the quickening of our souls by His Resurrection-life mediated to us in the gift of the Holy Spirit. The message of the Gospel is the good news of a salvation "which includes not only the death of the old man, but the quickening into life of the new man within us, of a change which involves our dying unto sin in order that we may live unto righteousness. This is the will of God for our salvation—not simply fresh discoveries of the power or wisdom or goodness of the great Creator; not simply the inculcation of moral precepts more comprehensive and beautiful than the world had yet possessed or could have reached by speculations of its own, but a union in love with the Father through the Son as Priest. Such a will of God could only be revealed after Christ had risen. His Resurrection was a part of the revelation; and without it the very word to be proclaimed could not be perfected".<sup>2</sup>

The union of the believer with the living God could only be achieved by the living Spirit of the Lord; and the gift of that Spirit could only be imparted by a Saviour who had been raised from the tomb. It is constantly asserted in the New Testament that the Resurrection and Ascension of Jesus were the necessary prelude to the coming of the Holy Spirit in power upon His Church. "It is expedient for you that I go away: for if I go not away, the Paraclete will not

<sup>1</sup>*The Resurrection of Our Lord* (Second Edition, 1884), p. 142.

<sup>2</sup>*Ibid.*, p. 143.

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come unto you : but if I go, I will send him unto you " (John 16, 7). " Behold I send forth the promise of my Father upon you : but tarry ye in the city, until ye be clothed with power from on high " (Luke 24, 49), " This Jesus did God raise up, whereof we all are witnesses. Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath poured forth this, which ye see and hear " (Acts 2, 32-33). With the Resurrection and Exaltation of Jesus the ministry of the Spirit bestowed by the Father through Him was made possible. This Spirit of God the Father is also known in the New Testament as the Spirit of Jesus. The Spirit of Him that raised up Christ (Rom. 8, 11) is also the Spirit of Christ (Rom. 8, 9 ; Phil. 1, 19 ; 1 Peter 1, 11) and " the Spirit of life in Christ Jesus " (Rom. 8, 2). The Spirit of God is also the Spirit of His Son (Gal. 4, 6). The Spirit of God, the power in which Jesus worked on earth and works in heaven, has, by reason of His Death and Resurrection, been made available to every Christian believer. Without the Resurrection the victory of Christ would be incomplete and His eternal work prevented.

To insist that without the Resurrection the work of the Cross is incomplete is not to belittle the importance of His Death. " The Death of Christ never loses its significance. That significance is eternal. To the latest moment of his life on earth the Christian traces all the privileges which he enjoys to the death of Christ, and beholds in it the first great act by which his Lord opened up to him the way to the Father. It is not otherwise when he enters the heavenly glory, where his song shall be to the Lamb that was slain " <sup>1</sup>

<sup>1</sup>Milligan, *op. cit.*, p. 303.

But it is none the less true that the Christian believer redeemed and reconciled by the Cross of Jesus, is "saved by His life" (Rom. 5, 10). True "the blood of Jesus cleanseth us from all sin" (1 John 1, 7). But the phrase the "blood" of Jesus does not mean simply His Death, the blood shed upon the Cross for our sins. It is Christ's life, coming through death and triumphant over the grave, the life victorious by which the Christian lives: "our Christian life is not led only in the grateful recollection of death endured for us, but is continually nourished by our living in the life of Him whose offering of Himself to the Father, with His people in Him, is only completed in the heavenly Sanctuary. Participation in this heavenly life is alone participation in the blood of Christ, for the blood of Christ is not His death, but His life, won through death, in heaven".<sup>1</sup> We are saved by the living One who was crucified.

The predominance of the Resurrection in the primitive Gospel is undeniable.<sup>2</sup> It was of Christ's Resurrection that the apostles declared themselves to be witnesses. The Good News, in the first instance, was not that Jesus had won a great victory by His Death, but that He had been granted by His Father a glorious victory in His Resurrection.<sup>3</sup> Deep and prolonged reflection led them to the realisation that the victory of the Resurrection was indeed the continuation and revelation of the victory already initiated and secured by the perfect obedience of Divine Love upon the Cross.

Victory that only perfect is  
Through loving sacrifice like His.<sup>4</sup>

<sup>1</sup>*Ibid*, p. 303.

<sup>2</sup>Without the Resurrection there would have been no Gospel and no Church. Cf. A. M. Ramsey, *The Resurrection of Christ* (1945), pp. 7 ff.

<sup>3</sup>Cf. Rom. 4, 24; 1 Peter 1, 21; Acts 2, 24; etc. <sup>4</sup>Lucy Larcom.

## IV

Thus we are brought to our last question concerning the victory of the Resurrection: In what sense do Christians share in the victory? That Christians do share in it is the repeated teaching of the New Testament. As we learn plainly from 1 Corinthians, chapter 15, it is because Christ has been raised from the dead that His people receive a resurrection, which is victory both over sin and over death. The Resurrection of our Lord, therefore, has a bearing not only upon His own Person and Work, but also upon his disciples. The triumph of the Head is also a triumph for the members of His Body. His life is their life; His glory their glory. Having identified themselves with His humiliation and suffering, they are also identified with His Resurrection and Exaltation. To His people He imparts His own life which has conquered sin and death; for His people are united with Him and He with them. "Who shall separate us from the love of Christ?"<sup>1</sup> "I live, and yet no longer I, but Christ liveth in me".<sup>2</sup> "Christ in you, the hope of glory".<sup>3</sup> "Abide in me, and I in you".<sup>4</sup> This assertion of the union between the Lord Jesus Christ and His people is a vital doctrine of the New Testament. Indeed, union with the Living Christ is the heart and soul of the New Testament. It was to establish this union that He came. It was the fundamental purpose of His Incarnation, not only to unite God with man in His own Divine Person, but to unite God with all who will come unto the Father through Him and receive in faith and repentance Christ's Resurrection life. The absolute Divinity of the Son

<sup>1</sup>Rom. 8, 35.<sup>2</sup>Gal. 2, 20.<sup>3</sup>Col. 1, 27.<sup>4</sup>John 15, 4.

was as necessary for the effecting of this end as His perfect humanity.

In the sense of a victory over sin, the Christian believer enjoys the Resurrection here and now in this present life. "God, being rich in mercy, for His great love wherewith He loved us, even when we were dead through our trespasses, quickened us together with Christ (by grace have ye been saved), and raised us up with him, and made us to sit with him in the heavenly places, in Christ Jesus" (Eph. 2, 4-6). The Christian believer is not absolutely sinless but, having surrendered himself to Christ, he finds that the tyranny and bondage of sin is broken: "sin shall not have dominion over you".<sup>1</sup> Here in this life the sincere and earnest believer may know in part the meaning of that Resurrection which he will know in its fulness hereafter. "And this is life eternal, that they should know thee, the only true God, and him whom thou didst send, even Jesus Christ".<sup>2</sup> We are united with Christ by the likeness of His Resurrection. Baptism by immersion is the expression of the believer's union with Christ's Death and with His Resurrection life. As "death hath no more dominion over him",<sup>3</sup> so "sin shall not have dominion over you". "We were buried therefore with him through baptism unto death; that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life."<sup>4</sup> By the Resurrection of Christ, the Second Adam, a new creation and a new humanity has been made possible.<sup>5</sup>

<sup>1</sup>Rom. 6, 14.

<sup>2</sup>John 17, 3.

<sup>3</sup>Rom. 6, 9.

<sup>4</sup>Rom. 6, 4-5.

<sup>5</sup>"The great doctrine that Christ is the Second Adam, the author of a new humanity that is being moulded into His own true image, has its basis in the Resurrection." A. M. Ramsey, *The Resurrection of Christ*, p. 31. See 1 Cor. 15, 45.

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Compared with this possession of Christ's Resurrection-life, which brings victory over sin, all else is worthless. "Yea, verily," says St. Paul, "and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but refuse that I may gain Christ, and be found in Him, not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ, the righteousness which is of God by faith: that I may know him and the power of his resurrection, and the fellowship (*κοινωνίαν*) of his sufferings, becoming conformed unto his death; if by any means I may attain unto the resurrection from the dead. Not that I have already obtained, or am already made perfect: but I press on, if so be I may apprehend that for which also I was apprehended by Christ." (Phil. 3, 8-12). The present resurrection from the death of sin is an 'earnest' of the coming resurrection from physical death and the glory which shall follow.

