

began writing epistles? Paul's mind was not evolutionary but revolutionary, and the germ of his theology was in the revelation he received at his conversion. Dr. Garvie regarded Paul as a scholar, a statesman, a seer, a saint and a slave of his master, Christ—the last being the title that the Apostle himself would have preferred.

The second lecture on this course was on the Christology of Paul. Paul's central thought is of a Christ who has risen and resumed a bodily form. He gives no support to the thought of a purely spiritual resurrection which finds expression in some modern writings. Yet the risen Christ is also a life-giving spirit; and Paul's conception of spirit, based on Old Testament views, meant the wisdom and power that inspire men. Christ was endowed with this spirit from God, in order to create a new humanity, sinless and immortal. The fact of the resurrection added to the dignity and authority of Christ. With the early Christian thought of the Lordship of Jesus, Paul was able to reconcile his ardent Jewish monotheism. The sovereignty claimed by Christ was a mediatorial sovereignty. Some people pray to Christ instead of to the Father, and their conception of God ends with the human personality of Jesus. Paul, in 1 Cor., 2, shows that he thought of Christ as (1) the son of God's love, (2) the *image* of the invisible God, (3) first-born of every creature. Paul does not conceive of Christ as limited to time: He is the eternal object of God's eternal love. Dr. Garvie's careful analysis of the kenotic passage in Phillipians showed that the object of Paul was to correct vaingloriousness in the Philippians, and described of Christ's voluntary humiliation as "the sublime moral example of seeking greatness by humility."

In his following lectures, Dr. Garvie discussed Paul's religious problem of forgiveness, his moral problem of deliverance from sin, and his historical problem of the providential dealing with Jew and Gentile. Paul addressed himself to the problem of forgiveness with a conviction of what he called "the wrath of God"—a divine hostility to human sin. This is not merely a Jewish conception, but is a universal experience; witness the sense of it in *Macbeth* and the *Scarlet Letter*, and in the torture of conscience that all have felt. Judgment is implied in it. The idea of judgment should not be travestied. "We want to be evangelical, but we want to be so in perfectly ethical and rational way." The righteousness of God is