

used by Paul (Cp. I Cor. i: 3; iii: 20. Rom. iv: 8; ix: 28), and he applies it both to God and to Christ (I Cor. vii: 17; xvi: 7.) He also applies to Christ phrases which the O. T. plainly used of Jehovah, (Rom. x: 12, 13. I Cor. 10: 22.) In the greetings with which he opens every one of his epistles the name of the "Lord Jesus Christ" is so united with that of God the Father as to imply that He possesses Divine dignity; and the same thing is implied in the Benedictions. While the title "Son of God" may sometimes express an ethical sonship, such as children of men may share,—sonship based on similarity of character and communion of spirit (Rom. viii: 29), yet there is something unique in Christ's sonship, for He is God's "own Son" (Rom. viii: 3), as if not only the first begotten but in some sense the only-begotten, one in nature as well as in character with the Father. He even calls Jesus "God" (Rom. ix: 5), and in Tit. ii: 23, the expression "our great God" seems to apply to Christ.

No doubt there is a subordination of the Son to the Father. It is implied, e. g. in the fact that the Son is sent (Rom. viii: 3), that He is to realize the Father's purpose (Rom. iii: 25), that He was raised and exalted by the Father (Rom. iv: 24; vi: 4. Phil. 2: 9), and that, after completing the work of man's salvation. He resigns His authority to the Father, from Whom He had received it (I Cor. 15: 28). Yet this subordination is only such as meets us in Christ's own words, e. g., John v: 19, 26, 30; vi: 57; xiv: 28, a subordination of office rather than of nature. Indeed all the essential features of Paul's Christology may be found in the teaching of Christ Himself.

It was natural that Christ, as reconciler of Jew and Gentile (types of all who were separated in sympathy) should be Head of the Church that He redeemed; Eph. i: 22, 23; ii: 14-16; iv: 7-15; Col. i: 18, but the Apostle sees that Christ's influence goes beyond the Church and extends to the limits of the universe, so that He has a cosmic significance. New revelations of God are provided for principalities and powers in the heavenlies through the ministry of Christ to His Church (Eph. iii: 10); He is the end as well as author of creation (Col. i: 16); and it is the Father's purpose to sum up all things in Christ (Eph. i: 10, R. V.) and through Him to reconcile all things to Himself