The life of Christians is distinctly presented to us in the New Testament as life in a Saviour raised from the dead. This life derives its character and power not only from what Jesus was, but from what He is. It is the new life of a new creation. The living Christ imparts to us His own heavenly life and resurrection-power through His Holy Spirit. "For the law of the Spirit of life in Christ Jesus made me free from the law of sin and death" (Rom. 8, 2). But, to speak more accurately, the initiative is, here as elsewhere, in the hands of the Father. "If the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall quicken also your mortal bodies through his Spirit that dwel-



leth in you" (Rom. 8, 11). "Wherefore, if any man is in Christ, he is a new creature: the old things are passed away; behold they are become new".<sup>1</sup> God the Father has raised up Christians with Christ, thereby effecting a 'new creation'.<sup>2</sup> "If then ye were raised together with Christ, seek the things that are above, where Christ is seated on the right hand of God. Set your mind on the things that are above, not on the things that are upon the earth. For ye died, and your life is hid with Christ in God" (Col. 3, 1-3).

The Christian believer appropriates this Resurrection by surrendering his will to the Saviour who died and was raised again 'for our justification' (Rom. 4, 25). The convert identifies himself in faith and repentance with the Lord's redeeming act of Death and Resurrection. As we have seen, in Romans chapter six, this self-committal in faith is vividly expressed and effectively symbolised in believers' baptism by immersion. The whole chapter is eloquently expressive of the Christian's life of righteousness in the power of Christ's resurrection imparted to the believer's soul. Similarly in Col. 2, 12, we read: "Having been buried with him in baptism, wherein also ye were raised with him through faith in the working of God, who raised him from the dead".

It is clear that, in respect of deliverance from the dominion of sin, the believer shares in the victory of the Resurrection in a soteriological sense. The Resur-

<sup>1</sup>2 Cor. 5, 17.

<sup>2</sup>"The Apostles described the Resurrection by likening it to two of the greatest acts of the power of God of which they could read in the Old Testament"—the Creation and the Exodus. The Resurrection is God's New Creation making the believer a new creature, and the New Exodus effecting for the believer deliverance from the bondage and captivity of sin. See Ramsey, *The Resurrection of Christ*, pp. 28 f.

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rection of our Lord is very closely associated in the New Testament with the Christian's ethical and spiritual salvation. "It is worthy of notice indeed that 'salvation' in the full meaning of the word, is never connected in the New Testament with the death of Christ alone. Pardon of sin, redemption, and reconciliation are, but not salvation. Salvation includes life; and, though the seed must be dissolved, it is from the living germ in the seed, and not from the surrounding death, that the life springs up".<sup>1</sup> "We shall be saved by his life".<sup>2</sup> Filled by the Spirit with the Resurrection-life of Jesus, the believer is separated from the world in respect of inward character, consecrated to God and to His service, and liberated from the bondage of all evil. In Christ raised from the dead the Christian is free. Although he has not yet attained the full measure of his freedom, he is no longer a slave to sin and fear and other evils. "Ye received not the spirit of bondage again unto fear; but ye received the spirit of adoption, whereby we cry, Abba, Father" (Rom. 8, 15).

But the Resurrection of Jesus was not only victory over sin and the powers of evil in general; it was victory over death. In what sense does the Christian share in this victory? The Christian's victory over physical death is an outcome of his victory over sin, or spiritual death, received from God the Father through Christ His Son. The resurrection from physical death, in which the believer will share, is a spiritual resurrection with a spiritual body of glory received from heaven. "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption" (1 Cor. 15, 50). The Christian's resurrection from physical death is

<sup>1</sup>Milligan, *op. cit.* p. 127.

<sup>2</sup>Rom. 5, 10.

not a physical resurrection, but a spiritual one. His body "is sown in corruption ; it is raised in incorruption : it is sown in dishonour ; it is raised in glory : it is sown in weakness ; it is raised in power : it is sown a natural body ; it is raised a spiritual body" (1 Cor. 15, 42-44). "As we have borne the image of the earthy, we shall also bear the image of the heavenly" (1 Cor. 15, 49). "If the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal, in the heavens . . ." (2 Cor. 5, 1f).

This resurrection is usually conceived as taking place 'at the last trump' (1 Cor. 15, 52). "For the Lord himself shall descend from heaven with a shout, and with the trump of God : and the dead in Christ shall rise first : then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air : and so shall we ever be with the Lord" (1 Thess. 4, 16-17). The Resurrection is sometimes spoken of as taking place on the 'last Day' : "And this is the will of him that sent me, that of all that which he hath given me I should lose nothing, but should raise it up at the last day. For this is the will of my Father, that every one that beholdeth the Son, and believeth on him, should have eternal life ; and I will raise him up at the last day" (John 6, 39-40). But in some passages Jesus is represented as seeking deliberately to replace the idea of a resurrection at the last day by one of immortality and eternal life which survives death, the life of victory which can never die. "I am the resurrection and the life : he that believeth on me, though he die, yet shall he live : and whosoever liveth and believeth on me shall never die" (John 11, 25-26). Similarly in

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John 3, 16, the Fourth Gospel declares: "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life". Paul, in his maturer thought, seems to approach to a similar conception: he has "the desire to depart and be with Christ; for it is very far better" (Phil. 1, 23). "We are of good courage, I say, and are willing rather to be absent from the body and to be at home with the Lord" (2 Cor. 5, 8). These expressions suggest that the idea of a resurrection reserved till the 'end of the age', delayed till the last Day, was not felt to be fully satisfactory.

In any case, the assured presence in the New Testament of the Logos doctrine and of the conception of the *imago Dei* in the soul of man<sup>1</sup> implies a belief in a principle of immortality bestowed by God upon the human spirit. The Christ-mysticism of Paul and the Fourth Gospel also paves the way for the conception of the immortality of the soul. The human spirit which is indwelt by the ever-living Christ must itself be ever-living.<sup>2</sup> The conception of 'resurrection of the spiritual body' is valuable as stressing that it is the whole organic personality, re-integrated by God, which, by His grace, triumphs over death; but the conception of immortality is also useful as correcting the spatial and temporal associations which inevitably cling to the idea of resurrection. Eternal life is non-spatial and non-temporal just as it is non-physical. Ideas of 'going up' or 'going down' and delay till the last trump are really quite irrelevant to a truly spiritual

<sup>1</sup>Rom. 8, 29; 2 Cor. 4, 4; Col. 1, 15; John 1, 9; Heb. 1, 3; 1 Cor. 11, 7.

<sup>2</sup>Cf. Clement of Alexandria, Strom. 5.10.63: τὸ μὴ φθίρεισθαι  
θειότερος μετέχειν ἔστι.

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and philosophical conception of immortality and eternal life. Eternal life is a spiritual state of fellowship with God. "And this is life eternal that they should know thee the only true God, and him whom thou didst send, even Jesus Christ".<sup>1</sup> It is the Divine life in the personality of the surrendered believer.

<sup>1</sup>John 17, 3

## CHAPTER SIX

### THE EXALTATION OF OUR LORD JESUS CHRIST

By the 'Exaltation' of our Lord is meant the glory which He received from the Father consequent upon His Ascension or Assumption. The noun 'ascension' nowhere occurs in the New Testament, but the verb 'ascend'<sup>1</sup> is used occasionally in this connexion. The noun which the New Testament uses is *ἀνάληψις*, 'the taking up' or 'assumption',<sup>2</sup> and the verb *ἀναλαμβάνεσθαι* 'to be received up' is also used quite frequently.<sup>3</sup> A similar expression occurs in Acts 1, 9; 'He was lifted up (*ἐπήρθη*) and a cloud received (*ὑπέλαβεν*) him out of their sight'. As in regard to the Resurrection, so in regard to the Ascension, the New Testament emphasis as a whole falls upon the initiative of the Father. As Jesus was raised by the Father from the grave, so He was received up by the Father into heaven.

#### I

The only primitive *accounts* of the Ascension are those of Luke which we find at the end of his Gospel and at the beginning of Acts. The passage in the Gospel is fraught with textual uncertainty. It is improbable that the original text recorded that Jesus 'was carried up into heaven' or that the disciples 'worshipped Him'

<sup>1</sup>*ἀναβαίνω* e.g. John 6, 62; 20, 17; Eph. 4, 8-10.

<sup>2</sup>Luke 9, 51.      <sup>3</sup>e.g. Acts 1, 2, 11, 22; 1 Tim. 3, 16.

