

that others do for their bodily preservation, nourishment, and growth. And, as a man, like other children, He gradually emerged out of a state of infant unconsciousness. As in other children, there was in Him the dawn of intelligence and the gradual development of a capacity to be impressed and instructed. It was only as He grew in years that "He grew in wisdom," as He grew in stature, Luke ii. 32.

While in the person of Christ deity was united with humanity in all stages of its development and growth, in body and mind, from conception to full maturity, a special interest attaches to His human consciousness of His deity, and of the design of its incarnation in His person. The deity in the person of the Logos was always and equally conscious of the union with the humanity in all stages of its development. But the human consciousness of the indwelling in His person of the fulness of the Godhead was a gradual development. To attempt to describe the dawn and progress of this consciousness were to stray into the region of conjecture. But, as it is not mere conjecture to say both that the maturity of His body was gradually reached in the same way in which others reach bodily maturity, and that His mind was gradually informed and strengthened in the same way in which other human minds attain their full development; so neither is it mere conjecture to say that there must have been a time when the consciousness of His Deity and Messiahship first dawned in the mind of the man Christ Jesus. Nor is it mere conjecture to say that as His mind or reasonable soul grew in wisdom, and attained its full development and vigor, by its being exercised in the study of the Word, which, because it testifies of Him, is the highest and noblest of human studies; so it was in the study of the same Word that the consciousness of His Deity and Messiahship first dawned in His human soul and gradually ripened into full conviction. If we can be sure of anything, we may be sure that Christ's growth in wisdom, affirmed of His human soul, was simultaneous with His growing acquaintance with the Word of God, and that His study of the Word was the chief means of His growth in wisdom. And no less may we be sure that the more He studied the Word, the more clearly He saw that He was Himself the great personage to whom all the prophets had borne witness from the beginning, and who had been the hope of all the saints from the time of Adam to His