

duct of humanity: though of the seed of David, he could not be accounted for, as Paul himself could, simply as a Hebrew of the Hebrews. He comes in as the Founder and Head of a new order. Adam was himself a figure of this new Head of the race, (Rom. v: 14.) Who brings in righteousness and life to repair the ruin of sin and death brought in by Adam. Christ's resurrection is not to be regarded as an isolated incident, but as the beginning of a new creation, the pledge that all who are in living union with Him shall rise again, the foretoken of a coming harvest. He is "the first fruits of them that slept," (I Cor. xv: 20, 23; II Thess. iv: 14) "the first born from the dead" (Col. i: 18.) This "Second Adam" is a "life-giving Spirit" (I Cor. xv: 45), and as life is a divine gift, He can be no mere child of Adam: instead of being "of the earth, earthy," He is, must be, from heaven (I Cor. xv: 47.).

Yet it is not enough to regard Him as "the heavenly man," the archetypal pattern of humanity existing in a pre-earthly condition, the ideal man, the human image of God who fulfils the original purpose of man's creation (Cp. Gen. i: 26; II Cor. iv: 4; Col. i: 15.). He did not bring His humanity with Him from heaven; He assumed it on earth. Bodily form of some kind, either psychical or spiritual, is an essential part of man, for mere spirit is not man. The human image of God, therefore, must have corporeity. But He could not have the spiritual body before He came to the earth, because it is a universal law (I Cor. xv: 46) that the psychical, or natural, must precede the spiritual, or pneumatic. Hence Christ cannot have possessed bodily form, and therefore cannot have had a real humanity prior to His earthly existence. In the fulness of time (Gal. iv: 4) the Eternal Son took on Him our nature; and when, after His resurrection, He ascended to glory He did not merely return to His original form of existence: He ascended as One who, while altogether spiritual, unites now in His Person the human with the divine. Paul's doctrine of Christ's pre-existence is not, as Pfleiderer holds, thê mere reflection thrown back from His exalted glory; but He who has, by His resurrection, first reached the heavenly goal of humanity, and who, by His life-giving power, gives proof that He can uplift men to that same heavenly goal, must have had a higher than human origin