(ἀνεφέρετο εἰς τὸν οὐρανὸν and προσκυνήσαντες αὐτόν are not in some of the best MSS, and they are not likely to have been omitted if they had been originally in the text). The original text certainly recorded that Jesus parted from His disciples (διέστη ἀπ' αὐτῶν), and His last words and the manner of His departing were evidently specially significant and reassuring, for 'they returned to Jerusalem' (ὑπέστρεψαν εἰς Ἱερουσαλήμ) with great joy and were continually in the Temple praising God. According to the first chapter of Acts Jesus was 'lifted up' (ἐπήρθη, v. 9) or 'received up' (ἀνελήμφθη, v. 2; cf. v. 11) and a cloud received Him out of the sight of the disciples. Jesus had disappeared before (e.g. Luke 24, 31), but the Ascension was realised to be the final disappearance. Two men in white raiment reassured the disciples, as they gazed into heaven, with the promise of the Parousia: 'Jesus . . . shall so come in like manner as ye beheld Him going into heaven.'<sup>1</sup>

The account at the beginning of Acts states that there was an interval of forty days between the Resurrection and the Ascension (Acts 1, 3). This is not mentioned in the Gospel passage, but is not incompatible with the vague chronology of the closing verses of Luke's Gospel. The locality of the Ascension is the same in both accounts, for Bethany, mentioned in the Gospel, lay on the eastern slope of Olivet, from which, according to Acts, the disciples returned to Jerusalem (ὑπέστρεψαν εἰς Ἱερουσαλήμ Acts 1, 12; the same words as in the Gospel). In the Gospel the words of commission, with the promise of the power of the Holy Spirit, are spoken by our Lord in Jerusalem before going forth towards Bethany. In Acts they

<sup>1</sup>Acts 1, 11.

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form the Saviour's last address on Olivet immediately prior to the Ascension, but this is a very minor discrepancy.

Certainly Luke 24, 50-53, no less than Acts 1, 9-12, is intended as an account of the Assumption. Indeed Luke explicitly says so : " The former treatise I made, O Theophilus, concerning all that Jesus began both to do and to teach, until the day in which he was received up, after that he had given commandment through the Holy Spirit unto the apostles whom he had chosen " (Acts 1, 1-2). The Assumption (or Ascension) is the only event in the life of our Lord which Luke records twice. Clearly he attached to it a special importance, and indeed a twofold significance. He viewed it in two aspects, the first as looking backward and as the necessary completion of what was begun in the Incarnation, the second as looking forward and making necessary, as its consummation, that coming which still lies in the future.

## II

Earlier, however, than these *accounts* of the Ascension, we have several *allusions* to the event, some indirect, others more explicit. Probably the earliest passage to imply the Ascension is 1 Thess. 1, 10, ' to wait for His Son from heaven '. In looking forward to the Parousia, these words imply a previous Ascension of Jesus into heaven ; but the following words, ' whom He raised from the dead ' connect the Ascension very closely with the Resurrection. This is so again in Rom. 8, 34 : ' It is Christ that died, yea rather that was raised from the dead, who is at the right hand of God, who also maketh intercession for us '. It is certainly pos-



sible to read these passages as meaning that the Exaltation of Christ was immediately consequent upon the Resurrection, which would then have to be identified with the Ascension or Assumption.

Harnack<sup>1</sup> indeed confidently asserted that the Ascension had no separate place in the primitive tradition. But although the evidence admits of this conclusion, it does not necessitate it. The fact that Paul does not explicitly distinguish the Ascension from the Resurrection does not prove that he was unaware of the distinction. The only conclusion which we can confidently draw is that the distinction, which may or may not have existed in the earliest *κήρυγμα*, certainly did exist by the time when Luke-Acts was written. In any case the process of Exaltation in the widest sense may be said to have begun with the Resurrection.

We sometimes find what may be called a 'compensious' statement in which the Exaltation is described immediately after the Crucifixion. "When he had made purification of sins, he sat down on the right hand of the Majesty on high" (Heb. 1, 3). "But he, when he had offered one sacrifice for sins for ever, sat down on the right hand of God" (Heb. 10, 12). "Who, for the joy that was set before him, endured the Cross, despising the shame, and hath sat down at the right hand of the throne of God" (Heb. 12, 2). It would clearly be a glaring instance of the fallacy of the *argumentum ex silentio* to infer that the author of the Epistle to the Hebrews did not know that the Resurrection intervened between the Crucifixion and the Ascension. He expressly refers to the Resurrection in chapter 13, verse 20. Justin Martyr also says that

<sup>1</sup>*History of Dogma*, Vol. I, p. 202, n.1.

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Jesus "was crucified and ascended into heaven".<sup>1</sup> Will it seriously be contended that Justin did not know of the Resurrection intervening between the Crucifixion and the Ascension, or that he drew no distinction between the Resurrection and the Ascension?

Opinion, however, for a long time fluctuated with regard to the interval which elapsed between the Resurrection and the Ascension. The words of the Epistle of Barnabas<sup>2</sup> ("We keep the eighth day for rejoicing, on which Jesus both rose from the dead, and after His manifestation, ascended into heaven"), whether or not they mean that both the Resurrection and the Ascension occurred on the *same* Sunday, are hardly consistent with the natural implications of Acts 1, 3: "to whom (i.e. to the apostles) he also shewed himself alive after his passion by many proofs, appearing unto them by the space of forty days (δι' ἡμερῶν τεσσαράκοντα ὄπτανόμενος) and speaking the things concerning the kingdom of God". The fact that the Valentinians and Ophites<sup>3</sup> make the interval eighteen months, the Pistis Sophia eleven years, and Eusebius<sup>4</sup> three and a half years, shows that the statement of Acts 1, 3, was not always accepted as fixing a limit of time. But, whatever variety of opinion there may have been regarding the interval between the Resurrection and the Ascension, from the first there was no doubt about the *fact* of the Ascension.

The Exaltation and glory of the ascended Lord are usually described in terms of a 'Session' at the right hand of God. In addition to the passages already quoted from the Epistle to the Hebrews, we read in Col. 3, 1: "If ye therefore were raised together with

<sup>1</sup>σταυρωθῆναι καὶ ἀναβεβηκέναι εἰς τὸν οὐρανόν. Dial. 38.

<sup>2</sup>xv, 9. <sup>3</sup>Irenæus, *contra Haereses*, I, 3, 2; 30, 14. <sup>4</sup>dem. ev. viii, 2.

Christ, seek the things that are above, where Christ is, seated on the right hand of God". Similarly in Eph. 1, 20, we learn that God "raised him from the dead, and made him to sit at his right hand in the heavenly places". We are to understand the same Heavenly Session in 1 Peter 3, 21-22: "through the resurrection of Jesus Christ, who is on the right hand of God, having gone into heaven (*πορευθεὶς εἰς οὐρανόν*) angels and authorities being made subject unto him". The phrase here "who is on the right hand of God" (*ὃς ἐστὶν ἐν δεξιᾷ Θεοῦ*) is identical with that in Rom. 8, 34, where the idea of the Session is associated with intercession; here, as in Eph. 1, 20, it is associated with kingly rule. "It is not a dead Christ on whom we depend, but a living. It is not only a living Christ, but a Christ enthroned, a Christ in power. It is not only a Christ in power, but a Christ of ever-active sympathy, constantly (if we may so speak) at the Father's ear, and constantly pouring in intercessions for His struggling people on earth".<sup>1</sup> Behind all these references to the Heavenly Session lies verse 1 of Messianic Psalm 110: "The Lord saith unto my lord, Sit thou at my right hand, Until I make thine enemies thy footstool". It was this verse which the apostles claimed to have been fulfilled by the Ascension of Jesus (Acts 2, 34-35; cf. Heb. 1, 13).

The Exalted Lord is set on the throne of God, "at His right hand", as the Christ-King and also as the Christ-Priest. "That the two offices should meet in one person belongs to the Hebrew ideal both of priesthood and of kingship. This comes to light first in the old story of Melchizedek, King of Salem, and priest of

<sup>1</sup>Sanday and Headlam, *Romans* (I.C.C.), p. 221. cf. Swete, *Apost. Creed*, p. 67 f.

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God most High (Gen. 14, 18f.)".<sup>1</sup> In Psalm 110 it is this union of sovereignty and priesthood which is declared to be the distinguishing mark of the Messianic Kingdom. "Thou art a priest for ever, After the order of Melchizedek" (verse 4). According to *Hebrews* Christ is the high-priest after the order of Melchizedek. He differs from all other high-priests, because, like Melchizedek, He is a unique Person, not a member of a sacerdotal caste, but the solitary representative of His order. Like Melchizedek again, He has no successor, because He is endowed with endless life and His priesthood is perpetual (*εἰς τὸν αἰῶνα*, *Hebrews* 7). "Wherefore also he is able to save to the uttermost them that draw near unto God through him, seeing he even liveth to make intercession for them" (*Heb.* 7, 25). Since He is King and Priest for ever, His intercession is permanent, and He can carry through His pleading triumphantly to its absolute completion (*εἰς τὸ παντελές*).

The metaphor of the "Session" indicates "perfect rest".<sup>2</sup> By this is meant "rest from all pains and sorrows, but not from warfare and work".<sup>3</sup> "Weariness and pain have no place in the life of the incarnate Godhead"<sup>4</sup>. The "Session" of the Exalted Christ, in view of His constant intercession and rule, certainly cannot denote inactivity. He is ever active, watchful, and ready to help His servants. Indeed in the account of the martyrdom of Stephen He is represented as standing, not sitting, on the right hand of God. "But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said,

<sup>1</sup>Swete, *Ascended Christ*, p. 34.

<sup>2</sup>Westcott, *Historic Faith*, p. 52.

<sup>3</sup>Swete, *op. cit.*, p. 13.

<sup>4</sup>*Ibid.*, p. 14.

Behold, I see the heavens opened, and the Son of man standing on the right hand of God" (Acts 7, 55-56). Perhaps the word "standing" is here intended to indicate Christ's readiness to succour and receive the martyr. Certainly the unusual phrase as well as the use of the term 'Son of man', which is found elsewhere only in the Gospels in the New Testament,<sup>1</sup> must be taken to stamp this utterance as original. The use of the variation "standing" means that the words here cannot be a mere echo of Luke 22, 69: "But from henceforth shall the Son of man be seated at the right hand of the power of God". (cf. Mark 14, 62; Matt 26, 64; Dan. 7, 13). The interesting variation must be due to the reminiscence of an eye-witness which was in Luke's source for Acts 7.

These expressions, however, which speak of the Exalted Christ as "sitting" or "standing" and "on the right hand of God", must be regarded as metaphorical and symbolic. Spatial and physical terms can, of course, be applied to the spiritual and eternal realm only in the sense of figurative imagery. It is inconceivable that Paul or the author of the Epistle to the Hebrews, which is so redolent of acquaintance with Alexandrian philosophy, should have assigned to such terms a literal and physical significance. Even Peter knew how to interpret the language of Scripture figuratively and symbolically (e.g. Acts 2, 16-21). The essential idea expressed by the phrase 'at the right hand of God' is that of Divine authority and kingship and power, coupled with that of priestly intercession. The Exalted Christ is King and Priest for ever "after the order of Melchizedek". As human, He deals representatively with man's relations to God;

<sup>1</sup>But see Rev. 1, 13; Heb. 2, 6.

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as Divine, He deals representatively with God the Father's relations to man. He is the perfect heavenly Mediator and Intercessor. "This is good and acceptable in the sight of God our Saviour; who willeth that all men should be saved, and come to the knowledge of the truth. For there is one God, one mediator also between God and men, himself man, Christ Jesus, who gave himself a ransom for all" (1 Tim. 2, 3-6). "He is the mediator of a better covenant" (Heb. 8, 6), "of a new covenant" (9, 15). "Ye are come to Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to innumerable hosts of angels, to the general assembly and church of the first-born, who are enrolled in heaven, and to God the Judge of all, and to the spirits of just men made perfect and to Jesus, the mediator of a new covenant, and to the blood of sprinkling that speaketh better than that of Abel. See that ye refuse not him that speaketh" (Heb. 12, 22-25).

The whole of the New Testament after the Gospels pre-supposes the Exaltation of our Lord, and is a witness to it. Indeed the Gospels themselves would never have been written but for it. The Christ of the New Testament is not merely the Jesus of history, but the eternal Son of God, who has returned to heaven, where He ever lives and reigns and makes intercession for us, and will finally reveal Himself in all His glory. The Christ whom the apostles preached was the Exalted Lord, seated upon the Throne of God Himself. It is as the eternal Son of God that Jesus claimed the right to be not only King of the Jews, but King of the world as well. Not by might or learning, but as the Divine Saviour who for us sinners and our redemption stooped from the highest to the lowest,

even from the Throne of God to the malefactor's cross of shame, and from His self-humiliation was raised and exalted to the Throne from whence He came, Jesus is rightful ruler of mankind and of the Universe. As the Saviour of the world, He is its true King, and the Owner of the nations which He has bought with His blood.

His kingdom is not from this world, but from heaven. It comes not with the acclamations of the crowd, but in the silent surrender of our hearts. He governs, not by might of armies or of material force, but by the constraining love of God moulding and awakening the sensitive conscience and an all-embracing gratitude. He rules not by codes of legislation, but by the cleansing and quickening of the Holy Spirit. He directs not only deeds and words, but thought, intent and will. His laws are not the decrees of an earthly monarch, but revelations of Divine and eternal truth. His Kingdom is a universal Kingdom : its people are of all nations; and its scope is cosmic. It excludes none but those who exclude themselves by wilful and stubborn refusal of His gift of forgiveness, redemption and eternal life. It is for all but the churlish, proud and unrepentant, who reject it. Its patents of nobility are not ranks or titles, but the pure and lowly heart, loving service and sacrifice, and the crown of life abundant and eternal. For Christ Himself won this Kingdom not by pride or self-will, but by obedience to the will of the Father and submission even to the death of the cross. And He won the Kingdom not for Himself alone, but for every sinner who will hear His voice and in humility, penitence and trust, receive His Spirit and share His mind. Such He brings out of darkness into His marvellous light, and permits to share in His

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Kingdom of love and truth which shall never pass away.

### III

What then was the significance given to the Exaltation of our Lord in the primitive preaching?

(1) It was regarded as the fulfilment of so-called prophetic passages in the Psalms : e.g. 68, 18 : "Thou hast ascended on high, thou hast led thy captivity captive" ; 110, 1 : "The Lord said unto my lord, Sit thou at my right hand, Until I make thine enemies thy footstool" ; 118, 22-23 : "The stone which the builders rejected Is become the head of the corner. This is the Lord's doing : It is marvellous in our eyes". Whatever the original application of these passages may have been, the early Christians saw in them a prediction fulfilled in the triumph and exaltation of Jesus.

Jesus Himself had put the argument from the fulfilment of prophecy at the forefront of His preaching (e.g. Mark 1, 15 ; Luke 4, 21 ; Luke 24, 25-27 ; 44-46). The apostles were but following His example, and probably His instructions, when they applied the argument from prophecy to His Exaltation, and placed it at the forefront of their preaching (e.g. Acts 2, 25*f.* *cf.* Psalm 16 ; Acts 2, 34-35, *cf.* Psalm 110, 1 ; Acts 4, 11, *cf.* Psalm 118, 22-23 ; Acts 13, 23, 27, 33-37, etc.). Jesus Himself quoted the Psalms in reference to His own approaching Triumph. After the allegory of the vineyard (Mark 12, 1-9) He quotes Psalm 118, 22-23 : "Have ye not read even this scripture :

The stone which the builders rejected,  
The same was made the head of the corner ;



This was from the Lord,  
And it is marvellous in our eyes ?

This allegory does not end with a clear and open prediction of the Resurrection and Exaltation of Jesus, as it would almost certainly have done if it had been a free composition of the early Church. Nevertheless, by this quotation, Jesus expressed His confidence in His own triumph following His death. When the Christian Church saw in Psalm 118, 22-23, a prophetic word fulfilled in the spiritual victory and exaltation of the Christ who had been rejected by the priests, they had our Lord's own authority for doing so. In Mark 12, 35-37, Jesus quotes Psalm 110 in reference to Himself, endorsing the interpretation of it in a Messianic sense. It was therefore doubtless by our Lord's own authorisation that it became prominent in the apologetic and theology of the primitive preaching, being regarded in Acts 2, 34, as prophetic of the Ascension, in Heb. 10, 12-13 of the Session at the 'right hand' of the Father, in Heb. 6, 20 ; 7, 17, 21, of the eternal priesthood 'after the order of Melchizedek'.

(2) There is a passage in Peter's speech (Acts 2, 36) which has been regarded sometimes as capable of Adoptionist interpretation. He first quotes Psalm 110, 1 :

The Lord said unto my Lord, Sit thou on my  
right hand,  
Till I make thine enemies the footstool of thy  
feet.

Then he adds : " Let all the house of Israel know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified ". The words " hath made Him both Lord and Christ (*καὶ κύριον*

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αὐτὸν καὶ χριστὸν ἐποίησεν) have sometimes been taken to imply that the Exaltation of our Lord consisted in the raising of Him to a status of Divinity. But, as has been stated above,<sup>1</sup> the idea of deification is quite foreign to the New Testament. The verb ἐποίησεν probably has here a force akin to that of "designated". We may compare Rom. 1, 4, "declared (ὀρισθέντος) to be the Son of God with power". In Acts 2, 36, the terms 'Lord' and 'Christ' refer back to the Psalm just quoted, being official titles, expressive of a function bestowed by God. The term 'Lord' echoes the use of it in the Psalm, 'my Lord', and there it is equivalent to 'Messiah', 'Christ', God's 'Anointed'. God 'made', 'designated', or 'constituted' Jesus as 'the Christ', just as in Heb. 3, 1f. He is said to have 'made' or 'appointed' Him 'the Apostle and High Priest of our confession'. "Wherefore, holy brethren, partakers of a heavenly calling, consider the Apostle and High Priest of our confession, even Jesus; who was faithful to him that appointed (τῷ ποιήσαντι) him". Here the same word ποιεῖν 'to make' is used; but no one would seriously accuse the author of the Epistle to the Hebrews of an Adoptionist Christology (see Heb. 1, 1f).

(3) In Philipians 2, 9-11, we find a view of the Exaltation as a reversal of the κένωσις with the conferment of an added glory. Having described the process whereby Christ Jesus, being in the form of, and on an equality with, God, empties Himself, taking the form of a servant, being made in the likeness of men, and humbled Himself, becoming obedient even unto the death of the gallows, thus touching the lowest point of His humiliation, Paul then describes the

<sup>1</sup>See pp. 17-20.

Exaltation as the reverse, or upward, process : " Wherefore also God highly exalted Him, and gave unto Him the name which is above every name ; that in the name of Jesus every knee should bow . . . and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father ". Here the Exaltation is certainly regarded, not as the *conferring* of Divinity upon Christ, but as the re-assertion and consummation of a Divinity which was already His. The doctrinal exposition here is all the more remarkable because the main intention of the passage as a whole is not to demonstrate a Christological standpoint, but to inculcate a Christian ethic of humility and *ἀγάπη*. The mind of Christ, seen in His voluntary humiliation, should be found also in His disciples : " that ye be of the same mind, having the same love, being of one accord, of one mind ; doing nothing through faction or through vainglory, but in lowliness of mind each counting other better than himself ; not looking each of you to his own things, but each of you also to the things of others. Have this mind in you which was also in Christ Jesus ".<sup>1</sup> The true evidence of a Christian spirit is to be seen in Christian unity, love and humility in the lives of Christ's disciples, for this is the best proof that they share the mind of the Saviour, who for their sakes willingly humbled and sacrificed Himself, stooping even to the humiliation and agony of the cross of shame, from which the Father raised Him to His greater glory and universal dominion. The whole passage recalls the teaching of Jesus Him-

<sup>1</sup>cf. Schleiermacher : " The kingly office of Christ consists in the fact that everything which the community of believers requires for its well-being (*Wohlsein*) continually proceeds from him " (*The Christian Faith*, English Translation, Second Edition, by Mackintosh and Stewart, p. 466.)

self: "For every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted" (Luke 14, 11; 18, 14; Matt. 23, 12). Jesus did not exalt Himself. He humbled Himself; and because He humbled Himself, the Father highly exalted (*ὑπερύψωσεν*) Him. His Divine and sovereign reign is enriched and rendered yet more glorious by His Incarnation and sacrifice, His suffering and the triumph which He won over sin and the dark dominion of evil and of death. His life in Heaven is yet more vital and potent for our salvation because it has been brought back to Heaven through sacrifice and death. It is this saving power of the life given in death and brought triumphantly through death to the Holy of Holies in the 'heavenly places' that is designated by the phrase 'the blood of Jesus which cleanseth us from all sin'.

(4) Thus we pass to another important development in the New Testament teaching about the Exaltation, the soteriological aspect, which we have already touched upon in discussing the significance of the Session. In Acts 5, 31, we read: "Him did God exalt with His right hand to be a Prince and a Saviour, for to give repentance to Israel and remission of sins. And we are witnesses of these things; and so is the Holy Ghost, whom God hath given to them that obey him." Compare Rom. 8, 34: "It is Christ who died, nay rather was raised from the dead, who is at the right hand of God, who also intercedes for us". Because His Priesthood is Divine and Eternal, and the Priesthood of One who is sovereign King, it is all-powerful to save. This is the theme so fully and magnificently developed in the Epistle to the Hebrews. It must not be forgotten, however, that in *Hebrews* Christ is not only

Priest, but also Sacrifice. It is His own life laid down in sacrificial suffering and death, and with glorious victory brought back to Heaven from the grave in virtue of which He so potently and successfully pleads and intercedes. Jesus was both High Priest and Offering as He died and passed inside the veil to the heavenly Presence of God to establish the Divine life-bond between God and His people. He did not need to sacrifice for Himself; nor did He need to sacrifice Himself more than once for the people. His self-offering 'once for all' (*ἅπαξ*) secured a forgiveness which the older animal sacrifices never won. Nor did the Heavenly Priest and Intercessor leave His people outside when He entered into the Holy of Holies; He opened the way for them to enter God's own presence after Him, and in virtue of His self-sacrifice. In His Divine Humanity within the gates of the Eternal, His own people are embodied, receiving from Him repentance and pardon, the renewal and sanctification of their lives; that where He is, there they may be also (*cf.* John 14, 3), as indeed He is wherever they are (*Matt.* 18, 20; 28, 20;). (*Cf.* Col. 3, 1-4.) The Exalted Christ is the life of the believing community, and of the individual Christian (*cf.* Phil. 1, 21; Gal. 2, 20).

It is the function of the High Priest to enter (*εἰσέρχεσθαι*) and to offer (*προσφέρειν*). This is what the Lord, exalted in Heaven, has done. "When he had made purification of sins, he sat down on the right hand of the Majesty on high" (*Heb.* 1, 3). "Having then a great high priest, who hath passed through the heavens, Jesus the Son of God, let us hold fast our confession. For we have not a high priest that cannot be touched with the feeling of our infirmities;

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but one that hath been in all points tempted like as we are, yet without sin. Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help us in time of need " (4, 14-16). A hope is set before the Christians, " which we have as an anchor of the soul, a hope both sure and stedfast and entering into that which is within the veil, whither as a forerunner Jesus entered for us, having become a high priest for ever after the order of Melchizedek " (6, 19-20). " He, because he abideth for ever, hath his priesthood unchangeable. Wherefore also he is able to save to the uttermost (*εἰς τὸ παντελές*) them that draw near unto God through him, seeing he ever liveth to make intercession for them. For such a high priest became us, holy, guileless, undefiled, separated from sinners, and made higher than the heavens ; who needeth not daily, like those high priests, to offer up sacrifices, first for his own sins, and then for the sins of the people ; for this he did once for all (*ἐφάπαξ*) when he offered up himself. For the law appointeth men high priests, having infirmity ; but the word of the oath, which was after the law, appointeth a Son, perfected for evermore " (7, 24-28). (The promise in Psalm 110, 4,

The Lord hath sworn and will not repent  
Thou art a priest for ever  
After the order of Melchizedek,  
was later than the law which appointed the Levitical  
priests, and therefore superseded it.)

By His one offering Jesus has perfected for ever them that are sanctified (10, 14). " Having therefore, brethren, boldness to enter into the holy place by the blood of Jesus, by the way which he dedicated for us,

a new and living way, through the veil, that is to say, his flesh ; and having a great priest over the house of God ; let us draw near with a true heart in fulness of faith, having our hearts sprinkled from an evil conscience, and our body washed with pure water : let us hold fast the confession of our hope that it waver not ; for he is faithful that promised " (10, 19-23).

It is impossible to exaggerate the importance of this priestly and soteriological aspect of our Lord's Exaltation in the New Testament. As we have seen, although it is chiefly developed in the Epistle to the Hebrews, it is prominent also elsewhere, and is indeed an integral and essential element in the primitive Christian faith. " No aspect of our Lord's heavenly life is more to be insisted upon than His priestly office and work. Popular theology on all sides shows a tendency to stop short at the Cross, that is, at the historical moment when the Divine sacrifice was offered. The blessings of our redemption are traced to the Passion with such exclusive insistence as to suggest that they would have been ours if Christ had neither risen from the dead nor ascended into heaven. The whole attitude of Christian life is affected by this departure from the primitive teaching ; a dead Christ, instead of a living Lord becomes the object of devotion ; the anchor of the soul is fixed in the past and not in the present and future . . . Thus the words, " It is finished " , are supposed to exclude atoning work of any kind subsequent to the death of the Cross ; whereas they only announce the completion of the particular work of obedience unto death which was the purpose of our Lord's earthly life. Neither the analogy of the Old Testament Day of Atonement nor the direct teaching of the New Testament sanctions the doctrine that the

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priestly work of Christ was finished when He died. If He was delivered for our trespasses, He was raised for our justification ; if we were reconciled to God through the death of His Son, much more . . . shall we be saved by His life. With St. Paul, not the Cross and Passion, but the Ascension and the High-priestly Intercession are the climax of our Lord's saving work".<sup>1</sup> The same could be said of St. Luke, St. Peter, and the author of the Epistle to the Hebrews, and indeed of the New Testament generally.

(5) Furthermore, the Exaltation is regarded, alike in Acts and in the Fourth Gospel, as the necessary preliminary to the sending of the Holy Spirit. Just before His Ascension Jesus said to His disciples : " Ye shall be baptized with the Holy Ghost not many days hence " (Acts 1, 5). " Ye shall receive power when the Holy Ghost is come upon you : and ye shall be my witnesses both in Jerusalem, and in all Judæa and Samaria, and unto the uttermost part of the earth " (Acts 1, 8). These words recall Luke 24, 48-49 : " Ye are witnesses of these things. And behold I send forth the promise of my Father upon you : but tarry ye in the city, until ye be clothed with power from on high ". Peter, in his speech on the day of Pentecost (Acts 2, 32-33) declared : " This Jesus did God raise up, whereof we are all witnesses. Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath poured forth this, which ye see and hear ". It is significant, too, that in Acts 5, 31-32, the Holy Spirit is mentioned immediately after the Exaltation : " Him did God exalt with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and remission of sins.

<sup>1</sup>W. B. Swete, *The Ascended Christ*, p. 49.



And we are witnesses of these things ; and so is the Holy Ghost, whom God hath given to them that obey him ". The Fourth Gospel explicitly states that the Exaltation of Jesus was the indispensable precondition of the sending of the Spirit. In John 16, 7f, Jesus says : " Nevertheless I tell you the truth ; It is expedient for you that I go away : for if I go not away, the Paraclete will not come unto you ; but if I go, I will send him unto you. And he, when he is come, will convict the world in respect of sin, and of righteousness, and of judgement : of sin, because they believe not on me ; of righteousness, because I go to the Father, and ye behold me no more : of judgement, because the prince of this world hath been judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth is come, he shall guide you into all the truth : for he shall not speak from himself ; but what things soever he shall hear, these shall he speak : and he shall declare unto you the things that are to come. He shall glorify me : for he shall take of mine, and shall declare it unto you."

Similarly in John 7, 39 : " this spake he of the Spirit, which they that believed on him were to receive : for the Spirit was not yet given ; because Jesus was not yet glorified." The same truth is expressed in John 14, 12 : " Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also ; and greater works than these shall he do ; because I go unto the Father . . . And I will pray the Father, and he shall give you another Paraclete, that he may be with you for ever, even the Spirit of truth." The coming of the Spirit into believers' souls was dependent upon the fulfilment by Jesus of His part in the Divine

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scheme of redemption, culminating in His Exaltation, whereby His glorified humanity would become the centre of a new dispensation of the Spirit.

From this point of view, as the necessary prelude to the gift of the Holy Spirit in power to the disciples, the Ascension made it possible for Christianity to become a more spiritual, inward, and universal religion. So long as Christ was a visible presence located at a particular place on the earth, men's relationship to Him was bound to be to a certain degree external. Through the gift of the Holy Spirit, the Exalted Christ indwells every believing heart. Moreover even after His Resurrection Jesus could only be in one place at a time; the Risen Christ could only walk along one road, and converse with those who were there; from all others He was so far separated. But after His Ascension and Exaltation He could through the imparted and indwelling Spirit be with all believing souls, and any road along which Christians walk can now be an Emmaus Road whereon the Spirit of the glorified Lord can reveal and interpret to them the Scriptures, leading them into all Truth.

(6) There is, finally, the strong eschatological significance attached to the Exaltation in Acts, the early writings of Paul, the Apocalyptic discourses of the New Testament, and such parables as The Waiting Servants and The Pounds, at least as interpreted by the Evangelists. In the account of the Ascension in Acts 1, 9-11, we read that, while the apostles were looking stedfastly into heaven, two men stood by them in white apparel, who said, "Ye men of Galilee, why stand ye looking into heaven? this Jesus, which was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven".

These words of the two celestial beings state the expectation which is henceforth to operate in the minds of the apostles, that Jesus is to come again from heaven on clouds (Dan. 7, 13), as they have seen Him go up to it (Acts 1, 9). In Acts 3, 21, Jesus is described as one 'whom the heaven must receive until the times of the restoration of all things', when He will subdue all mankind and even the forces of evil and death in Nature, to the Divine sovereignty, bringing about a 'new beginning' or renewal of creation (*παλιγγενεσία*)<sup>1</sup> We may compare the words in the Epistle of Barnabas, 6, 13, "Behold I make the last things like the first things, saith the Lord".<sup>2</sup>

In 1 Thess. 1, 10, Paul says that the ascended Jesus, who shall come from heaven, "delivereth us from the wrath to come". "For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God" (4, 16). "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night" (5, 2; cf. Luke 12, 39f. Matt. 24, 43f). "And the God of peace sanctify you wholly; and may your spirit and soul and body be preserved entire, without blame at the coming (*ἐν τῇ παρουσίᾳ*) of our Lord Jesus Christ" (1 Thess. 5, 23; cf. 2 Thess. 2, 1). In Rom. 2, 16, Paul looks forward to the day when God shall judge the secrets of man, according to His gospel, through Jesus Christ (cf. 13, 11). Although in Paul's later Epistles futurist eschatology is less prominent, his eyes are still turned towards the End. "For our citizenship is in heaven; from whence also we wait for a Saviour, the Lord Jesus Christ: who shall

<sup>1</sup>cf. 1 Cor. 15, 24 ff; Matt. 19, 28; Titus 3, 5.

<sup>2</sup>cf. 2 Peter, 3, 13; Rev. 21, 1.

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fashion anew the body of our humiliation, that it may be conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself" (Phil. 3, 20-21).

The apostles at first believed that the ascended Christ would soon return to earth to set up a Messianic Kingdom and to pronounce judgement. But in Paul's case, as his interest in the speedy Parousia of Christ declined, the 'futurist eschatology' of his earlier phase falls into the background and yields the foremost place to what has been called 'Christ-mysticism', the assurance of present union with Christ as life-giving Spirit, Christ being in the Christian, and the Christian in Christ. "The hope of a glory yet to come" says Professor C. H. Dodd,<sup>1</sup> "remains as a background of thought, but the foreground is more and more occupied by the contemplation of all the riches of Divine grace enjoyed here and now by those who are in Christ Jesus"; and this assurance of fellowship with the Exalted Christ, which is eternal life, finds consummate expression in the Fourth Gospel. There eschatology is almost completely spiritualised; but not entirely. The futurist note is still occasionally struck. "And this is the will of him that sent me, that of all that which he hath given me I should lose nothing, but should raise it up at the last day. For this is the will of my Father, that every one that beholdeth the Son, and believeth on him, should have eternal life; and I will raise him up at the last day" (John 6, 39-40; cf. 44, 54; cf. 5, 25-29). In John 21, 22, Jesus is represented as saying: "If I will that he tarry till I come, what is that to thee?" The eschatological theme, in fact, runs right through the New Testament.

<sup>1</sup>*Apostolic Preaching and its Developments*, p. 149.

Salvation is "ready to be revealed in the last time" (1 Peter 1, 5); "nearer than when we believed" (Rom. 13, 11). It is a gradual eschatological process: Christians *are being saved*,<sup>1</sup> and their salvation will reach its consummation in the final coming and glorious revelation of the exalted Christ, when He will judge both the quick and the dead (Acts 10, 42; Col. 1, 21-22; Eph. 4, 30; Luke 21, 28).

The End is, in a sense, already present, potentially and in principle, through the Cross, Resurrection, and Exaltation of Jesus. "The end of all things has drawn near" (πάντων δὲ τὸ τέλος ἤγγικεν 1 Peter 4, 7). "The grace in which Christians stand is of a piece with the crown of glory they shall have at the end".<sup>2</sup> The earnest (ἀρραβών) of the final redemption is already present in the gift of the Holy Spirit through the Exalted Lord (2 Cor. 1, 22; 5, 5; Eph. 1, 14). The "realised eschatology", which is so pronounced in the Fourth Gospel, is already on its way; and, indeed, in the Synoptic Gospels themselves the Kingdom of God is conceived as both present and future. In the Incarnation, Crucifixion, Resurrection and Exaltation of Jesus, and the Father's gift of the Holy Spirit through Him, the Reign of God has already broken into history and has obtained sway in the lives of Christian believers who have submitted themselves to the Lord and have thus become partakers of the life that is divine and eternal. This same Kingdom, in its universal power and glory, will be finally and fully manifested in the 'end of the age', the Parousia and Judgement of Christ.

<sup>1</sup>Acts 2, 47; 1 Co. 1, 18. But salvation can also be spoken of as past: Eph. 2, 5, 8; Rom. 8, 24.

<sup>2</sup>E. G. Selwyn, *The First Epistle of St. Peter*, p. 111.

## IV

It remains to consider the significance of the Ascension and Exaltation of our Lord for present-day faith and preaching.

First, then, the Ascension cannot mean for us exactly what it meant to the early Church. In those days the Universe was regarded as a three-storeyed building, or rather as a two-storeyed building with a basement. Heaven was the top-storey, the earth was at the centre, and the abode of the dead was beneath. Thus the Ascension was regarded as the removal of Christ to a spacial heaven located above the sky. Christ was thought of as literally separated from His followers, though united with them through the Holy Spirit who was sent to guide and sustain them. A more spiritual view of Christ's Ascension is indeed made possible by the close association of the Son with the Spirit, suggested by such verses as 'I live, and yet no longer I, but Christ liveth in me' (Gal. 2, 20), "Christ in you, the hope of glory" (Col. 1, 27; cf. Eph. 3, 17)<sup>1</sup>, and such sayings as "Where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18, 20), and "Lo, I am with you always, even unto the consummation of the age" (Matt. 28, 20). Nevertheless the primitive conception of the Universe inevitably determined much of the early thinking about the Ascension and the expectation of the Parousia.

To-day we no longer regard heaven spacially as being at a distance above the earth, and we regard the Ascension rather as Christ's disappearance from the world of space into the spiritual realm, with the

<sup>1</sup>cf. Rom. 8, 9-11.

result that we do not think of Him as being separated from us by an interval of distance. We know from the existence of our own minds that what is spiritual can at once transcend, and yet be immanent in, the physical world. But the primitive Christian view of Christ as having gone away to a distant place lingered in the Church long after the Copernican revolution, and in some minds it lingers still. Some of the Protestant Reformers were not free from it. Thus Zwingli spoke of the bread and wine of the Eucharist as being *signa Christi absentis*, and declared in support of his argument: '*Abiit ergo, et non est hic*'.<sup>1</sup> To-day we regard Christ, not as corporeally absent, but as spiritually present. When He finished His incarnate life, He escaped from the limits and limitations of physical existence and entered a realm where no space can divide. This was true Exaltation, and we may now pass on to discuss this aspect more specifically.

As the famous passage in Philippians 2 suggests, the Exaltation was the reversal of the *κένωσις* with the conferment of an added glory. By becoming man Christ humbled Himself, took upon Himself the limitations of our human nature, and condescended even to the most ignominious form of death: but in His Exaltation, which certainly in the widest sense may be said to have begun with the Resurrection, He was shown to be very God; and, though He took up His manhood into the Godhead, He divested Himself of the limitations of His Incarnation, being exalted and enthroned by His Father, and crowned with glory and honour.

<sup>1</sup>Fidei Christianæ Expositio (commenting on Acts 1, 9-11): "*Hoc loco aperte habemus eum a discipulis adsumtum in coelum; abiit ergo et non est hic*".

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The Exaltation of Christ assures us of His certain and sovereign control of history, His unassailable victory over sin and death, and His power to give us eternal life, and to bring the course of history and of the Universe to a just and righteous consummation. The correlative of an exalted Christ is a reverent, yet confident Christian, who will worship God in spirit and in truth, and, following Christ's example, so humble himself that God will exalt him. "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time; casting all your anxiety upon him, because he careth for you". (1 Peter 5, 6-7; cf. Phil. 2, 8-9; Luke 14, 11; 18, 14; Matt. 23, 12).

For us, as for the primitive Christians, the Exaltation of our Lord speaks to us of His Kingship and His Priesthood. The Christ whom we worship is not merely the lowly Figure who walked in Palestine nearly two thousand years ago, but One who exalted by the power of God, reigns in glory and eternal Divinity with Him. He is the Lord, the Lord of glory, and the Lord of all. The soteriological aspect of the Ascended and Exalted Christ as Mediator, High Priest and heavenly Intercessor, should also be a prominent feature of modern, as of Apostolic, preaching. Christ is, in the words of the Epistle to the Hebrews, "a great high priest, that is passed through the heavens" (4, 14) and "He is able to save to the uttermost them that draw near unto God through him, seeing he ever liveth to make intercession for them" (7, 25). The Exaltation of our Lord is the guarantee of eternal forgiveness. He condescended to humanity and to sacrificial Death that we at last might ascend after Him and through Him into the Presence of God the



Father.<sup>1</sup> By His heavenly mediation and intercession, our reconciliation with God, effected by His Death, is sealed and ratified and made perpetual ; and by the coming final consummation and revelation of His triumph over the dark kingdom of evil, sin and death, which has already been made secure by His Cross, Resurrection and Exaltation, our salvation will be perfected.

Finally for us, as for the early Church, the value of the Exaltation of Jesus lies in the fact that it makes possible for us our present possession of eternal life through the Holy Spirit of God indwelling our souls, the ' earnest ' and ' first fruits ' of the glory that is to come. The life that the Holy Spirit imparts to us is none other than the eternal life of the Divine and Exalted Christ. As Schleiermacher declared : " If we conceive ourselves as perfectly within the living fellowship of Christ, then all our actions can be regarded as His. But the Holy Spirit, also, when leading us through the knowledge of Christ into all truth, cannot possibly lead us to any other action than those in which Christ can be recognised ; the fruits of the Spirit are therefore nothing but the virtues of Christ ".<sup>2</sup>

The believing, surrendered, Christian heart thus shares in the Exalted life of his Divine Lord. " Christ is our life " (Col. 3, 4). To quote Schleiermacher once more : " The Redeemer takes up believers into

<sup>1</sup>cf. Aquinas. *Summ. Theol.*, Pt. III. Q.49.5.3 : " *Christus sua passione meruit nobis introitum regni coelestis et impedimentum removit ; sed per suam ascensionem nos quasi in possessionem regni coelestis introduxit.*"

cf. *ibid.* Q.56.2.4. Christ's death causes remission of guilt, the resurrection newness of life

"Und die Früchte des Geistes sind nich anderes als die Tugenden Christi. *Der Christliche Glaube*, §124 : 2. (English Translation : *The Christian Faith* (Second Edition), translated by Mackintosh and Stewart, p. 576).

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the power of His God-consciousness"<sup>1</sup> and "into the fellowship of His unclouded blessedness".<sup>2</sup> Since Christ is our life, Christianity is Christocentric or it is nothing. It centres neither in a code of ethics nor in a social and political system; its heart and its life and its Kingdom is Christ. There is no other way of securing participation in the Christian communion and the Kingdom of God than through the faith that has bound together Christians of all ages, the submission to, and acceptance of, Jesus as Lord and Redeemer. The progressive maintenance and development of Christian piety and character must always proceed from vital fellowship with the Divine, yet human, Son of God, raised, exalted, glorified.

<sup>1</sup>Der Erlöser nimmt die Gläubigen in die Kräftigkeit seines Gottesbewußtseins, *ibid.* §100 (E.T. p 425, altered).

<sup>2</sup>In die Gemeinschaft seiner ungetrübten Seligkeit (*ibid.* §101. E.T. p. 431).

## APPENDED NOTE

### PARALLELS BETWEEN THE PAULINE EPISTLES AND Q

THE purpose of this Note is to consider some parallels between passages in the Pauline Epistles and sections of the Gospels of Matthew and Luke which may be confidently assigned to Q. For this purpose our consideration will be confined to those Epistles which are indisputably Pauline, and will not include Ephesians or the Pastoral Epistles. It will be submitted that the resemblance between material in some of St. Paul's Epistles and material in Q is sufficiently striking to justify the conclusion that Paul was in touch with the oral tradition behind Q, and that some, at any rate, of the Logia of this oral tradition had already reached a stage of definite arrangement, such as we find preserved in Luke rather than in Matthew.

The Q passages to which parallels are found in Paul may be conveniently divided into three sections: (1) those found in Luke 6, 27-49; (2) those found in Luke 10, 1-24; (3) some verses in Luke 11 and 12.

#### I

(a) Rom. 12, 14

Bless (εὐλογεῖτε) them that persecute you (διώκοντες); bless, and curse not (μὴ καταρᾶσθε).

Rom. 12, 20-21

But if thine enemy hunger, feed him; if he thirst, give him to drink.

1 Thess. 5, 15

See that none render unto anyone evil for evil.

Luke 6, 27-28

Love your enemies, do good to them that hate you, bless (εὐλογεῖτε) them that curse you (τοὺς καταρωμένους ὑμᾶς), pray for them that despitefully use you.

Matt. 5, 44

Love your enemies and pray for them that persecute (διωκόντων) you.

APPENDED NOTE

(b) 1 Cor. 6, 7

Nay, already it is altogether a defect in you, that ye have lawsuits one with another. Why not rather take wrong? Why not rather be defrauded?

Luke 6, 29f.

To him that smiteth thee on the one cheek offer also the other; and from him that taketh away thy cloke, withhold not thy coat also, etc.

Matt. 5, 39f.

Resist not him that is evil: but whosoever smiteth thee on thy right cheek turn to him the other also, etc.

(c) 2 Cor. 1, 3

The Father of mercies (τῶν οἰκτιρημάτων).

Col. 3, 12

Put on therefore as God's elect, holy and beloved, a heart of compassion (οἰκτιρμού).

Luke 6, 36

Be ye merciful (οἰκτιρῶτες) even as your Father is merciful (οἰκτιρῶν).

Matt. 5, 48

Ye shall therefore be perfect, even as your heavenly Father is perfect.

(d) Rom. 2, 1-3

Wherefore thou art without excuse, O man whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself: for thou that judgest dost practise the same things. And reckonest thou this, O man, who judgest them that practise such things and doest the same, that thou shalt escape the judgement of God?

Rom. 14, 10

But thou, why dost thou judge thy brother? or thou again, why dost thou set at nought thy brother? for we shall all stand before the judgement seat of God.

Luke 6, 37

And judge not, and ye shall not be judged: and condemn not, and ye shall not be condemned.

Luke 6, 41-42

And why beholdest thou the mote that is in thy brother's eye, but beholdest not the beam that is in thine own eye? Or how canst thou say to thy brother, Brother, let me cast out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou, hypocrite, etc.

Matt. 7, 1-5

Judge not, that ye be not judged. For with what judgement ye judge, ye shall be judged; and with what measure ye mete, it shall be measured unto you. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or, how wilt thou say to thy brother, Let me cast out the mote out of thine eye, and lo, the beam is in thine own eye. Thou hypocrite, etc.

## APPENDED NOTE

(e) Rom. 2, 19-21

... Art confident that thou thyself art a guide (*ὁδηγόν*) of the blind, a light of them that are in darkness . . . thou therefore that teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?

(f) Rom. 2, 13

For not the hearers of a law are just before God, but the doers of a law shall be justified.

(g) 1 Cor. 3, 10

According to the grace of God, which was given unto me, as a wise masterbuilder I laid a foundation (*θεμελίον ἔθηκα*).

Luke 6, 39

And he spake also a parable unto them. Can the blind guide (*ὁδηγεῖν*) the blind? shall they not both fall into a pit?

Luke 6, 46-49

And why call ye me, Lord, Lord, and do not the things which I say? Every one that cometh unto me, and heareth my words and doeth them, etc.

Luke 6, 48

He is like a man building a house, who digged and went deep, and laid a foundation (*ἔθηκεν θεμελίον*) upon the rock.

Matt, 15, 14

Let them alone: they are blind guides (*ὁδηγοί*). And if the blind guide the blind, both shall fall into a pit.

Matt, 7, 21-29

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven, etc.

Matt, 7, 25

... for it was founded (*τεθεμελίωτο*) upon the rock.

## II

(a) 1 Cor. 1, 18-29; cf. Luke 10, 21-22; Matt. 11, 25-27.

The general thought is the same both in the Pauline passage and in the Q passage: God reveals Himself, not to the worldly wise, but to the simple and humble, through Christ alone. The resemblance concerns the general thought rather than the actual words, but there is a notable similarity between Paul's *εὐδόκησεν ὁ Θεός* (verse 21) and Q: *ναὶ ὁ πατήρ, ὅτι οὕτως εὐδοκία ἐγένετο ἐμπροσθέν σου* (Luke 10, 21; Matt. 11, 26).

(b) 1 Cor. 9, 13-14

Know ye not that they which minister about sacred things eat of the things of the temple, and they which wait upon the altar have their portion with the altar? Even so did the Lord ordain that they which proclaim the gospel should live of the gospel.

Luke 10, 7

And in that same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire.

(cf. 1 Tim. 5, 18)

Matt, 10, 10

... for the labourer is worthy of his food.

APPENDED NOTE

(c) 1 Cor. 10, 27

Luke 10, 8

If one of them that believe not biddeth you to a feast, and ye are disposed to go; whatsoever is set before you, eat! (πάν τὸ παρατιθέμενον ὑμῖν ἐσθίετε), asking no question for conscience sake.

And into whatsoever city ye enter, and they receive you, eat such things as are set before you (ἐσθίετε τὰ παρατιθέμενα ὑμῖν.)

The author of Matthew omits these words, probably because of his Judaistic bias. (cf. Matt. 10, 5b-6, 23b; 15, 24.)

(d) 1 Thess. 4, 8

Luke 10, 16

Matt. 10, 40

Therefore he that rejecteth (ἀθεεῖ) rejecteth not man, but God, who giveth his Holy Spirit unto you.

He that heareth you heareth me; and he that rejecteth (ἀθεεῖ) you rejecteth me; and he that rejecteth me rejecteth him that sent me.

He that receiveth you receiveth me, and he that receiveth me, receiveth him that sent me.

Luke's version probably represents Q. Matthew probably follows M. Compare also Mark 9, 37.

(e) Phil. 3, 20

Luke 10, 20b

For our citizenship is in heaven.

... rejoice that your names are written in heaven.

Phil. 4, 3

(for the idea of being enrolled as citizens, compare the comment of Euthymius Zigabenus: ἐπολιτοφραφήθητε ἐν τῇ ἀνω πόλει).

... whose names are in the book of life.

(Not in Matthew.)

(f) Note also a parallel between St. Paul's speech to the Ephesian elders in Acts and words of our Lord in Q:

Acts 20, 29

Luke 10, 3

Matt. 10, 16

I know that after my departing grievous wolves shall enter in among you, not sparing the flock.

Behold I send you forth as lambs in the midst of wolves.

Behold, I send you forth as sheep in the midst of wolves.

## APPENDED NOTE

### III

(a) Romans 8, 15

Ye received the spirit of adoption, whereby we cry, Abba, Father.

Col. 3, 13

Forbearing one another, and forgiving each other, if any man have a complaint against any; even as the Lord forgave you, so also do ye.

2 Th. 3, 3

But the Lord is faithful, who shall guard you from the evil one.

(b) 1 Cor. 1, 22

Seeing that Jews ask for signs,

(c) 1 Thess. 2, 15

Who both killed the Lord Jesus and the prophets.

(d) 1 Cor. 4, 5

Wherefore judge nothing before the time, until the Lord come, who will both bring to light the hidden things of darkness, and make manifest the counsels of the hearts.

Luke 11, 2-4

Father, hallowed be thy name. Thy kingdom come. Give us day by day our daily bread. And forgive us our sins; for we ourselves also forgive everyone that is indebted to us. And bring us not into temptation.

Luke 11, 29-30

This generation is an evil generation: it seeketh after a sign, etc.

Luke 11, 47f.

Woe unto you, for ye build the tombs of the prophets, and your fathers killed them, etc.

Luke 12, 2-3

But there is nothing covered up that shall not be revealed: and hid that shall not be known. Wherefore whatsoever ye have said in the darkness shall be heard in the light.

Matt. 6, 9-15

Our Father which art in heaven, hallowed be thy name, Thy kingdom come . . . Forgive us our debts as we also have forgiven our debtors. And bring us not into temptation, but deliver us from the evil one. For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

Matt. 12, 38-40

. . . An evil and adulterous generation seeketh after a sign.

Matt. 23, 31f.

Ye are sons of them that slew the prophets, etc.

Matt. 10, 26-27

There is nothing covered that shall not be revealed; and hid, that shall not be known. What I tell you in the darkness, speak ye in the light.

APPENDED NOTE

(e) 1 Thess. 5, 2

For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.

Luke 12, 39-40

But know this, that if the master of the house had known in what hour the thief was coming, he would have watched, and not have left his house to be broken through. Be ye also ready: for in an hour that ye think not the Son of man cometh.

Matt. 24, 43-44

But know this, that if the master of the house had known in what watch the thief was coming, he would have watched, and would not have suffered his house to be broken through. Therefore be ye also ready; for in an hour that ye think not the Son of man cometh.

(f) 1 Cor. 4, 2

Here, moreover, it is required in stewards, that a man be found faithful.

Luke 12, 42f.

And the Lord said, Who then is the faithful and wise steward, whom his lord shall set over his household, to give them their portion of food in due season?

Blessed is that servant, whom his lord when he cometh shall find so doing, etc.

Matt. 24, 45-46

Who then is the faithful and wise servant, whom his lord hath set over his household, to give them their food in due season? Blessed is that servant, whom his lord when he cometh shall find so doing, etc.

It is surely a fact both of interest and of importance that the teaching of Paul draws so frequently upon Q material. Nor are the similarities such as to suggest any literary dependence of the evangelists upon Paul, but rather such as to imply that Paul's mind was steeped in the oral tradition of our Lord's sayings, grouped together as we find them in Luke and as we may infer that they stood in Q.



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